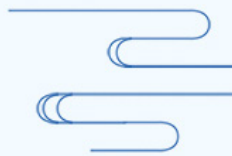


走进高原

——海内外华文媒体采访纪实

ONTO THE
PLATEAU

—— First-Hand Records from Domestic and
International Chinese Media Personalities



走进高原

——海内外华文媒体采访纪实

2011年，由中国和平统一促进会组织发起，汇聚五大洲华文媒体代表于高原之地访问采风活动正式启动。自此，一批批对中国西部高原充满好奇的海内外华文媒体记者进入西藏自治区和四川、云南、甘肃、青海的涉藏州县。每一次的考察，一路翻过的山、渡过的水、见到的人，无不震撼着媒体记者的内心。他们观察、体会、思考，陶醉于壮美的景观、

震撼于翻天覆地的变化、感动于当地居民朴实无华的纯净。被高原广阔无垠的大地、深邃通透的蓝天接纳的海内外媒体记者也接收着高原的美景，感受着高原人民的热情，见证着祖国改革开放四十年间高原的发展变化；他们用文字、图片、声音、影像记录着真实的高原；用一个个鲜活事例、一串串详尽数据，叙说着不断发展的中国，描绘着日新月异的

高原，让世界得以了解高原之地的人民不断增长的幸福感、获得感和安全感。他们用事实，有力回击着“藏独”分裂势力蓄意在国际上混淆视听、制造各种谎言欺骗国际舆论的行径。

从2011年第一期活动揭开帷幕，于今已是十秋。十年间，海内外华文媒体的高原访问采风活动已组织实施9次，累计发表文章200余篇，详尽报道了西藏、四

川、云南、甘肃、青海的经济社会文化发展状况，展现了各族人民不断享有的日益丰富的现代文明成果。其中多篇报道被翻译为英、德、法、葡等多种语言，被国外报纸、刊物、电视台、网站转载，广泛传播，在讲好中国故事、传播好中国声音、阐释好中国优秀传统文化方面影响深远。

这一活动之成果可谓累累，意义可谓深远，无法详尽。故，逢此活动举办10年之际，中国和平统一促进会特以《走进高原——海内外华文媒体采访纪实》为题，精选20余篇报道文章，以媒体记者们的笔与镜头所记

汇聚成书，集中展现海内外华文媒体高原行眼之所见、心之所感，通过媒体记者之手描绘出千山之巅、万水之源的西藏、天府之国的四川、彩云之南的云南、北楼西望满晴空的甘肃、雄踞世界屋脊的青海之文化传承、社会进步与经济发展。

十年磨一剑，从2011年起步，一路走来，中国和平统一促进会发起的海内外华文媒体高原行活动成效逐渐显现，不断向世界展示着真实的中国、真实的高原。《走进高原——海内外华文媒体采访纪实》是十年活动历程的浓缩。它是海内外华文媒体走进高原、了解高原

的十年，帮助世界认识西藏、四川、云南、甘肃和青海发展的十年；更是中国和平统一促进会高举反“独”促统旗帜，坚决反对“台独”“藏独”“疆独”等分裂势力的十年。编辑此书，不仅是对过去的总结，更是对未来的期望。中国和平统一促进会将继续秉持宗旨、践行初心，持续向海外华侨华人、主流社会和民众介绍中国经济社会发展、文化传承、环境保护、宗教和顺等情况，争取国际社会的理解和支持，团结一切拥护中国和平统一的海内外同胞，在反“独”促统的事业中砥砺前行。

中国和平统一促进会秘书处

2020年9月



PREFACE

ONTO THE PLATEAU

— First-Hand Records from Domestic and International Chinese Media Personalities

In 2011, after gathering Chinese media representatives from five continents around the world, the China Council for the Promotion of Peaceful National Reunification (CCPPR) formally launched a program featuring Chinese media personnel visiting the western highlands of China. Since then, groups of these media representatives, filled with enthusiasm and curiosity to discover said highlands, swarmed to Tibetan-inhabited prefectures and counties located in the Tibet Autonomous Region, Sichuan Province, Yunnan Province, Gansu Province, and Qinghai Province. Every visit across each mountain and river as well as to the people they encountered profoundly moved all involved. Their detailed observations, personal experiences, and thoughtful reflections in these particular highlands captured their hearts, and they became entranced by

the magnificent landscape and shocked by the earthshaking changes taking place, all while being deeply moved by the unadorned, modest, and unsophisticated locals. Enjoying the warm welcomes they received from the expansive plateau areas and the transparent, crystal-blue sky, these media personnel were taken aback by the majestic highland scenery, experienced the enthusiasm of the local people, and witnessed the breathtaking transformations that have been occurring throughout the past four decades since China embarked on a path toward massive, open-door economic reform. Immediately, they were inspired and strove—via written words, pictures, audio clips, films, and whatever other means they could—to capture what life is really like on the plateau. One

after another, these vivid stories and clusters of detailed data tell of the boundless advancement taking place in China and depict the constantly shifting plateau in order to fill the world in on locals' ever-growing sense of happiness, achievement, and security. They have also become convinced that regardless of what those calling for "Tibet's independence" may say, the truth and facts of the matter show just how much the public is being misled by such separatists' lies and deception, which are only meant to divert international opinions.

The first round of this project began in 2011, but there have since been nine more. In the past ten years, nine groups of Chinese media groups from both home and abroad have been organized and carried out visits to China's highland areas. More than 200 articles have been published as a result, with topics mostly focusing on the social, economic, and cultural advancements throughout the Tibet Autonomous Region, Sichuan Province, Yunnan Province, Gansu Province and Qinghai Province. These articles uncover the vast levels of modernization and success

which all local ethnicities within these provinces have been able to build upon and enjoy over time. Many of these published papers were translated into different languages—including English, German, French, and Portuguese—and then were reprinted and broadcast by foreign newspapers, magazines, TV stations, and websites to effectively showcase to the world the real China, its stories, and the fine traditional and diversified cultures found within its borders.

The achievements of this program have indeed been remarkable, and the program itself has far-reaching significance beyond what has been detailed here. It is for this reason that the CCPPR, to mark the program's ten-year anniversary, compiled nearly two dozen articles into the book before you now: *Onto the Plateau — First-Hand Records from Domestic and International Chinese Media Personalities*. Written via pen and captured on camera by journalists from home and abroad, this book focuses on what these Chinese media personnel have observed and felt during their visits to China's highest reaches and how they depicted

such wonders as the peaks of thousands of mountains and sources of rivers throughout the Tibet Autonomous Region, the abundant lands of Sichuan Province, the colorful clouds of Yunnan Province, the crystal-clear lofty sky in Gansu Province, and the cultural heritages, social progress, and economic development in Qinghai Province.

The ten tedious years of this program were much like grinding a sword for the same amount of time. From 2011 all the way to today, this particular program featuring Chinese media personalities visiting the highlands of China, which was launched by the CCPPR, has achieved remarkable effectiveness, and such effectiveness has gradually been laid out before the general populace, resulting in continuously authentic information being presented about the real China, including the true nature of China's plateau areas, to the world. Before you now is a painstakingly condensed account of what these journalists have encountered in the last ten years, not only as they walked their way onto the highlands, but also as they learned from the plateau, with all this to let the world see what ten years of progress and advancement in Sichuan, Yunnan, Gansu, Qinghai, and the Tibet Autonomous Region have yielded. More importantly, these ten years have served as a banner for the CCPPR to be waved

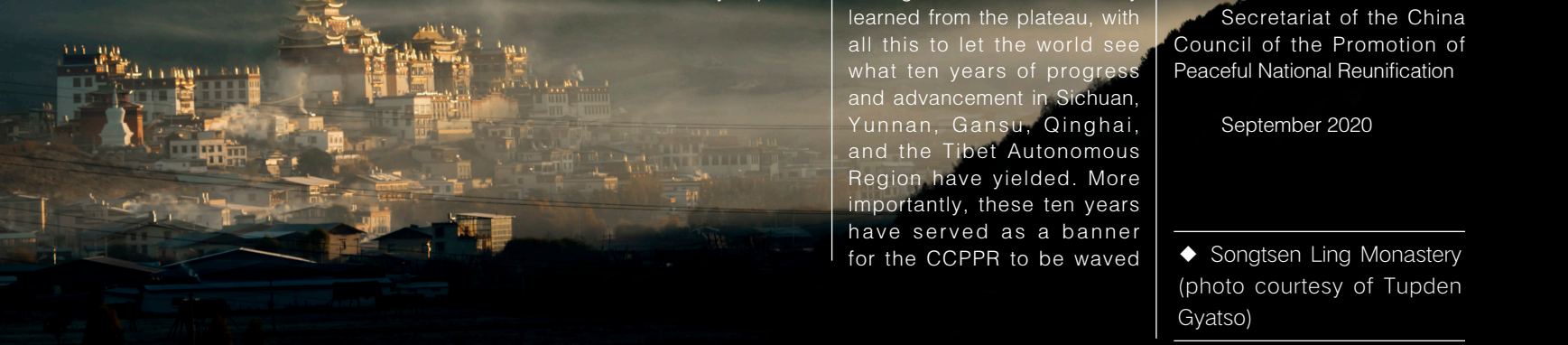
PREFACE

against those demanding so-called "independence" and in protest of other slanderous forces as well as to serve as a beacon for the reunification of China, a banner resolutely opposed to separatist forces calling for the "independence" of Taiwan, Tibet, and Xinjiang. To compile this book, not only have we been able to make a summary of the past, but more importantly, we iterate here our expectations for the future. The CCPPR will continuously uphold its vision; fulfill its original aspirations; maintain its initiative to introduce foreign-based Chinese, mainstream and social media, and the non-Chinese public about the social and economic development, preservation of culture, methods for environmental conservation, and harmony between religions seen throughout China in pursuit of better understanding and support from the international community; unite with all compatriots from both home and abroad who support China's peaceful unification; and forge ahead in the endeavor to call out the false claims of those seeking what they term "independence" and to promote unification.

Secretariat of the China Council of the Promotion of Peaceful National Reunification

September 2020

◆ Songtsen Ling Monastery (photo courtesy of Tupden Gyatso)



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西藏自治区

The Tibet Autonomous Region

地理位置

西藏自治区位于中国的西南边陲，世界最高的高原——青藏高原的西南部。面积122.84万平方公里，约占中国总面积的八分之一，仅次于新疆维吾尔自治区。它北邻新疆，东北紧靠青海，东西接连四川，东南接云南，南边和西部与缅甸、印度、不丹、尼泊尔等国接壤。有6个地级市、1个地区，8个市辖区，66个县。首府为拉萨市。

Geography

The Tibet Autonomous Region (TAR) lies along the southwest border of China, is known as the highest land in the world, and more specifically can be found in the southwest portion of the Qinghai - Tibet Plateau. With a total territory of 1,228,400 square kilometers (474,288 square miles), the Tibet Autonomous Region accounts for about one eighth of China's land area, second only to the Xinjiang Uyghur Autonomous Region. Its northern flanks neighbor Xinjiang, while its northeastern flanks form a tight border with Qinghai Province. Sichuan Province can be found to the TAR's east, and Yunnan is at its southeast. Myanmar, India, Bhutan, and Nepal fit snugly around its east-southeast to its westernmost borders. The region is divided into six prefecture-level municipalities, one prefecture, eight districts under cities' jurisdiction, and sixty-six counties. Its capital city is Lhasa.

人口概况

西藏自治区是中国人口最少，密度最小的省（区）。2019年人口350.56万。藏族居民占当地人口总数的95%以上，是全中国藏族居民最集中的地区。当地还有汉族、回族、门巴族、珞巴族、怒族、纳西族等民族。

Demographics

In China, the Tibet Autonomous Region is a province-level region with the smallest population and lowest density. In line with statistics from 2019, the total population is 3,505,600 people, among whom ethnic Tibetan residents account for over 95%. This autonomous region is therefore referred to as the most concentrated region of ethnic Tibetan residents throughout China, though other ethnicities (Han, Hui, Monba, Lhoba, Nu, Naxi, etc.) also find a home with their Tibetan neighbors.



俯瞰拉萨。刘铁军摄
Panorama of Lhasa City



历史沿革

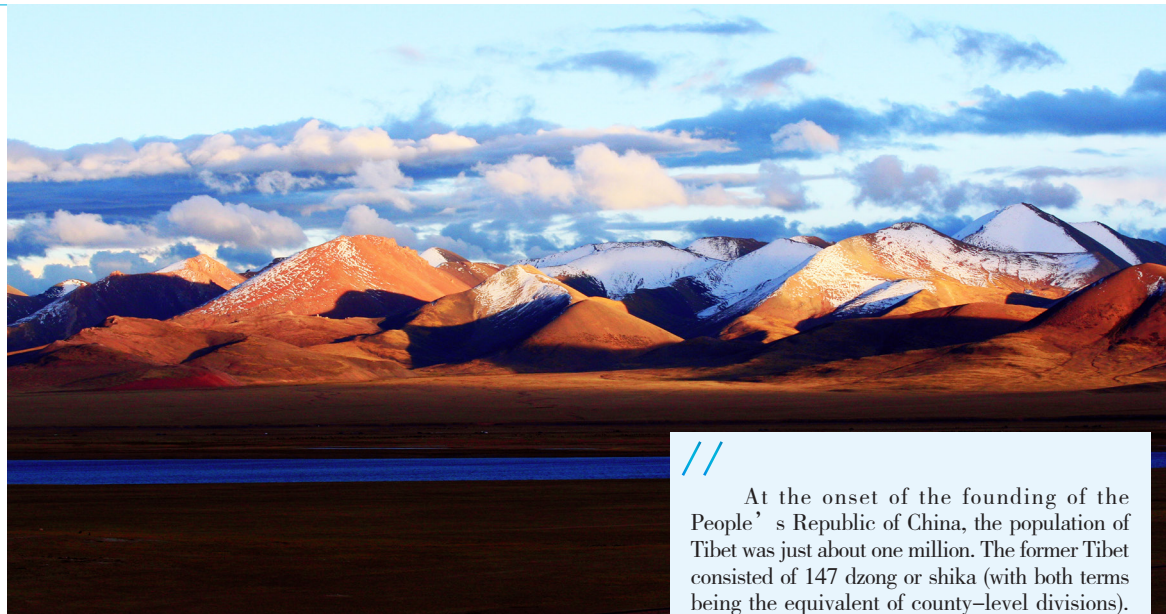
西藏自古以来就是中国的领土。公元7世纪初，藏族的民族英雄松赞干布统一了西藏各部落，建立了吐蕃王朝，遣使向唐朝朝贡并请婚。13世纪中叶，西藏正式纳入中央政府行政管辖。元代将西藏划分为13个万户，万户长由朝廷直接封任。明代的近300年间，藏汉人民和睦相处。清代进一步加强了对西藏的管辖治理。1911年辛亥革命后，中华民国时期宣布实行汉、满、蒙、回、藏五族共和，领土统一，在《临时约法》中规定西藏为中国领土。中华人民共和国建立后，中央人民政府决定和平解放西藏。

▼ 江孜宗山英雄纪念碑。刘铁军 摄
Monument to Heroic Acts on Mt. Gyantse Dzong



// Historical Evolution

From time immemorial, Tibet has been the part of China's sovereign territory. At the dawn of the 7th century, Songtsen Gampo, the historical hero of ethnic Tibetans, unified all divided tribes on the highlands to establish Tubo (a kingdom). Afterwards, he assigned his envoy to pay tributes to the court of the Tang dynasty of China and also requested marriage to one of said dynasty's princesses. In the middle of the 13th century, Tibet was formally absorbed under the jurisdiction of the central government. The ruling Yuan dynasty divided Tibet into a total of 13 "clans of ten-thousand households", and the leaders (marquises) of each clan were appointed directly by the Yuan royal court. About 300 years during the Ming dynasty, ethnic Tibetans and other ethnicities in China (including the Han) got along with one another and cheerfully participated in a harmonious society. When the Qing dynasty was established, the court took further measures to strengthen its governance and administration over Tibet. After the revolution of 1911, the Republic of China was declared, with its form of republicanism bent on unifying five major ethnic populations (Han, Manchu, Mongolian, Hui, and Tibetan) in pursuit of bringing the entire territory under a single umbrella. The Provisional Constitution of the Republic of China, the new country's first attempt at a constitution, clearly stipulated Tibet as part of China's sovereign lands. After the founding of the People's Republic of China (1949), the central government decided to peacefully liberate Tibet.



