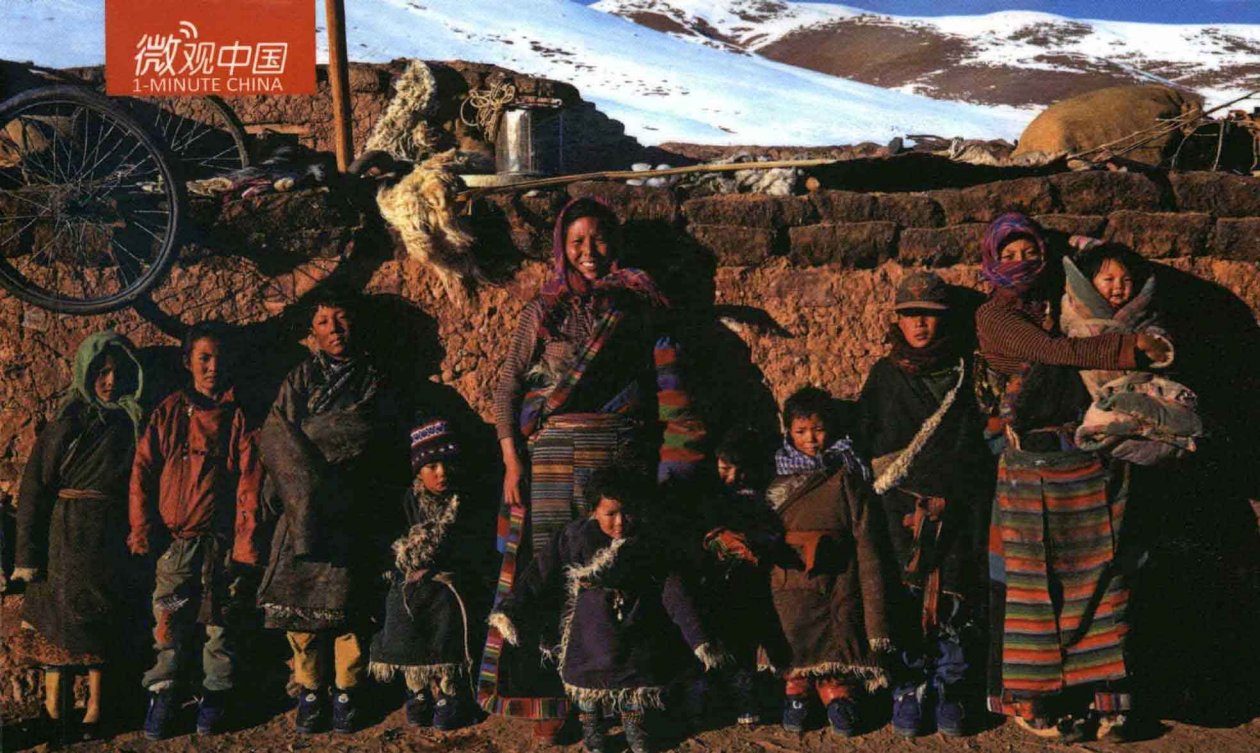


微观中国
1-MINUTE CHINA



TIBET: FAST & FURIOUS



微观西藏

聂晓阳 主编



商务印书馆
The Commercial Press

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(汉英版)

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真实西藏的心灵之旅



应

商务印书馆之约构思这本书的时候，我最先想到的是好友稽永强生前说过的一句话。这位温文尔雅的援藏记者说，有些人，到趟西藏就说经历了回生死，爬了个雪山就写文章说过了次鬼门关……稽兄说：请不要向人民撒娇。

一晃永强兄殉职已经12年了。但是，不要用读者赋予的话语权向读者撒娇，这一信念已经永远地留在了我的心底。有人说，西藏是行者的不老情人。但对我来说，差不多每年都去一两次的西藏，更像是一块神奇的布，每次都把我的心擦拭得更加干净。这片土地改变了我，让我的内心更加平和柔软。所以，我对西藏除了热爱之外，总有一种亏欠之心。怀着这种亏欠之心做事，唯一能让我有所慰藉的就是：如何更好呈现一个真实的、深刻的、不矫情的西藏？

