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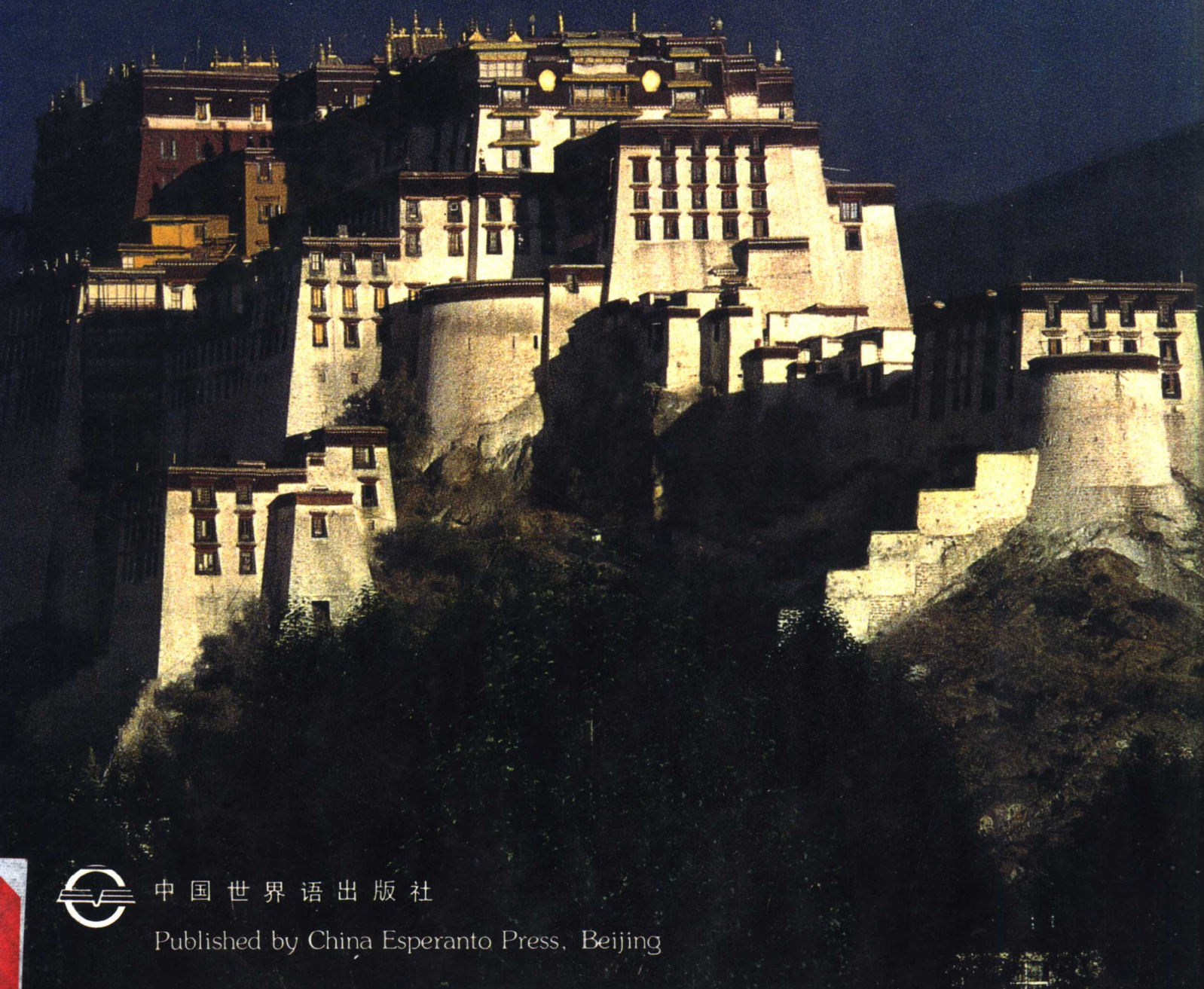
# 布達拉宮

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## THE POTALA PALACE OF LHASA

