

The HIDDEN TRADITION

Life Inside the Great Tibetan Monastery

TASHILHUNPO

班禅大师驻锡地——札什伦布寺



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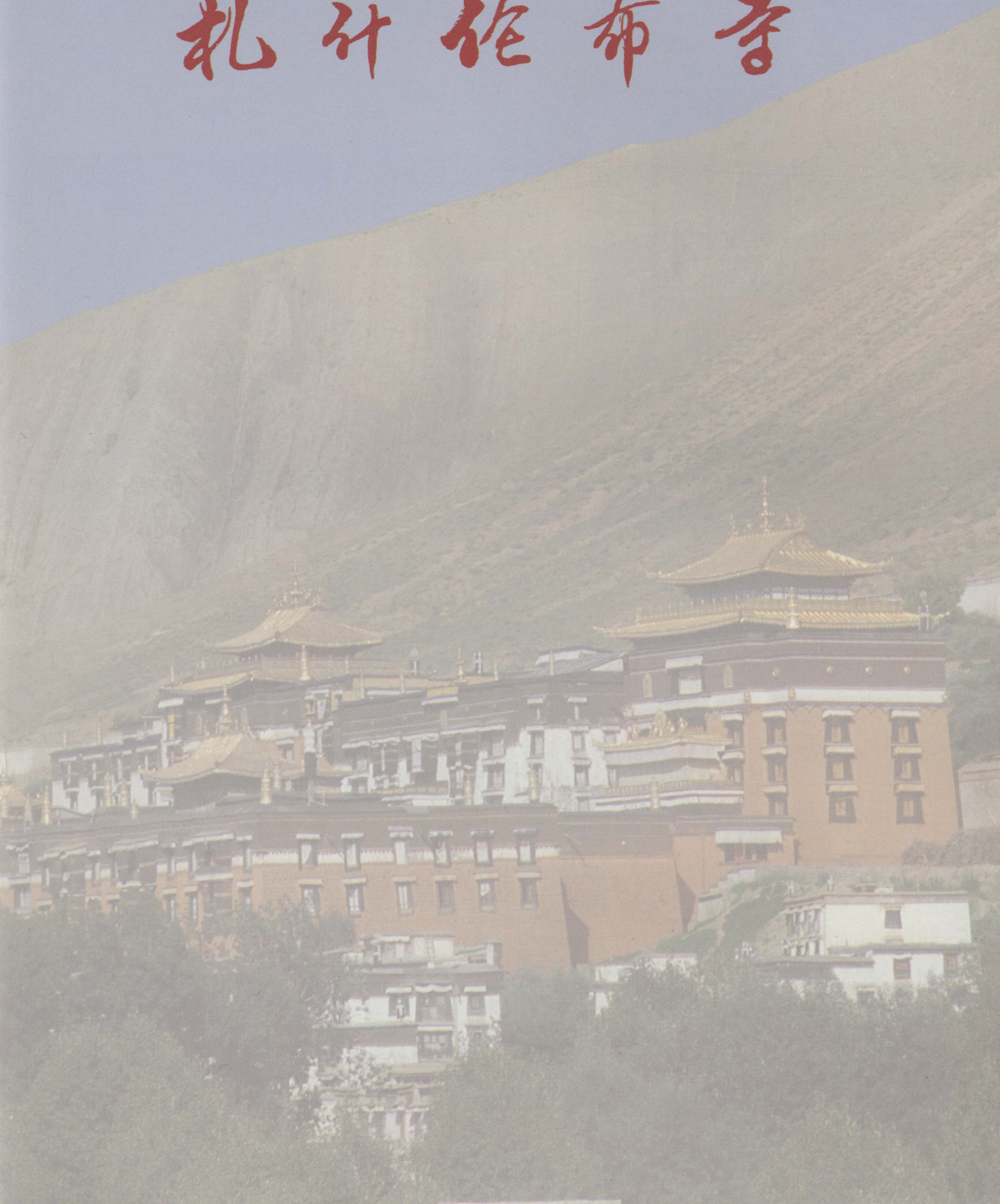
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札什伦布寺



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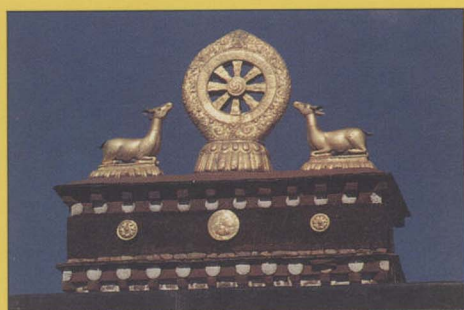
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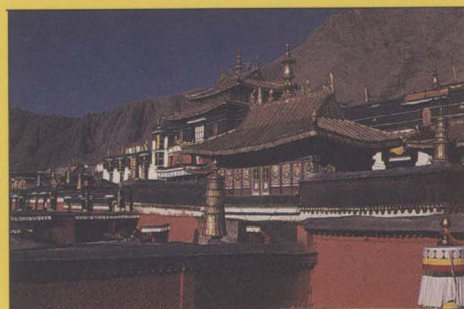
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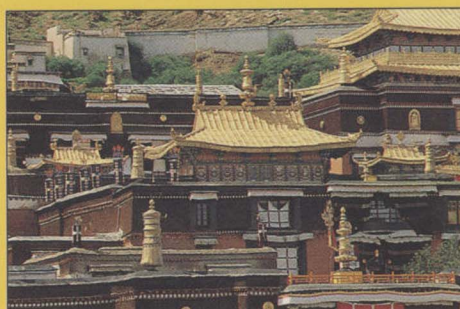
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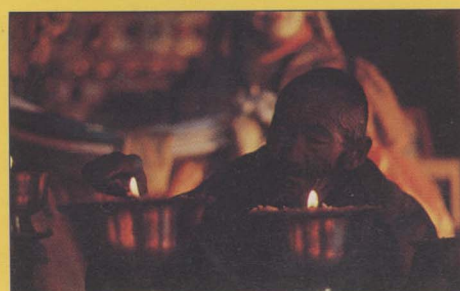
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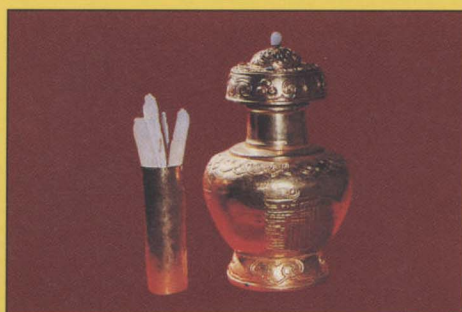
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A Brief History of Tibetan Buddhism

西藏佛教及其寺庙

Tibetan Buddhism centers around the monastery. We may introduce our discussion of the history of Tibetan Buddhism by describing the ancient monastery of Samye. A proper Tibetan monastery is necessarily comprised of images of divinities, a body of resident monks, and a space for religious assembly. Samye, the oldest such monastery in Tibet was established in today's Dranang County in Lhoka approximately 60 km southeast of Lhasa in AD 779, more than a century after Buddhism was first introduced into Tibet.

