

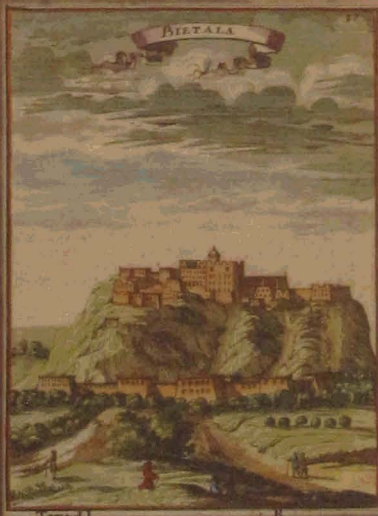
西藏 及 郵政與郵票史

Tibet AND POSTAL HISTORY & STAMPS

三冊之一：西藏的史地與風土人文

西藏之地理、交通、山川風光
歷史沿革、宗教、寺廟與民俗

Vol. I of 3 : History, Geography and Culture of Tibet
Tiber's Geography, Transportation Routes, Natural Scenery,
History, Religion, Temples, and Folk Customs



布達拉宮 (法國畫家馬雷1683所繪)
Potala Palace (French artist Marey painted 1683)



1912年西藏發行 2/3 章噶郵票圖
Tibet 2/3 Trangka Stamp in 1912

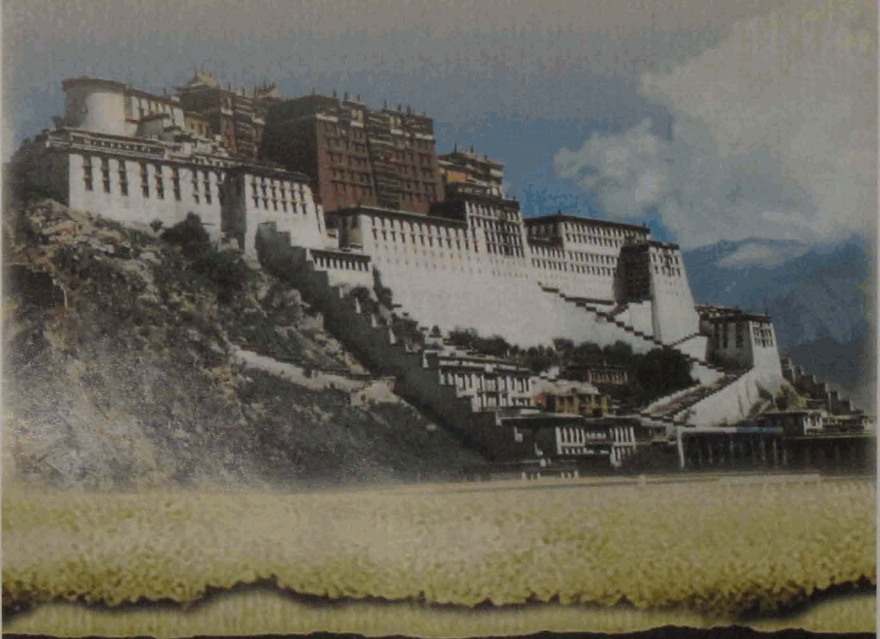
編著：王豐銓

Author : Fortune Wang



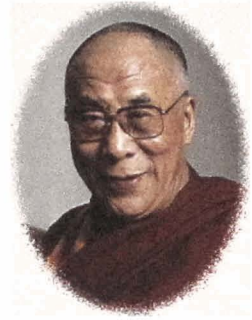
西藏 及
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Tibet AND
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I





達賴喇嘛



序文 (註一)

歷史的因緣，我的先輩第十三世達賴喇嘛在英國之入侵下，旅居國外(註二)；首先前往蒙古，然後再至印度。這些旅居的歷練，使他開拓了更大的視野，察覺到他必須帶領西藏在社會及政治的需求上，作一番創新的改革。當他回到拉薩後，很努力地推動所見所聞之心得，將之轉化成對西藏人民有利益的改善措施。在諸多的創舉中，他引進了現代化的郵政與電報服務，發行自己的郵票，及金銀、紙鈔的貨幣。

這些新的措施，不僅幫助人民在通訊及商業上的交易，同時也顯現了人民生活品質的提高。中國駐在西藏的委員鐘連生與沈奇留先生(註三)曾說過：“自從1911年(註四)後的拉薩，實際上已享有其獨立自主的地位。”從事實，可以支持他們的說法，因為當時的西藏已擁有自己的貨幣、海關、通訊及郵政來為人民服務，以及有其不同於大中國之自己的文明，也擁有自己的軍隊。

王豐銓先生是一位世界級的中國集郵家，他擁有一部龐大的郵集《西藏郵票及郵政史》。他不只純粹獲得這些郵政文物，也經由多年的研究，發現各項郵品在歷史上的因源及其含意。這本鉅作的出版，是以中英雙語作編製，其結果可以有效地推廣國內外更多有興趣的人們，將由此鉅作而更認識西藏。我很感激王先生用他熱情的光芒，讓此書相對地可以照亮西藏在歷史長河中偶有陰晦的一面。

第十四世達賴喇嘛 書於2007年8月29日

編著者註：

- 一、本文為下頁之英文原序的中譯版。
- 二、由於英軍入侵，第十三世達賴喇嘛1904年7月30日出走西藏，從蒙古1909年12月12日返抵拉薩。由於清朝川軍的進駐，1910年2月12日他再出走，從印度1913年1月22日返抵拉薩。
- 三、該兩位先生，為由原序中之英文名字的音譯。
- 四、西元1911年，為中國的辛亥革命年，推翻了滿清大帝國。



THE DALAI LAMA

FOREWORD

For various historical reasons, my predecessor, the Thirteenth Dalai Lama, travelled abroad, first to Mongolia and later to India, which was then under British rule. This was an eye-opening experience for him, which led to his recognising the need for major social and political reforms in Tibet. On his return to Lhasa, he worked hard to introduce changes and improvements that would benefit his people. Among his many innovations, he introduced postal and telegraph services, issued stamps, new gold and silver coins, and currency notes.

These new measures not only aided general communication and commercial transactions, but they also reveal Tibet's status at that time. Tsung Lien-shen and Shen Chi-liu, who were both members of the Chinese Mission in Lhasa, say, "Since 1911 Lhasa has to all practical purposes enjoyed full independence." In support of this they mention that Tibet had its own currency and customs, its own telegraph and postal service, and its own civil service different from that of China, as well as its own army.

Mr. Fortune Wang is a world class collector of Chinese philately, who also has one of the largest collections of Tibetan Stamps and covers. Not content with simply owning these historic documents, he has undertaken many years of research to discover their origin and significance. With the compilation of this large book in Chinese and English he is kindly making the fruits of his work available to others who may also be interested. This is a relatively obscure aspect of Tibetan history and I am grateful to Mr. Wang for the light he has enthusiastically shone upon it.

August 29, 2007

Author's Explanation :

1. Due to the military mission of British invasion, the 13th Dalai Lama fled out Tibet on July 30, 1904, and came back from Mongolia to Lhasa on Dec. 12, 1909. He ran out again on Feb. 12, 1910 because the Szechwan troop of Qing Dynasty garrisoned in Tibet, and come back from India to Lhasa on Jan. 22, 1913.
2. 1911 (A.D.) is the Chinese Xin-hai Revolution that the Qing Imperial Dynasty was overthrown, and the government of Republic of China established on Jan. 1, 1912.

前言：西藏郵政與郵票在華郵 之定位及其重要性

中華民族以五族共和，締造了一個泱泱大國，漢、滿、蒙、回、藏構成我巍巍大中華之生命共同體，每一個民族為不可分割的一部份。西藏，它綿延四千里高山聳峻、積雪盈頂的天然國界，境內有千川百湖、名剎古蹟、佛國宮殿，以及一望無涯的青蔥草原，無限的天然資源，還有那獨特的民族風情，人間少有。

西藏歷來世人譽為“亞洲神秘國”，創造了世界聞名的藏族古老文化，國人珍視它為“祖國文化遺產寶庫中一顆璀璨的明珠”。既然如此，從郵史的觀點來看，西藏的郵票和郵史資料，名正言順地它應屬於華郵整體中所不可或缺的一部份。

也許有人以為，西藏早期的郵票史只有大清郵政在西藏發行的“倫敦版蟠龍加蓋郵票”，才算是華郵正統的西藏郵票，而西藏地方政府自辦之“札康”郵政所發行的則是“地方”性之郵票，便不能納入華郵的正統云云。這樣的說法經引史據證後，認為確實是值得商榷的。

誠然，上述的西藏地方郵票，在當時是不經世界郵盟所承認，無法貼信寄往國外，只能在西藏境內貼用。但試想1878年大清海關郵政時期，所發行的海關大龍、小龍、慈壽郵票等，豈不也只限制在中國境內作為信資票之用，直到1902年加入世界郵盟以後，大清郵票方可貼信寄往國外。在此之前，所有寄往海外他國之信件，於離境中國之前須在出口的郵局加貼外國客郵之郵票。大清海關郵政如此明顯情形，其與西藏地方郵票之加貼英國印度郵票，才可寄往國外，其間是有伯仲無異之處。

大清帝國是滿族人在當家主政，若以大漢民族的“沙文主義”來說，正統的中國郵票，應該是在國父孫中山先生倡議“驅除韃虜，恢復中華”、於1912年推翻滿清政府之後的中華郵政郵票，才能算是華郵嗎？我認為這種狹隘的民族觀，實不相宜。民國肇建之後，揭棄了“五族

Foreword: The Position and Importance of Tibetan Posts & Stamps in Chinese Philately

The Chinese people have created a great country from five leading ethnic groups. The Han, Manchu, Mongol, Mohammedan, and Tibetan people form the mighty Chinese nation, of which each ethnic group is an indivisible part. Tibet is endowed with rarely seen scenery in the world; it is a natural world with towering mountains and snowy apices stretching out for 4,000 kilometers. Hundreds of rivers and lakes, famous monasteries and historic sites, Buddhist palaces, as well as the boundless verdant grassland, infinite natural resources, and its unique ethnic style have together made up the beautiful country of Tibet.

Tibet has long been considered “the most mysterious country” in Asia. The people of China revere Tibet’s distinctive and advanced ancient culture as one of most brilliant gems in the treasury of China’s cultural heritage. Information on Tibet’s postal history and stamps is therefore an indispensable part of any overall historical survey of Chinese philately.

Some might hold that only the “London Coiling Dragon Overprinted Stamp” issued by the Qing Imperial Posts in Tibet should be legitimately considered Tibetan stamp in the Chinese philately, while those issued by Jokang Post, i.e. the Tibetan Local Post are “regional” in nature and should not be included the Chinese philately. This view is indeed debatable when verified against the history.

It is true that the Tibetan local stamps were not recognized by the Universal Postal Union (UPU) at that time; they could only be used within the territory of Tibet, but not on letters sending to other countries. But we have a similar case with the Customs Posts in 1878 of the Qing Dynasty. The Large Dragons, Small Dragons, Empress Dowager’s Birthday Issues, etc. were also used within Chinese territory only as valid postage stamps. It was not until 1902 when Qing Imperial stamps became recognized by the UPU and could be used for sending letters internationally. Before that, all outgoing letters had to be affixed with foreign stamps of Alien Posts before leaving the country China. This is obviously similar to the situation of Tibetan local stamps, which had to be affixed with British-Indian stamps before sending letters to foreign countries.

The Qing Empire is a period of the Manchu’s reign. By the Han’s chauvinism, is it true that only stamps after 1912 when Chinese country father Dr. Sun Yat-sen overthrew the Qing Empire should be considered as Chinese stamps? We hold this narrow sense of nationalism is inappropriate. After the establishment of the Republic of China, the

共和”，堅持不分族群、平等相待的國策。漢、滿、蒙、回、藏之五族，甚至於今日中國號稱是由五十六個大小民族所締建的一個共和國，成為全民一體、共謀國強民富繁榮發展的國家。個人以為西藏民族的郵票，應一如在滿族主政之下的大清郵票，等同列為“華郵”之內。

早年郵王周今覺在1925年編著《華郵圖鑑》一書，及郵學家馬任全於1947年所作的《馬氏國郵圖鑑》一書，巨著既出，前後呼應，“華郵”二字自此為集郵同道所慣用，“國郵”二字也為國人所共同認可。馬氏之書，風行不輟，內容充實，中英兼備，世人在論華郵者，多奉之如圭臬，視之為經典。惟細察該書，詳實且有寬宏之觀點，其已將日本侵華時期，在淪陷地區之所謂的“滿洲國郵票”、“內蒙古郵票”、“華南與華北”漢奸政府所發行及加蓋的郵票，亦一塌概括，皆視之為華郵的一部份。而尤堪論者，大清庚子之役1900年英印遠征軍，在我京榆鐵道郵便所發行之B.R.A.(英國鐵路管理局)加蓋郵票，彼亦兼蓄。試想，中華民族若非如此“有容乃大”之宏觀雅量，何來遑論淵博華郵的巍巍全貌焉！

作者對於馬氏為“國郵”所作廣闊包容的見解，心有戚戚而深具同感。試思“華郵”中的“華”字，如果是指地理上“大中國”的境域之內，那古往今來，凡於史實上曾經在此域發行、作為郵資使用過的郵票，皆應該一律承認它是“華郵”之一部分，加以蒐集其郵票，予以研究其郵政史，則有何不可？反之，若囿於狹隘之“泛政治化”的敏感，而無視乎各族群皆已融合而成的大中華，以及歷史上所既存之事實，那只會是一種自欺欺人的自愚之舉而已。

美國1776年七月建國，林肯總統1863年解放黑奴，全球各族的精英相繼移入，終於成立美利堅合眾國，號稱是世界人種的大熔爐，其共同聯手發展為今日一等強盛的泱泱大國。我儕更應珍視西藏這塊由少數民族所創造之璀璨耀眼的文化遺產，而且正眼看待西藏這個已是歷經數百年中國古驛站郵遞、跑差遞信、尼泊爾邊區郵政、

“republic of the five races” was advocated, without discriminating against any race people. China is a republic consisting of the Han, Manchu, Mongol, Mohammedan and Tibetan, and even of 56 ethnic groups of varying sizes as the Peoples Republic of China claims today. The author thinks that Tibetan local stamps, just as the Chinese Imperial stamps of Qing Dynasty during the Manchu's reign, should be considered part of the Chinese philately.

As the famous philatelist Zhou Jin-jue published the *Catalogue of the Chinese Stamps* in 1925, and Ma Jen-chuan published the *Ma's Illustrated Catalogue of the Stamps of China* in 1947, the term “Chinese stamps” or “the stamps of China” has become well recognized among philatelists. Ma's book, in particular, with rich content and bilingual illustration in English and Chinese, enjoys widespread circulation, and has virtually become the classic of the Chinese philately. The book presents a detailed, accurate and inclusive viewpoint, which includes the stamps of Japanese occupied area during the Sino-Japanese War, the so-called Manchukuo, Inner Mongolia, and even the overprinted stamps of the traitor Southern & Northern China governments. Ma saw these stamps as part of China's heritage. A noteworthy point is that Ma even included the B.R.A. (British Railway Administration) overprinted stamps at the Jing-Yu Railway Post during the 1900 Gengzi War with British-Indian expedition in Qing Dynasty. Indeed, how could we possibly get a comprehensive view of the entire Chinese philately without such an “all-encompassing” magnanimity!

The author is sympathetic towards Ma's highly inclusive outlook towards “stamps of China.” As Chinese in the term “Chinese stamps” refers geographically to the whole area of the “Greater China,” all stamps that have been issued here for use as the postage at any time in history should be accepted as Chinese stamps. Then why we shouldn't collect these stamps and study the postal history as part of the Chinese philately? To confine oneself by the “pan-political” sensitivity, and ignore the established fact in history and the fact that the greater Chinese nation has been well-harmonized is a foolish and self-deceiving act.

America was founded in July 1776, and their President Lincoln emancipated the slaves in 1863, and elite of various ethnic groups came to join the states, which became the big furnace of human races. The United States of America is thus established, and has developed into today's puissant country. That's why we should treasure the brilliant culture and history created by the Tibetan people, and properly envisage the several hundred years of Tibetan postal system, which has hosted ancient Chinese I-Chan Post, Courier Post, Nepalese Courts, British-Indian Postal Agencies, the Chinese Imperial Posts of Qing Dynasty, the Tibetan Local (Jokang) Post, and today's Chinese People's

英國及印度客郵、大清郵政、西藏(札康)地方郵政、以及今日中國人民郵政等系統；在郵政史上，它更是中國其他地區所無以倫比，構成了一部多采多姿、又具歷史重要轉承的“西藏郵政與郵票史”。

西藏的地理，身處中國邊陲，自古以來難免受到異國的動念染指。細數歷史的演變，從第六世紀吐蕃王朝的雄主松贊干布與唐朝文成公主聯姻開始，之後的元朝、明朝、清朝皆為西藏之宗主國的關係。當它一旦與中國發生決裂，或是遭受到英國、俄國的野心入侵，由於西藏的經濟薄弱，勢難有獨立抗衡之力量，因此法王達賴喇嘛只能出走，依附外邦。西藏屢遭列強之弱肉強食，它有著歷盡滄桑的變化，堅韌的民族性，在歷史的長河中總是多難興邦，形成了獨具特色而且多元的郵政制度，因此其郵政與郵票史在中國的歷史上是極具重要而又珍罕性的。寶貴的西藏郵政史，它兼蓄著政治、軍事、宗教、人文、民俗、以及歷史學於一身，蘊育出豐富的內涵，因而廣佈全球，受到集郵者的歡迎。

西藏政教精神領袖第十四世達賴喇嘛，在1959年流亡印度，1989年榮獲諾貝爾和平獎，迄今帶領著西藏人民在世界各地發出“民族自決、西藏獨立”之非暴力運動，受到全球矚目；在歷史的洪流裡，已發揮了中流砥柱的結果。他們五十年來所作的奮鬥，讓世人至為感佩，已深切撼動了中國人民政府，重視少數民族之自由平等，產生對西藏民族的尊重，如今雙方之關係已趨於緩和。

2005年4月中旬第十四世達賴喇嘛已公開表示，為讓西藏能分享中國經濟發展的益處，不贊成分裂，期盼西藏能繼續作為中國的一部分、一個自治區，並願意接受其統治與保護。台灣國民黨主席連戰於4月21日在北京拜會中共領導人胡錦濤主席，是為兩岸分治近六十年來的首次會面，其後各界民衆及媒體正沸揚地探討促進兩岸領袖人會面之可能性。兩岸三地(台灣、中國、西藏)本是一家親，我們應以“大愛與和平”，來解決歷史上殘留的紛爭。

Posts. This long postal history cannot be matched by any other area in China. The history of Tibet's post and its postage stamps is thus very colorful and of tremendous significance.

Being located at the frontier of China, Tibet has always fallen prey of foreign countries' aggression. Reviewing the history, China had maintained suzerainty over Tibet during the Dynasties of Yuan, Ming and Qing, after the Tibetan King Songtsen-gampo married Princess Wen-cheng of Tang Dynasty in the 6th century. Due to Tibetan economic weakness and lack of independent defensive power, once it breaks from China, or is subject to the aggression of Britain or Russia, the Dalai Lama has to exile himself and seek refuge in a foreign country. Tibet has been subject to the aggression of various powers throughout its history. With a history of difficulties and changes and a tough national character, Tibet's postal history and stamps have formed a unique and multiplex systems. Tibetan stamps are historically significant and precious, and because its postal history is richly filled with political, military, religious, literary, folk custom, and historical meaning, Tibet's stamps are considered especially interesting and valuable by philatelists around the world.

The 14th Dalai Lama, spiritual leader of religion and politics of Tibet, went in exile to India in 1959, and was awarded the Nobel Peace Prize in 1989. He led Tibetans around the world now in the non-violent movement of national self-determination and independence. He has aroused the world's attention, and become a significant figure in the history. Their struggle for 50 years has moved the world and the P.R.C. government, who has developed a deep feeling for the freedom and equality of the ethnic minorities, and respect for the Tibetans. The China-Tibet relation has eased up now.

The 14th Dalai Lama publicly stated in mid-April 2005 that he was no longer in favor of separating Tibet from China, and hoped that Tibet would continue to be a part of China as an autonomous region and to share the benefits of China's economic development. The Dalai Lama indicated he would be willing to accept Chinese rule and protection of Tibet. Mr. Lien Chan, Chairman of Taiwan Kuoming-tang (Nationalist Party) met the Chinese Communist leader Mr. Hu Jin-tao at Beijing on April 21, which was the unprecedented cross-straits meeting in near 60 years. The meeting has stimulated heated discussion of the possibility of a cross-straits presidential meeting. The three areas of Taiwan, China and Tibet are really members of the same family, and should resolve their lingering historical disagreement in the spirit of peace and fraternal love.

Tibet is “an integral (indivisible) part of China.” As a Chinese myself, the author is proud of being able to collect

作者身為華人，能因此而蒐集“中國不可分割”的西藏民族所創造之《西藏郵票》，是引以為榮，也為華郵之光。本書分成兩部分計1,000頁分裝三冊，圖片豐富全彩編印。內容之第一部分，先介紹西藏的地理與交通、山川風光、歷史沿革、宗教與寺廟、城市及民俗等方面，加以探討；第二部分為其郵政與郵票史，作者將“上窮碧落下黃泉”所蒐集不易的郵品，用展示頁的方式表達，以郵證史，把各時期、每階段的郵政史料、郵票與郵封，詳加研究及說明。尤其在1912年至1956年的這段札康郵政時期，為西藏地方噶廈政府所獨自創立及運作，已充份展現了藏族人民的智慧，創造出獨特而又珍貴之文化藝術與結晶。

研究郵票，方寸之大，您可以玩賞於指掌之間；蒐集郵封與郵片，研究其郵政史，您會達到“因史述郵，以郵證史”之功。當您悠遊於千百歲月之間，看盡人文史地的過往塵事，您會了解到“古往今來，知古鑑今”的真義。昔時的歷代帝王，統領著天下國土以及億萬臣民，其豐功偉業、聖恩浩蕩之成就，亦不及於您那一冊郵集所含蓋的郵政歷史之廣大與崇高，您會自豪，也深受感動，而更珍惜今朝可掌握的一息生命之可貴。集郵乃“王者之癖，癖中之王”，其旨趣與意境之高，盡含於斯。

西藏的民族自決，為世界性之議題，藏傳佛教又為全球性的宗教，所創造的郵政史與郵票，更為國際人士所鍾愛。因此，本書雖然篇幅浩大，但仍不惜繁瑣，特以中、英雙語闡述之，以饗中外人士以及集郵愛好者。

王豐銓
謹誌 於臺灣高雄
民國97年3月1日

本書作者的《西藏郵票與郵政史》郵集，於臺灣、亞洲及世界性的郵票展覽中，曾榮獲全場及國家最佳獎、大金牌獎，詳錄如後面三頁。

the crystal “Tibetan Stamps” of Chinese philately. This richly illustrated book in two parts is published in three volumes, contains 1,000 pages of full color printed, bilingual text. The first part of the book introduces Tibet’s geography, transportation routes, natural scenery, history, religion and temples, cities, and folk customs. The second part presents the illustration of some very rare philatelic objects and provides detailed explanations by exhibition pages of the postal administration and historical materials, postage stamps and envelopes for each period of time and stage of its development. In particular, the Jokang (Tibetan Local Post) during the period of independent operation by Tibet’s local government from 1912 to 1956 showed the ingenuity of the Tibetan people and their knack for a particular synthesis of culture and art.

Being the size of a square inch, stamps can be easily handled and enjoyed around your figures; the study of stamps, collection of postal envelopes and postcards, and the study of its postal history, however, gives you a grand view of the entire history as testified by the philatelic material. While you wander through the thousands of years of history, and witness all the past events, people and places, you will realize the true meaning of “understanding the present by reference to the past.” You will be proud of your collection of precious stamps and the expansive postal history it contains, which is even grander than the broad territory and the hundred millions of people ruled by various emperors in history. What’s more, you will be affected and come to realize the valuable of life that is still in your hand today. Philately is “the hobby of kings, and the king of hobbies.” This points to the loftiness of the interest and its purport.

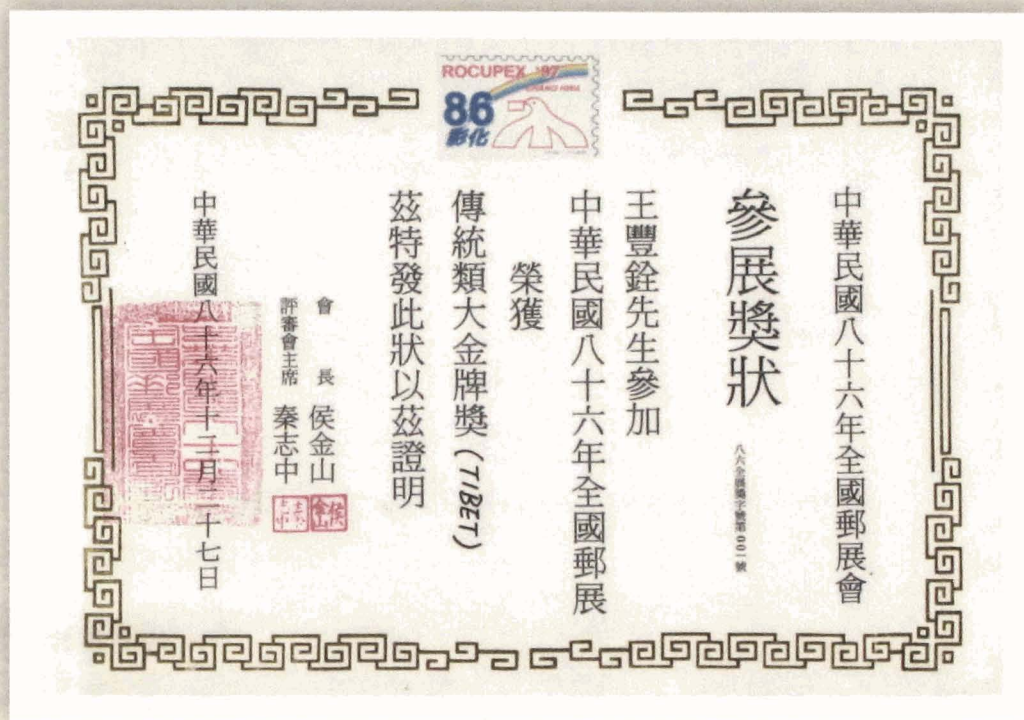
The national self-determination of Tibetans is an international issue subject; Tibetan Buddhism is a worldwide religion; and Tibet’s stamps and its postal history are the favorite of philatelists around the world. Therefore, despite the grand scope and content, the author does not spare to present the book in both bilingual Chinese and English, for the enjoyment of philatelists all over the world.



Fortune Wang
Kaohsiung, Taiwan
March 1, 2008

The author’s collection of “Tibetan stamps and postal history” has been awarded the national grand prix of highest honor in Taiwan, large gold medals of Asian and worldwide stamp (philatelic) exhibitions.

1997年全國郵票展覽 榮獲大金牌獎暨全場最佳郵集獎
 1997 National Philatelic Exhibition awarded the Large Gold and Grand Prix medal



1997年印度世界國際郵票展覽 榮獲金牌獎
1997 Indian World Int'l Philatelic Exhibition awarded the Gold medal



INDEPEX'97

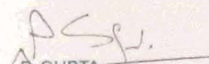
World Philatelic Exhibition

Under the Patronage of the F.I.P.


Certificate

*This is to Certify that
Fortune Wang
Exhibited the Collection*

*Tibet
in the class
Traditional
and was awarded a Gold*


P. GUPTA
President
International Jury




B. N. SOM
Chairman
Organising Committee

New Delhi, December 15 - 22

2005 年台北亞洲國際郵票展覽 榮獲大金牌獎暨國家全場最佳郵集獎
2005 Taipei Asian int'l Stamp Exhibition awarded the Large Gold and National Grand Prix medal




TAIPEI 2005
18TH ASIAN INTERNATIONAL STAMP EXHIBITION
AUGUST 19-24, 2005
AWARD
Fortune Wang
was awarded
LARGE GOLD
medal
for an exhibit of
TIBET
Exhibit Class
CLASS 2: TRADITIONAL PHILATELY


Samuel J.S. Hsu
President


Michael Ho
President of Jury

Under the patronage of FIAP (Federation of Inter-Asian Philately) 



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Part One: History, Geography and Culture of Tibet

第一章：西藏的地理與交通

Chapter 1: Geography and Transportation

第一節：地理環境

Section 1: Geography

西藏位處我國西南邊陲，在1956年1月中國人民政府未撤銷西康省之前期，其省城北臨昆侖山脈，南憑喜馬拉雅山脈，東抵西康的橫斷山脈，西接帕米爾高原。撤銷西康省之後，金沙江以西的土地併入了西藏地區。崇山峻嶺環繞拱衛，巍巍群峰積雪盈頂，自然天成，為世界第一高度的西藏高原，有“世界屋脊”之稱，平均高度海拔四千五百公尺，首府拉薩高度亦為三千七百公尺。

Tibet is situated at the southwest of China. Before the People's Republic of China (P.R.C.) government abrogated the Sikang Province, the province has Kuen-lun Range on the north, the Himalaya Range on the south, Heng-duan Range of Sikang on the east, and the Pamirs on the west. After the abrogation of Sikang Province, area to the west of Jinsha (Golden Sands) River became part of Tibet. The No.1 highland in the world – Tibet Plateau, enclosed and surrounded by snow-covered towering mountains, has an average altitude of 4,500 meters, and is called the “roof of the world.” The capital Lhasa stands at a height of 3,700 meters.

高原南部的喜馬拉雅山脈中，與尼泊爾邊境的“埃佛勒斯峰”，當地人稱為“珠穆朗瑪峰”，世人尊稱“聖母峰”，海拔八千八百四十八公尺，高聳雲霄，為地球上之第一高峰。比較之東北亞第一高峰台灣的玉山，海拔僅為三千九百五十二公尺，益能體會出“聖母峰”之最高。

In the Himalaya Range along the south frontier of the highland, Mt. Everest neighbors with the Nepal, or it locally called the Mt. Qomolangma, or the esteemed “Mother Goddess of the Universe.” The alp, being the highest peak on earth, has an elevation of 8,848 meters. Compare it with the No.1 high peak in Northeast Asia area – Yu-shan mountain which altitude is only 3,952 meters, we can more comprehend how the highest one Mt. Everest.

西藏高地，群山綿互環繞數千里，傲然聳立於雲霄，形成天然屏障，外人不易深入，自然景觀的風采，是渾然天成。加上獨特的民族風情，創造了燦爛的古典文化，因此西藏歷來世人譽為“亞洲之神秘聖境”，引來近百年來中外的探險隊，數度探測此一原始天險之地。下頁(圖1)為1924年索莫斐博士在海拔八千五百公尺高處，遠眺喜馬拉雅山脈，拍攝最高點的珠穆朗瑪峰。(圖2)是於隆巴克山谷盆地，遠望珠穆朗瑪峰所攝。(圖3)為西藏人民自治區當局，近年於空中平視該峰所拍攝。

With thousands miles of towering mountains around it, Tibet Plateau stands supremely into the sky. The mountains form a natural barrier which makes Tibet difficult to access, and leaves it with the untouched natural scenery. This, in addition to the particular national character, creates the brilliant and classical Tibetan culture. Therefore, Tibet is renowned as the “mysterious sacred land of Asia,” attracting numerous expeditions in the last century to explore this naturally formed adventure land. Next page (Fig. 1) shows the highest point of Mt. Qomolangma, taken by Dr. Somervell in 1924 at 8,500 meters, with a distant view of the Himalaya Range. (Fig. 2) is a distant view of Mt. Qomolangma from the Rongbuk Valley basin. (Fig. 3) is a birds' eye view of the peak recently taken by the Tibet Autonomous Region authority.

第二節：頂尖探險家的天堂

Section 2: Paradise of the Top Adventurers

一位瑞典地理學家斯文赫定博士，早於1893年間曾經三次在新疆與西藏地區探險，由

Dr. Sven Hedin, a Swedish geographer, went on three expeditions to Sinkiang and Tibet as early as 1893. He



帕米爾高原經大戈壁沙漠、塔里木河域，進入西藏高原，竟其勘察西藏之全程。他三次對西藏的科學調查，所寫之旅行記錄甚多，促使人類對此遼闊深遠而又神秘之境，有了更深層的瞭

started from the Pamirs, went through the Gobi Desert and Tarim River, and entered the Tibet Plateau to finish his exploration of Tibet. He left a lot of useful journal records from his three scientific surveys of Tibet, giving people a better understanding of this far-flung mysterious land.



圖 1：世界的屋脊喜馬拉雅山脈，與左方世界最高的珠穆朗瑪峰。

Fig. 1 : The Himalaya Range, the roof of the world, and Mt. Qomolangma, the highest peak on earth.

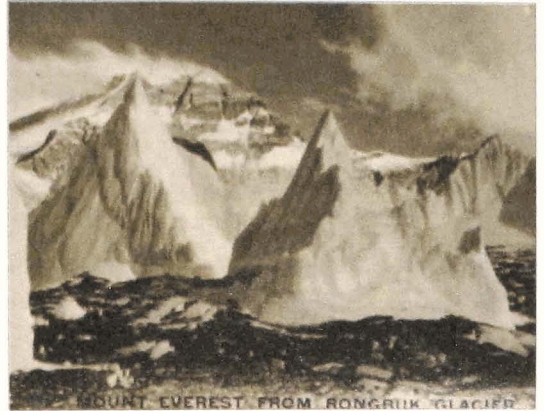


圖 2：在隆巴克山谷盆地的冰山上，可見遠處的珠穆朗瑪峰。

Fig. 2 : Ice mountains in the Rongbuk Valley basin have a distant view of the Mt. Qomolangma.

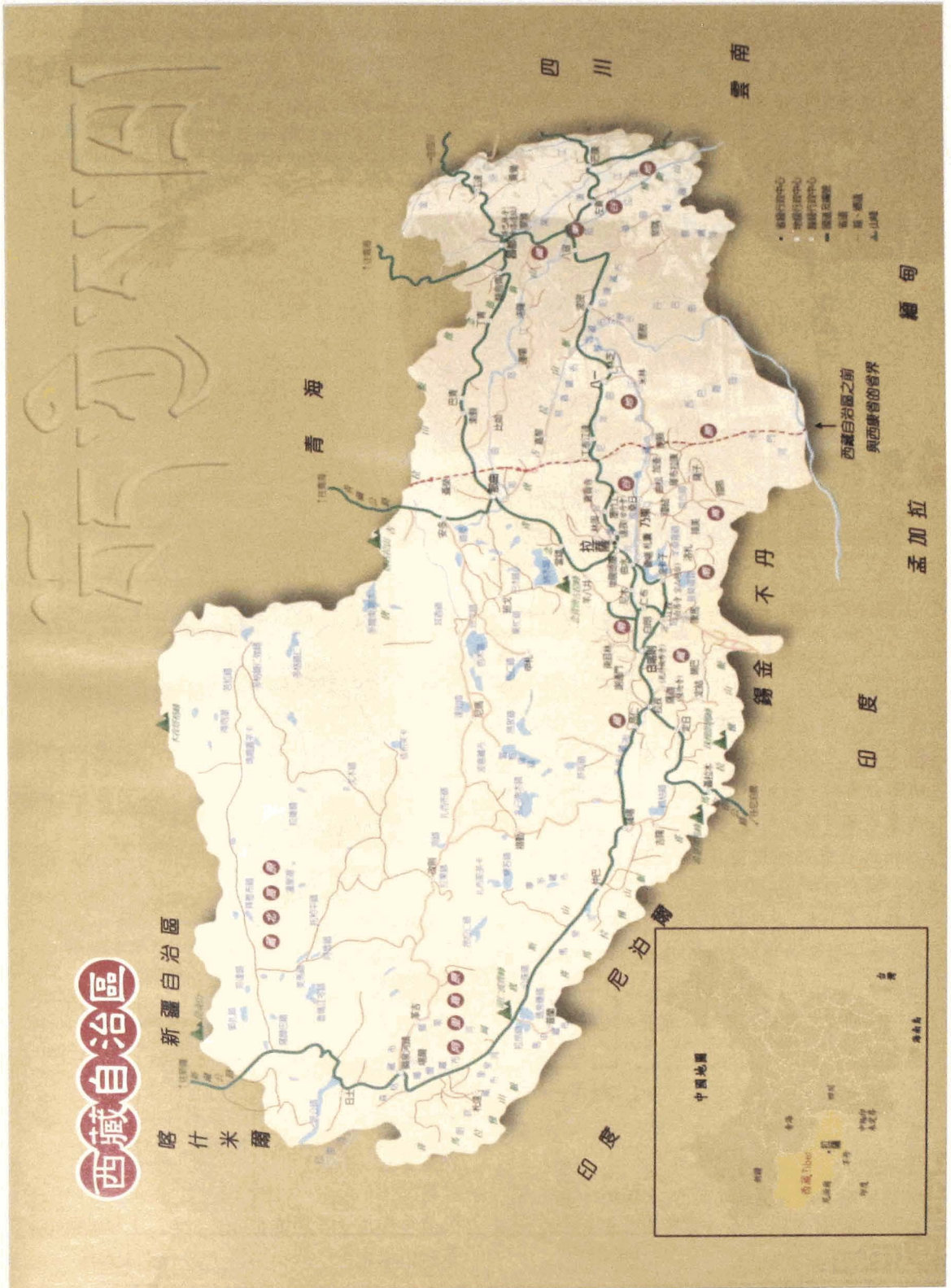


圖 3：高聳雲表的珠穆朗瑪峰，為世界的至高點。

Fig. 3 : Mt. Qomolangma is the highest peak in the world.



1956年9月1日之後，中國人民政府所成立的西藏自治區地圖
Map of Tibet Autonomous Region established by the P.R.C. government after September 1, 1956.



西藏自治區

新疆自治區

喀什米爾

青海

四川

雲南

緬甸

西藏自治區之前
與西康省的省界

不丹

錫金

印度

尼泊爾

印度

中國地圖



解，也奠定稱他為“偉大探險家”的美譽。另有一名法國神父惹努，於十九世紀初從印度入藏，曾遍歷拉薩、日喀則等西藏之大小城市，詳記藏族的風土人情、文化習俗等，寫作遊歷之專著《聖城拉薩》。

These trips also win Dr. Hedin the reputation of “the great adventurer.” Another adventurer is the French missionary F. Renault. He entered Tibet from India in early 19th century, and had toured around towns and cities of Tibet including Lhasa and Shigatse, leaving detailed description of the folk customs and culture of the Tibetan people. He is also the author of the book *Lhasa, the Holy City*.

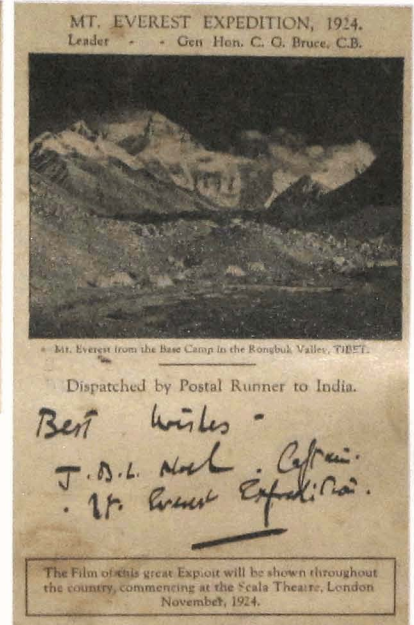


圖4：攀登珠穆朗瑪峰的探險隊，拍攝山景及簽名圖照，1924年9月3日所特印的明信片及其背面。

Fig.4: Postcard and its back made by the expedition to Mt. Qomolangma on Sep. 3, 1924, with photo of the mountain and the team members signature on it.

在1922年有以英國布魯斯為首的遠征探險隊，進入西藏高原，攀登喜馬拉雅山。1924年有以宏恩及挪斐等為首的探險團，英印郵局特派有野外郵局，隨隊作遞信服務，隊員以隆巴克山谷盆地所拍攝大雪山及珠穆朗瑪峰之圖照，簽名並特印明信片，刻製多種1924年的登山紀念戳，銷蓋在明信片上，投寄英印各地，以資紀念及徵信史（圖4之郵片）。相繼於1933年及1936年兩次，該隊以福斯為首，攀登該山，亦發行紀念戳，1936，1938，1952，1953年…接續有英、法的探險團超越高峰，他們經由印度的大吉嶺入藏。

至於中國人對於西藏，亦有探險團及調查團進入，1932年王大雄所組成康藏步行團，1934年呂世明組成中國邊疆探險團。1934年監察院所組之調查團，考察了西藏民俗及官吏行職。1927年至1934年我國西北科學考查團，此



In 1922, an expedition led by the British adventurer, Bruce, arrived at the Tibet Plateau, and ascended the Himalaya. In 1924, there was an expedition led by Hon and Noel, and together with them had an outfield team from the British-Indian Post for their instant postal service. The team members took photos of the Daxue Mountain (the Grand Snow Mountain) and Mt. Qomolangma from Rongbuk Valley, and made postcards with their signature on them. They even carved a number of 1924 expedition memorial postmarks to stamp on the post-cards. The postcards were mailed to various places in Britain and India in memory of this expedition and as evidence of the history (postcard in Fig. 4). Then the team made two more trips to the mountain in 1933 and 1936, led by Hugh Rutledge. Memorial postmarks were issued on both occasions. British and French expeditions continued to come and challenge the peak in 1936, 1938, 1952, 1953...., they entered Tibet via Darjeeling of India.

The Chinese have also organized their expedition team to Tibet too. In 1932, Wang Da-syong formed the



行由前述瑞典的赫定博士領隊，對西藏的探險事業有輝煌的成就與卓絕的貢獻，蜚聲國際。中華郵政亦發行郵票一套四枚(圖5)，共襄紀念。(下頁圖5)為赫定博士簽名的四方連郵票，及他於1933年4月21日從北平貼全套郵票，寄往瑞典家人的掛號郵封。

遠征或探險聖母峰，每年幾乎都有來至世界各國的登山好手，絡繹於途前來攀越此峰，他們一則為了克服天險，飽覽雪山的風光；二則為了表現自己的體力與毅力，在歷史留名。例如2005年3月27日，有從台灣出發的聖母峰遠征隊，一行三人由劉忠孝領隊，4月底到達八千三百公尺的基地營作準備，於5月挺進攻抵八千八百四十八公尺的峰頂。



圖5：1932年6月3日中華民國郵政為紀念我國西北科學考查團，所發行的郵票，以20,500套照面額每套二角售與該團，由該團以每套五元出售，所得盈餘作為該團之經費。四方連郵票，有領隊赫定博士“Sven Hedin”的簽名。

Fig.5：Stamps issued by Republic of China Posts on June 3, 1932 in memory of the Northwest Scientific Expedition. 20,500 sets of stamps were sold to the expedition at 20 cents per set, while the expedition sold at 5 dollars per set. The earning was used to finance the expedition. Block-of-4 stamps have the leader Dr. Sven Hedin's signature.

第三節：西藏為藏族所居

清代將西藏分成衛（前藏）、藏（後藏）、阿里（後藏之西）的三部，稱曰西藏；加上喀木（西康之西）一部，統稱康藏地區，均為藏族所居。境內因為外喜馬拉雅山脈（岡底斯山之舊

Sikang-Tibet Walking Tour; and Lu Shih-ming organized the China Border Expedition in 1934. The Control Yuan of the Chinese government also organized an expedition in 1934 to examine the culture and public administration of Tibet. The Northwest Scientific Expedition conducted their study from 1927 to 1934. The team was led by the aforesaid Swedish adventurer Dr. Sven Hedin, and has made splendid accomplishment and tremendous contribution to the exploration of Tibe Republic of China Posts issued a set of four stamps, as shown in Fig. 5, in memory of the occasion. The next exhibition page of block-of-4 stamps have the the expedition leader Dr. Sven Hedin's signature. The under is the registered cover franked the complete set of stamps and sent to his family in Sweden.

Challenging or exploring the Mt. Everest has the dual meanings of overcoming the nature and viewing the scenery of snowy mountainous, and exhibiting one's fitness and perseverance and also making one's name in history. Hence, there are alpinists around the world coming to challenge the mountain almost every year. For example, a Mt. Everest Expedition of three led by Liu Jhong-siao left Taiwan on March 27, 2005. They arrived at the base camp at 8,300 meters by the end of April, and continue to challenge the peak at 8,848 meters in May.

Section 3: Tibet the Dwelling Place of Tibetans

Tibet was divided into three parts: Wei (anterior Tibet), Zang (posterior Tibet) and Ali (west of posterior Tibet) during Qing Dynasty. They were collectively called Tibet, which in addition to Kamu (west of Sikang) was called the Kangzang (Sikang-Tibet) area. This area is mostly resided by Tibetans. With the Trans-Himalaya Range (formerly known as Kailash Range) running through the area, two different zones (south and north) are formed. South Tibet encompasses the Yarlung-zangbo (Brahmaputra) River basin, which is about 3,600 meters high. The river is the up-stream of Indus River. North Tibet has a consistent height of about 6,000 meters, and is famous for the more than 1,500 lakes scattering around the area. It is the area with the largest number of lakes in China. Most well-known of all is the lake of Nam-tso, the holy lake. It is the second largest lake in China, and the one salt lake at highest altitude in the world.

Tibet was liberated by the P.R.C. government in May 1951, and Sikang Province was abrogated in January 1956. By then the area to the east of Jinsha River was included in Szechwan Province and the area to the west of the river became part of Tibet. Hence, the Tibet Autonomous Region was established on September 1, 1965, neighboring



Commemorative Stamps Of Northwest Scientific Expedition

Signed "Sven Hedin" Stamps And Issued Covers By Dr. Sven Hedin

The stamps were issued by Chinese Posts on June 3, 1932 in memory of the Northwest Scientific Expedition. 20,500 sets of stamps were sold and used to finance the expedition. The expedition leader Dr. Sven Hedin signed his name and issued the covers from Peiping in April 1933 to his family and friends.



Registration Label piece of peiping post office



Peiping (Beijing) Apr. 1933

Reverse : Shanghai April 21, 1933

圖 5 : 1932 年 6 月 3 日 中華民國郵政所發行西北科學考查團紀念郵票，四方連郵票有領隊赫定博士的簽名，下方為他於 1933 年 4 月 21 日從北平貼全套郵票，寄往瑞典家人的掛號郵封。

Fig. 5 : Stamps issued by Republic of China Posts on June 3, 1932 in memory of the Northwest Scientific Expedition. Block-of-4 stamps have the leader Dr. Sven Hedin's signature, and registered postal cover was mailed from Peiping in April 1933 to his family.



稱)橫越中部,成為南北不同的地帶;藏南有雅魯藏布江盆地,高度在三千六百公尺左右,該江為印度河之上流;藏北恒高六千公尺左右,湖泊之多是星羅棋布,有1,500多個,為我國湖泊最多的地區。最著名的聖湖納木錯,為我國第二大湖,而且是世界上海拔最高的鹹水湖。

西藏在1951年5月被中國人民政府解放,1956年1月西康撤省,將金沙江以東歸入四川省,以西併入西藏,1965年9月1日成立西藏自治區。因此西藏的區域,北與新疆接鄰,東北毗青海省,東連四川省,東南與雲南省為鄰,西與印度的克什米爾為界,南邊與印度、尼泊爾、錫金(今屬印度)、不丹、緬甸等國接境,形成了中國與這些國家的全部或大部分邊境為界,全長達四千里。西藏自治區東西寬距達二千公里,南北長距約一千公里,全境面積一百二十二萬平方公里,占中國八分之一的國土,為僅次於新疆維吾爾自治區的全國第二大區域。人口250萬,為全國人口密度最小的省區,百分之九十以上為藏族,其餘為漢、回等民族。

西藏氣候高寒,長冬無夏,空氣稀薄,日照充分。藏北有半年的封凍期,藏南氣候較溫濕,無霜期四、五個月,山南地區降雨量高達2,000毫米。西藏可利用的蓄牧區,面積為53萬平方公里,牲畜有藏羊、犛牛,所取之皮革廣銷國際。農作物有青稞、小麥、馬鈴薯、油菜等,山南地區出產水稻及茶葉。藏區東南有廣大的林木,還出產貝母、當歸、川芎、麻黃、冬蟲夏草、麝香、鹿茸等藥材。

西藏在水力、地熱、太陽能、風力等天然能源和礦產,資源豐富,礦產有銅、鈾、鉻、鐵、硼砂、石膏,產量在全國名列前茅。工業基礎較弱,但手工業歷史悠久,所產藏毯、毛靴、圍裙等,別具民族獨特之風格。尤其那自然天成,人間少有的山光湖色,秀麗動人,以及有著無數神奇典雅之廟宇,朝聖頌經,濃郁神秘色彩的藏傳

with Sinkiang on the north, with Qinghai Province on the northeast, with Szechwan Province on the east, and with Yunnan Province on the southeast. It borders with Kashmir of India on the west, and with India, Nepal, Sikkim (now belong to India), Bhutan, and Burma on the south, forming China's borderline with the whole or a large part of these countries which is 4,000-kilometer in total. Tibet Autonomous Region has an east-to-west width of 2,000 kilometers and a north-to-south length of about 1,000 kilometers, covering an area of 1.22 million square kilometers. It take the possession 1/8 of Chinese national territory, and is the second only to Xinjiang Uygur Autonomous Region as the largest region in China. Tibet has a population of 2.5 million, giving it the least population density. More than 90% of the population are Tibetans, and the rest are Hans and Mohammedans.

Tibet has a cold climate, with long winter and barely any summer, thin air and abundant sunshine. North Tibet is blocked freezing temperature for six months in a year, while South Tibet has a warmer and more humid climate, with four to five months free from frost in a year. Rainfall in the southern region goes as high as 2,000 millimeters. Usable stockbreeding area in Tibet is 530,000 square kilometers, breeding livestock such as goats, yaks, etc., from which leather is gained for international sales. Agricultural products include grain, wheat, potato, rape, etc. Such produces as rice and tea are grown in Shannan area as well. Large areas of forest are available in the southeast region of Tibet, producing such Chinese medicines as caladium, chiretta, cuidium, shrubby, cordyceps, musk, deerantlers, etc.

Tibet has abundant supply of natural energy and mineral resources, with one of the highest output of copper, uranium, chromium and borax in the country. Industrial base in Tibet is relatively weak, but it has a long history of hand-made industries. Products such as Tibetan blanket, hairy boots, apron, etc. are featured with particular ethnic style. The most attractive of all, of course, is the natural wonder of its rarely found scenery, and the numerous mysteriously and elegantly built temples and monasteries. The profoundly mysterious color of Tibetan Buddhism, characterized by pilgrimage and lection, is world renowned. Thus, tourism has been the government's focus of development in recent years.

Section 4: Transportation In and Out of Tibet

Barred by the long stretch of precipitous mountains, deep and rapid rivers, dangerous and narrow path, Tibet's transportation is highly obstructed. This is why there is not



佛教，是舉世聞名。因此，近年來當局正積極發展觀光旅遊事業。

第四節：西藏對外的交通

高嶺聳峻，綿延不絕，深澗阻隔，地勢險阨，道路宛延，羊腸小道，西藏的交通是極為不便，因此漢、藏之間，雖然淵源甚早，但在接觸上並不熱絡。西藏對外的交通，元、明、清朝沿襲古代郵遞驛站(簡稱郵驛)的道路，作為與中國內地及鄰近國家之軍、政、民的信息交往。到了清代幾近四通八達，與印度 加爾各答、尼泊爾 加斯滿都，以及克什米爾保持着驛路的暢通。百里一亭，沿城設站，利用馬差，日行二百里(里即華里，一里相當於1/3英里)，沿站還有塘兵駐守，以保驛路的安全與通暢，加強了對外政治、軍事、經濟、文化、藝術、及宗教等之交流。

藏驛的網站與里程，自京師(北京)至西藏 拉薩計一萬九百二十里。由四川 成都經打箭爐(康定)、巴塘、昌都，及至前藏 拉薩為六千零六十里。前藏經江孜，至後藏 日喀則為九百里。青藏驛路由西寧，經金沙江、及烏魯木齊至拉薩為三千七百里。雲南 大理至拉薩，計四千六百里。前藏 拉薩至印度 卡倫堡三百五十里，再至加爾各答有三百六十里。

近代西藏之交通樞紐，以拉薩為中心，包括川藏、青藏、新藏、滇藏、中尼等公路網。拉薩至成都、重慶、蘭州、北京，都開闢了省際直飛民航線，拉薩至尼泊爾的加斯滿都也有國際航線。中、台、港、澳之旅客，最常經由香港至成都，再轉入西藏，也有旅客是由加斯滿都入藏。貢噶機場為西藏的國際機場，到拉薩市區一百公里，約需一小時半的車程。

much exchange between the Han race (live in Chinese inland) and Tibetans despite the early beginning of their contact. Transportation in and out of Tibet in Yuan, Ming and Qing Dynasties followed the ancient I-Chan (post and traffic station) road, for military, political and civil exchanges with China and neighboring countries. By Qing Dynasty, Tibet has become a well-networked place, keeping expedite traffic with Calcutta of India, Kathmandu of Nepal, and Kashmir. Pavilion stations were built every hundred lis, with post-stations at the towns along the way. Messengers may travel 200 lis (li is Chinese li, 1li equals to 1/3 mile) per day on horseback. There were even defensive soldiers to ensure the safety and unobstruction of the path. This strengthened Tibet's political, military, economic, cultural, artistic and religious exchanges with the outside world.

Network and milages of Tibet's ancient I-Chan road are 10,920 lis from Beijing to Lhasa of Tibet; 6,060 lis from Chengdu of Szechwan to Lhasa of anterior Tibet via Tachienlu (Kangting), Batang, Chamdo; 900 lis from anterior Tibet to Shigatse of posterior Tibet via Gyantse. Qingzang (Qinghai to Tibet) I-Chen road is 3,700 lis from Xining to Lhasa via Jinsha River and Urumqi. It is 4,600 lis from Dali of Yunnan to Lhasa; 350 lis from Lhasa of anterior Tibet to Kalimpong of India, and another 360 lis to Calcutta.

Lhasa has been the traffic hub of Tibet in recent years, from where a number of highway networks span including Szechwan-Tibet Highway, Qinghai-Tibet Highway, Sinkiang-Tibet Highway, Yunnan-Tibet Highway and China-Nepal Highway, etc. There are now inter-provincial direct air flights from Lhasa to Chengdu, Chongqing, Lanzhou and Beijing; international flight from Lhasa to Kathmandu of Nepal has been launched as well. The most frequented route for Chinese, Taiwan, Hong Kong and Macau visitors is to fly from Hong Kong to Chengdu and then transfer for Tibet. Some visitors may take the Kathmandu route to Tibet. Gonggar Airport is the international airport of Tibet, which is 100 kilometers from the Lhasa downtown, and takes approximately a 1.5-hour ride in car.



第二章：西藏的地勢與山川湖泊

Chapter 2: Topography and Landscape

第一節：西藏是距離天堂最近的淨土

Section 1: Tibet the Pure Land Nearest to Heaven

西藏的天空湛藍如洗，西藏的空氣沁人心脾。金碧壯麗的佛國宮殿，節層嶙峋的皚白雪峰，還有那遼闊青翠的高原牧場。迷人的山光，清澈的湖色，蔚藍的天空，伸手可及的浮雲；加上那衆多的名剎古蹟，所留傳下來獨特原始的民族風情，是人間少有；引來世人無限地心馳神往，對大自然敬佩的臣服，它會讓您心醉神迷，流連忘返。置身其中，您也會發覺到自己的心胸是多麼地純淨、放鬆、與開闊……。

Tibet's beauty lies in its crystal blue sky, the cool and purest air, the splendid and magnificent Buddhist palaces, the cumulous and craggy snowy apices, the wide and verdured highland field. Its charming landscape, clear lakes, cerulean sky, and touchable clouds, in addition to the numerous monasteries and historic relics, and the particular and untouched national character are rare in the world. These are what fascinate people so much. Humble before the nature; it will bewitch you and keep you from leaving. In this place, you will find your own heart purified, relaxed, and your mind opened...

西藏是青藏高原的主體，為世界上面積最大、海拔最高的高原，被稱為“世界的屋脊”。因此，它又被譽為“距離天堂最近”的一片淨土。西藏自古被稱為“小天竺”，“竺”之意為神佛或菩薩居住的地方。

Tibet is the main body of Qingzang Plateau. It is the largest and highest plateau in the world, and is called the “roof of the world.” It is also reputed as the pure land “nearest to the heaven.” Tibet was called “Xiao-tian-zhu” (little paradise) in the past, in which “zhu” means the place where gods or Bodhisattvas live.

第二節：高聳入雲的雪峰山光

Section 2: Cloud-kissing Snow-covered Apices

西藏東有山高谷深的橫斷山脈，西有帕米爾高原及高聳峻峭的喀喇崑崙山脈，南有世界上最高的喜馬拉雅山脈，北有嶙峋節節的崑崙山脈及唐古拉山脈，西藏境內尚有橫貫東西的岡底斯山脈（又稱為外喜馬拉雅山脈）。由於這些衆峰巍嶺，環繞著的中間盆地，即為西藏高原，平均海拔高度在四千五百公尺。群山蒼莽，雪峰林立，高度在八千公尺以上的雪峰有11座，高度在七千公尺以上的高山亦有50多座。

Tibet has the towering mountains and deep valleys of Heng-duan Range on the east, the Pamirs and steep Karakoram Mountain on the west, the world highest Himalaya Range on the south, Kuen-lun Range and Tanggula Range on the north. Still, there is Kailash Range (or Trans-Himalaya Range) running through Tibet from east to west. Enclosed in these mountains and ranges is a basin in the middle, that is, the Tibet Plateau, with an average altitude of 4,500 meters. In the numerous green mountains and white apices, 11 are above 8,000-meter high, and more than 50 are above 7,000 meters.

在西藏，若搭乘著小型直升機，在四千九百公尺的高空上，眼前已見雲消霧散；遠眺那傲視全球的喜馬拉雅山脈的頂點珠穆朗瑪峰，是巍然屹立於群山之上，洋洋壯觀，就會頓覺自己的渺小。當飛機攀升到五千五百公尺的穹蒼時，空氣十分稀薄，探頭外望，可飽覽無餘這整個頂峰四周的山色。白雲繚繞著山峰，猶如山神在吸煙吐氣，散佈在那白皚皚的冰川上。一望無際的積雪，以及冰山懸崖，在日映的照射下，彷彿是鑲上了奇珍異寶，閃閃生輝，盡收簾底，讓人嘆為觀止。

In Tibet, riding a small helicopter to the height of 4,900 meters, you will see a clear sky with no cloud or mist. Mt. Qomolangma of the Himalaya Range in a distant, the apex stands disdainfully and loftily above all mountains, making one feel belittled just at its sight. When the plane climbs up to 5,500 meters, air is so tenuous here. Looking out the plane, the beautiful scenery around the apex is all in your eyes. Cloud wreathing around the mountains is like the god of mountain smoking, breathing out air around the snow white glacier. Under the beautiful sunshine, the boundless view of snow and ice cliff seems to be mounted with jewelry, glittering all around. What a wonderful landscape it is!



第三節：尊嚴屹立的神山

岡底斯山脈（圖6與圖7），橫臥於昆侖山與喜馬拉雅山之間，如同西藏的一道脊樑，支撐了一座岡仁布欽山，在大氣磅礴的冰雪世界，遠望宛若巨大雪白的寶冠，使人產生混沌初開的聯想，令人崇敬。岡仁布欽在藏語裏，就是神靈之山、雪山之寶的意思；岡仁布欽，就是“神靈的天堂”，神山之王。在藏傳佛教中，尊崇的須彌山，指的就是岡仁布欽山。該山座落於阿里高原的普蘭縣內，海拔六千六百六十公尺。在它的南側，是那遙遙相對的納木那尼山，兩座雪峰之間，是藍澈如鏡的兩潭巨湖，瑪旁雍錯和拉昂錯（錯：在藏語為大湖泊之意）。

實際上，岡仁布欽是一座雪山，渾碩的峰體，那無人可及、雪白之世界，為一片聖潔的天地，在這裏可以感受到的是，浩瀚穹蒼之間有著無盡的力量。在屬於它的世界裏，發源著大小250多條的冰川，面積達150平方公里，孕育出有名的恒河、印度河和雅魯藏布江，它成為名符其實“母親河”的源頭。

唐古拉山脈，位於藏北草原的最西邊，海拔五千公尺以上。這座山若非積雪不化，就是雲嵐瀰漫；遠眺山景，似與天連，雲兒在山腰間浮遊。西藏民謠就有這麼一句：“唐古拉，伸手把天抓”，正是最好的寫照。唐古拉山區，冰峰林立，數十條冰川流瀉而下，猶如晶瑩剔透的水晶

Section 3: Sacred Mountain Stands with Dignity

Kailash Range (Fig. 6 and Fig. 7) lies across the Kuenlun Mountain and the Himalaya, like a ridge of Tibet supporting the Mt. Kangrin-boqe. In the grand world of ice, it looks like a majestic white crown. The admirable mountain can be easily associated with the state at the very beginning of creation. Kangrin-boqe means “mountain of the godly spirits, and treasure of the snow mountain” in Tibetan language; it is the “paradise of gods,” and the king of sacred mountains. The much-honored Mount Sumeru in Tibetan Buddhism refers to the Mt. Kangrin-boqe. The mountain is located at Burang County of the Ali Plateau, with an elevation of 6,660 meters. Opposite to it on the south is the Mt. Namunani, and between the two mountains are two mirror-like huge lakes: Manasarovar Lake (Mapham-yum-tso) and Rakshas Lake (Lhanag-tso). The “tso” means big lake in Tibetan.

In fact, Kangrin-boqe is a snow mountain. Its vast and solid ridges and peaks are unparalleled. The snow white world is a piece of saintly land, where the infinite power of the universe can be felt. More than 250 glaciers have their source in this 150 square kilometers world, from where the Ganges River, Indus River and Brahmaputra River flow. It is truly the source of “mother rivers.”

Tanggula Range is at the westmost of the North Tibet grassland, with an elevation above 5,000 meters. The mountain is either covered with snow, or pervaded by cloud. With cloud flowing around the mountainside, it seems to be part of the sky when seen at a distance. A Tibetan folk-song goes like this: “Tanggula, stretch out to the sky.” This is the best narration of the mountain. The Tanggula district has many ice peaks, and dozens of glaciers



圖6：在日間的神山之王岡仁布欽
Fig. 6: Kangrin-boqe, the king of sacred mountains, in daylight.



圖7：在夕陽裏的神靈之山岡仁布欽
Fig. 7: Kangrin-boqe, mountain of godly spirits, in sunset.



宮的樑柱。這氣勢非凡的高山，就是中國山川之母，黃河與長江的源頭。

喜馬拉雅山脈（如前圖 1、2、3 為在西藏所拍，圖 8 是自南境尼泊爾所攝），綿延在中國西南方之邊陲，與印度及尼泊爾的北境為界，海拔高度在六千公尺以上。山脈中有六十多座山峰，高度都在七、八千公尺以上，其中屹立著世界第一高峰珠穆朗瑪峰，高度八千八百四十八公尺，山體威嚴獨尊，世人暱稱為聖母峰。此山脈擁有世界上最多的冰川，所形成的景觀，既壯麗又神秘，經常吸引著全球許多頂尖的探險家，前來向它攀登挑戰（詳如前面第一章第二節所述）。

flowing down from it, just like beams and poles in the crystal palace. This magnificent mountain is the mother of Chinese mountains and rivers—source of the Yellow River and Yangtze River.

The Himalaya Range (as shown in front Fig. 1, 2 and 3 viewed from Tibet, and Fig. 8 viewed from Nepal) stretches out along the southwest border of China, and verge on the northern frontier of India and Nepal, with an altitude above 6,000 meters. More than 60 apices can be found in the mountain range, and all of them are above 7,000 to 8,000 meters. The highest apex—Mt. Qomolangma stands imperially above all peaks at 8,848 meters, and is known to the world as the “Goddess Mother of the World” Mount. The Himalaya has the world’s largest number of glaciers, which form a splendid and mysterious landscape. It has attracted hundreds of top adventurers all over the world who come to challenge the highest peak of the world (as detailed in front Section 2 of Chapter 1).

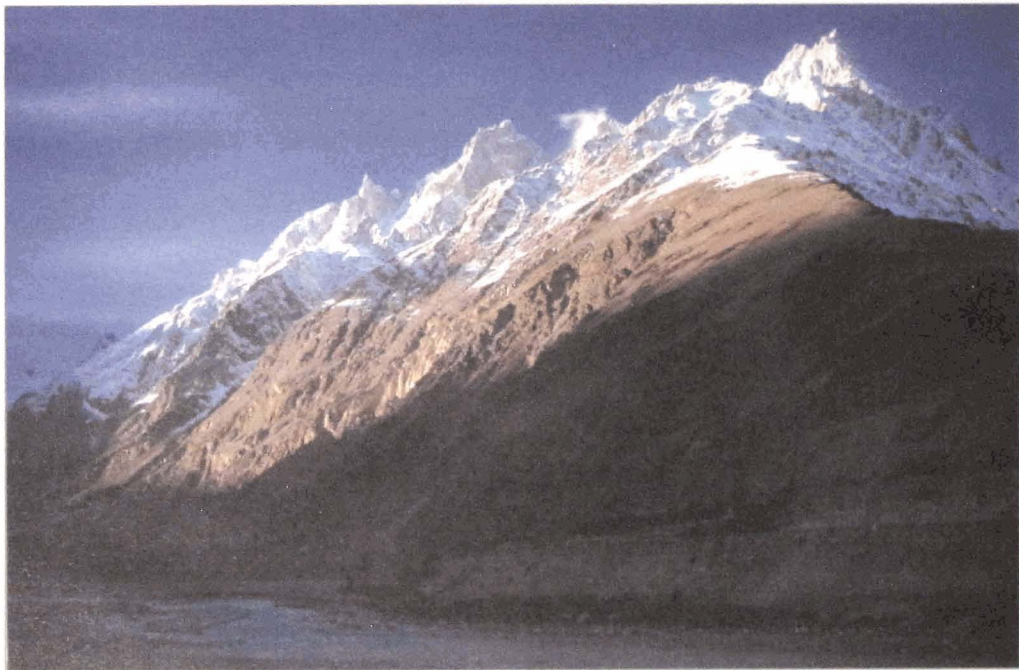


圖 8：綿延於中國東南邊境的喜馬拉雅山脈
Fig. 8: The Himalaya Range stretches along the southeast border of China.



第四節：冰晶的山川、碧藍的湖泊、深澗的峽谷

西藏由於諸山環峙，形成江河縱橫，水系密布，不僅有舉世聞名的雅魯藏布江，及其支流拉薩河、年楚河、尼洋河，也孕育了怒江的長源，以及長江和湄公河的上游。還有森格藏布河，為印度河的上游。南境有馬楚河與年楚河，流經尼泊爾，南入印度，注入恆河。

雄踞地球的喜馬拉雅山脈，讓西藏高原的地勢，由西北向東南傾斜，地形變化多端，有陡峭的青山雪峰，有縱谷裸石，戈壁荒漠，深澗峽溝，山川河流所匯集成無數的湖泊，歷經千古互年，沖刷出一望無際、牧草青蔥的沃野盆地，景觀自然天成，是獨具風采。

地貌類型的多樣化，有屬寒帶、溫帶、亞熱帶、熱帶等，種類繁多的奇花異草，以及珍稀的野生動物。有蜿蜒曲折的森林幽徑，鳥獸啼叫，響徹漫山遍野，顯得生機蓬勃，讓人由衷地讚佩造物者之匠心獨運。由高聳斷峭的山澗或峽谷，所流下的一泓清泉，是人間生命中最重要、最自然、最美妙的聖水。

西藏的雪水、雨水，加上奔流不息的山泉，有時平緩而流，有時急湍而過，不捨晝夜，匯流成密麻交織、星羅棋布的1,500多個大小湖泊，其中半數以上，湖面積是超過一平方公里。西藏的湖水，就是這麼的湛藍或碧綠，清澈明淨，幻化出一道人間仙境，一片世外桃源。湖面上，經常會發生一些特殊的自然現象，古藏人認為是湖神在顯靈，而視它為“神湖”或“聖湖”。崇拜聖湖，總是與神山相伴，神山代表男性，聖湖是女性、是母親，為藏地民族對大自然崇拜的表現。

第五節：青藏高原的四大聖湖

西藏將大湖泊稱為“錯”，青藏區最著名的四大聖湖有：羊卓雍錯、納木錯、瑪旁雍錯、青海湖。

Section 4: Glacial Rivers, Jade-like Lakes and Ravine between Gorges

Being surrounded by various mountains, Tibet has an extensive and complicated network of rivers and water system. It not only has the reputed Yarlung-zangbo (Brahmaputra) River, and its branches like Lhasa River, Nyichu River and Niyang River. The long stream of Nujiang River, and the up-stream of Yangtze River and Mekong River also flow from here. There is also Sengge-cangbu River, that is, the up-stream of Indus River. Ma-chu River and Nyi-chu River in the southern region flow through Nepal and southward to India, and finally join with the Ganges River.

The stately Himalaya Range makes the Tibet Plateau slant from northwest to southeast. The diversified topography includes abrupt mountains and firm apices, steep gorges and rough rocks, the Gobi Desert, deep gully and ravine. Mountains and rivers assemble to form countless lakes, which have flown for myriad years. It creates the natural and particular scenery of a fertile basin of pasture that stretches to the horizon.

With the diversified landforms, Tibet has a wide variety of special and rare species of plants and animals that belong to the frigid zone, temperate zone, subtropical zone, and the tropics. The sinuous forests and retired tracks are full of birds' and animals' howling. Signs of life are seen everywhere, calling for your unfeigned admiration for the creator's marvelous work. The limpid stream that runs down the towering gully or gorges is the purest, most essential and wonderful sacred water.

Snow water, rain water and the never ending mountain streams flow day and night in Tibet, sometimes slowly sometimes rapidly, to form more than 1,500 lakes of varying sizes. More than half of these have a surface area exceeding one square kilometer. Lakes in Tibet are so sapphire blue, or jade green and crystal clear, making it an earthly paradise and utopian retreat. Some spectacular natural phenomena always appear on the lake surface. Ancient Tibetans believe those are the god of lake showing its power, and so the lakes are considered “sacred lakes” or “holy lakes.” Worship of the holy lakes always goes with the sacred mountains. The sacred mountains represent the male, while holy lakes are female, and mothers. It is a display of the Tibetans' worship of the nature.

Section 5: Four Holy Lakes in the Qingzang Plateau

In Tibetan, lakes are called “tso.” The four most famous holy lakes in Qingzang (Qinghai-Tibet) area are: Yamdrok-tso, Nam-tso, Manasarovar-tso, and Qinghai Lake.



一、羊卓雍錯(圖9)，位於拉薩市西南一百一十公里，在山南地區的浪卡子縣內，海拔四千四百四十公尺，湖面積六百三十八平方公里，由雪山融化而成低濃度的鹹水湖。湖面碧藍清澈，綺麗多姿，湖濱水草豐美，形成天然牧場有一萬畝。羊卓雍錯流域，位於喜馬拉雅山脈以北低分水嶺的山系；在豐水期，湖水通過出口墨曲河，與雅魯藏布江相連，成為一個外流的高原湖泊。

二、納木錯(圖10)，位於拉薩市西北二百公里，在阿里地區的當雄縣內，海拔五千二百公尺，面積一千九百五十平方公里，是西藏湖泊之冠，也是中國第二大湖、及世界海拔最高的鹹水湖。湖的南邊，聳立著藏北第一高峰，海拔七千一百一十公尺的念青唐古拉山，長年白雪，日照生輝，依偎在碧藍的納木錯湖邊，與那湛藍長天共生一色，煙波飄渺。還有那四周青蔥的草原，相互輝映，使人心曠神怡，如臨仙境，整個身心已完全融入這天水之間。

納木錯又稱“天湖”或“聖母湖”，為四大聖湖中景色最美麗動人的湖泊。納木錯自古藏人認為是神湖，在第七世紀贊普(藏族之王)王朝時代，對國事有作重大之決策前，要先請巫師到湖邊觀看“聖影”的變化，以卜吉凶。這一儀式，以後為藏傳佛教所引用，在尋找達賴靈童時，都要到納木錯觀看“聖影”之啟示，以確定尋找的方位與線索。

1. Yamdrok-tso (Fig. 9), located at 110 meters southwest to Lhasa in Nangartse County of Shan-nan area, is at 4,440 meters high with an area of 638 square kilometers. It is a low-concentration salt lake formed by melted snow. The lake is greenish blue and limpid showing great variations of beauty. Lush grass grows all around the lake, forming a natural meadow of 10,000 hectares. Yamdrok-tso drainage area is at the lower watershed north of the Himalaya Range. In time of abundant water supply, the lake water exits at Moqu River to join the Yarlung-zangbo (Brahmaputra) River, making it an outgoing highland lake.

2. Nam-tso (Fig. 10) is located at 200 kilometers northwest of Lhasa, in Dang-xiong County of the Ali area. At an elevation of 5,200 meters and with an area of 1,950 square kilometers, it is the largest lake in Tibet, the second large salt lake in China and the highest one in the world. To the south of the lake stands the highest apex in North Tibet – the 7,110-meter high Nyainqen-tanglha Mountain, by the side of the blue Nam-tso, is covered with snow throughout the year and has abundant sunshine. The blue lake, misty and dream-like, matches the sky with similarly beautiful blue. Together with the verdant grassland around it, the place is so pleasant and relaxing, just like a fairyland, allowing you to fully immerse in it.

Nam-tso is also called the “heavenly lake” or “lake of the holy mother.” It is the most beautiful and alluring one of the four holy lakes. Nam-tso has always been seen as a holy lake among ancient Tibetans. During the Tsenpo (meaning the King of Tibet) Empire in the 7th century, the wizard had to look for changes in the “holy shadows” of the lake to make divination before any decision about the country’s affairs. This ceremony has been adopted in Nam-tso by Tibetan Buddhism thereafter for identifying the soul child of Dalai Lama. People have to look for inspiration from the “holy shadows” to decide the direction and clue of soule child for the search.



圖9：湖天一色，雲雪共色的羊卓雍錯。
Fig. 9: Concolorous cloud and snow at Yamdrok-tso make the lake indistinguishable from the sky

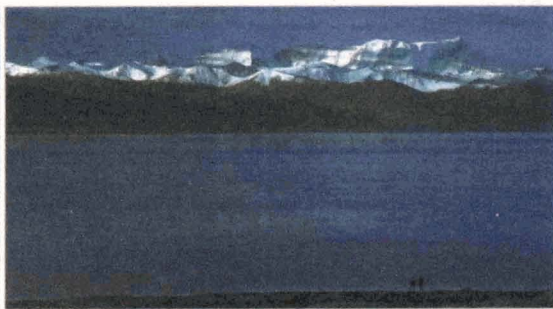


圖10：湖天共碧藍，皚皚雪峰的納木錯。
Fig. 10: Nam-tso, decorated with pure white snow, is as blue as the sky.



三、瑪旁雍錯位於西藏之西南方，往南四十公里越過喜馬拉雅山脈，即與尼泊爾、印度國界為交叉點。為流經帕米爾高原的朗欽藏布江與萬象河所匯注，湖的左邊十哩有拉昂錯，兩湖相連。瑪旁雍錯，湖水明淨，四周雪峰相映，蔚為奇觀。每年五月雪峰冰裂時，共鳴之聲傳達四野，猶如發自碧湖中，甚為奇妙。

四、青海湖(圖11、12)，位於青藏高原的青海省，距離西寧市一百五十公里，東側的日月山海拔四千八百八十公尺，巍巍聳立，與大通山、青海南山、橡皮山，合圍環繞著青海湖；比天還藍的湖水，浩瀚飄渺，雪山倒映，波光激盪。青蔥如浪的草原，犛牛與綿羊三五成群，金黃色的



圖11：夕陽下的青海湖，湖波萬紫，水草青蔥。
Fig. 11: Qinghai Lake under the sunset, with brilliant waves and verdant grass.

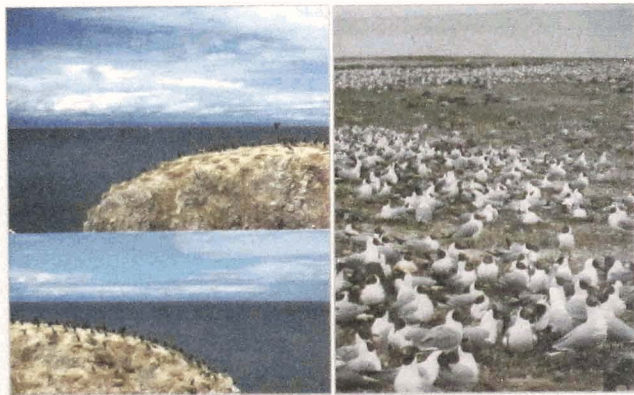


圖12：湖比天藍，成群的候鳥棲息於青海湖畔之小島上。
Fig. 12: Qinghai Lake is bluer than the sky, and groups of migratory birds inhabit in the isles beside the lake.

3. Manasarovar-tso is at the southwest of Tibet; 40 kilometers to its south after crossing the Himalaya Range is the intersection with Nepal and India frontier. The lake is an infall of Langqin-cangbu River that flows through the Pamirs and Wanxiang River. Ten miles to its left is Lhanag-tso, and the two lakes stand side by side with each other. The Manasarovar-tso is a wonderful scene by itself, with the clear and pure water, reflecting the snow peaks around it. There is also a spectacular phenomenon in every May of year when the ice on the mountains begins to crack. Echo goes all around the field, which sounds like coming from the lake.

4. Qinghai Lake (Fig. 11, 12) is in the Qinghai Province on the Qingzang Plateau, 150 kilometers away from Xining City. The Sun-moon Mount, 4,880-meter high, stands loftily by the east of the lake, and together with Datong Mountain, Qinghai South Mountain and Xiangpi

Mountain, they surround the Qinghai Lake all around. The vast and mist-covered lake is bluer than the sky. Snow mountains are reflected in the waving ripples. Waves of green grass in the field, decorated with crowds of yaks and sheep, and golden yellow rape flowers that joggle in the wind, are just like the swaying skirt of a fairy angel. This is the superb painting of the beauty and mystery of Qinghai Lake.

At the northwest corner of Qinghai Lake there are two beautiful isles by the side of the lake facing each other. These are the well-known "bird islands." In every March to April when the ice on the plateau begins to melt, all sorts of migratory birds fly, in groups, over thousand miles and the 5,000-meter high plateau to nidify here. Here you have millions of birds flying beside you from time to time. They hover around the sky, or larkishly wander on the lake, or rest on the beach. Millions of birds bustle around, making the islands incomparably jolly. The euphonious bird songs seem to bring you to the hall of arts filled with the beautiful sounds of nature.

5. Yarlung-zangbo (Brahmaputra) River (Fig. 13, 14) flows sinuously, and is called the "heavenly river of the polar," with the highest elevation reaching 7,800 meters. It originates



油菜花，迎風搖曳，猶如仙女羅衫之婆娑裙擺…，這般迷人的風光，繪製成一幅青海湖綺麗與奧秘的絕妙畫卷。

青海湖的西北隅，有兩座左右對峙的島嶼，依傍湖邊，這美麗的小島，就是世人矚目的“鳥島”。每到三、四月，高原冰雪開始融化之際，各種候鳥成群結隊，經過千山萬里，飛越五千公尺的高原，來此安營築巢。置身其間，身邊不時地掠過各類的鳥群，它們翱翔於藍天，或嬉遊於碧波，或棲習於沙灘上，熙熙攘攘，熱鬧無比，那婉轉動聽的呢喃鳥語，彷彿把您帶入了充滿天籟之音的藝術殿堂。

五、雅魯藏布江(圖13、14)，蜿蜒流淌，人稱“極地天河”，最高海拔七千八百公尺發源於喜馬拉雅山脈，穿行於西藏的拉薩、山南、林芝等27個市縣與地區。流經深山密林、懸崖峭壁，水流湍急的峽谷，深壑無底，對世人有著神奇奧秘的魅力。

該江在中國境內，全長二千零六十公里，流域之面積達二十四萬平方公里，峽谷的最深處有六千公尺，號稱“世界第一大峽谷”。曾被列為世界之最的美國科羅拉多大峽谷，谷深才三千二百公尺，亦無法與雅魯藏布江的大峽谷相比擬。在海拔二千五百到三千公尺之間的峽谷林區內，生長著紅豆杉，是有價值性的珍稀林木，樹高三十公尺以上，樹徑逾一公尺半。



圖13：蜿蜒峭壁的雅魯藏布江大峽谷。

Fig. 13: Brahmaputra River big valley that wriggles through the crags.

from the Himalaya Range, and flows through 27 cities, counties and areas including Lhasa, Shan-nan and Nyingchi. The river goes through remote mountains and forests, cliffs and crags, gorges with rapid current, and bottomless ravines. It is a mysteriously attractive fascination for people.

The part of this river within China is 2,060 kilometers long, and the area of its basin is as big as 240,000 square kilometers. The deepest gorge, the so-called “biggest valley in the world” is 6,000 meters deep. The once top-of-the-world Grand Canyon in Colorado, the USA is just 3,200-meter deep, which is incomparable to the big valley of Brahmaputra River. In the gorge forest area of altitude 2,500 to 3,000 meters, the valuable and rare yew trees grow here, to a height above 30 meters and with a trunk diameter of 1.5 meter.

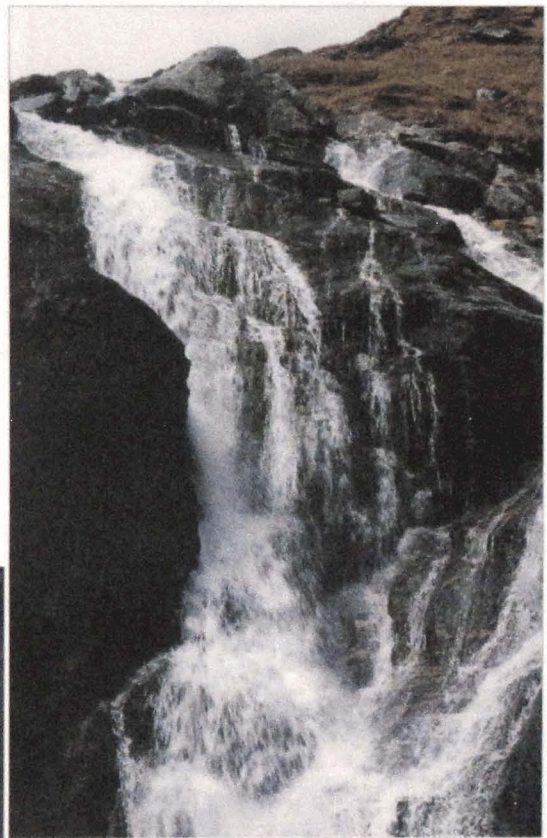


圖14：雅魯藏布江大峽谷之瀉泉。

Fig. 14: Pouring fall at the big valley Brahmaputra River.



第三章：西藏的歷史沿革

西藏之古傳為政教合一制，要研究歷史，自然會與宗教的沿革，如影隨形。對於西藏的宗教，將於下一個章節中闡述，本章是偏重於歷史面作探討。一個國家或地區的郵政與郵票史，就是歷史學的佐證，因為郵政是息息相關著它的地理、政治、軍事、經濟、文化、宗教、藝術，及社會習俗等；郵政史為一部歷史學的最佳寫照。因此，本章須將西藏作較完整的歷史沿革之探討，並於本書第一部分之末尾第九章《西藏歷史與郵政史的大事紀》，依年序作簡略的記要；於本書後面的第二部分，才正式研究《西藏郵政與郵票史》。

漢文書籍對西藏的記載，始於唐朝初期。當時的西藏，本身並無文字作記載，因此在此之前的歷史，可說是以口相傳，及由後人之補述所撰。在《新唐書》上即有“吐蕃列傳”，記載吐蕃本屬西羌，宋朝亦稱其為吐蕃，元朝稱其為西蕃，明朝改稱烏斯藏，迨至清朝康熙帝始稱其為西藏，也正式將它併入中國之版圖。蒙古人和滿洲人從維吾爾文作轉譯，稱西藏為圖伯特，西方人取其音，迄今習慣稱以“Tibet”。

第一節：從松贊干布到宗喀巴的時代(西元六二九至一四一九年)

藏族在西元前一二八年，在山南的雅隆河谷（現今之澤當、瓊結地區）及雅魯藏布江的中游地區，有個雅隆部落群居於此，部落的領導人為聶赤贊普。傳到第六世紀時，達布聶塞建立了贊普(王朝)。第七世紀初，在第三代出現了一位雄主松贊干布(西元五六九至六四九年)(圖 15 之塑像)，於西元六二九年統一各部族，建立了吐蕃王朝，定都拉薩，創立文字。當時的吐蕃王朝，處於極盛時期，松贊干布娶尼泊爾的赤尊公主為妻。

松贊干布為了繼承先祖的傳統，與東方的大唐朝通好，建立政治、商貿、文化、宗教等多方

Chapter 3: History of Tibet

Combination of religion and politics is a tradition of Tibet. The study of its history will inevitably touch on the evolution of its religion. Tibet's religion will be discussed in the next Chapter; emphasis will be laid on the history in this Chapter. Postal history and stamps of a country are the evidence of its history, because the post is closely related to its geography, politics, military affairs, economy, culture, religion, arts, and social customs, etc. Postal history is the best reflection and record of the history. Thus, a comprehensive discussion of Tibet's history has to be made here, and a summary chronicle will be given in the last Chapter of Part One of this book—Chapter 9 “Chronology of Major Events in Tibetan History and Its Postal History.” Then the study of *Tibet's Postal History and Stamps* will begin in Part Two.

Record of Tibet in Chinese literature began in early years of Tang Dynasty. Tibet had no literal record of its own at that time. Therefore, history before this was only a word-of-mouth type, which was later recorded in written history. In the book *History of Tang* (Xin-tang-shu), there is a chapter on the “History of Tubo,” stating that Tubo was originally part of Xi-qiang. Tibet was also called Tubo in the Sung Dynasty, and “Xibo” in Yuan Dynasty. In Ming Dynasty, the name of Tibet changed to Wusi-zang, and it was called “Xizang” only in Emperor Kang-hsi era during Qing Dynasty, and it was formally included in the boundary of China. Mongols and Manchus used the Uygur transliteration “Tubot.” Westerners customarily take this pronunciation and now call it “Tibet.”

Section 1: From Songtsen-gampo to Tsong-khapa (629A.D. to 1419A.D.)

In the 128 B.C., a tribe called Yarlung resided in the Yarlung Valley (now in Shetang and Chongye areas of Tibet) and the mid-stream area of Brahmaputra River. The leader of the tribe was Nyatri-gampo. In the 6th century, Dabu-niesai established the position of Tsenpo (empire). Until the early 7th century, there came the great king Songtsen-gampo (569 to 649 A.D.) (Fig. 15 portrait)-the empire third-generation king. He unified all tribes in 629A. D. and built the Tubo Empire, with capital in Lhasa, and created the Tibetan text. Tubo was at its peak of power, and Songtsen-gampo married the Nepalese Princess Bhrikuti.

He also maintained a good relation with the Tang Dynasty (China) on its east, following the ancestor's tradition, keeping political, trading, cultural, religious and all



面的交流。兩次派大臣到京都長安請婚，並於六三一年開始興建極負盛名、雄偉華麗的布達拉宮(見本書封面圖為1683年法國馬雷所繪，另有圖17、18)。於六四一年迎娶到才貌雙全，篤信佛教的大唐文成公主(圖16之塑像)，結下了千古傳頌的吉祥姻緣。唐朝太宗當時是著眼於聯合吐蕃，來孤立及征服吐谷渾(鮮卑族)，而允其婚。文成公主全心全意輔佐松贊干布治理吐蕃，教化

sorts of interaction. He sent his ministers to the Tang's capital Chang-an twice to make marriage request. He also began the building of the well-renowned and magnificent Potala Palace. (Cover of the book is painted by a French artist Marey, in 1683, and Fig. 17 and 18 also show the palace.) He married the talented and pretty Princess of Tang Dynasty Wen-cheng (Fig. 16 portrait) in 641, who is a dedicated Buddhist. This is a propitious marriage that has been much eulogized. The Emperor Tai-tsung of Tang Dynasty consented to the marriage with an consideration



圖 15：仁智雙全，吐蕃第一位雄主松贊干布的塑像。
Fig. 15: Statue of Songtsen-gampo, the first great king of Tubo (Tibet) who was both benevolent and wise.



圖 16：才貌雙全，唐朝文成公主的塑像。
Fig. 16: Statue of the talented and pretty Princess Wen-cheng of Tang Dynasty.

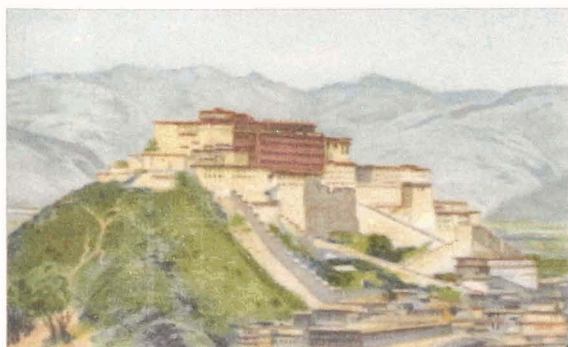


圖 17：1950年代義大利Liebig繪印的布達拉宮。
Fig. 17: Potala Palace, painted by Italian artist Leibig in 1950s.

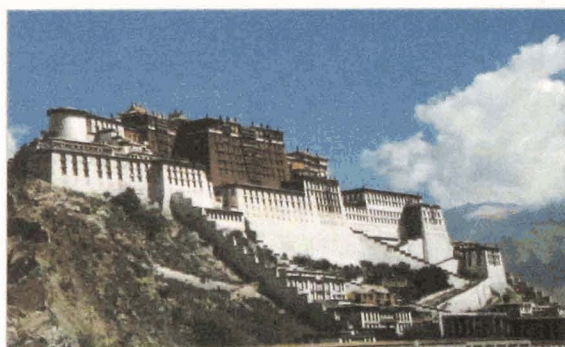


圖 18：近年西藏自治區當局所拍攝，金碧輝煌，西天瓊樓的布達拉宮。
Fig. 18: Splendid and fabulous Potala Palace, photographed by the Tibet Autonomous Region authority in recent years.

民衆，帶來了迅速的繁榮和建設。文成公主為了吐蕃王朝的運勢，趨吉避凶，歷時四年於六四八年，建造完成了西藏第一座最雄偉神聖的大昭寺。

松贊干布の後代，赤德祖贊於七〇四年繼位，為了鞏固王室的地位，與唐朝的金城公主聯姻，此時的佛教更為興盛，但仍然有時會遭受一些貴族原有本教(又有譯為苯教)之勢力，公開反對王室所扶植的佛教。赤德祖贊去世後，由年幼的赤松德贊繼位，大權落在本教派系貴族大臣之手中，發布藏族史上第一次的禁佛運動。他年長後，為集權於贊普(藏王之意)，又積極提倡佛教。

七八一年唐朝開始輸流派遣高僧，至西藏講經說法，由印度迎接著名的上師蓮花生來西藏，譯經及講經，並修建桑耶寺。王朝後代牟尼贊普於七九七年即位，為了緩和社會矛盾，三次下令平均人民財產，隔年被親族所毒害。

八〇〇年赤德松贊繼位，為了削弱貴族大臣的權力，採取抬高佛教地位的辦法，設立由僧人擔任班第欽布，地位相當於大倫(宰相)，參與朝政大事，此為西藏史上僧人參政的開始。八一五年他的侄子赤祖德贊(熱巴金)執政，為了唐蕃雙邊之重敘舊誼，於八二三年結盟於拉薩，時為唐穆宗長慶三年間，史稱“長慶會盟”，亦稱“甥舅會盟”。此時佛教出現空前之盛況，並把朝政大權交給班第欽布，如此崇佛的行為，引起本教貴族之反對，最後引發政變，赤祖德贊被其兄朗達瑪於八三八年所害。

朗達瑪繼位後，展開了西藏佛教史上第二次大的禁佛運動，狂烈地迫害教徒。他在位四年的八四二年因民反而死於非命，被密宗修行者貝季多吉殺害。此後，西藏進入各個教派分裂割據的局面，長達二百五十年之久。這段時間，吐蕃王朝崩潰，藏族社會由奴隸制度，走向了封建制度的社會。

on establishing alliance with Tubo in order to isolate and conquer Tugunhun (Xian-bai tribe). Princess Wen-cheng assisted Songtsen-gampo wholeheartedly in managing Tubo and educating his people, and hence brought about rapid development and prosperity. To boost the influence of the Tubo Empire, and bring good luck, Princess Wen-cheng spent four years to build the first and most majestic Jokhang Temple in Tibet in 648.