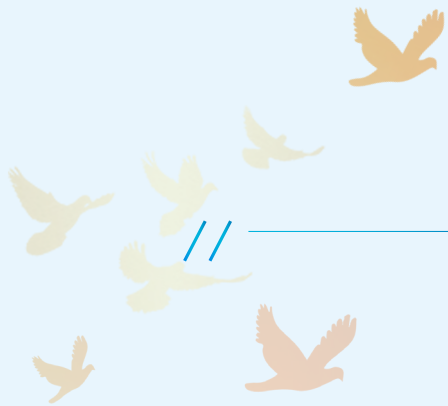
At the onset of the founding of the People's Republic of China, the population of Tibet was just about one million. The former Tibet consisted of 147 dzong or shika (with both terms being the equivalent of county-level divisions). Following the liberation of Chamdo in October 1950, the central government designated the city as the seat of its direct local jurisdiction. On May 23, 1951, the central government and the local Tibetan government signed the Agreement of the Central People's Government and the Local Government of Tibet on Measures for the Peaceful Liberation of Tibet (commonly known as the Seventeen Point Agreement), solidifying the region's peaceful liberation that it still enjoys today. In October, the People's Liberation Army peacefully marched to Tibet to safeguard the border of China. In 1952, the tenth Panchen Erdeni (a.k.a. the Panchen Lama) returned to Tibet and was reinvested with his inherent status and authority, and the Panchen Khenpo Conference Hall then began to serve as the main entity for the administration of all political and religious affairs in the areas religiously attributed to Panchen Lamas. At the dawn of the founding of the People's Republic of China, a total of three administrative entities ruled over three respective areas; these were the Kashag (the remnant of the former local governing council), the Panchen Khenpo Conference Hall, and the People's Liberation Committee of Chamdo. In 1956, the Preparation Committee for Founding the Tibet Autonomous Region was established, consisting of eight fundamental government entities (equivalent to district-level [sub-county] structures) distributed throughout Lhasa, Shannan (a.k.a. Lhoka), Gyantse, Shigatse, Chamdo, Takong, Ngari, and Nagchu.

中华人民共和国建立初期，西藏人口约100万，有147个宗（相当于内地的县）和相当于宗的谿卡。1950年10月昌都解放后，昌都地区划为中央直辖区。1951年5月23日，中央人民政府和西藏地方政府签订《关于和平解放西藏办法的协议》（简称“十七条协议”），西藏和平解放。10月，人民解放军和平进驻西藏巩固国防。1952年十世班禅额尔德尼返藏，随后根据协议逐步恢复了固有的地位和职权，“班禅堪布会议厅”管辖班禅属区的一切政教事务。这样，连同噶厦（西藏地方政府）在内，中华人民共和国建立初期西藏共有3个行政单位，即噶厦辖区，班禅堪布会议厅辖区，昌都人民解放委员会辖区。1956年，西藏自治区筹备委员会成立。下辖拉萨、山南、江孜、日喀则、昌都、塔工、阿里、那曲等8个相当于专区建制的基础级办事处。

1959年3月，西藏上层统治集团中的一些人公开撕毁“十七条协议”，发动全面武装叛乱。为维护国家的统一和西藏人民的根本利益，中央人民政府采取果断措施，宣布解散西藏地方政府，由西藏自治区筹备委员会行使地方政府职权，领导西藏各族人民一边平叛一边进行民主改革，从而揭开了西藏百万农奴翻身解放、当家做主人的序幕，西藏实现了从黑暗走向光明的伟大历史跨越。

1965年9月1日，西藏自治区第一届人民代表大会第一次会议在拉萨隆重召开，庄严宣告西藏自治区正式成立，标志着西藏地方历史进入一个新的发展阶段，迎来了人民当家作主的新时代。

▼ 张亦萍 摄



However, in March of 1959, a handful of groups of Tibet's upper echelon openly denounced the Seventeen Point Agreement and launched a full-scale armed upheaval. Concerning the unification of the nation as a whole as well as safeguarding the fundamental rights of the masses of Tibetan people, the central government had to decisively apply certain measures, including the dismissal of the Kashag (again the remnant of the former local government) and replacing it with the Preparation Committee for Founding the Tibet Autonomous Region. Since then, the committee led ethnicities all over Tibet as they practiced democratic reform while stamping out the rebellion. These initiatives were indeed a mere prelude to the emancipation of the estimated one million Tibetan "serfs" (really slaves) and to showing them how to be their own masters, which itself led to Tibetan history turning a new leaf from darkness to light and to the Tibetan people's newfound ability to make great historical leaps and bounds.

On September 1, 1965, the first plenary meeting of the first People's Congress of the Tibet Autonomous Region was unprecedentedly and grandly held in Lhasa, and the Tibet Autonomous Region was then solemnly and formally declared, marking the day Tibet stepped into a new phase of development and the moment the local people welcomed their new era of being their own masters forever.

民族风俗

藏族有很多独特风俗，主要有：

// Culture and Customs

Tibetans boast their own unique culture and customs, though primary points are as follows: //



饮食： 藏族的主食和饮品主要有糌粑、肉食、奶制品、酥油茶和青稞酒等。

Food: Tibetans are used to consuming tsampa (highland barley powder) as their main staple, while they also eat meat and dairy products and drink butter tea and barley wine.



服装： 藏装较为肥大，基本特点是长袖、宽腰、大襟。

Attire: Their daily robes are often large in size, featuring a pair of long sleeves, a loose waist, and a large upper torso.



礼俗： 献哈达——是藏族最普遍的礼节，婚丧、节庆、乔迁、拜会尊长，朝拜佛像，送别远行等，都有献哈达的习惯。

Rites and Customs: Offering kharda (also spelled khata, white scarves made of silk[-like] materials) is the most common form of Tibetan etiquette. Whenever, wherever, whoever, and whatever Tibetans may encounter (via weddings, funerals, festivals, housewarmings, visits to the elderly, religious tributes, farewells, etc.), the presentation of a kharda is expected.



主要节日：

藏历新年——藏历是藏族人民用的年历。藏历新年是藏族人民一年中最重要、最隆重的节日，相当于汉族的春节。

雪顿节——意为酸奶盛筵。藏历6月底至7月初的节日期间，拉萨市民几乎倾城出动，穿上节日盛装，带上点心、酥油茶等吃喝用品和帐篷、围布，到罗布林卡边看节目边游玩。此时，各地专业和业余剧团也聚集拉萨，演出各种剧目的藏戏，热闹非凡。

▼ 雪顿节晒佛。

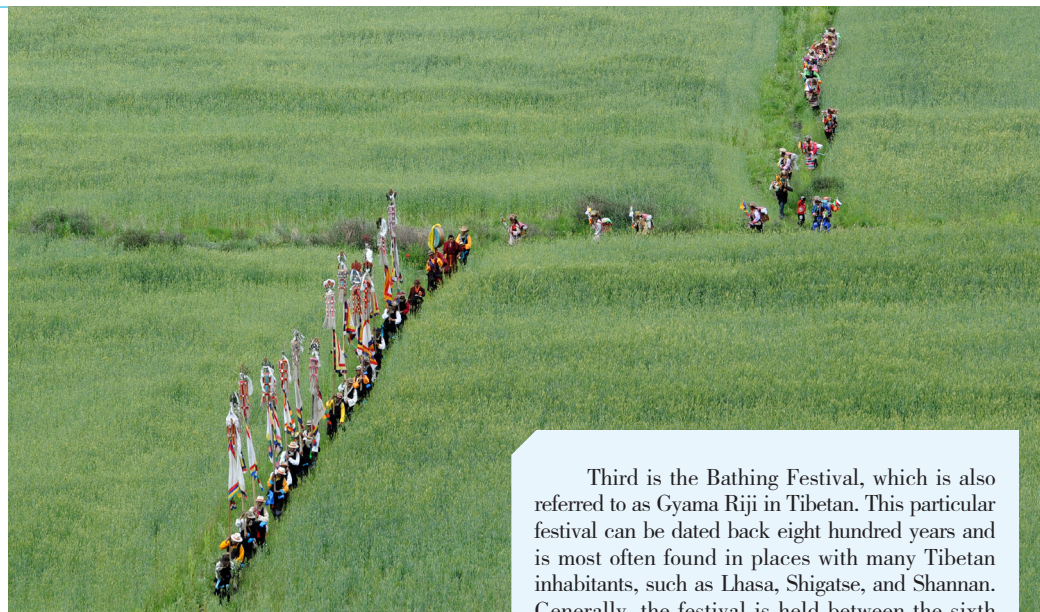
The unfolding of a giant Buddha painting scroll during the Shoton Festival



Festivals:

The New Year Celebration according to Tibetan traditional calendar comes first and foremost. It is not only a grand celebration according to the traditional Tibetan calendar, but also the most important celebration among Tibetans, similar in scope to the Chinese Lunar New Year.

Second in importance is the Shoton Festival, which commonly occurs around the end of June or the beginning of July following by the Tibetan calendar. This festival is also referred to as the Grand Yogurt Feast. During the festivities, almost every single resident of Lhasa comes out from his or her home to enjoy a picnic outdoors. They dress in festival attire while bringing delicious foods with them, such as desserts, butter tea, and so forth. Colorful tents and long cloth-woven peripheries are used as temporary accommodation either in suburbs or in Norbulingka (a.k.a. Tibet's Summer Palace) as the people enjoy the coming together of family members and friends. It is also during this celebration that both professional and amateur performance troupes convene in Lhasa to hold public viewings of Tibetan operas, indeed forming an absolutely bustling scene all over the city!



▲ 望果节。

The Traditional Tibetan Onkor Festival

沐浴节——藏语称“嘎玛日吉”，是一个在拉萨、日喀则、山南等地藏族中具有八百多年历史的节日。一般在藏历7月6日至12日举行，历时7天。每年秋天到来，高原风和日丽，金星（又称弃山星）高挂。据藏文历书记载：金星半年昼出，半年夜出。在拉萨地区藏历7月至8月初肉眼能看见此星。传说经此星光照射之水均成药水，据说此期间的水比“圣水”还要灵验，用它洗澡可以清除百病，全年身体健康，吉祥如意；用它洗脸，可以目明耳聪、头脑清晰。

望果节——庆丰收的节日。藏历7月底8月初举行。广大农民穿着新装，聚集在田间巡游，尽情歌舞，举行赛马、赛牛、射箭、投石、摔跤等活动，并进行丰盛的郊宴。

Third is the Bathing Festival, which is also referred to as Gyama Riji in Tibetan. This particular festival can be dated back eight hundred years and is most often found in places with many Tibetan inhabitants, such as Lhasa, Shigatse, and Shannan. Generally, the festival is held between the sixth and twelfth day of the seventh month, lasting about seven days. When fall comes every year, the plateau then welcomes the gentle breeze and warm air. During this particular period, Venus usually hangs high in the endless distance of the transparent sky. In line with the Tibetan almanac, Venus appears during the morning for half the year and during the evening for the other half and shines in Lhasa's night sky during the seventh and eighth months of the traditional calendar. Legend has it that this particular star radiates a special light on the surfaces of water, making the water medicinal in nature. Therefore, if people take a bath during this prescribed period, the water can effectively eliminate all kinds of diseases and illnesses, allowing bathers to maintain good health. Consequentially, these special waters are depicted as being better than even the holiest of waters. An example of what this means is how Tibetans believe that using the water to wash their faces results in not only healthy eyes, ears, and minds, but supremely healthy ones at that!

The fourth festival is the Onkor Festival, also known as the Harvest Festival, which takes place at the end of the seventh month and beginning of the eighth month of the Tibetan calendar. During this festival, the masses of farmers in Tibet dress up in their best festival attire and gather in front of their farmlands, where they not only perform rituals (in the form of encircling their fields) but also sing, dance, and enjoy delicious foods. Some affiliated activities, such as horse or yak racing, archery, stone-throwing, and wrestling, are also commonplace.



宗教信仰

历史上，宗教在西藏有着久远而深刻的影响，藏传佛教影响最大。除原始宗教苯教外，还有藏传佛教“宁玛派”“萨迦派”“噶举派”“格鲁派”等。从公元16世纪起，西藏实行政教合一的制度，因此，无论在人们的思想意识上，还是在生产和生活等的习俗上，都不同程度地受到宗教的影响，以朝佛敬神为主的宗教活动成为大多数居民日常生活的一个组成部分。

Religion

Historically, religion has had a far-reaching influence on Tibetans, especially in terms of Tibetan Buddhism. While it also has its native religion (Bön), Tibet is filled with factions of Tibetan Buddhism, including the Nyima, Sagya, Kagyu, and Gelug schools. Starting in the 1500s and lasting for centuries, Tibet combined religion and government and effectively formed an acting theocracy. This special system has affected, no matter the extent, each individual Tibetan in terms of ideology, production, livelihood, and day-to-day customs. Religious activities focused on the paying of tributes and the worshiping of Buddhas naturally became key components of daily life among Tibet's general populace.

自然资源

西藏自治区各类天然草场面积有0.83亿公顷，森林覆盖面积达632万公顷，耕地面积为22.15万公顷。主要农区分布在藏南雅鲁藏布江河谷地区，藏南山地和谷地以及藏东“三江”流域峡谷地区。

已探明的矿产达70多种，已探明储量的26种矿产中，有11种的储量分别名列中国的前5位。

水能、地热能、太阳能、风能等均非常可观，尤以水能资源最为丰富。

高等植物有5766种之多。粮食作物主要有青稞、小麦，豆类作物主要有蚕豆、豌豆，油料作物主要有油菜籽。

林木主要有云杉、冷杉、华山松、落叶松、白桦等几百种，其中喜马拉雅冷杉、巨柏为西藏独有。

野生动物被列为世界珍品的有白唇鹿、野牦牛、金钱豹、雪豹、小熊猫、藏羚羊、藏野驴、藏雪鸡、藏马鸡、黑颈鹤等，大部分是青藏高原所特有的动物。

Natural Resources

The Tibet Autonomous Region is rich in all types of natural grasslands, accounting for 83 million hectares (205 million acres) of its total land area. Forested lands account for 6.32 million hectares (15.6 million acres), while arable land hovers around 221,500 hectares (547,338 acres). Its agricultural land is primarily distributed in the Yalong Tsangpo river basin; across the mountains, hills, and valleys in the southern portion of the autonomous region; and also the basins of the big “three rivers”.

To date, around 70 categories of minerals have been discovered in the region, and out of 26 known reserves of said minerals, 11 have made it to the top of China's list.

The use of hydroelectric, geothermal, solar, and wind energy is rather considerable in Tibet, with its water resources particularly abundant.

Tibet additionally boasts an abundance of 5,766 higher species of plants. Highland crops are mainly barley, wheat, beans, peas, and rapeseed.

In forestry, Tibet sports several hundred categories of trees, including spruces, firs, pines, larches, and birches. Among those, Himalaya firs and giant cypresses are exclusive to Tibet.

Wildlife is another outstanding manifestation of Tibet's wide variety of resources. Many categories of world-class preserved wildlife come from these highlands, like the white-lipped deer, wild yak, leopard, snow leopard, red panda, Tibetan antelope, wild donkey, Tibetan snowcock, Tibetan eared pheasant, and black-necked crane. Many are classified as native only to the Qinghai-Tibet Plateau.

◆晨曦中的藏羚羊。
Tibetan antelopes wandering at dawn



旅游资源

西藏不仅有世界屋脊奇异的地质地貌和壮美的自然风光，而且有别具一格的社会人文景观，其中包括宫殿、园林、城堡、寺庙、碑刻岩画等。

布达拉宫：座落在海拔 3700 米的西藏自治区拉萨市中心的红山上，因其建造的悠久历史，建筑所表现出来的民族审美特征，以及对研究藏民族社会历史、文化、宗教所具有的特殊价值，而成为举世闻名的名胜古迹。

经过 1300 多年的历史，布达拉宫形成了占地面积 40 万平方米，建筑面积 13 万平方米，主楼红宫高达 115.703 米，具有宫殿、灵塔殿、大殿、佛殿、经堂、重要职能机构办公处、僧官学校、宿舍、庭院、回廊等诸多功能的巨型宫堡。宫内珍藏 8 座达赖喇嘛金质灵塔，5 座精美绝伦的立体坛城以及瓷器、金银铜器、佛像、佛塔、唐卡、服饰等各类文物约 7 万余件，典籍 6 万余函卷（部），成为名副其实的文物瑰宝，被誉为世界屋脊的明珠。



// Tourism

Not only does Tibet have exotic geological features and a magnificent natural landscape on this “roof of the world”; it also is spotted with unique social and cultural scenery, including palaces, gardens, castles, temples, monasteries, and stone inscription paintings, among many other examples. //



The Potala Palace: This is a palace seated on downtown Lhasa’s Red Hill about 3,700 meters (12,139 feet) above sea level. Its ancient history-driven architecture and full range of displayed exclusive features are rich in ethnic aesthetics and act as high-profile resources from which scholars study the history, societal norms, and religion of ethnic Tibetans, and it has of course been crowned as one of the world’s most outstanding scenic spots.

Having existed for more than 1,300 years, the Potala Palace covers a total of 400 thousand square meters of land (4.3 million square feet), covering 130 thousand square meters (1.4 million square feet) of floor space. The primary building complex is known as the Red Palace, sporting a height of 115.703 meters (379.603 feet). The palace is composed of functional institutions, including chapels, stupas, chambers, sutra halls, key functional offices, a school for clerics, dormitories, courtyards, cloisters, etc. Inside the palace, there are eight priceless golden stupas of former Dalai Lamas; five exquisite-beyond-comparison three-dimensional mandalas; over 70 thousand cultural relics (made of porcelain, gold, silver, and bronze), Buddhist statues, stupas, thangkas (painted scrolls), apparel, and accessories; and over 60 thousand volumes of ancient classics. All have made this palace a genuine cultural treasure, and it of course enjoys the honor of being recognized as the shining pearl atop the world’s roof.

