

◆ 黄河第一弯。刘铁军 摄
The first bend of the Yellow River



GANSU PROVINCE

Prefectures and Counties with High Numbers of Ethnic Tibetan Inhabitants

地理位置

甘肃省唯一的藏族自治州是甘南藏族自治州，位于甘肃西南部，地处青藏高原东北边缘与黄土高原西部过渡地段，是藏、汉文化的交汇带，是黄河、长江的水源涵养区和补给区。甘南南部与四川阿坝州相连，西南与青海黄南州、果洛州接壤，东部和北部与陇南市、定西市、临夏州毗邻，下辖合作市和临潭、卓尼、迭部、舟曲、夏河、玛曲、碌曲7个县，总面积4.5万平方公里。州府设在合作市。

Geography

Gannan Ethnic Tibetan Autonomous Prefecture is the only ethnic Tibetan autonomous prefecture in Gansu and is situated toward the province's southwest, which is at the transitional zone between the northeast edge of the Qinghai-Tibet Plateau and the western Loess Plateau and serves as a typical cultural intersection between the ethnic Tibetan and ethnic Han people groups. This part of the highlands is actually an area where the Yellow and Yangtze Rivers are conserved and replenished. The southern end of the prefecture is directly connected to Ngapa Ethnic Tibetan and Ethnic Qiang Autonomous Prefecture in Sichuan Province, and its southwest neighbors Huangnan Ethnic Tibetan Autonomous Prefecture as well as Golog Ethnic Tibetan Autonomous Prefecture. Its north and east border Longnan City, Dingxi City, and Ningxia Prefecture. Under the jurisdiction of the prefecture, there is one city (Hezuo) and seven counties, including Lintan, Jone, Tewo, Zhugchu, Sangchu, Machu, and Luchu, accounting for 45,000 square kilometers (17,375 square miles) in total.

人口概况

甘南藏族自治州2019年末总人口74.97万人，藏族人口42.38万人。

历史沿革

甘南历史悠久。新石器时代在三河一江流域就有人类开发这块亘古荒原。随着历史的进程，甘南的羌部逐渐建立自己的部落联盟或依附中原王朝，民族间的交流便逐渐频繁起来。秦时部分地方已属临洮管辖。西汉时，东部属陇西郡、北部属金城郡，设白石、羌道两县。隋时的临洮郡、枹罕郡、宕昌郡分别管辖今甘南的西北和东南部部分地区。唐朝初年废郡置州，甘南境内曾为洮州、芳州、迭州的全部和河州、宕州的部分，西北部属吐谷浑、吐蕃的范围。元代属宣政院管辖，吐蕃等处宣慰司统领。明代属陕西都司管辖，清乾隆时，州境大部属巩昌府，夏河由循化抚番厅管辖。1913年废府设道，临潭县属兰山道，西固县（今舟曲县）属渭川道。1928年建立夏河县，改属甘肃管辖。1937年成立卓尼设治局。1949年9月至12月，临潭、卓尼、夏河、西固相继解放。1952年7月设立甘南藏区委员会，1953年10月甘南藏族自治州成立，1955年7月1日改为甘南藏族自治州。

Demographics

Gannan Ethnic Tibetan Autonomous Prefecture has an estimated population of 749,700 as of the end of 2019, and among those, ethnic Tibetans account for approximately 423,800.

Historical Evolution

Gannan Ethnic Tibetan Autonomous Prefecture dates back to ancient times. Humans were already exploiting this part of the wilderness (particularly along the basins of the four local rivers) back in the Neolithic (New Stone Age). As history went on, the Qiang tribe in this part of land gradually formed an alliance or became reliant on the dynasties of the Central Plain, and communication and exchanges among different ethnic groups soon became frequent. During the Qing dynasty, parts of this territory were attributed to the jurisdiction of Lintao. Under Western Han rule, the eastern portion was part of the Longxi Commandery, and its north was under the Jincheng Commandery, with Baishi and Qiangdao Counties thereby established. When the Sui dynasty took over, the Lintao, Fuhun, and Dangchang Commanderies governed Gannan's northwest and southeast. During the early years of the Tang dynasty, the commanderies were dismissed and replaced by prefectures, with Tao, Fang, and Die Prefectures and some of He and Dang Prefectures falling within modern-day Gannan. Its northwest portion was under Tuyuhun and Tubo rule. In the Yuan dynasty, the land was placed under the direct governance of the Xuanzheng Yuan (a.k.a. the Bureau of Buddhist and Tibetan Affairs, one of the Yuan court's primary offices). The Ming dynasty incorporated the land within Shanxi's Duci. When the Qing-dynasty Qianlong Emperor sat on the throne, most of Gannan was governed by the Gongchang Government Office, but Sangchu was governed by the Fufan Government Office in Xunhua. In 1913, the existing government offices were dismantled and then established under the so-called dao system of governance. With this change, Lintan County was taken in by the Lanshan dao, and Xigu County (today's Zhugchu County) belonged to the Weichuan dao. In 1928, Sangchu County was established and attributed to Gansu Province. In 1937, a second-level governmental administrative office (the Jone She Zhi Ju) was formed. From September to December of 1949, Lintan, Jone, Zhuchu, and Xigu were liberated in succession, and in July of 1952, the Gannan Ethnic Tibetan Committee was established, with Gannan Ethnic Tibetan Autonomous Region founded in October of 1953. On July 1, 1955, the "region" was renamed a prefecture.



自然资源

甘南藏族自治州地跨长江、黄河两大流域，其上游河流纵横，水资源比较丰富，多年平均径流量稳定。可供开发利用的浅层地下水资源分布均匀，补给来源可靠。

矿产资源丰富，不仅矿种多，而且矿床类型比较齐全。优势矿种有铀、泥炭、砷、铅锌、铁、金、镁以及水泥灰岩、白云岩等9种，潜在优势矿种有石膏、锡石、锑、汞。

州内因复杂的地理成分而形成丰富的树种资源。稀有珍贵树种有连香树、水青树、领春木、短鳞铁杉、红豆杉、红杉、麦吊杉、三尖杉、杜仲、漆树、朱砂玉兰、金钱槭等。

// Natural Resources

Gannan Ethnic Tibetan Autonomous Prefecture spans the Yellow and Yantze Rivers, which crisscross toward their upper reaches and provide abundant levels of water. The average runoff has been rather stable over the ages, and the availability of shallow groundwater resources for development and utilization are evenly distributed, with means of replenishment very much reliable.

Mineral resources form another advantage for this prefecture. Not only is there an abundance of various minerals, but deposits are relatively bountiful. Uranium, peat, arsenic, lead, zinc, iron, gold, magnesium, limestone, and dolomite are nine primary finds. Other potentially dominant minerals include gypsum, cassiterite, antimony, and mercury.

Thanks to the complex topography of this prefecture, forest resources are various and affluent, with many rare and precious tree species, like the katsura, the tetracentron, Euptelea pleiosperma, one of the Chinese yews, the coast redwood, *Picea brachytyla*, the Chinese magnolia, and *Dipteronia sinensis*.

甘南州境内依自然景观，可分为森林区动物、草原区动物和沼泽水域动物。森林区动物主要有麝、蓝马鸡、苏门羚、猓狍、毛冠鹿及甘肃马鹿等；草原区动物主要有藏原羚、猓狍、麝和马鹿等；沼泽水域区动物中主要有水獭、天鹅等。

旅游资源

甘南藏族自治州境内有尕斯库勒湖和则岔两个国家级自然保护区、莲花山和冶力关国家森林公园，以及桑科草原、黄河首曲、大峪沟等几十处优美的自然景区；有全国文物保护单位的夏河拉卜楞寺、卓尼禅定寺和碌曲郎木寺等121座藏传佛教寺院；有红军长征经历的天险腊子口、俄界会议遗址等十多处革命历史遗迹；有香浪节、晒佛节、采花节、花儿会等几十种民俗节庆活动。

// Based on its natural landscape, the animals of Gannan Prefecture can be divided into forest, grassland, and wetland varieties. The ones living in forested lands are mainly musk deer, blue eared pheasants, angle of mane antelopes, lynxes, barking deer, and red deer. For grassland animals, there is the goa, lynx, musk deer, etc., and otters and cranes live on the wetland areas.

Tourism

Gannan Ethnic Tibetan Autonomous Prefecture contains two national reserves (Garhai and Tsecha) as well as the national forest parks of Yeli and the Lianghua Mountains. Apart from those, there are over a dozen sites of exclusive natural attractions, such as Samke Prairie, the first turning point of the Yellow River, and a grand valley gully. State-level cultural preservation sites include 121 Tibetan Buddhist monasteries, such as Labrang Monastery in Sangchu and Jone (a.k.a Chanding) and Lhamo Monasteries in Luchu. Dozens of other famous "red" historical sites, including Lazikou (the most dangerous mountain pass the Red Army passed through during wartime) and Ejie (where a massive convention was staged), abound, and there are also local annual festivals and activities galore, including such treasures as the Xianglang Festival, a festival for the basking of Buddhist painting scrolls, a flower-picking event, and flower-arrangement celebrations.

▼ 桑科草原。刘铁军 摄
Sangkho Prairie



拉卜楞寺： 位于甘肃省甘南藏族自治州夏河县，藏语全称为：“噶丹夏珠卜达吉益苏奇贝琅”，意思为具喜讲修兴吉祥右旋寺。简称扎西奇寺，一般称为拉卜楞寺。拉卜楞寺是藏语“拉章”的变音，意思为活佛大师的府邸，是藏传佛教格鲁派六大寺院之一。1709年由第一世嘉木样活佛阿旺宗哲创建，鼎盛时期，僧侣达到4000余人。现在寺主是第六世嘉木样，此外还有八大堪布、四大赛赤等活佛。拉卜楞寺在历史上号称有108属寺，保留有全国最好的藏传佛教教学体系。

拉卜楞寺内珍藏的民族文物和佛教艺术品共计1万余件。各殿堂内高8米以上铜制鎏金或檀香木雕的大佛就有16尊。各种质地多样的中小型佛、菩萨、佛塔、法器等等不胜枚举。寺内还珍藏有历代嘉木样大师的衣物和其它生活用品，又有帝王册封和赠赐的金敕、印鉴、封诰、大幅匾额、千佛树、珍珠塔、玉如意、陨石、海马牙等。



// Labrang Monastery

This place is found in Sangchu County in Gannan Ethnic Tibetan Autonomous Prefecture in Gansu Province. Its formal name in Tibetan is Genden Shé drup Dargyé Trashi Gyé su Khyilwé Ling, and it is also known as Tashikiyi Monastery. The most common way people refer to it, however, is Labrang, which comes from the Tibetan word lhadrang—the abode of reincarnations [living Buddhas] and masters. This is one of the six largest monasteries of the Gelug school of Tibetan Buddhism.

In 1709, the first Jamyang reincarnation, Ngawang Tsondre, founded this monastery, and when things started to boom, the number of clerics reached over 4,000. Today, it is headed by the sixth Jamyang reincarnation, and it houses eight grand khenpos and four grand setses (similar to abbots). Over the years, Labrang Monastery has constructed 108 affiliated monasteries, and it has preserved the best educational system of Tibetan Buddhism in all of China.

Labrang Monastery boasts over ten thousand invaluable ethnic relics and Buddhist artworks. In the Buddhist chambers, there are 16 huge Buddhist statues made of gilded brass or carved from sandalwood. Each is over 8 meters (26 feet) in height. In addition, the number of small and medium-sized Buddhist statues, bodhisattvas, stupas, and dharma ware, all made from various materials, is too high for each individual piece to be mentioned. The monastery also treasures the clothes and other articles of daily life used by the predecessors of Master Jamyang, and it has made it a point to preserve the imperial honors and gifts received from the central government throughout history, with these items including emperors' canonizations, golden imperial orders, bestowed imperial seals, letter patents, imperial rescripts, inscribed boards, a thousand-Buddha tree, pearl stupas, jade ruyi figures, meteorites, seahorse teeth, and so on and so forth.



郎木寺： 位于甘肃、四川两省边界，海拔3480米。“郎木”为藏语“仙女”之意，因其山洞中有石岩酷似亭亭玉女，民间谓为仙女所化，故名。寺后林荫深处有一虎穴，藏语称“德合仓”，故该寺之名可译为“虎穴中的仙女”。郎木寺古城“南番中心”，素有“东方瑞士”“甘南香巴拉”之美誉，又有神奇“德合仓朗木”自显天然石洞及“德合仓朗木赛赤”寺院而蜚声中外。

尕斯库勒湖： 甘南第一大淡水湖，是青藏高原东部的一块重要湿地。尕斯库勒湖所在的地域，藏语称之为“措宁”。尕斯库勒湖水草丰茂，许多南迁北返的珍稀鸟类在此落脚和繁殖，黑颈鹤、灰鹤、天鹅等珍禽遍布湖边草滩。



// Lhamo Monastery

This place is situated at the intersection of Gansu and Sichuan Provinces, where the elevation is around 3,480 meters (11,417 feet). The monastery's name in Tibetan implies a fairy or goddess. Its use of cave rock makes the complex look like a jade female figure, so the locals say it appears like a goddess transforming before their very eyes. Deep within the monastery and hidden behind the luxuriant trees is a “tiger's cave”, which in Tibetan is referred to as Dehetsang. The monastery's name is therefore more appropriately translated as the “goddess inside the tiger's cave”. The ancient affiliated city is often deemed Little Switzerland as well as southern Gansu's very own Shambhala. Its mysterious natural attractions, such as the natural caves of Dehetsang Lhamo and Dehetsang Lhamo Sertri, are widely known by people around the world.



// Garhai Lake

This is the largest freshwater lake in southern Gansu Province and is also a significant wetland at the eastern portion of the Qinghai-Tibet Plateau. The local terrain is called Tsonyi by Tibetans. The lake has an abundance of aquatic plants, and many rare bird species migrate from the south to the north to breed here. Flocks of black-necked cranes, swans, and other rare bird species can often be found scattered across the nearby grassland.

九色甘南 梵天净土

■ 赵倩君 (美国)



The Nine-Color Gannan and the Providential Highland

▲ 蓝天下的桑科草原。刘铁军 摄
Sangkho Prairie under the azure sky

◎ Text by Zhao Qianjun (US)
◎ First published on September 2, 2017, in the China Press (a US-based publication)



在百度网站上搜索“甘南”，1700万个搜索结果中，位居前列的都是旅游相关的信息。这有什么意外呢？拉卜楞寺、桑科草原、扎尕那、朗木寺……这些透着神秘色彩的名字，对于爱好旅游的人已不陌生，哪怕尚未一睹其芳颜，也能带着神往的眼神，把这些酷酷的名字说出个一二。毕竟，那海拔3000米的高巅之上，有着摄人魂魄的风光。

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I went on Baidu and searched for Gannan, landing more than 1,700 results, but the first few lines had to do with tourism to the place. Why? Labrang Monastery, Sangkho Prairie, Drakamga, Lhamo Monastery...to those who love to travel, these mysterious names are far from unfamiliar. Even if they have never seen these places with their own eyes, these locations pique people's interests, and most adventure seekers know at least one or two of Gannan's most famous spots. I know the reason for this: the unquestionably breathtaking scenery standing at over 3,000 meters (9,845 feet) above sea level.

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秋雨缠绵。在雾霭和雨丝交织的季节，记者随中国和平统一促进会的海内外华文媒体采访团到甘肃省甘南藏族自治州，览 4 万余平方公里高山草原风貌，领略其历史之厚重，民风之甘醇，自然之壮美。已故社会学家费孝通曾将甘南称为“青藏高原的窗口”“藏族现代化的跳板”，如今的甘南，传统与现代相映，与从前相比，又是另外一番景象。

藏家乐与牧民电商经济

从兰州向西南驱车 200 多公里，就是海拔高度大约 3000 米、因大夏河而得名的夏河县。这里古有“东通三陇，南接四川，西连康藏，北近青蒙”的说法，历史上曾是甘青川三省安多地区的政治、经济、文化和宗教活动中心。现在又有“小西藏”的美誉。

▼ 加考的家。刘铁军 摄
Gyaka's house



// Rain lingers when autumn arrives in China's western regions, and it was under such mist and drizzle that I went with a group of overseas Chinese media personalities on a trip organized by the China Council for the Promotion of Peaceful National Reunification. Our destination was Gannan Ethnic Tibetan Autonomous Prefecture in Gansu Province, an alpine steppe spanning well over 40,000 square kilometers (15,444 square miles) of land.

Thanks to the impressionable history, rich culture and customs, and magnificent landscape, the famous late sociologist Fei Xiaotong once called Gannan "the window of the Qinghai-Tibet Plateau" and "the springboard of Tibetan modernization". Today's Gannan shows a different face, one that contrasts tradition with modernity.

Farmhouses and E-Commerce

Setting off from Lanzhou and driving southeast for about 200 kilometers (124 miles), we finally made it to Sangchu, a place 3,000 meters (again 9,845 feet) in elevation. The name Sangchu comes from the Tibetan term for the Daxia River. Ancient historical records describe the area as a location where "the east connects with Sanlong, the south with Sichuan, the west with Khang, and the north with Qingmeng". Historically speaking, it was the political, economic, cultural, and religious center of three provinces (Gansu, Qinghai, and Sichuan) as well as Tibet's Amdo region, and today, it is often called Little Tibet.



