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Innovative Nomadic Furniture Series

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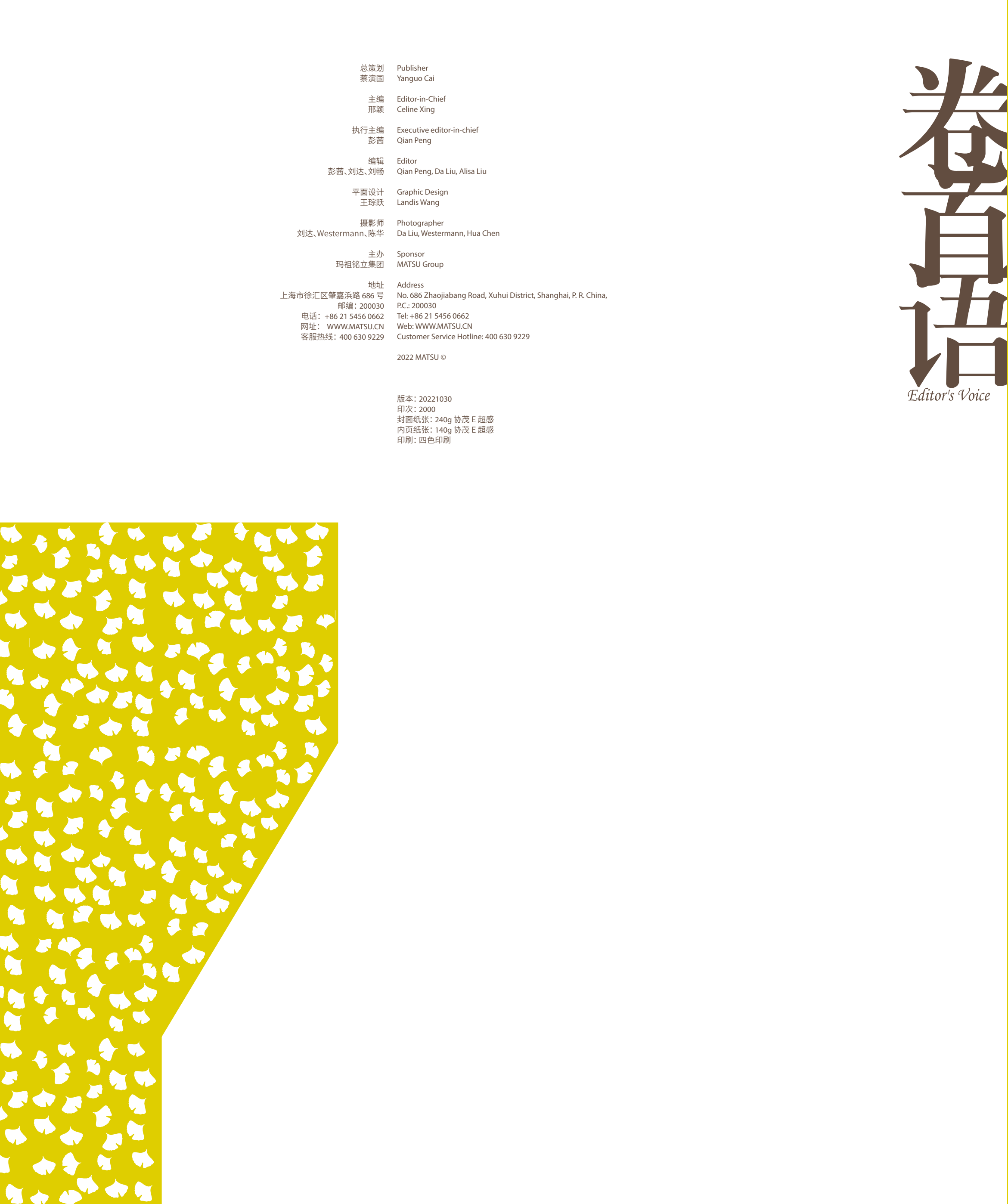
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卷首语

Editor's Voice

我们害不害怕？

害怕烈日？害怕暴雨？害怕寒冷？

我们相信什么？

相信科学？相信人类？相信自己？

在钢筋水泥的底下，我们无视烈日与暴雨；
在城市文明与资本的灌输下，我们只信任自己为之奋斗的未来，
而这个未来，是且只是物欲的未来。

久而久之，
我们成了商业市场高效的工具人。
我们失去了最为本初的能力：一种作为人，最应有的感知生命的能力，敬畏生命的能力！

而青藏高原，
空气稀薄，山路险峻，气候寒冷，
高原自然环境的极具挑战性，让在此生存的牧民世世代代敬畏自然。
他们懂得生命的残酷与孤独，也更懂得对生命的尊重和热情。

希望这些敬畏改变我们的姿态，使我们谦卑下来，接受并承认自己的无感与无知。在疫情面前，我们如此无能；在草原面前，我们如此渺小；在牛群面前，我们如此无力；在传统的牧民文化前面，作为现代人的我们如此无知；

并开始要求自己，怀着敬畏的心去感知一切，那怕是一颗草籽，那怕是本无商用价值的牦牛毛，那怕是曾经你无视的生活与生命……

牧民利他主义的文化，并不是天真与无谓的低效；相反，那些精致的利己主义者，才是对生命感知的无能之人。

— 本刊编辑部

Are we afraid?

Are we afraid of the burning sun, rainstorm or coldness?

What do we believe in?

Do we believe in science, mankind or ourselves?

With the protection of reinforced concrete, we disregard the burning sun and rainstorm;
Under the influence of urban civilization and capital, we only trust the future we fight for,
A future that is only materialistic.

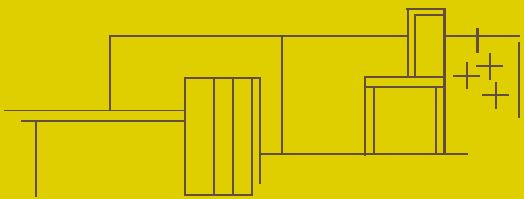
As time passes,
We've become efficient tools of the commercial market.
We've lost our most primitive ability to perceive and revere life, which human beings should have!

On the Qinghai-Tibet Plateau,
The air is thin, the mountain roads are steep and the climate is freezing.
The great challenges of the natural environment on the plateau make the nomads who live here generation after generation revere nature.
They know about the cruelty and loneliness of life, and they know more about the respect and passion for life.

Let's hope this awe will change our attitude, make us humble and accept and admit our senselessness and ignorance. In the face of the pandemic, there's nothing we can do; in the face of the grassland, we're so tiny; in the face of the herds, we're so powerless; in the face of the traditional nomadic culture, we're so ignorant as modern people.

We should start requiring ourselves to perceive everything with a respectful heart, even for a seed of grass, yak hair that originally has no commercial value or the life and livings that we used to ignore...

The altruistic culture of nomads is not naïve and senseless inefficiency; On the contrary, those egoists are the ones incapable of perceiving life.



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The MATSU Group has been dedicated to providing customers with personalized, high-quality and exquisitely-designed office space solutions. Our wide range of products includes:
high quality office furniture,
public space furniture,
LED lighting,
office partition systems
and carpet
in an ultimate design,
aiming to create an inspiring office lifestyle
for our customers.

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来自世界屋脊的灵感
游牧生态文化艺术展

MATSU × 

2022.11.18-12.15

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王小慧艺术馆 上海市长宁区威宁路369号

玛祖铭立&拉雅克 藏区游牧体验行

MATSU & LHAYAK'S ROAD TRIP TO TIBET FOR A TASTE OF NOMADISM

编辑: 刘达 彭茜 李祖榕 摄影: 刘达 Editor: Da Liu, Qian Peng, Christal Li Photographer: Da Liu



2021 年 12 月，
玛祖铭立董事长蔡演国先生
亲自带领团队，
邀约来自比利时的设计师 Joeri，
与拉雅克创始人孟杰多吉及其团队一起，
怀着敬畏踏上了藏区游牧体验之行，
我随行其中。

我们在成都汇合，三方共同商议了关于此程中收皮一事的细节。随即便开启路远道阻的自驾之行。

The three parties met in Chengdu. After discussing details of yak hide purchase during the trip, we embarked on the road trip to Tibet.

On December 2021, leading a team by himself, Mr. Cai Yanguo, Board Chairman of MATSU, invited the Belgian designer Joeri to take a road trip to Tibet together with the founder of LHAYAK Megyur Dojee and his team, to experience the nomadic culture with deep reverence. And I was part of the team.



个
在成都汇合的碰头会议上，孟杰和蔡演国已开始
商议皮料的色准、厚度等细节。(上图)

高原缺氧的状态下，玛祖铭立董事长蔡演国先生
仍坚持亲自驾驶 (下图)

01 初至各莫寺

A Visit to Gemosi

一路天高云淡, 路远渐阔。途中我们拜访了各莫寺。

十二月的藏区正是严寒之时, 天蓝无云。皑皑白雪将大地覆盖掩去一切污垢, 砖瓦红墙上还蓄着厚厚积雪, 让肃穆之风更显圣洁。

Along the way, the sky was high and the clouds were pale. First, we paid a visit to Gemosi.

December in Tibet was freezing cold with cloudless blue sky. Dazzling white snow covered the earth and concealed all filth and grime. The contrast between snow piling up high on tiles and red brick walls appeared solemn, serene and sacred.

尽管天气严寒, 从南方骤然来到大雪覆盖的城镇众人都很兴奋; 更何况, 还是在神秘的藏传佛教所在地。拉雅克孟杰一边走一边在结冰的路面滑行, 甚至躺在雪地上吃雪……他笑得像个孩子般说道: 童年最好玩的, 就是在雪地上尝雪! 当我们保护与珍惜大自然时, 大自然的所有一切便是最好的馈赠。它们纯净无污染, 清新又健康!

孟杰与蔡演国娓娓阐述各莫寺的神圣三色: “白色代表慈悲心, 红色则是智慧, 黑色既勇气, 作为参悟之人我们需要拥有这三种特质, 而我们此行正是如此! 怀着善念(白色), 用勇气(黑色)去做商业企业不曾尝试的事: 通过收购牦牛皮(红色)帮助牧民创收, 让其可以继续以游牧生活的方式保护草原生态。

为何帮助牧民创收就是保护生态?

挖矿修路, 围栏放牧, 鼠兔数量与草原面积之间的失衡……等导致若尔盖大草原水域缩减, 沙化严重; 然而, 最为生态地保护自然与治理沙化的方式正是当地牧民为之: 在播撒草种后, 让牦牛踩踏, 使其埋入土壤, 生根发芽, 而避免被风吹走与高原紫外线的灼伤。于是, 帮助牧民创收, 让他们留在草原, 留有放牧的生活方式, 成了一个善性循环的生态保护链: 我们保护牧民, 牧民保护大自然, 保护青藏高原这一亚洲水塔。

Despite the cold weather, we, a bunch of city dwellers from the South, were very excited to see snow-covered towns, let alone the fact that it is home to the mysterious Tibetan Buddhism. Megyur Dojee walked and glided on the icy road, and even lay down on the snowfield to eat snow... Laughing like a child, he said, "The funniest thing is my childhood is tasting snow on the snow! When we protect and cherish nature, everything it has to offer is the best gift. They are pure, pollution-free, fresh and healthy!"

Megyur and Cai Yanguo told us about the three sacred colors of Gemosi pleasingly and impressively, "White represents compassion, red wisdom, and black courage. These are the three traits we must have in order to perceive truth through medication. And our company has been striving to accomplish what other commercial enterprises have never attempted to do with good will (white) and courage (black); by purchasing yak hides (red), we help to increase the income of herdsmen, so that they can continue to protect the grassland ecology with their nomadic lifestyle."

How We Protect Ecology by Increasing the Income of Herdsmen?

Mining and road works, grazing in cage, imbalance between the number of pikas and grassland area...a series of issues have led to a decrease in the waters of Zoige Grassland and severe desertification. It happens that the most ecological way of protecting nature and treating desertification is the practice of local herdsmen: after sowing grass seeds, let yaks tread on the soil to help the seeds take root and sprout, so as not to be blown away by wind or burned by the ultraviolet rays of the plateau. Therefore, to increase the income of herdsmen, keep them on grassland and retain their grazing lifestyle has formed a benign cycle of ecological conservation chain: we protect herdsmen, and herdsmen protect nature, thereby protecting Tibetan Plateau—the Water Tower of Asia.



到达藏区的第一天, 团队便拜访了拉雅克创始人孟杰多吉的家。大家注意到火炉里熊熊燃烧的, 是土块一样的牛粪。于是孟杰的奶奶便开始兴奋的讲起牛粪的各种好处, “牦牛们喝着矿泉水, 吃的是虫草, 牛粪也是宝。”在我们眼里肮脏的排泄物, 在牧民心中, 却是清洁的代表, “当找不到餐具的时候, 我们也会把食物也放在牛粪上。因为, 它们很干净”, 孟杰跟大家补充道。

On the first day upon arrival in Tibet, the team visited the home of Megyur Dojee, the founder of LHAYAK. We noticed that blocks of yak dung burning in the stove, and Megyur's grandma started to talk about the various benefits of yak dung excitedly, "Yaks drink mineral water and eats cordyceps, and yak dung is also a treasure." To the herdsmen, the filthy excrement in our eyes actually represents cleanliness. "When we can't find tableware, we would put food on yak dung, because it is clean." Megyur added.

饮食清洁的缘故, 牛粪本身就没有臭味, 加上高原强烈紫外线的杀菌作用以及极低的湿度, 晒干的牛粪甚至还会有些干草的香气。“来, 大家可以尝一下”, 孟杰是一个很喜欢开玩笑的人, 为了“诱惑”我们吃牛粪, 他一边说一边往自己嘴里塞了一块, 而且还分给了每个人。所有的人都瞪大了眼睛, 谁也没想到来藏区第一件事竟然是“吃屎”吧?! 出乎意料的是, 它并没有什么味道, 更像是一块干面包。

Due to the cleanliness of diet, yak dung doesn't stink at all; plus the bactericidal effect of the strong ultraviolet rays and extremely low humidity on the plateau, sundried yak dung even smells like hay. "Come on. Try it!" Megyur likes to joke. To "lure" us into eating yak dung, he popped a block into his mouth while talking, and handed out yak dung to all of us. Our eyes widened in surprise—little did we know that the first thing we did in Tibet would be eating dung! Unexpectedly, yak dung does not have any flavor—it is more like dried bread.

02 吃牛粪

A Taste of Yak Dung

从迟疑观望, 到拿在手上的小心确认, 再到入口时的“无味”惊喜, 最后逐渐到相互信任。这份信任, 不光是团队之间的信任, 也包括我们对大自然的信任! 我们也开始感受到自己之前是多么的远离自然。

我们是否应该开始反思? 什么是清洁? 并不是人工方式采用化学制剂“消毒”或者“净化”之后的结果。直接可以喝的泉水、天然食物以及没有被污染、可以自由呼吸的空气才是真正的干净。而这些对我们城市里的居民陌生甚至是奢侈的东西, 却是每只在草原上自由游荡的牦牛的“家常便饭”。在如此洁净环境下生长的牦牛, 其粪便也是“功能丰富”: 除了当作清洁的能源之外, 牦牛粪便燃烧产生的烟也会用做消毒; 在藏族婚礼的时候, 人们会在精致的筐子里装满牛粪并用哈达包裹起来, 作为福德以及财富的象征。

From hesitation and reluctance to careful examination of the yak dung in hand, and then the "flavorless" surprise which eventually resulted in mutual trust, the team bonded and gradually developed trust in nature. We also started to realize how far away we used to be from nature.