Tride-tsugten, descendent of Songtsen-gampo, succeeded the crown in 704. He married the Princess Jincheng of Tang Dynasty to consolidate the royal family's power. Buddhism Sect developed even more prosperously at this time, but sometimes was subject to criticism of some nobles who hold the original faith of Bon Sect. They openly opposed Buddhism which was supported by the royal family. After the death of Tride-tsugten, the young Trisong-detsen was crowned, and the power fell in the hand of the nobles who were Bon Sect proponents. They launched the first anti-Buddhism movement in Tibetan history. When Trisong-detsen grew up, he strongly promoted Buddhism again in order to centralize power at Tsenpo (King of Tibet).

Starting from 781, the Tang Dynasty began sending accomplished monks to Tibet in turn to sermonize Buddhism, and invited the famous teacher Padmapani from India to translate and lecture on the sutra. Samey Monastery was also built at this time. Then the empire descended Mune-tsenpo was throned in 797. To moderate social contradiction, he made three orders to averagely distribute people's wealth. He was poisoned by his cognation the next year.

Tride-songtsen succeeded the crown in 800. He again elevated the status of Buddhism to weaken the nobles' power. He instituted a monk-held position called "Bandi-ginbu," which was equivalent to the Prime Minister of empire. The monk would participate in the discussion of government affairs, and this is the beginning of monks' involvement in politics in the history of Tibet. His nephew Trisug-detsen (Ralpachen) came to power in 815. To recultivate the friendship between Tang Dynasty and Tubo, an alliance was made at Lhasa in 823. It happened during the reign of Emperor Mu-tsung in Chang-king 3rd year of Tang Dynasty, and hence it was called the "Chang-king Alliance" in history, or called the "Uncle-nephew Alliance." Buddhism developed at an unprecedented peak at this time, and political power was all at the hand of the monk minister. Such a pro-Buddhism movement certainly aroused opposition from the affiliated nobles of Bon Sect, which



各個教派以其所割據之地，建寺發展，每個勢力更需要藉由佛教來提昇其各自的地位，這是在西藏形成“政教合一”制度的初始型態。當時主要有如下述的四個教派，各教派間相互排斥，對峙不下。

在阿里地方的智光（意希奧），延聘印度高僧阿底峽（圖19繪像）來吐蕃傳教。智光的後人仲敦巴在一〇五七年建立熱振寺，被稱為噶當派（老黃教）。同期，卓彌（釋迦意希）在印度學佛多年，回藏後傳教，有一位門徒貢覺杰布在後藏仲曲河谷建立了薩迦寺，開創教派，被稱為薩迦派（花教）。

索朗仁欽（塔布拉吉）幼年學醫，後來拜米拉熱巴（曾去印度修法的瑪爾巴之徒弟）為師，居住在達拉崗波寺，形成噶舉派（白教）。在第八世紀中葉，和禁佛前之法統一脈相傳，本教的氣息最濃厚，尊蓮花生（圖20唐卡繪像）為祖師，

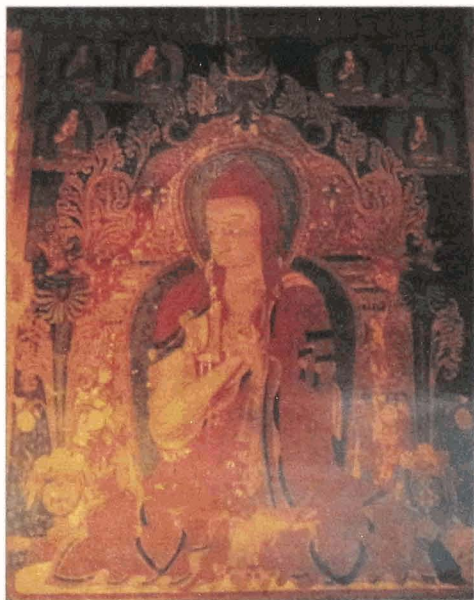


圖19：來吐蕃傳教的印度高僧“阿底峽”尊者之繪像。
Fig.19: Portrait of Lama Atisha, the Indian great teacher, who came to Tubo for preaching.

eventually led to a coup d'état. Tritsug-detsen was murdered by his elder brother Lang-darma in 838.

After Lang-darma gained power, he began the second anti-Buddhism movement in Tibet's history, and frantically persecuted Buddhists. He died in 842 after his four years' reign, killed by the Esoteric gymnosophist Beiji-duoji. Then Tibet began a long history of break-up by different sects for 250 years. During this period, the Tubo collapsed and evolved the society rule from a slave system to a feudal system.

Different sects developed and built monasteries in their respective areas. Each of these powers made use of Buddhism to raise their own status. This is the embryo of Tibet's "religio-political" system. As under statement, four major sects contended at that time, with matching power.

Later, Zhi-guang (Yeshe-Ö) in the Ali area invited the Indian great teacher Atisha (Fig. 19 portrait) to Tubo for preaching. Brom-ston, a disciple of Zhi-guang, then built the Reting Monastery in 1057, which became the Khadam Sect (the so-called "Old Yellow Sect"). At the same time, Drokmi (Shakya-yeshe) returned to Tibet after years of study of Buddhism in India. Konchok-gyalpo, one of his disciples, built the Sakya Monastery in Zhong-qu River valley of posterior Tibet, and began their own sect, which was called the Sakya Sect (the so-called Multi-color Sect).

Suolang-renchin (Tabu-laji) was a medical student in young years, but then became a disciple of Mila-repa (Marpa's disciple who had studied in India). He stayed in Dhaklha-gampo Monastery and represented the Kar-gyu Sect (the White Sect). The school having a lineage from the doctrines prior to the anti-Buddhism movement in mid-8th century is the Nyingma Sect (the Red Sect). It has the strongest Bon Sect flavor, honoring Padmapani (Fig. 20 Thangka portrait) as the founder. The belief is carried down by way of unitary secret transmission, and so the sect had no monastery before the 11th century.

Tribe leader of Tubo, Jiaosi-luo, was appointed as the "General of Ning-yuan" by the emperor during the Sung Dynasty in 960. Tibetans and Chinese then began the trade of tea and horses, and civilian exchanges grew frequent. Then the Mongols rose and attempted to conquer Tibet. Godan, the grandson of Chingis-khan, met severe resistance of the Tibetans. In 1246, Godan received Pandita of the Sakya Sect and his nephew Phagpa at Xi-liang. The two who had submitted to Mongols also stirred up resistance among the Tibetans. Mongolia made its invasion to Tubo in 1253. Kublai was crowned to become the "Khan" (the



藉由秘密單傳的方式弘法，所以在十一世紀之前並無寺廟組織，是為寧瑪派（紅教）。

西元九六〇年吐蕃部落的首領角斯羅被宋朝封為“寧遠大將軍”，藏族與中國內地開始有了茶馬互換交易，民間往來密切。蒙古人企圖征服西藏，成吉思汗的孫子闊端遭到藏人的激烈反抗。一二四六年闊端迎接薩迦派的班督，和他的侄子八思巴於西涼，兩位臣服於蒙古，也引起藏人的反抗，蒙古遂於一二五三年進軍征服吐蕃。一二六〇年忽必烈繼承“大汗”（大汗，為蒙古部落族之王）王位，並稱帝為元世祖，冊封八思巴為“灌頂國師”。

元朝設置總制院，掌理佛教及藏族事務，隸治西蕃（元朝時對吐蕃之改稱），並封八思巴為院使。一二六五年八思巴回藏，建立行政機構拉讓，以釋迦桑波為本欽行政官。一二六八年元世祖在西蕃建立十三個萬戶（部落），萬戶長由釋迦法王提名同意。隔年八思巴赴大都（北京），獻上以藏文字母拼寫成蒙古文字的創作，再被晉封為“大寶法王”。為了加強對西蕃地方的統治，元世祖忽必烈於至正九年（一二七二年）改總制院為宣政院，下設三個宣慰使，掌握軍政大權。八思巴的子孫及門徒，在元朝一直被封為國師，直到釋迦法王政務日益腐敗，於一三四九年被噶舉派的帕竹萬戶長強曲堅贊推翻，元朝承認他為大司徒。

元之後的明朝初期，明太祖對烏斯藏（明朝對西藏之時稱）的控制，改由半軍事性的烏斯藏都指揮司及朵甘都指揮司來隸治。至於宗教方面，各教派仍分而治之，互相牽制，但都仰賴明朝的撐腰。因此，明朝對他們採行懷柔政策，受封之僧眾及赴京來朝者，均封賜法號及豐賞，因此各教派均入京受封。

永樂十一年（一四一三年）薩迦派僧人昆澤思巴，被封為“大乘法王”，為三大法王之一。一三八八年帕竹噶舉派之第司政權的統治者札巴

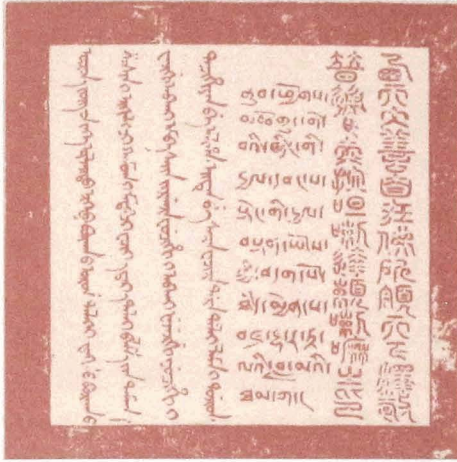


圖 20：第八世紀中葉將佛教與當地本教結合，創立寧瑪派（紅教）的祖師蓮花生之唐卡繪像。

Fig.20: Thangka portrait of Padmapani, combined the Buddhism with local Bon Sect as the founding teacher of Nyingma Sect (Red Sect).

Mongol King) in 1260, and became Emperor Si-tsu to establish Yuan Dynasty. He conferred Phagpa with the title “National Master of God Blessing”.

A general ministry “Zong-zhi-yuan” was instituted in Yuan Dynasty to govern the Buddhism and Tibetan affairs. The ministry office administered Xibo (the name for Tibet during Yuan Dynasty) area, and Phagpa was appointed as the minister. Phagpa returned to Xibo in 1265 and established the administrative office Larang, with Sakya Priest as the chief administrator “Benqin.” Emperor Si-tsu established 13 myria-household tribes in Xibo in 1268, and the myriarchs had to be nominated and admitted by the Sakya Priest. Phagpa went back to capital Dadu (Beijing) of Yuan Dynasty the next year, and offered a Mongolian writing composed of Tibetan alphabets. He was further conferred the title of “Dabao Great Priest.” In order to tighten the rule of Xibo, Emperor Si-tsu changed the “Zong-zhi-yuan” to “Xuan-zheng-yuan” (ministry of policy address) in 1272, with three ministers under it who keep the military and political power. Descendants and disciples of Phagpa have always been appointed as the “National Master” throughout Yuan Dynasty, until the Sakya Priests became increasingly corrupted, and were overthrown by Changchub-gyaltzen of the Kar-gyu Sect, the myriarch of Phagdrü tribe, in 1349. The Yuan Dynasty then admitted him as the Chief Minister.



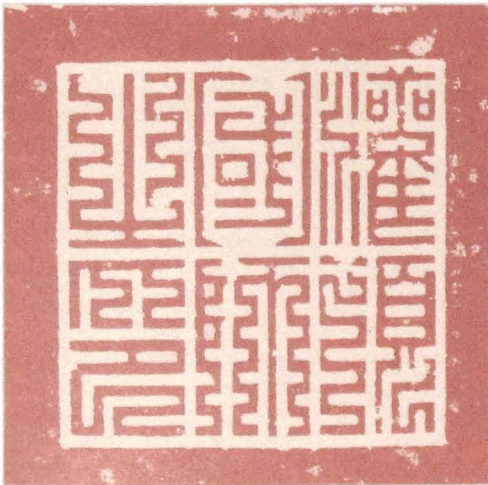
清順治十年賜第五世達賴喇嘛“西天大善自在佛”的金印。
The “Western Pureland Virtuous Buddha” gold seal given to the 5th Dalai Lama in Emperor Shun-chih 10th year of Qing Dynasty.



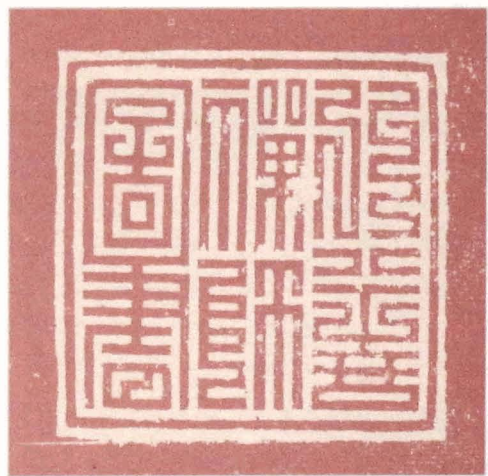
一九〇九年西藏僧民，敬獻給第十三世達賴的金印
“遍知一切不變金剛持大海喇嘛”。
The gold seal, “All-knowing Unaltered Vajra-holder Ocean Lama,” offered by Tibetan monks to the 13th Dalai Lama in 1909.



達賴喇嘛、第穆呼圖克圖及活佛貴族所用之私人小印銅章，以火漆或印泥，加蓋於文書之末或折信之封緘處。
Personal seals and bronze badges used by Dalai Lama, Demo Hutu-ktu and the nobles of living Buddha.



明帝頒賜藏中有功之僧佛“灌頂國師”的青玉印。
Jade seal given to “National Master of God Blessing” of Tibet who had made merits in their work by the emperor of Ming Dynasty.



明帝賜班禪喇嘛“弘善禪師”之銀印。
Silver seal “Virtue Spreading Monk” given to Panchen Lama by the emperor of Ming Dynasty.



明帝賜噶瑪噶舉派主教之玉印，用於一一五〇年左右。
Jade seal given by the emperor of Ming Dynasty to the high priest of Karma-kargyu Sect, used around 1150.



清康熙帝四十一年賜策冷滾布之瞻對安撫土司的銅印。
Bronze seal given to Celeng-gunbu the conciliating Chieftain of Zangdui in Emperor Kang-hsi 41st year of Qing Dynasty.



明神宗一五八八年賜第三世達賴索南嘉措的象牙印。
Ivory seal given by Emperor Shen-tsung of Ming Dynasty to the 3rd Dalai Lama, Sonam-gyatso in 1588.



策墨林呼圖克圖一七七七至一七八四任攝政之石印。
Stone seal used by the Regent Tsomoling Hutu-ktu in 1777 to 1784.



時輪王朗旺丹一六三五年左右時所用之玉印。
Jade seal used by Langwang-dan, the King of Kalachakra, in 1635.

堅贊，受明太祖册封為“灌頂國師”，於一四〇六年帕木竹巴受明成祖封為“灌頂國師闡化王”，此時為噶舉派掌政之最高峰。此後政權漸衰，內鬥不斷，到一六一八年被噶瑪藏巴取而代之。總計至明代終末之世，烏斯藏被封為法王者八人，“西天佛子”者二人，“灌頂大國師”者九人，“灌頂國師”者十八人。

清朝中央對西藏（清代對明代烏斯藏之改稱）各教派，册封名號後，即頒贈印信（圖21鈐印），職位愈高者如達賴、班禪、或攝政喇嘛，尺寸較大，約為五至十公分之四方金質或玉印。有使用滿、藏、蒙三種文字刻印，亦有含漢

After Yuan Dynasty and during early Ming Dynasty, Emperor Tai-tsu's control over Wusi-zang (Tibet's name during Ming Dynasty) was changed to a half-military system, to be administered by the Wusi-zang Commander and Duogan Commander. Religion matter, the sects were still separated, and counter-playing each other, but they all depended on the central support of Ming Dynasty. Therefore, the Ming Dynasty took a placatory attitude towards them. All beneficiary monks and those coming to greet the emperor were granted religious title and generous largess. Therefore, all sects went to the central Beijing for the entitlement.

In 1413, Bkhon-bkraspa of the Sakya Sect was conferred the title of "Mahayana Priest," being one of the three great priests. In 1388, the Phagdru-kargyu Sect, Dragpa-gyaltsen, ruler of the Disi regime was conferred as

文之四種文字刻印，或僅用漢字或藏字刻印，其為針對中央或外邦，在正式公文信上鈐印之用。文書撰畢，在最末或折信之封緘處，再以印泥或火漆，加蓋上一枚一公分半至二公分之方形或圓徑之私章。鈐印之墨色，達賴、班禪、薩迦喇嘛，或特授之貴族為紅色，有別於一般平民或喇嘛所用之黑色印墨。

藏族脈傳政教合一的主流，是較後創立的格魯派(黃教)，以阿底峽為奠基，創始人宗喀巴(一三五七至一四一九年)(圖22塑像)，所尊奉之佛祖為釋迦牟尼佛(圖23唐卡繪像)。在藏族最早出現的噶當派(老黃教)之寺院，後來也併入了格魯派。一四〇九年明成祖宣詔宗喀巴進京，他因病而由弟子釋迦益西代表，次年明帝封釋迦為“西天佛子大國師”，使宗喀巴的聲望更為崇高。明成祖並給大量經書、佛像、及金銀，成為釋迦建造色拉寺的資金。建寺完成後，釋迦於明宣宗宣德九年(一四三四年)又赴北京被封為“大慈法王”。

第二節：從第一世達賴喇嘛到明末清初

(一三九一年至一六五二年)

宗喀巴於一四一九年圓寂時，遺囑世世以“呼畢勒罕”(其意為活佛轉世)的制度，以他的二

the “National Master of God Blessing” by Emperor Tai of Ming Dynasty, and Pharmo-drugpa was entitled to conferment of “Grand National Master and King of Elucidation” by Emperor Cheng-tsu of Ming Dynasty in 1406. This was the political peak of the Kar-gyu Sect, which then gradually deteriorated with continued internal struggles. The sect was finally replaced by Karma Tsangpa in 1618. In total, eight monks had been entitled the “Great Priest,” two the “Western Pureland Buddhist,” nine the “Great National Master of God Blessing” and 18 the “National Master of God Blessing” of Wusi-zang in the Ming Dynasty.

In Qing Dynasty, the central government’s conferment of various sects of Tibet (the name changed from Wusi-zang of Ming Dynasty) was confirmed by official seals (Fig. 21). The higher the position, for example, Dalai Lama, Panchen Lama or the Regent, the larger seal and usually golden or jade square seals of 5 to 10 centimeters. The seals were engraved in three languages, that is, Manchurian, Tibetan and Mongolian. There were also quadrilingual seals that include Chinese, or those with only Chinese or Tibetan. The seals were used on official letters for the central government or foreign countries. After writing the letter, a square or round personal seal of 1.5 to 2 cm should be used to inkpad or seal the letter at the end or at the fold of the letter. Dalai Lama, Panchen Lama, Sakya Lama and specially authorized nobles used red ink for their seals, which were different from the black ink used by ordinary laymen or lama.

The mainstream of Tibetan religio-political combination system is founded by the Atisha’s Gelug Sect



圖 21：明、清皇帝，賜封達賴、班禪、攝政、土司等西藏貴族之金、銀、銅、玉印與金冊。

Fig. 21: Gold, silver, bronze, jade seals and golden edicts given by the emperors of Ming and Qing Dynasties to Tibetan hierarchs such as Dalai, Panchen, Regent and Tusi (chieftain), etc.



圖 22：格魯派(黃教)的創始者宗喀巴的塑像與壁畫。

Fig. 22: Statue and portrait of Tsong-khapa, founder of the Gelug Sect (Yellow Sect).



明帝賜噶瑪噶舉派主教之玉印，用於一一五〇年左右。
Jade seal given by the emperor of Ming Dynasty to the high priest of Karma-kargyu Sect, used around 1150.



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Bronze seal given to Celeng-gunbu the conciliating Chieftain of Zangdui in the 41st year of Qing Dynasty.



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Ivory seal given by Emperor Shen-tsung of Ming Dynasty to the 3rd Dalai Lama, Sonam-gyatso in 1588.



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Stone seal used by the Regent Tsomoling Hutu-ktu in 1777 to 1784.



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Jade seal used by Langwang-dan, the King of Kalachakra, in 1635.

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After Yuan Dynasty and during early Ming Dynasty, Emperor Tai-tsu's control over Wusi-zang (Tibet's name during Ming Dynasty) was changed to a half-military system, to be administered by the Wusi-zang Commander and Duogan Commander. Religion matter, the sects were still separated, and counter-playing each other, but they all depended on the central support of Ming Dynasty. Therefore, the Ming Dynasty took a placatory attitude towards them. All beneficiary monks and those coming to greet the emperor were granted religious title and generous largess. Therefore, all sects went to the central Beijing for the entitlement.

In 1413, Bkhon-bkraspa of the Sakya Sect was conferred the title of "Mahayana Priest," being one of the three great priests. In 1388, the Phagdru-kargyu Sect, Dragpa-gyaltzen, ruler of the Disi regime was conferred as



文之四種文字刻印，或僅用漢字或藏字刻印，其為針對中央或外邦，在正式公文信上鈐印之用。文書撰畢，在最末或折信之封緘處，再以印泥或火漆，加蓋上一枚一公分半至二公分之方形或圓徑之私章。鈐印之墨色，達賴、班禪、薩迦喇嘛，或特授之貴族為紅色，有別於一般平民或喇嘛所用之黑色印墨。

藏族脈傳政教合一的主流，是較後創立的格魯派(黃教)，以阿底峽為奠基，創始人宗喀巴(一三五七至一四一九年)(圖22塑像)，所尊奉之佛祖為釋迦牟尼佛(圖23唐卡繪像)。在藏族最早出現的噶當派(老黃教)之寺院，後來也併入了格魯派。一四〇九年明成祖宣詔宗喀巴進京，他因病而由弟子釋迦益西代表，次年明帝封釋迦為“西天佛子大國師”，使宗喀巴的聲望更為崇高。明成祖並給大量經書、佛像、及金銀，成為釋迦建造色拉寺的資金。建寺完成後，釋迦於明宣宗宣德九年(一四三四年)又赴北京被封為“大慈法王”。

第二節：從第一世達賴喇嘛到明末清初

(一三九一年至一六五二年)

宗喀巴於一四一九年圓寂時，遺囑世世以“呼畢勒罕”(其意為活佛轉世)的制度，以他的二



圖 21：明、清皇帝，賜封達賴、班禪、攝政、土司等西藏貴族之金、銀、銅、玉印與金冊。

Fig. 21: Gold, silver, bronze, jade seals and golden edicts given by the emperors of Ming and Qing Dynasties to Tibetan hierarchs such as Dalai, Panchen, Regent and Tusi (chieftain), etc.

the “National Master of God Blessing” by Emperor Tai-tsu of Ming Dynasty, and Pharmo-drugpa was entitled the conferment of “Grand National Master and King of Elucidation” by Emperor Cheng-tsu of Ming Dynasty in 1406. This was the political peak of the Kar-gyu Sect, which then gradually deteriorated with continued internal struggles. The sect was finally replaced by Karma Tsangpa in 1618. In total, eight monks had been entitled the “Great Priest,” two the “Western Pureland Buddhist,” nine the “Great National Master of God Blessing” and 18 the “National Master of God Blessing” of Wusi-zang in the Ming Dynasty.

In Qing Dynasty, the central government’s conferment of various sects of Tibet (the name changed from Wusi-zang of Ming Dynasty) was confirmed by official seals (Fig. 21). The higher the position, for example, Dalai Lama, Panchen Lama or the Regent, the larger seal and usually golden or jade square seals of 5 to 10 centimeters. The seals were engraved in three languages, that is, Manchurian, Tibetan and Mongolian. There were also quad-lingual seals that include Chinese, or those with only Chinese or Tibetan. The seals were used on official letters for the central government or foreign countries. After writing the letter, a square or round personal seal of 1.5 to 2 cm should be used to inpad or seal the letter at the end or at the fold of the letter. Dalai Lama, Panchen Lama, Sakya Lama and specially authorized nobles used red ink for their seals, which were different from the black ink used by ordinary laymen or lama.

The mainstream of Tibetan religio-political combination system is founded by the Atisha’s Gelug Sect



圖 22：格魯派(黃教)的創始者宗喀巴的塑像與壁畫。

Fig. 22: Statue and portrait of Tsong-khapa, founder of the Gelug Sect (Yellow Sect).



圖 23：藏傳佛教所尊奉的佛祖釋迦牟尼之唐卡繪像。
Fig.23：Thangka portrait of Tibetan Buddhism worship the great Buddha, Sakyamuni.

大弟子之一的根敦朱巴(一三九一至一四七四年)，為藏傳佛教的第一世達賴喇嘛(圖 24)，而宗喀巴的另一弟子克珠節(一三八五至一四三八年)為第一世的班禪喇嘛(達賴與班禪喇嘛之名號，是到第三世達賴喇嘛時才追贈前些世者，闡述見於下段)。達賴喇嘛駐在首府拉薩，為政教最高領袖，班禪喇嘛居後藏副都日喀則，偏重於宗教事務。

根敦朱巴去世三年後，札什倫布寺的堪布(班禪喇嘛議事廳的高級官員)公欽群覺等人，才在後藏的達納地方，找到年已三歲的農民之子根敦嘉措(一四七五至一五四二年)，為第二世達賴喇嘛。第三世達賴索南嘉措(一五四三至一五八八年)，在一五七八年被蒙古的俺達汗迎至青海，贈他“聖識一切瓦齊爾達賴喇嘛”之封號，即是“遍知一切的金剛持大海上師”，“達賴”是蒙古語，為大海之意，言論“遍知一切如

(Yellow Sect), with the founder being Tsong-khapa (1357-1419) (Fig. 22 statue), and worships the great Buddha Sakyamuni (Fig. 23 Thangka portrait). The earliest monastery of Khadam Sect (Old Yellow Sect) was also merged with the Gelug Sect. Emperor Cheng-tsu of Ming Dynasty summoned Tsong-khapa to Beijing in 1414, but he did not make the trip because of illness, but sent his disciple Shakya-yeshi on his behalf. The emperor of Ming Dynasty then conferred him the title of “Western Pureland Buddhist and National Master of God Blessing” for giving him an even greater reputation.

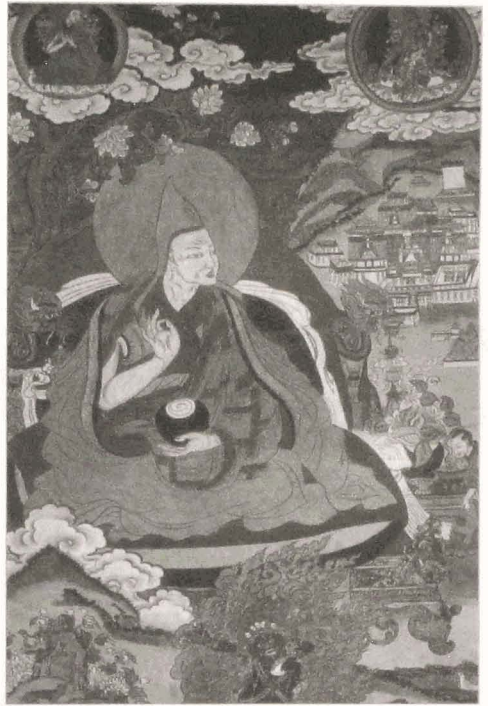


圖 24：第一世達賴喇嘛 根敦珠巴的壁畫像。
Fig. 24：Wall painting of Gedun-truppa, the 1st Dalai Lama.

Section 2: From the 1st Dalai Lama to the Early Qing Dynasty (1391 to 1652)

When Tsong-khapa died in 1419, he made his last words to institute the “Khubi-lghan” (living Buddha) reincarnation system. One of his two chief disciples, Gedun-truppa (1391-1474) would be the first Dalai Lama (Fig. 24) of Tibetan Buddhism, while the other disciple Khedrup-je (1385-1438) the first Panchen Lama. (Title of Dalai and Panchen Lamas was backdated to them during the time of the 3rd Dalai Lama, detailed as the following paragraph.) Dalai Lamas live at the capital Lhasa, being the



大海”之智慧。“喇嘛”為西藏對“上師”之尊稱。從此，西藏在“活佛轉世”制度下，才有了這個達賴喇嘛的稱號；後人才追認根敦朱巴為第一世達賴喇嘛，根敦嘉措為第二世達賴喇嘛。一五七九年第三世達賴勸告俺達汗改信佛教，並代轉明朝之託，力勸他回蒙古。一五八八年明神宗邀請索南嘉措，至北京會晤及講經。索南嘉措接受明朝皇帝的邀請，不幸於途中內蒙古的卡歐吐密地方圓寂。第四世達賴，是蒙古俺達汗之曾孫靖噶王彌台基太子雲丹嘉措（一五八九至一六一六年）。

第五世達賴為羅桑嘉措（一六一七至一六八二年）（圖25之塑像），生於前藏的瓊結地方，由蒙族厄魯特部的固始汗迎回寺中，再進駐拉薩坐床。崇禎十二年（一六三九年）固始汗應第五世達賴之請，率兵由青海入藏，平定噶舉派（白教）之藏巴汗政權。

西藏亟需在安定中求發展，明末清初之後的清藏雙方，都希望後方的蒙古各族部落不致擾動，是故促成清藏交往密合之因緣。一六四五年第五世達賴重建布達拉宮，耗時八年竣工。同年固始汗迎日喀則札什倫布寺的住持羅桑曲結，為第四世班禪喇嘛。清順治皇帝在南苑，封達賴為“西天大善自在佛”，他是第一位前來北



圖 25：開啟與清朝密切良好關係的第五世達賴喇嘛之塑像、壁畫像。
Fig. 25：Statue and wall painting of the 5th Dalai Lama who began a good and close relationship with the Qing Dynasty.



political and religious leader of Tibet; while Panchen Lamas stay at the sub-capital Shigatse, whose work is more inclined to religious affairs.

Three years after the death of Gedun-truppa, Kungchin-qunqiao, the Khenpo (the high council officer of Panchen Lama) of Tashi-lhunpo Monastery found the 2nd Dalai Lama, Gedun-gyatso (1475-1542), in Tanag of posterior Tibet, who was 3-year-old and the son of a farmer. The 3rd Dalai Lama Sonam-gyatso (1543-1588) was given the title of “All-knowing Vajra-holder Dalai Lama” by Altan Khan (the king of Mongolia) of Mongolia in 1578 in Qinghai, where “Dalai” means “ocean” in Mongolian. The title “Dalai” means that his knowledge is as broad as the ocean. “Lama” in Tibetan is a respectful address for “great teacher.” Thereafter, the reincarnation system in Tibet began to take the title of Dalai Lama, and then people named posthumous Gedun-truppa the first Dalai Lama and Gedun-gyatso the second Dalai Lama. In 1579, the 3rd Dalai Lama advised Altan Khan to convert to Buddhism, and upon the request of the Ming Dynasty, gave him strong advice that he should go back to Mongolia. In 1588, Emperor Shentsung of Ming Dynasty invited Sonam-gyatso to Beijing for a meeting and lecture on the sutra. Sonam-gyatso accepted the invitation, but unfortunately died on his way in Inner Mongolia. Yonten-gyatso (1589-1616) became the 4th Dalai Lama, who was the great grandson of Altan Khan and Prince Mitaiji of the Chingga King.

The 5th Dalai Lama, Lobsang-gyatso (1617-1682) (Fig. 25 statue), was born in Chongye of anterior Tibet. He was received by the Gusri Khan of Qosot tribe of Mongolia back to the monastery, and went to Lhasa to start his rule. In 1639, Gusri Khan led troops to Tibet via Qinghai to put down the power of Tsangpa Khan of the Kar-gyu Sect (White Sect) in response to the request of the 5th Dalai Lama.

Tibet was earnestly in need of stability for development. This was the consensus of Qing Dynasty and Tibet in the early Qing period. They both wished the Mongolian tribes would not intervene. This is what promoted the close Qing-Tibet relationship. The 5th Dalai Lama rebuilt Potala Palace in 1645, spending eight years to finish the work. In the same year, Gusri Khan gave Lobsang-chokyi, abbot of the Tashi-lhunpo Monastery in Shigatse, the name of the 4th Panchen Lama. And Emperor Shun-chih of Qing Dynasty conferred the title of “Western Pureland Virtuous Carefree Buddha” upon the Dalai Lama in the Nan-yard. He was the first person of Dalai Lama who came to Beijing to



京，謁見中國皇帝之達賴喇嘛。從此，西藏與清朝，開啟了更密切而良好的重要關係。

第三節：清朝與西藏以迄第十二世達賴喇嘛時代的關係（一六四四至一八七五年）

滿清是異族統治中國最長的朝代，歷二百六十八年，前面一百五十年的文治武功，媲美漢、唐。臺灣、蒙古、新疆、西藏於清朝期間，陸續收歸為中國的版圖，朝鮮、琉球、中南半島諸國，亦先後納為藩屬，對今日疆域的確立，貢獻極大。

清朝為了平息蒙、藏之間的糾葛關係，需要借重達賴喇嘛的地位，因為蒙古人也信奉黃教（格魯派）。第五世達賴進京晉見清世祖順治皇帝，帶了清廷頒賞的金冊、金印，和新的封號回藏。與此同時蒙族厄魯特部的固始汗，也接受清廷同樣的禮遇。此後，歷世的達賴喇嘛，都要經過清朝的封賜，清廷也負起保護西藏的責任。

不過，清廷此時是讓達賴喇嘛為統領天下佛教的領袖，提昇他的聲望和地位；而執掌藏區之世俗政治權力的，仍以固始汗為主，使他們分掌教與政。一六八三年第六世達賴喇嘛倉央嘉措（一六八三至一七〇六年），在藏南的宇松地方轉世，拜第五世班禪羅桑益世為師。一七〇一年固始汗的孫子達賴汗去世，其子拉藏汗繼承汗位。康熙四十六年（一七〇六年）清廷特召第六世達賴入京，行經青海，遽告病故。

第七世達賴噶桑嘉措（一七〇八至一七五七年）降生於西康理塘。一七一四年蒙古人再度侵藏，西藏三大寺請天山北麓蒙族的準噶爾部（今之新疆）入藏，率兵消滅拉藏汗，固始汗的子孫繼承汗位在西藏之掌政，終告結束。康熙五十六年（一七一七年），準噶爾部的阿喇布坦派兵襲藏，佔據拉薩，第七世達賴出走，清帝以皇太子允禔為“撫遠大將軍”率兵援藏，一七一九年準噶爾被逐出西藏。一七二〇年清廷才

meet the Chinese emperor. Thereafter, Tibet and the Qing Dynasty had kept a significant relationship that was closer and better.

Section 3: Tibet and Qing Dynasty Relation until the 12th Dalai Lama (1644 to 1875)

Qing Dynasty was the longest non-Han regime to govern China, lasting for 268 years. The empire's achievement in the first 150 years was comparable to that in Han and Tang Dynasties. Taiwan, Mongolia, Sinkiang and Tibet became part of the Chinese territory sooner or later during Qing Dynasty. Korea, Ryukyu and various Southeast Asian countries became its vassals one after another. It has made huge contribution to the confirmation of the Chinese territory today.

Since the most Mongols were also the Yellow Sect (Gelug Sect) followers, the Qing government made heavy reliance on the Dalai Lamas to moderate the tangle between Mongols and Tibetans. The 5th Dalai Lama went to Beijing to meet the Emperor Shun-chih of Qing Dynasty, and brought back the golden edict, golden seal and the new title granted by the Qing court. At the same time, Gusri Khan of Qosot tribe of Mongolia was also similarly treated by the Qing court. Henceforth, each incarnation of Dalai Lama had to receive conferment from the Qing government, and the Qing court assumed the responsibility of providing protection for Tibet.

However, the Qing court elevated the reputation and status of Dalai Lama for the purpose of making him the leader of Buddhism; while temporal political power remained largely in the hand of Gusri Khan, making them separately responsible for religion and politics. The 6th Dalai Lama, Tsangyang-gyatso (1683-1706), reincarnated in Yusong area of South Tibet in 1683. He submitted to the 5th Panchen, Lobzang-yeshe, as his teacher. In 1701, Dalai Khan, grandson of Gusri Khan, died and his son Lhab-zang Khan succeeded. The 6th Dalai Lama responded to the Qing court's summon to go to Beijing in 1706, but died of illness when he passed by Qinghai.

The 7th Dalai Lama, Kezang-gyatso (1708-1757), was born in Litang, Sikang. Mongols invaded Tibet again in 1714, and the three major monasteries in Tibet jointly invited the Dzungar tribe (now Sinkiang) of Mongolia at the northern foot of Tian-shan (a mountain) to enter Tibet and send troops to annihilate Lhabzang Khan, and hence the reign of Gusri Khan's descendents in Tibet finally ended. In 1717, Tsewang-rabten of Dzungar tribe sent troops to Tibet



護送達賴返回西藏，加封“密法覺衆達賴喇嘛”。康熙皇帝（圖26）也冊封蒙族厄魯特的舊部拉藏汗之舊臣欽巴都為康濟鼐，總理全藏政務，稱為藏王。並以四名噶倫輔佐噶廈地方政府，協助達賴喇嘛共管西藏。

清世宗雍正六年（一七二八年）西藏內亂，清廷派軍鎮壓，平息後將西康東部的打箭爐（康定）、理塘（理化、巴塘）地區劃入四川省，把中甸、阿墩、維西等地劃入雲南省。開始在西藏設立清廷駐藏大臣二人，一為駐藏大臣，另外一位為幫辦大臣；留駐川陝軍二千人，駐昌都之滇軍一千人，以資鎮懾，三年一輪調，成為常規。當時藏王為頗拉哇（頗羅鼐）執政，清廷封以多羅郡王。



圖26：在位六十一年，歷經第五、六、七世達賴喇嘛時代的清聖祖康熙皇帝。

Fig. 26: Emperor Kang-hsi of Qing Dynasty had been in power for 61 years, having experienced the 5th, 6th and 7th Dalai Lamas.

一七四七年藏王珠爾特札勒汗聯絡準噶爾部作亂，他於一七五〇年被駐藏大臣傅清誘殺，藏兵也殺死溥清。一七五一年岳鍾琪增兵征服

and invaded Lhasa. The 7th Dalai Lama was forced to flee, and the Qing court sent Prince Yinzhi as the Fuyuan General to aid Tibet. Dzungar tribe was driven out of Tibet in 1719, and the Qing court escorted the Dalai Lama back to Tibet in 1720, giving him an additional title of “Wisdom and Inspiring Dalai Lama.” Emperor Kang-hsi (Fig. 26) also conferred Chin-badu to do the Kangi Sonam, a previous official of Lhabzang Khan of Qosot tribe, as the head of administration, and honored him the title of King of Tibet. Four Galoins (ministers) of the Kashag local government were appointed to assist Dalai Lama in managing Tibet.

Civil strife broke out in Tibet in 1728 during the reign of Emperor Yung-cheng of Qing Dynasty. The Qing court sent troops to suppress the riot. After pacifying the strife, Tachienlu (Kangting), Litang (Lihua and Batang) areas in east Sikang was demarcated into the Szechwan Province, and Zhong-dian, Adun and Weixi areas into Yunnan Province. Since then, two civil officers of the Qing court had been appointed to station in Tibet, one being the Resident Commissioner in Tibet, and the other the Assistant Commissioner. In addition, a Szechwan troop of 2,000 and a Yunnan troop of 1,000 stayed in Chamdo to guard Tibet. It was regularly instituted that the Resident Commissioners would change duty once in three years. Phola Sonam Tobgye was the King of Tibet then; he was given the title of Ealdorman Tara by the Qing court.

In 1747, Gyurme-namgyal, the King of Tibet, intrigued with the Dzungar tribe for an insurrection. He was killed by Fu-ying, the Resident Commissioner in Tibet in 1750, who was in turn killed by the Tibetan army. In 1751, the General, Yue Zhong-qin brought his troop to overcome the unrest, and then the emperor of Qing Dynasty decided to abolish the kingship of Tibet. The 7th Dalai Lama was made the political and religious head of Tibet. At the same time, Emperor Chien-lung (Fig. 27) granted the edict for the conferment of the 6th Panchen Lama, giving him the golden edict and official seal, and requesting him to assist the Dalai Lama in the religious affairs in posterior Tibet. The Qing court also stationed garrison in Wei region (anterior Tibet) of Tibet to protect the Dalai and Panchen Lamas.

Henceforth, Dalai Lama is both a religious leader and a temporal ruler. He has 200 to 300 noble “Gaba” families under him, dividing into three major monasteries and four “Ling” blocs, (1) Diba: descendents of the former “kings” of Tibet; (2) Yaxi: families of all Dalai and Panchen Lamas; (3) Mizha: noble families that have received honorific title because of meritorious service; (4) Juma: nobles in general and those who have been downfallen.



之，清廷遂廢“藏王”之制，掌控西藏，讓第七世達賴統領西藏之政與教的事務。同時乾隆皇帝(圖27)冊封第六世班禪喇嘛，賞給金冊與印信，使其協助達賴，分掌後藏之教務；並在衛藏(前藏)派令駐藏官兵，保護達賴與班禪。

從此，達賴喇嘛是宗教領袖，又是世俗政務的統治者，在他之下有二、三百個貴族世家“噶巴”，分為三大寺及四大“林”(集團)，(一)第巴：前代藏王的後裔；(二)亞谿：歷代達賴及班禪喇嘛的家人；(三)米札：有功勳而被冊封的貴族世家；(四)居瑪：一般貴族及已經沒落的貴族。

西藏是“政教合一”的混合政體，噶廈政府的公職是由前述四大林的貴族、及三大寺的僧侶，來共同擔任。他們從十四歲起，先去拉哈勒孔(財政局)當差學習，成為任職官吏的候選人。僧官(業倉)家庭，一般以收養或過繼自己親屬的子弟，作為接班人。

第七世達賴喇嘛於乾隆二十二年(一七五七年)圓寂。在達賴圓寂後，以迄轉世至有能力處理政務之期間，清廷創設了由皇帝任命噶廈(政府)中之一位高僧喇嘛，代行職權為呼圖克圖(攝政)的制度。西藏第一位攝政為第一世第穆，擔任了二十一年，直至一七七七年圓寂，再由活佛第一世策墨林擔任呼圖克圖。

第八世達賴強白嘉措(一七五八至一八〇四年)坐床，由第二世第穆呼圖克圖擔任攝政，後由第二世策墨林擔任攝政。第六世班禪於一七八〇年卒於北京，清帝特建白玉塔以紀念之。一七九一年清廷任命第一世大拭仁波切為攝政。

一七八八年廓爾喀(尼泊爾)與西藏為了雙邊貿易，發生第一次戰爭，清軍援藏，廓軍求和。一七九一年廓軍又洗劫札什倫布寺，乾隆於五十七年(一七九二年)派其愛將福康安平服廓爾喀，廓王稱臣。福康安擔任“武英殿大學士、吏部兼

Tibet is a mixed governance system that features the “combination of religion and politics.” Public service in the Kashag government is taken up by nobles of the aforesaid four “Ling” blocs and monks of the three major monasteries. They start learning about the administrative work in the Ministry of Finance first at the age of 14, and become candidates of government officials. The families of monk officials usually adopt others’ children or their own relatives’ children to be their successors.

The 7th Dalai Lama died in 1757. After his death, the Qing court set up a Hutu-ktu (the Regent) system where a high position lama in the Kashag government was established to act on Dalai’s behalf until the reincarnated child reached the age to run his power office. The first Regent in Tibet was 1st Demo Hutu-ktu, who had been in office for 21 years until his death in 1777. He was then succeeded by the 1st Tsomoling Hutu-ktu, the living Buddha.

The 2nd Demo was the Regent when the 8th Dalai Lama, Jampel-gyatso (1758-1804) came to power, and then the 2nd Tsomoling became the Regent. The 6th Panchen Lama died in Beijing in 1780, and the emperor of Qing Dynasty built a white jade pagoda in memory of him. In 1791 Qing court ordered the 1st Tatsa Rimpoche as Regent.

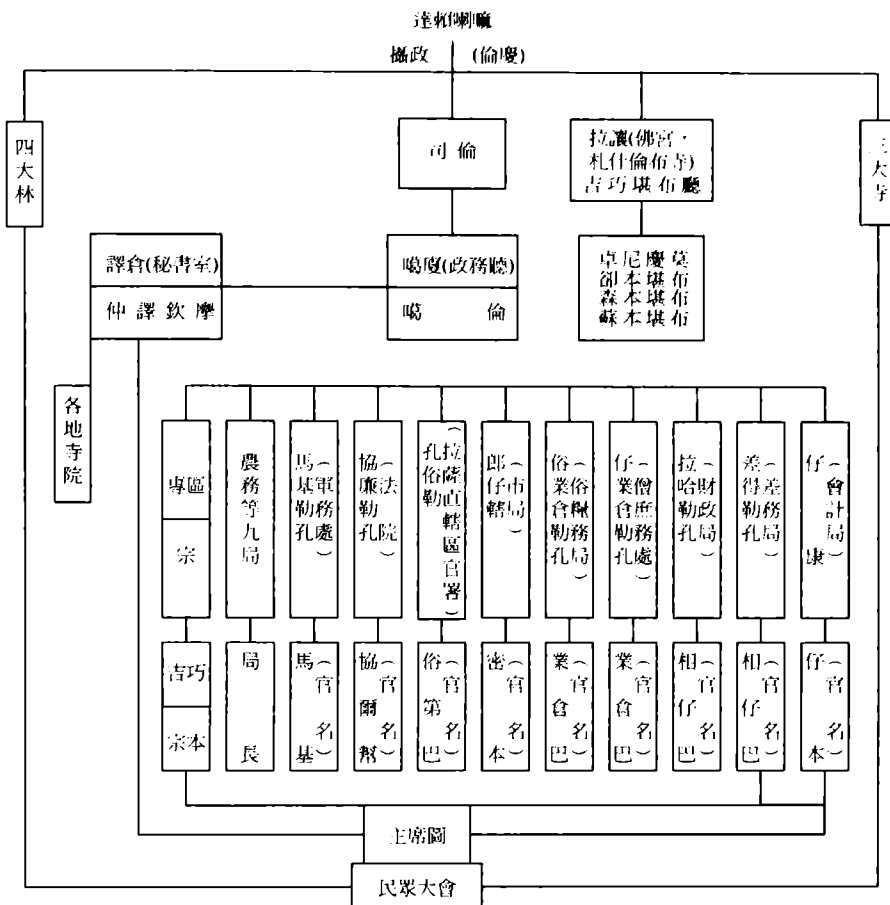


圖 27：在位六十年(1736 至 1796 年)的清高宗乾隆皇帝。精勵圖治，使大清文治武功、國勢昌隆達於極盛。

Fig.27：Emperor Chien-lung of Qing Dynasty stayed in crown for 60years (1736 to 1796). He had full effort to make the country prosperous, so that Qing Dynasty was at its peak in terms of both civil and military accomplishment.

The first war between Gurkhas (Nepal) and Tibet broke out in 1788 for the reason of trade dispute. With the Qing army’s support, Tibet had forced Gurkhas into an agreement. But Gurkhas looted Tashi-lhunpo Monastery again in 1791. Emperor Chien-lung then sent his favorite General, Fu Kang-an to put down Gurkhas in 1792, and hence Gurkhas surrendered. Fu Kang-an had a number of

西藏的噶廈地方政府“政教合一”政體之組織系統表



兵部尚書、一等嘉勇公大將軍”等諸多頭銜，他鎮撫廓爾喀後，在乾隆五十八年發出一份以中、藏、廓三種文字的檄文(圖 28)，明確地論示中藏關係，對歷史之定位是非常重要的文獻。

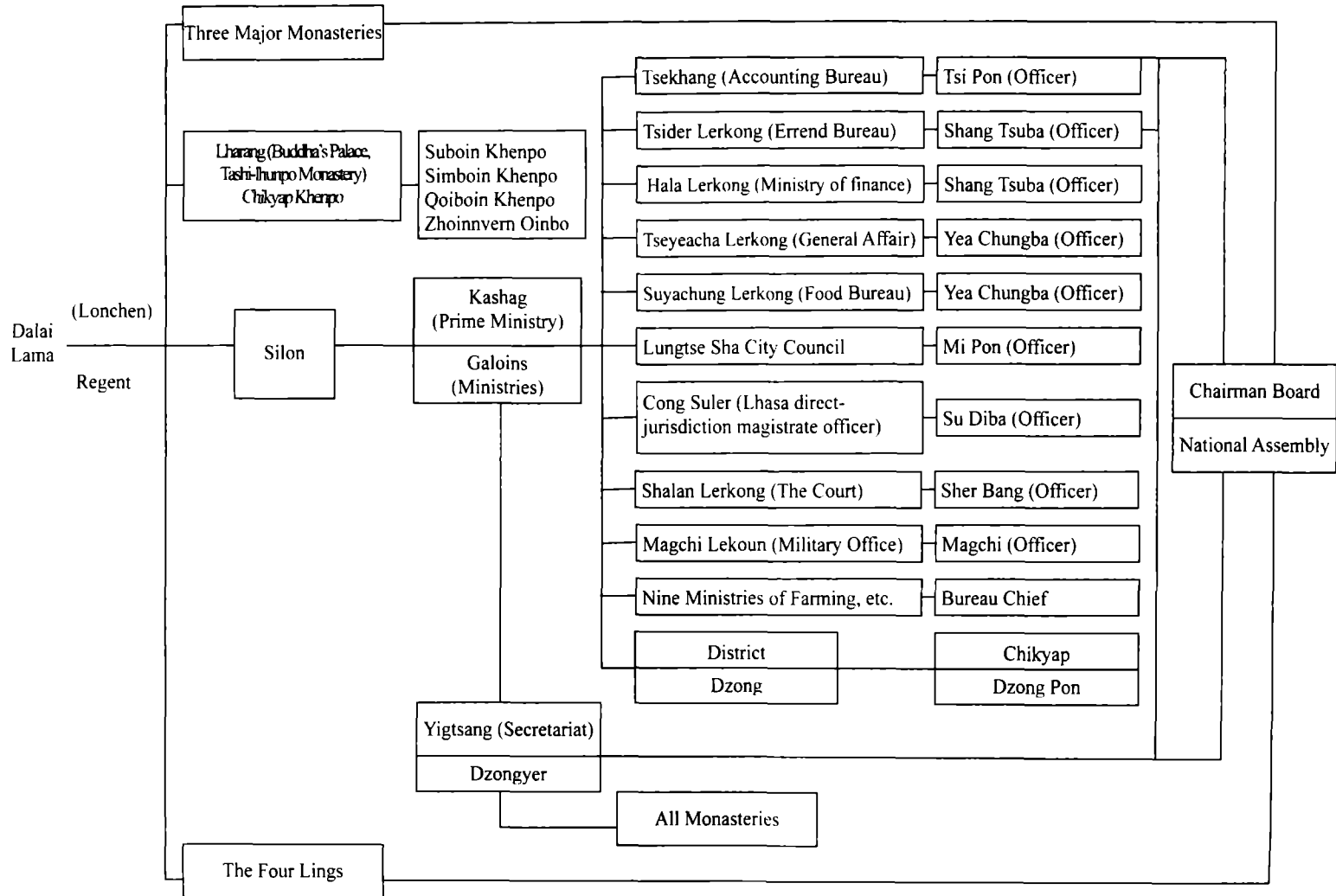
檄文內表示，藏中之軍政等大小事務，均須透過都統駐藏大臣和琳(上任前為工部尚書)，具稟聽候指示，一一遵奉，毋稍違誤。清廷提高了駐藏大臣的地位，使其與達賴喇嘛平行。此後，中國在西藏之政治主權，是完全的確立。

廓爾喀王俯首稱臣後，兩域之邊境仍迭次發生戰爭，一七九五年又告戰，均由清廷派軍入藏平息。一八五〇年廓、藏之間訂立和約，載明雙方均願依約和好，專誠歸順大清皇帝，按歲納貢。

titles at that time, including “Great Scholar of the Hall of Military Eminence, Personnel and Military Minister, First-grade Duke of Bravery and Great General, etc.” After putting down Gurkhas, General Fu Kang-an issued an official declaration (Fig. 28) in 1793 in Chinese, Tibetan and Gurkhas languages to make an explicit statement of the China-Tibet relation. This is an important document in history.

It was stated in the declaration that all military and administrative affairs in Tibet had to be reported via commander He-lin, the Resident Commissioner in Tibet (who was the official of Finance Minister before he assumed this office), and central Qing court instruction had to be obeyed without violation. The Qing government also enhanced the status of the Resident Commissioner in Tibet, so that it became a parallel power of Dalai Lama. Hence, China’s suzerainty over Tibet was fully established.

Organization of the “Religion-political” Governance System of the Kashag Local Government in Tibet



Tibet and Postal History & Stamps



圖 28：乾隆五十八年（一七九三年）福康安大將軍在鎮撫廓爾喀（尼泊爾）後，發出一份中、藏、廓三種文字的檄文（高 70 公分 x 寬 180 公分），此份為確立中國對西藏政治主權定位關係之重要文獻。

Fig. 28：A declaration (70cm high x 180cm wide) in Chinese, Tibetan and Gurkhas languages was issued after General Fu Kang-an pacified Gurkhas (Nepal) in 1793. This is an important document in history that confirms China suzerainty over Tibet.

清朝設置理藩院控管鄰近各民族，其中清史司掌管前、後兩藏，及喇嘛轉世封號與藏族之政務。乾隆皇帝深知達賴是藏、蒙兩族的宗教及精神領袖，他說「蓋中外黃教總司以此二人，各蒙古一心歸之。與黃教，即所以安衆蒙古，所繫非小，故不可不保護之，而非如元朝之曲庇諂敬番僧也。」

在援藏平定廓爾喀之戰後，一七九二年乾隆更頒佈「金奔巴瓶」（後面圖 46）掣籤的轉世制度，把以前由蒙、藏貴族自行私相授受的「呼畢勒罕」（活佛轉世），改為由幾個候選之靈童的名字，放入金瓶內，由駐藏大臣或清派欽差會同達賴或班禪（仍存世的一位），共同抽出一人，宣佈為達賴（或班禪）之繼承人，奏請清廷派使加封。若靈童僅一人，則毋庸入瓶掣籤。

第九世達賴隆朵嘉措（一八〇五至一八一五年），生時多奇兆，免金瓶掣籤，而特為認定。坐床十年後，即告圓寂。第十世達賴楚臣嘉措（一八一六至一八三七年），在西康的理塘轉世，

Wars in the borderline of the Gurkhas and Tibet still broke out from time to time after Gurkhas' surrender. The war in 1795 was also put out by Qing army. In 1850 Gurkhas and Tibet established a peace agreement, stating that the two parties would stay in peace and submit to the rule of the Qing Emperor, and make annual tribute.

The Office of Colonial Affairs was in charge of the management of neighboring nationalities in Qing Dynasty, and there was a regional department to take care of anterior and posterior Tibet, the reincarnation and honorific title of Dalai Lama and the Tibetan affairs. Emperor Chien-lung was well aware of Dalai Lama's status as the religious and spiritual leader of Tibetans and Mongols, and he said "These two persons are the head of all Yellow Sect's followers; all Mongols submit to their lead. Promoting the Yellow Sect means appeasing the Mongols. This is important, and we cannot afford not to protect them. It is not just to flatter barbarian monks as they did in Yuan Dynasty."

After pacifying Gurkhas, in 1792 Emperor Chien-lung announced the "Golden Urn" (Fig. 46) drawing-lot system for reincarnation, to formalize the procedure of choosing the "Khubi-lghan" (reincarnation of living Buddha), which used to be undisclosedly conducted by Mongol and Tibetan nobles. In the new procedure, sticks with the names of several candidate soul children are put into the golden urn, and one of them would be drawn out by the Resident Commissioner in Tibet or an imperial envoy from the Qing court, together with Dalai or Panchen (whoever still alive) Lama. The drawn child would then be announced the successor of Dalai (or Panchen) Lama, and be reported to the Qing government assigning envoy for conferment. Where there is only one soul child, the drawing lot procedure will be unnecessary.



迥異凡流，於道光十七年圓寂。第十一世達賴凱珠嘉措(一八三八至一八五五年)，於一八四一年五月二十五日由金瓶掣定，年至十八要親政時又告圓寂，相傳是被攝政之噶倫所害。

當時的第八世班禪丹白旺修轉生於一八五四年，隔二年金瓶掣定時，年僅三歲，亦無力輔助達賴。兩人年幼，一切政教事務由攝政第一世熱振呼圖克圖(一八四五至一八六二年)掌理。

第十二世達賴成烈嘉措(一八五六至一八七五年)，咸豐九年(一八五九年)奉旨坐床，此時廓軍又與西藏發生械鬥，清以川兵入藏平定之。熱振於一八六二年與哲蚌寺僧眾發生衝突，不敵後攜帶攝政印信潛逃。清廷駐藏大臣滿慶(此時即將御任，後由景紋繼任)，乃向同治皇帝奏請，革去熱振名號及攝政職位。另派汪曲結布代理攝政，一八六四年他逝世後，清廷又命達賴的宗教導師羅桑欽饒旺覺代政。一八七三年攝政病死，同治皇帝乃命第十二世達賴親政，時年已十八。他循例前往三大寺及聖母湖(納木錯)巡禮，轉往山南桑鸞寺等地說法，隔年回到拉薩。一八七五年三月達賴喇嘛在布達拉宮暴亡，時年二十。

位於四川省邊境的瞻對，清朝設立上、中、下三瞻土司更管之。自清朝嘉慶、道光年間，中瞻土司工布朗結常挾眾與鄰近土司部族，爭奪牧場與搶劫作亂。道光二十九年(一八四九年)工布朗結又滋事，川督琦善鎮平。

一八六一咸豐年間瞻對又再亂，駐藏大臣滿慶與庫車辦事大臣景紋(準備接任駐藏大臣)，及川督駱秉章率川軍與藏兵合剿；一八六五年亂平，清廷以瞻對之地賞給達賴喇嘛。後來瞻對之藏官苛虐瞻民，侵凌土司，藏軍不服勸諭，

A lot of odds happened when the 9th Dalai Lama, Luntok-gyatso (1805-1815) was born, and so he was confirmed without undergoing the golden urn procedure. He died after only ten years in office. The 10th Dalai Lama, Tshultrim-gyatso (1816-1837), reincarnated in Litang of Sikang. He was also an exceptional child that distinguished him from ordinary people. He died in 1837. The 11th Dalai Lama, Khedrup-gyatso (1838-1855), was chosen with the golden urn procedure on May 25, 1841, but died at the age of 18 when he was about to personally rule Tibet. It was rumoured that he was murdered by the Tibetan Galoins (political ministers) of the Regent.

The coeval 8th Panchen Lama, Tenpai-wangchuk, had reincarnated in 1854, and was only three years old when he was confirmed by the drawing-lot procedure two years later, and so he was unable to assist Dalai Lama. Both of them were young, and all political and religious affairs were taken care of by the Regent, the 1st Reting Hutu-ktu (1845-1862).

The 12th Dalai Lama, Trinle-gyatso (1856 to 1875), was inaugurated at Emperor Hsien-feng's order in 1859. Conflict between Gurkha and Tibet broke out again at this time, and the Qing court sent the Szechwan troop to calm the situation. The Regent collided with the monks at Drepung Monastery in 1862, and absconded with his official seal after being defeated. The Resident Commissioner in Tibet, Manqing (soon leaving his office, with Jingwen going to succeed him), reported to Emperor Tung-chih and asked to take away Reting's title. Then, Khenrab-Wangchuk appointed as the acting Regent, who died in 1864, and the Qing court ordered Dalai Lama's religious teacher, Lo-sungchin, to take over the administration. The Regent died of illness in 1873, and Emperor Tung-chih decreed that the 12th Dalai Lama should start his rule. Dalai Lama was then 18 years old. However, according to the convention, he had to make a trip to the three major monasteries and the Lake of Holy Mother (Nam-tso). He then turned to the Samya Monastery in Shannan to preach, and returned to Lhasa in 1874. In March the next year, he died suddenly in Potala Palace at the age of 20.

In Qing Dynasty, Zhandui at the border of Szechwan Province was administered by three Tusi (local officials) for the upper, middle and lower Zhandui. Since the time of Emperor Chia-ching and Emperor Tao-kwang, Gongbu-langjie, the Tusi of middle Zhandui had often brought his tribe to scabble for the grass field of the neighboring tribes and looted them. Gongbu-langjie made trouble again in 1849, and the Szechwan governor Qishan settled the unrest.

Zhandui chaos came again in 1861 during Emperor Hsien-feng's reign, Manqing the Resident Commissioner in Tibet, and Jingwen, the Minister Superintendent of Kuche (preparing to take the position of Resident Commissioner in



川、藏遂武裝衝突，藏軍敗降，立約順服，同治皇帝仍將瞻對歸屬西藏管理。

第四節：清朝末年與第十三世達賴喇嘛時代的關係(一八七六年至一九一〇年)

一八七六年，中英簽訂《煙台條約》，清廷允許英國得有進出西藏之權。十九世紀後葉的清朝末期，處於內政腐敗，戰禍連年，列強割借，是有史以來，中國面臨最嚴重的內憂外患。在第十二世達賴圓寂之同年，為大清光緒皇帝(圖29)繼位的元年，他在位的三十四年(一八七五至一九〇八年)中，是國家最脆弱無力，黎民最動盪窮苦的時代；也是清廷無法對西藏善盡宗主國之責，讓西藏飽受英帝武力入侵，達賴外逃，為政局不靖的時代。

這時的中國，已經自保無力，也無暇顧及邊陲，在主憂臣辱的關連下，西藏又面對英、俄的野心垂涎與入侵，加上駐藏大臣無能居中協調，因此導致西藏與中國(清廷及至民初政府)之間的關係，由親而疏，由疏而離，終成叛離的程度。而伴隨與國政最密切關係的郵政，在這段期間也遭受三次郵政系統的更迭、及並存行用於西藏。



圖 29：在位三十三年(1875 至 1908 年)的清德宗 光緒皇帝。大清末年國勢積弱不振，無力自保，及對西藏善盡宗主國之責，以致西藏慘遭英、印二次的軍力侵略，喪失了錫金邊界的大片疆土，也形成 1904 年 8 月第十三世達賴外逃蒙古，歷時五年四個多月。

Fig. 29: Emperor Kwang-hsu, De-tsung of Qing Dynasty, in power for 33 years (1875-1908). The empire continued to deteriorate during the late Qing period, leaving it incapable of protecting itself, not to mention fulfilling its protectorate responsibility as a suzerain of Tibet. Tibet was therefore twice invaded by the British Indian army, leading to the loss of considerable territory to the border of Sikkim, and the exile of 13th Dalai Lama to Mongolia in August 1904 for more than five years and four months.

上節闡述第十二世達賴於二十歲圓寂，清廷任命第二世大拭仁波切(濟甯通善)為攝政。第十三世達賴喇嘛土登嘉措(一八七六至一九三三年)(圖 30)誕生於光緒二年，西藏四位高僧四出訪

Tibet), and the Szechwan governor Luo Bing-zhang worked jointly to put it down together with Tibetan army. The riot was put down in 1865, and the Qing court granted the area of Zhandui to Dalai Lama. It was found later that Tibetan officials in Zhandui tyrannized the people there and invaded other chieftains. The Tibetan army ignored the central of Qing Dynasty advice, and so armed conflict burst out between Szechwan and Tibet. Tibet was defeated, and agreed to submit to the central ruling. But Emperor Tung-chih still made Zhandui under Tibet's administration.

Section 4: Late Qing Dynasty and the 13th Dalai Lama (1876 to 1910)

In 1876, the Sino-British *Yantai Treaty* was signed, where the Qing government allowed Britain to enter and exit Tibet. In the late Qing period during the late 19th century, the Chinese government was highly corrupted. Wars broke out year after year, and various foreign powers were waiting to slaughter it. China faced the most serious challenges in history both internal and external of country. The 12th Dalai Lama died in the first year when Emperor Kwang-hsu (Fig. 29) of Qing Dynasty succeeded the crown. The 34 years of his reign (1875-1908) was the darkest age of the country, and the most tumultuous and miserable age for the people. At the same time, Tibet was subject to the military aggression of the British imperialism. Dalai Lama fled to Mongolia, and the political situation in Tibet was unstable.

Tibet had relied on China politically, militarily and economically as its suzerain for so long, but China was

incapable of even protecting itself at that time, not to mention its neighboring vassal. As its suzerain was assaulted, Tibet itself faced the aggression and invasion of Britain and Russia. The Resident Commissioner in Tibet had no way to mediate the situation, Tibet's relation with the Qing court and subsequently the Republic of China (R. O.C.) government grew more and more aloof. During this



圖 30：歷盡政局動盪的第十三世達賴喇嘛，右圖為法國明信片上所繪印的圖照。

Fig. 30：The 13th Dalai Lama who experienced a lot of political turbulence. The right Photo was painted on French postcard.



圖 31：第九世班禪喇嘛 曲結尼馬。

Fig. 31：Chokyi-nyima, the 9th Panchen Lama.

尋，終於在拉薩東南方的達布，尋得其轉生，生時多靈異，乃奏報清廷，奉旨免除金瓶掣定，迎入布達拉宮坐床。光緒十四年(一八八八年)第九世班禪喇嘛 曲結尼馬(圖 31)(一八八三至一九三七年)，經金瓶掣籤認定，清廷加封，拜第十三世達賴為師。

哲孟雄(英人稱錫金，原為西藏屬地，今屬印度)，斷斷續續為中國之藩屬。一八八六年英國東印度公司駐孟加拉的商團秘書格累謨，藉故藏兵在錫金的隆吐(錫金的納唐西南、印度邊境之北)的山口，修建砲台，設置哨卡，認為有礙英人之通商，又說藏軍越界，遂於一八八八年三月二十日英軍發動“隆吐山之役”，為第一次的藏英戰爭。藏軍不支，展開談判，一八九〇年三月十七日清朝駐藏大臣升泰，被迫在印度與英簽訂《中英、藏印條約》，開放亞東為英商對藏之通商口岸。

一八九三年十二月中英雙方再簽續約，約中確認錫金屬英，同時也失去了藏錫邊界隆吐山至哲拉普拉以南的大片牧場和險要地帶。約中也規定，須開放位於藏境南端的亞東，為英商對藏享有司法特權，及進口免稅之通商口岸。英帝欺凌西藏及中國之不平等條約，昭然已現。升泰自印返藏，憤怒的藏人沿途指責：“失信藏番，見好英國”，並誓不違約。

period, the postal service system which was most closely linked to a country's administration also underwent three major changes, and three postal systems co-existed in Tibet.

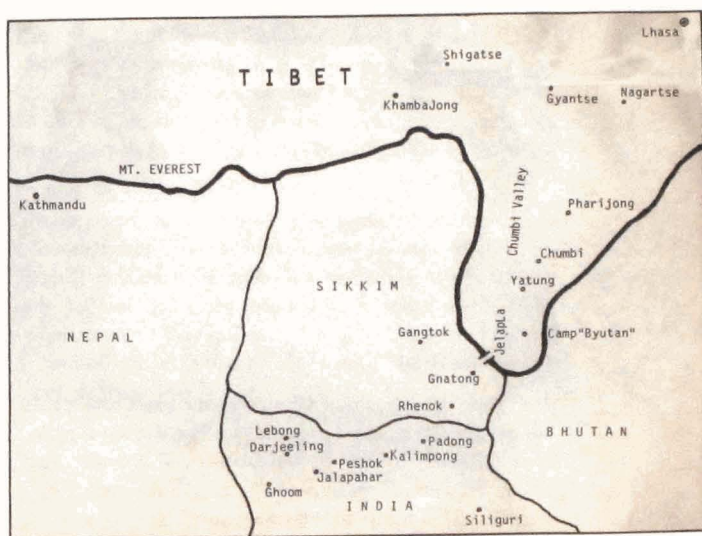
As mentioned in the previous section, the 12th Dalai Lama died at the age of 20. Qing court ordered 2nd Tatsa Rimpoche (Gylong-tongsan) as the Regent. The 13th Dalai Lama, Thupten-gyatso (1876-1933) (Fig. 30) was born in 1876. Four high lamas from Tibet looked for him all around, and finally found the reincarnated child at Tabo, southeast of Lhasa. A lot of extraordinary signs were seen at the boy's birth, and so a report was sent to the Qing court, and the golden urn drawing-lot procedure was waived. The child was then enthroned in the Potala Palace. The 9th Panchen Lama, Chokyi-nyima (Fig. 31) (1883-1937), was also confirmed in 1888 by the golden urn procedure, with the conferment edict from the Qing court. He then became a student of the 13th Dalai Lama.

Sikkim (known as “Zhemengxiong” in ancient China, originally within Tibet's territory, now belongs to India.) had been China's vassal spasmodically. In 1886, Colman Macaulay, resident secretary of the trade mission of British East India Company in Bengal, made the excuse that the Tibetan army had built forts and set up sentry posts at the mountain pass of Rangpo Mountain, Sikkim (southwest of Gnatong, Sikkim and north of the Indian frontier). He alleged that this obstructed British traders, and the Tibetan army had gone beyond their boundary. Hence, the British army started the “War of Rangpo Mountain” in March 20, 1888. This was the first Britain-Tibet war. The Tibetan army could not with-stand the attack, and so sought to negotiate with Britain. In March 17, 1890, Shengtai, the Resident Commissioner of Qing Dynasty in Tibet, was forced to sign the *Convention between Great Britain and China relating to Sikkim and Tibet* with India and Britain, agreeing to open Yatung as a British trade mart in Tibet.



圖 32：一九〇四年率英軍侵略西藏的主帥赫榮鵬上校。

Fig. 32: Col. Francis Younghusband, the chief commissioner of British Military Mission to Tibet in 1904.



英國籍口西藏不履行《中英、藏印條約》，於一九〇二年由英駐錫金政治專員懷特，率軍侵入藏南邊界，修立石堆，插上英國之國旗十一處。一九〇三年七月四日英人成立“西藏邊界使節團”，由英國赫榮鵬上校(圖 32)為正使節，懷特為副使，率軍六百人由布蘭德上校指揮，自錫金入藏，於七月七日到達康巴宗，並在此設立第一所戰地郵局。七月二十日正式拜會駐藏大臣有泰(升泰之弟)所派何光燮與藏方代表，展開對

In December 1893, an *Appendix to the Convention* was signed again between Britain and China, confirming that Sikkim belongs to Britain, and Tibet lost a large piece of grassland and strategic zone from Rangpo Mountain to the south of Jalapla at the Tibet-Sikkim border. It was also stated in the *Convention* that Yatung at the south end of Tibet must be open to British traders who would enjoy judicial privilege and may import goods without customs duty. It was obviously an unequal treaty that shows Britain's suppression on Tibet and China. When Shengtai returned to Tibet from India, he was condemned by the furious Tibetans that "he betrayed the Tibetans to appease the British." They swore not to observe the *Convention*.

On the accusation that Tibet was not fulfilling the *Convention between Great Britain and China relating to Sikkim and Tibet*, the British Political Officer in Sikkim, Claude White, led his troop into Tibet's southern boundary in 1902, piled up stacks of stone and erected the British flags at 11 sites. On July 4, 1903, the British established a "Tibet Frontier Commission," with Colonel Francis Younghusband (Fig. 32) as the chief commissioner, and Claude White as the deputy commissioner. A troop of 600 was led by Colonel Brander to enter Tibet from Sikkim. They arrived at Khambajong on July 7, and set up the first military post office here. They had an official meeting with Ho Guang-xie and the Tibetan representative sent by Youtai (younger brother of Shengtai), the Resident Commissioner in Tibet, on July 20 to begin the negotiation. Another two discussions were arranged on July 21 and 24, but no conclusion had been reached. Younghusband then left Khambajong for Simla, India, where he had a discussion with the British Indian government, stating that military action against Tibet was necessary for the purpose of getting compensation. It was planned that the army would retreat immediately after getting the compensation, without intervening in Tibet's administration in order to avoid hurting their business benefit.

In December 10, 1903, Younghusband the chief commissioner of British Military Mission to Tibet set off from Darjeeling, and met Claude White and General MacDonald's troop at Rangpo of Sikkim, preparing to proceed to Tibet. This was the second Britain-Tibet war. The British occupied Phari on December 19, and captured Tuna on January 8, 1904. As the winter came, their way was blocked by frost and snow. Younghusband started northward again on March 24 from Chumbi of South Tibet, entered Tuna again on March 28, and confronted its enemy



話，二十一日及二十四日兩度再面談，亦無結果。赫氏於十月十一日遂離開康巴宗赴印度西姆拉，與英、印政府籌商，認為用武力進攻西藏為必要之舉，以獲得補償為目的。計劃得到補償後，即行撤退，不干涉西藏內政，以保障自身商業上的利益。

一九〇三年十二月十日赫榮鵬為征藏主帥，由印度的大吉嶺移軍，與懷特、麥唐納將軍等會師於錫金隆吐，準備進軍西藏，是為第二次的藏英戰爭，十二月十九日佔領帕里，一九〇四年一月八日奪取了堆納。此時正值寒冬，冰霜封途，部隊前進受阻。三月二十四日赫氏再整軍北上，發自藏南春丕，二十八日再入堆納，三十一日在古魯對峙開戰，四月十一日英軍抵西藏重鎮江孜。

駐藏大臣有泰數度表示願與赫帥談判，卒未果。英、藏七月三日經三天兩夜激烈擊戰，堪稱抗英戰爭中規模最大、最為慘烈的戰爭，死傷逾五千人，藏軍在英軍強大火力壓陣下，潰不成軍，於七月六日江孜終致淪陷。英軍經過整補休息，於十四日繼續向拉薩推進，沿羊卓雍湖、雅魯藏布江渡口，八月三日遂攻入首府拉薩。

有泰此時電奏清廷：“英軍已進拉薩，城中靜謐，惟未見達賴出現……”。第十三世達賴喇嘛已早於四日前（七月三十日）夜半北逃，有泰仍然懵懂未知。達賴北走，十一月抵蒙古庫倫，有意尋求俄國的支援。然一九〇五年日俄戰爭，俄敗，一九〇七年八月三十一日英俄簽訂《西藏協定》，互相同意不能干涉西藏之政事；因此達賴尋求俄助，遂而無果。

第十三世達賴未向清廷奏准，擅自倉惶出走，曾遭清廷革去名號，並命第九世班禪主持西藏政務，班禪並未奉旨。一九〇五年英人威逼利誘班禪至印度加爾各達，會見英國皇子，他也不受利用。

On March 31. On April 11, the British army made their way to Gyantse, an important strategic town in Tibet.

Youtai, the Resident Commissioner expressed his wish to negotiate with Col. Younghusband for several times, but in vain. It was Tibet's largest-scale and most severe of anti-British war; fierce battle went on for three days and two nights from July 3, and more than 5,000 people were hurt or dead. The Tibetan army was badly defeated by the powerful weapon of the British army, and Gyantse was finally occupied on July 6. After replenishment and a brief rest, the British continued their way to Lhasa on July 14 along the Yamdrok Lake and the crossing at Brahmaputra River. The capital Lhasa was captured on August 3.

Youtai telegraphed the Qing court at this time: "The British has entered Lhasa. The city is deadly quiet, but Dalai has not appeared..." The 13th Dalai Lama had fled at midnight four days ago (July 30), but Youtai was ignorant about this. Dalai Lama run northward to arrive at Ku-lun (Ulanbatar, Urga) of Mongolia in November, intending to seek the help from Russia. However, Russia had just suffered failure in the Japan-Russia war in 1905. On August 31, 1907, Britain and Russia signed the *Convention between Great Britain and Russia relating to Tibet*, agreeing that both of them would not intervene in Tibet's affairs. Therefore, Dalai Lama's effort to seek help from Russia was in vain.

Since the 13th Dalai Lama did not ask the Qing court for permission to leave Lhasa, his title had once been removed, and the 9th Panchen Lama was ordered to head the Tibetan administration, but he did not obey the order. In 1905, the British bullied and enticed Panchen to visit Calcutta, India and met the British Prince. He refused to be used either.

Col. Younghusband who garrisoned in Lhasa could not adapt to the highland and cold weather, and the supplies were difficult. Moreover, anti-British emotion was high among all Tibetans in Lhasa. As the British had already stated: "The purpose of this expedition is getting compensation. The army may retreat once the compensation is obtained. Provided other powers do not intervene in Tibet's affairs, the British government will never attempt to annex Tibet, or exercise protection, nor will it control Tibet's internal affairs in any way." Hence, the coercive *Convention between Great Britain and Tibet* was signed on September 7, 1904 at Lhasa by Younghusband as the British representative and Ganden Tripa as the representative of Tibet's Regent. The *Convention* confirmed the validity of the *Appendix to Convention between Great Britain and China relating to Sikkim and Tibet* signed in December 1893, and Tibet had to compensate Britain with £500,000 (equivalent to 7.5 million Indian Rupees) for military expenditure, in three installments.



赫帥進駐拉薩，由於不能適應高冷氣候，補給又困難，而且拉薩各階層藏人反英高漲。英軍也曾表示：“此番進軍之目的，在於獲得賠償，得到賠償，即可退兵，祇要其他列強不圖干與藏事，則英政府對於西藏，亦決不企圖吞併，或實行保護，也不以任何方式控制其內政。”遂於一九〇四年九月七日由英 赫榮鵬及西藏的噶倫代表攝政噶丹池巴用鈴，在拉薩簽定了城下之盟《英、藏條約》，約中確認前一八九三年十二月中、英所簽訂之《藏、印續約》，繼續有效，西藏並須賠償英國軍費五十萬英鎊（合印度盧比七百五十萬元），分三年償清。

合約中並言明：“同意開放亞東、江孜、噶大克三地為商埠，西藏土地不准讓賣、租借任何外國，外國不准干涉西藏一切事宜，任何外國不許派員或代理人入藏，鐵路、電信、礦產等一切權利，不准給予外國……，上項數端非經英國允許，不得舉辦。”此約，無啻是表示中國在西藏已喪失宗主權。英帝勝之以武，如此蠻橫公昭，欺辱中 藏，至為明顯。此約經文案官何光燮勸阻，有泰才沒有糊塗簽認。但後來在一九〇六年十二月五日，光緒帝以“顛預誤國，庸懦無能”，將有泰革職，調京當差，以幫辦大臣 聯豫升為駐藏大臣。

一九〇四年之冬，清廷另派津海關道的唐紹儀以三品大卿加副都統官銜為專使、及副手張蔭棠，前往印度與英人費禮夏等，展開談判。前後十多次，歷經一年半，英國閣員更迭，遂於北京由唐紹儀與英使薩道義，於一九〇六年四月廿七日簽訂《中、英新訂藏 印條約》。唐尚稱英明幹練，力挽狂瀾，始終堅持，除了扳回中國在西藏之主權，及軍費賠償亦降為三分之一的印度盧比二百五十萬元之外，其餘各項允准要求。清廷諒護藏方，賠款概由中央國庫籌付。

一九〇七年五月英方代表，要求會商江孜開埠事宜。中國全權代表張蔭棠、英方代表葦禮敦、西藏的噶倫 旺曲甲布，一九〇八年四月二

It was also agreed in the *Convention* “to open Yatung, Gyantse and Gartok as trade marts, where the Tibetan land shall not be sold or rented to other foreign countries. No foreign country shall intervene in Tibet’s affairs, or send the commissioner or agent to Tibet. All rights over railway, communication, mineral production, etc. shall not be granted to foreign countries... These utilities cannot be launched without permission from Britain.” This *Convention* obviously pointed to the loss of China’s suzerainty over Tibet. And it was similarly obvious that the British had won their rights by force and open peremptoriness. It was only under the civil official Ho Guang-xie’s dissuasion so that Youtai did not sign this *Convention*. However, Emperor Kwang-hsu of Qing Dynasty discarded Youtai from his position on December 5, 1906 for his being “muddleheaded and careless that he hurts the country, and being mediocre and incompetent.” He was then transferred to Beijing, and was replaced by his assistant Lian-yu who became the Resident Commissioner.

In the winter of 1904, the Qing government sent Tang Shao-yi from the Jinhai Customs as a third-rank senior minister with the title of Deputy Commander-in-Chief, together with his assistant Zhang Yin-tang to India for a negotiation with the British official S. Fraser. They had more than ten meetings over 18 months. During the period, members of the British cabinet changed, and hence Tang Shao-yi signed the new *Convention between Great Britain and China respecting Tibet* with the British ambassador Ernest Satow at Beijing on April 27, 1906. Tang, being a capable and seasoned official, made every effort to turn about the situation. With his insistence, he re-claimed China’s suzerainty over Tibet, and lowered the compensation to 2.5 million Indian Rupees, which was one-third of the original amount. Consent was given for other articles apart from these. The Qing court continued its responsibility to protect Tibet; the entire compensation was paid out of the central treasury of Qing government.

The British representatives requested the discussion about opening the trade mart of Gyantse in May 1907. Zhang Yin-tang was the Chinese representative. E. Wilton was the British, and Wangchuk-gyalpo was the Tibetan representative. The three parties signed the 15-point *Agreement between Great Britain, China and Tibet amending the Trade Regulations in Tibet* at Calcutta, India on April 20, 1908, stipulating the concession of Gyantse, and that the British had consular jurisdiction including governing and litigation power in the area. It was also stated that Chinese officials should not interfere or forbid British traders’ written letter or personal correspondence with Tibetan officials and citizens.

Tibet’s postal service system will be detailed in Part Two of this book *Tibetan Stamps and Postal History*. We



十日在印度的加爾各答簽訂《中英修訂藏印通商章程》十五款，議定江孜開埠租界，及英人在租界地有治理、訴訟等領事裁判權，以及英商與西藏官民之函件、面會往來，中國官不得禁阻。

西藏郵政系統，在本書第二部分《西藏郵政與郵票史》，將有較詳細的敘述。本章節先簡述一下西藏此時段之前後的郵政系統，再言歸史傳。

第五節：清朝末年大清在西藏之郵政的起創

清末一九〇三年英軍在藏始設軍郵局之前，西藏仍無現代化的郵政設施，中藏官方或與鄰國之通信往來，均以郵驛遞送；藏內官家或民間的寄信，仍以專差派遞，為非常傳統的郵遞方式。

英軍於一九〇三年至一九〇四年入藏之征戰期間，為了方便其侵略活動及通信，先在康巴宗設立第一所戰地郵局，而後隨著軍隊的進攻，沿途在亞東、春丕、林莫、多塔、帕里、噶大克、堆納、江孜、拉薩等地，設立了多個軍事郵局。這些郵局在英撤軍後，改為“英印客郵局”，使用印度郵票貼信，由英人杜洛柯接管，作為郵電及商務的據點。

這個客郵局的存在，長達半個世紀多之久，其與歷經清末的大清郵政，及一九一二年西藏地方政府自設的札康郵政，都同時並存於西藏。一九四七年八月十五日印度獨立，“英印客郵”就成為“印度客郵”，以迄一九四九年十月一日中國人民政府宣告成立，於一九五五年三月三日在江孜簽約，四月一日在拉薩清點，移交中國人民郵政掌管。硬佔西藏五十二個年頭的英印客郵，終告結束。

談到大清國家郵政在西藏的設局，大約落慢了中國內地近十五年之久。內地是先辦中國海關總稅務司署，一八七八年三月二十三日才成立海關郵務處，一八九六年三月二十日光緒帝准奏，在北京設立總郵政司署，從此郵政脫離海關，獲得法定獨立的地位。大清自一八六三年十

will brief on the postal system of Tibet around this period, and then go back to the historical talk.

Section 5: Beginning of Chinese Imperial Post of Qing Dynasty in Tibet in the Late Qing Period

Tibet had no modern postal facilities before the British army started the military post office in Tibet in 1903. Official correspondence between Tibet and China and with other neighboring countries were conducted by delivery through ancient l-Chan (the courier station service) official post, while personal letters of Tibetan officials or citizens were delivered by designated courier, which was a very traditional postal model.

During the Britain-Tibet war in 1903-1904, the British army set up the first military post office in Khambajong for ease of the army's invasion and correspondence, and as the army pressed on, a number of such post offices were established in Yatung, Chumbi, Linmo, Duota, Phari, Gartok, Tuna, Gyantse, Lhasa, etc. After the retreat of the British army, these post offices became under the "British-Indian Postal Agencies" using Indian stamps. They were taken over by the British leader H. Tulloch as postal, telegraph and business bases.

These post offices existed for about 50 years, which co-existed with the Qing Imperial Post during the late Qing period and the Tibetan local post set up by the local government in 1912. The British-Indian Post became only "Indian Post" on August 15, 1947 when India became independent. October 1, 1949 when the People's Republic of China announced its establishment. The Indian Post existed until an agreement was signed at Gyantse on March 3, 1955 that the post offices to be handed over to the People's Chinese Post on April 1 at Lhasa. Then the Indian Post which had been forcibly imposed on Tibet for 52 years finally came to an end.

The establishment of Chinese Imperial Post of Qing Dynasty in Tibet lagged almost 15 years behind the development in the Chinese mainland. The Inspectorate General of the Chinese Customs was firstly established, and then the Postal Department of Customs was launched on March 23, 1878. On March 20, 1896, Emperor Kwang-hsu approved the setting up of the Chinese Imperial Post Office in Beijing, and hence postal administration became independent from the Customs. The Qing government



一月任命赫德(英人一八三五至一九一一年)(圖33)為中國海關總稅務司,他於一八九四年五月才任命戴樂爾為亞東關的稅務司赴西藏,亞東開埠。



圖33：一八五九年任職廣州海關，一八六三年接任中國海關總稅務司的赫德，為對大清郵政的發展最具貢獻的英籍客卿。上圖為他壯年及老年時的照片。

Fig. 33: Sir Robert Hart served the Guang-zhou Customs in 1859, and became the Inspector General of the Chinese Customs in 1863. He was the British-native official who had made the greatest contribution to the development of the Imperial Chinese Post of Qing Dynasty. The above pictures show Hart during his manhood and old years.

稅務司是每三年左右一輪調，一八九五年冬由英人好博遜接任，一八九八年由英人孟國美接任，一九〇〇年由英人韓德森代理稅務司，一九〇三年為英人巴爾接任。一九〇六年十月才由張玉堂接任，為首任之華籍稅務司，以迄一九一一年十月十日中國內地辛亥革命，西藏籍機反抗中央，驅逐漢官，張氏離藏返回內地，為亞東關之末任稅務司。

國內各埠的大清海關與郵政局，總是如影隨形，關郵一家；但大清在西藏，海關是設於亞東，而開辦“西藏郵政境界”的總局，卻是設於拉薩。那時的海關與郵政，於一八九六年已分家獨立。

赫德責成郵政總辦帛黎，籌劃西藏郵事，奠定要開辦西藏郵政的開始。一九一〇年初帛黎任命郵政巡察供事鄧維屏(字樹廷)赴藏，三月經亞東關入拉薩，於宣統二年五月初十(一九一〇年六月十六日)拉薩設局開業，鄧氏為首任郵務

appointed Sir Robert Hart (British, 1835-1911) (Fig. 33) as the Inspector General of Chinese Customs since in November 1863, but he sent Francis Taylor to Tibet as Commissioner of Customs to start the Yatung office until May 1894.

Commissioner of Customs was a three-year-term position. Taylor was succeeded by another British, Herbert Hobson, in the winter of 1895, and then P. H. Montgomery succeeded in 1898 and Henderson became the acting Commissioner in of Customs 1900. In 1903, M. D. Parr, British, became the Commissioner, and Zhang Yu-tang succeeded only in October 1906 as the first Chinese-native Commissioner of Customs until the outbreak of October 10, 1911 Revolution and the inauguration of the Republic of China. Tibetans then took the chance to revolt against the central government and expelled Chinese officials. Hence, Zhang became the last Commissioner of Customs in Yatung, Tibet.

The Customs and Post Office of the Qing government in the mainland were always lived together, but in Tibet, the Customs was at Yatung, while the head office of “Tibetan Postal District” was set up in Lhasa. The Customs and Post Offices had already become independent in 1896.

The foundation of Tibetan Post was laid down at this time. Hart appointed T. Piry, the Director General of Posts, to prepare for Tibet's postal service. In early 1910, Teng Wei-ping (also named Teng Shu-ting) was appointed Inspection Clerk of Post Offices and ordered to go to Tibet. He arrived at Lhasa via the Yatung Customs in March, and started the operation of post office in Lhasa on June 16, 1910. Teng was the first Commissioner of Posts (Postmaster General). He opened six post offices in Lhasa, Gyantse, Shigatse, Phari, Yatung and Chamdo respectively, and another postal agency in Shigatse.

In the first eight months of the establishment of Tibetan post offices, the London printed non-watermark coiling dragon stamps were used. On February 24, 1911, coiling dragon overprinted stamps with three languages including Chinese, English and Tibetan, and two denominational values were issued for use. After the successful revolution of Chinese mainland in 1911, the Tibetan army expelled all of Qing officials and Chinese in Lhasa, all post offices were closed around November, with the only exception of the Chamdo office (whose postmark on envelopes was seen to be in use until May 1914) to be taken over by West Szechwan Postal District, which then was occupied by Tibetan army, and moved to Batang in 1918.



總辦(總局長)。大清國家郵政先後在拉薩、江孜、西格孜(日喀則)、帕里、亞東、察木多(昌都)設立六局，在西格孜另增一個代辦所。

設立西藏郵局之初的前八個月，先以大清的倫敦版無水印蟠龍郵票貼用，於辛亥年正月二十六日(一九一一年二月二十四日)，以改值加蓋中、英、藏三種文字、兩種面值於蟠龍郵票上，發行使用。中國內地一九一一年辛亥革命成功後，藏軍驅逐漢滿人，各郵局於是年十一月左右全部關閉，只有察木多歸西川郵界接管(所見郵封之銷戳，使用至一九一四年五月)，後來被藏軍佔領，一九一八年再撤局至巴塘。

第六節：清朝對藏區實行改土歸流的影響

說完以上郵政史，接續前面章節之史傳。清廷在一八六五年平定瞻對土司工布朗結之亂後，同治皇帝裁諭瞻對地方仍由西藏歸管。瞻民不堪藏官荷虐，要求復歸川省管轄，因此瞻、藏之間，爭擾不斷。一八九六年十二月駐藏大臣文海、及幫辦大臣訥欽前往開導，藏官不聽勸諭，造成川、藏對峙衝突；清廷平亂後遂生“改土歸流”之意，計劃將瞻對改由清廷派官管轄為正辦，以整頓及安定邊陲。

所謂“改土歸流”，就是取消土司之職，改由大清派設流官。整個清代，前後八次向瞻對有以較大規模之用兵。最後於宣統三年(一九一一年)只以武力鎮壓，收回不再執行“改土歸流”，但藏對清已萌生不滿之怨。

在康區的巴塘，於一八七八年發生巴塘土司轄下的三岩野番，殺害法國駐巴塘的司鐸梅玉琳(基督傳教士)。駐藏大臣色楞額及幫辦維慶、偕川督丁寶楨，從嚴懲處三岩野番。在反抗洋教情節高漲的藏區，對清廷所採的強硬政策，心甚不滿。

其後駐藏幫辦鳳全在巴塘被殺，又有傳教士被戕害，一八九五年川督劉秉璋派兵進巴塘鎮壓。一九〇五年巴塘土司侵擾細民，喇嘛橫

Section 6: The Impact of Qing's Consolidation of Control over Tibet

That's the postal history as the above; let's go back to the human history. After pacifying Zhandui's unrest led by Gongbu-langjie in 1865, Emperor Tung-chih still made Zhandui under Tibet's rule. Zhandui citizens could not withstand Tibetan officials' tyranny, and asked to be remained with Szechwan Province. Thus, disputes between Zhandui and Tibet never ended. Wenhai, the Resident Commissioner in Tibet and his assistant Neqin went to Zhandui in December 1896 to mediate the situation, but the Tibetan officials did not accept their advice, leading to the conflict between Szechwan and Tibet. Therefore, the Qing court began thinking about the policy of "consolidating" its control, planning to govern Zhandui by sending a central official in order to rectify and stabilize the border.

