

# 虛心欣賞中國制度的一些優點

懷著對青藏高原獨特風光的無限憧憬，我們一群耄耋老人，15位來自臺灣的美籍華人和1位星加坡公民，于五月初開始了為期12天的青藏之旅。高山神湖的聖潔，大自然的神奇，藏民的淳樸善良，青藏的基礎建設和西藏的欣欣向榮都給了團員們深深的震撼。我們希望將個人的感受，特別是深層的反思，在今後兩期分享給大家。

立家兄以生動的筆法介紹了整個旅程，讓讀者在於家中坐也可神遊一番，深度體會中國大地之錦繡。當我們在青藏鐵路舒適的軟臥車裡沿著唐蕃古道和舊青藏公路穿過海拔5000米的可可西里無人區欣賞美景

◎張文基

時，我不得聯想起千年前文成公主歷經三年入藏及1950，1951年解放軍進軍西藏的艱辛。我發自內心的感謝六十多年來無數無名英雄的犧牲奉獻造就今天西藏的欣欣向榮。強英的林芝家訪一文忠實的介紹了普通藏族百姓對政府的真誠感激，這顛覆了西方主流媒體的長期扭曲。一飛兄的英文大作用14世達賴的二哥嘉樂頓珠的書(2015年)表達了希望達賴能遠離政治專心回歸佛法造福西藏百姓，這也是我們的藏族導遊吉米的希望(見下期)。

長期以來西方主流媒體和政客一直宣傳藏人受到歧視，沒有信教的自由，藏族文化趨向滅亡。然而，正如下期秉宇兄的文章所敘述，這是完全不符事實的謊言。藏傳佛教藏族文化不僅沒有快要滅亡更以前所未有的活力在全中國各地得到更大的發揚。

我們這批老人無欲無求，只希望真實報導我們的親身體驗，促進中美理解。西方某些人士必須平下心來承認中國對西藏進步的巨大貢獻，不要全盤否定中國制度所展的優點，反之亦然，這才能促進彼此的進步，世界的和平！

像是對我們說，拋開你一切煩惱，忘記你所有的困境，把握這一段時光，不管它多短多長，一刻也是永恆。我和你一起共用。此外，還經過卡若拉冰川(5050米)。導遊到此之前，有意不提這裡是此行的最高點。到了之後，老爺們紛紛慷慨解囊，每位盛裝美女搞賞十元，由她們簇擁閣下兩側搔頭弄姿讓你狂拍個夠。興奮之餘，餘興未盡，悵悵然回到車上繼續那特別緩慢的車速象烏龜樣的前進。妙的是我們都輕鬆地闖過了這難過的最高點，安然無恙。

行程的第八天我們從江孜去日喀則(3860米)。我們參觀了白居寺。這兒有世界上最大幅的唐卡，每年都有一天在露天靠山坡的一大片白牆向廣大群眾展示。可惜我們沒有緣看到。它還有四百多年前泥塑的一組巨型佛像也是我們此行看到最藝術壯麗的。江孜另一特點是它是藏人抗英入侵的戰場，表現出抗暴抗外侮的民族浩氣。

第九天我們從日喀則返回拉薩。沿途看到雅魯藏布江的源頭。也看到沿高山峻嶺狹窄的茶馬古道。先民日用消費品經過這漫長的路程得到供應。這段路全長不過280公里。以高速公路的標準時速應該在三小時內到達。可是我們足足走了六個多小時。西藏一切都是特別的。此地公路時速限制50公里。但是短短280公里，沿途卻設有五個交警一級檢查站。每過一站就要查你的車是否不快也不慢的準時到。不僅此也，每部遊覽車還要派一位警官隨車監管。這樣的規矩，讓我個門有充尺的時間飽覽沿途之美景！哈利露亞！

