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中国西藏文化之旅

ཀྲ་སེ་ཐམ་པོ།

扎什伦布寺

Bkra-sis-lham-po Monastery

彭措朗杰 编著

Edited by Phuntsok Namgyal



中国大百科全书出版社

Encyclopedia of China Publishing House

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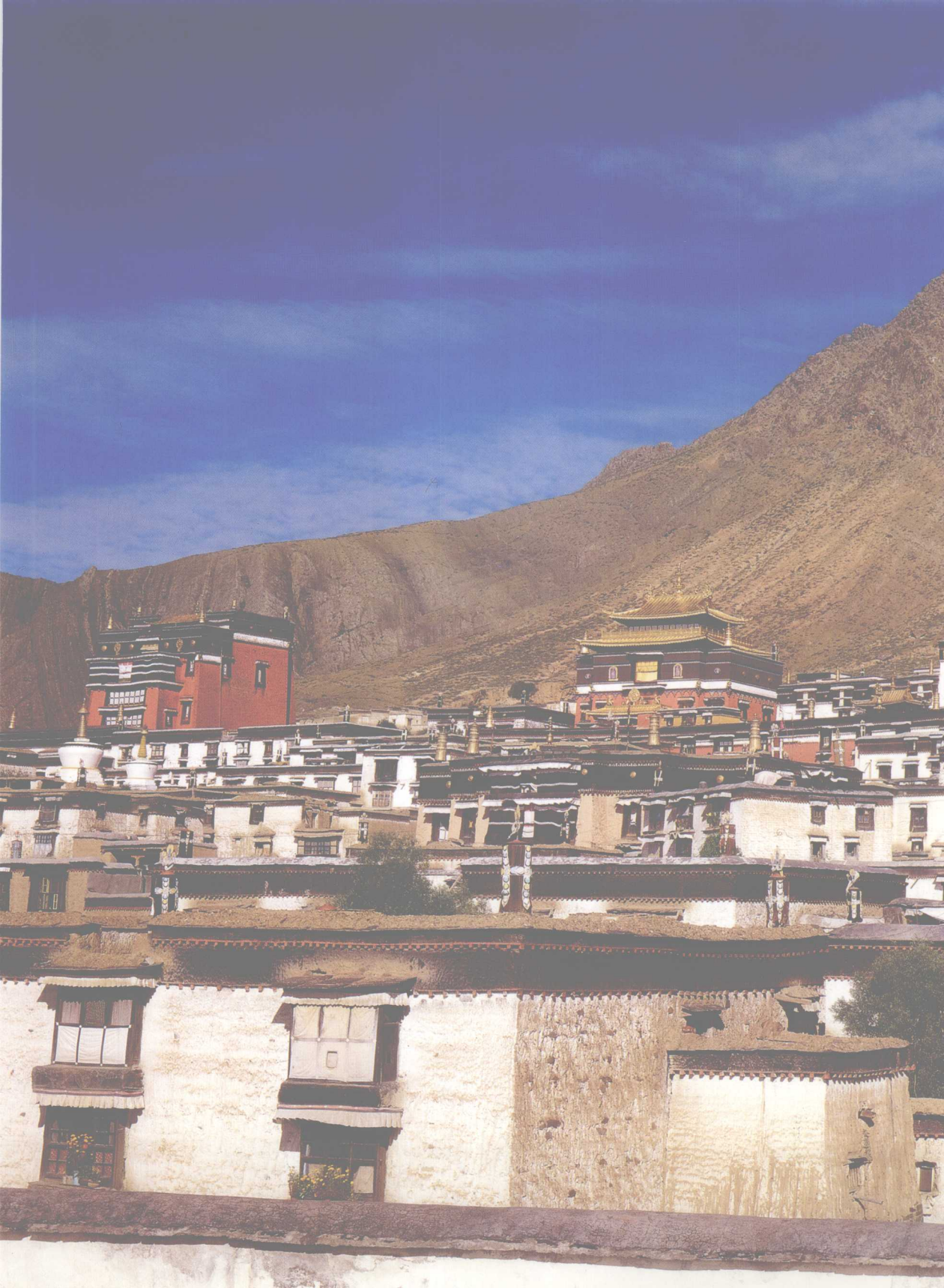
扎什伦布寺平面示意图