The consolidation plan was to abolish Tusi (local official) and institute a centrally-delegated official. The Qing court had made military action against Zhandui for eight times during the whole period of its reign. Finally, the Emperor Hsuan-tung had only to resort to armed force in 1911, and the policy was dropped the result. But dissatisfaction among Tibetans toward the Qing court had mounted.

In Batang of the Sikang area, the Sanyan tribesmen killed a French missionary in 1878. Selenge, the Resident Commissioner in Tibet and his assistant Weiqing, together with the Szechwan governor Ding Bao-zhen severely punished the Sanyan tribesmen. This harsh policy made Tibetans highly discontented, as anti-Christianity atmosphere was high in Tibet.

After this, the Assistant Resident Commissioner Fengquan and another missionary were killed in Batang. The Szechwan governor Liu Bing-zhang sent troops to Batang to suppress the chaos in 1895. In 1905, the Batang's Tusi intruded common citizens, and lamas went reckless and unrestrained. The Qing officers in Batang strongly proposed the consolidation policy be implemented that "Tusi" be removed and replaced by a central official. Batang was still not peaceful. In September 1910, the Qing court dispatched Zhao Er-feng, the Minister of Szechwan and Yunnan Frontier to bring his troop to Batang, putting down another turmoil, and replaced the Tusi with a central official. This also dissatisfied the Tibetans.

Zhang Yin-tang, the former Assistant Resident Commissioner, said in his *Tibet Policy* that "To rectify

恣，清駐巴塘的都司力主裁撤土司，實施“改土歸流”之策。巴塘仍不平靜，一九一〇年九月清廷派川滇邊務大臣趙爾豐率兵入巴，十一月鎮平，將之“改土歸流”，派官管轄。藏對清之處理巴塘事件，亦心生不滿。

前駐藏幫辦大臣張蔭棠在《治藏政策》中，即有“惟整頓西藏，非收政權不可；欲收政權，非用武力不可”之語。後來駐藏大臣聯豫及幫辦溫宗堯，衡諸西藏情勢，認為應引川軍入藏，以資鎮壓，乃飭趙爾豐所屬的知府鍾穎統率川軍千人於一九〇九年七月入藏。西藏當局惟恐內部之衝、藏地區，將步入贍、巴地區施行“改土歸流”之後塵，遂在各地組織民兵，堅強抗拒。趙爾豐亦奉命率兵至察木多接應，十二月川軍進兵至康區拉里(嘉黎)、江達(太昭)。

第十三世達賴喇嘛自一九〇四年七月底出走，北奔蒙古，一九〇八年九月進京覲見光緒皇帝，十一月底離京欲經潼關、西安及青海省返藏。宣統元年(一九〇九年)四月五日達賴行經清海的西寧市，適於藏北那曲聞見康、藏之局勢如此，乃遣使由印赴北京，向各國公使聲請求援，並派人再向英、俄公使、及清廷理藩院(吏司管控各民族的部門)申訴與抗議。

第十三世達賴自一八八八年第一次的藏、英戰爭，因為升泰代藏與英訂下開門揖盜、幾至喪藏的《藏印條約》；一九〇四年第二次的藏、英戰爭，又迫使達賴北逃蒙古，這些在在顯示清廷無力助藏安內攘外；後來又有贍對、巴塘、理塘、打箭爐一帶康區之“改土歸流”，遂引發西藏對清廷之不滿；加上這時駐藏大臣聯豫又聯合趙爾豐率川軍入藏，威逼而失和，這些林林總總對藏不利之事，讓達賴與清廷及駐藏大臣之間的怨懟是更深。

第七節：第十三世達賴喇嘛出走返藏之後再出走印度(一九〇九年至一九一二年)

前述達賴於返藏途中，在那曲聞悉張蔭棠

Tibet, power must be consolidated; to consolidate power, force must be employed.” Later, Lian-yu, the Resident Commissioner and his assistant Wen Zong-yao thought that Szechwan army should used to suppress the Tibetans after thinking about the situation in Tibet. Hence, Zhao Er-feng's subordinate Zhong-ying was ordered to bring a 1,000-strong Szechwan troop to Tibet in July 1909. The Tibetan authority, not willing to see the anterior and posterior Tibet areas falling into the hand of central officials as the example of Zhandui and Batang, set up trainbands in various places to stage strong opposition. Zhao Er-feng also received order to lead his troop to Chamdo. In December, the Szechwan troop proceeded to Lhari and Gyamda of the Sikang area.

The 13th Dalai Lama run away from Tibet to Mongolia in the end of July 1904, and went to Beijing to present himself to Emperor Kwang-hsu in September 1908. He left Beijing for Tibet in November intending to take the route through the Tonguan, Xian and Qinghai. On April 5, 1909 when Dalai Lama passed Xining City of Qinghai, at Nagchu of North Tibet he heard of the situation in Sikang and Tibet areas. He then sent an envoy to Beijing via India to seek help from the consulates of various countries. He also sent someone to complain and protest to the British and Russian consulates and the Office of Colonial Affairs (the office governing various ethnic affairs) of the Qing government.

Since the first Britain-Tibet war in 1888 where Shengtai, the Resident Commissioner signed the betraying *Convention between Great Britain and China relating to Sikkim and Tibet* on Tibet's behalf, up to the Dalai Lama's exile to Mongolia in 1904 due to the second Britain-Tibet war, it had been evident that the Qing court was unable to protect Tibet from internal and external chaos. The consolidation of Qing's control of the Sikang area including Zhandui, Batang, Litang and Tachienlu again led to dissatisfaction of Tibetans. In addition, Lian-yu, the Resident Commissioner in Tibet allied with Zhao Er-feng's Szechwan troop against Tibet, and it resulted in estrangement of Tibet and China. All these adverse actions towards Tibet had deepened the 13th Dalai Lama's grudge against the Qing government and also against the Resident Commissioner in Tibet.

Section 7: Return of the 13th Dalai Lama and His Exile to India Again (1909 to 1912)

It was mentioned that Dalai Lama heard of the news at Nagchu that Zhang Yin-tang was going to implement the new policy in Tibet area and the Szechwan troop was going



將行新政於衛、藏，川軍行將入藏，將會影響他統治西藏之權力，且對西藏亦有脫胎換骨之痛；達賴對清廷是由恐懼而生憤懣，遂向各國公使申訴，並向理藩院抗議。在那曲停留三個月後，於宣統元年十一月初九日（一九〇九年十二月二十一日）返回拉薩，舉行達賴喇嘛回宮儀式。達賴這首次的離藏前後，歷時五年四個月又二十二天。

達賴回宮，駐藏大臣聯豫率吏迎於拉薩東郊，達賴對他已心存芥蒂，即視若無睹，不予理會。聯豫甚憤，謂達賴返藏私運俄國軍械，彼此發生嚴重磨擦。達賴乃思報復，即停止對駐藏官兵的糧草、人役等供應，散佈不滿清廷之流言，嗾使民兵企圖阻斷驛站交通，並徵調藏兵阻止川軍入藏。

一九一〇年二月八日，藏兵焚燒川軍糧秣，頑強對抗，但終被川軍擊潰，達賴遂請英駐錫金行政長官柏爾、及尼泊爾代表，出面斡旋，邀請駐藏幫辦溫宗堯至布達拉宮面商。溫氏自表同意，不會削減達賴在宗教上之職權，但達賴須照往昔尊重駐藏大臣的地位，兩人於宣統二年正月初一日訂立擔保書，達賴下令撤退藏兵，並要求溫氏轉奏朝廷，表達他已安返拉薩。但溫宗堯應允達賴之保證，聯豫卻不表同意，仍執意要加強藏區之漢化政策，以迫使西藏能“改土歸流”。

正月初三（二月十二日）川軍七百名已進駐拉薩，後續部隊駐在近郊，是日為“默朗木”（迎神祈福，驅鬼去惡）的藏俗盛會，各地藏族前來拉薩瞻禮之人潮及僧人，雲集有二萬多人。聯豫帶川軍伺機槍擊圍觀之群眾，毆打大會總管康彭台吉，同時向大昭寺及布達拉宮開槍，頓時秩序大亂。當時達賴正與三位藏官在宮中議事，見此情勢危急，即召噶丹寺的池巴（住持）第三世策墨林呼圖克圖命為攝政，交待政教代理事務後，遂於盛會鬧事之當天半夜出宮，聯豫追兵連夜搜捕，達賴南走印度，尋求英國之保護。

to enter Tibet on his way to return to Tibet. This would not only tamper his ruling power over Tibet, but also thoroughly change the situation in Tibet. His feeling towards the Qing court grew from fear to anger. He then complained to the consulates of various countries and protested to the Office of Colonial Affairs. After staying in Nagchu for three months, he went back to Lhasa. A homecoming ceremony was held for the Dalai Lama on December 21, 1909. His first exile from Tibet until his return lasted for five years four months and 22 days.

As Dalai Lama returned to the palace, Lian-yu, the Resident Commissioner welcomed him at the eastern outskirts of Lhasa, but Dalai Lama had been highly resentful to him, and he just went by him without greeting. Lian-yu was angry too, and accused Dalai Lama of smuggling Russian weapons to Tibet. This caused serious clash between the two persons. Dalai Lama decided to retaliate, and hence stopped the supply of forage and labor to the Qing's army in Tibet, and disseminated anti-Qing rumors. Possemen were instigated to attempt to block the traffic of l-Chan (courier station) official post stations, and Tibetan army was called up to stop Szechwan troop from entering Tibet.

On February 8, 1910, Tibetan army set fire on Szechwan troop's military supplies, strongly opposing their entry, but this was put out by the Szechwan troop in the end. Dalai Lama therefore invited Charles Bell, the British Political Officer in Sikkim, and Nepal's representative to mediate the situation, and asked Wen Zong-yao, the Assistant Resident Commissioner, to Potala Palace for a meeting. Wen agreed not to weaken Dalai Lama's authority in religious affairs, and stated that Dalai Lama should respect the power of resident officials as in the past. On the Emperor Hsuan-tung's second year first day (Feb. 10, 1910), the two parties established a letter of guarantee. Dalai Lama ordered to withdraw the Tibetan army, and asked Wen to convey the message to the Qing court that he had safely arrived at Lhasa. However, Wen's promise with Dalai Lama was not respected by Lian-yu, who insisted on strengthening the Chinese control over Tibet, forcibly implementing the consolidation policy "replacement of local officials with central officials."

On February 12, 700 Szechwan soldiers garrisoned in Lhasa, and the follow-up units were at the outskirts. This was the Monlam Festival (for Tibetans to receive gods and impetrate blessings, and cast out devils) that day. More than 20,000 Tibetan monks and laymen came from various places to Lhasa for the ceremony. Lian-yu brought the Szechwan troop to fire at the crowd, beat the master of

達賴這次返回拉薩，再度離藏，前後為時僅只短暫的一個月又二十二天。一九一〇年二月二十一日他經亞東投奔英商務委員麥唐納(在前節記述一九〇四年，麥曾與赫榮鵬主帥入軍拉薩，駐亞東二十年之久)，印督閔道及當地官員，皆禮遇對待達賴，讓他留住於大吉嶺。英國因有一九〇六年四月所訂《中英新訂藏印條約》、及一九〇八年四月簽訂《中英修訂藏印通商章程》之所縛，不能干涉西藏與大清的政事；英方此時僅能招待及暗助達賴，而無權使力，否則無以交待中國，復也無法面對各國。達賴優渥受惠後，即因感激，遂由仇英轉而親英。

清廷由聯豫奏報，聞知達賴又出走，但不願他與英方示好，即諭示聯豫及陝甘總督長庚查訪，欲護送達賴回藏，終無結果。宣統二年正月十六日(一九一〇年二月二十五日)，嗣以達賴下落不明，清廷頒旨嚴厲細數達賴之罪行，革去名號，廢為庶人，並令聯豫另尋靈童，別立達賴喇嘛。

清廷並將溫宗堯調職，以其擅允達賴條件予以懲處；藏內之善後，責成聯豫料理。聯豫亦知達賴在藏人心中之地位，甚為崇高，乃於正月十七日電奏清廷轉請英印政府，設法勸回達賴，英印於三月十二日始復電同意，設法防護達賴。達賴離藏走印，已表明其對清廷與聯豫失去信心，間隙已深，此時要誘他回藏，自難有成。

聯豫在西藏各區設置委員會，以加強藏務之改善；他雖悔不當初，但也難以化解藏人對他產生之反感。聯豫也曾想走以前有泰的老路，把第九世班禪喇嘛抬出來，以代替達賴的地位。他曾邀班禪進駐拉薩，但遭其拒絕受命、力辭不就，於一九一一年夏返回後藏的札什倫布寺。

宣統三年四月(一九一一年五月)間，聯豫又派駐藏左參贊羅長祺赴大吉嶺，勸請達賴回藏，仍事遂無成。是年之春，川督趙爾豐欲招降

ceremony Kang Peng-taiji, and also fired at the Jokhang Temple and Potala Palace. The city immediately fell into chaos. Dalai Lama was having a meeting with three Tibetan officials in the palace. At this emergency, he immediately summoned the Tripa (abbot of monastery) of Ganden Monastery, the 3rd Tsomoling Hutu-ktu to be the Regent. After handing over the administrative and religious affairs, he ran away from the palace at midnight on that date. Lian-yu launched a manhunt that night. Dalai Lama ran southward to India to seek refuge from Britain.

Dalai Lama stayed in Lhasa for only a brief time of one month and 22 days before he left Tibet again. On February 21, 1910, he went via Yatung to the British Trade Commissioner MacDonald (he had been the General with Col. Younghusband in the military expedition to Lhasa in 1904, then became the British Trade Commissioner to stay in Yatung for 20 years), Lord Minto, the Viceroy of India and some local officials for shelter. All of them received Dalai Lama courteously, and he was invited to stay in Darjeeling, India. Bound by the agreements of *Convention* of April 1906 and *Regulations* of April 1908, Britain could not interfere with Tibet's and Qing's affairs. What the British could offer Dalai Lama was only accommodation and assistance in the dark. They were not in power to do anything more. Otherwise, they could not stay accountable to China, nor to other countries. Having enjoyed the hospitality of Britain, Dalai Lama changed his stand from anti-British to pro-British out of gratitude.

The Qing government knew from Lian-yu that Dalai Lama had run away again. Not willing to see him become friendly with the British, it instructed Lian-yu and the Shanxi governor Chang-geng to escort Dalai Lama back to Tibet, but the effort was in vain. As Dalai Lama was nowhere to find, the Qing court then disclosed details of Dalai Lama's misdeed in severe tone on February 25, 1910, removed his title, and dethroned him. Lian-yu was ordered to find another soul child and enthrone him as the Dalai Lama.

The Qing government also transferred Wen Zong-yao to other position as a punishment for his giving promises to Dalai Lama without permission. Lian-yu was held responsible for dealing with the aftermath in Tibet. Being well aware of Dalai Lama's high status among the Tibetans, Lian-yu did not hesitate to telegraph the central government the next day to ask the British-Indian government for persuading Dalai Lama to come back. The British-Indian government replied only on March 12, agreeing to protect and escort Dalai Lama as much as possible. However, Dalai Lama's runaway showed his loss of confidence in the Qing court and Lian-yu. With the big



康、藏之間的札木(今稱波密)部落不成，乃派鍾穎率軍攻之，竟為札木所敗，聯豫奏請趙飭令邊務大臣傅嵩林調軍掃平。七月廿九日(九月廿一日)聯豫以鍾穎出師不力誤事，革其職並監禁於札什城。

宣統三年八月十九日(辛亥一九一一年十月十日)國父孫中山先生(圖34)，所領導的革命軍於武昌起義成功，推翻帝制，建立民國。這消息傳至藏區，駐藏之川軍嘩變，要求回川，並到處搶劫藏人。鍾穎被釋，藉招撫亂軍之名，先後報復殺害漢官羅長祺及何光燮等人，並拘監報復聯豫。

藏人長期積怨，見駐藏之清軍此般內鬨，即趁機反攻，仇殺各處川、漢軍。這時在大吉嶺的達賴，也派藏官藏軍總司令擦絨協普(在第二部分之郵政與郵票史，有簡介其生平)先返拉薩，主持攻擊清軍之行動，將所有川軍解除武裝，遣回四川；當地的清官漢人，於一九一二年九月一日也遭驅逐出藏，由拉薩經印度返國。



圖34：右上為國父孫中山先生十八歲在學時之照片；左方為辛亥革命成功，就任中華民國大總統之照片，右下為作郵票設計之國父遺相。

Fig. 34: The upper right shows Dr. Sun Yat-sen at 18 when he was in college; on the left, he was inaugurated as the President of the Republic of China after the 1911 Revolution; the lower right shows his portrait used in stamp design.

gap between the two parties, it was difficult to entice him back to Tibet.

Lian-yu instituted committees in various areas of Tibet to strengthen the governance of Tibet. He regretted what he did earlier, but the Tibetans' resentment toward him was difficult to resolve. Lian-yu had thought of using Youtai's trick, that is, to ask the 9th Panchen Lama to take the position of Dalai Lama. He invited Panchen Lama to Lhasa, but was firmly refused. Panchen Lama returned to the Tashi-lhunpo Monastery in the summer of 1911.

In May 1911, Lian-yu sent Luo Chang-chi, the Resident Counselor in Tibet, to Darjeeling attempting to invite Dalai Lama back to Tibet, but still did not succeed. In 1911 winter, the Szechwan governor Zhao Er-feng tried to summon the Zhamu (now Bome) tribe locating between the Sikang and Tibet areas to surrender, but failed. Thus, he sent Zhong-ying for military action, but to his surprise Zhong was defeated. Then Lian-yu asked Fu Song-mu, the Minister of Frontier, to send his troop for pacifying Zhamu. On September 21, Lian-yu dismissed Zhong-ying for his military failure and held him in the prison of Zhashi.

On October 10, 1911, the revolutionaries led by Chinese country father Dr. Sun Yat-sen (Fig. 34) made a successful insurgence—Wuchang Uprising. They overthrew the imperial rule of Qing Dynasty, and established the Republic of China. When the news came to Tibet, the Szechwan troops in Tibet revolted too. They requested to go back to Szechwan, and looted the Tibetans everywhere. Zhong-ying was released. In the name of pacifying the rebellious troop, he killed the Chinese officials Luo Chang-chi and Ho Guang-xie in retaliation, and retaliated Lian-yu by putting him in prison.

With the long repressed enmity and witnessing this internal riot of Qing army, the Tibetans waited no more to launch their counterattack, killing the Szechwan troops and Chinese soldiers all around. Dalai Lama in Darjeeling also ordered Tsarong Shaphe (there will be his brief story in Part Two of this book, *the Postal History and Postage Stamps*), the Commander-in-Chief of Tibetan army, back to Lhasa first, to take charge of the action of attacking the Szechwan army of Qing Dynasty, and disarming the troop and expelling them back to Szechwan. The Qing officials and Chinese in Lhasa were also expelled on September 1, 1912 to go back to China via India.

With the change of regime at the Chinese central government, and the military riot in Tibet, the 13th Dalai Lama started his return journey to Tibet from Kalimpong, India on June 24, 1912. The local British officials and King

中央政權更迭，藏中軍事又大亂，民國元年（一九一二年）六月二十四日，第十三世達賴自印度卡倫堡起程返藏，當地的英官、錫金的國王，悉設盛宴歡送，三大寺之僧眾二百人，武裝警衛護送。達賴不在藏之期間，被屬僚矇蔽，對第九世班禪互有疑防；當他經抵熱隆寺時，班禪自札什倫布寺趕來歡迎，達賴因惡其助漢，藉詞罰銀四萬兩，班禪向英官借債呈交，但兩者嫌隙已日深。達賴於民國二年（一九一三年）一月二十二日返抵拉薩，這次離藏前後歷時二年十一個月又九天。下節將插述一段英、俄帝國，在中國最脆弱的時期，因為垂涎西藏利益，相互爭霸之歷程後，再言歸史傳。

第八節：英國垂涎西藏之利益

十六世紀工業革命發生，西歐各國四出掠奪海外資源及市場。英國勢力東漸，一六〇〇年英國東印度公司成立以來，更積極向亞洲進行殖民侵略、及擴張貿易的政策。一八五八年五月英國維多利亞女王加冕為印度女王，印度不僅成為大英帝國海外富庶的殖民地，亦為亞洲之政治控制、與商業貿易的中心和象徵。

因此，如何保有印度，自然是英國的重要政策，西藏之南陲與印度、尼泊爾、錫金、不丹、緬甸等小國為鄰，這些小國都斷續為中國大清的藩屬。這些南邊鄰國與西藏，沿著喜馬拉雅山脈的流長，交界有四千公里，高山阻隔，交通不便，氣候高寒，西藏可謂“地瘠民貧”之地，本是不足有任何威脅於英、印，然因西藏北邊接臨新疆，可通中亞，無疑的其為另一個列強俄帝，可通往印度與印度河的必經之途。俄國為了推行其南侵溫暖地區，以掠奪不凍港之政策，介於新疆與印度之間的西藏，就成為英、俄兩強必奪之地。

俄國積心慮要獲得新疆、蒙古，那麼英國基於“近水樓台先得月”的常態，就必須早於

of Sikkim made a feast to see him off. Two hundred monks from the three major monasteries escorted him with arms. During Dalai Lama's absence from Tibet, he was blinded by his subordinates, and became suspicious of the 9th Panchen Lama. When Dalai Lama arrived at Relong Monastery, Panchen Lama came all the way from Tashi-lhunpo Monastery to welcome him. But Dalai Lama was angry with his assisting the Chinese, and made an excuse to penalize him 40,000 taels of silver. Panchen Lama borrowed the money from the British, but antagonism between the two had deepened. The Dalai Lama arrived at Lhasa on January 22, 1913 after having left Tibet for two years 11 months and 9 days. In the next Section let's talk about the British-Russian struggle for Tibet's interest during the darkest age of China, and then return to the human history.

Section 8: Britain Covets the Interest in Tibet

With the Industrial Revolution in the 16th century, Western European countries went about the world to scabble for overseas resources and markets. The British power extended gradually to eastward. Since the establishment of the British East India Company in 1600, Britain conducted colonialization in Asia and expanded its trade business more eagerly. In May 1858, British Queen Victoria was crowned as the Queen of India. India not only became the wealthiest overseas colony of the British Empire, but also the center and symbol of the British political control and business presence in the Asian area.

Therefore, how to keep India in possession is certainly important to Britain. Tibet's southern border neighbors with India, Nepal, Sikkim, Bhutan and Burma, etc. These small countries had spasmodically been China's Qing vassals. These southern neighbors have a 4,000-km long borderline with Tibet along the Himalaya Range. With the blockage of the high mountains, Tibet can be said “a place of lean soil and poor people” for the poor transportation and the freezing highland weather. Tibet does not pose any threat to the British India in theory, but with its northern boundary adjacent to Sinkiang, it opens up a passage to the Central Asia. This constitutes the only path for Russia to access India and the Indus River. On the Russian side, in order to proceed with their policy to invade the warmer areas and non-frozen sea ports in the south, Tibet which lies between Sinkiang and India inevitably becomes the target of contention for Britain and Russia.

Russia made every effort to get hold of Sinkiang and Mongolia, and so Britain had to gain control over Tibet earlier than Russia did for Tibet's geographical proximity to



俄國先掌握西藏，方能達其“制俄保印”之目的。有了覬覦之心，英國即以各種藉口，不斷地要進入西藏。一七七二年英人波格爾，打着通商的旗號，來西藏收集各種情報。一八一一年英人湯瑪斯喬裝僧人潛入至拉薩，四處活動，離間西藏與清廷的關係，被駐藏大臣陽春發現，將他驅逐出境。一八三一年三月英人薩爾等三人，以種種藉口，自四川進藏。一八九一年英人鮑威爾由拉達克入藏至阿里地區，並企圖要進拉薩未成。

英國也了解，矛頭指向西藏，必先取下臨邊的這些小國；乃於一七六九年介入尼泊爾，一七七三年又併吞兩個喜馬拉雅山下的小國庫赤、貝哈爾。一八一四至一八六五年間，英國傾力侵略尼泊爾、錫金與不丹；尤其位處印藏交界的錫金，是為西藏南下入印的險阨之地，遂為英國首要掠奪的目標。

一八七六年中，英簽訂《煙台條約》，條約中被迫“允許英人入藏遊歷考察”。一八八四年，英國的東印度公司之商務團秘書格累謨，奉英召派，擬組代表團入藏窺探，他向北京總理各國事務衙門取得代表團入藏之護照。遂於一八八六年初，集結團隊三百餘人，其中包括地質學家、勘測人員、商人、和保衛隊，欲入西藏“遊歷考察”，藏方激烈反對，以致未能成行。一八八六年七月中，英簽訂《緬甸條約》，中國自此放棄緬甸，歸入英國的勢力範圍。

英國歷經一百多年，以各種藉口與明暗手段，仍然無法打開西藏的貿易大門，這點是確實的。一位英人集郵家哈沃貝克於一九五二年出版的書《西藏郵票及其郵政》，其中也承認：“十九世紀末的前二十五年，英屬印度官員多次企圖打開與西藏的貿易大門，但皆遭到中國政府反對，所以他們放棄了這個企圖…，但實際上他們並沒有放棄，而是進行多管道由中央或直接面向西藏，不斷尋找藉口，變花樣、找路線，要打入西藏。最後，英國人已按耐不住，只好找藉口以武力侵略西藏。”

India. This is how Britain could protect India and counteract Russia. With the greedy eyes on the interest, the British thought of every excuse to enter Tibet. In 1772, a British native George Bogle came to Tibet to collect all sorts of information under the name of conducting trade. In 1811, another British native Thomas Manning sneaked into Lhasa in the guise of a monk, moving all around to alienate Tibet from the Qing court. He was found by Yang-chun, the Resident Commissioner in Tibet, and expelled. In March 1831, three British men entered Tibet from Szechwan with all sorts of excuses; and in 1891, Bower entered Ali area of Tibet from Ladakh and attempted to go to Lhasa, but failed.

The British understood it well that with Tibet as their target, they have to acquire the neighboring small countries first. Therefore, the British intervened in Nepal in 1769, and annexed two small countries, Kuch and Behar under the Himalaya in 1773. From 1814 to 1865, Britain made its full effort to invade Nepal, Sikkim and Bhutan, especially Sikkim which is located at the India-Tibet boundary. It was the most important strategic pass from Tibet southward to India, and hence became the first target of Britain.

In the *Sino-British Yantai Treaty* of 1876, China was forced to allow the British to travel and conduct observation in Tibet. In 1884, Colman Macaulay, the trade mission secretary of British East India Company, tried to organize a delegation to Tibet per the British order. The group obtained the visa to Tibet from the Central Office of Foreign Affairs of the Qing government in Beijing. Then a group of more than 300 was organized in early 1886, including geologists, surveyors, businessmen and security guards, and prepared to go to Tibet for “traveling and conducting observation.” However, the delegation met strong opposition from the Tibetans, and so the trip was aborted. In July 1886, China and Britain signed the *Burma Treaty*, thereby China gave up Burma, which became under the British control.

For more than 100 years, Britain had not been able to open Tibet's door of trade with various excuses and means; that was the fact. A British philatelist Haveback admitted in his book *The Postage Stamps and Postal History of Tibet* published in 1952: “25 years before the 19th century, British Indian officials made a number of attempts to open Tibet's door of trade, but were all opposed by the Chinese government. So they gave up the idea..., but they did not give up in fact. They kept finding excuses, using different means and approaches to enter Tibet, and made a variety of attempts either at the central level or directly targeting at Tibet. Finally, the British could not hold their patience any longer, and they found an excuse to invade Tibet by force.”

In March 1888, the aforesaid secretary Macaulay found an excuse to launch the first Britain-Tibet War of

一八八八年三月前述這位秘書格累謨，就藉故率領英軍，對西藏發動第一次藏、英“隆吐山之役”，為在藏、錫的邊境戰爭，這些詳情在前些章節已有敘述。此役藏敗，中國的駐藏大臣升泰於一八九〇年三月，在印度與英簽訂了辱藏的《中英、藏印條約》，中國遂失錫金，英國並且強佔了西藏南界的一些要塞地方。一八九三年十二月中英續約，亞東被迫開放為商埠，西藏不願依約。一八九六年英國騎兵隊長德賽，帶領士兵進入阿里地區，私下測繪了西藏近二千平方英里的地形圖。這些一九〇〇年之前的活動，都是大英帝國作為要以武力侵略西藏之前的準備。

當時強大的英國，其殖民地遍佈全球，號稱“不落日國”。中國為西藏的宗主國，英國自是雙管齊下，對中國這塊大肉，更是明目張膽地生吞活剝，恣意掠奪。早在乾隆中葉時的東印度公司，及一八三二年在廣州成立的怡和洋行，英國即不斷地以鴉片傾銷中國，其中美商也佔了百分之三十；以一八九九年為例，每年已有白銀六百萬兩外流，年年滋長，佔國家財政總收入的四分之一。

英國不僅獲取暴利，更以鴉片毒害中國，使民族的身心大受摧殘，當時“食者越衆，幾遍天下。東南沿海，十室之邑，必有煙館”，吸食者不堪錢財之負擔，傾家蕩產，精枯骨立，無復人形。因此湖廣總督林則徐提倡禁煙，否則中華民族將“民日窮，國益弱，數十年之後，幾無可以禦敵之兵，亦無可以充餉之銀”。

英軍更藉口保護商團，發動一八四〇年及一八五六年兩次的鴉片戰爭。一八五七年法國參戰，美國及俄國也支持，形成“英法聯軍戰爭”，這些戰役中國慘敗，簽了城下之盟《中英南京條約》、《中英、中法天津條約》，盡是一些喪權辱國、不平等之開埠貿易、割地租借、鉅額賠款的條約。

Rangpo Mountain at the Tibet-Sikkim border. Details of this have been given in earlier Section. Tibet was defeated in this war, and Shengtai, the Resident Commissioner in Tibet signed the humiliating *Convention between Great Britain and China relating to Tibet and Sikkim* in March 1890. China then lost Sikkim, and Britain clutched some strategic places on the southern border of Tibet. In the *Appendix to the Convention* in December 1893, Yatung was forcibly opened as trade mart, but Tibet refused to fulfill the agreement. In 1896, the cavalry captain Desai brought his troop into the Ali area, and privately made a map of Tibet for an area of about 2,000 square miles. These activities before 1900 represented the British Empire's preparation before their armed invasion to Tibet.

The puissant British Empire had its colonies all over the world, and it was claimed to be the empire “on which the sun never sets.” As the suzerain of Tibet, China also suffered the British humiliation. Britain had overtly swallowed and unscrupulously looted this fleshy prey—China. East India Company in mid-18th century and Jardine Matheson & Co. established in Guang-zhou in 1832 had kept dumping opium to China. American traders also accounted for 30% of the sales. For example, 6 million taels of silver flew out of China annually in 1939, and the amount grew year after year. This accounted for one-fourth of the total annual national income.

The British not only made huge profits, but also poisoned the Chinese with opium, hurting the entire nation both physically and mentally. There was “increasingly more opium takers, who were almost everywhere. In the southeast coastal areas, an opium house can be found in any town with ten households.” Opium addicts made themselves clean broke and physically worn out. That was why the Hu-guang (Hunan and Guang-dong Provinces) governor Lin Tse-hsu proposed to ban opium, or else the Chinese would “people become poorer; the country would become weaker. There will be no soldier to fight the enemy, and no money to support the army.”

With the excuse of protecting the traders, the British army launched the two opium wars in 1840 and 1856. France joined the war in 1857; America and Russia supported them too. This was the war of British-French Allied Force. In all these wars, China was bleakly defeated, and a series of treaties were signed under coercion, including the *Sino-British Nanjing Treaty* and *Sino-British and Sino-French Tianjin Treaty*. These were all humiliating and unequal treaties, which stipulated the opening of trade ports, concession and renting of land, huge compensation, etc.

Russia was another power who set an eye on Tibet, and watched covetously on China. Witnessing the British



另一企圖據藏的俄帝，在北方則虎視眈眈著中國，見到英國在中國的不斷獲利，也南下逐鹿中原。俄趁英法聯軍對付中國之際，出兵琿琿，與中國訂立《琿琿條約》，接著《天津條約》，一八六〇年《北京條約》，結果俄國未費一槍一彈，尾隨英、法，得享相同之權利，也輕易地取得中國烏蘇里江以北，比今日東北九省還大的廣大土地。

在中國東北方的東夷小國日本，也加入了分羹的行列。光緒二十年（一八九四年）藉故發動中、日甲午戰爭，訂立《馬關條約》，割走台灣，隨後琉球又被併吞。其他的歐美列強，見到英、法、俄、日在弱肉強食著中國，看在眼、癢在心。即在一九〇〇年六月增加了美、德、奧、義，聯合總動員了四十艘軍艦，二萬多的外夷兵團，對中國發動了“八國聯軍”之戰，中國必然是慘敗，被迫簽訂了《辛丑條約》，這八國將整個的中國割據、瓜分得四分五裂。參考兩張法國印製的漫畫明信片（圖35），內容是描繪八國聯軍是如何地合力將中國這條“巨龍”吊死，再“人為刀俎，我為魚肉”的將它分割自據。

making huge profits from China, the Russian stepped southward to contend for China too. Taking advantage of the time when the British and French were humiliating China, Russia attacked Aigun, and signed the *Aigun Treaty* with China. Then the *Tianjin Treaty* followed, and *Beijing Treaty* in 1860. As a result, Russia did not waste a single bullet to gain the same privileges as Britain and France did. Russia also easily grabbed the large land to the north of Ussuri River in China, which was even bigger than the Northeastern nine provinces today.

Japan, a small country at the northeast of China, also joined the world powers in dividing up China. In 1894, Japan found an excuse to launch the Sino-Japanese War, and then set forth the *Treaty of Ma-guang (Shimonoseki)* to take away Taiwan. Liouciou was also annexed later. Witnessing Britain, France, Russia and Japan swallowing China, other European and American powers grew jealous too. Therefore, America, Germany, Austria and Italy joined the action in June 1900, sending 40 warships, more than 20,000 foreign troops to launch the “Eight-Power Allied Forces” against China. China of course had no hope of winning, and hence signed the *Treaty of Xinchou (or Peace Treaty of 1901)*, by which the eight powers separated the whole China into disintegrated pieces. Readers may refer to the two French-printed comic postcards (Fig. 35), describing how the eight powers jointly hung the huge dragon that represents China, and cut it into pieces to share the booty.

China at that time was the target of humiliation for all international powers. It was extremely miserable! The leader in the torture of China is Britain, while America, Russia, Japan and France are the accessories. China was so weak that it can hardly protect itself, and was thoroughly cleaved. Naturally, it was unable to protect Tibet too.

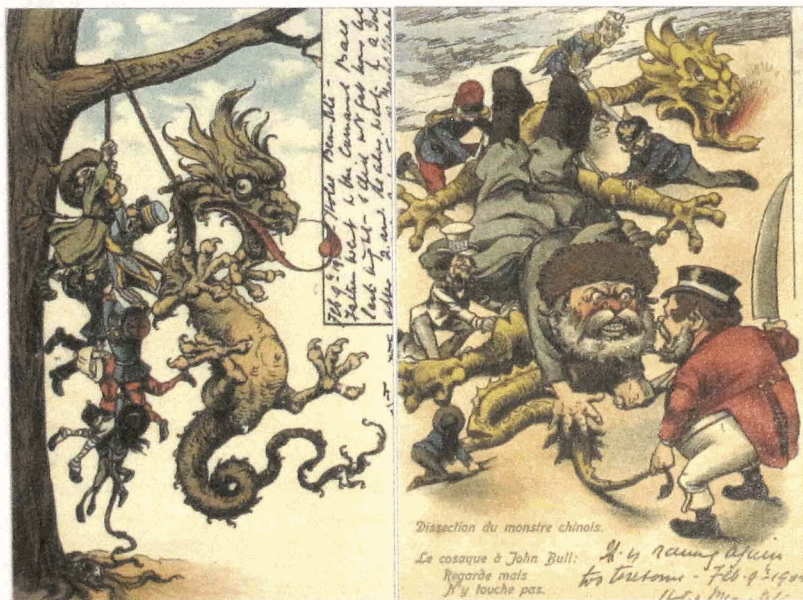


圖35：兩張法國印製的漫畫明信片，描繪著一九〇一年之後八國列強如何將中國這條“巨龍”吊死，再進行砍頭斬尾的刀俎割據。

Fig. 35: Two French-made comic postcards, describing how the eight foreign powers hung China (the huge dragon), and then cut it into pieces after 1901.



Section 9: Contention of Britain and Russia for Tibet

Going back to the history topic of Tibet, the *Convention between Great Britain and China relating to Tibet and Sikkim* was signed in March 1890. Russia was tense when it came to know that Britain had opened up Tibet's door. The Emperor Czar Alexander III of Russia adopted the Mongolian doctor Muravyev's suggestion to extend the Siberian Railway to the outer Lake Baikal, passing through Mongolia, Mt. Helan (in Ningxia Province) to enter Lanzhou (in Gansu Province) of China. He also stirred up anti-Qing emotion among Mongolian and Tibetan tribes, and enticed prestigious local people to be naturalized as Russian. The Czar granted two million Russian Roubles to establish the Ulanbatar (Kulun) office of Muravyev Company. In 1895, high schools and vocational schools were built in Ulanbatar, and the graduates were sent to St. Petersburg University for further study.

In the 19th century, Russia sent some 200 people to study in various monasteries in Tibet. Among them, Dorjiev, a Mongolian Russian, became an attendant student of the 13th Dalai Lama. Making use of Dalai Lama's discontentment with the Qing court, he said the Qing government was less than a dependable suzerain, and Tibet should seek to break away from Qing's bondage and rely on Russia for resisting the British aggression. He pointed to the map showing the broad territory of Russia, which had a potential of merging with Europe and Asia. He tried hard to instill a pro-Russian fantasy in Dalai Lama. Dorjiev also made up a "Shambhala" legend, quoting that Shambhala was located at the north of Kashmir. It was the kingdom where Bodhisatvas and Arhat gods reside. This beautiful kingdom was later ruined by Muslim. This Shambhala was Russia, and according to the cause and effect, it had revived Buddhism, and the Emperor Czar Nicholas II of Russia was the "King of Buddhism."

Dorjiev got acquainted with Tibetan dignitary, and became the personal advisor Shatra, the Chief Galoin of the Kashag government, exercising great influence. In 15 years from 1898 to 1913, Dorjiev made seven journeys between Russia and Tibet. In 1898, the 13th Dalai Lama sent Dorjiev as an envoy to see the Emperor Czar at Petersburg. In 1900, he was sent to Russia again, with Dalai Lama's Chief Secretary Dzongyer to accompany him. They even brought Dalai Lama's handwritten letter to the Russian emperor. Dorjiev led a delegation to Russia again in April 1901, and the Czar met the Tibetan delegation in person in July. The

當時的中國，遭受到列強諸國的欺凌，真是慘不忍睹！而傷害中國於如此的“帶頭大哥”，就是以英國為首，而美、俄、日、法為幫凶。中國軟弱到無力自保的程度，已被列強割據得體無完膚，自然是呈現無力施援以保護西藏的窘境。

第九節：英、俄在西藏的爭霸

談回西藏歷史，一八九〇年三月中，英簽訂《藏印條約》，這時俄國知道英國已打開西藏邊門，大為緊張。俄國沙皇亞歷山大三世遂採納蒙古籍的御醫莫拉維也夫之建議，加伸西伯利亞鐵路至外貝加爾湖，通過蒙古、賀蘭山(寧夏省)，再入蘭州(甘肅省)；策動蒙、藏等各族抗清，再慫恿當地有頭面的人士加入俄籍。沙皇並撥款二百萬蘇幣盧布，成立莫拉維也夫公司駐庫倫辦事處。一八九五年起在庫倫興辦中學及職業學校，並將畢業生送往彼得堡大學學習。

十九世紀，俄派近二百人在西藏各大寺廟深造。其中俄籍的蒙人德爾智，還成為第十三世達賴喇嘛的侍讀生之一。他利用達賴對清朝的不滿，謂清政府不足以依賴，西藏應謀脫離清國之束縛，倚靠俄助，以阻英人之入侵。並指著地圖表示俄之幅員廣大，有兼馭併之勢，極力灌輸達賴親俄的幻想。德爾智還製造一個“香巴拉”的傳說，引述香巴拉位在喀什米爾的北邊，二千年前是菩薩及羅漢神所居住的國度，這個優美的國家後來被伊斯蘭教(回教)所滅。這個香巴拉國，就是俄國，根據正因正果，今已復興佛教，俄皇尼古拉二世就是“佛法大王”。

德爾智結交西藏權貴，還擔任噶夏政府首席噶倫夏札的私人顧問，權傾一時；從一八九八至一九一三年的十五年中，德爾智七次往返俄藏之間。一八九八年第十三世達賴派德爾智為特使，赴彼得堡晉見沙皇，一九〇〇年再派他赴俄，由秘書長仲譯欽英隨行，並帶去達賴致俄皇的親筆函。一九〇一年四月他又率團赴俄，七月



沙皇接見西藏使節團，並帶回禮物及軍火。這些多年來的親俄舉動，引起英國極大的震驚，一九〇一年七月二十五日英遂向俄質問及聲明：“若發生任何可能改變西藏現狀的活動，將是英國政府所不能允許的。”

俄國在一九〇〇年併吞波斯(伊朗)以北和阿富汗以北的整個中亞。一九〇一年還修築了一條鐵路，南至塔什干，並延伸到西伯利亞的海參崴。一九〇二年德爾智再赴俄晉見俄皇，並奔走於俄外交部和陸軍總部之間，更建議藏、俄雙方締結《藏、俄條約》，一九〇二年七月十八日中國時報刊出此約之十二款全文，引起世界的注目。以上這些越矩之舉，英國政府自然嚴正地向俄抗議，雙方相互譴責，彼此放話。英俄在西藏的情勢，日趨緊張，遂引發英國不得不對西藏，早日拉開“先下手為強，慢下手受災殃”之大舉武力侵藏的序幕。

第十節：英國以武力侵藏及欲助藏獨立，及其後的勢力消退

英軍終於在一九〇三年七月七日，由主帥赫榮鵬率軍入侵西藏南端的康巴宗，一九〇四年八月三日進據首府拉薩。第十三世達賴喇嘛遂北走蒙古 庫倫，在德爾智策動下，企圖依附俄國的保護。此時俄帝聞知英軍已打開西藏大門的消息後，提出抗議，英國強硬表態。適逢日、俄關係日趨緊張，俄遂無力分神助藏抗英。一九〇五年日俄戰爭爆發，俄國落敗。一九〇七年八月三十一日英、俄兩國為了藏事，簽訂一份《英 俄協定》，規定俄國不能直接插手西藏之事務。

達賴不得俄助，於一九〇八年十月赴北京謁見清 光緒帝之後，十月二十日會見英國駐華公使朱爾典，達賴盡釋過去與英之交惡並非其意，並盼藏 印永保和平友好，並請轉達善意於英王陛下。由此看來，達賴不能依俄，只有轉而友善待英。

group brought back presents and ammunition from Russia. The pro-Russian moves for all these years shocked Britain. On July 25, 1901, it assailed Russia and declared: “the British government will not allow anything to happen that may change the moment status of Tibet.”

Russia annexed the entire Central Asia to the north of Persia (Iran) and Afghanistan in 1900, and built a railway in 1901 that ran from Tashkent in the south to Vladivostok of Siberia. Dorjiev went to Russia to see the Czar again in 1902, and made frequent visits to the Foreign Affairs Department and the army headquarters. He suggested that Tibet and Russia should enter into a *Tibet-Russia Convention*. The *China Times* published the full text of all the 12 articles in this *Convention* on July 18, 1902, attracting the whole world's attention. This aggressive move inevitably aroused the British solemn opposition to Russia. The two parties condemned and accused each other. The British and Russian relation in Tibet was becoming tense, and the British could not wait to launch their large-scale invasion to Tibet.

Section 10: British Invasion to Tibet, Tibet's Independence and Dissipation of British Influence

The British army took action on July 7, 1903, whereby Colonel Younghusband led his troop to invade the southern end of Khambajong, Tibet. The British captured Lhasa on August 3, 1904. The 13th Dalai Lama ran northward to Ulanbatar, Mongolia. Under the instigation of Dorjiev, Dalai Lama tried to seek protection from Russia. As the Russian Empire heard of the British action at Tibet, he voiced his opposition, but the British displayed a firm attitude. It happened at this time that the Russian-Japanese relation also grew tense, and so Russia could not spare a hand for Tibet in its resistance to Britain. The Russian-Japanese War broke out in 1905, and Russia was defeated. Britain and Russia then signed the *Convention between Great Britain and Russia to Tibet* on August 31, 1907, stating that Russia could not intervene directly in Tibetan affairs.

Failing to secure the Russian help, Dalai Lama went to Beijing to see Emperor Kwang-hsu in October 1908. He also met Newell Jordan, the British ambassador in China on October 20, relieving his hostility to Britain in the past, and expressed his wish to keep a friendly Tibet-India relation. Jordan was asked to convey this goodwill to the British King. It was evident that since Dalai Lama could not rely on Russia, he made the only choice to make friend with Britain.



達賴隨後於十一月底離京返藏，未抵返拉薩前，對川軍之攻藏，企圖以武力執行清廷“改土歸流”的政策，即已心生芥蒂。達賴於返回拉薩後的一九一〇年二月十二日，在川軍攻擊拉薩的布達拉宮之當夜，又二度外逃，奔往印度，尋求英國之保護與支持。

此時的英國，極力掌握在印停留的達賴，優渥暗助，達賴遂由一九〇四年被英軍第一次通逃之仇英，轉而親英。英為他撐腰，並在藏內暗中放話：“通過達賴策動西動脫離中國，應轉移藏人反英，成為對中央政府的戰爭，以幫助西藏脫離中國而獨立。”英人麥唐納將軍（一九〇四年協隨赫榮鵬率軍征藏的軍官，役畢轉任英駐亞東的商務委員），在其著作《旅藏二十年》一書中，也承認：“自達賴離藏以後（指一九一〇年二月的第二次出走），英常密使西藏脫離中國，達到獨立自由為目的。”

前述俄國既無力干涉在藏之事務，英已儼然成為西藏的保護國。民國二年十月中，英、藏的西姆拉會議，英派代表參加，並提供藏、漢疆界的資料，作為西藏欲脫離中國的根據。會議中西藏代表首次提出強烈要求西藏獨立，其結果，北洋國民政府總統袁世凱（圖36），當然不能同意。中藏關係自此，處於中斷狀態，以迄一九二八年西藏遣官晉謁國民政府主席蔣中正先生（圖37），相互託函，才又重啟交往關係。北伐完成後，國民政府積極對外交涉，一九三二至一九三五年間中國所受的不平等條約，已漸次解除，收回了國家主權，訂立平等互惠之通商條約，各國承認中國享有關稅自主權。

第十三世達賴圓寂，民國二十九年（一九四〇年）政府派蒙藏委員會委員長吳忠信，入藏主持第十四世達賴喇嘛坐床大典，中央政府與西藏的友好關係，再次達於高點。

第二次世界大戰於一九四五年八月結束，全球民主聲浪高漲，各處的殖民地漸轉獨立，印度

Dalai Lama left Beijing for Lhasa in late November, and heard of the Szechwan troop's attack before reaching Lhasa, which was the Qing court's attempt to consolidate control over Tibet. Dalai Lama then grew discontented with the Qing government. After returning to Lhasa, Dalai Lama ran away again on February 12, 1910 when the Szechwan troop attacked Potala Palace at Lhasa. He ran to India to seek refuge and support from Britain.

Britain took this very chance to keep Dalai Lama who stayed in India under control, giving him special treatment and assisting him secretly. Dalai Lama was hostile to Britain in 1904 during his first exile because of the British invasion, but now his attitude changed to a friendly one. The British supported him, and secretly disseminated this message in Tibet: "To incite Tibet's disengagement from China through Dalai Lama's relation, to shift Tibetans' anti-British emotion, and direct the fighting to the Qing central government, in order to help Tibet break away from China and be independent." General MacDonald (who followed Younghusband to invade Tibet in 1904, and then became the British Trade Commissioner in Yatung) admitted in his book *Twenty Years in Tibet*: "Since the Dalai Lama left Tibet (referring to the second exile in February 1910), Britain had made secret attempts to incite Tibet's separation from China, and to achieve the goal of independence and liberty."

As mentioned above, Russia was unable to intervene in Tibetan affairs, and so Britain naturally became the protectorate of Tibet. In the Chinese, British and Tibetan tripartite Simla conference in October 1913, the British representatives provided the map of Tibet's and China's boundary, as the basis for Tibet's separation from China. In the conference, Tibetan representatives brought forth the strong demand for Tibet's independence for the first time. Yuan Shih-kai (Fig. 36), the provisional President of the Northern Government of China, of course refused to agree. Henceforth, the Chinese-Tibetan relation had stayed in a halted state until Tibet sent officials to meet Chairman Chiang Kai-shek (Fig. 37) of the R.O.C. government in 1928. They exchanged letters and restarted the relation. After the northern expedition to warlords, the R.O.C. government actively engaged itself in foreign affairs, and the unequal treaties of China with foreigners were subjected to rescind bit by bit. The China's sovereignty over some areas was re-established; equal and mutually benefiting trade treaties were signed instead. All countries admitted that China enjoyed autonomy of customs tax.

At the death of the 13th Dalai Lama, the R.O.C. government sent Wu Chung-shin, Commissioner of



圖 36：袁世凱就任中華民國臨時大總統時所攝照片。

Fig. 36: Picture of Yuan Shih-kai taken at the time when he acceded to the provisional President of the Republic of China.



圖 37：曾任國民革命軍總司令、國民政府主席、及行憲後第一任大總統的蔣中正先生。

Fig. 37: Mr. Chiang Kai-shek who had been the Commander-in-Chief for the republic revolution army, the Chairman of the R.O.C. government and the first President after China was constitutionalized.

也於一九四七年八月十五日獨立，英國稱霸世界的地位漸失，但隨之美國已插手了西藏事務。

一九四九年十月一日中國人民政府宣佈成立，此時西藏地方政府組成一個商務團，準備赴英、美，其實際上是為“西藏獨立”所作的外交活動。繼於一九五一年九月九日人民解放軍，以武力陸續進駐拉薩，解放西藏。一九五五年四月一日所有英及印在西藏之郵政局，交接給中國人民郵政，歷經五十二個年頭亦終告結束。自此，帝國列強這二百年來自始在西藏所圖謀的一切，也宣告夢碎。

漢、藏關係，基於歷史淵源，西藏是中國的一部分，有著唇亡齒寒之密切關係。在清末民初時，並非中國之不願保護西藏，而是無能為力也。西藏後來對中央的漸生離心，倚靠英國，走到要獨立之途，甚至形成雙方的嚴重衝突，藏方也是在求自保之道，為不得已之措施。洋人稱中國為“睡獅”，如今已甦醒；中華民族這隻巨龍

Mongolian and Tibetan Affairs, to host the inauguration ceremony of the 14th Dalai Lama in Tibet in 1940. The friendly relation between the Chinese central government and Tibet reached the record high.

At the end of the Second World War in August 1945, cry for peace peaked around the world. Colonies became independent one after another. India gained independence on August 15, 1947 too, and British Indian Postal Agencies was also changed to Indian Alien Post. The British hegemony over the world was dissipating, but America took its place to intervene in Tibet's affairs.

The People's Republic of China (P.R.C.) announced its establishment on October 1, 1949. The Tibetan local government organized a trade mission at this time, preparing to go to Britain and America, but in fact the mission was engaged in foreign affair activities for the "independence of Tibet." Later, on September 9, 1951, the People Liberation Army (PLA) garrisoned in Lhasa to liberate Tibet by force. On April 1, 1955, all Indian Alien Post offices in Tibet were handed over to the China People's Posts. The British and Indian Posts that had been running for 52 years finally came to an end. Hence the imperialist powers' schemes in Tibet for the last two centuries should also be declared failed.

The Chinese-Tibetan relationship has its historical origin; Tibet is a part of China, and they have a closely linked relation like the lips and teeth. In the late Qing and early R.O.C. years, China did not decline to protect Tibet, but it did not have the capability to do so. Then Tibet grew alienated from the Chinese central government, and began to lean toward Britain and pursue independence. Whereas China and Tibet grew hostile to each other, this was an inevitable way that Tibet tried to keep itself surviving. Now that the "sleeping lion" China has awakened. The huge dragon of the Chinese nation is now flying high in the sky, with stable political situation and rapid economic growth. The central government should care for and respect Tibet, and put the people's as well as the nation's benefit and interest in top priority.

Looking back at the history and going into the future, those politician in power should consider the people first when seeking to manage a country. If that brings about war, the common people will be the biggest sufferers. We should treat Tibetans with friendship, respect and on an equal footing, as they were Han tribe. Problems should be solved with extensive love and peace.

Let's go back to the history now. In Section 7, it was mentioned that the 13th Dalai Lama left Tibet for a second time, and returned to Tibet on January 22, 1913. In the next Section, we'll go on to study of the historical development in Tibet.

已是“飛龍在天”，政治安定，經濟快速地繁榮成長。中央對西藏應該多給予關照與尊重，以人民及國家未來的幸福與利益來著想。

觀乎歷史，也面對未來，為政者謀求國事，也應看顧攸攸蒼生，若因此而帶來戰爭，最大的受害者將是黎民百姓。我們要以待漢之心同處藏人之友好，相互平等與尊重西藏，循著大愛與和平來解決問題，方為正道。

我們再言歸史傳；在第七節中已談到第十三世達賴的第二次離藏，於民國二年(一九一三)一月二十二日返藏。下一節，讓我們再回頭繼續研究西藏後續的發展史。

第十一節：第十三世達賴喇嘛對西藏獨立的主張(一九一一年至一九一三年)

中華民國政府成立，藏族紛紛撤銷對中央的駐藏機構，及驅逐滿、漢軍民。一九一二年四月四川都督尹昌衡電陳中央，擬委任鍾穎為西藏辦事長官，籌辦全藏事務，以資熟手。此年六月藏軍連續攻陷康區乍丫(察雅)、理塘(理化與巴塘)等地，中國北洋政府袁世凱於七月五日派尹昌衡入康收復理塘，於七月二十九日抵達打箭爐(康定)，八月間收復察木多(昌都)，藏軍敗走，逃回拉薩。

另一方面，是年(一九一二年)的八月十三日中央政府外交部總長陸徵祥、致電英、日、俄三國駐華公使，提出五項聲明：蒙、藏為中國完全領土，外人應保持中立不得干預，各國不得增加軍隊駐紮，也不得為蒙、藏亂黨之主使者。八月十七日英國駐京公使朱爾典抗議尹昌衡率兵入藏，向外交部提出五點要求簽訂新約，謂中國不得干涉西藏內政，不得對藏改行設省，不得過多駐軍，但英國承認中國對西藏有宗主權。

九月一日鍾穎致電中央，謂達賴派使前來議和，提出恢復達賴之政權與名號，但中央不得於西藏改設行省、及視為中國領土，不得於拉薩

Section 11: The 13th Dalai Lama's Claim of Tibet's Independence (1911 to 1913)

With the establishment of the R.O.C., the Tibetans abrogated the central representative offices in Tibet one after another, and expelled the Manchurian and Han people and troops. In April 1912, Szechwan governor Yin Chang-heng asked the central government to take care of the Tibet's affairs, and proposed to appoint Zhong-ying as the Chief Administrator of Tibetan Affairs accrediting on his experience. In June this year, the Tibetan army captured Chaya, Litang (Lihua and Batang), etc. in the Sikang area consecutively. Provisional President Yuan Shih-kai of the Northern Government of China sent Yin Chang-heng to the Sikang area to recover Litang on July 5, 1912. Yin arrived at Tachienlu (Kangting) on July 29, and recovered Chamdo in August. The Tibetan army was defeated and fled back to Lhasa.

On the other hand, Lu Cheng-hsiang, Director of Diplomacy of the Chinese central government telegraphed the British, Japanese and Russian embassies in China on August 13, 1912 to make a five-point declaration, stated: "Mongolia and Tibet are the full territory of China. Foreigners should keep impartiality and abstain from interference. Foreign countries should not increase their garrison or instigate rebellion in Mongolia and Tibet." On August 17, the British ambassador in China, Newell Jordan opposed to the entry of Yin Chang-heng's troop to Tibet, and proposed a revised five-point agreement to the Ministry of Foreign Affairs, stating that China should not intervene in Tibet's internal affairs or establish it as a province, or station too much garrison. But Britain admitted China's suzerainty over Tibet.

On September 1, 1912, Zhong-ying informed Beijing that Dalai Lama had sent an envoy to have peace talk, proposing to resume Dalai Lama's power and his title, but the central government should not establish Tibet as a province, or see it as part of the Chinese territory, or garrison in Lhasa, and Yin's troop should be withdrawn. The content of Dalai Lama's proposal was obviously the same as the earlier opposition of the British ambassador, making coincident declaration that the central government only had suzerainty over Tibet, but not administrative sovereignty. Critics believed that this was an explicit statement of Dalai Lama about his intent for the independence of Tibet. On September 7, Jordan even made a reiteration to the Ministry of Foreign Affairs: "If the R.O.C. government was to conquer Tibet with force, the British government will not only refuse to recognize the R.O.C., but also assist Tibet in gaining independence with its solid strength."



駐軍，撤退尹督軍的征藏部隊。達賴提出的議和內容，顯與前些日英國公使的抗議要求，十足的雷同且有馱氣，異口同聲的宣稱中央對西藏只有宗主權，而無行政主權；輿論者認為，此即達賴明白在宣告西藏獨立的意圖。九月七日朱爾典甚至再次向外交部強調：“如果國民政府要派兵征服西藏，則英國政府不但不承認中華民國，並且將以堅強的實力，協助西藏獨立。”

一九二二年十月中旬，達賴經由駐藏辦事長官鍾穎，自印度致電中央政府，提出媾和條件。中央政府於十二月二十八日明令恢復第十三世達賴喇嘛的名號，袁世凱另以大總統名義致函邀達賴來京，協商有關事宜。達賴覆稱拒絕任何職位，而要求恢復其政教大權，並藉詞不願進京。

中央政府對藏之懷柔行動未中止，十二月十八日派馬吉祥、姚寶來為專使赴藏，並提出以溫宗堯、王人文為西藏宣撫使，以招撫西藏。但英國眼見中央對藏繼續進行善意的拉攏，惟恐一旦達成協議，將無法居中操縱達賴，英使朱爾典遂一再催促先前八月十七日所提之要求；十二月十四日外交部次長顏惠慶會晤朱，表示中國無意改變現狀，對西藏擁有充份的主權。朱辯稱：“中國此項答覆，英政府不能接受，中國目前在西藏實際已無權勢存在。倘中國政府仍堅持己見，則英國惟有自採行動。”朱仍堅持己見，雙方談話毫無結果而散。

另一曾與英爭霸西藏的俄國，自一九〇五年被日戰敗後，無力多顧，於一九〇七年與英簽訂《英、俄協定》，讓俄對藏止步。但俄謀鄰國蒙古之心反增，乘著中國在辛亥革命後之國局未靖，派兵入蒙，於一九一一年十二月三日在庫倫坊間出現《獨立文告》，十二月二十八日活佛哲布尊巴登基為“大蒙古帝國日光皇帝”。

一九二二年十一月三日俄國公使廓索維慈與外蒙古 杭達多爾濟親王，在庫倫簽訂《俄蒙協

In mid-October 1912, Dalai Lama called the Chinese central government from India via Zhong-ying, the Chief Administrator of Tibetan Affairs, proposing his conditions for agreement. The central government decreed the resumption of the 13th Dalai Lama's title on December 28, and Yuan Shih-kai in the President's name invited Dalai Lama to Beijing to discuss the details. Dalai Lama replied that he refused any position, and only requested the resumption of his political and religious authority. He also made an excuse to refuse going to Beijing.

The central government's placatory actions to Tibet had not stopped yet. On December 18, 1912, Ma Ji-xiang and Yao Bao-lai were sent as title-conferring envoys to Tibet, and proposed that Wen Zong-yao and Wang Ren-wen would be the Tibetan Affair Coordinators, to harmonize with Tibet. However, Britain was unwilling to see the Chinese government's well-meant lasso towards Tibet, for fear that they would not be able to manipulate Dalai Lama any more if an agreement was reached. The British ambassador Jordan then urged the admission of the earlier requirements proposed on August 17, 1912. Then Yan Hui-qing, Deputy Minister of Foreign Affairs, met Jordan on December 14, stated "China had no intention to change the current status, and China had full sovereignty over Tibet. Jordan argued that the British government could not accept this reply from China, and stated that China had in fact no power in Tibet currently. If the Chinese government insisted on this proposition, then Britain would have to take action." Jordan insisted on his position, and the conversation led to nowhere.

Russia, once another contender for Tibet, became incapable for the struggle since its failure in the Russian-Japanese war in 1905. Russia signed the *Convention between Great Britain and Russia* in 1907, which kept it away from Tibet. However, Russia's interest in Mongolia increased. It took advantage of the unsettled situation in China after the 1911 Revolution, and sent troops to Mongolia. An *Independence Proclamation* appeared in Ulanbatar on December 3, 1911, and the living Buddha Jebtsun-damba ascended to the throne as the "King of Sun of the Great Mongolian Empire."

On November 3, 1912, Russian ambassador Ivan J. Kuzovetsou signed the *Russian-Mongolian Agreement* at Ulanbatar with the Royal Highness Hangda-duoerji of Outer Mongolia. Henceforth, Outer Mongolia became independent from China, and had Russia as its protectorate. When the news reached the Chinese central government, the whole country was shocked. Liang Ru-hao, Director of Foreign Affairs resigned. It was commonly believed that Britain would follow Russia's example to instigate the independence of Tibet. "While Russia had Mongolia, Britain will definitely strive for Tibet to balance the

約》，外蒙自此脫離中國，淪為俄國的保護國。消息傳至中央，舉國沸騰，外交部總長梁如浩辭職，朝野認為英將步俄之後塵，會協助及鼓動西藏獨立，而引以為憂。輿論學者康有為即謂：“惟俄若得蒙，則當行均勢，英必爭藏，…俄若以兵力取蒙，英亦必以兵力取藏。”時勢之發展，果未出所料。

一九一二年三月俄國潛伏於藏的說客德爾智(其人敘述於前面本章第九節，為達賴之侍讀生，擔任西藏地方政府首席噶倫夏札的私人顧問)，赴藏邊境帕里向達賴報告“蒙古獨立”之事，達賴振奮，於一九一三年一月派德爾智赴蒙古簽訂蒙藏條約，雙方相互合作，並各自互稱為“獨立國家”。但俄國不願見到西藏將變成一個毗鄰於印度、蒙古之間，卻任由英國控制的保護國，因此俄國並不支持西藏之獨立。

外蒙既已在俄國控制之下，中央政府深恐如康有為所言“俄若得蒙，英必爭藏”。於一九一三年元月八日外交部約見朱爾典，詢問英對藏之意見，英使答稱：“本國對西藏之全部問題與意見，已詳陳於前一九一二年八月十七日之節文。如 貴部仍徵詢，請再詳閱該節也。”

元月二十四日外交部擬具《西藏交涉文》，要盡力遷就，然朱又謂：“此次立約，係將中國所有已喪失之權利恢復，中國所得既多，何云喪失西藏地瘠人窮，雖中國拱手送與英國，亦所不取。中國雖有不改藏為行省一語，然鑒於四川之設西康省，其西部純係藏境，將來立約不能規定藏界，明分川、藏疆界，以免四川省侵略。川、藏之界碑，早在清康熙年間已定位，在巴塘附近，將來在約中可略提，然後派員會同劃界，亦無不可。”英國不僅毫不讓步，進而提出加大西藏之劃界，會談遂無結果。此議文，為日後在西姆拉召開會議，造成決裂的徵結。

再說達賴見清、川軍內闖大亂，藏軍攻擊清軍見效，遂與英人取得協調，達賴不反英，

power.... While Russia conquers Mongolia by force, Britain will definitely grab Tibet by force,” said the famous political critic Kang You-wei. The situation then developed exactly as he predicted.

In March 1912, Russia's latent affiliate in Tibet Dorjiev (had once been Dalai Lama's attendant student, and the personal advisor Shatra, the chief Galoin of Tibetan local government) went to Phari, a bordering town in Tibet, to report to Dalai Lama about the “independence of Mongolia.” Dalai Lama was excited, and sent Dorjiev to Mongolia in January 1913 to sign the *Mongolian-Tibetan Agreement*, committing to their cooperation, and recognition of each other as “independent country.” However, Russia did not like to see Tibet which lies between India and Mongolia to become a country under the British protection, and so was not supportive to Tibet's independence.

While Outer Mongolia had fallen under control of Russia, the central government was afraid that Kang You-wei's prediction would come true “While Russia had Mongolia, Britain will definitely strive for Tibet.” On January 8, 1913, the Ministry of Foreign Affairs met Jordan to inquire about Britain's opinion on Tibet. The British ambassador replied: “Britain's opinion on Tibet has been presented in full in the August 17, 1912 statement. As the Ministry inquired, please read the details in the statement.”

On January 24, 1913, the Ministry of Foreign Affairs drafted the letter *Negotiation concerning Tibet*, trying to accommodate the British requirements. But Jordan replied: “This convention is to resume all the lost rights of China. So much as China gains, what does it mean to say losing the infertile and poor Tibet? Britain will not take such a place even if China is to compliment it away. Although China has given its word not to make Tibet a province, Sikang at Szechwan Province has included Tibetan territory in its western part. It will be difficult to demarcate the Tibetan boundary, to distinguish Szechwan from Tibet, and to avoid Szechwan's invasion of Tibet in the future. In fact, the mere stone for Szechwan and Tibet has already been established very early in Emperor Kang-hsi era during Qing Dynasty, which is around Batang. This may be mentioned in the future convention, and then the frontier may be fixed jointly by representatives from all parties.” Britain not only did not concede, but proposed an enlarged boundary of Tibet. The conversation then ended with no conclusion. This discussion became the key to the rupture in the later Simla conference.

Seeing the internal conflict of the Qing and Szechwan troops. Tibetan army successful attacked of the troop. Dalai Lama reached a consensus with the British. Dalai Lama would not oppose to the British, and the British would support Dalai Lama's return to Tibet. Hence, Dalai Lama returned to Tibet from Kalimpong, India on June 24, 1912.



英人也支持達賴返藏。遂於一九一二年六月二十四日自印度 卡倫堡起程回藏，八月下旬清、川軍被卸武解甲，分三批撤離藏區。十二月二十八日中央雖已恢復第十三世達賴喇嘛之名號，但達賴拒絕中央給予任何職位名號，只要求恢復其政教大權。

一九一三年一月二十二日達賴返抵拉薩，即於二月十三日對全藏官民發表文告，表示：“現在中國想殖民西藏的企圖，在供施關係(意謂：施主與僧侶間的供施關係)下，已像天空的彩虹，漸漸消失，我們再度獲得一個幸福和平的時代。我們是一個弱小、信教和獨立的民族，為了趕上別的國家和民族，我們必須捍衛自己的國家。”達賴雖表示漢、藏之間為檀越、而非臣屬之關係，自稱西藏為一“獨立國家”，但此項文告僅為達賴對內部藏區官民的宣告，並未對外公開宣示，也並非一份要求國際支持及承認獨立的文件。

雖然舉世尚無一國正式承認西藏為獨立的國家，然而此時中央出現無力護藏的形態，又受到英國極力之鼓惑，及幫助西藏欲脫離中國而獨立；達賴與中央漸行疏遠之意圖，已昭然顯現矣。

西藏地方政府噶廈之郵電局(札康)，也在此時成立。第十三世達賴喇嘛在客居印度時，接觸了一些先進的現代郵政，指示噶廈籌辦設立郵政局之時，要印行郵票；於藏曆水鼠年四月十九日(一九一二年五月二十六日)，達賴批准、頒佈一份有關於成立郵政局的公告(其底稿，現存於布達拉宮的歷史檔案館)，內容為噶廈政府成立郵局，其信件郵包按重量之大小貼上郵資票等的規定。公告之內容在後面第二部分“西藏郵政及郵票史”中，將作詳述。

一九一三年一月二十二日達賴回到拉薩，進入布達拉宮後，對他離藏出走期間之留藏幹部的行為，分別予以獎懲；晉升在反抗川軍之戰爭中

Qing and Szechwan troops were disarmed and expelled from Tibet in three batches in late August. On December 28, the Chinese central government resumed the title of the 13th Dalai Lama, but Dalai Lama refused any position or title given by the central, and requested only the resumption of his political and religious authority.

Dalai Lama arrived at Lhasa on January 22, 1913, and made a proclamation to all Tibetans on February 13, saying: “Now that China’s attempt to colonize Tibet has gradually disappeared like the rainbow in the sky, under the priest-patron relation (meaning the give-and-take relation between monks and the patrons). We have got a blest and peaceful time again. We are a small, religious and independent nation. In order to catch up with other countries and nations, we have to defend our own country.” Although Dalai Lama pointed to the priest-patron relation between China and Tibet, but not a liege relation, and also declared that Tibet was an “independent country,” this proclamation was only Dalai Lama’s internal announcement to the Tibetans. It had not been externally disclosed, and was not a manifesto of independence, and international support and recognition was not sought.

Despite the fact that there was no one country in the world that formally recognized Tibet as an independent country, considering the central government’s incapability to protect Tibet, in addition to Britain’s eager instigation for Tibet’s separation and independence from China, Dalai Lama’s estrangement from the central government became obvious.

The post office (Jokang) of Tibetan local government (Kashag) was established at this time. When the 13th Dalai Lama stayed in India, he got in touch with the modern postal service, and instructed the Kashag to issue stamps when preparing for the establishment of the post office. On May 26, 1912, an announcement (the manuscript being filed in the archive of the Potala Palace now), approving the establishment of the post office was published saying that a Jokang was established under the Kashag government, and listing out regulations about the postage stamps needed for the weight of letters and parcels. Details of the announcement will be discussed in Part Two of this book *Tibetan Stamps and Postal History*.

Dalai Lama returned to Lhasa on January 22, 1913. After reaching the Potala Palace, he awarded and punished the Tibetan officials according to their behaviors during his absence. He promoted people having meritorious service in the battle with the Szechwan troop. The first person to be promoted was the Commander-in-chief of the Tibetan Civil Army, Dasang-damdruk. He was elevated from an ordinary citizen to Zasa at one blow, and all the estates of Sera Monastery and people originally under the Galom (Minister of Kashag government) Tsarong, who was killed, were



的有功人員，第一人首推衛藏民軍總司令達桑占東，由平民一下子提升為札薩，並將已被色拉寺喇嘛殺死的噶倫擦絨的田莊、百姓，完全賜給了達桑占東。自此以後，達桑占東即成了擦絨札薩，亦稱擦絨協普（後來他兼任西藏銀行長，也兼管製幣廠），其生平簡介述於後面第二部分第八章第四節之末。

達賴獎懲有功過的官員，其次是攝政第三世策墨林仁波切，他在達賴逃亡期間處理西藏政務，深合達賴意圖，並領導全藏人民，驅逐川軍出藏，因而達賴給攝政賞了呼圖克圖封號，頒賜印璽。達賴認為丹吉林寺親漢，遂沒收該寺產業，解散僧眾。這個寺院此後即改作西藏的郵政電報局之用，此地方郵政一共陸續發行五套計26枚的郵票，直到一九五九年三月二十八日人民郵電接管而撤銷。

第十二節：國民政府與西藏的關係(一九一二年至一九三七年)

前述《俄蒙協約》及《蒙藏條約》之訂立，英見俄之勢力在增長，英已儼然將西藏視為其保護國，英使遂向北京建議，召開一個中、英、藏三邊的會議，藉以解決多年的藏事懸案。一九一三年十月十三日三方代表於印度西姆拉召開會議，中國代表為西藏宣撫使陳貽範及副使王海平，英方代表為印度外務大臣麥克馬洪，西藏代表為倫青（即司倫官）霞扎等人。

會議一開始，英國已唆使藏方代表提出了六項的強硬要求，包括“西藏獨立”，疆域包含青海、理塘、巴塘及至打箭爐。在光緒十九年及三十四年所訂之《英、藏通商章程》，由英、藏修約，中國不得過問，中國不得派員駐藏”。陳貽範提出：“西藏為中國完整領土之一部分，英國應承認中國在西藏舊有的各種權利，中國於藏不得施行省制，英亦不能合併或割據西藏土地，中國之駐藏長官得在拉薩紮軍二千五百人，西藏之外交及軍政應由中國指揮，無論何國均不能與之直接交涉。”

given to Dasang-damdruk. Since then, Dasang-damdruk became the Tsarong Zasa, or Tsarong Shaphe (He later also took the office of the chief of Tibet Bank, with the mint factory also under his control). An introduction to his life will be given later in Part Two, Chapter 8, Section 4.

The second one to be awarded was the Regent, the 3rd Tsomoling Rimpoche. He administered the Tibetan affairs during Dalai Lama's exile, which was up to Dalai Lama's expectation. He also led all Tibetans in expelling the Szechwan troop. Therefore, Dalai Lama conferred the Regent with the title of Hutu-ktu, and granted him a jade seal. Dalai Lama believed that the Danjiling Monastery was affiliated with China, and so confiscated the monastery's properties and dismissed all its monks. This monastery became the Post and Telegraph Office of Tibet (until it was handed over to the Chinese People's Post and closed on March 28, 1959). The post office of local government had issued five sets, totaling 26 stamps.

Section 12: Relation of the R.O.C. Government and Tibet (1912 to 1937)

With the establishment of the aforesaid *Russian-Mongolian Convention* and *Mongolian-Tibetan Agreement*, the British witnessed the growth of Russian influence. As Britain saw itself as the protectorate of Tibet, it suggested to Beijing that a China-Britain-Tibet tripartite meeting should be held to resolve the long-standing unsettled issues about Tibet. On October 13, 1913, representatives from the three parties met at Simla, India. The Tibetan Affairs Coordinator Chen Yi-fan and assistant Wang Hai-ping were Chinese representatives; the British Indian Plenipotentiary, Sir Henry MacMahon was the British representative; and the Tibetan representatives were the Lonchen Shatra (Silun official) and others.

At the beginning of the meeting, the Tibetan representatives put forth six strong demands at the British instigation, including the "independence of Tibet," with a territory encompassing Qinghai, Litang, Batang and Tachienlu. The *Trade Regulations between Great Britain and Tibet* established in 1893 and 1908 should be revised by Britain and Tibet, and China should not be involved. China should not station its official in Tibet." Chen Yi-fan proposed that "Tibet is an integral part of the Chinese territory, and Britain should admit that China has all the established rights in Tibet. China shall not subject Tibet to provincial administration, and Britain shall not annex or occupy the land of Tibet. The Chinese resident official in Tibet may station a troop of 2,500 in Lhasa, and Tibet's foreign affairs and military administration should be directed by China; no country should deal with it directly."

The point of heated argument among three parties was mainly the sovereignty of China over Tibet, and the expanded territory of Tibet. This meeting was clearly jointly



三方兩造尖銳爭論之點，主要是中國在藏的主權，以及西藏疆界被藏方擴大的問題。這個會議明顯的是英國勾結西藏的親英勢力，所共同佈置，其目的在藉著通過會議，壓迫中國承認西藏脫離中央而獨立，在條約上先取得合法之地位。

兩方各執天南地北的懸隔意見，英國復以調解人的姿態提出十一點《調停折衷約稿》，要求雙方接受。該約之主要是把西藏、西康、青海、四川、雲南、甘肅、新疆等部份的藏族區，劃歸為西藏範圍，然後把金沙江以西稱為“外藏”，金沙江以東稱為“內藏”，“外藏”要完全脫離中國，“內藏”則規漢藏共管。

最後幾經爭論，英國表示了一些“讓步”，主要內容將西藏分為內藏與外藏兩區；內藏接近印度，包括拉薩、日喀則、昌都。外藏接近中國，包括巴塘、理塘、打箭爐及西藏東部。承認中國對於西藏之宗主權，但不得改設行省，承認外藏自治，中國允不干涉行政，讓其自治，中國仍派大臣駐拉薩，護衛軍限三百人。內藏之拉薩政府，仍保留其已有之權，包括管理大多數的寺院、任命各地方之長官，但中國得派遣軍隊、官吏、或殖民於此地。英國不併吞西藏任何部份，得派商務委員及護衛，人數不超過中國派駐拉薩護衛軍的四分之三。此條約後面，附上西藏地圖一張，用紅藍線劃出內藏和外藏之疆界。

三方爭扯延宕，至隔年的一九一四年四月二十七日中國代表陳貽範，被迫簽下此約。狡猾的英代表麥克馬洪，劃定了不丹以東沿著喜馬拉雅山脈的印度和西藏之邊界，一共較前多了九萬平方公里的領土。英國雖不併吞西藏，但鼓動獨立成為其保護國，也得以在這個區域內自由經商。陳電報北京：“…彼甚堅決，因從權畫行，免致決裂。”此約引起全國輿論之反對，痛罵陳為“庸臣誤國，良可痛心，斷送西藏，貽範之罪，實不容誅”，袁世凱在全國人民的壓力下，不敢批准這條款約，會談便告決裂。

set up by Britain in collusion with the pro-British power in Tibet. Their goal was to compel China to admit the disengagement and independence of Tibet from the Chinese central government through the meeting, so that this fact obtained a legal status in black and white paper.

The two sides of the three parties held to their polarized position, and the British made their 11-point *Draft of Mediation and Compromise* as a mediator, requiring the two sides to accept the proposal. The *Draft* mainly delineated Tibet, Sikang, Qinghai, Szechwan, Yunnan, Gansu, Sinkiang, etc. as Tibetan area, and was demarcated as Tibet's territory. And the area to the west of Jinsha River was called the "Outer Tibet," while area to the east of Jinsha River was "Inner Tibet." Outer Tibet would be completely detached from China, while Inner Tibet would be administered by China and Tibet.

Britain made some "concession" after rounds of discussion. Tibet would still be divided into Inner Tibet and Outer Tibet, with Inner Tibet nearby India enclosing Lhasa, Shigatse, Chamdo, and Outer Tibet nearby China encompassing Batang, Litang, Tachienlu and eastern Tibet. The *Draft* also admitted China's suzerainty over Tibet, but Tibet should not be subject to provincial administration. Outer Tibet was allowed to be autonomous, and China should allow it autonomy and was not allowed to intervene in its administration. China may still station a resident official in Lhasa, with an armed escort of 300 soldiers or below. The Lhasa local government in Inner Tibet still kept its established authority, including the management of most monasteries, and appointment of all regional officials, but China may send army, officials or settle citizens here. Britain would not annex any part of Tibet, and may send trade commissioners and soldiers with the number not exceeding three-fourth of China's garrison in Lhasa. A map of Tibet was appended to this agreement, with red and blue lines indicating the boundaries of Outer Tibet and Inner Tibet.

After lengthy discussion and bargaining, the Chinese representative Chen Yi-fan was forced to sign this agreement the next year on April 27, 1914. The British representative Henry MacMahon was cunning enough to have drawn an India-Tibet boundary along the Himalaya Range to the east of Bhutan, which was 90,000 sq.km. bigger than before. Although the British had not annexed Tibet, they were allowed to trade freely in this area. Chen telegraphed and reported to Beijing: "... they were firm in their position, and so I signed it at the moment to avoid a rupture." This agreement aroused the opposition of the entire country, and Chen was harshly condemned as "incompetent official who only do harm to the country. What a shame to have lost Tibet; it was the sin of Yi-fan. He could not only be punished enough." Under the pressure of the entire population, provisional President Yuan Shih-kai dared not approve this agreement, and hence the conference ended up in a rupture.

是年的七月三日英國與西藏兩方逕行自訂《西姆拉條約》。英國並提出恫嚇：“英藏締約以後，以前中、英、藏三方所訂草約，所有中國之特權利益，自然歸於消滅。英國政府並當竭力援助西藏，抵抗中國對藏之侵略。”英國喧賓奪主的氣焰，昭然顯現。

西姆拉會議之末段，適逢第一次世界大戰發生，英國無力東顧，但又不願停止侵略，形成了無定期的休會狀態。此時藏軍屢屢東進，西康幾為其所攻陷，但大致維持在瀾滄江的察木多以東地區仍在康軍之手；事實上，西藏等於是脫離了中國。英國侵略西藏，是打著“幫助西藏獨立”的口號進行著，但也唆使西藏東侵西康地區，然後英人扮演居中調解，強迫川軍接受藏軍攻占之地區，因此英國是極力協助西藏在擴建軍力。

第十三世達賴自印返藏，重掌政教諸權，西姆拉會議後，在英方的協助下，他決心整治西藏的軍、政、經等事務。以擦絨協普擔任馬基(藏軍總司令)籌辦新軍，將軍力由原來的三千藏軍擴為常備軍一萬人，在江孜辦軍官訓練學校，在札什城設立一所機械廠，製造部份槍械、鑄造錢幣，及印製紙幣、印刷郵票。派留學生赴印度、英國，學習採礦、電機、電報、軍事訓練等，回藏後設立機器廠、電廠、電報局、及創辦新軍。例如吉卜於一九二〇年自倫敦學畢返藏，即籌辦拉薩電報局，任電報局長。

達賴喇嘛又派員赴印，考察政治、經濟、文化、稅收的制度和辦法。在拉薩成立警察局，成立歐康(銀行)由彭康公擔任行長，後改由擦絨兼任。

達賴辦事英明、果斷，又善用政治手腕，雖然親英但不受完全利用，明拒漢又不失連絡。他自返藏以迄圓寂，在執政的二十一多年中，全藏領土自主，幸皆完整，未始非為達賴之功也。

為了推動西藏各項新政，都需要經費的支援；為了平衡財政，必然要增加稅收。後藏的第

On July 3 this year, Britain and Tibet established the Simla Convention on their own. Britain even warned: "After the British-Tibetan Convention was established, all the privileges and interests of China in the tripartite draft between China, Britain and Tibet will be naturally annihilated. The British government will try its best to assist Tibet in counteracting China's invasion to Tibet." It was an explicit display of the Britain's arrogance of replacing China.

The latter stage of the Simla conference just met the outbreak of the First World War. Britain could spare no time to attend to the Oriental area, but was unwilling to stop its aggression, resulting in a termless adjournment. Since then the Tibetan army made frequent attacks eastward, capturing almost the whole Sikang, but the area to the east of Lantsang River and Chamdo remained in the hand of Sikang army. Tibet had in fact broken away from China. Britain's invasion of Tibet was conducted under the flag of "assisting Tibet's independence," but it also incited Tibet to invade Sikang. Then the British acted as a mediator and compelled the Szechwan army to admit the area occupied by Tibetan army. Therefore, Britain had been exerting itself to help building up the Tibetan army.

Since the 13th Dalai Lama's return to Tibet and re-seizure of the political and religious power, and after the Simla conference, he decided to strengthen Tibet's military, administrative and economic affairs with the help of Britain. He appointed Tsarong Shaphe as Magchi (Commander-in-Chief of Tibetan Army) to organize a new army, expanding the original Tibetan army of 3,000 soldiers to a 10,000-strong standing army. A military officers training school was established in Gyantse, and a machinery factory was set up in Zhashi to produce some of the guns, found coins, and print bank notes and stamps. Students were sent overseas to India and Britain to study mining, electrical engineering, telegraph technology, and receive military training, etc. They would be responsible for setting up the machinery plant, power plant, telegraph office and train up new army when they returned. For example, Jibu returned to Tibet from London after graduation in 1920, and began the establishment of Lhasa Telegraph Office at once. He became the Director of Telegraph Office.

Dalai Lama sent officials to India to learn about politics, economics, culture, the tax system and methods. He also established a police bureau in Lhasa, as well as the Oukang (bank) which was presided director by Pengkang-gong. The Director of Oukang position was later taken up by Tsarong.

The 13th Dalai Lama was a wise and decisive person, good at political tactics. He associated with the British, but was not used by them; he refused China, but kept contact with it. In more than 21 years from his return to Tibet until his death, Tibet maintained its autonomy and territorial completeness. This should be accredited as meritorious service of the Dalai Lama.



九世班禪喇嘛擁有廣大的土地、人民、寺院，自然成了噶廈政府征款的重點。

日喀則札什倫布寺的班禪，自清朝雍正、乾隆帝以來，一向歸駐藏大臣直接領導，是和前藏的噶廈政府處於平行之地位。民國初年時，駐藏大臣被藏軍逐走，達賴在那時對班禪已有不睦之間隙，噶廈順勢在後藏增設基宗(總管)，強迫札什倫布寺服從達賴的統治，並強行派糧征款、及徵兵徵稅之事。札什倫布寺援依舊制，不願任何負擔，遂引起雙方的關係更趨惡化。

一九一五年六月班禪致函達賴，提出基宗干涉寺政之不當，並提議能與達賴會面，以商懸案；達賴覆信，拒絕班禪的要求。民國九年十月班禪派員前往拉薩，與噶廈進行談判，要求免徵羊毛、牲皮和食鹽之稅，噶廈不接受，談判遂告中止。民國十年噶廈成立了軍糧局，札什倫布寺被分配要徵收全藏四分之一的軍糧，約十萬斤之責任額，班禪派員向噶廈要求免徵，又未被接受，引起班禪更多的不滿。

拉薩與日喀則兩個行政機構，漸漸累積懣怨，兩大喇嘛之前嫌未解，又加上連年來在養兵費、及徵稅上的歧見與問題，雙方已達到相當惡劣的狀況。班禪企圖央請英人出面，協調未成。班禪對達賴已心生恐懼，當磨擦關係已達危急之際，札什倫布寺的幾位大臣已被召去拉薩，拘捕入獄。

班禪自知已無法解釋於達賴，且難相容，遂於一九二三年十一月十五日夜，密率僧侶十五人，連夜出城，沿涉藏青大河。十八日札什倫布寺之高僧政官百餘人，亦乘夜逃出日喀則，疾行五天五夜追趕上班禪大師，咸慶脫險。達賴於班禪離走後，乘機收回札什倫布的政權，統一於噶廈之下，派員分掌後藏政教事務。班禪一行人歷經曠野荒徑，備受辛勞，經甘州、涼州抵臬蘭，備赴北京。

Budget was needed to promote the various policy initiatives in Tibet. In order to balance the budget, tax must be increased. The 9th Panchen Lama in posterior Tibet possessed large sphere of land, people and monasteries, and so inevitably became the important financial source of the Kashag government.

Panchen Lamas at the Tashi-lhunpo Monastery, Shigatse had always been under direct leadership of the Resident Commissioner in Tibet since the early time of Emperors Yung-cheng and Chien-lung of Qing Dynasty; they maintained a parallel position with the Kashag government in anterior Tibet. During the beginning of the R.O.C. years, the Resident Commissioner was expelled by Tibetan army. Dalai Lama had not kept a good relationship with Panchen Lama at that time; the Kashag government then instituted a Jizong (prime manager) in posterior Tibet, forcing Tashi-lhunpo Monastery to submit to Dalai Lama's rule. Levy of food supplies, money, servicemen and tax was also conducted coercively. Tashi-lhunpo Monastery adhered to the existing system and refused to take this burden. As a result, relationship between the two Lamas worsened.

In June 1915, Panchen Lama wrote letter to Dalai Lama, stating the inappropriateness of Jizong's intervention in the monastery's administration, and propping a meeting with Dalai Lama to discuss the unsettled matters. Dalai Lama refused Panchen Lama's request in writing. In October of 1920, Panchen Lama sent officials to Lhasa to negotiate with the Kashag government, requesting tax exemption on wool, animal skin and salt. The Kashag refused, and the negotiation was suspended. In 1921, the Kashag established a Military Supplies Bureau, and Tashi-lhunpo Monastery was assigned to supply for one-fourth of the military needs of the entire Tibet, which was an obligation of about 100,000 catties in weight. Panchen Lama again sent officials to ask for exemption, but was refused again. This added to Panchen Lama's dissatisfaction.

Hostility between the two Lamas' administration at Lhasa and Shigatse gradually built up. Previous enmity between them had not been resolved, while the dispute on army expenses and taxes added to the problem. The relationship of the two Lamas had reached a very terrible situation. Panchen Lama tried to ask the British to mediate the situation, but failed. Panchen felt uneasy and heart startled to Dalai Lama. When the friction grew to its height, some ministers of the Tashi-lhunpo Monastery were summoned to Lhasa, arrested and imprisoned.

Panchen Lama was scared, and knew he could not explain himself to Dalai Lama, and Dalai Lama would not accept him. He led 15 monks to run away from the city at the night of November 15, 1923, and fled along the Zangqing River. On November 18, more than 100 high monks and officials of Tashi-lhunpo Monastery also fled from Shigatse at night, and rushed their way for five days and nights to

當時的北京政府，自從一九一六年元月袁世凱由總統大位，推向中華帝國的皇帝，護國軍反袁，洪憲稱帝百日即下台；袁心神俱悴，一病而終。中國政局從此進入軍閥割據，各自擁軍自重，戰火綿延，爭奪權力，藉以躍居舞台。繼黎元洪之後，一九二三年十月十日曹錕也擔任大總統。

班禪出走後的次年(一九二四年)抵北京，面謁曹錕，報告西藏政局，及提出整飭邊防之意見。此時的中國，軍閥內訌，列強外侮，相繼而來，班禪也未得確切的解決及具體的援助，就趁此候命期間，週遊華北及華東各省，考察各地，宣揚佛教。中央對待班禪，雖未助其返藏，但也從優待之，冊封他為“護國宣化廣慧大師”，並給予玉印一顆、冊文一本，年俸銀十二萬元，供應費月俸銀三萬元。班禪也設立川、康、平、京、晉、綏、青、印等辦事處，一九三二年中央特任他“西陲宣化使”，一九三四年又命為國民政府委員。

再說英國為了擴建西藏的軍力，便於東侵西康，不斷的提出擴編藏軍，及加徵賦稅的計劃給達賴，引來西藏僧俗人民的強烈反對。一九二〇年十一月英使柏爾(駐哲孟雄行政官)抵拉薩，不久傳出三大寺的喇嘛準備暴動，要驅打英使，達賴調動藏軍鎮壓，形成內部喇嘛與藏軍的自相衝突。柏爾在藏停留不足一年之中，遭到藏民的堅決反對，遂於隔年九月返回印度。

英帝也認識到，在藏民心中仍存著濃厚的反英思想，乃圖加強西藏警察的訓練，實行警察統治(即特務統治)，企圖把西藏人民的思想和行動一起控制，但這一陰謀又遭到藏民之反抗，英帝也感覺到達賴並非全力支持英國在藏的一切政策，遂採取更毒辣之手段。一九二四年暗中扶持藏中的親英軍人，策動政變，推翻噶廈，欲另組政府。這一陰謀的首腦為噶倫擦絨，達賴接獲密報，馬上罷黜擦絨的藏軍總司令之職務。

catch up with the Panchen Lama. Their escape was successful. After Panchen Lama's leave, Dalai Lama took the chance to take back the power of Tashi-lhunpo Monastery, and incorporated it under the Kashag government. He sent officials to take care of the administrative and religious affairs of posterior Tibet. The Panchen Lama's group suffered all the way through wild field and desolate path to arrive at Gaolan via Ganzhou and Liangzhou, preparing to go to Beijing. However, the Beijing government was at a mess then. As Yuan Shih-kai pressed from his presidentship towards the emperorship of the Chinese Hung-hsien Empire in 1916, the National Protection Army began to oppose Yuan. The Empire collapsed just a hundred days after he called himself the emperor. Yuan was so sad that he fell ill and died. China then fell into a situation of warlords scrabbling for their own orbits. These warlords kept their own army, and fought for power, in order to jump to the height of the political ladder. Tsao-kun also became the President on October 10, 1923 after Li Yuang-hung.

