



TIBETAN BULLETIN

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JULY - AUGUST 2014

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on Tibetans and Neighboring India

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Double Threat for Tibet



His Holiness the Dalai Lama offering a traditional Tibetan scarf to a member of the Muslim Co-ordinating Committee in Leh, Ladakh, J&K, India on 16 July 2014 /Photo/Tenzin Choejor/OHHDL



Mr G S Bali, Transport, Food, Civil Supplies & Consumer Affairs and Technical Education Minister in Himachal Pradesh government presents a bouquet from the Chief Minister to Sikyong Dr. Lobsang Sangay as a tribute to His Holiness the Dalai Lama on his 79th birthday celebrations in Dharamsala, India, 6 July 2014, as His Eminence the Karmapa Rinpoche and Deputy Speaker of the Tibetan Parliament Khenpo Sonam Tenphel looks on

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US reports severe suppression of religious freedom in Tibet

The Chinese government imposed severe repression on religious freedom of Tibetans across Tibet, the US said in its 2013 International Religious Freedom Report.

The report said the Chinese government's respect for and protection of religious freedom in the Tibetan areas were poor, with widespread official interference in religious practice, especially in Tibetan Buddhist monasteries and nunneries.

Repression was severe and increased around politically sensitive events and religious anniversaries, the report said, adding that official interference in the practice of Tibetan Buddhist religious traditions continued to generate profound grievances.

"They (Chinese authorities) arrest Tibetan Buddhists simply for possessing the Dalai Lama's photograph," the Press Trust of India quoted US Secretary of State John Kerry as saying.

There were reports of detention, sentencing (including two death sentences, one with a two-year reprieve), three deaths attributed to police, and other government-initiated violence related to religious issues. According to reports by journalists and non-governmental organizations (NGOs), 26 Tibetans, includ-

ing monks, nuns, and laypersons, self-immolated in 2013.

Tibetans face societal discrimination in employment, while engaging in business or when traveling, but because Tibetan Buddhists' ethnic identity is closely linked with religion, it can be difficult to categorize incidents of intolerance as purely ethnic or religious, the report mentioned.

"Tibetans, particularly those who wore traditional and religious attire, regularly reported incidents in which they were denied hotel rooms, avoided by taxis, and/or discriminated against in employment opportunities or business transactions," it said.

"Many ethnic Han Buddhists were interested in Tibetan Buddhism and donated money to Tibetan monasteries and nunneries. Tibetan Buddhist monks frequently visited Chinese cities to provide religious instruction to ethnic Han Buddhists. In addition, a growing number of ethnic Han Buddhists visited Tibetan monasteries, although officials sometimes imposed restrictions that made it difficult for ethnic Han Buddhists to conduct long-term study at many monasteries in ethnic Tibetan areas," the report said.

The report added that "the US government repeatedly urged authorities at multiple levels to respect religious freedom for all faiths and to allow Tibetans to preserve, practice, teach, and develop their religious traditions. The US government raised individual cases and incidents with the Chinese government. US officials urged the Chinese government to engage in constructive dialogue with the Dalai Lama or his representatives, as well as to address the policies that threaten Tibet's distinct religious, cultural, and linguistic identity; such policies are a primary cause of grievances among Tibetans."

The report said the ability of US diplomatic personnel to speak openly with Tibetan residents and members of the monastic community was severely restricted during their visits to Tibet.

Secretary Kerry submitted the 2013 International Religious Freedom Report to the US Congress. Mandated by Congress, the International Religious Freedom Reports help inform US government policy and foreign assistance. They also serve as a reference for other governments, international institutions, non-governmental organisations, legal professionals, scholars, interested citizens, and journalists.

Education department holds special meeting on Basic Education Policy

The Department of Education of the Central Tibetan Administration organised a two-day special meeting on Basic Education Policy for Tibetan schools in exile from 27- 28 August.

The meeting resolved to enhance the quality of Tibetan school teachers through professional development trainings; encourage parental involvement in children's education; intensify focus on language proficiency and upgrade educational facilities in schools etc.

Mr. Ngodup Tsering, Secretary of the Department of Education, in his concluding remarks, called the formulation of the Basic Education Policy, a landmark in the history of Tibetan education system.

"It is almost ten years since the Basic Education Policy was implemented. How-

ever, this is the first meeting being held to review the effectiveness of the policy and discuss the obstacles faced during its implementation. The meeting was very constructive. We were able to exchange our views to reach a productive resolution," he said, urging the school heads participating in the meeting to effectively implement the resolutions passed during the meeting.

The Education Secretary also called upon the school principals and administrators to use their resources effectively in creating a conducive atmosphere for learning. "School heads including principals and directors are central to the overall development of a school and their concerted effort is really significant in providing a robust education to Tibetan children," he said.

He explained the education department's

efforts to boost reading habits among children through its various programs including the early grade reading series project. He acknowledged that more books and reading materials should be published in the Tibetan language to revive children's interest in reading.

The Basic Education Policy was formulated during the 12th Kashag under former Kalon Tripa Prof. Samdhong Rinpoche.

The two-day meeting was aimed at reviewing and exploring ways to overcome the barriers faced during implementation of the policy. Other agenda during the meeting included formulating a bi-lingual teaching method for Tibetan high school students and enhancing the overall administration and effectiveness of Tibetan schools.

Department of Education sanctions Rs 3.4 Crores for 507 scholarship in 2014

The Department of Education, CTA, awarded 383 scholarships for various Undergrad courses, including medical and engineering, teacher's training, research and professional courses, foreign languages, Tibetan language, literature and medical studies and various vocational courses.

In a separate scholarship distribution, the students from poor financial background (Nyamthak) and the students with consistent record of good conduct in the school have been awarded special scholarships with the generous grant from Gadhen Phodrang Trust. The lowest recipient of scholarship under this category is 46.4% while the cut off for general category is 60%.

To help enhance scholastic accomplishments, professional careers and skills, DoE has allocated, 50 scholarships this year, for our teachers, CTA staff and youths, who have not been able to pursue higher studies, to take up Correspondence Course from recognized Indian university/institution. Please refer to our separate announcement for details.

The Scholarship Committee meeting was held on 19th June, 2014 and chaired by Sikyong Dr. Lobsang Sangay / Kalon In charge for Education.

The Scholarship Committee also allocated 112 scholarships for Masters, 7 for M.Phil and 5 for Ph.D courses, which will be awarded in September this year. Thus a total of 507 scholarships will be distributed by DoE in 2014.

Dr. Renu Pant, Education Officer, CTSA also attended the early part of the meeting during which the Committee selected top 15 students for CTSA Merit scholarship for Degree and 5 for vocational courses. Reserved seats/scholarships for Engineering and Technical courses were also awarded.

From the table/chart above, it can be seen that the number of scholarships provided in recent years has registered an upward trend, indicating more students have gotten opportunities to pursue their dream of higher education. This is due mainly to the generosity of various individuals and aid organizations including USAID/Tibet Fund, Tibetan

Associations in India and Abroad, and numerous others who have responded to the "call of 14th Kashag, in recognizing Education, as its top domestic priority."

"We would like to take this opportunity to thank all who helped us in our efforts and also, like to congratulate the students and parents and express our deep appreciations to the DoE staff, teachers, and community as a whole, in putting in lot of efforts to provide quality education for our children," remarks DoE Secretaries.

Year	No. of Students	Amount (Rs)
2005	131	8,991,680
2006	150	8,122,121
2007	174	7,818,276
2008	167	12,963,718
2009	172	12,077,960
2010	266	12,580,244
2011	202	18,008,444
2012	305	23,488,125
2013	343	24,610,486
2014	507	34,025,300

US Congressman Joe Pitts calls for access to Tibet



Rep. Joe Pitts, member of the US House of Representatives

Mr. Joe Pitts, a senior member of the US House of Representatives from Pennsylvania, and co-sponsor of the Reciprocal Access to Tibet Act of 2014, has raised the issue of Tibet in the US Congress and urged China to allow unrestricted access to Tibet.

"For over five decades now, the Chinese Communist Party has ruled Tibet harshly and has treated the Tibetan people with great disdain," he said on the floor of the US Congress on 15 July.

"The current regime says that Tibet is open to all visitors, but the truth is that actual access is highly restricted and is subject to arbitrary closures. It is difficult for tourists to access the region, and it is almost impossible for journalists and diplomats to get in to report on conditions."

The Reciprocal Access to Tibet Act of

2014 was a bi-partisan bill sponsored by US Congressman Jim McGovern and co-sponsored by Rep. Joe Pitts. The bill promotes access to Tibetan areas of China for U.S. officials, journalists, and average citizen. The bill also calls for restricting access to America for those Chinese officials responsible for blocking travel to Tibet.

"When Chinese officials get visas to the U.S., they are not kept out of certain States or cities. They are free to travel our Nation, as are Chinese tourists and reporters. It is time that the Chinese Government lives up to its word and allows access to Tibet, not only for Americans, but for the many religious pilgrims from nations around the world," he said.

"This is a matter of basic fairness and is critical to ensuring that human rights are protected in Tibet," he said.

CTA's Public Awareness Campaign on Middle Way Approach Kicks Off

A campaign by the Central Tibetan Administration (CTA) to raise awareness amongst Tibetans in exile about the Middle Way Approach began on 18 July.

Sikyong Dr. Lobsang Sangay, Kalons and secretaries of all the departments of the CTA are scheduled to visit Tibetan settlements across India to speak on the Middle Way Approach throughout July and August.