A taste of yak dung led us to reconsider the connotation of cleanliness. Cleanliness is not a result of artificial "disinfection" or "purification" with chemicals. What's real clean are directly drinkable spring water, natural food and untainted air. These are strange or even luxuries to urban residents, but commonplace to yaks freely roaming on the grassland. Due to a clean living environment, yak dung has a rich variety of functions: yak dung itself is a source of clean energy, and the smoke from burning yak dung can be used for disinfection; in Tibetan weddings, people would fill exquisite baskets with yak dung and wrap them with Hada as a symbol of happiness, good luck and fortune.

亲测,
纯天然无味

↓ 清晨, 勤劳的牧民会将新鲜的牦牛粪收集起来, 精心的做成“饼”的形状, 并晾干作为燃料。

03 收皮

Yak Hide Purchase

从途经若尔盖草原时，看到这个曾经牦牛最喜欢的地方，沙化严重。这让我深刻认知到生态保护的紧迫性。带着些许的沉重，随后我们抵达若尔盖地区的唐克镇收皮。那边的牧民十分期望我们的到来。有骑着摩托的，坐三轮的，也有开着小货车的，陆陆续续的到达收购点。在人口本不密集的唐克镇，前来卖皮和围观的牧民们逐渐簇拥聚集。

热情的牧民，期待的眼神让我们更深层次的体会到了作为社会企业的责任与此行的意义：我们希望通过收购牦牛皮帮助在地牧民创收，让牧民得以留在草原。

由于每张皮都是当地来自牧民自然放养的牦牛。收皮时，必须一张张筛选，剔除有虫眼与面积较大刀疤的。符合标准的，我们便会现金结算给卖皮的牧民；并一次次培育他们正确的剥皮方式，从而避免皮料在源头被人工无意损坏。

During our trip, we regretted to see severe desertification of Zoige Grassland, the once favorite place of yaks. This made us realize the urgency of ecological protection profoundly. With certain heaviness in mind, later we arrived at Tangke Town in the Zoige Area to purchase yak hides. Looking forward to our visit, the local herdsmen successively arrived at the acquisition point by motorcycle, tricycle, minivan, etc. In the sparsely populated Tangke, herdsmen gradually gathered to sell hides and watch.

The enthusiasm of herdsmen with expectant looks on their faces made us more deeply aware of the social responsibilities of an enterprise and the purpose of our trip: we hope to increase the income of local herdsmen through a purchase of yak hides, thus keeping them on the grassland.

Since the hides were all from free-range yaks, we had to examine each hide carefully to eliminate those with worm holes and large scars. If the hide was up to standard, we would pay cash to the seller; also, we informed them one by one of the correct way to skin a yak, so as to prevent unwanted artificial damage to leather at source.



除此之外，在玛曲地区，我们还专门造访并收购当地民间的传统手工艺牦牛皮制品（马鞭等）。之后，我们会分析研究这些传统的皮具，通过创新，赋予传统手工艺新的生命力。因为我们相信，让传统文化可以更好的传承，一定不只是把以前的的花纹图案作为装饰，创设成“新民族风”；还可以进一步通过创新与设计，让传统的手工艺可以为现代人的生活需求而服务。当这些手工艺可以开始进化的时候，我们就不必担心它的失传了。

In addition, we have also visited and purchased local folk traditional handicraft yak leather products (horsewhip, etc.) in Maqu. Then we will analyze and study these traditional leather products, and give new vitality to traditional handicraft through innovation. Because we believe that better inheritance of traditional culture does not merely mean taking the previous patterns as decoration and creating a "new national style", but more importantly, injecting innovation and design, so that traditional handicrafts can serve the needs of modern people's life. The evolution of these crafts will eliminate our worry about their loss.





在收完皮后，我们便开始了剪毛。

牦牛的特点之一是腹部和腿部生长着极长的毛。牧民曾经会把这些毛收集起来做他们的黑帐篷和拴牛的绳子。但是随着现代化的进程，越来越少的人还会继续使用这些费时费力的传统工艺品。结果，塑料帐篷开始泛滥。原本天然耐久的牦牛毛也变成了废料；传统工业处理皮革时，需要用大量的化学品脱毛，造成巨大的环境压力。所以，我们尽量把这些皮上的长毛剪下并收集起来，日后交给牧民，又或是开发出新的商业价值。

高原冬季的平均气温在零下十度以下，在干燥以及风沙肆虐的空地上，几个人在卖力的剪着牛毛。粘着血迹、盐和灰土的毛又硬又韧，因为条件的制约，大家只能跪着或者蹲着剪。膝盖不好的 Joeri 最后选择了侧卧在牛皮上干活。很快，人们的手指就开始酸痛，四肢也因为低温开始充满麻木的刺痛，

设计师 Joeri 一边喘气一边兴冲冲的说，“作为一个独立设计师，我很多时候不得不向现实妥协，按照客户的思维和想法去做设计，但是我的内心渴望做有意义的事情，我称之为‘激情设计’。这次作为 MATSU/LHAYAK 联名产品的设计师让我有了一次可以去激情设计的机会，对于我来说，是难得的幸福。也让我之后拥有信心和勇气去做更多类似的设计。”

Full of excitement, designer Joeri said while puffing and panting, "As an independent designer, I often had to make a compromise with the reality, and follow the client's way of thinking in design. However, deep down in my heart, I long for something meaningful, which I call 'passionate design.' This time, as a designer for MATSU/LHAYAK, I have a chance to design with passion, which is a kind of rare happiness for me, and gives me confidence and courage to do more similar designs."

04 剪毛

Shearing

After yak hide purchase, we started shearing.

One of the features of yaks is the long hair growing on the abdomen and legs. Herdsmen used to collect yak hair to make ropes for their black tents and the leash for yaks. However, in the process of modernization, fewer and fewer people have carried on this time-consuming and laborious tradition. With the popularization of plastic tents, natural and durable yak hair has become waste material; furthermore, the large quantity of chemicals used for dehairing in the conventional industrial processing of leather has resulted in tremendous pressure on the environment. Therefore, we try our best to shear and collect yak hair to give it to the herdsmen in the future or explore new commercial purposes.

The average temperature of the plateau in winter is below -10°C. In a dry and sandblasted open field, several people were shearing yaks with great efforts. The blood, salt and dust sticking to yak hair made it hard and tough; due to the restriction of conditions, people had to kneel or squat to do the job. Joeri with bad knees eventually chose to lie on his side on a yak hide to work. Before long, with aching fingers and numbness and tingling in four limbs, people became short of breath under plateau hypoxia.

膝盖不好的Joeri
最后选择了侧卧在牛皮上干活。

我们一直干到了天黑。到了最后，姑娘们连翻皮的力气也没有了。但是从始至终，没有任何一个人抱怨。大家都用乐观积极地心态去抵消劳作时的疲惫，“TONY 老师的工作还是很辛苦的！”这种看似不值钱的“工人的劳动”，却让我们感受到了这背后浓厚的人情味，与来自自然之原材料的珍贵。

We worked until it was dark. Eventually, the girls didn't even have the strength to flip over a yak hide. But no one complained the entire time. The fatigue from work was cancelled out with an optimistic and positive attitude. "It's not easy being a barber!" This seemingly cheap "manual work" made us feel a strong human touch behind it and recognize the preciousness of raw materials from nature.



拉雅克此次牦牛皮收购总共用了接近一个月的时间。最后一天拉雅克团队和牧民妇女们一起，将所有皮一件一件装满了一辆 17 米长的货车，总计一千八百多张皮，总重二十几吨。从早到晚，搬了一整天。让我们感动的是，这些妇女们一边卖力的搬运，一边为这些牦牛皮念经祈祷，从未停歇。所有拉雅克收购的皮，是被祝福过的；拉雅克的皮具品，承载着牧民满满的期望，这是对我们最大的鼓励；不辜负这些祝福和希望，也成了我们最重要的职责。

The purchase of yak hides took nearly a month. On the last day, LHAYAK's team together with herdsmen and women loaded a 17m-long truck with over 1800 yak hides weighing more than twenty tons in total. From dawn to sundown, it was a whole day's work. We were especially touched to see that the women kept chanting and praying for the yak hides while working hard to load the truck. All the yak hides we purchased are blessed; the furniture and leather products that we make with them are loaded with the herdsmen's hopes. This is the greatest encouragement for us, and it is also our most important responsibility to be worthy of their blessings and hopes.

05 被“祝福”的牦牛皮

"Blessed" Yak Hides

尽管心存不舍, 但归去的时间终将到来。此行我深刻的感受到了生命的丰裕如永不枯竭的草原, 应该源于自然的回归。牦牛藏民也, 藏民牦牛也。

However reluctant we were, it was the time to leave. During this trip, the inexhaustible life of the vibrant grassland left a deep impression, and it dawned on me that abundance should originate from a return to nature. Yaks are the habitants of Tibet, and the habitants of Tibet are yaks.

值得一提的是, 通过我们收集的传统手工编织方法, 终于让牦牛毛在家具中也找到了“用武之地”。随后, 我们将收购的牦牛皮与此行的感悟, 融入到“游牧办公”产品系列开发, 并将于 2022 年 11 月于王小慧艺术馆首展, 让这种来自自然的鲜活与本真注入城市办公生活, 让更多的人和企业关注到游牧文化与生态的关联, 不断探索社会企业之路!

It is worth mentioning that we managed to make use of yak hair in furniture with the traditional hand-knitting method we collected. Afterwards, we will integrate the yak hides we purchased and our inspirations from the trip into the development of our "Nomadic Office" product series, which will first be exhibited in Xiao Hui Wang Art Museum in November 2022. By infusing the freshness and authenticity from nature into urban office life, we aim to draw more attention to the association between nomadic culture and ecology, and keep exploring a path for social enterprise.

06 社会企业

Social Enterprise

很多人会问什么是社会企业, 社会企业并不是慈善机构。我们需要用智慧的力量让其盈利, 使其在市场经济时代有可持续性。社会企业目前并无统一的定义, 主要是指: 透过社会创新以及市场机制来调动社会力量, 将商业策略最大程度运用于改善人类和环境生存条件, 而非为外在的利益相关者谋取最大利益。简而言之“通过交易做慈善, 而非做慈善的同时做交易”。

Many would ask what is "social enterprise." It is not a charity organization, and its profitability and sustainability in the market economy era requires wisdom. At present, there is no universal definition of social enterprise. It mainly refers to the mobilization of social forces through social innovation and market mechanism, and the utilization of business strategies to the greatest extent for improving the living conditions of human and the environment rather than maximizing the interest of external stakeholders. In simpler words, it is "charity through trade, rather than charity and trade."

但与慈善一致的是, 我们所做一切的原动力, 是善念, 是因为我们尊重生态、尊重游牧文化与牧民, 他们是整个高原最后的守卫者。如果他们消失了, 那么这里天堂般的环境将成为世界海拔最高的荒漠; 千年流传下来的文明瑰宝也会荡然无存。

However, like charity, everything we do is driven by good will. We respect ecology, nomadic culture and herdsmen, as they are the last guardian of the plateau. If they vanish, the heaven-like environment will turn into the world's highest desert, and the treasures of civilization with thousands of years of history will all be lost.

用一个例子来理解“社会企业”, 也许更加通透: 在收皮时, 有人问: 哪个区域的皮料品质最高? 孟杰意味声长的笑了下却很认真的说: 这要看你如何定义收皮的目的。光看皮料的品质, 一定是没有树木(枝条易刮伤牛皮), 但水草丰饶的地区更好, 比如青海, 但是对于拉雅克和玛祖铭立来说, 我们主要是为了帮助牧民创收, 而不是针对某一区域, 甚至拥有相对优质条件的区域, 所以在帮助牧民与筛选好皮之间, 需要取得一个平衡点。这就是社会企业应该去思考和尽力做到的!

It may be more understandable if we explain "social enterprise" with another example. During our purchase of yak hides, someone asked, "Which area has the best leather?" Megyur Dojee smiled meaningfully and answered seriously: "It depends on how you define the purpose of our purchase. If we only pursue leather of the highest quality, areas without abundant water and grass but no trees (as branches may scratch leather) would be the best, like Qinghai. Nevertheless, for LHAYAK and MATSU, our main purpose is to increase the income of herdsmen, rather than focusing on a certain region, especially not regions with relatively advantageous conditions. Therefore, we need to strike a balance between helping herdsmen and selecting good leather. This is what a social enterprise should consider and strive to achieve!"

我们也相信, 只有遵循道德约束的商业, 才是一条看得见明天的路。而牧民的支持, 大家的关注让这条曲折的路温情围绕, 仿佛在寒冷的藏区, 一碗热腾腾的酥油茶。

We also believe that the future belongs to businesses bound by moral rules. With the support of herdsmen and attention from people, the tortuous path to the future is filled with tender feelings, just like a cup of steaming hot buttered tea in the cold winter of Tibet.



“如果未来我们开发出牦牛毛的更多商业用途, 我死而无憾!”

