

Beautiful Tangka Paintings  
in Yonghegong vol.1

雍和宮  
唐喀瑰寶(上)



Beijing Publishing House  
北京出版社

**Beautiful Tangka Paintings**  
**in Yonghegong** Vol.1

**雍和宫唐喀瑰宝**  
**(上)**

**北京出版社**  
**Beijing Publishing House**



图书在版编目(CIP)数据

雍和宫唐喀瑰宝 / 雍和宫唐喀瑰宝编委会编; 汤博文  
译. — 北京: 北京出版社, 2002. 1  
ISBN 7-200-04450-4

I. 雍... II. ①雍... ②汤... III. 唐喀—雍和宫—画册  
IV. J229

中国版本图书馆 CIP 数据核字(2001)第 075337

雍和宫唐喀瑰宝(上)

Beautiful Tangka Paintings in Yonghegong Vol. 1  
雍和宫唐喀瑰宝编委会 编

北京出版社出版

(北京北三环中路 6 号)

邮政编码: 100011

网址: [www.bph.com.cn](http://www.bph.com.cn)

北京出版社出版集团总发行

新华书店经销

上海照相制版厂制版

利丰雅高印刷(深圳)有限公司印刷

889 × 1194 16 开本 11.25 印张

2002 年 1 月第 1 版 2002 年 1 月第 1 次印刷

印数: 1—4000 册

ISBN 7-200-04450-4/J · 379

0020800



雍容华贵首都北京城，  
和合法度芙蓉盛开地，  
宫藏无数神力加持像，  
寺院印发至上珍宝幅。

善 哉

雍和宫住持加木扬·图布丹  
书于公元2001年5月28日

*Noble and graceful  
Is the capital city of Beijing,  
Where, in harmony with nature,  
Hibiscus is in full bloom.  
Preserved in Yonghegong are images  
That impart divine power.  
Splendid and priceless are the pictures  
That are being reproduced by the temple.*

*Sadue*

By Chamuyang Tubudan, Abbot of Yonghegong  
May 28, 2001

**总顾问**

General Consultants

启 功

Qi Gong

**顾 问**

Consultants

嘉木扬·图布丹 洛桑·散木丹

Jiamuyang · Tubudan Luosang · Sanmudan

**名誉主编**

Honorary Chief-editor

李保群

Li Baoqun

**总策划 主编**

General Planner & Chief-editor

牛 颂

Niu Song

**编 委**

Editorial Committee Members

李保群 季文渊 牛 颂

Li Baoqun Ji Wenyuan Niu Song

鲍洪飞 边海滨

Bao Hongfei Bian Haibin

**策 划**

Planners

阿·巴德夫 白 明

A · Badefu Bai Ming

**执行顾问**

Executive Consultants

黄春和

Huang Chunhe

**执行编辑**

Executive Editors

宛子廉 宋文涛 徐新华

Wan Zilian Song Wentao Xu Xinhua

马 兰 李立祥

Ma Lan Li Lixiang

**摄 影**

Photographers

刘凤珍 杜殿文 宋文涛

Liu Fengzhen Du Dianwen Song Wentao

# 总序

雍和宫，藏语称“甘丹金恰林”，意为壮丽辉煌之兜率宫、人间之天上宫殿。

雍和宫位于紫禁城的东北方向，自18世纪清朝帝王行宫改建为藏传佛教格鲁派寺院算起，已有近250多年历史。

雍和宫博物馆是中国著名的藏传佛教艺术博物馆，藏有10世纪至20世纪初中国各个朝代的佛像，及14世纪早期以来的唐喀、法物、法器、纺织品、民族生活用品、明清家具等大量文物。这些文物，有的是清代帝王的宗教生活所用；有的是蒙古、西藏及内地高僧大德往来酬谢之馈赠；有的是皇帝给予寺院高僧的颁赐；还有许多是西藏上层人士、历代达赖、班禅进献给皇帝和本宫的贡品、礼品。它们是中国文物宝库中独具魅力的珍宝。

雍和宫是融满、汉、藏、蒙风格的古代建筑群，尽显佛门圣境之庄严而不掩皇家宫院的帝王之气，历尽沧桑至今保存完好。1981年，雍和宫作为大型宗教活动场所对外开放，按照宗教仪轨设置的殿堂文物作为永久性的展陈；另外还设有专题展馆，定期更换展览内容。目前，它的总开放面积约3万平方米。