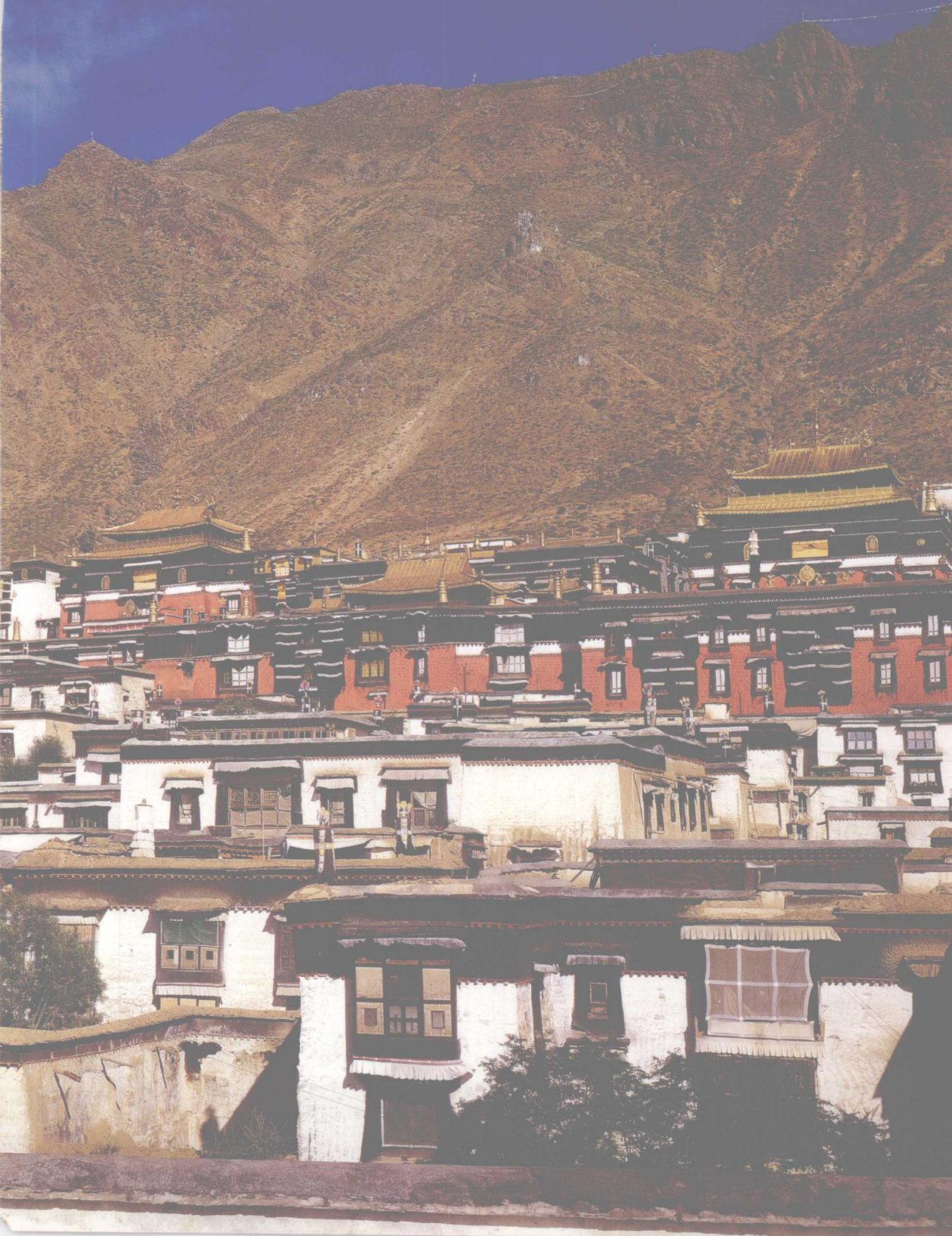
Sketch map of Bkra-sis-lhum-Po Monastery