大昭寺：又名“祖拉康”、“觉康”（藏语意为佛殿），位于拉萨老城区中心，是一座藏传佛教寺院，是吐蕃赞普松赞干布建造。寺庙最初称“惹萨”，后来惹萨又成为这座城市的名称，并演化成当下的“拉萨”。大昭寺建成后，经过元、明、清历朝屡加修改扩建，距今已有 1300 多年的历史。大昭寺正殿供奉的佛祖释迦摩尼 12 岁等身像，是由唐朝文成公主进藏时带来的。

大昭寺是西藏现存最辉煌的吐蕃时期的建筑，也是西藏最早的土木结构建筑，并且开创了藏式平川式的寺庙市局规式。环大昭寺内中心的释迦牟尼佛殿一圈称为“囊廓”，环大昭寺外墙一圈称为“八廓”，大昭寺外辐射出的街道叫“八廓街”即八角街。以大昭寺为中心，将布达拉宫、药王山、小昭寺包括进来的一大圈称为“林廓”。这从内到外的三个环型，便是藏民们行转经仪式的路线。大昭寺融合了藏、唐和尼泊尔、印度的建筑风格，成为藏式宗教建筑的千古典范。

▼ 八廓街。
Barkor Market



▲ 大昭寺。
Jokhang Temple

Jokhang Temple: Also known as Zuglagkang in Tibetan, the word Jokhang refers to a Buddhist hall. This typical Tibetan Buddhist temple is seated at the center of old downtown Lhasa and was founded by the Tubo Tsenpo – Songtsen Gampo. At the very beginning of its existence, the temple was named Rosha, a term that gradually became the name of the city and ultimately evolved into today’s Lhasa. After its founding, Jokhang Temple went through renovations and expansions during China’s Yuan, Ming, and Qing dynasties until it adopted its current form, a process that took over 1,300 years to complete. Within its main chamber is a statue of a 12-year-old Shakyamuni, which was brought into Tibet by Princess Wencheng during the Tang dynasty.

Jokhang Temple is currently the most brilliant existing piece of architecture from the Tubo period, and it is the earliest civil structure in Tibetan history, created using the Tibetan “horizontal layout” concept. Circumambulation around the Shakyamuni statue inside the temple is referred to as langkor in Tibetan, while an extended circumambulation following the exterior wall of the temple is called barkor, which is why the surrounding street is also referred to by the same name. Yet another extended circumambulation using Jokhang Temple as its center also includes several other examples of Buddhist architecture (the Potala Palace, Chagpori, and Ramoche Temple) and is referred to as lyingkor. These paths are the three main circles (innermost to outermost) Tibetan Buddhist devotees embark on in their daily worship. Jokhang Temple’s architecture showcases the integration of architectural styles of Tibet, China’s Tang dynasty, Nepal, and India, and it is thus for this reason that it has become a model of ancient Tibetan religious architecture.

罗布林卡: 藏语意为“宝贝园林”，在拉萨市西郊，始建于16世纪，为历代达赖喇嘛的夏宫，占地36公顷，分为宫内和宫前区、森林区三个主要部分。园内有宫殿佛堂，亭台水榭，湖池小径，曲折通幽，是拉萨著名的园林风景区。



哲蚌寺: 坐落在拉萨市西郊约10公里的根培乌孜山南坡的坳里，由格鲁派创始人宗喀巴之弟子降央曲吉·扎西班丹于1416年创建。远望好似巨大的米堆，故名哲蚌。哲蚌，藏语意为“米聚”，象征繁荣，藏文全称意为“吉祥积米十方尊胜洲”。它是格鲁派中地位最高的寺院。历代达赖都以此寺为母寺。与甘丹寺、色拉寺合称拉萨三大寺。整个寺院规模宏大，鳞次栉比的白色建筑群依山铺满山坡，寺内收藏的历史文物、佛教经典及工艺美术品十分丰富。



Norbulingka: The word Norbulingka in Tibetan can be translated as “Garden of Treasures”. The facility stands in the western part of Lhasa, and since it was established in the 16th century, it has served as the Summer Palace of the former Dalai Lamas throughout the ages. The palace occupies a total of 36 hectares (89 acres) and is divided into three major portions—the palace complex, the entranceway, and the forest garden. Inside, there are Buddhist worship chambers, pavilions, ponds, and also winding and secluded paths. In particular, the inside garden decorated with precious trees is highly recognized as a famous green scenic spot in Lhasa.



Drepung Monastery: This monastery lines the southern slopes of Mt. Gambo Utse, about ten kilometers (six miles) west of urban Lhasa, and was founded in 1416 by Jamyang Tashi Palden, a disciple of Tsongkhapa, who himself was the founder of Gelug school of Tibetan Buddhism. Viewing the monastery from a distance, it appears like a heap of rice, which is why it is referred to as “a collection of rice”. In Tibetan, however, it is called Drepung: prosperity made manifest. This is the highest-ranking monastery of the Gelug school, and the earliest Dalai Lamas saw this monastery as their mother monastery. It works together with Sera Monastery and Ganden Monastery as the three key primary monasteries of Lhasa. Its complex is nothing short of splendid in nature. Its white buildings line the hillside one after another in an overlapping fashion, presenting a most magnificent view. Inside the monastery, a great number of preserved historically relevant cultural relics, Buddhist classics, and exquisite artworks are currently housed.

甘丹寺: 位于拉萨墨竹工卡县境内拉萨河南岸海拔3800米的旺波日山上。是格鲁派六大寺中地位最特殊的一座寺庙，它是由藏传佛教格鲁派的创始人宗喀巴于1409年亲自筹建的，可以说是格鲁教派的祖寺，清世宗曾赐名为永寿寺。

僧侣信奉“弥勒净土”。宗喀巴的法座继承人，历世格鲁派教主甘丹赤巴即居于此寺。寺内还保存着历代甘丹赤巴的遗体灵塔90余座，并藏有许多明代以来的文物和工艺品。



色拉寺: 坐落于拉萨北部山上，建于1419年，是拉萨三大寺中建成最晚的一座。自古就是高僧活佛讲经说法之地。寺内保存着上万个金刚佛像，大多为西藏本地制作。还有许多是从内地或印度带来的铜佛像。大殿和各札仓经堂四壁保存着大量彩色壁画原作。最著名的塑像就是大殿里的“马头明王”像。西藏自治区色拉寺藏明永乐八年(1410)刻本《甘珠尔》，是第一部藏文刻本大藏经，为永乐皇帝所颁赐，至今保存完好，反映了明中央政府对西藏的管辖。



Ganden Monastery: This monastery is found atop Wangbur Mountain (3,800 meters [12,647 feet] above sea level) in the territory of Maldrogunkar County, Lhasa, on the southern banks of the Lhasa River. This is the most special monastery among the six primary monasteries of the Gelug school of Tibetan Buddhism. It was founded by Tsongkhapa, the founder of said school, in 1409, and to some extent, it is referred to as the Gelug's mother monastery. One of China's Qing-dynasty emperors bestowed it with the name Yongshou (“Longevity”) Monastery.

Monks and clerics hold to the future “pure land of Maitreya”. Ganden Tripas, inheritors of the religious throne of Tsongkhapa as well as masters of Gelug school, have resided in this monastery throughout history. Inside the monastery, over 90 stupas of Ganden Tripas' relics as well as other relics and artworks have been preserved since the Ming dynasty.

Sera Monastery: Found on a mountainside toward the northern reaches of Lhasa, this monastery, established in 1419, is the newest of the three primary monasteries of Lhasa (the other two having already been mentioned above). Since ancient times, this monastery has been famous thanks to its teaching of scripture and its drive to cultivate religious personnel and conduct academic exchanges. The establishment preserves more than ten thousand gilded Buddhist statues, most of which were produced within Tibet (with some [mostly bronze] statues also from mainland China and India). On the wall of the monastery, especially in the main hall and each individual chamber, there are a magnitude of colorful frescos painted by those of times long past, all of which are in good condition today. The most famous statue of the monastery is that of Hayagrīva, conserved in the grand assembly hall. A preserved edition of the Kangyur, as carved on a block during the eighth year of the Ming dynasty's Yongle Emperor (1410), is the first carved edition of the Tibetan Tripitaka (the traditional term for the Tibetan Buddhist scriptures) and was bestowed by the same emperor as a reflection of the central Ming court's governance over Tibet during those times.

扎什伦布寺： 位于日喀则市西，与拉萨的“三大寺”甘丹寺、色拉寺、哲蚌寺合称藏传佛教格鲁派的“四大寺”。扎什伦布寺藏语意为“吉祥须弥寺”，是后藏地区班禅四世以后历代班禅的驻锡祖庙。该寺大佛殿内供奉的一尊铜镀金强巴（即弥勒佛）佛像高达 26.7 米。另有历世班禅灵塔殿、藏舍利肉身。寺有四扎仓（经院），教学显密并重。全寺建筑面积近 30 万平方米，保存着大量传世的珍贵文物及栩栩如生的壁画。

纳木错： 位于西藏自治区中部，是西藏第二大湖泊，也是中国第三大的咸水湖。为世界海拔最高的大型湖泊。“纳木错”为藏语，蒙古语名称为“腾格里海”，都是“天湖”之意。与羊卓雍错、玛旁雍错并称西藏三大圣湖。



Tashilhunpo Monastery: This is a monastery which is seated toward the west of Shigatse and which works together with the three primary monasteries of Lhasa (Ganden, Sera, and Drepung as mentioned above) to form the four grand monasteries of Gelug school of Tibetan Buddhism. Tashilhunpo in Tibetan refers to a “heap of glory” or a “gathering of all fortunes and happiness”. It has served as the mother and resident monastery of the Panchen Lamas in Tibet’s deepest reaches since the time of the fourth Panchen Lama. In the grand assembly hall, there stands a bronze and gilded Champa Buddha (Maitreya Buddha), which sports a height of 26.7 meters (87.6 feet). The monastery also preserves the remains of the former Panchen Lamas within a number of stupas. The facility contains four dratsang (scripture schools), in which the main curriculum includes both esoteric and exoteric Buddhist teachings. The entire building complex occupies about 300 thousand square meters (3.23 million square feet) and contains innumerable relics as passed down from ancestors as well as an abundance of magnificent, invaluable, and vivid murals.



Namtso: This is the second largest lake in the Tibet Autonomous Region (found toward the region’s center) as well as the third largest saltwater lake in China and the highest sizable lake in the world. The name originated from Tibetan, but in Mongolian, it is called Tenger Nuur. Both terms infer it to be a “lake of the heavens”. It is one of Tibet’s “three holy lakes”, the others being Yardrok Yutso and Mapham Yutso.

羊卓雍错： 藏语意为“碧玉湖”，是西藏三大圣湖之一，像珊瑚枝一般，因此它在藏语中又被称为“上面的珊瑚湖”。主要位于西藏山南市浪卡子县，中段在浪卡子县与贡嘎县之间，拉萨西南约 70 公里处，是喜马拉雅山北麓最大的内陆湖泊，湖光山色之美，冠绝藏南。



Yardrok Yutso: In Tibetan, the name means Jasper Lake, and as mentioned just before, the place serves as one of the three holy lakes of Tibet. Its shape is akin to coral branches, which is why it is also known as Highland Coral Lake in Tibetan. Although the body of water is said to be in the TAR’s Nakartse County of Shannan, it technically is divided between Nakartse County and Gongkar County, about 70 kilometers (43 miles) southwest of Lhasa. This is the largest inland lake along the northern flanks of the Himalaya mountain range, and its absolutely stunning appeal has granted it its crown as the most beautiful scenic spot in all of southern Tibet.

鲁朗景区： 位于距林芝市八一镇 80 公里左右的川藏路上。雪山、林海、田园勾画了一幅恬静、优美的“山居图”，素有“西藏江南”美称。“鲁朗”藏语意为“龙王谷”，是龙王爷居住的地方，也是“叫人不想家”的地方。鲁朗林海由灌木丛和茂密的云杉、松树组成，是鲁朗最美的景致。林海绿得丰富，尤其是高耸入云的南迦巴瓦峰的皑皑白雪与林海相互映照，越发显得西藏高原的雄奇壮丽。

Lulang Scenic Spot: Found on a pass of the Sichuan - Tibet Highway about 80 kilometers (50 miles) away from Bayi Township of Lyingchi Municipality, this place is referred to as the most charming place in Tibet, on par with the southern delta of the Yangtze River in mainland China. Lulang’s beauty stems not only from its snow-capped mountains and its abundant, deep forest, but also from the surrounding countryside’s unique tranquility and “mountain dwelling” atmosphere. In Tibetan, Lulang means the “valley dwelling of the king of dragons” and also refers to a location where one can live without any feelings of nostalgia. The nearby forest contains dense bushes and lively trees, like spruces and pines, making the place the best part about Lulang. The utterly green forest, together with the lofty and snow-capped Namche Barwa, gives the Qinghai - Tibet Plateau its extremely striking and splendid appeal.



◆ 南迦巴瓦峰。
Peak of Mt. Namche Barwa



LOVE FOR ALL,
NO MATTER
THE DISTANCE

— Oversea Chinese
journalists' take on
Tibet

◎ Text by Wu Yaming
◎ First published on August 14, 2018,
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水千山总是情

——海外华文媒体走进西藏

■ 吴亚明

有道是，世之奇伟瑰怪非常之观，常在于险远，而人之所罕至焉。“千山之巅，万水之源”的西藏就是这样的一个地方。近日，中国和平统一促进会组织来自美国、英国、奥地利、南非、智利的十多家海外华文媒体采访了林芝、拉萨和日喀则的寺院、农户、企业、博物馆、文创基地等。其间，海外媒体记者不仅充分领略了西藏雄奇的山水、瑰丽的文化、淳朴的民风，对西藏经济和社会发展的最新进展更是有切身感受。

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People say the most magnificent, uncommon, and majestic scenery in the world is often situated in the most dangerous and remote locations, where human beings can rarely be granted easy access unless they are encouraged with fullness of ambition. As a peak-like highland among hundreds and thousands of mountains and as the origin of uncountable rivers, Tibet is often described in such a way. In recent days, the China Council for the Promotion of Peaceful National Reunification organized a dozen overseas Chinese media personalities from countries such as the United States, the United Kingdom, Austria, South Africa, and Chile to pay a visit to the monasteries, farm houses, local enterprises, museums, cultural parks, etc. throughout Nyingchi, Lhasa, and Shigatse, all within the Tibet Autonomous Region. During this period, the media personnel not only fully appreciated the magnificent landscape, the most attractive facets of local culture, and the people's unsophisticated folkloric customs, but also personally witnessed the latest progress of the economic and social advancement of the autonomous region.

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吉祥地

夏日的西藏，天空湛蓝、白云舒卷，五色经幡在明丽的阳光下随风翻飞，透着吉祥与宁静。一首藏族民歌唱道：“东方雪山顶上，彩云纷纷扬扬，那是大神小神，正在天上行走！”

对于海外华文媒体的记者们来说，在海拔 4000 米的世界屋脊采访，也几近“在天上行走”。

在许多藏族同胞的眼里，神无所不在，无时不在，万物有灵的观念影响着他们的心灵，也渗透在社会生活的方方面面，形成了一种神秘而又独特的文化氛围。而海外华文媒体的同行们则被这种浓厚的宗教气息所感染。在拉萨，记者们参观访问了哲蚌寺、八廓街；在日喀则，记者们参观访问了扎什伦布寺。到处可以看见磕长头、转经、虔诚礼佛的人们，他们或许放牧在草原，或许耕耘在河谷，但现在无不驰骋在神话和梦想中。

通过实地采访，记者们亲身体会到，在西藏，宗教信仰自由得到了宪法和法律的保护。政府对各种宗教、各个教派，对信教群众和不信教群众，一视同仁、一律平等地尊重和保护。目前，经西藏各级政府批准修复开放的宗教活动场所所有 1700 多处，住寺僧尼 4.6 万多人。

// An Auspicious Land

Tibet in summer often boasts a blue sky with a few floating clouds. Colorful scripture flags basking under strong sunlight were waving in the breeze, as if everything there showcased its most pristine sense of auspiciousness and tranquility. A popular Tibetan folk song goes: "Atop the eastern mounts of snow / the floating clouds move to and fro. / They're Buddhas in variety / who walk the heavens piously."

For us, journalists of Chinese descent living in foreign lands, conducting interviews on the roof of the world, a place 4,000 meters (13,123 feet) above sea level, was truly like a walk in the heavens.

In the eyes of most ethnic Tibetans, divine beings are anywhere and everywhere, and the concept of "all beings having spirits" is engraved deeply in the bottom of their hearts and also permeates every aspect of their social lives. This has also led to the mysterious and unique cultural atmosphere of the region. We foreign-based Chinese were strongly affected by this overwhelmingly religious ambience. In Lhasa, we paid a visit to Drepung Monastery and Barkor Street, and in Shigatse Municipality, we saw Tashilhunpo Monastery. No matter where we went, though, we were always met with religious devotees prostrating their bodies, holding scripture wheels, or performing gestures of devotion in order to worship their Buddhas. They could be grazing their livestock or plowing their farmlands, but this sense of a mythological and dream-like existence could be seen everywhere.