The Kalons and secretaries highlighted the remarkable achievements of His Holiness the Dalai Lama for the Tibetan cause and world peace as part of the Kashag's initiative to dedicate 2014 as the 'Year of His Holiness the Great Fourteenth Dalai Lama'.

"The Middle Way Approach is a democratically adopted viable and realistic solution to seek genuine autonomy for the Tibetan people within the framework of the Chinese constitution. It is increasingly supported by the international community, including governments, parliaments and the Chinese people," said Sikyong Dr. Lobsang Sangay.

"Overwhelming majority of the Tibetan people endorse the Middle Way Ap-

proach. The mass awareness campaign is being launched to make a concerted effort on the part of Tibetans in exile to end the sufferings of Tibetans inside Tibet and preserve the Tibetan identity given the urgency of the situation in Tibet under the Chinese government's repressive rule," Sikyong said.

The public awareness campaign followed the successful launch of the international awareness campaign on the Middle Way Approach by the Department of Information & International Relations (DIIR) of CTA on 5 June.

The DIIR launched Middle Way Approach information materials – including an interactive website, Social Media campaign, timeline of the Tibetan struggle and FAQs – many of them available in 7 languages including Chinese – to make it very easy for people around the world to understand exactly what the Tibetan administration is proposing in terms of genuine autonomy within China. The international awareness campaign was aimed at engaging the international community – young people, diplomats, media, people from all walks of life across different nations — to counter the Chi-

nese Government's misinformation campaign about the policy.

His Holiness the Dalai Lama and the then-Tibetan administration formulated the "Middle Way Approach" policy in 1974 as a realistic option to solve the issue of Tibet. This foresight of His Holiness was affirmed in 1979 when Chinese paramount leader, Deng Xiaoping, stated that, "apart from independence, all issues can be discussed" and offered talks with His Holiness.

His Holiness the Dalai Lama presented the Middle Way Approach to the Chinese leader, and a long period of contact and discussions between Dharamshala and Beijing resulted.

Since this time, there have been 9 Rounds of Talks, four fact-finding delegations to Tibet and regular visits by Tibetans to the Tibetan regions.

The Middle Way Approach is already supported by international leaders including US President Barack Obama and many Chinese intellectuals, such as imprisoned Nobel Peace Laureate, Liu Xiaobo.

Chinese community support Middle Way policy: Tibetan Parliamentary Delegation visits Australia

A six-member Tibetan Parliamentary delegation led by Speaker Penpa Tsering visited Australia from 23-31 August. Other members in the delegation are Thupten Lungrig, Geshe Namdak Tsukphue, Sonam Gyaltzen. Representative Lhakpa Tshoko and members of the Tibetan community in Australia welcomed the delegation on its arrival in Sydney. Speaker Penpa Tsering gave a public talk to the Tibetan community in Sydney on 23 August. He spoke on the need to maintain social harmony, consolidate and strengthen unity among Tibetans for the cause of Tibet.

Other members of the delegation spoke on Middle Way Approach, the current situation inside Tibet, preservation of religion and culture and the Tibetan Parliament-in-Exile's position on Dolgyal issue.

Later at a dinner reception, the delega-

tion exchanged views on the status of and harmony among Tibetans in Australia and ways to foster Sino-Tibetan harmony.

The parliamentary delegation attended a meeting with Chinese scholars, members of Tibet support groups and Tibetans in Sydney on 24 August. The meeting was presided over by Feng Chong Yi, a professor of political science at a university in western Australia.

Speaking at the meeting, Leng Mei, President of the Tibetan-Chinese Friendship Association, spoke on the historical ties between Tibet and China and expressed apology for the atrocities against the Tibetan people by the Chinese communists. Leng expressed support for the Middle Way Approach proposed by His Holiness the Dalai Lama to resolve the issue of Tibet and emphasized the need to raise the Chinese people's awareness

about this policy.

In his address, Mr Penpa Tsering, Speaker of the Tibetan Parliament-in-Exile, spoke on the historical relations between Tibet and China, the current situation inside Tibet, and the way forward to resolve the issue of Tibet through Middle Way Approach.

He spoke the impact of Tibet's environment on billions of people across Asia as many of the major rivers on which survive originate from the Tibetan plateau.

During the question answer, the Chinese participants expressed a common view that Middle Way Approach is the most viable means to resolve the problem of Tibet and their commitment to support it.

They said the protection of culture and religion of Tibet would benefit not only Tibetans but the whole world.

His Holiness the Dalai Lama Calls for a 'Realistic' Approach to resolve Tibet issue with China

His Holiness the Dalai Lama, Tibet's spiritual leader called for a "realistic" approach to resolve the issue of Tibet vis a vis China during the Kalachakra empowerment teachings in Ladakh. His Holiness explained that merely viewing the issue of Tibet through the prism of history would further aggravate the situation.

Citing the Israeli-Palestinian turmoil as an example, he said the Middle East conflict had prolonged because both sides had used the historical context to back their territorial claims.

His Holiness the Dalai Lama urged the Tibetans and Chinese government to make efforts to bring an end to their dispute through compromise and by considering mutual interests.

"Political changes should be looked at from a realistic angle, not just through the prism of history; doing so would only provoke conflict," His Holiness told RFA, a Tibetan radio service.

"For instance, the Palestinians and the Israeli Jews both lay claim to territory from the past. Dealing with the issue based on historical records has only aggravated the Middle East conflict since 1948," he said.

The Chinese authorities and Tibetans should regard the Middle East crisis as an example to understand the "reality" of the situation, he said.

"On the Tibetan issue too, we need to think of mutual interests of both [Tibet and Beijing] instead of pursuing a 'I win, you lose' policy, which is not appropriate, and will not help resolve the situation," His Holiness the Dalai Lama said.

He has proposed a "genuine" autonomy for Tibet based on his Middle Way approach, which seeks for a meaningful autonomy for the Tibetan people rather than complete independence.

A dialogue between Beijing and His Holiness the Dalai Lama's envoys since 2002 to consider prospects of "genuine" autonomy had ground to a halt in 2010 without any breakthrough after nine formal rounds of discussion and one informal meeting.

His Holiness the Dalai Lama has repeatedly said that Beijing should live up to its "brotherhood of nationalities" slogan by giving equal treatment to all groups in China for mutual benefit.

"From a historical point of view, Tibetans and Chinese have a unique relationship. From that perspective, we should think about mutual benefit," he said.

"The Chinese government's official political announcements usually refer to brotherhood of nationalities. If this is true, and the nationalities are truly equal, then China and Tibet can mutually benefit," said His Holiness the Dalai Lama, who was in Ladakh to confer Kalachakra,

a Buddhist process that empowers his disciples to attain enlightenment.

Asked whether he still wanted to achieve his long held objective of conducting a Kalachakra ceremony in China, he said Tibetan Buddhism has been growing rapidly in the world's most populous nation.

Buddhism in China

His Holiness then referred to a speech by Chinese President Xi Jinping during a visit to France recently in which Xi said that Buddhism had played a significant role in China's culture.

"That a leader of the Communist Party of China to say such a thing is a matter of amazement, a new idiom, a new statement," His Holiness the Dalai Lama said.

Xi had said in his address at the UNESCO headquarters in Paris in March that after Buddhism was introduced into China, the religion went through an extended period of integrated development with the indigenous Confucianism and Taoism and "finally became the Buddhism with Chinese characteristics."

It made "a deep impact on the religious belief, philosophy, literature, art, etiquette and customs of the Chinese people," Xi said.

Severe Chinese restriction forced Tibetan monk to suicide

Unable to bear the hardships imposed by the Chinese government on the daily lives of Tibetan monks and nuns, a young Tibetan monk from Labrang monastery hanged himself in protest against these restrictions.

Thabke, a 24 year old Tibetan monk, hanged himself from a tree in front of his monastery on 9 July. He was studying as a monk at the Labrang monastery in Sangchu county (incorporated into China's Gansu Province), according to RFA.

Prior to his suicide protest, Thabke had

reportedly confided to close friends that he wanted to end his life in protest against the imposition of a variety of restrictive regulations and policies. He has also expressed his dissatisfaction with the imposition of prohibitions on the display of photos of personal teachers.

"Many monks and nuns who had wanted to pursue the study of Buddhism in the monasteries have had to quit and lead ordinary lives," Thabke had told a friend.

However, after his suicide protest, the incident could not be made public ear-

lier due to "communication restrictions" in Sangchu over the last week, a source told RFA.

Chinese authorities have reportedly imposed a severe clampdown on the monasteries in the area, restricting the number of monks allowed to be enrolled in the Tibetan monasteries.

The new restrictions have limited the number of monks allowed in a monastery to only 999 monks, resulting in furor among the local Tibetan public.

Death of Tibetan protestor in police firing drives his pregnant wife to commit suicide

The pregnant wife of a Tibetan teenager who died after being shot by the Chinese security forces in Sershul county in eastern Tibet (incorporated into China's Sichuan province) has killed herself, sources from Tibet have confirmed.

The woman was distressed over the death of her husband, Jinpa Tharchin, 18, who succumbed to gunshot injuries after being denied medical treatment and tortured in detention. He was grievously wounded when Chinese security forces fired into a protest by hundreds of Tibetans against the arrest of their village leader in Shukpa village in Sershul county in the Kardze Prefecture on 12 August. The village leader, Wangdak, was arrested for complaining against the mistreatment and harassment of Tibetan women by the Chinese authorities.

"The wife of Jinpa Tharchin hanged herself to death on 18 August," sources said, adding that "she was around seven-month pregnant".

Jinpa Tharchin was among five Tibetans

who died due to gunshot wounds and torture by the Chinese authorities.

