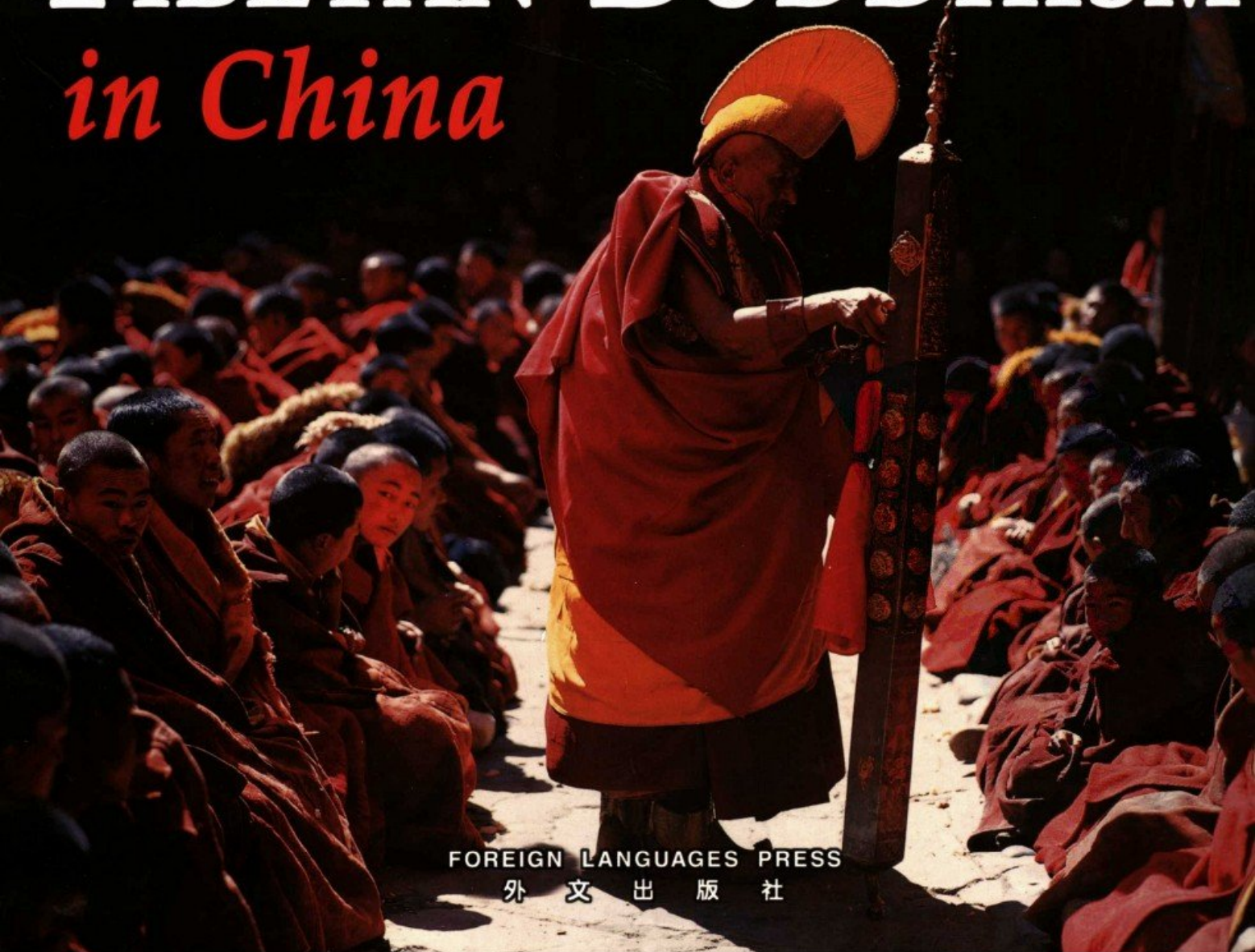


MONASTERIES *of* TIBETAN BUDDHISM *in China*



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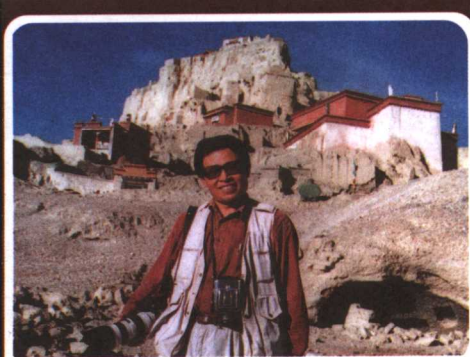
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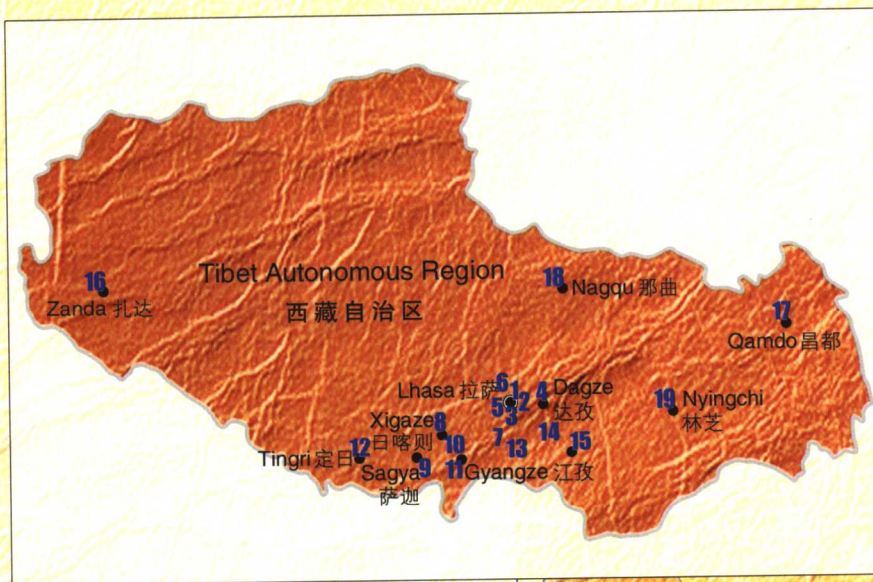


Cheng Weidong, who majored in philosophy at Peking University, now works as a senior journalist for Ethnic Minorities Pictorial Press. He acted as a member of the Review Committee of News Photography in China for five years in a row. He has participated in large-scale reporting expeditions, including "Travels Along the Frontiers of China," "A Trip to the Langcang River," "Journey to Ngari in Tibet" and "Travels in the Hengduan Mountains—Three Rivers Converge." He has explored China's borders with Russia, Vietnam, Mongolia, Myanmar, India and Nepal.