The next year (1924) after Panchen Lama's exile, he arrived at Beijing, met President Tsao-kun and reported the situation in Tibet. He also raised his opinion about putting the border army in order. China was in a state of warlords fighting at this time, and foreign aggression followed. Panchen Lama therefore could not get any real solution and substantial assistance. He then took this chance to travel through all provinces in northern and eastern China, making observation and lecturing on Buddhism. The Chinese central government treated Panchen Lama nicely, but did not help him return to Tibet. He was conferred the title "National Preacher and Wisdom Great Master," and given a jade seal, an edict, and an annual salary of \$120,000 plus \$30,000 monthly allowance. Panchen Lama set up offices in Szechwan, Sikang, Ping, Beijing, Shanxi, Sui, Qinghai and India. In 1932, the central government appointed him as the Civilizing Commissioner for the western border. In 1934, he became a councilor of the R.O. C. government.

In order to enhance the military force of Tibet for the scheme to invade Sikang, Britain continually proposed to Dalai Lama about the expansion of Tibetan army and a tax increase plan. This aroused strong opposition from the Tibetans. In November 1920, the British envoy Charles Bell (Political Officer in Sikkim) arrived at Lhasa, and news broke out not long afterward that lamas of the three major monasteries were planning a riot to attack and expel the British envoy. Dalai Lama deployed the army to press it down, leading to a conflict between the lamas and the army. Bell met die-hard opposition from the Tibetans during his less-than-one-year stay in Tibet, and then returned to India in the next September.

The British Empire understood the strong anti-British thought among the Tibetans, and so sought to strengthen the training of Tibetan police for the implementation of the



英國如此積極干涉西藏之內政事務，已直接危害到達賴的領袖地位，達賴與英國之間的親密關係，自此起了很大的變化。達賴開始有了覺悟，回憶過去中藏之和好，而英人又一直狡黠陰謀，乃思向內欲與中央政府聯合抵抗英國。而且早在民初，國父孫中山先生即提倡五族共和，達賴亦知西藏尚不能獨立，又不加入中國，藏族孤立，必遭英、印之蹂躪。

國民政府主席蔣中正先生，於一九二七年設都南京，下置蒙藏委員會，承襲清朝理藩院的制度，訂有《蒙、藏、回、疆各地方長官及宗教領袖人員來京展觀辦法》，及《喇嘛任用辦法》等，依循孫中山先生之主張“五族共和，創造中華民族”，各族自求解放，為“中國境內各民族一律平等”的樣板。一九二八年冬，西藏駐五台山的堪布羅桑巴桑奉第十三世達賴喇嘛之命，前往南京晉謁國民政府主席蔣中正，蔣主席亦委託藏使轉遞致函達賴，此為西藏與國民政府間再生關係的開始。

一九二九年二月國民政府的文官處，隨後派遣一位具有漢、藏混血的女職員劉曼卿，帶上蔣主席之要函赴藏，翌年三月抵拉薩面謁達賴。達賴表示：“過去中央漠視西藏，棄如石田，如今新府成立，尚望雙方始終如一，繼續不斷，更進而為實際之互助。對於西康之事，請轉告中央，派一位清廉文官接收，吾隨時可撤回軍防。都是中國領土，何分爾我？”於此同時，達賴也派駐京的藏務委員貢覺仲尼向蔣主席解釋：“第十三世達賴無聯英之事，不過境域相連，不得不與之週旋，第十三世達賴無仇漢思想，並歡迎第九世班禪回藏。”此語顯示，達賴在脫離中央的十六年來，已吃盡了英帝的苦頭，也看清楚英人野心狡詐的一面，轉而頻頻示好於中央。

同年十二月蔣主席又致函達賴，並委派貢覺仲尼為赴藏慰問專員，入藏宣慰藏胞外，並就康、藏界務、及班禪返藏等問題，具體交換意

rule of police (i.e., the rule of secret agents). The British attempted to control Tibetans' thought and action, but this plot again was resisted by the Tibetans. Britain realized that Dalai Lama was not supporting all the British policies in Tibet wholeheartedly, and so came to an even more sinister plot. In 1924, the British secretly supported the pro-British soldiers to launch a coup d'état, overthrowing the Kashag government and attempting to form another government. The leader in this plot was the Galoin, Tsarong Shaphe. When Dalai Lama was informed of this secret plot, he immediately removed Tsarong from his position of Commander-in-chief of Tibetan Army.

Britain's active move to intervene in the internal affairs of Tibet had directly harmed Dalai Lama's leadership. The close relation between Dalai Lama and the British then changed greatly. Dalai Lama came to realize the British's craftiness, and remembered the friendly relationship with China in the past. He then thought of allying with the central government to resist Britain. Early at the beginning of the R.O.C. years, Dr. Sun Yat-sen, Chinese country father advocated the harmony of the five races. Dalai Lama knew it well that Tibet would be isolated and be trampled by the British India if it did not declare independence or become part of China.

Chairman Chiang Kai-shek of the R.O.C. government founded the capital in Nanjing in 1927, with Mongolian and Tibetan Affairs Commission under it. It inherited the system of the Office of Colonial Affairs in Qing Dynasty, setting down the *Regulations for Mongolian, Tibetan, Mohammedan and Sinkiang Regional Chiefs and Religious Leaders Visiting Beijing*, and the *Regulations for the Appointment of Lamas*, etc. This was done following Dr. Sun's advocate of "harmony of the five races; creation of the Chinese nation" that all races should seek to liberate themselves, and "all races within the territory of China are treated equally." In the winter of 1928, Tibet's Khenpo (political officer in posterior Tibet), Luosang-basang, in Wutai Mountain went to Nanjing to meet Chairman Chiang under the 13th Dalai Lama's order. Chairman Chiang also asked the Tibetan envoy to write to Dalai Lama. This marked the re-establishment of relationship between Tibet and the R.O.C. government.

In February 1929, the R.O.C. government sent a Chinese-Tibetan mixed female staff of the Executive Office, Ms. Liu Man-ying, to bring Chairman Chiang's letter to Tibet, making an appointment to meet Dalai Lama at Lhasa in the next March. Dalai Lama expressed: "The central government used to neglect Tibet, and discarded it as useless land. Now that the new government has been established, we wish to continue our relationship as always, and furthermore, to effectuate substantial mutual assistance. For the Sikang problem, please ask the central government to appoint an incorrupt official to take over the administration. We will withdraw our army from there at



見。中央與西藏恢復關係之時間尚短，要劃分界務與藏務是關連甚多，實非短期可為，遂同意噶廈地方政府設立西藏駐南京、北平、西康三個辦事處，由貢覺仲尼及楚臣丹增等就任處長，負責傳達中央的意旨，及藏方對中央之國是意見；西藏與中央的關係，是有明顯地增進與改善。

班禪也將其駐北京辦事處，遷往南京，一九三三年三月特派代表安欽活佛等赴藏，宣達中央德意，並願與達賴修好。安欽四度晉謁達賴，達賴表示願與班禪合作，共同治藏，並電勸班禪即返後藏主政。

過去在清末民初時，班禪並未極力親英，英對達賴不只挑撥與中央的關係，也離間班禪與達賴素往之師徒關係，與共同治藏的感情，以致生惡相向。如今達賴了悟英帝居心，有今是昨非之感，且年歲漸高，又染病在身，自然切望班禪早日回藏，共理藏務，也慰輿情。班禪得報，欣慰不已，即作返藏準備。詎料好夢難圓，第十三世達賴喇嘛於一九三三年十二月十七日在布達拉宮，忽告圓寂。

第十三世達賴一生處在中國史上最劇烈動盪的時期，也度過兩次的離藏逃難，在西藏最波折的五十八年之人生歲月，他是一位歷輩達賴喇嘛中掌政時間較長，又十分獨特英明的執政者，推行政治、軍事、及經濟新政的改革者。他的逝世，蒙藏僧俗莫不哀悼萬分。西藏三大寺及僧俗官民大會，公推熱振寺的呼圖克圖活佛第二世熱振以為攝政，中央的行政院於一九三四年一月三十一日覆電批准。

國民政府並已於一九三四年元月十二日特派參謀本部次長黃慕松赴藏，為達賴致祭，準備國幣四十萬七千元款項，作為佈施酬酢、禮物、辦公等費用入藏。黃特使奉命先至蒙古，正式佈達已領逾一年的“西陲宣化使”給第九世班禪，並邀他參加中國國民黨第四屆四中全會，班禪元月二十五日抵南京，會中被選任為國民政府委員，班禪與中央之關係益形密切。

any time. We are all within the territory of China; why distinguish ourselves from the other?" At the same time, Dalai Lama sent Kunchod-jungnas, the Tibetan Affairs Commissioner in Beijing, to explain to Chairman Chiang: "The 13th Dalai Lama has not allied with the British, but with a neighboring territory, dealing with them is inevitable. The 13th Dalai Lama has no anti-Chinese mentality, and welcomes the return of the 9th Panchen Lama to Tibet." Seen from this speech, Dalai Lama had suffered enough under Britain during the 16 years of separation from China, and had realized the craftiness and unrestrained ambition of the British. He then turned to the central government and displayed a friendly gesture.

In December 1929, Chairman Chiang wrote to Dalai Lama again, and sent Kunchod-jungnas as the comforting officer to Tibet. Apart from comforting the Tibetan compatriots, he was also responsible for discussing the matters of boundary issue between Sikang and Tibet and Panchen Lama's return to Tibet, etc. As the Chinese-Tibetan relationship had just resumed for a short time, the demarcation of Tibetan boundary and dealing of Tibetan affairs were of great importance and could not be settled in a short period. Therefore, it was agreed that the Kashag government may set up three offices of Tibetan affairs in Nanjing, Beijing and Sikang, to be presided by Kunchod-jungnas and Tshultrim-tenzin. They were responsible for conveying the Chinese central opinion, and the Tibetans' view about the National affairs. The relationship between Tibet and the central had actually improved.

Panchen Lama also moved his Beijing office to Nanjing. In March 1933, Panchen Lama sent his representative Anqin, the Living Buddha to Tibet to convey the central government's goodwill, and his wish to foster a good relation with Dalai Lama. Anqin met Dalai Lama for four times, and Dalai Lama agreed to cooperate with Panchen Lama in governing Tibet. He also telegraphed Panchen Lama, asking him to return and take charge of the posterior Tibet.

During the late Qing and beginning R.O.C. years, Panchen Lama was not particularly friendly to the British. Hence, Britain not only tried to alienate Dalai Lama from the central government, but also cast in a bone between Panchen Lama and Dalai Lama, destroying their teacher-student relation and their wish to jointly govern Tibet. Now that Dalai Lama had understood the British Empire's intention, realizing his fault in the past, and since he had become old and ailing, he of course wished to see Panchen Lama's early return, so that they may work hand in hand on Tibetan affairs and restore their relation. Panchen Lama was delighted to hear the news, and prepared to return to Tibet. But the cherished reunion was not realized; the 13th Dalai Lama died surprisingly in Potala Palace on December 17, 1933.



達賴圓寂後的第四天，國民政府明令追贈他為“護國弘化普慈圓覺大師”之封號，於一九三四年二月十四日在南京 考試院舉辦追悼大會。

黃特使取道西康入藏，於同年八月抵達拉薩，停留三個月，藏方官民熱烈迎送，歡欣鼓舞，同申敬拜，感情融洽。西藏的噶廈同意，中央在拉薩設立“蒙、藏委員會辦事處”，並附設一個交通部的商業電台，一所拉薩小學，一個診療所，一所氣象台。英國見狀，也要求在藏設立辦事處，噶廈也同意，還附設一所醫院，免費給藏人看病，及一所無線電技術學校。英對藏的示好，是不甘示弱，錦上添花。黃慕松此行入藏，為民初二十餘年來中 藏形同中斷的關係中，再次促進漢 藏之復融，為極具貢獻的一件大事。

黃慕松自藏返京後，國民政府即準備護送第九世班禪回藏，一九三六年九月二十一日頒布《護送班禪大師專使訓令》，並批准支持班禪所提出《西藏建設初步計劃》，有關公路、電台、郵政、學校等之加強建設措施。中央亦核准班禪回藏之旅費，派誠允為專使護送；誠允後來辭職，改派趙守鈺繼任。

一九三六年十一月班禪抵甘肅的拉卜楞寺，西藏派來三大寺及札什倫布寺等，歡迎代表三百餘人同時抵達。十二月十八日班禪進抵青海的玉樹，噶廈派出的第一批歡迎代表也已趕到，準備入藏。但噶廈不同意漢人官兵隨行入藏，中央與噶廈協商無果，班禪回藏一事遂告耽擱。

當時日本在內蒙、河北屢生事端，製造“華北自治”，陰謀在偽滿之後，蠶食華北。就在此時，中國抗日爆發，平津失陷，上海危急，國民政府被迫遷都重慶。一九三六年十二月十三日日軍攻下南京，國民政府已無法兼顧藏事，乃電示護送專使，要他們考慮班禪暫停回藏，遂駐宿於玉樹。第九世班禪在外流蕩已近十五年，是急欲返藏，如今受阻，即染重病，不幸

The 13th Dalai Lama experienced the most turbulent years in the Chinese history, and had fled from Tibet twice. For his 58 years of twists and turns, he was one of the Dalai Lamas who stayed in power for a relatively long time, and was a special and competent administrator, and a reformer who implemented a new series of policies of political, military and economic. All Mongolian and Tibetan monks and laymen were regretful of his death. The three major monasteries in Tibet and the National Assembly of all Tibetans jointly elected the 2nd Reting Hutu-ktu, the Living Buddha in Reting Monastery as the Regent. The Executive Yuan of the R.O.C. central government approved on January 31, 1934.

The central government also sent Huang Mu-song, Deputy Director of Staff Headquarters, to Tibet to see Dalai Lama off and as the conferring envoy on January 12, 1934. He brought \$407,000 to Tibet for alms giving, socializing, and as gifts and official expenses. Huang was ordered to go to Mongolia first, making the central announcement of the title “Civilizing Commissioner for the Western Border” had given to the 9th Panchen Lama more than one year ago, and inviting him to attend the Fourth Plenary Session of Kuomin-tang Central Committee, China. Panchen Lama arrived at Nanjing on January 25, and was elected and adopted as the Councilor of the R.O.C. government. The relationship between Panchen Lama and the central government became even closer.

On the fourth day after Dalai Lama’s death, the R.O.C. government made a public proclamation to confer him with a posthumous title “National Moralizing Universal Love and Perfectly Enlightened Great Master.” On February 14, 1934, a memorial ceremony was held in the Examination Yuan of Nanjing.

Huang entered Tibet from Sikang. He arrived at Lhasa in August 1934, and stayed there for three months. He was cordially welcome by Tibetan officials and people, who were excited and elevated. They worshipped together, and were getting on very well. The Kashag government of Tibet agreed that the central government may set up the “Office of Mongolian and Tibetan Affairs Commission” in Lhasa, together with an affiliated commercial radio station under the Ministry of Transportation, a primary school, a clinic, and an observatory. Seeing this development, Britain also requested the establishment of an office in Tibet, to which the Kashag also agreed. There was also an affiliated hospital to offer free medical service for the Tibetans, and a radio engineering school. Britain’s appeasing action to Tibet was a contending gesture. Huang Mu-song’s trip to Tibet was another major contribution to the promotion of a re-established Chinese-Tibetan relation after 20 years of almost a total interruption between China and Tibet.

After Huang returned to Beijing, the R.O.C. government began to prepare for the escort of the 9th Panchen Lama’s return to Tibet. The allocation for the escort of Panchen Lama was promulgated on September 21.



於一九三七年十二月一日凌晨圓寂，享年五十五歲。國民政府命員護送班禪靈柩前往西康的甘孜暫住，並發治喪費一萬元。一九四〇年西藏噶廈同意，護送靈柩入藏，在札什倫布寺建塔供養。

第十三節：第十四世達賴喇嘛坐床，二世熱振代理攝政，其與國民政府的關係(一九三七年至一九四九年)

第十三世達賴於一九三三年十二月十七日圓寂後，噶廈於一九三四年初分派活佛，各往青海、西康、藏南，三路尋訪。一九三五年五月在玉樹受班禪指點，由攝政二世熱振主持，於一九三八年冬在青海省湟中縣南的祁家川之藏族農民家中，找到在一九三五年五月五日所誕生的這位靈童拉木登珠(法名丹增嘉措)，是第十四世達賴喇嘛(圖38)。國民政府乃致電青海地方政

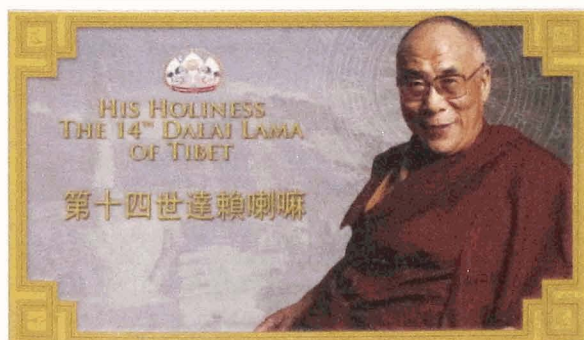


圖38：生於一九三五年的青海靈童拉木登珠(丹增嘉措)，為現今仍存世的第十四世達賴喇嘛。

Fig. 38: The soul child Lhamo-dhondup (Tenzin-gyatso) in Qinghai was born in 1935. He is the 14th Dalai Lama who is still alive today.

1936. Panchen Lama's proposal of *Preliminary Plan for Tibet's Infrastructure* was approved, which included the reinforcement of such facilities as highways, radio station, postal service, schools, etc. The central government also granted the traveling expenses for Panchen Lama's return to Tibet, appointing Chengyun as the escorting envoy. Chengyun resigned later and Zhao Shou-yu was appointed instead.

Panchen Lama arrived at the Labrang Monastery in Gansu Province in November 1936. A 300-strong welcoming delegation from the three major monasteries in Tibet and the Tashi-lhunpo Monastery arrived at the same time. On December 18, Panchen Lama advanced to Yushu, Qinghai, where he met the first batch of the Kashag's welcoming delegation, and they prepared to enter Tibet. However, the Kashag refused to allow Chinese armed escort into Tibet. Negotiation between the central and the Kashag came to no end, and hence Panchen Lama's return to Tibet was stalled.

Japan was making troubles in Inner Mongolia and Hebei Province at that time, creating the "autonomy of northern China," and conspiring to devour northern China following the establishment of the puppet Manchukuo. The Sino-Japanese War broke out at this time; Beijing and Tianjin had fallen and Shanghai was in danger. The R.O.C. government was forced to move the capital from Nanjing to Chong-qing. On December 13, 1936, Japanese army captured Nanjing. The R.O.C. government could hardly attend to Tibetan affairs at this time, and telegraphed the escorting envoy to suspend Panchen Lama's return to Tibet and stay at Yushu. The 9th Panchen Lama had been wandering outside Tibet for 15 years, and was so eager to return home. Being stuck in such a situation, he fell seriously ill and unfortunately died at midnight on December 1, 1937 at an age of 55. The R.O.C. government ordered to escort Panchen Lama's relique to Ganzi, Sikang for temporary stay, and granted a funeral budget of \$10,000. In 1940, the Kashag agreed the escort of the Panchen Lama's relique to enter Tibet, and a pagoda was built in Tashi-lhunpo Monastery for him.

Section 13: Inauguration of the 14th Dalai Lama with the 2nd Reting as the Regent, and their Relation with the R.O.C. Government (1937 to 1949)

After the death of the 13th Dalai Lama, the Kashag government sent living Buddhas out in early 1934 to look for the soul child along three routes in Qinghai, Sikang and South Tibet. In May 1935, they received Panchen Lama's direction in Yushu, and under the Regent the 2nd Reting's leadership, they found this child, Lhamo-dhondup (religious name Tenzin-gyatso), in the winter of 1938 at Qijia-chuan in south Huang-zhong County of Qinghai Province, who was born on May 5, 1935. This is the 14th



府馬步芳，令其派兵護送靈童入藏，並撥給護送費十萬元，於一九三九年七月自西寧入藏，十月初到達拉薩。

國民政府於一九三九年三月，派蒙藏委員會委員長吳忠信率九人代表團，取道印度赴藏，欲主持掣籤認定第十四世達賴及坐床大典，並由行政院轉飭財政部撥發四十萬元，為坐床大典經費。十二月抵達拉薩，吳向中央回報第二世熱振及喇嘛已選好靈童。國民政府於一九四〇年二月五日發布命令：“青海靈童拉木登珠，慧性湛深，靈異特著，查係第十三輩達賴喇嘛轉世，應即免予以抽籤認定，特准繼任為第十四輩達賴喇嘛，此令。”三月二十五日國民政府任命隨吳入藏的孔慶宗(蒙藏委員會藏事處處長)，為駐藏辦事處處長，四月一日在拉薩正式開辦。吳忠信等一行，於一九四〇年四月間離開西藏，返回中央。噶廈依循清代舊制，隨後派了札薩阿旺賢贊，往重慶向國民政府致謝(在清代的制度，達賴坐床冊封後，藏要向清朝皇帝謝恩之禮儀)。

第十三世達賴於一九三三年底圓寂，第九世班禪無法回藏，也於一九三七年底逝世，而第十四世達賴於一九四〇年春坐床登位時，為年僅五歲之幼童，按西藏舊例，達賴須十八歲才達親政之年齡(第十四世達賴於一九五一年春，才親自攝政)。因此，一九三三年底達賴圓寂，西藏的僧俗大會才公推第二世熱振活佛為攝政，中央亦於隔年元月批准，一九三五年十一月錫賜熱振“輔國普化禪師”之名號。當時中央本是委請班禪返藏頒授冊印，後來班禪因受阻暫駐於玉樹後圓寂，才由吳忠信委員長入藏，於一九四〇年一月十五日為熱振冊封攝政，並頒授二等采玉勳章乙座，及主持達賴坐床與頒給經費。

第二世熱振掌政後，與國民政府的關係更為接近。那時正值中國對日抗戰熾烈進行時，熱振曾領導三大寺的高僧唸經，祈禱中國抗戰勝利。熱振本人具有愛中央反英的思想，英人仿照中央，要在拉薩辦學校，他是反對的。

Dalai Lama (Fig. 38). The R.O.C. government then called Ma Pu-fang of the Qinghai regional governor, asking him to escort the soul child to Tibet, and granted \$100,000 conveying budget. The escort team entered Tibet from Xining City in July 1939 and arrived at Lhasa in early October.

The R.O.C. government sent a 9-person delegation led by Wu Chun-hsin, Commissioner for Mongolian and Tibetan Affairs Commission, to Tibet via India, intending to host the confirmation and inauguration ceremony of the 14th Dalai Lama. And the Executive Yuan of the R.O.C. government had instructed the Ministry of Finance to grant a \$400,000 budget for the inauguration ceremony. They arrived at Lhasa in late December, and Wu reported to the central government that the 2nd Reting, the Regent and the lamas had chosen the reincarnated child. The R.O.C. government then decreed on February 5, 1940: "The soul child Lhamo-dhondup of Qinghai was deeply inspired and spiritually outstanding. He is found to be the reincarnation of the 13th Dalai Lama, and the lot-drawing confirmation should be exempted. This is to approve his succession as the 14th Dalai Lama." On March 25, the R.O.C. government assigned Kong Qing-zong (Director of Tibet Office, Mongolian and Tibetan Affairs Commission) who followed Wu to Tibet as the Resident Director of the Tibet Office, which was officially opened in Lhasa on April 1. Wu Chung-hsin and his group left Tibet and returned to the mainland in April. The Kashag government followed the old system during Qing Dynasty and sent the Zhasa (Tibetan officer), Ngawang-xianzan, to go with the group to express gratitude to the R.O.C. government in Chong-king. (The rule in the Qing Dynasty, there was a ceremony to thank the Qing emperor for his gracefulness after the inauguration of the Dalai Lama.)

Due to the 13th Dalai Lama died in late 1933, the 9th Panchen Lama also died in late 1937 while he could not return to Tibet. When the 14th Dalai Lama was enthroned in the spring of 1940, he was only 5 years old. (According to the Tibetan convention, Dalai Lama could only attend to administration by the age of 18. The 14th Dalai Lama only began running his power office until in the spring of 1951.) Therefore, when Dalai Lama died in 1933, the National Assembly of Tibet elected the 2nd Reting, Living Buddha as the Regent, which was approved by the Chinese central government in January the next year. In November 1935, Reting was conferred the title "Nation-assisting Moralizing Master." It was originally planned to have Panchen Lama returned to Tibet for delivering the edict, but then Panchen Lama was stuck in Yushu and died. So Commissioner Wu was asked to deliver the edict and a grade-two jade medal to Reting as the Regent on January 15, 1940 when he went to Tibet, while he brought the inauguration budget for Dalai Lama at the same time.

After Reting came to power, Tibet's relation with the R.O.C. government became even closer. The Sino-



熱振和國民政府的關係拉近，英帝不滿，於是策動噶廈內部的親英份子，擴大反熱振之勢力，圖謀誹謗壓迫熱振下台。熱振為了緩和攻擊氣氛，一避鋒頭，乃向噶廈提議，暫時退位三年；於一九四一年二月十六日（藏曆鐵蛇年一月一日）交替視事，由大札仁波切活佛代理攝政。大札是一個年已七十，地位不高，對熱振極為恭順的活佛。熱振選擇大札，是便於遙控藏政，也為三年後之復出預留地步。但大札代理攝政後，很快就被親英勢力所包圍和支配，升任索康等人為噶倫，完全控制了噶廈政府。

熱振對大札出乎所料，逐漸失去控制，西藏與中央的關係也轉趨惡化，大札一反熱振親向中央的政策。大札上任半年，即發生藏民阻止中央建築康印公路的事件。一九四三年夏噶廈又擅自設立“外交局”，通知英國、尼泊爾駐藏代表，也通知國民政府駐拉薩辦事處，凡有接洽噶廈之事務，必須先向“外交局”商談轉呈，儼然表示西藏為“獨立國”自居，將中央視同為與英、尼對等的國家。中央駐藏辦事處人員拒入“外交局”，噶廈曾以斷絕供應作威脅，最後在駐藏辦事處人員的繼續堅持下，這一動作才告失敗。

反熱振的勢力日益強大，擁護熱振的人士大感不安，一致要求熱振復出。一九四四年春節，退位三年之約已屆滿，熱振來到拉薩，意在復位；不料大札食言，不肯還政。熱振在拉薩盤桓二個月，卒無果，再返回熱振寺。熱振本人復政之雄心未泯，不甘退出，國民政府允在財政上給予協助，駐藏代表也暗中支持熱振，遂與大札之爭鬥，趨於白熱化。拉薩傳言四起，有說“熱振勾結色拉寺喇嘛，準備以武力推翻大札”，又說“噶廈政府要出兵攻打熱振寺，…熱振已不支，要逃亡西康”等云云。

一九四五年五月中國國民黨第六次全國代表大會在重慶召開，熱振經主席蔣中正提名為中

Japanese War was at its depth at that time, and Reting had led monks of the three major monasteries to pray for the victory of China. Reting had a pro-Chinese and anti-British inclination. When the British proposed to open a school in Lhasa, as the Chinese did, Reting refused the request of Britain.

The ever closer relationship between Reting and the R.O.C. government annoyed the British Empire, which then motivated the pro-British elements in the Kashag government to expand the anti-Reting power, contriving to defame Reting and press him to step down. In order to mediate the antagonistic atmosphere, Reting proposed to the Kashag that he would make a temporary retirement for three years. The administration was handed over on February 16, 1941, instead of Taktra Rimpoche as the Regent. Taktra was a 70-year-old living Buddha who did not have high status and was very obedient to Reting. Reting chose Taktra for ease of controlling the Tibetan administration remotely, and for preparation of his return to authority three years later. However, after Taktra became the Regent, he was soon besieged and manipulated by the pro-British power. He promoted Suokang and the like to be Galoins (political ministers), who completely controlled the Kashag government.

Reting was surprised by Taktra, and was gradually losing control. Relationship between Tibet and the Chinese central government worsened, which was a turnabout from the pro-Chinese policy of Reting. Half year after Taktra taking the post, the Sikang-Indian Highway incident burst out where the Tibetans stopped the central government from building the highway. In 1943 summer, the Kashag established a “Foreign Affairs Bureau” without permission, and informed the British and Nepalese representatives in Tibet, as well as the R.O.C. government’s office in Lhasa, that all affairs to consult with the Kashag had to go through the Foreign Affairs Bureau. This represented Tibet’s gesture to claim itself an “independent country,” considering the R.O.C. central government as equal to Britain and Nepal, etc. The central government’s officers in Tibet refused to deal with the Foreign Affairs Bureau, and the Kashag government threatened to break off the relationship. This threat finally failed under the insistence of the Chinese officials in the Tibet Office.

The anti-Reting power grew day after day, and pro-Reting people were anxious that they all agreed that the 2nd Reting should resume his authority as the Regent. In the Spring Festival of 1944, the three-year term ended and Reting came to Lhasa intending to restore his office. Surprisingly, Taktra broke his promise and refused to return the power. Reting stayed in Lhasa for two months but



央執行委員，可見中央對熱振之支持與重視。親英之噶倫，為了打擊熱振，竟而製造他謀叛的假證據，噶廈遂明令熱振寺繳收槍械，不得購買馬匹，以削減熱振之勢力；並於一九四七年四月十四日派索康及拉魯兩位噶倫，及藏軍副總司令率兵二百名，逮捕熱振，帶回拉薩繫獄，噶廈組成對熱振的審訊大會。

色拉寺集結札倉喇嘛數百人，在阿旺嘉措率領下，武裝攻入拉薩，企圖營救熱振未成，與藏軍三百餘人，激戰二晝夜，寺僧死傷二百餘人，阿旺率十餘人突圍而出，逃往西康。此事之後，親英勢力於一九四七年五月七日將熱振勒斃獄中，而以中風暴斃外聞，時年僅三十七歲。藏方依照舊例，遺體跌坐展屍於喜德林，接受各界人民公祭。噶廈並宣佈“取消第二世熱振的呼圖克圖名號，以後如再轉世，即為一普通活佛。”熱振寺大部分的田莊寺院，均予沒收，凡與熱振有過關係的僧官，都被免職或調任其他卑職。

一九四七年九月二日成都報刊載拉薩政變：“熱振在審訊大會，有人問他：‘何以西藏要親中國？’他回答：‘中國在宗教上、地理上，都與西藏無法隔開。一九〇四年英將赫榮鵬，攻入拉薩後，所有軍事賠款，概由中國代付，所以不啻是中國用錢贖回了西藏的身。’”之後，西北通訊刊載：“當時國民黨政府曾致電噶廈，要設法營救熱振，命令有二，一為保護佛法，勿得炮轟寺院，其次是熱振佛乃經中央冊封的呼圖克圖，且主持尋覓十四輩達賴佛有功，應加優待，從輕發落，噶廈卻置之不理。”

熱振事件發生時，為第二次世界大戰的熱戰中，全國上下投入對日本之抗戰。中央受蘇聯阻撓，國軍登陸旅順、大連，不能順利接收東北。同時東北、山東境內，國、共兩黨爭鬥日熾，中國共產黨（於一九二一年建黨）在各地發動“反內戰”、及“反饑餓”的示威遊行；外蒙復於蘇聯唆使下，兵侵新疆，發生北塔山事件。

achieved no result, and so he returned to the Reting Monastery. Reting was still ambitious for resuming his administration and not willing to retreat. The R.O.C. government promised to back him up financially, and the Chinese Resident Officer in Tibet also afforded him secret support in his intensifying struggle with Taktra. Rumors sprang out in Lhasa that “Reting is colluding with lamas of the Sera Monastery, preparing to overthrow Taktra by force,” and that “the Kashag government is going to launch armed attack at Reting Monastery,” and that “Reting can withstand the struggle no more, and is going to flee to Sikang.”

In May 1945, the Sixth National Congress of the Chinese Kuomin-tang was convened in Chong-king. Reting was nominated as a member of the Central Executive Committee by Chairman Chiang Kai-shek. This revealed the support from central government and regard for Reting. In order to attack Reting, the pro-British Galoins made up counterfeit evidence of his insurgence, and the Kashag government proclaimed to disarm Reting Monastery, to forbid the monastery from purchasing horses, so as to weaken Reting's power. On April 14, 1947, two Galoins, Suokang and Lalu, and the Deputy Commander-in-chief of Tibetan Army led 200 soldiers to arrest Reting, brought him back to Lhasa for imprisonment. The Kashag held a Reting inquisition assembly.

Sera Monastery gathered several hundreds of Zhacang lamas to make armed attack at Lhasa under the leadership of Ngawang-gyatso, attempting to save Reting, but the action failed. The lamas had a fierce battle with more than 300 Tibetan soldiers for two days and nights. Over 200 lamas died and were wounded, and Ngawang led ten or so people to break away the besiege and fled to Sikang. After this, the pro-British power strangled Reting in the prison on May 7, 1947, and alleged that he died of stroke. Reting was only 37 years old when he died. According to Tibetan convention, his dead body was displayed in Xidelin for the public memorial ceremony. The Kashag government announced to “annul the Hutu-ktu title of the 2nd Reting, and he would be an ordinary living Buddha when he reincarnated.” Most of Reting Monastery's estates were confiscated. All monks and officials who had been affiliated with Reting were dismissed or down-graded to junior positions.

On September 2, 1947, *Chengdu News* published the news about the coup d'état in Lhasa: “In the inquisition assembly, Reting was asked: ‘Why should Tibet be friendly to China?’ He answered: ‘China is indistinguishable from

國民政府面臨內憂外患，紛至沓來，應付惟難，以致對於西藏殺害熱振一事，無力予以適當糾正，誠屬憾事。這一事件，是英帝與西藏親英之藏官，合導的一齣“親痛仇快”的悲劇。從此西藏政局，暫時落入親英勢力的控制之下。

第二次世界大戰的軸心國德國，於一九四五年五月投降、日本八月投降，世戰遂而結束；國際政治形勢起了重大的變化，英帝已漸漸喪失過去“稱霸世界”的地位，美國卻崛起於世界列強之首，英國不得不讓出一些給美國去干預侵略西藏的事務。美國已於世戰期間，作了插手西藏的準備。

一九四二年九月美國政府派戰略情報局(OSS)托爾斯泰中校，帶領了一個美國代表團到西藏，他們擁有羅斯福總統寫給達賴(當時才八歲)的信件和禮物，於十二月抵達拉薩，與噶廈官員進行數次的秘密會議，收集不少情資，隔年三月才離藏返美。從那時起西藏親英勢力，即與美國搭上了關係。但此時，英、美仍不敢積極支持西藏獨立，因為這個問題比較在第二次世戰的重要性，英、美考慮必須聯盟中國以抗日之利害關係上，西藏的問題就較不重要了。

一九四七年十月，噶廈組織了一個西藏商務代表團，以仔本夏格巴為團長，由香港的美國領事館，在噶廈自己製造的西藏“護照”上簽證，飛往美國。一九四八年七月西藏代表團，初抵舊金山即向報界發表：“我們此來是與貴國建立友好關係的，西藏處在三大國的環視下，北方是蘇聯，東方是中國，南方是印度，我們不偏愛某一國給予特權，而冷落了其他兩國，就乾脆把他們全部拒絕。希望美國政府籌措八百萬美元的黃金，作為西藏錢幣發行的準備，希望貴國以大量的機器和電力設備，和我們交換藥材和羊毛。”

西藏代表團後來又在華盛頓對記者說：“西藏與中國的關係，僅只是宗教上的連繫，中國根本無權管轄西藏人民，我們用什麼護照出國，中國根本就不配過問。”

Tibet whether in terms of religion and geography. In 1904, the British Colonel, Francis Younghusband captured Lhasa. All military compensation was afforded by China. That means Tibet was redeemed by China.” Then the *Northwest News* also published: “The R.O.C. government had tried to call the Kashag government for saving Reting, with two orders. One, in order to protect Buddhism, monasteries should not be bombed. Moreover, Reting Buddha was the Hutu-ktu conferred by the central government, and had offered meritorious service in locating the 14th Dalai Lama. He should be nicely treated and be excused from punishment. The Kashag, however, turned its back to the central orders.”

At the time of the Reting incident, the Second World War was at its depth. The whole country was focusing on the anti-Japanese battle. The Chinese central government was hindered by the USSR. When the national army landed in Lushun and Dalian areas, they could not take over the Northeast China smoothly. At the same time, the struggle between Kuoming-tang and Communist parties was heating up in the Northeast area and Shandong Province. The Chinese Communist Party (established in 1921) started the “anti-civil war” movement and the “anti-hunger” demonstration at various places. Outer Mongolia invaded Sinkiang under the USSR’s incitation, leading to the North-Tashan incident.

Facing the cesaseless internal problems and external aggression, the R.O.C. government could hardly tackle. Therefore, they were unable to make proper rectification concerning Reting’s being killed in Tibet. What a regret! This incident was a tragedy jointly directed by the British Empire and the pro-British officials of Tibet, which hurt the friends and pleases the enemies. Since then, Tibet’s administration had temporarily fallen under the pro-British power’s control.

For major powers involved in the Second World War. Germany surrendered in May and Japan in August 1945. The War ended, and major changes were seen in the international politics. The British Empire had lost its past hegemonic status, and the USA grew to be the leading power in the world. Britain could not help but let the USA intervene in the Tibetan affairs. In fact, the USA had made preparation to intervene in Tibet during the War.

In September 1942, the USA government sent Lt. Colonel Ilia Tolstoy of the Organization of Strategy Service (OSS) to Tibet leading an American delegation. They brought with them the President F. Roosevelt’s letter and presents for Dalai Lama (8 years old then), and arrived at



在華盛頓的中國駐美大使顧維鈞和美國政府已達成協議，應由顧大使安排及陪同西藏代表團，才能拜會杜魯門總統，代表團拒絕如此安排，此行因而沒有見到美國總統。但卻在沒有顧大使在場同意之情況下，拜會了美國國務卿馬歇爾，雙方達成協議，西藏向美國採購一千四百二十公斤的黃金(價值一百七十五萬美元)。後來英印又付出二十五萬美元，給西藏購買了價值四十萬美元的黃金。

西藏商務代表團，在美國停留了二個半月後，轉往倫敦，稍作逗留。代表團為表明西藏獨立和主權地位，曾發表說：“我們在國外旅行時，攜帶西藏護照和旅行文件，所訪問的國家均承認和接受它們，因此我們開創了支持西藏獨立地位的一個先例。”一九四八年一月英國政府通知華盛頓：“英國將把接待西藏代表團視為一件私人商業事務，不具任何官方的意義”。英國的簽證，並不表示對西藏“護照”的承認。英國政府說：“西藏擁有某種國際地位，但並不意味著西藏必須擁有完整的主權。”代表團於一九四八年冬前往法國、瑞士、義大利等國活動後，再經印度停留，於隔年三月返回西藏。

他們在國外活動期間，沒有一個國家是承認西藏為“獨立國”。因為中、藏關係，從歷史及地理的因緣，或找遍中外公開出版的地圖，和中國內政與外交的文件，都無法提出任何證據，足以否認西藏是中國領土的一部份。

在西藏商務代表團赴美活動的同時，國民政府於一九四八年三月二十九日，召開國民代表大會，要進行行憲後第一任的總統選舉。中央曾通知西藏選派代表參加大會，噶廈雖然派了旺清格勒等六位代表出席會議，但到四月十九日要投票選舉總統為蔣中正、及副總統為李宗仁時，西藏代表突然宣佈拒絕參加，說他們是以外賓資格前來觀禮，不能參加投票，自己表示西藏業已“脫離”中國。

Lhasa in December. They had several secret meetings with the officials of Kashag government, and gathered a lot of information. They left Tibet for the USA in March 1943. From then on, the pro-British power in Tibet had linked up with the USA. However, Britain and the USA dared not actively support Tibet's independence at this time, because this issue had to be considered in comparison to the importance of the Second World War. Britain and the USA had to ally with China in the battle against Japan, and so the problem of Tibet became less important.

In October 1947, the Kashag government organized a Tibetan Trade Mission, with the Tsipon Shakabpa as the leader. They made their own Tibetan “passport” and got the visa at the American Consulate General in Hong Kong, and flew to the USA. In July 1948, the Tibetan delegation landed at San Francisco and made a press release immediately: “Tibet was surrounded by three great empires, with the USSR on the north, China the east and India the south. We do not favor or privilege any one of them, and snub the other two. Therefore, we refuse them all. We hope the USA government could raise US\$8 million worth of gold, to prepare for Tibet's currency circulation. Hope your country would prepare a large quantity of machinery and electric power facilities to exchange for our medicine and wool.”

The Tibetan Trade Mission said to the media later in Washington: “The relationship between Tibet and China is only a religious link. China has no right at all to rule the Tibetans. China has no right to even ask what passport we use to exit the country.”

The Chinese ambassador in Washington, Koo Vi-kyin had reached an agreement with the USA government that the Tibetan delegation's meeting with the President H. Truman should be arranged and accompanied by Ambassador Koo. The delegation refused such an arrangement, and so they did not meet the USA President in this trip. However, they did visit General John Marshall, Secretary of State, without the agreement and presence of Ambassador Koo. They even drew up an agreement with the Secretary that Tibet would purchase 1,420kg of gold from the USA (worth US\$1.75 million). Later, the British India paid US\$250,000 for Tibet to purchase another US\$400,000 worth of gold.

The Tibetan Trade Mission stayed in the USA for two and a half months before they flew to London for a brief stay. To explicitly indicate Tibet's independence and autonomy, the Mission once expressed: “When we travel overseas, we bring our Tibetan passports and traveling

當時國民政府在軍事方面，被共軍（人民解放軍）土崩瓦解，政治形勢起了根本性的變化。行憲後就任僅九個月的第一任總統蔣中正，也於一九四九年一月二十一日宣佈引退，由副總統李宗仁代行總統之職。國民政府與共軍，經過遼瀋、平津、淮海等戰役，皆節節失利，於四月底將府都遷往廣州。此時中央對西藏之問題，自是無力以顧及。

西藏在親英、美勢力的指使下，撤走了西藏駐京辦事處。一九四九年七月八日噶廈突然通知國民政府駐拉薩辦事處：“為防止赤化的必要措施，決定請彼等及眷屬，立即準備離藏返內。”同時，藏軍已占領中央在拉薩的無線電台，派兵監視駐藏人員，催促整理行裝，噶廈又由印度電告國民政府的蒙藏委員會：“為防止共產黨混跡西藏，特請中央駐藏人員全體撤退，並已通知各該人員及其眷屬，在規定期限內返回內地。”駐藏人員及眷屬百餘人，分三批在噶廈規定的時間內，取道印度返回內地。

英美兩國策動西藏之親英勢力，所製造的“驅漢事件”，明顯之目的就是要讓西藏與中央之間，斷絕任何的政治連繫，企圖把西藏從中國的領土中分裂出去。

共軍迅速向華南推進，一九四九年七月江西、湖南失陷，十月攻進廣東，十月十三日國軍撤離廣州，國民政府遷都重慶，十一月重慶亦告失守，政府再遷成都。此時李宗仁由香港赴美流亡，十二月七日國民政府再遷都台灣的台北。中國共產黨已於一九四九年十月一日，以北京為首都，宣布建立中華人民共和國。一九五〇年三月二十七日國軍在大陸的最後據點西康省西昌縣，宣告撤守，人民解放軍遂完全佔領中國大陸。

documents. The countries we visited admit and accept them. Therefore, we make a precedent of supporting Tibet's independence." In January 1948, the British government informed Washington: "Britain considered receiving the Tibetan Trade Mission as a private business affair, without any official implication." The British visa did not mean the recognition of the Tibetan "passport." The British government stated: "Tibet has a certain international status, but that does not mean it must possess complete autonomy." The Mission went to France, Switzerland and Italy to continue their activities in the winter of 1948, and then returned to Tibet in March 1949 after staying in India.

During their overseas activities, no one country recognized Tibet as an independent state. This is because of the close Chinese-Tibetan relationship both in terms of history and geography. Nowhere in all published maps or in the internal and external documents of China can anyone find any evidence that could deny Tibet as a part of the Chinese territory.

While the Tibetan Trade Mission was in the USA, the R.O.C. government convened the National Congress on March 29, 1948 for the first Presidential election after constitutionalization. Tibet was informed to send their representatives to attend the Congress. Although the Kashag government sent six representatives to the meeting, but when the R.O.C. National Congress was going to elect Chiang Kai-shek as the President and Li Tsung-jen as the Vice President on April 19, but the Tibetan representatives suddenly refused to take part in the election, claiming that they came only for attending the ceremony as foreign guests, and so should not vote. They expressed that Tibet had been "disengaged" from China.

Meanwhile, the R.O.C. government was bitterly defeated by the Communist army (i.e., PLA, Chinese People Liberation Army) in the battlefield. Hence, the political situation had changed fundamentally. The first President Chiang Kai-shek, after only nine months in office, announced to retire in January 1949, with the Vice President Li Tsung-jen acting the president for him. After suffering a number of defeats against the Communist army in the Liaoning-Shenyang, Beijing-Tianjin and Huai-Hai battles, the R.O.C. government moved the capital to Guang-zhou in late April. It was obvious that the Chinese central government could not afford to take care of Tibet.

At the instigation of the pro-British and pro-American powers, Tibet withdrew its representative office in Beijing. On July 8, 1949, the Kashag government made a surprise



由於國民政府在軍政方面的潰敗，對西藏發生的“驅華事件”，自是無能反制。倒是中共已在進行接手西藏問題，極力制止分離，決定要以解放方式解決西藏問題。一九四九年九月二日中共發表：“英、美反動派，勾結西藏地方反動當局，企圖在人民解放軍即將解放的時候，使西藏人民不但不能得到解放，而且進一步喪失獨立自由，變為外國帝國主義殖民地的奴隸。英印反動派為了併吞西藏，竟敢妄想否認西藏是中國領土的一部份，這是侵略者在白晝說夢話，任何人找遍中外公開出版的地圖，和有關於中國內政外交的文件，也無法找出任何的根據。”因此，“中國人民解放軍必須解放，包括西藏、新疆、海南島、台灣在內的中國全部領土，不容有一寸土地在中華人民共和國的統治之外。”

九月七日中共在人民日報又發表了《中國人民一定要解放西藏》的社論：“帝國主義野心家…，妄圖阻滯、或延緩西藏人民、和西藏少數民族的獲得解放，繼續奴役西藏人民和少數民族，這是中國人民所堅決反對的…，西藏應該團結起來，揭穿英、美帝國的陰謀，擺脫帝國主義所加以西藏的束縛，準備迎接人民解放軍進軍西藏，解放西藏，解放全中國。”

一九五〇年五月海南島的國軍，在與人民解放軍激戰後撤守，國民政府僅剩台灣、澎湖，以及大陸東南沿海的金門、馬祖等島嶼。

在本章之末，補述一段第十世班禪喇嘛（一九三八至一九八九年）轉世靈童之尋獲，及其與中央政府的關係。自從第九世班禪於一九三七年十二月在青海玉樹圓寂後，班禪的堪布會議廳按照宗教手續，派人四出尋訪班禪轉世的靈童。結果於一九四一年在青海省循化縣的一處藏民家中，找到了一個名叫官保慈丹的靈童，時年已四歲，於是就接到青海的塔爾寺供養。

notice to the people of R.O.C. government's Lhasa office: "As a necessary step to curb communism, it is decided that you and your families should leave Tibet immediately." At the same time, the Tibetan army seized the radio station of central government at Lhasa, and the Resident Officer in Tibet was watched over by Tibetan soldiers, who urged him to get packed. In addition, the Kashag informed the Mongolian and Tibetan Affairs Commission of the R.O.C. government from India: "In order to prevent the Communist Party from sneaking into Tibet, we request all the Chinese officials in Tibet to retreat. The relevant officials and their families have been informed to return to the mainland within specified time." Over a hundred officials and their families in Tibet went back to the mainland via India in three batches according to the Kashag's schedule.

This "expelling Chinese incident" incited by Britain and the USA in collusion with the pro-British power in Tibet had an obvious goal of cutting off any political link between Tibet and the central government, attempting to separate Tibet from the territory of China.

The Communist army quickly pressed on to South China. In July 1949, Jiangxi and Hunan Provinces were captured, and they advanced to Guang-dong Province in October. On October 13, the Nationalist Army of R.O.C. government retreated from Guang-zhou, and the office moved to Chong-qing. In November, Chong-qing fell too, and the government moved to Chengdu. In the meantime, Li Tsung-jen fled to the USA via Hong Kong. The R.O.C. government then moved to Taipei, Taiwan on December 7. On October 1, 1949, the Chinese Communist Party announced the establishment of the People's Republic of China (P.R.C.) at the capital Beijing. On March 27, 1950, the R.O.C. Army's last beachhead in the mainland Xichang County of Sikang Province also declared fallen. The PLA had fully occupied the mainland China.

Suffering the military and political failure, the R.O.C. government could not counteract the "expelling Chinese incident" in Tibet. On the other hand, the Chinese Communist government had been doing its best to stop separation when taking over the Tibetan problem. They decided to solve the Tibetan problem by means of liberation. On September 2, 1949, the Chinese Communist party announced: "The British and American counter-revolutionaries collude with the local counter-revolutionary government in Tibet, attempting to not only stop the Tibetan people from being liberated, but also lose their independence and freedom, and become the colonized slaves of foreign imperialism, at the time when the PLA is going to liberate Tibet. For the purpose of annexing Tibet, the British Indian counter-revolutionaries dare to deny that Tibet is part of the Chinese territory. This is the dream talk of the invaders. Anybody who seeks through all locally and



一九四九年春，堪布會議廳派計晉美前往國民政府 府都廣州，向代總統李宗仁請求批准班禪靈童的認定，國民政府於六月三日頒布命令：“青海靈童官保慈丹，慧性澄圓靈白夙著，查係第九世班禪額爾德尼（圖39）轉世，應即免於掣簽，特准繼任為第十世班禪額爾德尼。”八月十日政府派蒙藏委員會委員長關吉玉為專使，在青海塔爾寺舉行了班禪喇嘛的坐床典禮，完成在法律上的認定手續。



圖 39：第十世班禪喇嘛 官保慈丹，由國民政府頒令“額爾德尼”的班禪活佛。

Fig. 39: The 10th Panchen Lama, Gonpo-tseten, being conferred with the title of Panchen Erdenis by the R.O.C. government.

一九四九年九月，人民解放軍擊敗青海的馬步芳軍隊，解放青海，班禪（時年十二歲）即派員向解放軍取得連繫，十月一日人民政府成立，班禪於是日致電毛澤東主席（圖40），表示擁護中央，希望早日獲得解放。十一月二十三日毛主席復電班禪，表示慰勉。

foreign published maps and the relevant internal and external documents of China will fail to find any evidence. Therefore, the PLA must liberate the entire territory of China including Tibet, Sinkiang, Hainan Island and Taiwan. No one inch of the land may fall out of the rule of the People's Republic of China.”

On September 7, the Chinese Communist government published the editorial “The Chinese people must liberate Tibet” on the *People's Daily News*: “The imperialist careerists...vainly attempt to obstruct or postpone the Tibetan people and Tibetan minority to be liberated, trying to continue their enslavement of the Tibetan people and Tibetan minority. This is what the Chinese people resolutely oppose. ... the Tibetans should be united, to debunk the intrigue of British and American imperialists, to break away from the imperialist's bondage on Tibet, and be prepared to receive the PLA's advance to Tibet, to liberate Tibet and the whole China.”

In May 1950, the R.O.C. army in Hainan Island retreated after a fierce battle with the PLA of P.R.C. What left in the R.O.C. government's hand was Taiwan, Ponghu, Kinmen and Matsu islands along the southeast coast of the mainland only.

At the end of this Section, the history supplemented of how the 10th Panchen Lama (1938-1989) was found and his relationship with the Chinese central government. After the death of the 9th Panchen Lama's at Yushu, Qinghai in December 1937, Panchen Lama Khenpo (political office) Council started out to look for the soul child of Panchen Lama according to the religious procedure. As a result, a 4-year-old child named Gonpo-tseten was found in a Tibetan family at Xunhua County, Qinghai Province in 1941. The child was then escorted to the Taer Monastery of Qinghai for up-bringing.

In the spring of 1949, the Khenpo Council sent Jigmé to the R.O.C. government in Guang-zhou, seeking approval for the confirmation of the soul child of Panchen Lama from the acting President Li Tsung-jen. The R.O.C. government proclaimed on June 3: “The Qinghai soul boy Gonpo-tseten, enlightened and inspired, is found to be the reincarnation of the 9th Panchen Erdenis (Fig. 39). The lot-drawing procedure should be exempted, and approval is given for his succession as the 10th Panchen Erdenis.” On August 10, the government sent Kuan Ji-yu, Chief Commissioner of the Mongolian and Tibetan Affairs Commission, to Taer Monastery in Qinghai for the inauguration of the 10th Panchen Lama, and for finishing the legal procedures to confirm him.



圖 40：中國共產黨領導人，中國人民政府主席
毛澤東。

Fig. 40: Mao Zedong, Chairman of the Chinese Communist Party and the P.R.C. government.

第十四節：中國人民政府和平解放西藏，及第十四世達賴喇嘛的外逃(一九四九年至一九五九年)

自從中華人民共和國建立以來，西藏的噶廈政府惶恐不已，他們分別向英國、美國、印度 (一九四七年八月十五日脫離英國，宣告獨立)，及聯合國求助，支持西藏獨立，但是各國只能袖手旁觀，無法正面袒護，只有美國政府中有一小部分人在鼓動支持西藏，要求政府出兵援藏，但最後還是無疾而終。英國政府也暗中鼓勵印度支援西藏，但印度總理尼赫魯進退兩難，因為他們要和新的中國政府建立友誼。

一九四九年底，中國人民解放軍開始作進駐西藏的準備，前哨部隊已到了金沙江以東的甘孜地區。人民政府的新華社於一九五〇年一月二十日，發布外交部之發言指出，西藏人民的正當願望是成為中國大家庭的一員，噶廈應該派代表團來北京的中央政府，舉行和平談判。三月十八日駐紮在西川 樂山的中國人民解放軍第二野戰軍第十八軍先遣部隊，奉命進軍西藏。七月十日人民政府派遣西康省人民副主席格達活佛前往西藏，進行勸說，早日促成談判。格達於七月二十四日到達昌都，即被英國特務福特唆使藏軍阻撓，不讓他進入拉薩，八月二十一日格達被毒害。人民解放軍於一九五〇年十月十九日，攻佔及解放西藏的中部重鎮昌都。

In September 1949, PLA defeated the Ma Pu-fang army in Qinghai, and liberated Qinghai. Panchen Lama (12 years old) immediately got in contact with the PLA. On October 1 when the P.R.C. government was established, the Panchen Lama telegraphed the Chairman Mao Zedong (Fig. 40) to express his support for the central government and his wish to be liberated as soon as possible. On November 23, Chairman Mao replied Panchen Lama to express his approbation.

Section 14: Peaceful Liberation of Tibet by the P.R.C. and the 14th Dalai Lama's Exile (1949 to 1959)

Since the establishment of the P.R.C., the Kashag government of Tibet was terrified. They sought help from Britain, the USA, India (separated from Britain and declared independence on August 15, 1947) and the United Nations to support the independence of Tibet. However, these countries had no way to help. Only a small portion in the USA government proposed to support Tibet, requesting the government to send bushfighting troop to help Tibet, but it ended up to no avail. The British government also secretly encouraged India to support Tibet, but the Indian Prime Minister Jawaharlal Nehru was ambivalent, because they had to make friend with the new P.R.C. government.

By the end of 1949, the Chinese People Liberation Army (PLA) began the preparation of advancing into Tibet. The avant-garde had arrived at the Ganzi area to the east of Jinsha River. On January 20, 1950, the *Xinhua Press* of the P.R.C. government issued a press release of the Ministry of Foreign Affairs, stating that it was the rightful wish of the Tibetan people to become a member of the big family of China, and the Kashag should send a delegation to Beijing central government for a peace talk. On March 18, the 18th Army pioneering troop of No.2 Field Force, stationed at Loshan, Szechwan of the PLA was ordered to proceed to Tibet. On July 10, the P.R.C. government commissioned Geda Living Buddha, the Vice Chairman of Sikang's People Congress, to Tibet for canvassing and precipitating an early negotiation. Geda arrived at Chamdo on July 24, but was blocked by the Tibetan army from entering Lhasa under the British agent Ford's instigation. On August 21, Geda was poisoned. The PLA occupied and liberated Chamdo, a strategically important city in central Tibet, on Oct. 19, 1950.

In order to secure a peaceful liberation of the Tibetan people, the P.R.C. government announced the *Policies of*



人民政府為使西藏人民能和平解放，於十一月十日發布了《進軍西藏各項政策》的布告，宣導將會保護全體僧民的生命財產、宗教信仰的自由，改善農牧工商及人民的教育與生活，各級僧侶、官員等照常供職，過去親向帝國主義及國民黨之官員，如已與其脫離關係及不進行破壞及反抗者，仍可一律繼續任職，不究既往。

昌都解放後，在西藏以大札活佛為攝政的親英勢力，自然發生了很大的震動和混亂。一九五〇年十二月十九日，十六歲的第十四世達賴帶著三十名官員，逃至藏南，暫居亞東的東噶寺，欲循第十三世達賴的老路，外走印度，再往國外，以便等待機會捲土重回。此時西藏內部的當權派，展開激烈之鬥爭，其中有些官員不贊成達賴外逃，主張與人民政府進行談判，因此達賴到達亞東後，就停留下來。達賴的宗教導師及侍衛總管林仁波切，阻止了達賴進一步的行動，而暫留亞東。

一九五一年初大札攝政下台，達賴出面親政，遂於一九五一年二月噶廈政府委派噶倫阿旺晉美為首席的西藏五人代表團，前往北京舉行談判，西藏代表團與人民政府所派首席代表李維漢，舉行和平談判。班禪及堪布會議廳官員，也自青海到達北京，一方面向毛澤東致敬，另一方面也為雙方的談判代表，提供了他們的意見。談判歷經一個多月，所有重要問題獲致協議。

五月二十三日在北京的中南海勤政廳舉行《中央人民政府與西藏政府關於和平解放西藏辦法》的協議共十七條。和平協議的內容，不但就西藏與中央的關係，作了明確的規定；而且在協議第五、六條裡面，對達賴與班禪掌政西藏之間的關係問題作了規定，期望解決兩方三十年來不團結的問題。

和平協議後，第十四世達賴於一九五一年八月十七日自亞東返回拉薩，九月九日人民解放軍先遣部隊進駐拉薩，十月十六日駐藏部隊張經

Military Progression into Tibet on November 10, stating that the life and property of all monks and laymen, the freedom of religion would be protected; agriculture, stockbreeding and businesses would be improved; and people's education and life would be preserved; monks and officials of all grades may work as usual; the pro-imperialist and pro-Nationalist officials may keep their positions provided they had broken away from their past alliance and would not engage in destructive and rebellious action; all past misdeeds would be forgiven.

After the liberation of Chamdo, the pro-British power headed by the Regent, Taktra Living Buddha, in Tibet was greatly shocked. On December 19, 1950, the 16-year-old 14th Dalai Lama ran to South Tibet with 30 officials for a brief stay in Dongga Monastery at Yatung. He intended to follow the 13th Dalai Lama's route to India and then to other country, and waited for opportunity to come back. At this time, severe struggle started among the power-holders in Tibet. Not a few people disagreed the exile of Dalai Lama, and proposed that he should negotiate with the P.R.C. government. Therefore, Dalai Lama stayed after arriving at Yatung. Dalai Lama's religious teacher and chief housecarl Ling Rimpoche stopped further action of Dalai Lama, who stayed at Yatung.

The Regent Taktra stepped down in early 1951, and Dalai Lama began his rule. In February 1951, the Kashag government appointed the Galoin Ngawang-jigme as the leader of the 5-person Tibetan delegation to Beijing for a negotiation. The Tibetan delegation and the chief representative of the P.R.C. government Li Wei-han had a peaceful talk. Panchen Lama and his Khenpo council officials also arrived at Beijing from Qinghai at the same time, to greet P.R.C. Chairman Mao Zedong, and to provide their opinions for the two negotiating parties. The negotiation went on for more than a month, reaching agreement on all important issues.

The agreement consisting of 17 articles was made on May 23 at the Qin-zheng Hall of Zhong-nanhai at Beijing concerning the *Regulations on Peaceful Liberation of Tibet by the Central People's Government and the Tibetan Government*. Content of the agreement not only made explicit provisions on the relationship of Tibet and the central government, but also regulated the relationship of Dalai Lama and Panchen Lama in ruling Tibet in Article 5 and 6, expecting to solve the problem of disunity which had existed between the two lamas for 30 years.

After the *Peace Agreement*, the 14th Dalai Lama returned to Lhasa from Yatung on August 17, 1951. On



武將軍，及十月二十六日第十八軍張國華軍長，率軍先後抵達拉薩。其他日喀則、江孜、帕里等各縣城，人民解放軍也隨後陸續進駐。十二月初，達賴自拉薩發電給第十世班禪，歡迎他早日啟程返藏，共同建設西藏。

班禪和堪布會議廳官員及眷屬，在西北軍政委員副主席習仲勛派員的護送下，舉行了隆重的歡送儀式，於十二月十九日自青海的西寧啟程返藏。班禪一行，於一九五二年四月十八日安抵拉薩，受到駐藏的人民解放軍和噶廈僧民的熱烈歡迎。班禪在布達拉宮與達賴作了歷史意義的會見，雙方各派官員組成的代表團，根據和平協議中規定的原則，進行恢復班禪固有的地位和職權。班禪在六月九日離開拉薩，取道江孜，於六月二十三日回到了離別將近三十年的故居札什倫布寺，在那裏已聚集了從後藏各宗派、各寺院的僧民數萬人，熱情歡迎班禪。

中國人民解放軍由八千多人擴大為二萬人，逐漸進駐西藏各大小城鎮。一九五一年到一九五四年，修築了兩條公路，即四川雅安到拉薩長二千四百公里的川藏公路(一九五五年十一月西康省尚未撤銷建制之前，稱為康藏公路)，青海西寧至拉薩長二千一百公里的青藏公路，都在一九五四年十二月二十五日通車；第三條從新疆葉城到西藏阿里的新藏公路長一千一百八十公里，在一九五七年通車。這些公路的開築，減少西藏與內地數千年來的閉塞、與天險難行的阻礙，中央北京更可掌控西藏邊陲之地，也促進郵政、電信、銀行、物資等的交流與發展。一九五六年開始通行航空，一九五八年在西藏也開採了第一座煤礦。

人民解放軍駐藏將軍張經武(一九五二至一九五六年為藏區黨委書記，一九五八至一九六八年任藏區第一軍委)開始向拉薩徵用糧食，曾向達賴兩度要大麥二萬噸，當噶廈政府回答無能繳交時，張經武則怒目相視。西藏人民開始對解放

September 9, the PLA's advance troop garrisoned in Lhasa. Then army Zhang Jing-wu, Resident General in Tibet and Commander of the 18th Army, Zhang Guo-hua led their troops to Lhasa on October 16 and 26 respectively. Thereafter, the PLA also garrisoned in other cities like Shigatse, Gyantse, Phari, etc. sooner or later. In early December, Dalai Lama telegraphed the 10th Panchen Lama from Lhasa, welcoming his early return to Tibet to construct Tibet cooperatively.

With the escort of Xi Zhong-xun, Vice Chairman of the Northwest Military and Administrative Committee, a grand send-off ceremony was held for the Panchen Lama, and his Khenpo officials and their families; the group left Qinghai for Tibet on December 19. Panchen Lama and his entourage safely arrived at Lhasa on April 18, 1952, who was cordially welcome by the Kashag representatives and the PLA in Tibet, the monks and laymen. Panchen Lama had a historic meeting with Dalai Lama at the Potala Palace. The two Lamas sent their own official representatives respectively to enact the resumption of Panchen Lama's status and authority according to the principles listed in the *Peace Agreement*. Panchen Lama left Lhasa on June 9 to return to Tashi-lhunpo Monastery via Gyantse, which he had left for nearly 30 years on June 23. There thousands of monks and laymen from all religious sects and all monasteries in posterior Tibet gathered to welcome Panchen Lama heartily.

The PLA expanded from 8,000 persons to 20,000 to station in all cities and towns of Tibet. From 1951 to 1954, they built two highways, namely Szechwan-Tibet Highway from Ya-an of Szechwan to Lhasa with a total length of 2,400 kilometers, and Qinghai-Tibet Highway from Xining of Qinghai to Lhasa with a total length of 2,100 kilometers. Traffic started on both highways on December 25, 1954. The third highway, Sinkiang-Tibet Highway, running from Ye-cheng of Sinkiang to Ali of Tibet with a total length of 1,180 kilometers was open to traffic in 1957. The building of these highways lessened the thousand-year-long blockage and the topographical obstruction between Tibet and the mainland China. The central government in Beijing became in better control of the borderland Tibet, and may promote the exchanges and development of the services of postal system, tele-communication, banking and natural resources. Air traffic also started in 1956, and the first coal mine in Tibet was exploited in 1958.

Then Zhang Jing-wu, Resident General of the PLA in Tibet (the secretary of Chinese Communist Party of Tibet area from 1952 to 1956, the First Military Commissioner of Tibet area from 1958 to 1968) began to request food

軍不滿，醞釀要趕走“紅漢人”(紅，為五星旗的紅軍)。一九五二年三月藏區自己召開了人民會議，向軍政機關遞交請願書，張是十分震怒，他指控這是帝國主義的作祟，並將達賴的兩名噶倫羅桑札希及魯康瓦強迫去職。

一九五四年初，北京邀請達賴到內地訪問，七月一日達賴起程，在途中與班禪會合，他們在北京停留了十個星期，至十月國慶結束後，參觀了中國的工業建設，對水力發電留下深刻的印象。一九五五年春達賴準備回藏，在北京期間至少會見毛澤東主席十二次，六月回到拉薩。

一九五五年三月九日，中央指示西藏成立西藏自治區籌備委員會，由第十四世達賴為委員長，及還在國內的第十世班禪為副委員長，但一切重要決定，則由周恩來總理所主持的國務院批准。

西藏的內部政務，都為張國華將軍(第十八軍的軍長)所控制，達賴幾乎完全被孤立，班禪則為北京所遙控。達賴曾說：“我們只能討論一些旁枝的小問題，從來沒有權力做重大的修正工作”。中央北京則有其說辭：“西藏自治區籌備委員會成立，是為該區的民族自治做準備，…但是以達賴為首之一小撮西藏高階層的反動份子，對十七條的《和平協議》陽奉陰違，極力阻擾協議內容的貫徹執行。他們在西藏軍區成立的時候，製造騷亂。”中央已準備對西藏進行大改造。

一九五五年冬天，藏東的康巴(西康、巴塘)地區之僧民，被要求交出武器，他們激烈地反抗中共幹部，解放軍包圍理塘寺，徹底粉碎康巴人的反抗，難民紛紛逃至拉薩。十二月西藏人民開始暗中組織反抗力量，準備對抗解放軍。北京指控旺清格勒等人，在一九五五年參加北京人民代表大會之回藏途中，煽動康巴人叛亂，意圖爭取西藏獨立。

supplies from Lhasa, and had made twice requests to Dalai Lama of 20,000 tons of barley. When the Kashag government replied that they could not afford that, Zhang scowled at them. The Tibetan people became dis-satisfied with the PLA, and the momentum accumulated that they were going to drive away the “red Hans” (red being the red army symbolized by the Chinese 5-star flag, Hans being the people of mainland China). In March 1952, People Congress was held in Tibet by the Tibetan people, who submitted a petition to the military and administrative authority. Zhang was furious about this, and condemned it as the doing of imperialism. He also forced two Galoins of Dalai Lama’s officer, Lobsang Zhaxi and Lukang-wa to leave their office.

In early 1954, Beijing invited Dalai Lama to the mainland for a visit. Dalai Lama started his journey on July 1, and met Panchen Lama on his way. They stayed in Beijing for ten weeks, and witnessed the industrial development of China after the National Celebration Day in October. They were deeply impressed by the hydro-electric power. In the spring of 1955, Dalai Lama was about to return to Tibet. He met Chairman Mao Zedong for at least 12 times during the period, and arrived at Lhasa in June.

On March 9, 1955, the central government ordered that the Tibet Autonomous Region Preparatory Committee be established in Tibet, and the 14th Dalai Lama became the Chief Commissioner and the 10th Panchen Lama who was still in the mainland became the Deputy Chief. However, all important decisions had to be approved by the National Council presided by the Premier Zhou En-lai.

Tibet’s administration was completely controlled by General Zhang Guo-hua (Commander of the 18th Army), and Dalai Lama was almost totally isolated, while Panchen Lama was remotely controlled by the Beijing government. The Dalai Lama once said: “We can only discuss on some peripheral matters; we never have the power to make major revisions.” In Beijing’s term: “The establishment of the Tibet Autonomous Region Preparatory Committee is to prepare for the autonomous governance of the ethnic groups in that area, ...but a small group of the high-rank counter-revolutionaries headed by Dalai Lama overtly agreed but covertly opposed the 17-Article Peace Agreement. They tried their best to impede the implementation of the content of the agreement. They caused upheaval at the time when the Tibetan Military Area was established.” The Chinese central government was about to put up a major make-over of Tibet.



北京遂於一九五六年一月，調動十四個師十五萬人及128型轟炸機，企圖一舉消滅康巴人，但卻引來更大的反抗。康巴人在貢布札希的領導下，以游擊戰的方式，不斷地攻擊解放軍士兵，破壞公路。貢布還成功地侵襲南木村的甘丹寺，搶走西藏人民政府的彈藥及五百多支英式步槍，解放軍的譚冠三將軍氣怒地要求達賴，要動員藏兵殲滅之；達賴沒有舉動，但回答：“如此一來，可能導致士兵陣前倒戈，投向自由鬥士的陣營。”

美國中央情報局，秘密的經由印度運送千名藏族青年，一九五六年他們在台灣受訓，於一九五八年移往美國科羅拉多州的立德峽谷，在海拔三千公尺高的海勒營地，施予高地游擊之訓練後，再暗中將他們送返西藏。康巴游擊隊，飄忽不定，來去自如，使解放軍一籌莫展。第十四世達賴之胞兄嘉洛登珠，也是這個訓練計劃的主要負責人之一。

一九五六年一月中央撤銷西康省，將金沙江以西歸入西藏地區，以東併入四川省。一九五六年春錫金王子訪問西藏，邀請第十四世達賴去印度，參加佛陀誕生二千五百周年紀念。中央本來不讓他去印度，說明當地有許多反動份子，後來藏區黨委書記張經武通知達賴，可以出國。是年十一月底，達賴離開拉薩，經日喀則會同班禪，一起到達印度。

達賴向印總理尼赫魯表述，中國如何侵犯西藏一事，尼表示：“印度不能支持你們，你必須回你的國家，以《十七條和平協議》為基礎，試著和中共共事。”達賴失望地返回西藏，事後回憶說：“我發現我的老朋友和記憶中一樣，充滿了魅力、笑容，但是帶著欺騙。”畢竟，達賴也已了解國際之間，只存在著現實的利益，少顧道義的。

由康巴人領頭的自由鬥士，其反抗行動愈來愈激烈。中共面對西藏的動亂局面，一九五九年

In 1955 winter, monks and citizens of Kham-Ba (Batang, Sikang) area in eastern Tibet were required to surrender their weapons. They fiercely revolted against the Chinese Communist cadre. The PLA besieged Litang Monastery, thoroughly crushed the resistance of the Kham-Ba people. The refugees ran to Lhasa. In December, the Tibetan people began organizing a revolting power in the dark, preparing to counteract the PLA. The Beijing government accused people like Wangqing-gele of stirring up riot in Kham-Ba on his way back to Tibet after participating the People Congress in Beijing in 1955, and attempting to fight for the independence of Tibet.

Therefore, Beijing deployed 14 troops totaling 150,000 soldiers and Model 128 bombers in January 1956 to try to suppress the Kham-Ba people, but it attracted even greater resistance. Under the leadership of Gongbu-zhaxi, the Kham-Ba people formed guerrillas, and continually attacked the PLA soldiers and destroyed the highways. Gongbu also successfully invaded the Ganden Monastery in Nanmu Village, snatching the ammunition and more than 500 British-style muskets from the P.R.C. government of Tibet. The army General of the PLA Tan Guan-san angrily requested Dalai Lama to put down the riot by the Tibetan army. Dalai Lama's answer was: "In that way, the soldiers may change side in the war, and join the camp of the freedom fighters."

The American Central Intelligence Agency secretly sent a thousand Tibetan youth to Taiwan via India in 1956, and then to Leadville in Colorado, the USA in 1958, to receive highland guerrilla warfare training at the 3,000m-high Camp Hale. After the training, they were sent back to Tibet secretly. The Kham-Ba guerrilla moved swiftly and surprisingly, constituting a great problem for the PLA. Dalai Lama's elder brother Gyalo-dhondup was one of the headmen of this training program.

In January 1956, the Chinese central government abrogated the Sikang Province, and merged the area to the west of Jinsha River into Tibet, while the area to the east was merged with Szechwan Province. In the spring of 1956, the Prince of Sikkim visited Tibet, and invited the 14th Dalai Lama to India for the 2,500th anniversary of the Buddha's birthday. The central government initially refused to let him go to India, where it was said to have many counter-revolutionaries. But then Zhang Jing-wu, secretary of Chinese Communist Party of Tibet informed Dalai Lama that he may go. By the end of November, Dalai Lama left Lhasa, met Panchen Lama in Shigatse and went to India together.

一月二十四日通知西藏工作委員會和西藏軍區：
“西藏統治者原有的兵力很弱，現在他們有了一支鬥志較強的萬人武裝部隊在叛亂，這是我們嚴重的敵人，西藏工委應穩住噶廈政府上層反動集團，首先要消滅這支叛亂武裝。”張經武就不斷地恫嚇西藏高層，揚言如果他們膽敢叛亂，將被徹底的消滅。

二月六日是西藏驅鬼節日的神會，解放軍前司令鄧少東邀達賴去軍區看戲，幾經折衝，達賴答應於三月十日去軍區；這時謠言四起，聽說解放軍藉著看戲之名義邀請達賴去，是準備要綁架他，或在宴會上毒死他。三月十日早上藏民群眾湧至達賴的夏宮羅布林卡，噶廈們也紛紛趕來晉見達賴。中午時刻，一名昌都僧官索朗降措，被群眾打死，魯康瓦（已被解職的噶倫）將索僧的屍體綁在馬尾上，拖著遊行並高呼：“西藏獨立，要自組政教合一的國家。”

一九五九年三月十日下午，達賴派了索康等三名藏官到西藏 解放軍區會見譚冠三，譚怒斥他們是帝國主義所培養的叛徒。傍晚，索康等人回到羅布林卡見達賴，西藏官員們連署了一份駁斥《十七條和平協議》的宣言，決定從今日起西藏宣佈獨立，自中國獨立。並由仁希沙龍等喇嘛十二人代表，至印度駐藏領事館，要求印度政府支持西藏獨立。

三月十二日西藏人民代表會議，推選五人為領導，以及以拉魯次旺多吉為西藏獨立之武裝總司令。譚冠三連續以三封信警告達賴，要他到軍區司令部避難。三月十七日上午，中共軍隊開砲攻擊羅布林卡之北邊，達賴於是日的深夜逃出夏宮，離開拉薩。

三月二十日共軍第一九五團在拉薩河南渡口，與藏軍交鋒，市區內的藏軍也開始反擊共軍的機關。中共 西藏軍區奉毛澤東的指示，四處張貼布告：“查西藏地方政府與上層反動集團，勾結帝國主義和外國反動份子，圖謀叛亂，由來

Dalai Lama described to the Indian Prime Minister, Nehru how China had invaded Tibet, but Nehru said: “India cannot support you. You have to return to your country, and try to cooperate with the Chinese Communist based on the *17-Article Peace Agreement*.” Dalai Lama returned to Tibet disappointedly. He later recalled this: “I found that my old friend, as in my memory, full of charm and smile, but was fraudulent.” After all, Dalai Lama became better informed of the international world, that only practical interest counts, but not justice.

The revolting action of freedom-fighting to Kham-Ba people became more and more vigorous. In face of the disturbance in Tibet, the central government informed the Tibetan Work Committee and the Tibet Military Area on January 24, 1959: “The original military power of the Tibetan ruler is weak. Now they have a spirited 10,000-strong armed force rioting. This is our serious enemy. The Tibetan Work Committee should stabilize the high-rank counter-revolutionaries in the Kashag government. We have to annihilate this revolting armed force first.” Zhang Jing-wu kept threatening the Tibetan high-ranks, stating that they would be thoroughly crushed if they dared to revolt.

On February 6 the Casting-out-evil Festival of Tibet, the former Chief of Staff of the PLA, Deng Shao-dong, invited Dalai Lama to a drama in the military area. After rounds of coordination and compromise, Dalai Lama nodded to go on March 10. Rumors sprang up immediately that the PLA would be kidnapping or poisoning Dalai Lama in the guise of the drama invitation. In the morning of March 10, crowds of Tibetan people rushed to Dalai Lama's Norbu-lingka palace, and the Kashag officials also came to see Dalai Lama. By mid-day, a Chamdo monk official Suolang-xiangcuo was beaten to death by the crowd. Lukang-wa (a dismissed Galoin) tied Suolang's dead body onto a horse tail and dragged it along, crying “Tibet goes independent; we want a religio-political country of our own.”

In the afternoon of March 10, 1959, Dalai Lama sent three Tibetan officials including Suokang to meet the military chief Tan Guan-san in the Tibet PLA military area. Tan rebuked them as betrayers nurtured by imperialism. In the evening, Suokang and his companions returned to Norbu-lingka (Dalai Lama's summer palace) to see Dalai Lama. The Tibetan officials jointly signed a declaration denouncing the *17-Article Peace Agreement*, and decided that Tibet would declare independence from China on that day. In addition, 12 representative lamas including Renxishalong went to the Indian Consulate in Tibet, requesting the Indian government's support for the independence of Tibet.

On March 12, the People Congress of Tibet elected five leaders, and Lalu Ciwang-duoji as the Chief of Staff of



已久。…西藏地方政府陽奉陰違，不但不負責平息叛亂，反而縱容與支持，助長叛匪氣焰，…叛匪公然於三月十九日夜間，向駐藏人民解放軍發動全面攻擊，罪大惡極，莫此為甚。為了維護祖國統一和民族團結，解救西藏地區人民的疾苦，本軍奉命討伐，平息叛亂。”

雙方經過激戰，三月二十一日拉薩市區漸趨平靜，隔日張國華宣佈：“西藏地方政府和反動上層集團，在拉薩地區發動武裝叛亂，已被我軍徹底粉碎平息！”二十三日中共中央軍委下令，解除西藏地方政府軍隊的武裝。

此役，共軍一共死亡六十三人，殲滅藏軍五千三百六十人。中共 周恩來總理下令解散西藏地方政府，行政事務改由西藏自治區籌備委員會代行，第十世班禪代理主任委員。山南地區一萬五千多名西藏反抗軍，也被消滅近三千人，其餘逃亡印度。藏北麥地卡的五千多名藏軍也被共軍包抄，幾近殲滅。一九六〇年一月藏區解放軍召開“平叛作戰會議”，共軍兵分多路，進攻藏軍的殘餘反抗勢力，逐漸滅平各地藏民的反抗軍。

中共指控外國勢力，在背後支援西藏叛亂，一九五九年三月中共 新華社報導：“大量的武器從國外運到西藏，設在山南的叛亂基地，多次接受蔣介石集團的空投物資；帝國主義和蔣介石集團所派遣的特務，為實現其陰謀，他們還幫助叛匪設立了電台。”

蔣中正(蔣介石)，於一九五〇年三月宣佈復職行使總統職權於台灣及美國 中央情報局(CIA)，一直與西藏的反抗力量，保持連繫。台灣方面還派出一個代表團到印度，企圖說服第十四世達賴喇嘛到台灣，但是沒有成功。

前述美國 中情局從一九五六年起，訓練一批批的西藏青年軍，再將他們從印度秘送或空投到藏區，狙擊駐藏之共軍。中情局本來準備

the armed force for Tibet's independence. Tan Guan-san sent three letters in a row to warn Dalai Lama, asking him to come to the military area headquarters for refuge. In the morning of March 17, the Chinese Communist army bombed the north side of Norbu-lingka. Dalai Lama then ran away from the summer palace and left Lhasa at midnight.

On March 20, the 195th Regiment of the Communist army fought with the Tibetan army at the south crossing of the Lhasa River. Tibetan army in the downtown also began their counter-attack to the Communist army and official organizations. At the instruction of R.R.C. Chairman Mao Zedong, the Tibet Military Area of the Chinese Communist government posted such announcement everywhere: “The Tibetan local government and the high-rank counter-revolutionaries were found to be in collusion with imperialism and foreign counter-revolutionaries for attempted insurgence. Their collusion has been established for long. ... the Tibetan local government overtly obeyed but covertly resisted. They not only did not calm down the riot, but even connived and supported it, fostering the rebels' arrogance. ...the rebels openly attacked the PLA in Tibet at the night of March 19; there is nothing more flagitious. In order to maintain the unity and ethnic solidarity of our country, and save the people in Tibet area from suffering, our army accepts the order to crusade against the rebels and pacify the riot.”

After a fierce battle, the downtown in Lhasa returned to peace on March 21, and Zhang Guo-hua announced the next day: “The armed uprising of the Tibetan local government and the counter-revolutionary high-ranks has been fully cracked down!” On March 23, the Chinese Communist Central Military Committee ordered to disarm the Tibetan army.

Sixty three Communist soldiers died in this battle, while 5,360 Tibetan soldiers were killed. The P.R.C. Premier Zhou En-lai ordered the dismissal of the Tibetan local government, and administrative affairs would be taken over by the Tibet Autonomous Region Preparatory Committee, with the 10th Panchen Lama acting as Chief Commissioner. Nearly 3,000 of the 15,000 Tibetan rebellious soldiers in the Shan-nan area (of southern Tibet) were also killed, and the rest fled to India. The more than 5,000 Tibetan soldiers in Mitika of northern Tibet were almost entirely killed under besiege of the PLA. In January 1960, the PLA in Tibet area convened a “battling against the rebels meeting.” The Communist army took several routes to attack the remaining rebellious power of the Tibetan army, gradually putting down the revolting Tibetan army at different places.

The P.R.C. accused the foreign powers in backing up the uprising in Tibet. In March 1959, the Communist *Xinhua Press* reported: “A large quantity of weapons was transported to Tibet from foreign countries. The revolting

要提供一萬五千名西藏軍隊的裝備，但是由於一九六〇年初美國準備進軍古巴，以及陷入越戰，無力顧及西藏；加上U-2型高空偵機被中共擊落的事件，美國總統艾森豪下令停止對西藏的一切秘密活動，其部署也告停擺。

第十五節：西藏受中國人民政府改造，及第十四世達賴喇嘛流亡政府的獨立運動(一九五九年至今)

一九五九年三月十七日深夜，第十四世達賴帶著兩名宗教導師，還有家人等，摸黑逃出西藏的羅布林卡夏宮，沿途由藏人反抗軍護衛，渡過拉薩河，三月二十六日抵達藏南的隆子宗（“宗”在藏語為“縣”之意），噶倫 旺清格勒代表組成西藏臨時政府，以當地作為首都。達賴與旺清會面後，又向印度行走，三月二十九日達賴派人向印度政府要求，給予政治庇護。

印總理尼赫魯的代表，在旁地拉迎接達賴，四月十八日達賴在印度 提斯浦爾發表一份聲明：“西藏人和中國 漢人是不同的，這點一向得到歷史之承認，西藏人一向有要求獨立的強烈意願…，有時候，中國政府把它的宗主權強加在西藏身上，也有時候西藏是作為一個獨立國家在進行活動，…西藏在管理內部事務方面都是自主的。”達賴斷然聲明：“離開拉薩和西藏來到印度，是出於自己的自由意志，而不是被劫持的。”這份聲明，讓中國政府是難堪的。中央即刻聲明，那是達賴充滿謊言和漏洞的粗糙文件，宣稱西藏人民是愛國，支持中共及熱愛人民解放軍的，並且反對帝國主義和叛徒。

四月二十日尼赫魯到莫梭瑞迎接達賴，達賴一再向尼提述西藏所發生的事情，並已宣佈在隆子宗成立政府。尼回應：“即使你已成立政府，印度政府也不會承認它。”達賴言：“我決定贏得西藏的獨立，但是目前當務之急，是停止流血。”尼回答：“這是不可能的，你說你要獨立，同時又說不要流血，是不可能的！”隨後，

headquarters in Shan-nan received a number of airdrops of resources from the Chiang Kai-shek group. Agents sent by the imperialists and the Chiang Kai-shek group even intrigued with the rebels and helped them set up a radio station.”

Chiang Kai-shek (announced to resume his Presidency in Taiwan in March 1950) and the American Central Intelligence Agency (CIA) had always kept in contact with the rebellious power in Tibet. Taiwan even dispatched a delegation to India, attempting to persuade the 14th Dalai Lama to go to Taiwan, but did not succeed.

As mentioned earlier, the CIA trained batch after batch of Tibetan young soldiers since 1956, and then secretly sent them back via India or airdropped them to Tibet area to snipe at the Chinese troops stationed in Tibet. The CIA originally prepared to provide the outfit for 15,000 Tibetan soldiers. However, since the USA was preparing to attack Cuba in early 1960, and was also trapped in the Vietnam War, it became unable to attend to the Tibetan affairs. In addition, due to the incident that a Model U-2 air scout was shot down by the Chinese Communist Army, the USA President Eisenhower ordered to stop all secret activities in Tibet, and the scheme was stopped too.

Section 15: P.R.C. Make-over of Tibet, and Tibet's Independence Move by 14th Dalai Lama's Government-in-exile (1959 to nowadays)

The 14th Dalai Lama fled from the Norbu-lingka summer palace of Tibet in the dark on March 17, 1959, bringing his two religious teachers and his families. They were protected by the Tibetan revolting army along the way. They crossed the Lhasa River and arrived at Longzi-jong, South Tibet on March 26. The Galoin Wangqing-gele made the place as the capital of the Tibet's provisional government. After meeting Wangqing, Dalai Lama continued his way to India. (Fig. 41) On March 29, Dalai Lama sent someone to the Indian government to seek political asylum.

The representative of Indian Prime Minister, Nehru received Dalai Lama at Bomtila. On April 18, Dalai Lama issued a declaration in Tezpur, India: “Tibetans are different from the Chinese; this has always been admitted in history. Tibetans always have a strong desire for independence... Sometimes, the Chinese government forcibly imposes its suzerainty on Tibet; and sometimes, Tibet is running as an independent country. ...Tibet has been autonomous in managing its internal affairs.” Dalai Lama resolutely declared: “I left Lhasa and Tibet to come to India completely out of my own will; I'm not kidnapped.” This declaration



成千上萬的西藏人逃入印度，達賴要求尼伸出援手，印度政府作了有人道的回應。六月二十日達賴在莫梭瑞召開記者會，正式否認《十七條和平協議》的內容。當天傍晚，印度申明，不承認達賴組成的臨時政府，但是尼赫魯還是安頓了數萬名不斷湧入的藏民，讓他們住了下來。

一九五九年底，阿闍庫倫及立帕拉尼所領導的“中央救濟委員會”、和美國的西藏難民急難委員會成立，對西藏難民總算有了國際機構的關懷。一九六〇年二月第一批難民，被安排在印度北部米索州的拜拉庫普屯壑；成千上萬的西藏難民，逃離故鄉，追隨第十四世達賴在印度的達蘭沙拉(圖41)所設立的流亡政府。流亡難民除在印度、尼泊爾、不丹之外，有流亡到瑞士、美國、加拿大、台灣及日本等國，至少有十萬以上的西藏難民。

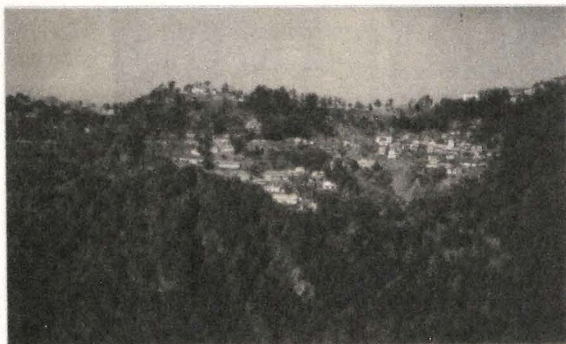


圖41：西藏流亡政府所在地印度的達蘭沙拉。
Fig.41: Dharamsala of India, where the Tibet's government-in-exile was located.

一九五九年三月，中共軍隊在鎮平西藏之後，把西藏重新劃分為七十二個縣、七個專區和一個拉薩市。此時，在西藏的藏族人口不到二百萬人，其餘的二百多萬藏族人口，則分散到中國廣大的人海中。

一九六〇年三月十九日二十三歲的第十世班禪喇嘛，致電毛澤東主席、周恩來總理，表示：“堅決擁護國務院，解散西藏地方政府、及平息叛亂的命令。”四月八日西藏自治區籌備委員會召開第一次會議，行使西藏地方政府職權，

embarrassed the Chinese government. The government immediately alleged that was a crass document of Dalai Lama full of lies and mistakes. At the same time, it was said that the Tibetans were patriotic, supportive of the Chinese Communist and love the PLA, and they opposed to imperialism and the betrayers.

On April 20, Nehru arrived at Mussoorie to receive Dalai Lama. Dalai Lama described what happened in Tibet to Nehru once and again, and alleged that his government was established in Longzi-jong. Nehru replied: “Despite the establishment of your government, the Indian government will not recognize it.” Dalai Lama said: “I’m determined to win the independence of Tibet, but the most important thing now is to stop the bloodshed.” Nehru answered: “This is impossible. You want independence, but you don’t want bloodshed; that’s impossible!” Then, thousands of Tibetans fled to India. Dalai Lama asked Nehru for help, and the Indian government made humanitarian response. On June 20, Dalai Lama gave a press conference in Mussoorie, officially denying the content of the *17-Article Peace Agreement*, and accused China of lying and condemned its brutal action against the Tibetans. In the evening that day, India declared it did not recognize the provisional government formed by Dalai Lama. But Nehru did offer shelter for thousands of Tibetans rushing into India, and let them settle down.

By the end of 1959, the “Central Relief Committee” led by Acharya Kripalani, the Galoin of Tibetan government-in-exile, and the American Emergency Committee for Tibetan Refugees were established. The Tibetan refugees finally received the attention of international institutions. In February 1960, the first batch of refugees were arranged to settle and farm in Bylakuppe, Misamari in North India. Thousands of Tibetan refugees left their homeland to follow the 14th Dalai Lama’s government-in-exile at Dharamsala, India (Fig.41). Refugees not only went to India, Nepal and Bhutan, some even ran to Switzerland, the USA, Canada, Taiwan and Japan, etc. There were at least 100,000 Tibetan refugees.

After pacifying Tibet in March 1959, the R.R.C. replotted Tibet into 72 counties, 7 special regions and the Lhasa City. Meanwhile, the Tibetan population in Tibet was under 2 million, and there were 2 million more Tibetans scattering throughout China.