During interviews, my colleagues had the profound personal impression that religious freedom in Tibet had been successfully protected by both China's constitution and laws. In particular, the local government treats each distinct religion and its factions equally and respectfully; the same applies to the most faithful as well as the non-religious. There is no discrimination at all in society. As of now, in the Tibet Autonomous Region, there are over 1,700 religious sites officially approved by various levels of government to be made open to the public, and the number of monks and nuns residing in monasteries now hovers around 46,000.

哲蚌寺民管会常务副主任、僧人阿旺群增告诉记者，为了培养宗教人才，中国佛协西藏分会在拉萨开办了西藏佛学院，佛学院成为培养宗教人才的重要基地。如今，西藏有条件的各教派寺庙也开办了学经班。

阿旺群增告诉记者，如今，西藏各大宗教的各种传统节庆活动也都正常进行，大型宗教活动如转神山神湖活动、萨嘎达瓦节、展佛节、跳神节等 40 多种群众性重大宗教节庆活动得以保护和继承。“你们再多待两天，就可以感受一下展佛节了。”阿旺群增笑着对记者说。

▼ 媒体记者在四季吉祥村采访。刘铁军 摄
An on-the-spot interview in Four-Seasons Auspicious Village

Ngawang Chopel, a monk and also the executive deputy director of the Democratic Administrative Committee of Drepung Monastery, told reporters that for the sake of cultivating more and more people with religious talent, the Tibetan Branch of the Buddhist Association of China established a Tibetan Buddhist College in Lhasa. It has since then become a key entity for cultivating talented individuals interested in pursuing their religious aspirations. Additionally, the various factions and schools within Tibetan Buddhism today each have facilities in their own monasteries to run their own scripture classes so that more people with talent can train and hone their skills.

According to Ngawang Chopel, the traditional festivals of varying religions are being performed without a hitch. Over 40 categories of grand religious festivals involving the masses, such as activities related to the circumambulation of holy lakes and mountains, the Shagya Dawa Festival, the unfolding of giant thangkas sporting intricately portrayed Buddhas, and festivals pertaining to holy dances, have all been preserved and are carried out on an annual basis. "If only you folks had just a couple more days in Lhasa, you'd be able to see the unfolding of the next giant thangka," he told us with a smile.





▲ 四季吉祥村党群服务中心。刘铁军 摄
Village Service Center of the Communist Party in Four-Seasons Auspicious Village

新气象

车子从高速公路拐进拉萨市曲水县才纳乡，不一会儿，一大片绿、红、白、蓝四色藏式建筑扑入眼帘，著名的易地扶贫搬迁点——“扎西堆喜”（意为四季吉祥）到了。

“80后”驻村工作队队长索朗央吉在村口迎接大家。她边领着大家参观边介绍说，四季吉祥村扶贫搬迁安置点距拉萨市24公里。2015年下半年，曲水县根据“易地搬迁脱贫一批”原则，规划建设了包括四季吉祥村在内的西藏首批易地扶贫搬迁点。2016年8月四季吉祥村开工建设，当年12月初建成。搬进四季吉祥村的共有200余户逾千人。他们来自曲水县5个乡镇1个镇16个村。

// New Phenomena

As we left the expressway, our vehicle made a huge turn and then drove to Chaina (pronounced “cher-na”) Township of Lhasa’s Chushur County. In no time at all, a large building complex colored with a mix of green, red, white, and blue appeared in front of us. What our eyes were seeing was a place called Tashi Dulshi, which means “auspiciousness” in Tibetan, a famous site for those who had been relocated as part of the nationwide push to alleviate poverty.

Sonam Yangchen, the young Gen X leader of a working team (the members of which were assigned from top-level authorities to give special assistance to low-level communities, like villages, for the purpose of poverty alleviation), welcomed us visitors in front of the village entrance. She introduced the program while inviting us not to brush over a single detail. The poverty-alleviation resettlement program of Four-Seasons Auspicious Village is about 24 kilometers (15 miles) away from Lhasa proper. In the second half of 2015, Chushur County, by following its fundamental principle of poverty alleviation (whereby one resettlement plan must allow an entire collective group of the impoverished to shake off the shackles of poverty), blueprinted the first group of residences to be resettled in Tibet, particularly in what was to be Four-Seasons Auspicious Village. In August of 2016, the construction team of the new residences broke ground, and in the beginning of December of the same year, everything was ready. Over 200 households (accounting for over 1,000 people) were moved from impoverished areas (16 villages in 6 townships with the most inferior of living conditions) and resettled within the newly constructed residences in Chushur County.

四季吉祥村分为春、夏、秋、冬4个片区，体现一年四季；村内有12条主干道，象征一年的12个月；365套住房象征一年的365天。四季吉祥安置区突破了原有自然形成的农牧民住居格局和村社管理模式，形成了集中居住、邻居不同村的“杂居”新农村社区。为了保持搬迁老百姓的生活习惯，特地增设了牲畜集中圈养场所，以满足搬迁户随迁牲畜饲养的需求。

记者来到曲点大叔的家。这是一栋二层小楼，面积140平方米，客厅、佛堂、卧室、厨房、厕所样样齐全。曲点大叔告诉记者，作为身有残疾的低保贫困户，2016年底，他和侄女、侄女的孩子一家三口搬进了四季吉祥村。如今，侄女在村里的安排下有了份稳定的工作。他非常满意现在的生活，由衷感谢党和政府的关怀。

▼ 一户藏族家庭内景。刘铁军 摄
Inside a Tibetan home



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Four-Seasons Auspicious Village is divided into four courts, each named after one of the four seasons. It is also equipped with twelve primary roads, symbolizing the twelve months of the year. Then there are 365 houses, again a symbol of the 365 days of a year. This resettlement zone’s design diverges from the original “naturally formed residence model” and “administrative model” in a way that creatively establishes a new schematic as a centralized residence area, meaning a neighboring household may not have originally belonged to the same village. Still, the point is to maintain the people’s lifestyles and customs, so the zone especially founded a centralized system and location for the raising of livestock so that the animals of recently resettled households could be properly cared for.

We reporters got a chance to visit “Uncle” Chodan’s house. His is a villa-like building, with two stories. Its total area is about 140 square meters (1,507 square feet). Inside, it is divided into sitting room, living room, Buddhist chamber, bedroom, kitchen, and bathroom. Seemingly every necessary facility is rightly placed. Uncle Chodan told us that his family was categorized as disabled, of low income, and impoverished. At the end of 2016, he with his niece and also her family of three kids moved to this Four-Seasons Auspicious Village. As of now, his niece has already been arranged to have a job with a stable income. He is satisfied with his current life and expressed that from the depths of his heart, he appreciates the care from both the Communist Party and the government.

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记者注意到，曲点家客厅墙上挂着一张“曲水县精准扶贫明白卡”，上面的数字显示，曲点家2017年人均纯收入达到11615.37元，远远超过4265元的脱贫标准。

索朗央吉说，四季吉祥村已实现解决一户至少一个劳动力就业。为破解“一方水土难养一方人”的困境，才纳乡正在探索“金融+基地+公司+合作社+贫困户”的模式，以期让更多农牧民脱贫致富。目前，四季吉祥村周边规划中的万亩乡土苗木良种繁育基地、藏药种植基地、现代化奶牛养殖场等大型项目正在实施。

During the visit, we noticed a card hanging on the wall of Chodan's sitting room, a "Choshur Target-Orientated Poverty Alleviation Program Card of Understanding" upon which Chodan's family income in 2017 was stated as being CN ¥11,615.37 (then US \$1,720.34) per individual, far beyond the ¥4,265 (\$632) yearly benchmark for poverty alleviation.

Sonam Yanchen spoke on how Four-Seasons Auspicious Village, to some extent, solved the employment concerns of resident households, with at least one employee in each individual household having found a job. In order to solve the dilemma between the resettled population's homesickness (for their homes with inferior living conditions) and finding a better life in the modern age, Chaina Township explored new models so that these resettled farmers and herders could shake off their shackles of poverty completely. This served as a kind of joint initiative through cooperating financial investments poured into the formation of an agricultural base, the involvement of enterprises, a collective approach by the masses of local people, and impoverished individuals' full participation. At present, the surrounding 10,000 mu (667 hectares, or 1,647 acres) of nearby arable land has been arranged as a future base for planting tree seedlings and traditional Tibetan medicinal herbs as well as a base for modernized dairy production. These projects are currently right on track toward being put into full effect.



▲ 四季吉祥村宣传栏。刘铁军 摄
Posters in Four-Seasons Auspicious Village

好日子

在西藏，叫“扎西岗”（吉祥坡）的地方据说有很多，不过林芝市巴宜区鲁朗镇的扎西岗村应该最为有名。原因有二，一是交通便利，紧挨着318国道；二是风光旖旎，有“小瑞士”之称。夏日的扎西岗村，更是成为许多旅游者的“打卡”之地。

站在牧草萋萋、山花点点的高山牧场，已经担任扎西岗村党支部书记十几年的巴桑次仁告诉记者，扎西岗村68户314人，2017年全村年收入1000多万元，收入来源主要是家庭旅馆、交通运输、林下资源。全村68户人家，有52户开设家庭旅馆。2016年8月，扎西岗村被国家旅游局列为“合作社+农户”旅游扶贫示范项目。2017年，全村共接待游客7.1万多人次，实现旅游收入291多万元。

A Wonderful Life

In Tibet, it is said that there are a number of Tashi Gang (a Tibetan term of auspicious mountain slopes). However, the one located in Payi District of Lulang Township in Nyingchi Municipality is widely known by the public. There are two reasons for this. The first is that the transportation of this Tashi Gang is very much convenient thanks to China's G318, a national highway. The second is because of its especially fascinating scenery, which indeed is referred to as Little Switzerland. This Tashi Gang in summer is expected to soon be a must-see hotspot for many tourists.

Standing upon the alpine meadow covered with lush grass replete with flowers, Pasang Tsering, the Communist Party secretary of Tashi Gang Village who has held his position for over ten years already, told us reporters that this village has 68 households, accounting for 314 people. In 2017, the income of the entire village raked in an estimated ¥10 million (\$1.48 million). This money primarily came from B&B-style farmhouse accommodations, transportation businesses, and the exploitation of forest resources. 52 out of the total 68 households in the village have now decided to take part in farmhouse accommodation services. In August of 2016, Tashi Gang Village was listed as a role-model village for tourism industry-related poverty alleviation mechanisms by following the "collective committee + farming households" schematic. In 2017, the entire village hosted 71,000 tourists and brought in ¥2.91 million (\$431 thousand) in income through this tourism-based plan alone.

记者走进了平措大叔的家庭旅馆，18年前开设的这家旅馆，也是扎西岗村第一家家庭旅馆，平措大叔也因此闻名遐迩。2011年，作为林芝的农民代表，平措大叔曾进京受到党和国家领导人的接见。平措大叔告诉记者，18年来，他家旅馆的房间数从当初的8个到现在的28个，互联网订房的便捷，吸引了更多客人。如今，扎西岗村村民的日子越过越红火。

// We then walked into the farmhouse-style accommodations run by "Uncle" Phuntso. The place is much like an inn and has already been open for 18 years. It was also the first farmhouse in Tashi Gang Village. Uncle Phuntso is therefore a household name to locals both near and far. In 2011, as a farmers' representative on behalf of Lyingchi Prefecture, Uncle Phuntso was invited to Beijing and received the audience of the leaders of both the Communist Party and the state. He told us reporters that during these 18 years, his farmhouse's rooms, originally 8 in number, had to expand to 28. Online booking has dramatically increased his income thanks to the added convenience of attracting more and more visitors searching for such accommodations on the internet. As of now, the villagers of Tashi Gang Village are experiencing better-off living day after day, and their lives have become better and better with the passage of time. //

▼ 平措大叔家庭旅馆指示牌。刘铁军 摄
A sign directing visitors to Uncle Phuntsok's farmhouse



谁也难以想象，2005年扎西岗村和仲麦村合并为扎西岗行政村，那时账面上仅有17块钱，而13年后的今天，村集体账面余额达到了100多万元。谈起扎西岗村的发展致富、和谐稳定，巴桑次仁表示，党组织的战斗堡垒作用和党员的先锋模范作用，最为关键。

谈起下一步的打算，巴桑次仁告诉记者，村党支部正以建设高原森林氧吧、高原农耕风貌园、传统藏式民居和民俗文化体验馆为目标，依托自治区级文物保护单位“桑杰庄园”，全力打造升级版“生态型、文化型旅游新农村”，构建全域旅游的大格局。

（发表于2018年8月14日《人民日报海外版》）



▲ 平措大叔夫妇。刘铁军 摄
Uncle Phuntso and his wife

// It is hard to imagine that in 2005, when Tashi Gang Village and Dzong Mai Village merged under the single name Tashi Gang, the village's financial account only had ¥17 (then \$2) listed as the total capital of the village, but today, 13 years later, more than ¥1 million (\$151 thousand in 2018) has been deposited into this collective bank account. While speaking of such development, harmony, and stability as seen in Tashi Gang, Pasang Tsering stressed that the Communist Party and the government's support and leadership as well as the vanguard and exemplary role of party members have been most crucial.

Speaking of the future blueprint, Pasang Tsering commented that the village's Communist Party committee is ready to focus on establishing a folkloric cultural experimental service center, where tourists can not only enjoy a full-scale oxygen supply in China's highland areas, but also experience the plateau's agricultural landscape while appreciating traditional Tibetan architecture, the local living environment, and the delightful local culture and customs in their diversity. In addition, the village is going to rest on the existing Samgye Manor, which has been inscribed on the list of culturally preserved entities by the Tibet Autonomous Region, to creatively upgrade the village as a newly ecological and cultural location for tourism so that a comprehensive layout for Tibet-based tourism can finally see the light of day. //

了不起的驻藏大臣

■ 高辉



The Outstanding Central Ministers Dispatched to and Residing in Tibet

© Text by Gao Hui
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 The most well-known ancient street and also commercial center in Lhasa City is Barkor Street, which is similar to Beijing's Qianmen and Shanghai's Chenghuang Temple, where businesspeople congregate and tourists fill each square inch.

拉萨最著名的古街和商业中心当属八廓街，类似北京前门的大栅栏和上海的城隍庙。这里商贾云集，四方游客摩肩接踵。

八廓街的核心是庄严肃穆的大昭寺。“布达拉宫是拉萨的标志性建筑，但是要说到藏地信仰的灵魂所在，非大昭寺莫属。”这是我到拉萨才知道的。被藏族信众称为“觉康”或“祖拉康”的大昭寺，是藏族人民心中的圣地。千百年来，无数虔诚的信徒，一路磕着等身长头，千里迢迢前往拉萨朝圣，他们最终的目的地，就是这座古老的寺院。

The central figure of Barkor Street is the solemn Jokhang Temple. “The Potala Palace is the architectural landmark of Lhasa, but speaking of the soul of religious faith in Tibet, nothing compares with Jokhang Temple.” I was told this after I arrived in Lhasa. This so-called Jokhang (or Zuglagkang, as the locals often name it) Temple, to the masses of Tibetan Buddhist devotees, is indeed a holy place in their minds. For hundreds and even thousands of years, countless Tibetan Buddhists trekked long pilgrimages by clapping their hands, falling to their faces, getting back up, and then moving one step forward, all to arrive in Lhasa and finally make it to this holy destination, this age-old temple.



▲清政府驻藏大臣衙门陈列馆内景。刘铁军 摄
“Official Station of the Minister of the Qing Government” museum interior

大昭寺由藏王松赞干布始建于公元七世纪，历代多次修整扩建。大昭寺正殿供奉佛祖释迦牟尼十二岁等身像。这尊由唐朝文成公主带进西藏，被敬称为“觉沃仁波切”的佛像，是世界上最古老的佛像之一。我看到前去朝拜的信众和游客，排着长长的队伍，占据了八廓街的半条街。八廓街最早就是围绕大昭寺的转经道，被藏族人称为“圣路”。380个转经筒，被无数双手推动着，世代代，旋转不息。时光在经筒上流淌，古往今来，千年一瞬。

八廓街后来一点点扩张，变成了如今街巷纵横、店铺林立的商业街区。距

大昭寺百米处，有一座三层藏式宅院，虽不十分抢眼，但门前一对蹲守的石狮，显示这不是一处普通院落，门楼匾额上题写着“清政府驻藏大臣衙门”九个大字，这里就是清政府驻藏大臣衙门旧址，现在开办成了陈列馆，供游人参观。

Jokhang Temple was founded by the ancient Tibetan King Songtsen Gampo in the 7th century and was renovated and expanded several times throughout history. The famous statue worshiped by pious devotees in this temple is a 12-year-old depiction of Shakyamuni, the founder of Buddhism, which is placed in the main hall. This statue was brought into Tibet by Princess Wencheng from China's Tang dynasty. Locally, this statue is revered as Jowo Rinpoche by Tibet's most faithful, and it is one of the most ancient Buddhist statues in the world. I saw worshippers together with tourists in an endless line that almost took up half of Barkor Street's entire length, all of them wishing to get a mere moment to set eyes on this statue. Barkor Street in its earliest years served as pilgrims' path for circumambulation around Jokhang Temple. It is revered by devotees of Tibetan Buddhism as a most holy path. A total of 380 scripture-inscribed prayer wheels on the street is endlessly rotated by innumerable hands day after day and generation after generation. This constant turning of prayer wheels has marked the ages for over a thousand years.