▲ 媒体记者在加考家参观。刘铁军 摄
Media personnel visiting Gyaka's house

夏河县达麦乡有个背山的小村落，叫当应道，住着 50 多户人家，以藏族为主，总共 200 多居民。

加考是当应道村委员会主任，长得粗粗壮壮，但是他的家却可以用一个词来形容——讲究。把四合院盖在屋内——所谓平顶立体四合院式房屋，是富裕人家的表征，加考的家正是这样的。

这种平房为土木结构，外不见木，内不见土。屋中央是方正的大厅，也是孩子们玩耍的地方，四周宽敞的回廊，通向卧室、灶房、浴室。廊檐窗棂的雕花图案，精美大气。

// In a small village named Dang Yingdao in the territory of Damai Township of Sangchu County are more than 50 households, most of which contain ethnic Tibetans. The overall number of residents is somewhere around 200.

Gyaka is the director of the Dang Yingdao Village Committee. He looks imposing, but his family members often describe him as something akin to a teddy bear. Usually, only the richest families have courtyard-style residences (homes with three flat-roofed buildings and an entranceway all connected by a central courtyard). This is what Gyaka possesses.

This civilian home is made of timber and clay, but you would never tell by the look of it. The square courtyard had children playing in it, and the residence itself surrounded it, with spacious corridors leading to a bedroom area, kitchen, and bathroom. The carved patterns on the eaves and window lattices were extremely exquisite.

落座之后，主人倒上香浓的奶茶，加考介绍了村子的情况。原来在政府的扶持下，这里家家户户经营着藏家乐，接待游人，增加收入，留宿他家，每晚房价才60元。

当应道是生态文明示范村，也是夏河县用旅游带动经济的缩影。据媒体报道，2016年，夏河县共接待游客217万人次，旅游总收入将近10亿元。

加考家院外不远处，是村民活动中心、白塔和经堂。活动中心的电商角，摆放着牦牛肉等特色产品。这里的年轻人，在电商平台出售特产，有订单了，就骑上摩托车到县城快递送货。而此时经堂里正有三位老人，缓缓拉动绳索，转动经筒，见到外人，便报以微笑。这就是传统与现代的和谐反差吧。

▼ 远眺黄河美景。刘铁军 摄
Panorama of the Yellow River



// When we sat down, the host brought out some fragrant milk tea and then began to introduce the village. We were told that almost every household in the village, thanks to government support, was able to build its own farmhouse accommodation services to bolster families' income. Staying in Gyaka's farmhouse costs CN ¥60 (US \$9 in 2017) a room per night.

Dang Yingdao Village is an ecological demonstration village, and it is also the epitome of how tourism has been a major component of Sangchu's modern-day economy. Reportedly, in 2016, Sangchu totally received 2.17 million tourists, which brought in almost ¥1 billion (then US \$151 million) in income.

Close to Gyaka's house is the village entertainment center, a white pagoda, and a scripture chamber. The e-commerce corner is located inside of the village entertainment center, where local specialty products, like dried yak meat, are put on public display. Online sales have been a big deal for the younger generation to make a buck. Once orders come, they immediately ride motorcycles to the county's express delivery center. When we were there, we saw three senior villagers in the scripture chamber slowly rotating the prayer wheels in their hands. Seeing newcomers outside caused them to smile. Traditional harmony seemed to be clashing a bit with modernity.

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如果说电商经济在当应道村只处于雏形状态，那么在碌曲县的尕秀村，互联网在生活和生计上带来的巨变就更明显了。国道213穿村而过，使得尕秀村拥有优越的区位优势。全村1800多居民，都有电子医疗档案，扫一扫二维码，就能将有关尕秀的各种信息一览无余。村民使用电商平台出售生产成果——藏袍、牦牛干、皮革制品……人们用信息技术把草原的隔绝感彻底消弭。

旅游业和特色产业

人们用“九色香巴拉”形容甘南，出于其旅游资源的多样性，可用红、橙、黄、绿、青、蓝、紫、黑、白来概括，而香巴拉是藏语，意为极乐园。



▲ 外香寺大门。刘铁军 摄
Entranceway of Waishang Monastery

// If e-commerce is the number one factor driving Dang Yingdao's economy, that is nothing compared to how the internet has been changing the lives and livelihoods of the people of Gyasho Village in Luchu County. The G213 cuts through the village and gives it an unusually advantageous position. There are around 1,800 households here, and each and every one has electronic medical files. All one needs to do is scan a barcode, and information about the village spews forth. In the same way, local products (Tibetan robes, dried yak meat, leather-based products, etc.) are sold through an e-commerce platform, and IT has eliminated the sense among those living in the far-off grassland of being isolated from the rest of the world.

Tourism and Specialty Products

People like to describe Gannan as the “nine-color Shambhala” due to its diverse tourism resources, which are described by colors (red, yellow, orange, green, black, cyan, blue, purple, and white). The name Shambhala is a Tibetan way of saying a land of fairy tales or an earthly paradise.

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记者所见的甘南，质朴又处处惊艳，连绵群山美如画卷，而成群的牛羊又给了它生活的实在。点点经幡，迎风起舞，更把高原衬托成绿色之舟。庄严肃穆的寺庙，赋予了它厚重的魂灵。

广阔的高原风光，加上浓郁的藏传佛教文化风情，在甘南，不由生出“飘飘乎如遗世独立，羽化而登仙”之感。

海内外华文媒体采访团一行人参观了著名的拉卜楞寺和外香寺。

拉卜楞寺，藏语意为活佛大师的府邸，是藏传佛教格鲁派六大寺院之一，被誉为“世界藏学府”，位于夏河县城西0.5公里处。创建于清康熙四十八年（1709年），创建人是第一世嘉木样活佛。该寺1982年被列入全国重点文物保护单位。目前占地总面积86.6万平方米，建筑面积40余万平方米，主要殿宇90多座，包括六大学院、16处佛殿、18处昂欠（大活佛宫邸）、僧舍及讲经坛、法苑、印经院、佛塔等，形成了一组具有藏族特色的宏伟建筑群。



▲ 桑科草原上的帐篷和经幡。刘铁军 摄
Tents and scripture flags on Sangkho Prairie

2016年，甘南藏族自治州游客数量突破千万人次，而旅游业有一个说法，没去过拉卜楞寺，就等于没去过甘南，拉卜楞寺的魅力可见一斑。

作为拉卜楞寺的属寺之一的外香寺，位于玛曲县尼玛镇，规模要小得多，创建的年份也略晚（1780年）。外香寺有大经堂1座，佛殿2座，囊欠4座。现有活佛3名。寺院内藏有一传说为第二世参巴仓活佛足印的石块，是外香寺的镇殿之宝。寺院的西侧悬崖上有一块天然形成的六字真言，供信徒顶礼膜拜，崖口存有六世贡唐仓大师的修行室。



// The Gannan I encountered was like a painting scroll with pristine, breathtaking, rolling mountains and an extensive grassland spotted with flocks of cattle and sheep. The scripture flags scattered about danced in the breeze. All this combined with the vast, green grassland has turned this part of the highlands into an absolute oasis, and the solemn presence of the monastery filled the air with a sense of spiritual heaviness.

As we went about the extensive plateau landscape with its strong and deep Tibetan Buddhist culture and amorous affection, in Gannan, a sudden sense of “flying in the vast sky like a fairy wandering in Heaven and forgetting everything about the secular world” emerged around us.

We overseas Chinese media personalities then paid a visit to the famous Labrang and Waishang Monasteries.

Labrang Monastery in Tibetan infers the dwelling of reincarnations and masters. This is one of the six largest monasteries of the Gelug school of Tibetan Buddhism and is honored as the global hotspot of Tibetan studies. The monastery is seated about 0.5 kilometers (0.3 miles) away from the county seat of Sangchu. It was founded in the 48th year of the Kangxi Emperor (1709) by the first Jamyang reincarnation. In 1982, this monastery was officially listed as a state-level cultural preservation heritage site. The compound covers about 866 thousand square meters (9.3 million square feet), and the main building has an area of more than 400 square meters (4,306 square feet). There are over 90 main Buddhist chambers, including 6 large Buddhist schools, 16 grand halls, 18 angste (important reincarnations' dwellings), monks' dormitories, pulpits, a sutra printing house, pagodas, and so forth. All of these together form a grand complex sporting ethnic Tibetan architecture.

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▲ 外香寺。刘铁军 摄
Waishang Monastery

外香寺还是登高眺望黄河美景的好地方。玛曲为藏语，意为“孔雀河”，即黄河的意思，是全国唯一以黄河命名的县，以黄河第一弯而闻名。站在外香寺的顶部，看远处黄河蜿蜒而下，天光与水光辉映，正应了“黄河之水天上来”的瑰丽诗句。

领略了甘南佛教文化的深沉底蕴，自拉卜楞寺南行 10 余公里，就是传说中格萨尔王烟祭铸神、赛马称王的桑科草原。这里群山环抱，中间开阔平坦，大夏河水从南到北缓缓流过。水草丰茂的桑科草原是典型的高原草地，理想的天然牧场，成群的牛羊在此栖息，一派悠然祥和。自 30 年前，这里便开设了藏族风情旅游项目，游人可以住帐篷，品藏餐，骑上牦牛或骏马，体验牧民生活。

记者一行还参观了夏河县医院、碌曲县藏医院、藏药厂，以及雪顿乳业公司。历史悠久的藏医药越来越为人认知，其独特的价值势必将为人类的健康作出更大贡献。而大自然赋予甘南的丰富资源，也将福泽世人。

// In 2016, the number of tourists visiting Gannan surpassed ten million. It is said that anyone who goes to Gannan but who never makes it to Labrang Monastery never really visits Gannan in the first place. That is quite a statement, but it shows the genuine draw of the monastery.

Waisang Monastery, an affiliated monastery of Labrang Monastery, is seated in Nyima Township in Machu County. Its size is much smaller than Labrang's. It was founded in 1780, and the monastery has one grand scripture hall and two Buddhist chambers. Currently, the monastery hosts three reincarnations. Legend has it that there is a stone bearing the footprints of the second reincarnation of Tsanpatsang. The stone is referred to as a protective relic for the complex. On the mountain cliff at the western flanks of the monastery is a painted Buddhist mantra—ommani pedmehum—where devotees go to worship. At the cliff's mouth is a meditation room for the sixth Master Gungthang Tsang.

Waisang Monastery is the best location to overlook the scenery of the Yellow River. The county's name of Machu comes from the Tibetan term meaning "Peacock River", a reference to the Yellow River. This is the only county named the Yellow River. This place is quite famous as the location where the river bends the first time. Standing atop the monastery, one can see the winding Yellow River in the distance. Light from the heavens causes the water to shine, echoing the magnificent line of poetry: "The water of the Yellow River comes from Heaven."

After appreciating the gravity of the profound cultural deposits of Gannan's Buddhist culture and driving southward from Labrang Monastery for more than ten kilometers (six miles), we made it to the legendary Sangkho Steppe, where King Gesar once worshiped deities and went on horse races to assert himself as king. The steppe is surrounded by mountain ranges but is open and flat in the middle. The Sangchu stems from the south and slowly flows down toward the north. Rich in aquatic plants, this typical highland grassland is an ideal natural pasture where flocks of sheep and cattle are found in plenty. What a peaceful and harmonious view! Thirty years ago, the area embarked on a Tibetan culture-based tourism project by hosting tourists with tents and Tibetan dishes and offering visitors the opportunity to ride yaks or horses to experience the lives of herders.

Our journalist delegation also paid visits to Sangchu's People's Hospital, the Traditional Tibetan Hospital in Luchu County, the Tibetan Medicine and Pharmacology Production Factory, and the Shoton Dairy Company. Tibetan medicine has become more accepted by the public over the years due to its prolonged history, and its unique traits are bound to make great contributions to the health of human beings. Still, the naturally bestowed abundant resources upon this stretch of highland will of course also bless humanity for years to come.

声势浩大的“环境革命”

甘南的美丽丰饶，是造物主的慷慨馈赠，但是人类似乎不够珍惜这份美意。垃圾污染、草皮破损、随地大小便、污水横流……曾经让高原的景色大打折扣。近两年来，甘南藏族自治州发起了城乡环境综合治理的“环境革命”，实现了 4.5 万平方公里青山绿水大草原“全域无垃圾”。

“有一抹风景，只是一刹那，便惊艳了我们的目光。遇见甘南，就是遇见久违的乡愁。”中共甘南州委书记俞成辉谈起甘南的发展战略，既充满激情，又流露出浓浓的诗意。

记者一行人所到之处，无论是草原，还是乡村、小镇、城市，其清洁程度都令人惊叹。正如俞成辉书记在今年的九色甘南香巴拉旅游艺术节的致辞中所言，雪域高原上的人们懂得“生态信仰不可亵渎，自然尊严不可冒犯”，视青山绿水为神山神水，展现了一幅人与自然和谐相处的生态画卷。

（发表于 2017 年 9 月 2 日美国《侨报》）

A Breathtaking "Environmental Revolution"

The affluent resources and the ever-charming landscape are all generous bounties from the ancients of days. Humans, however, have seemed not to care too much about such treasures, at least not enough. The random disposal of trash, the deterioration of turfs, people's desire to relieve themselves wherever they like, the flow of waste-filled waters...all such actions have depleted the grand highland scenery. For the past two years, though, Gannan Ethnic Tibetan Autonomous Prefecture has been launching an "environmental revolution", aiming to improve urban and rural areas to the point of there not being "a single piece of trash" on the large, green steppe spanning 45,000 square kilometers (17,375 square miles).

"A landscape exists that entrances all in mere moments. An encounter with Gannan is a cure for all homesickness," Yu Chenghui, the Communist Party secretary of the prefecture declared when speaking on Gannan's development strategy. He sounded as if he were reciting a poem.

No matter where our delegation went, be it villages, small towns, or cities, we never failed to be impressed by the unbelievably clean and high-quality hygienic environment. It was just as Yu Chenghui said when giving a speech at the opening ceremony of The Nine-Color Shambhala Tourist Festival: the people living upon these highlands understand perfectly well that, "Faith in the ecology must not be profaned, and natural dignity must not be violated!" Human beings must treat the environment, including its mountains and rivers, as holy relics if they should ever hope to display an ecological painting scroll to the world and allow nature and humanity to exist together in peace and harmony.

▼ 甘南太阳能光伏发电。刘铁军 摄
A glimpse of Gannan's solar power facilities



甘南牧民

过上定居新生活

■ 郑巧

在甘南碌曲县尕海乡秀哇村的农牧民书屋里，电视上在播报美国“监控门”事件揭秘者斯诺登的最新情况，藏族女牧民洛日草与到访的海内外华文媒体记者轻松聊天，“我常到书屋来借书，最爱看言情小说。”

《藏地兵书》《西游记》《悲惨世界》……各类书籍在农牧民书屋里整齐摆放。尕海乡纪委副书记加化道尔吉告诉记者，秀哇村农牧民书屋现有几千册藏书，近四成是藏语书籍。



▲ 甘南牧民放牧。刘铁军 摄
Nomads grazing their livestock

2008年，甘南州投资360万元在全州建成120个农牧民书屋，秀哇村的书屋即是其中之一。加化道尔吉说，全村现有300多户人家，共3000多人，都可以免费借阅藏书，书屋配有专门的管理人员，为牧民提供服务。

离书屋不远，有一处牧民定居点。走进一户牧民家，电视机等现代化家电配备齐全。屋主冬珠说，眼下正值放牧季节，家里的青壮年劳动力已去40公里开外的牧场放牧，并在那里安营扎寨，差不多一月才回来一次。到冬季天气寒冷，草场没有草时，一家人就会在房子里团聚。



Gannan's Herders and Their Firmly Planted New Lives

◎ Text by Zheng Qiao
◎ First published on July 25, 2013, in Ecns.cn

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In the library for farmers and herders of Shouwa Village in the town of Garhai, Luchu County, itself within Gannan Ethnic Tibetan Autonomous Prefecture, the news was blaring on the TV, and the reporter was talking about whistleblower Edward Snowden. Ngaricao was chatting with us the overseas Chinese media personalities. “I come here to check out books all the time. I’m a sucker for romance and other novels.”

Various books, such as Tibetan Art, Journey to the West, and Les Mis é rables, were neatly placed on the shelves. Gyaha Dorje, the deputy secretary of discipline inspection for Garhai Township, told us that this village

library boasts several thousand books in its collection, with nearly four out of every ten in Tibetan.

In 2008, Gannan Prefecture invested CN ¥3.6 million (then US \$518 thousand) to establish a total of 120 libraries especially meant to serve local farmers and herders. This library that we were in was one of them. Gyahua Dorje went on to say that over 300 households in the village (more than 3,000 individuals in total) had the ability to check books out and not worry about any fees. The facility also has a head librarian who keeps tabs on all the books and makes sure that everything is accounted for.