One among the five had committed suicide in prison amid claims that some of them had bullets still embedded in their bodies a week after the shooting, Radio Free Asia reported.

Dawa Lhamo, a 65-year-old relative of Wangdak, has been rendered paralysed due to brain haemorrhage caused by severe torture at a prison in Sershul county. She was taken to a hospital after her condition deteriorated on 23 August, sources said, adding that her relatives were not allowed to accompany her.

The situation in the region remain tense as Chinese security forces continue to lay siege to Shukpa village and the injured Tibetans still being deprived of medical treatment. The whereabouts of the arrested village leader remain unknown. The internet connection is being restricted.

Expressing deep concern over the situation in the region, the Tibetan Parlia-

ment-in-Exile has condemned the shooting of peaceful Tibetan protesters by the Chinese security.

It urged the Chinese government to immediately release the detainees, provide medical treatment to those injured and compensation to the families who lost their relatives in the police firing.

"The Chinese authorities have talked about eradicating corruption to help the people. But more grave offence than corruption is the suppression of people's freedom and political rights in Tibet, and it must be stopped by the Chinese government," the Tibetan Parliament said in a statement on 20 August.

"We call for the urgent intervention of the international community, including human rights organisations, governments and parliaments, to end the ongoing Chinese government's atrocities in Tibet. We also reiterate our appeal to press for visits by the international media and fact-finding delegations to assess the real situation in Tibet," it said.

CTA officials attend Simla Convention After A Hundred Years

Tibetan political leader Dr. Lobsang Sangay inaugurated a day-long conference on "Simla Convention After a Hundred Years" in Delhi on 3 July. The conference was organised by India International Centre in co-ordination with Tibet Policy Institute of the Central Tibetan Administration.

In his address, Sikyong Dr. Lobsang Sangay said: "I would like to make two clarifications. The first clarification concerns the legality of the McMohan Line. I would like to clarify that the demarcation of border between Tibet and India was done between two sovereign political entities. A sovereign Tibet legally ceded a part of its territory to British India."

"The second point I would like to make concerns the Simla agreement and the 17-Point Agreement which Tibet was forced to sign with the People's Republic of China in 1951. The weakness of both these agreements was that it divided

one people sharing a common language, culture and religion and way of life into two. This is an important cause of the armed resistance that sparked in eastern and north-eastern Tibet which engulfed the whole of Tibet and culminated in the Lhasa uprising in 1959. This forced His Holiness the Dalai Lama and thousands of Tibetans to seek refuge mainly in India," Sikyong said.

"It is my conviction that there is a viable and effective solution to the issue of Tibet. This is the Middle-Way Approach formulated by His Holiness the Dalai Lama, endorsed by the Tibetan Parliament in Exile and supported by majority of Tibetans in and outside Tibet. The Middle-Way Approach is based on the principles of non-violence and mutual respect. It does not seek independence for Tibet nor accept the present humiliating treatment of the Tibet people by China," he added.

Around hundred people, including students, former diplomats, former ambassadors and scholars, took part in the conference.

Dr. Michael van Walt Praag, lawyer and author spoke on "International Perspective on the Simla Agreement"; Mr R N Ravi, former Special Director of India's Intelligence Bureau, spoke on "Panch-sheel Agreement 1954" and Dhondup Gyalpo, Senior Fellow of the Tibet Policy Institute, spoke on Tibet Perspective on Simla Agreement.

In the afternoon session, Prof Dibyesh Anand of University of Westminster, London, spoke on Indian Perspective on Simla convention", Tenzin Norgay, Research Fellow of Tibet Policy Institute spoke on Tibet in the Great Game: View from London, and Mr Naresh Mathur, an advocate, on Reconciliation of perspectives and its outcome.

Parliamentary delegation meets Indian MPs on Tibet issue

A Tibetan parliamentary delegation has met with the newly-elected members of Indian Parliament from different political parties in New Delhi and the latter expressed their continued support for the Tibetan people.

The Tibetan parliament delegation comprise of Geshe Monlam Tharchin, Dolma Tsering, Acharya Yeshe Phuntsok, Choe-kyong Wangchuk and Lobsang Yeshe.

The delegation met Dr. Prasanna Kumar Patasani, a member of Parliament from India's Biju Janata Dal party, on 14 July. Dr. Patasani, who has participated in many Tibet-related conferences, said he understand the sufferings of Tibetans under China's repressive rule and expressed his continued support for the Tibetan cause. He said he would rally his parliamentary colleagues to join the All Party Indian Parliamentary Forum for Tibet. He also expressed his support to lobby the parliamentary foreign affairs committee to seek the prime minister's support on the issue of Tibet. He said he would make efforts to participate in the upcoming World Parliamentarians Convention on Tibet.

Some of key Indian Parliamentarians that the Tibetan delegation met on 15 June include Mr Ajit Singh, former minister and chief of Rashtriya Lok Dal, who is the founding member of International Tibet Support, Mr Jayant Chaudhary, Mr P D Rai of Sikkim Democratic Front, Dr Shashi Tharoor of Indian National Congress, Mr Sharad Yadav of Janata Dal United. They pledged to continue their support for the issue of Tibet, join themselves in the All Party Indian Parliamentary Forum for Tibet and encourage party colleagues to do so.

The week-long lobbying campaign by the Tibetan Parliamentary delegation concluded in New Delhi on 13 July following meetings with over 28 Indian MPs from 13 different political parties.

The Indian lawmakers that the delegates called upon included 1 former Prime Minister, 9 former Union Ministers, 5 former Chief Ministers and 13 party leaders. Prominent among them were Mr. H.D.Deve Gowda, Mr. P.A.Sangma,



The Tibetan parliamentary delegation meets Mani Shankar Aiyar, former minister and senior congress leader, in New Delhi, India, on 18 July 2014

Mr. Mani Shankar Aiyar, Mr. Shanta Kumar, Mr. D. Raja, , Mr. Arivind Kejriwal, Mr. Digvijay Singh, Mr. Bashist Nayarayan, Mr. Kiren Rijiju, Mr. Shatrughan Sinha, Dr. Thokchom Menya and Mr. Thupten Chewang.

Other Indian MPs include late Tibet supporter Mr. Mohan Singh's daughter Ms. Kanak Lata Singh and late Tibet supporter Mr. Brij Bhushan Tiwari's son Mr. Alok Tiwari and Mr. Mukut Mithi, Mr. Ninong Ering, Ms. Vimla Kashyab and Mr. Ramdass Athawale.

While meeting the Indian leaders, the delegates congratulated the leaders for their election victory and thanked them for their support for Tibet. They also apprise the Indian leaders of the ongoing situation inside Tibet and urged them to bolster their support in resolving the crisis in Tibet.

Most importantly, the delegates requested the Indian MPs to participate in the All-India Parliamentary Forum for Tibet and help revitalize the Forum to bolster Tibet advocacy in the Indian Parliament and various international platforms.

The Tibetan MPs also presented a 5-Point Memorandum to the Indian lawmakers urging them to; 1) Call upon China to immediately end the human rights violation in Tibet 2) Call for an International fact-finding delegation to

investigate and report on the real causes behind the self-immolations. 3) To urge the Chinese Government to resume dialogue with His Holiness the Dalai Lama and CTA for early resolution of Tibetan issue. 4) Raise the issue of Tibet in the Indian Parliament and help intensify diplomatic and international pressure on the Chinese government and 5) Urge the Indian Government to make Tibetan issue a priority in India-China relationship and make India's position on Tibet more pronounced.

During the campaign, the Indian leaders expressed utmost love and reverence for His Holiness the Dalai Lama and vowed to carry forward the commitments of their senior leaders and the party towards the Tibetan people. The leaders unanimously acknowledged the importance of reviving the All Party Indian Parliamentary Forum for Tibet and expressed their willingness to participate in the same. They also urged the Tibetan delegation to keep them updated of the Tibet situation and to call on at regular intervals in future. They earnestly offered their valuable guidance regarding the future course of actions for Tibet etc.

The campaign is a part of a resolution adopted by the Standing Committee of the exile Parliament following a discussion during the 7th Session of the 15th Tibetan Parliament.

China's Expansion of "Sky Rail" in Tibet: Its Impact on Tibetans and Neighboring India



A state-sponsored Chinese news media has announced in July, that the railway line connecting Tibet's Lhasa to Shigatse may become operational in August 2014, as China plans to extend a railway line linking Tibet with the rest of the country to the borders of India, Nepal and Bhutan by 2020.

The 253 km Lhasa-Shigatse link, an extension of the Golmud-Lhasa line, include 13 stations with altitudes ranging from 3,600 to 4,000 metres, and is the largest investment project in the Tibet Autonomous Region in the 12th Five-Year Plan, according to the *Global Times*.

China opened its first railway line linking central Tibet to China in 2006 – the 1,142 km railway line from Golmud in its Qinghai province to Tibet's capital Lhasa. The Lhasa-Golmud rail line was one of the most ambitious rail projects ever attempted at the time, due to its high elevation and serious environmental implications. It was completed in 2006, at a cost of \$4 billion, across 550km (340 miles) of permafrost, reaching an altitude of 5,000 metres (16,400 feet).

The new rail line to Shigatse stretches 250km southwest of Lhasa and will reduce the five-hour road journey to two hours by rail. As well as allowing easier access for tourists to Tibet's hinterlands, the rail link will also make areas rich in natural resources more accessible to China's resource hungry industries.

The Shigatse rail link will be further extended to Nyingtri, a county with large hydropower potential, 400 kms from Lhasa. Construction on the extension is due to start in Autumn. Two more railway lines from Shigatse to Nyalam and Dromo, near the Nepalese and Indian borders, are also in the pipeline.