The Samye Monastery was constructed by Trisong Detsen, the fifth king of Tubo (Tibet) who reigned from AD 755 through AD 797; its architect was Santarakshita, the great Indian master. The main hall of the monastery is a three-story building with each of its three levels characterized by a different architectural style: the first level, made of stone, is traditional Tibetan, the middle, made of brick, reflects the Chinese style of the Tang Dynasty, while the top level, constructed of wood, is Indian in style. The images enshrined on each floor are also correspondingly Tibetan, Han Chinese and Indian in shape and appearance. This actual physical stratification of cultural influences is atypical of Tibetan architecture but nonetheless serves to illustrate the principal ingredients of what became a distinctive and uniquely Tibetan form of Buddhism. The other buildings of the Monastery include side halls, scripture translation rooms, monks' dormitories and stupas. It was here that the Indian master Santarakshita initiated seven young aristocrats, the first Tibetans ordained into

monkhood, who were later to become known as "the Seven Sadmi" (sadmi means "awakened").

After its construction, Samye went through a long period of expansion, eventually developing into a huge monastery which was said to include in addition to the buildings in the monks' living quarters, 108 halls of various sizes arranged about the main hall. Today Samye still stands majestically before the northern bank of the Yarlu Zangbu River, overlooking the Lhasa Lhoka highway across the river, an irresistible attraction to travellers who arrive in Tibet for the first time.

Samye, as the earliest monastery of Tibetan Buddhism, also stands as a symbol of triumph of Buddhism, an imported religion, over Bon, the indigenous religious faith of Tibet. Bon, or Bon-po, is a primal religion that originated from the nature cults of the ancient inhabitants of the Tibetan Plateau. It was the dominant religion throughout the region before the arrival of Buddhism in Tibet, and for some time after. The Bon-pos believed the universe was divided into three sectors: heaven, earth and the netherworld, each ruled by its own deity (heaven ruled by *Zang*, earth by *Nian* and the netherworld ruled by *Lu* or *Long*, the dragon). According to this animist religion, the earth and the netherworld were populated with spirits and demons who could and would curse any humans insufficiently respectful to them or to the divinities.

In the early 7th century, Songtsen Gampo (?-650), the 7th chief of a people called Sibu living south of the Yarlu Zangbu River, unified Tibet after subduing all the other tribes in the region, and founded

正规的西藏佛教寺庙必须具备佛、法、僧三宝。依照这一标准，西藏的第一座佛寺应是位于今山南地区扎囊县境内的桑耶寺。

桑耶寺建成于公元779年，由吐蕃王赤松德赞(公元755—797年在位)主持兴建，印度高僧静命大师设计。寺的主殿高三层，下层为藏式建筑，中层仿汉地唐代建筑样式，上层则采用印度梵式建筑。各层内供奉的佛像，也分别是吐蕃、汉和印度人的形貌。主殿以外，建有偏殿、译经场、僧舍、佛塔等。寺建成后，静命大师亲自剃度了七名贵族青年为僧，史籍称他们为“七觉士”，藏族人出家为僧的制度，便始于此。

桑耶寺被称为西藏佛寺之祖，它的建立，是外来的佛教战胜当地本教的标志。

本教是古代藏族人民崇信的一种原始宗教，起源于西藏高原古老的民间自然崇拜。本教认为宇宙分为天、地和地下三界。居于三界的神分别称为“赞”、“年”和“鲁”。此外，地下和地面还住着各种精灵和魔怪。人必须敬奉这些神、怪，否则就会招致灾祸。在佛教未传入或初传入藏族地区之前，本教是占统治地位的信仰。



The main hall of the Samye Monastery, a blending of Han, Tibetan and Indian architectural styles, and a panoramic mural of the monastery therein.

融汉、藏、印度的建筑风格为一体的桑耶寺主殿。另图为绘于主殿的壁画：桑耶寺全景图。

Kings of the Tubo Dynasty

吐蕃赞普世系表

The First Seven Kings

Nyetri Tsenpo
Mutri Tsenpo
Tingtri Tsenpo
Soltri Tsenpo
Metri Tsenpo
Datri Tsenpo
Satri Tsenpo

The Second Two Kings

Triku Tsenpo
Gyaltri Tsenpo

The Third Six Kings

Asheley
Teshaley
Tisheley
Kuruley
Chohgsheley
Yesheley

The Fourth Eight Kings

Sonam Senteh
Tedruna Shungtsen
Seneh Nahteh
Seneh Poteh
Teneh Namu

Tenepo

Tejeb

Tezantsen

The Fifth Four Kings

Jedorah Lozang

Trizang Namu

Trizah Pungzang

Tritde Jezang

Latutura Nynzang

Trinyng Songtsen

Drunynteh

Daru Nynsih

Nara Songtsen

Songtsen Gampo

Kongru Kongtsen

Mangsong Mangtsen (650-76)

Tusong Mangtsen (676-704)

Tride Tsugtsen (704-54)

Trisong Detsen (755-97)

Muni (797-98)

Trisong Detsen (798-815)

Ralpachen (815-41)

Lang Darma (841-46)