南 卉 編

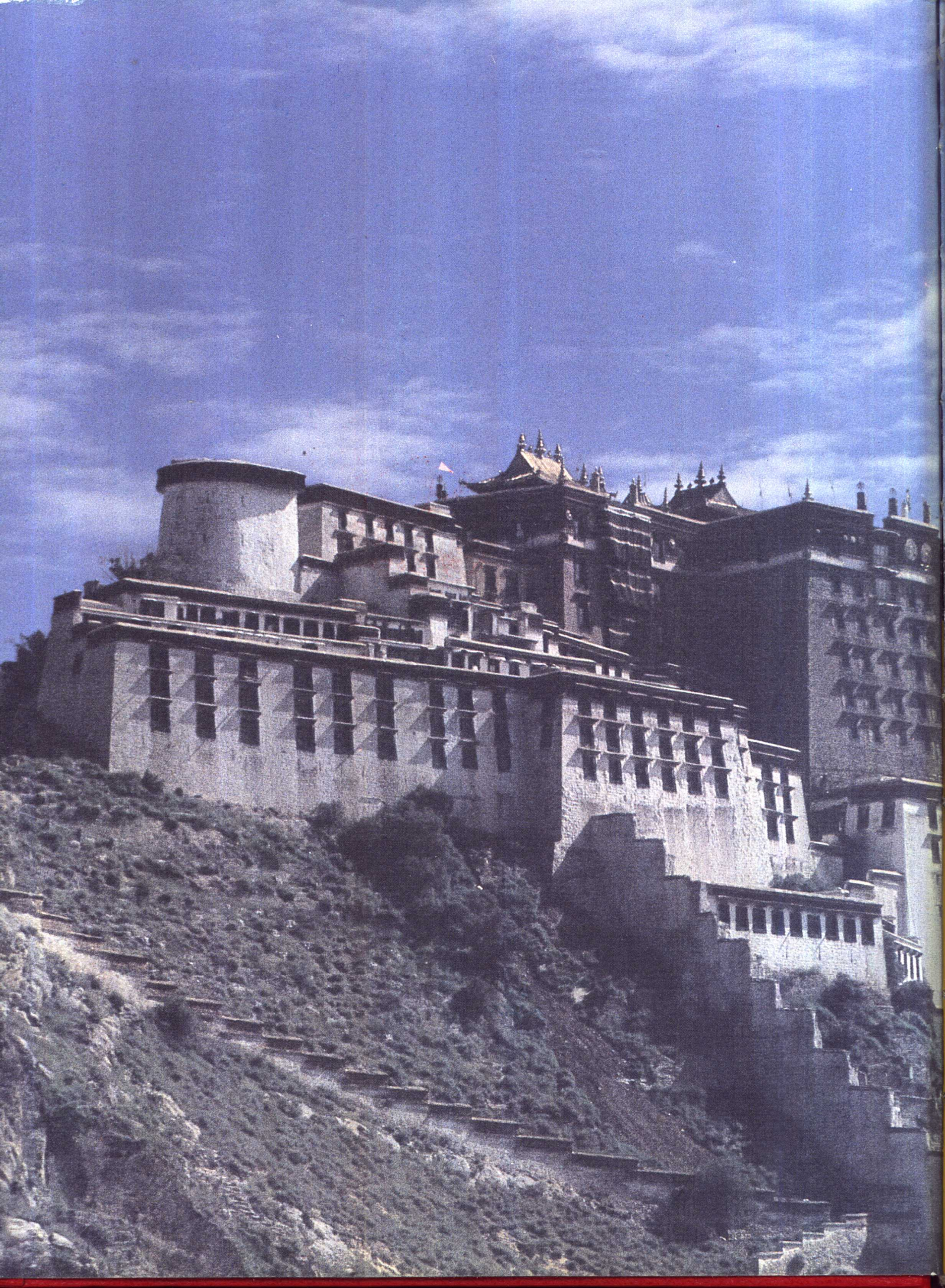
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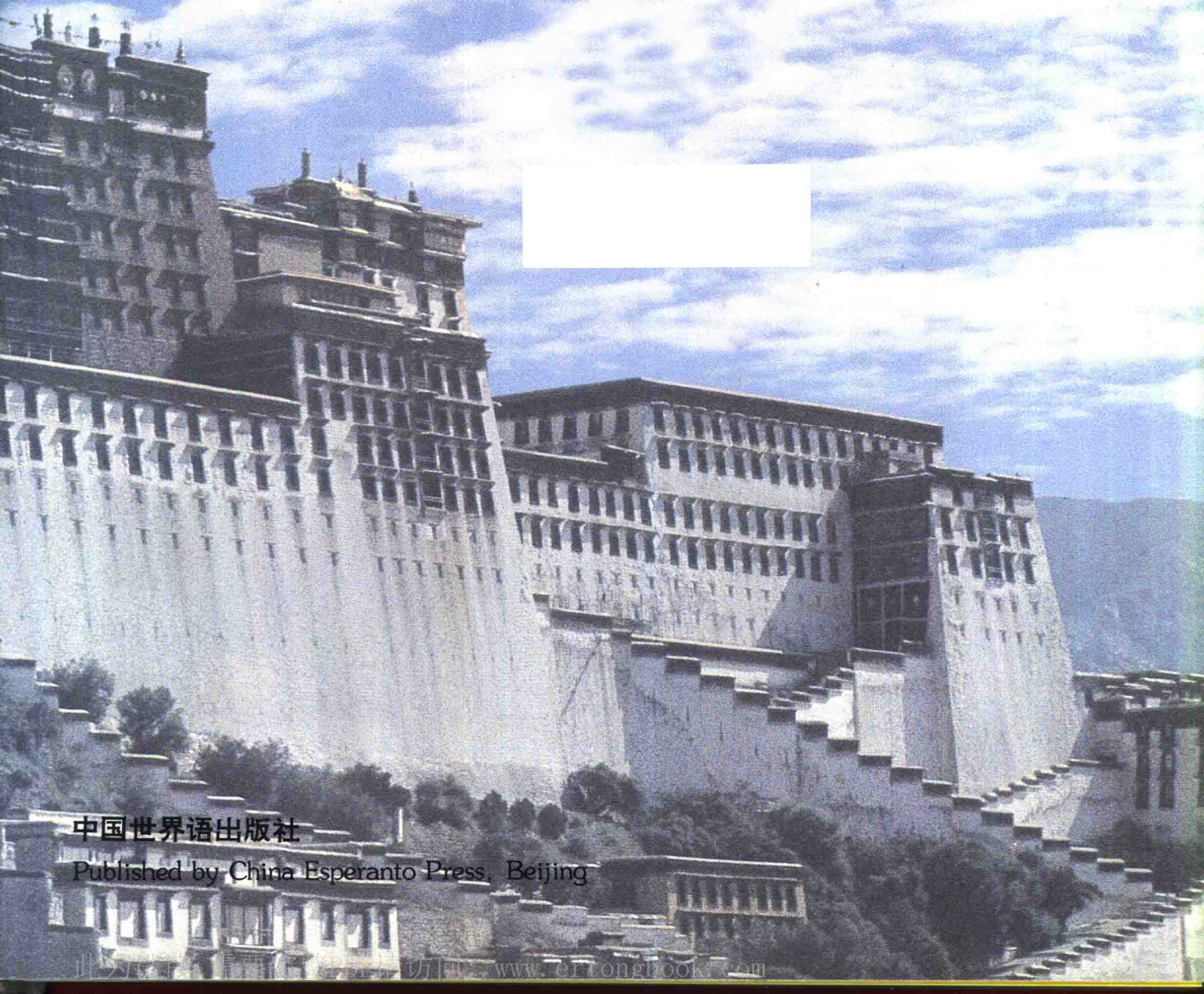
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# “世界屋脊”上的圣殿——布达拉宫