今天的藏族牧民，已改变了以往逐水草而居的传统生活。截至2012年11月底，《甘肃甘南黄河重要水源补给生态功能区生态保护与建设规划》中的游牧民定居工程已全部完成，1.45万户、7.37万名藏族牧民过上定居新生活。

据加化道尔吉介绍，像这样由四间小屋再加一个院子组成的房子，造价约7万元，牧民只要出3万元，其余4万元由政府出，至于屋内怎么装修，就看牧民自己的喜好了。

他边说边指向房子周边，“那是小学，那是医院，周边配套很齐全，农牧民也都享受低保、医保、养老保险。”

▼ 媒体记者在牧民家采访。

Media personnel conducting interviews in nomads' houses



// Near the library is a zone for recently resettled herders. Walking into a household among those residences, we saw that inhabitants clearly have the full gamut of modern appliances, such as TVs and other electronic devices. Our host Dondrup said that grazing season was underway and that his family's younger members were out with the livestock about 40 kilometers (25 miles) off in temporary homes, though trips back home take place about once a month during such times. When winter arrives, the grass is no more, so everyone returns and gathers under the same roof.

Today's Tibetan herders have already changed their traditional livelihoods, as they no longer have to get up and move every now and again in search for new water and grass. As of the end of 2012, the resettlement project's issued Blueprint for the Ecological Protection and Construction of the Important Water Provisions to Ecological Functional Areas via the Yellow River in Gannan of Gansu Province has been fully carried out. A total of around 14.5 thousand Tibetan households, accounting for 73.7 thousand herders, now enjoy new lives after having finally settled down.

Gyahua Dorje told us that a house like his, equipped with four rooms and one courtyard, cost about ¥70 thousand (\$11.3 thousand in 2013) to construct, but herders are only asked to fork over ¥30 thousand (\$4.8 thousand), with the remainder taken care of by the local government. Herders are also freely able to choose their interior decorations. //



▲ 媒体记者采访当地牧民。

Media personnel interviewing local herders

// While chatting, Gyahua Gorje pointed around the surrounding area. "That's the elementary school, and over there is the hospital. Everything around us is well-equipped, and we herders also get subsistence allowances, medical insurance, and pensions."

When asked if there were any shortages, he burst out a response. "Human resources! We've got a town hospital with top-notch equipment, but what good is equipment without doctors? College grads from this area rarely want to come back here."

The 27-year-old is himself a university graduate, one who decided to go back home. The young man told us that there were also far from enough spaces for the elderly to have fun and exercise in and thought that a grand activity center might do just the trick. He hoped that something like that would allow those who no longer graze herds to have a bit of R&R and spark some fun back into their lives. //

至于当地最缺什么，加化道尔吉说，“最缺人才，例如乡卫生医院，设备都有了，就缺好医生。现在年轻的大学生也不愿回来。”

27岁的加化道尔吉是尕海乡培养出来的大学生，毕业后选择回到家乡工作。他告诉记者，村里老年人活动场所也不够，希望能建一些，让不再出去放牧的老人家有个去处。

(发表于2013年7月25日中国新闻网)

香巴拉

范轩
(德国)

Shambhala

© Text by Fan Xuan(Germany)
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这个夏天，要烤死人。

置身于京师的浑沌雾霾与纸醉金迷中，总觉的闷燥憋屈、想要插翅飞逃，去到一个净朗通透、气定神闲的悠美之地。于是一路向西，飞到了西北兰州，顿觉神清气爽；再一路往南，去寻那传说中的“香巴拉”，期待这片幻想中的美丽、明朗、宁静、和谐之“净土”，能在眼前骤然呈现，好将浑身的燥热、污垢剥离下去，最好能顺势将这身腌臢皮肉也一道扒了，脱胎换骨、涅槃飞升。

This summer was too hot; it was like being grilled.

In the haze of chaos and luxury in the capital, I felt a bit stifled and wanted to fly far away to a place with fresher, more transparent air and a charming landscape, a place that was tranquil and unhurried. I picked up and left immediately for China's far west, taking a flight to Lanzhou. The pressure that had been building up in my mind instantaneously found an outlet. I went farther south, searching for the legendary Shambhala, which turned out to be exactly what my dreams had made it out to be—a beautiful, bright, peaceful, and harmonious Pure Land (the Buddhist Paradise). The moment my eyes beheld the wonder, I felt the toxins and “heat” (a concept from traditional Chinese medicine) making their way out of my body. I wondered if it would be good to scrape my pores so that I could be a new creature and rise into a state of nirvana.



▲ 扎西滩。刘铁军 摄
Tashi Tan, referring as an auspicious land in Tibetan

“香巴拉”是藏语的音译，意为“极乐世界”“人间仙境”；也是一个虚构的世外桃源，为藏传佛徒向往追求的理想净土。

尽管很多地方都在争抢“香巴拉”的名号，企图从地理位置上固化圣地的归属，但这于我毫无干系；香巴拉在我心里早有认知：哪里圣洁吉祥、哪里天堂风光、哪里幸福和谐——哪里便是我心中的香巴拉！所幸，所到之处没有令人失望。这片甘南藏地，天空净蓝、地旷人稀，草甸丰美、牛羊繁壮。这里不是香巴拉，哪里还能是呢？！

// The name Shambhala is the transliteration of a Tibetan word meaning “western paradise” or “nirvana”, similar in scope to the fictional Xanadu and the ideal Pure Land as pursued by Tibetan Buddhists.

Of course, there are some people in some places who try to one-up each other by naming such-and-such a place with holy titles in order to tout how sacred their geographic point on the map is; I really do not care at all about such things. Shambhala has already become firmly rooted within the depths of my heart; I believe any true Shambhala to be filled with auspiciousness, holiness, heavenly landscapes, happiness, and harmony. If there is a place on Earth like this, then that, to me, is my personal Shambhala. I was far from disappointed, though, by the actual locations I visited. The spot on the map known as Gannan, which is filled with ethnic Tibetans, was blessed with a deep blue sky, a sparse population over a vast land, luxuriant grass, and plump flocks of sheep and cattle. Is this not a Shambhala? What other place would supersede it?

//

在古城夏河，有一座秀丽的翠岭唤作“凤岭”，而对面则有一座墨绿的山峰命做“龙山”。龙山凤岭之间，古老而苍凉的大夏河缓缓流过，冲击成为一个平滩，世代居于此地的藏族群众一直称这个平滩为扎西滩（意即吉祥之地）。立身于扎西滩上，正如陪同所言：四周的环山如同莲花之瓣，而脚下的平滩又如明镜之台，这里便是吉祥福瑞之地！

当然最先看上这块土地的人，并非我们这些肉眼凡胎。早在 300 年前的康熙时代，当时著名的大德高僧嘉木样带领弟子偶经此地，瞧见这里钟灵毓秀、瑞云缭绕，是个建寺礼佛的理想处所，随即在这里开建寺院，逐渐发展繁衍，成就了今日气度恢弘、法理庄严的拉卜楞寺。

// In the ancient city of Sangchu, there is a beautiful green area named Phoenix Ridge, on the other side of which is the dark-green Dragon Mountain. Between these two, the ancient Daxia River slowly passes through, and the water has crashed upon the riverbank until it formed a flat shoal, which ethnic Tibetans, who have been living in this place for generations, call Tashi Tan, their “auspicious land”. Standing upon this Tashi Tan, I could see that things were just like what our guide told us: the surrounding mountains look like the petals of lotus flowers, and the flat shoal under our feet appeared as a mirror. Yes, this place was one of auspiciousness!

It is clear that this land is certainly not for people like us shortsighted and good-for-nothing individuals. As early as 300 years ago during the reign of the Kangxi Emperor, the famous master of Tibetan Buddhism, Jamyang, guided his disciples and came across this wonderful place endowed with the fine spirits of the universe and auspicious clouds flying about the heavens. He believed that this was the ideal location to establish a monastery to worship the Buddha. Centuries later, this Labrang Monastery became the magnificent and solemn complex we know and love today.

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▼ 本文作者与甘南僧人交谈。
Me chatting with monks from Gannan





我并非皈依的佛徒，只是相信世上存在着主导万物的超然力量，对古老神秘的藏传佛教自然也是敬重有加。家里虽无佛龛，却有几尊菩萨、金刚的造像，每日里也无跪拜许愿，只是简简单单地奉上清水一杯，以表心志顺从、虔诚恭敬。今日有幸来到齐名天下的拉卜楞寺，更想要悉听教导、领悟禅机，哪怕仅仅是一顿“心灵快餐”，我也乐得全盘吃下。

拜赐政府部门的安排，我们一行受到礼遇，寺院管理委员会主任亲自出面接待。步入禅房，瓜子、蜜饯、酥油茶，暂时撇开了寺院的威严与神秘，而仿佛将我带入了普通藏居的经堂，与主人拉家常、唠闲话。

// I am not a Buddhist, but I do believe in a transcendent power which can master all beings in the universe. I therefore pay reverence to nature, which is perfectly illustrated by the ancient and mysterious Tibetan Buddhism. Though my house has no shrine for worship, I have many Buddhist statues and images of bodhisattvas. I am not accustomed to kowtowing before them, but I still present cups of water as a sign of reverence and piety. Today, though, I can happily say that I have been to the famous Labrang Monastery. I had the desire to listen to the teachings and doctrines of the people there, and even if I only got the fast-food version of their version of spirituality, I wanted to see what the menu had to offer.

Thanks to the arrangement of the local government, we received special treatment throughout our journey. The director of the democratic administrative committee of the monastery greeted us, and we were ushered into one of the monastery's chambers, where snacks and Tibetan butter tea were laid out for us. We felt as if we had just come into any other Tibetan scripture hall and comfortably chatted away with our host, talking about household items and whatnot. There was no sense whatsoever that we were in some sort of solemn and mysterious monastery. //

▲ 拉卜楞寺外的广场。刘铁军 摄
Grounds of Labrang Monastery

不愧是一座执掌真理佛法、孕育大德高僧的高等学府，果然凡响不同。陪同我们的寺院小师父桑旦，虽然还在佛学院就读，但他的博知广学、机敏智慧足以媲美外交部发言人，让我这个自诩“经历丰厚、自命不凡”的媒体人不无敬佩。

感染我的不是桑旦师父介绍的恢弘建筑、丰厚收藏，也不是高僧们的法门绝学、先师圣迹，而是出家人的安稳持重、慈悲大爱。一路陪同我们参观的过程中，小师父的“闲话”如同草甸上的涓涓溪流，丝丝入扣、拨动心脾。

“你从德国来，德国汽车造的好。可是，再好的车对人来讲也是负担。有了车，人们就会担心，明天汽油是否要涨价了？后天车坏了到哪里去修？你的心里就会放不下、舍不了，脑子里全都是烦恼。车子完了，还有房子、衣裳……你不觉得，拥有的越多、负担也就越重吗？”

// Indeed, the monastery is an extraordinary institute for higher learning within Buddhism and for the cultivation of greatly virtuous eminent masters. Samtan is a young monk who accompanied us during our visit. Though he was in the process of learning doctrine in the monastery, his supervisor was a confirmed erudite Buddhist scholar. His broad knowledge and deep wisdom are comparable to those of foreign ministers. He really made me, a journalist self-described as “experienced and a bit pretentious”, utterly speechless as I listened to him with profound reverence.

Actually, what impacted me most was not what Samtan's supervisor talked about when he introduced the magnificent architecture and the rich collections of cultural relics in the monastery. It was also not those sacred teachings of eminent monks and the hymns left by their ancestors. It was rather the great compassion, affection, and the overwhelming sense of stability and prudence. The young monk's words, like a trickling stream in a meadow, stirred within and became firmly planted within my very heart.

“You're from Germany? They make great cars, don't they? Still, no matter their quality, cars always seem to be a burden to us humans. You may buy one one day, but the next you'll be keeping a close watch on the gas prices. Sometimes you'll have to take your car into the shop and wonder how much of an arm and a leg they'll be asking, and that's just cars, let alone your home, clothing, and all that! Getting so much stuff really begins to weigh a person down after a while, don't you think?” //

“在国外那么远的地方，心里肯定常常记挂起家人吧！我们都有俗家的父母兄弟、挚爱亲人，家人的穷富生计、生老病死都是我们心头的大事，不能不管不顾。但出家人把自己献了出来，只是一心一意地修佛向善，我的父母兄弟不再是我的负担，他们和全天下的父母弟兄一样、会受到佛菩萨的保佑和眷顾。这样，我还有必要担心我的俗家亲人吗？”

“说到人的责任，不外乎齐家、治国、平天下。齐家，就是要和谐家庭关系，治国就是和谐个人与团体、地区间民族间的关系，平天下就是和谐国际间的关系。所以，无论是在家、出家，人的根本方法就是要完善自我，格物、致知、正心、诚意，然后才能做好一个俗人、僧人。”

……

▼ 俯瞰拉卜楞寺。刘铁军 摄
Overlooking Labrang Monastery



// “You live on the other side of the world, far from your roots. You’ve got to feel a twinge in your heart when you think about your family in China, I bet! We still think about our own parents and other relatives out there in the secular world. We pray for their health and well-being; we can’t do much for them ourselves while we’re here, can we? Still, as keepers of the faith, we have dedicated our entire beings to the precepts of Buddhism and keep our eyes set on the dharma. My parents, brothers, and sisters are no longer my primary concern. They’re now in the hands of the Buddha and bodhisattvas, so there’s no need for me to worry, then, is there?”

“When it comes to our ‘responsibility’, three things should be of paramount importance: stability within a family, the governance of the country, and bringing peace to the world. The first means that we should maintain a harmonious relationship with our families; the second means that we should establish a harmonious environment between individuals and entities and as well as between different regions and ethnicities; and the third one means that we should have a harmonious relationship with different countries. In short, for laypeople and the religious alike, the fundamental principle of being a human is to constantly improve oneself, to understand, to know, to have integrity, to be honest, and finally to choose to be among the secular or devout.” //

两个钟头之后，我忽然觉得自己圣洁了很多，变得前所未有的飘逸、洒脱，“三观”立时得到净化和升华。和朋友之间的摩擦计较，现在想来是那么可笑；今后更要知恩图报，更加孝敬我的父母亲人；积德行善的好事，以后还要更加多做一些；至于我的宿敌——回去以后一定原谅他，找个机会跟他喝酒、和解吧！

可一方水土养一方人，也许这番淳朴与圣洁，注定只能留在香巴拉。我身披十几条洁白哈达，揣着虔诚和空灵离开香巴拉，回到了喧闹的北京、富庶的汉堡。不久前刚刚让我灵魂撼动的香巴拉，也就随着记忆去往脑后。忽而想起，我的个妈呀！这些天云里雾里的神仙生活，竟耽误了很多事情呐：银行转来的房贷账单过了账期，还要加付滞纳金；想买辆四驱的运动跑车，最近的油价还不算高；夏末打折不知道是否开始，要抽空去淘点换季的衣装了；还有……还有……对了，还有刚刚从藏地请回来的药师菩萨唐卡，是应该软裱挂起来，还是要硬装镶相框？？？

偶尔想起小师父的话，虽也心生惭愧、但又无可奈何。对不起，佛菩萨，不是我心不诚，只是这凡间的事情它太复杂！柴米油盐酱醋茶，哪样都得操心哦！佛法我听进去了，那真是好东西，让我心宽眼净、耳聪目明；等我，等我有时间，静下心来，我一定修佛向善，敬拜佛陀！

没办法，人就是一团肉！但这并不妨碍，我们每个人心中都存了一座香巴拉。

（发表于2013年7月25日德国《欧洲新报》）

// Two hours later, I suddenly felt purer as well as freer and more elegant than ever before. My “outlook on life, values, and the world” immediately seemed cleansed and sublimated. I began to have remorse over my personal frictions against and conflicts with my friends.

I have embarked on my personal vow to be more grateful for those who lend me a hand as well as to be more respectful and caring toward my parents and other relatives. It is better for one to do good, to be benevolent to all, and to accumulate merit. When it comes to people with whom I have had a falling out, I should be willing to humbly clear my side of the street or invite them out for a drink so that we can catch and make up.

Water and soil can only do so much to nourish our souls, as I am sure is common knowledge. Maybe the simplicity and purity I encountered can only be found in Shambhala. I left the place with a dozen white kharda (ceremonial silk scarves) over me as well as a pious and ethereal spirit, returning to Beijing and afterwards to Hamburg. As I went, though, the Shambhala that shook me to the core not long ago got shoved back into the recesses of my memory.

Then, very suddenly, everything came back to me. God on High! The land of fairy tales had made me forget so many things that were on the table! My mortgage payment’s past due. Guess I’ll just have to fork over the late fees. Hey! Gas prices aren’t too bad! Maybe it’s time to get something with a four-wheel drive? When are the summer sales coming? I should get some discounted clothes after the seasons change! On and on these thoughts went, even to the point that I stressed over if I should frame the thangka I got showing the Buddha of Medicine or simply hang it on wall.