——同行的小伙伴欧塞宁武感叹道

来自世界屋脊的灵感

MATSU 2022全新游牧灵感系列

Inspiration from the Roof of the World
Innovative Nomadic Furniture Series

编辑: 彭茜, 刘畅 图片由 玛祖铭立合作伙伴 Westermann 提供

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MATSU × 

游牧是微型循环经济的典型例子, 牦牛的任何部分都不会被浪费。它的皮可以用作衣服, 毛则可制成帐篷, 而肉可食用, 就连牦牛的粪便也可作为建筑材料, 或是成为取暖和做饭的燃料。「游牧灵感系列」正是一套运用牦牛皮制成的完善的生态产品系列, 它秉持牧民物尽其用, 无任何化学添加品的原则, 以创造性的方式多元呈现与应用, 其包含 11 款产品, 除了沙发、休闲椅、茶几、灯具、挂毯等家具外, 还设计有三款周边小品, 从而赋予大件家具产品生产时剔除的剩余碎料以新生。

游牧灵感系列设计背景:

千山之巅, 万水之源。危耸的皑皑雪峰, 辽阔的高原牧地, 稀薄且寒冷的空气, 高原自然环境的极具挑战性, 让在此生存的牧民世代敬畏自然。他们懂得生命的残酷与孤独, 也更懂得对生命的尊重和热情。他们以信仰, 以游牧生活的方式, 保护着自己的家 - 草原。牦牛毛中携带的草籽在散养时不经意间播撒, 并踏入土, 生根发芽, 以避免被风吹走与高原紫外线灼伤。这种独有的游牧文化维系着青藏高原人与动物间独特且微妙的生态平衡。

而不幸的是, 这种文化正在消失.....现代化与工业化的高速发展, 草场面积缩减, 牧民经济困难, 让越来越多的牧二代选择离开。于是, 帮助牧民创收, 让他们留在草原, 留有放牧生活方式, 成了一个善性循环的生态保护链: **我们保护牧民, 牧民保护大自然, 保护青藏高原这一亚洲水塔。**

本次游牧灵感系列我们所做的一切原动力, 便是善念! 我们希望留下青藏高原最后的守卫者 (牧民)。如果他们消失了, 那么这里天堂般的环境将成为世界上海拔最高的荒漠; 千年流传下来的文明瑰宝也会荡然无存。这也是玛祖铭立与拉雅克联名创造游牧灵感系列的原因。我们期望通过高价收皮, 帮助当地牧民创收并建立社会价值感, 激励年轻一代的牦牛牧民继续传承他们文化遗产, 并告诉他们, 即使面对 “勇敢的新世界”, 同样也可以从古老的传统中汲取智慧。我们希望透过社会创新以及市场机制来调动社会力量, 将商业策略最大程度运用于改善人类和环境生存条件。

The "nomadic inspiration series" is just a set of perfect ecological product series made of yak skin. It adheres to the principle of making the best use of everything by herdsmen, without any chemical additives, and presents and applies in a creative way. It includes 10 types of products. In addition to sofa, leisure chair, tea table, lamps, tapestries and other furniture, three peripheral pieces have also been designed, so as to give new life to the remaining scraps removed during the production of large furniture products. Yak herding is a prime example of micro circular economy, where nothing of the animal is going to waste. Hides are used for cloths, hair is used to make fabrics for tents, meat is used for food, even yak dung is used as construction resource as well as fuel to keep warm and cook. The following features can be clearly presented in this series of furniture: rich in diversified products that are made of yak skin, based on the nomads' principle of turning material resources to good account, without any chemical additives, presenting and applying with all sorts of creative methods.

Design Background of Nomadic Inspiration Series

The top of thousands of mountains is the source of thousands of waters. The towering snow-capped peaks, the vast highland pastures, the thin and cold air and the challenging natural environment of the plateau have made the herdsmen living here revere the nature from generation to generation. They understand the cruelty and loneliness of life, and they also know more about respect and enthusiasm for life. They protect their home grassland with faith and nomadic life. The grass seeds carried in the yak hair are inadvertently sown during free range breeding, and are stepped into the soil to take root and germinate, instead of being blown away by the wind and being burnt by the ultraviolet ray on the plateau. This unique nomadic culture maintains a unique and delicate ecological balance between people and animals on the Qinghai Tibet Plateau.

Unfortunately, this culture is disappearing... With the rapid development of modernization and industrialization, the reduction of grassland area and the economic difficulties of herdsmen, more and more second generation herdsmen choose to leave. As a result, helping herdsmen to earn income, let them stay on the grassland and keep their herding lifestyle has become an ecological protection chain with a virtuous circle: **we protect herdsmen, herdsmen protect nature, and the Qinghai Tibet Plateau, an Asian water tower, will be protected.**

The motive force of this nomadic inspiration series is kindness! We hope to keep the last defenders (herdsmen) of the Qinghai Tibet Plateau. If they disappear, the paradise-like environment here will become the highest desert in the world; The treasures of civilization handed down for thousands of years will also disappear. This is also the reason why MATSU and LHAYAK jointly created the nomadic inspiration series. We expect to help local herdsmen earn income and build a sense of social value by collecting skin at a high price, encourage the young generation of yak herdsmen to continue to inherit their cultural heritage, and tell them that even in the face of the "brave new world", they can also learn wisdom from ancient traditions. We hope to mobilize social forces through social innovation and market mechanism to maximize the use of business strategies to improve human and environmental living conditions.

「游牧灵感系列」是玛祖铭立 (MATSU) 与高原品牌拉雅克联名创造的独特家具系列。该系列由拥有多年中国工作生活经验的 JRS (Joeri Reynaert Studio) 比利时设计团队开发。2021 年隆冬, MATSU、拉雅克, Joeri Reynaert 一行开展了游牧体验收皮行。2022 年, 我们将此行汲取的来自世界屋脊的灵感融入产品设计理念中, 并将于今年 11 月在王小慧上海艺术馆首展。生命的丰裕如永不枯竭的草原, 应该源于自然的回归。设计的丰裕亦是如此, 游牧系列的灵感便来自都市人对自然的向往! 我们希望将这种自然的鲜活与本真注入城市办公生活, 也让更多都市人和企业关注到游牧文化与生态的关联, 关注到高原与城市的关联。

The "nomadic inspiration series" is a unique furniture series jointly created by MATSU and a plateau brand, LHAYAK. This series was developed by the Belgian design team of JRS (Joeri Reynaert Studio), which has many years of working and living experience in China. In December 2021, MATSU, LHAYAK and Joeri Reynaert went on a nomadic experience leather collecting trip. In 2022, we incorporated the inspiration from the roof of the world into our product design concept, and will launch the first exhibition at Xiaohui Wang's Shanghai Art Museum in November this year. The enrichment of life is like an inexhaustible grassland, and should come from the return of nature. So is the enrichment of design. The inspiration of nomadic series comes from the city people's yearning for nature! We hope to instill urban office life with this natural freshness and authenticity, and let more people and enterprises pay attention to the relationship between nomadic culture and ecology.

NOMADIC FURNITURE

双面人生，都市牧人

Skin | Double Life

生活可以随心所欲

Skin 沙发有三人沙发、躺椅、休闲椅三款供选择，可随心组合，适配不同的场景。

You can live as you like

There are three types of Skin sofas: three-person sofas, reclining chairs and leisure chairs, which can be combined at will and adapted to different scenes.



现代都市人几乎每天都上演着双面人生，在疲于奔命、随波逐流的都市生活里，人前人后，上班下班，公司与家，我们总能拿出截然不同的面孔与状态来应对。本次的 Skin 产品就运用牦牛皮本体打造出沙发的两面，一侧饰有牦牛皮革体现出优雅高级之感，另一侧则选用纯手工牦牛毛织物。

牦牛毛，由于过于坚硬，本未开发出太多商业用途；但我们坚持手工剪下，以避免其用化学制剂溶解所造成的水污染，又或是留给牧民，供其制作黑帐篷（牧民的家）。而值得高兴的是，通过我们努力，牦牛毛在家具中也找到了“用武之地”。现已结合此行中收集的传统编制手法，运用于“都市牧人”等游牧灵感系列多款家具饰面中，使其发挥更多市场价值，且赋予民间手工艺以新生。

Today's urban beauties are living a double life every day, in the city life of being exhausted and drifting with the tide; In front of or behind people, on or off work, in the office or at home, we can always take out a completely different state to face everything. The Skin collection features cushions upholstered with yak leather on one side, and yak hair fabric on the other side. The yak hair fabric is originally made to construct tent homes and is handwoven in the mountains by nomads themselves.

Yak hair has not been developed for many commercial purposes due to its hardness; But we insist on cutting it by hand to avoid water pollution caused by its dissolution with chemical agents; Or we leave it to herders to make black tents (herders' homes). What is gratifying is that through our efforts, yak hair has also found a "useful place" in furniture. The traditional weaving techniques collected during this trip have been used in many types of furniture finishes of nomadic inspiration series, such as Skin, to bring more market value into play and give folk handicrafts a new life.

DOUBLE LIFE SKIN



寻觅生命的广度，山川沧海

Shades of yak | Searching for the Breadth of Life

高原上流传已久的诗句：牦牛的皮张给了我们温暖，牦牛的毛发给了我们家园，牦牛的乳汁给了我们健康和力量，牛粪给了我们世代代用之不竭的火源，而牦牛的肉身则给了我们生存。是牦牛，将牧民带入了雪域高原，数千年来，牦牛用它的生命广度滋养着世代代的牧民，而在艰苦环境中共生生存的精神也深深影响着牧民。

设计师将牦牛毛手工编织而成的织物，创造出挂毯，向牦牛皮应用的多功能性致敬。

A poem that has been echoing for a long time on the plateau goes: "The yak's skin gives us warmth, the yak's hair gives our homes, the yak's milk gives us health and strength, the yak's dung gives us an inexhaustible source of fire for generations, and the yak's flesh gives us survival." It is yak that brings herds-men to the snow-covered plateau. For thousands of years, yak has nourished herds-men from generation to generation with its life span, and the spirit of symbiosis and survival in a harsh environment has also deeply affected herds-men.

A patchwork of yak hide, create a rug that expresses the very essence of this collection; a tribute to the versatility of the yak hide applications.

永不停歇的最美梵音，颂今

Drumroll | The most beautiful Sanskrit sound that never stops

颂今落地灯和茶几的灵感来自转经筒。在藏区，转经筒是用以承载信仰与祝福的；而颂今混凝土基座上的“联通”符号，在藏区，则是表达祈福之人 与山林、天地互联互通之意。颂今正是借转经筒与联通图案的美好寓意赋予办公空间。

Drumroll floor lamp and tea table are inspired by the prayer wheel. In Tibetan areas, the prayer wheel is used to carry beliefs and blessings; The "Unicom" symbol on the Drumroll concrete base, in Tibetan areas, is to express the connection between the praying people and the mountains, forests, heaven and earth. Drumroll endows the office space with the beautiful implication of the prayer tube and Unicom pattern.

办公室的自然“岛屿”，筑屿

LangChan | The Natural "Island" of the Office

LangChan 藏语意为“岛”，其产品用皮带固定的方法在适当位置组成模块化区域产品，塑造成一个个岛屿的形式。因有四面八方通入的方式，则在办公室的景观中营造出一种自然和自由的氛围。而筑屿模块化配置，使得这片岛屿可以随心而筑，筑造成当下办公生活所需的样子！

LangChan, Tibetan for "Island", is a modular system of blocks, held together with leather straps, that shape a seating area, accessible from all sides. The modular configuration of LangChan makes it possible to build this island at will, making it look like what you need for office and life today!



世界屋脊的游牧人，笑容总是挂在他们黝黑的脸上。

但是他们总是为天下众生所虑，所以他们珍惜、爱护并守卫着他们美好而又纯净的家园，他们从不会去伤害的任何生灵，还用美丽的传说和故事，把这些飞禽走兽描述为山神与水灵的宠儿或是化身，让他们的家园仿佛是奇幻的极乐世界一般。因为他们的存在，即使全球变暖，城镇化的进程让他们的家园不断地在萎缩，但是，只要仍有牧人在用信仰去守卫的大地，仍是世界上最纯净的地方。

捕光捉影，捕影

Mesh| Capturing Light and Shadow

Mesh 运用激光切割的方式，将牦牛皮革薄片裁切拉伸出漂浮状的网格，裹住灯管，仿佛兜住光影的网，在夜间营造出朦胧的氛围感和有趣味性的光影。

Mesh uses the laser cutting method to cut and pull the yak leather slices to make a floating grid to wrap the lamp tube, as if it is a net that wraps light and shadow, creating a hazy atmosphere and interesting light and shadow at night.

5



7

一标二用，自由梦吊牌 & 杯垫

Tag and Coaster

One Tag for Two Purposes

该系列的所有产品都配有独特的 Matsu x 拉雅克联名 LOGO 皮革标签，我们把游牧灵感系列承载的自由梦注入到这个一物二用的是标签亦是杯垫的皮革中。大尺寸版本的标签还可用作杯垫。一物多用的方式，让标签摆脱一次性商标的宿命，让设计缔造一种可持续的生活方式。另外，标签采用牦牛皮家具制品的边角料制作，最大限度减少浪费。

All products in this series are equipped with a unique Matsu x LHAYAK co-branded LOGO leather label. We instill the two-purpose leather with the free dream carried by the nomadic inspiration series, which is both a label and a coaster. The large version of the label can also be used as a coaster. The way of using one thing for multiple purposes allows labels to get rid of the fate of disposable trademarks and design to create a sustainable lifestyle. In addition, the label is made of leftover materials of yak leather furniture products to minimize waste.

TAG AND COASTER

6

坐上飘萍，荡漾青春，飘萍休闲游盘

Disk| Sitting on Disk, Rippling Youth

由实木和皮革制成的悬浮圆盘提供了现代办公区一种简单而有趣的休憩方式，让现代都市打工人在飘萍上再燃青春，重拾活力。青春就是一种态度，是我们每个人人生中为梦想而燃的阶段。飘萍的挂绳采用牦牛毛编织而成。让我们坐上“飘萍”，手握驰骋梦想的缰绳，荡漾似水流年，再燃青春吧！

The suspended disc made of solid wood and leather provides a simple and interesting way to relax in the modern office area, allowing modern urban workers to sit on the Disk and regain their youth and vitality. Youth is a kind of attitude, a stage in our life when we are kindling for our dreams. The lanyard of duckweed is made of yak hair. Let's sit on the "Disk", grasp the reins to gallop our dreams, ripple our youth which passes as a fleeting wave, and ignite our youth again!



用一生的专属包，纳川提肩包

Saken | A Lifetime Exclusive Bag



Saken 在藏语中是“包”的意思。在藏区体验行中，我们了解到每个牧民都拥有一个跟随其游牧草原的碗，并且可至一生。而在物欲横流的都市生活中，人们的欲望被一个又一个新款所填满。脏了就扔，旧了就换。都说耐久的产品是最环保的设计。作为都市人，我们也需要一款耐用且不过时的专属包。Saken 由此而生，它在世界上最常用的袋子类型中做出了创造性的转变，成为了一款可用一生的专属包！

Saken means "bag" in Tibetan. In the Tibetan experience trip, we learned that every herdsman has a bowl to follow his nomadic grassland, which can last for a lifetime. And in the urban life with material desires, people's desires are filled with one new style after another. Products are thrown away when dirty and replaced when old. It is said that durable products are the most environmentally friendly design. As urbanites, we also need a durable and timeless exclusive bag. Saken was born for this. It has made a creative transformation among the most commonly used bag types in the world and has become a special bag that can be used for a lifetime!

LINK: P46-P47 一生一碗 | 牧民的智慧



生命之源，源流杯套装

Clutch | Source of Life

Clutch 是斜背式的水壶套装，其为城市里的现代数字游牧者提供一个方便携带、可重复使用的真空保温杯。水是生命之源，据统计人体每天大概需要 2500 毫升左右的水来弥补自身的缺失。然而多少次出行，未喝完的一次性瓶装水被遗忘。MATSU 希望 Clutch，能唤起人们对于生命之源的珍惜！它就像支撑你远行的手杖，随你游牧人生！

源头在，希望就在！这也正是玛祖铭立与拉雅克游牧灵感系列的意图。我们希望让牧民留在草原，留有生态放牧的方式。我们保护牧民，牧民保护大自然，保护青藏高原这一亚洲水塔。

Clutch is a cross-body water bottle set, which provides a portable and reusable vacuum insulated cup for modern digital nomads in the city. Water is the source of life. According to statistics, the human body needs about 2,500 ml of water every day to make up for its loss. However, for many trips, the unfinished disposable bottled water was forgotten. MATSU hopes that Clutch can arouse people to cherish the source of life! It is like a walking stick that supports you on a long journey and live a nomadic life with you!