因為要趕赴臺北參加一位老友慶



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# 西藏林芝家訪

◎梅強英

他在西藏旅遊的最後一天是在有"西藏江南"美稱的林芝過的。林芝的平均海拔為3000米，比拉薩(大約3650米)低。又因受到印度洋暖流的影響，氣候濕潤，非常適合各種花類及植物的生長。市內大片金黃色的油菜花與嫩綠的青稞田，組成了一幅極美的畫面。

在去林芝之前，我們的導遊吉米告訴我們，在林芝停留期間他會盡力找一家藏民家庭讓我們去家訪。這是原來的行程裏沒有的。我們所有團員聽了吉米的建議都非常高興，因為我們都希望有機會多了解點兒一般藏民生活的方方面面。

經過吉米的奔走敲門，終於成功的安排了一家住在魯朗林海附近的藏民家庭。魯朗林海是林芝一個非常有名遊覽勝地，終年有灌木叢和茂密的松樹成的原始森林密布在兩側的青山上，山中間的低地則是整齊劃一綠油油的草甸(植被)。草甸上有悠然自得的牛羊及零星散佈的農牧民的村落，真像是到了人間仙境。

這是一個六口之家：父母，女兒，女婿，兒子，及一個一歲的小外孫女。父親的名字叫格桑，今年53歲，女兒的名字叫央宗，我們一進入他家的前院，就看到他笑咪咪的抱著小外孫女迎接我們。央宗家有兩棟具有藏族色彩的房子，一棟是個二層樓的樓房，另一棟則是平房。格桑先引我們進了二樓的客廳。房間非常寬敞乾淨，客廳的陳設都是木雕的家具，相當考究。最有趣的是客廳裏放了一座大約高有18英寸高白色的毛澤東的磁像，磁像上掛了幾串佛珠。央宗告訴我們這個磁像已在他家放了30多年，是他自己一心要放的，沒有人強

迫。他說很多藏民家中都有類似的陳列。我們問格桑為什麼要陳列毛主席磁像？格桑告訴我們，因為有了毛主席，才有他家今天的幸福生活。他們家以前是非常窮的。現在他們過得很好。他們經濟的來源有好幾方面：他家的樓房(二樓是後加的，共140平方米)及平房現空出好幾間房作為背包客棧。每間房有2張或3張床不等，每個床位是50人民幣一晚。此外他們家還有30多畝地種青稞及小麥供自家及生畜使用，有20頭牦牛及一些豬。因為牦牛非常值錢，他們每年賣2-3頭就很夠了。

我們在跟格桑談話時，正好有一個從昆明來的自行車背包客入住，我們也就趁機參觀他們的客房。我們看到的是一張張床頭上放著折疊得像豆腐乾樣白淨的被褥。每張床邊牆上都掛了一個訪客留言板。各種留言都有，像：

- 一雙奔走的雙腳，
  - 一顆奔走的心，
  - 一個奔走的人，
  - 一路感謝有你們。
- 這多有創意啊！比起一般城市裏星級的大酒店死板的留言板，央宗家的設計讓人感覺親切得多。

格桑和他的女兒都一直和我們聊著，他們都有點靦腆，只願意在客廳的門口跟我們站著聊。我們問了很多問題，關於他們有沒有信仰藏傳佛教的自由，以及除毛主席外還喜歡那幾位黨主席。他們對我們的問題都一一回答，沒有一點猶疑。格桑回答說："絕對有信仰自由，除毛主席外我最喜歡目前的習近平主席。"他們的漢語都說得還可以。格桑說他的漢語是跟漢人背包客學的。他的女兒25歲，上了幾年學，現在已結婚，在家帶寶寶，管客棧，9、10月收割時也要下田幫忙。她的弟弟現在揚州唸大學，家裏的無線上網及網站都是弟弟幫忙設計的。我們有團員向他女兒要名片，她說她沒有。顯然這個藏族家庭，已越過了傳統的聯絡方式，跨進了網路時代。