Barkor Street has been expanded throughout the ages, and today, it is a booming commercial district with crisscrossing lanes and crowded stores. About a hundred meters (or yards) away from Jokhang Temple, there is a three-story courtyard affiliated with a building complex sporting Tibetan architecture. Though it is not particularly eye-catching in nature, in front of the complex's entrance, there is a pair of squatting guardian stone lions. This is clearly no ordinary building complex. On a hanging tablet over the gate, "Official Station of the Minister of the Qing Government" is inscribed in nine gigantic Chinese characters. Apparently, this was the former site of the Qing government stationed in Tibet. Today, it has become a museum for visitors.

馆址所在的藏式传统大院名为“冲赛康扎康”，距今已有300多年历史，是全国重点文物保护单位。清朝中央政府曾在这里设立首座驻藏大臣衙门，供驻藏大臣办公和居住。由于驻藏大臣可以从大院南楼的窗户，近距离欣赏八廓街的繁华景象，因此这里被称为“冲赛康”，意为“可以看到集市的房子”。

走进陈列馆的展厅，讲解员开宗明义介绍说：“西藏自古就是中国不可分割的一部分，历朝历代中央政府对西藏都实行着有效治理。清代，中央对西藏的治理进一步加强，颁布了一系列重要章程，还设立了驻藏大臣”。史料记载，雍正五年（1727年），清中央派遣内阁学士僧格、副都统马喇“往藏办事”，并“总理”“藏内事务”。驻藏大臣制度由此诞生，从此开启了中央派遣官员常驻西藏、直接管理西藏事务的先例，并成定制。

▼媒体记者听讲解员介绍。刘铁军 摄
Media personnel listening to their tour guide



This traditional Tibetan-style building complex is known as Tromsigkang Drakhang and can be traced back over 300 years, making it a national-level key site of cultural preservation today. The Qing-dynasty's central government offices were stationed inside this building complex and were headed by ministers who were dispatched to Tibet by the Qing government. It includes the office rooms and also the residences of former ministers and officers. From the south building's window of this official station, one can easily observe the booming commercial scene on Barkor Street. This is why the location was aptly named Tromsigkang ("house with an outside bazaar view" in Tibetan).

Walking into the exhibition hall of the museum, our guide opened with an introduction: "Since time immemorial, Tibet has been an inalienable part of China. Facts show that the central government of all dynasties throughout history's long chapters exercised effective governance over Tibet. In the Qing dynasty, the central government further strengthened this governance, issuing a series of important statutes and also dispatching ministers to Tibet in order to provide better oversight." According to historical records, in the fifth year of the Yongzheng Emperor (1727), the central government of the Qing dynasty appointed a certain Sengge (who was a great scholar in the Qing court's cabinet, meaning he had a post that ranked second in importance) and Ma La (deputy commander and governor of a local government) over Tibet to govern and administrate all Tibetan affairs. This set a precedent for the central government to send officials, or amban (a Manchu term for "minister"), to Tibet for similar purposes and thereafter became a routine way of governing Tibet.

陈列馆的一面墙上，有一幅人名录，列出了所有清政府驻藏大臣的姓名和就任时间。据统计，从雍正五年（1727年）驻藏大臣制度正式建立，至1912年驻藏大臣制度终结，185年间，清政府共计派遣驻藏大臣138人，实到任者117人。纵观列表中的一百多位驻藏大臣，绝大多数都为国家统一、边疆巩固、西

藏稳定和人民安居乐业，做出了自己的贡献。其中，既有忠肝义胆、英勇捐躯的傅清、拉布敦、凤全；也有体恤民生、政绩卓越的松筠、和宁、和琳；更有力挽危亡、锐意革新的赵尔丰、联豫、文硕、张荫棠等人。讲解员给我们讲述了几位驻藏大臣的故事，不禁令我由衷钦佩他们的丰功伟绩。

▼ 一对藏族青年在陈列馆门前拍照。刘铁军 摄
A pair of Tibetan youths taking photos in front of the museum



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On one side of the museum wall is a roster upon which all names of these Qing-dynasty amban and their years of service are inscribed. In line with various sources of data, since the onset of the amban system in 1727 until 1912 (over 185 years), the Qing dynasty totally appointed 138 amban over Tibet, with 117 of these physically stationed there to fulfill their duties. When looking at what they did as a whole, most who filled the role made contributions not only to the unification of the country and protection of China's borders, but also to the stability of Tibetan society and the comfortable lives of the people during those times. Examples include Fu Qing, Labdun, and Feng Quan, who were lauded for their courage, loyalty, righteousness, and heroic sacrifices. Song Jun, He Ning, and He Lin were admired for their profound concern for Tibetans' livelihoods as well as for their remarkable political achievements. Zhao Erfeng, Lian Yu, Wen Shuo, and Zhang Yintang were cited as saving the people from peril and creatively practicing reform in Tibet. We astutely listened to the most touching stories as explained by our guide, and we found nothing about these amban that deterred us from revering their great achievements in governing Tibet.

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先说说傅清、拉布敦诛杀珠尔默特那木扎勒之事。傅清可不是一般人，他的妹妹孝贤纯皇后，是乾隆皇帝的第一任皇后，也就是说，傅清是乾隆的大舅子。乾隆十五年（1750年），西藏郡王珠尔默特那木扎勒施行暴政，迫害异己，荼毒属部，阻绝驻藏大臣同中央政府的通信往来。他还勾结准喀尔部，图谋把全部驻藏官兵逐出西藏。在珠尔默特那木扎勒挑起叛乱之前，驻藏大臣傅清、帮办大臣拉布敦，以议事之名，将他诱至驻藏大臣衙门，傅清手起刀落将珠尔默特那木扎勒杀死。珠尔默特那木扎勒的手下叛兵闻讯而至，放火攻进驻藏大臣衙门，傅清、拉布敦终因寡不敌众，被叛兵所杀。

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One tale concerns Fu Qing and Labdun, who joined hands in offing Gyurme Namgyal. Fu Qing was not an ordinary man thanks to his sister being Xiao Xianchun, the first wife of the Qianlong Emperor. In the fifth year of the emperor's reign (1750), Gyurme Namgyal, the local Tibetan junwang (equivalent to a duke) ruled as a tyrant by persecuting dissidents and pillaging subordinates. In addition, he hideously attempted to expel all stationed army forces dispatched by the central government to Tibet and blocked the delivery of mail in order to cut off communications between the amban and the central government. Even worse, he conspired with the Jegün Yar tribe in an attempt to finalize the expulsion of China's military forces. Before a riot incited by Gyurme Namgyal was to commence, Fu Qing, an amban, worked together with his deputy, Labdun, in the name of the council, lured Gyurme Namgyal into the minister's office, and then slaughtered the insurgent with knife in hand. Upon hearing the news, rioters approached the minister's office building and set it on fire, and Fu Qing as well as Labdun tragically lost their lives in the flames of revolt.

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珠尔默特那木扎勒之乱惊动了清政府，于是乾隆就此对西藏政权制度进行彻底变革。由于达赖喇嘛在这次平乱中发挥了重要作用，清政府决定提高达赖喇嘛的政治地位。以前在西藏政权体系中，郡王居首要行政地位，达赖喇嘛只是宗教领袖，驻藏大臣则是监理政务。此后，达赖喇嘛和驻藏大臣的地位都得到提高，都居于首要地位，以达赖喇嘛和驻藏大臣的共治体制，取代了郡王的独揽大权，在西藏不再设立郡王。这是一个历史性突破，标志着

重要事务都必须由达赖喇嘛和驻藏大臣共商办理。清政府对西藏的控制，大大加强。以珠尔默特那木扎勒事件为契机，此后近 200 年相沿不替的治藏体制确定下来，维护了西藏的稳定和发展。

提起和琳，大家都知道他是出名的大贪官，但是他的亲弟弟和琳，却是一位深受西藏人民爱戴的驻藏大臣。和琳 1792 年至 1794 年任驻藏大臣，他把内地接种天花疫苗的技术传至西藏。大昭寺广场有块碑，叫“劝恤种痘碑”，又叫“和琳种痘碑”，记载的就是当年和琳为劝恤广大藏族民众种牛痘预防天花的事迹。

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The upheaval of Gyurme Namgyal alarmed the central Qing government, and consequentially, the Qianlong Emperor resolutely decided to radically transform the local Tibetan regime. Since the Dalai Lama at that time made important contributions to clamp down on this uprising, the Qing government decided to promote the political status of the Dalai Lama in Tibet. In the earliest form of Tibetan politics, it was common for the local junwang to be the primary governing authority and for the Dalai Lama to act as only a leader over religious affairs. The amban, on behalf of the central government of the Qing dynasty, took overall charge to supervise the political affairs of the regime. After this overhaul, however, the political status of both the Dalai Lama and the amban was repositioned as the primary focus of a new system in which both parties governed equally. Since then, the authority of the local junwang, who formerly had access to independent power, was utterly replaced by this system of co-governance. Thereafter, Tibet never again set up the junwang system. This was a historic breakthrough in Tibetan history, and all primary Tibetan affairs had to be executed by the Dalai Lama and the amban in a cooperative political formation. The Qing government had thus greatly strengthened its governance capacity over Tibet. Using the story of Gyurme Namgyal and his attempt at an uprising led to the solidification of this newly established system for the next 200 years and brought about a healthy means

for stability to be guaranteed and for Tibet to embark on a path toward development.

When speaking of He Shen, most Chinese people think of one of the most corrupt people in all of the nation's history. However, his brother, He Lin, was a deeply beloved amban in the eyes of the Tibetan people. Between 1792 and 1794, He Lin was appointed as an amban stationed in Tibet. He successfully introduced a mainland-Chinese technique for preventing smallpox. Just in front of Jokhang Temple is a standing tablet inscription on which the text reads "Tablet Commemorating the People's Trust in Smallpox Vaccinations" or "Tablet Commemorating the He Lin Vaccination Movement", which records the anecdote of He Lin convincing the local Tibetan people to apply the technique as a way to keep the dire plague at bay.

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还有一位驻藏大臣不得不提，他是所有驻藏大臣里少有的汉族人，他就是1906年12月至1908年3月驻藏的张荫棠。十九世纪末，中国积贫积弱，清中央腐败无能，英俄等帝国主义势力意图扩张殖民领地，阴谋分裂西藏。张荫棠来到西藏，事事亲力亲为，与西藏头人、地方官员及寺庙喇嘛一同讨论，制定了《治藏刍议十九款》，对旧西藏官制、办事机构、经济建设、教育文化等方面进行改革，为当时西藏民众所爱戴。

▼ 拉萨街景。

Street view of Lhasa City



Another amban worth mention here is Zhang Yintang, a rare ethnic Han among all called amban. He served between December of 1906 and March of 1908. At the turn of the 20th century, China was in a desperately inferior situation both politically and economically. The Qing government at the time was suffering from the throes of life-threatening corruption and incompetence. Imperialist powers such as Great Britain and Russia seized what they viewed as an opportunity and thought of expanding their colonial territories. This led to a conspiracy to separate Tibet from its motherland of China. Zhang Yintang was assigned to and stationed in Tibet during such uncertain times. He was serious when it came to governance and personally performed all his official duties through discussions with tribal heads, local authorities, and head monks and finally worked out Nineteen Measures for Governing Tibetan Affairs, in which proposed initiatives were presented for Tibet to rework its official system and administrative entities and improve upon its economic construction efforts, education, and cultural advancements, among other points. He was therefore highly lauded and beloved by the Tibetan people at the time.



西藏有一种花非常出名，叫格桑花，但是藏族民众却叫它“张大人花”，这位“张大人”指的就是张荫棠。张荫棠就任驻藏大臣途中经过青海时，见到一种叫八瓣菊的花。这种花无论什么环境下都生长得特别好，五彩缤纷，蓬蓬勃勃，他便把种子带到了西藏。藏族民众把这种花叫做“张大人花”，表达了对张荫棠的敬仰之情。



在西藏采访的几天中，我常常在街头看到这样一幅标语——治国必治边，治边先稳藏。从清政府驻藏大臣衙门旧址参观出来，走在繁华的八廓街，看到各族同胞和谐共处、安居乐业，我内心由衷敬佩那些以维护国家主权和挽救民族危亡为己任，与西藏各族人民共命运、同患难的民族英雄。西藏自古以来就是中国领土不可分割的一部分，祖国的领土一寸也不能失去。

（发表于2020年7月《光华路随笔》）



In Tibet, there is a kind of flower widely known by the name Gesang. Tibetans, however, often refer to it as the Flower of Your Excellency Zhang as a means for remembering this revered amban. As he was heading through Qinghai Province on his way to Tibet to fulfill his duties, Zhang Yintang encountered an eight-petal chrysanthemum, a beautifully colored flower known for its ability to survive the harshest of environments. He brought some seeds with him to Tibet, hence the common name of this flower among those wishing to pay their respects to this special amban.



As I journeyed about Tibet conducting interviews, I often saw slogans pasted along streets, three of which were “To govern the country, we must govern the border well!”, “To govern border areas is key to governing a country!”, and “Stabilizing Tibet is a priority for governing border areas!” As I was walking out from the old official building complex for the amban of the Qing government and then entering into the bustling Barkor Street, upon seeing the wide variety of ethnicities living harmoniously in Tibet and satisfied with their happy lives and careers, I, from the depths of my heart, sincerely thanked those national heroes who devoted their lives to safeguarding national sovereignty, to saving the nation from peril, and to sharing a common destiny with and looking adversity in the face for all ethnic groups in Tibet. Tibet, since time immemorial, has been an inalienable part of the territory of China. Not even a single inch of the motherland’s territory can afford to be lost. This is something about which we must all remain vigilant!



西藏江南

宣绚 (奥地利)

林芝

“我穿越了前生今世，只为今生与你相恋……。”正如歌声中所唱的那般浪漫与传奇，在世界之巅看最美雪山下的鲁朗小镇，品味北纬 30 度线上那个别样的“西藏江南”，品味原生态纯粹的人文风情，品味神话一般的世外桃源。

Lyingchi

— Tibet's “Yangtze River Delta”

© Text by Xuan Xuan(Austria)
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“I've been through my past life only to fall in love with you.” Just like the romance and the mystery expressed through the lyrics of a song, the small town of Lulang is seated at the feet of the world's highest and most charming firmly standing mountains and is a place where people get the uncommon chance of experiencing the exclusive feeling of the Yangtze River Delta at such a location 30 degrees north latitude and also of tasting the most original and authentic ecological culture and folklore, all while enjoying the fascinating and splendid beauty of this unusual land of fairy tales.

8月3日上午，来自海内外18家华文媒体采访团陆续抵达素有“西藏江南”美誉的林芝，首先来到了鲁朗，这座小镇位于林芝市八一镇80公里左右的川藏路上，藏语意为“神仙居住的地方”，素有“天然氧吧”之美誉。“鲁朗国际旅游小镇”正是在鲁朗不可多得的旅游资源基础上打造的一个以“藏族文化、自然生态、圣洁宁静、现代时尚”为核心设计理念的国际化旅游小镇。

▼ 鲁朗风光。刘铁军 摄
Landscape of Lulang Scenic Spot

On the morning of August 3, a delegation of a total of 18 Chinese media personalities hailing from different countries arrived at Lyingchi Municipality, a place especially described as “the southern delta in Tibet” thanks to its beauty being on par with the Yangtze River Delta of mainland China. Our first stop was Lulang, a small town on the road between Sichuan and the Tibet Autonomous Region that lies about 80 kilometers (50 miles) away from the town of Bayi, the seat of Lyingchi Municipality. In Tibetan, this small town is referred to as a land of fairy tales. Due to it having a more abundant supply of oxygen than any other place on these highlands, it is crowned as the “natural oxygen-supply bar” of the Tibet Autonomous Region. Lulang International Small Tourist Town is an unusual community especially dedicated to tourism and designed in pursuit of highlighting ethnic Tibetan culture while showcasing the pure and tranquil local ecology. The layout of this town is also modern, though still firmly based on Lulang’s unusual list of tourism resources.

2011年，广东省和西藏自治区共同把“鲁朗国际旅游小镇”建设项目列为重点援藏项目，该项目总投资25亿元，2012年3月正式启动并奠基，历经粤藏两省区6年精心规划建设，项目已于2017年3月28日正式运营。

广东省第8批援藏队副领队、林芝市副市长、林芝市鲁朗景区管委会主任黄细花介绍，“鲁朗小镇”规划以扎唐鲁措为中心，由公共建筑、商业建筑、绿地、水系共同构成，辐射鲁朗景区、藏族古村落、特色乡村民宿等周边资源，希望能打造成为集科技、文创、精准扶贫和旅游为一体的精品项目，扩展旅游产业的发展方式、实现可持续发展打造一个很好的载体，带动旅游发展和当地农民增收。

In 2011, with Guangdong Province sponsoring support of the Tibet Autonomous Region, these two province-level entities formed a cooperative approach by drafting out a project for the construction of this small town as one of their key joint endeavors. With a total investment of CN ¥2.5 billion (then US \$396 million), the project was formally launched in March of 2012. On March 28, 2017, after six years of arduous design and resulting construction, the project was finished, and the special town was formally opened to the public.

