

འཇམ་དཔལ་ལྷན་ཁག་གི་འཕྲིན་ལྷན་

ཡུལ་འཇམ་དཔལ་ལྷན་ཁག་



走进甲格寺

甘南纪行

Stepping in Lamasery Jiage
The Travel Diary to Gannan

马健培 著

Written by Ma Jianpei

བོད་ཁྱེད་མི་དམངས་དཔེ་སྟན་ཁང་།

西藏人民出版社

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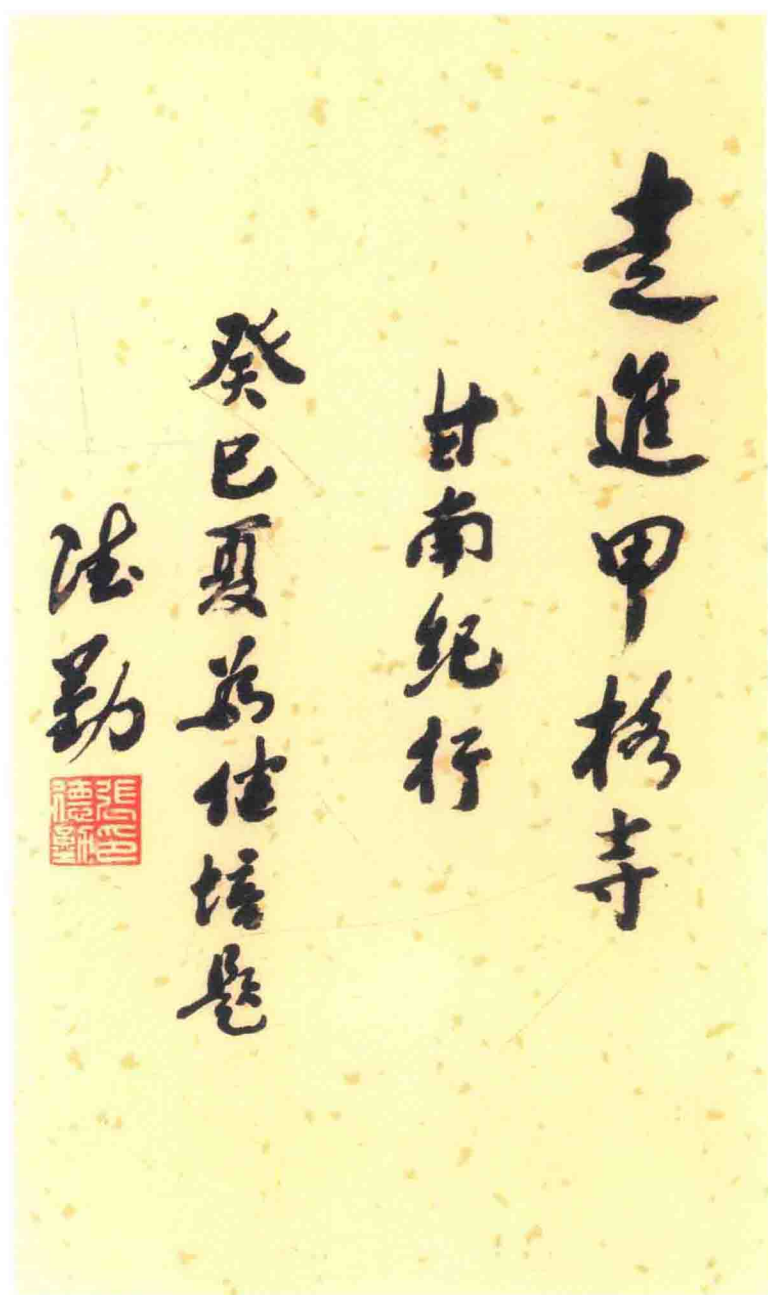
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འཇམ་དཔལ་ལྷན་པུ་ལྟ་བུ་

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“Stepping in Lamasery Jiage”, inscription by Gongqu Jiacao,
the Living Buddha of Lamasery Jiage



原国家文物局局长张德勤题辞

“走进甲格寺——甘南纪行。癸巳夏为健培题。德勤”

“Stepping in Lamasery Jiage - The Travel Diary to Gannan”, inscription of Mr. Zhang Deqin,
Former chief of National Cultural Relics Bureau, Summer of Year 2013 for Jianpei, Deqin

马健培, 1959年生。

做过中学老师、出版社编辑, 曾任职拍卖公司主管。1989年参与发起“新文人画”画展并参加多次展览。现为华观文化发展有限公司艺术总监。出版《累了就歇歇》、《老马的山头》、《清风徐来》等著作。

Ma Jianpei, Painter, born in year 1959.