那就是相信真实的力量。对于敬畏文字的人来说，哪怕是真实的瑕疵，也胜过虚假的完美。我曾好几遍细读书云女士的《西藏一年》，给我印象最深的是乡村医生拉姆的故事。她在一间简陋的卫生院负责全乡5000多人的医疗。因为积劳成疾，拉姆医生患有严重的胃病，但身为医生的她却相信自己的病是“前世的孽障”造成的，因此首先求助于法师，而不是比自己更高明的医生。这个听起来匪夷所思的例子其实在西藏并不稀奇，这就是普通西藏人的故事。这个故事也许无法充当正面传播西藏的绝佳素材，却散发着原汁原味、真实的西藏乡土气息。

所以，这本书从一开始的定位就是一个“真”字。我们要用真诚的心态，找到尽可能多的真正了解和理解西藏的人，挖掘和呈现那个超越了走马观花、一惊一乍和非黑即白的西藏真容。

这本书在形式上的一个创新，是采用了所谓的“微博体”。个中原因，不仅是因为越来越多的人开始习惯这种更方便浏览、转发和扩散的“段子阅读”，更是因为这种体裁更加能够见微知著，更有利于发掘和呈现有关西藏的点点滴滴，并且通过大量有血有肉的细节，拼接出一个有喜乐有忧愁有希望也面临挑战的西藏。我深信，一个真实的西藏是更美的西藏，而这种美丽，蕴含于大量的、鲜活的、一手的细节中，蕴含于大量的、深入的、中肯的言论中，也蕴含于大量的、有趣的、独到的小故事中。

一座雪山远远就能看到，可是要真切地看到西藏人日常生活中能够拨动人心弦的细微之处，却需要长期的浸润和近距离的凝视，需要对这方水土丰沛的

感情和持久的热爱。作为一本在新媒体环境下追求最佳阅读体验的、试图用最短的文字还原那些最了解西藏的人心中最真实的西藏的书，书名《微观西藏》中的“微”字，正是“微博”的“微”，也是“细微”的“微”，还是“微妙”的“微”。我希望书中每一条“微博”，都能够像一把钥匙，打开一扇被想象和偏见阻隔的厚门，帮助人们登堂入室，一窥西藏的容颜。



实际上，《微观西藏》这样一本书的构思，最早可以追溯到我的西藏妈妈（阿妈拉）、著名藏族民间文学专家德门·德庆卓嘎。两年前的一个晚上，在拉萨大昭寺旁她的家中，她给我讲了两个她从刚刚探亲回来的保姆那里听来的故事。当时我就想，如果能够搜集到足够多这样的故事，编成一本带领读者走入西藏人内心深处的书，该是一件多好的事啊。

那天76岁的阿妈拉陪我喝青稞酒，吃风干牦牛肉，还兴致勃勃地载歌载舞，用藏语唱了几首她从小就会唱的六世达赖喇嘛仓央嘉措情歌。等到一直安静地坐在一旁编织金刚结的保姆曲珍来收拾桌子的时候，天已经很晚了。这时，阿妈拉忽然对我说：“你不是要了解藏族人吗，我给你说两个最新鲜、最真实的故事，是曲珍昨天刚对我讲的。”

“曲珍村里有个十来岁的女孩去镇上买东西，路上被一位邻居的车撞死了。小女孩的妈妈很伤心，整整三天没有出门，那位肇事者很内疚，也有些担心。没想到第四天早上，小女孩的妈妈来到他家，不是为了要赔偿，而是安慰他，请他不要自责。”

“小女孩的妈妈怎么安慰那个闯祸的人呢？那位妈妈说：每个人都有自己的因果，我女儿出了事不仅仅是因为你的过错，更是因为她前世和今生所造的业。车祸只是一个表面的现象，我女儿去世前每分每秒的念头和行为，汇集起来才是导致这个后果的因。所以，让我们都接受这个事实，只有生者不再悔恨难过，死者才能更安心地往生。”