On March 19, 1960, the 23-year-old 10th Panchen Lama called P.R.C. Chairman Mao Zedong and Premier Zhou Enlai, saying that he “resolutely supports the National Council’s order to dissolve the Tibetan local government,

由班禪領導。四月十四日班禪抵達北京，參加第二屆全國人民代表大會的第一次會議。二十八日通過《關於西藏問題的決議》，同意國務院對於叛亂的西藏政府及上層反動份子，所採取的各項措施，西藏必須堅持，在中央人民政府統一領導下的民族區域自治，不容許外國人干涉。班禪被安排為全國人民代表大會之常務委員會的副委員長。七月起人民幣在西藏地區正式流通，也收兌西藏幣。

隨著毛澤東“三面紅旗”生產政策的狂風，一九六〇年七月一日，拉薩也出現“七一鐵木”生產合作社。人民解放軍將支持西藏獨立的地主及喇嘛寺廟的土地，分配給二十萬的貧農。他們衝進寺廟，趕走僧尼，第十世班禪開始有些覺悟。一九六一年六月，班禪寫了《七萬言書》給中央，反應了他對西藏工作“左傾”的不滿，九月中共在北戴河舉行的中共政治局擴大會議上對他的建言作強烈的批判。

一九六四年班禪在參加藏區大法會時，面對一萬多名的群眾，不但沒有指控第十四世達賴，反而呼喊：“我們今天集會於此地，我確信不久西藏就會恢復獨立，達賴喇嘛即將重返金座，達賴喇嘛萬歲！”班禪當場被捕，遭受審訊與軟禁。一九六四年十二月在第三屆人民代表大會中，班禪被撤掉所有職務，只留下中國協商會議的常務委員的頭銜。

一九六五年九月一日西藏自治區正式成立，阿旺晉美(前昌都總管，噶廈政府的噶倫，一九五一年為西藏代表簽訂《十七條和平協議》)擔任主席。張國華將軍(前第十八軍之軍長)擔任西藏自治區委員會第一書記，他在大會上言：“這代表著黨在地方自治的空前勝利…。就西藏而言，意味著勞動階級、農民、牧民以及其他愛國人士、和所有支持社會主義的人士，全部在黨的領導下，為建立一個民主與人民的自治區，而團結奮鬥。”

and pacify the riot.” On April 8, the Tibet Autonomous Region Preparatory Committee convened the first meeting, to exercise the authority of Tibetan local government, and to be led by Panchen Lama. On April 14, Panchen Lama arrived at Beijing to participate in the first meeting of the Second National People Congress. On April 28, the *Resolution about the Problems of Tibet* was passed, agreeing the National Council’s actions against the rebellious Tibetan government and the high-rank counter-revolutionaries. Tibet must insist on regional autonomy under the unified leadership of the people’s central government, without tolerating the intervention of foreigners. Panchen Lama was appointed the Vice Chairman of the Standing Committee of the National People Congress. Then the Renminbi currency began to circulate in Tibet area since July, and was convertible to Tibetan currency.

As the storm of Mao Zedong’s “Three Red Flags” production policy blew, “July 1 iron and wood” production cooperatives appeared in Lhasa too on July 1, 1960. The PLA redistributed the land of pro-independence landlords and monasteries to 200,000 poor farmers. They ran into the monasteries and drove out the monks and nuns. The 10th Panchen Lama began to realize something. In June 1961, Panchen Lama wrote the 70,000-word petition to the central government, expressing his dissatisfaction with the “leftist tendency” in the Tibetan work. In September, the Chinese Communist held an expanded meeting of the Political Bureau of the Communist Party of China, where Panchen Lama’s suggestions were severely criticized.

In 1964 when Panchen Lama attended the Grand Dharma Assembly of Tibet area, in the face of more than 10,000 people, he not only did not condemn the 14th Dalai Lama, but called out: “We gather here today, and I believe Tibet will regain independence before long. Dalai Lama will be returning to his golden throne. Ten thousand years to the Dalai Lama!” Panchen Lama was arrested on the spot, interrogated and kept under guard. In the Third People Congress in December 1964, Panchen Lama was dismissed from all his positions, with the only exception of the title “Member of Standing Committee of Chinese People’s Political Consultative Conference.”

The Tibet Autonomous Region was officially established on September 1, 1965, and Ngawang-jigme (the former Galoin of Kashag Government, and Chief Administrator of Chamdo; Tibetan representative in signing the 17-Article Peace Agreement in 1951) became the Chairman. The General Zhang Guo-hua (the former Commander of the 18th Army) became the First Secretary of



一九六六年五月底，西藏軍區副政委王其梅，領導西藏自治區文革小組，進行中央政府“破四舊、立四新”文化大革命的政策，拉薩街頭到處懸掛著毛澤東的巨大畫像，幾萬冊的《毛主席語錄》到處散發，西藏人民的紅五類子弟，也開始組織紅衛兵，向壓迫階級（黑五類）展開鬥爭。數百名紅衛兵衝進大昭寺，搗毀黃教的《釋迦牟尼講經圖》，把毛澤東畫像掛上去，其他的宗教神像、經典、佛具被破壞。一般西藏人民對於文化大革命，完全不瞭解，造反派和聯合派的紅衛兵之間的武鬥，犧牲的卻是無辜的藏民。

印度政府在北部建立西藏難民營，提供了經濟援助，美國和瑞士等國家的支援，在頭十年至少超過二千萬美元，台灣方面的蒙藏委員會，到底撥款多少支援西藏難民，並未公布數字。

第十四世達賴喇嘛，在一九五九年於藏南隆子宗建立的臨時政府，隨後遷往印度的達蘭沙拉；噶廈流亡政府，下設九個辦事處。一九六一年由印度一位律師，協助完成了一部《西藏憲法草案》，授予攝政委員會（三人組成）行使統治權，是一部充滿西方民主法治精神的憲法，內有宣示：“如果國民會議和最高法院商議後，以三分之二的多數決定，為了國家的最高利益，攝政委員會可以代行達賴喇嘛的行政權力。”這樣的宣示，幾乎讓所有西藏人嚇著了，因為這六百年來，達賴喇嘛一直根深蒂固地被認定，是他們心目中的最高統治者。達賴向同胞說明，這個是符合佛教原則的民主風範。

流亡的西藏人，不以定居海外為滿足，他們渴望重返那“天竺聖域”的國度；然而，面對強大的不同語言、不同信仰的領導者，要走向獨立之路，仍然是折磨著西藏流亡者的夢魘。雖然達賴有著菩薩悲天憫人之心，不以暴力、流血的和平談判方式，想謀求西藏的民族自決、自由平等之路，仍是那麼的遙遠。但是他們在一九五九年迄今的四十多年來，西藏流亡政府仍然面對中

the Tibet Autonomous Region Committee of the Chinese Communist Party. He said on the ceremony: “This represents the Party’s unprecedented victory in regional autonomy.... For Tibet, this means that the working class, farmers, herdsmen and all other patriots, as well as people who support socialism, have united and worked hard for the establishment of a democratic autonomous region for the people under the leadership of the Party.”

By the end of May 1966, Wang Qi-mei the Deputy Political Commissioner of the Tibet Military Area led the Cultural Revolution team of the Tibet Autonomous Region in implementing the central government’s cultural revolution policy of “Smashing the Four Olds; Establishing the Four News.” Mao Zedong’s huge portraits were hung everywhere on the streets of Lhasa, and thousands of copies of *Quotations from Chairman Mao* were distributed everywhere. The children of the “five red categories” in Tibet began organizing themselves as the Red Guards, and started their struggle against the oppressive class (the “five black categories”). Hundreds of Red Guards broke into Jokhang Temple, and destroyed the Yellow Sect’s *Sakyamuni Lecturing Picture*, replacing it with a Mao Zedong portrait. Other religious statues, literature, religious wares were also smashed up. Ordinary Tibetans were completely ignorant about the Cultural Revolution, but the innocent Tibetan people were sacrificed under the armed fighting between revolutionary and collaborative Red Guards.

The Indian government set up a camp for the Tibetan refugees in North India, and offered economic assistance. The USA, Switzerland and other countries had given at least US\$20 million assistance in the first ten years. As to how much Taiwan’s Mongolian and Tibetan Affairs Commission had granted to assist the Tibetan refugees, there was no disclosed figure.

The provisional government formed by the 14th Dalai Lama in 1959 at Longzi-jong, South Tibet was later moved to Dharamsala, India. There were nine offices under the Kashag government-in-exile. With the help of an Indian lawyer, the *Draft Tibetan Constitution* was completed in 1961, granting the Regent Committee (consisting of three persons) the power to rule. It was a constitution filled with Western democratic spirit, it stated: “Where the National Convention and the Supreme Court decide by two-third of the votes after discussion that it is for the greatest interest of the nation, the Regent Committee may exercise the administrative power on behalf of the Dalai Lama.” Such a statement surprised almost all the Tibetans, because Dalai Lama had always been recognized as the highest ruler in

國的統治者，存在著不信任，以及偶而的暴力相向，這是事實。

一九七八年三月十五日《華盛頓郵報》刊登鄧小平主席之言：“達賴可以回來”。於一九七九年三月十二日，鄧接見了達賴的胞兄羅桑桑天所率領的代表團，已明白地表示西藏是中國的一部份，對與不對要用這個標準來判斷。達賴在一九八七年九月二十七日出席美國國會人權高峰會，提出五點的西藏和平計劃，達賴只提到尊重西藏人民的基本人權及民主自由，將西藏劃分為和平地區，但並未提到爭取主權的問題；中國方面駁斥他為分離主義，在搞西藏獨立。

一九八七年西藏發生暴動，《中國日報》譴責達賴：“置中國政府對他的寬恕與善意，及明確的忠告於不顧，仍然堅持以西藏獨立的辯護人自居，他的陰謀注定會自敗。”同時也指責支持西藏獨立運動的外國份子。達賴回應：“我很高興中國政府找到我，把我當作西藏人民示威的代罪羔羊，就像他們把文化大革命時期的瘋狂和混亂，怪罪於“四人幫”一樣。我呼籲所有的人權組織，希望他們會出面勸告中國，停止執行死刑，釋放無辜者。”

達賴表示，西藏應和中國保持關係，由北京負責外交與國防，西藏內部可完全自治，尊重人民的民主自由。他又表示，西藏流亡政府，準備隨時和中共方面作和平談判。達賴與北京方面，一直為了見面地點與人選，未能達成交集；達賴希望本人可在瑞士 日內瓦會談，中共則堅持要在北京，而且排除任何支持獨立的人士參加，只答應和達賴個人談判，這一切的和談希望又落空。

一九八九年三月十八日中國人民大會外事委員會通過《關於西藏人權》決議聲明：“…三月上旬在拉薩發生的事件，既不是民族、宗教問題，也不是什麼人權問題，而是少數分裂主義份子蓄意製造分裂祖國的行動。…西藏從十三世紀

their deep-rooted concept for the last 600 years. Dalai Lama explained this to his people that this democratic style was in line with the Buddhist principle.

The Tibetans in exile were not satisfied with their overseas shelter. They longed for going back to their “Holy Land of Tianzhu” (Tianzhu means the sky place where gods or Bodhisattvas lives). However, in the face of a strong ruler speaking a different language and having different belief, their way to independence was still a nightmare agonizing all the Tibetan refugees. Although Dalai Lama insisted on the pursuit of Tibet’s self-determination with his Bodhisattva’s heart in a non-violent, no-bloodshed and peaceful way, the road to freedom and equality was still so long. However, it is true that for the more than 40 years from 1959, distrust, hostility and occasional violence still existed between the Tibetan government-in-exile and the Chinese ruler.

On March 15, 1978, the *Washington Post* published the speech of Chairman of P.R.C. Deng Xiaoping: “Dalai Lama may come back.” On March 12, 1979, Deng met the delegation led by Dalai Lama’s elder brother Lobsang-samten, and stated expressly Tibet was part of China. This was the standard for judging the right and wrong. On September 27, 1987, Dalai Lama proposed five points for the peace scheme of Tibet when he attended the Human Right Summit of the American Congress. Dalai Lama mentioned only that the basic human rights and democracy of the Tibetan people should be respected, and that Tibet should be set off as a region of peace, but not the issue of striving for sovereignty. However, China denounced him as being separatist, and was aiming at the independence of Tibet.

An uprising broke out in Tibet in 1987, and the *China Daily* condemned Dalai Lama to have “ignored the mercy and goodwill, as well as the explicit warning of the Chinese government for him, and insisted on posing himself as the defender of Tibet’s independence. His plot is destined to fail.” Foreigners who supported the independence move of Tibet were also condemned. Dalai Lama responded: “I’m glad that the Chinese government found me, and made me the innocent victim for the demonstration of the Tibetan people. It’s just like they blamed the “Gang of Four” for all the insanity and mess during the Cultural Revolution. I appeal to all human right organizations, and hope that they’d stand out and advise China to stop the execution of death punishment, and release the innocent.”

Dalai Lama expressed that Tibet should maintain a relationship with China, where Beijing responsible for foreign affairs and national defense, while Tibet may be



起就是中國神聖領土不可分割的一部份，藏族人民就是中華民族大家庭的一員。…關於與達賴喇嘛談判的問題，必須在維護祖國統一的大前提下進行，西藏獨立不行，半獨立不行，變相獨立也不行…。”

十二月十日瑞典的諾貝爾獎委員會，宣佈並頒贈一九八九年諾貝爾文學獎的得主是第十四世達賴喇嘛，推崇他“在爭取解放西藏的鬥爭中，始終反對使用暴力，主張採用和平的解決方法”。中國譴責該委員會公開干涉中國內政。

前述第十世班禪自從在思想與行為上，與中央有所難異之後，大部分的時間都被軟禁。一九八三年他和董其武的外孫女李潔結婚，一九八九年一月二十八日圓寂(享年五十一歲)，中共追贈他為“偉大的愛國者”。

第十六節：第十四世達賴喇嘛近二十年來，對西藏獨立的矛盾與無奈

這一個世界屋脊、神祕聖境、人間淨土的西藏高原，如今隨著中國政府卓越快速地發展經濟，也特別重視對西藏的經濟建設，提高人民的醫療、教育與生活水平。在一九九〇年有四所大學，六十八所中學及各種職業學校，小學有二千三百所。

青藏鐵路分兩期建設，於一九五八年及二〇〇一年六月起動工，建造花費人民幣331億元，為世界上最長而且最高的高原鐵道(圖42)，計劃二〇〇五年十月十二日完成，二〇〇六年七月起營運，75%進出西藏的貨運量，可望由這條鐵道來承擔。這條1,956公里長，東起青海的西寧市、西迄拉薩，跨越昆侖山、唐古拉山，海拔最高點5,072公尺，修建這條進藏的铁路，最早是國父孫中山先生的構想。青藏鐵路的開通，從北京可直達拉薩，將帶來西藏人民交通上莫大的便捷，以及促進自我發展、文化交流、及整體經濟的繁榮。

completely autonomous for its internal affairs, and democracy and freedom of the people should be respected. He expressed further that the Tibetan government-in-exile was prepared to have peace talk with the P.R.C. at any time. But Dalai Lama and Beijing central failed to reach a consensus on the place and the person for the meeting. Dalai Lama wished he could attend the meeting in person at Geneva, Switzerland, whereas the P.R.C. insisted on meeting at Beijing and excluding any pro-independence persons from the meeting. They were committed only to talking with Dalai Lama in person. Hence the hope for a peace talk ended up nowhere.

On March 18, 1989, the Foreign Affairs Committee of the Chinese People Congress adopted the *Resolution on Human Rights in Tibet*: "...the incident in Tibet in early March was not an ethnic or religious problem, neither was it a human right problem. It was the action of a few separatists intended to break up the country...Tibet has been the integral part of the sacred land of China since the 13th century. The Tibetan people are a member of the big family of the Chinese nationality. ...the talk with Dalai Lama must be conducted on the premise of maintaining the unity of the country. Tibet cannot go to independent, or semi-independent, or independent in disguise..."

On December 10, the Sweden Nobel Prize Committee announced to award the 14th Dalai Lama with the Nobel Peace Prize, praising his insistence on the non-violent way in his struggle for the liberation of Tibet, and his adherence to the peaceful resolution. China condemned the Committee of explicitly intervening in the internal affairs of China.

Since the 10th Panchen Lama began deviating from the Chinese central government in his thoughts and actions, as mentioned earlier, he had been kept under house arrest most of the time. He married Li Jie, the maternal granddaughter of Dong Qi-wu, in 1983, and died on January 28, 1989 (at the age of 51). The Chinese government conferred him a posthumous title of "the Great Patriot."

Section 16: The 14th Dalai Lama's Antinomy and Helplessness on Tibet's Independence in the Last 20 Years

Tibet Plateau, the "roof of the world", the mysterious sacred and pure land, has changed to a place of rapid economic construction. Together with the Chinese government's effort in rapidly developing its economy, Tibet's economic development has also become a major



這一切的建設，中國政府是期望用經濟物質，來沖淡種族之間的歧見與不平，融入在中華民族的熔爐裏。讓人權自由平等，相互誠信與尊重，共謀和樂幸福的大中國。

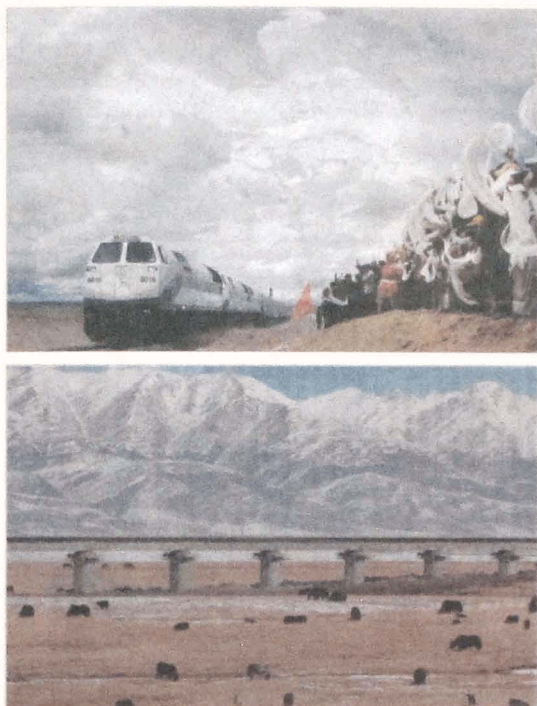


圖 42：中國政府耗資人民幣 331 億元，於二〇〇一年六月啟建的青藏鐵路，於二〇〇六年七月營運，為世界最長的高原鐵道。上圖為二〇〇四年六月，該鐵路已鋪設到西藏自治區，藏民獻上哈達表示歡慶。下圖為二〇〇五年十月十二日鐵道已完工之一段景觀，為高原犛牛牧草的銀白世界；除了提供北京至拉薩僅需 48 小時的便捷，更開通了藏區世界級的旅遊景點。

Fig. 42: The Chinese government spent RMB 33.1 billion to start building the Qinghai-Tibet Railway in June 2001, which was completed on October 12, 2005 and begun business running in July 2006. This is the longest highland railway in the world. The picture shows Tibetan people offering “khatags” for celebration when the railway was laid to Tibet Autonomous Region in June 2004.

堅持和平成事的達賴，基本上是反對暴力的，他也常勸諭藏人“暴力會使西藏走上自殺之路”。作為佛教領袖，他呼籲世界上的人，應該訓練自己心中的慈悲力，以對待向你反對的人。

focus, in order to enhance the people’s medical care, education and living standard. There were four universities, 68 high schools and various vocational schools, and 2,300 elementary schools in 1990.

The construction of Qinghai-Tibet Railway started in two phases in 1958 and June 2001 in which RMB 33.1 billion was invested. This longest and highest highland railway (Fig. 42) in the world had been completed in October 12, 2005, and began running in July 2006. By that time, 75% of the cargo going in/out of Tibet can be handled by this railway. This railway is 1,956-kilometer long, starting from Xining City of Qinghai in the east to Lhasa in the west, spanning across Kuen-lun Mountain and Tanggula Mountain. Its highest elevation goes up to 5,072 meters. Building up this railway that goes into Tibet is an idea originally initiated by Dr. Sun Yat-sen. The opening of Qinghai-Tibet Railway from Beijing to Lhasa directly, will bring about great convenience in traffic for the Tibetan people, as well as promote the self-development, cultural exchange, and overall economic prosperity.

For all these constructions, the Chinese government is expecting to dilute the ethnic difference and inequality with economic resources, so that the Tibetan people may fuse themselves with the Chinese nationality. It is expected that with human rights, freedom, equality, mutual trust and respect, people will join together on their way to a happy and harmonious greater China.

The Dalai Lama who insisted on a peaceful course of action had to admit that he did not fully understand the Chinese mind. Dalai Lama is basically anti-violent, and he always advises the Tibetans that “violence will lead Tibet to the way of suicide.” As a Buddhist leader, he asks everyone in the world to train their power of gracefulness, with which they should treat the people who oppose them.

On June 15, 1988, Dalai Lama said in the European Convention at Strasbourg that every Tibetan prayed for the independence of the country. He did not expect to make Tibet a democratic, autonomous political entity, but only a federal body under the P.R.C. He had also approved Chairman Deng Xiaoping’s idea of “one country by two administration systems.” He believed optimistically that China would become a very open, democratic and rich country one day. Moreover, Communism had already changed to the Socialist civil economy. Dalai Lama said: “We do not ask for complete independence. If the Chinese treat us as a real friend, and look after us, we will attach to them; if the Chinese attack us, we will separate from them.”



一九八八年六月十五日，達賴在史特拉堡的歐洲會議上指出，每一個西藏人都在為我們的祖國，能夠重新獲得獨立而祈禱，他並未期待把西藏變成一個民主的、自治的政治體，而是屬於中國人民共和國所構成的聯邦組織，也曾經承認鄧小平“一國兩制”的構想。他樂觀地認為，中國有一天會變成一個非常開放、民主又富強的國家，何況共產主義已經改變，取而代之的是社會主義的民生經濟。達賴也說：“我們並不要求完全獨立。如果中國人把我們當作是真正的朋友，照顧我們，我們會附和他們；如果中國人打我們，我們就會和他分離。”

達賴的人道主義，是深具佛陀悲天憫人的精神，但在西藏年輕的一代，似乎是覺得不耐煩，誠如西藏青年大會秘書長札西南杰，曾憤然地指出：“把外交和國防交給中國，就等於是放棄西藏的主權，達賴喇嘛說他是慈悲佛，我們可不是；他追求幸福，不只是為了西藏人的幸福，更為了全體人類的幸福；他談沒有國界、沒有護照、沒有警察的國度，他相信這種事情會來到，我們可不！”

我們翻開近一千五百年來西藏與中國的歷史，或是了解一下第十三、十四世達賴近百年來所領導的僧侶與貴族，在清朝的北京、及國民政府在南京冊封時的豐厚賞賜；以及身為宗主國的中國，為了保護西藏領土的完整，所常付出的鉅額賠款；若西藏又要求獨立，是會陷入自我矛盾的思緒之中。達賴強調以和平的態度，解決中、藏之問題；他為了西藏，一再地向中國懇求，不惜違背部分西藏人民的獨立意願，他猶背負被北京斥責為“叛徒”及“分裂分子”，此時的环境讓他顯現矛盾與無奈，是可理解的。

泛泛的婆娑世界中，對西藏問題，只有微弱的人道關懷，目前和中國政府建立邦交的二百多個國家，都不提及西藏的政治問題，等於已是默認西藏是中國的一部份。一九九一年美國總統布希，接見了西藏的精神領袖第十四世達賴

Dalai Lama's humanitarianism is deeply immersed in Buddha's spirit of grace and mercy. But the younger generation of Tibet seems to be impatient, as Pemalhundup, the general secretary of Tibetan Youth Congress, had stated indignantly: "Putting foreign affairs and national defense in China's hand means surrendering Tibet's autonomy. The Dalai Lama said he's the Grace Buddha, but we are not. He pursues happiness, not for Tibetans only, but for the entire human kind. He talks about countries with no boundary, no passport and no police. He believes these things will come; we do not!"

Looking back at the Tibetan and Chinese history in the last 1,500 years; or trying to understand the ample largess that the 13th and 14th Dalai Lamas and all their monks and nobles get from the Qing Empire in Beijing and the R.O.C. government in Nanjing in the last century; and the huge amount of compensation that China as the suzerain had paid for keeping the territorial integrity of Tibet, anyone who tries to ask for independence will inevitably fall into contradictory thoughts. Dalai Lama stresses to resolve the Tibetan problem with a peaceful attitude. He has been imploring China for the good of Tibet, even at the cost of breaching some Tibetans' wish for independence and being rebuked as "betrayor" and "separatist" by Beijing, Chinese central government. It is understandable that he appears ambivalent and helpless in such a situation.

The wide world has spared only a feeble humanitarian care for the Tibetan problem. The more than 200 countries that have diplomatic relation with the Chinese government have all avoided the political issue of Tibet, which means acquiescence that Tibet is part of China. The USA President Bush met the 14th Dalai Lama, the spiritual leader of Tibet, in 1991; the petition issued by the Tibet Committee of Norway on March 10, 1992 was countersigned by 86 countries. All these are nothing more than verbal support. On July 28, 1994, the *Reuter News* at Beijing rebroadcast: "According to the report of Tibet TV, the Chinese Communist government sentenced five dissents who advocated the independence of Tibet to 12-year to 15-year imprisonment with the charge of counter-revolutionary." All countries see this as the internal affair of China only.

After the Dalai Lama ran away from Tibet at the midnight of March 17, 1959 and established the government-in-exile in India, he had started contacting with Beijing since 1979 but then stopped in 1993, and the contact resumed in 2002. Dalai Lama's representatives went to Beijing in September 2002 and May 2003. On September 20, 2004, a group of four special envoys including Kelsang and Lodi arrived at Beijing, when the P.R.C. Chairman Hu Jin-tao



嘛；一九九二年三月十日由挪威的西藏委員會所發起之請願書，獲得了八十六個國家的連署；但這一切都是口頭的聲援。一九九四年七月二十八日北京的路透社轉播：“根據西藏電視報導，中共當局以“反革命”的罪名，將五位主張西藏獨立之異議份子，判處十二至十五年的有期徒刑。”各國看到這種行徑，也只認為這是中國的內政問題。

達賴喇嘛於一九五九年三月十七日深夜逃出西藏，在印度成立流亡政府之後，於一九七九年開始與中共北京展開接觸，但在一九九三年中止，二〇〇二年才又恢復。達賴喇嘛所派遣的代表，分別於二〇〇二年九月、二〇〇三年五月前往北京拜會。二〇〇四年九月二十日，派遣的特使甲且及洛迪一行四人代表團抵達北京，適逢中華人民共和國主席胡錦濤(圖43)剛擔任中共軍委主席，掌握中共內外政權。胡主席曾於一九八八至一九九二年間擔任西藏自治區區委書記，是



圖 43：二〇〇五年四月二十一日中國人民政府及軍委主席胡錦濤(右位)，與台灣的國民黨主席連戰，在北京人民大會堂會晤，為國、共領導人自一九四九年海峽兩岸分治後的首次會面。右圖為連主席復於二〇〇六年四月中旬，率台灣五十大工商企業領導百餘人，拜會胡主席，並舉行國、共兩岸經貿論壇。

Fig. 43: Hu Jin-tao (right), Chairman of P.R.C. and the Military Committee, and Lian Chan, Chairman of Taiwan's Kuomin-tang, met at the Great Hall of the People in Beijing on April 21, 2005. This is the first meeting of the Kuomin-tang and Communist leaders since the split across the straits in 1949. The right picture, Chairman Lian led over 100 persons of big 50 enterprise companies to visit Chairman Hu, and communicated the trading & economic cooperation between Taiwan and China in mid-April, 2006.

一個相當了解西藏問題的人。他於二〇〇五年三月兼任中華人民共和國的中央軍委主席，成為中國最高領導人。達賴喇嘛派遣的特使，此行與中共方面的協商重點，是希望能夠找到讓達賴重返西藏的方法。

雖然達賴喇嘛自一九八〇年以來，放棄西藏獨立的主張，轉而尋求西藏的完全自治，但中共

(Fig. 43) just assumed the position of Chairman of the Chinese Communist Military Committee and gained full control of the Chinese government. Chairman Hu had been the secretary of Chinese Communist Party of Tibet Autonomous Region from 1988 to 1992, and is well-informed of the Tibetan problem. He also became the Chairman of the Central Military Committee of the P.R.C., and the highest leader of China in March 2005. The focus of Dalai Lama special envoys' negotiation with China this time was to find out the way by which Dalai Lama may return to Tibet.

Although the Dalai Lama had given up the proposition for Tibet's independence since 1980, but changed to the seek for Tibet's full autonomy, the Ministry of Foreign Affairs at Beijing still criticizes him as "not an ordinary religious person, but a political refugee engaging in separation of the country and destruction of the ethnic unity." The sticking point of the Tibetan problem now is Beijing's worry that even Dalai Lama is allowed to come back to Tibet as a religious leader, he may gain real power of leadership in Tibet because of his popular support. Moreover, Dalai Lama requests the religious jurisdiction in places outside Tibet where Tibetans cluster as well, which makes things even more difficult for Beijing.

The premise on which the Chinese authority agrees to negotiate Dalai Lama includes: that Dalai Lama really gives up the proposition for Tibet's independence, and publicly announces that Tibet is an integral part of China, and Taiwan is a province of China. As for the inclusion of Taiwan's problem in the Tibetan issue, Dalai Lama makes clear that he does not represent Taiwan, and therefore, will not be involved in the relation between Taiwan and China. However, Dalai Lama admits that if the Tibetan problem can be resolved, it may be a reference for the negotiation between Taiwan and China.



外交部迄今仍批評：“達賴不是一般的宗教人士，而是從事分裂國家、破壞民族團結的政治流亡者”。目前西藏問題的癥結，在於北京擔心即使讓達賴以宗教領袖的名義返回西藏，仍將可能因他之衆望所歸，而取得西藏的實際領導權。此外，達賴要求對西藏之外的藏民聚集地，也擁有宗教管轄權，這讓北京更加為難。

中共官方同意，與達賴進行談判的前提，包括達賴真正放棄西藏獨立主張，公開宣布西藏是中國領土不可分割的一部分，以及台灣是中國一個省的主張。對於西藏問題中包含的台灣問題，達賴喇嘛已經明確表示，他不代表台灣，所以絕對不會有任何涉及台灣與中共的關係。但達賴也表示，如果西藏問題獲得解決，將可成為台灣與大陸兩岸談判的一個參考模式。

第十四世達賴於一九九七年三月二十二日至二十七日蒞臨台灣訪問弘法，超過五十萬的宗教界及佛教信衆，為之展開雙臂，熱烈歡迎，接受其法喜與灌頂加持。西藏“活佛轉世”制度下的第十一世班禪喇嘛額爾德尼確吉傑布(圖44)在藏人的擁護下，二〇〇四年底回到西藏的日喀則，進駐歷世班禪的札什倫布寺，受到當地僧俗群衆的歡迎。

圖 44：第十一世班禪喇嘛額爾德尼確吉傑布，於二〇〇四年底回到西藏的札什倫布寺，受到當地僧俗群衆的歡迎。

Fig. 44: The 11th Panchen Lama, Baimqen Erdini, Qoigyijabu, returned to the Tashi-lhumpo Monastery in Shigatse, Tibet at the end of 2004. He was welcome by local monks and citizens.

二〇〇五年四月中旬第十四世達賴喇嘛表示，為讓西藏能分享中國經濟發展的益處，期盼西藏能繼續作為中國的一部分。在接受香港《南華早報》訪問時，表示：“不贊成西藏從中國分裂，西藏是中華人民共和國的一部分、一個自治區”。他並指出西藏的文化和佛教，也都是中華傳統文化的一部分，願意接受其統治與保護，讓西藏的文化、宗教、與環境能保存下去，但希望西藏在宗教與文化上擁有自治權，而非政治、經濟和外交上之事務。

The 14th Dalai Lama went to Taiwan for a visit and lecture from March 22 to 27, 1997. More than 500,000 religious personnel and Buddhists held out their hands for a cordial welcome, and received his blessing and empowerment. The 11th Panchen Lama, Baimqen Erdini, Qoigyijabu (Fig. 44), under the “reincarnation” system of Tibet returned to Shigatse, Tibet in late 2004 with the support of the Tibetans, and stayed in the Tashi-lhumpo Monastery. He was welcome by all local monks and citizens.

In mid-April 2005, the 14th Dalai Lama expressed his expectation to let Tibet continue to be part of China, in order that it may share the benefit of China’s economic development. When interviewed by the *South China Morning Post* of Hong Kong, he said: “Deprecates the separation of Tibet from China. Tibet is part of the People’s Republic of China, an autonomous region.” He pointed to the culture and Buddhism of Tibet which are part of Chinese traditional culture. He would like to accept its rule and protection, so that the culture, religion, and environment of Tibet could be kept. However, he wishes to have autonomy in religious and cultural affairs in Tibet, but not political, economic and foreign affairs.



The Dalai Lama has become moderate in his self-determination proposition on the Tibetan issue in recent years, but China’s Ministry of Foreign Affairs alleges that Dalai Lama is still insisting on a wrong proposition, and has disregarded the social progress and human right development of Tibet; that he tries to destroy China’s relationship with the Tibetan compatriots, and distorts the Tibetan policy of China. It is also pointed out that if the

達賴喇嘛近年來在西藏議題上，所倡議溫和的民族自決，中共外交部則稱：達賴仍繼續堅持錯誤主張，無視西藏的社會進步與人權之進展，破壞中央與藏胞的關係，並歪曲中國之西藏政策。並指出，若達賴喇嘛想改善與中央的關係，即應客觀地看待事實，真正地放棄藏獨，並停止分裂祖國之活動，公開承認西藏是中國不可分割的一部分。

二〇〇六年元月上萬的西藏人前往印度南部，參加第十四世達賴喇嘛主持的佛法大法會，這是第一次來自中國的大批西藏人前往印度，參加達賴喇嘛的法會。中國政府當局，正在漸漸開放西藏人赴印度朝拜的限制，最近幾年做出許多建立互信及緩和的措施。達賴喇嘛在二月中旬說，西藏流亡政府與中國當局舉行過四次的會議，第五次的會談很快就展開，期望在中國憲法之架構下，能給西藏維持自治的地位，雙方應朝這個正確的方向前進。

二〇〇八年三月中旬西藏自治區發生人民抗暴事件，第十四世達賴喇嘛呼籲藏胞和平解決，願至北京與胡錦濤主席對談，歷時半月平息。於五月二十日就任台灣總統的馬英九先生(下圖)，對此事件譴責暴力，主張以和平大愛解決西藏問題。



他宣示，台灣與大陸將於這年七月初達成海、空運的直航。台灣人民對這位國民黨新總統將建立一個廉能愛民、創造經濟發展及政治安定的政府，皆深具信心及賦予厚望。

浴火重生的西藏人民，唯有靠自己的力量來爭取民族的受尊重、和人民的民主生活，畢竟人道主義的式微，是難以對抗時代的潮流。在此祈願祝福西藏民族，能擁有民主的自由與平等，在民生方面也有著安和樂利的波羅門聖境的生活，更也同聲地為我們二千三百多萬的台灣同胞們祈福，同霑法喜。

Dalai Lama is to improve his relationship with the Chinese central government, he should look objectively at the fact, genuinely give up the independence of Tibet, and stop all activities that intend to separate the country. Also, he should publicly admit that Tibet is an integral part of China.

In January 2006, over ten thousand Tibetans headed to southern India for the prayer session of Buddhist given by the 14th Dalai Lama. It was a start for a large Tibetan crowd from China to attend the session teachings given by Dalai Lama in India. The P.R.C. government was gradually lifting its restriction on Tibetans going to India for religious homage, and it has extended many measures to establish mutual trust and mitigate the hostility in recent years. Dalai Lama expressed his expectation in the middle of February that both parties should head toward the right direction and allow Tibet to maintain its autonomy status under the framework of P.R.C. constitutions as the fifth round of talks was about to begin after four meetings were convened by the Tibetan government-in-exile and the P.R.C. government.

A violent repression broke out in Tibet Autonomous Region in the mid-March, 2008. The 14th Dalai Lama appealed Tibetan compatriot to resolve this event peacefully, and would go to Beijing talking with P.R.C. Chairman Hu Jin-tao. This people incident was returned to pacification after half a month. Taiwan incoming President, Ma Ying-jeou (the left photo) takes the position on May 20, he condemned this Tibetan violence and proposed to resolve it by peaceful way with great compatriot love. He announced the air and sea direct transportation being opened between Taiwan and China in July 2008. Taiwanese people have great expectation to entrust the Kuomin-tang and this new President will establish a cleanhanded government and creat the economic development and political stability.

It seems that the reliving Tibetan people may only rely on themselves to strive for the respect of their nation and democracy of the people. After all, the weakening of humanitarianism is an irresistible trend of our time. May we wish the re-born Tibetan people the freedom and equality of democracy, and the peaceful and pleasant life of the Holy Brahman. May we also bless the 23 million Taiwanese with peace, fortune and happiness.



第四章：西藏的宗教

西藏的宗教，有如其特殊之地理位置一樣，廣受世人的矚目。即使很多人沒有去過西藏，但也都聽過“活佛轉世”的傳說。中國一向為其宗主國，在中華人民共和國未統治西藏之前，它是實施“政教合一”的管治制度。要認識西藏，必先探索其區境內特殊的宗教文化。

第一節：藏傳佛教的形成

早在佛教傳入西藏的西元七世紀以前，藏族信奉的原始宗教叫做本教(有譯為笨教)，是由現今阿里地區的南部，古稱象雄地區所發展起來的。到了第七世紀初山南地區的雅隆部落中，出現一位雄主松贊干布(西元五六九至六四九年，中國的隋、唐時代)，建立了吐蕃王朝，定都拉薩。

松贊干布為了加強與藏族及周邊民族，在經濟與文化上的交流，先後娶了尼泊爾國的赤尊公主，和唐朝 太宗時代的文成公主聯姻。兩后均崇信佛教，松贊干布深受影響，乃派其臣通密桑布札赴印度求經，翻譯佛經，創造文字，修建了拉薩著名雄偉的大昭寺(六四八年完成)及小昭寺。

吐蕃王朝傳承至赤德祖贊，為了更鞏固王位，積極提倡佛教，與唐朝的金城公主聯姻，衣冠文物多仿中土，在藏廣建佛寺。後代赤松德贊繼位，唐朝開始輪派高僧至吐蕃講經說法，並由印度迎接錫瓦初法師及蓮花生(後世尊為紅教祖師)等，來藏翻譯顯、密兩宗之佛經，並組織喇嘛僧團。

佛教自始由尼泊爾和漢地傳入西藏，後再與印度佛教交流，相互吸收融和，完成深奧佛教的哲學思想，及獨特之西藏地方色彩，形成藏語系的佛教，通稱為藏傳佛教，亦稱喇嘛教。

Chapter 4: Religion of Tibet

Just as its particular geographical location, the religion of Tibet has also attracted the world's attention. Even for many of those who have not been to Tibet, they should have heard of the tradition of the "reincarnation of living Buddha." China has always been its suzerain, and before the rule of the People's Republic of China, Tibet had adopted the governance system of "combination of religion and politics." To understand Tibet, therefore, we must first study its special religious culture.

Section 1: Formation of Tibetan Buddhism

Well before Buddhism was introduced to Tibet in the 7th century, the earliest religion among the Tibetans was called "Bon Sect." It originates from the southern Ali area, which was called Xiang-xiong area in the past. In the early 7th century, the great King Songtsen-gampo (569-649, during the Sui and Tang Dynasties of China) of the Yarlung tribe in the Shan-nan area emerged. He established the Tubo Empire, with Lhasa as the capital.

In order to strengthen economic and cultural exchange of the Tibetans with the peripheral races, Songtsen-gampo married the Princess Bhrikuti of Nepal and Princess Wen-cheng of Tang Dynasty. Both queens were dedicated to Buddhism, and Songtsen-gampo was deeply influenced by them. Hence, he sent a minister Tunmi-sangbuzha to India to ask for and translate the Buddhist scripture, and created the Tibetan language. He built the famous and grand Jokhang Temple (completed in 648) and Ramoche Temple in Lhasa.

When the Tubo Empire came to the King Tridesugten, he strongly advocated Buddhism so as to solidify his rule, and married the Princess Jin-cheng of Tang Dynasty. He also followed the mainland's tradition in terms of clothing and culture, and built a lot of Buddhist monasteries and temples in Tibet. When Trisong-detsen succeeded the crown, the Tang Dynasty began sending achieved monks to Tibet in rotation for lecturing on Buddhist scripture. The King of Tibet also welcome Xiwachu Bhikshu and Padmapani (respected as the founding teacher by later generations), etc. from India to translate the Exoteric and Esoteric Sutras in Tibet, and to organize lama monks' association.

Therefore, Buddhism was introduced to Tibet from Nepal and China, and then exchanges had been made with Indian Buddhism, each absorbing and integrating the essence of the other. Hence, the profound Buddhist

第二節：藏傳佛教的四大教派

在前第三章西藏的歷史沿革中之第一節，談到吐蕃王朝發生政變，西元八三八年朗達瑪取得政權後，展開禁佛運動，狂烈地迫害佛教徒。八四二年朗達瑪因民反而亡，此後西藏進入各教派據寺地、分裂割據的局面，長達二百五十年之久。

西藏之佛教，主要分為寧瑪派、薩迦派、噶舉派、噶當派等四大教派。寧瑪派是以佛教密宗方式傳入西藏，吸收當地原有本教的內容，所形成之最早派系。噶當派又稱黃教，十五世紀時受到西藏帕竹王朝的支持，聲望極大，是最大的教派，也形成後來達賴與班禪喇嘛“活佛轉世”、繼承“政教合一”制度，統理全藏的教派。

一、寧瑪派(紅教)

在八世紀中葉，吐蕃王赤松德贊，廣推佛教，修建佛寺，由印度迎來蓮花生(如前圖20)在西藏譯經講經，與當地的本教結合，慢慢地整理出紅教的經典，尊稱蓮花生為祖師的寧瑪派。在這之前，本教都是藉由秘密單傳的方式弘法，而無寺廟的組織和有系統的教義；但自蓮花生之後，才有寧瑪派(紅教)的佛經及修建了桑耶寺。

因喇嘛所穿著之袈裟僧帽全系紅色，故曰紅教。自始即不重苦行，又不強行獨身主義，以吞刀、吐火、幻形、移山倒海之種種符咒為事。迨至元末，該教漸違佛教本旨，日趨腐敗墮落，遂有黃教的興起。

二、薩迦派(花教)

創始人為西藏的昆氏貢覺杰布，從小跟隨父親學習密法，並創新密法。貢覺杰布自創一套教法，於一〇七三年在仲曲河谷的薩迦地區，興建寺廟，形成薩迦派。薩迦寺的寺廟特徵，就是

philosophy was accomplished, which together with the particular Tibetan characteristics, formed the Buddhism in Tibetan language. This is usually called the Tibetan Buddhism, or Lamaism Sect.

Section 2: Four Major Sects of Tibetan Buddhism

In Section 1 of Chapter 3 about the history of Tibet, we have talked about the coup d'état of the Tubo Empire. After Lang-darma rose to power in 838, he began the anti-Buddhism movement, and frantically persecuted Buddhists. Lang-darma died in 842 because of popular opposition. Then, Tibet started a 250-year long history of different sects occupying different land and monasteries for separated rule.

Tibetan Buddhism is mainly distinguished into four sects namely Nyingma, Sakya, Kar-gyu and Khadam. Nyingma Sect was introduced to Tibet as Esoteric Buddhism, and formed the earliest sect after absorbing the essence of the local Bon Sect. Khadam Sect is also called the Yellow Sect; it became highly respected and the most powerful sect during the 15th century with the support of the Phagdrü Empire of Tibet. This is also where the reincarnation of living Buddha for Dalai and Panchen Lamas in later generations originated. It became the sect that rules over the whole Tibet with the “combination of religion and politics” governance system.

I . Nyingma Sect (Red Sect)

In mid-8th century, the King of Tibet, Trisong-detsen widely promoted Buddhism, built monasteries, and invited Padmapani (front Fig.20) from India to translate and lecture on the sutra in Tibet. Buddhism then combined with the local Bon Sect, and there grew the classic scriptures of the Red Sect, and Padmapani was respected as the founding teacher of this sect. Before this, the Bon Sect was disseminated by secret singular propaganda, with no monastery organization nor systematic teaching. It was only after Padmapani that the Nyingma Sect (Red Sect) Buddhist scriptures came into existence and the Samye Monastery was built.

Since the costume and hat that these lamas wear are all red, they are called the Red Sect. Since then, they put no emphasis on asceticism and did not insist on celibacy, and were engaged in various charms and spells for swallowing knife, spouting fire, phantasm and manipulating the nature, etc. This sect gradually deviated from the tenet of Buddhism from late Yuan Dynasty onward, and became increasing corrupted and depraved. Then the Yellow Sect rose.

II . Sakya Sect (Multi-color Sect)

The founder Konchok-gyalpo of the Khon's family of



圍牆上彩繪著紅、白、黑色三種花條，代表文殊、觀音、和金剛手菩薩，所以有花教之稱。

薩迦派教主之位，是以家族傳承的方式延續下去，所以政教兩權都集中在昆氏家族中，傳至薩迦班智達，曾朝見元太宗的皇子闊端。薩迦班智達於一二五一年圓寂，其侄子八思巴，於一二六〇年被元世祖忽必烈封為國師，後來又晉封為國師兼領總制院事，協助中央管理西藏。在一二六九年八思巴因創立蒙古新文字，被封為“大寶法王”。薩迦政權，從八思巴為第一任薩迦法王到羅追堅贊共傳六世，管理西藏共計八十九年（一二六五至一三五四年）。其後被噶舉派建立的第司政權（即帕木竹巴政權），推翻及取代。

三、噶舉派（白教）

承襲達布噶舉的教義，創始人為索朗仁欽，幼年學醫，二十六歲出家，後來拜曾去印度修法的瑪爾巴（西元一〇一一至一〇九七年）的徒弟米拉熱巴為師，學習密法有成，就居住在達拉崗波寺廣收弟子，形成此一教派。噶舉派的喇嘛在修法時，穿著白色僧衣，故名白教。白教注重密法而不重經典，以師徒口耳相傳的方法弘法。當時信進者，對紅教之日趨腐敗產生厭惡，而改為皈依白教。

噶舉派在帕木竹巴的萬戶長強曲堅贊時，趁薩迦王室內訌的機會，起兵包圍薩迦寺，事成乃建立統治西藏的第司政權，元順帝封他為大司徒，命他接管西藏政權。帕木竹巴王朝第三代法王札巴強曲，曾是黃教始祖宗喀巴之師。傳至第五代法王札巴堅贊，明太祖洪武二十一年（一三八八年）封他為“灌頂國師”，明成祖永樂四年（一四〇六年）又封為“灌頂國師闡化王”。在宗教方面，札巴堅贊雖是噶舉派，但他對格魯派的宗喀巴卻採取扶植的態度。

Tibet followed his father in learning the Esoteric teaching, and renovated the Esoteric teaching. Konchok-gyalpo created his own way of teaching, and built a monastery in the Sakya area of the Zhongqu River valley in 1073, forming the Sakya Sect. Sakya Monastery is characterized by the colorful painting on the walls, in red, white and black strips, representing Manjushri, Guanyin and Vairapani Bodhisatva. Therefore, they are called the Multi-color Sect.

Sakya's hierarchy was passed down by familial lineage, and so both political and religious power was centralized in the Khon's family. When it came to Sakya-pandita, he had presented himself before the Prince Godan of the Emperor Tai-sung of Yuan Dynasty. Sakya-pandita died in 1251, and his nephew Phagpa was named the National Master by Kublai, the Emperor Si-szu of Yuan Dynasty. He was then conferred the title National Master taking charge of the Zongzhi-yuan (an organization responsible for Buddhism and foreign affairs in Yuan Dynasty) concurrently, and assisted the imperial central government in the management of Tibet. In 1269, Phagpa was further conferred the title of "Dabao Great Priest" for creating the new Mongolian language. From Phagpa as the first Sakya high priest to the sixth generation Luozhuhui-gyalsen, the Sakya regime had managed Tibet for 89 years (1265 to 1354). Thereafter, it was replaced by the Disi regime (Phamo-drupa regime) established by the Kar-gyu Sect.

III. Kar-gyu Sect (White Sect)

The sect inherited Drukpa Kar-gyu's teaching, and was founded by Suoliang-renchin, who was a medical student at young age and became a monk at 26. He then honored Mila-repa, a disciple of Marpa (1012-1097) who had studied in India, as his teacher, and became an achieved learner of the Esoteric teaching. He lived at Dhaklha-gampo Monastery and attracted many disciples, forming this sect. Kar-gyu's lamas wear white frock when studying, and so is called the White Sect. The White Sect emphasizes Esoteric teaching rather than scriptures. Teaching is passed down by the word-of-mouth approach. Buddhists at that time were getting annoyed by the corrupted Red Sect, and hence many converted to the White Sect.

At the time of the myriarch Changchub-gyalsen of Phamo-drugpa reign, Kar-gyu Sect besieged Sakya Monastery taking advantage of the internal conflict of the Sakya royal family. He successfully established the Disi regime of Tibet, and Emperor Shun-di of Yuan Dynasty appointed him the Great Situ (minister official), delegating the Tibetan political power to him. The third-generation high priest of the Pharmo-drupa Empire, Drukpa-changchub, was once the teacher of Tsong-khapa, founder of the Yellow Sect. When the throne was passed down to



四、噶當派(黃教)

“噶當”的意思，是佛的教誨與教誡，也就是使用佛語教導信眾，接受佛教的道理，為仲敦巴於一〇五七年創立，在藏北建設了熱振寺。此教派強調僧人的戒律，依修行次第調整顯、密兩宗，先顯後密，其法是以印度的阿底峽(西元一〇五四年在西藏的葉塘圓寂)之教義為基礎。

到了十四世紀，一位宗喀巴(生於元順帝至正十七年，一三五七年)(圖45)，十四歲入後藏之薩迦寺學習紅教，後得道於拉薩的噶丹寺(甘丹寺)，即以此為總寺創立了格魯派，噶當派即改名為格魯派。其徒嘉祥曲結建哲蚌寺、釋迦益西建色拉寺、根敦珠巴建札什倫布寺，皆為西藏著名的四大寺之三。



圖 45：藏傳佛教的始祖宗喀巴，尊奉莊嚴殊勝的釋迦牟尼佛，創立格魯派(黃教)，強調僧人的戒律，先修顯宗後修密宗，並創立“活佛轉世”，由後繼的達賴喇嘛執行“政教合一”之制度，統領西藏。

Fig. 45: Founder of Tibetan Buddhism, Tsong-khapa, founded the Gelug Sect (Yellow Sect) which worships the sacred Sakyamuni Buddha. The sect emphasizes discipline of the monks, who study Exoteric teaching first and then Esoteric teaching. It also establishes the “reincarnation of living Buddha,” and the Dalai Lama executes the “combination of religion and politics” governance system to rule over Tibet.

the fifth-generation high priest Drakpa-gyaltzen, he was named the “National Master of God Blessing” in 1388 by the Emperor Tai-tsu of Ming Dynasty, and the “National Master of God Blessing and King of Elucidation” in 1406 by Emperor Cheng-tsu of Ming Dynasty. Although Drakpa-gyaltzen was Kar-gyu Sect in religious affiliation, he adopted a supporting attitude to Tsong-khapa of the Gelug Sect.

IV. Khadam Sect (Yellow Sect)

“Khadam” means the Buddha’s teaching and commandment, that is, teaching the believers with Buddha’s words, and making them accept the Buddhist truth. It was founded by Brom-ston in 1057, who built the Reting Monastery in North Tibet. This sect puts great emphasis on the discipline of monks, and Exoteric and Esoteric teachings are adopted according to the level of study, where Exoteric Buddhism is studied first and then Esoteric later. Teaching of this sect is based on the tenet passed down by the Indian teacher Atisha (died in 1054 at Yetang of Tibet).

By the 14th century, Tsong-khapa (born in 1357 during the reign of Emperor Shun-di of Yuan Dynasty)(Fig.45) joined Sakya Monastery of the Red Sect in posterior Tibet at the age of 14 for studying. He then became accomplished in Ganden Monastery at Lhasa, and hence established the Gelug Sect at this headquarters. Khadam Sect then changed name to Gelug Sect. His disciple Jamyang-choje established the Drepung Monastery; Shakya-yeshe established Sera Monastery; Gedun-truppa founded the Tashi-lhunpo Monastery. These are the three of famous four major monasteries of Tibet.

As the Red Sect relied heavily on secret spells, and deluded the world with such tricks as swallowing knife and spouting fire, in addition to its increasing corruption, all tenets of discipline and Buddhist wisdom had been lost. Hence, Tsong-khapa cleansed away the previous practices, rectified and revived the sect’s discipline. Stringent rules were set that monks were not allowed to get married, should restrain desires and be content with one’s lot, should be tranquil and unperturbed. Followers changed their costume to yellow, and hence it was called the Yellow Sect. Tsong-khapa had sent his disciple Shakya-yeshe to the central mainland to see Emperor Yong-le of Ming Dynasty for preaching Buddhism, lecturing on scripture and establishing mandala. They were highly respected. Gelug Sect attracted increasing number of the followers, and gained the support of the central emperor of Ming Dynasty. It then grew to the leading position among all sects in Tibet.

According to Tsong-khapa’s teaching, the living Buddha would be reincarnated generation after generation, and live continuously in the secular world. His two head



格魯派鑒於紅教專恃密咒，吞刀吐火以炫俗，而日趨腐敗，盡失戒定慧宗之諸旨，乃一洗前習，整頓振興教風，嚴定戒律，不許娶妻，少欲知足，清淨自恬。其教徒改著黃色衣冠，故名黃教。宗喀巴曾派弟子釋迦益西，進中央謁見明朝永樂皇帝，宣揚佛法，講經建壇，深得尊仰。格魯派信眾日增，又頗受中原明朝皇帝的支持，漸漸成為西藏各教之領導地位。

宗喀巴主張西藏之教法，世世俱為“活佛轉世”，生息人間。其二大弟子根敦珠巴與克珠節，一為達賴喇嘛，一為班禪喇嘛，皆世代轉生，各能本其祖師宗喀巴之教旨，予以發揚佛法，以迄近世。黃教即藏傳佛教(右圖)，為藏之主教，並以“政教合一”統領西藏，所奉之佛祖為釋迦牟尼佛(前圖23)。達賴喇嘛被全球的宗教界，尊為佛教之領袖。



位於拉薩布達拉宮中，達賴喇嘛的黃金寶座。
The golden throne of Dalai Lama, at Potala Palace, Lhasa.

第三節：達賴喇嘛與班禪喇嘛活佛轉世制度

黃教格魯派的創始者宗喀巴於一四一九年圓寂時，遺囑兩大弟子，世世以“呼畢勒罕”(活佛轉世)，生息人間，因此雖物化而不失其道。相傳兩大弟子根敦珠巴與克珠節，係“無量光佛”和“觀音大士”所化身，即今之達賴喇嘛與班禪喇嘛也。

自第一世達賴喇嘛 根敦珠巴以迄今之第十四世達賴，及第一世班禪喇嘛 克珠節以迄今世之第十一世班禪，歷代的達賴與班禪，皆能克承法統，發揚佛教。達賴居於前藏之拉薩的布達



金碧輝煌的第九世達賴喇嘛之靈塔。
The brilliant soule pagoda for the 9th Dalai Lama.

disciples Gedun-truppa and Khedrup-je became the Dalai Lama and Panchen Lama respectively, and they would be reincarnated after death. These reincarnations have all stuck to the founding teacher Tsong-khapa's teaching, and carried forward Buddhism until recent years. The Yellow Sect is what we call Tibetan Buddhism (anove Fig.), which is the mainstream in Tibet. Under the “combination of religion and politics” system, the sect rules over Tibet. The sect worships the Sakyamuni Buddha (front Fig.23), and the Dalai Lama is honored as a Buddhist leader among the world's religious circle.



以釋迦牟尼佛為尊奉的黃教喇嘛僧眾。
The Yellow Sect lamas who worship the Sakyamuni Buddha.

Section 3: “Reincarnation of Living Buddha” System for Dalai and Panchen Lamas

Tsong-khapa, the founder of the Gelug (Yellow) Sect, died in 1419, enjoining his two head disciples before he died to reincarnate as “Khubilghan” (reincarnation of living Buddha) from generation to generation after death, so that the truth would not be lost even when they pass away. It was said that the two head disciples Gedun-truppa and Khedrup-je were the avatars of “Amithaba Buddha” and “Guanyin Bodhisattva.” They are the Dalai Lama and Panchen Lama today.

拉宮，班禪居於後藏之日喀則的札什倫布寺，兩者成為西藏政教之主，藏人供為活佛，愛戴之心切，有“天上的太陽、月亮，地上的達賴、班禪”之諺稱。

達賴與班禪除主持教法外，並支配前後藏之政權，可謂“政教合一”掌握著西藏。惟政治及對外的大權，多操之於前藏的達賴之手，後藏的班禪則偏重於宗教事務。達賴與班禪轉生時，年歲有前後、長幼，以長者為師、幼者為徒，相互教養，如此世世相傳，以迄今日。

新任的轉世活佛，受西藏在世活佛聖者的指導之下，達賴或班禪喇嘛到了成年都已成為佛學大家，屆時無論在執政學識及佛法的成就，皆足堪任主教及領導西藏（西藏習規，十八歲親政）。

這活佛聖者，通常有兩名，仍存世的達賴或班禪為其中之一位，另一名為宗教導師，藏名“噶丹池巴”，是由高僧喇嘛中所選出，必須是通達各種佛學經典，歷經數十次考試才聘任，故其智慧才學，是勝過一般喇嘛，足資輔佐政教之執事者。然其經歷與手續之繁多，得職之艱難與複雜，及至得此位時，皆已幾為白髮老僧矣；七年須一易，有在位未屆滿即逝者。宗教導師另有候補兩人，亦如前述之拾級而任，皆為學養俱佳，素負聲望者。

西藏密宗的“呼畢勒罕”活佛轉世制度，其實並不是格魯派（黃教）所始建，而是早在其前之噶舉派（白教）的分支噶瑪噶舉派所創設。噶瑪噶舉派的首領噶瑪巴喜，於宋理宗寶祐四年（一二五六年），獲蒙古大汗元憲宗 蒙哥在和林召見，賜他金邊黑帽一頂，後世稱為噶瑪黑帽派。噶瑪巴喜回到西藏，於元世祖至元二十年（一二八三年）圓寂於粗布寺，臨終前以佛教“物化意識不滅，生死輪迴，化身再現，乘願而來”為依據，要求弟子尋訪一小孩以繼承。於一二八四年發現其“轉世”靈童，名為昂迥多吉，成為教主噶瑪黑帽派二世（據藏文史料之記載）。

From the first Dalai Lama, Gedun-truppa, to the 14th Dalai Lama today, and from the first Panchen Lama to the 11th Panchen Lama today, the Dalai and Panchen Lamas have assumed their due responsibility in inheriting the tradition and spreading Buddhism. Dalai Lama lives in Potala Palace of Lhasa in anterior Tibet, while Panchen Lama in Tashi-lhunpo Monastery of Shigatse in posterior Tibet. Both of them are the political and religious heads of Tibet, and the Tibetans respect them as living Buddhas, and love and esteem them from heart. It can be seen in this analogy: “The sun and the moon in the sky; Dalai and Panchen on the earth.”

Dalai and Panchen Lamas not only master the religious teaching, but also hold the political power of anterior and posterior Tibet. They rule over Tibet under the “combination of religion and politics” governance system. Whereas Dalai Lama in anterior Tibet handles political and foreign affairs, Panchen Lama in posterior Tibet has his major focus on religious affairs. Dalai and Panchen Lamas may differ in age when they reincarnate; the older one will be the teacher of the younger one. They teach and nurture each other in this way, generation after generation until today.

Under the instruction of the sacred living Buddhas in Tibet, when the newly reincarnated living Buddha reaches the age of maturity, Dalai or Panchen Lama must be an achieved Buddhist scholar. This prepares him to be a competent high priest and leader of Tibet both in terms of political knowledge and Buddhist achievement. They living Buddha will start running his office in person at the age of 18 according to Tibet’s convention.

There are usually two sacred living Buddhas, one of them being the Dalai Lama or Panchen Lama, whichever still alive, and the other is the religious teacher called “Ganden Tripa” in Tibetan. The religious teacher is selected from achieved monks. He must be well-verse in all Buddhist scriptures and must undergo dozen of examinations before getting the appointment, so that it is sure his wisdom and knowledge excels other lamas and is capable of assisting the religious and political administrator. However, due to the complicated selection procedures and the difficulty of getting the appointment, monks achieving this position are mostly silver-haired old monks. The appointment is on seven-year term, and some of the monks die before his term ends. Two substitutes of the religious teacher will also be selected, who also have to undergo the procedures as mentioned above. They must also be distinguished monks with excellent knowledge and achievement.



另外薩迦派法王八思巴，受到元世祖忽必烈的器重，在中統元年（一二六〇年）稱帝時，封八思巴為“國師”，並賜“西天佛子，化身佛陀”。此後，藏人稱得道高僧為“活佛”。

後來噶舉派的達隆噶舉也採取“轉世”之制，從此西藏各喇嘛教派，皆穩定地建立了“活佛轉世”制度。這個制度對於轉世繼位的靈童，沒有家世或地域之限制，因此對於政教的承傳，就沒有家族政權之問題。

這“活佛轉世”制度，傳至格魯派的宗喀巴時，就以其二大弟子稱為達賴與班禪喇嘛，在每一世要圓寂之前，都會預言自己即將轉世到某個地點，然後由黃教的僧官噶倫或堪布（噶倫為達賴所掌噶廈政府之行政委員，堪布為班禪所執議事廳之議事總長），立即率人前往該地區，尋找活佛圓寂後出生的“靈童”。有時若達賴或班禪未留遺言，則以其圓寂時所面對的方向，去訪尋靈童。有時僧官也會到神湖納木錯請巫師作法，觀看“聖影”之顯像，以確定靈童的方位與啟示。

這名天生異稟的靈童被尋獲時，必須經過辨認前世活佛的隨身用品等層層測驗，反覆驗證，直到足以認定這位“靈童”的資穎及思想，是前世活佛所轉世。

有時不同的僧官認為自己找到的靈童，才是真生的小活佛，產生爭議。因此，在西元一七九二年清乾隆皇帝頒布了《欽定藏內善後章程二十九條》，第一條就載明以“金瓶掣籤”決定靈童的方法。即是將二名以上各靈童的姓名、生日，用滿、漢、藏三種文字寫在籤牌上，投入乾隆御製的“金奔巴瓶”（圖46）中，再由皇帝所派往西藏的欽差，當眾抽定。

例如第二及第九世班禪喇嘛小活佛之認定，即是在拉薩布達拉宮內之釋迦牟尼佛座前，由存世的達賴喇嘛召集漢、藏官員，及各大噶倫、攝政僧眾，當場掣籤認定。但大部份各世的

The “Khubilghan” reincarnation system of Esoteric Buddhism in Tibet in fact does not originate from the Gelug Sect (Yellow Sect), but is established earlier by Karma-pakshi, head of the Karma Kar-gyu Sect (sub-sect of Kar-gyu Sect, White Sect), who was summoned to meet the Mongolian Khan (King), Mongke, the Emperor Shang-tsung of Yuan Dynasty, at Helin in 1256, and was given a golden-brimmed black hat. Therefore, this sub-sect is called the Karma Black Hat Sect by later generations. Karma-pakshi went back to Tibet and died at Tsurphu Monastery in 1283. Before he died, he asked disciples to find a child to succeed him on the basis that “consciousness does not vanish when a person passes away, but transmigrate after death,” and that “he will reappear in incarnation, with his will.” His “reincarnated” soul child was found in 1284, named Rangyung-dorye, who became the 2nd generation of the hierarch of Karma Black Hat Sect (according to the historical archive in Tibetan language).

On the other hand, the Sakya hierarch Phagpa was highly regarded by Kublai, and named the “National Master” in 1260 when Kublai became the Emperor Shih-tsu of Yuan Dynasty. He was also given the title “Western Pureland Buddhist, Incarnation of Buddha.” Thereafter, the Tibetans have called achieved monks the “living Buddhas.”

Later, Taklung-kargyu of the Kar-gyu Sect also adopted the “reincarnation” practice. Henceforth, all lamaist sects of Tibet have stably established the “reincarnation of living Buddha” system. This system does not put any restriction on the family background or geographical location of the soul child. So there is no such problem as familial hegemony in the succession of political and religious power.

When the reincarnation system was passed down to Tsong-khapa of Gelug Sect, he named his two head disciples as the Dalai and Panchen Lamas, who would predict the location of their own reincarnation before the death of each generation. Then the Yellow Sect’s monk official Galoins or Khenpos (Galoins are political ministers of the Kashag government of Dalai Lama; while Khenpos are political ministers of Panchen Lama’s Council.) will lead people to that area to find the “soul child” who is born after the death of the living Buddha. In case the Dalai Lama or Panchen Lama does not leave their last word, then the child will be sought after in the direction they face when they die. Some-times, the monk officials may also go to the Holy Lake, Namtso and resort to the magic act of a wizard, and



達賴與班禪，都只擇定一小活佛，特免入金瓶掣籤而認定者。

小活佛的身份一旦獲得確定，就迎回拉薩供養，拜另一位存世的達賴或班禪為師，由宗教導師教育，並即奏請清朝皇帝(民國後為國民政府)的批准加封，宣令寺僧仰登寶座的坐床大典後，即正式稱之為第幾世達賴或班禪喇嘛，再頒賜金印、金冊(圖46)。



圖46：清朝皇帝賜予歷代達賴喇嘛的金印、金冊，及乾隆皇帝授與西藏掣籤認定靈童小活佛的“金奔巴瓶”。

Fig. 46: The golden seal and golden edict given to each generation of Dalai Lama by the Qing emperors. The “golden urn” made by Emperor Chien-lung of Qing Dynasty for determining the reincarnated child, i.e., the little living Buddha.

例如清光緒三年(一八七七年)三月對第十三世達賴批示：“貢噶仁欽之子羅布藏塔布土登嘉措，即作為達賴喇嘛之呼畢勒罕，毋庸掣瓶，欽此。”一九四〇年二月國民政府對第十四世達賴之發布：“青海靈童拉木登珠慧性湛深，靈異特著，查係第十三世達賴喇嘛轉世，應即免予抽籤認定，特准繼任為第十四輩達賴喇嘛，此令。”一九四九年六月對第十世班禪之發布：“青海靈童官保慈丹，慧性澄圓靈白夙著，查係第九世班禪額爾德尼轉世，應即免於掣籤，特准繼任為第十世班禪額爾德尼。”

清朝皇帝有時對宣揚佛法有功的高僧喇嘛，或為了更促進中央與西藏之友好，會特別加封其名號。清世祖順治十年(一六五三年)加封第五世

observe the “holy shadow” from lake to ascertain the direction and inspiration for the search of the soul child.

When this extraordinary child is found, he must undergo a number of verifications, such as verifying the personal outfit of the previous living Buddha, until it can be confirmed that the aptitude and thought of this “soul child” is the reincarnation of the previous living Buddha.

Sometimes, different monk officials may have different views on the actual little living Buddha they found, and dispute may arise. Therefore, Emperor Chien-lung of Qing Dynasty decreed the *Imperial Order of 29 Articles on Rectifying Tibetan Affairs* in 1792. It was written in the first article that the soul child is to be determined by “Drawing Lot from the Golden Urn,” where the name and birthday of various children will be written on sticks in Manchurian, Chinese and Tibetan languages and put into the “Golden Urn” (Fig. 44) that was made by Emperor Chien-lung, and a stick will be drawn in public by an imperial envoy sent by the emperor to Tibet.

For example, the little living Buddha of the 2nd and 9th Panchen Lama is determined in this way, by having the living Dalai Lama, together with the Chinese and Tibetan officials as well as major Galoins, Regents and monks, gathered before the throne of Sakyamuni Buddha in Potala Palace of Lhasa, to conduct the drawing-lot procedure. However, for most of the Dalai Lama and Panchen Lama reincarnations, only one little living Buddha is chosen, and the drawing-lot from golden urn is not necessary.

Once the status of the little living Buddha is confirmed, he will be escorted back to Lhasa for nurturance, honoring the Dalai Lama or Panchen Lama, whoever still alive, as his teacher, and be educated by the religious teacher. A memorandum will also be sent to the Qing emperor (or the R.O.C. government after the 1911 Revolution) for approval and conferment. Monks will be summoned to attend the enthronement of the child, that is, the inauguration ceremony, after which the child will be officially called the Xth Dalai Lama or Panchen Lama, and then the golden seal and golden edict (Fig. 46) will be given to him.

For example, Emperor Kwang-hsu’s note for the 13th Dalai Lama in March 1877 was: “Ngawang-lobsang, Thupten-gyatso, son of Kunga-rinchen, is the Khubilghan (reincarnation of living Buddha) of Dalai Lama. Drawing lot from the urn is not needed.” In February 1940, the R.O.C. government’s announcement for the 14th Dalai Lama was: “The soul child Lhamo-dhondup of Qinghai was deeply inspired and spiritually outstanding. He is found to be the



達賴，特以滿、漢、蒙、藏四種文字製作的金冊金印“西天大善自在佛所領天下釋教普通瓦赤喇但喇達賴喇嘛之印”。元末明初，中央對西藏改由半軍事性的隸治方式，中央採以懷柔政策，凡有赴京來朝的僧衆，均封賜法號。終明代之世，西藏(當時稱烏斯藏)被封為法王者八人，西天佛子者二人，灌頂大國師者九人，灌頂國師者十八人。

元世祖忽必烈稱帝的中統元年(一二六〇年)封薩迦派法王八思巴為“大元國師”，至正六年(一二六九年)又封其為“大寶法王”，至正十七年(一二八〇年)元世祖在八思巴圓寂時，追封其為“皇天之下一人之上宣文輔治大聖至德普覺真智佑國如意大寶法王西天佛子大元帝師”，長達有三十六個漢字的加封。

有時蒙、藏之間，同為黃教，為增進彼此之友好，亦互為封贈名號，蒙古王俺達汗(汗，為蒙古族中之王)於一五七八年封第三世達賴為“聖識一切齊瓦達賴喇嘛”，達賴也回贈俺達汗“咱克瓦爾第徹辰汗”的尊號。明神宗 萬曆十五年(一五八七年)第三世達賴贈蒙古王阿巴代“諾門汗牙齊瓦爾可汗”的尊號。達賴喇嘛乃西藏黃教之教主，此名是前述之蒙古王俺達汗為其所冠上的尊稱，“達賴”在梵語的意思為“大海”，“喇嘛”之意為“無上師”。

西藏雖自元朝起，以軍事隸治，成為政教合一之制，但達賴喇嘛僅曾被封為法王，卻無藏王的稱號。藏王的系統是在第六世紀贊普(藏王)松贊干布之後，有不同的源流，至第十四代至拔臣贊後即喪失了王統。在此之後，雖然有些史籍上載稱某些西藏的領導者為藏王(例如清朝之康濟)，但此仍指政教分離的時期中，擁有掌藏政權之人，或指在“政教合一”制度時代時，代表達賴管理西藏首席政務之僧官，藏王非指法王達賴本人。而藏王封爵之廢除，是於一七四七年藏王珠爾特札勒汗聯絡準噶爾(今之新疆)部落與兵，被清征服後，於乾隆十五年(一七五〇年)清

reincarnation of the 13th Dalai Lama, and the lot-drawing confirmation should be exempted. This is to approve his succession as the 14th Dalai Lama.” In June 1949, the announcement for the 10th Panchen Lama was: “Gonpo-tseten of Qinghai, enlightened and inspired, is found to be the reincarnation of the 9th Panchen Erdenis. The lot-drawing procedure should be exempted, and approval is given for his succession as the 10th Panchen Erdenis.”

Sometimes, the emperors of Ming and Qing Dynasties would give extra title for achieved lamas with meritorious service in preaching Buddhism or for promotion of China-Tibet friendship. In 1653 during the reign of Emperor Shih-tsu of Qing Dynasty, the 5th Dalai Lama was conferred the title of “Universal Buddhism Common Vajra-dhra Dalai Lama, led by the Western Pureland Virtuous Buddha.” In late Yuan and early Ming Dynasty, the central government shifted from a semi-military rule of Tibet to a placatory policy. All monks who present themselves to the imperial central court got honorific religious title. During the entire Ming Dynasty, a total of eight monks got the title of Great Priest, two entitled the Western Pureland Buddhist, nine the Great National Master of God Blessing, and 18 National Master of God Blessing in Tibet (the meantime Tibet called Wusi-zang).

In 1260 when Kublai, the Emperor Shih-tsu of Yuan Dynasty, was crowned, he named the high priest Phagpa of Sakya Sect the “National Master of the Great Yuan” and the “Dabao Great Priest” in 1269. When Phagpa died in 1280, the Emperor Shih-tsu gave him a 36-Chinese-character posthumous title of “Overriding Preacher, Assistant and Great Saint under Heaven, Virtuous Enlightened Wise Nation-blessing and Luck-giving Dabao Great Priest, Western Pureland Buddhist, Great Yuan Imperial Teacher.”

Since both Mongolians and Tibetans are Yellow Sect followers, they sometimes exchanged title for promotion of friendship. Altan Khan (the King of Mongolia is called “Khan”) of Mongolia confer the 3rd Dalai Lama with the title “All-Knowing Vajra-Holder Dalai Lama” in 1578, and Dalai returned Altan Khan with the honorific title of “Zankewaer, Dichechen Khan.” The 3rd Dalai Lama was also conferred the honorific title of “Norman Khan, Yaqiwaer Khan” to the Mongolian king Abatai in 1587. Dalai Lama is the head of Tibetan Yellow Sect, and this is an honorific title given by the aforesaid Mongolian King, Altan Khan. “Dalai” means “ocean” in Sanskrit, and “Lama” means “overriding teacher.”

Since the Yuan Dynasty, Tibet had been under

帝遂廢藏王，改由噶廈政府組成三俗一僧的四位噶倫、或攝政(請參考前面第三章第三節，噶廈政府組織表)，以掌管西藏。

第四節：達賴與班禪喇嘛歷代的世系

自黃教的創始者宗喀巴，於一四一九年遺囑兩大弟子為第一世的達賴與班禪喇嘛後，以迄近世，傳至目前第十四世達賴喇嘛及第十一世班禪喇嘛，其歷代之世譜如下：

一、達賴喇嘛的世系：

第一世達賴 根敦珠巴(一三九一至一四七四年)為葛丹寺之宗喀巴的弟子。

第二世達賴 根敦嘉措(一四七五至一五四二年)為後藏之達納的農家出生。

第三世達賴 索南嘉措(一五四三至一五八八年)為前藏的堆龍地方出生。

第四世達賴 雲丹嘉措(一五八九至一六一六年)為蒙古王 俺達汗之曾孫。

第五世達賴 羅桑嘉措(一六一七至一六八二年)為前藏 瓊結地方的小貴族出生。

第六世達賴 倉央嘉措(一六八三至一七〇六年)為藏南 宇松地方的農家出生。

第七世達賴 噶桑嘉措(一七〇八至一七五七年)為西康 理塘出生，十二歲才被清 康熙帝冊封為達賴喇嘛。

第八世達賴 強白嘉措(一七五八至一八〇四年)為後藏之托布拉加地方的貴族出生。

第九世達賴 隆朵嘉措(一八〇五至一八一五年)為西康的鄧柯地方土司官吏之子。

第十世達賴 楚臣嘉措(一八一六至一八三七年)為西康的理塘的那布村人之子。

第十一世達賴 凱珠嘉措(一八三八至一八五五年)為西康的打箭壩(康定)農家出生。

第十二世達賴 成烈嘉措(一八五六至一八七五年)

military rule, and adopted the religio-political rule: the Dalai Lama was only appointed as great priest, but no "King of Tibet" title had ever been granted. The lineage of the King of Tibet had different branches after the Tsen-po (King of Tibet) Songtsen-gampo in the 6th century, and the royal line was lost after the 14th generation Zhiba-kuangzan. Thereafter, although some of the Tibetan leaders in history were called the King of Tibet (e.g. Kangi Sonam in Qing Dynasty), it referred to those holding political power in Tibet during the time when religion and politics were separated, and those chief executives administering Tibet on Dalai Lama's behalf during the time when "combination of politics and religion" was practiced. King of Tibet does not refer to the great priest Dalai Lama himself. The abolishment of the title "King of Tibet" was in 1747, when the King of Tibet, Gyume-namgyal Khan intrigued with Dzungar (Sinkiang today) for an uprising, which was then put down by the Qing central court. In 1750, the Qing emperor decided to abolish the King of Tibet system, and made the Kashag government with four Galoins (ministers by three laymen and one monk), or the Regent (please refer to Section 3 of Chapter 3 for the organization of Kashag local government) responsible for administering Tibet.

Section 4: Genealogy of Dalai Lama and Panchen Lama

From Tsong-khapa, founder of the Yellow Sect, who died in 1419 and enjoined that his two disciples to be the first Dalai and Panchen Lama until the 14th Dalai Lama and the 11th Panchen Lama now, the genealogy is listed as follows:

1. Genealogy of the Dalai Lama:

- 1st Dalai Lama, Gedun-truppa (1391-1474), the disciple of Tsong-khapa of Ganden Monastery.
- 2nd Dalai Lama, Gedun-gyatso (1475-1542), born of a farmer family in Dorjiden in posterior Tibet.
- 3rd Dalai Lama, Sonam-gyatso (1543-1588), born in Tolung Valley in anterior Tibet.
- 4th Dalai Lama, Yonten-gyatso (1589-1616), great grandson of the Mongol King, Altan Khan.
- 5th Dalai Lama, Lobzang-gyatso (1617-1682), petite noble born in Chongye area in anterior Tibet.
- 6th Dalai Lama, Tsangyang-gyatso (1683-1706), born of a farmer family in Yusong area of South Tibet.



為拉薩貴族拉魯之子。

第十三世達賴 土登嘉措 (一八七六至一九三三年)

為拉薩東南方達布的農家出生。

第十四世達賴 丹增嘉措 (一九三五年生至今日) (原名拉木登珠)，為青海省 湟中縣之農家出生。

第一世至十四世達賴喇嘛之壁畫，圖照列如下頁。

二、班禪喇嘛的世系：

第一世班禪 克珠節 (一三八五至一四三八年) 為葛丹寺之宗喀巴的弟子。

第二世班禪 索南卻朗 (一四三九至一五〇四年) 為後藏之安貢寺的小活佛。

第三世班禪 羅桑頓珠 (一五〇五至一五六六年) 為後藏之安貢寺的小活佛。

第四世班禪 羅桑曲結 (一五六七至一六六二年) 由札什倫布寺僧眾迎請的池巴。

第五世班禪之羅桑益喜 (一六六三至一七三七年)，清 康熙皇帝册封為班禪喇嘛。

第六世班禪 巴丹益喜 (一七三八至一七八〇年)。

第七世班禪 丹白尼馬 (一七八一至一八五四年)。

第八世班禪 丹白旺修 (一八五五至一八八三年)。

第九世班禪 曲結尼馬 (一八八三至一九三七年)。

第十世班禪 官保慈丹 (一九三八至一九八九年)。

第十一世班禪 確吉傑布 (一九九〇年至今，二〇〇四年底返回西藏的札什倫布寺)。

7th Dalai Lama, Kezang-gyatso (1708-1757), born in Litang of Sikang, only installed as the Dalai Lama by Emperor Kang-hsi at the age of 12.

8th Dalai Lama, Jampel-gyatso (1758-1804), a noble born in Thobgyal area in posterior Tibet.

9th Dalai Lama, Luntok-gyatso (1805-1815), son of a Tusi official in Den Chhokhor area of Sikang.

10th Dalai Lama, Tshultrim-gyatso (1816-1837), son of a Nabu villager in Litang, Sikang.

11th Dalai Lama, Khedrup-gyatso (1838-1855), born of a farmer family in Tachienlu (Kangting), Sikang.

12th Dalai Lama, Trinle-gyatso (1856-1875), son of a Lulu noble in Lhasa.

13th Dalai Lama, Thupten-gyatso (1876-1933), born of a farmer family in Dabu, southeast to Lhasa.

14th Dalai Lama, Tenzin-gyatso (1935-now) (original name: Lhamo-dhondrub), born of a farmer family in Huangzhong County of Qinghai Province.

2. Genealogy of Panchen Lama:

1st Panchen Lama, Khedrup-je (1385-1438), the disciple of Tsong-khapa of Ganden Monastery.

2nd Panchen Lama, Sonam-choklang (1439-1504), the little living Buddha in Angong Monastery in posterior Tibet.

3rd Panchen Lama, Lobsang-dondup (1505-1566), the little living Buddha in Angong Monastery in posterior Tibet.

4th Panchen Lama, Lobsang-choekyi (1567-1662), invited by Tripa monks of Tashi-lhunpo Monastery.

5th Panchen Lama, Lobzang-yeshe (1663-1737), installed as Panchen Lama by Qing Emperor Kang-hsi.

6th Panchen Lama, Palden-yeshe (1738-1780).

7th Panchen Lama, Tempe-nyima (1781-1854).

8th Panchen Lama, Tenpai-wangchuk (1854-1883).

9th Panchen Lama, Choekyi-nyima (1883-1937).

10th Panchen Lama, Gonpo-tseten (1938-1989).

11th Panchen Lama, Qoigyijabu (1990-now, returned to Tibet by the end of 2004).



第一世至第十四世達賴喇嘛的壁畫圖照 The 1st to 14th Dalai lama's Portrait Pictures



The 1st Dalai Lama



The 2nd Dalai Lama



The 3rd Dalai Lama



The 4th Dalai Lama



The 5th Dalai Lama



The 6th Dalai Lama



The 7th Dalai Lama



The 8th Dalai Lama



The 9th Dalai Lama



The 10th Dalai Lama



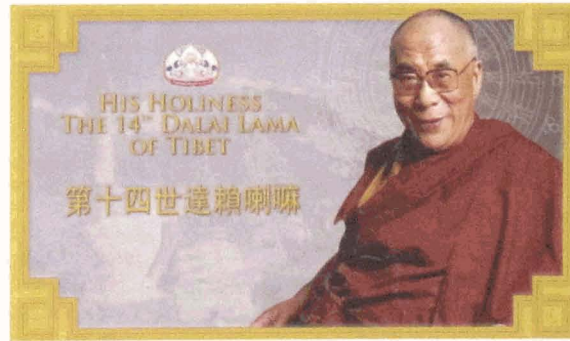
The 11th Dalai Lama



The 12th Dalai Lama



The 13th Dalai Lama



The 14th Dalai Lama



第五節：喇嘛的寺院、財政、武裝與參政

一、喇嘛與寺院

在康、藏地方，家庭中必有其一或二子充當喇嘛，甚至將所有之子皆成喇嘛(圖47)。若果家中經三代無子可充當喇嘛者，即引為不幸之憾事。其子進入離家較近的寺院，學佛五年有成，家庭必須供給其子赴拉薩再進學之旅費。喇嘛僧衆之多，寺院亦到處林立，凡鄉村之小鎮、大小城縣，無不建有大或小型的喇嘛寺院。

在西藏歷史悠久、雄偉有名的大寺院，有黃教在前藏所建，位於拉薩東郊達孜縣旺古爾山上的噶丹寺(甘丹寺)，及其徒所建位於拉薩西郊根培的烏孜山南麓的哲蚌寺，拉薩北郊色拉之烏孜山南麓的色拉寺，以及後藏的日喀則城西尼瑪東山尾的札什倫布寺，稱為西藏四大寺。

其他具有千年歷史的名寺，為前藏的拉薩市區的大昭寺、市北的小昭寺，拉薩以西堆龍德慶縣的楚布寺，藏南的札囊縣雅魯藏布江渡口附近的桑耶寺及昌珠寺，後藏距日喀則一百五十公里的薩迦寺，江孜城內的白居寺等，都是規模宏大，精雕細琢、美侖美奐的寺院。

各大小寺院之喇嘛，有數百、數千、以至萬名，其中前、後藏各占一半人數，餘者多數為由西康(康甘族)，少數來自青海及蒙古等地。無論來處的遠近，凡充當正式喇嘛者，必須經過前、後藏四大寺院考試及格，得享一切喇嘛的權利。

二、喇嘛寺院的財政、武裝與參政

康、藏地方之各級大小喇嘛寺院，其財政來源，概由地租、銀息(寺院公款外借，所生之利息)、地主及貴族捐獻布施、唸經費(藏人無論婚喪喜慶，均請喇嘛唸經，施給金錢)等收入；支出方面除繳地稅於政府，給養全寺喇嘛一年生活費的四分之一(餘四分之三大部份，依賴原家庭的支助)，職員薪金、公費支出，及年節時施捨貧丐。

Section 5: Monasteries, Finance, Armed Forces and Political Participation of Lamas

I. Lama and Monastery

In Kangzang (Sikang and Tibet) area, one or two sons in every family must be lamas, and some of them have all their sons served as lamas (Fig. 47). If a family does not have a son who can be a lama, that will be an unfortunate thing. For the sons who have studied in a nearby monastery for five years, the family has to give them the traveling expense to go to Lhasa for further study. With the huge number of lamas, monasteries are also everywhere. Larger or smaller lamaist monasteries are built in all villages, towns, cities and counties.

In Tibet, large and famous monasteries with longer history include the Ganden Monastery (Garden Monastery) at Wangbur Mountain, Dazi County in the eastern suburb of Lhasa, built by the Yellow Sect in the anterior Tibet; the Drepung Monastery at the southern foot of Mountain Gebei-woze in the western suburb of Lhasa, built by Tsongkhapa's disciple; the Sera Monastery at the southern foot of Hill Tatipu in the northern suburb of Lhasa; and the Tashi-lhunpo Monastery at the foot of Drolmari (Tara's Mountain) in west Shigatse of the posterior Tibet. They are called the four major monasteries of Tibet.

Other famous monasteries with over a thousand years' history are the Jokhang Temple in the downtown of Lhasa, anterior Tibet; the Ramoche Temple in north Lhasa; the Tsurphu Monastery at Deqing County, Tolung to the west of Lhasa; the Samye Monastery and Thangdok Monastery near the crossing of Brahmaputra River in Dranang County, South Tibet; the Sakya Monastery 150km away from Shigatse in posterior Tibet; the Phelchoe Monastery inside the Gyantse City. These are all magnificent and finely-built monasteries.

Big and small monasteries house, each has a few hundreds to some thousands of lamas. Among them, half are from anterior Tibet and half from posterior Tibet, but some are from Sikang (the Kang-gan tribe), and a small number comes from Qinghai and Mongolia. Wherever they come, all lamas have to pass the exams of the four major monasteries in anterior Tibet and posterior Tibet before they can enjoy all the rights of being a lama.

II. Finance, Armed Forces and Political Participation of Lamaist Monasteries

All lamaist monasteries in Kang (Sikang) and Zang (Tibet) areas have their financial source from land rent, interests (the interests derived from lending of the monastery's money), donations from landlords and nobles, scripture-chanting fee (the Tibetans ask lamas to do chanting at any special occasion including marriage and

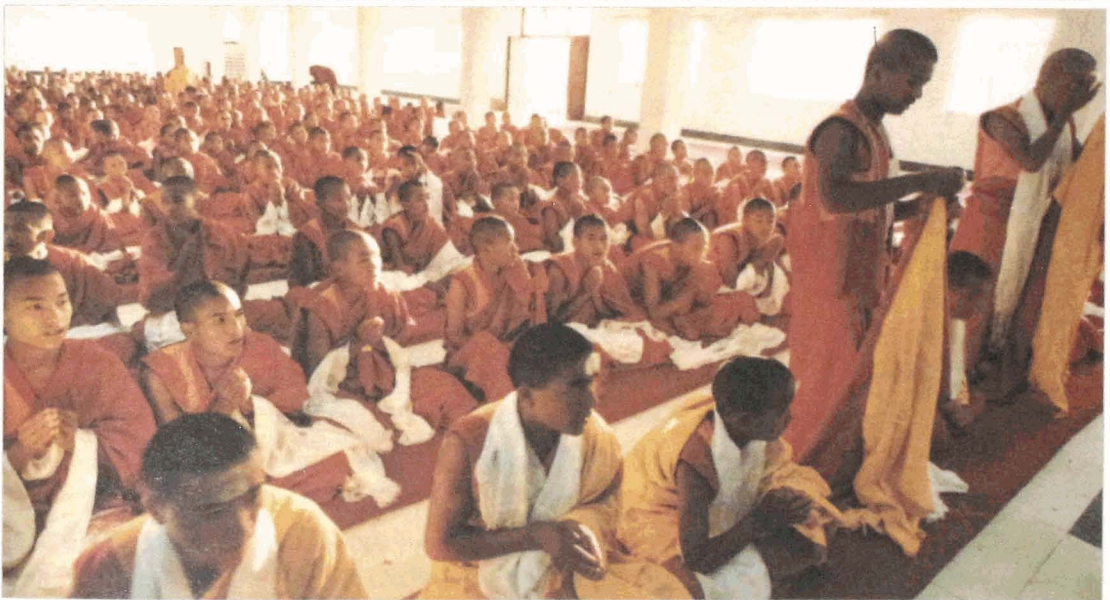
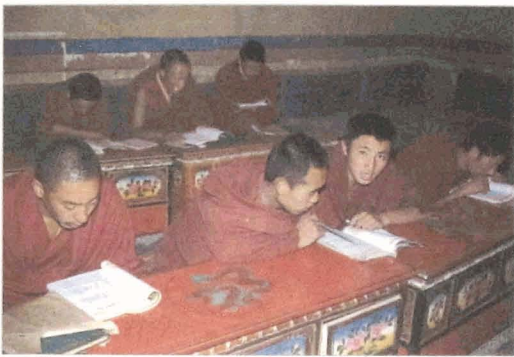
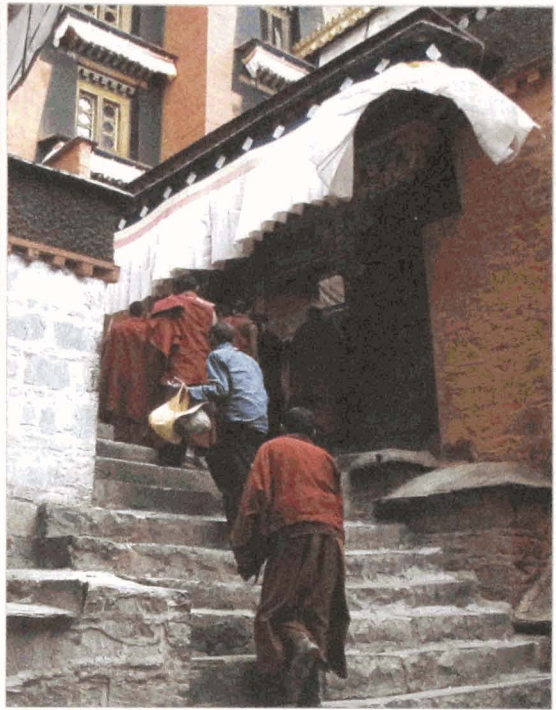
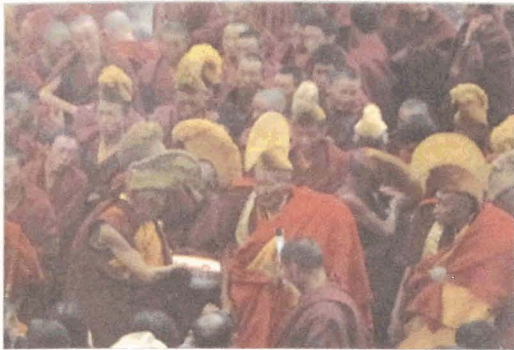


圖 47：小喇嘛經過寺院之剃度，堪布為他們取法名，並且開始研習經文，其起居生活都在寺院。

Fig.47: After taking the tonsure, little lamas will be given a Buddhist name by the Khenpos. Then they begin studying the sutra and living in the monastery.