As long as the source is here, the hope is here! This is also the intention of MATSU and LHAYAK's nomadic inspiration series. We hope that herdsmen can stay on the grassland and have an ecological way of grazing. We protect herdsmen, herdsman protect nature, and the Tibetan Plateau, the Asian water tower will be protected.

长江、黄河在青藏高原以涓涓细流顺流而下，
现代文明则以敬畏勇敢之心逆流而上。
两者怎样才能有更好的相遇？带着这些思考，
玛祖铭立与拉雅克从合作、采风、选皮、收购、搬运、剪毛、洒盐……
一直到设计新生，每一步我们都真诚投入。

在此系列开发设计中，我们了解到牦牛皮和普通牛皮有着较大的区别，
除了表皮上有长毛之外，牦牛皮是没有头层与二层之分的。
另外，牦牛因散养，其不同躯体部位的皮厚度不一，一般机器加工时易出现破损率高的现象。
所以，市场上皮质产品很少用它。

的确，探索向善企业的道路，蜿蜒曲折；而牧民的支持，大家的关注，让这条曲折的路温情围绕，
仿佛在寒冷的藏区，一碗热腾腾的酥油茶。

The Yangtze River and the Yellow River are trickling down the Qinghai Tibet Plateau, while modern civilization is going upstream with awe and courage. How can the two meet better? With these thoughts, MATSU and LHAYAK are sincerely devoted to every step from cooperation, wind collection, skin selection, purchase, transportation, hair cutting, salt spraying... to design rebirth.

In the development and design of this series, we learned that there is a big difference between yak skin and ordinary yak skin. Except for long hair on the skin, yak skin has no head layer and two layers. In addition, due to free range breeding, yaks have different skin thicknesses at different body parts, and are prone to high damage rate during general machining. Therefore, it is rarely used in leather products on the market.

Indeed, the path of exploring social corporate responsibility is winding; The support of the herdsmen and the concern of everyone make this winding road warm, like a bowl of hot buttered tea in the cold Tibetan region.



怀着敬畏的心去感知一切, 那怕是一颗草籽, 那怕是本无商用价值的牦牛毛, 那怕是曾经你无视的生活与生命.....

牧民利他主义的文化, 并不是天真与无谓的低效; 相反, 那些精致的利己主义者, 才是对生命感知的无能之人。



颠覆传统培训与分享模式的家具新作

编辑: 彭茜 Qian Peng 图片由 玛祖铭立 合作伙伴 westermann 提供 Photoprovided by MATSU Partner westermann

玛祖铭立德国合作伙伴 Westermann

全新轻量化模块化系统 Xbrick & flomo, 正是“游牧办公”最好伙伴。

MATSU introduced Xbrick & Flomo, a brand-new training system from the German partner Westermann. It will turn the traditional industry of office furniture upside down, and be your best buddy for nomadic office.

Xbrick & flomo

4 种工作形态 & 3 种不同领域

4 working scenarios & 3 different areas



NEW FURNITURE THAT OVERTURNS TRADITIONAL TRAINING AND SHARING MODELS

Xbrick & flomo: 4 working scenarios & 3 different areas

游牧办公生活带你逃离日常, 逃离空洞的 8 m² 屏风盒子, 做一个职场“牧人”,

体验“放牛式”办公。游牧办公, 既让员工根据当下工作需求选择合适的办公区域与姿态, 以释放自由之时保持高效;

而人们在不同办公区域穿行时, 便会有不期而遇的灵感火花与磁场效益。

希望每一个职场人, 像“牦牛”一样, 身上带着灵感的种子, 在行走时, 在移动办公彼此交流中, 让灵感如草原上的种子随风播撒, 肆意生长, 展现自由的生命力与创造力!

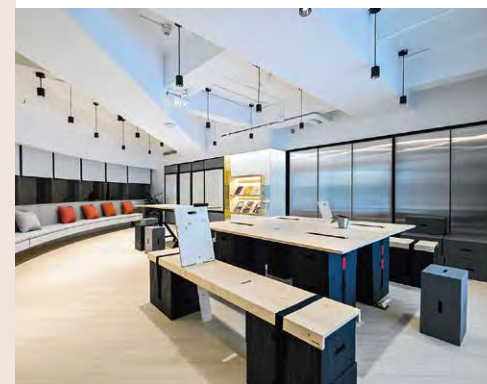
Nomad's Workplace, you can be away from daily life and escape from the hollow 8 m² cubicle, being a "herder" of workplace and experiencing "grazing" office. Nomad's Workplace allows employees to choose appropriate office area and posture according to the current working needs to maintain efficiency while realizing freedom; and when they move through different office areas, there will be unexpected sparks of inspiration and "magnetic field effect". We hope that everyone in the workplace will be like a "yak", carrying the seeds of inspiration. When you are walking and communicating with each other in mobile office, your inspiration will be the seeds spreading with wind on the grassland, growing wantonly, and showing free vitality and creativity!

1 会议 & 培训

Conference & Training

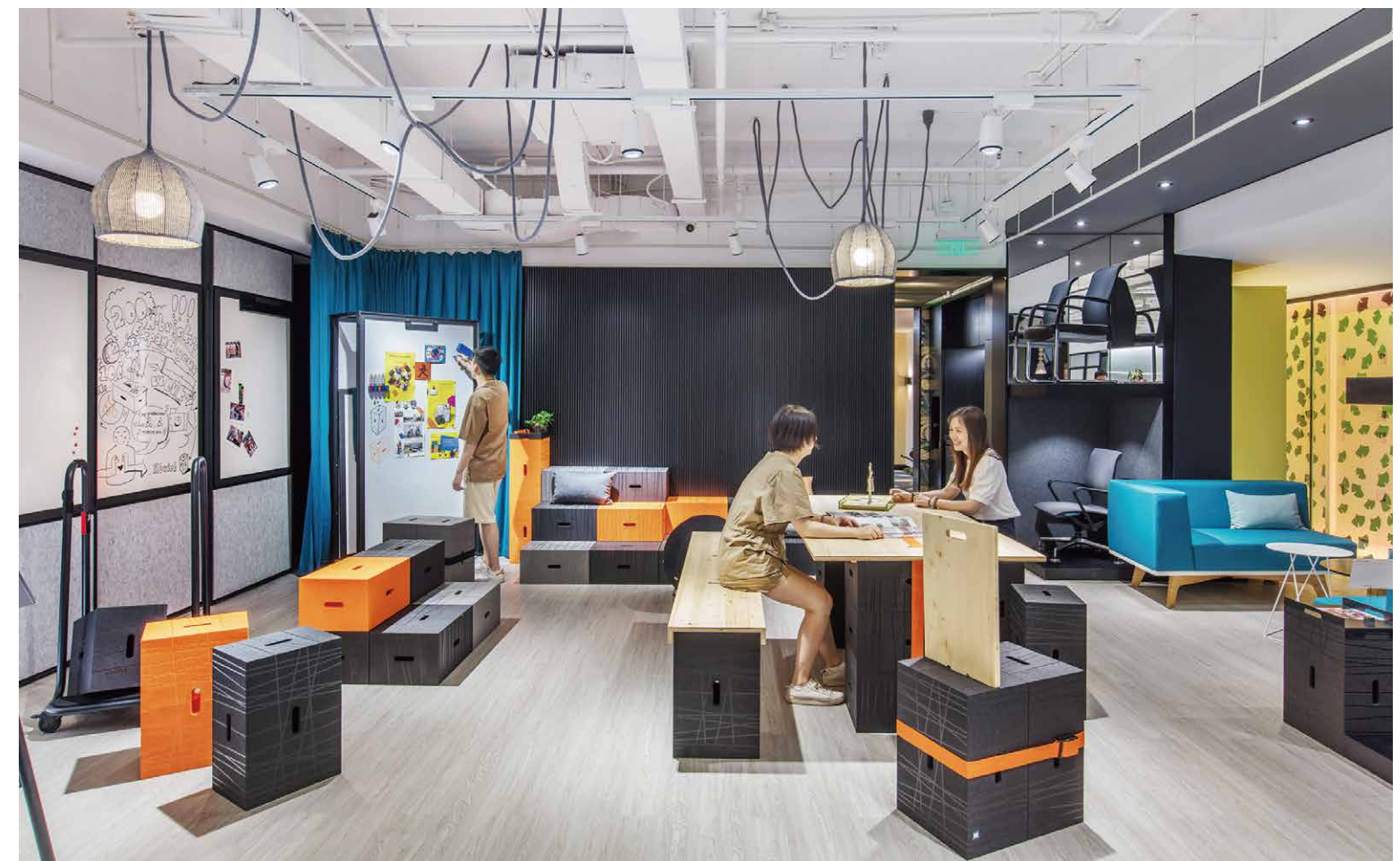
会务商议。6-16 人, 因大型项目宣讲, 或正式启动, 特别是多部门针对性的进行项目解说, 任务分配。

Meeting, for 6 to 16 people. Suitable for project presentation or launching, especially ready for cooperation and task-distribution among multiple departments.



分享培训。6-8 人团队, 提前约定好分享时间, 通过影像或是 flomo 白板, 有计划的像团队进行产品培训或创意提案等。

Training, for teams of 6 to 8 people. Book the sharing time in advance. Use VCR or flomo whiteboard for scheduled product training or idea sharing.



2

非正式讨论 & 头脑风暴

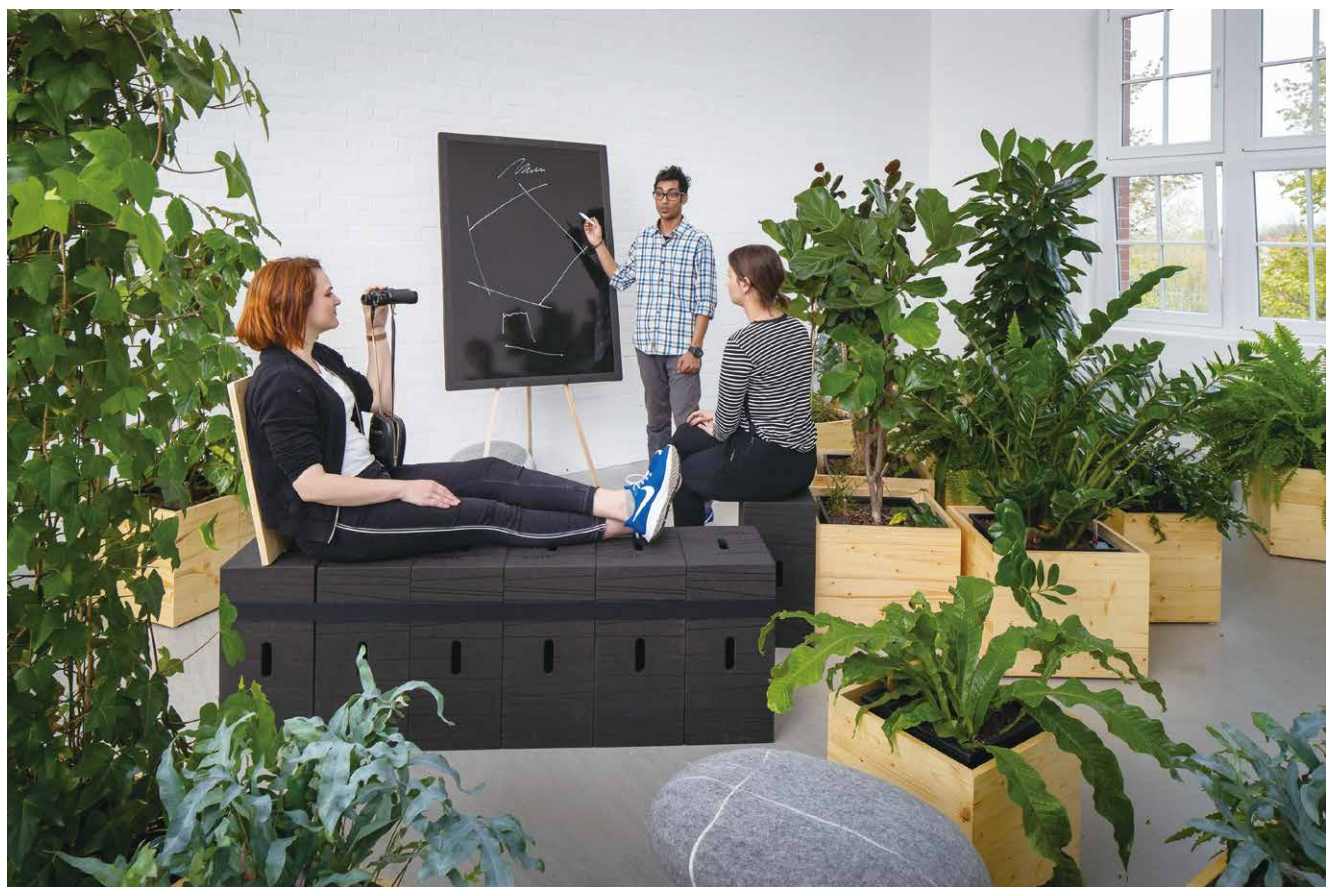
Collaboration & Brainstorm

讨论洽谈。从事某项主题工作的 2-4 名同事之间进行针对性的互动, 比如: 寻求项目突破, 上下级之间针对近期工作状态的沟通。

Discussion, for 2 to 4 people. People in charge of a project can interact to solve problems and find solutions. Bosses and staff can communicate and discuss on the latest progress.

头脑风暴。员工之间因项目启动, 需寻求灵感, 针对性的召集团队, 有目的, 有主题的进行创意发想, 通常需要在白板上记录下 idea。

Brainstorming. As a project launches, people need to look for inspirations, build teams with specific objectives, discuss creative ideas on a certain topic, and note down on a whiteboard.

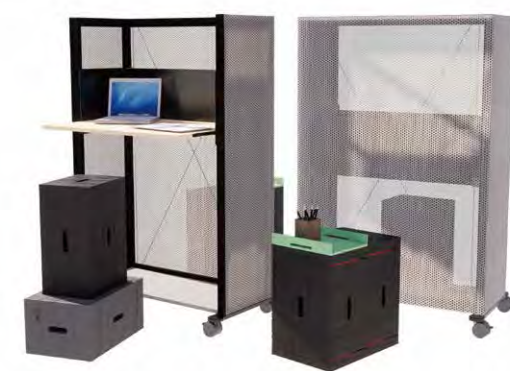


4

专注净土 Focus area

专注净土。个人暂停工作并考虑推进工作最佳方式的机会, 或是暂时忘记工作, 让自己喘口气。可以在 flomo 围合的空间中, 带上笔记本, 或站, 或坐在 Xbrick 上, 寻觅灵感, 独享静谧的时光, 调整工作疲惫的状态。

Focus area. Take a pause and consider how to proceed better. If you want to take a break from work, come to the enclosed space of flomo with a notebook. Feel free to stand, or take a seat in Xbrick. This is a good spot for inspirations and a short while of beautiful solitude to drive away your exhaustion.