历史上，雍和宫曾是清朝雍正、乾隆两代帝王的在潜之居，康熙三十三年（1694）始建，雍正登极后改为雍和宫，乾隆九年（1744）改为藏传佛教格鲁派寺院。雍和宫的“宫改寺”，与清初帝王的治国方略有直接的关系。满族统治者的祖先，曾经是被长城阻隔的北方少数民族。由于他们是以金戈铁马突破万里长城而入主中原，因而对依仗筑造长城而防止边患的策略有独到的见解。康熙帝在1691年的一份上谕中写道：“秦筑长城以来，汉、唐、宋亦常修理，其时岂无边患？长城延袤数千里，养兵几何方能分守？可见守国之道，惟在修德安民。民心悦则邦本得，而边境自固，所谓‘众志成城’者是也。”故而清政府实施了一条“修其教不易其俗，齐其政不移其宜”的方针。其以“兴黄教”、“安众蒙古”、“定国家清平之基于永久”的举措显示出治理一个多民族的东方大国的智慧。同清代修建8万座佛寺的举措一样，雍和宫的“宫改寺”正是上述方针的体现。适宜的民族宗教政策，使得中华民族大家庭的情感与凝聚力成为一条无形的纽带，穿越延续千年的坚硬、冰冷的砖石长城，将蒙藏等兄弟民族与中央政府紧密维系在一起，形成并稳固了清王朝统治时期多民族统一的历史局面。

西藏是藏传佛教的发源地。自明代达赖、班禅两大活佛系统形成后，藏传佛教中的格鲁派在西藏取得统治地位，并向蒙古等地区广为传播。在内地则逐渐形成了北京、承德、五台山三大藏传佛教中心。由于雍和宫曾为帝王行宫的特殊身份，改成格鲁派寺院后，备受清廷重视，实际上获得了内地藏传佛教中心的地位，亦成为清政府管理藏传佛教、处理蒙藏问题的政治机构。作为皇帝的御用家庙，雍和宫不仅负责帝王的宗教生活，而且承担了培养“尊国政、谕例律、知举止”的宗教人才的重任；贮存了一批在京听命于朝廷，赴蒙藏能为皇帝办事的高级僧人。这样，雍和宫就成为中原地区联结青藏高原、蒙古草原的一条宗教纽带，成为满、汉、藏、蒙等兄弟民族之间的文化交流、人才交流的一座桥梁。历代达赖、班禅、章嘉等活佛大师，也在这里留下了他们爱国爱教、维护中华统一的千秋佳话。

正是由于雍和宫在历史上所发挥的特殊作用，以及与西藏文化水乳交融的深厚积淀，才赋予了它独特而丰富的内涵，雍和宫及其馆藏文物也就成为了汉藏等众多兄弟民族血脉相联的历史见证。这些艺术珍品及其所承载的历史文化，使得雍和宫不仅成为中华民族的珍贵文化遗产，而且成为人类文明殿堂中的瑰宝。

多年来我们对雍和宫珍藏的文物进行了整理、研究，在此基础上编辑了这套丛书。全套丛书共七册：《雍和宫秘藏》、《雍和宫佛像宝典》、《雍和宫唐喀瑰宝》（上）、《雍和宫唐喀瑰宝》（下）、《雍和宫建筑艺术》、《雍和宫织绣精品》、《雍和宫法物法器大全》。这是雍和宫珍藏文物首次集结成套书出版。我们的愿望是通过这套丛书的出版，向世人展示中国藏传佛教文化艺术的永恒魅力，与世界人类文明的其他瑰宝交相辉映。



2001年8月



# Preface to the Series

Niu Song

Yonghegong, or Gandanqin Kalin in the Tibetan language, means a magnificent and glorious Tusita palace of the Buddhist fourth heaven or a heavenly palace in the human world.

Located in the northeast of the Forbidden City, Yonghegong was built in the 18th century as a secondary palace of the Qing emperors and later converted into a monastery of the Geru sect of Tibetan Buddhism. Altogether, it has a history of more than 250 years.

The Yonghegong Museum is a famous museum of Tibetan Buddhist art in China. Preserved in it are Buddhist statues made from the 10th to the early 20th century as well as Tangka paintings, religious objects, fabrics, everyday articles of ethnic minorities and furniture of the Ming and Qing periods. Some of these were used by Qing emperors in their religious life. Some were gifts exchanged between high monks in the Mongolian and Tibetan areas and the interior. Others were rewarded by the emperors to the monastery and monks. Still others were tributes or gifts presented by the different generations of the Dalai and Panchen lamas to the emperor and the monastery. They are precious objects of unusual attraction in the treasure-house of China's cultural heritage.