Hua Xihua—deputy team leader, vice mayor of Lyingchi Municipality, and director of the Administrative Committee of Lulang Scenic Spot—told us that Lulang Small Town consisted of public facilities, commercial buildings, a green belt, and a water system all using Drathang Lutso as their center. The project’s effectiveness stems from the exploitation of natural scenic spots, ancient Tibetan villages, specialty countryside farmhouses, and various surrounding resources. It is wished for a fine tourism project to be established through a collective approach boasting the best in terms of technical knowledge, cultural experience, artistic creations, poverty alleviation, and tourist appeal. More specifically, it is hoped the tourism industry can be expanded and amplified to better create a fine conduit for Lyingchi County to implement its goals for economic transformation and sustainable development and finally lead the advancement of local tourism and increase the income of local farmers.

“林芝是了解西藏巨变的一扇窗。”中共林芝市委常委、统战部部长达瓦向记者们献上洁白的哈达，他鼓励记者在林芝多走多看，“在这里你们大有作为”。大家眼前的鲁朗——深山老林、工整草甸、溪流蜿蜒、泉水潺潺、鲜花怒放、特色的木篱笆、木板屋、木头桥及农牧民的村寨，星罗棋布，错落有序，简简单单，却勾画了独一无二的恬静、优美的“山居图”。

这么美的鲁朗，像养在深闺里的娇羞女子。过去，因为基础设施薄弱、城镇配套不足，使得其美丽的自然生态、人文地理难以有效地转化为生产力。如今，鲁朗这位美丽的“姑娘”以新的姿态大大方方地站在了众人面前。

▼ 鲁朗国际旅游小镇。刘铁军 摄
Lulang International Small Tourist Town

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“With Lyingchi as a huge window, the world will see the great changes taking place all over Tibet,” Dawa commented while presenting a welcome kharda (white silk scarf) to us media personnel. As a member of the Standing Committee of Lyingchi Municipality’s Communist Party and the head of the Department of the United Front Work of Lyingchi, Dawa encouraged us to try our best to visit every square inch of Lyingchi. “You’ll find this place has a lot to offer.” Lulang has some of the most primitive forests, charming meadows, zigzagging streams, endlessly flowing springs, blossoming flowers, specialty wooden fences, houses, bridges, and villages, all of which are scattered everywhere like stars in the sky, crisscrossing but orderly as well as simple but unique. What exclusively comforting, peaceful, and charming paintings consisting of mountains, houses, and people!

How fascinating this place is! I very much equate it to a beautiful girl hiding in a deep valley waiting for the day she may show her face in the public sphere! In the past, the rural community’s inferior infrastructure and insufficient supplies soured this charming land in terms of its natural ecology, culture, and landscape to the point it could hardly use its productive potential even if the most effective approach had been discovered. Nowadays, however, this “girl” known as Lulang has just stepped out from the depths of the valley and is standing in front of the masses of people to showcase her beauty.

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近年来，鲁朗国际旅游小镇取得了很大的成绩，2011年2月被评为国家AAAA级旅游景区，2017年8月被评为西藏自治区首家“全国运动休闲特色小镇”试点及“中国乡村旅游创客示范基地”，2017年12月被评为“中国最美村镇”，2018年1月被评为国家级旅游度假区，2018年3月国家质检总局批复同意小镇筹建全国藏文化旅游知名品牌创建示范区。

鲁朗国际旅游小镇从建设到运营，至少为当地群众提供2500个就业岗位。因而，对小镇的扶持，其更远的价值在于，创造了大量的就业机会并提升了当地村民的就业技能。随着鲁朗国际旅游小镇的建设和运营，它极大带动了相关服务业的发展，带动贫困人口脱贫。



（发表于2018年8月10日奥地利《欧洲时报》）



▲ 鲁朗创客基地。刘铁军 摄
Lulang demonstration base for rural tourism

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In recent years, Lulang International Small Town has garnered remarkable achievements. In February 2011, it was crowned as a 4A tourist attraction, and in August of 2017, the Tibet Autonomous Region named it the first pilot location of the region, deeming it a “specialty small town serving the national call for new forms of recreation” and “demonstration base for rural tourism”. In December of the same year, it was cited as “the most beautiful rural town of China”. In January of 2018, it was rated as a “national-level tourist resort”, and in March, with the approval of the General Administration of Quality Supervision, Inspection, and Quarantine, this town began to be reshaped into a national demonstration zone of ethnic Tibetan culture as its main tourism brand.

From construction to full operation, Lulang International Tourism Small Town has created at least 2,500 jobs, which in turn has incited long-term consideration of the development of the town in terms of not only creating a large amount of employment opportunities but also upgrading locals’ skills to improve upon their livelihoods. Keeping abreast of the continuous construction and operation of this town will drive the advancement of related tertiary industries, which in turn will lead local impoverished families on the path to ridding themselves of their bitter shackles of poverty.

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旧西藏的缩影

帕拉庄园

董拔萃（菲律宾）

“

幸福生活来之不易。在江孜，海内外华文媒体记者们参观了帕拉庄园，这里是目前西藏保存最完好的农奴主庄园，位居西藏12大庄园之列，它是旧西藏贵族和农奴两种不同生活的真实写照，是旧西藏封建农奴制的缩影。

”



Phalha Manor

— An Epitome of Tibet's Past

© Text by Dong Bacui (the Philippines)
© First published on November 23, 2018, in the United News

“

A happy life is hard to win. In Gyantse, the delegation of overseas Chinese media personnel paid a visit to Phalha Manor, one of the best preserved and one of the twelve most sizeable manors of Tibet. The place is most importantly a true-to-life portrayal and reflection of the utterly different lives between the aristocracy and the “serfs” (really slaves) of former Tibet and is an epitome of Tibet’s days of feudal serfdom.

”

◀ 帕拉庄园。刘铁军 摄
Phalha Manor

帕拉原是不丹一个部落的首长，因不丹内乱迁到西藏，并取得西藏地方政府官衔，其后代先后在西藏噶厦政府中任高官。帕拉庄园主旺久当过林布寺的小喇嘛，后还俗主持庄园事务，单他拥有的农奴就有2440多名。1959年，帕拉久旺参与叛乱并外逃，其庄园被当时的江孜政府进行保护与维修。庄园陈列了农奴主极为奢华的用品，而农奴的生活悲惨到与狗争食、衣不蔽体的境地。庄园内还有当年庄园主惩罚奴隶的刑具，对于违背领主命令的农奴，轻则被痛斥，罚款，重则鞭笞、掌嘴、割鼻、断足等，手段极为残酷。在图片资料上，曾经是帕拉庄园农奴的米玛顿珠说，他们全家居住的房间，只有7平方米，是用土坯砌成的，低矮阴冷，床也是用土坯砌成，土墙上的“窗户”只有书本大，透入一点光，大白天都看不清东西，每个月家里只有56斤麦粿作为食物，全家人远远不够吃，饿得不行了就喝水。如今家里7口人住400平方米的二层小楼，楼下的小院养几头牛，建房总共花了6万元。是共产党救了米玛顿珠一家，从农奴院住进现在的房子，就像到了天堂。

▼ 农奴的家。梁铨 摄

Accommodations granted a “serf”



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Phalha was originally a tribal chief in Bhutan, but internal turmoil eventually brought him to Tibet, where he soon garnered an official title in the local government. His generations of descendants remained forever stationed in Tibet and undertook senior official posts. Wangchug, the owner of Phalha Manor, was a minor monk within Lyingbu Monastery who later returned to the secular world and mainly embarked on manor-related business. He owned an estimated 2,440 Tibetan serfs. In 1959, Phalha Wangchug participated in the rebellion in Tibet against Chinese rule and left the country in exile. The manor was preserved and renovated by the local government in Gyantse. Today, the place exhibits many extremely luxurious items used by the manor's lords, but the day-to-day lives of the serfs are shown as being of a most miserable existence as grave as struggling with dogs for food and living in rags. There are currently many instruments of torture put on display that manor owners relentlessly applied as a means to punish their “property”. Those who went against the wishes of the manor owners and stewards would receive lighter punishments in the form of harsh reprimands and added financial burdens, but major infractions warranted floggings, slaps to the face, and the cutting off of noses and feet, just to name a few brutal forms of retaliation. Myma Dondrup, a former slave of Phalha Manor, pointed at a room in which photos were exhibited and spoke of this room with an area of merely 7 square meters (75 square feet) being the only form of accommodation for his entire family. The room was walled with clay and appeared extremely shabby, with a low ceiling, far from enough sunlight making it through a book-sized window even on the brightest of days, and a single bed, this also made of clay. He and his family could only get their hands on 28 kilograms (62 pounds) of wheat a month, nowhere near an amount deemed suitable to feed an entire household. They thus had to rely on water to satisfy their empty stomachs. Today, however, his family (which consists of seven members) lives in a 400-square-meter (4,306-square-foot) two-story building, with several yaks housed in his main courtyard. The total investment to construct this house was about CN ¥60 thousand (US \$9.5 thousand in 2018). Myma Dondrup expressed his deep gratitude for the Communist Party having granted him and his family a better life. The previous “yard of slaves” has turned into the beautiful house he has today, which he himself describes as his personal Paradise.

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▲ 农奴主的家。梁铨 摄

House of a “serf” master

1959年后，昔日农奴翻身成为国家的主人，获得新生，享受着新生活。西藏的苍茫雪山、万里江河见证了这些巨大变化，生活在美丽高原的西藏各族人民亲历了这些变化，共同建设幸福家园，创造美好生活。

历史的发展轨迹，新旧西藏的鲜明对比，我们不难理解一路行走，映入眼帘的，无论是在公共场所或藏族群众家中，“共产党好，伟大祖国好”“没有共产党就没有新西藏”“争当祖国神圣领土的护卫者，幸福家园的建设者”，这是西藏人民感恩的心声与使命担当的誓言！

（发表于2018年11月23日菲律宾《联合日报》）

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Since 1959, the former slaves of Tibet have become masters of their estates, and their lives have been reborn as they enjoy the pleasures of the modern age. The vast snow-covered mountains and countless rivers in Tibet have witnessed earthshaking changes. The masses of all ethnicities living on the Qinghai-Tibet Plateau have also witnessed such acceleration, and they are working hard together to construct their magnificent homeland and cherish better days.

From the trajectory of historical advancement as well as the contrast between old and modern Tibet, it is not hard for anyone to observe the masses of Tibetans, no matter if they come our way, go out for a stroll in public, or decide to remain in their homes, displaying their profound appreciation and gratitude by expressing such sentiments as “The Communist Party is good, and our motherland is great!”, “Without the Communist Party, the wonderful new Tibet we know and love today wouldn't be here!”, and “We would like to be the guardians to safeguard the territory of our motherland and would like to be the constructors to build our beautiful and harmonious motherland!” Such statements come from the depths of Tibetans' hearts, minds, and souls. It is clear that they have zero hesitation when it comes to how dedicated they are to the possibility of undertaking their mission to safeguard and construct the country that made them who they are!

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神游西藏

■ 黄嘉华（加拿大）

很多人说：西藏是个神秘的地方。

通常，一些人对西藏的向往与留恋，不只是源于那明净的山水和湛蓝的天空，而是内心的一种愿望，一种想要寻找远离红尘喧嚣，远离世俗烦扰的那种心境。抑或想逃离人群，寻找一片真实的、自由的、不被世俗玷污的乐土。

在西藏，一尊佛像的慈悲，一座圣殿的庄严，一位高僧的抚慰，都会让人心在顷刻间融化，以致哽咽的喉咙，凝滞的话语，就在那一刻，化作泪如泉涌。甚至，那颗心，曾梦想可以抵达的天堂，不经意间一抬头，原来前方高高的布达拉宫内，就有你心中的天梯……仿佛天堂触手可摸！



A Wondrous Journey to Tibet

○ Text by Huang Jiahua (Canada)
○ First published on August 22, 2018, in World Chinese Weekly

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People say Tibet is a mysterious land.

Quite often, people long to visit Tibet not only because of its fascinating and magnificent mountains, rivers, and lakes as well as its crystal-clear blue sky, but also because of their profound wishes to find a place which is far away from the bustling world, a place which can pacify their minds, a place which can allow them to run away from their worldly troubles...a paradise for the unsullied, genuine, and free.

In Tibet, the benevolence of a Buddhist statue, a solemn Buddhist chamber, and the consolation of an eminent monk...all of these melt hearts in an instant, so much so that throats choke up and words stop mid-utterance. It is just at this second that tears overflow like the waters of an erupting spring. Those whose hearts are constantly yearning for days in Paradise may raise their heads and all of a sudden catch a glimpse of the lofty Potala Palace with its stairways reaching toward the heavens...making it seem as if Heaven itself can be reached if hands could only stretch out a little bit farther!

但愿，在西藏流连，最能让你忘记纷争，忘记恩怨，在这里，将与所有纠结的人和事，一道相忘于江湖。

这，就是西藏的魅力。

由于高原缺氧，气压又低，所以身在西藏高原游览禁忌跑跳，甚至不能洗澡，也许正是这一高原特征给藏族人以及入藏的游人注入了一种内心的安详与淡定。车行途中见到朝圣者，一步一叩。我们向他们挥手致意，他们也回报以友善祥和的微笑，然后又坚定地跪下，一步一拜，如此反复……

▼ 大昭寺前磕长头的民众。刘铁军 摄
Pilgrims falling prostrate in front of Jokhang Temple



This hope of wandering in Tibet makes disputes and grudges fall by the wayside. Entanglements, no matter if of people or things, are altogether forgotten in such a splendid arena.

This is Tibet, its charm, and its charisma.

Due to the oxygen shortages and also lower air pressure, travelers to the Qinghai - Tibet Plateau are cautioned not to run or jump around and are somehow forbidden to take a shower during their very earliest days after their arrival. Perhaps it is such features that allow ethnic Tibetans as well as tourists to have a sense of inner peace and confidence. When riding in a car, people can observe pilgrims here and there as they fall prostrate, stand up, move a step forward, clap their hands, and fall prostrate again as they head toward their destination. We waved at them to show our reverence. In return, they gave us tender and peace-filled smiles as they prepared to fall with their faces to the ground yet again, only to rise, step forward, clap their hands, and do the same routine over and over.



无论是上天的感召，还是内心的憧憬，一定有一种神圣的力量在吸引着他们，在抚慰着他们，他们既是艰辛的，也是富有的。这就是藏族人，即使贫穷，绝不卑微；纵然富有，也不轻狂。

在这里，往日曾经的纠结，可能会突然灵光闪现，冰释前嫌。在这里，也许你最应该点上一盏为爱相守的长明灯。真的，有时，当我们得而复失的时候，蓦然回首，才发现失去的原因并非事先担心的什么主观或客观因素等红尘之俗，而不过是一个被疏忽了的小小的完全不在视野中的意外。原以为即将到来的一场美丽故事也许是上天的恩赐，却不料当机会擦身而过时，才发现故事的脚本原来只是自己天马行空的杜撰！好吧，认了，可能上天会另有安排。终于，你也许怎么也想象不到，上天竟然会在西藏这块迷一般的地方，让你梦想成真！



Some sort of otherworldly strength has to pull at or comfort such people, but whether it is the call of Heaven or one's inner perception is anyone's guess. Not only is their path painstaking; it is utterly enriching. This is the life of the ethnic Tibetan. Though many may be economically impoverished, they never grovel, and though some may be wealthy, they never spend lavishly.

It is here that long-held resentments combust into an all-consuming light, and all conflicts are resolved like melting icebergs. This is perhaps the best place to light upon an ever-burning lamp of love. Sometimes, when we lose something and gain it anew, we look at what happened way back when and suddenly realize that something we thought was too insignificant or out of our realm was just the very thing that we missed out on in the first place. Such realizations (objective and subjective alike) have nothing to do with what we worried about in days long gone. Perhaps we view an opportunity as a gift from the heavens, but when such an opportunity passes us by, we find the story to have been a mere fabrication, with nothing else to do but to just accept things as they are. Perhaps Heaven will make things right in the end, but how strange it is to think that this charming land known as Tibet is one place on Earth where Heaven makes dreams come true!



在西藏，任何时候，可能就那么一瞬间，你会突然震撼，突然爱上，突然有一种说不出的感觉，突然有一种急欲释放的欲望。

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In Tibet, at any moment, perhaps in the timespan of merely a single second, you can suddenly be taken aback, fall in love, have this feeling that is too complicated for words, and feel a burning desire to let things out.

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▼ 大昭寺前一瞥。刘铁军 摄

A glance of the front of Jokhang Temple

为什么都爱将西藏的美景比作仙境？因为在西藏的山川大地，当你面朝天际昂首伸臂，仿佛蓝天随手可触，甚至隐约可见茫茫天际之外有一尊巨神的面影注视着你。这种惊骇、这种震撼，足以让你体验一回从未有过的荡涤心灵的洗礼。

此刻，慢慢体验吧，不必再说了，因为你已身在与无与伦比的西藏。

（发表于2018年8月22日加拿大《世界华人周刊》）

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Why do people like to describe the beauty of Tibet as a land of fairy tales? It is all thanks to its mountains and rivers. When you look up at the sky and your head and hands are lifted up, you will feel as if your palms can almost touch the blue sky and may even see a giant Buddha in the vast expanse of indigo staring back at you. Such shock and surprise immediately calls for heartfelt worship, a most unprecedentedly jarring experience.