There were times that I would hear the monks’ words reverberating about my mind. I felt disappointed in myself, but what choice did I have? Sorry, Buddha! It’s not that I don’t respect you or anything like that, but life in the secular world is just too complicated. I never think about all the necessary staples like rice, oil, salt, sauce, vinegar, and all that. I got a glimpse of what it’s like to pursue the dharma, which I get is good for me and broadens my horizons. Just hold on, Buddha! I’m sure I’ll come back to you one day to pay my respects, once the frenzy of my mind calms down a bit, that is!

Humans are flesh; there is no escape from all of this. Regardless, our hearts can still have a piece of Shambhala within them, can they not? //

在甘南体验神秘藏医

■ 郑巧

“你感冒多久了，有吃过药吗”，甘南藏族自治州碌曲县藏医院副院长看照加一边为中新社记者把脉，一边用不是很流利的汉语询问。

▼ 媒体记者在碌曲县藏医院采访。
Media personnel conducting an interview in the Traditional Tibetan Hospital of Luchu County

2013年是甘南藏族自治州建州60周年。近日，中国和平统一促进会组织了十多家海内外华文媒体前往甘南藏族自治州采访。7月份的甘南，水草丰美，气候宜人。但来自内地、欧美的华文媒体记者对高原环境多少有些不适应，趁着参访之机，顺便亲身体验略带神秘色彩的藏医。



Gannan's Mysterious Tibetan Medicine

▲ 碌曲县藏医院生产的藏药。
Tibetan medicine being produced in the traditional Tibetan hospital

◎ Text by Zheng Qiao
◎ First published on July 13, 2013, in Ecns.cn

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“What’s this, a cold? Have you already taken some medicine?” Ken Zagya, the vice president of the Traditional Tibetan Hospital of Luchu County of Gannan Ethnic Tibetan Autonomous Prefecture, said in disfluent Mandarin Chinese as he checked my pulse.

The year 2013 was the 60-year anniversary of the founding of Gannan Ethnic Tibetan Autonomous Prefecture. In recent days, the China Council for the Promotion of Peaceful National Reunification arranged for over ten overseas Chinese media personalities to pay this place a visit. The prefecture in July appears extremely splendid in terms of the abundant rain and grass that greet the flocks and the favorable weather conditions that attract people by the droves. Nevertheless, we journalists, having just come in from other parts of mainland China as well as from Europe and the United States, all felt a bit ill thanks to altitude sickness. Our consultations, however, allowed us to talk to doctors of traditional Tibetan medicine, a field we all saw as rather mysterious.

After going through some checks and a round of questions, Ken Zagya wrote down a Tibetan prescription for some herbal medicine. Once he saw me pull out some OTCs (like acetaminophen), he told me that Western medicine can treat the cold itself but that Tibetan medicine is more likely to be easier on the body and to allow people to get over things more quickly. This man graduated from the Tibetan Medicine College of Gansu Chinese Medicine University. He did a three-year residency in Lanzhou, where he familiarized himself with Western medicine. This was why he recognized what I had on me.

“Tibetan medicine goes back 3,000 years. Many other ethnicities in China are not familiar with Tibetan medicine, so our patients, almost 95% of them, are ethnic Tibetans,” he said. Luchu is a nomadic county which lies at the confluence of Gansu, Qinghai, and Sichuan Provinces. The total population is over 30 thousand, and ethnic Tibetans account for over 80%. The Tibetan Hospital therefore plays an important role in terms of safeguarding the health of the Tibetan population.

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一番察诊之后，看照加在处方单上用藏文写下了一剂草药。看着记者包中翻出的“泰诺”等药物，看照加说，这些西药也可以治感冒，但藏药可能更温和，好得更快些。毕业于甘肃中医学院藏医学院的看照加，曾去兰州进修三年，学习西医，所以对西药的基本疗法有所了解。

“藏医有三千年历史，很多汉族人对藏医不是很了解，来看病的95%左右都是藏族”，看照加告诉记者。实际上，地处甘、青、川三省交界处的碌曲县是一个以牧业为主的县，全县人口3万余人，其中藏族占80%以上，藏医院在保障藏族群众健康方面发挥着很大作用。

医院的楼梯间里，张贴着“碌曲县新型农村合作医疗制度”海报，上面清楚地写明了医药费报销比例和报销流程，参加新农合的民众报销医药费比例最高可达95%。在两年前，碌曲县参加新农合的比率就已高达98.79%，牧民看病基本无后顾之忧。

In the hallways of the hospital, we saw “Luchu County New Rural Cooperative Medical Care System” posters pasted on the walls. The small print made it clear how participating locals can make claims and secure reimbursements from the healthcare insurance system. Those with the right plan can get up to 95% back, and just two years ago, those with insurance in Luchu County had already reached 98.79% of the total population. Apparently, herders in this county have no worries at all about seeing doctors on a regular basis.

Similar to Chinese medicine, Tibetan medicine also has the process of “observing, smelling, inquiring, and palpating”, but most importantly, many Tibetan medicines are made using materials extracted from highland herbs, animals, and minerals. Unique treatments such as bloodletting, rubbing, and acupuncture, however, add a bit more mystery to this type of ethnic medicine.

In addition, Tibetan medicine speaks highly of the principle of maintaining “harmony between nature and human beings”. Some Tibetan hospitals also run a professional astrological almanac for medical purposes. Tibetan doctors believe that different seasons cause different diseases, and different herbs should be picked up at different seasons because of their different effectiveness. The almanac is used to study potential impacts on the macro level (i.e. the universe), while medical science is used to study potential impacts on the micro level (i.e. how things affect the human body).

▼ “藏医药·甘南藏医药”被列为国家级非物质文化遗产。

Gannan's Tibetan medicine is one of China's intangible cultural heritages



与中医的“望、闻、问、切”相似，藏医也有这些过程。但特别的是，很多藏药是生长在高原区域的药材，更有些来自动物，甚至是矿物。放血、擦涂、金针等独特的藏医治疗手段，更为藏医添上几分神秘色彩。

藏医特别讲究“天人合一”，有些藏医学院还开设了天文历算专业。因为藏医认为，不同季节会有不同的疾病发生，不同的药材应在不同季节采摘，天文历算是对整个宇宙大环境变化的研究，医学是对人体内部小环境的研究，而大环境的变化会对小环境带来影响。

看照加说，看病或治疗，常常要挑特别的时间，这可能是藏医和中医的区别之一。

世世代代生活在高原的藏族，在与自然和各种疾病的斗争中，形成了独具特色的藏医药学体系。近60年来，传统藏医药学得到了发扬光大，开创了藏医药教育、医疗、科研、学术及生产全面发展的崭新阶段。2007年，“甘南藏医药”更被列入国家级非物质文化遗产名录，碌曲县藏医院成为该项目唯一保护单位。

来自芬兰《环球时报》的记者吕惠英，因水土不服拉肚子、失眠，看照加为她开出两盒药。与媒体团同行的甘肃省海外联谊会副秘书长冯继茂，则体验了角罐疗法，“我吃过一些藏药，效果很不错，所以鼓起勇气用牛角放血，治治十几年都没好的风湿病。”

看照加说，互联网的普及和旅游业的发展促进了藏医药学的传播，希望藏医为越来越多的人了解和接受，服务人类健康。

(发表于2013年7月13日中国新闻网)



Ken Zagya went on to say that consultations and treatments require the observance of a specified calendar as mandated by the effectiveness of the astrological almanac. This is a pretty big difference between Chinese and Tibetan ways of looking at medicine.

Ethnic Tibetans, from generation to generation, have called the plateau their home. From time to time, they have fought against various natural disasters and diseases and have ultimately established a unique system of medicine. Within the past 60 years, traditional Tibetan medicine has been passed down and developed most effectively and efficiently. Education, medical treatment, medical research and development, and pharmacological production have been pushed to new heights as they enter a new phase of existence. In 2007, Gannan's Tibetan medicine and pharmacology was listed as a national intangible cultural heritage, and the Tibetan Hospital of Luchu County was the only hospital marked as having preserved Tibetan medicine under the umbrella of such inheritance.

Lu Huiying, a reporter from Finland's Global Times, suffered from diarrhea and insomnia because of the change of environment. Ken Zagya prescribed her two packages of Tibetan medicine. Mr. Feng Jimao, the deputy general secretary of the Overseas Friendship Association of Gansu who had come to guide our delegation, had some bloodletting done. “Tibetan medicine actually seemed to do the trick when I first tried it out,” he said, “so I convinced myself to have a go at a bit of bloodletting to see if it does anything to help my rheumatoid arthritis, which has been an issue for over a decade now.”

According to Ke Zagya, the popularity of the internet as well as the development of the tourism industry has done much to promote traditional Tibetan medicine and pharmacology. It is thus hoped that Tibetan medicine can be understood and accepted by more and more people around the nation and also the world so that it can play a significant role in terms of maintaining human's health and general well-being.



青海省涉藏州县

QINGHAI PROVINCE

Prefectures and Counties with High Numbers of Ethnic Tibetan Inhabitants

地理位置

青海省与甘肃、四川、西藏、新疆接壤，面积为 72 万平方公里，涉藏州县面积占全省面积的 98%。中国 10 个西藏自治区中 6 个分布在青海境内，包括玉树、果洛、黄南、海北、海南 5 个西藏自治区和海西蒙古族藏族自治州。是除西藏自治区外面积最大的藏族聚居区。

Geography

With a total territory of 720 thousand square kilometers (278 thousand square miles), Qinghai Province neighbors Gansu and Sichuan Provinces as well as the Tibetan and Xinjiang Uyghur Autonomous Regions. Six out of ten ethnic Tibetan autonomous prefectures are located within its boundaries, with five (Yushu, Golog, Huangnan, Haibei, and Hainan) being designated as merely Tibetan autonomous prefectures and one designated as Haixi Ethnic Mongolian and Ethnic Tibetan Autonomous Prefecture. Qinghai Province has the second largest concentrated area of Tibetan inhabitants, second only to the Tibet Autonomous Region.

人口概况

青海省藏族总人口在 140 万左右。还有回族、蒙古族、土族、撒拉族等 40 多个少数民族。

自然资源

青海省地处青藏高原东北部，青海的地形大势是盆地、高山和河谷相间分布的高原。是“世界屋脊”青藏高原的一部分。青海是长江、黄河、澜沧江的发源地，被誉为“三江源”“三江源头”“江河源头”“中华水塔”。水能资源是青海的最大优势。已发现矿产 120 余种，探明储量的有 110 种，其中许多属于急需资源。闻名遐迩的柴达木盆地，山川藏珍、戈壁埋矿，素有“聚宝盆”之美誉。

Demographics

The total population of ethnic Tibetans in Qinghai Province is about 1.4 million, though more than 40 other ethnicities (Hui, Mongolian, Tu, Sala, etc.) are also represented.

Natural Resources

Qinghai Province is seated at the northeast portion of the Qinghai - Tibet Plateau (the “roof of the world”). Its topography consists of highlands with intermingling basins, mountains, and valleys. In addition, Qinghai Province also bears the sources of the Yangtze, Yellow, and Lancang Rivers, which is why it has been honored as the “origin of three rivers” as well as “the water tower of China”. Water resources, therefore, are the most substantial advantage of Qinghai Province. Moreover, the provincial territory contains over 120 categories of minerals. Among those, 110 have been proven reserves, and many of those fall into high-demand categories. The famous Tsandam Basin, mountains, rivers, precious flora and fauna, the world-renowned Gobi, and buried ores have all led to the popular moniker “China’s treasure bowl”.

▼ 青海省海北藏族自治州风光。刘铁军 摄

The landscape of Haibei Ethnic Tibetan Autonomous Prefecture of Qinghai Province





旅游资源

青海旅游资源十分丰富，有古建筑 201 处，国家重点保护的名胜古迹 11 处。著名古迹和旅游点有塔尔寺、青海湖、瞿昙寺、柳湾氏族公墓、莽莽昆仑、风雪祁连、江河源头、孟达天池、盐湖奇景、万丈盐桥和日月山等。

塔尔寺： 位于青海省湟中县鲁沙尔镇正南方的莲花山中，距省会西宁市 25 公里。它与西藏的甘丹、哲蚌、色拉、扎什伦布寺和甘南的拉卜楞寺并称为我国藏传佛教格鲁派六大寺，是藏传佛教格鲁派的创始人宗喀巴大师的诞生地，在藏传佛教界具有极高的地位。

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Tourism

Qinghai Province has rich tourism resources. For instance, there are 201 ancient building complexes and 11 state-level primary preserved attractions. The most renowned include Kumbum Monastery, Qinghai Lake, Qutan Monastery, Liuwang Cemetery, the Kunlun Mountains, the snow-covered Qilian Mountains, river sources, Menda Pond, a salt lake, and Mt. Riyue.

Kumbum Monastery: This can be found in the Lianghua (a.k.a. Lotus) Mountains south-southeast of Lushar Township of Huangzhong County. It is about 25 kilometers (16 miles) away from the provincial capital of Xining. This monastery along with Gandan, Drepung, Sera, and Tashilhunpo Monasteries in the Tibet Autonomous Region and Labrang Monastery in Gannan Ethnic Tibetan Autonomous Prefecture form the six largest monasteries of the Gelug school of Tibetan Buddhism in China. It is also the birthplace of Master Tsongkhapa, the founder of said school, which is why this monastery enjoys high status in circles of Tibetan Buddhism.

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▲ 青海湖边的大片油菜花。刘铁军 摄
Rapeseed flowers along the bank of Qinghai Lake

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Kumbum first began with merely a pagoda before expanding into the monastery of today, which is why the Chinese name refers to it as Pagoda Monastery. Legend has it that Master Tsongkhapa went to Tibet to learn about Buddhism when he was 16 years old. He did not come back for more than half a dozen years, so his mother, Shingza Acho, missed her son extremely. She asked someone to send a bunch of her white hairs together with a letter to her son and wished he might one day come back home. Upon reading his mother's letter, though, Tsongkhapa finally decided not to return, but he sent his mother a self-portrait as well as a depiction of 100,000 Buddha figures. In his letter, he told his mother that if she took a depiction of 100,000 Buddha figure and a sandalwood tree to build a pagoda at the place where he was born, once his mother gazed upon the final pagoda, she was bound to see him, too. Therefore, his mother took out a kharda (ceremonial scarf) to wrap around the trunk of a little sandalwood tree and placed a depiction of 100,000 Buddha figures to serve as the center of a pagoda. Then, with the help of those around her, she piled up stones to reinforce and finally erect a full-scale pagoda.

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塔尔寺因此而缘起，成为藏民族宗教信仰的圣地。塔尔寺几经扩建，目前共有大金瓦寺、小金瓦寺、花寺、大经堂、九间殿、大拉浪等大小建筑共1000多座院落，4500多间殿宇僧舍，宫殿、佛堂、习经堂、寝宫以及喇嘛居住的扎厦交相辉映，浑然一体。

塔尔寺是藏族宗教、文化艺术的宝库，其建筑艺术独特，布局严谨，气势威严，色彩华丽；被誉为艺术“三绝”的酥油花、壁画和堆绣，更是藏族艺苑中的奇葩。

青海湖：又名“库库诺尔”，即蒙语“青色的海”之意。它既是中国最大的内陆湖泊，也是中国最大的咸水湖。由祁连山的大通山、日月山与青海南山之间的断层陷落形成。在中国国家地理杂志社与全国34家媒体联合举办的“中国最美的地方”评选活动中，青海湖被评为“中国最美五大湖”之首。

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Since then, Kumbum Monastery has become a historic pillar and has served as a holy place for ethnic Tibetan religious devotees. The monastery has been expanded several times over the ages, but today, it has more than 1,000 courtyards big and small as well as a Grand Golden Tiled Hall, Dhammapala Hall, Main Assembly Hall, over 4,500 shrines and monks' dormitories, a palace, and scripture practice chambers, forming a most comprehensive compound.

Kumbum Monastery is a house of treasure for the religion, culture, and art of ethnic Tibetans. Its architecture is unique in terms of its rigorously designed layout, imposing majesty, and gorgeous colors. The monastery is known as bearing “three artistic wonders” thanks to its butter sculptures, murals, and embroidered thangkas (a.k.a. barbolas), all of which are exotic Tibetan marvels.

Qinghai Lake: This body of water is also named Koko Nor, a Mongolian term for a dark-blue sea. Not only is it the largest lake in China, but it is also the largest salt lake, which was formed by the collapse of the fault between Mt. Datong and Mt. Riyue in the Qilian Mountains and other southern peaks in Qinghai. When 34 domestic media outlets performed a poll for Chinese National Geography on what people thought was the most beautiful location in China, Qinghai Lake was cited as one of the most beautiful of China's largest lakes.