图例

- | | | | |
|---|---|---|--|
|  | 扎什伦布寺大门
Entrance to the monastery |  | 五世至九世班禅灵塔殿
The chapel for the Common Funerary
Stupa of Panchen V~IX |
|  | 弥勒佛殿
Maitreya Hall |  | 拉章
Panchens Residence |
|  | 尊胜殿
Supremacy Hall |  | 密宗院
Tantrist Seminary |
|  | 十世班禅灵塔殿
The chapel of Panchen X's Funerary
Stupa |  | 吉康扎仓
Exoteric Buddhist Seminary |
|  | 汉佛堂
Buddhas Hall |  | 吉康扎仓——释迦牟尼殿
Exoteric Buddhist Seminary Sakyamuni
Hall |
|  | 无量寿佛殿
Amitayus Hall |  | 依怙殿
Guru Hall |
|  | 兜率殿
Tusita Hall |  | 展佛台
Terrace for the Ceremonial of Buddha's
Portraits |
|  | 聚会殿
Conference Hall |  | 观戏楼
Theatre |
|  | 度母殿
Sgrol-ma Hall |  | 密宗院旧址
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Palace of Universal Brightness |
|  | 措钦大殿
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Junior seminaries |
|  | 措钦大殿——释迦牟尼殿
Tshogs-chen Hall Sakyamuni Chaple |  | 僧舍
Dormitory for the monks |
|  | 措钦大殿——弥勒佛殿
Tshogs-chen Hall Maitreya Chaple |  | 讲经场附属殿堂
Halls attached to the sermon square |
|  | 措钦大殿——度母殿
Tshogs-chen Hall Sgrol-ma Chaple |  | 接待室
Reception rooms |
|  | 欢喜殿
Mandkesvara Hall |  | 扎什伦布寺民管会
Office of the Democratic Administrative
Commission for Bkra-sis-lhum-po |
|  | 一世达赖喇嘛灵塔殿
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Stupa |  | 广场
Square |
|  | 讲经场
Sermon Square |  | 停车场
Parking area |
| | |  | 转经路
Scripture reciting Walk |





扎什伦布寺概述



公元7世纪，佛教从汉地和印度、尼泊尔传入西藏（吐蕃）。经过四个世纪的弘传，佛教在西藏发展形成了一个有别于其他地区的佛教系统——藏传佛教。藏传佛教具有鲜明的社会特征和民族特色，分为很多派系，主要有宁玛派、萨迦派、噶举派、觉朗派。这些教派由于社会的原因和各自的师承不同，对显密典籍的理解体会也不一致，各自有不同的修持方法，各树一帜。15世纪宗喀巴创立了格鲁派。格鲁派的建立，标志着藏传佛教发展到了一个新阶段。格鲁派以《菩提道次第广论》和《密宗道次第广论》等宗喀巴的著作作为僧徒的理论根据和行为准则，并建立起稳定的僧侣集团、寺庙经济和全藏的寺庙网络。之后，又普遍采用活佛转世制度。经过漫长复杂的斗争，在清朝中央政府支持下，格鲁派最终取得了在全藏的统治地位，强化了西藏地区的政教合一制度，建立起西藏地方政府。同时也形成了最完备、最典型的藏传佛教的寺院僧侣组织制度。格鲁派具有代表性的寺院有甘丹寺、哲蚌寺、色拉寺和扎什伦布寺，合称“四大名刹”。

扎什伦布寺藏名全称“扎什伦布拜吉德钦却勒纳巴杰瓦林”，意为“吉祥宏图资幸福聚殊胜诸方洲”。“扎什伦布寺”是其简称，意为“吉祥须弥山寺”。

扎什伦布寺坐落在西藏自治区日喀则市尼玛山南麓，依山傍水，占地面积23万平方米，建筑面积近15万平方米，有周长3000余米的墙垣围绕。由佛殿、经堂、祀殿等组成的主建筑群，多为数层的高大建筑。建筑墙体均用石块砌成，基础直插山岩。佛殿和经堂透迤于山麓之间，重楼叠阁，气势磅礴，碧瓦金顶，庄严凝重。它们与前方排列有序的低层平顶僧舍，红白相对，交相辉映，组成了一座既具有浓郁藏族特色，又融有汉族风格的布局严谨的古建筑群。