萧 辰

每当旅游者和朝圣者进入拉萨河谷的德庆宗地界时，便可远远望见布达拉宫的金顶在蓝天下闪烁着耀眼的光辉。此时，人们兴奋、欢呼、雀跃，而信徒们则更为虔诚，甚至增添了几分敬畏，因为这里距离他们前去朝觐的圣地布达拉宫已不到 30 公里的路程了。

布达拉宫所在的西藏自治区首府拉萨市座落在雅鲁藏布江支流拉萨河北岸，海拔 3700 米，是一座具有 1300 多年历史的古城。因为它的日照时间一年长达 3000 多小时，所以又有“日光城”之称。布达拉宫修筑在市内的红山上，城堡式的殿宇依山就势，层层叠叠，以其坚固的城垣，把红山的上半部包裹得严严实实。从墙壁的外表看，布达拉宫分为红色和白色两部分。红色部分称为“红宫”，其建筑特点是，既有女儿墙围护的藏式平顶，又有飞檐凌空 of 汉式金顶。白色部分称为“白宫”，它环抱红宫而建，砌在山岩之上的墙体陡峭雄浑，仿佛把红宫高高托起。由红山脚下到白宫墙根，高约 100 米，人们沿着曲折的磴道拾级而上，通过坐西面东的宫门，进入宫城，一座座华丽而神秘的殿堂便展现在眼前，这些殿堂错落有致，由廊道和扶梯里外相连，上下相通，形成一个庞大的整体。其中主楼 13 层，高 117.9 米，东西长 360 余米，南北宽 270

米，面积约 13 万平方米，巍峨雄峙，令人赞叹不已。

据史书记载，布达拉宫始建于公元 7 世纪中叶。那时候，西藏高原出现了一位有胆有识有作为的赞普松赞干布（公元 617? ~ 650 年）。他统一了西藏境内各部落，建立了吐蕃王朝（公元 7 ~ 9 世纪西藏地区政权）。为了睦邻友好，他先娶尼泊尔的尺尊公主为妻，后又于公元 641 年迎娶唐朝宗室女文成公主（? ~ 680 年），并在红山上“别建宫室，以居公主”。当时修筑的宫殿规模相当宏大，在红山周围用巨石砌了三道城墙，在城墙内构筑宫室 999 间，加上松赞干布先前在这里修行的一间洞式建筑，共计 1000 间。这些宫室内部饰以各色珍宝，琳琅满目，外部廊檐悬挂一行行铃铎，山风吹过，叮当作响。据说在主楼宫殿与王妃宫室之间还架设了用银或铜铸成的桥梁，以便行走平直快捷。可惜这些精美建筑的大部分后来毁于兵燹和雷击。斗转星移，待历史发展到公元 13 世纪，西藏地方已统一于元朝的版图，红山也已成为藏传佛教的主要活动场所。公元 17 世纪中叶，五世达赖喇嘛罗桑嘉措（1617~1682 年）建立噶丹颇章政权以后，考虑到红山所处位置的重要，决定筹划将设在哲蚌寺的政权机构逐步移往红山，并特派他的助