我們在格桑家待了半個多鐘頭，最後依依不捨的和他們道別。走出大門，看到上面豎了一個大牌子，牌子上寫的是：

央宗家庭旅館  
服務項目 一藏餐，住宿，售藏藥材，停車，嚮導，淋浴  
看著遠處的雪山、林海，頭頂上的藍天白雲，我不禁不住對自己默許，有一天希望能再來，也許就住這家旅館吧。

祝80華誕的音樂會，我們沒繼續最後二天拉薩去林芝(3040米)的旅程。據介紹此程共480公里，途中米口拉山口(5013米)屬此行第二高點。但願那裡也有美女設下的迷魂陣，讓大大家高興興、迷迷糊糊地過關。這二天，你們會去巴松湖、魯朗林海、喇嘛吟寺、布九寺等名勝古跡。

這是一次安全、快樂、成功卻又艱難之旅，贊嘆大自然之旅，欽佩中國工程鐵道工人克服天難無私奉獻建國之旅，更是一次領悟宗教文化和潔淨心靈之旅。壯哉本團，老而彌

# 青藏之旅

◎陳立家

境。如不立予制止並妥善消化，難過的日子就在眼前。

青藏高原天路是此次旅遊的重點之一。它是世界上最高地帶、舉世矚目的鐵路。一舉打破多少世界紀錄。是鐵路工程的驕傲。中國人民引以自豪的成就。它卅多公里隧道、長幾百公里懸空通過凍土層的貼地采虹，尊重地表的寧靜和牛羊無爭的共存，在在都是令人驚歎的奇跡。西寧到拉薩，車行約廿一小時。沿途有雪山，有平湖，有犛牛綿羊倘佯的牧場。火車經過唐古拉山口時，是沿途的最高點。乘務長告訴我們，每當車行在三千五百米高度以上時，車上供氧設施就會自動開放。如果還覺不適，就可用另發的塑膠吸管套在鼻孔上加強氧氣的供應。我團十六員大將，均無此需求。

火車終於次日下午十二點半正點抵達富有西藏建築風格的拉薩車站。經過嚴格而耗時的入藏證查驗，我們到了美麗而富藏味的香格里拉酒店。導遊建議我們休整半天以適應高原環境。晚餐也就在酒店裡用了。我嚐試犛牛肉，的確細嫩味美而不塞牙縫。想不到在此遙遠的世界屋脊居然也能吃到生蠔和新鮮而道地的生魚片。富於探險的團員說他們晚間還去一樓的酒吧在安寧舒適的小房間抽鴉片一樣的吸氣擺龍門陣呢！

在拉薩(3650米)的三天，遊覽布達拉宮、大昭寺、八廓街、哲蚌寺、羅布林卡(達賴喇嘛夏宮)、沙拉寺(有生動的年青僧侶辯經的活動)。寺廟壁畫、神像、巨幅唐卡、壇城的精緻多采、金碧輝煌令人留戀不舍。我最愛看的是辯經。年青學子認真而全力以赴的爭論讓人感覺到追求真理的情操。他們在寺院裡的草地上或盤膝席地而坐，或激動站著象徵搶佔道德高地拍掌強調其立論之根據。我雖聽不懂他們在說什麼，但是我可感受到他們的認真和執著。

拉薩去江孜(3979米)，旅程290公里。中經藏人聖湖羊卓雍措(4995米)，這個眾山環抱的清澈明亮的湖泊，靜靜地安坐在那裡。

2016年5月4日，一個不大不小，來自洛杉磯地區的旅遊團共十六人，相繼在青海省會西寧市的蘇菲特酒店報到了。它共有七對夫婦，兩位"單身漢"。最老的是在下，現年七十有八，六十歲以下只有一位，全團平均年齡大約七十歲左右，可謂年高德劭了。此團得以全體成行得之匪易。首先是團長明亮的領導和組織能力超群，加上老公志雲副團長的鼎力支持輔佐，至少不扯後腿，也不添亂。我說終於成行，一點不假，因為我這老頭的人藏許可證一直到五月四日中午才在望穿秋水臨上飛機之際，姍姍來遲。原因據說是西藏旅遊局關懷長者，生怕進得了西藏，卻出不來，責任重大，難以交待。先是要求醫生的健康證明，我提交了兩次，由我的醫生特別說明我不但健康，還能適應高原旅遊，並且還開了防止不良高原症的藥方事先服用。健康沒問題啦，另一衙門又說用臺胞證目前批不了。只好改用美國護照，一波三折，最後總算辦下來了。不然我夫婦二人機票旅館和接下去的旅程都已訂了，真不知要怎麼辦呢！