1447年至1474年期间，宗喀巴的弟子根敦珠巴创建了扎什伦布寺并首任法台，后被追认为一世达赖喇嘛。至根敦珠巴圆寂时，扎什伦布寺已初具规模，拥有僧侣1600余人，大小佛殿7座，以及图桑林、夏孜、吉康3大显宗扎仓。

1601年，四世班禅洛桑曲结坚赞（1567~1662）主持扎什伦布寺。四世班禅是西藏极有影响的人物，他同五世达赖喇嘛一起平息了西藏内乱，并派遣代表与清朝中央政府联系，确立了黄教在西藏的主导地位。他在任法台期间对扎什伦布寺进行了大规模的扩建，有大小经堂56座，宫殿6座，僧舍6000余间，额定寺僧3800人，

实际达到了 5 000 人，形成以措钦大殿为活动中心，下设显宗和密宗的四个扎仓。扎仓是相对独立的僧院组织，各自有佛殿、经堂、辩经场、僧厨房及米村等。

四世班禅圆寂后，五世班禅坐床主寺。1713 年（清康熙五十二年），康熙皇帝册封五世班禅为“班禅额尔德尼”（班禅是梵、藏文的音译简称，意为“大学者”，额尔德尼是蒙语，意为“宝”），并赐金册、金印，从此，历代班禅正式起用“班禅额尔德尼”的名号，扎什伦布寺便成为历代班禅的驻锡之地。

扎什伦布寺最早的建筑是措钦大殿，建于 15 世纪下半叶，历时 12 年完成。这里是班禅大师讲经和举行佛事活动的场所，面积 580 平方米。在大殿北侧的释迦牟尼殿内主供释迦牟尼鎏金塑像，两旁配殿为弥勒佛殿和度母殿。

与措钦大殿同时期建造的讲经场，位于措钦大殿回廊外，面积 600 平方米，地面满铺石板，四周回廊绘有上千尊佛像，这是班禅大师或法台对全寺僧众讲经和僧人辩经的场所。1996 年 5 月由前国家主席江泽民题写的“护国利民”金匾即悬挂于此。讲经场四周附属十几座殿堂（拉康）：甘珠尔拉康、德庆拉康、噶丹拉康、定结拉康等；位于五世至九世班禅灵塔殿前东南二层的是曲康、俄东拉康、印经室（巴尔康）、卓玛拉康等。

四世班禅灵塔祀殿前的佛堂，从东到西依次为汉佛堂、无量寿佛殿、兜率殿、聚会殿和度母殿，其中汉佛堂是七世班禅主寺时创建。殿内供奉清朝乾隆皇帝的画像，画像前有两块汉书牌位：“当今皇帝万岁万岁万万岁”、“道光皇帝万岁万岁万万岁宝座”，反映了西藏与清朝中央政府的隶属关系。其配殿为内地殿，又称会晤室，是历世班禅和驻藏大臣会晤及清朝大臣宣读圣旨的地方，至今仍保持原状。汉佛堂还珍藏自元朝以来中央皇帝封赐给班禅的金册、金印以及赠送各世班禅的礼品，这是藏传佛教唯一的一座专门供奉皇帝牌位的殿堂。

巍峨高耸的弥勒佛殿矗立在寺的西面，是一座外墙陡立、高为 30 米的五层藏式建筑，建于 1914 年九世班禅时期。殿内供奉高 26.2 米的鎏金铸铜弥勒佛塑像，堪称铜佛世界之最。

扎什伦布寺现有三座历世班禅灵塔祀殿，每座灵塔均宏伟华丽，塔身金银皮包裹，镶嵌珠宝、玉器。另有一座一世达赖喇嘛灵塔殿，藏名“童瓦屯旦拉康”，建于 1478 年，灵塔用银皮包裹，高 3.3 米。殿内供奉的另一座灵塔是班钦隆日嘉措的银质灵塔，殿内四壁绘有壁画，属扎什伦布寺早期的壁画之一。

四世班禅灵塔祀殿于 1666 年落成，藏名“曲康吉”。由于四世班禅对扎什伦布寺和藏传佛教有着重大贡献，四世班禅灵塔是当时最大、最为壮观的灵塔，殿高 27 米，顶为重檐歇山式鎏金瓦，灵塔祀殿内供奉高 11 米的四世班禅灵塔，塔身以银皮包裹，镶嵌珠宝。塔瓶内瘞放四世班禅洛桑曲吉坚赞的法体，塔内还有大量文物、经卷。