阿妈拉的讲述立刻深深地震撼了我。但她还有一个同样震撼的故事在等着我。

“曲珍这次回家，正好她们家一头牛摔到悬崖下受了伤，很重的伤，被救上来已经奄奄一息了。怎么办？按照有些人的想法，养牛就是为了吃肉，现在既然这样了，干脆杀了吃肉吧。可是她家的人想法不一样，她们认为牛既然还有生命就应该找兽医来看病，结果花了比一头牛还贵的钱把牛治好了。这就是西藏牧民，他们的想法到现在还跟过去一样，那就是一头牛的生命和人没有什么区别。这辈子是头牛，也许下辈子就是一个人呢。”

那天晚上从阿妈拉家出来，八廓街格外安静，屋顶的经幡在柔和的月光下清晰可见。那一刻，我恍然行走在儿时的故乡，内心深处有一种熟悉、亲切和

温暖的東西在流动。

当时的我怎么也不会想到，两年之后的2012年6月23日，我抵达拉萨的第二天，阿妈拉在自治区人民医院永远闭上了她豁达了一辈子的眼睛。在陪阿妈拉的遗体最后一次走过八廓街的那个雨夜，我觉得一种只有母亲才有的气息一直萦绕着我。

阿妈拉有次跟我说，现在仍有很多人觉得西藏很“神秘”。“为什么呢？你不了解的东西就会觉得神秘。当你了解了之后，还有什么可神秘的呢？对于西藏如果只看到表面的形式，那就只能看到神秘，别的什么也看不见。所以，我觉得你要把很多表面的东西弄清楚，这样才能把西藏人的心看透。”

阿妈拉去世后，家人为她供请了七七四十九天的酥油灯。在我寻访西藏的精神之旅中，阿妈拉正是一盏不灭的明灯。



在和商务印书馆副总编辑周洪波先生共同带队到西藏的调研中，我印象最深的，是“西藏画派”两位代表人物的谈话。他们一位是旅居西藏30年的前西藏文联副主席余友心先生，一位是进藏40年的现任西藏美协主席韩书力先生。

余友心先生称西藏是一个可以“让心安驻”和“不再火烧火燎”的地方。他说，要发现和理解真正的西藏，就要撇开一切偏见，摆正心态，把自己当作小学生，忘记那些条条框框的成见，把心打开。

“西藏人有他们自己的生存状态和生活方式，对这些不能机械地用外来者的标准去衡量，也不需要用过分的辞藻来包装。能让人看到一个真实的西藏和西藏人，这就是最大的价值。”他说。

韩书力先生讲了这样一个故事：“有年冬天我下乡采风，坐在冰冷的石头上画画，当地的藏民就把小木板放在太阳下晒热了悄悄递给我，还生怕打扰我画画。”在两个语言不通、生长环境迥异的人之间，一个无所欲求的、真诚的举动，就使一块小小的木板温暖了另一个人的心，即使过了很多年。

他在谈到对待西藏的心态时，给了我们三点建议：第一，用平视的眼光看西藏，平视就是不怀偏见的注视；第二，用平常心看西藏，不要一惊一乍；第三，用包容的心态看西藏，不要带着救世主的心态和优越感。

和余、韩两位前辈文人的谈话让我想起来有一次在北大，我参与的与CNN、《华盛顿邮报》、《时代周刊》驻北京首席记者以及美国一位华裔女大使进行座谈的情形。记得座谈中有人提出，同是在北京工作的记者，外国记者的自由度和采访的活动空间要小得多，比如外国记者就很难有机会去西藏，即使去了，也往往受到种种限制。

当时在座的听众大都是北大国际政治专业的研究生。其中一个学生站起来质疑说：西方记者对西藏的报道是不是过于片面？为什么你们总把镜头对准那

些负面的非主流的东西？你们去西藏是为了发现什么，还是为了证明你们早已存在的偏见？

在争论中，一位中国资深记者感慨道：其实作为记者，受到个人背景、语言、经历等等的制约，我们都是受到种种限制的，这些限制很大程度上来自我们自身而并非外界。他说：我们都是在一个笼子里，有时候我们在一个比较大的笼子里，有时候你们在一个比较大的笼子里。

