

TIBET INFORMATION NETWORK - 188-196 Old Street LONDON EC1V 9FR UK
TIN UK - ph: +44 (0)171 814 9011 fax: +44 (0)171 814 9015 email: tin@tibetinfo.net
TIN USA - ph: +1 (0)307 733 4670 fax: +1 (0)307 739-2501 email: tinusa@wyoming.com
Website: <http://www.tibetinfo.net>

Draft Translation by TIN of selected poems from Chen Kuiyuan, *Lantian baixue* ('Blue Sky, White Snow'), Beijing Chubanshe, Beijing, 1999 (TIN Doc 33(sd)). Not for publication

A Song of Healthy Atmosphere [A Eulogy to Correctness]

Some media and politicians in the West are building up the Dalai clique and throwing the slops on Tibetan people with insidious aims in their minds. Under the pretext of human rights, they are actually bringing disaster. What a curse they are. How could today's China allow other people to point right and left and order us about?

*Wu shui po tou si yu qin,
Ding feng ao li kang hao heng.
Duo cai lie tu ling qian bei,
Ke gu chui xin jue hou sheng.*

*Shi xue heng man fang xie shou,
Ren quan wei shan ni zui ming.
Jin zhou xi zang fei zuo ri,
Ken jiang zun yan huan tai ping?*

Slops were thrown on peoples' heads like rainfall,
[Yet they] Stood proudly against the wind and resisted despots.
[Despots] Seized property and splitted the land and insulted our older generation,
[These] Deep-seated hatred in the heart awakened the younger generation.

[As the despots] Just stopped playing the tyrant of sucking blood,
[They started to] Play the hypocrite by blaming us for violating human rights.
Today's Tibet is not the Tibet of yesterday,
How could dignity be exchanged for peace?

The Reincarnation of the Panchen Lama

During the 8th-12th November 1995, the Central convened the 3rd meeting with regard to the search work of the Reincarnation. The meeting decided to speed up the procedure in finding the reincarnation and to hold the enthronement ceremony of the Reincarnation as soon as possible. After the meeting I suspended my medical treatment, and on the 16th I flew from Beijing to Tibet to make preparations for drawing the lot from the Golden Urn and to hold the enthronement ceremony.

At dawn of the 29th November, the 11th Panchen Lama was chosen in the Jokhang Temple.

Shou ming cong cong tui bing fang,
Received instructions and checked out hastily from the hospital,
Han dong fan zang xia chuan hang.
Flew Chuan Air back to Tibet in severe winter.
Pan chan zhuan shi xun xian li,
Panchen reincarnates in accordance with the precedential formality,

Dalai ju xin luan jiu zhang.
[Although] Dalai harboured evil intentions against convention.
An shi yin mou kong ce hua,
Plots hatched in dark rooms were in vain,
Jing ping fa duan dian thang huang.
Golden Urn made legal prompt decision with ceremony.
Li ming hao gu Da Zhao Si,
At dawn Jokhang Temple was full of sounds of drums,

Cheng yuan chong lai wu liang guang.
To our wish the Buddha of Boundless Light came back again.

Draw Lot from the Golden Urn

At dawn of 29th November 1994, Luo Gan, the representative of the State Council, and Ye Xiaowen [Director of the PRC Religious Affairs Bureau] and Jiantzen Lobu [Gyaltzen Norbu, Governor of the TAR], the special envoys, presided over the ceremony of drawing lots from the Golden Urn in the "Tsochen" or Grand Hall of the Jokhang Temple. The lot fell upon Jiangtsen Lobu [Gyaltzen Norbu, no relation to the Governor], a male child from Jiali county, and thus he became the reincarnation of the 10th Panchen Lama.

Dai xiao Lasa ye mu chen,
The veil of night in Lhasa was waiting for the dawn to unveil,
Tso-chen zuo man song jing ren.

Tsochen[hall] was full of people praying.
Lai bing su mu pin jie er,
Guests respectfully [laid their heads] sat together in solemn form,
Dai biao zhuang yan jin li shen.
The Representatives stood up in a dignified manner.
Lei lo guang ming xun yi gui,
Followed the usual ceremony in a frank and forthright way,
Jing ping fa duan pan yuan yin.
Prompt legal decision of the Golden Urn distinguished the cause.
Ling thong zhi ding fo ying shi,
The child reincarnation was decided and the Buddha met the world,
Hong fa chuan deng zhao jie chen.
The lamp of the great Dharma was handed down to shine on this disastrous world.