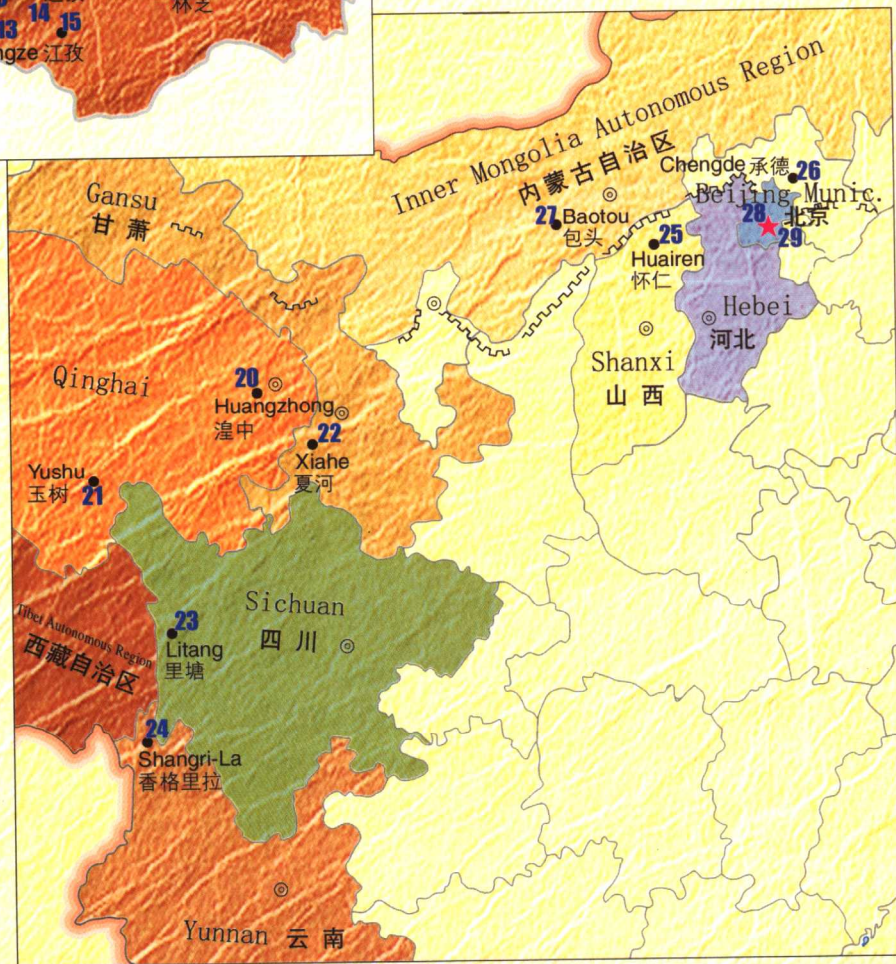
Since 1987, he has been to Tibet 19 times on reporting assignments, traveling along the Qinghai-Tibet Highway, the Sichuan-Tibet Highway, the Yunnan-Tibet Highway and the Xinjiang-Tibet Highway. He observed the complete process from the passing away of the Tenth Panchen Lama to the choosing and enthronement of the 11th Panchen Lama. He has twice ventured into the uninhabited zone of Northern Tibet, and visited the Mount Qomolangma Nature Reserve three times. He has traversed, on foot, through the Yarlungzangbo Grand Canyon and entered Medog County, the only county in China inaccessible by road. So far, he has traveled through more than 70 counties in seven regions of Tibet and all the Tibetan areas in Qinghai, Gansu, Yunnan and Sichuan provinces. The time he has spent in Tibetan areas totals over 1,000 days. More than 100 of his photographs have been published in newspapers and periodicals, of which several dozen have won prizes. Cheng has published the following photo albums: *Ngari in Tibet*, *A Great Event in the Buddhist World—On-the-Spot Report of the Confirmation and Enthronement of the 11th Panchen Lama* and *A Mysterious Land—Tibet*. In addition, he has written *Tibet in Front of the Camera*, *Notes on the Exploration of the Snowland of Tibet*, and *China's Treasure—Tibet*.

成卫东，当过兵，北京大学哲学系毕业，现为民族画报社高级记者。曾连续5年担任过中国新闻摄影评委；参加过《环行中国边疆》、《澜沧江纪行》、《西行阿里（西藏）》、《走进横断山脉暨三江并流》等大型专题采访；曾走过中俄、中越、中蒙、中缅、中印和中尼边境。

自1987年以来19次进藏采访，走过青藏公路、川藏公路、滇藏公路和新藏公路，亲身经历了从第十世班禅圆寂到第十一世班禅掣签、坐床的全过程；曾两次闯进藏北无人区，三进珠穆朗玛峰自然保护区，全程徒步穿越了雅鲁藏布大峡谷，走进了中国目前唯一不通公路的墨脱县，至今已走遍了整个西藏，在藏区累计时间一千多天。曾在报刊发表上百个摄影专题，有数十个专题获奖。出版过《西藏阿里》、《佛门盛世——第十一世班禅掣签坐床认定纪实》、《西藏秘境》等画册和《镜头前的西藏》、《雪域藏地探行记》、《中国瑰宝——西藏册》等书籍。



1. The Potala Palace 布达拉宫
2. The Jokhang Temple 大昭寺
3. The Ramoche Temple 小昭寺
4. The Ganden Monastery 甘丹寺
5. The Drepung Monastery 哲蚌寺
6. The Sera Monastery 色拉寺
7. The Tsurpu Monastery 楚布寺
8. The Tashilhunpo Monastery 扎什伦布寺
9. The Sakya Monastery 萨迦寺
10. The Shalu Monastery 夏鲁寺
11. The Pelkor Chode Monastery 白居寺
12. The Rongpo Monastery 绒布寺
13. The Samye Monastery 桑耶寺
14. The Trandruk Monastery 昌珠寺
15. The Yumbulagang 雍布拉康
16. The Toling Monastery 托林寺
17. The Champa Ling 强巴林寺
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20. The Kumbum Monastery 塔尔寺
21. The Kyegu Monastery 结古寺
22. The Labrang Monastery 拉卜楞寺
23. The Chamchen Chokhor Monastery 长青春科尔寺
24. The Ganden Songtsen Ling 噶丹·松赞林寺
25. Temples on Mount Wutai 五台山
26. The Eight Outlying Temples Surrounding the Chengde Imperial Summer Resort 承德外八庙
27. The Wudangzhao Monastery 五当召
28. The Yonghegong Lamasery 雍和宫
29. The Xihuangsi Temple 西黄寺