The complex of buildings in the combined Han, Tibetan and Mongolian architectural styles in Yonghegong fully displays the solemnity of a holy Buddhist realm and the imposing atmosphere of an imperial palace. After many historical changes, it is still in perfect preservation today. Beginning from 1981, Yonghegong was open to outsiders for large-scale religious activities, and the cultural relics, arranged according to religious rules in the halls and other buildings, were put on permanent display. There are also special exhibitions, where the exhibits are changed at regular intervals. At present, the areas open to the public total about 30,000 square metres.

In history, Yonghegong was the residence of Emperors Yongzheng and Qianlong of the Qing dynasty before they ascended the throne. Built in the 33rd year of Kangxi (1694), it was converted to a secondary palace of the emperor in the third year of Yongzheng (1725) and a monastery of the Geru sect of Tibetan Buddhism in the ninth year of Qianlong (1744). The conversion of Yonghegong from a palace to a monastery was closely connected with the ruling policy of the early Qing emperors. The ancestors of the Manchu rulers were an ethnic minority in the north segregated by the Great Wall. They began to rule over the Central Plains only after they had broken through the Great Wall with a powerful army. For this reason, they had a different understanding of the role played by the Great Wall in preventing border troubles. In 1691, Emperor Kangxi wrote in an imperial edict, "The Great Wall built in the Qin dynasty was regularly maintained during the Han, Tang and Song dynasties. Were there no border troubles in those times? The Great Wall extends for several thousand li. How many soldiers are needed to guard the different sections? This shows that the only way of maintaining peace is to cultivate virtue and pacify the people. When the people are happy, the country will be stable and the borders consolidated. This is why it is said: 'When a multitude of people are of one will, they become an impregnable stronghold.'" The Qing government, therefore, implemented the policy of "rectifying their religions without changing their customs; unifying their governments without changing their administrative measures" and adopted such measures as "fostering the Yellow sect to pacify the masses of Mongolia" and "building peace and stability of the country on a permanent basis." These policies and measures fully demonstrated the wisdom of the Qing emperors in ruling over a large Eastern country of many ethnic groups. Like

the construction of 80,000 Buddhist temples in the whole country, the conversion of Yonghegong from a palace into a monastery was an instance of implementing the above policies. These correct ethnic and religious policies turned the emotions and cohesive force of the big family of Chinese peoples into an invisible bond that surpassed the age-old Great Wall of hard and cold bricks and stones and banded the Mongolian and Tibetan brotherly peoples tightly with the Central Government and brought about and stabilized the unification of many different ethnic groups during the rule of the Qing dynasty.

Tibet is the place of origin of Tibetan Buddhism. After the establishment of the two great systems of Living Buddhas headed by Dalai and Panchen in the Ming dynasty, the Gelug sect of Tibetan Buddhism gained the dominant position in Tibet, and Tibetan Buddhism was spread to Mongolia and other areas. In the interior, there appeared three centres of Tibetan Buddhism in Beijing, Chengde and the Wutai Mountains. Since Yonghegong had been a secondary palace of the emperors, it was given special importance by the Qing court after it was converted into a monastery of the Gelug sect. It had actually become the centre of Tibetan Buddhism in the interior and a political institution for the Qing government to handle Mongolian and Tibetan affairs through Tibetan Buddhism. As a family temple of the emperor, Yonghegong was responsible not only for providing religious service for the emperor, but also for training religious personnel who "supported the government, understood the laws and regulations and knew how to behave." There were a number of senior monks in Yonghegong who followed the instructions of the court and were able to go to Mongolia and Tibet to handle affairs for the emperor. As a result, Yonghegong became a bond linking the Central Plains with the Qinghai-Tibet Plateau and the Mongolian grassland and a bridge of cultural interflow and exchange of personnel among the Manchu, Han, Tibetan, Mongolian and other peoples. The different generations of Dalai, Panchen, Changka and other Living Buddhas had left behind stories in Yonghegong about their love for their country and religion and about the safeguarding of the unification of China.

For the special role it played in history and for the rich Tibetan culture preserved there, Yonghegong is a unique place of profound significance. Yonghegong and the cultural relics preserved there bear witness to the flesh-and-blood ties between the Han, Tibetan and other brotherly peoples. The art treasures preserved there and the history and culture they represent are not only valuable cultural heritage of the Chinese people, but also a treasure in the history of mankind's civilization.