七天王

聂赤赞布

木赤赞布

丁赤赞布

索赤赞布

梅赤赞布

达赤赞布

赛赤赞布

上顶二王

赤古赞布

贾赤赞布

六勒王

埃学勒

德学勒

替学勒

古如勒

忠习勒

伊学勒

八德王

萨那姆森德

德珠那雄赞

色乃那德

色乃布德

德乃那穆

德乃布

德杰布

德真赞

四赞王

杰多日洛赞

赤赞那穆

赤扎崩赞

赤多杰赞

拉托托日年赞

赤年松赞

珠年德

达日年丝

那日松赞

松赞干布

公如公赞

芒松芒赞

堆松芒赞

赤德祖赞

赤松德赞

牟尼

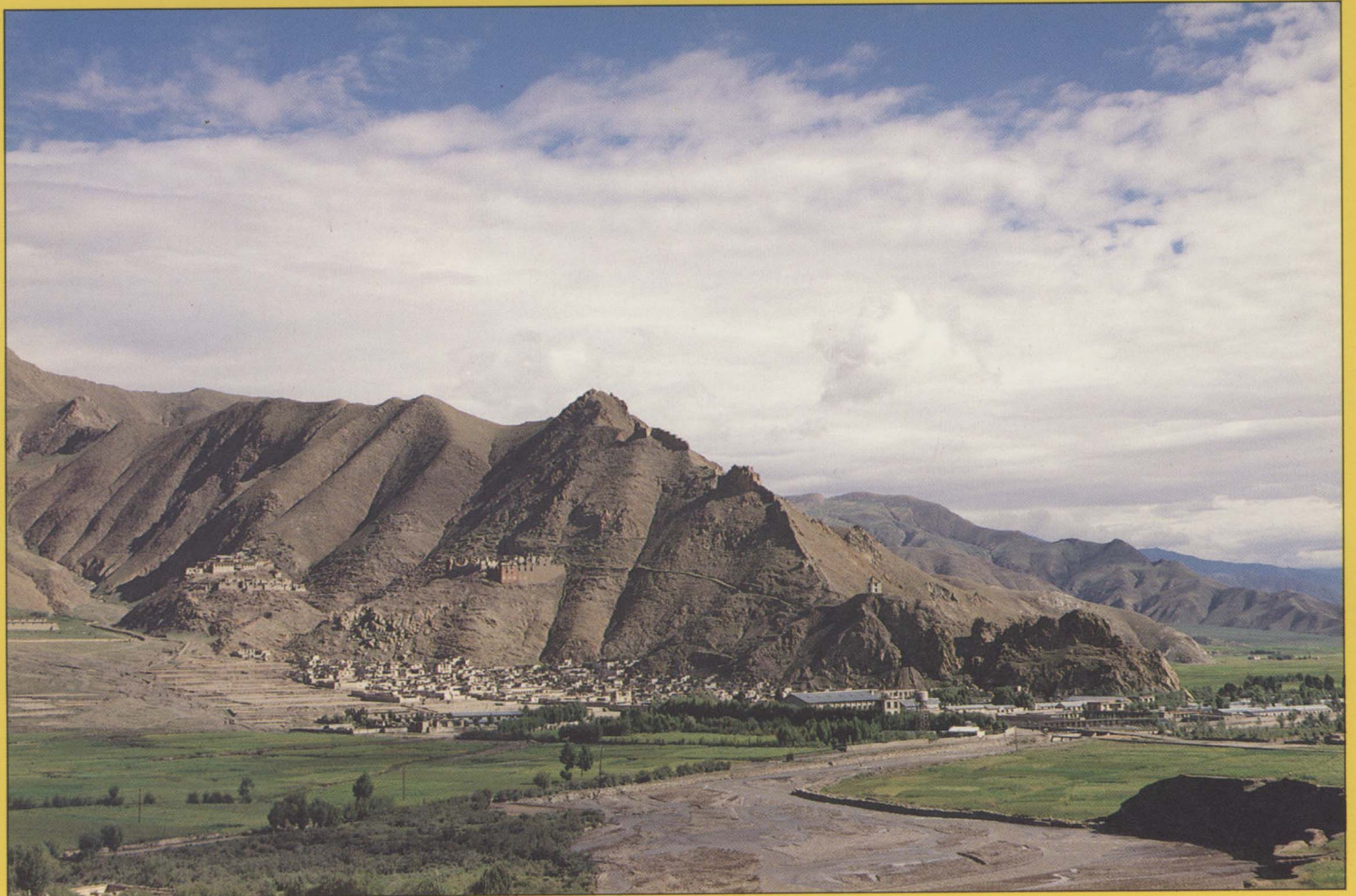
赤德松赞

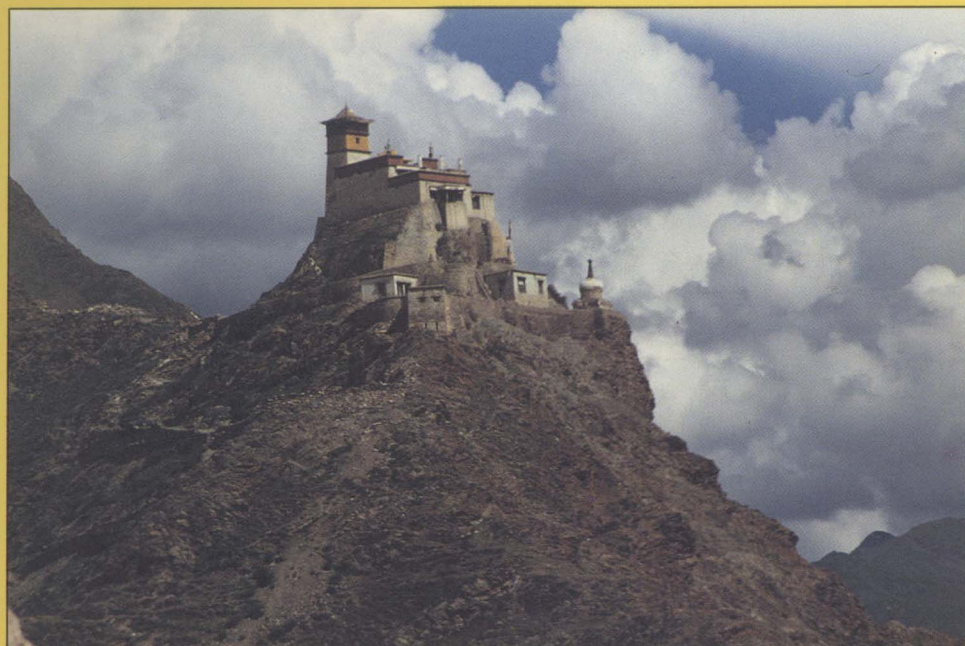
热巴坚

达玛

The Yarlong Valley. Extending south from the middle reaches of the Yarlu Zangbu River, this valley is the cradle of the Tibetan people. The cultivation of highland barley in Tibet began on a stretch of land in a hamlet in this valley.