3

休闲生活 Leisure Life

休闲办公生活。坐凳? 靠枕? 简易书桌, 便携茶几? 分分钟变身, 任你所需。这些无不是休闲办公生活必须。多变的色彩, 与轻便亲切的材质让其更易融入闲适的生活氛围中。

Leisure life. A chair? A cushion? A table? Or a portable desk? Within seconds, it can be whatever you want. It is a must for leisure life with various colors at your choice. The light materials and user-friendly designs can easily become a part of your leisure life.

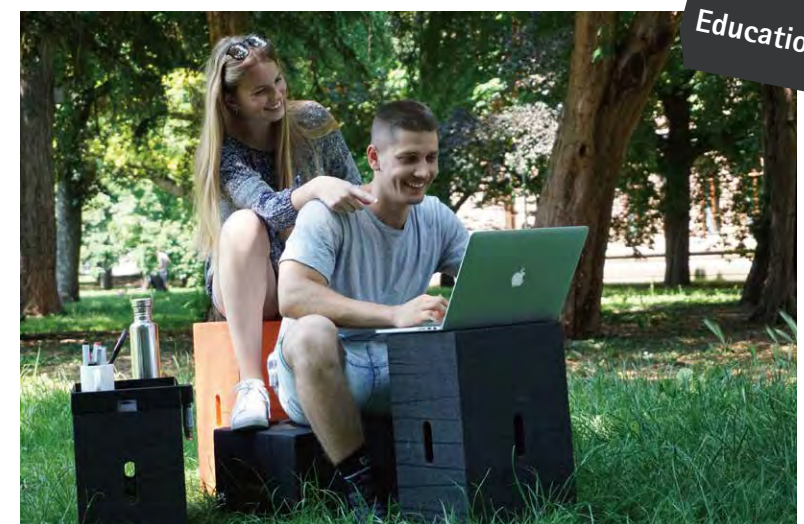
包括团建活动。不管是室内或是户外, Xbrick 都可以随着你身体舞动, 更好的配合团队活动, 助攻破冰, 默契氛围。

Team building. Be it indoors or outdoors, Xbrick helps you play better. It can make team building activities more interesting and help break the ice for a joyful and harmonious atmosphere.

除了办公空间, Xbrick 与 flomo 也可成为运动、休闲、学习玩伴, 在室内外皆可使用, 比如说: 在体育馆、游泳池旁、家或幼儿园。

In addition to the workspace, Xbrick and flomo can also be your partner for sports, leisure and learning. It works both indoors and outdoors, e.g. in the gym, at the pool, at home, or in a kindergarten.

3 种不同领域 3 different areas



Xbrick, multiply your persmpectives
堆砌出千姿百态的“砖”与观点
Xbrick, perspectives and ideas supported by "bricks"



模块化 Xbrick 以极简且多功能的家具设计令人为之赞叹，并荣获了 German design award 与 Focus Open 金奖等国际奖项。Xbrick 凭借其巧妙的结构与材料运用，使其仅重 1.4kg，却可承重 200 公斤，其轻巧便携，具有强大的抗压性，可变换组合出多种的排列方式，颠覆传统办公室的空间布局。

比如：作为模块化坐凳、脚凳，或作为基础底座配合桌板成为培训桌、会议桌等。Xbrick 是空间的灵动伙伴，为工作环境增添趣味氛围，促使置身其中的人交流和互动。众所周知，创新的方式可赢得机会，Xbrick 通过变换使用者视角的方式，改变其固有观点。

The amazing modular Xbrick and simple yet multi-functional furniture designs have won several awards including the German Design Award and Focus Open Gold Award. Featuring crafty structures and ingenious use of materials, Xbrick is light, portable, and weighs only 1.4kg, but it can bear 200 kilograms. It can assemble into various settings and turn office layout traditions upside down.

For example, it can be used as a chair or a footrest and, with a table board, it can assemble into a desk or even a conference table. Xbrick is a clever partner of space. It adds fun and vitality to the working environment, facilitating people to communicate and interact. Innovations make opportunities. Xbrick helps users to change their perspectives and, therefore, their ingrained opinions.



Xbrick 由德国的纯发泡聚丙烯（EPP）制成，防水，可消毒，材料 100%可回收，安全无味且不含有害的增塑剂，可用来放置食物或玩具。独特的激光工艺可实现交替的结构和光滑的表面，并确保独特的手感。

Xbrick 近乎空心的内结构和两个相同的半部（夹合在一起后粘牢）使其轻巧，但具有强大的抗压性。特别值得一提，还有 Xbrick 独具意义的生产方式：其组装的最后一步由德国当地的两个社工机构的成员手工组装完成，以更好的回馈社会。

Xbrick is made of German EPP. It is water-proof and sterilizable. The materials are safe, odorless, free from harmful plasticizer, and 100% recyclable. It can store both food and toys. Processed using laser technology, it features convertible structures and a smooth surface with a unique texture.

The almost hollow inner structure is ensured by two halves that stick together. It is light yet crush-resistant. Its production has special significance and is worth mentioning: the last step of assembling is accomplished by two German local community workers, manually, as a better feedback to the society.

Xbrick 强大的模块化性不仅仅体现于本身,还有与之配套的附件:

- ★ X-Bench & X-Table 木板，它与 Xbricks 连接在一起，并可组成长凳、或是桌面。
- ★ X-Connector & X-Belt，连接器和绑带，可以将多个 Xbrick 相互捆绑在一起，彼此叠放或并排放置，以模块化组成梯形架台，或组成便于运输的整体模组；
- ★ X-Lean，可插入的木制靠背，已提升 Xbrick 的舒适性；
- ★ X-tseat，Xbrick 不仅可以变成座位 - 桌子组合，还可以作为移动小书桌。X-tseat 桌面通过就座人员的体重得以稳定，也可以单独使用
- ★ X-Tray，金属托盘构建一个坚固的小桌子，凸起的侧边缘以防器皿滑出；
- ★ X-Toolbox，工具箱，便于文具等细小物品收纳；

The great modularity of Xbrick exists not only within itself but also in its matched accessories:

- ★ X-Bench & X-Table wooden board, connect to Xbricks to form benches or tables;
- ★ X-Connector & X-Belt, connect and bind multiple Xbricks together, and can be placed vertically or horizontally to form trapezoid podiums or other modules to ease transport;
- ★ X-Lean, makes Xbrick comfier by inserting into a wooden backrest;
- ★ X-tseat, Xbrick can transform into a setting of chairs and tables or serve as portable desks, whereas a X-tseat board helps stabilize the structures according to the weight of the user (X-tseat can be used independently);
- ★ X-Tray, metal tray with protuberant fringe to assemble into a mini table, is stable and can prevent vessels on the tray from falling;
- ★ X-Toolbox, is perfect for stationery and other small items.

flomo, expand your work 让工作创想无限
flomo, unleash your imagination



灵感就像游子，它没有固定空间，它可能在任一时刻与区域闪现，而 flomo 可以将这种“游荡”的不确定的灵感随时随地捕捉，flomo 将隔墙变成了知识中心。它几乎可以在任一地方使用，flomo 是一套高度适应性的系统。flomo 既是灵感记录扩展的工具又是一种工作环境，它结合吸音材质，可营造相对安静私密的空间氛围。flomo 具有无与伦比的优势，比如，滋养设计思维，提升工作效率，或快速变换以适配不同需求。

Inspiration is like an excited particle. It does not stay on a fixed spot, and it can appear at anytime anywhere. Now flomo can help capture this "wanderer" and grasp the uncertain inspiration by building up partitions and creating a center of knowledge. It can be used almost everywhere. As a highly adaptable system, flomo is a recorder and amplifier of inspiration. Additionally, the materials can absorb noises to create a relatively quiet and private space. flomo has unrivalled advantages such as enriching ideas, improving efficiency, and meeting various needs with quick transformations.

- ★ flomo 是一套高度适应性的系统，得益于丰富而巧妙的配件系统：
- ★ flomo Xbelt 连接带，把写字板和 Xbrick 盒子连接在一起；
- ★ flomo belt 背带，可调节长度；
- ★ flomo markerset 文具套装；
- ★ flomo magnets 磁铁，flomo gecko 固定吸盘，flomo point 钉子，分别用于将写字板灵活固定在铁面、玻璃、墙体上；
- ★ flomo rail with onesuspension 悬挂式墙轨，固定于墙上供写字板悬挂，黑色可同时悬挂 2 块写字板；
- ★ flomo easel 板架；flomo caddy 小推车；flomo paper 夹子，适用于挂纸白板，且带笔槽；
- ★ flomo train 柜子，flomo train S 墙；
- ★ flomo is a highly adaptable system thanks to its rich and crafty accessories:
- ★ flomo Xbelt, connects the tablet to an Xbrick box;
- ★ flomo belt, with adjustable length;
- ★ flomo markerset; flomo magnets, flomo gecko, flomo point, fixate the tablet to a steel surface, a glass surface or a wall respectively;
- ★ flomo suspension wall-rail, black, fixed to the wall and can hang two tablets at one time;
- ★ flomo easel; flomo caddy trolley; flomo paper clip, suitable for white paper boards, pen slot available;
- ★ flomo train closet, flomo train S wall;



MATSU专访

游牧灵感系列设计师

Joeri Reynaert

Interview with Joeri Reynaert, Designer of the Innovative Nomadic Furniture Series

编辑：刘畅 彭茜 图片：由玛祖铭立提供 Editor: Alish Liu, Qian Peng Photo provided by MATSU

关于游牧产品系列背景介绍：
Introduction of Nomad Series:

游牧是微型循环经济的一个典型例子，牦牛的任何部份都不会被浪费。牦牛的皮可以用来作衣服，牦牛毛可制作成帐篷，肉可食用，就连牦牛的粪便也可用作作为建筑材料以及取暖和做饭的燃料。

Matsu and JRS (Joeri Reynaert studio) 与拉雅克合作并创造了一系列独特的家具，让办公空间能够与大自然有更好的链接，并为其带来更多自然元素与氛围。这些特征都能够清晰的体现在本系列家具中：它富有牦牛皮制成的多元产品，秉持牧民物尽其用，无任何化学添加品的原则，以各种创造性的方式呈现与应用。

Nomadism is a typical example of micro circular economy. No parts of animals will be wasted. Animal skin can be used to make clothes, animal hair can be produced into tents, animal meat can be consumed. Even yak droppings can be used as a building material and a fuel for heating and cooking.

Matsu and JRS (Joeri Reynaert studio) cooperated with LHAYAK and created a series of unique furniture, allowing Chinese office space to be better connected with nature and bringing more natural atmosphere to the office space. The following features can be clearly presented in this series of furniture: rich in diversified products that are made of yak skin, based on the nomads' principle of turning material resources to good account, without any chemical additives, presenting and applying with all sorts of creative methods.

Q：玛祖铭立 MATSU

A：游牧灵感系列产品设计师 Designer, Joeri Reynaert

Q1：很高兴您再次与玛祖铭立合作，创造了一系列独特的家具。近几年，受疫情影响，短途游、周边游成为人们休闲的首选方式，露营也成为了当下热度增长最快的新型消费热点。“人生而自由，却无往不在枷锁中。”卢梭一句话道破了现代人的生活写照。露营创造出的片刻宁静，给了压力下的都市群体以喘息之地。那么您对未来职场人对户外对自然的需求有什么体会吗？这次游牧灵感系列产品是如何体现人与自然之连接的呢？通过本次的藏区行体验，您对于城市文明与游牧文化有什么不同的思考嘛？

Q1: It is a great pleasure to have you again cooperating with MATSU. In recent years, under the impact of the pandemic, short journeys and travelling around have become the first choice for many people to relax. Camping is also a new consumer focus with the fastest growing heat. "Men are born free, but always in chains." This saying of Rousseau frankly points out the true lifestyle of modern people. The moment of silence created by camping has provided urban people under pressure with a space for resting. So what do you understand about the needs of future people at work for nature? How does this nomad series demonstrate human's connections with nature? What different thoughts of urban civilization and nomad's culture do you have throughout the travel experience of Tibetan areas?

A1: 人们在节奏越来越快的城市工作环境中寻求补偿，这并不是一个新现象。想想健康的饮食，日常的健身，周末的露营活动，这些需求显然也应该反映在办公环境中。20 年前，办公休闲区成为领先家具品牌的主要关注点；10 年前，动态和灵活的工作空间占据了设计的主要位置；现在，室内和室外的融合以及在更自然的工作环境中工作比以往任何时候都更符合城市化的需求。与 Lhayak 的合作是实现这一目标的完美起点。该系列不仅仅是一张沙发，它还旨在为办公室创造一个自然，放松和有趣的休闲环境。

A1: It is not a new phenomenon that people look for compensation in an ever faster paced urban work environment. Think healthy diets, gym routines, week-end escapes into nature. There is a clear need for this being reflected into the office environment as well. 20 years ago the leisure area's in offices became a main focus point for leading furniture brands. 10 years ago dynamic and flexible workspaces took over this spot. Now, more than ever, a blend between indoor and outdoor and working in a more natural working environment is a logical consequence of urbanization. The collaboration with Lhayak is the perfect starting point for this. More than just a sofa this collection aims to create a natural, relaxing and playful leisure environment within the office.

Q2：了解到这次的目标人群是年轻群体，那么这次的新款产品有哪些设计点是年轻群体专门设计的吗？您对现在的年轻群体需求如何理解，有什么特别之处吗？

A2：设计师、建筑师和家具品牌 CEO 的年龄往往高于城市人口的平均年龄，所以家具应该适应这一点，而本次的这个系列不仅植根于藏区和牦牛游牧文化的传统材料和实践，而且还反映了年轻的城市数字牧民们有趣和充满活力的生活方式。

Q2: We understand that you're targeting young people this time, so what features of new products are specially designed for young people? What do you think of young people nowadays, anything special?

A2: Designers, architects and furniture brand CEO's tend to be older than the average age of an urban population. The furniture should adapt to this though. That is why this collection is not only rooted within the traditional materials and practices from Tibetan and Yak Nomad culture, but also reflects the playful and dynamic lifestyle of young urban nomads.



Q3: 本次新款产品中，发现除了平常的沙发和灯具的设计，还推出了很多有趣的小产品，比如岁幕挂帘、自由梦吊牌和杯垫、纳川提肩包、源流杯套装。请问您是如何想到这些产品的?其中有什么有趣的故事吗?

A3: 纳川提肩包和源流杯套装是具有功能性的产品设计，它们可以成为城市居民日常生活随时使用并可移动的一部分，而不仅仅是一件家具了。它们是每个用户的个人物品，通过使用牦牛皮与自然相互联系。如果仅仅是一个简单的手提袋通常会很容易被扔掉，但建立一种私人情感链接就可以避免此问题。当手提袋由牦牛皮革制成并以 Lhayak 的循环故事为后盾，这些都将成为人与物建立联系并长久使用的前提。

Q4: 请问对于这次设计和研发，是否遇到什么困难和挫折，又是如何优化和解决的呢?

A4: 最大的挑战是寻找游牧文化中简单的生活方式与城市人现代的物质主义愿景之间的平衡。为了在造型和用户体验上实现这种巨大的反差，需要考虑很多因素。例如：积极的适应性与松弛感、趣味性 with 淳朴感等。

Q3: Among the new products, we can see that despite the ordinary design of sofa and lamps, many fascinating small products have also been launched, for instance, Scrap, Tag and Coaster, Saken and Crutch, May I ask how you came up with these products? Any interesting stories behind them?