Environmental Destruction and Economic Marginalisation in Tibet

With clear guidelines from the highest leaders of the Communist Party, China started population migration to assimilate Tibetans through Xiafang campaign in 1956. Xiafang or the 'downward transfer to the countryside was a campaign to move millions of people from the urban areas of eastern China to the remote and sparsely-populated regions

in the north and west, with the intention to integrate and assimilate the minorities. Over 600,000 people were sent to Amdo, Gansu, Ningxia, East Turkestan (Xinjiang) and Inner Mongolia in the first couple years after the campaign was launched. A large number of Chinese also arrived in central Tibet.

The mass population transfer of Chinese migrants to the 'Tibet Autonomous Region' was renewed in earnest in the 1980s when Beijing launched the campaign to 'Help Tibet Prosper'. The influx of migrants was accelerated in the early 1990s due to Deng Xiaoping's personal encouragement. In January 1991, *Beijing Review* reported that about 300,000 workers were prepared to join the new construction projects in the 'TAR'. In Lhoka alone about 28,000 Chinese settlers arrived between 1987 and 1992. 43,860 arrived in Nagchu between 1986 and 1992.

Around this time Mao Rubai, vice-chairman of the 'TAR' government was quoted as saying that apart from the PLA soldiers and other military personnel stationed in the autonomous region there

were one million new Chinese settlers in the ‘TAR’.

Tibet Under Communist China: 50 Years states that the fertile Tibetan areas outside of the ‘TAR’ have the highest concentration of Chinese migrants. These territories include the whole of Amdo and a substantial portion of Kham. Official Chinese statistics published between 1990 and 1995 show the total population of these regions at 7,742,000—and that Tibetans numbering 2,546,500, constituted about 32.89 per cent, of that total figure.

The Chinese government’s policy of mass migration was carried out under various guises such as ‘reducing the gap between the eastern provinces and western regions’ and maintenance of ‘sustained, stable and coordinated growth’. In 1992, Chen Kuiyuan, the party boss of ‘TAR’, even advocated setting up a

After the completion of the Lhasa-Gormo railway line in 2006, the policy of population transfer and resource extraction was expedited. *Tracking the Still Dragon*, a report by the Washington DC-based International Campaign for Tibet, says the railway line “has had a dramatic impact on the lives of Tibetans and on the land itself. As the ‘centrepiece’ and most visible symbol of Beijing’s plan to develop the western regions of the People’s Republic of China, the rail road is accelerating the influx of Chinese people to the plateau, exacerbating the economic marginalisation of Tibetans, and threatening Tibet’s fragile high-altitude environment.”

During its first year, Lhasa-Gormo railroad transported “1.5 million passengers into Tibet.” The director of ‘TAR’ Development and Reform Committee, Jin Shixun, stated that over 60 percent of the people coming into Tibet by train

tourists.

However, according to *Tracking the Still Dragon*, “In 2006 a total of 2.51 million tourists visited ‘TAR’, almost matching the reported 2.7 million Tibetan residents in the whole of ‘TAR’.” In 2013, the number have more than tripled. Over 7.5 million passengers rode the railway from Golmud to Lhasa in 2013 alone— more than thrice the entire population of Tibet itself, according to a report published by *The Economist* in June this year.

Such mass migration into isolated regions after railroad construction follows a pattern seen elsewhere in China. For instance, from 1912 to 1949, the Chinese population of Inner Mongolia increased five-fold after the completion of a railroad from Zhangjiakou in Hebei province to Hohhot, the capital city of Inner Mongolia. By 1949 Chinese outnumbered the Mongolians eleven to one.



People’s Armed Police of the Chinese government and unarmed local Tibetans face off during anti-mining protest in Garchung Village in Dathang Township, Driru county, Nagchu.

framework which would allow and encourage extensive Chinese migration.

were businessmen, students and transient workers and only 40 percent were

Danger of such demographic threat is looming large on Tibet.

Exporting its excess population to the minority regions in the west and importing the region's vast and abundant natural resources to the east was first formulated in China's seventh five-year plan (1986-1991).

The Western China Development Programme was the solution China devised to solve its pressing political and economic problems in Tibet and elsewhere in the western region. Hidden behind this facade are the colonial power's greed for continued exploitation of native resources, and its need to control and extinguish indigenous instability. Much of the "development" in the Western China Development Programme consists of construction of infrastructure—building of roads, laying of railway lines, airports and communication facilities—all geared towards facilitating exploitation of the region's abundant natural resources and transporting them to China's resource-hungry coastal seaboard.

It is this aspect of the Western China Development Programme, plus its political motivations and strategies, that deeply concern Tibetans on the plateau. A Tibetan living in Lhasa summed up some of the deeper fears of the development of the west when he told Tibet Information Network, "The western development project aims to transfer large numbers of Chinese for permanent settlement into areas inhabited by minority nationalities, exploit mineral resources, and above all to bear down heavily on people for perceived political intransigence. Contrary to the claims of 'rare opportunity' for the minority nationalities, this campaign represents a period of emergency and darkness."

As a part of its Western China Development Programme, China came up with numerous projects to help migration of the poor or displaced Chinese population to Tibet. One of them, the Western Poverty Reduction Project, include a component to develop agriculture in the Dulan area of Amdo and to relocate 58,000 Chinese settlers there. In 2000, in the face of protests from Tibetans and their international supporters, the World Bank withdrew its US\$40 million loan to this project. China claimed it would go

ahead with the resettlement project using its own finances.

In his book *Written in Blood*, the detained Tibetan author Tashi Rabten or Theurang writes that "each year the number of tourists [from China] increases ... and there are clear signs that a huge number of them are preparing themselves to settle in Tibet."

The impact of this extraordinarily large influx of Chinese migrant workers into Tibet is multiple. The development in infrastructure to facilitate the extraction and transportation of Tibet's abundant and till now untapped natural resources attracts increasing numbers of jobless Chinese workers to the 'TAR' and other Tibetan areas. These Chinese workers benefit from government subsidies and an administration that favours them, in terms of employment, at the expense of Tibetans. Obtaining jobs often entails guanxi, "the backdoor" or connections with officials, and also a proficiency in Chinese language, which very few Tibetans possess. As a result, Gongmeng Report says that there is "a relentless trend of growing disparities" between Tibetan areas and Chinese areas and between urban and rural areas amid the process of rapid modernization and marketization.

In order to accommodate this influx of Chinese settlers in Tibet, Beijing has initiated "massive construction schemes and rows upon rows of Chinese barrack-style housing" which the authorities term as "a new highland city with national characteristics". These uniform structures have appeared in most Tibetan towns and cities and are predominantly populated by fresh Chinese migrant workers and settlers.

In his essay *Tibet Through Chinese Eyes*, highly regarded author Peter Hessler, writes, "In Tibet Sichuanese have helped themselves to a large chunk of the economy. This was clear from the moment I arrived at the Lhasa airport, where thirteen of the sixteen restaurants bordering the entrance advertised Sichuan food. One was Tibetan. Virtually all small business in Lhasa follows this pattern; everywhere I saw Sichuan restaurants and shops. Locals told that 80 percent of

Lhasa's Han were Sichuanese ... In front of the Jokhang, the holiest temple in Tibet, rows of stalls sell khataks, the ceremonial scarves that pilgrims use as offerings. It's a job one would expect to see filled by Tibetans [but] all the stalls were run by Sichuanese... There were more than 200 of them— relatives, friends of relatives, relatives of friends — and they had completely filled that niche."

The vast influx of Chinese migrants, all with the same aim of making quick money, is eroding Tibetan cultural values and Tibet's environment. Perhaps, worst of all outcomes this mass migration of Chinese workers is its daily impact on Tibetans. Day by day, the Tibetan's traditional way of life, their values and outlooks, are negatively affected. The impact of this cultural invasion cannot be overstated. It is reflected in changing habits, in the decreasing use of Tibetan language, and in the new and much transformed urban landscape. Adjustment to the cultural influence of this "new majority" comes at the cost of Tibetan identity and culture.

Tibet Under Communist China: 50 Years sums up China's rule in Tibet in the following words, "Earlier communist China looked at Tibet more from a geopolitical and security perspective. Now coupled with this enduring imperial reason for staying put in Tibet, an economically vibrant China looks to Tibet as the best source for coastal China's galloping demand for energy, fuel and water. The devastating impact of this change in attitude toward Tibet is already felt in Tibet as Tibetans, unable to compete with more skilled Chinese settlers, are increasingly marginalised by the forces of globalisation unleashed on the roof of the world. Having lost their country, Tibetans in increasing number are losing their jobs and their future to the Chinese settlers streaming to Tibet to take advantage of the economic boom."

Mining Tibet - Mineral Exploitation in Tibetan Areas of the PRC, a report by the London-based Tibet Information Network, published in 2002, asserts, "Many Tibetans see the immigration of large numbers of Chinese into Tibetan areas as the most serious threat to their land and resources and to traditional Tibetan live-

lihoods and culture.”

China’s development policy is focused on urban areas in Tibet where the majority of Han immigrants live and where only 20 percent of the Tibetan population resides. Such a disproportion results in income disparity, racial discrimination and the socio-economic marginalization of Tibetans. China’s economic growth circumvents 80 percent of Tibetan population that still subsists on agriculture and pastoralism. According to the Gongmeng report, “The people drawing the greatest benefit from the thriving economy are the incomers, non-Tibetans; and because Tibetans lack capital and skills, this is contributing to them being increasingly marginalized.... Economically, in terms of skills and in terms of adapting to value systems, Tibetans have no way of competing with non-Tibetans in the modernization process.”