雅砻河谷景色。雅砻河谷位于雅鲁藏布江中游南岸，是藏族的发展地。藏族先民垦耕的第一片青稞地至今仍保存在河谷中一座村落旁。





Yongpo Lhakang, Tibet's oldest palace. This fortress-like palace was constructed for King *Nyetri Tsenpo* (*Tsenpo* is Tibetan for courageous ruler), remembered as the first great leader of the Tubo tribe, the forbears of modern Tibetans, who emerged in the Yarlong Valley more than two thousand years ago.

西藏历史上的第一座宫殿——雍布拉岗。2000多年前，兴起于雅砻河谷的吐蕃部落，推举出第一位部落首领——聂赤赞普（赞普，藏语意为英武之主），并为他修建了这座王宫。

a slave-holders' regime known as Tubo. The new king adopted techniques and systems based on the successes achieved by Tibet's more advanced neighbours, thereby invigorating the economy and strengthening his government. In the course of this process of adoption, he was attracted by the Buddhist belief in the supremacy of divine power, as well as its canon and strict discipline; perhaps he concluded that Buddhism would help him strengthen his position as the king of Tibet much more effectively than bon-po with its seemingly outdated espousal of equality. In the face of strong opposition, the king decided to bring Buddhism to Tubo. Soon Indian Buddhist priests began to come to Tibet in response to his requests, and by his order twenty-one Buddhist texts, including the *Ratnamegha Sutra* (The Sacred Cloud Sutra), were translated.

During the course of his reign the king married Princess Tritsun of Buddhist Nepal and Princess Wencheng of the Tang. The Tang princess came to Tibet with a life-size statue of the 12-year-old Sakyamuni, the historical "founder" of Buddhism, and the Nepalese princess brought with her a life-size sculpted image of Sakyamuni when he was 8 years of age. The temples erected in Lhasa around these two images later became known respectively as Jokhang and Ramoche.

Strongly resentful of this promotion of Buddhism in Tibet, the Bon-pos seized every opportunity to attack the alien newcomer. Waves of struggle between these two religions continued to roil Tibetan society for several centuries.

In the mid-eighth century the venerated Indian Tantric adept Padmasambhava came to Tibet to preach Buddhism

at the request of King Trisong Detsen. Armed with the teachings of esoteric Buddhism and what was believed to be magic power, Padmasambhava managed to subdue the Bon-pos. This process, however, included a partial assimilation of the Bon religion into Tibetan Buddhism. Bon deities became guardians of the Buddhist doctrine. Padmasambhava also adopted the basic ritualistic exercise of the Bon-po, the rite of fire, believing it served the same purpose as sacrificial burning in Buddhism. In this way, Padmasambhava was able to dispel much of the suspicion the Tibetans held towards Buddhism. Thus, with the full support of the king, Buddhism came to be adopted by more and more Tibetans. It was against this background that Samye was established.

In 815 Ralpachen became the king of Tibet. He continued to endorse Buddhism and patronize Buddhist monks. His enthusiastic devotion to his religion brought about another head-on collision between Buddhism and the Bon-po. In a struggle for dominion, powerful aristocrats and ministers of the Bon faith moved steadily to isolate the Buddhist king, weakening him by gradually removing his pro-Buddhist ministers, concubines and princes, finally strangling him in 836. When Darma, Ralpachen's brother, replaced him on the throne that same year, the new king made Buddhism a target for destruction; he ordered the demolition of monasteries and the burning of Buddhist literature, and forced Buddhist monks to return to secular life. Darma ruled for only six years, but his oppressive policies and the consequent flight of Buddhist teachers resulted in a period of decline for Buddhism in Tibet, marking the end of the "First Propagation of the Doctrine" which had begun with

公元7世纪初，地处雅鲁藏布江中游南部的悉补野部第三十三代首领松赞干布（公元？—650年）先后兼并了西藏地区诸部，统一了全境，建立起吐蕃王朝。他发现与带有原始平等制残余色彩的本教教义相比，佛教的经律教义和严密的组织，对于巩固新生的王室统治更为有利。于是，他毅然排除各种阻力，将佛教引入吐蕃。他派人从印度等地迎请僧人，命人翻译了《宝云经》等二十一部经卷。又先后同笃信佛教的尼泊尔墀尊公主和唐文成公主联姻。

佛教的传入遭到了本教势力的反对，他们利用一切机会掀起反佛风潮。这种本佛两教的斗争时起时伏，延续了数百年。

8世纪中叶，印度密宗大师莲花生应藏王赤松德赞之请，来到西藏传播佛教。他巧妙地运用密宗的义理和法术降服了本教，并封本教所奉神祇为佛教护法神，将本教最基本的仪式——火祭接受下来，使之等同于佛教的烧施。这样就消除了藏地民众对佛教的陌生感，使佛教在西藏传播开来。桑耶寺正建于此时，与之同期建造的还有昌珠寺等。

公元815年，热巴坚（公元815—836年在位）继任藏王之位，他继续兴佛，重用僧侣。佛本两教的斗争又一次激化。崇本的贵族权臣将藏王身边

the endorsement of Buddhism by Songtsen Gampo.

In 842 Darma was assassinated by a Buddhist monk. The Tubo slave holder's government collapsed in the subsequent chaos, as slaves and commoners rose up in revolt. Tibet, convulsed with seemingly perpetual internal strife, lurched slowly towards feudalism.

It was not until AD 978 that Buddhism began to revive as it won the support of the emerging feudal lords. Many sects and sub-sects of the religion were spawned, among them the Nying-ma-pa, the Ka-tam-pa, the Ka-gyu-pa, the Sa-kyapa and, most influential of all, the Ge-lug-pa. This period of Buddhist revival in Tibet beginning in AD 978 is referred to by scholars of Tibetan history as the "Second Propagation of the Doctrine". It was during this period that Tibetan Buddhism, sometimes called Lamaism, a Buddhist faith with Tibetan characteristics taking the Buddhist canon as its foundation, became so firmly established that the Bon-po could no longer contend with it.

The Ge-lug-pa, the youngest of all the sects of Tibetan Buddhism, was founded by the Tibetan monk Tsongkhapa (1357-1419). The sect was named Ge-lug, meaning "good disciple," because it stresses full respect for monastic discip-

line and adheres to a strictly systematic program in the study of Buddhist tenets. This earned the sect widespread renown. As its monks were yellow hats, this order is sometimes popularly known as the Yellow Sect. Because the celibacy required of its followers prevents the heritable passage of leadership, the selection of its leaders follows a system of reincarnation originally instituted by the Ka-gyu-pa Order, the system by which the Dalai Lamas and the Panchen Erdenis are still selected today. From the time of the first Dalai and the first Panchen, both disciples of Tsongkhapa, there have been fourteen successive Dalai Lamas, while the Great Master Panchen who passed away in 1989 was the tenth in his line of reincarnation.