这让我产生了这样的联想：两只青蛙分别蹲在两口井底，同时望着蓝天，同时觉得蓝天就是它们看到的样子。从某种意义上说，我们每一个人都是这样的青蛙。所不同的是，那限制了我们的视野的“井底”，往往正是我们内心的成见——在需要打开窗户以便看得更清的时候，我们往往连门都关上了。

是的，当人们在你的窗前众声喧哗的时候，明智的做法不是连门带窗都关严，更不是赶走人群，而是把窗户开得更大，或者擦亮玻璃，让他们看得更清楚。

为什么不呢？一个立体的、有阴影但更有亮点的真相就在那里，我们要做的，只不过是让更多的人更好地看见。

聂晓阳

2012年9月

A Spiritual Journey to Tibet

The idea of creating this book, I should say, was first conceived through my interactions with my Tibetan mother ‘Amala’ Demen Dechen Drolkar, a renowned expert on Tibetan folk literature. One night two years ago, at her home near the Jokhang Temple in Lhasa, she told me a story that she had heard from her maid, who had just come back from visiting her family.

That day, the 76-year-old Amala kept me company in drinking barley wine and eating dried yak meat. She performed local dances and songs, and the songs she sang were the love songs she had known from her childhood, written by the sixth Dalai Lama Tsangyang Gyatso. When her maid Chodron, who had been sitting at the side and knitting a *vajra* knot, came over to clean up the table, it was already quite late. At that moment, Amala suddenly said to me, ‘Didn’t you say that you wanted to understand Tibetans? I’ll tell you a fresh and true story that Chodron just told me yesterday.

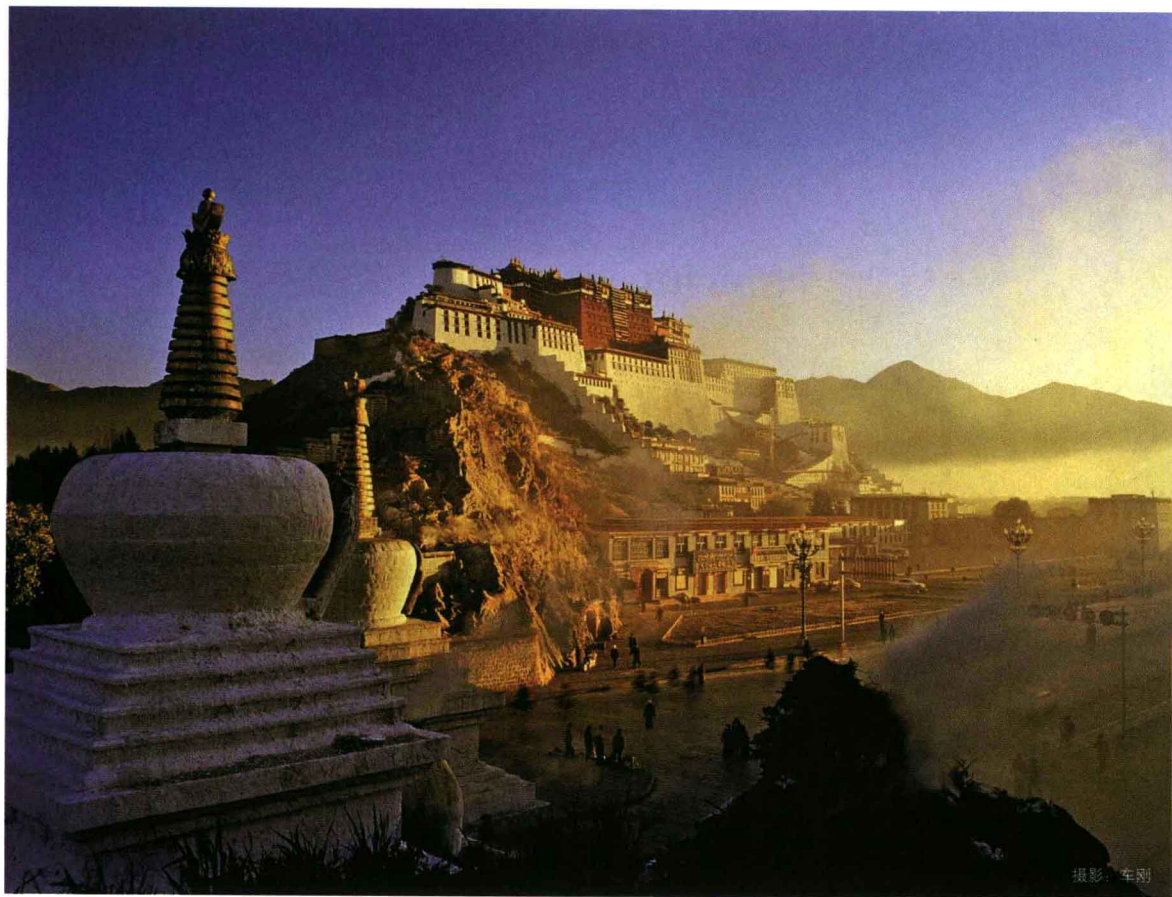
‘There was a teenage girl in Chodron’s village who was killed on her way to town after being hit by a neighbor’s car. Her mother was heart-broken and stayed home for three days. The driver felt very guilty and worried. Unexpectedly, on the morning of the fourth day, the girl’s mother went to his house, not to retaliate, but to comfort him, and urge him not to blame himself.