在西寧的一天半，我們去了丹噶爾古城，進到孔廟跟著大殿的老師唸大學之道。重溫兒時難背經書的痛苦。嚐了當地湟源老醋的清新香酸。浩瀚的青海湖已成旅遊的景點，商業氣息重了點。西寧市郊的塔爾寺是青海的觀光重點。為我們特別安排的導遊是這次旅遊中最有學養深度又是帥哥型的演說家。加之塔爾寺是藏傳佛教的重鎮，宗喀吧的老家。其對西藏信徒們的吸引力，不在話下。我也為該寺建築之精美，壁畫之傳神，朝聖信徒虔誠頂禮、五體伏地的叩拜而深受感動。

離別西寧的那天下午三時，我們看到市中心和西北地方最大火車站附近新建的大批高層建築，有辦公大樓、商務中心、豪華公寓，但大多數均空無人煙，不禁使我連想許多中國二三線城市都有類似供過於求的過度超前發展的趨勢，令人捏一大把冷汗。這不僅是大批房地產開發商的困境，銀行巨額的呆壞帳，也是中國目前最嚴重的經濟困

# Tibet and Tibetans We Come to Understand

Mainstream and Organic Views  
Dr. Wordman

To most people in the world, Tibet remains a mysterious land of snows having beautiful high mountains and being a pilgrimage holy place of religion. The Himalayan peaks kept most parts of Tibet difficult to reach and numerous world mountaineers dreaming to visit. To Chinese, Tibet is a part of the vast Western China, remote and unique in culture representing four principal minorities and Han immigrants (Tibetans, Huis, Manchus, Mongolians, and Hans); However, the population really include aborigines and several generation of the old immigrants throughout several millennia as early as Tang (618-907), Yuan (1271-1368), Qing (1644-1911) dynasties as well as refugees in the recent twenty and twenty first centuries such as caused by WW II. Only a few books were written about Tibet and some are tinted by political bias. Tibet is never a simple human rights case like (Africans) or (American Indians). Tibet is a huge territory scantily populated enjoying an isolated 'independence' but very ignorant and naive about political independence and external affairs.

In 2015, a book, entitled, The Noodle Maker of Kalimpong, was published by Gyalo Thondup and assisted by Anne F. Thurston. The significance of this book about Tibet is not only because Gyalo Thondup is the elder brother of the 14th Dalai Lama, the spiritual and political leader of Tibet selected by 'reincarnation' after the 13th Dalai Lama's death, but also because Gyalo Thondup, with his entire family, devoted all their lives to take care of the 14th Dalai Lama before and after the Holiness reached 15 years old and assumed the responsibility from the caretaker Reting Regent. Among five male siblings, Gaylo is the only one who did not become a monk. He studied in Nanking and in the U.S. but was not a diligent student admitted by himself. Nevertheless he was groomed to serve the 14th Dalai Lama. Gyalo's book is an autobiography reflecting his honest nature as a Tibetan illustrating his and Dalai Lama's life-long experiences with chronological detail. More importantly, not to be misled by the title, this book described the inner workings of the reincarnation search and the Reting Regent government structure as well as the grooming process of the Dalai Lama from infant to maturity age to assume the spiritual and political leadership with a cabinet of advisors. Thurston was honest to say: "political rule by incarnation is an almost certain guarantee of bad government". Through Gyalo's book, we can learn that the unique religious practice in Tibet has controlled the Tibetans lives in an unfair social political system

for generations. The monks and elites had the power and wealth but the people, devoted believers, remained poor peasants generation after generation. Gyalo might have recognized that Tibet needed reform but the ministers surrounded the Dalai Lama apparently clanged to traditions insisting on keeping the system as true independence. Failing to respect the written history of where Tibetans came from and consisting of (for example Chinese Wencheng Princess, 628-680, Tang Dynasty, married King of Tibet) and failing to understand the meaning of separation of politics and religion and ideologies prevailing in the contemporary world (Sun Yat San's Three Principles and Mao's Words on Revolution) sowed the seeds for disaster when demanding the maintenance of Tibet's traditional religious-politico-economic system.