How then is a reincarnated Living Buddha of the Yellow Sect recognized? The search for a Living Buddha with the honorific title of *Hukutu** or higher proceeds by the following steps.

1. *The search for the soul child, the reincarnated Living Buddha.* The search begins about a year after the death of a Living Buddha. First, oracles are consult-

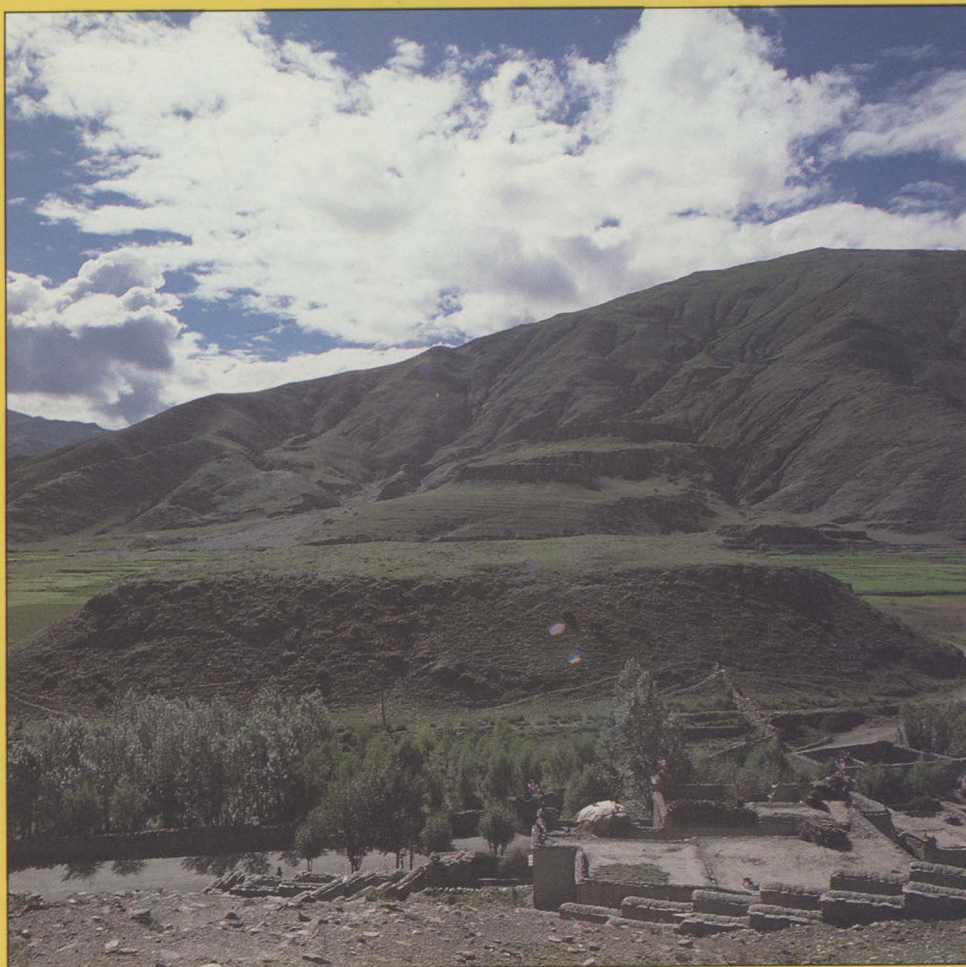
* Mongolian for eternal life, an honorific title conferred on Tibetan or Mongolian lamaist Grand Living Buddhas by the Qing government.

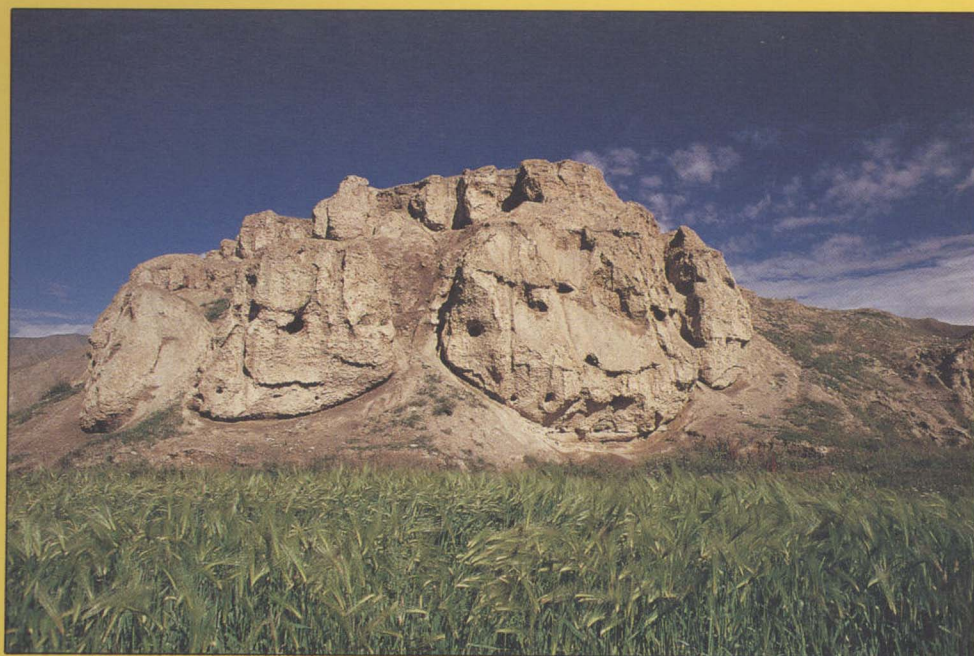
信佛的大臣、王妃、王子，一一除掉，最后将热巴坚缢死，拥立其弟达玛(公元836—842年在位)为藏王。达玛即位后，大肆灭佛，命令各地毁寺焚经，强迫僧人还俗，于是传佛大师纷纷外逃，佛教势力一度趋向衰落。从松赞干布兴佛至达玛灭佛，约两个世纪，藏史学家称这段时期为西藏佛教发展史上的前弘期。

公元842年达玛被一名僧侣刺死，吐蕃奴隶制政权崩溃，奴隶和平民暴动遍及全境。自此西藏地区陷入了漫长的分裂局面，社会缓慢地向封建制度发展。直至公元978年以后，佛教才在一些新兴封建主的扶植下逐渐复兴，并形成了许多教派和教派支系。主要有宁玛派、噶当派、噶举派、萨迦派，以及影响最深远的格鲁派，另外还有几个小派。藏史学家把公元978年以后，佛教再度兴起，形成教派，称为佛教发展史上的后弘期。至此，一种具有西藏地区特色的佛教(亦称

Tombs of Tibetan kings. Nine tombs have been discovered on this site southeast of the Yongpo Lhakang. Archaeologists believe that Songtsen Gampo and the seven kings that followed him are buried here, along with Princess Jincheng of the Tang, wife of King Tride Tsugtsen.