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▼ 青海湖。刘铁军 摄
Qinghai Lake



心怀感恩 大爱无疆

■ 马丽梅 (葡萄牙)



◆ 玉树抗震救灾纪念馆。李希光 摄
Yushu Earthquake Relief Museum

A Grateful Heart Knows No Bounds

◎ Text by Ma Limei (Portugal)

◎ First published on July 29, 2014, in Puxin News (based in Portugal)

来自美国、加拿大、英国、澳大利亚、葡萄牙、菲律宾、法国等国家和地区的14家海内外华文媒体，在中国和平统一促进会组织下，在青海启动了海内外华文媒体采访活动，作为采访团中的一员，连日来的所见所闻，除了给与我震撼之外，更多的是感动。这种感动无与伦比，也许，在我们的内心早就埋藏了一种因子，一种何时何地都无法摆脱的历史情怀，一种无形的牵挂，即使远在他乡，也无法忘却。

7天的见闻，杂乱无章，我只能从最震撼心灵的玉树说起。在到玉树之前，我只知道玉树是一个4年前被地震几乎全毁了的城市，而对于这样一个城市，在我的思想里毫无框架，它的民风、它的城市结构、它的社会秩序以及人民的幸福指数，究竟如何？之前网络上太多对玉树重建的质疑，对政府的批评，让我无法对玉树乐观，再加上全国人民和海外华侨对玉树的捐献和援助，究竟有没有落实到终端，即所有玉树人的身上？在这种忐忑的心情下，飞机平稳降落在玉树机场，而降落的瞬间，我则被玉树机场的美丽湮没了。

// A total of 14 overseas Chinese media personalities from such countries as the United States, Canada, the United Kingdom, Portugal, the Philippines, and France embarked on an interview campaign in Qinghai Province as organized by the China Council for the Promotion of Peaceful National Reunification. As one of the team members of this campaign, in addition to all the surprising experiences I went through, what I saw, heard, and grasped struck me to my core. Perhaps, somewhere deep down in all of us, we have this feeling left behind by our ancestors, a feeling that can never be truly shaken, no matter where in the world we go. We cannot see this feeling, of course, but even if we are thousands of miles from our ancestral home, it will never be completely gone.

Over the span of seven days, what we saw was a whole unsystematic mix of things. To start, though, let me

first mention the topic of the recent earthquake in Yushu, which rocked the entire world. Before coming to Yushu, I knew that the area had been completely destroyed by the earthquake four years ago, but I had no idea what things were like in terms of the local culture, customs, urban layout, social order, and the welfare and spiritual well-being of the people living in this city. What was the situation? I saw so many contradicting statements on blogs mentioning Yushu's reconstruction. Critics of the government's performance, however, lowered my expectations. I even began to wonder if the financial and material support shipped in from within China itself as well as from around the world ever really made it to their projected destinations, namely the people of Yushu. Under such a backdrop, there I was, uneasy about how things might appear after our landing at the local airport, but as I took in the view after our stable landing, I was utterly taken aback.

玉树，世界上最美的机场。它的美丽，不在于现代化的设施，不在于所谓软硬件的服务。它的美丽，在于机场两边青绿巍峨的大山，在于那蔚蓝的天空，在于那机场上空飘逸着的清新的空气，在于机场边上由石块砌起来的八个大字“绿色感恩，生态报国”，我们被这种氛围淹没了。来自法国《欧洲时报》的周先生激动地说：这是我见过世界上最美的机场。而这种美丽，只有在玉树，这样一个人文环境和自然环境都简朴自然的地方，才能呈现。

// Yushu Airport is, hands down, the most beautiful airport in the world, not because of how modern its facilities are or how high-tech it is. No, its beauty comes from the nearby green and lofty mountains, the fascinating blue sky, the whiffs of whatever is in the air over the buildings, and the eight Chinese characters made out of pebbles reading, "Serving the Nation with the Green Ecology Approach". Everything was absolutely overwhelming. A certain Mr. Zhou, a Chinese-French journalist for the Europe Times, exclaimed, "This is the most beautiful airport, the likes of which I have never seen anywhere else in the world! Such beauty can only be seen in Yushu, where the simplicity and nature of a place's culture and landscape are presented to their fullest extent." //

距机场大概几分钟的路程，是巴塘乡八吉村。一片红色小院映入眼帘，安静、祥和。这是震后由国家资助灾民重建起来的一片村民住宅，共80户。每户大概百来平方米，做价30余万元，全部由政府统一出资划建。我们来到其中一户人家，户主江永索男蛮有感情地向我们介绍了自己一家的情况，并表示：对于这一切内心充满了感激之情，从来没有想过自己会有这样房子和能过上现在这种生活。目前，八吉村村委会成立了“旅游专业合作社”带动村民通过办农家乐发家致富，组建了舞蹈队等以配合发展旅游项目，并且聘用专业人员作辅导。



▲ 玉树八一职业技术学校的学生制作唐卡。
李希光 摄
Students of Bagyi Technological School working on painting scrolls (a.k.a. thangkas)

▼ 俯瞰玉树。冯登宁 摄
Overlooking Yushu



// Bagyi Village of the town of Paltang in Patang County is just a few minutes away from the airport by car. When we arrived there, a red courtyard met our line of vision, filling the air with peace and auspiciousness. Before us was the first reconstructed village in the earthquake-affected area, with 80 households receiving direct benefits from the government's disaster-relief program. Each home has around 100 square meters (1,076 square feet) of floor space and cost around CN ¥300,000 (US \$44,316 in 2010, the year of the earthquake) to build. We visited the home of Jamyong Sonam, who enthusiastically introduced his family's status quo. He expressed from the bottom of his heart that he very much appreciated the government's initiatives; never did he think that he could ever live such a wonderful life. At present, Bagyi Village's administrative committee has already founded its Tourism Professional Cooperative Committee in pursuit of leading villagers as they run a farmhouse program to add more money to households' incomes, and a Cultural Performance Team has been formed to arrange related programs for tourists to enjoy, with professional trainers having been invited to instruct team members. //



而在八吉村的另一大户人家，更是民族和谐的见证。父亲是藏族，母亲是蒙古族，女婿是汉族和苗族。在这个多民族的家庭，父亲明显权威显赫，在他的带领下，全家人各谋出路，力图奔小康。在他家宽阔的门前草地上，牦牛一家子优哉悠哉地散步。

在结古镇当代观景台上，当我们俯瞰整个玉树州的景观时，被强烈震撼。我一直在想着重建后的玉树，正如我前面所说，没有任何框架可以想象。而在我面前出现的玉树景观，令人难以至信。4年，仅仅4年时间，州内95%的废墟，变成了一个个颜色漂亮的村庄，一栋栋农家小院，一座座新的医院、学校、科技馆、文化中心。虽然市内的卫生环境和一些细节上的措施还没有到位，但丝毫未能影响玉树人的快乐。难怪，玉树州委统战部周部长带着我们夜游市中心，观看音乐喷泉的时候，自豪地重复问：美吗？美吗？

美，当然美。想想日本核泄漏，4年后连基本的残骸和垃圾都还没有清理干净，而玉树已经凤凰涅槃，重生了。不但如此，所有规划和城市建设，包括产业发展，比原来震前提高了数倍。

//

Visiting another big household in Bagyi, we witnessed how the harmony among different ethnicities was made manifest in this village. The father of the family we went to see is ethnic Tibetan, and the mother is ethnic Mongolian. The two sons-in-law are ethnic Han and Miao. This is a typical multi-ethnic family. The father holds the authority, and with his lead, everyone else in the family contributes in his or her own way toward a better-off life. In their vast grassland, groups of yaks were wandering here and there, grazing with not a care in the world.

On the observation deck of Jyegu Township, we overlooked the panorama of Yushu Prefecture and were absolutely shocked. I often wondered what Yushu would look like after its reconstruction, and like I said toward the beginning of this article, my mental image was rather fuzzy. There I was, though, looking at it with my own two eyes—absolutely unimaginable! Has it only been four years? I would say 95% of the rubble has already been converted to clusters and groups of colorful, charming villages. Rows and rows of buildings containing farmers' courtyards, hospital facilities, schools, a science museum, and a cultural center were all right there before us. The more nitty-gritty details, such as those having to do with city-wide environmental sanitation efforts, have yet to be effectively carried out, sure, but the people do not seem all too worried about all that and are very much enjoying the wonderful changes that have already transpired after the quake. It was no wonder that Director Zhou from the United Front Work Department of Yushu kept asking us how beautiful we thought it all was as we toured about the city center and watched the musical fountain at night.

Of course, our answer was that it is absolutely beautiful and captivating! Fukushima has yet to clear everything up after their nuclear leak a few years back, but Yushu is like a reborn phoenix from the ashes. That is all not to mention how the urban blueprint and reconstruction efforts (industrial development included) have been brought to place several notches higher in terms of standard-level quality than pre-quake figures!

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玉树固然美，而创造奇迹的玉树人更美，前来援助的各地人民更是美上加美。人们永远不会忘记，在救援和重建中失去生命的300多名援建人员。他们无私的援助，是玉树人奋斗的力量。4年的发展，换来20年的成果，这个奇迹，就发生在三江之源，通天河两岸，玉树这个人杰地灵的地方。

//

There is no doubt that Yushu is absolutely beautiful, but the people there who have created their own miracle are the most beautiful people, too. The same can be said for those who came from everywhere throughout the nation to help the residents of Yushu construct new homes for themselves. People should never forget the 300 or so individuals who tragically lost their lives in disaster relief and reconstruction efforts. Their selfless support has empowered the citizens of Yushu to go the extra mile and thereby find better lives. Four years of development have led to two decades' worth of achievements. It is definitely a miraculous wonder that took place at the land where the three rivers originate, at the two sides of the Tongtian River, and in Yushu, where there are so many outstanding people.

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▼ 八吉村的一家人。冯登宁 摄
An entire Bagyi Village family





▲ 媒体记者在八吉村一户人家采访。冯登宁 摄
Media personnel conducting an interview in a villager's house in Bagyi

傍晚，太阳慢慢下沉，月亮犹抱琵琶半遮脸的时候，玉树人的快乐开始了。在玉树州文化中心前面的广场上，人们载歌载舞跳着锅庄，一种藏族最普及的舞蹈。锅庄舞，又称为“果卓”“歌庄”“卓”等，藏语意为圆圈歌舞，是藏族三大民间舞蹈之一。锅庄分为在大型宗教祭祀活动时跳的“大锅庄”、在民间传统节日时跳的“中锅庄”和在亲朋聚会时跳的“小锅庄”等几种，规模和功能各有不同。舞蹈时，一般男女各排半圆拉手成圈，有一人领头，分男女一问一答，反复对唱，无乐器伴奏。整个舞蹈由先慢后快的两段舞组成，基本动作有“悠颤跨腿”“趋步辗转”“跨腿踏步蹲”等，舞者手臂以撩、甩、晃为主变换舞姿，队形按顺时针行进，圆圈有大有小，偶尔变换“龙摆尾”图案。

// After nightfall, with the sun having gradually put itself to bed while the moon rose in the shape of a banana, the people of Yushu found time for some R&R. We saw them go to the public entertainment square in front of the local cultural center, and it was here many began to dance the Gordro. This traditional Tibetan dance is very popular in the community. The name in Tibetan implies circle dancing and singing, and it is one of the most popular folk dances of ethnic Tibetans. There are three types of Gordro—the Grand Gordro (for large sacrificial ceremonies); the Common Gordro (for traditional festivals); and the Lesser Gordro (for friendly and family gatherings)—with different functions determining the dance's size. When the performance starts, male and female dancers are separately grouped into two. People in each individual group hold hands and form a half circle, with one lead per team. One group often duels the other in repeated song-and-dance performances without musical accompaniment. The dance begins slow but gets faster as it goes on. The most basic movements include swinging the arms over the legs, lightly jumping forward with hands in the air, and bending the knees and placing one heel in front of the other foot's toes before pulling back and mirroring the same motion. The dancers are used to changing posture by holding, swinging, and waving their arms. Each group moves clockwise in circles large and small, though at times, things can appear like a “dragon wagging its tail”.

//

广场上的所有舞者，年纪跨度甚大，但完全没有隔阂。人们激情地甩着胳膊，晃着身子，在豪放的西北风民歌中，尽情地欢乐着。本来要散去的人们，听到音乐的呼唤，再一次聚拢，让我们有幸目睹了人数众多的锅庄舞蹈。我被他们的快乐感染，为他们开心，也为自己悲伤。我们在水泥的村落中，碌碌无为地消耗着自己的时光，为名为利为生存，我们快乐吗？也许我们从来都没有如此地快乐过。玉树人乐观的精神，坚定的宗教信仰，不正是这个世界所需要的吗？

（发表于2014年7月29日葡萄牙《葡新报》）

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The dancers in the open cultural square were of all ages. It seemed that there was no perceived difference between them; everyone swung their arms and shook their hips as each individual enjoyed life in pure delight under the background of the bold and unrestrained northwestern folk music. Just as the crowd seemed ready to disperse, up came the music yet again, and on the dance went. What a fortunate opportunity for us to have witnessed such a massive community Gordro dance! I was profoundly impressed by their happiness and cheer. I was absolutely ecstatic for them, but then came a wave of disappointment in myself. Are we happy living in our concrete jungles, wasting our time without doing anything but focusing on our own profits and strongholds? I dare say that none of us have ever been as happy as the people before us were at that moment. Perhaps that is just what the world needs now—a spiritually optimistic and firmly faith-based people like the residents of Yushu.

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▼ 玉树民众在广场上跳锅庄。冯登宁 摄
Yushu citizens enjoying their traditional Gordro dance



青海玉树 涅槃重生

■ 郑一（美国）

“

7月中下旬，包括美国《侨报》在内的十余家海外华媒受邀走进中国西部的重要省份青海。青海是长江、黄河、澜沧江的发源地，所以，被誉为“中华水塔”。然而，4年前，就是在这个被称为“三江源”的地方——玉树藏族自治州的玉树县，一场7.1级大地震带走了2000多人的生命，当地基础设施遭到严重损毁，“人民生活受到影响、生态环境受到威胁”。但在政府和当地民众努力下，经过4年重建，玉树正在重新站起来。这次记者走进青海，感知玉树，录下所见所闻。

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◆ 玉树地震纪念碑。冯登宁 摄
Yushu Earthquake Monument

THE REBORN NIRVANA OF YUSHU, QINGHAI

◎ Text by Zheng Yi (US)

◎ First published on July 29, 2014, in the China Press (a US-based publication)

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In the second half of July, a dozen overseas Chinese media personalities—including me, a representative of the United States’ China Press—were invited to visit Qinghai, one of China’s key western provinces. Qinghai is where the Yangtze, Yellow, and Lancang Rivers find their sources, which is why people have crowned it as “the water tower of China”. Most tragically, however, Yushu County within the eponymous ethnic Tibetan autonomous prefecture and the home of these three rivers’ sources served as the epicenter of a 7.1 magnitude earthquake just four years ago, slaughtering more than 2,000 souls and severely damaging the local infrastructure. People’s lives were destroyed, and the ecological environment was threatened. Still, the government joined hands with the locals, and the resulting four-year bout of reconstruction built Yushu anew from the rubble. Our trip to Yushu therefore allowed us journalists to see exactly what Yushu had undergone and to record the people’s personal observations.

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◆ 八吉村牧民家。冯登宁 摄
Herder’s house in Bagyi Village

很难想象，这里4年前地震过

夜幕降临，玉树格萨尔王广场，不时爆发阵阵欢呼。时值季夏，数百人靠近扎曲河，欣赏河中踩着音乐节奏舞动的喷泉。

一个小男孩在人群里钻来钻去，手舞足蹈，不时咯咯发笑。他的母亲亦步亦趋跟着，生怕失散了。父亲则站在稍远处，饶有兴致看着这一幕。他们只是到广场休闲的一个普通藏族家庭。

“地震时孩子还没出生，现在一晃眼就4年了。”孩子的父亲告诉《侨报》记者，“我们是本地人，晚上没事就过来走走，这边热闹，大人孩子都开心。”

两名姑娘与一位汉子凑上来，他们的脸上有高原特有的古铜色，眼里透着好奇与腼腆。“我们都是藏族，外地来的，来参加康巴艺术节（即下文所称“第八届康巴艺术节暨玉树赛马会”），我们来跳舞。”汉子说。

那边厢，一位海外华媒同行正接受玉树电视台女主播的采访。他滔滔不绝讲述了此行的美妙，结束后意犹未尽，继续与《侨报》记者谈论。“很难想象这里4年前地震过。”他颇为感慨。

4年前，一场7.1级强震夺走了2000余人的生命，留下千疮百孔。从政府到民间，再到港澳台侨，纷纷施以援手，玉树从废墟中坚强站立起来。“实际上，2013年9月重建工作就100%完成了。”玉树住建局长仁青对记者说。



▲ 玉树地震中毁坏的房屋。冯登宁 摄
Wreckage of homes damaged by the earthquake

Just Four Years Ago, This Earthquake?

At dawn, the crowds within the Gesar Cultural Square of Yushu would burst out in cheers every few moments. Hundreds had gathered by the Trachu (a river) and were enjoying the erupting spouts of the musical fountain.

A little boy was bobbing around the crowds. He was dancing and giggling. His mother followed him in case the young one got lost. Not too far away, his father seemed to be paying little, if any, attention, with his eyes fully enraptured by the magical fountain before him. Theirs was a common Tibetan family within the crowd packed in this cultural square.