Another challenge is the “dependency model economy”. Non-Tibetans benefit the most from state support and a commoditized economy, thus denying Tibetans any current or future economic independence. Tibetans’ economic prospects are further dimmed due to their lack of skills and integration into the development process. In such a scenario, even educated Tibetans experience “a sense of powerlessness through not being able to participate, as well as experience exclusion in terms of language and opportunity”.

According to Tibet scholar Gabrielle Laffitte, “Contemporary Chinese capitalist modernity is as problematic for Tibetans as past state violence and repression...Tibetans find themselves excluded from the material benefits of modernity...Tibetans remain poor, socially excluded, on the margins of a state-funded construction boom that reduces them to a minority meant to smile for the tourist cameras as they try to focus on their spiritual pilgrimage... Poverty among Tibetans is endemic, even as statistics averaged for entire provinces, bundling urban boom and rural neglect, proclaim a rising standard of living.”

Influx of non-Tibetan immigrants

into Tibet has had adverse impact on the culture, tradition and economy of ethnic minorities in terms of increasing social tension, discrimination and marginalization of Tibetans in the field of employment, education and healthcare. Excessive integration of majority into the governance and development process results in further alienation of minority in their own area and from the central leadership. According to the Gongmeng report, “...starting in the mid-90s, non-Tibetans were allowed [*yunxu*] into Tibetan areas (mainly in TAR)) to start their own businesses...In the area of grass-roots power structures, attention was paid to non-Tibetans who had a good education going into Tibet in order to further stabilize the local power structures... Since 1994 and the start of the Aid Tibet project, four groups of almost 4,000 cadres have been dispatched to work in Tibet by the Center, by state organs, provinces, municipalities, autonomous regions and state-owned enterprises.”

The Chinese government's single minded stand has been that Tibet should implement tailor-made development policies, formulated by the Chinese Communist party. Almost all of these policies are aimed at protecting government interests and relocating migrants into Tibet, seriously altering the demographic structure and the cultural outlook of the region and thereby consolidating their grasp on the region.

The Central Tibetan Administration based in Dharamshala, has said that cultural assimilation and environmental destruction are two of the major causes driving Tibetans to set themselves on fire in protest against the Chinese government. The forced cultural assimilation through population pressure, and environmental disasters caused by erratic mining practices by Chinese industries, coupled with discriminatory state policies has till now, pushed 131 Tibetans to self-immolate in protest.

Escalation of trans-border military tensions

China’s expansion of its railway lines towards Tibet’s borders have also aroused fears and apprehension among its neigh-

bours particularly India, with which Tibet shares a 3500 km long border.

Alarmed at the rapidly expanding Chinese rail network, the Indian government announced plans in early 2014, to fortify 54 new border posts in Arunachal Pradesh, a state in India’s north east which China refers to as South Tibet and terms as a disputed territory.

Indian foreign minister Sushma Swaraj visited Kathmandu in late July, to forge closer ties with Nepal and pave the way for Prime Minister Narendra Modi’s August visit, the first by an Indian prime minister in 17 years.

During the Prime Minister’s visit, India offered Nepal a landmark pact to help develop its huge hydro-electric power potential. The move was construed, in the south Asian political circles, as another step to re-assert India’s influence among smaller neighbours where China has been forging closer ties.

According to Reuters, Alyssa Ayres, a former U.S. State department official and a South Asia expert at the Council on Foreign Relations said, “With the centrist Nepali Congress in charge in Kathmandu after the Maoists, India had a better chance of improving ties. Given the increasing Chinese footprint in Nepal – as a development partner, foreign investor, military supplier and a power increasingly shaping how Nepal treats Tibetan refugees – India would surely want to shore up its own ties to ensure Indian influence doesn’t dissipate,” Ayres said.

To sum up the impacts of the expansion of Chinese rail network in Tibet, the EDD rightly said in its 2010 report “as far as Tibetans are concerned, the railway link expansion in Tibet will only serve to implement China’s population policy and complete the Sinicisation of the Tibetan people. For Tibet’s southern neighbours, these projects will bring even more serious military threat right to their doorstep and ultimately escalate the arms race on the Asian continent.”

[Excerpts from CTA’s White Paper 2013]

Festival in Bangalore celebrates Tibetan way of life



Tibetans perform opera at the Tibet Festival in Bangalore

Hundreds of visitors thronged the two-day-long Tibet Festival – 2014 held in the city and celebrated the distinct and wide-ranging facets of Tibetan culture and religion that were on display at the cultural extravaganza. The event was launched on 6 July, on the auspicious 79th birthday of His Holiness the Dalai Lama, and paid tribute to his leadership of the Tibetan people as well as his immense contributions to Tibet and the world.

Under the aegis of the Department of Home, Central Tibetan Administration (CTA) and the generous sponsorship of the Department of Tourism, Government of Karnataka, the Office of the Chief Representative, CTA, South Zone and the five Karnataka-based Tibetan settlements organized the Tibet Festival at the Karnataka Chitrakala Parisath on 6 and 7 July.

The festival, which was open to the public, celebrated the Tibetan way of life through its wonderful collection of exhibitions, religious and cultural performances, talks, film screenings, and Tibetan food. Through the festival, the organizers hoped to bring Tibet closer to the people of Karnataka by familiarizing them with Tibet's distinct traditions.

The 14th Kashag (Cabinet) has dedicated 2014 as the year of the great 14th Dalai Lama. As such, this year, the Tibet Festival was dedicated in recognition of the Dalai Lama's tireless efforts for the benefit of the Tibetan people and the world in general. The festival paid tribute to his leadership of the Tibetan people during the most turbulent years in Tibetan history.

The event was inaugurated by Chief Guest, Shri. R.V. Deshpande, Honorable Minister for Higher Education and Tourism, Government of Karnataka, who praised the achievements of the Tibetan refugees during their stay in India. Deshpande vowed to consider potential partnership opportunities with the Central Tibetan Administration to promote and develop tourism within the state.

Guest of Honor, Mrs Dolma Gyari, Honorable Kalon (Minister) of Home Department, CTA, expressed gratitude at Deshpande's consideration of the CTA's request to be viewed as a partner in tourism-related ventures of the state, given the significant presence of the Tibetan Buddhist monastic institutions that attract a large number of international and domestic tourists. Gyari, in her address, also highlighted the importance of the

Karnataka state as a Buddhist heritage site, noting that archaeological excavations in the state had clearly vouched for the existence of Buddhism starting from the 2nd century B.C.

WITH GRATITUDE

On behalf of the Tibetan people, Gyari thanked the Karnataka government and its people for its generosity and hospitality over the past five decades. Gyari also provided the gathering a detailed account of how the Tibetan settlements of south India had emerged as popular tourist destinations over the years.

Honorable Sikyong Dr. Lobsang Sangay, the Political Head of the democratically-elected Central Tibetan Administration, was the Chief Guest during the closing ceremony on 7 July. Dr. Sangay too recognized the kindness and support extended by the Karnataka government and its people to the Tibetan refugees over the past five decades. After thanking the state government and the people of Karnataka, Dr. Sangay called for greater awareness about Tibet's geopolitical, geographical and environmental significance to India and the world in general.

Speaking at the length on the environmental concerns plaguing Tibet, Dr. Sangay highlighted the environmental significance of the country, given that the Tibetan plateau holds the third-largest store of water-ice in the world, serving as a source of many rivers in Asia, particularly the great rivers of India. In addition, the exploitation of Tibet's pristine ecosystem owing to rampant mining, deforestation and damming, among others, are causing irreparable damages to the environment, subsequently impacting global conditions, Dr. Sangay added.

Dr. Sangay called on the gathering to raise their voices against these injustices, and expressed hope that the Festival had allowed the visitors to experience the unique Tibetan way of life. He thanked the organizers for a successful event and noted the importance of this event as it

is dedicated in honor of His Holiness the Dalai Lama.

This year marks 25 years since the 14th Dalai Lama was conferred the Nobel Peace Prize on 10 December 1989, said Dr. Sangay. The CTA would honor this auspicious occasion in Dharamsala later this year by inviting several Nobel laureates for the anniversary celebrations, he added.

CULTURAL EXTRAVAGANZA

“We are very happy with the response we have received. If you notice, almost all the stalls have been jam-packed since the morning of the first day of the event, with many items already having sold out. Therefore, I’m sure the festival has been successful in creating awareness about Tibet’s rich cultural and religious

heritage, which despite having survived in exile, faces the risk of extinction in Tibet,” Mr. Chopel Thupten, Chairman of the Organizing Committee, Tibet Festival 2014 said.

The festival included a photo exhibition titled ‘Tibet’s Journey in Exile’, which portrayed the evolution of the Tibetan refugee settlements over the past five decades. In addition, monks from the monasteries in south India showcased different elements of Tibetan Buddhism, including mandalas, ritual dances, chantings, and butter sculptures or offerings. Monks also performed a snow lion dance that was well-loved by the audience.

Also on display were Tibetan handicrafts, such as Tibetan carpets, wood carvings, and scroll paintings, as well as Tibetan medicinal and herbal products,

with visitors having the option to avail of free consultation services by an acclaimed Tibetan doctor. The festival also included cultural performances, such as Tibetan music, dance and opera, as well as talks and film screenings. Visitors could also taste the distinct flavors of the Tibetan cuisine at the Food Court.