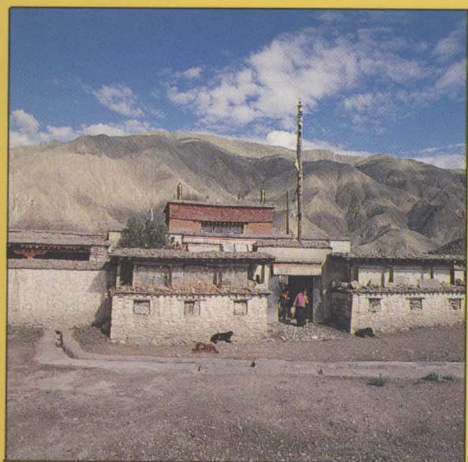
藏王陵墓群。位于雍布拉岗东南，现已发现九座，据考证为松赞干布及其后七位藏王，以及赤德祖赞之妃、唐金城公主的陵墓。





One of the nine tombs.

陵墓之一



The memorial shrine of King Songtsen Gampo atop his burial mound.

松赞干布陵丘上的松赞庙



The Four Great Guardian Deities as they appear in the murals in the Songtsen Gampo memorial shrine. The four gods are said to stand guard at the four corners of the earth. The white coloured God of the East is the Guardian of the Nation, the blue coloured God of the South is the Guardian of Growth, the red coloured God of the West is the Guardian of Great Vision and the yellow coloured God of the North is the Guardian of Profound Knowledge. The entry ways of many Tibetan monasteries are protected by the images of these four tutelary deities.

松赞庙壁画四大天王像





Built in the 7th century, the Dradrug, five km. northeast of the Yongpo Lhakang, is one of the oldest monasteries in Tibet. Formerly the winter palace of Songtsen Gampo and his wife, Princess Wencheng, the monastery enshrines a statue of the king in sitting position (middle) flanked by two of his wives, Princess Wencheng (right) and Princess Tritsun.

位于雍布拉岗东北5公里处的昌珠寺建于公元7世纪，曾是松赞干布和文成公主的冬宫。此为寺内供奉的松赞干布(中)、文成公主(右)和墀尊公主的坐像。



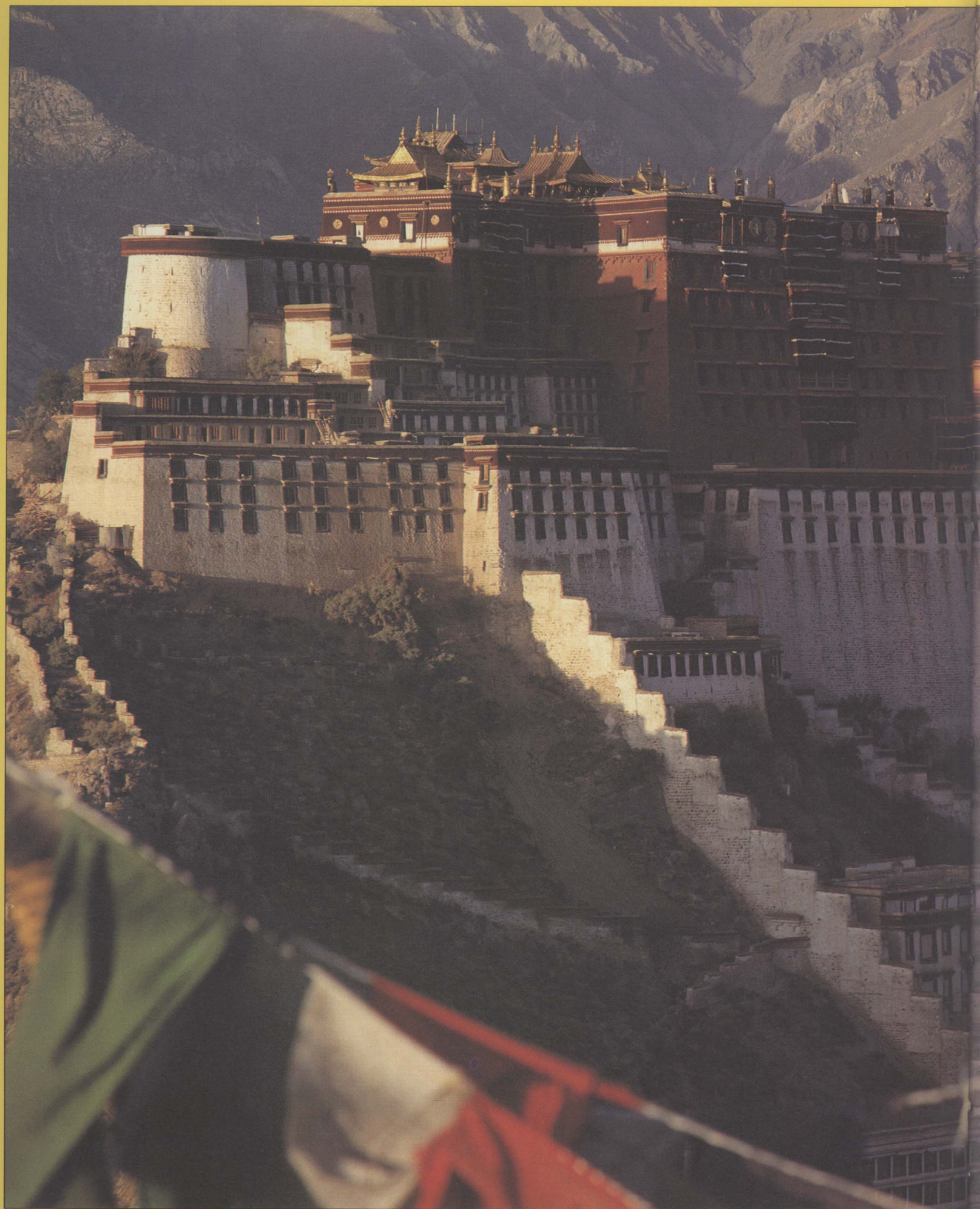
An image of Tara, Avalokitesvara's consort, Goddess of Mercy, in the Dradrug. Formed with pearls, it is the monastery's most prized possession. Songsten Gampo's two queens are popularly considered as incarnations of Tara, Princess Tritsun as Tara under green aspect and Princess Wencheng as Tara in her white form.