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Foreword

Tibetan Buddhism is one of the three main branches of Chinese Buddhism. With its heartland on the Qinghai-Tibet Plateau, it has a history of more than 1,000 years. In the seventh century, Buddhism spread to the Tubo Kingdom in present-day Tibet from China's Central Plains area and Nepal. It was adopted by the nobility, and later caught on among the common people. The process of its dissemination can be divided into the two periods of "Earlier Propagation of Buddhism" (seventh-ninth centuries i.e. the Tubo period) and the "Later Propagation of Buddhism" (10th-mid 20th centuries). In the second period there was a constant influx of Buddhist masters from India and Nepal to the Qinghai-Tibet Plateau preaching Buddhism. This religion incorporated the indigenous primitive Tibetan religion, Bon, and finally took the shape of Tibetan Buddhism, or what is referred to by the Chinese as Lamaism. Tibetan Buddhism belongs to the Mahayana, or Greater Vehicle, tradition of Buddhism. Its unique feature is the system of reincarnation of holy men.

In the mid-eighth century, during the Earlier Propagation of Buddhism in Tibet, the first Buddhist monastery in Tibetan history—the Samye Monastery—was built in Tibet. The monastery integrated Buddhism's Triratna or three treasures—the Buddha, dharma (law) and Sangha (community of believers)—

A religion followed by many people for generations is a kind of cultural heritage. Tibetan Buddhist art has been passed down for centuries by people like these pilgrims prostrating themselves before the Buddha.

群体的信仰本身就是对一种文化的传承，藏传佛教艺术留传至今，离不开这些一代代磕着长头朝觐的人们。



into one. At the same time, it provided a special site for the study, translation and dissemination of the Buddhist scriptures. The founding of the Samye Monastery was an important milestone in the development of Tibetan Buddhism during the time of the Tubo Kingdom.

Tibetan Buddhism spread into Qinghai, Sichuan, Gansu and Yunnan provinces, and the present-day Inner Mongolia Autonomous Region and Mongolia from the 10th to the 20th centuries during the Later Propagation of Buddhism. Among those who follow Tibetan Buddhism in China are the Tibetan, Mongolian, Yugur, Naxi, Tu and Qiang ethnic groups, in addition to a small number of Han people. Introduced to the royal courts of the Yuan, Ming and Qing dynasties from the 13th century on, Tibetan Buddhism had a considerable influence on imperial policies as regards Tibet and religion. During a long process of historical vicissitudes, social upheavals and changes of dynasty, Tibetan Buddhism became inevitably fused with politics, especially in Tibet, resulting in mutual dependence and complementarity between the two. At the same time, it spread to neighboring countries and regions such as Nepal, Bhutan, Sikkim and Ladakh. The religion also found its way to Europe

and America in the early 20th century, where missionary centers or research institutions were set up.

Tibetan Buddhist monasteries and temples were built all over the Qinghai-Tibet Plateau, including in the Yalong Valley in Shannan Prefecture, Amdo in northern Tibet, Qamdo in eastern Tibet, Lhasa in Ü (Anterior Tibet) and Xigaze (Shigatze) in Tsang (Posterior Tibet), as well as at Garze and Aba in Sichuan Province, Deqen in Yunnan Province, Gannan in Gansu Province, some areas inhabited by Tibetans in Qinghai Province and many places in the hinterland.

Well over 4,500 monasteries of various sects of Tibetan Buddhism are included in the historical records, among which, 2,700 were in Tibet, 700 in Qinghai Province, 740 in Sichuan Province, 370 in Gansu Province and 24 in Deqen of Yunnan Province.