若逢連年各地時局不靖，盜匪猖獗，喇嘛寺院有被盜匪搶劫的情狀。因此各大寺院，為求自衛，由其財政收入中購買武器，全備武裝，遇與寺院利害有關，或危及於地方治安之問題發生時，立可集合武力，緊急因應。藏人各家庭，又與寺院關係密切，每一家庭總有伯叔兄弟，在寺內當喇嘛者，彼此皆能守望相助，共禦外侮。

前後藏的四大寺，每年遴選數十人，為一政治學習班，各寺院選拔正式喇嘛中有才能者，呈請保送噶廈政府考試，或貴族推薦。及格者擔任文職如“仔仲”，相當於薦任，錄用作公僕行政官，依績優遞升，至最高職階為達賴喇嘛所領導的噶廈政府中四大噶倫的大官職。請參考前第三章第三節，噶廈政府之組織，由前藏三大寺及四大林(藏王後裔、達賴與班禪的家人、貴族有被冊封者、及一般貴族)，所共同組成的民衆大會遴選及推薦人才，以供噶廈政府任用及議事。

在後藏的日喀則，班禪喇嘛所領導的札什倫布寺的堪布議事廳，其組織有五個要職，為堪布、協敖、節索、翁則、缺奔。堪布為總長，掌議事會，餘四職分掌司法、財務、禮拜指導、及司祭。堪布廳為執行議事會所議決之各種政教事宜，議事會有議員十餘人，除總長堪布由班禪任命外，其餘議員則由全寺之喇嘛共舉之。小寺院設主持一人，為由當地的人民所請來擔任者。

第六節：西藏宗教的膜拜與宗教用品

在西藏除了經常看到藏人轉動著經文祈禱輪，口唸六字真言“唵嘛呢叭咪吽”(藏文之意，禮敬蓮中寶)，以順時鐘方向繞行佛塔或寺廟之外，還不時可見到一種“五體投地”的膜拜方式(圖48)。這種執著的禮敬，讓西方人深深對西藏著迷，探討是什麼力量使朝聖者無論在何時何地，能有如此的虔誠與恭敬。這種藏傳佛教特有“五體投地”的膜拜方式，就是先以雙手合十，然按照順序把手舉到頭上，嘴前、胸口，接著再將雙手盡力伸向前方，並且膝蓋著地，使得身體

funeral, then money will be given for their service), etc. For expenditure, monasteries have to pay the land tax, one-fourth of the yearly living expenses of all lamas (the remaining three-fourth is usually afforded by their own families), salaries of the staff, the monastery's expenses, and donations to the poor during the New Year and festivals.

At times of popular social turbulence, robbers are rampant, and the monasteries may be looted. Therefore, large monasteries will buy weapons out of their income and keep themselves fully armed for self-defense. In case the monasteries' interest is in danger or the local security is jeopardized, they may join forces to make contingent responses. Tibetan families are also in close relation with the monasteries, since every family has a member in the monastery serving as lama, and so they will help each other and jointly resist external enemies.

About a dozen persons will be selected every year from the four major monasteries in anterior and posterior Tibet to join a political study class. Every monastery will select the talented ones from its registered lamas, and recommend them for an examination of the Kashag government, or recommendation can also be made by the nobles. Those passing the examination will be appointed a civilian official “Tsi Zong,” which is a recommended position. They are hired by the government as civil executives, and based on their performance they may be promoted to highest one of the four Galoin positions in the Kashag government directly led by the Dalai Lama. Please refer to Section 3 of Chapter 3 for the organization of the Kashag local government. The National Assembly consisting of the three major monasteries and the four “Lings” (groups) (who are descendants of the kings of Tibet, family members of Dalai and Panchen Lamas, nobles with honorific titles, and general nobles) will select and recommend talents for the Kashag government who would offer their opinions on administrative affairs.

In Shigatse of posterior Tibet, the Khenpo Council of the Tashi-lhunpo Monastery led by the Panchen Lama is consisted of five major positions, namely Khenpo, Xieao, Jiesuo, Wengze and Queben. Khenpo is the chief minister, in charge of the Administrative Council, and the other four are responsible for justice, finance, worship guidance and fiesta affairs respectively. To carry out the policies and decisions of the Khenpo Council, there are more than ten officers in the Council. The chief minister Khenpo is appointed by the Panchen Lama, while all the rest officers are commonly elected by all lamas in the monastery. Small monasteries have one abbot, to be invited by local citizens.

Section 6: Worship of the Tibetan Religion and Religious Articles

In Tibet, one can always see Tibetans rolling their prayer wheel and murmuring the six-syllable mantra “om-



撲向地面，同時額頭還要不斷地叩地，口中喃喃唸著六字真言。

喇嘛教徒之所以行“五體投地”之禮，是根據藏傳佛教的說法，人類的肉身、言語及意念在行為上，都會產生業障，所以透過雙手合十，舉放到頭上，嘴前、胸口的手勢，這動作可以提醒信徒，謹慎避開“身、語、意”所帶來的三種業障。

常見使用的宗教用品，有經轉輪、經旗、法器、唐卡、哈達、及切瑪等。

ma-ni-pad-me-hum” (meaning “for the worship of the treasure of lotus” in Tibetan language). Moreover, if you go in clockwise direction around a pagoda or a temple, you may sometimes see a worshipping style where people “prostrate five bodily parts to the ground” (Fig. 48). This punctilious style of worship has deeply fascinated Westerners, who are curious about what force has made these pilgrims so devout and respectful at anytime anywhere. In this “prostrating five parts to the ground” style of worship particular to Tibetan Buddhism, worshippers firstly put their palms together, and then hold the hands above the head, in front of the mouth, and before the chest in sequential order. Then stretch the hands out to the front as much as possible, and kneel down on the knees, so that the body prostrates to the ground, and the forehead has to knock on the ground continuously, while murmuring the six-syllabus mantra.

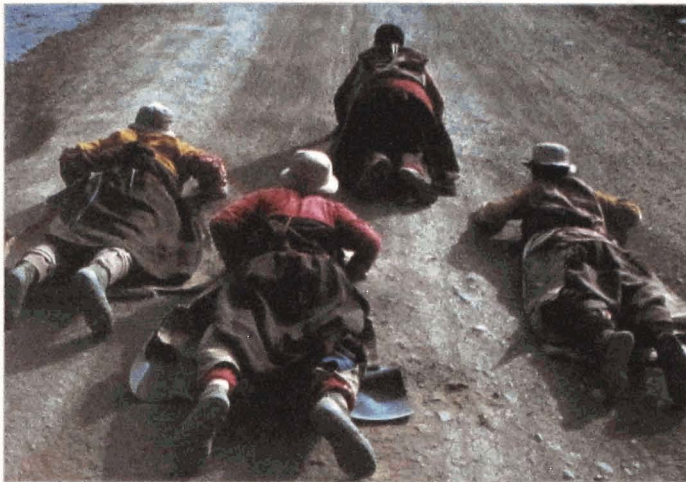


圖 48： 每年的藏曆四月十五日，釋迦牟尼佛的出生、涅槃日之傳昭大法會，各城鎮或遠自青、康的藏族佛教信眾，沿途以五體投地的膜拜大禮，朝往拉薩的大昭寺。朝聖者如此虔誠與執著的力量，讓全世界的人們對西藏的藏傳佛教深深地著迷。

Fig.48: It is the Monlam Assembly on the 15th day of the 4th month in Tibetan calendar, which is also the birthday and nirvana day of the Sakyamuni Buddha. Tibetan Buddhists from all cities and counties or as far as Qinghai and Sikang would go on pilgrimage to the Jokhang Temple in Lhasa by “prostrating five bodily parts to the ground” along their way. The devotion and seriousness of the pilgrims has made the world so fascinated about Tibetan Buddhism.

一、經轉輪亦稱祈禱輪，有放在寺廟內的大經輪，及信徒隨身攜帶手持的小經輪(圖49)，是屬於消災祈福的法器，輪上刻有經文咒語。用手轉動經輪一圈，就代表唸了一遍經文；如同一般佛教徒手持的佛珠鏈，手指每推動一顆佛珠，也代表唸了一段經文。在西藏的佛寺內外，都可以看到信徒不斷地在唸經，一面繞行寺外一面轉動經輪。

The rationale behind the “prostrating five bodily parts to the ground” rite among Lamaists, according to Tibetan Buddhism, is that people would do evil by their body, words and ideas, and therefore, by putting their palms together and holding them to the head, mouth and chest, they can be reminded to avoid doing evil by the “body, words and ideas.”

Commonly seen religious articles include the Prayer Wheel, Prayer Flag, Ritual Instruments, Thangka (scroll painting), Khatag (long scarf of silk), and Qiema (wooden dipper holding the five grains), etc.



圖 49：藏傳佛教個人手持的經轉輪，及放置在廟寺內的大經輪，是誦經文、消災祈福的法器。在大昭寺外圍八廓街的信眾，手持經轉輪，不斷唸經，繞行寺外。

Fig. 49: The personal handheld prayer wheel and the large prayer wheel in the temples are religious instruments for reciting sutra, eliminating misfortune and impetrating blessings in Tibetan Buddhism. Along the Bar-khor Street outside the Jokhang Temple, believers walk around the temple turning their prayer wheel and reciting the sutra.

二、經旗，是一種寫滿經文的五彩布旗，大多是插在屋頂、山頂、風口上。這五彩的顏色，代表著天(白)、地(黃)、水(青)、火(紅)、風(綠)。西藏人認為高掛著經旗隨風飄揚，可以把他們所祈求的願望，傳達到天上遠山神佛的耳裏，祈求神明之庇祐他們平安。

三、法器有多種，喇嘛作法時，經常使用稀奇古怪的法器，例如密宗之法器有金剛杵，可以降妖伏魔。法螺上裝飾各種顏色的珠寶，為宗教之吉祥物品。在西藏寺廟裏，常可見以人體顱骨作成的手鼓，大腿骨作成的喇叭等。藏傳佛教認為，人類死亡後，靈魂即離開肉身輪迴轉世，以人骨作法器，意謂世人不必太執著於短暫的肉體生命。

四、唐卡，是一種帶有濃郁西藏風情的卷軸畫，大部分是佛像和菩薩像，也有一些花鳥山水的唐卡(圖 50)；式樣上有布畫彩繪，有織錦、刺繡和貼花。唐卡在西藏已經流傳一千多年，懸掛於宮殿、寺院，及家庭佛堂與壁上之裝飾，有最昂貴的金銀、珠寶鑲嵌的唐卡，也有最廉價的印刷唐卡。一幅畫工細膩、技藝純熟的唐卡，有時要花費幾個月、或半年以上的時間，才能完成。

五、哈達，藏族於婚喪喜慶或迎神拜佛時，贈送哈達，表示純潔敬意，吉祥祈福。哈達是以綢緞、絲或麻紗作成，一條寬七寸、長三、四尺的長

I. Prayer Wheel can be the big one inside the temples or the small one held in hand of the believers (Fig. 49). It is a religious tool for eliminating misfortune and impetrating blessings. Sutra is engraved on the wheel. Turning the wheel for one round means having recited the sutra for once. It is like the prayer beads of general Buddhists; moving one bead means having recited the lesson for once. Inside and outside the Buddhist temples in Tibet, you may see believers pattering, walking along the temple and turning their prayer wheel.

II. Prayer Flags are colorful long strips with sutra written all over them. They are usually stuck onto the roof, mountain top, or where the wind blows. The colors represent the heaven (white), the earth (yellow), the water (cyanine), the fire (red) and the wind (green). Tibetans believe that by sticking the prayer flags high where they flaunt in the wind, their wishes will be brought to the heaven and into the ears of the gods in the distant mountains, and they will be blessed with peace.

III. There are many types of Ritual Instruments. When the lamas conduct the rituals, they often use many fantastic instruments. For example, the Dorje (or Vajra pestle) in Esoteric Buddhism may tame demons and defeat evils. The ritual conch is usually decorated with jewels of different colors, and is a religious lucky object. Inside Tibetan temples, there are always tambourines made of skull, horns made of femur, and the like. It is believed in Tibetan Buddhism that after a person dies, the soul will leave the body and reincarnate. Using human bones to make ritual instruments is to remind people not to care too much about the short-lived mortal life

IV. Thangka is a kind of scroll painting with strong Tibetan flavor. Most thangkas are portraits of Buddha and Bodhisattva, but some are drawings of flowers, birds and landscape (Fig. 50). In terms of style, there are colored painting on canvas, brocade, embroidery and appliqué. Thangkas have more than a thousand years'

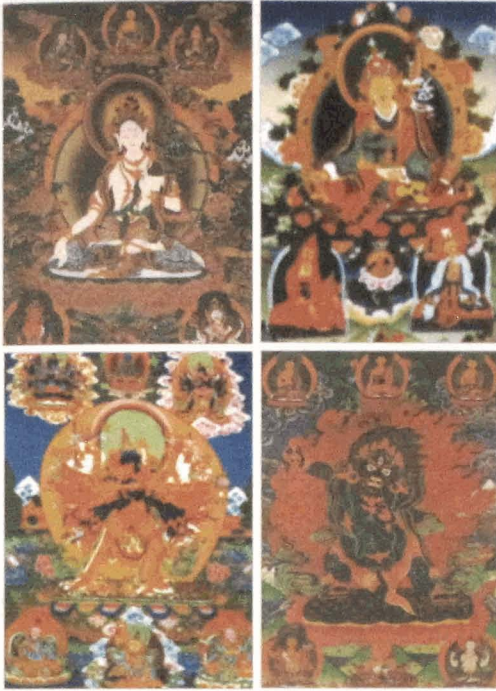


圖 50：豐富色彩和細膩線條的唐卡，在西藏已是流傳一千多年，為宗教上的傳統文化。

Fig. 50: Colorful thangkas with exquisite drawing have been a religious tradition in Tibet for more than a thousand years.

巾，分紅、黃、白及五彩色，但紅、黃二色的哈達，為敬神禮佛時所用，白色用於婚慶、祭祀、會客送禮，及官吏謁見時供達賴附贈於人，以示敬意及吉祥。五彩的哈達，只能用在祭獻神佛，為菩薩的衣裳。

六、切瑪，就是盛裝五穀的木斗，刻繪著吉祥圖案(圖 51)。藏族在過年節慶或舉行婚禮時，都獻上切瑪，斗盒內盛滿酥油、糌粑、麥粒、果豆等食物，再插上酥油片、青稞穗及麥穗等五穀類。

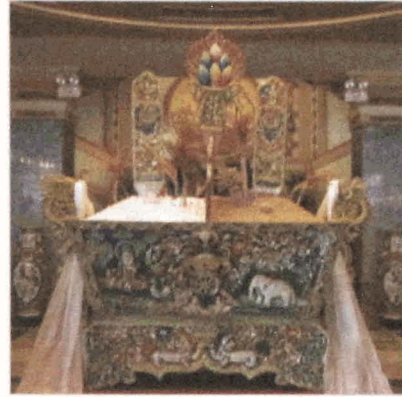


圖 51：西藏在新年或婚禮、祭獻神佛時，所用盛裝著五穀、酥油片、麥穗等的木斗，稱為切瑪。

Fig. 51: A wooden dipper filled with five grains, chips of butter shortening, ears of wheat, etc. is offered to the Buddha as sacrifice in Tibet during the New Year or wedding ceremony. It is called the Qiema.

history in Tibet. They are hung in the palaces, temples, family worshipping halls, and on the walls for decoration. The most expensive thangkas are beset with gold, silver and jewels, but there are also the low-priced printed thangkas. A delicately made thangka may take several months, or even more than six months to finish.

V. Khatag. Tibetan people will give khatags at wedding ceremony and funeral, or when receiving and worshipping the Buddha, as an expression of purity and respect, and for luck and blessing. Khatag is a long scarf of 7-inch wide, 3- or 4-feet long, made of satin, silk or linen. It can be red, yellow, white or multi-colored, but red and yellow khatags are used only for worshipping Buddha, and white ones are used at wedding, fete, and as gifts for guests or officials to express respect. Multi-colored khatags can only be used as clothing for Bodhisattva when offering sacrifice to the Buddha.

VI. Qiema is a wooden dipper to hold the five grains, with lucky pattern inscribed or printed on it (Fig. 51). When Tibetan people are celebrating the New Year or having a wedding, they offer a Qiema, filled with all kinds of food such as butter shortening, tsampa, kernel of wheat, peas, etc. Then chips of butter shortening, ears of grain and wheat, etc. will be inserted on.



第五章：西藏的城市及鄉鎮

西藏古為羌戎，唐宋為吐蕃，元稱吐蕃或西蕃，明為烏斯藏，清康熙時始稱西藏。元時為總制院(後來改設宣政院)所轄管，分烏思、藏、阿里等三路宣慰使；清代分為前藏(衛)、後藏(藏)、喀木(康)、藏西(阿里)等四部，總稱西藏。一九六五年成立西藏自治區，現轄六個地區，一區級市只有拉薩，一縣級市只有日喀則，及其他七十六個縣。茲依序介紹於後。

一、拉薩市—世界屋脊上的首善聖都

位於前藏岡底斯山之中段，拉薩河北岸的沖積平原，海拔3,650公尺，是世界上最高的城市，每年日照3,000小時以上，擁有“日光城”之稱。屬高原半乾旱氣候區，空氣稀薄，日夜溫差大。最高氣溫為25°C，最低氣溫零下14°C。

拉薩(圖52)總面積29,539平方公里，市區佔523平方公里，人口四十多萬人，藏族佔87%以上，其餘為漢、回、蒙等民族。拉薩市歷經十三個世紀半，以迄目前仍為西藏自治區的首府，也是全藏政治、經濟、宗教、文化的中心。

在西元六四一年吐蕃王朝(唐、宋、元朝時，西藏之舊稱贊普(吐蕃之王)松贊干布，迎娶

Chapter 5: Cities and Towns in Tibet

Tibet was called Qiang-rong in ancient time, Tubo in Tang and Sung Dynasty, Tubo or Xibo in Yuan Dynasty, Wusizang in Ming Dynasty, and only became Tibet in Qing Dynasty during Emperor Kang-hsi's era. During Yuan Dynasty, three consoling officers managed Tubo areas of Wusi, Zang and Ali, and under the Zongzhi-yuan (later renamed Xuan-zheng-yuan) controlled. In Qing Dynasty, it was divided into anterior Tibet (Wei), posterior Tibet (Zang), Kamu (Kang, i.e., Sikang) and West Tibet (Ali), and the four divisions were collectively called Tibet. The Tibet Autonomous Region was established in 1965, with six districts currently under its jurisdiction. There is only one region-grade city Lhasa, one county-grade city Shigatse, and the other 76 counties. Some big places are introduced one by one as follows.

I. Lhasa City- the prime holy capital on the roof of the world

It is an alluvial plain located at the mid-range of the Mt. Kailash in anterior Tibet on the north bank of the Lhasa River. Standing at an altitude of 3,650m, it is the city at highest elevation in the world. It has more than 3,000 hours sunshine in a year, and is called the “Sunshine City.” It has a highland semi-arid climate, and air is tenuous here. Temperature difference between the day and night is large, with maximum temperature of 25°C and minimum of 14°C.

Lhasa (Fig. 52) has a total area of 29,539 square kilometers, with the downtown covering 523 square kilometers. The population is more than 400,000 of which



圖52：西藏首府拉薩市，為世界上海拔最高的城市，日照充足，有“日光城”之稱。位於市中心最前方高凸的紅山之上，為依山而建的布達拉宮。

Fig. 52: Lhasa City, capital of Tibet, is the city of highest altitude in the world. With abundant sunshine, it is called the “Sunshine City.” On the Red Mountain, the Potala Palace stands loftily in the front and is built along the mountain.

大唐才女文成公主進藏後，帶給這個臥墻地區迅速的繁榮和發展，使這個天地聖化的沼澤荒草之地，建成了聞名的惹薩(拉薩的舊稱)，為王朝的政教中心。文成公主夜觀天象，日察地形，在惹薩建立了大昭寺及小昭寺，來鎮住妖魔邪氣。

松贊干布由泥泊爾娶進的赤尊公主、和大唐迎娶的文成公主，將各自國家所帶來的大佛像，請進了大昭寺，從此不遠千里在康、藏各地的善男信女，來到惹薩朝拜佛像。以大昭寺之寺院為中心，周圍的八廓街漸為商業人潮的聚集地，加上達賴喇嘛之政教大殿布達拉宮的玉宇瓊樓，雍容華貴，形成聞名中外的高原古城聖域。

惹薩成為神聖之地，漸以拉薩為稱，藏語之意為“聖地”或“佛域”。拉薩市的名勝古蹟多達八十幾處，以布達拉宮、大昭寺、小昭寺、八廓街(亦稱八角街)、哲蚌寺、色拉寺、羅布林卡(達賴之夏宮)等，最為著名。青藏公路、川藏公路、中尼公路，都以拉薩為主要終點，形成機關、大型百貨商場、銀行、大飯店、餐廳、旅行社、夜總會等，四處林立，極為繁榮。

二、日喀則—是後藏的第一大城

日喀則在藏語之意為“村莊之頂”，海拔3,836公尺，後藏的札什倫布寺及堪布廳是班禪喇嘛執政教之地，是西藏第二大城，也是唯一的縣級城市。面積三千八百平方公里，人口近二十萬，位於雅魯藏布江與年楚河交匯處的西岸。由於年楚河的水，是從羊卓雍湖經江孜流入此地，所以黃土沖積豐富，引河灌溉，形成許多村落聚居，而日喀則就是這裏最為富裕的一座城市。

在第八世紀，吐蕃王赤松德贊邀請印度的佛教密宗大師蓮花生，入藏南興建桑耶寺時，這位高僧也曾在日喀則地區闡揚佛法，當時他就預言“西藏雪域的中心在拉薩，其次就是日喀則”。西元一〇四五年仲敦巴(後來為噶當派的黃教之創始人)迎請印度高僧阿底峽前來藏講

over 87% are Tibetans, while the rest are Hans, Mohammads, Mongolians, etc. Lhasa City has a history of 1,350 years, and it is still the capital city of Tibet Autonomous Region, as well as the political, economic, religious and cultural center of the whole Tibet.

In 641, Songtsen-gampo, King of the Tubo Empire (Tibet's name during the Tang, Sung and Yuan Dynasties) married the talented Princess Wen-cheng of Tang Dynasty, and since then this Wotang area has prospered and developed rapidly. This sacred but remote swampland then became the famous Rasa (old name of Lhasa), and the political and religious center of the empire. Princess Wen-cheng looked for astronomical inspiration at night and observed the topography during the day, and built the Jokhang Temple and Ramoche Temple in Rasa to suppress the demons and evils.

Two queens of Songtsen-gampo, Princess Bhrikuti from Nepal and Princess Wen-cheng from Tang Dynasty, brought with them large Buddha statues respectively. These statues were then enshrined in the Jokhang Temple. Henceforth, devoted believers came all the way from Kang (Sikang) and Zang (Tibet) areas to worship the Buddha in Rasa. The Bar-khor Street encircling the Jokhang Temple has also become a busy commercial area. These, in addition to the magnificent and elegant Potala Palace which is the Dalai Lama's hall of political and religious power, have made Lhasa the world-renowned highland, ancient city and sacred land.

Rasa became the sacred land, and hence the name changed to Lhasa, in Tibetan language meaning “holy land” or “the Buddha's land”. There are more than 80 historic sites in Lhasa City, the most famous of which are the Potala Palace, Jokhang Temple, Ramoche Temple, Bar-khor Street, Drepung Monastery, Sera Monastery, Norbu-lingka (the summer palace of Dalai Lama), etc. Lhasa is also the terminal of the Qinghai-Tibet Highway, Szechwan-Tibet Highway and China-Nepal Highway. Many government organizations, large department stores and shopping centers, banks, hotels, restaurants, travel agents, nightclubs, etc. are located here, making it highly prosperous.

II. Shigatse- once the capital of posterior Tibet

Shigatse means “top of the village” in Tibetan language. Standing at an altitude of 3,836m, it is the political and religious center of the Panchen Lama where the Tashilhunpo Monastery and Khenpo Council are located. It is also the second largest city in Tibet, and the only county-grade city. It covers an area of 3,800 square kilometers, with



經，都曾在日喀則修行弘法。

十四世紀初大司徒強絳曲堅贊，建立帕竹王朝取代薩迦王朝之後，把政治中心由夏魯遷到日喀則，在此設立“溪卡”(一級行政單位)，漸漸成為西藏第二大的政治、經濟和文化中心。

三、江孜—前藏通往後藏的交通重鎮

江孜在藏語之意為“勝利的頂峰”，位於岡底斯山與喜馬拉雅山脈之間，年楚河上游的河谷地帶。從拉薩出發往後藏 日喀則的車輛，及往藏南 亞東的運輸，都是以江孜作為中途補給及休息站，為西藏的第三大城鎮。

古代江孜是一處偏僻但肥沃的鄉村，城鎮的形成已有七百年歷史。一九〇四年英軍入侵後，江孜闢為與英印往來之商埠。在一九〇四年三月英軍赫榮鵬上校率兵由亞東入侵，攻破帕里後，四月十一日向江孜推進，江孜的軍民奮勇反抗，在宗山上築砲臺，用土製槍砲、刀劍與弓箭，應付入侵的洋槍，展開了英勇而可歌可泣的血戰。前後三個月，有的勇士寧死不屈，跳崖殉國，這裏成了光輝而悲壯的英雄城。

江孜的名勝古蹟，有抗英的宗山砲臺(圖53)、白居寺、及十萬佛塔等。江孜鎮區不大，街道兩旁是綿延而建的西藏式建築，房子的門窗多半裝飾著色彩濃烈的紅色和黑色，街上較少見到遊客之蹤影，沿途大都是正在工作的農民，和與本地市場買賣的商人。

四、亞東—西藏通往印度之經貿門戶

亞東位處藏、印邊界，春丕峽谷南方之門戶，十八世紀末中央取道川、康需時三、四個月，若由印度的大吉嶺至亞東為二百四十公里，僅需七日路程。有春丕河灌溉其間，土壤肥沃，耕牧皆宜，為藏南最富饒之地。

清光緒十九年(一八九三年十二月)中，英簽訂《藏、印通商續約》，同意將亞東闢為商埠，隔年五月清設亞東海關(靖西關)於此，為西藏通

a population of nearly 200,000. It stands at the west shore of the intersection of Brahmaputra River and Nyi-chu River. Water of the Nyi-chu River flows from the Yamdrok Lake via Gyantse to this place. With abundant loess deposit, people can use the river water for irrigation. Therefore, a lot of villages gather around here, making Shigatse the richest city.

In the 8th century, the King Trisong-detsen of Tibet invited the great Esoteric Buddhism teacher Padmapani from India to build Samye Monastery in South Tibet. This high monk had also lectured in Shigatse, and he predicted at that time “center of the snowland Tibet is at Lhasa, followed by Shigatse.” In 1045, Brom-ston (became the founder of the Khadam, Yellow Sect) invited the Indian high monk Atisha to Tibet for lecturing on the scriptures, and he had practiced and preached in Shigatse as well.

In early 14th century, the Great Sutu (minister official) Changchub-gyaltzen established the Phagdru regime to replace the Sakya regime, and then moved the political center from Shalu to Shigatse, and set up a “xika” (primary administrative unit) in here. It then gradually developed to be the second political, economic and cultural center of Tibet.

III. Gyantse – traffic hub from anterior Tibet to posterior Tibet

Gyantse is located at the river valley in the up-stream of Nyi-chu River between the Mt. Kailash and the Himalaya ranges. Its name means “the apex of victory” in Tibetan language. Vehicles departing from Lhasa to go to Shigatse of posterior Tibet and those going to Yatung of South Tibet stop at Gyantse as a rest depot. It is the third largest city in Tibet.

Gyantse was a remote but fertile village in the ancient time, and the city has been established for 700 years. After British invasion in 1904, Gyantse has been opened as a trade mart for British India. In March 1904, the British Colonel Younghusband led his troop to invade Yatung. After capturing Phari, he advanced for Gyantse on April 11. Soldiers and citizens of Gyantse resisted courageously. They built a fortress on Zong-shan (Zong Mountain), and started the historic bloody battle courageously, defending their home with locally-made guns, cannons, swords, knives and arrows against the invading British rifles. In the three-month battle, there are stories of warriors who died game, martyrs who jumped off the cliff. This place then became a glorious and doleful city of heroes.

Historic sites in Gyantse include the Zong-shan



往印度出口的海上運輸，及陸路經貿之重要門戶。



圖 53：一九〇四年三月英軍赫榮鵬率兵入侵西藏，藏軍在江孜的宗山砲臺死守三個月，留下悲壯的光輝，並供後人憑吊的英雄遺址。

Fig. 53: The British Colonel Younghusband invaded Tibet in March 1904. The Tibetan army defended at the Zongshan Fortress, Gyantse, leaving behind the heroic site in memory of this doleful and glorious history.

五、當雄—青藏公路上的最大城鎮

當雄位於藏北大草原，西北有美麗的納木錯(四大聖湖之一，介紹於前第二章第五節)，南邊又有羊八井的地熱溫泉，為逐漸繁榮起來的小城鎮。

六、那曲—藏北高原的大草原

那曲地處藏北，海拔4,500公尺，為高寒之地，空氣稀薄，藏語稱之為羌塘，意為“北部的草原”，為典型的高原牧民之縣境(圖54)。那曲的公路，可以通往川藏公路北端的昌都(察木多)，直達四川的康定和成都。往來青海公路的車輛，多半是以那曲為中間休息或住宿站。

牧民自古在藏北高原嚴酷的自然環境中，世代“逐水草而居”，雄奇的湖泊與豐饒的物產，衍生至今，創造出絢麗多姿的文明。青海赴藏的朝聖之路，有古商道、驛站，及古堡寺廟的遺址。在那曲和當雄的交界處，排列著八座古老的佛塔，為頗具獨特之旅遊景點。再往北的安多，為青藏公路進藏的第一座城鎮。

Fortress (was in the anti-British war) (Fig. 53), Phelchoe Monastery, and the Pagoda of Ten Thousand Buddhas, etc. Gyantse has a small downtown, and buildings along the road are all in Tibetan style. Doors and windows of the houses are mostly painted in red and black of strong contrast in colors. Tourists are scarce here; people on the street are mostly farmers at work and businessmen dealing in the local market.

IV. Yatung – Tibet’s door of trade to India

Yatung is located at the Tibet-India borderline, being the southern door of the Chumbi gorge. In late 18th century, it took three to four months to travel from the mainland China to Tibet via Szechwan and Sikang Provinces, but it was only 240km from Darjeeling of India to Yatung and took only seven days to travel. With the irrigation of the Chumbi River, the soil is fertile and suitable for both farming and stockbreeding. It is the richest place in South Tibet. China and Britain signed the *Appendix to the Convention between Great Britain and China* in December 1893, agreeing to open Yatung as a trade mart. The Qing government set up the Yatung Customs (i.e., Jingxi Customs) here in May the next year. It became Tibet’s important gate through India for sea transportation and land trading to India.

V. Dangxiong – the largest town on Qinghai-Tibet Highway

Dangxiong is situated at the North Tibet plain, with the beautiful Namtso (one of the four holy lakes, detailed in Section 5 of Chapter 2) on its northwest, and the terrestrial heat hot spring Yangpa-jing on the south. It therefore gradually develops into a prosperous small town.

VI. Nagchu - the large plain on North Tibet Plateau

Nagchu sits at an altitude of 4,500m in North Tibet, and is a cool highland with tenuous air. It is called Changthang in Tibetan language, meaning “the northern plain,” a typical dwelling place for the highland herds (Fig. 54). The highway in Nagchu leads to the Szechwan-Tibet Highway at northern end of Chamdo(Changdu), and goes directly to Kangting and Chengdu of Szechwan. Vehicles traveling on the Qinghai-Tibet Highway mostly stop at Nagchu for a rest or for the night.

Nomads have moved along with the grass and water in this harsh natural environment on the North Tibet Plateau for generations since the ancient time. The majestic lakes and opulent produces have continued until now, creating a florid and wonderful culture. The path of pilgrimage from Qinghai to Tibet includes the ancient trading route, I-Chan (posthouse) and the relics of castle and monastery on it. At



圖 54：青康藏高原上的藏南與藏北大草原，為高原農牧區，牧民築帳篷而居。長毛的犏牛與羊群，是藏民衣袍、帳篷、毛毯、以及肉類食品的來源。

Fig. 54: The huge plains in South Tibet and North Tibet on the Qinghai-Sikang-Tibet Plateau are the areas for highland nomads. Nomads live in tents. The long-hair yaks and sheeps are the source of the Tibetans' clothes, tents, blankets and meat.

七、林芝—西藏的江南

林芝地區位於西藏東南部，地處雅魯藏布江之中下游，東部與昌都地區連接，北部與那曲地區相連，西南分別與拉薩及山南地區相鄰，南部與印度及緬甸兩國接壤。林芝地區包含林芝、墨脫、長林、工布江達、察隅、波密、朗縣等七縣鎮。在這個地區有著名的巴松錯湖，八一鎮景區，雅魯藏布江大峽谷，為世界上最大的

the boundary of Nagchu and Dangxiong, there stand eight ancient pagodas in a row, which become a famous tourist attraction. Amdo, the first town along the Qinghai-Tibet Highway, is at the north of Nagchu.

VII. Nyingchi – the garden of Tibet

Nyingchi area is in the southeast of the Tibet Autonomous Region, located at the mid- to down-stream of Brahmaputra River. It is linked to Chamdo area on the east and Nagchu area on the north, and neighbors with Lhasa and Shan-nan area on the southwest. It borders with India and Burma on the south. Nyingchi area includes seven

峽谷(介紹於第二章第五節), 以及墨脫國家級自然保護區, 列山古墓群等。

八一鎮是林芝縣的行政所在, 面積八平方公里, 人口二萬, 海拔三千公尺。鎮的東南有一棵1,300多年樹齡的“桑樹王”, 幹圍三米半, 高七米多, 傳為松贊干布和文成公主所栽種。鎮邊的巴結村, 有一片百餘畝地的巨柏樹林, 其中一棵高有五十米, 幹圍二十米, 樹齡二千五百歲以上, 稱之“巨柏王”。巨柏是西藏特有的品種, 在林芝、米林、朗縣、波密等地, 均有分佈。

八、西藏其他的縣級城鎮, 較知名的還有前藏的昌都、察雅、松宗、波密、然烏、墨竹工卡、太昭、曲水、貢噶、白地等。在藏南有澤當、帕里、春丕、康巴宗等, 以及山南地區的桑耶寺、昌珠寺、雍布拉克、青瓦達孜宮、及藏王墓等名寺古蹟。

在後藏有中尼公路(西藏至尼泊爾)自日喀則之後的城鎮, 迦薩、拉孜、定日、聶拉木、噶大克, 以及瑪旁雍湖、措昂錯湖、及聖母峰(珠穆朗瑪峰)等有名的湖泊與高峰。

counties and towns namely Nyingchi, Motuo, Changlin, Gongbu-gamda, Chayu, Bome, and Langxian. The famous Basomtso lake, Bayi Town scenic area, the largest gorge in the world - Brahmaputra River Gorge (detailed in Section 5 of Chapter 2), Motuo National Nature Preservation Area, and Lieshan Ancient Tombs are also located in this area.

Nyingchi's administrative office is located in Bayi Town. The town has an area of 8 square kilometers, and a population of 20,000, at an elevation of 3,000m. There is a "King Mulberry Tree" of 1,300 years old at the southeast of the town. The tree has a trunk circumference of 3.5 meters and is more than 7-meter high. It is said to be planted by Songtsen-gampo and Princess Wen-cheng. In the Bajie Village by the side of the town, there is a 100-hectare cupressus gigantea forest. One of the trees in it is 50-meter high, with a trunk circumference of 20 meters. This "King Cupressus gigantea" is more than 2,500 years old. Cupressus gigantea is a particular specimen to Tibet, with distribution in Nyingchi, Milin, Langxian and Bome, etc.

VIII. Tibet other famous county-grade cities in Tibet include Chamdo, Chaya, Songzong, Bome, Ranwu, Medrogonkar, Gyandie, Chusu, Gonggar and Pelti, etc. There are also Shetang, Phari, Chumbi and Khamba-jong, etc. in South Tibet, and famous monasteries and historic sites including the Samye Monastery, Thangdok Monastery, Yumbu Lhakang, Vphyingba Stagrtse Palace, and Tomb of Tibetan King, etc. in Shan-nan area.

In posterior Tibet, apart from Shigatse, there are also cities and towns like Shakya, Lhaze, Tingri, Nielamu and Gartok along the China-Nepal Highway (Tibet to Nepal), and famous lakes and apices such as Manasarovar Lake, Lhanag-tso and Mt. Qomolangma, etc.



第六章：

西藏的宮殿、寺院等名勝古蹟

讓人心醉流連的藏地山川湖泊，我們已詳述於前面第二章，它讓參觀者或朝聖者神迷而忘返。充滿傳奇神話色彩的宗教寺院、宮殿古蹟、風景名勝，將述之於本章。茲依前藏、山南、後藏地區的順序，介紹之。

第一節：前藏地區的宮殿古蹟

一、布達拉宮—西天瓊樓的最上層

在拉薩，布達拉宮是全藏最具規模之古蹟建築物的標誌，其規模龐大，有數以千間以上的宮殿，加上一萬間以上的講經修行室，不僅金碧輝煌，而且氣勢相當雄偉(圖 17、18 及圖 55)。

西元六三一年(藏曆鐵兔年)吐蕃王朝松贊干布，為了促進唐、藏之文化交流，及雙邊的友好，特意在拉薩建造了布達拉宮。宮殿竣工後，六四一年迎娶文成公主入藏聯姻，松贊干布從山南地區正式遷都拉薩。當時建造的宮殿有 999 間，講經修行室 1,000 間，宮外有護城河，橋上鋪置厚木板。

西元十世紀時，布達拉宮受到雷擊及戰禍的嚴重損毀。一六四五年(藏曆木雞年)，第五世達

Chapter 6:

Palaces, Monasteries and Attractions in Tibet

We have already talked about the charming mountains and lakes in Tibet earlier in Chapter 2. These places make visitors and pilgrimages enchanted and not willing to leave. We will talk about some mysterious and mythical monasteries in this chapter. Palaces and historic sites, attractive scenery in anterior Tibet, Shan-nan and posterior Tibet areas will be introduced one by one.

Section 1: Palaces, Monasteries and Historic Sites in Anterior Tibet Area

I. Potala Palace- peak of the Western Pureland and Jade Palace

In Lhasa, the Potala Palace is the landmark of the most magnificent ancient building all over Tibet. The palace is enormous in scale, with over a thousand halls and more than 10,000 sutra study rooms; it is not only brilliantly decorated, but also huge and majestic (Fig. 17, 18 and Fig. 55).

Songtsen-gampo of the Tubo Empire built the Potala Palace in Lhasa in 631 for the promotion of cultural exchanges between Tang Dynasty and Tibet, and for a mutually friendly relation. After the palace is completed, he married Princess Wen-cheng in 641, and Songtsen-gampo moved the capital from Shan-nan area to Lhasa. The palace built at that time had 999 halls and 1,000 study rooms for the lamas. There is a moat outside the palace, with planks laid over the bridge.

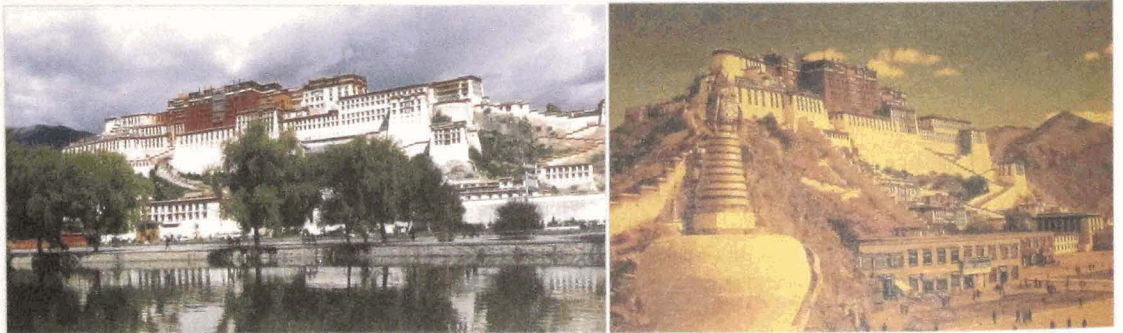


圖 55：被譽為“西天瓊樓”、“與天堂最近的佛國聖殿”的布達拉宮，雄偉華麗，金碧輝煌。布達拉宮為歷代達賴喇嘛執行“政教合一”，統領西藏之處。上圖為日正與黃昏，各從左、右側拍攝之圖照。

Fig. 55: Reputed as the “Western Pureland Jade Palace” and the “Sacred Buddha Hall Nearest to the Heaven,” Potala Palace is splendid and magnificent, brilliant and glamorous. Potala Palace has been the Dalai Lama’s house of power for executing the “combination of religion and politics” governance system and ruling Tibet. The above pictures are the view from the left and from the right at mid-day and in the evening respectively.



賴喇嘛受到清世祖順治皇帝的刪封後，為鞏固“政教合一”的地方政權，重建布達拉宮及宮牆、城門、角樓等，工程耗時八年完成，再將政權從哲蚌寺遷回。一六八二年第五世達賴圓寂，第六世達賴為他修建靈塔、及紅宮等的重修，工程浩大。當時清朝康熙皇帝，還特派114名漢滿名匠前來協助，總共動用七千多人，耗費兩百多萬兩白銀。

以後歷代的達賴喇嘛，陸續增建了五個金頂及其附屬建築之修建，尤其在第十三世達賴圓寂時，布達拉宮又進行了歷時八年的修建，於一九三六年(藏曆火鼠年)增建了靈塔殿及各類佛殿八座，塔身以黃金包裹，寶玉鑲嵌，金碧輝煌。

這些存放著各世達賴喇嘛法體的靈塔，以第五世達賴的靈塔最為壯觀，是一座修建在大殿裏、上下貫通三層樓14.85公尺高的大金塔，由上到下全部用黃金包裹，外面鑲著無數的各色寶石，僅此一塔即使用了十一萬兩的巨量黃金。至此，形成今日所見布達拉宮之規模。

布達拉宮自始為第七世紀吐蕃王朝，以及第五世達賴喇嘛歷代生活起居，和政教活動的所在地。“布達拉”是普陀羅的譯音，意即菩薩所住的宮殿，以紅山(瑪布山)的山體為基奠，在海拔三千七百多公尺上依山而建，直達山頂，宮殿幾乎佔據了整座紅山。有的宮牆內還灌入銅液，以加強堅固性和抗震性，通往上層宮殿的道路，是一條呈“之”字形的漫長台階。當信徒走在這條台階的步道上，與背後龐大的宮體相比，身影是相對地顯得非常的渺小。

布達拉宮的主體建築，下方為白宮，上方為紅宮，從外觀顏色可以很明顯地區分，透過建築藝術的對比，充份表現了佛法的神威。它是一座外觀十三層，實內為九層的古式建築，採用土、石、木為結構，方石壘砌，以堅木為脊樑，宮牆厚達五公尺。主樓高117公尺，東西360米，南北140米，占地總面積36萬多平方公尺。

Potala Palace was struck by lightning and seriously damaged in war in the 10th century. In 1645, the 5th Dalai Lama re-built Potala Palace and the walls, gates and turrets, etc. after receiving the conferment of Emperor Shun-chih of Qing Dynasty, for consolidation of the religio-political power. It took eight years to complete the reconstruction, and the political power was then moved back from the temporary office at Drepung Monastery. The 5th Dalai Lama died in 1682, and the 6th Dalai Lama built a soul pagoda for him, and renovated the red palace, which was also a major construction project. Emperor Kang-hsi of Qing Dynasty specially sent 114 famous Han and Manchurian artisans to assist in the work. More than 7,000 people were involved, and over two million taels of silver were spent.

Dalai Lamas in later generations also added five golden crests and other peripheral buildings. In particular, another 8-year re-construction work was done on Potala Palace when the 13th Dalai Lama died. A soul pagoda hall and eight other Buddha halls were built in 1936. The body of the pagodas is wrapped with gold coating, and beset with jewels, making it splendidly shiny.

Among these pagodas holding the relique of various generations of Dalai Lama, the one for the 5th Dalai Lama is the grandest of all. It is a 14.85-meter high golden tower running through three storeys and is placed in the main hall. The whole pagoda is wrapped with gold from top to toe, and all sorts of jewels are enchased on the outer surface. This pagoda alone has used an abundant amount of 110,000 taels of gold. Hence, the Potala Palace becomes today's scale.

Potala Palace has been the residence of the rulers and center of political and religious activities since the Tubo Empire in the 7th century and the 5th Dalai Lama. "Potala" is a transliteration meaning the residence for Bodhisattva. It is built on the foundation of the Red Mountain (Marpo Ri Mountain), and along the mountain up to the peak at an elevation of 3,700 meters. The palace almost occupies the entire Red Mountain. Copper liquid is filled into some walls to strengthen them and increase their anti-shock ability. The cascading path that leads to the palace is long "Z" shaped stairs. Whenever believers walk on these stairs, their bodies seem so tiny and insignificant in contrast to the huge palace behind them.

The main body of Potala Palace is divided into the



整體建物分成四大部分：紅山之上的紅宮、白宮、山後的龍王潭、和山腳下名為“雪”的基座，分成東、西、南、北四道門，南面為正門。各宮殿外型，採以塔形包金或鑲金為屋頂，佛殿屋簷上的各種鑲金飾物，有經卷、經筒、獸頭、天王、力士及尖塔等，耀眼生輝，文飾精美，是西藏精工巧匠們的傳世傑作。

其中的紅宮，為歷代達賴喇嘛之靈塔殿和佛堂，位於整個建築的中心和頂點，也是須彌佛土和宇宙中心的象徵(圖56)。白宮中最大的殿堂，為中央四層的“東有寂圓滿大殿”，面積717平方公尺，是達賴喇嘛坐床大典、或親政大典等，重大宗教和政治的活動場所。殿內還保存著清朝順治皇帝冊封第五世達賴，以及歷代中央皇帝所冊封各世達賴喇嘛的金印與金冊(前圖46)。



第五、六層是噶廈政府的噶倫、或攝政的辦公廳和生活用房，白宮最高的第七層是兩套達賴喇嘛的寢宮，稱東、西日光殿。殿內的陳設是綾羅綢緞，金盆玉碗，充滿華麗。站在宮殿外的平台，遠眺拉薩，只見建築物縱橫於阡陌之間，

white palace in the lower section and the red palace in the upper section. The two sections can be easily distinguished by their colors. By means of the contrast in architectural art, the holiness and stateliness of Buddhism is fully manifested. It is a 9-storey ancient-style building with an outer appearance of 13 storeys, of sand, stone and wood structure. It is stacked up with cubic stone with strong wood being the girders and beams. The walls of the palace are 5-meter thick. The main building is 117-meter high, spanning a distance of 360 meters from east to west, 140 meters from south to north and covering a total area of more than 360 thousand square meters.

The overall structure can be divided into four major building parts: the red palace and white palace on the Red Mountain, the King of Dragon Pond behind the mountain, and the foundation called “Snow” at the foot of the mountain. There are four gates, one each on the east, west, south and north, and the south gate is the main entrance. All palaces have a tower-shaped roof covered or inlaid with gold; eaves of the Buddha halls are decorated with different gold-plated adornments, for example scripture scroll, prayer wheel, animal head, lokapala, vira and steeple, etc. These resplendent and shining ornaments are all delicately made the masterpieces of Tibetan craftsmen.

圖 56：布達拉宮珍藏著大量的歷史文物與藝術建築，反映了古代藏族在雕塑、繪畫工藝上的高度成就。宮頂佛殿屋簷上的各種鑲金飾物，有經筒、獸頭、天王、力士、尖塔，以及屋樑上藏式的花卉圖案。紅宮中置放著歷代達賴喇嘛的靈塔，文飾精美，金碧輝煌，耀眼生輝，是西藏精工巧匠們的傳世巨作。

Fig. 56: Potala Palace has a vast collection of historic and cultural relics, and architectural art, reflecting the high artistic achievement in sculpture and painting of ancient Tibetans. Eaves of the palaces and Buddha halls are decorated with different gold-plated adornments, such as prayer wheel, animal head, lokapala, vira, steeple, and beams are engraved with Tibetan floral pattern. Soul pagodas storing all generations of Dalai Lama are elaborately embellished, resplendent and glamorous, representing the masterpieces of Tibetan craftsmen.

The red palace contains the soul pagoda hall and worshipping hall of the Dalai Lamas, located at the center and apex of the whole construction. It is also a symbol of the land of Sumeru Buddhist and the center of universe (Fig. 56). The largest hall in the white palace is the Great East Hall on the fourth floor of central building, which occupies a space of 717 square meters. This is where the enthronement ceremony and inauguration ceremony for the Dalai Lamas, as well as other important religious and political events, are held.



四周群山起伏，湖潭環繞，盡收眼底。

布達拉宮共有佛殿、靈塔殿、經堂、修行室一萬五千間(按西藏建築，以柱為計間之單位)。殿堂內是一座博大精深、內容豐富的藝術寶庫，有數量浩繁、難以盡述的歷史文物。陳設有各類的佛像幾十萬尊，佛像的材料有金、銀、銅、玉和檀香木，為鑄造和雕刻的藝術結晶(圖 57)。

宮內建造了一棟340平方公尺的二層樓房，當作畫庫，有萬幅的唐卡，大部份為明、清兩代以來，康、藏地區各派畫師的著名之作。殿堂的內廊或內壁，充滿了琳瑯滿目的壁畫、神象、唐卡、佛塔、燈盞，十分引人駐足賞視。

The golden seals and golden edicts that Emperor Shun-chih of Qing Dynasty granted to the 5th Dalai Lama and those given by various imperial emperors (Fig. 56) are still kept in this hall.

The fifth and sixth floors are offices and residence for the Galoins (political ministers) of the Kashag government or the Regents. Two suites for the Dalai Lama are on the top seventh floor, called the East Chamber of Sunshine and West Chamber of Sunshine. The chambers are luxuriantly furnished with satin and silk, decorated with golden pots and jade bowls. Taking a distant view of Lhasa from the balcony outside the palace, one will see buildings scattering between fields, heave of mountains surrounding the city area, lakes and ponds all around the land.

There are a total of 15,000 rooms (by Tibetan convention, rooms are counted by the number of



圖 57：布達拉宮的殿堂內是一座博大精深、內容豐富的歷史文物之寶庫，幾十萬尊的金、銀、銅、玉之大小佛像，以及用檀香、柏柳雕刻的木飾，是難以數盡的藏族藝術結晶。

Fig. 57: Potala Palace itself is a well-stocked treasury of historic and cultural relics with profound and rich content. Hundred thousands of gold, silver, bronze and jade Buddha statues of different sizes, as well as wooden carvings made of sandal, cypress and willow wood, are part of the countless gems of Tibetan art.

壁畫是綜合西藏各寺廟及殿閣之風格，奇特的“贊詩圖”壁畫，詩句有方形、圓形、橫的、直的作為排列，皆可詠成詩歌。此外還有描繪第七世紀松贊干布遣使向唐朝文成公主求婚，以及繼王赤松德贊於周歲時，第八世紀初唐太宗派其母舅入使西藏，使母親金城公主喜出望外之生動

pillars) in the Potala Palace including worshipping halls, pagoda halls, sutra halls and study rooms. The palace itself is a well-stocked treasury of art with profound and rich content; it contains vast and numerous historic and cultural relics. All sorts of Buddha statues amount to several hundred thousands, which are made of various materials including gold, silver, bronze, jade and sandal. All of these are the gems of foundry and sculpture art (Fig. 57).



情節。還有第五世達賴於清順治十年(一六五三年)在北京被清世祖皇帝册封“西天大善自在佛”，在頒受金印金册的情景，皆栩栩如生地浮現於壁畫上。

布達拉宮收藏著精刻、精印、或精工繕寫的古類古代文獻，卷帙浩繁。有來自天竺等地的貝葉經就多達一百多卷，占中國貝葉經收藏總量的一半以上，其中最早的有一千多年歷史的孤本珍藏，為數不少。繕寫的孤版，有用金汁、銀汁、或是金銀凸字之書作，例如《丹珠爾》經典，是使用以黃金、珍珠，松耳石、白銀、鐵、紅銅、白海螺、珊瑚等八寶材料，製成的七種顏料，書寫在一種防腐蝕、防蟲蛀、耐潮濕，且質地堅韌的特製藏紙上，內容清晰鮮亮，令人賞心悅目。

布達拉宮，這座被譽為“與天堂最近”的佛國聖殿，是經歷十三個世紀半統領西藏的政教中心，也是藏族人民融合建築與藝術之偉大創造與傲人的成就。這座宏偉梵宇的建築本身，反映了古代藏族在建造、雕塑、繪畫、及五金鍛造上之工藝，有諸多領域的科技及藝術成就，蘊藏著極為豐富又深層的文化根底，堪稱是一座展示古代科技、文化與藝術成果的博物館。

二、八廓街—信徒轉經朝拜的聖道

“八廓”是藏語“八古”的音譯，是“寺廟周圍”之意，又稱八角街，為圍繞著大昭寺的轉經道。藏傳佛教認為，以大昭寺為中心，順時鐘方向繞行，被視為“轉經”，為對供奉於大昭寺內的釋迦牟尼佛之朝拜，心靈可與佛祖相通。手持轉經輪，每天繞街唸經，死後靈魂可歸天。街長逾一千五百公尺，街旁為一棟棟石砌之白牆黑窗的樓房，路面鋪著手工打造的石板，保留了藏式建築原有之風貌。九公尺的街道並不寬，但卻是拉薩市每天行人流量最大的地方。

八廓街不僅是大昭寺的一條轉經道，它也是拉薩最大的商業街，兩旁店鋪林立，有充滿西藏民族特色的手工藝品，還有遠從印度及尼泊爾

Thousands of thangkas are mostly the masterpieces of famous painters in Sikang and Tibet areas during the Ming and Qing Dynasties. A 340-square-meter two-storey house is built in the palace as a gallery. Corridors and walls inside the palace are full of wall paintings, portraits of gods, thangkas, pagodas and lamps, always catching the visitors' eyes.

All styles of wall paintings found in various monasteries and palaces in Tibet are included here. The most special of all is the “poetry drawings,” which come in square or circle, and can be read as verses of a poem both horizontally or vertically. Moreover, there is also vivid portrayal of Songtsen-gampo sending envoys to the Tang Empire to ask for the Princess Wencheng in the 7th century, and the Emperor Tai-tsung of Tang Dynasty sending the maternal uncle of Trisong-detsen to Tibet at his first birthday in the beginning of the 8th century, surprising his mother Princess Jincheng. Also, the 5th Dalai Lama's conferment as the “Western Pureland Virtuous Buddha” at Beijing by Emperor Shun-chih of Qing Dynasty, in 1653, and his acceptance of the golden seal and golden edict is also depicted.

Potala Palace also houses voluminous copies of various engraved, printed, or handwritten ancient literature. More than 100 scrolls of palm-leaf sutras from Tianzhu (posterior Tibet area) can be found here, representing over half of the total collection of palm-leaf sutras in China. Among these, many are the only existing copies with a history of over one thousand years. There are also only existing copies handwritten in gold ink, silver ink or gold and silver protruded writing. For example, the classic *Bstan-gyur sutra* is written with ink of seven colors made of gold, pearl, turquoise, silver, iron, copper, white conch horn, and coral, on an anti-corrosion, anti-pest, moist-resistant, sturdy and durable Tibetan paper. The content is sharply legible and pleasing to the eyes.

Potala Palace, reputed as the “sacred Buddha palace nearest to the heaven,” has been the political and religious center of Tibet for 1,350 years, and also represents the marvelous creation and achievement of Tibetan people in integrating architecture and art. This magnificent and dignified building itself reflects the ancient Tibetans' craftsmanship in construction, sculpture, painting, and smithery, as well as their achievement in various technical and artistic domains. The palace contains a rich and profound cultural foundation, making it a museum that exhibits the



而來的各種商品(圖58)。藏族人必需的宗教與生活用品,在此都可購到,例如與宗教有關之大小各異的轉經筒、轉經輪、唐卡、銅佛、經幡旗、酥油燈、經文、念珠、藏香等,為琳琅滿目的紀念品,藏族傳統的精緻首飾。生活用品有藏毯、藏被、帽、袍、靴、藏刀、酥油、奶渣、乾肉等食品,林林總總,不勝枚舉。

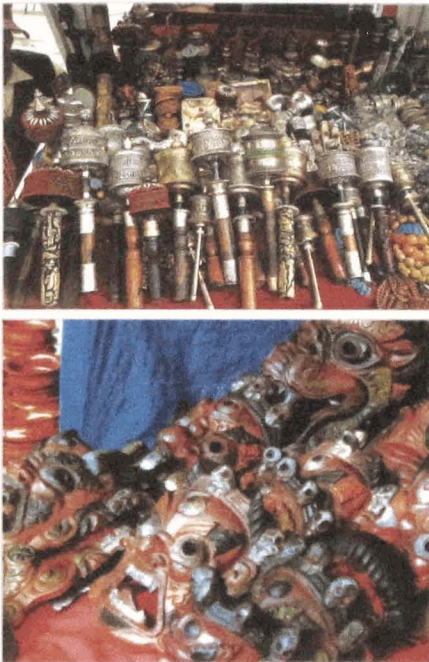


圖 58：在大昭寺外圍八廓街兩旁的商店，或路邊的小攤上，販售著轉經輪、金剛杵，以及宗教儀式或戲劇舞蹈所用的面具，並擺設著藏族衣襟與頭上所用金銀珠寶之裝飾品。

Fig. 58: Shops and stalls along the Bar-khor Street outside the Jokhang Temple sell prayer wheels, vajra pestles, and masks to be used in religious rituals, dramas and dances. Gold, silver and jewelry ornaments that Tibetans put on their chest and head are also on sale here.

三、大昭寺—藏傳佛教心目中永遠的佛國聖殿

前一章中，有敘述大昭寺建造的時代背景，是精通天文地理的唐朝文成公主觀測星象，為祈求吐蕃王朝趨吉避凶，由松贊干布在西元六四五年下令建築，歷時四年完成。迄今已有1,360年的悠久歷史，為西藏的第一座佛寺。

ancient technology, culture and artistic achievements.

II. Bar-khor Street- the holy path of prayer and pilgrim for believers

“Bar-khor” is a transliteration from Tibetan language, meaning “the surrounding of temple,” and is a prayer trail adjacent to the Jokhang Temple. It is believed in Tibetan Buddhism that walking clockwise around the Jokhang Temple is a kind of “prayer wheeling,” meaning your worship for the Sakyamuni



Buddha inside the Jokhang Temple, and your heart will be able to communicate with the Buddha. By walking around the street, pattering and turning the prayer wheel everyday, one's soul will go to the heaven after death. The street is over 1,500-meter long, with stone houses in white wall and black windows aligned all along the streets. The street is laid with hand-made stone planks, maintaining the original Tibetan architectural style. The 9-meter wide street is not spacious, but it is the busiest street in Lhasa City with the largest pedestrian flow everyday.

Bar-khor Street is not only the prayer trail of Jokhang Temple, but also the largest commercial street in Lhasa. Shops are opened all along the two sides of the street, selling handicrafts of Tibetan ethnic style, and also various commodities brought in far from India and Nepal (Fig. 58). Necessary religious wares and everyday tools for Tibetans can be found here, for example, religion-related articles like prayer wheels of



傳說大昭寺的基地，最早是一片湖泊，遵照五行相承相剋的道理，以千隻白山羊揸運土石將湖填平，而建造了佛寺。藏語稱山羊為“惹”，稱土為“薩”，為了紀念山羊的功績，佛殿初名為惹薩，漸漸地佛寺名也成為城市名，後來市名才改稱拉薩。這個惹薩寺後來改稱覺康寺，十五世紀初第五世達賴喇嘛選定這裏，作為每年一次“傳昭大法會”的地點，後來才再改名為大昭寺(圖59)。

大昭寺是西藏現存吐蕃王朝時期，最古老又最輝煌的建築，融合了漢、藏的風格，歷經多次的整修擴殿，十七世紀後形成現在占地25,100平方公尺的宏偉規模。

all sizes, thangkas, bronze Buddha statues, prayer flags, butter-shortening lamps, sutras, prayer beads, Tibetan incense, all sorts of souvenirs, traditional Tibetan ornaments; and daily tools like Tibetan blankets, Tibetan bedding quilts, hats, robes, boots, Tibetan knives, butter shortening, yoghurt, dried meat, etc. A variety of commodities are available, and the list is far from exhaustive.

III. Jokhang Temple- the eternal sacred hall of Tibetan Buddhism

The background for the construction of Jokhang Temple has been described in the previous chapter. Princess Wen-cheng of Tang Dynasty who was well-versed in astronomy and geography observed the constellation; and in order to pray for the good luck of the Tubo Empire, Songtsen-gampo ordered the construction of the temple in 645. It was completed

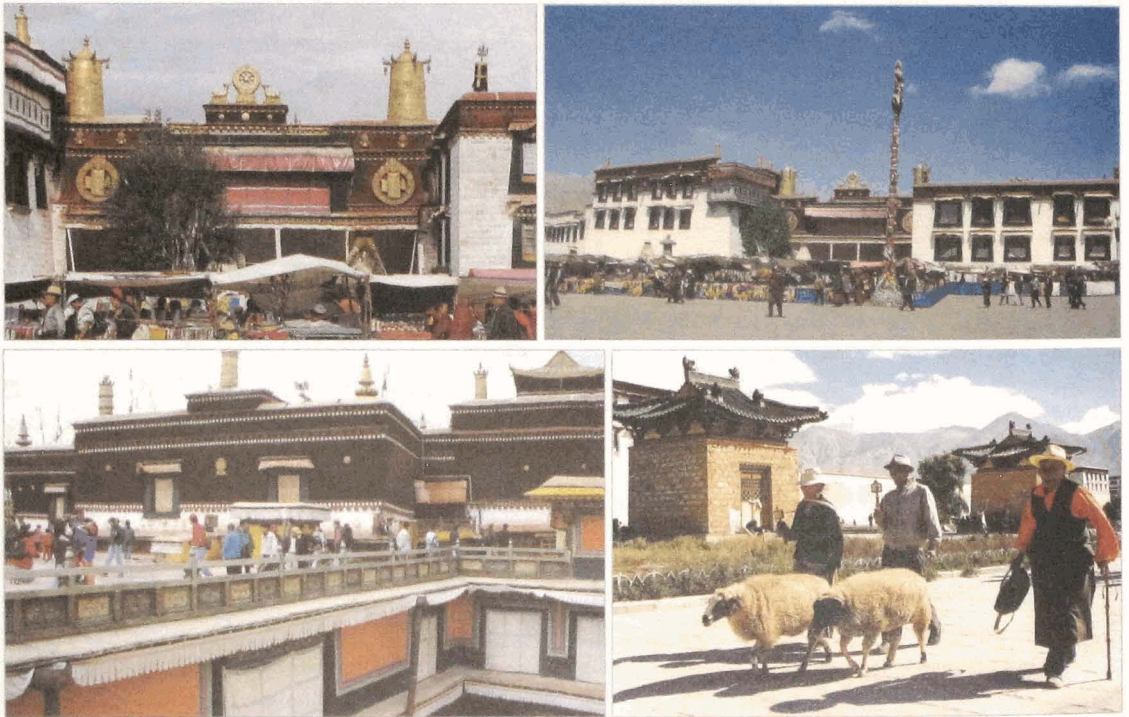


圖59：唐朝文成公主與藏王松贊干布和親，她觀測天文星象，祈求吐蕃王朝趨吉避凶，於西元六四五年由松贊干布下令建造了大昭寺，為西藏第一座的佛寺，是古老莊嚴、富麗堂皇的佛國大千世界。寺內主供釋迦牟尼佛，寺外從早到晚可見居民手持經轉輪，誦經祈福。傳昭大法會，更是引來數以萬計遠從西藏各地、及外地青康、尼泊爾的朝聖者，絡繹不絕於途。

Fig. 59: Princess Wen-cheng married the King of Tibet Empire, Songtsen-gampo during the Tang Dynasty. She observed the constellation and astrologic inspiration, prayed for the luck of the Tubo Empire, and asked Songtsen-gampo to build Jokhang Temple in 645, which became the first Buddhist temple in Tibet. It is a time-honored, solemn, grandiose and magnificent Buddhist world. Sakyamuni Buddha is mainly enshrined in the temple, and outside the temple, citizens walk around it with prayer wheel in their hand from morning till night, pattering and praying for blessing. Moreover, the Monlam religious festival attracts thousands of pilgrims from various places in Tibet, Qinghai and Nepal to come here in an endless stream.



大昭寺周圍的八廓街，是最引人注目的景觀，路上轉經的人潮從清晨到傍晚，轉經輪沒有停歇地發出轉輪的聲響，以及人群誦念經文的祈願聲，有老人、男人、女人、小孩信眾，匯集成虔誠與祥和的人氣，與佛寺的鎏金殿頂，反射出點點光芒，璀璨無比，形成一個富麗堂皇、莊嚴殊勝的大千世界。尤其每年到了文成公主之誕辰日，就會有來自他地青海、甘肅、蒙古、尼泊爾的佛教信徒，一路虔誠以五體投地式的叩拜，到大昭寺朝聖。

大昭寺在藏傳佛教信徒心中的地位，就好像是回教徒對聖地麥加 清真寺的那般地位，充滿著至高無上之崇敬與尊榮。寺院著名的覺康佛殿，是大昭寺主體之精華所在，樓高四層，中央為大堂，堂內供奉著文成公主從大唐的長安帶來之五尺釋迦牟尼佛的銅尊，這是整個信徒們皈依的中心。佛殿周圍有八間神堂，古色古香，酥油燈盞的明滅，映照出各種形色的佛像尊嚴。

黃教創始祖師宗喀巴塑像旁的“金奔巴瓶”（前圖46），為清乾隆五十七年（一七九二年）皇帝所御賜，瓶高三十四公分，瓶體由蓮花瓣紋、如意頭、和纏枝紋等圖案組成，瓶內有五只如意象牙籤，專供掣定靈童小活佛時之所用。二樓的法王殿，供有藏王松贊干布、文成公主、赤尊公主等早期塑像，還有班丹拉姆護法神殿，為大昭寺和整個西藏的護法女神。

主殿周圍的樑柱、飛簷、殿門，都雕刻著各式各樣的神象、天鵝、大象、人面獅身的神像，充滿了尼泊爾和印度式的風格。佛殿頂層有四座巨大的金頂，高聳於拉薩古城的中央，有如大鵬神鳥展開金翅。屋頂中央有一只塑金的法輪，兩旁臥立的法鹿，為藏寺之象徵。這些在高原亮麗的日光下，顯得特別的熠熠生輝，使大昭寺這座千年古廟的整體建築，格外的神奇與壯觀。環峙在大昭寺四周的寺廟園林，有小昭寺、楚布寺、甘丹寺、哲蚌寺、色拉寺，茲分述如下。

building in four years' time, and history has nearly 1,360 years until now. It is the first Buddhist temple in Tibet.

It is legend said that the foundation of Jokhang Temple was a lake originally. By the reasoning of the five elements supplementing and restraining each other, a thousand white goats were used to bring soil and rocks to reclaim the lake, and hence the temple was finally built. Goat is pronounced as “ra” in Tibetan language, and soil as “sa.” Hence the temple was initially called “Ra-sa” to commemorate the service of the goats, and the city was also named after the temple. Rasa city was later renamed “Lhasa” as it is called now. This Rasa Temple was later renamed “Jiaokang Temple.” The 5th Dalai Lama chose to hold the annual session “Monlam” (religious festival pronounced Jokhang) here in the early 15th century, and then it was called the Jokhang Temple (Fig. 59).

Jokhang Temple is the oldest and grandest building remained from the Tubo Empire era in Tibet. It integrates the architectural styles of China and Tibet. After a number of renovation and expansion, it became today's magnificent scale in the late 17th century, covering an land area 25,100 square meters.

Jokhang Temple is the most eye-catching attraction in Bar-khor Street. From morning till evening, pattering believers never stop the squeaking of their prayer wheels, and the reciting of sutras. Elders and children, men and women alike; they form the crowd of devoted and peaceful worshippers. Together with the gold-plated roof of the temple which reflects the brilliant and bright sunshine, they form a picture of the grandiose and solemn world of varieties. Particularly during the Princess Wen-cheng's birthday every year, all Buddhists are coming from other far areas of Qinghai, Gansu, Mongolia and Nepal go on pilgrimage to the Jokhang Temple, kowtowing devotedly all along their way.

Jokhang Temple to Tibetan Buddhists is like the Mosque in Mecca to Muslims; it is of sovereign sanctity and dignity. The famous Jiaokang Hall in the temple is the main body and essence of Jokhang Temple. It is four-storey high with the main hall in the middle. A 5-foot tall bronze Sakyamuni statue, brought by Princess Wen-cheng from the capital Chang-an in the Tang Dynasty, is enshrined in the hall. It represents the center of the believers' faith. There are eight worshipping halls around the main hall, decorated in an



四、小昭寺位於拉薩市北，為第七世紀中由文成公主所督建，座西朝東，以示她思鄉之心。殿高三層，為漢、藏合璧的建築，寺內供奉著尼泊爾的赤尊公主帶來吐蕃之釋迦牟尼金剛佛像(圖 60)。

楚布寺(圖 61)位於拉薩市西，建造於一一八九年，是歷代噶舉派(白教)噶瑪巴活佛駐錫之



圖 60：小昭寺內供奉著第七世紀松贊干布娶進尼泊爾的赤尊公主時，她所帶來吐蕃的釋迦牟尼佛像。

Fig. 60: Enshrined in the Ramoche Temple is the Sakyamuni Buddha statue brought by Princess Bhrikuti of Nepal to Tubo when she married Songtsen-gampo in the 7th century.



圖 61：楚布寺是歷代白教(噶舉派)活佛駐錫之地，為吐蕃時期所建的文物。每年春冬兩季，照例在此舉行“神舞大會”。

Fig. 61: Tsurphu Monastery is the place of residence for the White Sect (Kargyu Sect) living Buddha, and also a historic building from the Tubo Empire era. The “Spirit Dance Festival” is held here customarily every spring and autumn.

old-time style, with butter lamps glittering and shining on various solemn Buddha statues.

The “Golden Urn” (front Fig. 44) by the side of the Tsong-khapa’s statue (the founder of Yellow Sect) was given by Emperor Chien-lung of Qing Dynasty in 1792. The urn is 34-centimeter tall, with pattern of lotus petals, Ruyi and tangling branches painted on the body. Five Ruyi ivory lots are placed inside the urn, to be used when drawing lots for the confirmation of the soul child of living Buddha. The early statues of the King Songtsen-gampo, Princess Wen-cheng and Princess Bhrikuti were enshrined in the Hall of Religious King on the second floor. There is also the Hall of Goddess Dpal-ldan-lhamo, who is the protector goddess for Jokhang Temple and the whole Tibet.

The beams and pillars, turnout eaves, and doors around the main hall are carved with all sorts of gods, swans, elephants, statues of human face and lion body, in Nepalese and Indian styles. There are four huge gold crests on the roof of the Buddha Hall, standing loftily in the center of the time-honored Lhasa City, just like a godly bird spreading out its golden wings. There is also a gold-coated wheel of Dharma on the roof, with holy deers standing or lying on two sides, which is a symbol of Tibetan Buddhist temples. These decorations appear particularly glorious and shiny under the beautiful highland sun light. It makes the thousand-year-old Jokhang Temple especially miraculous and majestic. Other monasteries and parks surrounding Jokhang Temple include the Ramoche Temple, Tsurphu Monastery, Ganden Monastery, Drepung Monastery, and Sera Monastery. These will be introduced one by one as follows.

IV. Ramoche Temple is located at the north of Lhasa City. It was constructed under Princess Wen-cheng supervision in the mid-7th century, facing the east to show her yearning for home. The three-storey temple combines the Chinese and Tibetan architectural styles. The Sakyamuni Buddha statue (Fig. 60) brought by Princess Bhrikuti from Nepal to Tubo is enshrined in the temple.

Tsurphu Monastery (Fig. 61) is at the west of Lhasa City, built in 1189. It is the place of residence for the Karmapa, living Buddha of the Kar-gyu Sect (White Sect). The stone tablet of riverside by Duilong River, which is an important historic relic from the Tubo Empire era, is also situated nearby the monastery. Tsurphu Monastery holds the “Spirit Dance Festival”



地，附近還有堆龍江之浦碑，是吐蕃時期的重要文物。每年春冬兩季，楚布寺照例要舉行“神舞大會”，這是宗教活動的盛大節日。

五、甘丹寺(噶丹寺)(圖 62)位於拉薩市東，為藏傳佛教的格魯派(黃教)祖師宗喀巴於一四〇九年所籌建，群樓高聳，屋宇毗連，宛如一座山城，佔地面積相當大，若果從山坳算起到山頂區域，大約有布達拉宮的三倍。寺名譯意為“極樂寺”，香火鼎盛，每天拜佛的香客不斷，主要供奉彌勒佛及宗喀巴的佛像等。



every spring and autumn, which is an important religious occasion.

V. Ganden Monastery (Fig. 62) is situated at the east of Lhasa City. It was built by Tsong-khapa, founder of the Gelug Sect (Yellow Sect) of Tibetan Buddhism in 1409. The massive buildings are towering and adjoining with each other, just like a city on the mountain. The monastery occupies a huge area, which is about three times as big as the Potala Palace, if the area from the lap to the top is considered. The name Ganden of the monastery literally means “the monastery of extreme happiness.” It attracts a large number of worshippers, coming in an endless stream everyday. Milarepa Buddha and Tsong-khapa are the major targets of worship.



圖 62：甘丹寺(噶丹寺)為黃教祖師宗喀巴，於一四〇九年所籌建，為黃教的祖庭，也是六寺之首。因此甘丹寺之主持，在格魯派(黃教)的宗教地位，僅次於達賴與班禪。

Fig. 62: Ganden Monastery was built by the Yellow Sect founder Tsong-khapa in 1409. It is the founding place of the Yellow Sect, and also the leading one of the six monasteries. Therefore, abbot of Ganden Monastery has a religious status in Gelug (Yellow Sect) just next to Dalai and Panchen Lamas.

甘丹寺的住持名稱為“甘丹池巴”，第一任為宗喀巴，由於該寺為黃教的祖庭，也是黃教六寺之首，所以“甘丹池巴”也是整個格魯派的主持，其宗教地位僅次於達賴和班禪喇嘛。

寺院之主要建築為措欽大殿、羊巴堅經院、宗喀巴靈殿等。措欽大殿樓高三層，是全寺僧人聚會誦經的地方，可容納三千多位僧人同時就座。羊巴堅院內，擁有許多珍貴的歷史文物，其中以清乾隆皇帝御賜的盔甲，和明朝永樂皇帝所頒賜的錦緞鄉塘。盔甲為乾隆本人穿過多年，有金銀珠寶鑲嵌，並刻有滿、漢、蒙、藏四種文字的說明，為供奉宗喀巴而賜給西藏的。

Abbot of the Ganden Monastery is called the Ganden Tripa, and Tsong-khapa was the first Tripa abbot. Since the monastery is the founding place of the Yellow Sect, and also the leading one of the six Yellow Sect monasteries, Ganden Tripa is also the hierarch of the whole Gelug Sect, whose religious status is next to Dalai and Panchen Lamas only.

Main structures of the monastery are the Coqen Hall, Sutra Hall, Tsong-khapa Hall, etc. The Coqen Hall is three-storey high, and may house more than 3,000 monks. This is the place where assembly of all monks for sutra chanting is held. Inside the Sutra Hall there are many precious historic relics. Among these are the corselet granted by Emperor Chien-lung of Qing Dynasty, and the brocade given by Emperor Yong-le of Ming Dynasty. The corselet had been Chien-lung's own outfit for many years, with gold, silver and jewels



六、哲蚌寺位於拉薩市西，為一四一六年宗喀巴的弟子嘉祥曲結始建，佔地面積極為廣闊，為黃教六寺之最大者，約有二十五萬平方公尺。

由於寺院建築都以白色外牆為主，依山起伏而建，遠看好像巨大的米堆覆蓋了山坡，而米堆藏語為“哲蚌”，故名哲蚌寺(圖 63)。早期此寺曾住僧人多達三、四萬人，雖然現在只剩三、五千人，但依舊堪稱是世界上面積最大、僧人最多的寺院。

哲蚌寺之建築由措欽大殿、甘丹頗章宮，及郭芒、阿巴等四大札倉(殿院)所組成。措欽大殿占地約四千五百公尺，殿前廣場二千平方公尺，

inlaid all over, and there is description in four languages including Manchurian, Chinese, Mongolian and Tibetan. It was given to Tibet for the worship of Tsongkhapa.

VI. Drepung Monastery sits at west Lhasa City. It was built by Jamyang-choje, Tsong-khapa's disciple, in 1416. It occupies an expansive area, which is the largest among the six Yellow Sect monasteries, about 250,000 square meters.

Since the monastery is painted in white and built along the mountain slope, it seems like a huge pile of rice covering the hillside. Pile of rice is pronounced as “drepung” in Tibetan language, and so the monastery is named Drepung Monastery (Fig. 63). As many as 30,000 to 40,000 monks had lived here in the early years; although there are only 3,000-5,000 monks now, it is still the largest monastery with the largest number of monks in the world.

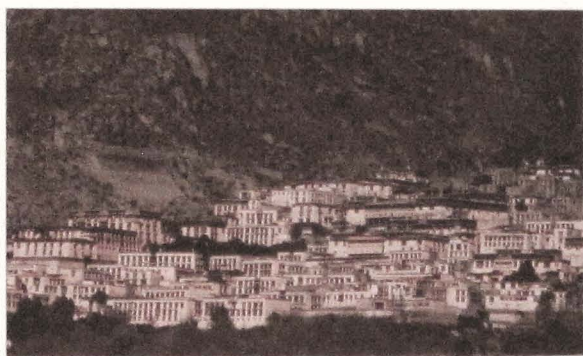


圖 63：哲蚌寺佔地二十五萬平方公尺，為黃教六寺之最大者，也堪稱是世界上面積最大，僧人最多的寺院。寺內的甘丹頗章宮是第二到第五世達賴喇嘛駐錫之處。措欽大殿之後的佛殿，供奉著第二、三、四達賴的肉身靈塔。

Fig.63: Drepung Monastery covers an area of 250,000 square meters, being the largest one among the six Yellow Sect monasteries. The Ganden Potrang Hall in the monastery is the place of residence for the 2nd to the 5th Dalai Lama. The pagodas for the body of the 2nd, 3rd and 4th Dalai Lamas are enshrined in the Buddha Hall behind the Coqen Hall.

雄偉的大經堂面積一千八百平方公尺，用183根大柱支撐。堂內佛像羅列，經書堆砌，柱幡幃幔，四處是唐卡壁畫，散發著酥油味的燈盞，華麗繽紛，充滿著濃郁的宗教氣氛。

措欽大殿供奉著一尊慈眉莊嚴的文殊菩薩之金色銅像，是極為精緻的雕刻藝術。大殿之後就是三世佛殿，供奉有過去佛、現在佛、和未來佛，以及他們的弟子。

大殿周圍的佛堂裏，供奉著無數的鎮寺之寶，例如達賴二世、三世、四世等的肉身靈塔。

Drepung Monastery is consisted of four Zhcangs (chapels) including the Coqen Hall, Ganden Potrang Hall, Kamcun and Arba, etc. The Coqen Hall occupies an area of approximately 4,500 square meters, with a 2,000-square-meter front court, and the grand sutra hall covering 1,800 square meters, supported by 183 pillars. Buddha statues are lined up for display in the hall, and sutras are piled up. Flags, curtains and thangka paintings are everywhere, with lamps emitting a strong butter flavor. The florid and colorful setting makes it full of religious atmosphere.

A kind-faced and solemn bronze Manjushri Bodhisattva is enshrined in the Coqen Hall, which is a very refined sculpture art. Behind this is the Three-



這些靈塔，總共使用一萬四千八百兩的白銀包裹著，鑲嵌上各式各樣光彩耀眼的珠寶。

甘丹頗章宮是達賴二世到五世駐錫之處，每年藏曆六月三十日為雪頓節，寺後的根培烏孜的山坡上就會掛著巨幅的釋迦牟尼佛像，引來成千上萬信徒的瞻觀朝拜，為哲蚌寺每年之中最大的佛節盛會。

七、色拉寺(圖64)位於拉薩市北，為釋迦益西代表宗師宗喀巴，於明朝永樂十二年(一四一四年)到南京覲見成祖皇帝，被封為“西天佛子大國師”，並賜給大量經書、佛像、僧衣、法杖和金銀，成為他一四一九年建造色拉寺的資金。

寺院建造完成後，明宣宗宣德九年(一四三四年)釋迦益西再度進京，受封為“大慈法王”，並帶回許多皇帝欽賜的禮物，包括以金汁寫成的大般若經、珠砂汁寫成漢、藏文對照的大藏經，白檀木雕刻的十六尊羅漢神像，金汁繪成釋迦牟尼轉正法輪的卷軸畫，此外還有經衣、宗教的金銀器物等，這些都成為色拉寺的鎮寺傳世之寶。

generation Buddha Hall, with Buddha of the Past, Buddha of the Present and Buddha of the Future, as well as their disciples, enshrined in it. In the surrounding halls, numerous treasure of the monastery is kept, for example, the soul pagodas for the bodies of the 2nd, 3rd and 4th Dalai Lamas. These pagodas are wrapped with a total of 14,800 taels of silver, inlaid with all sorts of glorious and brilliant jewels.

Ganden Potrang Hall is the place of official residence for the 2nd to the 5th Dalai Lamas. During the annual Shoton Festival on the 30th day of the sixth month of the Tibetan calendar, great portrait of the Sakyamuni Buddha will be hung on the slope of the Gambo-utse Mountain behind the monastery, attracting near ten thousands of believers to visit and worship it. This is the most important religious festival of Drepung Monastery.

VII. Sera Monastery (Fig. 64) sits at the north of Lhasa City. It was built by Shakya-yeshe, a disciple of Tsong-khapa, when he went to present himself to Emperor Shih-tsu of Ming Dynasty in the capital Nanjing in 1414, and was conferred with the title of Daci High Priest and given a large quantity of scriptures, Buddha statues, frocks, religious canes, gold and silver, which became the source of finance for building Sera Monastery in 1419.

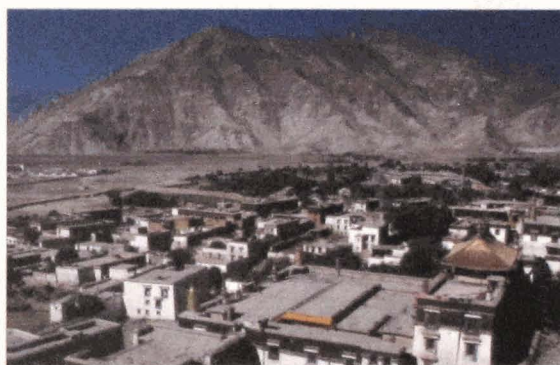
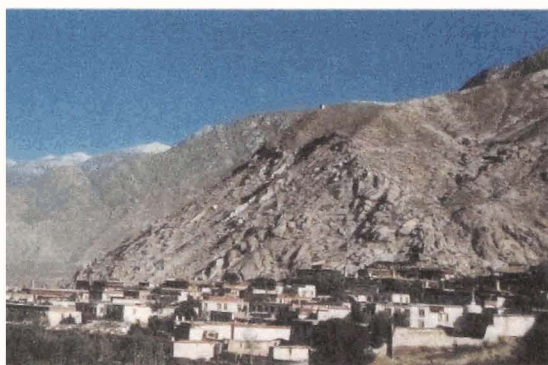


圖 64：色拉寺為宗喀巴弟子釋迦益西於覲見明成祖後，得其資助於一四一九年所建，他被皇帝冊封為“西天佛子大國師”。寺內有許多宗教文物、金銀器物等，均為皇帝所賜，成為該寺的鎮寺之寶。

Fig. 64: Sera Monastery was built in 1419 by Shakya-yeshe, a disciple of Tsong-khapa, after seeing Emperor Shih-tsu of Ming Dynasty and getting his financial support. He was called the “Western Pureland Buddhist Great National Master of God Blessing.” Many religious relics, gold and silver articles can be found in the monastery, which are all gifts from the Emperor, and become treasure of the monastery.

色拉寺的建築，主要由措欽大殿及三個札倉等組成，建於色拉烏孜山面積廣達十萬五千平方公尺，可容納五、六千名僧人。措欽大殿建築

After completion of the monastery, Shakya-yeshe went to the imperial court of Ming Dynasty again in 1934, and was given the title of “Western Pureland Buddhist Great National Chaplain,” and brought a lot of



雄偉，樓高四層，大殿的經堂面積二千平方公尺，結構上使用了125根大柱所支撐，堂內供奉著創寺者釋迦益西，及強巴彌勒等多尊僧佛的塑像，及一座尊勝塔。

色拉烏孜山巨石崢嶸，造型獨特，崖岩上雕琢了許多佛像的彩繪。色拉寺之所以選址於此，是因為四周自古就是活佛高僧，講經弘法的殊勝之地。

八、羅布林卡—達賴喇嘛的夏宮

拉薩城的內外有許多園林，園林藏語稱為“林卡”，為高僧、貴族、官員夏日休閒之處。羅布林卡，意為“寶貝園林”，早年這裏為水沼地，第七世達賴因患腿疾，常用此處的泉水洗浴，遂於一七五一年興建一座宮殿，供達賴休憩及誦經之用，這就是羅布林卡(圖65)最早的起緣。



圖65：啟建於第七世達賴喇嘛的羅布林卡，此後為歷代達賴之夏宮，內部宮殿、園林、泉水、古木、鮮花，極為亮麗。如今部分的宮院，作為西藏博物館之用。

Fig. 65: Established by the 7th Dalai Lama, the Norbu-lingka became the summer palace of all the subsequent Dalai Lamas. With its inner palace, gardens, fountains, ancient trees and flower beds attractively laid out, nowadays part of the Norbu-lingka houses the Tibet Museum.

gifts from the emperor, including the Mahaprajnaparamita Sutra written in gold ink, Chinese-Tibetan bilingual Tripitaka Sutra written in crenata red ink, 16 sandal-carved Arhat statues, scroll painting of Sakyamuni's wheel of Dharma painted in gold ink. Besides, there are also sutra costume and other gold or silver religious articles. These are all treasure of Sera Monastery handed down from ancient times.

Sera Monastery is mainly consisted of the Coqen Hall and three Zhacangs(chapels, tantric colleges). It is built on the Sera-utse Mountain occupying an area as large as 105,000 square meters, and it may house 5,000-6,000 monks. The majestic Coqen Hall is four-storey high, and covers an area of 2,000 square meters, with 125 pillars supporting the whole structure. Founder of the monastery Shakya-yeshe is enshrined in the hall, as well as Jampa Milarepa Buddha and many other Buddha statues, and a Victory Pagoda.

Extraordinary rocks on the Sera-utse Mountain have particular shapes, with many colorful Buddha portraits painted on the hillside rocks. This place was selected for building the Sera Monastery because it has always been the famous religious spot where many living Buddhas and high monks delivered their lectures and preached.

VIII. Norbu-lingka – the Summer Palace of the Dalai Lamas

There are many parks in and around Lhasa, “Lingka” in Tibetan, which used to serve as the summer residences of the Tibetan high lamas, nobles and officials. The earliest record of Norbu-lingka (Fig. 65), which means “treasure park” in Tibetan, dated back to



此處其後成為每一世達賴，在未滿成年十八歲親政之前，由宗教導師教習藏文、佛經、及接見摩頂等之處，到了成年執政之後，羅布林卡就成為達賴的夏宮，而布達拉宮是為冬宮。

羅布林卡經過歷世達賴的擴修，建築了各種的宮殿、別墅、涼亭、水榭，種植大量的花草樹林，成為占地三十六萬平方公尺的大型園林。宮殿精美，泉水清新，古木參天，鮮花芳草遍地盛開。

三層建築的宮殿，由方形石頭砌成，金色宮頂，建材為極富亮麗的琉璃瓦，四壁都是繪畫雕刻，內容包含吐蕃王朝的松贊干布、赤松德贊等幾位有名的贊普(藏王)；各種護法，五台山及萬壽山之全景圖，還有象徵福祿壽喜的漢式壁畫，融合著漢、藏的風格。

每年三月到十月夏秋之間，達賴喇嘛大都生活於此，誦經、修習、批閱文件，以及接見官員賓客、商議政務等。在一九五九年三月十七日，當中國人民解放軍開砲攻擊羅布林卡時，是日深夜第十四世達賴即於此處逃出，離開拉薩，在印度成立流亡政府，以迄今日。如今羅布林卡的部分宮殿，作為西藏博物館之用。

九、藥王山—西藏醫藥的搖籃

藥王山(圖66)位於布達拉宮廣場的西側，與紅山對峙，相互輝映。山上修建了一座藥王廟，在十七世紀時此處發展成藏醫學府，即藏醫學院，集中了一批執醫為業的高僧之所居，亦為達賴喇嘛的保健醫院。於一九六〇年後，原屬於藥王廟的醫生，併入大昭寺西面的門孜康藏醫學院。

藥王廟中供奉著藥王，是釋迦牟尼佛的一個化身，相傳藥王在藏民的心目中是一尊慈善與智慧的偶像，能施良藥，祛除病苦，為治療百病的菩薩。

the 7th Dalai Lama's era. It was formerly a marshy plot of ground. Because he used to come to bathe in the springs here in order to treat a leg ailment, in 1751 he had a palace built on the site, and would come here to rest and recite scriptures.

Thereafter, all subsequent Dalai Lamas would come to live at the Norbu-lingka until they reached their majority at the age of eighteen, devoting themselves to their studies of Tibetan language and Buddhist scriptures under the guidance of their religious teachers, and offering blessings to visitors. Once the Dalai Lamas reached their majority, the Norbu-lingka would become their summer residence, while the Potala served as their winter residence.

The Norbu-lingka has been repeatedly enlarged and renovated by successive Dalai Lamas, who added various palaces, cottages, pavilions, and waterside pavilions, as well as large lawns, flower beds and groves of trees. In the process it has become a 36,000-square-meter park with exquisite palaces, fountains flowing with fresh water, towering ancient trees, and fresh and fragrant flowers all about.

The three-storey palace is made of square blocks of stone, the roof being covered with beautiful golden-hued glazed tiles. All four walls are decorated with painting and sculpture, including the celebrated the kings Songtsen-gampo and Trisong-detsen of Tubo Empire, various protector deities, and panoramic maps of Wutai Mountain and Wanshou Mountain. There are also Chinese-style frescoes featuring the symbols of happiness and longevity, creating a mixture of the Chinese and Tibetan styles.

Between March and October the Dalai Lama would spend most of his time here, reciting scriptures, meditating, reading, writing, receiving officials and guests, and discussing government affairs. On March 17, 1959, as the Chinese PLA began to bombard the Norbu-lingka in the wee hours of the morning, the 14th Dalai Lama made his escape and left Lhasa, soon to establish his government-in-exile in India, which continues to this day. Nowadays the part places of Norbu-lingka is used for Tibet Museum.