“Karnataka has been home to thousands of Tibetan refugees for more than five decades and has helped ensure the community’s socio-economic development, while simultaneously allowing us to keep our cultural and religious traditions alive even in exile.” Mr. Thupten said. “Therefore, we are extremely grateful to the government and people of Karnataka, and we view this festival as an opportune moment to express our gratitude.”

CTA Marks Third Anniversary of Successful Democratic Transition



The Central Tibetan Administration based in Dharamshala marked the third anniversary of the successful democratic transition following His Holiness the Dalai Lama’s complete devolution of political authority to the democratically-elected Tibetan leadership on 8 August.

The Tibetan leadership led by Sikyong Dr. Lobsang Sangay, the democratically elected political leader of the Tibetan people, organised a prayer service on the occasion to pay tribute and express solidarity with all the Tibetan self-immolators and those who continue to suffer under the oppressive Chinese regime.

Over a thousand Tibetans, including members of the Kashag, members of

the Tibetan Parliament and the Tibetan Supreme Justice Commission; and staff of the Central Tibetan Administration attended the prayer service, presided over by Thomtök Rinpoche, abbot of Namgyal monastery.

Speaking at the prayer service, Sikyong Dr. Lobsang Sangay said it’s been three years since the devolution of political authority by His Holiness the Dalai Lama to an elected Tibetan leadership to fully democratise the Tibetan polity. Sikyong attributed the peaceful and successful democratic transition to the concerted effort and trust of the Tibetan people inside and outside Tibet in the new Tibetan leadership.

Sikyong Dr. Sangay also reaffirmed the Central Tibetan Administration’s

firm commitment towards the Middle Way Approach to resolve the issue of Tibet through dialogue. He said the international community strongly supports the Middle Way Approach as the most viable and pragmatic solution to address the problem of Tibet.

Sikyong also highlighted the immense contribution of His Holiness the Dalai Lama and the elder generation of Tibetan people towards sustaining the Tibetan freedom struggle.

Sikyong Dr. Lobsang Sangay took over as the political leader of Tibet on 8 August 2011, taking the oath of office in the presence of His Holiness the Dalai Lama and thousands of Tibetans and friends of Tibet.

He has proclaimed that restoration of freedom in Tibet through the Middle Way Approach, and the return of His Holiness the Dalai Lama to Tibet as two of the most important goals of his tenure.

The 14th Kashag also announced earlier that it would observe 2014 as the “Year of His Holiness the great 14th Dalai Lama” to express deep gratitude to his remarkable achievements for the cause of Tibet and promote his ideals of non-violence and human values.

The Statement of the Kashag on the Auspicious Occasion of the Seventy-Ninth Birthday of His Holiness the Great Fourteenth Dalai Lama



Sikyong Dr Lobsang Sangay delivering the Kashag's Statement on 79th birthday of His Holiness the Dalai Lama

On this joyous and special occasion of the 79th birthday of His Holiness the Great 14th Dalai Lama, the Kashag would like to express our deepest reverence and respect for His Holiness the Dalai Lama on behalf of all Tibetans in and outside Tibet. We join millions of His Holiness the Dalai Lama's admirers across the globe in wishing him good health and long life. The Kashag would also like to take this great opportunity to convey profound gratitude to His Holiness the Dalai Lama's parents, the late Chokyong Tsering and the late Dekyi Tsering, who blessed us with their precious son, Lhamo Dhondup, born on 6 July 1935 to a peasant family in Taktser village in the Amdo region of Tibet.

The 14th Kashag is observing 2014 as the "Year of the Great 14th Dalai Lama" to express our boundless appreciation of His Holiness the Dalai Lama's great accomplishments for the cause of Tibet and the promotion of peace, inter-faith harmony and humane values throughout the world. Under this year-long program, the Central Tibetan Administration (CTA) will organize 21 major events, which include some 300 smaller activities. Looking further ahead, the Kashag will mark His Holiness the Dalai Lama's 80th birthday by the Tibetan calendar—the fifth day of the fifth Tibetan month,

falling on the 21st of June 2015—with an elaborate long life offering to His Holiness the Dalai Lama.

His Holiness the Dalai Lama has kindly agreed to grace the official 79th birthday celebration with his presence at the time that he confers the 33rd Kalachakra Initiation in Ladakh, a region with which Tibetans share deep religious and cultural ties.

64 years ago in 1950, during the critical period following the Chinese military invasion of Tibet, His Holiness the Dalai Lama was called on to assume spiritual and political powers at the youthful age of sixteen. At the age of 25, during the subsequent Chinese occupation of Tibet, His Holiness the Dalai Lama was forced to flee his country and live in exile. Despite the seemingly insurmountable obstacles placed in his path, for nearly 60 years, His Holiness the Dalai Lama has led the Tibetan people with infinite compassion, wisdom and courage.

The fact that the Tibetan people today are united like an iron ball regardless of their regional or religious affiliations and in spite of the Chinese occupation is mainly due to the enlightened leadership of His Holiness the Dalai Lama. The power of Tibetan people's unity today is

far greater than the recent past and is comparable to those days when the three Dharma kings reigned over Tibet.

In exile, His Holiness the Dalai Lama envisioned a united Tibetan community firmly rooted in both tradition and modernity. He began by laying a strong foundation for the sustenance of Tibetan people as well as the preservation of the Tibetan identity by establishing Tibetan settlements across India, Nepal and Bhutan. At the same time, to ensure that future generations of Tibetans acquire modern education while remaining rooted in traditional values, from the very beginning, he initiated and established separate Tibetan schools. In fact, the present Tibetan leadership is a product of these institutions that have educated Tibetans in exile for the past fifty years.

By also introducing a series of structural and institutional reforms, His Holiness the Dalai Lama's guidance and wisdom has transformed the nature of exiled Tibetan polity into a genuine democracy. Years of these sustained democratic reforms have in fact transformed the entire exile Tibetan community into a society with deeply rooted democratic values and culture. As a result, even though today exiled Tibetans are scattered across six continents, we have continued to maintain an extremely vibrant, cohesive and organized community. The fact that the exile Tibetan polity and community is today considered a model worthy of emulation is largely because of the visionary leadership of His Holiness the Dalai Lama and the diligent perseverance of our senior generation.

Under His Holiness the Dalai Lama's leadership, all major monasteries that were destroyed in occupied Tibet were rebuilt in exile to preserve and promote Tibetan religion. These monastic centres of teaching and practice, belonging to all four traditions of Tibetan Buddhism as well as Tibet's native Bon religion, were not only revived, but also thrived in exile. As these monastic scholars and masters have helped spread Tibetan

Buddhism, Tibetan Dharma centres have mushroomed the world over.

Indeed, His Holiness the Dalai Lama has sparked a new awakening among the people of Himalayan regions about their cultural heritage and this has greatly contributed to the revival of local traditions and customs. His Holiness the Dalai Lama remains a fount of guidance and solace for the world's Buddhists, instrumental in preserving and disseminating the teachings of the Buddha from their repository in Tibet to their origin in India and to 67 other countries across 6 continents.

As a tireless advocate of inter-religious harmony, His Holiness the Dalai Lama interacts with religious leaders of all faiths. He has also pioneered intensive dialogue between leading world scientists and Buddhist monks, and greatly enriched both science and religion. Furthermore, his global efforts to promote secular ethics have earned him the respect and admiration of world citizens regardless of their religious background. These multiple and enduring contributions are evident in over 150 major awards, prizes and honorary doctorates that have been conferred on him, most notably the Nobel Peace Prize in 1989, United Nations Earth Prize in 1991, US Congressional Gold Medal in 2007 and the Templeton Award in 2012. Truly, the sustained international recognition and prestige of His Holiness the Dalai Lama has been the main driving force behind the rising global awareness of and support for the cause of Tibet.

Given His Holiness the Dalai Lama's influence and prestige, perhaps it is sadly inevitable that some group of people would seek to malign him. In particular, the Dholgyal followers have launched a politically-driven smear campaign against His Holiness the Dalai Lama in the name of religious freedom and human rights. By advocating sectarianism and fanaticism, which would jeopardize the existing harmony and unity among all the traditions of Tibetan Buddhism, the Dholgyal followers have turned into a political tool for the Chinese Communist Party. Considering the larger interest of the Buddha Dharma, and in particu-

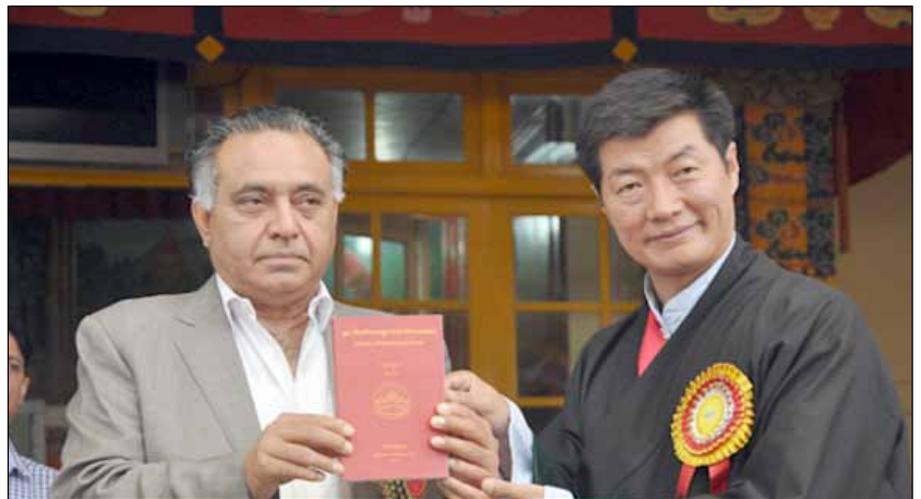
lar, the threat against the very existence of Tibetans as a people, Tibetans must wisely discern between true and untrue and right from wrong.