手第司·索朗热登于公元1645年开始重建布达拉宫。重建时规划，以松赞干布时期的修法洞和本尊观音佛堂为中心，向东西两侧展开，兴建白宫，历时八年竣工。公元1653年，五世达赖喇嘛从北京觐见清朝顺治皇帝（1643~1661年在位）归来，目睹布达拉宫重新崛起于红山之巅，心潮澎湃，深感佛的崇高伟大，即将自己的宫室和政权机构由哲蚌寺移入布达拉宫。三十八年后的公元1690年，布达拉宫再次大兴土木，历时三年，在白宫的上部中心区兴建了红宫的主体建筑。同时建造灵塔，用以安放已在八年前圆寂的五世达赖喇嘛的尸骸。此后，历代达赖喇嘛对布达拉宫都有过增修和改建，从而形成今天的规模。

现今游览或朝觐布达拉宫的最佳路线，是由宫前磴道登临，进东大门，再穿行4米厚的宫墙隧道，首先到达德阳厦。德阳厦是一个面积约1600平方米的广场，每逢节日或庆典活动在这里演出藏戏和歌舞。由德阳厦西端沿梯而上，是通往各个殿堂的廊道。这个廊道其实是个古老的画廊。四壁绘有壁画，其中东墙面画的是唐朝都城长安图、唐皇五难吐蕃婚使图，北墙面画的是唐文成公主进藏图。顺廊道而行，即进入东大殿。这座大殿建于公元1645年，是白宫最大的殿堂，四十八根大柱支撑着它那巨大的殿顶。由于光线不很充足，使得大殿更显高崇而深幽，平添几分神秘。公元1653年，五世达赖喇嘛受到顺治皇帝的册封，领受了金册金印。从此以后，历代达赖喇嘛必须得到中央政府的册封，并由中央政府派驻西藏的大臣在东大殿为其主持坐床、亲政等仪式。东大殿也是达赖喇嘛举行重大宗教活动和政治活动的地方。白宫的最高处为达赖喇嘛的寝宫，俗称日光殿，有东西两组，分别称为东日光殿、西日光殿。殿内设有经堂、习经堂、会客厅和

卧室，存放着达赖喇嘛用过的金银器皿、珠宝珍玩，十分豪华。达赖喇嘛亲政后，在西日光殿的经堂内“早朝”，接见高级僧官；俗官未经召唤不得入内，只能在殿外廊下静候。日光殿外有宽敞的平台，达赖及其随官，余暇时，常登上平台，或远眺巍巍群山，或俯看拉萨城里人来车往和袅袅炊烟。

离开白宫，进入红宫，红宫的主体建筑是达赖喇嘛的灵塔殿和佛堂。灵塔殿共有八座，顶部覆盖着鎏金的铜瓦，装饰着鎏金的铜顶、宝瓶、神鲸，以及法轮、经幢等。八座灵塔殿中，五世达赖喇嘛的是第一座，也是最大的一座；十三世达赖喇嘛（1876~1933年）的是最后一座，也是最新的一座。一般来说，瞻仰过这两座灵塔殿，基本上能够饱眼福，了心愿。五世达赖喇嘛灵塔殿的享堂是红宫最大的殿堂，这里保存着一对清康熙皇帝（1661~1722年在位）赐予的大幅锦绣帐幔。据说为了制作这对帐幔，专门建立了一间作坊，费时一年才完工。每当达赖喇嘛举行坐床、亲政大典时，这对帐幔就悬挂在大殿的显要位置，一方面炫耀此物是皇帝所赐，另一方面为庆典增添几分庄重气氛。五世达赖喇嘛的灵塔殿位于大殿以西，灵塔就在殿内，塔高14.85米，为梯形的塔座、宝瓶形的塔体、尖形的塔顶。整座灵塔裹以金箔，用珠玉宝石镶嵌成各种图案。据有关书籍记载，建造这座灵塔共用去黄金3721公斤，白银32557公斤，珍珠、翡翠、玛瑙和其他宝石数以万计。塔内除五世达赖喇嘛的遗骸外，还有19180公斤青稞和小麦，难以数计的酥油、茶叶、檀香木、宝石、绸缎和经书。红宫最西面是十三世达赖喇嘛的灵塔殿，修建于1934年至1936年间。殿堂分三层，最上层绘满壁画，内容为十三世达赖喇嘛的生平事迹。十三世达赖喇嘛的灵塔高约14米，同样是全身裹以金箔，缀以宝石。塔体正面有