It is always best to slow things down and enjoy each spare second when encountered with such a feeling at such a moment. What else is there to say? What other place compares with such splendor?

At this moment, just slow down to experience it. Do not need to say anything, because you are already physically in Tibet – the incomparable Tibet.

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唐竺古道号

■ 沈庆 (美国)



The Train Named after the Ancient Tang - Zhu Route

▼ 青藏铁路拉萨河大桥。

The rail bridge above the Lhasa River as part of the Qinghai - Tibet Railway



青藏铁路连接西宁至拉萨，是祖国内地通往西藏腹地的第一条铁路，也是世界上海拔最高、线路最长的高原铁路，于2006年7月1日开通。

拉日铁路是青藏铁路的延伸，全长253公里，从拉萨站沿拉萨河而下，南经堆龙德庆区南部、曲水县，折向西溯雅鲁藏布江而上，穿越近90公里峡谷区，经尼木、仁布县，抵达藏西南重镇、西藏第二大城市日喀则，于2014年8月16日开通。

8月上旬，我们海内外媒体一行人，跟随中国和平统一促进会的步伐，前往日喀则访问采风，登上了拉日铁路的品牌客车——唐竺古道号。

◎ Text by Shen Qing (US)

◎ First published on August 13, 2018, in New York Commercial Affairs

The Qinghai - Tibet Railway from Xining to Lhasa that was opened to the public on July 1, 2006, is the first railway to connect mainland China and the heart of the Tibet Autonomous Region and is the highest and longest railway, with it found atop the world's tallest reaches.

The railway between Lhasa and Shigatse (abbr. Lhari Railway) is a 253-kilometer (157-mile) extension of the Qinghai - Tibet Railway. Setting off from Lhasa Railway Station, following the Lhasa River downstream via the southern portion of Tohlung Dechen District and Chushur County, and then turning west up to the Yarlung Tsangpo River, the track crosses a mountain valley for about 90 kilometers (56 miles) and then goes via Nyimo County and Rinpung County to finally arrive in Shigatse Municipality, which is not only the core municipality in southeastern Tibet, but also Tibet's second largest city. The extension was opened to public use on August 16, 2014.

In the first half of August, we among the overseas Chinese media delegation followed the itinerary laid out by the China Council for the Promotion of Peaceful National Unification and headed to Shigatse to conduct our interviews. To get there, we boarded the well-known Lhari Railway, also known as the Ancient Tang - Zhu Route.

历史上的唐竺古道，由唐蕃古道和蕃尼古道两条古代商道经拉萨组合而成，主体位于西藏境内，是古代沟通汉藏友谊，连接商贸往来的交通要道，全长五六千公里，横贯中国西部，跨越举世闻名的世界屋脊，联通我国西南的友好邻邦。

唐蕃古道是唐代以来中原内地去往青海、西藏乃至尼泊尔、印度等国的必经之路，也是丝绸之路的重要组成部分。自陕西西安（即长安），途经甘肃、青海，至西藏拉萨（即逻萨），成形在汉、成熟于唐，是唐朝与吐蕃王国间往来的官驿达道，它的形成和畅通至今已有1300多年的历史，全长3000余公里，也是当年文成公主和亲之路，承载了松赞干布堂皇迎亲的风光。

松赞干布平定内乱统一西藏高原后，于贞观七年（公元634年）定都拉萨，建立今日藏族的前身吐蕃王朝，大力发展军事经济，为巩固统治，多次派使臣访问学习，并请婚当时经济文化比较繁荣的唐朝。

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Historically speaking, there were ancient routes linking Tang-dynasty China and India (referred to as Zhu in ancient records)—the route linking the Tang administration and Tubo and the route between Tubo and Nepal. These two ancient trade routes both passed through Lhasa, and both primarily passed through the modern-day Tibet Autonomous Region. The routes formed a combined estimate of 5,000 - 6,000 kilometers (approx. 3,100 - 3,700 miles) in length and included China's westernmost regions, the "roof of the world" among them. Commerce and trade connected the ethnic Han population with ethnic Tibetans as well as those from other ethnicities and from neighboring countries bordering China's southwest.

The ancient Tang - Tubo route was the only way to get from China's Central Plain to Qinghai, Tibet, and farther down to Nepal, India, and other countries during the Tang dynasty and beyond, and it was also a key component of the Silk Road throughout history. This route started from today's Xi'an (Chang'an in ancient times) of Shanxi Province and went via Gansu and Qinghai until it finally reached Lhasa (Rosha in ancient times). The route was initially formed during the Han dynasty but was later perfected during Tang times, with it thereafter becoming the official route linking the Tang dynasty to Tubo. Its formation can therefore be dated to over 1,300 years ago, with the route spanning over 3,000 kilometers (1,864 miles) and being well known for hosting Princess Wencheng on her journey to Tibet to marry King Songtsen Gampo.

After Songtsen Gampo appeased internal turmoil and unified the tribes on the plateau, in the seventh year of the Zhenguan era of Emperor Taizong of Tang (634), he stationed himself in Lhasa to establish Tubo, which served as the predecessor of the modern-day conceptualization of Tibet, where the king made endeavors to develop his military forces and economy in order to consolidate his rule over this part of the highlands. In the meanwhile, he sent out his envoys and officials on several occasions to visit the Tang-dynasty court, which at that time was experiencing a period of economic prosperity, and ask the hand of one of its princesses in marriage.

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唐朝贞观政权，
也有着以和亲稳定疆域的怀柔政策。

布达拉宫最初为松赞干布为迎娶尼泊尔尺尊公主与大唐文成公主而兴建。贞观十五年（公元641年）文成公主入藏，为唐朝换回了60多年的和平缓冲时间，也给吐蕃带去汉地文化、先进的生产器具和技能。文成公主设计和协助建造大小昭寺，促进汉地佛教在吐蕃的传播，藏汉民族开始建立亲密关系。此后至公元846年，吐蕃王朝瓦解两百多年间，使臣和商旅往来频繁，骡马熙攘，踏出一条驿站城池林立，民族融合互依，经济、政治和文化共同繁荣的黄金唐蕃古道。

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It just so happened that the emperor was also intending on offering such an opportunity to stabilize China's borders.

The Potala Palace, in its infancy, was constructed to welcome the Chinese Princess Wencheng and Nepalese Princess Bhrikuti Devi. In the 15th year of Zhenguan (641), Princess Wencheng's arrival consequentially granted over 60 years of peace for the Tang ruler and ushered in the use of advanced production tools, methods, and technology from mainland China. Soon, Princess Wencheng arranged for and helped locals build Jokhang Temple and Ramoche Temple. Her initiatives in Tibet successfully promoted Buddhism, a major religion in mainland China at the time, throughout Tubo, and the relationship between ethnic Tibetans and the ethnic Han people became much closer and more solidified. For more than two hundred years until 846, when Tubo collapsed into political chaos, envoys and merchants frequently traveled back and forth. The bustle of people along with their mules and horses gradually brought about the establishment of caravan stations, courier posts, and business centers along the route. Different ethnicities took the opportunity to engage in cultural and business exchanges and realized unprecedented levels of interdependence and integration. The resulting appearance and coexistence of the booming economy, political backdrop, and spreading culture of and between these ethnicities thus began to blossom and shine upon the ancient route linking the central government of Tang-dynasty with Tubo.

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蕃尼古道为唐蕃古道的延伸，出现于公元七世纪，是吐蕃王朝与尼婆罗（今尼泊尔）之间政治、经济、文化交流的主要通道，也是中印文化交流的纽带，在尼泊尔尺尊公主入藏时就已成型，中尼公路的开通就是在原古道基础上形成发展而成。

**文成公主入藏同一时期历史的星空下，
另一段与唐竺古道有关的编年胜史也在如火如荼上演。**

贞观十七年（公元643年），唐朝官员王玄策成功出使天竺（印度），贞观二十一年（公元647年），王玄策以正使身份携大唐礼物再度前往印度，欲谋制糖工艺，遇中天竺军队劫持抢掠，王玄策逃脱后获松赞干布援助，并借吐蕃兵、尼婆罗兵，一路攻城追杀，活捉中天竺国王，大获全胜，创造了“一人灭一国”，大涨大唐天威的传奇战绩，使天竺诸国恢复了安定与和平。显庆三年（公元658年），王玄策第三次出使印度，护送佛袈裟到摩柯菩提寺，路过西藏吉隆县马拉山时，立篆铭以作纪念，这块石刻，至今尚存。

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The connection between China and Nepal (the ancient Tang - Nepal route) was essentially an extension of the above route that also emerged during the 7th century in an effort to ease political, economic, and cultural exchanges between Tubo and Licchavi (the name of a kingdom with boundaries in today's Nepal) and served as the main pathway linking China to India. The artery was solidified when Princess Bhrikuti Devi arrived in Tibet via this route, and the modern roadway linking China and Nepal was based on this ancient path when it was constructed.

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// Under the same historical backdrop as Princess Wencheng's coming to Tibet, another facet of the ancient Tang - Zhu route was also in full bloom.

In the 17th year of the Zhenguan era (643), Wang Xuance, an officer of the Tang-dynasty court, successfully fulfilled his mission to Tianzhu (a.k.a. Zhu, today's India). Then, in the 21st year (647), he went there again as an envoy, bringing gifts and intending to learn how the people there made sugar. Most unfortunately, however, his entourage was hijacked by Tianzhu's military forces. Wang Xuance escaped and garnered the help of King Songtsen Gampo. This led to the collective forces of Tubo and Licchavi going after Tianzhu, capturing the king, and securing victory. This event is well-known as a famous legend, with many people often marveling at how a single man took on an entire country. Not only did this event bolster the reputation of the Tang dynasty; it also restored the peacefulness and stability of Tianzhu as well as of several other neighboring countries. In the third year of the Xianqing era under Emperor Gaozong of Tang (658), Wang Xuance embarked on a third mission to Tianzhu to deliver a set of Buddhist k ā ṣ ā ya to Mahabodhi Temple. As he passed through Mt. Malha in Kyirong County in Tibet, he made a commemorative inscription on a stone. The stone carving still exists today.

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1990年6月，日喀则吉隆县北兴修水利，发现了“大唐天竺使出铭”崖刻碑铭，经考古判定系唐显庆三年一方题铭，记述了唐使王玄策出使天竺，途经吉隆的过程，首次为王玄策使团出使印度，以及唐代中印交通中，吐蕃—尼婆罗道的路线等问题提供了可靠的实物材料。

王玄策西行路线大致是：长安—西藏—尼泊尔—印度，完全不同于之前，玄奘取经印度时绕道新疆的北路，这条唐朝和天竺之间捷径的发现和打通，极大的方便了两国之间的经济文化交流。

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In June of 1990, when construction to improve agricultural conservancy infrastructure was underway in the northern portion of Kyirong County in Shigatse, a cliff inscription reading, "Epigraphy of the Mission to Tianzhu from the Great Tang," was discovered. Archeological analysis identified this inscription as having been made in the third year of the Xianqing era, just when Wang Xuance was performing his third mission through Kyirong and into Tianzhu. This is the first time such reliable, first-hand materials recording the diplomatic team's mission to Tianzhu as well as any solid evidence for the arterial route between Tubo and Licchavi serving as the main pathway linking Tianzhu and Tang China have ever been found.

The general route which Wang Xuance took for his westward journey started in Chang'an and went via Tibet, then Nepal, and finally into India. This route is completely different from the former one Xuan Zang took to India when he embarked on his pilgrimage, as he made a detour by way of the northern route through Xinjiang. This new "shortcut" Wang Xuance took from China to India therefore greatly facilitated further cultural exchanges between both nations.

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▲ 青藏铁路上的女列车长。
Female conductor for the Qinghai - Tibet Railway

被散落的历史遗珍，被湮灭而失落的文明往往具有更大的吸引力，我们长途跋涉，翻山越岭而来，只为看清它们的容颜，触摸它们的温度，而它们无惧时间的无情，历久弥新，沉默地一直留在这里的每一次日出，每一滴山川之水和每一粒尘土中。

悠悠岁月，星移斗转，历经千百年沧海桑田，见证了异域文明交融互通的唐竺古道，昔日砂石土路的原始面目早已模糊，流散于民间，消失于地图，取而代之的是崭新的高等级柏油公路，也就是路线走向大致一致的，今日的214、318国道青康、中尼公路等路段，甚至是部分路段的青藏铁路。

It is quite common for scattered historical relics and annihilated and lost civilizations to capture the interest of the masses. Our own trek of a journey, which had us cross over mountains and rivers, was just because we wished to see such things with our own eyes. We wanted to touch them and feel how cold or warm they felt. They sat there, undaunted by the relentless nature of time, having instead become themselves renewed while silently poised under each rising sun, every drop of mountain water, and all the specks of dust in the air.

A thousand years can have an impact on the way things are. The same can be said for the generations of civilizations that mixed their cultures and traded their goods along the ancient route linking Tang-dynasty China and Tianzhu. What was once a sandy and dirt-covered path has faded under the feet of locals to the point of practically disappearing off the map. Today, however, it has been replaced by a highway paved with high-quality asphalt and which generally follows the path of old. The G214 and G318, national highways which respectively also go by the names Qing - Kang and China - Nepal, have become the guideline for the Qinghai - Tibet Railway.

文成公主入藏，从长安到拉萨长途跋涉，历时半年到三年考证不等，如今西安到拉萨飞机3小时，青藏铁路32小时，青藏公路3天。

千百年前，唐竺古道可谓承载了半部西藏史，千百年后，我们乘坐“唐竺古道号”，在一个平常的采访日，邂逅了这段以往不曾留意的历史，仿佛走进时光隧道，重“走”沉默了千年的古道，探寻历史文化遗迹，温故而知新，这也是一种朝圣和修行。

“唐竺古道号”列车途经九个世界级著名景点：布达拉宫、大昭寺、拉萨河、纳木错、扎什伦布寺、珠峰、羊卓雍错、雍则绿错、雅鲁藏布峡谷。一路有千万年时光相伴的冰川、峡谷、湖泊、草原，也有无数林立的碑铭、古堡、佛殿、寺庙，丰富的文化内涵和历史底蕴绵绵相映，这是一条自然和文化博物馆铺就的千年人文路。

我们才从鲁朗的美貌、布达拉宫的宏伟中醒来，又将见识更广袤真实的另一个西藏，而车窗，阻挡了我们与大自然亲近的热情，唯有不住地观望和拍摄。

According to historical studies, it took an estimated three years for Princess Wencheng, who entered Tibet by setting off from Chang' an to Lhasa, to complete her journey. Today, a flight from Xi' an (former Chang' an) to Lhasa only demands three hours. The Qinghai - Tibet Railway takes 32 hours in total to get from terminus to terminus, and driving on the Qinghai - Tibet highway can take three days.

Over a thousand years ago, the ancient Tang - Zhu route existed for almost half of Tibetan history, but after more than a millennium later, coming across something such as this, which back then would not have seemed like so much of a big deal, is like walking through a time-bending tunnel and treading upon a long-silent path, all to gaze upon historical and cultural relics and to review the things of old while considering the new. Such an experience is much like embarking on one' s own pilgrimage and enriching one' s own sense of enlightenment.

Today' s eponymous train passes through nine famous global attractions—the Potala Palace, Jokhang Temple, Lhasa River, Namtso, Tashilhunpo Monastery, Mt. Qomolangma (a.k.a. Mt. Everest), the Yardrok Yutso, the Yungdro Yingtso, and the grand gorge of the Yarlung Tsangpo. On the way, not only are there millennia-old glaciers, mountain valleys, lakes, and grasslands, but there are also numerous inscriptions, ancient castles, and Buddhist shrines and monasteries. These abundant cultural highlights and such a historical background complement one another as part of an ages-old cultural road paved by nature and culture and acting just like a giant museum.

We had just come from the charming Lulang and the magnificent Potala Palace and again were witnessing the overwhelming and tangible facets of this “other” Tibet. The glass of our windows, however, kept us from getting more intimate with what we saw around us, so we could only sit back and try to take it all in as we snapped as many photos as we could.



出了拉萨， 就是连绵起伏的贫瘠山脉和土壤。

刚毅的岩石山脉，柔美的低到尘埃里的蓬草，辽阔苍凉的美。在西藏，没有一个地貌风景是重复的，每一帧都遗世独立。

但是照片总是拍不出我们所见之美。

西藏人民的母亲河——雅鲁藏布江，沿铁路线缓慢流淌，浑浊而深沉滞厚。据西藏旅游在线报道，其上游源头竟然是一片沙漠，土地沙化已经到了极其严重地步，特别是位于日喀则市、山南市等中上游地区，大片裸露砂砾地广泛分布在两岸陡峭山坡上。在代表生命的水边，是毫无生命气息的沙漠。蓝天白云与沙化的山体浊水形成强烈视觉反差。所幸网上查到，被联合国授予“全球治沙领导者奖”的亿利资源集团，为雅鲁藏布江带来了全球领先的库布其沙漠生态产业扶贫模式，为彻底解决雅江流域土地荒漠化问题，实现精准脱贫，提供了标本兼治，产业综合治理的新药方。

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As we left Lhasa, we noticed that the plain mountains and barren land seemed to be waving at us.