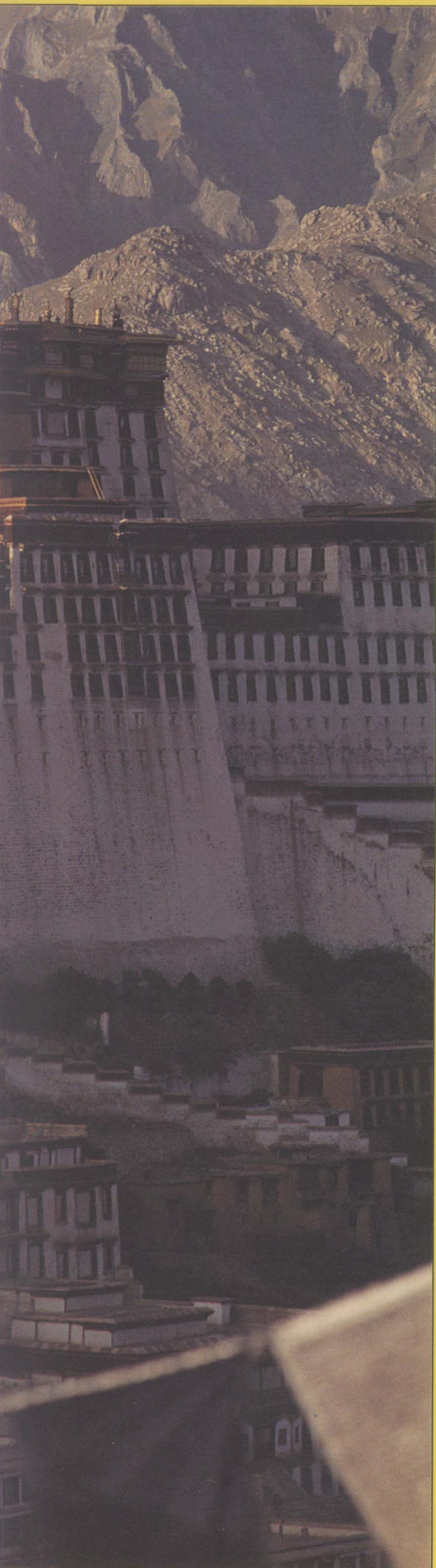
昌珠寺一宝——用珍珠缀成的度母像。度母，亦称救度母、多罗母，是藏传佛教的女神，最常见的有白度母和绿度母。



Songtsen Gampo ascending the throne. At 13, Songtsen Gampo became the 33rd king of Tubo succeeding his father, who had been poisoned as the result of a court conspiracy.

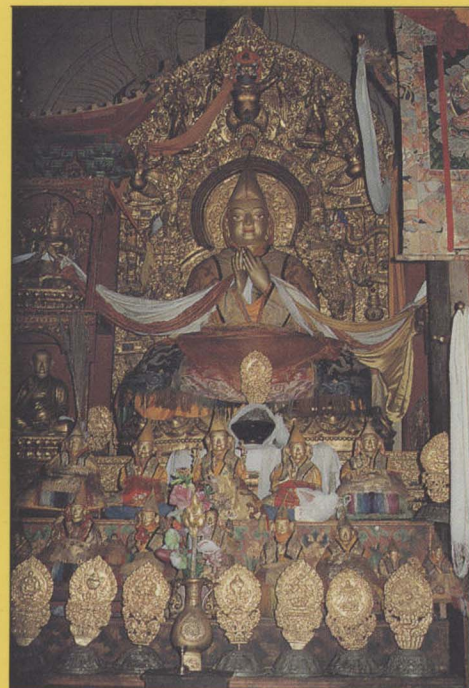
松赞干布继位图。松赞干布13岁时继登部落首领之位，成为第三十三代赞普。





Towering over Lhasa, high atop the Red Hill, the Potala Palace is the best preserved palace fortress on the Tibetan Plateau. Initially constructed on a comparatively small scale in the time of Songsten Gampo, the palace was greatly expanded and renovated in the 17th century. Its thirteen-story main building rises to 113 metres and has a floor space of about 130,000 square metres. Potala was the residence of nine Tibetan kings and ten Dalai Lamas. In its collection are vast quantities of jewels, relics, religious carvings and statues, murals and thangkas.

布达拉宫。位于拉萨市的红山上，初建于公元7世纪，17世纪又经重建、扩建。主楼十三层，高113米，面积约13万平方米。曾有九位藏王、十位达赖喇嘛在此居住。宫内珍藏的珍宝古玩、佛雕、壁画、唐噶难以数计。