A3: Especially Saken and Crutch are functional objects that can be part of the daily life of moving city people, rather than just another piece of furniture. They are personal objects, with a clear link with natural culture through the use of the Yak leather. They aim to create a personal connection, replacing a simple tote bag, often thrown away too easily. When made of leather, backed by the Lhayak circular story, these will become objects that people create a bond with and will want to keep using.

Q4: May I ask what problems and difficulties you have encountered during the design and research development process? And how did you solve them?

A4: The biggest challenge was to find a balance between the simple and essential lifestyle of Nomad culture and the more modern and materialistic vision of city people. To translate this big contrast in shapes and user experiences took a lot of consideration. Active dynamics versus relaxation and reflection of the moment. Playfulness versus integrity.

Q5: 都市牧人产品有三种不同的样式（三人沙发、躺椅、休闲椅），它们分别有什么特别的作用吗?看到都市牧人的坐垫和底部的木头有特别的连接方式，以及都市牧人单人躺椅背后的“皮带”装饰非常有趣，能否为我们介绍此方面的考究?

A5: 都市牧人是对游牧民族日常生活中将牦牛皮毛多种用途的致敬。在原产地牧民们可以通过自己手工编织牦牛毛而制作成帐篷。而都市牧人系列的特点就是多种材质的运用，靠垫的一侧是牦牛皮革，另一侧是牦牛毛织物。这个系列比一般的办公沙发更能营造出一种闲适之感。皮带设计点参考了游牧民族日常使用的用品。它不仅具有装饰性，还可以将沙发模块组合与固定。

Q6: Drumrol 采用了混凝土材质并且上面独特的符号元素，请问这一材质以及符号元素的运用有什么特别之处吗?以及这款落地灯感觉可以按照用户的需求上下移动，感觉很有意思，能不能介绍一下您设计的灵感演变过程吗?

A6: Drumroll 落地灯和边桌的灵感来自藏区的转经筒。混凝土底座上刻有藏区中代表相互联系和循环的符号。灯可以调节角度和高度，在青藏高原的牧民对自然的适应能力非常强，所以我们希望家具中也体现出这种灵活性。

Q7: Disk 这款设计由实木和皮革制成的悬浮圆盘提供了一种简单而有趣的休息方式，能否为我们介绍它如何与用户互动?

A7: Disk 提供人们在工作休息时有趣且富有活力的休闲方式，让他们从高效工作的节奏中快速抽离，放松心情；并且在趣味性的氛围中，员工们之间的协作互动也变得默契起来！

Q8: 纳川提肩包作为最常用的袋子，却做出了创造性转变，能否为我们介绍此方面的考究?

A8: 手提袋作为日用品，使用频率极高！在城市中的数字牧民都有几个常用的品牌手提袋。但是这些袋子并不是那么耐用，脏了就扔，旧了就换，不爱就弃，它们很容易被更替。Saken 是一款通过使用牦牛皮革和不锈钢等优质材料来打造这款耐久手提袋，我们喜欢将手提袋与使用者建立更直接与长久的联系感，使其产生粘性，以延长其使用寿命。

Q5: There are three different forms of Skin products (sofa for three people, lounge chair, leisure chair). What special functions do they have? I can see the cushion of Skin is connected with the bottom wood in a special way, and the "belt" decorations behind Skin is very interesting. Could you explain for us your considerations?

A5: Skin is a tribute to the multiple uses of Yak within daily life of the nomads. The Skin collection features cushions upholstered with yak leather on one side, and yak hair fabric on the other side. The yak hair fabric is originally made to construct tent homes and is handwoven in the mountains by nomads themselves. More than your average office sofa, this collection creates a more laid-back feeling. The leather strap detail is a clear reference to daily objects used by nomads. It is not only decorative, but also holds the cushions into place.

Q6: Drumrol adopts mixed concrete material and unique symbolic elements. May I ask what is special about this material and the application of symbolic elements? Also, it seems that this floor lamp can be moved up and down by user's needs, which is very fascinating. Could you tell us about the evolution process for your design inspiration?

A6: The Drumroll floor lamp and side table draw inspiration from the Tibetan praying wheel. The Tibetan symbol for interconnectivity and circularity is patterned on the concrete base. On the Tibetan plateau, adaption towards nature is fundamental, and I wanted to reflect this flexibility within the furniture as well, hence why the lamp is adjustable in angle and height.

Q7: Disk, a suspended disk made of solid wood and leather, provides a simple and playful way for relaxing. Could you explain to us how it interacts with users?

A7: I want to motivate people to sit in a more playful and dynamic way during their work break. This can relax your mindset and promote interaction between employees, in order for them to really have a break and come back to their desk, more productive.

Q8: Saken is a product that has creatively changed the most commonly used bag types in the world. Could you explain for us your considerations?

A8: Every young urban nomad has several (usually branded) tote bags, they use on a daily basis. Those bags are not that durable and get thrown away quite easily. My goal was to create a premium version of this by using quality materials such as Yak leather and stainless steel, transforming the tote bag into an object the user can create a bond with, giving it a much longer lifespan.

Nomadic Furniture Series



Q9：这次新款产品中有很多可持续的设计体现，比如牦牛毛的运用；Mesh 中运用激光切割技术，将非常少的皮料给予了这个灯的灵动的装饰性；Scrap 更是运用皮革大量的废料制作并互连成空间分隔产品。能否为我们介绍一下这些可持续的设计方面的考究？

A9：游牧文化的“零浪费”循环愿景是游牧灵感系列从一开始的主要目标。我们利用了每一个可以实现它的机会点。

Q10：本次游牧灵感系列这么多产品中，您最钟爱的又是哪件作品？为什么？

A10：从概念的角度来看，我会说纳川提肩包包是我最喜欢的产品，我希望明年在上海逛超市时能够看到有人使用它。

Q11：这次上海突如其来的疫情居家办公体验，是否也给您带来了设计灵感呢？最近的产品中有什么特别体现吗？或者您对于未来的办公趋势，您又有哪些展望或是预见？

A11：对于我来说，居家办公才是常态。作为独立设计师，我将自己的小公寓改造成了工作空间，这并不容易，所以我非常期待与玛祖铭立合作的下一个新产品 Boxwork 紧凑型多功能工作站上市，并运用在我家，它非常适合在家工作时使用。

Q12：您如何看待玛祖铭立与拉雅克的这次合作？在您与玛祖铭立多年合作中，您觉得玛祖铭立是怎样一家办公家具企业？

A12：很高兴得知玛祖铭立总裁蔡先生决定与高原牦牛皮具品牌 Lhayak 合作。在我看来，这次合作无疑将使玛祖铭立从一个具有商业思维的办公生活方式品牌转变为一个重视社会责任与影响力的品牌。

Q9：Among the new products, there are many demonstrations of sustainable design, like the use of yak hair. With Mesh, laser cutting technology is used, giving the lamp a flexible decoration with very few leather materials; with Scrap, a large amount of waste leather is also used, interconnecting into products for space separation. Could you explain your considerations behind these sustainable design?

A9：Translating the "zero waste" circular vision of Tibetan nomad culture was the main goal for this collection from the beginning. Every opportunity I saw to show this, was used.

Q10：Among this nomad series, what piece of design do you love the most? Why?

A10：From a conceptual point of view I would say the Saken bag is my favorite object and I hope to see people using it in Shanghai, when I go grocery shopping in Shanghai next year.

Q11：Has this sudden work-from-home experience of Shanghai caused by the pandemic given you a lot of design inspirations? Are there any special demonstrations in recent products? Or do you have any expectations or predictions of future office space?

A11：I missed a variation of working environment for sure as a source for refreshing creative inspiration. Being forced to transform my small apartment into a full-time workspace was not easy. That is why I look forward for my other new Matsu project called "Boxwork" to be released and reach my home. It offers a very compact but versatile workstation, suitable for working at home.

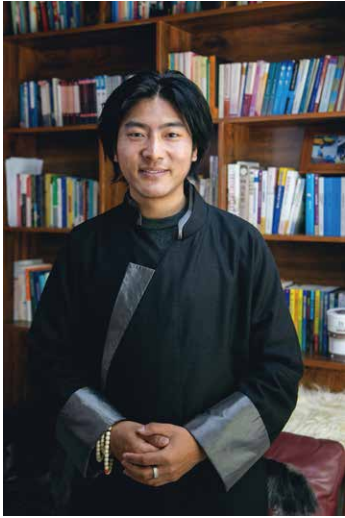
Q12：What do you think of Matsu's collaboration with Lhayak this time? Based on your past cooperations with Matsu, what kind of office furniture enterprise do you think Matsu is?

A12：I was very pleased to discover that Mr. Cai, CEO of Matsu, had decided to cooperate with Tibetan leather brand Lhayak. In my opinion it has the power to transform Matsu from a more commercial minded office lifestyle brand into a brand which values true social social impact.



游牧 Nomadic Furniture Series 系列





关于孟杰多吉（芒加）介绍：

孟杰多吉（芒加），拉雅克高原牦牛生态科技开发有限公司董事长，四川拉雅克牦牛皮具制品有限公司董事长。

2015 年毕业于美国林菲尔德大学，社会学与哲学双修专业荣誉毕业生。他的英文论文《藏人意识的转变》荣获 Howd 社会学奖。孟杰多吉于 2016 年回国，他为解决牧民的牦牛皮的浪费问题和提高牧民收入创办“拉雅克牦牛皮具”品牌，并成为全藏区最具有影响力的社会企业品牌之一。

2017 年，在孟杰多吉的带领下，阿坝县青年创业协会创立，旨在带领阿坝县的青年们返乡创业，也成为了藏区最早的青年创业协会之一。

About Megyur Dojee:

Megyur Dojee, Chairman of Lhayak Plateau Yak Ecological Technology Development Co., Ltd., and Chairman of Sichuan Lhayak Yak Leather Products Co., Ltd.

Graduated from the Department of Sociology and Philosophy, Linfield University, USA in 2015 with honors. He won the HOWD Sociology Award for his English paper "The Transformation of Tibetan Consciousness". In 2016, he returned to China. In order to solve the problem of nomads' yak hide waste and increase the income of nomads, he founded the "Lhayak Yak Leather" brand, which has become one of the most influential social enterprise brands in Tibet.

In 2017, he founded Aba Youth Entrepreneurship Association, which aims to lead the youth of Aba County to return home and start their own businesses, and has also become one of the earliest youth entrepreneurship associations in Tibet

专访拉雅克创始人孟杰多吉

Interview with Megyur Dojee, Founder of Lhayak

编辑：彭茜 图片由拉雅克提供 Editor: Qian Peng Photo provided by LHAYAK

2021 年玛祖铭立与拉雅克战略合作，并于同年 12 月开启了藏区游牧收皮行，将牦牛皮运用于家具产品中，同时将游牧文化和民族工艺融合于玛祖铭立与拉雅克联名的游牧产品系列，以此帮助牧民创收，使其留在草原继续以生态放牧的方式维系高原环境。钢筋水泥中成长的我们向往世界的最后一块净土 - 青藏高原；惯于被制度约束的我们好奇于自由的游牧文化。带着这些向往与好奇，我们有幸采访到拉雅克品牌创始人孟杰多吉，让他为我们讲述青藏高原与牧民的故事。

In 2021, MATSU entered into a strategic cooperation with Lhayak and launched a tour on nomadic yak hides collection in Tibet in December of the same year, applying yak hides in furniture products and integrating the nomadic culture and ethnic craft into the nomadic product series jointly named by MATSU and Lhayak, in an effort to contribute to nomads' income and encourage nomads to stay in Tibet and continue to maintain the plateau environment through ecological grazing. Growing up in reinforced concrete, we yearn for the last piece of pure land in the world - the Qinghai-Tibet Plateau; accustomed to being constrained by institutions, we are extremely curious about the free nomadic culture. With these expectations and curiosity, we had the opportunity to interview with Megyur Dojee, Founder of Lhayak brand, and listen to his story of the Qinghai-Tibet Plateau and nomads.



Q: 玛祖铭立 MATSU
A: 孟杰多吉（芒加）

Q1: 我们了解到，您在美国学习了哲学与社会学。当初为什么选择这样的专业？很多人说，哲学和佛学在某种层面上很相似，哲学思想需要辩证，而佛学中的辩经亦然，所以您选择的专业与您儿时在藏区接受到佛学教育有关吗？

A1: 由于传统的原因，在藏区很多人都是信佛的，所以很小的时候我们便开始念经。夏天，小河里的鱼可能因为干涸有生存危机时，我们就把它们移到旁边大河里去！总是会做这些（维护自然与生态的）小事。小学六年级时，我对佛教内容（哲学层面）非常感兴趣；尤其中学后，我的思想变得活跃，那时特别喜欢辩论，喜欢以批判性的思维去分析事物；每次放学后，就会去寺庙，跟着大师学佛，去学习理解它的逻辑，以及佛学在哲学层面的思考，自然而然我便对哲学产生了浓厚的兴趣。于是，后来在美国读大学时，便选择了哲学作为专业。

最开始，我的另外一个学习目标是教育学。从小我就希望自己能做一些改变世界的事情，能够促进民族文化以及社会的整体发展。当时的我认为教育才是最根本的。所以，初中毕业后，没去美国之前，我便自学了很多教育学理论知识，且比较精通。

后来我发现想让每个人都能得到一个公平的教育，其实是有很多社会条件所束缚与局限的；并且改变社会，不仅仅是单方面教育的问题；所以到了美国后，我主修了社会学。因为社会学才是研究整个社会，包括文化层面、经济层面、政治层面，以及意识层面。



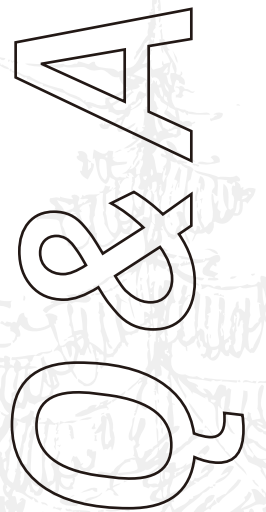
Q: MATSU
A: Megyur Dojee

Q1: We understand that you studied philosophy and sociology in the United States. Why did you choose these majors? Many people say that philosophy and Buddhism are similar to a certain extent. Philosophy needs to be dialectic, and so does the Debate in Buddhism. So is your choice of your majors related to the Buddhist education you received in Tibet as a child?

A1: Many people in Tibet believe in Buddhism as it is a tradition. So we started chanting sutras when we were very young. In the summer, when the fish might be in danger due to the drying up of small rivers, we move them to big rivers nearby! We do these little things (for maintaining nature and ecology) all the time. In my Grade Six, I was very interested in Buddhist content (philosophical level), especially in my middle school time, my mind became active. At that time, I loved to debate and analyze things with critical thinking. Every time after school, I would go to the temple to learn Buddhism from the master, to learn and understand its logic, as well as the philosophical thinking of Buddhism, and thus naturally, I developed a strong interest in philosophy. As a result, I chose philosophy as my major when was studying in the United States.