“When the quake struck, my son had yet to be born. Time flies, you know? Hard to believe it’s been four years already,” the boy’s father told the China Press. “We’re from around here. When dusk falls, as long as there’s nothing else left for us to take care of, we like to spend good times with the people around us. Adults and kids alike seem to be enjoying their lives here.”

Two girls and a man came to us. Their faces seemed like antique brass, which is how highlanders typically appear. Their eyes sparkled with a mysterious aura and certain shyness. “We are all ethnic Tibetans, but we’ve come in from other provinces to take part in this year’s Khampa Art Festival [officially named the Eighth Khampa Art Festival and Yushu Horse-Racing Convention] to take part in various performances,” the man among them said.

现在，大多数民众更关切的是，玉树如何走好明天的路。

打造“高原生态型商贸旅游城市”

“肯定不能老拿地震说事”，中共玉树州委宣传部一位负责人指出，“玉树要发展经济，而且要发挥自己的优势。”

被誉为“中华水塔”“三江之源（长江、黄河、澜沧江的源头）”“万山之宗”等美称的玉树，生态地位不可替代。某种意义上成为它升级经济的枷锁。

玉树产业结构向来以农牧业为主，可占到GDP60%以上，其中包括耳熟能详的虫草经济。“不能过度开发第一产业，更不能扩张第二产业，”中共青海省委统战部一官员对此深有认识，“只能在第三产业做文章。”

▼ 玉树州住建局长仁青。冯登宁 摄
Renchen, the director-general of the Bureau of Housing and Urban and Rural Development of Yushu



// We watched another foreign-based reporter have an interview with a female representative of the local Yushu TV station. The reporter kept on going about how amazing the trip had been so far but was left wanting after his interview concluded. “It was just four years ago, this earthquake?” he asked me, rather impressed. “Hard to imagine!”

Yes, just four years ago, a 7.1 magnitude earthquake offed more than 2,000 people and left everything in shambles. The Chinese government as well as people from Hong Kong, Macao, and Taiwan poured their support into this local community. It was indeed a struggle, but Yushu rose once again. “In fact, Yushu was deemed officially reconstructed in September of 2013,” said a certain Renchen, the director-general of the Bureau of Housing and Urban and Rural Development of Yushu.

Nowadays, most locals are concerned about how Yushu will take better steps toward tomorrow.

Developing a “Highland Ecological, Commercial, and Trade-Based City for Tourists”

“The earthquake should be old news, for sure,” a man in charge of the information department of the government of Yushu said rather sharply. “Yushu’s got economic development and, more importantly, the exploitation of its advantages to worry about.”

Honored as the “water tower of China”, the “origin of three rivers”, and the “master of thousands and thousands of mountains”, Yushu’s ecosystem is irreplaceable, but it has sadly been its own ball and chain in terms of locals shooting for economic advancement.

The industrial structure of Yushu has always been based on agriculture and animal husbandry, with both accounting for 60% of its GDP. The local collection of caterpillar fungus is something pretty much every person of Chinese descent is familiar with. “Relying on the development of our primary industry would be a grave mistake, but our secondary industry isn’t where our focus should lie, either,” an officer from the United Front Work Department of the Communist Party of China’s Qinghai Committee said when expressing a professional way of looking at things. “We can, however, do a lot with our tertiary industry.”

几年前,青海省委省政府就提出要“生态立省”。今天,中央政府对玉树定位是“高原生态型商贸旅游城市”,力推商贸、旅游等“无烟”产业。这是国家层面的定位,为玉树未来的发展划定了边界,将来不论谁成为这一地区的掌权者,都要遵守此一规则。

“农牧业的基础地位不会变。”针对上述定位,玉树州旅游局长刘立志接受记者采访时指出,将玉树的生态、文化、商贸等产业与旅游整合起来发展,可以提高第三产业的比重,有利于就业、民生,同时对环境的压力也最小。

实际上,玉树好去处确有很多——三江源自然保护区、可可西里保护区、新寨嘉纳嘛呢石经城、结古寺、当卡寺、当代山观景台、唐蕃古道、文成公主庙……这些自然的、人文的风光,都是玉树发展生态旅游的硬资源。

“136家宾馆,5000多床位”

7月25日,第八届康巴艺术节暨玉树赛马会开幕,共计4天。宗教舞蹈、民俗歌舞、赛马……给成千上万游客带来一场场视听盛宴,他们自然也得为此慷慨解囊。

“我们的生意分淡季、旺季,”一家刚开业不久的“准四星级”酒店的李姓高级销售人员透露,“7、8、9三个月是旺季,一般入住率100%,其他是淡季,入住率一般只有10%到20%。”像他们家这样级别的酒店,在玉树至少有3家。

// Several years ago, the local provincial government put “relying on the ecological system to empower Qinghai Province” on the table. Nowadays, Yushu is positioned by China’s central government as a “highland ecological, commercial, and trade-based city for tourists”, which means that environmentally friendly industries centered on commerce and tourism have been elevated as primary drivers toward prosperity. This nation-level foothold has thus set the prescribed boundaries for Yushu’s future development, and each governing official has to abide by this principle both now and in the years to come.

“The foundation of agriculture and animal husbandry in Yushu must be maintained,” said Liu Lizhi, the director of the Tourism Bureau of Yushu, when speaking of said foothold. It was later pointed out during the interview that industries like ecology, culture, commerce, and trade must become integrated with the tourism industry to incite common development. Such an approach is hoped to upgrade the gravity of the area’s tertiary industry, which in turn shall benefit employment and people’s livelihoods while minimizing tolls on the environment.

Yushu indeed has a number of attractions, such as the nature reserve dedicated to the sources of the three major rivers, the Kukushiri reserve, the Gyanag Mani Stone Site, Jyegu Monastery, Domkha Monastery, a mountain viewing platform, the ancient Tang-Tubo trade route, the mother monastery of Princess Wencheng, and so on and so forth. All of these natural landscapes and cultural attractions are solid resources for Yushu to make a sound blueprint for developing its ecological tourism industry.

136 Hotels and More than 5,000 Beds

On July 25, the Eighth Khampa Art Festival and Yushu Horse-Racing Convention held its opening ceremony. The event lasted four days. Religious dances, folk-music performances, horse racing, and other festivities were enjoyed by thousands of gatherers and participants, who in turn opened their wallets.

“Our business is divided between our hot and slack seasons,” a senior marketer from a recently opened four-star hotel revealed. “July, August, and September are peak times, with no vacancies being a common phenomenon. We’re then somewhere between 10% and 20% capacity during other months.” In Yushu, there are three hotels like this one. //

刘立志则提供了更为宏观的数据,“现在玉树有136家宾馆(包括床位少的旅馆),5000多床位”,接待能力还会继续改善。

上述“准四星级”酒店标间散客市场价是每晚880元人民币,在当地算高档消费。刘立志表示,他们瞄准的目标市场为中高端客户,目前,散客占了70%,团客只占30%。

不过,在刘立志的概念中,“中高端客户”并非指那些大把撒钱的土豪,而是具有某种信仰者,或是某方面的达人,或是实业家等。

刘立志说,玉树这么做,并非掉进钱眼里,而是限制游客数量,确保其在当地环境承载范围内。

// Liu Lizhi spoke more on the macro level. “Yushu has 136 hotels both big and small, and we have over 5,000 beds available.” The trend of improved capacity is rather obvious.

The local four-star hotel mentioned before is of high standards, with a typical room costing CN ¥880 (US \$143 in 2014) per night. Liu later said the bureau was ready to target medium and high-end customers. Currently, individual customers account for 70%, with groups only around 30%.

Nevertheless, in Liu’s mind, the “medium and high-end customers” being referenced are not people who breathe money; rather, they are people who count themselves among the religious faithful or who are experts in various fields and industries.

The comment was then made that the tourism-focused Yushu is indeed not a money grabber. Instead, the area limits the number of tourists so that the local environment is not negatively impacted due to some sort of overload. //

▼ 玉树地震后重建的格萨尔王广场。冯登宁 摄
A reconstructed Gesar Cultural Square



大学生回乡，帮老乡搞“藏家乐”

在玉树，旅游业的布局绝不仅限于市区。

从巴塘机场乘大巴赴玉树市区，会途经巴塘乡八吉村，那儿正被打造为一个合作社形式的藏家乐社区。整个村的建筑呈八瓣莲花式分布，“花瓣”是牧民家，“花心”则为公共服务中心。

牧民江永索南透露，村里有 80 多户人家，震前多为土房，震后靠政府捐建修起了新房，每户少则 100 平方米，多则 140 平方米，生活较为富足。现在，全村人都在想法如何通过合作社形式创收。

“我们家可以空出 6 间房，”江永索南说，“都交给村里统一管理。”

现在，八吉村特地从西宁请来了酒店管理能手，村里的年轻人也在农闲季节组建了歌舞团、马队。客人来游玩，可以住进定居房，也可以住在毡帐，感受牧民生活，还可以欣赏藏族的歌舞和马背文化。

“我现在负责协助管理藏家乐，主要是财务方面。”江永索南 23 岁的女儿央金曲珍说。她毕业于西宁交通学院，原打算到外地工作，但震后还是决定回家乡，通过村官考试回到村里，现正帮着从西宁来的酒店管理能手打理“藏家乐”，每月薪水税前可达 4400 元，在中国西部地区绝对不算低。



▲ 央金曲珍。冯登宁 摄
Yangchen Chodrol

//

College Grads Returning to Help Village Farmhouses

In Yushu, the tourism industry is not merely confined to the urban center.

A shuttle bus from Paltang Airport to downtown Yushu must pass through Bagyi Village of Paltang Township, where a creative approach is being implemented when it comes to Tibetan farmhouses. The entire village is arranged in the form of a giant, eight-petal lotus. Each petal contains herders' residences, with a public service center serving as the nucleus.

Local herder Jamyong Sonam revealed to me that there were more than 80 households made of clay before the quake struck. After the disaster, however, the government sponsored the building of new dwellings. Today's homes range anywhere from 100 to 140 square meters (1,076 to 1,507 square feet) in terms of floor space, and the people's lives are relatively affluent, with locals pondering how a collective movement can bolster their incomes. //

八吉村的“藏家乐”也于 7 月 25 日开业，与康巴艺术节同步。“我想我们的生意会越来越好。”央金曲珍腴腆中有自信。她的手里拿着 4 年前被地震震碎的画框，里面是 2001 年纪念玉树藏族自治州成立 50 周年的“五牛图”。

(发表于 2014 年 7 月 29 日美国《侨报》)

//

“My family has six extra rooms,” Jamyong Sonam said, “so we placed them under the village's care.”

Nowdays, Bagyi Village has specially invited an expert in hotel management from Xining to help locals run their farmhouse businesses, and village youth have been grouped into teams dedicated to cultural performances and horse-racing shows. Once tourists come, they are invited to live in local herders' houses or, if they like, in tents to fully experience the life of nomads, and they can also enjoy the singing and dancing of ethnic Tibetans as well as the local horseback culture. //

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“I currently facilitate farmhouse management practices by mainly focusing on finances,” said Yangchen Chodrol, the 23-year-old daughter of Jamyong Sonam who graduated from Xining Transportation College. Before the quake, she was considering becoming a migrant worker, but she returned home when disaster struck. She studied how to become a village administrator and passed the relevant examinations before her arrival, and today, she is an assistant to the hotel manager from Xining appointed to take care of the village's farmhouse businesses. She makes ¥4,400 (\$716) a month, which is not too shabby for someone living in western China!

The farmhouses of Bagyi Village were opened to the public on July 25, in sync with the Khampa Art Festival. “Things only look up from here, I think,” the shy yet confident young woman expressed. She then showed me a framed picture that was damaged by the earthquake four years ago. The 2001 picture commemorated the 50th anniversary of Yushu Ethnic Tibetan Autonomous Prefecture's founding and depicted an image of five yaks. //

▼ 八吉村的“藏家乐”。冯登宁 摄
Bagyi Village farmhouses



塔尔寺藏医院

董拔萃（菲律宾）

“

塔尔寺(藏语称“贡布强巴林”,意为十万狮子吼佛像的弥勒寺),是誉为“三地唯一的明灯”宗喀巴大师的诞生地,藏传佛教格鲁派著名六大寺院之一。塔尔寺是中华民族珍贵文化遗产,她不仅以壮观的建筑工程艺术闻名于世,而且是藏族文化艺术荟萃的宝库。这里有琳琅满目的雕刻艺术和各种造型精美的佛像、法物圣器、历代皇帝御赐、名人敬献的珍品、匾额等重要文物,其中不少是稀世珍品,还有藏文古籍的珍贵文献,“艺术三绝”的酥油花、壁画、堆绣,如此等等,让人目不暇接,叹为观止。有600多年历史的塔尔寺,是全国重点文物保护单位。每年举办的四大法会更是热闹非凡,游人如潮。

”

在塔尔寺藏医院,副院长扎西介绍说,1980年改革开放后,在塔尔寺第一任管委会主任却西活佛的支持下,著名的藏医第四世扎西活佛创办了这所医院。30多年来,这所集医疗、制剂、科研、公益、救助于一身的佛家藏医院,以藏医传统秘方配制的优质藏药,僧医独特精湛的医术,给患者带来福音,深受患者的信任与好评,国内各地,甚至不少俄罗斯、哈萨克斯坦的患者慕名前来求医治疗。



◎ Text by Dong Bacui (the Philippines)

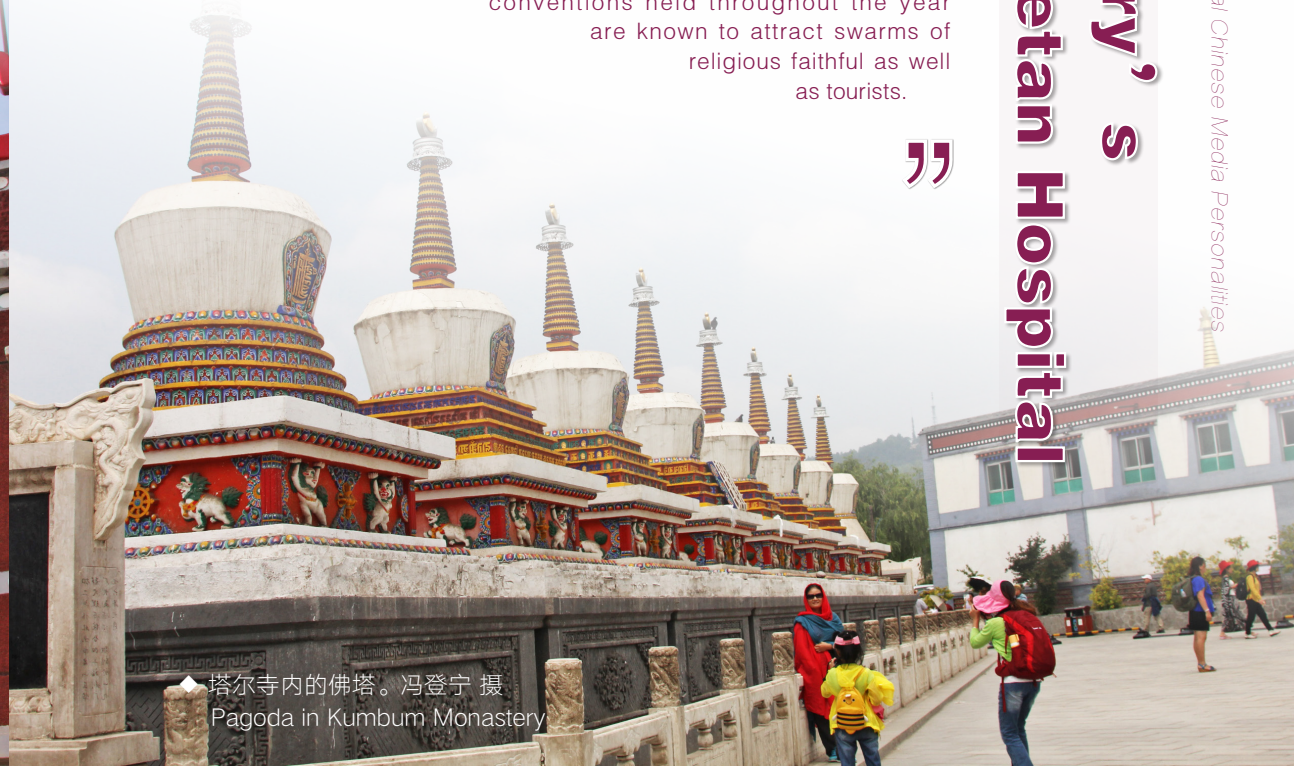
◎ First published on August 31, 2014, in the Chinese Commercial News (based in the Philippines)

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Kumbum Monastery (also Kumbum Jampa Ling in Tibetan, meaning a cloister for Maitreya bearing a hundred thousand figures of the enlightened) is the birthplace of the great Master Tsongkhapa. It is one of the six largest monasteries of the Gelug school of Tibetan Buddhism and serves as a sacred location for the masses of yellow-hat devotees. Kumbum Monastery is also crowned as one of the most precious cultural heritages of the Chinese nation not only because of its majestic architecture, which is renowned worldwide, but also because it is a house of treasure for ethnic Tibetan culture and art. The monastery is famous for the countless cultural relics it has preserved throughout history, with pieces including sculptures, exquisite Buddhist statues in multiple forms, dharma instruments, imperial gifts, treasures from celebrated figures, and inscribed horizontal boards, many of which are rare finds. Then there is its collection of ancient Tibetan classics. The most outstanding artworks from this monastery, which are also known as the “three extreme arts”, are flower sculptures made from butter, murals, and embroidered thangkas.