一道“眼光门”，塔内用一扇窗格分成里外间。外间设佛龛，供奉十一面千手千眼观音菩萨像。里间有佛床，床顶有天棚，床后有帐幔，床上有被褥、枕头和一口木箱，箱内是身着法衣的十三世达赖喇嘛的遗骸；床前桌上摆着他生前用过的各种法器、经书、墨瓶和竹笔等。在灵塔旁边，人们还能看到一座精巧的“曼陀罗”，即坛场，是用20多万颗珍珠、珊瑚珠串编而成的。坛场的底盘是“轮王七室”，中心是方塔形四层梯，顶端置一幢金质宫阁，阁内供奉一尊31公斤重的银铸十三世达赖喇嘛像，外部四周饰挂着用珍珠、珊瑚珠串缀而成的璎珞。

由西大殿登上二层，又是一条古老的画廊。一组组壁画生动真实地再现了当年修建红宫的情景，有很高的研究价值。再由此上行，便是松赞干布的修法洞。它是布达拉宫最为古老的建筑，已有1300多年历史，至今仍保存着松赞干布、文成公主、尺尊公主和他们的近臣的塑像。这些塑像造型丰满，线条柔畅，相传是吐蕃时期的作品。修法洞楼上是圣观音殿，也是布达拉宫的早期建筑，主供自在观音菩萨雕像，相传为松赞干布的本尊佛。五世达赖喇嘛曾在这里坐禅修法，顺治皇帝赐给他的八尊檀香木佛像也供奉在这里。

红宫的最高殿堂是“殊胜三界”，也叫三界兴盛殿，建于公元1679年，位置正好是布达拉宫的中心。殿内主供七世达赖喇嘛（1708~1757年）请来的康熙皇帝的长生牌位。牌位后面，悬挂着由八世达赖喇嘛（1758~1804年）请来的乾隆皇帝（1735~1795年在位）佛妆画像唐卡。每逢藏历新年和皇帝生日，历世达赖喇嘛都到此向皇帝的牌位和画像朝拜，真可谓“普天之下，莫非王土。率土之滨，莫非王臣”，皇帝在布达拉宫的位置同样是至高无上的。

屹立于红山之巅的布达拉宫是藏传

佛教僧徒心目中的圣地，同时也是中国罕见的具有鲜明藏族特色的大型古典建筑群遗存，是世界文化的瑰宝。

这组建筑群是宫殿与寺庙相结合的典范，是为适应西藏历史上政教合一制度的需要而修建的。从外表看，梯形建筑轮廓的房屋互相依附，造成威严磅礴的气势，从而达到对神的尊崇和对人的威慑的目的，这就是布达拉宫的建筑奥秘。在内部结构上，既有不同等级人员的生活起居设施，又有颁施政令的各种政权机构，还有举行大型宗教活动和供众多喇嘛进行严格修习的场所，整体布局规整有序。在设计和建造方法上，充分考虑到了高原寒冷和多发地震的地理环境因素，因此外围裹以厚墙。数米厚的墙基向下砌在天然的岩石上，向上逐渐收缩，稳定性极强。墙的内层全部采用木结构建筑，与墙体之间留出空隙，起着保温作用。由于在修建的过程中，除有大量藏族能工巧匠参加外，还吸收了汉族、蒙古族和尼泊尔的工匠。这些能工巧匠在宫殿的设计、外型的装饰、壁画的绘制、图案的表现等方面，都贡献了自己的力量和才华，使得布达拉宫这座藏式建筑同时具有某些汉族、蒙古族和尼泊尔国的建筑风格。

布达拉宫陈设华丽，珍藏着大量文物、珠宝和贵重物品。整个宫殿有大小金雕、玉雕、铜雕、木雕、石雕佛像上万尊，还有“唐卡”佛像、木版画佛像不计其数，其中许多堪称艺术杰作。那处处可见的壁画和梁柱上的彩绘究竟有多少幅，没有精确的统计，仅红宫二楼回廊就有壁画698幅。这些绘画许多至今依然色泽鲜艳，向人们讲述着佛的伟大、神的崇高、达赖喇嘛的功德、藏汉两族人民和睦相处友好交往等许许多多的故事。宫内的经卷堆积如山，其中有最早从印度流传到西藏的用针在叶片上刺写的经文“贝叶经”，有用金粉写成的佛经《甘珠尔》和用金、银、松耳石、



珊瑚、海螺等研磨成汁水写成的佛经注疏和《丹珠尔》，共 100 余部。至于自元（1271~1368 年）以来中央政府敕封给西藏地方官员的印鉴、诏诰、玉册以及那些具有历史价值和艺术价值的法器、经幡、藏毯、帐幔等器物，更是数不胜数。