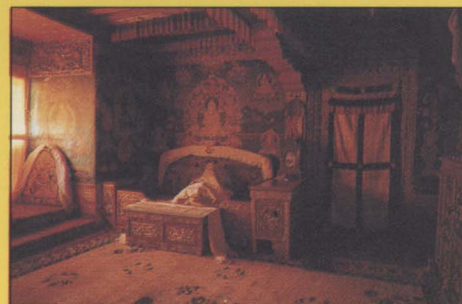


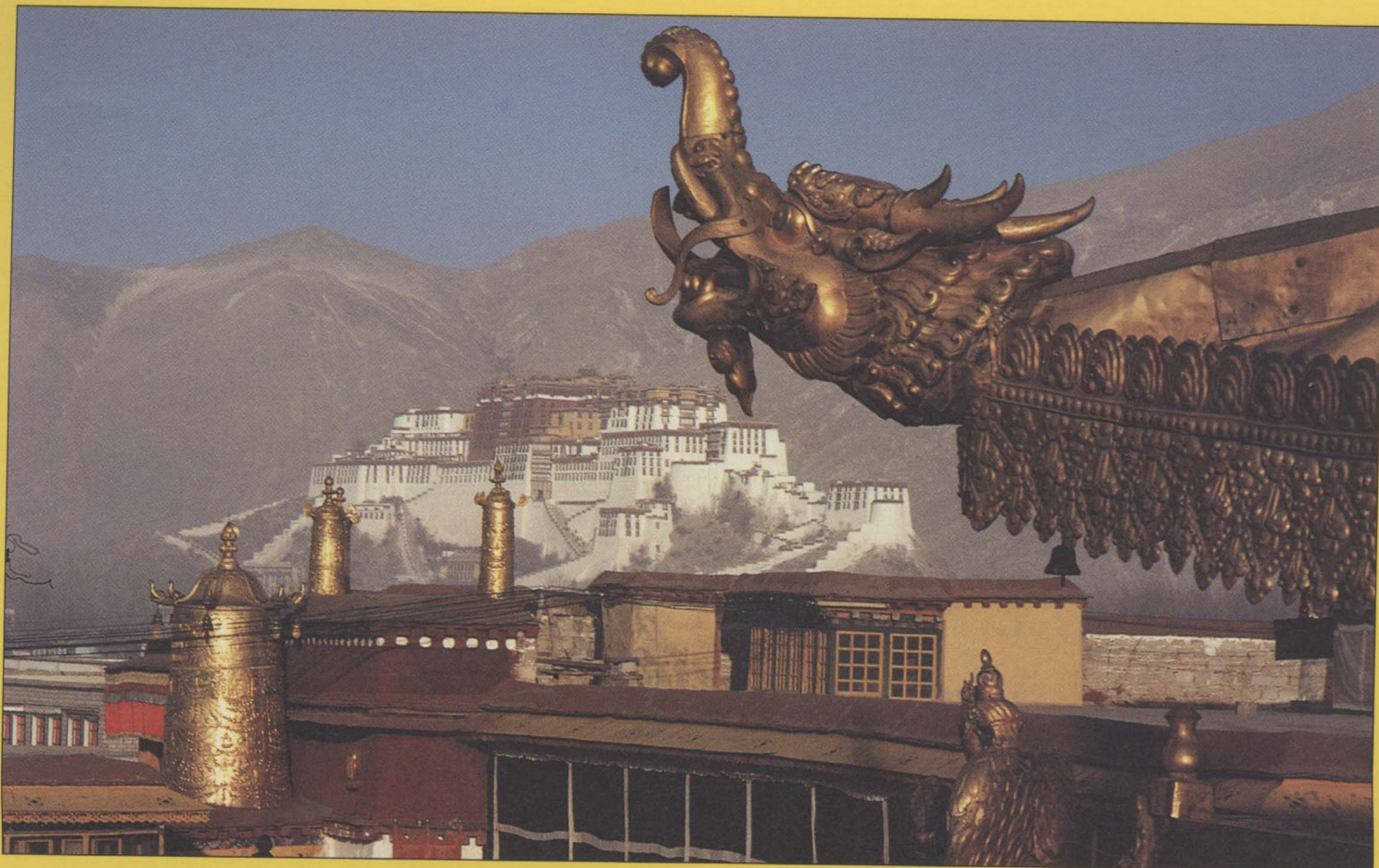
A bronze statue of Tsongkhapa (Lozang Drakpa) in the Potala. Tsongkhapa, the great founder of the *Ge-lug-pa* Order, was born in present-day Huangzhong County, Qinghai Province, in 1357. He was initiated into Buddhism at age seven at Gyachong Monastery in his hometown; ten years later, he went to Tibet where he made a systematic study of the esoteric and exoteric doctrines of all schools of Tibetan Buddhism, and took many disciples. He authored two scriptures, *Lamrim Chenpo* and *Nyagki Lamrim*, based on the teaching of the Ka-tam-pa Order. They supply the doctrinal foundation for the Ge-lug-pa Order.

布达拉宫内供奉的宗喀巴铜像。宗喀巴本名罗桑扎巴，公元1357年生于今青海省湟中县，7岁时在家乡甲琼寺出家，17岁入藏，全面学习西藏佛教各派显密二宗的教法，他依据噶当派的教义著成《菩提道次第广论》和《密宗道次第广论》，并以此为理论基础，创立了格鲁派。

The chamber of the fourteenth Dalai Lama in Potala.

布达拉宫中十四世达赖喇嘛的寝宫。





An ornate cornice at Jokhang, with a view of Potala at a distance. The monastery was constructed in the 7th century on a site said to have been chosen by its founder, Princess Wencheng.

大昭寺殿顶的金属檐饰。寺位于拉萨市内，与布达拉宫遥遥相望。初建于7世纪，相传是文成公主择址、设计的。

ed and divine revelations are solicited through the medium of the Guardians of the Doctrine. Visions appear deep in the waters of the sacred lake Lhamo Latsho revealing which direction to proceed towards the birth place of the soul child, topography recognizable as being in a certain region, routes to take, or even the soul child's home. Guided by the divine information thus obtained, the monk officials then set out on their search.

2. *The identification of objects.* Objects used in daily life by the former Living Buddha are placed side by side with other, similar objects; the putative soul child is expected to recognize and separate those objects familiar from his former life.

3. *The invocation of divine revelations.* In the case of two or more than two claimants, oracles will be invoked at the request of monk officials to confirm the

identity of the reborn Living Buddha. If the oracle recognizes the claimant that has fulfilled the requirement of identifying his former possessions, this soul child becomes the candidate.

4. *The drawing of lots.* A number of cases of cheating by high-ranking monk officials during the consultation with the oracles during the confirmation process led the Qing emperor Qianlong (reigned 1736-1795) to introduce a new step in the process. By his decree a golden urn** was placed in the Jokhang Temple in Lhasa and another identical urn in the Yonghegong Temple in Beijing for use in the confirmation of incarnate Living Buddhas in Tibet, Qinghai, Xikang*** and regions inhabited by Mongolians. The procedure begins by placing into the urn ivory slips, each bearing the name of one of the candidates written in the Manchu****, Han and Tibetan

藏传佛教或喇嘛教)形成，本教再也无力与它抗争了。

格鲁派由藏族僧人宗喀巴(公元1357—1419年)创立。“格鲁”意为“善律”，该派寺院组织严密，主张僧众严守戒律，学经遵循次第，因而名声渐播。又因这一教派的喇嘛头戴黄色僧帽，所以也称为“黄帽派”或“黄教”。格鲁派禁止僧侣娶妻生子，宗教首领采取噶举派首创的“转世”办法承继，从而形成达赖和班禅两大转世体系。一世达赖喇嘛和一世班禅额尔德尼都是宗喀巴的弟子，延嗣至今达赖世系已传至第十四世，1989年逝世的班禅大师为第十世。