IX. Chagpo Ri – the Cradle of Tibetan Medicine

Chagpo Ri (Medicine King Mountain, Fig. 66) lies to the west of the Potala Palace, opposite Marpo Ri (Red Mountain). On top of the mountain sits the Medicine King Temple. In the 17th century the College of Tibetan Medicine was established here, an institute which trained high lamas as the personal physicians for the Dalai Lama. After 1960, the physicians who

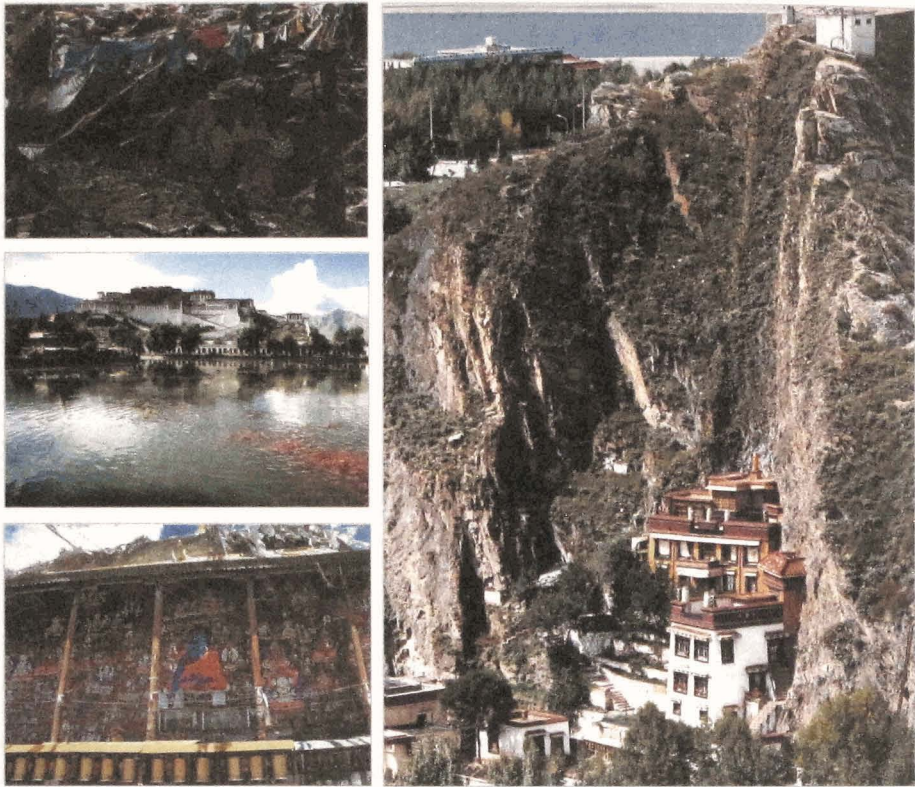


圖 66：藥王山中的藥王廟，在布達拉宮的西側，曾是達賴喇嘛的保健醫院，也是培養藏醫的搖籃。山上的岩石上，刻畫著佛像及護祐神像。山之旁、宮之後，有一處龍王潭，在釋迦之誕辰日，拉薩人齊聚於此，划船唱歌。

Fig. 66: The Medicine King Temple sits atop Medicine King Mountain (Chagpo Ri), to the west of the Potala Palace. It was once the health-care facility of the Dalai Lamas and the cradle of Tibetan medicine. Carvings depicting the Buddha and protector deities can be seen on the mountain rocks. To the side to of the mountain, behind the Potala Palace, is the Dragon King Pond, where residents of Lhasa come on the birthday of the Buddha to paddle boats and sing songs.

從西元七世紀，文成公主從大唐帶入的漢文化，其中包含了中國的醫學，有本醫書叫《醫學大全》。以後的金城公主嫁到吐蕃時，又帶去了醫書《月王藥診》，中醫的一些藥理和方法，便逐步融入藏醫之中。在西元八世紀時，西藏著名的醫聖元丹貢布，曾到印度學醫，繼承而發展出中醫和印度醫學的藏族醫學，著書《四部醫典》。

藥王山的崖石，藏民認為具有靈氣，稱“瑪尼石”，為堆疊起來的石塊。在卵石或岩石上刻

originally belonged to the Medicine King Temple were incorporated into the Menzikang Institute of Tibetan Medicine to the west of the Jokhang Temple.

The Medicine King enshrined in the Medicine King Temple is an emanation of Sakyamuni Buddha. According to Tibetan tradition, the Medicine King is an icon of wisdom and compassion, a healing Bodhisattva who offers effective medicine to dispel the suffering of illness.

Han tribe (Chinese) culture, first brought to Tibet by Princess Wen-cheng in the 7th century, includes Chinese medicine, one treatise of which is called *The Encyclopedia of Medicine*. Later, the Chinese Princess Jin-cheng married the Tibetan king Tride-tsugtsen and brought with her to Tibet the medical treatise titled *Medical Diagnosis of the Moon King*. From this time onwards, some of the medicines and procedures of the Chinese gradually began to be integrated into Tibetan medicine. In the 8th century the eminent Tibetan doctor Yonten-gonpo went to India to study medicine, afterward writing the well-known *The Four Medical Tantras*. He was instrumental in developing a Tibetan medical tradition which drew on and integrated elements of both Indian and Chinese medicine.

Tibetans believe that the stones of Medicine King Mountain harbor a spiritual energy. Known as “Mani” stones, these stones of different shapes are inscribed with



寫六字真言“唵嘛呢叭咪吽”、尊佛、或動物保護神等，富含藏傳佛教的色彩為其特徵。

最早源自於松贊干布的時代，已有近一千四百年歷史的石刻“瑪尼”，文字及圖案甚為工整，很整齊的堆放著，日積月累，愈堆愈高，一座座的“瑪尼石”堆，拔地而起，在整個的藏區，確有其文化的獨到之處。

藏民焚香祈禱、膜拜，把內心的祈盼、理想和追求，傾訴在這佛光四溢的“瑪尼”神石上。也有不少藏北、康區、青海境外的藏族信徒，不遠千里，從家鄉帶來刻有六字真言的牛頭、石塊，到神石堆的面前，恭敬地置於山崖上，以祈願人畜平安與繁榮。

十、龍王潭(左圖66)，位於布達拉宮後面的公園內，藏名“宗角祿康”，意為“宮後的龍王廟”。第五世達賴在重修布達拉宮時，在此處取土挖石，形成一處巨大的水潭，第六世達賴即於潭水中央的小島上，建了一座龍王廟，迎請墨竹工卡地方的龍女色青神，來此祭祀。

往後歷世達賴在此廣植樹林，修建閣樓，架設橋樑，龍王潭成了一個以水潭為周圍的園林勝地。每年藏曆四月十五日的薩噶達瓦節，拉薩人都來龍王潭划船唱歌，熱鬧非凡。

十一、白居寺，為十萬佛像之寺廟，位於前藏通往後藏最大城鎮的江孜縣，建造於第十五世紀，歷時十年完成。白居寺(圖67)為了融合每一種教派，和平共存於一寺，所以在寺內都設有各教派六七個札倉(殿堂)，各具建築形式，有薩迦派(花教)、寧瑪派(紅教)、及格魯派(黃教)等三個教派的特色，同時又有漢、藏與尼泊爾的寺廟風格。

白居寺的主殿高三層，中央有一尊八米高的釋迦牟尼佛坐姿銅像，動用了二萬八千兩的黃銅所鑄造，殿內掛滿著各式各樣的唐卡。二樓的東西配殿，有著名的羅漢堂，陳列著多尊明朝所塑造的羅漢泥像，神態十分逼真。

the six-syllable mantra “om ma ni pad me hum,” the Buddha, or protective animal deities, etc., and then heaped up together. They constitute one of the most distinctive features of Tibetan Buddhism.

The history of Mani stones goes back nearly 1,400 years, beginning at the reign of Songtsen-gampo. With their script and pattern very neat and precise, the Mani stones are continuously piled up in an orderly fashion, becoming quite high over time. Rising up from the ground all over Tibet, these piles of Mani stones are a particular aspect of Tibetan culture.

Tibetans burn incense, pray, prostrate, and pour out their inner hopes, ideals, and aspirations in the presence of these mystical Mani stones which exude the glory of the Buddha in all directions. Many pious Tibetans think nothing of coming here from such distant places as North Tibet, Sikang, or Qinghai, bringing yak skulls or stones engraved with the six-syllable mantra, which they reverently add to the pile of mystical Mani stones while praying for the happiness and well-being of both human and livestock.

X. The Dragon King Pond, it is situated in a park behind the Potala Palace. It is called “Dzon-gyab-luhkang” in Tibetan, meaning “Chapel of the Dragon King behind the palace.” While the 5th Dalai Lama was rebuilding the Potala Palace, a huge pond was created in this place by the excavation of earth and stones. Afterwards the 6th Dalai Lama built the Dragon King Temple (Fig. 66) on an island in the center of the pond and invited Goddess Seqing, a female dragon deity of the Medro-gongkar region, to come and receive offerings.

Subsequent Dalai Lamas had trees planted and a bridge built, and added upper storeys to the temple, creating a famous scenic spot surrounded by water at the Dragon King Pond. Every year on the 15th day of the fourth month of the Tibetan calendar, the residents of Lhasa come out in crowd to Dragon King Pond to celebrate the Saga Dawa Festival, row boats and sing songs, a remarkably lively event.

XI. Phelchoe Monastery, known as the Monastery of the Hundred-Thousand Buddhas, is located in the largest town Gyantse on the way from anterior Tibet to posterior Tibet. Built in the 15th century, it took ten years to complete construction. In order to promote the peaceful coexistence of all different sects of Tibetan Buddhism in the same monastery, Phelchoe Monastery (Fig. 67) includes six or seven Zhacangs (chapels) of each sect. This has given rise to a profusion of architectural styles at Phelchoe Monastery, including those of the Sakya Sect (Multi-color Sect), Nyingma Sect (Red Sect), and Gelug Sect (Yellow Sect); influence of the architectural styles of China, Tibet and Nepal is also evident.

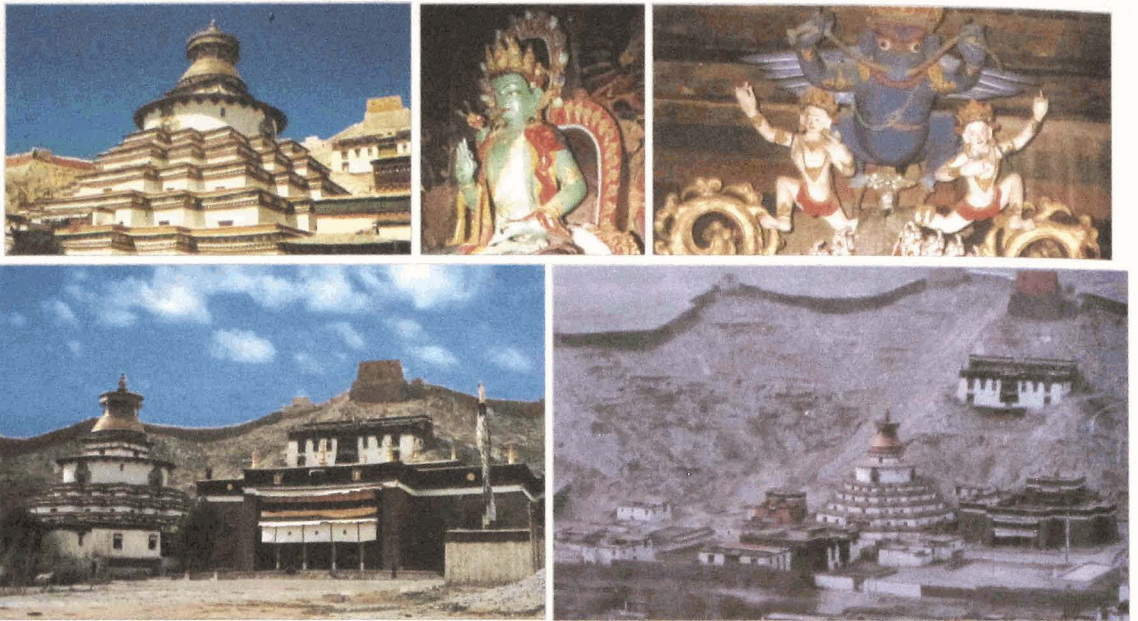


圖 67：融合紅、花、黃教，及漢式、尼泊爾建築風格的白居寺，高九層 32 公尺，四面八角型，門簷雕飾著飛龍、騰獅等栩栩如生的浮雕。塔內各教派的佛像十餘萬尊，是故白居塔又被稱為“十萬佛塔”。

Fig.67: Combining the architectural styles of the Sakya, Nyingma and Gelug Sects of Tibetan Buddhism, as well as the Chinese and Nepalese styles, the nine-storey, octagonal style of Kumbum Stupa stands 32-meter high. On its door frames are vivid and lively carvings of flying dragons, soaring lions and the like. Inside the stupa there are several hundred thousands of Buddha statues of all sects, which is why it is also called the “Stupa of 100,000 Buddhas.”

白居寺旁有一座白居塔，為九層建築 32 公尺的高塔，總共 108 個門、77 間佛殿，建築外觀相當獨特，五層以下為四面八角型，六層以上為圓狀，塔上還有四面八門，門上雕飾著飛龍、騰獅、走象等，栩栩如生的動物浮雕。

白居塔的殿堂裏，收藏著大量的佛像，據說多達十萬尊以上，所以白居塔又稱十萬佛塔，猶如一座佛教的博物館。有泥塑、鑲金銅鑄造，分別有菩薩、金剛、度母、天王帝釋，也有松贊干布等歷代藏王、及西藏各教派祖師的塑像。

第二節：山南地區的寺院古蹟

山南地區，為西藏古文明與歷史的發祥地，七世紀中葉藏王松贊干布，在未建造布達拉宮、以拉薩為行政中心之前，歷代的吐蕃王朝是以山南為行政中心，以建宮設都。

The main hall of the Phelchoe Monastery consists of three storeys, in the middle of which is an eight-meter high bronze statue of Sakyamuni Buddha in a sitting posture, cast out of 28,000 tael of brass. The hall it sits in is hung with a wide variety of thangkas. The famous Arhat Hall is found on the eastern and western sides of the second floor. A number of clay-molded Arhat statues made during the Ming Dynasty are displayed here, having a very lifelike appearance.

Next to the Phelchoe Monastery is the Kumbum Stupa, a nine-storey structure 32 meters in height with a total of 108 doorways and 77 Buddha halls. It has a very particular architectural appearance, with the first five floors octagonal in shape, while the upper six levels are circular. The stupa has eight doors on the four sides, the frames of which are decorated with vivid and lively carvings of flying dragons, soaring lions, running elephants and the like.

The Buddha images inside the main hall of the Kumbum Stupa are said to number over 100,000, which is why it is also known as the “Stupa of 100,000 Buddhas.” A lot like a Buddhist museum, the Kumbum Stupa also displays clay and gilded copper sculptures of Bodhisattvas, Vajras, Taras, Indra, the past kings of Tibet, including Songtsen-gampo, as well as the founders of the various sects of Tibetan Buddhism.



山南地區的雍布拉康宮為藏地的第一宮，青瓦達孜宮為早期吐蕃王朝贊普(藏王)的居宮，昌珠寺為吐蕃王朝時期的第一座佛殿，桑耶寺為第一座“佛、法、僧”三寶俱全的寺院，還有吐蕃王朝的贊普、大臣、王妃等貴族所墓葬的藏王墓等，都代表著西藏古文明與歷史的名勝古蹟。

一、桑耶寺(圖68)，建於古代藏王赤松德贊出生地的澤當地區，為印度高僧蓮花生大師所勘測，經寂護高僧設計，於西元七六二年始建，七七九年建成，赤松德贊開始廣邀印度、漢地等高僧，駐寺講經弘法，遂有了第一批藏族的貴族子弟，在此剃度為僧。

在西藏的“寺院”，是必須具備“佛、法、僧”三寶；沒有僧人常駐修習的廟宇，只能稱為“法台”；桑耶寺是西藏最早第一座住有修行僧人的寺院。

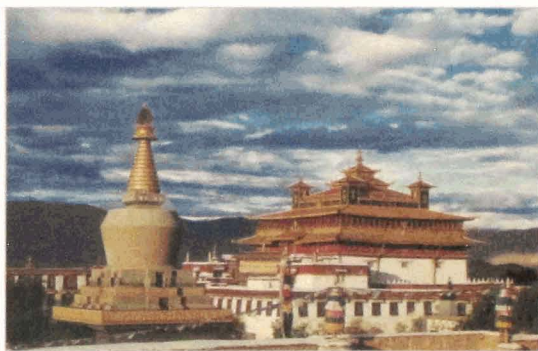
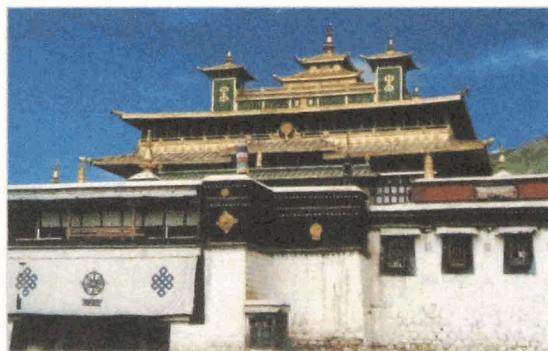


圖 68：桑耶寺為由印度高僧蓮花生大師所勘測，於七七九年建成，為西藏第一座具備“佛、法、僧”三寶，住有修行僧人的寺院。全寺 108 座建築，為融合了藏、漢、印度三種風格的寺院。

Fig. 68: Conceived by the Indian master Padmapani, Samye Monastery was completed in 779 and became the first triple-gem monastery in Tibet, which has not only the Buddha and the Dharma, but also a resident community of ordained monks. It is consisted of 108 building which combined the Tibetan, Chinese and Indian architectural styles.

寺院南面濱臨雅魯藏布江，東、北、西面都是橫互著岡底斯山脈系的山巒。全寺共有 108 座建築，融合了藏式、漢式及印度式的三種風格，整體結構是仿照古印度的婆羅王朝之菩提寺所建造，以佛經中大千世界的理想境界來佈局。

Section 2: Monasteries and Historic Sites in Shan-nan Area

The Shan-nan Area is the cradle of Tibetan civilization and history. Before the Tibetan king Songtsen-gampo had constructed the Potala Palace and made Lhasa as his governance center in the middle of the 7th century, the Tibetan kings of the Tubo Empire made Shan-nan as their administrative center and capital.

Yumbu-lhakhang is the oldest palace in Tibet; Vphyingba-stagrtse Palace is the residence of the early kings of Tubo Empire; Thangdok Monastery is the first Buddhist temple during the Tubo Empire era; and Samye Monastery is the first proper “triple gem” monastery in Tibet. Also located in this region are the tombs of the Tibetan kings, ministers, queens and nobles during the Tubo Empire. All these are historic sites representing the Tibetan civilization and history.

I. Samye Monastery (Fig. 68) was built in Shetang, the birthplace of the early Tibetan king Trisong-detsen. Conceived by Indian master Padmapani and designed by the high monk Santarakshita, Samye Monastery began to be built in 762 and was completed in 779. The Tibetan king, Trisong-detsen then began to invite other

high monks from India and China to stay in the monastery to expound the Buddhist sutras and propagate the Dharma, and for the very first time, natives of Tibet shaved their heads and were ordained as Buddhist monks.

A Tibetan Buddhist monastery is not considered to be fully and properly established until it is endowed with all three parts of the triple-gem: the Buddha, the



位居寺中的烏孜大殿代表須彌山，樓高三層，為漢式金色的大屋頂，圓形環繞着的殿宇樓閣，代表著大日如來佛的“壇城”(曼陀羅)，有象徵著日月(太陽與月亮)的宮殿。主殿四方所相對著的四座佛塔，代表著四大天王，分掌四方的四大洲和八小洲的各式殿堂。

桑耶寺是一座精雕細琢的寺院，裡面收藏著豐富的宗教文物，與古老的壁畫、唐卡。主殿供奉著3.9公尺高的釋迦牟尼佛石雕像，為無比珍貴的寶物。壁畫內容豐富，長達92公尺，有著名的《史記》，講述了宗教對藏地的歷史及悠遠的傳說，還有《蓮花生傳記》，《桑耶寺全景圖》，以及描述一些藏族先民的風土人情之各類壁畫，美侖美奐。

二、昌珠寺(圖69)，是吐蕃王朝時期建造的第一座佛殿，建於松贊干布時期，迄今已有1,350年以上的歷史，據說文成公主初到西藏時，曾駐足該寺修行，寺內文物及寺外的紅柳林，傳說為她所種植。寺中懸掛一口銅鐘，聞名全藏，施主為赤松德贊的三妃菩提氏。

相傳在建寺前，此地有一條惡龍被松贊干布化身為大鵬所降伏，才得建寺。昌珠寺在藏語中，“昌”為鷹、鵬，“珠”為龍的意思，故得此名建寺。蓮花生和米拉熱巴等有名高僧，曾在此修行，其遺址仍在，是藏傳佛教信徒朝拜的聖地。

昌珠寺為二層的磚木結構，面積一千三百平方公尺，形式與拉薩的大昭寺類似。底層供奉著松贊干布的塑像，第二層主供蓮花生佛像，還供奉著一幅珍珠唐卡，為世界罕見的珍寶，也為鎮寺之寶。珍珠唐卡所繪的是觀世音菩薩憩息圖，長2米、寬12米，共耗用珍珠26兩(29,026顆)，並鑲有鑽石、紅寶、藍寶、紫寶、松綠的各種寶石185粒，及珊瑚1,997顆，黃金15.5兩。還有精美的佛像壁畫，手法細膩，有著濃郁的宗教古風。

Dharma, and the Sangha (monk). So a temple at which no monk has taken up residence and studied is known as a “Dharma center” rather than a “monastery.” Samye Monastery is the very first full-fledged monastery in Tibet with a community of practicing monks.

The south side of Samye Monastery skirts the Brahmaputra (Yarlung-zangbo) River, while the east, north, and west sides are bounded by the Kailash Mountain. The monastery has 108 buildings in all, a synthesis of Tibetan, Chinese and Indian architectural styles. The overall design is based on the Odantapuri Temple of the ancient Indian Pala Dynasty, and is laid out according to the description of the ideal great thousand-fold world system found in the Buddhist scriptures.

The Utse Hall at the center of the complex represents the mythical Mount Sumeru. It is three-storey high, with a Chinese style golden roof. The surrounding circular halls and pavilions represent the Mandala of the Vairocana Buddha, including those representing the sun and the moon. The four stupas facing the main hall symbolize the Four Lokapalas (heavenly kings), who manage the four major and eight minor continents of the Buddhist cosmology.

Samye Monastery is exquisitely constructed and contains a vast collection of religious relics, ancient murals and thangkas. The main hall enshrines a 3.9-meter tall stone statue of Sakyamuni Buddha, an incomparably precious treasure. The 92 meters of murals encompass a rich content, including the famous *Historical Records* depicting the history and ancient legends of the religions in Tibet, the *Biography of Padmapani* and the Complete Diagram of Samye Monastery, as well as description of the local customs and practices of the early Tibetans, all finely painted.

II. Thangdok Monastery (Fig. 69) is the first Buddhist temple constructed during the Tubo Empire era. Built during the reign of Songtsen-gampo, Thangdok Monastery has a history of over 1,350 years. It is said that when Princess Wen-cheng first arrived in Tibet she stayed at this monastery to study Buddhism, and that she brought the cultural relics to the monastery and planted the rose willow grove outside the monastery. Inside the monastery hung a cooper bell famous throughout Tibet which was donated by the third concubine of the Tibetan king. Trisong-detsen.

The legend said that a malevolent dragon used to inhabit the site, and that it was only possible to build the monastery after the dragon was subdued by Songtsen-gampo in the form of a roc (big eagle). The name



圖 69：建於松贊干布時期，迄今 1,350 年以上歷史的昌珠寺，為吐蕃王朝時期建造的第一座佛寺。寺外的紅柳林，傳說為文成公主所種植。寺中供奉著松贊干布及文成公主等的塑像，及精美的佛像壁畫。

Fig. 69: Built during the reign of Songtsen-gampo, Thangdok Monastery has a history of over 1,350 years. It is said that the rose willow grove outside of the monastery was planted by Princess Wen-cheng. The monastery enshrines statues of Songtsen-gampo and Princess Wen-cheng, as well as exquisite Buddha statues and murals.

of Thangdok Monastery comes from the Tibetan words of "roc" and "dragon." Since the renowned masters Padmapani and Mila-repa had both practiced here, the monastery is considered a sacred place by Tibetan Buddhists.

Thangdok Monastery is a two-storey structure of brick and wood, covering an area of 1,300 square meters, and has an appearance similar to the Jokhang Temple in Lhasa. The first floor enshrines a statue of Songtsen-gampo; the second storey one of Padmapani, as well as a rare and valuable pearl thangka depicting a reposeing Guanyin Bodhisattva, the prize possession of the monastery. The thangka is 2-meter long and 12-meter wide and made of 26 taels (29,026 pieces) of pearls; 185 granules

三、雍布拉康宮，藏族又稱它為母子宮，“雍布”之意為母鹿，“拉康”之意為神殿，為西藏歷史上的第一座宮殿(圖 70)，位於澤當鎮的



南端。據說是本教信徒於西元前二世紀，為第一代藏王聶赤贊普所建，西元七世紀中葉第三代松贊干布遷都拉薩，此宮也逐漸演變成一座佛殿。

雍布拉康宮是一座三層建築，底層為古代的藏王殿，後來成為松贊干布和文成公主在山南的夏宮。第五世達賴喇嘛時改建為黃教的寺院，主要供奉著釋迦牟尼佛的神象，殿內的壁畫上，生動地描繪了西藏之第一位國王、第一座建築物、第一塊耕地的歷史故事，濃縮著西藏早期歷史的傳說。



圖 70：西元前二世紀所建的雍布拉康宮，在藏文是“母子宮”之意，前部為多層建築，後部為方形碉堡的瞭望樓，兩部相連。是西藏史上的第一座宮殿，也是最早的建築古蹟之一。

Fig. 70：Founded in the 2nd century B.C., Yumbu-lhakhang means “mother-son palace” in Tibetan. It consists of a multi-storey front section and a square watch tower in the rear. It was the first palace built in Tibet, and is one of Tibet’s earliest extant historical monuments.

宮內主佛像的左側是藏王聶赤贊普塑像，右邊是藏王松贊干布的塑像，沿著左右牆，依次排列著歷代藏王及一些大臣的塑像。二樓是經堂，供奉著釋迦和觀音的佛像，四牆繪有精美的佛像壁畫。

of inlaid diamonds, rubies, sapphire, purple gems, and morganite; 1,997 grains of coral; and 15.5 taels of gold. There are also elegant, finely painted Buddha images and murals to be seen here, imbued with strong religious feeling.

III. Yumbu-lhakhang is also known to Tibetans as the “Mother-son Temple,” as “Yumbu” means “mother deer,” and “Lhakhang” means “god temple.” Being the first palace in Tibet, Yumbu-lhakhang (Fig. 70) is located to the south of Shetang. According to legend, it was built by the Bon Sect followers in the 2nd century B. C. for the first-generation Tibetan king Nyatri-tsenpo. After the third-generation king Songtsen-gampo moved the capital to Lhasa in the mid 7th century, the palace gradually evolved into a Buddhist temple.



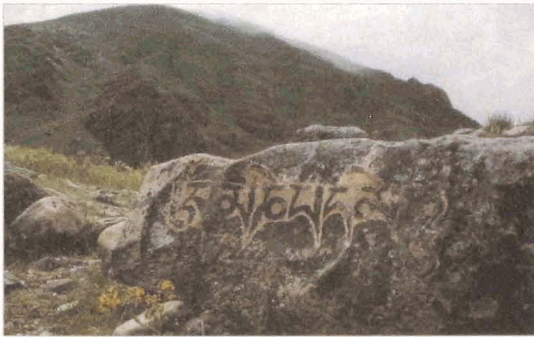
Yumbu-lhakhang is a three-storey building. At the bottom was the palace of the ancient kings of Tibet, which later became the Shan-nan summer palace of Songtsen-gampo and Princess Wen-cheng. During the time of the 5th Dalai Lama, it was converted into a Yellow Sect monastery. The main hall enshrines a statue of Sakyamuni Buddha. On a mural in the hall can be seen lifelike representations of Tibet’s first king, Tibet’s first building, and the story of the first piece of cultivated land in Tibet, giving a vivid glimpse into the early history and legends of Tibet.

To the left of the main Buddha image is a statue of the Tibetan king Nyatri-tsenpo, while Songtsen-gampo is on the right. Along the walls are statues of the kings and ministers of Tibet, arranged in chronological order. The second floor houses a scripture library and statues of Sakyamuni and Guanyin Buddhas. All four walls are decorated with elegant murals of the Buddha.

IV. Vphyingba-stagrtse Palace (Fig. 71) is a palace of the early Tubo Empire situated on the bank of the



四、青瓦達孜宮(圖71)，是早期吐蕃王朝的宮殿，位於瓊結河畔青瓦達孜的山崖上。古代的雅隆部族以澤當、瓊結的山南地區為中心，歷代贊普都居住在這裏的堡寨中。青瓦達孜宮建於第九代贊普(藏王)布代貢傑的時期，此後歷五代的贊普也分別在此建宮，形成了宮堡群，此處亦稱青瓦六王宮。



宮殿及接連幾座的古堡城牆之遺蹟，至今尚存，居高臨下，地勢險要，易守難攻，顯然有據城禦敵的雄姿。宮殿南端的石壁上，有兩處古代的摩崖石刻，主要有人物和文字的石刻兩種，人物為藏傳佛教的諸佛、菩薩、及護法神，共造56尊像；文字石刻的內容，大多為六字真言。石刻歷經千年風雨侵蝕，字跡斑駁，呈現出悠遠歷史的古樸文化。

五、藏王墓位於瓊結縣宗山的西南方，是吐蕃王朝歷代贊普、大臣和王妃貴族的墓群(圖72)，分布數里，大小綜錯不一，總面積300多萬平方公尺。放遠望去，只見在山川之間，從南到北排列著十多座巨大的陵墓，如同一座座的土丘，分外壯觀。

Chongye River on top of the Vphyingba-stagtrtse ridge. The early Yarlung tribe was centered in Shetang and Chongye in the Shan-nan area, and successive Tibetan kings lived in the fortresses here. Vphyingba-stagtrtse Palace was built during the reign of the ninth-generation Tibetan king Budai-gongjie. Afterwards five successive Tibetan kings also built their fortified palaces here, creating a series of forts known as the "Palaces of the Six Kings of Vphyingba."



圖 71：青瓦達孜宮有踞城禦敵的雄姿，宮殿南端的石壁上，有兩處古代的摩崖石刻，主要有佛像及“唵嘛呢叭咪吽”的六字真言。

Fig. 71: Vphyingba-stagtrtse Palace has the majestic appearance of a defensive structure in a strategic position. Ancient engravings can be found at two places on the cliff to the south of the palace, mainly of Buddha images and the six-syllable mantra "om mani padme hum."

Remnant of the palace and several connecting old city walls can still be seen today. The forts all occupy strategic positions which are easily defended and difficult to attack, and their defensive purpose is readily apparent. On the cliffs to the south of the palace are two places with ancient engravings, mainly of portraits and text. Portraits include Buddhas, Bodhisattvas, and protector deities of Tibetan Buddhism, totally 56 portraits; text engravings are mostly the six-syllable mantra. Having endured a thousand years of exposure to the elements, the mottled carvings manifest a simple and unsophisticated ancient civilization.

V. Tombs of the Tibetan Kings are located in Chongye County to the southwest of Zong Mountain. Kings and queens as well as ministers and nobles of the Tubo Empire have tombs here (Fig. 72), which are of various sizes and unevenly distributed over three million square meters. From a distance, one gets a splendid view of more than ten huge mausoleums, looking like hills of earth in a north to south row.

Posterior Tibet area is the home of the official residence Panchen Lama, and has world-famous peaks, Everest, the world's highest mountain, as well as the source of the Brahmaputra River, the world's highest river; in the far west is the sacred Manasarovar Lake. The Chinese-Nepal Highway cuts through posterior Tibet at an average altitude of 4,000 meters. Completed construction in 1965, it commences from the intersection of Yangba-chen and the Tibet-Qinghai Highway in North Tibet, and goes south through the towns of Shigatse, Lhasa, Tingri and Neilamu.

Section 3: Monasteries and Historic Sites in Posterior Tibet Area

In front of each tomb, on a stone tortoise base, is a headstone recording the main achievements of the early Tibetan kings. Despite having repeatedly suffered the ravages of war, the Tombs of the Tibetan Kings are still mostly intact, as they stand majestically in the remote valley amid lonely mountains.

The mausoleums were originally square with flat roofs, but over the course of 1,000 years they have taken on the rounded appearance of a neatly arranged row of small hills. The largest mausoleum at the hillside is that of Songtsen-gampo, which is 150-meter long and 14-meter tall. On the top is a temple with statues of Songtsen-gampo, his queens, Wen-cheng and Bhrikuti, as well as two of his ministers. In front of the mausoleum is a pair of squatting stone lions. With their dignified appearance and eyes wide open, they are masterpieces of stone carvings of the Tubo Empire period.

圖 72：藏王墓為吐蕃歷代贊普（藏王）、王妃、和大臣貴族的墓群。排列十多座巨大的陵墓，如同一座座的土丘，分外壯觀。



第三節：後藏地區的古寺名勝

後藏地區為班禪喇嘛的駐錫之地，後藏有舉世聞名的高峰、山川和名寺。位於藏、尼交界處的珠穆朗瑪峰，為世界之最高峰，及海拔最高的雅魯藏布江之發源地。後藏之西有藏青四大聖湖之一的瑪旁雍湖，還有中尼公路縱切其間，平均海拔四千公尺，興建於一九六五年，從藏北地區的羊八井與青藏公路交接處為起點，往南經日喀則、拉孜、定日、聶拉木後，進入尼泊爾的加斯滿都。後藏地區的古寺名勝，有札什倫布寺及薩迦寺。

每座墓陵之前，均立墓碑，記述著贊普一重要的功績，碑座為石龜。藏王墓為孤山獨谷中雄偉的古蹟，曾屢遭兵禍，但大部分都保護完整。代表作。

陵墓原為方形平頂，經過千年沖刷，已呈略近橢圓的上頂，儼然像是一個個的小山丘。在山腰處有一座最高的墓堆，為松贊干布的墓陵，邊長約150公尺，高約14公尺，頂部有一座松贊廟，廟內有松贊干布、文成公主、赤尊公主、及二尊大臣的塑像。墓堆前有一對蹲伏式的石獅，雙目圓睜，氣宇軒昂，是吐蕃時期石雕的



一、札什倫布寺(圖73)，座落在日喀則城西四公里的尼瑪東山尾，為西元一四四七年由宗喀巴的弟子根敦珠巴為第一世達賴喇嘛所建，當時克珠節為第一世班禪喇嘛是擔任噶丹寺的池巴(住持)，至羅桑曲結為第四世班禪喇嘛時，才被該寺的僧眾，迎請擔任札什倫布寺的池巴，此後班禪喇嘛即以札什倫布寺為終身駐錫之地。

entering Kathmandu of Nepal. Among the famous ancient monasteries in posterior Tibet are Tashi-lhunpo Monastery and Sakya Monastery.

I. Tashi-lhunpo Monastery (Fig. 73) is located at Nimadong Mountain 4 kilometers to the west of Shigatse. It was constructed in 1447 by Tsong-khapa's disciple Gedun-truppa, who was retrospectively named the first Dalai Lama. At that time the first Panchen Lama, Khedrup-je, was serving as the Tripa (abbot) of Ganden Monastery. It was

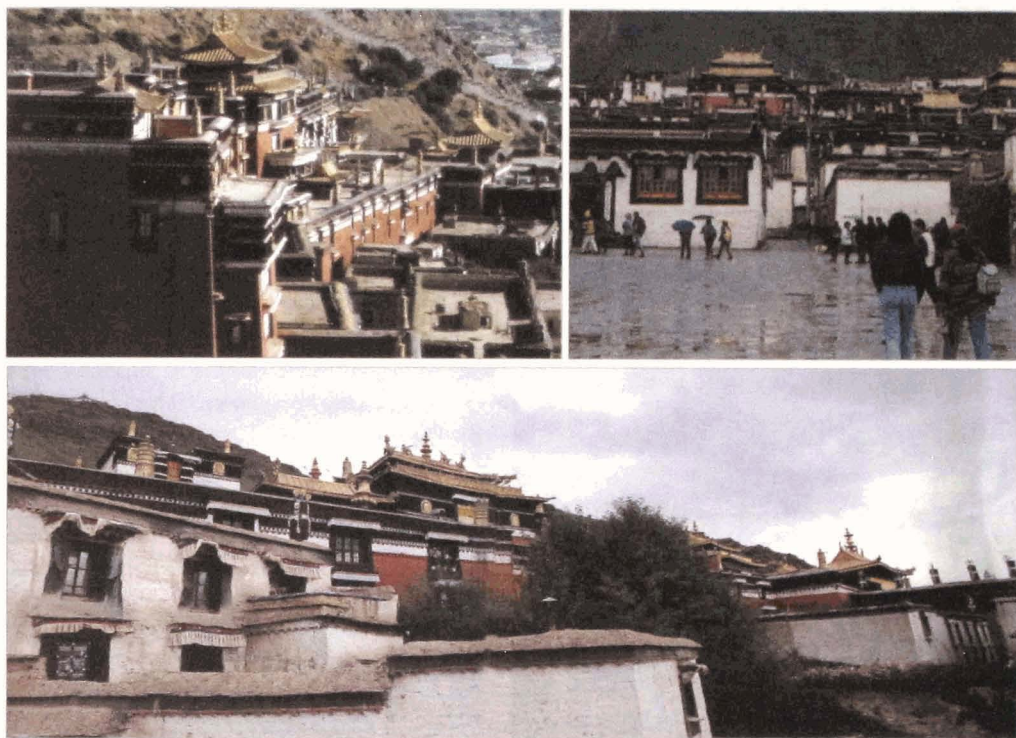


圖 73：座落於後藏的日喀則之札什倫布寺，為黃教祖師宗喀巴的弟子根敦珠巴(第一世達賴喇嘛)於一四四七年所建。至第四世班禪喇嘛之後，此寺為班禪與其堪布議事廳所駐錫之地。寺內的強巴佛殿供奉著一尊高 26.2 米彌勒佛坐姿的鍍金銅像，為世界上最大的銅佛像。

Fig. 73: Located at Shigatse in posterior Tibet, the Tashi-lhunpo Monastery was constructed in 1447 by the 1st Dalai Lama, Gedun-truppa, disciple of Yellow Sect founder Tsong-khapa. From the time of the 4th Panchen Lama, Tashi-lhunpo has been the official residence of the Panchen Lama and his Khenpo Council. The monastery's Jampa Buddha hall enshrines a 26.2-meter high gilded bronze statue of Milarepa Buddha in a sitting position, the world's largest bronze Buddha statue.

清康熙五十二年(一七一三年)，聖祖皇帝派員進藏，賜第五世班禪喇嘛金冊金印，冊封為“班禪額爾德尼”。此後班禪喇嘛活佛轉世的系統，其宗教地位得以正式確定。班禪在藏語之意為“精通五明的大學者”，額爾德尼在滿語之意為“珍寶”。

not until Lobsang-chokyi, the 4th Panchen Lama, who was invited by the monks of Tashi-lhunpo Monastery to serve as their Tripa that Tashi-lhunpo Monastery became the permanent place of residence for the Panchen Lamas.

In 1713, Emperor Sheng-tsu of Qing Dynasty dispatched officials to Tibet who presented the 5th Panchen Lama with a golden edict and golden seal, and bestowed on him the title “Panchen Erdeni.” Thereafter the Panchen



札什倫布寺依山而建，有四個札倉，六十四個康村、五十六座經堂、二百四十間房屋，占地面積三十萬平方公尺，殿堂參差，錯落有致，氣勢磅礴，宛若山城，建築規模之大和華麗的氣氛，在西藏僅次於布達拉宮。

寺內的大經堂也稱措欽大殿，與拉薩其他三大寺的措欽大殿之功用相同。大殿堂高三層，主殿可容二千餘位的僧人，在此誦經，裡面擺設著金碧輝煌的班禪寶座，屏風和扶手雕刻得十分精美。還有許多年代久遠的宗教壁畫，畫工細緻，色澤鮮明，佛像的形態優美有加，包括有宗喀巴的師徒像，八十位佛教高僧像，以及各種飛天仙女和菩薩像。

大經堂後面有三間佛殿，釋迦牟尼佛殿居中，東側為度母佛殿，西側是強巴彌勒佛殿。釋迦殿主供三米多高的釋迦牟尼佛的鍍金銅像，為由創寺者根敦珠巴所主持精製的。度母佛殿，供有二米高的白度母銅像，在兩旁另有泥塑的綠度母佛像。

強巴佛殿為該寺最可觀的部份，為七層樓宇的建築，大殿高30米，佔地860平方公尺，供奉著世界上最大的銅佛像。一九一四年第九世班禪主持鑄造的彌勒佛坐姿鍍金銅像，像高22.4米，肩寬11.5米，臉長4.2米，手掌長3.2米，中指直徑1米，腳長4.2米，鼻孔甚至可容納一個人的空間，端坐的蓮花座高3.8米，因此這尊佛像含座的總高為26.2米。鑄造這尊佛像，總共動用110名工匠，耗時四年，估計使用黃金6,700兩，黃銅23.2萬兩，以及無數的珠寶玉石作裝飾。

在西藏所有格魯派的寺廟，都建造有金頂和靈塔，在大經堂之頂樓，可遠眺札什倫布寺的金頂屋宇，金頂之下簷雕樑畫棟，裝飾得光輝燦爛。靈塔殿裏面，保存著第一世達賴根敦珠巴的軀骨，以及歷代班禪涅槃以後的金身，皆各造靈塔。

Lamas were recognized as living Buddha, and the reincarnation system was instituted. Panchen means "a great scholar proficient in the five sciences" in the Tibetan language, and Erdeni means "treasure" in the Manchu language.

Built along the slope of a mountain, Tashi-lhunpo Monastery comprises 4 Zha-cangs (chapels), 64 Khang-tsens (monastic residences), 56 sutra halls, and 240 rooms, covering a total area of 300,000 square meters. With its halls of different sizes in picturesque disarray, Tashi-lhunpo Monastery is like a city unto itself; its powerful presence and architectural scope lends it a splendid atmosphere second only to the Potala Palace.

The monastery's large sutra hall, the Coqen Hall, has the same function as the Coqen Hall at the other three major monasteries of Lhasa. The hall has three storeys, with a main hall capable of holding over 2,000 monks for scripture recital. The magnificent throne of the Panchen Lama, with its exquisitely carved screen and armrests, can be seen here. There are also many age-old religious murals, delicately painted with vibrant colors, depicting the beautiful configurations of the Buddha. This includes statues of Tsong-khapa and his disciples, 80 high monks, dakinis and Bodhisattvas.

Behind the main sutra hall are three Buddha halls. In the middle is the Sakyamuni hall, with the Tara hall to its east, and the Jampa Milarepa Buddha hall to its west. The main image of the Sakyamuni hall is a 3-meter high gilded bronze statue of Sakyamuni Buddha, cast under the direction of Gedun-truppa, the founder of the monastery. The Tara hall enshrines a 2-meter high bronze statue of White Tara, flanked by clay statues of Green Tara.

The Jampa Buddha hall is the monastery's most impressive sight. It is a seven-storey structure, with a 30-meter high main hall, occupying 860 square meters, and enshrining the world's largest bronze Buddha. Cast under the direction of the 9th Panchen Lama in 1914, this gilded bronze statue of the seated Milarepa Buddha is 22.4 meters high, has a shoulder width of 11.5 meters, a 4.2-meter long face, 3.2-meter long palm, middle fingers of 1-meter diameter, 4.2-meter long feet, nostrils big enough for a person to fit in, and a 3.8-meter high lotus seat. Therefore including the seat the total height of the statue is 26.2 meters. The statue took 110 craftsmen four years to complete, consuming an estimated 6,700 taels of gold, 232,000 taels of brass, innumerable pearls and pieces of jade.

All Gelug Sect's monasteries in Tibet have a golden roof as well as soul pagodas. From the top of the sutra hall



這些靈塔以第四世班禪的靈塔，最為豪華，他活到94歲，僧徒為他興建靈塔，耗時四年半，使用黃金2,700多兩，白銀3.3萬多兩、黃銅7.8萬多斤，綢緞9,000多尺，以及7,000多顆的珊瑚、珍珠、瑪瑙、松耳石等珍貴珠寶。

二、薩迦寺距離日喀則約150公里，“薩迦”在藏語之意，為灰白色的土地，因在寺院本波日的山上，有一片經風化之灰白色石塊，而得此寺名，後來又成為地名及教派之名。

薩迦寺(圖74)，是藏傳佛教之薩迦派(花教)的主寺，以仲曲河間隔，河南的谷地為南寺，河北為北寺。北寺早建於一〇七三年，為薩迦派的創始人貢覺杰布所建，現僅存二層的大殿烏孜拉康，南寺為該派第五代祖師八思巴所建。八思巴是元朝時代，極受中央重視的西蕃(西藏於元朝時之舊稱)高僧，學問高深，也為政治上重要的活動者。

一二六〇年之忽必烈登上蒙古大汗之位，稱帝為元世祖，尊八思巴為“灌頂國師”，四年之後再授任總制院的院使，負責掌管全國佛教事務及藏區的行政事務。一二六九年因八思巴創制蒙古文字，元世祖下詔頒封其為薩迦派的“大寶法王”，授命管理西藏十三個萬戶的稅賦及地方事務。

此後的一段時期，薩迦寺遂成為西藏地方之政治與文化的中心。南寺至今保持完好，為通常所稱的薩迦寺，佔地4.5萬平方公尺，仿古代城堡的形式建築，也融合藏寺的風格。宮牆彩繪紅、白、黑三色花條，為其獨特的標誌，因此被稱為花教。

寺院城堡的四周有護城河及雙重城牆，護城河寬八米，以石塊砌造，城牆為石砌加土牆，四個角有角樓，四面各有礮樓，整個建築外觀，顯得古樸，雄渾而莊重。主殿拉康欽姆為大經

one gets a good view of Tashi-lhunpo's golden roof and its splendid decorative eaves. Inside the pagoda hall are the reliques of the 1st Dalai Lama, Gedun-truppa, as well as the reliques of all the previous Panchen Lamas. Of all the reliques here, the 4th Panchen Lama, who lived to be 94, is the most impressive. His disciples spent four-and-half years making his soul pagoda, using over 2,700 taels of gold, over 33,000 taels of silver, over 78,000 taels of brass, over 9,000 feet of silk, as well as over 7,000 pieces of coral, pearl, corneil, turquoise, and other precious gems.

II. Sakya Monastery is 150 kilometers from Shigatse. Sakya means “grayish white earth” in Tibetan, which refers to a rock on top of Benpo Mountain behind the monastery which is weathered white. Sakya also becomes the name of the locality as well as the sect of Tibetan Buddhism which is based here.

Sakya Monastery (Fig. 74), the main monastery of the Sakya Sect (Multi-color Sect) of Tibetan Buddhism, is divided by the Trum River; in the valley to the south of the river is the southern monastery, while the northern monastery lies to the north of the river. All that remains of the earlier northern monastery, constructed in 1073 by the founder of the Sakya Sect, Konchok-gyalpo, is the two-storey main hall Wozze-lhakang. The southern monastery was built by Phagpa, the 5th patriarch of the Sakya Sect. Phagpa was a high monk of Xibo (name of Tibet during the Yuan Dynasty) who was respected by the central government of the Yuan Dynasty. He was an erudite monk and also an active statesman.

When Kublai, the Emperor Shih-tsu of Yuan Dynasty, ascended to the throne of the “Khan” (Mongol King) in 1260, Phagpa was honored with the position of National Master of God Blessing. Four years later he became the emissary of the Zong-zhi-yuan, which placed him in charge of Buddhist affairs for the entire nation, as well as administrative affairs of Tibet. In 1269, after Phagpa created the Mongolian text, Emperor Shih-tsu of Yuan Dynasty bestowed on him the title Sakya “Dabao High Priest,” and also put him in charge of the taxes and administrative affairs of 130,000 Tibetan households.

Afterwards Sakya Monastery became the political and cultural center of Tibet. What is called Sakya Monastery now commonly refers to the southern monastery, which is still in good condition now. It occupies 45,000 square meters, imitating the architectural style of a castle and blending it with a monastery style. Because the walls of the monastery are covered with red, white and black stripes, a feature unique to Sakya Monastery, the Sakya Sect is also known as the Multi-color Sect.



圖 74：薩迦寺建於一〇七三年，為薩迦派(花教)的主寺，南寺為第五代祖師八思巴所建。八思巴佛學造詣高深，受到元世祖賞識，冊封他為“灌頂國師”及“大寶法王”。該寺典藏世界上最多量的貝葉經書。薩迦寺是西藏在第十三至十五世紀時，所孕育出的繁華文化之藝術結晶，有中國“第二敦煌”之美稱。

Fig. 74: Sakya Monastery was established in 1073 as the main monastery of the Sakya Sect of Buddhism. The southern section was built by Phagpa, the 5th patriarch of the Sakya Sect. Phagpa was a great scholar, which gained the recognition of the Emperor Shih-tsu of Yuan Dynasty, who conferred on him the title “National Master” and “Dabao High Priest.” Sakya Monastery holds the world’s largest collection of palm-leaf sutras. Because Sakya Monastery produced a great amount of artistic creations from the 13th to 15th centuries, it is also known as “the Second Dunhuang in China.”

堂，堂內供奉三世佛及八思巴的塑像。大經堂後部及左右，各有巨大的古木書架，貼牆至頂，所藏為元、明時期之各類典籍，及用金、銀、朱砂所精工繕寫的手抄本，其中一部夾板式的經書，重達五百公斤，為世界上最大的經書。

寺內還藏有元朝中央頒給地方藏官的封誥、印璽，宋、元以來的佛像法器、古瓷，以及諸多法王的遺物。

薩迦寺有中國“第二敦煌”之美稱，各類藏經、古代文化典籍浩繁無數，包括宗教、歷史、醫學、哲學、天文曆算、戲劇、詩歌、古傳等各種著述。

此寺也是世界上保存貝葉經最多的地方，計有以藏、蒙、梵三種文字所刻寫的二十部 3,636 頁的貝葉經，字跡工整，有的內繪釋迦牟尼佛像，學術與藝術之歷史價值極高。貝葉經，是用鐵毛筆在寬約 5 公分、長約 30-60 公分不等的“貝多羅”樹葉上，所刻字的經書，由於薩迦寺地處高海拔，氣候乾寒，物品不易氧化受蝕，讓這些稀世珍寶得以存世迄今。

The four sides of the monastery castle are enclosed by a moat and double walls. The 8-meter wide moat is inlaid with stone blocks. The walls are made of bricks and earth, with turrets at the four corners and blockhouses on the four sides, lending the whole structure a simple but forceful and grave appearance. In the main hall Lhakhang-chenmo is enshrined the statues of Phagpa and the Three-generation Buddhas. On both sides and at the back of the main hall are huge book shelves made of ancient timber reaching all the way up to the ceiling. The library’s collection includes a variety of ancient books of the Yuan and Ming Dynasties, many are beautifully handwritten using gold, silver and cinnabar powder. Among the collection is the world’s largest scripture, a wood-block book weighing 500 kilograms.

The monastery also houses the edicts and seals presented to regional Tibetan officials by the central authorities of the Yuan Dynasty; Buddha statues, liturgical instruments, ancient porcelain items and the leftover of the high priests dating back to the Sung and Yuan Dynasties.

Sakya Monastery is reputed as the “Second Dunhuang” in China, holding a vast and varied collection of Tibetan sutras, classical literature, including works of religion, history, philosophy, astronomical calendars, drama, poetry and biography, etc.



寺內的壁畫和唐卡，總面積不下一萬平方公尺，其中130多幅的“壇城”壁畫，皆為珍品，六百年前繪成的“薩迦五祖傳記”的唐卡，有40餘幅，由生動的畫像來追蹤歷史，可以感受到古代宗教與文化的濃郁氣息。薩迦寺是西藏十三至十五世紀，由宗教所孕育出來的繁華文化與藝術之重要里程碑，也是建築藝術史上一座古堡型獨具風格的藏式寺院。

第四節：青海省藏傳佛教的名寺

塔爾寺位於青海省西寧市西南二十五公里的湟中縣，是西藏黃教祖師宗喀巴的誕生地，也是近世第十四世達賴喇嘛的出生地，為中國西北地區佛教活動的中心，在中國和東南亞享有盛名。該寺規模宏偉，殿堂800多間，占地一千餘畝，是黃教六大喇嘛寺之一，因此將此寺亦列於本章內介紹之。

塔爾寺(圖 75)在藏語中稱“拱本”，就是十萬佛像之意，始建於一三七九年，是為紀念宗喀巴而建，由許多宮殿、經堂、佛塔所組成的一座氣勢宏大的古建築，為融合藏、漢藝術與風格之寺院。

塔爾寺的主殿是大金瓦寺，為清康熙五十年(一七一一年)青海蒙古王額爾德尼捐黃金1,300兩，白銀一萬兩，將屋頂改為鑲金銅瓦，因而稱之為大金瓦寺。塔爾寺內最宏偉的建築為大經堂，是一座藏式的平頂建築，矗立著108根精美的雕柱在支撐，雕柱外裹著彩色毛毯，綴以各色的繡帶、幢、幡等。上千尊的精緻銅質鑲金佛像，置於四壁的神龕中。

寺院間殿宇相連，白塔林立，不僅造型獨特，細部裝飾也達於高超的藝術水準。藏、漢建築藝術的結合，非常巧妙地協調，處處都是精美的建築與工藝之美術品。

塔爾寺內由僧侶製作的酥油花、壁畫和刺繡，被稱為“塔爾寺三絕”，具有青、藏獨特的民族風格和藝術價值。酥油花、相傳是在西元六四一年文成

The monastery also has the world's largest collection of palm-leaf sutras, totaling 20 volumes, 3,636 pages, engraved clearly in Tibetan, Mongolian and Sanskrit. Some of these include images of Sakyamuni Buddha. The collection is an invaluable repository of the academic and artistic history. Palm-leaf sutras are engraved on irregularly sized palm leaves of 5cm wide and 30-60cm long with a metal stylus. Because the palm-leaf sutras do not easily oxidize and deteriorate in the cold and dry high-altitude environment of Sakya Monastery, these precious and rare scriptures are still in good condition.

Murals and thangkas inside the monastery cover no less than 10,000 square meters, including more than 130 valuable Mandala thangkas. There are also forty thangkas over 600-year-old vividly depicting the life-stories of the five Sakya patriarchs, which give the viewer a keen sense of the spirit of this ancient religion and culture. Sakya Monastery, as the base for the prolific cultural and artistic achievements born of religious fervor from the 13th to the 15th centuries, represents a landmark in the development of Tibetan civilization. Moreover, it is a particular castle-style Tibetan monastery in the history of architectural art.

Section 4: Famous Tibetan Buddhist Monasteries in Qinghai Province

Taer Monastery (Fig. 75), located 25km southwest of Xining City in Huang-zhong County of Qinghai Province, is the birthplace of the Tsong-khapa, the founder of the Yellow Sect. The 14th Dalai Lama was also born here, making Taer Monastery the center of Buddhist activities in Northwestern China and well known throughout China and Southeast Asia. Grand in scope, with over 800 halls and a total area of over 1,000 acres, Taer Monastery is one of the six major monasteries of the Yellow Sect, thus it is also introduced in this Chapter.

Built in 1379 in memory of Tsong-khapa, Taer Monastery is called “Kum-bum” in Tibetan, meaning “100,000 Buddhas.” Its many palaces, sutra halls and pagodas form an imposing and magnificent monastery, combining both Tibetan and Chinese artistic and architectural styles.

The main building of Taer Monastery, known as the Great Gold Tile Monastery, is so named because Erdeni, the Mongol ruler of Qinghai, donated 1,300 taels of gold and 10,000 taels of silver to make the gold-gilded copper roof. The most magnificent structure of Taer Monastery is its main sutra hall, a flat-roofed Tibetan style building, with 108

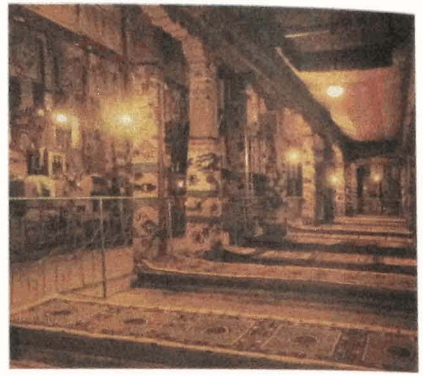
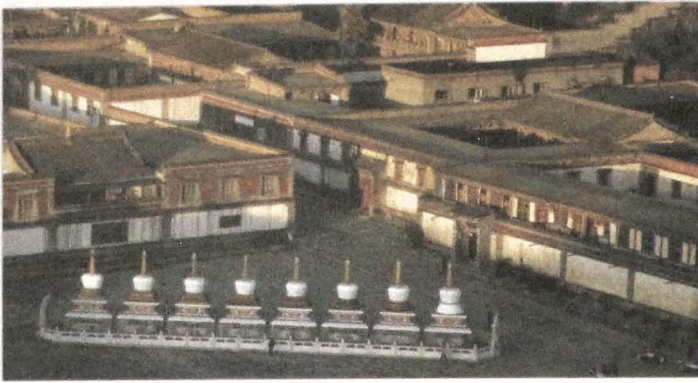


圖 75：在藏傳佛教黃教祖師宗喀巴的出生地青海的西寧市湟中縣，所建的塔爾寺為融合藏、漢建築與工藝的藝術精華。寺院規模宏偉，裝飾精美細緻。寺內僧侶以酥油花所製作之神像、人物、花木、神獸等手藝，舉世堪稱一絕。

Fig. 75: Taer Monastery, combining the finest of both Tibetan and Chinese artistic and architectural styles, is located 25km southwest of Huang-zhong County in Xining City, Qinghai Province, and is the birthplace of Tsong-khapa, the founder of the Yellow Sect of Tibetan Buddhism. Grand in scope, the monastery is exquisitely and elaborately decorated. The butter sculptures skillfully created by the monks depict deities, people, flowers, trees, mythical animals, etc.

公主與松贊干布聯姻，路經青海時，當地佛教徒為表示尊敬，在文成公主所帶往西藏的釋迦佛像前，供奉一束酥油花，結果在西藏演變為一種製作的習俗。塔爾寺的酥油花，製作得極為精巧，形樣逼真，塑造各種的人物、佛像、花木、神獸飛禽，或具故事的情節，栩栩如生。在每年正月十五日舉行的大法會，塔爾寺會展出寺裡的“三絕”藝術品，吸引數以萬計的各族佛教信眾，來寺瞻仰與朝拜。

engraved support pillars, which are wrapped with colorful blankets, and embellished with embroidery, flags and banners. Over 1,000 gold-gilded bronze Buddha statues are arranged in the niches of all four walls.

The monastery's interlinking buildings and great array of white pagodas create a stunning effect, as does the detailed decorative features which exhibit a high level of artistic standard. All around are exquisite artistic and architectural masterpieces, a highly skillful blending of the Tibetan and Chinese aesthetic traditions.

The butter sculpture, mural painting, and embroidery made by the monks of Taer Monastery are called the “three marvels of Taer,” which are of the particular Qinghai and Tibetan style and artistic value. It is said that the art of Tibetan butter sculpture originated in 641, when Princess Wen-cheng married Songtsen-gampo and passed through Qinghai on her way to Tibet. In order to express their respect, the local Buddhists made offerings of butter sculptures to the Sakyamuni Buddha images carried by Princess Wen-cheng. It then became a popular Tibetan art form. The vivid butter sculptures created by the monks of Taer Monastery exhibit a level of skill, and depict all manner of Buddhas, people, flowers, trees, mythical animals and flying birds, or scenes from famous stories. Every year during the Great Dharma Assembly on the 15th day of the 1st month, Taer Monastery puts its “three marvels” on display, attracting tens of thousands of Buddhists of all races to come and pay their respect.



第七章：西藏的奇風異俗與歌舞戲劇

藏族自西元一〇二七年宋朝仁宗時期，才有了自己的曆法，是參仿中國的年曆來記年。西藏人民地處世界最高寒之地，必然要適應自然環境的嚴酷，而且山川湖泊衆多且奇特，藏民祈盼上蒼能夠多加垂愛於他們，因此在本地自始已對自然及神佛敬仰有加。

在第十四世紀藏傳佛教尚未興起之前，初始的本教是一種信仰萬物皆有靈的宗教，崇拜天、地、日、月、星宿、雷電、山川、湖泊、獸物等自然物，各有神靈，認為天上是“三界”(天上、地上、地下)中的上界，是神靈之所居，日、月、星被奉為光明之神。因此藏民篤信宗教，是非常地濃郁且極為虔誠，各種的節慶與風俗，自然就與宗教息息相關。對於節日的慶祝，恰是他們向上蒼、神佛、與大自然來表達心中的訴求，及感情交流的機會和場所。

第一節：西藏年曆的記法

藏曆一年有十二個月，大月三十天，小月二十九天，每一千天就有一個閏月。年度的記法，以十二生肖(鼠、牛、虎、兔、龍、蛇、馬、羊、猴、雞、狗、豬)一輪、及五行(鐵、水、木、火、土)兩次，十二年為一個小循環，此為參仿漢族以天干、地支的舊曆記年，其六十年也為一個大循環，稱為一個“饒迥”。

第一個循環從西元一〇二七年為始，即是鐵鼠年，一〇二八為鐵牛年，一〇二九為木虎年，一〇三〇年為木兔年，一個大循環六十年後的一〇八七年，又為鐵鼠年。藏曆與西元年之對照，以近些年為例：

土蛇年 一九二九年	水雞年 一九三三年
鐵馬年 一九三〇年	木狗年 一九三四年
鐵羊年 一九三一年	木豬年 一九三五年
水猴年 一九三二年	火鼠年 一九三六年

Chapter 7: The Exotic Customs of Tibet and the Song, Dance and Drama

Tibetans have their calendar only in 1027, which is made following to refer the Chinese convention. Living in the world's highest, coldest and harshest environment amid the spectacular and awe-inspiring mountains, rivers and lakes, the Tibetan people came to regard beseeching the graces of heaven as key to their survival. Local people have always been highly reverent to the nature and gods.

Before Buddhism was widely accepted by the Tibetan people in the 14th century, the indigenous Bon Sect held that everything in the world is spiritual. The Bon Sect worships all natural things such as the sky, earth, sun, moon, stars, lightning, mountains and rivers, lakes, animals, etc. It is believed that there are gods in these all, and that the heaven is the upper part of the three-fold world (heaven, earth, and the underworld) where the gods dwell in. Consequently, the sun, moon and stars are considered the gods of radiance. Thus it can be seen that the Tibetans have long been deeply religious people, and it is not surprising that their various festivals and customs are closely linked to their pious and devotional character. It is only natural, then, that in celebrating their various festivals, Tibetans supplicate the heavens, deities, the Buddha, and the nature, and take every opportunity to give expression to their deeply religious sentiments.

Section 1: Method of Calculation of the Tibetan Calendar

In the Tibetan calendar the year has 12 months; the “large month” has 30 days, the “small month” has 29 days, and there is an intercalary month every 1,000 days. The year is calculated according to one cycle of the 12 zodiac animals (mouse, ox, tiger, rabbit, dragon, snake, horse, sheep, monkey, bird, dog and hog) and the five elements (iron, water, wood, fire and earth). Twelve years make up a small cycle, which corresponds to the “heavenly stems” and “earthly branches” of the Chinese lunar calendar. A large cycle is made up of 60 years.

The first cycle began in 1027, that is, the Year of the Iron-mouse. 1028 is the Year of the Iron-ox; 1029 the Year of the Wood-tiger, and 1030 is the Year of the Wood-rabbit.... In 1087 the large cycle was completed and began again with the Year of the Iron-mouse. Taking recent times as an example:

Year of the Earth-snake	1929
Year of the Iron-horse	1930
Year of the Iron-sheep	1931



火牛年 一九三七年 鐵龍年 一九四〇年
 土虎年 一九三八年 鐵蛇年 一九四一年
 土兔年 一九三九年 水馬年 一九四二年

西藏的節慶，都是根據藏曆來計算月日，每年逢相同的日期，即有相同的節慶；若換算成西元國曆或中國農曆，當然每年就會是不一樣的日期。

第二節：西藏傳統的飲食

藏族傳統生活飲食的四寶，為酥油、酥油茶、糌粑、及風乾牛羊肉，飲品為奶品及青稞酒。

一、酥油：在西藏最常見到的生活必需品，就是酥油，是由牛、羊奶所提煉出來的。將奶汁加溫後，倒入木桶內，來回抽打數百次，直到油水分離，浮在水面上淡黃色的脂肪層，冷卻後即為酥油。

其營養價值高，身體所需的熱量，大部份是仰賴酥油，可以單獨吃、或拌糌粑、裹炸果子、或作酥油茶。

二、酥油茶：是以茶磚(茶葉壓成方或圓形的方塊)用水煮成茶汁，再倒入桶內，加進酥油和食鹽，來回抽打數十次，等水乳互溶後，倒進鍋子或茶壺中加熱，即成酥油茶。

酥油茶的熱量很高，可以禦寒，又能生津止渴，非常適合於寒冷高原地區的飲料。

三、糌粑：為藏族最主要的食物，猶如漢族之米飯與麵食。糌粑是以青稞子(圖 76)曬乾炒熟，再磨成細粉，即為糌粑。食用時，可將它放在碗裏，沖泡酥油茶，攪拌成糊，以手捏成團塊，即可進食。也可將它加入肉或菜，作成團塊狀，稱作“土粑”。

藏人出門遠行，都會在懷裏放一只木碗，腰間繫著獸皮袋，內裝糌粑，要解決餐飲時，只要加上茶水拌和，即可食用。

Year of the Water-monkey	1932
Year of the Water-bird	1933
Year of the Wood-dog	1934
Year of the Wood-hog	1935
Year of the Fire-mouse	1936
Year of the Fire-ox	1937
Year of the Earth-tiger	1938
Year of the Earth-rabbit	1939
Year of the Iron-dragon	1940
Year of the Iron-snake	1941
Year of the Water-horse	1942

Since the dates of Tibetan festivals are fixed according to the Tibetan calendar, occurring on the same date each year, if converted to the Western calendar or Chinese lunar calendar, they appear to fall on different dates each year.

Section 2: Traditional Tibetan Food and Drink

The four staples of the traditional Tibetan diet are butter shortening, butter tea, tsampa and the dried meat of yak and sheep, supplemented with milk-based drinks and barley beer.

I. Butter shortening: The most common staple food in Tibet is butter shortening, extracted from yak and sheep milk. After heating the milk, it is placed into a wooden tub, and churned until the fat separates from the water. A light yellow layer will rise up to the surface of the water; it is the butter shortening when cooled down.

Butter shortening is highly nutritious and provides necessary calories. It can be eaten by itself, or mixed with tsampa, used for frying, or used to make butter tea.

II. Butter tea: Butter tea is made by boiling “brick tea” (tea leaves pressed into square or round blocks) in water, pouring it into a bucket, adding butter shortening and table salt, churning it until the butter and water are thoroughly mixed. After being poured into a pot or kettle for heating, it becomes butter tea.

Since butter tea provides an abundance of calories, it helps ward off the cold. It also increases the production of saliva and quenches one’s thirst, making it a drink very well suited to frigid high-altitude areas.

III. Tsampa: Tsampa is the most important food of Tibetans, much as rice and wheat are to the Chinese.



圖 76：西藏的五穀主食為青稞子，將稞穗曬乾取子，炒或煮熟，可製稞把食用，或釀作青稞酒。
Fig. 76: Highland barley is the staple grain of Tibet. The ripened tassels of barley are first dried and the grains are taken down for roasting or boiling to make tsampa flour, or for brewing barley beer.

四、風乾牛、羊肉：藏族日常生活吃的風乾肉品，非常適合在高寒地區，宜於儲藏。在冬季溫度低於零度，把牛、羊肉割好，掛在陰涼處自然風乾，去除水份可保持味道的鮮美。每年於十一、十二月製造，翌年的三、四月後即可食用。

五、奶品：西藏的奶製品有多種，其中以酸奶子及奶餅較為普遍。酸奶子是將牛奶經過糖化作用，即形成營養豐富又易於消化，且甚適合老人與小孩之食用。提煉酥油後，所剩的物質，經燒煮讓水份蒸發後，留下的就是奶渣，可製成奶餅。

六、青稞酒：為藏族自飲或宴客，所常用的飲料。製作方法，是將青稞子洗淨煮熟，降溫後倒入陶罐或木桶，加入酒麴，封裝儲放，讓它自然發酵，兩、三天後加入清酒再蓋好，一、兩天後，製成可飲用的青稞酒。青稞酒的酒精含量 15 至 20%，味道酸甜可口。

第三節：西藏的傳統衣襟與住房

一、藏族的服裝，依地區的不同，或有些許的差異，但主要的共同特色，就是長袖、寬腰、衣大，外觀肥厚(圖 77 及 78)。居住在青藏高原的藏民，現今大半仍穿著傳統衣襟，所以容易辨認。

Tsampa is made by roasting and grinding barley (Fig. 76) into fine flour. It is commonly eaten by placing it into a bowl, adding some butter tea, mixing it into a paste, and forming it into small lumps with the fingers. By stuffing it with meat or vegetables, tsampa can be made into a dish known as "momo."

When Tibetans set out on a long trip they always carry a wooden bowl and some tsampa in a bag made of animal skin around their waist. When it is time to eat, all they need to do is to add some tea water to the tsampa and their meal is ready.

IV. Dried meat of yaks and sheep: The dried meat that constitutes an integral part of the daily Tibetan diet is a very suitable food for the high and cold environment, and easy to preserve. During the winter, when the temperature drops below zero, the meat is hung to dry in a cool and shady place; the process of drying removes the moist but preserves the tasty flavor. The meat produced in November and December is ready to eat in the March or April of following year.

V. Dairy products: The Tibetan diet includes a variety of dairy products, with yoghurt and cheese being the most common. Yoghurt is made by saccharifying milk, producing a highly nutritious and easy to digest food especially suitable for children and the old aged. Tibetan cheese is a byproduct of the butter-making process, which is the substance that remains after boiling and evaporating the water. It can then be made into cheese cakes.

VI. Barley beer: This popular fermented drink is drunk alone or with guests. It is made by first washing and thoroughly cooking the barley grains. After cooling, it is poured into a clay jar or a wooden keg. After adding the yeast, the container is sealed and the barley is left to ferment for two or three days. Then alcohol yeast is added and the container is sealed for another one or two days, after which the brew is ready to drink. Barley beer has an alcohol content of between 15% and 20%, and a sweet with sour pleasant taste.

Section 3: Traditional Tibetan Clothing and Lodgings

I. Tibetan dress: Although Tibetan dress varies or has slight differences according to locality, long sleeves, a wide waist, a heavy and bulky appearance are common features of all the clothing worn throughout Tibet (Fig. 77, 78). The Tibetans living in the Tibet-Qinghai Plateau mostly still wear their traditional dress, making them easy to recognize.

圖 78：藏族的俊男美女在年節吉慶日，穿著新衣帽的服飾，為獨具傳統文化的風格。上圖為康巴的藏族服飾。On the New Year and other auspicious occasions, Tibetan men and women dress up in their new clothes, hats and accessories, all in the style of their particular traditional culture. The upper right photo shows the clothes and ornaments of the Kamba Tibetans.



圖 77：藏族傳統衣襟之特色，就是長袖寬腰的外袍，男士下半身穿長褲，婦女著長裙，婦女袖領口鑲滾綢緞花邊，腰繫鮮色腰帶，衣服及髮辮掛著綠松石、象牙、瑪瑙、珠串、琳瑯滿目，代表著財富及趨吉避凶。The most characteristic feature of Tibetan clothing is their long-sleeved, broad-waisted robe (chuba), under which men wear long pants and women long skirts. The cuffs and collars of the chuba of women are hemmed with decorative silk borders, while a belt of various bright colors is tied around the waist. Jewelry made of turquoise, ivory, agate, and strung pearls is worn on the cloth and hair, representing wealth and well being, and is a feast for the eyes.





一般來說，農村中的男女，一律外穿重色（黑、褐、或灰色）的藏袍，男士下半身穿長褲，婦女著長裙，藏袍質料大多為犛牛的毛織品。藏袍上方之左襟較大，右襟較小，右腋下有一個鈕扣，袖口及領口寬大，鑲滾著綢緞花邊，腰身繫上紅、藍、綠、青等鮮色的腰帶。藏袍一般都裁製得較長，腰身上方提起一些，因此外觀就會顯得肥厚，懷裏可放置一些隨身或較寶貴的物品。

藏族婦女習慣上將頭髮紮成多條辮子，盤在頭上或後肩上。不分男女老少，都喜歡在頭上脖子上、或腰間，繫掛著綠松石、金銀、象牙、銀元、瑪瑙及珍珠串，琳瑯滿目，代表著財富及趨吉避凶。

二、藏族的傳統住房(圖79)，多半以土石結構而成，為平屋頂窄窗門，只有寺廟、貴族、或地主所住的莊園，才建有高大的圍牆，及斜面或尖形的屋頂，有著戒備森嚴、傲然獨貴的模樣。

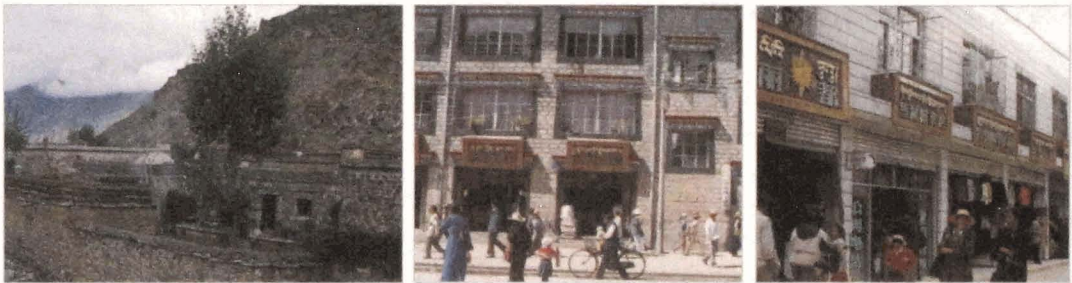


圖 79： 藏族傳統式的建築，多半以土石結構為牆，平屋頂窄窗門。近代都市，採用二或三層的鋼筋水泥結構之樓房。
Fig. 79: The hallmarks of traditional Tibetan architecture are walls of earth and stone, a flat roof, and narrow windows. Recently, however, reinforced concrete buildings with two or three storeys can be seen in the cities.

平民的房子大都是簡單的一層，土石建造的牆壁，架上木頭或樹幹，再鋪蓋上一種已風化的泥土抹平，裡面即可供人居住，或在外圍飼養牲口。較為講究者，則以石塊砌成牆基，建成二層樓的平房，底層作廚房、倉庫或飼養牲畜，上層供人居住，頂層作晒穀或囤藏之用。

藏區的牧民，通常是不蓋房屋，而是以牛、羊等獸毛織縫的帳篷，內部中間以木桿支撐，四周外面以毛繩拉開釘於地面上，接著再以草料或

In general, both men and women in the countryside wear a dark-colored (black, brown or grey) Tibetan robe (chuba). Under the chuba, men wear long pants, and women a long skirt. Tibetan robes are mostly woven with yak's wool. The upper part of a Tibetan chuba is heavier on the left side and lighter on the right side, with a button under the right armpit. The cuff and collar are spacious, and are hemmed with a decorative silk border. The chuba is fastened at the waist with a red, blue, green, or cobalt belt. Tibetan chuba is generally quite long and slightly tucked up above the waist, giving the wearer a plump appearance and making the breast pocket a good place to carry one's valuables or other items.

Tibetan women generally bind their hair into many small braids, and coil them up on top of the head or behind the shoulders. Tibetans of both genders and all ages are fond of wearing jewelry on their heads, necks, and waists, including turquoise, gold, silver, ivory, silver coins, agate, and strung pearls, which represent wealth and well being, and is a feast for the eyes.

II. Traditional Tibetan dwelling (Fig. 79) is usually made of earth and stone, with a flat roof and narrow windows. But monasteries and the manor houses of aristocrats and large landowners might have slanted or peaked roofs, and be enclosed by surrounding walls, giving them a fortified and lofty appearance.

Houses of ordinary Tibetans are generally simple one-storey structures with walls made of earth and stone. The roof is made by putting a wooden frame on top of the walls, which is then covered with a type of weathered stone and smoothed out. People live inside and the livestock are raised outside. Those with more wherewithal might construct a two-storey, flat-roofed building on top of a foundation of stone blocks. The bottom floor is often used as the kitchen, storage or raising animals, while living quarters are on the upper floor, and the roof is used for storage and drying grains.

Tibetan herdsmen generally do not build houses. Instead they live in tents made of the hair of yaks or sheep.



動物的糞塊或泥土，混合黏貼成牆垣，其中一邊開有小門，即為牧民所居之處。這種毛織蓬頂，草土牆壁，質料粗厚，不但可擋風雪，也易於拆遷。

西藏傳統的貴族、地主、或富商，住屋是較為講究的“碉房”，多半是三到五層的建築，採用石塊作牆，木頭為柱子、柱頭、及屋樑，斜面或尖形的屋頂，雕繪著華麗的裝飾彩圖。底層為倉庫，上層則供人居住，向陽之面設有木架玻璃窗，採光與通風良好。這種碉房，前面是庭院，四周有石砌圍牆，厚度達一呎以上，確實較一般的民房具有安全防禦之功能。

第四節：西藏對人生三件大事的奇風異俗

平凡人類的人生三件大事，為出生、婚姻與終年。藏族由於對宗教充滿著神奇的色彩，因此對這人生三大事，亦有其獨特之風俗習慣。

一、藏族對出生的嬰兒相當重視，尤其是男嬰，通常在出生後的第三天(女嬰為第四天)，親朋們會帶來一個盛裝酥油茶、青稞酒、糌粑及嬰兒衣物等的羊皮袋，先向母親及嬰兒獻上“哈達”(綢緞或絲布作成的長巾)絲巾，說些吉祥祝福之語，然後為母親倒茶、敬酒，捏一點糌粑塗在嬰兒的額頭上，以祝福順利成長。

嬰兒滿月時，必須帶到大寺廟進香，在拉薩通常會帶到大昭寺。然後拜訪親朋，滿月出門的這天，必須選定黃道吉時，還要在嬰兒的鼻頭上塗一些鍋灰，才不致被魔鬼發現而夭折。

二、藏人的婚姻，極似漢人古時之傳統，受到許多不合理的約束，例如：男女雙方必須門當戶對；若果貧富懸殊，八字不合，階級貴賤過大(貴族與農奴)，都不能結婚。也禁止近親通婚，父系或母系的親屬四代之內，都不可聯姻。

男女一切條件符合，男方即可贈送“哈達”給女方，表示愛慕求婚之意，接著選定黃道吉

The center of the tent is held up with a wooden pole, and on the outside are ropes made of hair which fixes the tent firmly in place. Next a wall is made by mixing chaff or dung with earth, and a small door is set up on one side. The tent roof of wool and walls of chaff and earth makes it a solid and heavy construction. This type of dwelling does a good job at keeping out wind and snow, and is also easily disassembled and transported.

The Tibetan aristocracy, landowners, and wealthy merchants live in more elegant “stone chamber.” Most such homes are three- to five-storey high, with walls made of stone blocks, and wooden pillars, chapters, and beams; the roof is slanted or peaked, and decorated with fine carvings and colorful paintings. The ground floor is used for storage, while the living quarters are on the upper floors. Wood-framed glass windows are positioned to provide optimal sunlight and ventilation. Such stone chambers have a courtyard in the front, and are enclosed by a perimeter wall of piled stone which is at least one-foot thick, providing much more security than ordinary houses.

Section 4: Tibetan Particular Customs for the Three Major Events in Life

The three major events in life for common people are the birth, marriage and death. As Tibetans are highly religious and their life is full of mystical color, they have particular customs for these three major events in life.

I. Tibetans pay great attention to the newborns, especially baby boys. Generally, on the third day after its birth (the fourth day for baby girls), relatives and friends will bring a sheepskin bag filled with butter tea, barley beer, tsampa and baby's clothes. They firstly present “khatag” (long scarf made of silk or satin) to the mother and the baby, and express good wishes for both of them. Then, they pour tea and wine for the mother and toast her, and daub some tsampa flour on the forehead of the baby, blessing him vigorous growth.

At one-month-old, the baby should be brought to visit a grand monastery for offering incense (usually at the Jokhang Temple if he/she lives in Lhasa). After that, the baby is brought to visit relatives and friends. An auspicious time must be chosen on this month-old lucky date to bring the baby out to visit friends and relatives, and some ash of pan must be daubed on top of the baby's nose in order to prevent the baby from the discovery of devil, which will lead to lucky of the newborn.

II. Just like the Chinese tradition in ancient time, there are many unreasonable constraints in the marriage of Tibetans. For example, family status of the two parties in marriage must match; otherwise they cannot get married if the wealth differs too much, or horoscope of their births (the Chinese eight characters) is in disagreement, or their

日，舉行訂婚之禮。日後簽訂結婚證書，內容規定男女互相敬愛，永生不渝，孝順父母長輩等。

訂婚之後，雙方就可以開始準備結婚，婚前男方須先將新娘禮服、珠寶、手飾等，送到女方家裡。結婚當天，男方須請託一位身份地位較高的人士，攜帶一支綴有明鏡、玉石、珠飾的彩箭，牽著一頭懷孕的母馬，與新郎前往女方家中。男方迎娶之前的女方，要先舉行“切瑪”(內盛裝五穀的木斗盒)、飲酒等向親友宴別的儀式。新郎的人馬一到，將彩箭插放在新娘的背上，表示新娘的人與靈魂都交給新郎。

迎娶的人馬沿途配樂歌唱，一直到新郎門口、入廳，眾人都得歡樂唱歌。接下來新娘要向男方家中獻“切瑪”、敬酒，向佛像及父母獻哈達。一連串的儀式後，參加婚禮的親友一齊唱歌以祝賀，然後送入洞房，親友們就開始盡情地吃喝享樂，一直持續三天，總算完成了人生中重要的一大喜事。

三、凡是不可避免會有終老而亡的一天，藏族對於喪葬禮俗，不像漢人那麼注重，舉凡天葬、土葬、火葬、水葬、塔葬，都有人採用。藏族的土葬儀式是最為普遍，也是讓外界感到好奇。藏族認為人來自於天，善終後亦回歸於天，物化不失其道，總與宗教之傳統相關連。

由於天葬過程相當私密而血腥，除非獲得天葬師的許可，家屬或外人才可遠看，但不得照相。目前中國西藏自治區政府，已頒布法令，全面禁止外國遊客觀看。

依照天葬的傳統，一旦有人終年，喪家是先用白布將死者蓋上，以土壤為床墊，放在屋內一隅。未選定黃道吉日、出葬之前的停屍期間(一般為三日內)，必須請佛僧每天誦經超度，親朋前來會攜帶白包(奠儀金)，或一壺酒、一條哈達、及酥油，用柱香前來吊唁。

classes differ too much (aristocrat and serf). Inter-marriage between close relatives is also prohibited, for example, no marriage is allowed between father's relatives or matrilineal relatives within four generations.

When all of conditions of the man and woman match well, the man may give the woman a "khatag" as a sign of affection and for proposal. Then betrothal will be held on dies faustus and a marriage certificate will be signed, in which there are rules stipulating that the husband and wife should love and respect each other; they should be faithful forever, and be filial to their parents and seniors.

After the betrothal, they may start preparing for the wedding. Before the wedding, the bridegroom should send the bride's gown, jewelry and ornaments to the bride's home. On the wedding day, the bridegroom must invite groomsman of higher status to go with him to the bride's home, carrying a colored arrow attached with bright mirror, jade and bead adornments, as well as a pregnant mare. Before the bridegroom's arrival, the bride should hold leave-taking ceremony by offering "qiema" (a wooden dipper filled with crops) and drinking with relatives and friends. When the bridegroom and his groomsman arrives, they will plug the colored arrow at the back of the bride, signifying that her body and soul are handed over to the bridegroom.

The party then sings and plays music on the way until they reach the door of the groom's home and enter the living room. They must keep singing happily along the way. Then the bride has to offer "qiema" and drinks to the groom's family, and give "khatags" to the Buddha and the parents-in-law. After this series of ceremonies, their friends and relatives will sing together to congratulate the new couple and send them to the bridal chamber. Then, friends and relatives begin to enjoy their big feast happily for three consecutive days before this major and happy event in life can be considered finished.

III. Death is the inevitable destiny of all mortals. Tibetans does not pay as much attention to funerals as the Han tribe (Chinese) do. Tibetan people adopt varied forms of funeral, such as celestial burial, inhumation, cremation, water burial and pagoda burial. However, the celestial burial is the most common form of funeral, and also attracts curious eyes of outsiders. Tibetans believe that human being comes from the heaven, and should return to the heaven after a normal death. The soul does not dissipate with the physical; it is related to the religious traditions.

Because of the privacy and bloodiness of the process, no relatives or strangers are allowed to attend the celestial burial without the permission of the celestial burial master. Even if they are allowed to attend, they are kept at a distance, and no photographing is allowed. At present, an order has been decreed by the Chinese government of Tibet Autonomous Region that all foreign tourists are forbidden to attend the celestial burial.



喪家會在門口掛上一只紅色的陶罐，罐口圍上白色的哈達，內部放有血、肉、脂等三葷、及乳、酪、酥等三素的裸粿，燃上火煙，每天加進一些。這陶罐裡的食物，是為宴饗遊魂野鬼而準備的。喪家的成員，不梳頭裝扮、不洗臉，不能說笑或娛樂。

擇定黃道吉日出殯當天的清晨，首先要將死者不著衣，捆綁肢體，蓋上白毛毯(犛牛的毛織品)包裹，以白裸粿在屍體與門口之間鋪洒一條白線，由死者的後代背著裹屍，沿著白線走到門口，以竭盡孝道。當死者被背起的同時，由一位與死者同齡的人一手拿掃帚，一手捧箕筐，把裸粿白線掃起，連同屍墊的土壤、掃帚一起放入箕筐內，跟隨屍體走到附近的一個十字路口，以象徵送走死魂。其後代所背著的裹屍，走出門口後，即交由天葬師負責帶走。

死者家屬可全程參加喪葬儀式，但是不進入山野葬場的天葬台，除非獲得天葬師的許可。天葬師將裹屍置於天葬台上，打開毛毯，點燃松柏香木，然後撒上三葷三素的一些裸粿，松煙會引來棲息於山野、或飛翔於天空的神鷹(鷹鷂)，群聚覓食，肉被食盡，死者才會升天，子孫得以吉祥。

土葬的方式，是將裹屍深埋於地下。一般因得疫疾而亡者，為免傳染於人，才採用土葬，否則藏族少用此法喪葬。水葬方式者，是因家族清貧，無力請天葬師處理，祇得棄屍於川湖中，以飽魚群。火葬者，乃置屍於乾柴堆上，澆以酥油，引火焚之；喇嘛終年後，一般較多以此葬儀。

以前的藏王、達賴與班禪及高僧喇嘛圓寂後，則是採用塔葬方式。塔葬的方式，是將屍體塗佈香料藥品，裝入塔中，猶似古埃及之“木乃伊”方式，在寺院內長期供後人供養。例如在拉

According to the traditions of celestial burial, once someone dies, his/her family should cover the dead body with a white cloth, make him/her a mattress with soil, and place it at a corner of their home. During the morgue period (usually three days) before the dies faustus for funeral is determined, monks must be invited to recite sutras to release the soul from purgatory. Relatives and friends will bring a white bag, a pot of wine, a “khatag”, butter shortening to make condolence by offering incense.

The mourning family will hang a red ceramic pot at the door of the home of the deceased, with a white “khatag” wrapped around the rim of the pot, in which three types of tsampa made of meat (blood, meat and fat) and three made of vegetarian food (milk, cheese and butter shortening) are placed. Then, they set a fire to the ceramic pot and add a little more in the pot every day. This is a feast prepared for wandering ghosts. Members in the mourning family cannot wash their hair, faces, and cannot joke or have any entertainment.

In the morning of the dies faustus for funeral, the dead body should be unclothed and bound up first of all, then wrapped with a white blanket (knitted by yak hair). A white line should be laid between the dead body and the doorway with white tsampa. One descendant should carry the shrouded body on the back, walk to the door along the white line as an expression of filial piety. Once the body is carried up, a person of the same age as the dead should sweep the white tsampa line, as well as the mattress made of soil, with a broom in one hand and a crate in the other. He/She should then follow the body to a nearby crossing as a sign for sending off the soul of the dead. The body carried to the door by the descendant is then delivered to the celestial burial master.

Family of the dead will attend the funeral all through the process until it reaches the celestial burial platform in the mountain. No one can enter the platform site unless with the permission of the celestial burial master. The master lays the body on the burial platform and opens the blanket, and then burns pines and aromatic wood, and scatters some tsampa of three meat and three vegetarian foods. The smoke of pines will attract the godly hawks (vultures) that resides in the mountains or hovers in the sky. Only when all flesh of the dead is eaten up can the deceased enter the heaven and his descendants be blessed.

For inhumation, the dead body is deeply buried in the earth. Tibetans seldom adopt this form of burial unless the person dies of a disease, and this is adopted to avoid others getting infected. Water burial is usually adopted by poor families which cannot afford to pay for the celestial burial master's service. They then drop the dead body into a lake or river to feed fishes. For cremation, the dead body is placed on a stack of dried wood, and fired by adding butter shortening; this is most commonly used by lamas after they die.



薩之布達拉宮，有第五世至十三世達賴喇嘛的靈塔；哲蚌寺有第二、三、四世達賴的靈塔；日喀則的札什倫布寺有第一世達賴，及歷世各世班禪喇嘛的靈塔。靈塔的外觀，嵌鑲金銀珠寶，極顯金碧輝煌，受後人的供養膜拜。

第五節：西藏的歌舞與戲劇

西藏是“歌舞的海洋”，這就是說藏族同胞不拘男女老幼，皆愛歌舞，且極富優越的歌舞天才。藏族是一個宗教信仰虔誠、感情豐富的民族。每逢節令盛典，街頭巷尾，總見人群載歌載舞，或以歌舞為戲，舞姿妙漫，歌調悠揚。

藏族有著豐富的音樂素材，與各類歌謠。透過音樂，我們可以增加了了解西藏的民族、名人、史地、故事和文化。藏史中記載：“德曉勒的時期，歌舞盛行”，顯示早在吐蕃王朝之前的第十代藏王德曉勒時期(西元前一世紀)，便盛行著各式各樣的歌舞。

後來在薩迦政權第五代法王索南堅贊(一三五〇至一三五二年，執政三年)，在其《西藏王統記》中所載，松贊干布於第七世紀初制訂《十善法》的律令時，全藏上下熱烈歡騰的情況是：“人民飾犀牛或獅虎，執鼗鼓跳舞，以各種姿態獻舞歌樂，奏鼓與琵琶，十六少女美人，妝飾巧麗，手舉鮮花，酣歌漫舞以盡歡娛。頒佈律法時，藏民賽馬，高樹之巔旗影飄揚，大正法鼓喧然而起。”由此可想，那時西藏的舞樂，已是多麼的多采多姿，流傳至今成為藏族深邃的文化，有著豐富的感情，與繪聲繪色之樂藝特色。

一般而言，藏族的傳統音樂，以體裁來分，有民間音樂、宗教音樂、與宮廷音樂。民間音樂所含蓋是最多且廣，有兒歌、情歌、牧歌、山歌、工作歌、酒歌、愁苦歌、豪俠歌、及民族地方小曲等。以情歌為例，每年春秋佳日，或工餘之暇，村鎮中的男女常作歌舞大會，資備酒肉

Pagoda burial would be chosen for the ancient Tibetan kings, Dalai Lamas, Panchen Lamas, and high monks or lamas after their death. For pagoda burial, spices and herbal drugs are smeared onto the dead body, which would be put into a pagoda, as mummies in ancient Egypt. The pagoda would be placed in a monastery for the descendants to worship. For example, soul pagodas for the 5th to 13th Dalai Lamas are kept in Potala Palace; those for the 2nd, 3rd and 4th Dalai Lamas are in Drepung Monastery; soul pagodas for the 1st Dalai Lama and all Panchen Lamas are kept in Tashi-lhunpo Monastery of Shigatse. Gold, silver and jewels are enched on the pagodas, making them appear resplendent and stately to receive offerings and worship of later generations.