The Enthronement of the 11th Panchen Lama

On 8th December, Jiancen Luobu [Gyaltzen Norbu], the child reincarnation decided by the Golden Urn, was formally enthroned as the 11th Panchen Lama in Tashilhunpo monastery in Shigatse, the seat of the successive Panchen Lamas.

Xing dou yao he han,
Stars illuminated the Milky Way,
Xiao yue zheng pai huai.
The moon at dawn was wavering.
Di yu jin La-rang [Tibetan: Labrang],
Enter La- rang [the seat of the Lama] in whispers,
Huan bu deng lou tai.
Ascend the building unhurriedly.
Lama jia dao ying,
Monks lined up to welcome [us],
Ling tong han xiao lai.
The reincarnated child came up smiling.
Jin wo dai biao shou,
Shaking hands with the representative,

Xiang xie ju kai huai.
We gathered together in joyfulness.
Zuo chuang qian gu shi,
[Although] Enthronement is an event done through the ages,
Dan jing xi an pai.
[Yet] Spared no efforts in painstaking arrangement.
Yi he qu zeng dian,

Songs of harmony added to the Palace,*
Zan song jing sheng yang.
Eulogy was chanted loud and broad.
Dai biao qing fu chi,
The representative personally held the [Reincarnation's] hands,
Ling tong zuo chan chuang.
[And] The reincarnation was seated on the Buddha's [meditation] throne.
Zha si zhong gao seng,
Eminent monks of Ta [Tashilhunpo] monastery,
Can bai zhu ji xiang.
Prostrated themselves to wish auspiciousness.
Tong fo shou mo ding,
The child reincarnation pressed his hand on their heads,
Lao seng lei zhan shang.
Old monks' robes were soaked in tears.
Shi shi yuan qi hou,
After the 10th passed away,
Tu zhong xian pang huang.
His followers were left in hesitation.
Sui yuan fu gui lai,
Following his destiny he returned again,
Si miao mu fo guang.
The monastery bathed in the rays of the Buddha.

Jiu wei ri guang dian,
Took one's place in the Sun Shine Palace.
Ce dian zui gao chao.
Ceremony had come to a climax.
Dai biao duan ran zuo,
The Representative sat up straight,
Tong fo qi yu hao.
The child Buddha was noble and dignified.
Han xiao shou zan li,
Attended the eulogistical ceremony with a smile,
Shen cai zi xiao yao.
He looked free and unfettered.
Dai biao xuan ce ming,
The Representative announced the mandate,
Jing yin ying huang pao.
Golden seal and yellow satin robe set each other off beautifully.
Wei jiao yang guo wei,
Safeguard religion and enhance national prestige,
Xiao xiao tu hao tao.
Let evildoer cry in vain.
Zhong seng le rong rong,

All the monks were in joy,
Hu fa shi jing mao.
Protected the Dharma, held high the banner.
Dian fan chui hou shi,
Set an example for posterity,
Qing shuai jiu zi zhao.
Recklessness asked for oneself's punishment.
Dalai wang cheng fo,
Dalai in vain called himself Buddha,
Bei hou tong an dao,
Stabbed people in the back.
Chou ma quan pan shu,
Bargaining counters were totally lost,
Xing ying zi xiao tiao.
Body and shadow stood all alone.
Li bi chu Larang,
Coming out from Larang after the ceremony,
Xu ri zheng jiao rao.
The morning sun was just bright and beautiful.

Yi jia lin duo jia,
The entourage was increased at the last moment,
Jia sha fan hong lang.
Red robes rolled like waves.
Ta shi pa bai seng,
Eight hundred monks of Ta [Tashilhunpo] monastery ,
Tong nian Sa-mo-he.
Read together the Samahe prayer.
Wei wei Xu mi shan,
The magnificent Xumi mountain,
Tao tao Nian-chu he.
The surging Nianchu river.
Ai guo feng fo fa,
Love the country and observe the law of Dharma
Bu ru A-mi-tuo.
Never tarnish the Amitabha.