Nothing about these relics fails to take people’s breath away. This more than 600-year-old monastery is one of China’s key sites for cultural preservation, and the four grand dharma conventions held throughout the year are known to attract swarms of religious faithful as well as tourists.

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◆ 塔尔寺内的佛塔。冯登宁 摄
Pagoda in Kumbum Monastery

Kumbum Monastery's Traditional Tibetan Hospital

我们参观了与众不同的药浴专科。住院部有 16 间药浴房 32 张药浴床。据介绍，藏医药浴疗法有水浴治疗和气浴治疗，辅助缚敷疗法，内服藏药，配合放血、火灸、熏蒸、按摩、牵引等治疗方法。药浴治疗特别是对治疗风湿、类风湿疾病有独特的疗效。对治疗骨质增生、腰椎间盘突出、坐骨神经痛、中风后遗症也有显著效果。藏民祖先世代在艰苦的自然环境中与各种疾病抗争的实践中积累了经验，形成了在高原自然资源条件下的独特疗法。这种有一千多年历史的藏医药浴疗法，如今正在通过现代先进的药浴治疗设施，更广泛地服务于患者。

▼ 酥油花。冯登宁 摄
Flowers sculpted from butter



Tashi, the vice president of the Traditional Tibetan Hospital of Kumbum Monastery, said that after things started opening up nationally in the 1980s and with the support of the reincarnation (living Buddha) of Choso, who was the first director of the monastery's administrative committee, the fourth reincarnation of Tashi, a well-known doctor of traditional Tibetan medicine, decided to found this hospital. Over the more than three decades since, this Tibetan hospital has stood at the forefront of medical treatment, pharmacological production, research and development, public welfare, and first aid. Its high standard of medicine (made by closely following traditional recipes and via the unique and fine medical skills of monastic doctors) has done wonders in terms of blessing patients from near and far, winning the people's profound trust. Patients from all over the nation as well as abroad, such as Russia and Kazakhstan, have swarmed to this hospital to seek medical consultation and treatment.

We paid a visit to the Medical Bath Ward, something unique when compared to general hospitals. The inpatient facilities sport 16 bathing rooms and 32 bathing beds. In Tibetan medicine, regular and steam baths are two key therapies, with other treatments offered in addition, such as the smearing of herbal concoctions upon the body, the ingestion of Tibetan medical tablets, bloodletting, moxibustion, fumigation, massage therapy, traction, etc. Bathing is especially effective against rheumatoid arthritis and other rheumatic disorders, and it is also highly recommended for the treatment of bone spurs, herniated discs, sciatic nerve pain, and post-stroke complications. Throughout history, the ancestors of ethnic Tibetans have struggled under the hardship of the natural environment and fought against various sorts of diseases, but over time, their practices were honed through their accumulated experiences and ultimately formed a unique type of medical treatment that was suited to those living upon the highlands as well as to the use of available resources. This is why this millennium-old bathing therapy is now finding a significant role in modern facilities and has become open to patients coming in from all over the world.

新中国建立以后，特别是改革开放以来，藏医药的发展可用突飞猛进来形容，正展现出更加广阔的前景，惠泽高原地区的各族同胞，惠泽普天下社会大众。目前，青海省藏医院有 187 种自制藏药制剂纳入《青海省基本医疗保险工伤保险和生育保险药品目录》二类药品范围，省藏医院已取得制剂批准文号的藏药制剂品种有 401 种，常用藏药制剂品种有 376 种。

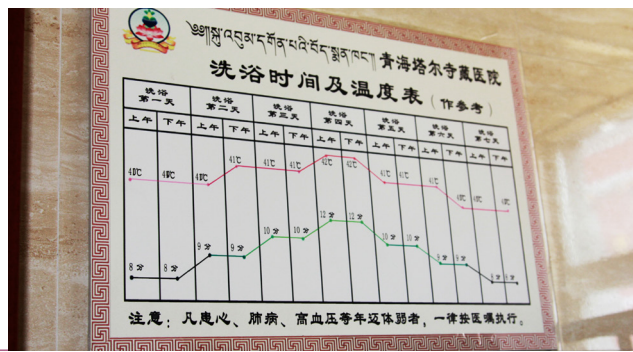
600 多年历史的塔尔寺，30 多年前创办起来的藏医院，我们所见所闻充分说明，如果没有一个伟大祖国，没有一个和平稳定发展的环境，没有共产党和中央政府优越的民族政策，没有各民族的和谐团结，无论是藏传佛教、藏文化艺术，藏医藏药的保留、传承、挖掘、发扬、拓展，所有在眼前呈现的现实和成果都是不可能的。作为中华文化重要组成部分的藏文化正在这里大放异彩，为人类文明发展进步发挥积极的作用。广大的藏族同胞正在这伟大的时代，在中华民族大团结的家庭中，享受文化的熏陶和快乐，为实现中华民族伟大复兴的中国梦贡献力量。

(发表于 2014 年 8 月 31 日《菲律宾商报》)



Since the founding of the People's Republic of China and especially after its economy underwent a massive reformation, traditional Tibetan medicine has made leaps and bounds in terms of its development. Today, it has put on display its broad outlook to help people of all ethnicities living upon the highlands as well as other areas of China and abroad. Currently, a total of 187 categories of pharmaceutical preparations of Tibetan medicine produced by the traditional Tibetan hospitals in Qinghai Province have been inscribed upon the List of Medicines for Work-Related Injury Insurance and Maternity Insurance of Qinghai Province as second-tier medicines, and a total of 401 categories of pharmaceutical preparations and 376 varieties of commonly used Tibetan medicines have gained the approval of the provincial traditional Tibetan hospital.

Be it the more than 600-year-old Kumbum Monastery or the over 30-year-old traditional Tibetan hospital, the reality and achievements we have seen in terms of the conservation, research, and development of Tibetan culture, art, Buddhism, and medicine would have been utterly impossible were it not for the great Chinese nation, the peaceful and stable development of the local environment, the Communist Party and central government's preferential policies for ethnic minorities, and the harmonious unity of all peoples in China. As one of the key components of Chinese culture, Tibetan culture is blossoming and playing an active role regarding human civilization and progress. In this great modern era, the masses of ethnic Tibetan people are enjoying cultural edification and happiness in the united giant family of the Chinese nation and are also taking the initiative to make contributions to the rejuvenation of China as their "Chinese dream".





◆ 夜幕下的格萨尔王塑像。冯登宁摄
Statue of King Gesar at night

千年格萨尔焕发新生

■ 李寒芳

“

在浑厚的法号和法锣伴奏声中，来自青海省玉树藏族自治州治多县的艺人其美绕登动情地进行着格萨尔说唱，距他不远处，美国游客大卫为他拍照，与其他格萨尔艺人比划着交流、合影。

”

7月，玉树巴塘草原迎来了最美的季节，羊羔花盛开、格桑花怒放，第八届康巴文化旅游艺术节暨玉树赛马会如约而至，作为活动的重要组成部分，格萨尔说唱吸引着前来观看的牧民与游客。

“吟唱和倾听格萨尔就像转经、喝酥油茶、放牧一样，是藏族生活中的一部分，”青美让登说，每当他穿上战袍，就会想起心中的英雄格萨尔王，他降妖伏魔，抑强扶弱，造福于藏族僧众。

在雪域高原传唱千年的史诗《格萨（斯）尔》也叫《格萨尔王传》，主要流传于中国青藏高原的藏族、蒙古族、土族、裕固族以及纳西族等民族中。

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THE THOUSAND-YEAR-OLD GESAR REBORN

◎ Text by Li Hanfang

◎ First published on July 29, 2014, in Xinhua Net

“

With the heavy sound of dharma horns and drums all around, Chimed Rapten, a Tibetan performance artist from Yushu Ethnic Tibetan Autonomous Prefecture in Qinghai Province, began an emotional retelling of the Epic of King Gesar in the form of both monologue and song. Not far from him, a certain David, a tourist from the United States, was shooting pictures and did his best to transcend the language barrier when talking with him.

”

In July, Palthag Prairie in Yushu welcomed in its most beautiful season. The flowers were blooming, meaning the Eighth Khampa Art Festival and Yushu Horse-Riding Convention was coming. The Epic of King Gesar performance, as one of the event's primary attractions, brought herders and tourists in by the droves.

“Singing and listening to Gesar is much like performing circumambulations around Buddhist sites while turning prayer wheels in our hands, enjoying the taste of butter tea, or grazing herds upon the vast expanse of land. There is no question that this is part of ethnic Tibetans' daily lives,” argued Chimed Palthag. Whenever and wherever he puts on his traditional war robe, he naturally thinks of King Gesar, the hero of his heart, and how he fought against and suppressed demonic and other evil forces while doing whatever he could to help the disadvantaged and to bring benefits to the masses of both religious and secular Tibetans.

Presenting and singing the Epic of King Gesar, also known as the Biography of King Gear, has been a tradition for more than a thousand years. Today, it is most common among ethnicities living on China's Qinghai-Tibet Plateau, particularly among the Tibetan, Mongolian, Tu, Yugu, and Naxi people groups.



◆ 藏戏面具。梁铨摄
Masks used in Tibetan opera productions

青海省格萨尔研究所所长黄智介绍，史诗通过对几十个邦国部落之间战争的有声有色的叙述，反映了6—9世纪以及11世纪前后藏族地区一些重大历史事件，表达了藏族民众渴望统一的美好理想。

来自玉树州曲麻莱县麻多乡格永村的索南仁青在《格萨尔》马背藏戏中扮演着格萨尔王的角色，他告诉记者，现在他们村里已成立由40多名牧民组成的格萨尔剧团，用最朴实的方式向古老的格萨尔文化致敬。

“神圣的格萨尔藏戏以雪山江河、草原大地作为背景，以前的艺人经常骑在马背或席地而作，很少有灯光，幕布和道具，如今为了迎合更多人的审美需求，演出中也加入了时尚元素。”索南仁青说。

▼ 藏戏。Tibetan opera



// According to Huang Zhi, the director of the Institute of Gesar Research of Qinghai Province, the epic is a colorful narrative of wars among dozens of states and tribes that reflect some significant events that transpired in areas inhabited by ethnic Tibetans between the 6th to the 9th centuries and also the earlier and later portions of the 11th century. The collection is a perfect depiction of how Tibetans wish for all people to be united under the umbrella of unification.

Sonam Rinchen from Luoyong Village of Mador Township in Malai County often plays the role of King Gesar by riding on horseback. He told me that his village had already formed a Gesar performance troupe, which now consists of over 40 local herders, and that they were used to public showings as a result of their simplicity and humility when paying homage to this ancient facet of their culture.

“Today’s traditional Tibetan opera troupes also perform the divine Gesar drama, which is often put on the stage with a full-fledged lighting system as well as backdrops of snow-capped mountains, grand rivers, or pervasive grasslands, which is vastly different from the horseback performances or sitting-on-the-ground retellings seen in earlier days. These modern performance tactics mixed with traditional culture meet the aesthetic demands of today’s audiences,” Sonam Rinchen said. //

现在，除格萨尔藏戏主角佩戴面具外，演员一般面着粉色或红脂，以盔甲着装，色彩艳丽，剧中的音乐多以藏族民间音乐为主，而玉树的格萨尔史诗《世界公桑》以5个乐章套曲的形式呈现在世人面前。

“如今格萨尔的马蹄踏灭狼烟，踏过时光的呐喊，垒起了雪域高原的太阳，”黄智说，在政府的帮助下，艺人们也用现代化的形式，使古老文化得以传承。

20世纪初，中国正式启动了《格萨尔艺人桑珠说唱本》的录音整理和编辑出版工程，创造了世界史诗领域个体艺人说唱史诗的最长记录。

现在西藏首个格萨尔王多媒体资源库现已建成并投入使用，目前来自西藏北部地区的5名说唱艺人的作品、唱腔等资料已完成入库工作。

史诗保护除了运用多媒体手段，还以舞台剧的形式展现给世人。

“现代化的保护使古老的格萨尔重焕生机，但格萨尔的故事仍然是它最厚重的底色，在越来越长的岁月中，格萨尔的故事将被不断传承。”青海省格萨尔研究所助理研究员昂次才让说。

（发表于2014年7月29日新华网）

// Nowadays, in addition to the masks worn by the main characters in Tibetan opera performances of the Epic of King Gesar, the general characters in the play, though maskless, bear pink or red face paint. Performers also carry brightly colored sets of armor, and Tibetan folk music is the primary form of accompaniment. Yushu’s variety typically presents five core acts. //



// “Today, the hooves of King Gesar’s mighty steed have brushed away the smoke, bellowed the cry of time, and brought a newly shining sun upon the snowy plateau,” Huang Zhi said, adding that performers are active in implementing modern techniques to pass on the ancient tradition thanks to the full range of support they have received from the government.

In the early days of the 20th century, China launched a major campaign to preserve the epic and began recording, editing, and publishing the version as performed by its deemed “inheritor”, Samdrup. The efforts have led to many shattered world records, with the recordings being the longest ever of an individual performer.

At present, the Tibet Autonomous Region has already built and begun to use its first multimedia resource database for the epic. Five inheritors from the region’s north known for their portrayals of the Biography of King Gesar have been invited to record oral performances, which are now preserved as part of the database.

Modern-day performances on stage are an additional means (beyond the database) for this traditional aspect of Tibetan culture to reach audiences and thereby be passed on to future generations.

“Modern methods for preserving the ancient Epic of King Gesar have done a lot to maintain this traditional form of cultural entertainment,” said Ngachi Tsering, an assistant researcher within the Institute of Gesar Research of Qinghai Province. “We ourselves have already done what we can, and as the years go on, the stories of King Gesar will continue to be performed before generations yet to come.” //

文章节选

ARTICLE EXCERPTS



▲ 高原上的信号塔。刘铁军 摄
Signal tower upon the highland

这么多年，我们走过了高原很多地方，亲历了高原的变化，亲耳听到了很多的故事……每一次进高原，都是内心的归真，让灵魂接受一番这片净土的洗涤。每次来到这里，都是一次全新的体验，见证着一个个贫困落后地区的重生，去见证那些淳静纯净的地方焕发出夺目的光芒。

（张寒萍 意大利欧联华文网《再进高原，触摸天际线上的城镇》2018年8月5日）

We have traveled all over the plateau and saw how quickly things were progressing there, and we of course got the chance to hear lots and lots of stories from the people. ... Every time we go, there is always this feeling that we are returning to the genuine nature of our hearts and that our souls are being cleansed upon such a pristine land, and each individual tour is like



a recharge of such experiences. We witnessed the rebirth of what were once the most severely impoverished villages, and we watched how this land of purity has a light that is always dazzlingly bright.

—Zhang Hanping: “Revisiting the Plateau — Touching the Cities and Towns at the Edge of the Heavens”; www.eztvnet.com (Italy); August 5, 2018

听过而没进去的人所见的是一座寺院，流连在里面而不想离不开的人所见的是另一个寺院。你第一次抵达时所见的是一座寺院，你一去不回时所见的另一座寺院。

（施明星 澳大利亚《澳中周末报》
《西藏哲蚌寺：藏传佛教文化宝库》
2018年8月17日）

What people see in their minds upon hearing the word “monastery” is the outside of a monastery, though they may never enter one themselves. People who are wandering about inside of a monastery see another monastery. When people first arrive at a monastery, they see one standing before them, but when they go further inside and do not look back, there is yet another monastery.