中国政府和中国人民对于布达拉宫这颗“世界屋脊”的明珠十分珍惜和保护，列为全国重点文物保护单位，成立专门机构加以保护，每年拨专款进行维修。但是，布达拉宫毕竟经历了漫长岁月的风侵雨蚀、虫蛀鼠咬、烟熏火燎，出现了种种险情。1988 年，中国政府决定维修布达拉宫，成立了专家技术小组，经过三个多月的实地勘测，制定出总体维修方案，投入巨资维修七十七个项目，总面积达到 2.8 万平方米。1989 年 10 月维修工程开工，一支以藏族工匠为主的施工队，严格遵循“尊重科学，尊重传统，尊重民族风格，尊重宗教需要”的原则，历时近五年，圆满完成了维修方案所规定的项目。原先出现裂隙的墙体弥合加固了，糟朽的梁椽抽旧换新了，被熏黑的壁画经过清洗又露出了鲜艳的颜色，危害最大的火险隐患得到排除，而宫内的文物宝器却没有一件损坏或丢失，全部复位如初。最令人称绝的是维修加固五世达赖喇嘛的灵塔殿时，藏汉工匠和技师共出奇招，在不拆除梁架和金顶的情况下，进行加固排险，保留了原物、原状、原貌。经过精心维修之后，这座布达拉宫最高的灵塔殿金顶牢牢地屹立于高原雪域，在蓝天丽日之下，闪烁着更加耀眼的光辉。

# The Potala Palace of Lhasa

## —a Sanctuary on the 'Roof of the World'

by Xiao Chen

Lhasa, capital of Tibet Autonomous Region, is under sunshine for 3,000 hours a year, so it is also called "City of Sunshine". It has preserved many historical relics and ancient buildings through its history of 1,300 years. The most famous is the Potala Palace.

The 13-story Potala Palace in the heart of old Lhasa city rises up the south wall of the Red Mountain 3,700 meters above sea level, making it the highest Buddhist sanctuary in the world. Its lofty roofs with gilded copper tiles present a magnificent sight as far as 30 kilometers away in the Lhasa River Valley, giving much comfort to travelers and pilgrims making their way to the holy place.

The Potala Palace is composed of two parts: the White Palace and the Red Palace. Stone stairs lead to the eastern gate and a platform 100 meters up the hill. The palace wall is up to five meters thick. Corridors and stairways connect the various halls and chambers up and down.

On a graded foundation, the Hall of Avalokitesvara, main building of the palace, rises 117.9 meters against the southern slope of the hill. It is 360 meters long from east to west and 270 meters wide from south to north, and covers a floor space of 130,000 square meters.

In the seventh century Songtsan Gambo (617-650) unified Tibet and founded the Tubo regime. He built the Potala Palace for his bride, Princess Wencheng of the Tang Dynasty in central China. The construction included three thick walls of huge stone blocks and 999 rooms. The king had studied Buddhist scriptures on the Red Mountain in a cave-dwelling. So the total number of rooms with the cave-dwelling came to

1,000. The halls and chambers were all decorated with precious ornaments. Bells hung from their eaves. A bridge of silver and copper spanned the space between the main building and the living quarters of the king's two wives. But little is left of the original palace, it having been twice destroyed by lightning and war.

The Potala Palace we see today was reconstructed in 1645 by Lozang Gyatso, the fifth Dalai Lama (1617-1682) who founded the Ganden Phodrang regime in Tibet. He built phodrang karmo (White Palace) to the east and west of the Hall of Avalokitesvara which had remained from King Songtsan Gambo's time. The construction lasted eight years. In 1653 the fifth Dalai Lama returned from Beijing where he had had an audience with Emperor Shun Zhi (reigned from 1643 to 1661) and, very pleased with the White Palace, decided to move his residence and office from Drepung Monastery to it.

The Red Palace was built between 1690 and 1693 in memory of the fifth Dalai Lama. It makes up the central part of the complex and is surrounded by the buildings of the White Palace. A hall was specially built to keep the salt-dried and embalmed remains of the fifth Dalai Lama who had died eight years earlier.

A recommended route for visitors to the Potala Palace starts at the eastern gate. Through the four-meter-long gateway one comes to the 1,600-square-meter Deyangxia Terrace. Here, celebrations are held on holidays or religious occasions, with songs and dances. A stairway leads from there to various parts of the entire palace. The walls of the stairway are covered with murals. Those on the eastern wall depict a sketch map of Chang'an (present-day Xi'an, then



capital of the Tang Dynasty) and the Tang Emperor testing the wisdom of the Tibetan envoy who came to ask for the hand of a Tang princess for King Songtsan Gambo. Those on the northern wall describe the scenes of Princess Wenchang on her way to marry King Songtsan Gambo in Lhasa.

Further along the stairway is the East Main Hall. The largest building of the White Palace was built in 1645. Its oversized roof is supported by 48 thick wooden columns. The poor light adds more solemnity and mystery to the immense interior. In 1653 Emperor Shun Zhi conferred the formal title on the fifth Dalai Lama and sent to him a gold seal and mandate. After that ceremonies for the assumption of office by the Dalai Lamas were presided over in this hall by ministers from the Qing court in Beijing. Major religious and political activities also took place here.