Section 5: Song, Dance and Drama of Tibet

Tibet is an “ocean of songs and dances.” This points to the Tibetans’ fondness of songs and dances, regardless of age and gender; they are all talented in music and dances. The Tibetan people is a highly religious race that is also rich in sentiments. On each festival and grand ceremony, it is easy to come across people singing and dancing on the streets or performing drama of melodies and dances. The dances are adorable, and the songs are melodious.

Tibet has a rich collection of musical topics and varied types of songs. Through the music, we can get a better understanding of the Tibetan people, their history, geography, legends and culture. It is written in Tibet’s history: “Singing and dancing are prevailing during the reign of Dextiaolei.” It shows all sorts of songs and dances existed well before the Tubo Empire during the reign of the 10th Tibetan king Dextiaolei (1st century B.C.).

Later, the *Tibetan King Catalogue* written in Tibetan language during the reign of Sonam-gyaltsen (1350-1352, in power for 3 years), the 5th high priest of Sakya regime, described the celebrating situation in Tibet when Songtsen-gampo drew up the *Ten Good Deeds*: “People acted as rhinoceros, tigers or lions, played drums and danced. They danced and sang in varied ways, played drum and lute. Sixteen beautiful girls, who were delicately made up, held fresh bouquets, singing and dancing for entertainment. To celebrate declaration of the law, the Tibetans raced horses, while banners and flags flaunted in air. Sounds of the Dharma drum roared all over the place.” It can be imagined how varied and colorful the music was in Tibet at that time. The tradition passes down to become part of the profound Tibetan culture today, characterized by rich sentiments and vivid musical feature.

Generally speaking, traditional Tibetan music may be divided into folk music, religious music and royal music. Folk music covers the most extensive fields, including children’s song, love song, pastoral song, folk song, work song, toast song, sorrow song, gallant song and local



大啖，席終環坐，男女合唱情曲小調，也有以戒指占卦，卜知心事、戀愛成敗，藉以交流及連絡感情。繼之互相起舞，且舞且唱，溫文儒雅，一種優遊坦蕩之情，極盡人間之快樂。

以工作歌為例，行走在康藏高原，經常會看到耕作的土地上，藏族的農人一邊打穀、垛麥，一邊唱歌，他們口中的歌調和手腳的動作，都搭配得非常和諧。這種屬於農村或勞動者的歌舞，藏人稱為“勒諧”，包括耕種、拔草、收割、牧民甩鞭子、捻羊毛、織布、擠奶、打酥油等，也都有歌有舞。

宗教音樂，可分頌經音樂及樂器音樂兩類。我們一般對西藏印象最深刻的事物之一，便是身穿紅袍的喇嘛們，在寺廟內誦經祈福的莊嚴畫面。藏傳佛教與藏族人民的生活，是緊密的結合在一起。頌經音樂是喇嘛在念經時所誦唱的，有著各式各樣的調子，有的傾向誦白，音調簡單，近似於說話的音調；有的傾向於吟唱，樂曲較為複雜，旋律也比較強，是依據經文的不同而異。有時還配以鼓號、鈴鈸、銅號、骨號等各種的樂器演奏，穿插其間。

近年來藏傳佛教在世界各地或台灣相當受到歡迎，宗教音樂也流行起來，最為人熟聽的就是以六字真言“唵嘛呢叭咪吽”的誦唱音樂帶。總之，藏族是一個會唱歌、愛跳舞的民族，流傳數千年的各式歌謠，配上濃郁神祕的宗教文化，在這片高原上吟唱，會讓人們的思緒飄揚在未受污染的樂土上，帶來心靈無比的寧靜與安祥。

藏戲有歷史記載的，可上溯至第八世紀藏王赤松德贊。在西元七七九年為了慶賀桑耶寺的落成，採用當地本教巫師的儀式，與當地的土舞結合，形成啞劇的跳神戲場，以宣揚佛教理念。

藏戲藝術的開創與發揚光大，有兩個重要時期：一是十五世紀的白教僧人唐東杰布（一三

ditties. Take love song for example, singing and dancing gatherings are often held on fine days in spring or autumn after work, where men and women in a village prepare wine and meat, sit around for a joyful banquet. Together, they sing love songs, or take auspice with a ring for expressing their affection and divining the success of their love affairs. Through these occasions, they exchange their minds and get acquainted. They are gentle and polite, then dance together, and sing along. The carefree and magnanimous attitude precipitates the extreme happiness in the world.

Take work song for example, one can always see Tibetan people thrashing and piling grains, and singing along, when traveling through the Qinghai-Tibetan Plateau. Their bodily movements tone in well with their songs. These songs and dances that belong to the village and laborers are called “las-gzhas” among Tibetans. There are work songs and dances for furrowing, weeding, harvest, swinging the whip, detwisting wool, weaving, milking and beating butter, etc.

Religious music can be divided into sutra-recital and instrumental music. What impresses us most in Tibet is a solemn picture in which lamas in red robes are reciting sutras and pattering in a monastery. Tibetan Buddhism is closely related to the life of the Tibetan people. Sutra-recital music is what lamas sing when they are reciting sutras, and there are various tones. Some are apt to reading with simple tones, like reading; some are apt to singing, with relatively complicated tones and stronger rhythm. They differ with different sutras. Sometimes, the songs are played with interlude of drum, horn, bell, cymbals, bronze horn, bone horn, and so on.

In recent years, Tibetan Buddhism becomes very popular throughout the world or in Taiwan, and so does its religious music. The most familiar is the song consisting of the six-syllable mantra “om ma ni ped me hum.” In a nutshell, the Tibetan people love singing and dancing. They have sung and danced on this highland for thousands of years, with varied songs and melodies. Together with the mysterious culture of religion, these songs guide the mind to wander this pure land and bring the heart a peaceful and calm space.

Written records of Tibetan drama date back to the 8th century during the reign of the Tibetan King Trisong-detsen. In 779, to celebrate the completion of Samye Monastery, the Buddhist philosophy is propagated by a dumb sorcerer’s dance drama that combines the wizardry ritual of the Bon Sect with local folk dance.

There are two significant periods for the creation and development of Tibetan drama: firstly during the 15th century, Tangdong-gyibo (1385-1464), a White Sect monk, for the purpose of getting donations to build a bridge, organized a troupe of seven beautiful sisters who were talented in singing and dancing, and combined the



八五至一四六四年)為籌款造橋,由七名能歌善舞的俏麗姐妹組成戲班,以佛教故事結合民間歌舞及酬神儀式,將講、唱、舞、文學相組合。另一為十七世紀第五世達賴的時代,藏戲形成以唱為主,是結合唱、白話、舞、技的戲劇藝術。藏戲在藏語為“阿吉拉姆”,“阿吉”是指姐妹女性,“拉姆”意為仙女,視前述的唐東杰布為藏戲的祖師;以“阿吉拉姆”作為藏戲之稱,應是讚揚那七位多才多藝的姐妹們。

在戲劇動作和唱腔的內容有些差異,分成原系的白面具流派,及新系的藍面具流派,藍面具的表演藝術發展較大,白面具派則相對地式微。

藏戲使用的打擊樂器,只有一個皮鼓及一個鑼鈸,演出時先由一人在旁以快板語,向觀眾作劇情內容之介紹,戲裏口白不多,演員大多以吟唱表示語言,唱腔嘹亮高揚,後台還有人在幫腔,似如漢族的川戲。每演出一段後,因應劇情,就會有一段舞蹈或技藝的表演,包括奔走、爬山、行船、騎馬、飛天、拿妖擒魔、或祭神拜佛等。每部戲劇的時間,因應劇目之不同,有短則幾小時,長則如連續劇的連演數天。

藏戲的傳統劇目,以歷史性的神奇故事居多,演劇內容去蕪存精。主要有八大藏戲:文成公主與尼泊爾公主、朗薩唯蚌、蘇吉尼瑪(尼瑪為太陽之意)、草娃桑姆、諾桑法王、白馬文巴、頓月頓珠、赤美滾丹等。

藏戲大多於秋季的八月、及腊月的年終,與年初的十五日舉行。八月秋高氣爽,劇場設於野外空曠的草地上,場地中央立一高大樹幹,懸掛神帳,左右帳蓬金頂嵌花,內設貴賓席,為高官顯貴、或大喇嘛的觀賞區,另一方鋪以毛氈,喇嘛們依階位列席而坐,其餘民眾環圍而觀。劇場之後方另設化裝之帳幕,作樂者、上演者遂粉墨登場,依劇按調舞唱著。

Buddhist tales with folk songs and dances as well as the homage to deities to form an art form that integrates narration, singing, dancing and literature. Secondly, during the reign of the 5th Dalai Lama in the 17th century, the Tibetan drama developed into an art form of singing-based drama that integrates singing, monologue, dancing and artifice. Tibetan drama is called “Ngagyi Lhamo” in Tibetan. “Ngagyi” means sisters and female, and “Lhamo” means fairies. Since Tangdong-gyibo is seen as the founder of Tibetan drama, “Ngagyi Lhamo” should refer to the seven versatile sisters.

According to the different dramatic acts and aria, Tibetan drama falls into the original white-mask genre and the new blue-mask genre. While the blue-mask genre has a larger room of development, the white mask genre is gradually declining.

As to the instruments in Tibetan drama, there is only a drum and a gong-cymbal. When the performance begins, a man narrates to the audiences about the scenario, with an allegretto. Despite this, singing rather than monologue is used in a drama for verbal expression. Their aria is loud and clear with a soaring high pitch. In addition, there is someone to chime in with the singing at the back-stage, just like the Szechwan opera. A spell of dance or artifice will be added as intermezzo after each episode, which includes running, climbing mountain, boating, horse riding, flying, beating the devil or holding memorial ceremony for the deity. Length of a drama varies for each title. Some short ones only last for several hours, but long ones may take several days just as serials.

Repertoires of Tibetan drama are mainly about historical mysterious tales. River of time rushes away the dreg but keeps the essence. Eight major titles of Tibetan drama remain: Princess Wen-cheng and the Nepalese Princess, Nangsa Qinbum, Gzugsnyi Nyima (Nyima meaning the sun), Maiden Vgroba-bzang-mo, Prince Norbzang, Brothers Donyod and Dongrub, and Prince Drimed-kunidan, etc.

Performances of Tibetan drama are usually held in 8th month in autumn, in the last month of a year, and on the 15th day of the first month in Tibetan year. In the 8th month, the weather is cool and fine. A theater will be set on the grassland in the huge wilderness, and a high trunk will be erected in the center hanging a holy curtain. At two sides of the theater, there are tents with golden top and appliqué. Seats for the honored guests will be prepared here for the dignitary or senior lamas. Other lamas will sit on a blanket on the other side in an order of their rank. The public people will gather around to watch the drama. Behind the theater there is a tent for making up. Then, musicians and actors go onto the stage and start their play.

Most Tibetan dramas (Fig. 80) at the end a year and the beginning of the next year are ceremonies for “honoring



年初與年終之藏戲(圖80)，大多為“跳神逐鬼”之儀式，在大寺廟鄰近之鄉鎮村里的男女老少，皆盛裝華服來寺觀戲，熱鬧非凡。參加跳神演出者大多為喇嘛，五彩神裝，面戴奇形怪狀、顏色繽紛之面具，有牛頭、鹿頭、猴頭的動物，有披頭散髮、獠牙惡相的魔鬼，有瘦如枯木的骷髏，也有不戴面具、身著傳統古代藏服、及高低階位的官服者。

開跳之時，佐以鼓鈸各依節序，頗為壯觀。又有喇嘛各扮布袋和尚、壽星老人，及二十八星宿的護法神、獅、鹿等，在盤旋舞跳，作擒鬼逐妖之狀。

戲末，喇嘛則擊鼓吹樂，排甲兵幡，以酥油作火槍，於河畔以草燒之，以示驅逐一歲之污邪，並祈來年之豐吉。達賴或班禪喇嘛則在御樓觀戲，四面環視的藏民簇擁，數以萬計。

deities and expelling devil.” Everyone in the villages will go to a nearby large monastery, all wearing their best clothes, to watch the drama in extraordinary jollification. Performers of the sorcerer’s dance are mostly lamas. They wear five-colored holy costumes and colorful masks in grotesque shapes; some are bull face, deer face, monkey face; some are devils with unbraided hair and bucktooth; some are as slim as a withered skull; some wear no mask. They all wear traditional ancient Tibetan robes and costumes according to different ranks.

When the dance begins, the drum and cymbal are played in order, making a very spectacular scene. There are other lama-actors playing the roles like the Monk with Cloth Bag, the Deity of Longevity and the protective gods of the 28 constellations like lions and deers, etc. They dance around, acting as seizing the devils and expelling ghosts.

At the end, lamas beat the drum and blow the horn, line up with weapons and flags. They would fire the butter-filled guns to burn the riverside grass, as an expression to cast out demons and devils for the whole year, as well as pray for harvest and good luck for the next year. Dalai or Panchen Lamas enjoy the drama in their designated tower, with thousands of Tibetan people gathering around them.



圖 80：西藏戲劇，以宗教跳神舞蹈，及歷史性的神奇故事為主，配合鼓、鈸、銅號等樂器的弦樂，演戲者以口白、吟唱、舞技，舉止講究，內容生動，充份展現藏族的宗教色彩與傳統文化。

Fig. 80: Tibetan drama takes religious sorcerer's dance and historical mysterious tales as major content, and is acted with instruments like drum, cymbal, and bronze horn, etc. Actors make monologue, sing and dance, with dainty movements, to present vivid guts. The Tibetan religious trait and traditional culture is well represented.



第八章：西藏的宗教與喜慶節日

藏曆的記法，已述於前第七章第一節。西藏的節慶很多，每年都是依據藏曆的相同日期為節日，自然是與西元的國曆為不同日期。節慶日大多與宗教慶典有關，少部份才與民俗喜慶相關。有些宗教吉慶，都固定在特定的廟寺來舉行。如下列舉藏族從一月到十二月的十二個大節日。

一、西藏的新年，為藏曆一月一日，約為國曆的二月至三月間，與漢族的舊曆新年不同日，但全家重視歲末除夕夜的團圓餐，及隔天早起穿戴新衣，歡欣過新年的景象，則是無異於漢族的家庭。從藏曆的十二月初起，人們就開始準備著過年的物質。這時家家户户會用一個水盆，浸泡著青稞種子培育青苗，等到新年初一已是二寸長左右的青蔥棵苗，端供在佛龕上。

藏曆十二月中旬後，每個家庭主婦用白麵和酥油，開始陸續炸出不同形狀的果子，藏人稱作“卡賽”。靠近歲末時，每家必備的五穀斗“切瑪”內，將盛滿酥油拌捏的裸粍、炒青稞子、炸果子、炒麥米、人蔘果等食品，插上青稞穗、雞冠花，以及用彩色酥油花塑造的羊頭。這一切的歡喜忙碌，都是為了大年初一的到來作準備。

除夕的晚上，就已有過年的氣氛，年夜飯全家團聚話家事，享受天倫至樂。每戶大門外，用石灰粉畫上卍(佛號)的吉祥圖案，將家中打理潔淨，在佛龕前疊放各式炸果子、酥油、茶磚等敬佛供品。

大年初一大家起個大早，穿新衣戴新帽，一家之長輩會手捧“切瑪”五穀斗、青稞酒和培育長成的青稞苗，供在佛龕上，全家祭拜神靈，每個人抓幾粒穀斗中的食物，撒向天上，同祭天神。祭祀完畢後，家人互道賀喜的吉祥話，並開始吃炒麥片、酥油煮成的人蔘果，互敬青稞酒，歡慶過新年。藏族的新年初一，對外互不拜年，直到年初二後的三、五天中，才到親朋家拜新年，然後參加接著的傳昭大法會。

Chapter 8: Religion and Festivals in Tibet

The Tibetan calendar has been introduced in Section 1 of Chapter 7. There are many festivals around the year on the Tibetan calendar. They are held on the same dates on the Tibetan calendar every year, which of course fall on different dates when converted to our Western calendar. Most festivals are about religious ceremonies, while only a few are about the civil life. Some festivals are held in a particular monastery. Here we list twelve major festivals from the first to the twelfth month of Tibetan calendar.

1. Tibetan New Year. It is on the first day of the first month of Tibetan calendar, which is approximately between February or March on the Western calendar. It is also different from the Chinese lunar calendar. However, same as the Han (inland Chinese) families, Tibetans all value the reunion meal at the New Year Eve and the happiness of getting up early and wearing new clothes the next morning. From the beginning of the twelfth month on Tibetan calendar, people begin to prepare for the New Year. Every family soaks the barley seeds in a water pan. Thus, young plants will reach 2-inch high on the first day of the New Year, and they will be placed on the niche for the Buddha as an offering.

After the mid-twelfth month, housewives start to make cakes with flour and butter shortening by deep-frying them. Tibetans call this kind of cake “kashai.” When the end of the year approaches, the five-crop dipper “qiema” in every family will be filled with tampa made of butter shortening, fried barley seeds, fried wheat seeds, ginseng fruit, etc. Besides, ears of barley, cockscomb and sheep’s head made of colorful butter shortening will be inserted in the dipper. All these are preparation for the coming of the New Year.

On New Year Eve, the atmosphere of hilarity penetrates in the air already. All family members enjoy the reunion meal and chat around the table to enjoy the bliss of the family gathering. An auspicious symbol卍 (Buddhist symbol) is painted on the door of each home. The house is clean and tidy, and all sorts of fried cakes, butter shortening, tea bricks, etc. are piled up in the front of the niche for the Buddha as offerings.

On the first day of the New Year, people wake up early and wear new clothes and hats. Seniors in the family will offer the five-crop dipper “qiema,” barley beer and the young plants of barley to the Buddha in the niche, and the family pay worship together. Every family member will take some grains and throw them to the air as a sign of worship

二、傳昭大法會，是西藏最大的宗教節日(圖81)，起源於一四〇九年格魯派(黃教)創始人宗喀巴，在拉薩發起為紀念釋迦牟尼佛降妖伏魔，而創設的祈願法會，後人沿襲每年舉辦。法會期間為年初四至十五日，西藏三大寺之萬名僧眾，在大昭寺的釋迦佛像前誦經祈禱、講經、辯經，並舉辦“拉讓巴格西”學位的考試(為藏傳佛教最高學位的會試)。

法會期間，西藏政府會給眾僧發放佈施外，各地的佛教信眾也會來此朝聖，添燈禮佛，發給佈施。

三、酥油花燈節，是慶祝釋迦佛和其他教派，辯經獲勝的日子。年初十五日在大昭寺的八廓街，白天人潮聚集到寺裏進香膜拜禮佛，在街道上之信眾不停地轉動轉經輪祈禱。晚上街道上已搭起了各式各樣高低不一的花燈架，有二、三層樓高者。花燈架上，有以酥油捏做的五顏六色的神像、人物、鳥獸、花木，以及成百上千盞的燈光，照耀閃爍。老幼男女的藏民，點燃酥油燈，唱歌又跳舞，達賴喇嘛和大官員依例出巡、賞花燈，與僧俗大眾進行祝福儀式，共慶佳節。

四、薩噶達瓦節，藏曆四月十五日為釋迦牟尼佛之出生、圓寂、涅槃的日子，在西藏之佛教史上是非常神聖的一天。當天清晨起，在拉薩市會有成千上萬的佛教徒，繞行大昭寺，手持轉經輪，虔誠地誦經，下午人們聚集在拉薩的龍王潭(布達拉宮之後方)划船，並且唱歌跳舞。

五、江孜賽馬射箭節，這天西藏各地都盛行賽馬、射箭等活動(圖82)。江孜從一四〇八年起，於四月底就舉行這種競賽，成為西藏各地區固定性之節日。早期這個節日只有賽馬、射箭、及騎馬射箭三項節目，久而久之這個節日又多了各種民俗文化的表演，和市集的買賣活動，也是西藏全地區性的盛大節日。

六、林卡節，藏語“藏木林吉桑”，這個節日意為世界焚香日，於藏曆五月一日至十五日舉

for the deity of heaven. After this, family members greet each other with auspicious words, and start eating the fried barley and wheat, ginseng cakes made from butter shortening. They toast each other with barley beer and felicitate the New Year. It is a tradition that Tibetans do not visit others on the first day of the New Year. It is not until three to five days after the second day of the New Year that they start visiting friends and relatives for celebrating the New Year, and then they attend the Monlam Festival.

II. The Monlam Festival is the most important religious session in Tibet (Fig.81). It originates from the Pray Meeting initiated by Tsong-khapa, founder of the Gelug Sect, in 1409 in memory of Sakyamuni's conquer of the devils. The Monlam starts on the 4th day of the New Year and ends on the 15th day. Tens of thousands of monks from the three major monasteries in Tibet will recite sutras, pray, lecture and debate on the sutras in front of the Sakyamuni Buddha statue of the Jokhang Temple. The examination for “Larang Pageshe” degree (exam of the highest degree in Tibetan Buddhism) will also be held here.

During the Monlam session, the Tibetan government will give alms to the monks. Buddhists from everywhere will also go on pilgrim to come here, making offering and worshipping the Buddha, as well as giving alms.

III. Chunga Choepa (Butter Lantern Lamp) Festival is the celebration for the victory of Sakyamuni Buddha over other sects in the debate of sutras. On the 15th day of the New Year, crowds of people will gather on the Bar-khor Street where the Jokhang Temple is located for offering incense and worshipping. People on the streets turn the prayer wheels unceasingly during the day, and in the night, all sorts of lantern racks of different heights will be erected on the street; some are 2-storey high and others 3-storey high. Colorful butter-made deities, people, birds and animals, flowers and trees are placed on the lantern racks, together with thousands of glittering lamps. Tibetans, no matter men or women, young or old, light up their butter lamps while they sing and dance. The Dalai Lama and major officials will tour around to appreciate the lamps and lanterns, and give blessing and celebrate the festival with people.

IV. Saga Dawa Festival is the anniversary of the Buddha's birth, enlightenment and death, which falls on the 15th day of the 4th month on Tibetan calendar. It is a very sacred and solemn day in the history of Tibetan Buddhism. Starting from the morning that day, thousands of Buddhists in Lhasa City will walk around the Jokhang Temple and devoutly recite sutras with prayer wheels in their hand. In



圖 81：藏曆新年節、傳昭大法會等喜吉節慶，街頭巷尾、城鎮內外，總見人群向神佛焚香祭拜，獻上哈達，各寺廟跳神演戲，喇嘛舉經旗外遊，祈求一年五穀豐收，人畜平安。

Fig.81: During the Tibetan New Year and the Monlam sessions, groups of people will burn incense and give "khatag" to the Buddha on streets inside and outside every city. Monasteries will hold sorcerer's dance drama, and lamas will hold the sutra banners and travel to pray for the harvest and well being of people and livestock for a whole year.



行，以尾日最為熱鬧。據說蓮花生大師，曾於五月降服了藏地的一切妖魔，藏族佛教徒就將此段日子，視為天神來到人間，因此信徒在這些節日，會到拉薩郊區的羅布林卡(達賴喇嘛的夏宮)燒香，向降臨的神明祈福；因此“世界焚香日”，又稱“林卡節”。



圖 82：江孜賽馬節，裝綴著美麗的騎士與賽馬，是西藏所注目的年度節慶。

Fig. 82: On the Horse Racing and Archery Festival in Gyantse, full-dress riders and horses contest in the games. It is a remarkable annual festival in Tibet.

五月十五這日，藏人穿著盛裝，帶著酥油茶及青稞酒，互相邀請親朋，選在林蔭茂布的“林卡”(樹林花園)，搭起帳篷唱歌跳舞，盡情享受禮佛之外，與大自然融和的樂趣。此期間並有民間藝人，到此獻藝共歡。

七、朝山節，是釋迦牟尼佛首次舉行講經的日子，為藏曆六月四日。藏人於此日會歡娛地穿著新衣，帶著食物，趕到附近山上的寺廟禮佛、誦經，然後再到野外盡情地吃喝與歌舞。

八、雪頓節，藏語之意為“宴吃酸奶”的節日，六月三十日起有五天的時間，以演戲表演的活動為主，故此節日又稱“藏戲節”。在十七世紀以前，“雪頓”是純屬宗教的活動；當時喇嘛的戒律，僧人在夏日要自行長淨，夏居，其間禁止出門，幾十天後開禁才可下山，百姓會在喇嘛下山時，準備酸奶佈施，此為雪頓節的來源。

十七世紀之後，雪頓節除了佈施喇嘛外，

the afternoon, people gather in the Dragon King Pond (behind Potala Palace) to do boating, singing and dancing.

V. Horse Racing and Archery Festival in Gyantse. As horse racing and archery (Fig. 82) is prevailing throughout Tibet, such games became a regular festival in Gyantse since 1408, to be held at the end of the 4th month. In early days, there were only three games, namely horse racing, archery and horse-back archery, in this festival. But other folk and cultural performances and fairs were gradually included, making it a major festival throughout Tibet.

VI. Lingka Festival is called the “Zang-mulin-jisang” in Tibetan, which means the World Incense Day. It lasts from the 1st to 15th day of the 5th month on Tibetan calendar, and emphasis is on the last day which is the most jubilating. The legend goes that master Padmapani conquered all evils in Tibet in the 5th month, and so Tibetan Buddhists believe that the heavenly deities will descend to the earth during this period. Therefore, Buddhists will burn incense at the Norbu-lingka (the Dalai Lama’s summer palace) in the outskirts of Lhasa, to impetrate blessings from the descended deities.

On the 15th day of the 5th month, Tibetans will get all dolled up and bring butter tea and barley beer to the arboreous “lingkas,”(woods garden) inviting friends and relatives to sing and dance in a tent. They take the very chance to enjoy the blessing of the deities as well as the nature. Folk artists will have performances during this period, and rejoice with the people.

VII. Six Four (Buddha Worshipping) Festival is the day when Sakyamuni gave his first sermon on the 4th day of the 6th month on Tibetan calendar. On this day, Tibetans will joyfully wear new clothes and go to a nearby monastery with food for worship and reciting sutras. Then, they will go to the field for a picnic, singing and dancing as much as they like.

VIII. Shoton Festival means the day of “Yoghurt Feast” in Tibetan. During the five days from the 30th day of the 6th Tibetan month, celebration will be held mainly in the form of drama performances, and so it is also called the Tibetan Drama Festival. Before the 17th century, “Shoton” was a purely religious activity. According to the rule, lamas had to go on lustration residence during the summer, and were forbidden to go out during the period. They could only go down the mountain after tens of days when the ban is lifted. People would then prepare yoghurt for them as alms, and this is the origin of the Shoton Festival.

After the 17th century, the drama element was added to



又加入排戲的慶祝演出，是在寺廟之外的活動，直到十八世紀第七世達賴建造羅布林卡，成為夏宮之後，雪頓節的活動才移至羅布林卡。七月一日當天允許百姓進入園林看戲，是日噶廈機關（達賴喇嘛政府）一律放假，官員都會到羅布林卡向達賴致意，陪達賴看藏戲。

雪頓節另一個重要活動，是在哲蚌寺舉行的“晒大佛”（圖83）。當天一清早四面八方上萬的藏民信徒，紛紛抵寺。正式的晒大佛活動，是始於當日太陽升起的那一刻，這時廣大的根培烏孜山的山壁上方，許多喇嘛們會將釋迦佛像之巨型唐卡，緩緩垂下，信徒們開始五體投地的膜拜，虔誠之情相當感人。

九、望果節，在藏語之意為“在田地轉圈”的節日，並無固定的那一日，但都是藏曆的七月



圖 83：哲蚌寺雪頓節的“晒大佛”活動，當日一清早喇嘛們將釋迦佛的巨型唐卡，自山壁垂下，信徒們紛紛抵達，然後五體投地的膜拜。

Fig. 83: Sunning the Buddha in Drepung Monastery during the Shoton Festival. Lamas will slowly lay down the huge thangka of Buddha's portrait on the hillside in the morning on that day. Believers then begin to prostrate their body for worship.

底、八月初，各地選在農作物成熟之際舉行，為祈祝五穀豐收的儀式。一般是以村子為單位，村民穿戴著新衣裳，抬著佛像，背誦經文，或扛著用青稞及麥穗搭成的“豐收塔”，高舉彩旗，然後一面敲鑼打鼓，一面唱歌，繞著田地轉圈，背誦經文。活動的內容，也逐漸增加一些賽馬、射箭、歌舞、藏戲、摔跤等活動。

the Shoton Festival, where performances were held outside the monasteries. It is in the 18th century when the 7th Dalai Lama had built the summer palace Norbu-lingka that the Shoton Festival activities were moved there. The public is only allowed to enter the park to watch the drama on the 1st day of the 7th month. All Kashag (political government of Dalai Lama) officials will have a day off on this day, and they go to Norbu-lingka to give salutation to the Dalai Lama, and enjoy the drama with him.

Another important event in the Shoton Festival is “Sunning the Buddha” (Fig. 83) in Drepung Monastery. In the morning that day, tens of thousands of Tibetan believers coming from everywhere will arrive at the monastery. Sunning of the Buddha will begin at the moment of sunrise on that day. Lots of lamas will slowly lay down the huge “thangka” of the Sakyamuni Buddha's portrait on the expansive slope of the Mountain Gampo-utse. Believers will then begin to worship, prostrating five parts of their body to the ground. One will be touched by this devout scene.



IX. Ongkor Festival means the day of “turning around in the field” in Tibetan. There is no fixed date for this festival, but is usually held in late 7th month or early 8th tibetan month when the crops are ripen, to pray for the harvest. It is usually held in each village, where people in the village will wear their new clothes, hold the Buddha statue and recite sutras, or lift a “harvest tower” made of barley and ears of wheat, hold up colorful banners, and go around the field beating cymbals and drum and singing along. They will also recite sutras. Nowadays, other activities such as horse racing, archery, singing and dancing, Tibetan drama and wrestling, etc. are also included in the festival.

十、吉祥天母節，在十月十五日大昭寺的僧眾，為護法尊王吉祥天母，舉行隆重的祭拜日。僧眾們在十月十四日晚上，即迎請天母佛像至釋迦佛殿，與釋迦牟尼佛像對坐。十五日一早，僧眾用頭頂舉著天母佛像來到八廓街的廣場，眾多的善男信女向天母佛敬獻哈達，喇嘛們舉行一系列的降神活動後，再將天母佛像重返大昭寺原來的寶座上。

這日婦女們是尤感興趣，稱其為“仙女節”，她們刻意打扮一番，再到天母佛像前焚香祈願。

十一、燃燈節，十月二十五日是藏傳佛教格魯派祖師宗喀巴的圓寂得道之日。這天晚上，在寺院和民衆家中的屋頂上，都要點燃著無數的酥油燈，轉經人群在大昭寺外川流不息，信徒們手持桑枝投入寺前的香爐，向神佛祈福，並表紀念。

十二、驅鬼節，為十二月二十九的除夕日，在拉薩的布達拉宮，就會舉行一次盛大的跳神儀式。同時各地的每座寺廟，都會舉辦這種活動，以便驅除魔鬼，迎接新年的即將來臨，祈求五穀豐收、人畜一切平安。

X. Palden-lhamo Buddha Festival is on the 15th day of the 10th Tibetan month, when lamas of the Jokhang Temple hold a ceremonious service for their protective deity Palden-lhamo. On the evening of the previous day, lamas carry the statue of Palden-lhamo Buddha to the opposite of the Sakyamuni Buddha statue in the Sakyamuni Hall. In the early morning of the 15th day, lamas hold the Palden-lhamo statue overhead to go to the Bar-khor Street. Devout men and women offer “khatags” to the statue. And after a series of rituals, lamas bring the statue back to her seat in the Jokhang Temple.

Women are particularly interested in this festival, and they call it the Fairy Maiden Festival. They will get all dressed up, pray and offer incense before the Palden-lhamo Buddha statue.

XI. Ngachu Chenmo (Glittering Butter Lamp) Festival is on the 25th of the 10th month, which is the date of the death of the Gelug Sect founder Tsong-khapa. Countless butter lamps will be lighted up on the roof of every monastery and home in this night. Streams of worshippers who turn their prayer wheels never stop outside the Jokhang Temple. People throw mulberry branches into the incense burner in front of the temple to pray for blessing and commemorating to Tsong-Khapa.

XII. Gutor (Ghost-Exorcising) Festival is on the New Year Eve, the 29th day of the 12th month. A ceremonious sorcerer's dance performance will be held in the Potala Palace in Lhasa. The same happens in all other monasteries in various places for driving off ghosts and demons and welcoming the arrival of the New Year. It is prayed that there will be harvest of five crops and peace to the people and livestock in the coming new year.



第九章：西藏的歷史與郵政史之大事記要

- 629年 松贊干布繼承贊普王位。完成統一西藏高原的大業，建立了西藏歷史上第一個統一的政權吐蕃王朝。
- 631年 松贊干布於拉薩始建布達拉宮。
- 641年 藏王松贊干布迎娶唐朝 文成公主，帶進了大量的中國內地先進文化，進一步密切了唐、蕃間之關係，郵驛也受到唐朝的影響。據《新唐書》陳述吐蕃，已有郵驛之記載。
- 797年 藏王牟尼贊普即位，三度下令平均財富，隔年被族人毒死。
- 823年 唐、蕃為敘舊誼，消除糾葛，結盟於拉薩，為西藏與唐朝的第一個和約。因時值長慶年間，故史稱“長慶會盟”，亦稱甥舅會盟。開立碑文於大昭寺門前，文中也記載了郵驛通傳之事。
- 842年 吐蕃贊普朗達瑪被刺，王室發生內訌，統治階層四分五裂，各霸一方，吐蕃王朝從此崩潰，西藏隨之進入了一個互不統屬的割據時期。西藏與內地的官方聯繫漸疏，然民間之通傳時有往來。此時期，佛教也由印度傳入西藏。
- 960年 北宋統一中國，吐蕃部落首領角廝羅被宋朝封為“寧遠大將軍”，藏族與內地建立了茶馬互市，民間往來甚密。
- 1246年 薩迦派教主班智達攜侄子八思巴和弟恰那到涼州，與成吉思汗孫子闊端會晤，議定了西藏歸順蒙古的各項條件，委派官吏共同管理西藏的政教事務。隨後蒙古派官員會同，對西藏實行了有效的全面性行政管理。因而結束了吐蕃地區長期以來的分裂與割據的局面。

Chapter 9: Chronology of Major Events in Tibetan History and Postal History

- 629 The Tibetan King Songtsen-gampo succeeded the crown. He unified the Tibet Plateau and set up Tubo Empire, the first unified regime in Tibetan history.
- 631 Songtsen-gampo began to build Potala Palace in Lhasa.
- 641 The Tibetan King Songtsen-gampo married Princess Wen-cheng of Tang Dynasty, who brought a great deal of advanced culture from the Chinese inland, which improved the communication between Tang Dynasty and Tubo Empire. The postal service was subject to the influence of Tang Dynasty. There is record of post-houses (l-Chan) in Tubo according to the *New History of Tang Dynasty*.
- 797 Mune-tsenpo ascended to the throne. He made three orders to redistribute wealth evenly, and was poisoned to death by the tribesmen the next year.
- 823 Tang Dynasty and Tubo Empire established an alliance in Lhasa to re-establish the relationship and eliminate disputes. This is the first Tang-Tubo treaty. Because it happened in the Chang-qing years of Tang Dynasty, it is known as the “Chang-qing Alliance” or the alliance between the nephew and uncle in history. A monument is set up in front of Jokhang Temple, in which the postal communication affairs are also mentioned.
- 842 The Tibetan King Lang-darma was assassinated, and an internal dispute broke out in the royal family. The ruling class disintegrated, and established separate regime. The Tubo Empire collapsed and entered an age of independent regimes. As a result, official link between Tibet and the inland became scanty gradually, but civilian communication continued. Meanwhile, Buddhism was introduced to Tibet from India.
- 960 China was reunified in the Northern-Sung Dynasty, and the Tubo chieftain Jiaosi-lou was appointed as the General Ning-yuan by the Sung Dynasty. Tibet and Sung established a common market of tea and horses, stimulating frequent civil contacts.
- 1246 The Sakya priest Pandita went to Liangzhou with his nephews Phagpa and Phyagna to meet Godan, a grandson of Chingis Khan. They established the terms by which Tibet would be submitted to Mongolia, and appointed officials to manage the political and religious affairs of Tibet. Then Mongolia sent officials to execute effective and comprehensive administration of Tibet. As a result, the long-term separation in the Tubo area came to an end.
- 1260 Kublai came to the throne as the Emperor Shih-tsu of Yuan Dynasty. He set up Zong-zhi-yuan for the



1260年蒙古忽必烈稱帝為元世祖，對西藏設立總制院，封八思巴為國師兼領總制院院吏，掌理吐蕃政教而隸治之。元世祖還新命大臣答失蠻赴藏建立驛站之事，共設置了大驛站二十七個，小驛站若干。

1287年元朝大衙署，派遣和肅與烏努汗二人進藏，與本欽宣努旺秋一起統計西藏的戶口，確定了各驛站的支應辦法。

1288年總制院改稱宣政院，元朝在其下設置了三個宣慰使，管轄吐蕃之前藏、後藏、阿里地區。元朝還派大臣額濟拉克赴吐蕃，掌管及任命專司驛站的官員。

1314年藏北地區因天寒，而且驛站戶(郵差)生活貧苦，又加之氣候惡劣，很多站戶逃跑。元大臣桑歌命令駐藏北的部隊接管，負責驛站事務，可見元朝對西藏的郵驛之重視。

1357年藏傳佛教格魯派(黃教)的始祖宗喀巴，誕生於青海的湟中縣。

1368年朱元璋起義，推翻元朝，建立明朝，對西藏的管理，基本上沿襲了元朝的制度。

1369年明太祖朱元璋派使者詔封吐蕃，後又陸續派遣大批使者去西藏，執行各種任務。當時西藏以帕木竹巴地方政權為首的各派勢力，也紛紛派出使節或高層代表人物，前往大明朝廷覲見皇帝，進貢方物或討封號，過往人等絡驛不絕，賞賜不貲。到了明英宗天順年間(1457年至1464年)，每年西藏往返中原的人數達到二、三千人。

1383年明太祖朱元璋批准在西藏歲令納馬置驛，藉其民力充當驛夫，以供徭役。

1407年明永樂帝諭帕木竹巴為“灌頂國師闡化王”，復置驛站。

1409年宗喀巴創立格魯派，於1419年圓寂時遣

administration of Tibet, and appointed Phagpa as the National Master of God Blessing and minister of the Zong-zhi-yuan to oversee and administer the political and religious affairs of Tubo. Besides, Kublai also dispatched Dassman to Tibet to set up post-houses there. He established totally 27 large post-houses and some small ones.

1287 The Grand Administration Office of Yuan Dynasty appointed Hesu and Wunu-han to conduct a census in Tibet, together with the Pon-chen, Xuannu-wangqiu. They also set out the supporting methods for the post-houses.

1288 Zong-zhi-yuan was renamed the Xuan-zheng-yuan (ministry of policy address), and three ministers under the Xuan-zheng-yuan were in charge of the administration of anterior Tibet, posterior Tibet and Ali area respectively. The Yuan court also sent a minister lji-lag to Tubo to manage and appoint officials in charge of the post-houses.

1314 Because of the cold weather, poor life of the postmen in North Tibet area, and the harsh climate, many postmen fled. The Yuan minister Sange ordered the army stationed in North Tibet to take over the post-houses, and take charge of the postal service. The emphasis that Yuan Dynasty had put on the Tibetan post-houses can be seen.

1357 Tsong-khapa, the founder of Gelug Sect (Yellow Sect) of Tibetan Buddhism, was born in Huang-zhong County, Qinghai.

1368 Zhu Yuan-zhang revolted to overturn Yuan Dynasty, and established Ming Dynasty. For the administration of Tibet, he basically followed the Yuan's system.

1369 Zhu Yuan-zhang, Emperor Tai-tsu of Ming Dynasty, sent envoys to Tibet for conferment of officials. Later, he sent batches of envoys to Tibet for various missions. Different power syndicates of the Phamodruppa authority of Tibet also sent their envoys or high-rank representatives to the Ming central court to see the emperor, either to pay a tribute or to ask for a title. People kept coming and going, and they all received their largess. From 1457 to 1464 during the reign of Ying-tsung of Ming Dynasty, some 2,000-3,000 people traveled to and fro between Tibet and the Chinese mainland.

1383 Emperor Tai-tsu of Ming Dynasty approved an annual budget to buy horses in Tibet for setting up post-houses, and Tibetan people were required to serve a corvee of being the I-Chan (post-house) attendants.

1407 Emperor Yongle of Ming Dynasty entitled Phamodruppa as "Empowered National Master and King of Elucidation" and set up post-houses again.



- 囑弟子，世世以“呼畢勒罕”(活佛轉世)制度，弟子根敦朱巴為藏傳佛教的第一世達賴喇嘛，另位弟子克珠節為第一世班禪喇嘛。
- 1578年蒙古俺達汗迎三世達賴喇嘛入青海，並贈他為“聖識一切齊瓦達賴喇嘛”之封號。
- 1588年明神宗邀請三世達賴至北京會晤及講經。
- 1589年認定第四世達賴喇嘛是俺達汗之曾孫雲丹嘉措，並行坐床大典。
- 1617年第五世達賴喇嘛羅桑嘉措，是青海瓊結地方的靈童，由蒙古的厄魯特部族固始汗迎入拉薩。
- 1639年蒙古的固始汗對康區用兵，明廷應第五世達賴之請，率兵由青海入藏，平定藏巴汗政權，促成明末清初之後，清、藏雙方在政治軍事交往上密合之因緣。
- 1644年明亡，滿族愛新覺羅氏，建立大清帝國。
- 1645年第五世達賴重建布達拉宮，歷時八年完成。
- 1652年第五世達賴赴北京覲見順治皇帝，被冊封為“西天大善自在佛所領天下釋教普通瓦赤喇怛喇達賴喇嘛”，並賜金冊、金印。
- 1709年清朝政府派侍郎赫壽為駐藏大臣，管理西藏事物。其中一項任務是“具摺奏事兵備驛站”等，即是郵驛事務。
- 1717年蒙族準噶爾部族(即今之新疆)率兵入侵西藏，清帝康熙以皇太子允禔為“撫遠大將軍”派兵援藏，於1719年將準噶爾逐出西藏。
- 1728年清朝把打箭爐(康定)、理塘、巴塘劃入四
- 1409 Tsong-khapa established the Gelug Sect and he left testament to his disciples when he died in 1419 to adhere to the “Khubi-Ighan” (reincarnation of living Buddha) system generation after generation. His disciple Gedun-truppa became the first Dalai Lama of Tibetan Buddhism, while another disciple Khedrup-je became the first Panchen Lama.
- 1578 Altan Khan of Mongolia invited the 3rd Dalai Lama to Qinghai and bestowed him the title of “All-knowing Vajra-holder Dalai Lama.”
- 1588 Emperor Shen-tsung of Ming Dynasty invited the 3rd Dalai Lama to Beijing for a meeting and lecturing on sutras.
- 1589 Yonten-gyatso, the great grandson of Altan Khan, was confirmed to be the 4th Dalai Lama, and the inauguration ceremony was carried out.
- 1617 The soul boy of the 5th Dalai Lama, Lobzang-gyatso, at Chongye of Qinghai was invited to Lhasa by Gusri Khan of Qosot Mongols.
- 1639 Gusri Khan of Mongolia launched a war against the Sikang area. The Ming court dispatched troops to Tibet via Qinghai at the request of the 5th Dalai Lama, and defeated the Tsangpa Khan's regime. This led to a closer political and military tie between the Qing court and Tibet during the late Ming and early Qing period.
- 1644 Ming Dynasty collapsed. Aishin-gioro people of Manchuria established the Qing Empire.
- 1645 The 5th Dalai Lama rebuilt the Potala Palace, which had taken eight years to accomplish.
- 1652 The 5th Dalai Lama went to Beijing to present himself to Emperor Shun-chih of Qing Dynasty, who conferred him the title of “Universal Buddhism Common Vajradhra Dalai Lama led by the Western Pureland Virtuous Buddha,” and granted him the golden edict and golden seal.
- 1709 The Qing government appointed a vice minister Heshou as the Resident Commissioner in Tibet, responsible for administering Tibetan affairs. Among his tasks are “sending memorial to the throne, military and post-house” affairs.
- 1717 Dzungar tribe (now Sinkiang) of Mongolia invaded Tibet. Emperor Kang-hsi of Qing Dynasty appointed the crown prince Yinzhi as the General Fuyuan to aid Tibet, and expelled Dzungar from Tibet in 1719.
- 1728 Qing Dynasty re-demarcated Tachienlu (Kang-ding), Litang and Batang into Szechwan Province; Zhong-dian (now Shangrila), Adun and Weixi into Yunnan Province; and Lhaze, Angren and Pengcuo were demarcated under the administration of the 5th Panchen Lama. Emperor Yung-cheng appointed Resident and



川省，中甸、阿墩、維西併入雲南，再把後藏的拉孜、昂仁、彭錯劃給第五世班禪治管。雍正皇帝派駐藏大臣及幫辦大臣二人及二千兵力駐藏。

1747年藏王珠爾特札勒聯絡準噶爾部作亂，1750年被駐藏大臣 傅清所殺，1751年岳鍾琪率清兵征服之，清朝遂廢藏王制，改由噶廈政府負責西藏政務。乾隆皇帝冊封第六世班禪，賞給金冊印信，使其協助達賴，分掌後藏之政教。

1791年廓爾喀(尼泊爾)打劫後藏的札什倫布寺，清 乾隆帝派愛將福康安入西藏，趕走廓人。福康安平廓之亂後，以中、藏、尼三種文字的檄文，明論中、藏關係之歷史定位，確定藏中的軍政事務，均須透過駐藏大臣具稟，聽候清廷指示。隔年，乾隆皇帝設“金奔巴瓶”之制，以掣籤認定“活佛轉世”的靈童。

1861年 清 咸豐十一年中國海關設置寧波、福州、牛莊、鎮江、天津、九江關口，辦理各海關間之公文往來。

1865年 海關奉命收發駐華各國使館之公文件。

1867年 海關公布郵件時刻表及郵資，開辦京津郵路。

1868年1月海關冬季之郵便，推及於天津的外僑寄滬之郵件。

1874年10月9日德國 史蒂芬博士，倡導法、英、俄等二十二個國家，在瑞士的伯恩簽定《郵政聯盟公約》，郵政大聯盟於焉成立。

1876年簽訂《中英煙台條約》，清廷允許英國進出西藏之權。前年第十二世達賴圓寂，後於拉薩東南方，尋獲土登嘉措靈童，乃奏請清廷，依旨免除金瓶掣定，迎入布達拉宮坐床，為第十三世達賴喇嘛。

Assistance Commissioners in Tibet and stationed a troop of 2,000.

1747 The Tibetan king, Gyurme Namgyal colluded with Dzungar tribe for rebellion, who was killed by the Resident Commissioner in Tibet, Fu-qing in 1750. In 1751, Yue Zhong-qin increased the military power against Dzungar, and settled the riot. The Qing Dynasty then abolished the kingship of Tibet, and the Tibetan administration was taken up by the Kashag (Tibet local) government. Emperor Chien-lung bestowed the 6th Panchen Lama and granted him the golden edict and seal, instructing him to assist the Dalai Lama in administering the political and religious affairs in posterior Tibet.

1791 Gurkha (Nepal) looted Tashi-Ihunpo Monastery, and Emperor Chien-lung sent his favorite general Fu Kang-an to Tibet to expel the Gurkhas. After Fu Kang-an put down the war, a royal decree was published in three languages (Chinese, Tibetan, Nepalese) which established the historical position of the China-Tibet relation. It confirmed that Tibetan military and political affairs should be reported to the Qing court via the Resident Commissioner in Tibet, and that the Qing court's instructions should be observed. In the next year, Emperor Chien-lung set up the "Golden Urn" drawing-lot system for the confirmation of the soul child as the "incarnation of living Buddha."

1861 In the 11th year of Emperor Hsien-feng of Qing Dynasty, the Chinese Customs was set up in Ningbo, Fuzhou, Niu-zhuang, Zhen-jiang, Tianjin, Jiujiang for handling document exchanges between different customs offices.

1865 The Customs was ordered to take charge of sending and receiving document mails to and from various foreign Embassies in China.

1867 The mailing schedule and postage rates were published, and the Beijing-Tianjin post route was launched.

1868 The Customs' winter postal service in January extended to cover letter mails sent to Shanghai by foreign residents in Tianjin.

1874 On October 9, Doctor Stephan Gunther of Germany initiated the signing of the *Treaty of General Postal Union* at Berne, Switzerland by 22 countries including France, Britain and Russia, etc., and hence the General Postal Union was established.

1876 By the *Sino-Britain Yantai Treaty*, the Qing central court granted permission to the British to enter and exit Tibet. The 12th Dalai Lama died in the previous year, and the soul child Thupten-gyatso was found in the southeast of Lhasa. It was reported to the Qing court,



- 1878年郵政大聯盟組織改稱為萬國郵政聯盟，有三十個創始會員國(當時未含中國)。3月23日天津開始收寄公衆郵件，是年7月下旬發行海關大龍郵票。
- 1888年藏人不允許英人入藏貿易，英軍藉故藏兵越界錫金，英商團秘書格累謨派兵侵略西藏，為隆吐山之役，是第一次的藏英戰爭。
- 1890年駐藏大臣升泰被迫在印度與英國簽訂《中英、藏印條約》，開放了西藏南端的亞東，為英商對藏的通商口岸。
- 1894年中國海關總稅務司赫德任命戴樂爾為亞東關稅務司，赴亞東設海關。
- 1896年3月21日清光緒皇帝批准，我國郵政機構由海關分出，開辦郵政官局，獨立經營。因而奠定了大清郵政拉薩郵局成立的基礎。
- 1897年2月20日大清郵政局正式開辦，進口之國際郵件，停止加收國內郵資。
- 1898年第十三世達賴派德爾智，到彼得堡見俄國沙皇，企圖聯俄以制英。
- 1903年7月7日英軍第二次武裝進入西藏，英國遠征軍上校赫榮鵬，率軍侵入西藏康巴宗，設立了第一所戰地郵局，這是“英印客郵”在西藏的開始。
- 12月10日赫榮鵬由印度大吉嶺移軍，會師於錫金的隆吐準備侵藏，為第二次藏英戰爭。12月19日占領了帕里鎮，在帕里也建立了戰地郵局。
- 1904年英軍1月8日奪取堆納，7月6日占領江孜，8月3日入據首都拉薩，第十三世達賴喇嘛北逃。這段時間，英軍自亞東至拉薩，共建立了十多個戰地郵局，所使用的郵票是英屬印度郵票。

and the golden urn drawing lot was exempted. The soul child was then installed as the 13th Dalai Lama in the Potala Palace.

- 1878 General Postal Union, which had 30 member countries (China not included then), was renamed the Universal Postal Union (UPU) as it is called today. On March 23, Tianjin started to receive and send public mails, and the Customs' large dragon stamp was issued in late July.
- 1888 Tibet did not admit the British into Tibet for trading. The British army made an excuse that Tibetan troop had went beyond the Sikkim border, and the British trader Colman Macaulay sent troops to invade Tibet. This is the War of Rangpo Mountain, the first fighting between Tibet and Britain.
- 1890 The Resident Commissioner in Tibet, Shengtai, was forced to sign the *Convention between Great Britain and China relating to Sikkim and Tibet*, by which Yatung at the southern end of Tibet was opened to the British as a trade mart.
- 1894 Sir Robert Hart, the Inspector General of Chinese Customs, appointed Francis Taylor as East-West Customs Commissioner, who was sent to Yatung to set up the Customs there.
- 1896 On March 21, Emperor Kwang-hsu approved that the Chinese Posts be separated from Customs, and the Qing Imperial Posts be set up, which ran independently. This laid the foundation for the establishment of the Lhasa Post Office of the Qing Imperial Posts.
- 1897 The Qing Imperial Posts was inaugurated on February 20, and no additional postage would be needed for incoming international mails.
- 1898 The 13th Dalai Lama sent Dorjiev to meet the Emperor Czar of Russia at St. Petersburg, attempting to ally with Russia against Britain.
- 1903 On July 7, the British army invaded Tibet for the second time. The British expedition was led by Col. Francis Younghusband, who invaded Khamba-jong of Tibet. The army set up the first military post office there, which was the beginning of the British Indian Postal Agencies.
- On December 10, Col. Younghusband led the troop from Darjeeling of India, and joined forced in Rangpo of Sikkim. This was the second Tibetan-British War. On December 19, Phari was captured, and a military post office was set up in Phari as well.
- 1904 British captured Tuna on January 8, and Gyantse on July 6; occupied Lhasa on August 3. During this period, the British army had set up dozens of military post offices from Yatung to Lhasa. British Indian stamps were used.



9月7日英軍赫榮鵬在拉薩迫藏人簽下《拉薩條約》。英人以此攫取了很多特權，並強行在江孜、帕里、亞東開辦郵局、架設線路，沿途設立郵電站。

1906年4月27日《中、英續訂藏、印條約》簽訂，第十三世達賴由俄國之護衛下，準備返藏，但因聽聞清官張蔭棠將行新政於衛、藏，以及川滇邊務大臣趙爾豐將行“改土歸流”於康區，即會影響達賴統治西藏之權力，因而對清廷由恐懼而生憤懣，遂暫緩回藏。

1907年8月31日英、俄《西藏協定》簽訂，規定俄國不能直接干預西藏事務。達賴借俄之助落空，於1908年8月入北京向各國駐華公使申訴，及與清廷理藩院抗議。10月覲見清光緒皇帝後，會見英公使朱爾典以示好。

1908年4月20日中、英、藏在印度的加爾各答簽訂《中、英修訂藏、印通商章程》，議定亞東之外，增開江孜為英人之租界商埠，及享領事裁判權與官民函件之往來。

第十三世達賴離開北京返藏，在藏北那曲停留三個月後，於1909年12月21日返抵拉薩。達賴自1904年英軍入侵西藏北逃，以迄返藏之前後，歷時五年四個月又二十二天。

1909年清朝政府指令郵政總辦帛黎(法國人)籌辦西藏郵事，並於1909年10月下旬派鄧維屏前往西藏，1910年1月到達亞東關，著手培訓郵員，準備在藏開設大清郵政官局，鄧為首任局長。6月16日陸續在拉薩、江孜、亞東等地，創辦現代化郵政，初期以大清發行之倫敦三版蟠龍無水印郵票貼用。這是清朝官方在藏，最早辦理的現代化郵政。

On September 7, Younghusband forced the Tibetans to sign the *Treaty of Lhasa*. The British obtained many privileges thereafter. They forcibly opened a number of post offices in Gyantse, Phari and Yatung, and laid wires along the way for post and telecom offices.

1906 The *Convention between Great Britain and China respecting Tibet* was signed on April 27. The 13th Dalai Lama prepared to return to Tibet with the protection of Russia. However, on hearing that Zhang Yin-tang would implement new policy in Wei (anterior Tibet) and Zang (posterior Tibet) areas, and that Zhao Er-feng, the Minister for Szechwan and Yunnan Frontier, would implement the “replacement of tusi (local chieftain) by central official” in Sikang area, which would affect Dalai Lama’s ruling power over Tibet, his sentiment towards the Qing central court turned from fear to anger, and hence decided to suspend his return to Tibet.

1907 The *Convention between Great Britain and Russia relating to Persia, Afghanistan and Tibet* was signed on August 31, in which it was stated that Russia could not directly intervene in Tibetan affairs. As the hope of Russia’s aid came to vain, the Dalai Lama went to Beijing in August 1908 and appealed to various countries’ ambassadors in China, and protested to the Office of Colonial Affairs of the Qing government. After seeing Emperor Kwang-hsu in October, he met John Newell Jordan, the British Ambassador, to make a friendly gesture.

1908 The *Agreement between Great Britain, China and Tibet amending Trade Regulations in Tibet* was signed in Calcutta of India, in which Gyantse was opened as a trade mart and concession area for the British, who would also enjoy consular jurisdiction and rights over official and civil mails.

The 13th Dalai Lama left Beijing for Tibet. After staying in Nagchu of North Tibet for three months, he returned to Lhasa on December 21, 1909. It was five years four months and 22 days from his escape northward when the British army invaded Tibet in 1904 until his return.

1909 The Qing government asked T. Piry (a French), the Directorate General of Posts, to prepare for the Tibetan post, and sent Deng Wei-ping to Lhasa in 1910 to start training postmen. The establishment of the Qing Imperial Posts in Tibet was under preparation, and Deng would be the first Postmaster General in Tibet. On June 16, modern postal service was launched in Lhasa, Gyantse, Yatung, etc. sooner or later. The London 3rd printing non-watermark coiling dragon stamps issued by the Qing Imperial Posts were used in the beginning stage. This was the earliest modern postal service in Tibet administered by the Qing government.



1910年達賴對駐藏大臣聯豫，由於“改土歸流”的漢化政策，時生磨擦，心存芥蒂。2月12日駐藏大臣聯豫率川軍七百名進駐拉薩，伺機向大昭寺及布達拉宮開槍，是夜第十三世達賴喇嘛二度逃亡，往南方投靠印度的英人，由以前的仇英轉而親英。

1911年2月24日大清拉薩郵政發行“蟠龍加蓋”郵票，用漢、英、藏三種文字加蓋於第三版無水印蟠龍郵票。並在昌都、帕里、日喀則增設郵局。同時開辦匯兌郵務，及開闢了由川進藏的郵路，每年郵件增至5萬件。

5月31日大清郵傳部接管郵政，總郵政司署改名大清郵政總局。

1912年推翻滿清，1月1日中華民國政府在南京成立。

5月26日噶廈(達賴喇嘛政府)批准開辦扎康(郵局)，發售西藏地方第一套“獅子圖”郵票。12月噶廈地方政府奉第十三世達賴之命，沒收丹吉林寺，解散僧侶，將該寺改作郵電總局。

藏軍藉機反攻，仇殺各處川、漢軍，並於9月1日驅逐出藏，經印度返回內地。

1913年第十三世達賴推行新政，令噶廈地方政府派貴族子弟到英國學校，學習電機、通訊、勘礦及軍事。

1914年3月1日我國郵政局加入萬國郵政聯盟，9月1日實施《萬國郵政公約》及《包裹協定》。

4月27日中、英、藏三方代表，在印度召開西姆拉會議，西藏代表在英國唆使下，提出“西藏獨立”的合約章程，中國政府不同意，7月3日英國與西藏自行簽訂《西姆拉條約》。

1910 Because of the nationalization policy of “replacement of local officials with central officials,” conflicts between the Dalai Lama and the Resident Commissioner Lian-yu arose from time to time, and hostile feeling existed. On February 12, Lian-yu led 700 Szechwan soldiers to Lhasa attempting to shoot at the Jokhang Temple and Potala Palace. The 13th Dalai Lama fled for the second time that night. He ran southward to India to seek refuge from the British. He shifted from an anti-British attitude in the past to a pro-British attitude.

1911 The Qing Imperial Post issued the “coiling dragon overprint” stamps in Tibet on February 24, on which the Chinese, English and Tibetan languages were overprinted on the 3rd edition non-watermark coiling dragon stamps. At the same time, post offices in Chamdo, Phari, Shigatse were set up, and foreign postal exchange service was added. The postal route from Szechwan to Tibet was launched as well. The number of mails handled increased to 50,000 a year.

The Ministry of Post and Communications took over the postal matter, and Inspectorate General of Posts on May 31, renaming it the Qing Imperial Posts.

1912 The Qing Dynasty was overthrown, and the Republic of China (R.O.C.) government established in Nanjing on January 1.

On May 26, the Kashag government approved to open Jokang (post office), and issued the first set of Tibetan local stamps “motif of lion.” In December, the Kashag local government expropriated Danjiling Monastery at the order of the 13th Dalai Lama, dispelled the lamas and made it a headquarter of post office.

The Tibetan army took the chance to launch counterattack, killing Szechwan and Chinese soldiers everywhere. The Szechwan and Chinese troops were driven out of Tibet on September 1, and returned to the Chinese inland via India.

1913 The 13th Dalai Lama implemented new policies, and ordered the Kashag local government to send noble youth to British schools to study the electrical engineering, communication, mining and military affairs.

1914 The Chinese Posts joined in UPU on March 1, and implemented the *Convention of Universal Postal Union* and the *Parcel Protocol* on September 1. On April 27, representatives of China, Britain and Tibet held the Simla Conference in India. At the instigation of Britain, Tibetan put forth an agenda of “independence of Tibet.” The Chinese government disagreed. On July 3, Britain and Tibet signed the *Simla Convention*.



1918年清末在西藏境內建立的官方郵政，唯一尚存的昌都(察木多)郵局關閉，中國內地通往西藏的郵路中斷。西藏與外界的通郵聯繫，均南運到帕里，由英印客郵轉遞出口。

1923年第九世班禪與十三世達賴起衝突，班禪外逃青海。

1924年西藏地方郵局第二套“獅子圖”郵票發行。該套郵票為高面值的4章噶和8章噶，全套2枚。

1925年第十三世達賴喇嘛下令修訂札康(郵局)之有關規定及事項，委派孜仲(僧官)扎巴曲加及仲果(俗官)喜娃二人為札基(郵政總管)。規定札康每半年向噶廈報告一次經營情況，並向歐康(銀行)上繳收入。

1927年國民政府主席蔣中正建都南京，設立蒙藏委員會。1929年2月國民政府派代表劉曼卿女士入藏，翌年三月抵拉薩面謁達賴，轉達蔣主席要函，尚望雙方維持如昔之良好關係。

1933年3月第九世班禪喇嘛從南京派代表安欽活佛等，赴藏晉見達賴，宣達國民政府德意，並表示盼與達賴修好。達賴表示願與班禪共同治藏，並電勸班禪回藏。

12月17日第十三世達賴圓寂，熱振活佛及後由大札活佛擔任攝政，管理西藏十七年。札康的第三套“獅子圖”郵票發行，全套五枚。

1935年第十四世達賴誕生於青海湟中縣的農家中。

1936年9月21日國民政府頒布《護送班禪大師專使訓令》，派誠允護送第九世班禪，於年底抵青海玉樹，噶廈政府不同意漢官隨行，班禪回藏遂告耽擱。1937年12月1日第九世班禪圓寂於玉樹。

1918 Chamdo (Chang-du) Post Office of Chinese Posts, the only existing office in Tibet established in late Qing period, was closed. The post route between the Chinese inland and Tibet was broken off. All of Tibet's postal correspondence with the outside world was then handled by the British Indian Postal Agencies.

1923 Conflict broke out between the 9th Panchen Lama and the 13th Dalai Lama. Panchen Lama fled to Qinghai.

1924 The Tibetan Local Post issued the second set of “motif of lion” stamps. It is a set of two stamps, with the highest denominations of 4 and 8 Trangkas respectively.

1925 The 13th Dalai Lama made an order to revise the regulations and articles of Jokang (post office). He assigned Zi-zhong (monk official) Zaba-qujia and Zhon-gou (layman official) Xiwa as the Zaji (Postmaster General). It was stipulated that Jokang should report to the Kashag government every six months about its postal operation and turn in its revenue to the Oukang (bank).

1927 Chiang Kai-Shek, Chairman of the Chinese National Government, found the capital in Nanjing, and set up the Mongolian and Tibet Affairs Commission. In February 1929, the R.O.C. government sent its representative Ms Liu Man-qing to Tibet, who arrived at Lhasa and met the Dalai Lama in March 1930. She conveyed a letter from the Chairman Chiang, expressing his hope to maintain the past relationship with Tibet.

1933 The 9th Panchen Lama sent his representatives including Anqin Living Buddha from Nanjing to Tibet in March for visiting the Dalai Lama, to convey the goodwill of the R.O.C. government and express his hope to resume a good relationship. Dalai Lama expressed that he would like to govern Tibet together with Panchen Lama, and asked Panchen Lama to return to Tibet.

On December 17, the 13th Dalai Lama passed away. Reting Living Buddha and later Taktra Living Buddha took regency over Tibet for 17 years. Meanwhile, Jokang (post office) issued the third set of “motif of lion” stamps, which was a set of five stamps.

1935 The 14th Dalai Lama was born in a farmer family in Huang-zhong County of Qinghai.

1936 On September 21, the R.O.C. government promulgated the allocation for the escort of Panchen Lama, and sent Cheng-yun to escort Panchen Lama. The group reached Yushu, Qinghai at the end of the year. However, the Kashag government refused to have Chinese officials in the escort, and so Panchen Lama's return to Tibet was suspended. On December 1, 1937, the 9th Panchen Lama passed away in Yushu.



1939年7月國民政府支付青海地方政府馬步芳十萬元之護送費，保護達賴靈童自西寧入藏，並派蒙藏委員會委員長吳忠信率團，於12月抵拉薩，主持第十四世達賴坐床大典，再撥經費四十萬元；國民政府於隔年2月5日發布命令認證達賴喇嘛。

1940年噶廈政府同意護送班禪靈柩，入後藏的札什倫布寺建塔供養。

1942年7月6日西藏成立“外交局”，國民政府不承認西藏獨立。

1943年1月11日中、美及中、英平等新約簽訂，中國所受不平等條約的時代，宣告終結。

12月美國派戰略情報局(OSS)托爾斯泰中校至拉薩。

1945年8月第二次世界大戰結束。

10月24日聯合國正式成立，中華民國為創始理事國。

1947年8月15日印度宣告獨立，英國在西藏所辦的商務和郵政，由印度所繼承。

12月西藏商務代表團經南京赴歐美，鼓吹及自稱西藏為“獨立國”。翌年7月代表團拜會美國國務卿馬歇爾，但“西藏獨立”始終得不到國際公開的支持與承認。

1949年8月23日中華郵政局人員分批遷往台灣，在台北辦公。

9月7日中共聲明將“解放西藏”。

10月1日中華人民共和國宣告成立，並鄭重宣告廢除一切不平等條約。

12月7日中華民國政府撤離大陸至台北。1950年5月國軍最後撤守海南島。

1950年西藏發行公文郵票前後共8種，增加遞送公文郵務。札康發行電報郵票一套五枚。

1939 The R.O.C. government paid \$100,000 escort fee to Ma Pu-fang of Qinghai local government in July, for escorting the Dalai Lama's soul child to Tibet from Xining. And Wu Chun-hsin, Commissioner for Mongolian and Tibetan Affairs, led a delegation to Lhasa in December for hosting the inauguration ceremony of the 14th Dalai Lama, bringing with him a budget of \$400,000. The R.O.C. government issued a decree for the confirmation on February 5 the next year.

1940 The Kashag government agreed to escort the coffin of the 9th Panchen Lama to Tashi-Ihunpo Monastery in posterior Tibet, and set up a pagoda for enshrinement.

1942 Tibet established the “Foreign Affairs Bureau” on July 6, but the R.O.C. government did not admit the independence of Tibet.

1943 Equal treaties between China and USA, and between China and Britain, were signed on January 11, which represented the end of China's subjection to the unequal treaties.

In December, Lt. Colonel Tolstoy of the American Organization of Strategy Service (OSS) visited Lhasa.

1945 In August, the Second World War ended.

On October 24, the United Nation (UN) was established, and the R.O.C. was one of the founding members.

1947 On August 15, India declared independence, and the British Trade Mission and postal service in Tibet were taken over by India. In December of the year, the Tibetan Trade Mission went to Europe and America via Nanjing, advocating and alleging Tibet as an “independent country.” In July the next year, the delegation met General John Marshall, the US Secretary of State. However, “independence of Tibet” failed to get public support or recognition from the international world.

1949 On August 23, staff members of the Chinese Posts were moved to Taiwan in batches, and continued to operate in Taipei.

On September 7, the Communist Chinese government declared that they would “liberate Tibet.”

On October 1, the People's Republic of China (P.R.C.) announced its establishment, and solemnly declared that all unequal treaties be abolished.

On December 7, the R.O.C. government retreated from the mainland to China Taipei. In May 1950 the R.O.C. army retreated from Hainan Island.

1950 Tibet issued 8 kinds of stamps for official documents, and the official postal service was added. Jokang issued telegraphic stamps, a set of five stamps.



3月18日中國人民解放軍第十八軍先遣部隊，奉命進軍西藏。10月19日攻佔及解放昌都。12月19日十六歲的十四世達賴逃離拉薩，暫居南方的亞東 東噶寺。

1951年4月16日昌都郵政局建立，舊川西郵電管理局領導。昌都郵政局，是中國人民郵電在西藏創辦的第一個郵電機構，兼管西藏的昌都、丁青、波密三個地區之郵電事務。

5月23日西藏代表在北京簽下《十七點和平協議》，中共正式把西藏解放並納入統一領導，8月17日達賴自亞東返回拉薩。9月9日人民解放軍先遣部隊進抵拉薩，10月16日駐藏部隊陸續抵達其他城鎮，軍郵一直跟隨部隊，為行軍作戰之通信服務。

1952年2月4日昌都郵政局辦理電信業務，原昌都郵政局改稱昌都郵電局。6月14日昌都郵電局增開3條馬步班郵路。7月由于川西郵電管理局撤銷，昌都郵電局改由西藏郵電管理局領導。

3月西藏召開人民會議，要求解放軍退出西藏。

7月1日拉薩郵電局正式建立並開業，辦理電報、市內電話和信函業務，暫歸西藏軍區通訊處領導。拉薩郵電局是西藏郵電管理局的前身，既是管理部門，又是郵件的收寄、處理和運輸的營業部門。

10月1日西藏日喀則郵電局正式建立，行政上由中共的日喀則工委會領導，業務上受拉薩郵電局的管理，辦理電報和收寄平信業務。

11月20日修通了康藏公路之雅安至昌都路段，此段公路的修通，大大地縮短了軍郵運輸上的傳遞周期。

On March 18, the 18th Army pioneering troop of the Chinese People Liberation Army (PLA) was ordered to advance to Tibet. On October 19, Chang-du was occupied and liberated. On December 19, the 16-year-old 14th Dalai Lama escaped from Lhasa, and stayed in Dongga Monastery of Yatung.

1951 Chamdo Post Office was established on April 16, under the leadership of West Szechwan Post and Telecom Administration. Chang-du Post Office was the first post and telecom office set up in Tibet by the China People's Post; it was also in charge of the post and telecom affairs in Chang-du, Ding-qing and Bome of Tibet.

On May 23, the 17-Article Peace Agreement was signed by Tibet delegates in Beijing, and the Communist Chinese government formally took over Tibet in its territory. On August 17, Dalai Lama returned to Lhasa from Yatung. On September 9, the PLA pioneering troop entered Lhasa, and on October 16, other troops arrived at other cities and counties of Tibet in succession. The military postal service accompanies the troops all the way offering communication service in war.

1952 On February 4, Chamdo Post Office launched telecom service, and the original Chamdo Post Office was renamed the Chamdo Post and Tele. Office. On June 14, Chamdo Post and Tele. Office increased three carriage post routes. As the West Szechwan Post and Tele. Administration was closed, Chamdo Post and Tele. Office became under the leadership of Tibet Post and Tele. Administration.

In March, Tibet held the People Congress, in which the Tibetans requested the PLA to retreat from Tibet.

On July 1, Lhasa Post Office was inaugurated and started operation, handling telegraph, intra-city telephone and mailing services. The Office was under the temporary leadership of the communication division of the Tibet Military Area. Lhasa Post Office is the former Tibet Post and Tele. Administration; it is both an administrative department and an operational department for receiving, delivering, handling and transporting the mails.

On October 1, Shigatse Post Office of Tibet was established. It was subject to the leadership of Shigatse Branch of the Chinese Communist government in terms of administration lineage, but operated under the management of Lhasa Post Office for providing telegraph and mailing services.

On November 20, the Ya-an to Chang-du section of the Sikang-Tibet Highway was completed, which greatly shortened the delivery cycle of the military postal service.



1953年3月拉薩郵電局抽派人員，籌備組建亞東、江孜、黑河郵電局。

8月黑河郵電局建立，辦理電報及收寄平信業務。

9月拉薩郵電局與西藏軍區通信處脫勾，正式劃歸地方，受西藏財經委員會領導管理，業務上受西南郵電管理局領導。

10月噶大克(今阿里地區)電訊局建立，昌都、亞東、黑河郵電局，增辦了匯款業務。

12月1日經中央批准，郵電部之西藏郵電管理局正式建立，除負責管理西藏地區(昌都、阿里之外)的全部人民郵電機構外，並兼管拉薩現業之工作。拉薩、日喀則、黑河、亞東、江孜等地人民郵電機構，陸續開辦了新聞、軍政、企業、私務、匯兌等郵電業務。

12月31日中、印兩國，就中國西藏地方的關係問題舉行談判。

1954年4月29日中、印雙方照會規定，在北京簽訂了《中華人民共和國關於中國西藏地方和印度之間的通商和交通協辦》，印度將其在中國西藏地方所經營的郵政、電報、電話等企業、及其設備交給中國政府。

7月第十四世達賴啟程赴北京，會見毛澤東主席多次，於翌年春返藏。

12月昌都郵電局改為西康省郵電管理局昌都郵局，阿里地區的郵電機構劃歸新疆郵電管理局代管。

12月25日青藏、康藏(1955年11月西藏省撤銷改制後；改稱川藏公路)兩條公路正式通車，強化了交通運輸工具及地方郵政的配合，軍郵也得到很大的改善。

greatly shortened the delivery cycle of the military postal service.

1953 In March, Lhasa Post Office transferred some of its staff for the preparation work of the establishment of Yatung, Gyantse and Heihe Post Offices.

In August, Heihe Post Office was set up, providing telegraph and regular mail services.

In September, Lhasa Post Office was separated from the military postal service and officially handed over to the local authority, to be administered under the Tibetan Finance Committee, but operated under the Southwest Post and Tele. Administration.

In October, Gartok (now Ali area) Tele. Office was set up, and Chamdo, Yatung and Heihe Post and Tele. Offices launched remittance service.

On December 1, with the approval of the P.R.C. central government, the Tibet Post and Tele. Administration of Ministry of Post and Tele. was officially inaugurated. It not only took charge of all post offices in Tibet area (excluding Chang-du and Ali), but also overtook the existing services in Lhasa. P.R.C. Post and Tele. Offices in Lhasa, Shigatse, Heihe, Yatung and Gyantse, etc. started offering various postal and telecom services of news, military and political, business, personal, remittance and foreign exchange, etc. sooner or later.

On December 31, China and India held a negotiation on its relationship with the Tibet area of China.

1954 On April 29, China and India signed the *People's Republic of China Agreement respecting Trade and Intercourse between the Tibet region of China and India* in Beijing. According to the agreement, India would hand over all its postal service, telegraph, and telephone businesses and equipment in the Tibet region of China to the Chinese government.

In July, the 14th Dalai Lama started his Beijing journey, and met Chairman Mao Zedong for several times. He returned to Tibet in the next spring.

In December, Chang-du Post and Tele. Office was changed into Chamdo Post Office, Sikang Province Post and Tele. Administration, while the post and telecom offices in Ali area was taken under provisional administration of the Xinjiang Post and Tele. Administration.

On December 25, the Qinghai-Tibet Highway and Sikang-Tibet Highway (later called Szechwan-Tibet Highway after Sikang Province was abolished in November 1955) were open to traffic. As the equipment



1955年3月9日中共指示成立西藏自治區籌備委員會，達賴為委員長，班禪為副委員長。

4月1日郵電交接儀式在拉薩舉行，印度政府在中國西藏地方所經營的郵政、電報、電話等企業，及其設備正式移交給中國政府。結束了長達半個世紀多在西藏的郵政，先是英國後是印度接辦之英印客郵。

11月西康省撤銷建制。

1956年1月郵電部決定將原西康省郵電管理局所屬金沙江以西的郵電機構，全部劃歸西藏郵電管理局領導。

7月昌都郵電中心局改稱郵電部 西藏郵電管理局 昌都郵電管理分局。

11月昌都郵車站正式劃歸西藏郵電管理局領導。該郵站由昌都遷至拉薩，更名為拉薩一等郵車站。

11月第十四世達賴受邀，至印度參加法會。

1957年7月13日西藏工委組織部通知，昌都地區人民郵電機構，交給四川省郵電管理局管理，並於1958年1月1日起正式辦理。

西藏 阿里至新疆 葉城的新藏公路通車，12月拉薩至黑河 唐古拉山，自辦的汽車郵路開通。

1959年3月10日西藏 達賴及藏官們，連署一份駁斥《十七條和平協議》的宣言，宣佈“西藏獨立”。

3月17日人民解放軍攻擊羅布林卡宮，達賴於是日半夜逃離拉薩至印度的達蘭沙拉，成為流亡政府迄今。

3月28日西藏地方政府被解散，人民郵電接管了原地方政府的郵電機構。至此，西藏的郵電全由人民郵電承擔。西藏的扎康撤銷，其地方郵票同時廢止。

of communication and transportation improved, and with the help of local post offices, the military postal service also improved dramatically.

1955 On March 9, the Chinese Communist government instructed the establishment of Tibet Autonomous Region Preparatory Committee, with the Dalai Lama as the Chief Commissioner and the Panchen Lama as the Deputy Chief.

On April 1, the post and telecom service handover ceremony was held in Lhasa, whereby the Indian government's postal service, telegraph and telephone businesses and equipment in Tibet were handed over to the Chinese government. This marked the end of the British Indian Postal Agencies in Tibet which had a history of more than 50 years (firstly launched by the British and then taken over by the Indian).

In November, Sikang Province was abolished.

1956 In January, the Ministry of Post and Telecom decided to reorganize all post and telecom facilities and administration to the west of Jinsha River originally under Sikang Province Post and Tele. Administration to Tibet Post and Tele. Administration.

In July, the central Chang-du Post and Tele. Office was renamed the Chang-du Post and Tele. Branch, Tibet Post and Tele. Administration, Ministry of Post and Tele.

In November, the Chang-du mobile mail station was officially reorganized under the Tibet Post and Tele. Administration. The mobile mail station was then moved to Lhasa from Chang-du, and renamed the Lhasa First-class Mobile Mail Station.

In November, the 14th Dalai Lama was invited to attend to the Dharma assembly in India.

1957 On July 13, the organization department of Tibet Cadre Committee informed the post and telecom offices in Chang-du area that they would be taken over by Szechwan Post and Tele. Administration, and it came into force on January 1, 1958.

The Sinkiang-Tibet Highway was running. In December, the mobile post route from Lhasa to Tanggula Mountain of Heihe was opened.

1959 On March 10, the Dalai Lama and his Tibetan officials signed and issued a manifesto against the 17-Article Peace Agreement, and announced the "independence of Tibet."

On March 17, the PLA attacked Norbu-lingka. The Dalai Lama fled from Lhasa to India at midnight this day, and has stayed in exile until now.

On March 28, Tibet local government was dissolved. The P.R.C. Post and Tele. took over the original post and telecom offices of the local government.



1960年1月10日西藏軍區軍郵局在拉薩正式成立，規定了業務範圍。

2月人民郵電在各地區之郵電機構，陸續改設軍區郵電局，並分別收回了昌都、阿里地區的郵電局，以迄12月除阿里軍區外，其餘軍區所在地至各縣，已基本達到了縣縣通郵。

4月8日西藏自治區籌備委員會，召開第一次會議，行使西藏地方政府職權，由班禪領導，但必須在中央人民政府國務院統一領導下的民族自治區。

1961年7月1日西藏郵電管理局將現業部分劃出，另設拉薩市郵電局承擔現業任務，改稱西藏自治區籌備委員會郵電管理局。

1965年9月1日西藏自治區成立，西藏自治區郵電管理局成為自治區人民委員會的一個工作部門。格爾木、日喀則、昌都設立了郵車分站。

10月19日中國和尼泊爾之間，正式直接通郵，每周相互交換郵件2次。

1966年5月起西藏郵電管理局將全區縣之郵電機構，一律定名為縣郵電局。

8月拉薩開始“文化大革命”，到處懸掛毛主席的大畫像，散發數萬冊《毛主席語錄》，紅衛兵開始向黑五類展開階級鬥爭。

12月全西藏地區，共有郵電局所95處。

1967年2月西藏軍區和各軍分區，縣武裝部奉命派出軍事管制委員會，對各級郵電部門實行軍事管制。

1969年中央軍委取消戰士平信郵遞免費規定。

12月1日根據國務院指令，中央軍委“將電信、郵政從中央到基層分開”，西藏自治區革命委員會、西藏軍區決定：將西藏

Henceforth, the post and telecom service in Tibet was fully taken over by the P.R.C. government. Jokang of Tibet, as well as local stamps, was abolished.

1960 On January 10, the Military Post Office of the Tibet Military Area was officially established in Lhasa, and defined the scope of business.

In February, the P.R.C. Post and Tele. reorganized all post and telecom offices in various places into military area's post and telecom offices. It also drew back the post and telecom offices in Chamdo and Ali areas. Until December, with the only exception of Ali military area, all areas and counties where military areas located have basically achieved accessibility by military service.

On April 8, the Tibet Autonomous Region Preparatory Committee held the first meeting to exercise the authority of Tibet local government, under the leadership of the Panchen Lama. However, it must be an ethnical regional autonomy exercised under unified leadership of the State Council of the People's Government.

1961 On July 1, Tibet Post and Tele. Administration reorganized part of its existing businesses to the newly established Lhasa City Post and Tele. Office. The administrative section was renamed the Post and Tele. Administration of Tibet Autonomous Region Preparatory Committee.

1965 On September 1, Tibet Autonomous Region was established, and the Post and Tele. Administration of Tibet Autonomous Region became a working department of the Autonomous Region's People Committee. And mobile mail stations were set up in Golmud, Shigatse and Chang-du.

On October 19, direct postal service was launched between China and Nepal, and mails were exchanged twice a week.

1966 In May, Tibet Post and Tele. Administration formally named all post and telecom facilities in the region as county grade of post and tele. office.

In August, "Cultural Revolution" began in Lhasa. Portrait of Chairman Mao was hung everywhere and thousands of copies of *Quotations from Chairman Mao* were distributed. Red Guards started class struggle against the five black classes.

In December, there were 95 post and telecom offices in the whole Tibet area.

1967 In February, the Tibet Military Area and all military sub-areas, and county-grade armed force departments sent out military control committees to exercise military control over all levels of post and telecom offices.

1969 The Central Military Committee canceled the postage



自治區郵電管理局分為兩個部分，設西藏自治區郵政局和電信局，郵政局歸西藏自治區交通局管理，電信局歸西藏軍區領導。

1971年10月25日聯合國通過，中華人民共和國取得中國代表權，在台北的中華民國政府宣布退出聯合國。

1973年8月5日中共國務院指示，西藏自治區革命委員會及西藏軍區決定，將西藏自治區郵政局和西藏自治區電信局合併，恢復原來的西藏自治區郵電管理局。

8月29日拉薩市郵政局、拉薩市電信局合併，恢復拉薩市郵電局，各地區之郵、電業務也相繼合併。

1976年12月全藏區，共有郵電局所106處。

1977年由於取消戰士平信免費郵遞的規定，軍郵業務隨之減少，於是西藏軍區郵局決定撤銷，改為由軍郵連建制。

1978年3月15日鄧小平發表“達賴可以回來”的呼籲。

1979年1月1日美國與中華人民共和國建交。

8月2日西藏流亡政府五人代表團訪北京。

1980年1月11日拉薩的獅泉河間，自辦汽車郵路試通。同月，西藏自治區郵電管理局正式收回“文化大革命”期間，所劃歸新疆代管的阿里地區郵電局及其分支機構。

1983年1月1日西藏自治區郵票公司成立，對內發行郵票，為西藏自治區郵電管理局直屬企業。同日拉薩市郵政局集郵門市部，正式對外營業，其他地區的集郵業務也相繼開辦。拉薩市郵電局再次分開郵電業務，成為拉薩市郵政局及拉薩市電信局。

free regular mail service for soldiers.

On December 1, the Central Military Committee “separated the telecom and postal service from the central to the local base” as per the instruction of the State Council. The Tibet Autonomous Region Revolution Committee and Tibet Military Area made the decision: to divide the Post and Tele. Administration of Tibet Autonomous Region into two sections, that is, the Tibet Autonomous Region Post Office and the Tele. Office. The Post Office was under the Tibet Autonomous Region Transportation Bureau, and the Tele. Office was under the Tibet Military Area.

1971 On October 25, the United Nation (UN) adopted that P. R.C. took representation of China, and the R.O.C. government in Taipei announced to quit the UN.

1973 On August 5, the Chinese Communist Party Central Committee and State Council instructed, and Tibet Autonomous Region Revolution Committee and Tibet Military Area decided to combine the Tibet Autonomous Region Post Office and the Tibet Autonomous Region Tele. Office, and resume the Post and Tele. Administration of Tibet Autonomous Region.

On August 29, Lhasa City Post Office and Lhasa City Tele. Office were combined, and Lhasa City Post and Tele. Office was re-established. The post and telecommunication offices were also combined in various places.

1976 In December, there were 106 post and telecom offices in the whole Tibet area.

1977 As the postage regulation of free mail service for soldiers was canceled, military post business decreased. Tibet Military Post was thus closed, and changed to the military post cooperation system.

1978 On March 15, Deng Xiao-ping said that “Dalai Lama may come back.”

1979 On January 1, the USA and P.R.C. established diplomatic relation.

On August 2, a five-person delegation of Tibet’s government-in-exile visited Beijing.

1980 On January 11, the mobile post route between Lhasa and Shiquan River administered by the local authority was put to trial opening. In the same month, Tibet Autonomous Region Post and Tele. Administration formally resumed the post and telecom offices and branches in Ali area, which were put under Sinkiang’s control during Cultural Revolution.

1983 On January 1, the Tibet Autonomous Region Stamp Company was established to make internal issue of stamps. It was a direct subsidiary of the Tibet Autonomous Region Post and Tele. Administration.



1984年10月1日根據軍委指示，重新恢復戰士郵寄平信免費的規定。

1985年中國人民政府鼓勵漢族大量移民西藏。

1986年10月1日拉薩市郵政局正式開辦郵政儲蓄業務。

12月7日林芝地區郵電局正式建立，下轄七個縣級郵電局。

1987年9月21日第十四世達賴在美國發表“五點和平計劃”。

1989年1月28日第十世班禪圓寂。

12月10日第十四世達賴獲頒贈“諾貝爾和平獎”。

1991年4月16日美國總統布希接見第十四世達賴。

12月全藏區共有郵電局120處，郵電職工3,330人，其中藏族職工2,090人，郵遞汽車176輛。

1997年3月22日至27日第十四世達賴喇嘛蒞臨台灣訪問及弘法，受到超過五十萬人宗教團體及民衆熱烈歡迎。

2001年6月耗資人民幣331.9億元的青藏鐵路啟建，東起青海省的西寧市，西迄拉薩。

2002年9月及2003年5月第十四世達賴分別派代表至北京拜會。

2004年6月青藏鐵路已鋪建至西藏自治區。

9月20日第十四世達賴派遣特使甲日及洛迪等四人代表抵北京，會見中華人民共和國主席兼中共軍委主席胡錦濤。

12月第十一世班禪 確吉傑布返回西藏的札什倫布寺。

2005年4月中旬第十四世達賴表示，西藏期盼繼續作為中國的一部分，接受統治與保護。

On the same day, the stamp sales outlet of Lhasa City Post Office was also open to public. Philately business in other areas was launched as well. Lhasa City Post and Tele. Office once again was divided into Lhasa City Post Office and Lhasa City Tele. Office.

1984 On October 1, according to the instruction of the Military Committee, the regulation of postage free mail service for soldiers was resumed.

1985 The P.R.C. government encouraged people of Han (Chinese tribe) nationality to relocate to Tibet on a large scale.

1986 On October 1, Lhasa City Post Office officially launched the postal savings service.

On December 7, the Nyingchi Regional Post and Tele. Office was set up, which administered seven county-grade post and telecommunication offices.

1987 On September 21, the 14th Dalai Lama presented his “Five-Point Peace Plan” in the USA.

1989 On January 28, the 10th Panchen Lama passed away.
On December 10, the 14th Dalai Lama was awarded the Nobel Peace Prize.

1991 On April 16, President Bush of the USA met the 14th Dalai Lama.

In December, there were 120 post and telecom offices in the whole Tibet area, employing 3,330 post and telecom workers, among which 2,090 were Tibetans. And there were 176 postal vehicles.

1997 From March 22 to 27, the 14th Dalai Lama visited Taiwan for making sermons; he was cordially welcome by over 500,000 religious groups and the public people.

2001 In June, construction of the Qinghai-Tibet Railway began, in which RMB 33.19 billion was invested. The rail stations are built from Xining, Qinghai to Lhasa, Tibet.

2002 In September, as well as in May 2003, the 14th Dalai Lama sent representatives to visit Beijing.

2004 In June, the Qinghai-Tibet Railway was laid up to the Tibet Autonomous Region.

At the end of the year, the 11th Panchen Lama, Qoigyijabu, returned to Tashi-lhunpo Monastery in Tibet.

On September 20, the 14th Dalai Lama sent four special envoys including Kelsang and Lodi to Beijing to meet Hu Jin-tao, Chairman of P.R.C. and Chairman of the Central Military Committee of the Communist Party of China.

2005 In mid-April, the 14th Dalai Lama expressed that he expected Tibet would continue to be part of China, and



4月21日台灣國民黨主席連戰，在北京人民大會堂會見中國最高領導人人民政府及軍委主席胡錦濤。

10月12日青藏鐵路開始通車。

2006年4月中旬國民黨主席連戰率領台灣五十大企業領導百餘人，拜會胡主席，舉行國、共兩岸經貿論壇。

7月起青藏鐵路正式營運，北京至拉薩僅需48小時，帶來西藏與中國內地間交通上的莫大便捷，促進西藏觀光旅遊、文化交流、及整體經濟的繁榮。

2008年3月中旬西藏自治區發生人民抗暴事件，第十四世達賴喇嘛呼籲和平解決，歷時半月平息。

4月12日國民黨副主席及台灣準副總統蕭萬長於博鳌(於中國海南島)經濟會談中，會見中國主席胡錦濤，將促進兩岸經濟之共同發展。

5月20日台灣新總統馬英九就職，宣示7月份兩岸海空運直航。台灣人民對其創造經濟發展及政治安定，寄予厚望。

8月8日中國北京舉辦世界奧林匹克運動會，於8月25日閉幕。

accept its rule and protection.

2005 On April 21, Lian Chan, Chairman of Taipei Kuomintang, met Hu Jin-tao, the highest leader of China, Chairman of P.R.C. at the Great Hall of the People in Beijing.

On October 12, the Qinghai-Tibet Railway was open to traffic.

2006 In mid-April, Lian Chan, Chairman of Taipei Kuomintang, led over 100 persons of 50 big enterprise companies to visit Hu Jin-Tao, Chairman of P.R.C., and communicated the trading & economic cooperation between Taiwan and China.

In July, the Qinghai-Tibet Railway was business running. It will take only 48 hours from Beijing to Lhasa, bringing unprecedented convenience for the traffic between Tibet and the mainland China, promoting Tibet's tourism, cultural exchanges and overall economic prosperity.

2008 In mid-March, a violent repression broke out in Tibet. The 14th Dalai Lama appealed to resolve this event peacefully. The violence was pacified after half a month.

On April 12 Taiwan coming Vice-President Shiau Wan-charng by the titled of Vice-Chairman of Koumintang, met P.R.C. Chairman Hu Jin-tao during the Bo-au Conference (in Hainan Island, China) that will promote the prosperous economy between Taiwan and China.

On May 20, Ma Ying-jeou takes the position of Taiwan President. He announced the air and sea direct transportation being opened between Taiwan and China in July, 2008.

On August 8, China hold the world Olympic Games at Beijing and close on August 25.

西藏及郵政與郵票史

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▲上圖：文殊菩薩
Upper : Manjushri Budhisattva



▲下圖：布達拉宮
Lower : Potala Palace