When Gyalo was only a young man (his brother 14th Dalai Lama 2 years younger), he served as a leading figure and spokesperson for Tibet but he was powerless to do anything by himself. In hindsight, we see that the Reting Regent was stubborn and ignorant to understand the British selfish foreign policy towards India (and Tibet and China). Even Gyalo himself was naive to understand the intrigue politics of the Chinese political parties, CCP and KMT from 1911 to 1949 and beyond. Gyalo and his cabinet colleagues were not in the league of Indian Prime Minister Nehru thus could only hopelessly accept Nehru's decisions and change of hearts toying the Tibet independence issue. Gyalo was also ignorant about the US-China and US-Taiwan relations, naively believing that the CIA (the U.S.) was sincerely helping Tibet to achieve independence rather than simply creating problems in China's backyard, a strategy based on anti-communism and legacy of Korean War.

Perhaps because of his innocence, naivety, and likable personality, Gyalo as a spokesperson for Dalai Lama was presented with many opportunities to have direct contacts with world leaders, besides Americans and Indians, Gyalo maintained contact with both Chiang Kai-Shek of KMT as well as Zhu De, Mao Tse Dong and later Deng Xiaoping of CCP but never was effective in producing any

meaningful negotiation to obtain any real commitment from either side to maintain Tibet's antiquated religious and political system. The Tibetans including Gyalo and Dalai Lama just did not understand these leaders' views of Chinese history and nation building. In 1949, when CCP won the struggle against KMT and established the People's Republic of China, Tibet was invited to attend the celebration but Tibet representatives failed to negotiate an autonomous region status for Tibet which was most likely acceptable to CCP at that time. Insisting on maintaining existing political system and the indecision to accept Mao's proposal, eventually invited the Chinese troops. The wishful thinking that India and the U.S. even Russia would sincerely fight for Tibet was again naive.

Dalai Lama's exile and maintaining an exile government in India which offered no assistance made no sense. Inconsistency and lack of skills in diplomatic protocols messed up a number of opportunities to reach a meaningful agreement with CCP as Gyalo admitted and explained in several chapters of his book. Eventually, the Dalai Lama had made compromises yielding political claims such as let the Chinese Central Government have the foreign policy responsibility over Tibet. This would produce a workable system under China's one nation multiple systems policy designed to deal with Hong Kong, Tibet and Taiwan issues. When 10th Panchen Lama died (1989), Dalai Lama should have accepted the CCP's invitation to preside at his memorial service as the Tibetans' leader. Afraid of being kidnapped is not a justifiable excuse knowing that the 10th Panchen Lama had been outspoken in fighting for Tibet's benefits while living in China. Gyalo was right to say that was an opportunity lost.

The 14th Dalai Lama was born in 1935 and anointed in 1939. It is understandable that in the early part of Dalai Lama's life, he was an inexperienced youth basically influenced by bad advices from his senior conservative monks. Now Dalai Lama is 81, living outside of Tibet since 1959, what is the excuse not to return to Tibet to focus on restoring and maintaining the Tibet culture, language and religion since the entire China (including Tibet) has been restoring from the culture revolution. Witnessing the changes in the world, religiously (Catholicism, Christianity, Islamism) and politically (WW II, Cold War, Rise of China), it would be wise to bury the past (mistakes made by all parties) and go back to the highest monastery in the world to do something for the people of Tibet and for the peace of China and the world.