Initially, I had the other goal on pedagogy. I grew up wanting to do something to change the world, to promote the overall development of national culture and society. At that time, I thought education was the essence. Therefore, after graduating from junior high school and before going to the United States, I learned a lot of theoretical knowledge of pedagogy by myself, and I had a deep understanding in it.

Later, I found that there are many social conditions that constrain and limit everyone's access to a fair education; and that changing the society is not just a question of unilateral education. So when I was in the United States, I chose sociology as my major. Because I am aware that only sociology can study the whole society from the cultural level, the economic level, the political level, and the consciousness level.



／ Q2: 什么时候开始有创立拉雅克，扶持藏区经济的想法？创业有很多种方式，为什么会选择社会性企业？

A2: 很有意思的是，很多人会发现，拉雅克并不仅仅是传统意义上的企业，从某种意义上来说，它更像是一个学校。正是因为我的价值观以及教育背景，拉雅克在创立之初，就不全是以盈利为目标，特别不是以赚取最大利润为目标；其存在的意义是为了解决社会问题，为社会做一些贡献。

2014 年开始，国家对创业的扶持与鼓励，让国内兴起了创业热潮。但同时，很多青年对如何创业，如何经营现代化企业，以及市场上商业发展的模式并不了解；特别是藏区的创业者们是非常迷茫的。因为没有这方面的经验与教育，甚至很多人开始反对商业的发展，他们认为这种商业模式会打击与限制藏族精神文化。所以，我就在想，如何把我们民族的文化转化为企业文化，比如：佛教精神中利他主义的思维、道德感、因果关系，将其与现代企业经营管理的模式结合；让民族文化和商业经济相互促进，共生共存；让文化与民族精神，通过经济发展的支持，得以保护和传承。于是，带着这些思考，我本着为藏区解决社会问题为目的，而创立拉雅克。

具体来说，**由于牦牛皮加工工序繁多，且无头层二层之分，利用率没有普通牛皮高**。所以市场上皮具产品很少使用；而拉雅克则以更高的价格在藏区收购。当然我们会遇到挑战和困难。比如：**由于我们处理与加工皮料时会以更环保的方式，以对人体健康为最重要的标准，而杜绝采用化学制剂与重金属等处理**；所以成本较于同行会更高。但当克服了这些困难之后，便有很多人尊敬拉雅克，特别是在藏区。光在藏区我就有上万个学生，**我们没花一分钱去做广告，他们却自发的，热情的推广与传播拉雅克的故事与价值**。

所以这种利他主义的思想，这种爱，不仅仅有它的意义，也有它的智慧！只要你坚持，只要你一点点向好，那么从长远的角度上，它会让企业受益。

回头来看，这样创立和经营社会性企业的思想是怎么来的，那肯定是以哲学为源头，去思考“我的人生价值在哪里？”，“我活着对社会有什么意义”。而在这个长期思考哲学、教育学、社会学等问题的同时，在研究与解决社会问题的过程中，实现自我价值，并不断发现和探索了自己人生的意义。

Q2: When did you have the idea of establishing Lhayak to support the Tibetan economy? There are many ways for entrepreneurship. Why did you choose a social business?

A2: Interestingly, many people will find that Lhayak is not a traditional business, but more like a school in some sense. It is right because of my values and my education that Lhayak was founded not solely for profit, especially not with the goal of maximizing profits; the meaning of its existence is to solve social problems and contribute to the society.

Since 2014, there has been a rise of entrepreneurship in China under the support and encouragement of the country. But at that time, many people did not know how to start a business, how to run a modern enterprise, and what the business development model in the market was; entrepreneurs in Tibet were especially confused. Without experience and education in this field, many people even started to oppose business development, believing that the business model would hurt and restrict Tibetan spiritual culture. So, I was thinking about how to translate our national culture into corporate culture. For example, how to combine the altruistic thinking, moral sense and causation in Buddhist spirit with modern enterprise operation and management model, so that ethnic culture and business economy can promote and coexist with each other, and ethnic culture and spirit can be protected and inherited backed by economic development. Therefore, with these thoughts in mind, I founded Lhayak for the purpose of solving social problems in Tibet.

Specifically, the utilization rate of yak hides is not as high as that of ordinary cowhide due to various processing procedures and non-division of head-layer and second layer. Therefore, yak hides are rarely used in leather products in the market, but Lhayak buy them in Tibet at a higher price. Of course we are faced with challenges and difficulties. For example, as we treat and process yak hides in a more environmentally friendly way and take human health as the first priority, without the use of chemical agents and heavy metals, the cost of our products is higher than that of peers. But when we overcame these difficulties, Lhayak was respected by many people, especially those in Tibet. I have tens of thousands of students in Tibet alone. There is no need for us to invest in advertisement, as they are spontaneously and enthusiastically promoting and spreading the story and values of Lhayak.

So this kind of altruistic thinking, coupling with this kind of love, not only has its meaning, but also has its wisdom! Your business will benefit from this in the long run if you stick to it and get better bit by bit.

When we think back to where the idea of starting and running a social enterprise came from, it must have a philosophical origin by asking: "What's the value of my life? What does my life mean to society?" While we are thinking about philosophy, pedagogy, sociology and other issues for a long time, we can realize our self-value and constantly discover and explore the meaning of our life in the process of studying and solving social problems.



／ Q3: 据了解，拉雅克将利润的 5% 用于社会公益活动，可否列举几个实例说明？

A3: 比如：拉雅克常常组织文化交流的活动，女性赋能，以及免费的经济学常识培训活动。我们会梳理当下社会面临的问题，然后组织大家一起探讨，以提高人们的关注与觉醒意识。

另外，我们也举办过环保方面的研讨。拉雅克提出以 5% 的价格回收旗下品牌不能再使用的产品，然后我们以统一的、环保的方式去处理；尤其是高原没有那么多垃圾回收点，以及工业垃圾处理的机构；并且还是亚洲水塔，是水的源头，所以，我们更应格外小心，杜绝一切破坏生态的可能性。

2019 年，我们花费十多万开展畜牧业可持续发展论坛会。因为我们发现，越来越多的牧民离开草原。因为草场面积越来越少，人口却越来越多，加之城市现代文明的兴起，而牧区相对落后等造成了牧民放弃以生态放牧为主的生活方式。**其实，牧民才是青藏高原的守护者。他们把山当做神山，水当做神湖，通过文化信仰的方式保护着大自然。是他们守护者青藏高原这一最后净土。任何其他方式也达不到这个生态维系效果**。所以，最好的保护青藏高原的方式，就是让牧民在那里以原有的方式存在。这也是玛祁铭立与拉雅克联合在一起帮助他们创收，找到并提高他们的价值，让其留在草原的原因。

Q3: We came to know that Lhayak uses 5% of its profits for social welfare activities. Can you name a few?

A3: For example, Lhayak often organizes cultural exchanges, women empowerment events and free economic literacy training sessions. We will sort out the present social problems and then organize discussions to raise people's attention and awareness.

In addition, we have held seminars on environmental protection. Lhayak proposes to recycle the products that can no longer be used by its brands at a price of 5% of the cost, and then we will dispose them in a unified and environmentally friendly way. In particular, the Qinghai-Tibet Plateau does not have many recycling points or industrial waste disposal facilities, moreover, it is the Water Tower of Asia and the source of water, so we should take extra care to eliminate any possibility of ecological damage.

In 2019, we spent more than RMB 100,000 on the Animal Husbandry Sustainability Forum, as we see more and more nomads leaving the grasslands. Less and less grassland area, more and more population, coupled with the rise of modern urban civilization and the relative backwardness of pastoral areas have caused nomads to abandon the life style based on ecological grazing. In fact, nomads are the guardians of the Qinghai-Tibet Plateau. They regard mountains as sacred mountains and waters as sacred lakes, protecting nature through their cultural beliefs. It is them who protect the Qinghai-Tibet Plateau, the last pure land. No other way can achieve this ecological preservation effect. Therefore, the best way to protect the Qinghai-Tibet Plateau is to let nomads exist there in the original way. That's why MATSU has partnered with Lhayak to help nomads generate income, find and increase their value, and encourage them stay in the grasslands.

／ Q4: 在与拉雅克合作以来，我们了解到牦牛与牧民，与生态都有着密不可分的关联。科学散养放牧，让牛群踩踏草种入土以避免高原紫外线灼伤，风沙吹走；而牛群的粪便可作为肥料为草种提供养分生长。但当拉雅克将牦牛产品带入城市，使其盛行后，是否会导致过度放牧，让畜牧与生态再次失去平衡呢？

A4: 所以，第一要强调：一定要以青藏高原最生态化的方式散养放牧。

第二要强调，只有这样生态化的方式，才是青藏高原最独特的价值。倘若我们也圈养起来，那么它也失去了其独有的价值。圈养的东西在全世界什么地方都有。牧民们半开玩笑的说牦牛喝的是矿泉水，吃的是冬虫夏草。牦牛们的确吃的是**带有丰富矿物质的山泉水和上百种的花草，并且每头牦牛散养 4-5 年**，这些在别的地方是不具备如此条件的；所以，我们要打造高端品牌将其附加值体现。**只有在市场上得到应有的价值体现，牧民才会愿意继续传承生态化的放牧生活方式**。

现代社会面临的最大的挑战之一就是食物链的不安全性。现在企业用圈养和工业化的方式养殖牦牛，这是对生态的破坏，也是对食物链的破坏。所以我希望通过社会企业的模式，让消费者接触到真正安全，人性化的产品与事物。



Q4: Since working with Lhayak, we have learned that yaks are closely related to nomads and ecology. The implementation of scientific free range grazing can allow yaks to trample grass seeds and put them into the ground to avoid being burned by ultraviolet radiation on the plateau and blown away by wind and sand, in addition to the manure of yaks that can be used as fertilizer to provide nutrients for the growth of grass seeds. But will the prevalence of yak products brought into the cities by Lhayak lead to overgrazing and put animal husbandry and ecology out of balance again?

A4: In this regard, we must first emphasize that free-range grazing must be carried out in the most ecological way on the Qinghai-Tibet Plateau.

In addition, we must emphasize that only in this ecological way can the unique value of the Qinghai-Tibet Plateau be brought into full play. If we adopt captive rearing, the Qinghai-Tibet Plateau will lose its unique value. Captive animals can be found all over the world, but on the Qinghai-Tibet Plateau, every yak is kept free range for 4-5 years, drinking mountain spring water and eating grass without industrial pollution, which are the natural conditions not found in other places. So, all we need to do is to create a premium brand that reflects the added value. Only when the value is reflected in the market can nomads be willing to continue to inherit the ecological grazing lifestyle.

One of the greatest challenges facing modern society is the unsafe food chain. Nowadays, there are companies rearing yaks in a captive and industrial way, which is damaging to the ecology and the food chain. So I hope that consumers can be enabled access to truly safe and humanized products and things through the model of social enterprises.



Q5: 以“资本”为导向的市场经济时代，城市生活中皆是精致的利己主义者，拉雅克作为社会企业，又如何让城市中精致的利己主义者接受与喜爱呢？

A5: 如果与一个真正有智慧的人，有企业家精神的人，交流与推广这种（社会企业）思想并不难。很多伟大的思想家们与企业家们，能做到今天非凡的成绩，并不是因为单纯的想挣钱，而是想解决社会问题，或者有更高的理想。但是 99% 的人在从小没有文化培育的情况下，去接受这种利他主义思维确实是困难的。毕竟他们认为眼前的一切，短期的快钱是更重要的。

好的品牌，从来都不会只以盈利为最大目的。比如：特斯拉的创始人埃隆·马斯克，他的目标是探索宇宙，扩展未来能源，希望能把人类生活迁移到火星上。这些看似童话一样的梦想是非常崇高的。再者，乔布斯的根本目标也不是为了创造赚钱的事物，而是为了 Think Different，为了独特的、卓越的，非凡的创造。再说受人尊重的中国企业家曹德旺，他则有慈悲心，利他主义的心，他有不动摇的信念。

当企业只为了短暂的、眼前的利益，那么从长远的角度来说，他的创业是没有意义的，也不可能为人类社会问题提供解决方案；因此它对社会无意义，那么自然也终将无市场。也许在风口时，它会被吹起来，但从商业可持续的角度来讲，它注定会失败的，更无法获得认可与尊重。

佛教说：善果是无限的，恶果也是无限的。在商业中，也是不断积累善果和恶果的过程。现在，拉雅克在国内与国际平台上，讲述我们的品牌文化与精神时，都非常自信，且能得到尊重与认可。中国市场的发展，也绝对是向生态化的，人性化的方向迈进。那么，终有一天，那些追求短暂利益的企业会在市场上淘汰与消失。

Q6: 是什么促成了本次拉雅克与玛祖铭立合作，并共同前往藏区体验游牧生活呢？您觉得合作能为双方带来什么？

A6: 统一的价值观让双方走到了一起。拉雅克是在理念上，追求上有相对不错的成绩，但从实际项目上，比如：设计、产品规划，以及市场的推广，这些我们都需要玛祖铭立的支持。

我很佩服玛祖铭立的工作效率，可以高效的将认知付诸于实践，比如这次游牧系列产品从理念构思到设计生产，非常快速落地。

我认为玛祖铭立是一家有信誉，有情怀，有远见的企业，是一家适合长远且深度合作的企业。在双方的合作中，我也看到玛祖铭立员工一些变化和进步，我特别高兴，你们在不断接近生命，接近灵魂的本质，你们的说话方式，思维方式也在发生变化，变得更有使命感。拉雅克与玛祖铭立相互影响着，这些也促使两个品牌的价值观越来越统一，这很难得。



Q5: In the era of capital-oriented market economy, cities are full of exquisite egoists. As a social enterprise, how can Lhayak be accepted and loved by exquisite egoists in cities?

A5: It's not difficult to communicate and promote this kind of (social enterprise) idea with a really smart person who has an entrepreneurial spirit. Many great thinkers and entrepreneurs have achieved extraordinary results not simply because they want to make money, but because they want to solve social problems or have higher ideals. But it's hard for 99% of people to accept altruistic thinking when they haven't been brought up to do so. After all, what they value is the immediate and short-term quick money.

Good brands are never solely for profit. For example, the goal of Elon Musk, the founder of Tesla, is to explore the universe, expand the energy future, and hopefully migrate human life to Mars. These fairytale-like dreams are sublime. Moreover, Jobs' fundamental goal did not fall on creating things that made money, but on "Think Different", on creating something unique, remarkable and extraordinary. And we also have Cao Dewang, a respected Chinese entrepreneur, who has compassion, altruism and unwavering faith.



Q6: What is the drive that prompted Lhayak and MATSU to cooperate and experience nomadic life in Tibet together? And what do you think the cooperation can bring to both of us?

A6: It is common values that bring us together. Lhayak has relatively good results in concept and pursuit, but in practical projects, such as design, product planning and market promotion, we need the support from MATSU.

I am quite impressed with MATSU's work efficiency, MATSU can efficiently put its knowledge into practice. For example, the nomadic series products were launched very quickly from conception to design and then to production.