He used to be a teacher in middle school and editor in press companies. He participated in and was one of the initiators of "Painting of New literati" Exhibition and had several exhibitions. He is now the Chief Director of Arts in China Sight Cultural Development Co., Ltd. He published several books like *Have a Rest when Felt Tired*, *Hilltop of Lao Ma*, *Fresh Breeze that Blows Gently*, etc.



会心静寄

Heart left with a Secluded Place

南朝的宗炳说“应目会心”，更早的简文帝说“会心处不必在远”。甲格寺在甘南，不能算近，亲身在甘南的山水里感受了几天，便真的为之心动了。这种心动，不同于东南胜境给人的愉悦，甘南的苍凉，甘南的荒寒，甘南的雄阔，使人想起李白的豪情，想起杜甫的深情，想起“欲寄荒寒”的文人追求。甘南的山水在壮美里又不失秀丽与恬静，危崖悬瀑、草甸炊烟、晚霞归牧、鹿卧松阴、梵刹云中、幡旗掩映，仿佛是陶渊明的世外桃源，又仿佛是王维、孟浩然的田园山水境界。行走在甘南的山水间，不是出世的感觉，而是入世的真实与快乐。难怪去过藏区的人还要再去，以至于长住或久住呢。

故宫符望阁有一联：“即事畅天倪，知仁同乐；会心成静寄，远近咸宜。”这用来形容我的《走进甲格寺——甘南纪行》挺合适。甲格寺并不远。

原本是为画画而去的，但是看到了更多的画外的东西。

马健培 2013年春

Zong Bing (375 – 433 AD) of Southern Dynasty wrote “Postscript for Painting of Mountains-and-Waters” which was the first thesis of arts describing the mountains-and-waters painting in Chinese history. It said, “artist should have his own understanding when he sees the scenery. He should concentrate his own feeling on it in order to have the scenery melted into his heart.” Even earlier in Eastern Jin Dynasty, the emperor Jian Wen said while walking in the garden, “I could enjoy the happiness of the mountains and forests when I saw the scenery in front of me and there’s no necessity to go far inside the mountains.” Lamasery

Jiage is located in Gannan, far away. It made me deeply moved by the feel of the few days' stay in scenery of Gannan. Such a pleasant sensation of feeling my heart beating is different from the pleasure brought by the Southeast Wonderland of China. Gannan's bleakness and desolation, Gannan's loneliness and wilderness, Gannan's grandness and wideness—they all reminded me of lofty sentiments of Li Bai (701 - 762 AD), affectionateness of Du Fu (712 - 770 AD), and persistent aspirations of those ancient scholars retreating in loneliness and desolation. The scenery of Gannan includes not only the splendor but also beauty and quietness. Dangerous cliffs and waterfalls, smoke from kitchen chimneys on grassland, the return of shepherd leading flocks and herds in the dawn, deers sleeping in the shade of pine tree, Buddhist temples in the clouds, the prayer flags and the wind horse flags streaming in the wind—all these seem to form Tao Yuanming's (365 - 427 AD) retreat away from the turmoil of the world and also the land of idyllic beauty of Wang Wei (701 - 761 AD) or Meng Haoran (689 - 740 AD). By walking in the mountains and waters of Gannan, what I could feel is not living in reclusion from the world of mortals but rather the heartfelt joy of being live in it. No wonder those who have ever been to Tibet will go there once more and even live there for long time.

Tower of Elusive Dreams was built for Emperor Qianlong (1711 - 1799 AD) inside the Forbidden City. There is an antithetical couplet over there saying "Everything in front of us has connection with the divine providence and will never contrary to the laws of nature. Those talents with wisdom and good man with love will enjoy it. A heart of wisdom may find the private and quiet place with ease in the mountains away from the city or in the environment in front of him." And this philosophy is definitely suitable to describe my travel note, "Stepping in Lamasery Jiage—The Travel Diary to Gannan". The Lamasery Jiage is not far away.

