



ཡིས་དབྱུང་བའི་རྒྱལ་པ་ཞན་པའི་རྟོགས་སུ་འཁྲུག་སྟེ། དཔེར་ན་ཉེས་སྒོང་བཅུ་དགུ་ལོར་ཁམས་སུ་བྱང་མེད་ཅིག་དམར་གསོད་བྱས་པའི་དོན་རྐྱེན་དེ་  
ལ་བཟུང་བའི་རྣམ་འགྲུར་ལས་རྟོགས་བྱུང། སེམས་ཅན་ལ་འཚོ་མཁན་དག་གིས་རྒྱུད་ན་སྐབས་འགོ་ཡོད་ཟེར་ན་ཡང་ནང་ཚོས་དང་དངོས་འགལ་ཡིན་  
ཏེ། དམར་གསོད་ནི་སློག་གཅོད་པ་ཡིན་པའི་ཕྱིར།

བྱང་མེད་ལ་བཅུན་གཤམ་བྱེད་པ་ནི་བྱང་མེད་གང་དེའི་གསང་ལམ་གྱི་ཤ་སྐྱི་གཏེད་པ་ཅམ་མ་ཡིན་པར་མི་ཡི་རྩིས་ཐང་འཕྲོག་ཅིང་སེམས་ཀྱི་བདེ་  
ཐང་གཏོར་བ་ཡིན། ཡང་ན་ཚེ་སློག་མེ་ཏོག་བཞིན་སྤོང་ཡོང་བའི་བྱ་མོ་ཞིག་གི་མ་འོངས་པའི་བདེ་སྤྱིད་ཀྱི་རྩེད་པ་བྲེགས་པ་ཡིན། ལྷོད་ཀྱི་ཐངས་གཅིག་  
གི་འདོད་པས་ཁོ་མོའི་ཚེ་གང་གི་ལས་དབང་ངན་པར་རྒྱུངས་པ་ཡིན། དེ་ནས་བཟུང་མི་ཡི་རྩིས་ཐང་ཤོར་ཏེ་བྲན་གཤིས་རྗེ་མཐུག་དང་འཁོས་རྗེ་རྒྱུང་  
དུ་འགྲུར་ངེས་ཡིན། དྲག་སྤྱོད་བྱེད་མཁན་དག་གིས་སྐབས་གསུམ་སློག་ལྟར་བརྗེ་བེར་ན་ཡང་བྱང་མེད་ལ་བཅུན་གཤམ་བྱེད་པ་ནི་སྐབས་གསུམ་དང་  
དངོས་འགལ་ཡིན་ཏེ། བཅུན་གཤམ་ནི་ལོག་གཤམ་ཡིན་པའི་ཕྱིར།

སྟན་ཚུལ་ཁོད་ཀྱི་“ང་”ནི་བོད་མོ་སྤྱིའི་བསྐྱེས་གཟུགས་ཡིན་ལ། ཐོབ་ཐང་འདྲ་མེན་སྣ་ཚོགས་ཀྱི་“ང་”ཡིས་གནའ་དུས་ཀྱི་མ་རྒྱུད་སྤྱི་ཚོགས་ཉམས་པ་  
ནས་བཟུང་ད་ལྟའི་བར་དུ་བརྒྱུད་འོང་བའི་གནས་རྒྱུ་དངོས་དང་། ཡང་ན་སྣར་གྱི་ལོ་རྒྱུས་ཤིག་དང་ད་ལྟའི་སྐབས་དོན་ཞིག་བརྗོད་བཞིན་ཡོད་པ་  
ཡིན། དེའི་སྐབས་ཀྱིས་སྟན་ཚུལ་འདི་ནི་སྤྱི་རྒྱུ་རྩལ་གྱི་བརྒྱུ་མཚན་ཞིག་ཡིན་ལ། སྤྱི་མ་རིང་ལྷགས་ཀྱི་བརྒྱུ་མཚན་ཞིག་ཀྱང་ཡིན།

## Commentary on the background of the poem “I am who I am”

Generally speaking, poetry does not need to be explained. But this particular commentary is intended to give introduction to the background of the poem, rather than to explain the artistry of the poem itself or unknowable literary feelings.

Regarding the background of the poem “I am who I am,” its timespan ranges from ancient to contemporary periods while its meaning rests upon both politics and religion. Additionally, the poem was written specifically in response to the current social conditions of Tibetans living on the plateau and some key events that occurred in 2019.

The stereotypes of women left in traditional society have not been removed in modern society. Women are still regarded as the targets of rape and mutilation, and this kind of behavior is rationalized. Therefore, no matter where the topic of gender equality is concerned, it will cause some males to feel resentment and anger. From a small point of view, they are not confident in themselves, but from a broader point of view, they are not able to use an open mind and attitude to see world norms and the direction of development in these times.

Many well-known Tibetan scholars such as Gedun Chopel and Ocean of Wisdom have said that the

status of women reflects the rise and fall of a nation, and the development of a people. If our society can also analyze and put into practice what is rational, we can identify whether such thoughts and discourses are valid and reasonable. And if there are those who consider such reasonable thought to be nonsense, they will be only nonsensical themselves.

In 2019, Chengdu hosted two successive conferences during which women's voices were featured. If this is the first articulation of women's rights and interests in Tibetan society, it is not only in line with the direction of a national struggle, but also in line with the fundamental vision of an entire era.

As in Tantric Buddhism, in which the importance of combining wisdom (ཤེས་རབ་) and method (ཐབས་) is emphasized, in worldly life, both parents are important to a family. In this way, the development of a nation also depends on men and women, which is following the rules and norms of the secular world and religion. Therefore, we can say that the loss of our cultural integrity and strength as a people we are facing now is related to both men and women. Gedun Choepel stated that women are the land that gives birth to good people, and as a corollary, that men should be the guardians of this land. However, there are narrow and shallow people who take this sentence out of context. For example, from the murder of a woman in Kham in 2019, one can see and discern societal attitudes. Although those who harm living beings claim that Dharma lives in their heart, their behavior contradicts Buddhist teachings -- killing is killing.

Rape is not only the forced penetration of a woman, but also the tearing away of a woman's sense of worth, something that can destroy one's sense of well-being and mental health. For a girl who blooms like a flower, rape undoubtedly extinguishes the fire of hope for the future. Your satisfying lust one time is enough to make her fall into an abyss. She will lose her dignity and live a life of diminishing sense of self-worth. Regardless of how sexually violent people justify their commitment to the Dharma, rape of women is a violation of the Dharma -- rape is sexual misconduct.

The "I" in this poem is the essence of all Tibetan women. It concerns the reality experienced by these variations on the "I" in the process of the decline from ancient matriarchal societies to today, or, it is like a description of previous history and the facts of today. Therefore, while this poem is a work of art, it is also a work of feminist thought.

*Commentary translated by Jusai Drolma.*