In the long development of Tibetan Buddhism, different sects were formed under the influence of different masters, different ways of practice and different scriptures emphasized, as well as different regions and benefactors, although they have all been handed down under the aegis of Esoteric or Tantric Buddhism. There were four major sects in the early period:

of reincarnation of its leaders—the Dalai and Panchen lamas. There are now more than 2,800 monasteries of various sects of Tibetan Buddhism in Tibet and Tibetan-inhabited areas in Qinghai, Gansu, Sichuan and Yunnan provinces (not including Inner Mongolia and other places in the hinterland), among which 1,460—half of the total number—belong to the Gelug, or Yellow, Sect.

Gelug means a “virtuous, good disciple.” Following both the Esoteric and Exoteric disciplines of Buddhism, the Gelug Sect stresses full respect for monastic discipline and adheres to a systematic study of the Buddhist tenets. As its founder Tsongkhapa wore a yellow hat during the formative years of the sect and his followers adopted that fashion, the Gelug Sect was also popularly known as the Yellow Hat Sect, or the Yellow Sect for short.

Tsongkhapa, Lozang Drakpa (1357-1419), was born in present-day Huangzhong County, Qinghai Province. He was initiated into monkhood at the age of seven, and nine years later went to Tibet to study under masters of all the schools of Tibetan Buddhism. Gradually, he formed his own religious doctrinal system, and became the founder of the Gelug Sect



Monks painting a mandala (circular or square altar).
僧人们用色粉绘制坛城。

of Tibetan Buddhism. He is a great figure in Tibetan history, as a noted philosopher, thinker and religious reformer. In 1409, Tsongkhapa established the Ganden Monastery in Lhasa. He oversaw the building of the Drepung Monastery on the western outskirts of Lhasa in 1416, and the Sera Monastery on the northern outskirts of Lhasa in 1418. In 1447, Tsongkhapa's disciple Gedun Truppa built the Tashilhunpo Monastery in Xigaze, which later became the residence of the Panchen Lamas. In 1577, in memory of Tsongkhapa the Kumbum Monastery was built in Huangzhong County, the hometown of Tsongkhapa. In 1710, the first reincarnation of the Jamyang Lama built the Labrang Monastery in

Nyingma, Kadam, Sakya and Kagyu. The latter was further divided into the Shangpa Kagyu and Dakpo Kagyu sub-sects. In the early 15th century, Tsongkhapa initiated religious reform, and, on the basis of the doctrine of the Kadam Sect, established the Gelug Sect, which was also known as the New

Kadam Sect. Subsequently, the Kadam Sect disappeared from areas inhabited by the Tibetans, and the Gelug Sect became the mainstream representing Tibetan Buddhism. The Gelug Sect instituted a system

Buddhist images and mantras are often seen carved on cliffs and stones along pilgrim roads.

朝圣的路上常常可以见到这些刻在山崖、路边石头上的佛像、六字真言等。



Gannan, Gansu Province. Both monasteries have since been very influential among the Buddhist believers in Gansu, Qinghai and Sichuan provinces, and the Gelug Sect has become the most widespread and influential school of Tibetan Buddhism.

The Nyingma Sect is the second-biggest Tibetan Buddhist sect next to the Gelug Sect. Nyingma means “ancient,” and the sect mainly follows the tradition of Esoteric Buddhism. As its monks wore, and still wear, red hats and robes, this sect was popularly known as the Red Hat Sect, or simply the Red Sect. It was the earliest sect formed by incorporating the Esoteric School of Buddhism with the indigenous Bonism. The sect had no monastery nor any systematic doctrines of its own in the early stage, as it was taught secretly and individually. It was not until the 11th century that the sect came into its own, when it had begun to have its own monasteries and gradually formed its sutras. The formal founder of the sect at that time was the Indian Tantric adept Padmasambhava. The Nyingma Sect now has more than 750 monasteries in Tibet and Tibetan-inhabited areas in Qinghai, Gansu, Sichuan and Yunnan provinces. In the 14th century the sect spread to Bhutan and Nepal. In modern times, it has built monasteries in India, Belgium, Greece and

the United States, and has published its scriptures in these countries.

The Kagyu Sect was one of the early Tibetan Buddhist sects. Kagyu in Tibetan means “to carry forward or teach the Buddha's doctrine.” One of the important features of the Kagyu Sect is that its tenets are transmitted orally. It is said that in the early period the founding master of the sect wore a white robe while preaching, so the sect was, and still is, also known as the “White Sect.” There are at present some 360 monasteries belonging to the Kagyu Sect, located mostly in Tibet and Yushu in Qinghai Province.