On the larger issue of Tibet, we wish to reiterate the Kashag's belief that this will only be resolved through dialogue with the Chinese government. It is our hope that the new Chinese leadership will soon realize the fact that the Middle Way Approach is a mutually beneficial solution to the Tibet problem.

To this day, the Middle Way Approach continues to receive support from governments around the world and from

They have placed their aspirations in His Holiness the Dalai Lama and anxiously await his return. This profound desire for His Holiness the Dalai Lama's return and for freedom in Tibet are the common rallying cries of the 130 people who have committed self-immolation as an act of protest against China's oppressive rule. Despite our repeated appeal against drastic actions, the heart-wrenching series of self-immolations witnessed across Tibet has amplified the true aspirations of the Tibetan people not only to the Chinese government, but also to the world at large.

With unity, innovation and self-reliance



G.S. Bali, Himachal Pradesh Civil and Food Supplies Minister with Sikyong at the 79th birthday celebration of His Holiness the Dalai Lama

the international community, including a growing number of Chinese citizens. The CTA has launched a massive international campaign to continue raising this awareness and support for the Middle Way Approach. In this campaign, a rich array of information and materials on the Middle Way Approach will be distributed in many languages through websites and social media. Closer to home, the Kalons and Secretaries of the CTA will visit Tibetan settlements and generate mass awareness about the Middle Way Approach, in the earnest hope that all Tibetans will actively participate in this crucial effort.

Despite the suffocating environment of fear and repression inside Tibet for the past 60 years, the Tibetan people have resolutely kept their hope and pride alive.

as our guiding principles, we pledge to fulfill the vision of His Holiness the Dalai Lama and the aspirations of the Tibetans inside Tibet and all the Tibetans who left us, i.e. to restore freedom for Tibet.

Finally, we would like to take this opportunity to convey our heartfelt gratitude to the people and Government of India and Himachal Pradesh, as well as of the world, who have in any way, shape or form supported the cause of Tibet and contributed to the preservation and promotion of Tibetan religion and culture.

In conclusion, we pray that His Holiness the Dalai Lama may live long and all his wishes be fulfilled. May the cause of Tibet soon prevail!

The Kashag
6th July 2014

Speech of the Tibetan Parliament in Exile on the Occasion of Celebrations Marking the 79th Birth Anniversary of His Holiness the Dalai Lama



Today is a day of a hundred-thousand auspiciousness and joy, marking by Tibetan tradition the 80th and by the outside universal system the 79th birth anniversary of His Holiness the Dalai Lama, the Bodhisattva Avalokitesvara, the earthly human manifestation of the designated, wished-for deity of Tibet whose people have survived through many centuries of history, cultural enrichment, and territorial sovereignty. The spiritual lord of The Three Realms, the champion of world peace, the master on this earth of the entire corpus of the Buddha's teachings, the protector of all the people of Tibet, and the great leader whose name, to state it in full for our purpose, is Jetsun Jampel Ngawang Lobsang Yeshe Tenzin Gyatso Sisum Wanggyur Tsungpa Mepey De Pal Sangpo, was, as a result of a great convergent fruition of cumulative divine deeds and prayers of successive reincarnation of The White Lotus Holder and the good merits of his contemporary and future objects of teaching, born on the 5th day of the 5th month of the Tibetan Wood-Hog Year, corresponding to the 6th day of July 1935 in the Village of Tagtser, which is situated in the vicinity of the highly auspicious Kumbum Monastery, the site of the auspicious flowering of sacred images of the Tsongkhapa, and as indicated by the protector deities of Tibet without any cause for misunderstanding or without any misleading direction, and as reaffirmed by wondrous

enlightening proofs. On such a day when across the world people are engrossed in seeking to accumulate as much good merits as possible with a joyous spirit, I, on behalf of the Tibetan people both in Tibet and in exile beseech and pray with utmost earnestness that the thousand-armed Bodhisattva remain unchanged forever in our presence, and continue to be a great source of guiding light to the countless numbers of sentient beings who are otherwise bereft of any protector and refuge, and thereby extend your divine deeds across the universe.

The essence of the meaning of observing the birthday of any globally renowned great being is to commemorate the deeds of that being and to respect and follow his guidance. This being the case, it is an important tribute on this important occasion of the birth anniversary of His Holiness the Dalai Lama that people across the world who take part in the celebrations, especially Tibetans both in Tibet and in exile, while certainly remembering the gratitude they owe to him with joy, faith and contentment, also keep in mind their commitments to follow and put into practice without any wavering his guidance to them.

In 1949, communist China began its armed invasion of Tibet from the eastern borders. As a result flowing from it, the political situation in Tibet came to be

weakened to its worst possible depth, in the manner of the depletion of the level and emptying of the butter in a burning butter-lamp. And it then became obvious that only His Holiness the Dalai Lama, and no one else, had the capability and power to steer the course of the religious and political affairs of the Land of Snows. Hence, as spontaneously prayed with resolute vehemence by the people and godly beings of Tibet without any need for any discussion, His Holiness the Dalai Lama, though only 16 years old at the time, resolved to carry forward the unfinished works and commitments of his previous successive reincarnations. And so it was that on 17 November 1950, he was enthroned as the spiritual and temporal leader of Tibet and took charge of the two root sources for addressing the well being of his people. Since exercising supreme authority and influence over all the three provinces of Tibet from that time onwards, he showed great foresight and prudence in dealing with the civilian and military Chinese leaders and officials who had taken up residence in the country. Though the Chinese were cruel and violent in their approach, His Holiness the Dalai Lama adopted a broad-minded and tolerant response to them, relying only on non-violent strategies in his attempts to resolve the Sino-Tibetan dispute. In that way, by willingly exposing himself to the raging fire of Chinese provocations, His Holiness tried, for nine long years, to protect the people of Tibet from an onslaught of bloodshed from the Chinese army.

At the same time, His Holiness spared no efforts in his studies to gain mastery over the entirety of the general as well as esoteric fields of Tibetan Buddhist studies, culminating in his being awarded the Geshe Lharampa degree after rigorous examinations at Tibet's Three Great Seats of learning and at the annual Great Prayer Festival in a community of other monks. His Holiness thereby attained status as the apex ornament among all the learned scholars of the Land of Snows.

In order to ensure the well being of his

Tibetan subjects and address their livelihood difficulties, His Holiness the Dalai Lama initiated reform measures that he saw as the needs of the hour and these included such initiatives as the waiver of old loans. For this purpose His Holiness made efforts to bring the Tibetan political and government system to one marked by liberal democracy to as great an extent as possible by setting up a separate Reform Bureau. Unfortunately, however, the whole of Tibet fell victim to the violent occupation onslaught of the army of communist China. As a result, there was no choice for him but to escape and seek political asylum in the neighbouring country of India in 1959. Over a short period of time since then, tens of thousands of Tibetan men and women; young and old; and monks and nuns as well as laypeople followed him, looking up to him as their only source of hope. And they received a new lease of life and were able to breathe the air of freedom after arriving in India. Not only were they not left wanting in their basic needs of food, clothing and shelter, but also a foundation was laid for restoring in future Tibet's spiritual heritage in its original glory. With this aim in mind, centres were separately established where each of the four schools of Tibetan Buddhism and the Bon religious tradition were able to continue their practices as well as trainings as before. In particular, under the exceptional leadership of His Holiness the Dalai Lama, the root source of the Tibetan religious and secular well being, wide-ranging, truly limitless initiatives were taken which included the setting up of an administration in exile, religious centres, cultural institutes, research centres, settlements, schools, handicrafts training centres, and businesses. The Tibetan people therefore owe to His Holiness the Dalai Lama such gratitude as they owe to no one else for his deeds which, in a manner of speaking, ensured for them such a state of well being as was better even than when Tibet was in its glorious days.

In order to realize his heartfelt wish to transform the Tibetan political system into a fully democratic one, His Holiness the Dalai Lama set up in 1960 a Tibetan parliament in exile. In 1963, he promulgated a democratic constitu-

tion for a future free Tibet. Along with it, he gave countless speeches and advices to the Tibetan people in exile on the ideology of the democratic system of politics and governance. In 1990, His Holiness dissolved the 10th Tibetan parliament in exile as well as the Kashag. In 1991, he followed it up by increasing the number of members of the Tibetan parliament in exile, and also presented a draft charter of Tibetans in exile. And the 11th Tibetan parliament in exile was set up in a changed form to ensure that it became a meaningful legislative body. A constitution based system of democratic administration was thereby established. And in 2001, a new system was introduced whereby the Kalon Tripa of the Tibetan administration in exile was directly elected by the Tibetan people. Thereafter, in 2011, His Holiness the Dalai Lama, in a most dignified and solemn manner, passed on to leaders directly elected by the Tibetan people all his traditional political and administrative powers. As a result, the Central Tibetan Administration in exile is today a firmly rooted democratic system based on the rule of law. Such developments are fully in keeping with the modern democratic trends across the world and the current needs of the Tibetan people. His Holiness the Dalai Lama brought about these developments by a coercive strategy of compelling the Tibetan people to accept these changes, reflecting a leadership deed of great historicity. I take this opportunity to remember and express immense gratitude to His Holiness the Dalai Lama for this historically unprecedented gesture which is universally acknowledged and admired.