The initial purpose of this trip was for painting, however much more things were got to see despite of painting.

Ma Jianpei, Spring, 2013



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走进甲格寺

Stepping in Lamasery Jiage

二零一三年三月二十七日一大早飞兰州。

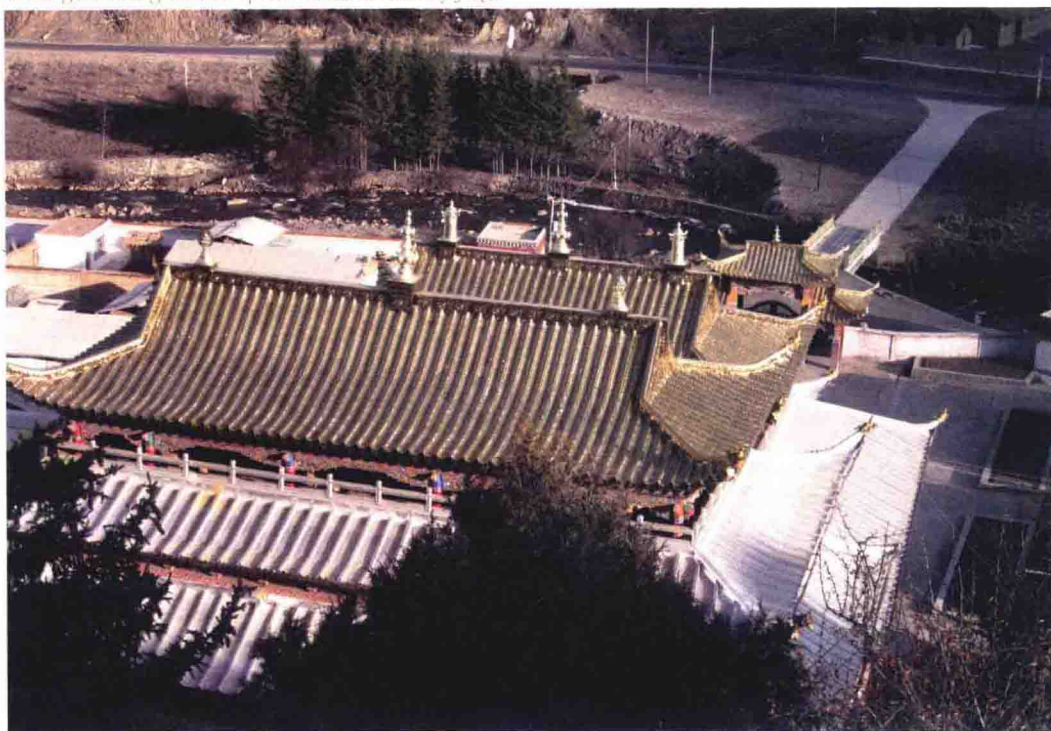
Early morning, 27th of March, 2012, we flew to Lanzhou.

甲格寺的活佛亲自来接。出了机场直奔甘南而去。司机乌尖修小心地开着车，出了兰州城，越走越开阔。先是农区，然后是半农半牧区，然后是牧区。路过临夏回族自治区，公路两边的清真寺隔不远就有一座，老马原想数数，看能见到多少，后来真是应接不暇，数不过来了。过了一个村子，见几个农民在地里干活，正用摩托车拉犁耕地呢，这样的妙用真是呆在城里想不到啊。中午一点半我们到了合作，吃了一顿饭，继续南下了。公路的指示牌开始有藏文了，活佛说这是进入藏区了。这时，乌尖修开的车明显地轻快起来。

Living Buddha from the Lamasery Jiage welcomed us by himself. We were heading towards Gannan directly from the airport. Wujianxiu, the driver, drove carefully out of the city of Lanzhou with the scenery becoming wider and wider. Firstly, we went through agricultural region, then the farming-pastoral ecotone and finally the pastoral area. Passing through Linxia Hui Autonomous Region, we saw there were mosques one by one along both side of the road. I would like to count them, But I gave up because there were too many ones. In a village, several farmers were ploughing their fields with motorcycles. People could not have such an amazing idea who live in the city. We had our lunch when we arrived in Hezuo at 1:30 p.m. and then continued our journey towards the south. Tibetan characters started to be seen on the signposts. "We have entered the Tibetan



甲格寺的大门和大经堂
Main gate and grand scripture hall, Lamasery Jiage



从山上看甲格寺
View of Lamasery Jiage from hilltop

zone now.” the Living Buddha said. And quite obviously, Wujianxiu started having a fast and brisk drive from here.