五世至九世班禅灵塔在历史中受到破坏，1985年经国务院批准并拨专款780万元，由十世班禅大师主持修建五世至九世班禅合葬灵塔。从灵塔祀殿的选址、设计方案的确以及整个祀殿的修建，倾注了十世班禅大师的心血。1988年12月灵塔祀殿竣工，定藏名“班禅东陵扎什南捷”，十世班禅大师亲自主持开光大典。灵塔祀殿建筑面积近2000平方米，高33.7米，建筑形式与手法以藏族古代宗教建筑形式为主，亦融入了唐代、清代的建筑风格。殿墙以花岗岩砌筑，厚达1.8米。灵塔高11.52米，通体鎏金并裹以银皮，上嵌大量珠宝，雕饰华丽。宝瓶内瘞放五世至九世班禅大师遗骨外，并放有大量考究的物品，佛龕内供奉九世班禅大师的塑像。殿内四周墙上绘有近万幅藏传佛教大德高僧业绩的壁画。

1989年1月28日，十世班禅大师额尔德尼·确吉坚赞在其日喀则宫邸德庆格桑颇章圆寂。为纪念这位深受人民爱戴的宗教领袖，缅怀他爱国爱教的光辉业绩，国家拨款6400万元修建十世班禅灵塔及祀殿。1993年灵塔祀殿竣工，藏名“释颂南捷”，意为“三界殊胜殿”。这是自20世纪50年代以来，由国家投资修建规模最大的一座灵塔祀殿。灵塔祀殿高33米，外红墙金饰，庄严华丽。祀殿内四根通顶大柱，外包木头，内用钢筋混凝土浇筑而成。四壁绘满重彩壁画，殿顶藻井绘有各种形式的坛城。灵塔高11.5米，金皮包裹，共使用黄金614公斤，镶嵌各种珍珠翡翠，十世班禅大师的法体瘞放在灵塔内，灵塔基石下面奠有一口棕红色木箱，内装有盛满天下物种的宝瓶，四面的墙体里还安放了30个陶瓷宝瓶。十世班禅灵塔的修建最大限度地满足了藏族僧俗群众的愿望。

扎什伦布寺东面是建于1468年的展佛台，高35米，宽40米，用块石砌筑而成。每年藏历四月十六日至十八日，展佛台分别祭出迦叶佛、释迦牟尼佛和弥勒佛的巨大卷轴画，供僧众、信徒瞻仰膜拜。

扎什伦布寺珍藏大量文献典籍，以30多卷本《宗喀巴传》最为著名。还有两幅分别绘于七世班禅和九世班禅时期的绢本《扎什伦布寺全图》，以金汁手书的佛经《甘珠尔》亦十分珍贵。寺内各种雕塑、壁画、唐卡和清朝皇帝赐给历世班禅的礼品，金册金印、诰封敕书以及永乐古瓷、元明织锦、珐琅刺绣等文物，成为研究西藏历史和藏汉关系史的重要资料和历史见证。此外，寺内有一块立于1794年的青石碑，记述清军于1791年（清乾隆五十六年）在此击败廓尔喀侵略军之战役，是重要的史料。

1961年扎什伦布寺被中华人民共和国国务院公布为第一批全国重点文物保护单位。扎什伦布寺是藏传佛教的圣地，是藏族人民的骄傲。



Bkra-sis-lhum-Po Monastery

A brief introduction

Buddhism was introduced into Tibet in the 7th century from the Chinese Tang Empire, India and Nepal. Through four centuries of expansion, the religion developed in Tibet into a unique system known as Tibetan Buddhism. Bearing conspicuous social and ethnic characteristics, Tibetan Buddhism ramified into a number of separate sects, including notably the Rnying-ma-pa, the Sa-skyapa, the Bka-brgyud-pa and the Jo-nang-pa. Social factors and the difference in traditions are responsible for the sects, disagreement not only in the interpretation of the Buddhist writings from both the exoteric and the esoteric schools but also in religious practices.