‘Can you guess how the girl’s mother comforted the man who had killed her daughter? She said, “Everyone has their own destiny. My daughter died not merely because of your actions, but more from the karma she had accumulated from her deeds in her previous life and this life. The accident was just a visible result, but it was caused by the fusion of karma she had accumulated from her thoughts and actions every second before she died. Hence, we should all accept this as a fact. Only after we stop being remorseful and upset can she go into her next reincarnation with more ease”.’

Amala’s words moved me deeply and I thought how nice it would be if we could collect more of these stories and assemble them into a book that would lead readers to a true appreciation of Tibetans’ mindsets. So I decided to find as many people as possible who truly understand Tibet, to unpack and present the real Tibet that surpasses cursory glimpses, startling conjectures, and misleading right-or-wrong perceptions.

This book is now in your hands. It isn’t perfect, and not all of the stories are as wonderful as Amala’s. However, I believe that the result is overall very valuable and the effort is worthwhile. I hope that through the ‘microscopes’ hidden among the words and between the lines of the book, readers can find the doorway to the real Tibet, instead of merely being onlookers, skimming over the surface buzz concerning this snowy plateau.

Nie Xiaoyang
September, 2012



摄影：车刚

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A hand holding a lit oil lamp against a dark background. The lamp is a traditional oil lamp with a single flame. The hand is in silhouette, and the background is dark with some vertical light streaks.

文化 · 传承

Culture and Traditions

西藏的中心

Center of
Tibet

拉萨有三条古老的转经路，分别是环绕大昭寺主殿的“囊廓”（内圈之意），环绕大昭寺的“八廓”（中圈），以及环绕拉萨老城的“林廓”（外圈）。这三条转经路基本形成同心圆，其核心是大昭寺主殿内的释迦牟尼 12 岁等身像。这尊文成公主带去的佛像，是大昭寺的中心，是拉萨的中心，也是整个西藏的中心。

Lhasa has three old circumambulation paths. They are 'Nangkhor' (meaning the inner circle), embracing the main shrine of Jokhang Temple, 'Barkhor' (middle circle), embracing the whole of Jokhang Temple, and 'Lingkhor' (outer circle), embracing which circles old Lhasa. These three paths form three concentric circles, and their core is the life-sized statue of twelve-year-old Sakyamuni. This figure of Buddha was brought to Tibet by Princess Wencheng. It is the center of Jokhang, of Lhasa, and of the whole Tibet.