Monks blowing *suona* horns at the Monlam Prayer Festival in Lhasa.

大法会上吹唢呐的僧人。



Founded in the 11th century, the Sakya Sect was one of the four most influential Buddhist sects in Tibetan history. It is also known as the “Striped Sect” because of the red, white and black stripes symbolizing Manjusri, Avalokitesvara (Goddess of Mercy) and Vajrapani, the Lord of Secrets, painted on the walls of the major monastery of the sect—the Sakya Monastery. Sakya means “gray-white earth” in Tibetan, implying good luck. The sect was founded on the basis of the Exoteric and Esoteric Buddhist doctrines of Lamdre and Margaphala—the teachings that describe the stages along the path to enlightenment. Its founders were the Five Forefathers of the Sakya. There are now over 140 monasteries of the Sakya Sect, mostly in Tibet, with the Sakya Monastery as the most famous.

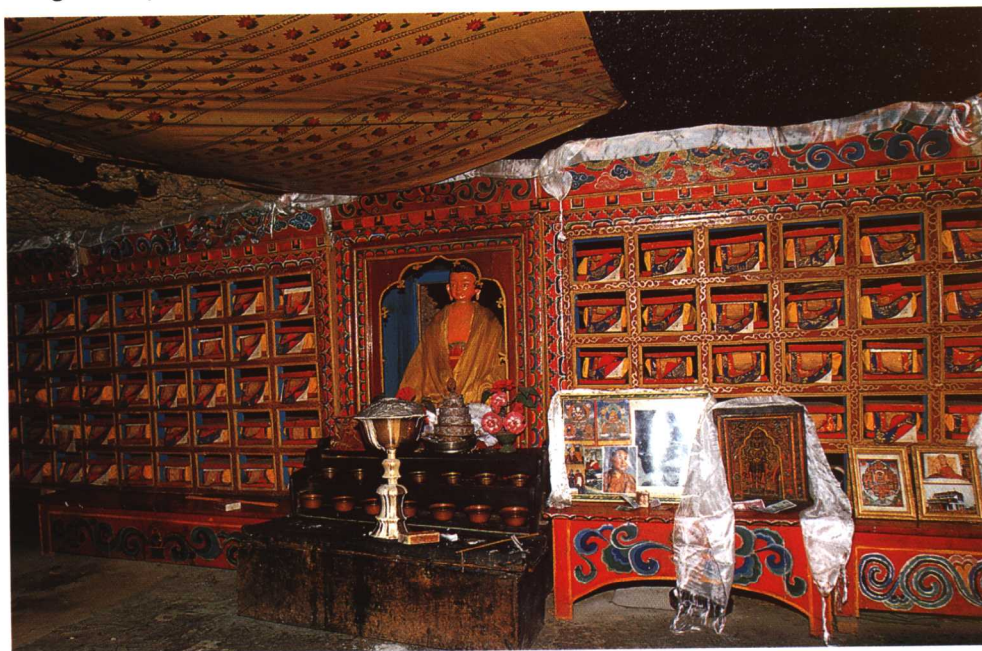
Other branches of Tibetan Buddhism include the Kadam, Shiche, and Joyul, which have all gone out of the picture as religious sects on the Qinghai-Tibet Plateau, although their doctrines are still popular in Tibetan

areas.

Tibetan Buddhism, with its long history and brilliant culture, has become an important religion that has had a profound influence not only in China but also worldwide. In addition to the monasteries belonging to the Tibetan Buddhist sects mentioned above, there are also many other Buddhist temples and monasteries scattered around China that are still as magnificent as they were in the past. They include the

Scriptures preserved in a monastery.