—Shi Mingxing: “Drepung Monastery in Tibet — The Cultural Treasure House of Tibetan Buddhism”; A China Media (Australia); August 17, 2018

对每个人来说，能来一次西藏，当真是此生无憾了。都说自然环境不能被破坏，一定要保持原生态。但是，当我们在抱怨公路和高压电线塔破坏了自己拍照的构图和意境时，却没有想到，我们还有三百多万同胞生活在这里，如果没有公路铁路，没有电，在地球的第三极如何才能保障自己生存的权利。西藏号称“亚洲水塔”，水资源丰富。为了保护这一关系到国家命脉的战略性资源，西藏禁止开发和限制开发区面积已超过80万平方公里，约占全区国土面积的70%。在经济总量远落后于其他省份的情况下，西藏禁止了钢铁、冶铁、化工和造纸等高污染产业的发展，提出“绝不能引进高耗能、高污染、高排放的项目”，对可能造成环境污染的企业进行了关停和转产。为了天蓝水清，为了国家利益，西藏同胞们做出了极大的牺牲。在脆弱的生态环境面前，合理地保护、利用、开发资源，与提高群众生活质量相结合，是西藏扶贫工作的重中之重。

（赵轲 德国《欧洲新报》《雪域西藏行记》2018年8月17日）

Visiting Tibet is something that no single individual can ever regret. People always say we have to protect and maintain the environment and our primitive roots. Still, we may complain that paved roads and power towers ruin the ambience and general feel of our photos, but do we ever consider that if those things were not there, the three million or so ethnic Tibetans living upon this land would not have the option of living the good life on this “third pole” of the world? The Tibet Autonomous Region (TAR) is “Asia’s reservoir”; indeed, water is abundant there. For the sake of protecting this strategic resource, the vital lifetime of nations, the TAR has designated over 800 thousand square kilometers (309 square miles) of land (more than 70% of its entire territory) to serve low-exploit or non-exploit purposes, and even though the region suffers from a sub-standard economy, it has decisively banned the construction of steel, iron, chemical, and paper-making factories, which are known to cause high levels of pollution. In addition, with particular emphasis on “absolutely disallowing any projects which are categorized as leading to high consumptions of energy, pollutants, and emissions to be introduced into Tibet”, the TAR has forced enterprises spewing exceedingly high rates of particulates to shut down and has requested they find other means to make their products. In pursuit of a pollution-free environment with a blue sky and clear water and for the sake of the Chinese nation as a whole, ethnic Tibetans have made great sacrifices. Facing a fragile ecosystem, their strategy, in terms of its rational approach focused on integrating resource protection and the utilization and exploitation of resources while still upgrading the quality of life of the masses of Tibetan people, has been adopted as the top priority when it comes to alleviating Tibet’s high rates of poverty.

—Zhao Ke: “Travelogue in the Snowy Tibet”; Europe Times (Germany); August 17, 2018



甘南藏族自治州之行让人大开眼界，不论是首次来的还是旧地重游，都有一种惊叹之感。藏族干部的水平提高，道路交通的宽敞顺畅，网络通讯的高覆盖面，文明卫生的全域无垃圾，宾馆民居的优质条件……看到甘南藏族群众的生活有了很大的改变。寺院厚重的藏文化传承、藏医藏药的发扬光大、新兴企业的快速发展……这一切都出乎意料。

（钱漓虹 新西兰《乡音报》《陇上行观民生，甘南聚呈建言良策》2017年8月24日）

Gannan Ethnic Tibetan Autonomous Prefecture certainly opens visitors' eyes. No matter if it is their first, second, or third trip, they all are baptized in shock upon seeing the capacity of ethnic Tibetan cadres, the wide and spacious roads, the advanced means of transportation, the high coverage of internet and telecommunications, the litter-free environment, the high quality of sanitation, the standardization and high-quality service found in hotels and farmhouse accommodations, etc., etc. We have seen for ourselves how the masses of ethnic Tibetans living in Gannan have undergone great improvements. The preservation of the profound Tibetan culture of monasteries, the integration of the preservation and development of Tibetan medicine and pharmacology, the rapid



development of newly established enterprises...everything has utterly surpassed our expectations.

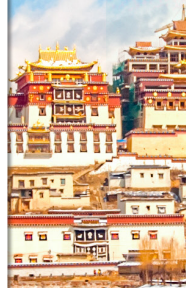
—Qian Lihong; “Traveling to the Highlands to Witness People’s Livelihoods — Bringing Gannan Together to Engage in Better Strategies”; Home Voice (New Zealand)

在松赞林寺藏族小伙拉茸开主告诉记者：“在这里（迪庆州）不仅有藏传佛教，还有基督教、伊斯兰教，但各教派之间没有任何的冲突。你信你的，咱们是朋友和谐和睦，这就对了。信仰最终传承的目的就是善，与人为善，与社会为善，这才是佛理最美好的一种元素。”

（赵春梅 美国《侨报》《迪庆 开放平等包容的吉祥如意之地》2016年7月7日）

Lharong, a Tibetan man, told us journalists while in Ganden Songtsenling Monastery, “Here [in Diqing], not only is there Tibetan Buddhism, but also Christianity and Islam. Nevertheless, there is no conflict between the people, and all religions coexist harmoniously. You can have your own faith, and we will never think of bothering you, one of our friends. This is the way we live, which is just and right. The ultimate destination of people’s religious faiths, no matter what it is, is to attain a state of benevolence. To be kind toward people and society is the best element of the dharma and doctrine of Buddhism.”

— Z h a o Chunmei; “Diqing — The Auspicious Land of Openness, Equality, and Inclusiveness”; China Press (United States); July 7, 2016



个别境外媒体炒作的中国政府对藏族进行所谓的“文化灭绝”，海外华文媒体所看到的却恰好相反。阿坝州马尔康县第二中学，是针对偏远地区藏族群众子女的寄宿学校，不仅对藏族群众子女的学杂费、住宿费全部减免，就连生活费每月都要由地方政府补贴每名学生的170元。也就是说，藏族群众子女在这里就读，其家庭每月只要再自行承担大约20元生活费，就可以让子女完成学业。为让孩子们学到本民族的正规语言，这所学校使用藏、汉两种语言授课，老师90%以上都是藏族。在涉藏工作重点省，几乎每所学校都是如此：学杂费、住宿费全部由政府来承担，实行藏汉双语教学。了解真实情况后，海外华文媒体的记者们纷纷感叹：中国政府对藏族群众子女的关怀远超汉族，“文化灭绝”的谣言怎么就能堂而皇之地被登到报纸上呢？！

（王晓鹏 南非《非洲时报》《开放的态度胜于一切》2015年8月22日）

Some publications around the world talk about how the Chinese government engages in ethnic Tibetans’ “cultural genocide”, but we overseas Chinese media personalities saw nothing like this on our trip. Barkam County Middle School #2 of Ngapa Ethnic Tibetan and Ethnic Qiang Autonomous Prefecture is a boarding school serving only ethnic Tibetan children who are far from home. The establishment not only offers free tuition and accommodation, but also grants living allowances (CN ¥170 [US \$27 in 2015] per student per month), all



四川马尔康县第二中学
Barkam County Middle School #2,
Sichuan Province

thanks to provisions made by the local government. Families are only asked to invest ¥20 (\$3) per month for the entire duration of their children attending school. Such policies are applied in all provinces where there are large numbers of ethnic Tibetan inhabitants. The government pretty much covers students’ tuition and accommodation and guarantees bilingual education (Chinese and Tibetan) in such schools. Upon seeing these conditions, we among the delegation thought that the Tibetan people were being treated much better than even the Han population. How in the world has this baseless rumor about “cultural genocide” ever found its way into our newspapers?!

—Wang Xiaopeng; “Open Doors Transcend All”; African Times (South Africa); August 22, 2015



飞机在玉树巴塘机场着陆后，我站在停机坪上举目四望，跑道位于东西横贯的一大片山谷草原上，南北青山叠翠或黛或绿，湛蓝的天空，依系着朵朵白云，如此美景，我不禁赞叹：“这是我见过世界上最美丽的机场！”巴塘机场海拔3900米，于2009年8月1日通航，不到一年之后，成为拯救灾民的生命航线。如今救人和重建工作完成，生命线开始转型为旅游休闲交通线。

（周文仪 法国《欧洲时报》《大美青海 纯朴迷人的玉树》2014年8月1日）

After the plane landed at Yushu's Paltang Airport, I stood on the tarmac and looked around. The runway was seated upon a vast grassland, cutting across a valley and extending from east to west. The northern and southern flanks were covered with jade and lime-green mountains. The blue sky was tied in clusters of white clouds. What a beautiful view! I could not help but sigh, "This is the most beautiful airport in the world I have ever been to!" Paltang Airport is 3,900 meters (12,795 feet) above sea level and was made open to the public on August 1, 2009, upon completion of its construction. Just one year later, however, the facility became a lifeline for locals receiving disaster-relief supplies after the devastating earthquake in Yushu. Today, the city has been salvaged and rebuilt in its entirety, and this once lifeline is now a key point for tourists' arrival.

—Zhou Wenyi; "The Beautiful Qinghai and the Charming Yushu in Their Simplicity"; Europe Times (France); August 1, 2014

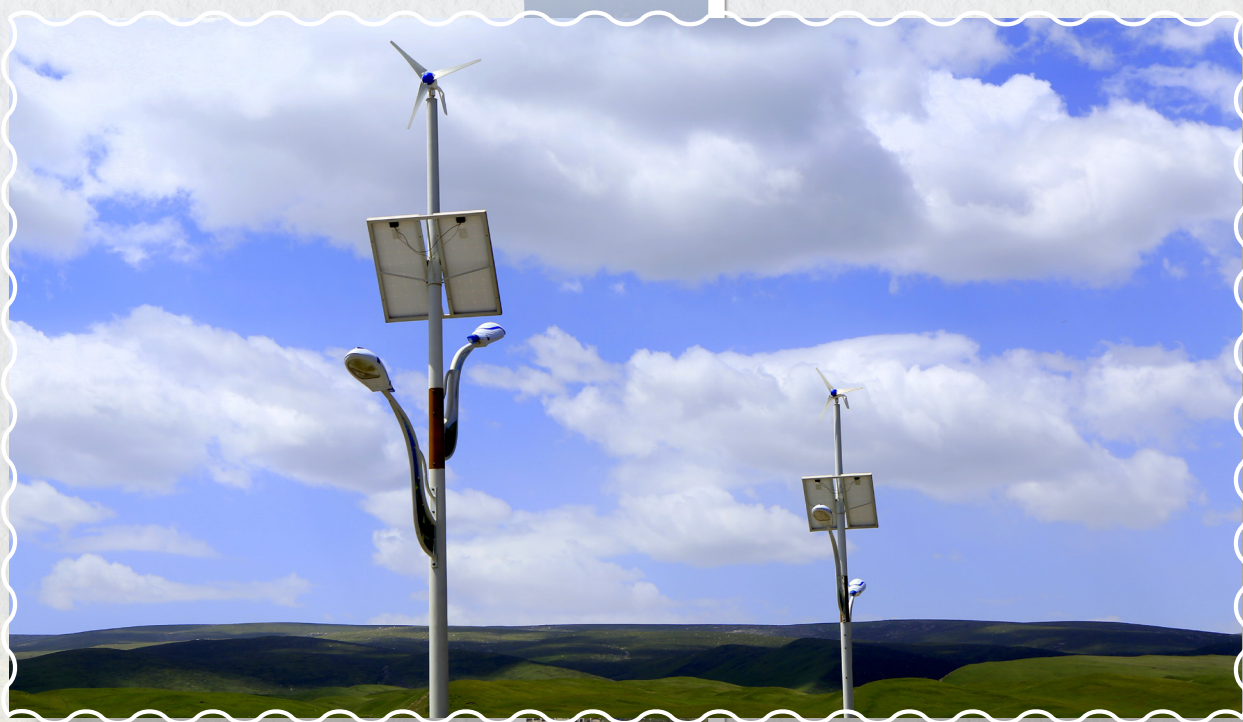
灾难磨砺精神，苦痛铸就坚韧——三年来，玉树人民在全国人民的帮助下，发扬“大爱同心、坚忍不拔、挑战极限、感恩奋进”玉树抗震救灾精神，灾区群众自强自立、乐观向上、知恩感恩……一个

崭新的玉树已傲然屹立在雪域高原上。

（梁铨 南非《非洲时报》《“三年跨越二十年”崭新的玉树新城傲然屹立在雪域高原上》2014年7月31日）

Adversity sharpens the spirit while pains bolster fortitude. Within the three years since the earthquake and under the full-scale support from the people around the entire nation, Yushu's people have held fast to their spirit of being "compassionate, determined to face challenges, and grateful for the path yet to be forged", which has been empowered thanks to disaster-relief efforts. Locals became cultivated in self-resilience while maintaining optimistic and grateful attitudes as they fought to construct a completely new Yushu upon the snowy plateau.

—Liang Quan; "Three Years of Endeavors for Twenty Years of Achievements — How a Completely New Yushu Has Been Erected and Stands Firmly upon the Snowy Plateau"; African Times (South Africa); July 31, 2014



甘南之行的感受就是真实，当地经济发展和藏族群众生活保障确实改善进步了很多，亲身参与这次参访团给我留下了深刻的印象。在与寺院负责人的交流中，不仅认识了藏传佛教，也了解了当地宗教界对“爱国爱教”的定义。

（黄苏淑华 《加拿大商报》《甘肃华夏文明之旅》2013年9月5日）

I got some genuine vibes when touring about Gannan. The area's economic development and the livelihood of ethnic Tibetans living there have surely improved a lot, and the progress is remarkable. Going on this tour has left me with some deep impressions. As I talked with the staff and people in charge of monasteries and asked them about their ideas on certain things, not only were my horizons broadened in terms of Tibetan Buddhism; I also learned how local religious circles personally defined the concept of "loving God and country".

—Huangsu Shuhua; "Gansu — The Journey of Chinese Civilization"; Today Commercial News (Canada); September 5, 2013



因为僧人不直接参与生产活动，所以如何养老是记者提出的一个问题。对此，拉卜楞寺接待处的讲解员嘉华表示，目前全寺上下经过学位授予，拥有僧人资格证的注册僧人都已被纳入当地政府民政部门的社会保障体系，未来将由财政来确保他们安心养老。

（洪明宇 美国《侨报》《侨报记者甘南纪行——守望中国香巴拉》2013年8月9日）

Since monks do not participate in production, I asked how they take care of themselves when older. To answer my question, Gياهو, the main reception speaker of Labrang Monastery, stated that all monks with academic degrees and certificates of monasticism have been included in the social security system of the civil affairs departments of local governments, with government funds allocated toward seniors' expenses for more comfortable living.

—Hong Mingyu; "Travelogue of a China Press Journalist — All Eyes on China's Shambhala"; China Press (United States); August 9, 2013



▲ 图登嘉措 摄

藏医院的藏药都采取自产自销的方式。所有药品均采用成本价，不赚藏族群众一分钱。但是这种经营模式也令人费解，看病几乎不花钱，药品是按成本价销售，那么医院要如何维持生存？对此，碌曲县藏医院卓玛加院长表示，目前当地的藏医院都是非盈利性质，由国家财政统一补贴，因此，不必担心盈利。

（魏秧子 《英国侨报》《中国梦甘肃梦》2013年8月5日）

Tibetan medicines are typically produced in traditional Tibetan hospitals and sold only by the hospitals themselves. All medications are offered to patients at their most basic prices, with no profit earned, not even a mite. Such a business model seems beyond comprehension, with it costing almost nothing to see a doctor, let alone the prescription drugs being sold at merely the price of their production. How can such traditional Tibetan hospitals survive? To answer this, Dolma Gya, the president of the Traditional Tibetan Hospital of Luchu County, said that all local Tibetan hospitals are not-for-profit entities but uniformly

receive financial subsidies from government finances. No profit, no worries!

—Wei Yangzi; “China’s Dream and the Dream of Gansu”; UK Chinese Journal; August 5, 2013



拉萨河一如既往的温润，布达拉宫依然无言的巍峨，车外并不宽敞的道路上依然有虔诚的朝圣者先双手上举再全身着地的跪走前行，从遥远的家乡向着他们心中的圣地一步一步地靠近。据陪同的西藏朋友边巴介绍，这些朝圣者从自己的家乡出发，到达他们心中的圣地大昭寺，少则需要几个月的时间，多则要近两年。看着他们瘦弱的身躯与坚定的脸，心里在问，是什么样的信念和虔诚在支撑着他们？随着我们乘坐车子的远去，朝圣者的身体慢慢变成一个模糊的点，但我的眼睛竟然莫名的湿润起来。边巴介绍说，此时的他们内心一定幸福，因为他们离自己向往的神圣的地方越来越近了。“一个有信仰的人是幸福的”，突然想起这句话，某本书上一位哲人这么说过。

（卢小玲 澳大利亚《新移民报》《有信仰的人是幸福的》2011年）

The Lhasa River was its normal warm and humid self, and the Potala Palace was still loftily standing in silence. We looked outside our vehicle’s windows and saw devoted pilgrims on the not-too-wide roadways raising their hands into the air, falling prostrate, getting up, and taking a step forward. With each pace, they made it just a bit closer to their ultimate destination. Palbar, one of our Tibetan friends who joined us on our journey, told us how these people often leave their hometowns in such a manner as they slowly make it all the way to Jokhang Temple, the heart of their faith. The pilgrimage typically lasts a minimum of several months, but it can take upward of two years. Looking at their slim physiques but determined faces, I begged the question, “What faith and devotion could cause them to do such a thing?” As our vehicles passed and then drove farther away, these pilgrims gradually became blurs within our line of vision. I felt something well up within my eyes for some reason. Palbar was convinced that these pilgrims were truly and utterly happy, happy because they felt their holy destination to be ever closer with each passing step. “Faith gives joy to the faithful.” It sounded like something I heard somewhere in some philosophy book some time ago.

—Lu Xiaoling; “People of Faith Are Filled with Happiness”; the New Immigration (Australia); 2011

▼ 拉萨河。刘铁军 摄
Lhasa River