给自来水管 献哈达

Presenting
Hada to the
Water Tap

藏历新年初一的清晨，最重要的仪式就是取新年的第一道水。按惯例，打水 是女人的活儿。过去，新年的第一天，井边会有不少身着新装的妇女，背着水桶取水。现在，自来水入户也没有阻挡这一习俗的传承：家庭主妇要 为水龙头献上 一条哈达，还要燃起桑烟，虔诚祭拜，然后才打开水龙头。

The most important ritual on Tibetan New Year's Day is to collect water. According to the traditional practice, Tibetan women are supposed to be responsible for doing this task. In the past, there would be many newly-dressed women beside wells on this day, fetching water and carrying the buckets on their backs. Today, this traditional ritual still exists, even though most families have water piped into their homes. Nowadays, on New Year's Day, the housewife will first present a *hada** to the faucet, light incense, and worship piously before she turns it on.

* A traditional ceremonial scarf made of white silk, presented at weddings, funerals, births, graduations, and during arrivals and departures of guests.

向神致敬

Saluting Deities

在西藏，人们外出旅行，每路过一个山口，就要脱掉帽子向山神致敬。在山坡上，人们还要“撒风马”，即撒印着骏马图案的五色纸，表示向山神奉献坐骑，同时高喊“拉加罗”，意思是神胜利了，表达对山神的安慰和友好。人们认为每座大山都是一个神灵，都有决定自己命运的法力。

When people travel in Tibet, they need to take off their hats to show respect to the gods of mountains every time they go through a mountain pass. On the hillside, they need to 'spread wind horses', which means scattering five-colored drawings of fine horses, in order to offer them to the mountain gods. At the same time, they shout, 'Lhagyalo!' (meaning 'victory') to express their comfort and respect toward the mountain gods. Tibetans believe that there is a god for every mountain who determines their destiny.



摄影：车刚

陌生人的信任

Trust for Strangers

有一个故事说，在西藏某地，一位姑娘拦住了一辆汽车，托陌生的司机给在前方镇子打工的哥哥捎 1000 块钱，却问也没问司机的名字。为了人和人之间这份纯粹的信任，很多人希望这个故事是真的。作为佐证，有位上海的女编导说她就碰到过类似的事，“在西藏，人的确会这么信任一个陌生人”。

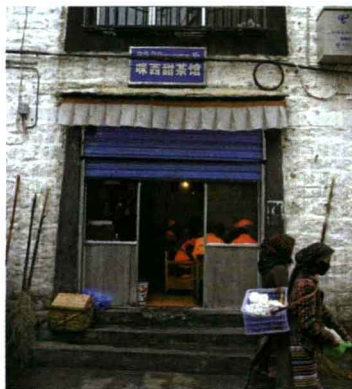
There's one story that goes like this: somewhere in Tibet, a girl stopped a car and asked the unknown driver to take 1,000 yuan to her elder brother who was working in the town ahead, but she did not even ask the driver's name. In a world where such pure trust is rare, many hope this is a true story. As supporting evidence, a female director from Shanghai remarked she had encountered something similar: 'In Tibet, people will definitely give such trust to strangers.'

西藏的“吉普赛人”

Tibetan 'Gypsies'

西藏作家扎西达娃的祖先是康巴人，他说：“他们彪悍好斗，爱憎分明，幽默并喜爱流浪，是西藏的‘吉普赛人’。直到今天，西藏各地还能看到他们流浪的身影。他们在寻找什么？千百年沿袭下的集体无意识，使得他们似乎永远找不到。”

Tibetan writer Tashi Dawa is a descendant of the Khampas. He said, 'The Khampas are tough and competitive and know clearly what to love or hate. With a great sense of humor and a love for rambling, they are the Tibetan "Gypsies". Up to now, you can still see them roaming throughout Tibet. What are they looking for? The collective unconsciousness, which has been passed down for hundreds of years, seems to have resulted in their failure to find anything.'