[*Alternatively *Yi he qu* could be a name of a hall or of a room in the Palace written on a tablet - translator's note].

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Return to Lhasa (28 May 1993)

As the plane descends, I am in low spirits, my mind is dazed,
Oxygen is supplied and medicine swiftly poured.
As I lie in bed, we speak first of the riots,
Sure enough, beyond the bow-strings, there are separate sounds.
Overtly opposing the government, instigating fury among the masses,
Secret plans in sinister rooms, moving forward their malicious intentions.
I lean on a stick to go up to [the building], we have detailed deliberations,
These violent people have themselves to blame for the bitter fruits.

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Disturbance at Kexi

Kexi [Kyimshi] township in Gonggar county has several monasteries including Suruolin [Sungrabling]. In 1959, many monks rebelled, and fled abroad. At the end of the 1980s, monks of this monastery collaborated with those abroad to cause repeated disturbances. On 27 May 1993, the county sent a work group to the monastery to explain and publicise the electoral law. Monks and nuns of this monastery simultaneously [threw] bricks and stones, poured out streams of abuse, and drove the work group away. The next day, a certain deputy department head led several police officers and set off to deal with the situation. Their way out [*chulu*] was obstructed by villagers who had been incited by the monks and nuns, and the police vehicles were blocked into an alley for the length of a day. When evening came, only after [expelling the vehicles and making checks] were they permitted to pass. The arrogance of the monks and nuns was increasing, and the Dalai clique was acclaiming them, calling this the “Kexi spirit”. Only after a number of days was this [situation] properly dealt with.

The land of Kexi is barren, and its people have hard lives
The monastery is of low quality, the monks violent, public order is disturbed.
Five types of defiance, ten types of wickedness, foolish and lacking consideration,
They fling bricks and throw tiles - there is no reason for this state of affairs.
Following orders, cadres and police endure humiliation,
Sly nuns break their religious precepts, and dance around prayer flag poles.

Pleased with themselves, these violent disciples exaggerate and boast,
[In changing circumstances, they become timid, seeking favours from second-rate officials.]

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Paying Respects at Mao Zedong's Memorial Hall

A stream of people in silence pay their respects to his remains,
[The carpenter is wide-eyed in his] crystal coffin.
He opposed Jiang [Chiang Kaishek] and drove out the Japanese,
Strove for supremacy, resisted hegemonism, and played his own tune.
In his heart is both happiness and anger, difficult for heaven itself to measure,*
[Right and wrong are before his eyes, a plot to sell wickedness].
Friends from war and men of great distinction are full of grievances,
What a lonely soul, up in the ninth heaven. **

[*an alternative translation of this line could be "his capricious moods are difficult for heaven itself to guess" - translator]

[** the idea here is that because he has made those people angry, and because they can't make it up to the highest heaven he will be alone up there - translator]

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Eulogy to a Portrait of the fourteenth Dalai Lama

His body cloaked in monk's robes, his mouth styling himself as Buddha
The six worlds are all contaminated, they attract vexation and worry.
Inflexible in making distinctions, this is not the 'middle way',
In the mediocre world of mortals, he fights with shrewdness and ingenuity.
With a double tongue, he rants nonsense, his mouth concocting his vocation,
Buddhist doctrine and the self combined, the heart is completely overturned.
Not caring about the six degrees [or] searching for unchanging reality [?],
He willingly made himself into a lackey under other people's roofs.

(2)

In the ten thousand affairs lacking mindfulness, that is the Buddha mind,*
The five [*skandhas* or aggregations of corporeality] of binding, give birth to confusion.
Day after day he speaks of emptiness, but does not comprehend the emptiness of life,
With his extreme views, how could he enter into real awakening to the truth?

The boundlessness of the Buddhist law, he seeks the assistance of man,

Under the sail of foreigners, year by year he wanders.

He often miscalculates situations and the way the wind is blowing,

The eye of religious insight is not as good as the eye of a secular man.

[* The Buddha mind is usually considered to be a result of mindfulness, so the implication here that the Buddha mind is the absence of mindfulness is unclear.]