Over the years, we have sorted out and studied the valuable cultural relics preserved in Yonghegong. This series of books have been compiled on the basis of our studies. The seven books in the series are: *Secret Treasures of Yonghegong*, *Buddhist Statues in Yonghegong*, *Beautiful Tangka Paintings in Yonghegong (Vol.1)*, *Beautiful Tangka Paintings in Yonghegong (Vol.2)*, *The Architectural Art of Yonghegong*, *Fine Embroideries Preserved in Yonghegong* and *Complete Religious Objects of Yonghegong*. These books are the first series ever published about the cultural relics in Yonghegong. Through this series, we intend to show to the world the eternal attraction of the culture and art of Tibetan Buddhism in China, a culture and art that shine side by side with the other treasures of mankind's civilization in the world.

# 目 录

## 上师部

龙树菩萨	1
米那日巴	2
兜率天上师瑜伽法	3
宗喀巴	4
不动金刚	5
宗喀巴	6
上师供养资粮田	7
六世班禅	8
六世班禅	9
三世章嘉	10
三世章嘉	11



## 密修本尊部

金刚持	12
大威德金刚	13
大威德金刚	14
密集金刚	15
上乐金刚	16
上乐金刚	17
时轮金刚	18
时轮金刚	19
马头金刚	20
马头金刚	21



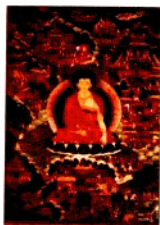
## 佛母部

绿度母	22
绿度母	23
白度母	24
白度母	25
白度母	26
二十一度母	27
叶衣佛母	28
尊胜佛母	29
大白伞盖佛母	30
具音佛母	31
光明天母	32



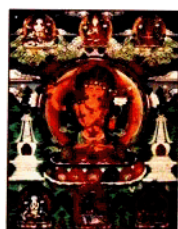
## 佛部

释迦牟尼本生如意树	33
旃檀佛	34
释迦重返人间图	35
释迦牟尼传承法	36
释迦牟尼佛	37
阿弥陀佛	38
阿弥陀佛	39
无量寿佛	40
无量寿佛	41
无量寿佛	42
药师佛	43
药师佛	44
长寿三尊	45
长寿三尊	46
不动佛	47
弥勒佛	48



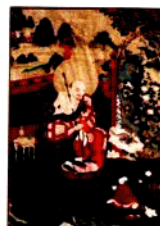
## 菩萨部

文殊菩萨	33
黑文殊	34
四臂观音	35
千手千眼观音	36
骑狮观音	37
送子观音	38
三大衣怙主	39
香巴拉图	40
月贤王	41



## 罗汉部

因揭陀尊者	49	59
阿氏多尊者	50	60
伐那婆斯尊者	51	61
迦里迦尊者	52	62
跋陀罗尊者	53	63
迦诺迦伐蹉阁尊者	54	64
迦诺迦跋厘惰阁尊者	55	65
巴沓拉尊者	56-57	66
罗怙罗尊者	58	67
注荼半托迦尊者		68
那迦犀那尊者		69
苏频陀尊者		70
伐阇罗弗多罗尊者		71
阿秘特尊者		72
羯摩札拉尊者		73
布袋和尚尊者		74
半托迦尊者		75
宾度罗跋惰阁尊者		76





## 空行护法部

金刚瑜伽母	77
作明佛母	78
作明佛母	79
空行母	80
狮面空行母	81
四臂勇保护法	82
六臂勇保护法	83
长寿金刚天女	84
地狱主	85
吉祥天母	86
吉祥天母	87
大红司命主	88
财宝天王	89
黄财神	90
白财神	91
黑财神	92
事业王	93
意明王护法	94
骑狮护法	95
骑羊护法	96
罗睺护法	97
五守护神	98
关公	99
持国天王	100
增长天王	101
广目天王	102
多闻天王	103



## 坛城及其他

密集金刚坛城	104
大威德金刚坛城	105
时轮金刚坛城	106
阿閼佛坛城	107
上乐金刚坛城	108
上乐金刚坛城	109
无量寿佛坛城	110
十一面观音坛城	111
药师佛坛城	112
药师佛坛城	113
十六罗汉坛城	114
九宫八卦图	115
尊胜塔	116
圣僧图	117
九宫八卦图	118
勇保护法图	119
毗沙门护法	120
藏医药典图	121