Tsong-kha-pa founding the sect Dge-lugs-pa in the 15th century, an event that marked the opening of a new stage in the development of Tibetan Buddhism. Tsong-kha-pa's works, including primarily Lam-rin che-mo (The Great Gradual Path) and Sngags-rim chen-mo (The Great Gradual Tantric Path), were canonized by the Dge-lugs-pa as the basis for doctrine and monastic discipline. A stable hierarchy was formed, monastic economy was established and an Tibet in all network of monasteries was developed. These were followed by the universal adoption of the succession of Living Buddhas by reincarnation.

Dge-lugs-dominance

Supported by the Chinese Qing Dynasty central government in the course of long and complicated struggles, the Dge-lugs-pa eventually became the dominant sect all over Tibet, stabilized the Tibetan system of theocracy and organized the regional Tibetan government. To these successes was added the formation of the highly developed typical Tibetan Buddhist monastic system. Collectively known as the 'Four Major Monasteries', Ganden, Bras-spungs, Sera and Bkra-sis-lhum-po best represent the Dge-lugs-pa tradition.

'Bkra-sis-lhum-po' is the shortened form of a longer Tibetan phrase meaning The world's Best Place of Bliss, Great Expectations, Wealth and Livelihood. The shortened form is usually interpreted as 'Monastery of Mount Sumeru, the mountain of Bliss'.

The monastery is situated near Xigaze city in the Tibetan Autonomous Region, on the bank of a river overlooked from the north by Mount Nyima, covering an area of 230 000 square meters. The buildings totaled approximately 150 000 square meters are enclosed

with a more than 3 000 meters long wall. Most buildings, including shrines for the Buddhas, prayer halls and memorial halls, are multi-storeyed mansions. Each building, with the foundation laid deep in the rock, is an excellent example of stonemasonry. Arranged in one row above another on the slope, the shrines and prayer halls with gold-decorated green roofs join to form an imposing constellation overlooking a row of flat-roof dormitories for monks. The whole well-arranged complex of ancient buildings bear strong Tibetan architectural characteristics modified by Han (Chinese) influence.

Dge-hdun-drug-pa, a disciple of Tsong-kha-pa, founded between 1447 and 1474 Bkra-sis-lhum-po Monastery and became its first abbot. He was posthumously named Dalai Lama I.

At Dalai Lama I's death, the monastery was already of considerable size with a monastic community of more than 1 600, seven buildings varying in size and three Gcwa-tshang (seminaries) of the exoteric tradition.

Closer relationships with Inland China

Panchen IV (Blo-bzan-chos-kyi-rgyal-mtshan) (1567~1662), as abbot of the monastery, became a very influential figure in Tibet by joining in Dalai Lama IV's successful suppression of the revolts in Tibet and stabilizing the supremacy of the Yellow Hats sect (Dge-lugs-pa) in Tibet by sending envoys to the Chinese Qing Dynasty central government for the establishment of relations. During his abbotcy, large-scale projects were completed for the enlargement of the monastery. As a result, the whole complex included 56 prayer halls of varying sizes, 6 shrines, more than 6 000 dormitories for monks accomodating 5 000 monks (with a specified capacity of 3 800). The administrative center located in Tshogs-chen Hall controlled 4 seminaries teaching both esoteric and exoteric doctrines. Each seminary formed a separate compound, consisting of shrines, prayer halls, sermon squares, kitchens and houses for the congregations. Panchen V, successor of Panchen IV as abbot of the monastey, was in 1713 (52nd year of the reign of Chinese Qing Emperor Kang-xi) granted by the emperor the title Panchen Erdeni and a golden diploma and gold seal. Panchen, a derivation from Sanskrit and Tibetan, means 'Great Scholar', and Erdeni is the Sanskrit for 'Treasure'. The title then became official, to be inherited by later generations of this particular line of Living Buddhas. And Bkra-sis-lhum-po became the offical seat of Panchen. Projects for rebuilding and enlargement under different generations of Panchen brought into being the monastery largely as it is today. Tshogs-chen Hall, the oldest building in the monastery, was the product of a 12-year project in the latter half of the 15th century. This is the place where Panchen is to give sermons and to preside over services. It covers an