When an enterprise only aims at short-term and immediate interests, its entrepreneurship is meaningless in the long run, and it is impossible to provide solutions for human social problems, therefore, it is meaningless to society, and naturally there will be no market for it. It may be flying when placed against the wind, but from the perspective of business sustainability, it is doomed to failure, not to mention recognition and respect.

Buddhism says: good fruit is infinite, so is evil fruit. In business, it is also a process of accumulating good and bad fruits. Now, when we present the brand culture and spirit of Lhayak on domestic and international platforms, we are very confident and respected and recognized. The development of Chinese market will also absolutely be toward an ecological and humanized development. Therefore, those enterprises that pursue short-term interests will one day be eliminated and disappear in the market.

I believe MATSU is an enterprise with credibility, passion and vision, and suitable for long-term and in-depth cooperation. During the cooperation, I have also seen some changes and progress of your employees. I am particularly glad that you are getting closer to life, closer to the essence of your soul, and that the way you speak and the way you think are changing and with more sense of mission. It is rare that the two brands, Lhayak and MATSU, influence each other and get closer the values of both.

Q7: 您认为企业在履行社会责任过程中会遇到哪些困难呢？或者拉雅克在社会企业之路上遇到的困难是什么呢？又是如何克服？

A7: 找到志同道合的人，且愿意有能力为之奋斗的人，这类人才的缺乏是拉雅克一直所面临的困难。社会企业对人才的要求很高。因为我们比一般企业更具挑战性，我们以更高的价格收购牛皮，我们以更生态更高成本的方式加工，我们则需以更高的市场价格销售。那么，如何让资本时代的消费者接受这样的产品，让他们关心这些产品背后的故事，或者找到这些产品适合的人群。这绝对需要更强能力与更高意志的人，甚至以此为实现人生意义的人来共同努力！

这些挑战与困难是一直有的，但同时，我们也一直在收获。为这样理念与创造这样价值产品的企业工作，我们自觉这是很了不起的事情，所以每天都活得非常充实，很幸福，很开心！即使明天不在人世，我们也很满足且有成就感。因为我们在做有意义的事情。

Q7: What difficulties do you think enterprises will encounter in the process of fulfilling their social responsibilities? Or what difficulties have you encountered on your path to social entrepreneurship? And how did you overcome them?

A7: It has always been difficult for Lhayak to find like-minded people who are willing and able to work for our goal. Social enterprises have high requirements on talents. This is because we are more challenging than the average companies. We buy hides at a higher price, we process them in a more ecological and more expensive way, therefore we have to sell it at a higher price. So, how to make consumers in a capital-oriented age accept such products and let them care about the stories behind these products, or how to find the right people for these products, will absolutely need the joint efforts by people with stronger ability and higher will, and with our goal as their pursuit in the meaning of life.

These challenges and difficulties have been there, but at the same time, we have always been harvesting. It's amazing to work for a company that has such a concept and creates such value products, so every day we feel very full, happy and joyful! Even if we are gone tomorrow, we feel fulfilled and accomplished, because we're doing something that really matters.

Q8: 对于此次玛祖铭立即将推出的游牧系列家具产品，您最喜欢哪个？为什么？又如何看待将游牧概念融入家具设计中？

A8: 我都喜欢。因为每个产品就像自己的孩子一样，是一点点培养出来的，其背后是大家齐心协力，一起为了梦想奋斗的结果。而这个梦想的核心是利他主义的思想，是爱！这样充满爱的产品是多么美！所以，我对这次与玛祖铭立联名合作的游牧产品系列特别有感情。我也希望能为这一系列产品做更多贡献。

我们双方还有设计师 Joeri Reynaert，通过体验游牧文化，从亲身感知再到深刻认知，而智慧创造的这一系列产品，绝对是有灵魂与热情的。当你设计一款产品不仅是为了让甲方满意，而是想为牧民做一些贡献，为生态做一些有价值的事情时，以这种心态去创造产品的整个过程是非常有意义的。

对于拉雅克来说，我们最关注的是产品背后的意义，而至于产品的外观与功能性，我信任合作方，相信在办公家具市场有经验且专业的玛祖铭立以及设计师 Joeri Reynaert。

Q8: Which one do you like most in the upcoming nomadic series furniture products of MATSU? Why? And how do you think about integrating nomadic concept into furniture design?

A8: Well, I like them all. Because each product is like a child grown up bit by bit in a company, backed by everyone's concerted efforts, and the result of struggling for dream. And at the heart of this dream is the altruistic thinking and love! How beautiful is such a product full of love! So I have an emotional attachment to the nomadic series products with MATSU. I also hope to contribute more to this series of products.

This series of products created intelligently by both of us, including the Designer Joeri Reynaert, through the experience of nomadic culture, and evolving from personal perception to deep understanding, are definitely with soul and passion. If the purpose of designing a product is not only to satisfy Party A, but also to make some contribution to nomads and do something valuable for ecology, then the whole process of creating such a product with such an attitude will be very meaningful.

For Lhayak, our primary focus is the meaning behind the product; with respect to the appearance and functionality of the product, I trust the partner, MATSU, and the Designer Joeri Reynaert, who are experienced and professional in the office furniture market.



Q9: 可否与我们谈谈拉雅克今年有何全新计划呢？未来的愿景有什么？疫情对于拉雅克的计划有无影响？如有影响，那么又是怎么调整以适之的呢？

A9: 今年，拉雅克需要扩展到 100 家分店。

Q9: Could you share with us new plans of Lhayak for this year? What is your future vision? Has the pandemic affected your plans? If so, how do you make adjustments?

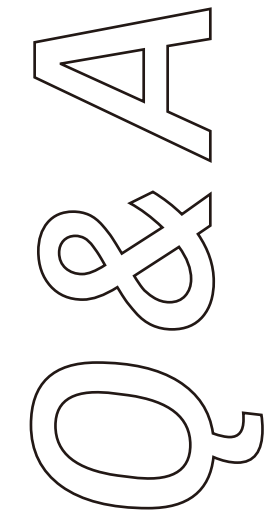
A9: Lhayak needs to expand to 100 stores this year.

另外，我也一直在思考，想打造一种模式：把青藏高原的一些牧民家庭变成一个生态化、人性化的牧场，变成一个高端综合体验项目。让牧民可以继续通过放牧维系生态，同时让更多城市人来此体验交流，不仅仅是感受牦牛皮、牦牛肉，还包括牦牛的生态养殖方式，以及治愈性的自然，从而让牧民实现高价值的多维创收，提升其优越感与社会地位。现代城市人太缺乏与自然亲近的机会。而在这里，可以放牛爬山、河水嬉戏、住宿……就如同一个牧区度假村。用善念与智慧让现代文明和生态自然在这里和谐相遇。关于这个牧场项目，原本计划在 2022 年开始执行落地一些事情，但因为疫情，今年只能暂且把规划做好。现在藏区各地政府都在与我们对接，期待一起合作。我们也期待志同道合的人加入。

2022 年，我们与玛祖铭立的合作也是重中之重。这是拉雅克第一次与非藏区的品牌合作，希望我们双方联合起来，推广牧民的生态文化，给他们创造更好的价值。让城市人接触到人性化的、安全的产品与事物。

Moreover, I have been thinking about a new model, which is to turn some nomadic families on the Qinghai-Tibet Plateau into an ecological and humane ranch, into a high-end integrated experience program, so that nomads can continue to maintain the ecology through grazing, and more urban people can come here to experience and feel, not only the yak hides and meat, but also the ecological rearing way of yak and the healing nature. In this way, nomads can achieve high-value multi-dimensional income generation and enhance their sense of superiority and social status. It is really hard for modern urban people to get close to nature. But here on the Qinghai-Tibet Plateau, you can graze yaks, climb mountains, play in rivers, enjoy accommodation... in a seemingly pastoral resort. Our good thoughts and wisdom will make here a place where modern civilization and ecological nature meet in harmony. The pastoral project was originally planned to start in 2022, but due to the pandemic, we can only make our planning for the time being. Local governments of Tibetan regions are communicating with us for cooperation, we are also looking forward to the joining of like-minded people.

In 2022, our partnership with MATSU is also a priority. This is the first time for Lhayak to cooperate with a brand from a non-Tibetan region. We hope that we can join forces to promote the ecological culture of nomads, create better value for them, and enable urban people access to humanized and safe products and things.



生

一生, 一碗

| 牧民的智慧 |

A Bowl for A Lifetime: The Wisdom of Nomads



If you get to choose one thing to be used for a lifetime, what would you choose?

We may become speechless for a while, but I believe that such a thing will have the following characteristics: it must be exquisite. In the process of its birth, the thinking and painstaking efforts of the craftsman are incorporated, as well as the ultimate pursuit of beauty; It must be durable, accompanying you through a long time and not easily damaged; It will make you so fond of it that you're willing to share it at any time; It is like a loyal partner. The longer it's with you, the stronger your dependence on it; You will not choose to discard it, even if it can no longer be used. It will be passed down like a legend.

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对藏区的牧民来说, 他们的碗, 便具有这样的属性。游牧的生活让他们不断地迁徙, 易碎或者沉重的日用物品一般不会出现牧民的家。所以传统牧民的碗, 大多是木质的。他们会选择质地坚硬的木材如桐树、桑树、桦树, 总共要经历十二道工序才可以制成一只精致、光滑的木碗。



For Tibetan nomads, their bowls have such attributes. Their nomadic life force them to migrate constantly. Fragile or heavy daily necessities generally have no place in nomads' homes. So traditional nomads' bowls are mostly made of wood. They will choose hard wood, such as paulownia, mulberry or birch. It takes a total of 12 processes to make a delicate and smooth wooden bowl.



工艺的精湛, 让这些木碗和上面精美的手工绘制的花纹在高原极端的条件下也很难开裂。再讲究一点的, 会在碗的外部用银饰, 珠宝装扮。一只用时间和心血打造的碗, 和他的主人便有了一种“终身的契约”: “一碗一生”。为了更好的保护自己的碗, 他们还会制作结实的牦牛皮质碗套。即使在二十一世纪, 传统牧民的民间生活方式蕴含着现代极简主义和耐久设计的精髓。

一个碗只归一人所有, 即使一家人, 也都会有各自的碗, 完全不会混用; 来到家里的客人, 也都会带着自己的碗。尽管现在越来越多的木碗正在被瓷碗所取代, 但是这种“一人一碗”的传统仍然在继续。

碗也是多功能的, 即可以用来饮茶, 又可以拿来吃饭。到牧民家里做客, 会先用碗喝茶, 然后再用餐。吃完饭之后, 每个人会把碗舔的干干净净, 再喝一碗茶, 或者用少量的清水冲一下, 碗就干净如初了。他们舔碗的原因并不是因为“穷”或是“吃不饱”, 而是因为对食物和劳动的珍惜, 在藏区的牧民, 父母会教育他们的子女: “浪费一颗粮食, 耕牛便会落一滴泪”, 而且每一个去过牧民家里做客的人都会被丰盛的食物所征服。然而舔干净的碗是不需要任何化学清洁剂去除油, 这种看似原始的习惯, 却避免了对水源的污染, 减少了水的使用, 即使他们居住在“亚洲的水塔”, 但是水在他们的眼里不是可以挥霍的“资本”, 是圣洁和宝贵的“资源”, 容不得浪费或者污染。

The exquisite workmanship makes it difficult for these wooden bowls and the exquisite hand-painted patterns on them to crack under the extreme conditions of the plateau. Relatively more delicate nomads will decorate the outside of the bowl with silver ornaments and jewelry. A bowl that involves a lot of time and painstaking efforts has a "lifelong contract" with its owner: "a bowl for life". In order to better protect their bowls, they will also make strong yak leather bowl covers. Even in the 21st century, the lifestyle of traditional nomads contains the essence of modern minimalism and durable design.

A bowl is only used by one person, and even a family will have their own bowls, which will not be mixed up at all; Guests come with their own bowls. Although more and more wooden bowls are being replaced by porcelain bowls, the tradition of "one bowl for one person" continues.

The bowl is also multifunctional, which can be used for drinking tea and eating. When visiting nomads' houses, we will drink tea with bowls first, and then eat. After a meal, everyone will lick the bowl to clean it, drink another bowl of tea, or rinse it with some water, and the bowl will be as clean as ever. The reason for licking bowls is not that they are "poor" or "haven't got enough to eat", but that they cherish food and labor. In Tibetan areas, nomad parents will teach their children: "When a grain is wasted, our cattle will shed a tear", and everyone who has been to the nomads' home as a guest will be conquered by rich cuisines. However, bowls that are licked clean do not require any chemical cleaner to remove oil. This seemingly primitive habit avoids pollution of water sources and reduces the use of water. Even though they live in the "water tower of Asia", water is not a "capital" to be squandered in their eyes, but a holy and precious "resource", which should not be wasted or polluted.



但是碗和锅却不可以在一起清洁, 因为锅是大家公用的, 而且又是每个住在炉灶里的火神的“宠物”, 所以锅的“地位”会更高一级。这种传统的习俗大大降低了食物传染病的风险, 也是牧民智慧的另一种体现。

很多人可能心理上无法接受这种舔碗的习惯, 但是试想一下, 这是你一辈子都用来吃饭、喝水的碗, 那么每次用餐完毕把它舔干净, 又何尝不可接受呢?同时, 这又降低了多少一次性产品的浪费以及对环境的压力!

这只“无所不能”的碗, 还会让人觉的任何更多的碗的“选择”, 都是多余的举动; 我们对物质的成瘾般的追求, 恰恰是因为现代生活中严重缺少可以让我们动情的物品的结果, 因为物欲让我们忘却了什么是珍惜, 让我们的灵魂也更加空虚和冷酷, 乃至对待我们周边的人, 甚至都会产生一种“不喜欢就弃掉”的情感。但是牧民这只让人眷恋的碗, 在主人老去的时候, 会小心、郑重的传给他(她)的子孙。一个牧民家庭不会有太多的碗, 对但是它们可能都是经历了几代人的传承; 常来走访的好友和至亲, 主人还会给他们准备一只专用的碗。一只小小的碗, 蕴含了多少人情味。

这才是真正的人文主义精神。

However, a bowl and a pot must not be cleaned together because a pot is shared by everyone and is the "pet" of every god of fire who lives in the stove. The "status" of a pot will be higher. This traditional custom greatly reduces the risk of food borne diseases and is another manifestation of nomads' wisdom.

Many people may not accept the habit of licking bowls psychologically, but just imagine that this is a bowl that you use for eating and drinking all your life. What's so unacceptable to lick it after every meal? At the same time, this greatly reduces the waste of disposable products and the pressure on the environment!

This "multipurpose" bowl also makes people feel that any "choice" of more bowls is redundant; Our addictive pursuit of materials is precisely the result of the serious lack of items that can have our passions aroused in modern life, because the material desire makes us forget to cherish, makes our soul more empty and cold, and even treats the people around us with an attitude of "give up with someone if you don't like them". However, when the owner is old, they will carefully and solemnly pass their lovable bowl to their descendants. There won't be too many bowls in a herdsman's family, but they may have been passed down for generations; The host will also prepare a special bowl for friends and close relatives who often come to visit. A small bowl contains so much human touches.

This is the real humanistic spirit.





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