雍和宫唐喀的来源和风格	122
图版说明	130

# Contents

## Early Masters

Nagarjuna Bodhisattva	1
Minarbha	2
Yoga of the Early Master of the	
Tusita Palace	3
Tsongkhapa	4
Aksobhya	5
Tsongkhapa	6
Offerings in Worship to the Early	
Masters	7
The Sixth Panchen	8
The Sixth Panchen	9
The Third Changka	10
The Third Changka	11



## Most Honoured Buddhas

Vajradhara	12
Mahatejas Bodhisattva	13
Mahatejas Bodhisattva	14
Vajrapani	15
Vajrasana	16
Vajrasana	17
Vajra of Sumeru	18
Vajra of Sumeru	19
Horse-Head Vajra	20
Horse-Head Vajra	21



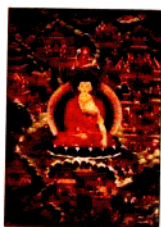
## Mothers of Buddhas

Green Saviour Mother	22
Green Saviour Mother	23
White Saviour Mother	24
White Saviour Mother	25
White Saviour Mother	26
Twenty-One Saviour Mothers	27
Leaf-Clad Mother of Buddhas	28
Honoured and Victorious Mother	
of Buddhas	29
Mother of Buddhas with a Great	
White Umbrella	30
Musical Mother of Buddhas	31
Illustrious Heavenly Mother	32



## Buddhas

Talismanic Tree of Sakyamuni's	
Previous Incarnations	33
Candana Buddha	34
Sakya Returning to the Human	
World	35
Sakyamuni's Succession	36
Sakyamuni Buddha	37
Amitabha Buddha	38
Amitabha Buddha	39
Buddha of Eternal Life	40
Buddha of Eternal Life	41
Buddha of Eternal Life	42
Bhaisajya	43
Bhaisajya	44
Three Buddhas of Longevity	45
Three Buddhas of Longevity	46
Motionless Buddha	47
Maitreya Buddha	48



## Bodhisattvas

Manjusri Bodhisattva	49
Black Manjusri	50
Four-Armed Guanyin	51
Thousand-Handed-and-Eyed	
Guanyin	52
Beast-Riding Guanyin	53
Son-Delivering Guanyin	54
Three Saviours of Disasters	55
Picture of Ganbhara	56-57
Yuxian King	58



## Arhats

Indra	59
Ajita	60
Vanavasin	61
Kalka	62
Bhadrapada	63
Kanokafatha	64
Kanokabhatotu	65
Bhakula	66
Rahula	67
Cudapanthaka	68
Narayana	69
Subhadra	70
Vajraputra	71
Amita	72
Kamoraja	73
Cloth-Bag Monk	74
Panthaka	75
Pindola-bharadvaja	76



## Mothers of Karma and Guardians

Mother of Diamond Yoga	77
Bright Mother of Buddhas	78
Bright Mother of Buddhas	79
Mother of Karma	80
Lion-Faced Mother of Karma	81
Four-Armed Brave Guardian	82
Six-Armed Brave Guardian	83
Diamond Goddess of Longevity	84
Master of Hell	85
Heavenly Mother of Fortune	86
Heavenly Mother of Fortune	87
Great Red Overseer of Life	88
Heavenly King of Wealth	89
Yellow God of Wealth	90
White God of Wealth	91
Black God of Wealth	92
Maharaja of Deeds	93
Guardian Maharaja of Will	94
Lion-Riding Guardian	95
Goat-Riding Guardian	96
Rahu	97
Five Guardians of Home	98
Lord Guan	99
Deva King Dhrtarastra	100
Deva King Virudhaka	101
Deva King Virupaksa	102
Deva King Dhanada	103



## Mandala Designs and Others

Mandala of Vajrapani	104
Mandala of Mahatejas	105
Mandala of Vajra of Sumeru	106
Mandala of Aksobhya	107
Mandala of Vajrasana	108
Mandala of Vajrasana	109
Mandala of Amitayus	110
Mandala of Eleven-Faced Guanyin	111
Mandala of Bhaisajya	112
Mandala of Bhaisajya	113
Mandala of Sixteen Arhats	114
Picture of the Nine Divisions and	
Eight Diagrams	115
The Honoured and Victorious	
Dagoba	116
Picture of Holy Monks	117
Picture of the Nine Divisions and	
Eight Diagrams	118
Picture of Brave Guardians	119
Vaisravana Guardian	120
Illustrated Pharmacopoeia of	
Tibetan Medicine	121



The Origin and Styles of the	
TangKa Pictures in Yonghegong	126
Explanations of Plates	130





龙树菩萨  
Nagarjuna Bodhisattva