The Dalai Lama's living chambers, called the East and West Sunlight Halls, were at the crest of the White Palace. These include prayer halls, halls housing Buddhist sutras, sitting rooms and bedrooms, all luxuriously furnished and decorated with jewels and other treasures. The Dalai Lama chanted scriptures, held morning court and received high-ranking lamas in the West Sunlight Hall. In his leisure time he would take a walk on the spacious platform outside the Sunlight Halls, admiring the mountains in distance and watching the crowds in Lhasa city.

The Red Palace contains mainly prayer halls and eight stupas (dome-like mounds) in which the embalmed bodies of the dead Dalai Lamas rest in a meditation position. The tops of the stupas are covered with gilded copper tiles and decorated with gold leaf and precious stones. The stupa of the fifth Dalai Lama is the oldest and the largest. The last one is for the 13th Dalai Lama (1876-1933). The largest hall of the Red Palace is devoted to the fifth Dalai Lama. A pair of embroidered curtains in the hall were a present to the fifth Dalai Lama from Emperor Kang Xi (reigned from 1661 to 1722). The emperor ordered a workshop built to make these curtains in one year. When a new Dalai Lama assumed the office, these curtains would be hung up in a con-

spicuous place in the hall.

The stupa with the remains of the fifth Dalai Lama is 14.85 meters high, covered with gold leaf and studded with pearls, jadeite, agate and precious stones. Its construction used 3,721 kilograms of gold and 32,557 kilograms of silver. Beside the body of the fifth Dalai Lama the stupa also contains 19,180 kilograms of barley and wheat, and large quantities of butter, tea, sandalwood, precious stones, silk and Buddhist scriptures.

Built between 1934 and 1936 the three-story Stupa Hall of the 13th Dalai Lama is located to the western end of the Red Palace. The walls on the top floor are covered with murals depicting episodes of the 13th Dalai Lama's life. The stupa, 14 meters high, is covered with gold leaf and decorated with precious stones like other stupas. One can enter the stupa through an opening in the front side, known as "Eye-sight Door". A latticed screen divides the interior of the stupa into two parts. An image of the Eleven-Faced Avalokitesvara with Thousand Arms and Thousand Eyes is worshipped in a niche in the front part. A Buddha bed in the rear part is equipped with a canopy, curtains, quilts and pillows. A wooden chest on the bed contains the body of the 13th Dalai Lama. On a desk in front of the bed are musical instruments, Buddhist scriptures, an ink bottle and bamboo writing brushes, used by the 13th Dalai Lama. An exquisite *mandala* (a Buddhist ornamental object) by the stupa is made with more than 200,000 pearls and coral beads strung together. A four-tiered framework in the center of the *mandala* is topped with a gold tower which keeps a statue of the 13th Dalai Lama. The statue was cast with 31 kilograms of silver. The tassels around the gold tower are strings of pearls and coral beads.

Up to the second floor from the West Main Hall one enters a gallery. The paintings on the walls describe the construction scenes of the Red Palace. Further ahead is the cave-dwelling where King Songtsan Gambo read Buddhist scriptures. The 1,300-year-old room keeps the statues of King Songtsan Gambo, Princess Wenchang, Princess Bhrikuti (Chi Zun) of Nepal (the

king's another wife) and court officials. The Hall of Avalokitesvara above King Songtsan Gambo's cave-dwelling is the oldest building of the Potala Palace. It is said Songtsan Gambo was an incarnation of this bodhisattva. The fifth Dalai Lama read Buddhist scriptures in this hall. Eight Buddha statues of sandalwood, a present from Emperor Shun Zhi to the fifth Dalai Lama, are displayed in this hall.

The Trilokya Hall, built in 1679, is the highest building of the Red Palace and the center of the whole Potala Palace. A memorial tablet inscribed with the title of Emperor Kang Xi in this hall was brought from Beijing by the seventh Dalai Lama (1708-1757). This hall also has a portrait of Emperor Qian Long (reigned 1735-1795) brought from Beijing by the eighth Dalai Lama (1758-1804).

The Potala Palace is a sacred site of Tibetan Buddhist followers and a treasure of architecture in China. It is a perfect combination of an imperial palace and a Buddhist monastery to meet the needs of the ancient rule in Tibet where the Dalai Lama was in charge both of the religious and civil affairs. The imposing complex evokes respect for the awesome power of the Buddha. Inside the different quarters housed all the functional organs of a government and provided living and work places for government officials and lamas.

The palace stone foundations are laid deep into the Red Mountain as if the buildings grew out of the solid rock. The outer wall, several meters thick, had copper poured into its interstices to give it strength and resistance to earthquakes. The upper structure of the palace is of wood. Spaces are left between the wooden structure and the stone walls to serve as an insulating layer. Since many construction workers came from central China, Mongolia and Nepal, their ethnical features can be seen in the layout, exterior and interior decorations and paintings.