摄影：聂晓阳

在甜茶馆里 付账

Paying in
Sweet Tea
Houses

有一句俗语形容西藏人的生活：早上是甜的（因为喝甜茶），午后是酸的（午饭要饮青稞酒）。在西藏甜茶馆里，围坐一桌的茶友谁到座就会从兜里掏出几元钱放在桌上，倒茶的姑娘每倒一次茶就从桌上拿一次钱。茶友之间不计较谁付的钱多，最后剩在桌上的钱总是互相谦让。

As a proverb goes, the life of Tibetans is sweet in the morning (because they drink sweet tea) and sour in the afternoon (as barley wine is a must for lunch). In the sweet tea houses of Tibet, friends sitting around a table will fish out some money and put it on the table as soon as they arrive. The waitress will then collect money each time she adds more tea. The drinkers don't fuss over who pays more. Before they leave, every person always asks others to take the leftover money on the table.

尊老重老

Respect for
Elders

老人是藏族人家中的精神核心，是最受尊敬的。有人回忆说，小时候，他跟同学一起拿弹弓打鸟或打架斗殴，有时被一些根本不认识的老人看到，就会被当场训斥。而他们这些挨了训的孩子们也老老实实，从不敢顶嘴。

The elderly are the spiritual core of a Tibetan family and they are the most respected. One person remembers that in his childhood, when he was shooting birds with a slingshot or fighting with his classmates, an elder, who did not know him at all, would sometimes scold him on the spot. When children were scolded by elders, they would stand there and accept it, never daring to talk back.

从不生气的 母亲

No Angry
Mothers

西藏作协主席扎西达娃感叹：“西藏的母亲是最好的母亲。她们从不打骂孩子，也不以所谓理性的方式约束和管教孩子，任孩子自由成长，调皮的孩子哪怕把家里折腾得一片狼藉，母亲也只是并无怒气地提高声调嚷一声，然后又忙自己的事去了。”西藏的孩子也许没有时尚的玩具，却有更快乐的童年。

Tashi Dawa, president of the Tibet Writers' Association, once said with emotion: 'Tibetan mothers are the best in the world. They never beat their children, nor do they restrict or discipline their children in a so-called rational manner. They let their children grow at their own pace. Even if a naughty child messes up the home, the mother will only call out at the child without anger, and go back to the work she has on hand.' Tibetan children may not have fashionable toys, but they do have happy childhoods.



摄影：车刚

都记在心里 呢

Grateful
Hearts

演员姜昆曾帮助在西藏建了一所希望小学。他讲了这样一个故事：“有一次，我带着一些外国朋友去学校参观。孩子们事先准备了很多哈达，我让孩子们把哈达献给外国朋友。可孩子们不肯，把哈达全部都献给了我。我数了数，脖子上足足挂了有七八十条哈达。我只不过做了一点点事情，可孩子们都记在心里呢。”

Cross-talk actor Jiang Kun once helped to build a Hope School in Tibet, and he recounted an incident he encountered, ‘Once I took some foreign friends to visit that school. The children prepared a lot of *hadas* in advance. I asked the children to present them to my foreign friends, but they refused to do so. Instead, they gave all of them to me. I counted, and there were about eighty of them on my neck. I only did a little thing, but the children held the memory in their hearts.’

耍猴人的 故事

The Story of
a Monkey-
Trick
Performer

有作家讲过这样一个故事：有个耍猴人来到拉萨，让猴子表演杂耍赚钱，没想到围观的人们一边要求耍猴人停止虐猴，一边朝耍猴人脸上吐唾沫，耍猴人仓皇而逃。后来，他带着猴子装作相依为命的样子在拉萨乞讨，竟得到了双倍布施。

A writer tells this story: ‘A long time ago, a monkey-trick performer came to Lhasa and tried to earn money by making a monkey juggle. Contrary to his expectations, the audience there spat on him and demanded he stop abusing the monkey. The performer fled in panic. However, when he came back later, pretending to be poor and lonely with the monkey, he was surprised to be given donations that were double of what he got previously.’