下午五点半到了甲格寺。与活佛同车到达，院里的僧人都在门口迎候，特别和善。因为李哥、东哥都来过，与僧人们问候着，相当地亲切。老马头一次到甲格寺，也是头一次到藏区，看什么都新鲜。一只小狗跑过来，围着活佛和僧人们转。老马以为是寺里养的，活佛说不是，朋友抱来的时候很小，就养在寺里了，后来长大了，寺里不能养了，就送给寨子里的人家了，但它每天都来寺里看看。正说话间，一群小黑猪从院子前穿过。这儿的猪都是放养的，不用人管，到了傍晚自己会回家。乌鸦是红嘴的，落在寺庙的檐角上，向我们这几位外地人张望着。一只红嘴鸦飞了下来，落在一只小黑猪的背上，骑着猪向山下去了。寺院前有一条小河，窄处只有两三步，清澈，湍急。在河中的石头上，鹁鸬梳理着羽毛。看似不大的小河，就是白龙江的源头，一直流到嘉陵江。两个藏族小伙子，骑着一辆摩托车到河边打水，见到我们，微笑着打招呼，说：“转寺呀？好啊。”一人驾车，另一人挑着两桶水坐在后座上，急驰回家了。小河的水哗哗地淌着，河边是条路，路边是两排转经筒，六十个小的，六个大的，方便藏民颂佛祈福。活佛说，藏族人没事就转，转经，转寺，转塔，转山，转湖。有几个老乡磕长头，一直磕到印度，用了四年，前几天刚回来。

We arrived at Lamasery Jiage taking the same car with Living Buddha at 5:30 p.m. in the afternoon. And we were greeted warmly by all the monks from the lamasery. Brother Li and Brother Dong shared their greetings with monks with tenderness as they had been here before. It was the first time that I had been to Tibetan zone as well as the Lamasery Jiage, so I was curious about everything here. A little dog ran over circling around the Living Buddha and monks. I thought it was fed by the lamasery. The living Buddha told me it was not exactly. It had ever been adopted by their lamasery since it was a little puppy taken here by a friend. And somehow the lamasery could not feed it when it grew up; hence it was given away to a family in the village. However, it visited the lamasery every day. As we were listening to the story of the little dog, a crowd of black piggys passed the courtyard. Pigs here were left outdoors to fend for themselves, and they would find their way back home at nightfall. Crows with red beaks landing at angle modillion of the temple were looking at us—the strangers to their world. Suddenly a red-beak crow flied down on the back of a pig, riding the pig downwards the hill. In front of the lamasery there is a small river with rapid

and limpid flow, two to three steps wide at the narrowest point. Wagtails combed their feathers on the rock in the middle of the river. It is this seemingly “small” river that is the headstream of Bailong River, flowing towards Jialing River. “It will be great to walk around the lamasery.” two Tibetan youngsters said with smile, who were carrying water from the river on the motor. One rode the motorcycle while the other one carried two barrels of water seated on the backseat, heading to their home like a wind. The river water was gurgling with a road beside. There were prayers’ wheels on both sides of the road, sixty small and six big ones in size, were used for local Tibetan people to sing Buddha chants and pray for blessings. According to the living Buddha, Tibetan people would have many pilgrimages around the Buddhist Scriptures, the lamasery, the pagoda, the mountains and lakes. Several villagers just came back a few days ago from a 4-year pilgrimage to India having long kowtows along their way.