寺庙内收藏的经书



earliest Tibetan Buddhist temple — the Trandruk Temple in Shannan Prefecture. In addition, there are the Champa Ling, the largest Gelug Sect monastery in eastern Tibet, built by Tsongkhapa's disciple; the Lama Ling, the Red Sect monastery in Nyingchi; the Toling Monastery at Zanda in Ngari built during the Guge Kingdom almost 1,000 years ago; the Shalu Monastery in Xigaze Prefecture; the Pelkor Chode Monastery in Gyangze County; the Tsurpu Monastery in Doilungdeqen County; the Potala Palace, Jokhang Temple and Ramoche Temple in Lhasa; the Litang Chamchen Chokhor Monastery in the Tibetan Autonomous Prefecture of Garze in Sichuan Province; the Songtsen Ling in the Tibetan Autonomous Prefecture of Deqen in Yunnan Province; the Yonghegong Lamasery and the Xihuangsi Temple in Beijing; the Wudangzhao Monastery in the Inner Mongolia Autonomous Region; and the eight outlying temples surrounding the Imperial Summer Resort in Chengde, Hebei Province. These are only a few representatives of the myriad of Tibetan Buddhist monasteries. Some of them might not belong to a specific sect, while others might incorporate features from various Tibetan Buddhist sects. There are some monasteries belonging to another sect in name, but actually have long been influenced and assimilated by the

Gelug Sect. Some temples, like those on Mount Wutai in Shanxi Province, belong to the Han-Chinese Buddhist tradition, but have acquired features of Tibetan



Murals in Tibetan Buddhist monasteries, with a wide range of subjects, display superb craftsmanship.

藏传佛教寺庙内壁画的内容极为广泛，画工也十分精湛。

Buddhist monasteries. These monasteries, while contributing greatly to the recording and preservation of history, and the spreading of culture, have attained very high artistic levels in the aspects of architecture,

painting and sculpture. They are the most precious historical and cultural treasures the Tibetans and people of other ethnic groups living on the Qinghai-Tibet Plateau have bequeathed to mankind.

The Monlam is one of the most important Buddhist festivals in Tibet.
拉萨祈祷大法会是西藏重要的佛事活动之一。



前言

藏传佛教是中国佛教三大系之一,它以青藏高原为主要传播地区。据考证至今已有1000多年历史。公元7世纪,佛教先后从中国的中原地区和尼泊尔传入当时的吐蕃,先是在王公贵族中间流行,后来逐步传到了民间。其传播的过程分为“前弘期”(公元7世纪—9世纪,即吐蕃时期)和“后弘期”(公元10世纪—20世纪中叶)。在“后弘期”漫长的历史进程中,不断有印度和尼泊尔等地的佛教高僧前往青藏高原传法,同时也吸收和融汇了西藏本土固有的原始宗教——本教,最终形成了属于大乘佛教的藏语系佛教——藏传佛教,汉语俗称“喇嘛教”。独特的活佛转世制度是该佛教一大特点。

在藏传佛教传播的前弘期,公元8世纪中叶,西藏历史上吐蕃建起了第一座集佛、法、僧三位于一体的佛教寺院——桑耶寺,该寺的建立不仅使当时吐蕃王朝有了一个“三宝”齐全的正规宗教活动中心,同时成为传播、学习、翻译佛经的专门场所。桑耶寺的建立,是藏传佛教在吐蕃时期发展进程中的一个重要里程碑。

藏传佛教于后弘期开始传入青海、四川、甘肃、内蒙、云南,以及今蒙古共和国,在中国信奉藏传佛教的有藏、蒙、裕固、纳西、土、羌等民族,汉族中也有少数信奉者。13世纪后传入元、明、清宫廷,对中央政府的治藏政策和宗教政策产生了重大影响。在漫长的发展过程中,由于历史变迁,社会动荡,朝代更迭,使藏传佛教与政治势力自然地紧密结合在



Masks used in Tibetan opera are developed from those used in Tibetan shamanist rites.

藏戏中的面具是由藏族原始巫舞和寺庙跳神驱鬼面具的基础上发展而来的。

一起,于是教依政而行,政依教而立,政教相互依存。政教结合的社会制度与环境给藏传佛教的复兴与发展创造了更加宽松的外部条件。藏传佛教由宫廷走向民间逐渐成为了平民自由信仰的宗教。此间,日趋强盛的藏传佛教还先后渗透传入尼泊尔、不丹、锡金、拉达克等周边邻国及邻境,20世纪初又开始传入欧美并在这些地区分别建起了传教中心或传教研究机构。

伴随着藏传佛教的广泛传播和深入发展,为宏扬佛法,在雪域高原的广大区域,包括西藏山南雅砻河谷、藏北安多、藏