The sturdy rocks blended into the mountain ranges and then teamed up with the short, soft, and tender blades of grass to showcase a kind of vast and desolate beauty. Nothing appears to be of the “same old, same old” in Tibet when it comes to its topography; each individual view is unique.

No matter what we did, though, the photos we took did little to serve as accurate depictions of the true beauty before us.

The mother river of the people in Tibet is the thick and muddy Yarlung Tsangpo. Today, it slowly flows along the railway line. According to online reports on tourism in Tibet, the upper reaches of the river stem from a desert. The desertification in Tibet is a major issue, especially at and around the middle and upper reaches in Shigatse and Shannan Municipalities. Sand and gravel alone are found along the slopes surrounding the riverbank. It is hard to believe that this lifeline of water could come from such a lifeless place. The blue sky with its white clouds has become integrated with the sand-covered mountains and the turbid waters to form a striking visual contrast. After doing a bit of digging, we found that Elion Group, which received a leadership award from the UN regarding its efforts to combat desertification, has brought the river the world's most advanced model of ecological industry and poverty alleviation when it comes to helping those affected by rampant desertification. This initiative has done much to keep the desertification of the Yarlung Tsangpo's banks at bay and help those suffering under the most difficult financial straits, so much so that it has become a new prescription for the comprehensive treatment of both the symptoms and root causes behind the desertification of such areas.

8月的高原上， 还开着油菜花。

在砂石里找到一点土壤，见缝插针拨出小小一畦地种些什么，在西藏的大地上比比皆是。

这一段阡陌薄田里的青稞和油菜花，长势良好，如诗如画。

但这里遭遇过泥石流。

隔江对望，是和铁路一样沿山谷而行的318国道拉日路段，也许正是千百年前蕃尼古道的某一段。险峻的山峰经常发生滑坡和泥石流，导致公路中断。

从拉萨到日喀则汽车要5个多小时，而火车只要3小时。邻座是个憨厚的藏族黑脸大汉，日喀则人，开心地表示如今去拉萨真是太方便了。拉日铁路为日喀则打通了一条快捷通向外界的交通枢纽，对整个日喀则的发展，乃至整个西藏的发展举足轻重，因为日喀则是七个地市中最大，边境线最长的。西藏的五个口岸其中四个在日喀则。

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Rapeseed flowers are in full bloom in August on the highlands.

Among the sand and gravel-covered bits of land, there is hope for life to be planted as long as there is at least a bit of soil. Wait! What are those? Sprouts! Sprouts everywhere, covering the entire land of Tibet!

This particular stretch of road was surrounded by healthy shoots of highland barley and rapeseed flowers, making for an extremely picturesque sight.

Who would have thought that a mudslide had just devastated the area?

Looking across the river, we caught a glimpse of the railway and (Lhari portion) of the G318, the modern version of the ancient route linking Tubo to Licchavi more than a thousand years ago. The precipitous mountains often suffer from land and mudslides, which can disrupt transportation.

Driving a vehicle from Lhasa to Shigatse often takes five hours. This is reduced to three hours by train. The person seated next to me was a hefty, dark-faced Tibetan man from Shigatse. He was all about how much faster it was to get to Lhasa than before. The Lhari Railway has indeed opened a swift channel for those in Shigatse to access the outside and has greatly contributed to the development of the entire municipality as well as Tibet as a whole. There is no doubt that its importance is significantly vital. This is because Shigatse is the largest among the seven prefecture-level divisions of the Tibet Autonomous Region and also has the longest stretch of border, and out of all five border crossings in the region, four are within Shigatse's jurisdiction.



拉日铁路线上的守路人。老远看见他站得笔直地向列车敬礼，来不及拍他就消失在视野里，他们终年艰苦寂寞地值守在这些荒凉之地，守卫着铁路的安全运行，向来往的列车报告平安和致以敬意。

拉日铁路的后半程，几乎是刚见光明，便又入黑暗。铁路全程有 29 座隧道，占全线总里程近 1 / 3，包括 6 公里长的色麦隧道、7 公里长的甫当隧道、10 公里长的宗嘎 1 号隧道……其中最长的 10.4 公里隧道，为国内内燃机车牵引隧道长度之最。

查阅资料，拉日铁路全长 253 公里，其中桥隧总长 115.7 公里，占线路总长的 45.7%。在如此高的海拔修建高比例桥隧的铁路，其中吉沃希嘎隧道地处高温岩层，隧道施工温度常温平均超过 40 摄氏度，最高温度达到 60 摄氏度，工程难度世界罕见。

是有岁月静好，
也一定是有人在负重前行。

拉日铁路彻底改变了西藏西南部地区单一依靠公路运输的历史局面，有效解决了“进出藏难”问题，为推动西藏经济社会发展，促进旅游产业开发，改善沿线各族人民出行条件，增进民族团结起到了至关重要的作用。截至目前已经累计发送 140 余万人次。

// I spotted a man taking care of the Lhari Railway. Looking at him from a distance, I could see him give a solemn salute to our oncoming train. It was all over in a flash, and I had no chance to capture a shot of this. Men just like that fellow there work on the railway all the year round in such a desolate area and still continue to utter wishes of a safe journey and to salute incoming and outgoing trains.

The second half of the Lhari Railway presents little opportunity for passengers to see the outside. Trains pass through 29 tunnels, accounting for one third of the total mileage of the railway. Among the tunnels are the Semai Tunnel, 6 kilometers (3.7 miles) in length; the Pudang Tunnel, 7 kilometers (4.3 miles) in length; and Dzunggya Tunnel #1, 10 kilometers (6 miles) in length. The lengthiest tunnel stretches 10.4 kilometers (6.5 miles), making it the longest diesel locomotive traction tunnel in all of China.

I later came to find out through my own research that the Lhari Railway goes on for 253 kilometers (157 miles), 115.7 kilometers (71.9 miles) of which pass over bridges and through tunnels, accounting for 45.7% of the railway's total mileage. To build such a high proportion of bridges and tunnels at such an elevation is indeed an unprecedented feat worldwide. One tunnel in particular, the Jiwo Shigay Tunnel, is even seated upon heated rock. During the construction period, the average temperature inside the tunnel surpasses 40° C (104° F), with 60° C (140° F) having been recorded.

日喀则已遥遥在望，感谢这段现代化的今日唐竺古道，串联起了藏汉文明的古往今昔。被从遥思里回过神来 的历史，并不仅仅让人探秘把味，如同珠峰，有些高度是让人敬仰的，有些高度是让人征服的，更有些高度是让人超越的，我们只有不断努力，为历史再添辉煌，以向前人致敬。

下车日喀则，天广地阔，曾经温暖过文成公主的阳光，穿过岁月的痕迹，正普施西藏大地。

（发表于 2018 年 8 月 13 日 纽约 商务传媒）

// The Lhari Railway has utterly changed the historical layout of transportation in southwestern Tibet, with there at one time only being a single road. It has successfully and effectively solved Tibet's previous issue of not being easily possible to access the outside world, and this in turn has propelled the social and economic advancement of Tibet, promoted the exploitation of the local tourism industry, improved the travel conditions of people living along the railway, and enhanced the unity of all ethnicities, having played a most vital role for all of these benefits being reaped. As of now, a total of 1.4 million people have taken this railway to whatever destinations they desired.

The urban center of Shigatse was within our sights. Thanks to the modernization of what used to be the ancient Tang - Zhu route, the harmonious coming together of people of Tibetan and Han descent has continued to the present day. History is not only for people to sample what things were like in such and such a time. Just like how Mt. Qomolangma's height can made people shake in their boots and cry out in adoration or contrarywise call for people to surpass its heavenly limits, as long as we push to discover the former glory of days long gone and solemnly remember the generations that have come before us, we stand a chance of standing on these giants' shoulders.

We got off the train in Shigatse, where the sun at one point warmed the face of Princess Wencheng, and as we walked over the traces of history, we beheld the magnificent land before us—Tibet!



蓝天之下， 那些触手可及的信仰

■ 王雪琰 (智利)

红色的墙是佛殿，白色的墙是僧舍。蓝天之下，是触手可及的信仰。

中国和平统一促进会组织的 18 家海内外华文媒体深入西藏，感受当地人民生活中触手可及的信仰和宁静平和的婆娑世界。

哲蚌寺，中国藏传佛教格鲁派寺院，与甘丹寺、色拉寺合称拉萨三大寺，在格鲁派中地位崇高。哲蚌，藏语意为“米聚”，象征繁荣。整个寺院规模宏大，鳞次栉比的白色建筑群依山铺满山坡，远望好似巨大的米堆，故名哲蚌。这里珍藏着藏传佛教数百年来的信仰，延传着历史悠久的藏文化，是了解藏传佛教以及藏文化的宝库。



◆ 哲蚌寺。王雪琰 摄
Drepung Monastery

Tangible Conviction Just Beneath the Heavenly Blue

◎ Text by Wang Xueyan (Chile)
◎ First published on August 17, 2018, in the South America Online



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Red walls are for Buddhist chambers, while white walls surround the living quarters of monks and clerics. Underneath the heavenly blue, however, religious conviction seems within anyone's reach.

The China Council for the Promotion of Peaceful National Reunification organized for 18 overseas Chinese media personalities to visit Tibet and experience this "tangible faith" of the Tibetan people throughout their daily lives as well as their tranquil and peaceful yet pretty and charming world.

Drepung Monastery is one of the six largest Gelug-school establishments of Tibetan Buddhism in China. It is also one of the three largest monasteries in Lhasa City, the other two being Ganden Monastery and Sera Monastery. Among these three, Drepung Monastery enjoys the highest status within the Gelug school. Drepung in Tibetan means a heap of rice, referring to prosperity. The monastery is large in size and has a splendid view. Buildings dyed in mostly white overlap on the mountainside and have a giant peak as their backdrop. From a distance, the place certainly does appear as a huge heap of rice, hence the name. The monastery has been a pinnacle of Tibetan Buddhism throughout the centuries, and it has continuously passed down ancient Tibetan culture to younger generations, indeed serving as a house of treasure for those interested in understanding Tibetan Buddhism and culture.

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哲蚌寺坐落在拉萨市西郊约十公里的根培乌孜山南坡的坳里，海拔 3800 米，由黄教创始人宗喀巴的弟子降央曲吉·扎西班牙丹创建，有着逾半个世纪的历史，可追溯至公元 1416 年。

西藏众多的名僧大都曾在此学经，高僧博学多才，经学深厚，寺内有几处树木繁盛的院场，是哲蚌寺著名的辩经场，拥有足够的佛学知识才能在辩经台上脱颖而出，不断晋升佛学学位，直至获得藏传佛教格鲁派显宗最高学位——“拉然巴”。



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Drepung Monastery is seated on a depression of the southern slopes of Mt. Gambo Utse at an altitude of 3,800 meters (12,647 feet) above sea level. It was founded by Jamyang Tashi Palden, a disciple of Tsongkhapa who was also the founder of the yellow-hat faction of Tibetan Buddhism back in the year 1416.

A number of eminent Tibetan monks stayed in the monastery to learn Buddhist scriptures, and senior monks there have a broad and profound knowledge of said scriptures. Inside the monastery are several courtyards equipped with lively trees; it is in such places that famous sutra debates have taken place among monks wishing to learn and conduct academic exchanges. Only those monks who have been equipped with enough knowledge of all things Buddhism can aspire to become outstanding figures through countless grueling debates, and only those who win the various debates can hope to garner academic promotions in the form of accredited degrees, the ultimate of which is the highest academic level of the Gelug school of Tibetan Buddhism—the lharampa.

Other than the daily religious routine, Drepung Monastery also engages in various ceremonial activities involving both clerics and laypeople. One of the most substantial ceremonies in terms of grandeur is the Shoton Festival. In Tibetan, Shoton refers to a “yogurt” feast, which stems from a purely religious activity in its earliest form, though this has become a source of both religious solemnity and public entertainment to the point of growing into the sizeable event of today. The festival commences on the thirtieth day of the sixth month of the Tibetan calendar. On that day, people from both the clerical and secular world convene in Drepung Monastery in the very early morning to watch the unfolding of a giant thangka (Buddhist painting scroll) before spilling out into the various entertainment sites to watch Tibetan opera performances. This festival is a major occasion for both the faithful and general populace.

We in the media delegation also paid a visit to Tashilhunpo Monastery in Shigate Municipality, also known as the Potala Palace of Tibet’s rearmost portion.

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哲蚌寺除开展正常的宗教佛事活动外，还有一些僧俗同庆的活动，其中场面最大的要算“哲蚌雪顿”了。“雪顿”藏语意为“酸奶宴”，原先是一种纯宗教活动。后来“雪顿”的内容更加丰富，宗教活动和文娱活动相结合，规模不断扩大。藏历 6 月 30 日“雪顿节”当天，先是以哲蚌寺为中心，清晨展览巨幅佛像唐卡画，接着举行藏戏表演，实为僧俗同乐的节日。

采访团在西藏期间还参观了位于日喀则堪称“后藏的布宫”的扎什伦布寺。

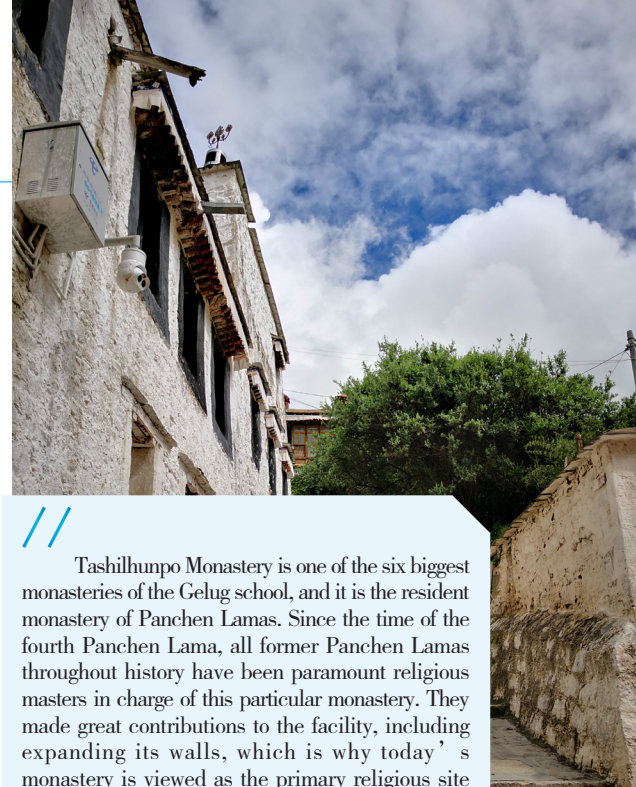
扎什伦布寺是格鲁派六大寺之一，作为班禅·额尔德尼的驻锡地，从四世班禅起，历代班禅大师都在担任扎什伦布寺法台期间，对寺庙进行过修葺和扩建，使之成为格鲁派在后藏的根本道场，取得了与拉萨三大寺同等的地位。

在这里记者们参观了弥勒殿，十世班禅灵塔，四世班禅灵塔，五、六、七、八、九世班禅合葬塔。

在西藏，一些孩子从小离家到寺庙里跟着师父学习，学藏文、学宗教知识也学天文历法，还要研究佛典、学做酥油花、画唐卡。扎什伦布寺就像是一个独立的社区，只不过居民都是僧人，许多人都是从小就在这里长大，学经、辩经、学位考试，并在这里终老。

和谐，宁静，平和，尘世中的寺庙在蓝天下构筑了西藏人民内心丰富的精神世界。

(发表于 2018 年 8 月 17 日南美新闻网)



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Tashilhunpo Monastery is one of the six biggest monasteries of the Gelug school, and it is the resident monastery of Panchen Lamas. Since the time of the fourth Panchen Lama, all former Panchen Lamas throughout history have been paramount religious masters in charge of this particular monastery. They made great contributions to the facility, including expanding its walls, which is why today’s monastery is viewed as the primary religious site of the Gelug as found in Tibet’s farthest reaches, resulting in it effectively enjoying the same status as the three biggest monasteries in Lhasa.

In this monastery, I visited several religious sites, including the Maitreya Chamber, the stupas of the tenth Panchen Lama and the fourth Panchen Lama, as well as the stupa where the fifth, sixth, seventh, eighth, and ninth Panchen Lamas have collectively been laid to rest.

In Tibet, some children leave their homes to study in monasteries. They follow their masters to learn Tibetan, Buddhist principles, and sometimes astronomy and almanac calculation on top of delving into research focused on Tibetan Buddhist classics and learning skills like how to make flower sculptures made from butter and paint thangkas. Tashilhunpo Monastery is just like an independent social community. The only difference from other communities is that all residents are monks. Many of them have been part of the monastery since the time they were mere children. This “home” is where they grow up, learn scriptures, participate in sutra debates, take part in academic examinations in hopes of receiving degrees, and then mature until their bodies grow old.

What a tranquil, peaceful, and harmonious world! Under the blue sky, these earthly monasteries create a rich spiritual world in the richest hearts of the masses of Tibetan people.

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