转经筒表面装饰着“六字真言”，而里面装满了各种经文，我们看到的经筒，小的里面至少也装了100万言的《六字大明咒》、七至八万言的《金刚萨埵心咒》、七至八万言的《药师咒》、七至八万言的《长寿咒》、七至八万言的《大白伞咒》、七至八万言的《大白伞佛母经》、七至八万言的《度母咒》、七至八万言的《白度母咒》。一张张的经咒连起来，卷在一起，边卷边撒上香料，然后用毛线绳捆结实。过去印的经咒是木版的，字大；现在的印刷技术可以把字印得很小，这样装的经咒就更多。经筒里装的经咒都是颂佛菩萨的，或祈福消灾、祛病延年的，转一圈经筒，等于念诵了一百五十万遍经咒。老马问：“《六字大明咒》是什么意思？”活佛说：“就是六字真言，嗡、嘛、呢、吧、咪、哞，是观世音菩萨的心咒，意思就是观世音保佑。除了保佑祈福的人，保佑平安，保佑往生到极乐世界，还保佑所有众生离苦得乐。”念诵六字真言，不仅是为自己，还包含着利他，包含着“大乘”的精神。老马此时领会了，关于藏族同胞清澈的眼睛、说话时直视的眼神、友善的态度、真诚的语气，所有的为什么，此刻都找到了答案，都找到了本源。

The surface of prayers’ wheel decorated with the “Six Paramitas” (OM MANI PADME HUM) and contained with different kinds of scriptures. Prayers’ wheel as what we could see contained at least one million of the Brilliant mantra of Six words seventy to eighty thousand of Vajrasattva Mantra, seventy to eighty thousand of Pharmacist incantation, seventy to eighty thousand of longevity incantation, seventy to eighty thousand of The



寺前的转经筒长廊

Corridor of Prayer wheel in front of Lamasery Jiage



大转经筒

Prayer wheel, big



小转经筒

Prayer wheel, small

great white umbrella Mantra, seventy to eighty thousand of Green Tara Mantra, seventy to eighty thousand of White Tara Mantra. Mantras were linked one by one, rolled together, spreading with perfume and then they are tied up with woolen yarn. In the past the mantra was carved with wood with large words. Now they are printed with very small words by modern technology. In this way prayers' wheel could contain much more mantras. Mantras contained inside the prayers' wheel are those that praise Buddha and Bodhisattvas, or bless for good luck and impends ill fortune, or drive out disease for longevity. One turn-around of prayer's wheel equals to 1.5 million times recite of mantra. I asked the meaning of Six Paramitas. The living Buddha said that it was the "Six Paramitas" (OM MANI PADME HUM) which was the heart mantra of Avalokitesvara Buddhisattva (Goddness of Mercy)



老的大经堂走廊下的转经筒
Prayer wheel under gallery house of old grand
scripture hall



计数的“算盘”和盛小石子的盒子
Abacus for calculation and basket to hold small stones

with the meaning of bless and protection from Avalokitesvara Buddhisattva. This is not only for the bless of the prayer and his wellness but also for his going into nirvana in the future and all living creatures with happiness from sufferings. Reciting the Six Paramitas is not only for the prayer himself but also in favor of others with the spirit of Mahayana (Great Vehicle). I now understand everything about the crystal clearness of eyes, direct eye-sight while speaking, the friendly attitude, the sincere tone of Tibetan compatriots. All the questions get the answers and find the ultimate source at this moment.

转经筒多种多样，手持的，只偶尔看到老年人还拿着。活佛的祖母，手不离经筒，就是不拿着，手也习惯性地晃着。九十三岁的时候，转着转着，放下经筒就安详离世了。转经筒还有建在小溪上的，利用水流推动着经筒。还有建在房子上的，利用风推动着经筒。过去藏族家里烧牛粪，房子上方开有一个通风口，在这个口上也装着一个经筒，利用热空气推动着经筒。后来，家里都用炉子了，又有了放在炉台上能转的经筒。诵经无时不在，祈佛无处不有。“擦擦”——一种用模子翻制的浮雕小佛像，常常被内地人带回家珍藏起来。其实，藏族人是为表示对佛的虔诚，取干净的泥土，一做就是成千上万个。然后把擦擦放到山上或树林里，有的就放到清澈的河里。

The prayer's wheels are multifarious. The "hand-held" is sighted occasionally with aged people. The grandma of Living Buddha always kept the prayers' wheel in her hands. Her hands waved habitually even there was no prayers' wheel in hands. She passed away turning the wheel at the age of ninety three. Some prayers' wheels are