The Potala Palace houses a large amount of cultural relics and jewelry. The number of Buddhist statues of gold, jade, bronze, wood and stone comes to more than 10,000. There are numerous Buddhist portraits. The murals, outstanding as works of

art, were done by Tibetan artists in the 17th century. Some are on religious themes, others show the life of the Tibetan people at the time. No one has ever counted how many murals in the palace. But a corridor on the second floor of the Red Palace alone contains 698 sections.

The Potala Palace also houses a large number of early copies of Buddhist sutras in Sanskrit, including a copy with the words pricked out on palm leaves by needles. It is the earliest Buddhist scripture brought from India to Tibet. The "Ganzhur" sutra was written in gold powder. Another sutra, "Danzhur" of more than 100 volumes, was written in a mixture of ground gold, silver, coral and sea shells. The Potala Palace also keeps the jade seals and mandates conferred on the Tibetan aristocrats by the central government after the Yuan Dynasty (1206-1368), and many valuable musical instruments, prayer banners, Tibetan carpets and curtains.

The Chinese government pays great attention to the preservation of the Potala Palace. In 1961 the State Council placed the palace on the list of cultural sites to be accorded special protection. It also set up a research group to sort out and study the vast number of objects stored there and a special fund for its repair. In 1988 the central government decided to carry out an overall renovation of the Potala Palace. A team of specialists formulated a plan after three months of intensive study. The giant project began in October 1989. Workers and artisans, mainly Tibetans, finished the 77 renovation items on 28,000 square meters in more than three years. The walls were reinforced with cracks sealed up; rotten pillars, beams and rafters were replaced; murals were cleaned to show their original bright colors; and fire hazards were eliminated. Over the three years of work, no single object in the Potala Palace was damaged or missing. The workers did a wonderful job when they reinforced the Stupa Hall of the fifth Dalai Lama—they did not remove any pillar or beam of the roof, thus retaining the original state of the structure. Now this grand edifice of the Potala Palace looks even brighter under the blue sky on the Tibet Plateau.



# 历世达赖喇嘛世系表

世 次	名 字	生 卒 年
一世	根敦珠巴	(1391-1474)
二世	根敦嘉措	(1475-1542)
三世	索南嘉措	(1543-1588)
四世	云丹嘉措	(1589-1616)
五世	罗桑嘉措	(1617-1682)
六世	仓央嘉措	(1683-1706)
七世	格桑嘉措	(1708-1757)
八世	强白嘉措	(1758-1804)
九世	隆朵嘉措	(1805-1815)
十世	楚臣嘉措	(1816-1837)
十一世	克珠嘉措	(1838-1855)
十二世	成烈嘉措	(1856-1875)
十三世	土登嘉措	(1876-1933)
十四世	丹增嘉措	(1934- )

## Lineage of the Dalai Lamas

First Dalai Lama	Gedun Truppa	(1391-1474)
Second Dalai Lama	Gedun Gyatso	(1475-1542)
Third Dalai Lama	Sonam Gyatso	(1543-1588)
Fourth Dalai Lama	Yonten Gyatso	(1589-1616)
Fifth Dalai Lama	Lozang Gyatso	(1617-1682)
Sixth Dalai Lama	Tsangyang Gyatso	(1683-1706)
Seventh Dalai Lama	Kelzang Gyatso	(1708-1757)
Eighth Dalai Lama	Jampal Gyatso	(1758-1804)
Ninth Dalai Lama	Lungtok Gyatso	(1805-1815)
Tenth Dalai Lama	Tsutrim Gyatso	(1816-1837)
Eleventh Dalai Lama	Khedrup Gyatso	(1838-1855)
Twelveth Dalai Lama	Trinley Gyatso	(1856-1875)
Thirteenth Dalai Lama	Tupden Gyatso	(1876-1933)
Fourteenth Dalai Lama	Tenzin Gyatso	(1934- )



**布达拉宫外景** 布达拉宫耸立在海拔 3700 米的红山上，是世界上基址最高、规模最大的宫堡式建筑群。

**The Potala Palace** The palace rises on the south wall of the Red Mountain 3,700 meters above sea level, the only Buddhist site in the world at such a high altitude.

## 日光城中的宫堡

布达拉宫位于拉萨市内的红山上，占地 13 万平方米，始建于公元 7 世纪，17 世纪加以重修和扩建。历代曾有九位藏王、十位达赖喇嘛在此居住。主体建筑分白宫、红宫两大部分。宫内陈设豪华，有大量壁画、唐卡、佛雕和古玩珍宝，堪称西藏佛教文化博物馆。

## Sacred Site in the 'City of Sunshine'

The Potala Palace on the Red Mountain in Lhasa occupies an area of 130,000 square meters. It was built in the seventh century and was reconstructed in the 17th century. Through its history of 1,300 years it was the residence and office of nine Tibetan kings and ten Dalai Lamas. The whole complex is divided into two parts: the White Palace and the Red Palace. The great museum of Tibetan Buddhist culture contains large quantities of murals, tangka portraits, Buddhist images and jewels.