Over the past many decades, His Holiness the Dalai Lama has made special efforts for the benefit of all sentient beings in general and, especially for the people of all religious faiths, irrespective of their doctrinal differences, and more particularly for the Tibetan people both in Tibet and in exile. There has been an outpouring of the power of these bodily, speech and mind deeds in all directions and through all portals, and many in the international community who have benefited from them have come to revere him and look up to him as a great master. This has resulted in an unprecedented

welcome opening of doors of assuming responsible concern and paying close attention to the just cause of the Tibetan people among numerous governments, individuals and communities of people across the world. In 1987, His Holiness the Dalai Lama proposed a five-point peace plan for the resolution of the issue of Tibet. Thereafter in 1988, His Holiness presented another proposal before the European Parliament. Including with these initiatives, His Holiness the Dalai Lama made great efforts to direct the Tibetan people to the sole path of non-violent means to continue their struggle. It is particularly because of these efforts, whose influence could not be belittled by any amount of denials that His Holiness was conferred such great awards as the Nobel Peace Prize in 1989, the US Congressional Gold Medal in 2007, and the John Templeton Prize in the United Kingdom in 2012. The actual number of awards and prizes His Holiness has won runs into hundreds. In order to clearly understand the situation of the Tibetans in Tibet, His Holiness had sent fact-finding delegations and especially dispatched envoys to China over different periods of time.

Since 1974, His Holiness the Dalai Lama had resolved to seek a solution that is mutually beneficial to both Tibet and China. And since 1979 he has been of the view that an effort to find a middle way approach for the resolution of the issue of Tibet, if successful, would be in accordance with his wish for such a solution. After His Holiness arrived at such a decision, the Central Tibetan Administration here at Dharamshala also adopted this approach. The middle way approach that we still adhere to enjoys utmost support from public and private corners across the world, including among many governments. In particular, it is being admired and supported by considerable number of people inside China, especially the intellectual community. It is time that the government of China act with a high sense of responsibility to make efforts to resolve the Sino-Tibetan dispute with urgency since it is directly concerned with both the current and long term well being of both the Tibetan and Chinese peoples.

Denied the privilege of even a second of rest, His Holiness the Dalai Lama, using the weapon of indefatigable courage borne of infinite compassion, devotes himself to both the current and long term well being of the Tibetan people in and outside the occupied Land of Snows. In that respect, His Holiness has, while fully immersing himself in the realm of unceasing and unstoppable commitments to his secular responsibilities, pioneered new approaches in the fields of the practice, philosophy and science of Buddhism. On the intellectual platform of the globe, His Holiness has flashed the precious light of the Buddha's teachings to all corners of the world. For the purposes of reviving, with regard to those aspects that had suffered decline, and carrying forward, with regard to those aspects that continue to flourish, the Nalanda tradition which embodies the entire corpus of the Buddha's teachings in their pristine, faultless form, His Holiness gives wide-ranging religious discourses in the profound fields of both tantra and sutra to draw countless number of sentient beings to the path of liberation from samsara. In terms of place, times and numbers of disciples encompassing the teachings given by His Holiness the Dalai Lama, it remains impossible to make estimates. This includes most recently his 33rd Kalachakra empowerment teaching being presently given to countless number of sentient beings that include the people from the Himalayan regions.

Among his outstanding efforts at maintaining the purity of the Buddha's teachings remains his advice on the question of worshipping the controversial spirit called Dolgyal for which we would like to express high gratitude. It is of utmost importance, as we know, that a good practice of Buddhism requires, to begin with, a pure and correct refuge practice. Numerous great and learned masters of the past in the fields of preserving, administering and propagating the faith, irrespective of which traditions of Tibetan Buddhism they belonged to, have clearly pointed out that the origin, nature and work of Dolgyal does not render it a worthy Buddhist object of worship. His Holiness the Dalai Lama too carried out a thorough research and came

to an indubitable conclusion on the basis of which he has given us his advice to avoid it out of a great feeling of compassion. The vast majority of the Tibetan people has faithfully accepted from the depth of their hearts His Holiness the Dalai Lama's advice and continues to avoid the mistake of worshipping Dolgyal. In addition, in a further effort to help the still very deeply entrenched ignorant people who continue to worship Dolgyal to realize the correct course of practice to be followed and so on, the Tibetan Parliament in Exile passed on 17 March 2014 a five-point resolution, in addition to other similar resolutions it had previously passed in 1996, 1997 and 2008. These became necessary because a small minority of people, having been themselves won over with monetary lure by the Chinese government for use as a political tool, also mislead in various ways people of other ethnicities and look for all kinds of opportunities on the international arena to carry out various type of campaigns designed to obstruct His Holiness the Dalai Lama's programs. I take this opportunity to appeal to each and every individual among the broad Tibetan public to take personal responsibility and remain alert at all times to ensure the personal security of His Holiness the Dalai Lama as urged in that resolution.

India is like a second homeland to the Tibetan people living in exile. Over the past more than 55 years, the central and state governments of India, as well as local level administrative authorities have extended unimaginable help, patronage and cooperation in vast and diverse areas of our needs and these are still continuing. I therefore take this good opportune moment to express our limitless gratitude to the governments and people of India for their kindness and generosity. In addition, we remain hopeful that following the recent general election, those in the government and parliament who won by large majorities will continue to show even greater concern and help for the Tibetan people and their struggle.

The Tibetan people also remain indebted to the governments, parliaments, organizations and individuals in countries across the world, including the USA and Europe, for their continuing support

for the just cause of the Tibetan people. I take this opportunity to urge them to continue, with even greater vigour, to support us.

There is even today no indication whatsoever that the government of China is changing its policy on the issue of Tibet. In fact, across the entire territory of Tibet, Chinese security clampdowns keep growing stronger. Besides, it has been claiming to be concerned about the livelihood of the around 200,000 Tibetans living overseas in yet another attempt by various continuing means of deceit to lure them back home. Under the current leadership and system in Tibet where happiness remains unknown, around 130 Tibetan men, women and religious persons have carried out self immolation protests from February 2009 as of 15 April 2014. These protesters were of one voice in raising their slogans, demanding "Invite His Holiness the Dalai Lama Back to Tibet," "Give Freedom to the Tibetan People," and so on. This being the continuing situation in Tibet, I take this opportunity to pledge more efforts than ever before, with reinforced vigour, towards realizing these common desires of the Tibetan people in Tibet and in exile.

Finally, so long as the last wishes of the dead and the aspirations of the living remain to be realized, and as a result of the diamond-like strong determination to complete the task on hand avowed with the Buddha and his spiritual sons as witnesses; the pure, totally, selflessly inspired prayers of the great beings from all faith traditions living on this earth; the blessings flowing from the truthfulness of the faith and oaths of the entirety of the human and godly forms of the land of Tibet, we ardently prayer that His Holiness the Dalai Lama, by looking on all Tibetans in Tibet and in exile equally with great compassion and concern, as a mother would all her children, live unchanged for a hundred aeons, and see his wishes spontaneously fulfilled, and that the just cause of the Tibetan people be seen to definitely prevail.

The Tibetan Parliament in Exile
6th July, 2014

His Holiness the Dalai Lama Gives 33rd Kalachakra Teachings and Celebrates Birthday in Ladakh



His Holiness the Dalai Lama thanking the crowd of more than 100,000 for celebrating his 79th birthday during the 33rd Kalachakra Empowerment in Leh, Ladakh, J&K, India on July 6, 2014. Photo/Manuel Bauer

His Holiness the Dalai Lama conferred the 33rd Kalachakra empowerment teachings in Leh, Ladakh from 03-14 July 2014. The 33rd Kalachakra was jointly organised by the Ladakh Buddhist Association, All Ladakh Gonpa Association, the Tibetan Kongpo People and the Tibetan Jonang Association. Around 200,000 devotees from over 73 countries attended the Kalachakra teachings.

Before commencing the preliminary teachings of the Kalachakra empowerment, His Holiness said: "The purpose of the Dharma is to protect us from suffering. We are beset by problems and if we look for their source, we find they arise because of our selfishness, because we tend to pursue our own interests at the expense of others. Our various religious traditions exist to help us reduce these problems. They all teach ways to overcome suffering through cultivating love and compassion, tolerance, patience and contentment. The Sanskrit term Dharma conveys a sense of that which protects us, which helps us overcome suffering."

"While there are said to be 1 billion non-believers in the world, there are 6 billion who have some religious faith. All our religions help to overcome suffering.

There are theistic religions like Christianity, Hinduism, Islam and Judaism who place their faith in a creator god and there are non-theistic traditions like some of the Samkhyas, Jainism and Buddhism that rely on the idea of causality. In Buddhism it is taught that if you do wrong you will reap negative consequences. You need to avoid harming others. In the teaching of the Buddha, the view is explained as dependent arising, while the recommended conduct is non-violence, which entails helping not harming others. We practise non-violence because we want to be happy," His Holiness said.

His Holiness also mentioned that whatever transformation that takes place in relation to the empowerment will be within ourselves. If there are people attending these teachings who belong to traditions other than Buddhism, they can focus on cultivating a good heart. It's through inner transformation that we fulfil the purpose of attending the Kalachakra Empowerment, he said.

Introducing the Buddha's teaching in preparation for the Kalachakra Empowerment, His Holiness said: "At the present time, when in the ordinary world there is great advancement in the fields

of science and technology, but we are also distracted by the hustle and bustle of our busy lives, it is extremely important that those of us who follow the Buddha should have faith based on knowledge of his teaching. Therefore, we should examine the reasons for it with an unbiased and inquisitive mind, analysing it closely."

He mentioned that the Nalanda masters had investigated and analysed the Buddha's teaching to establish which were definitive and which were open to interpretation and were not to be taken at face value. He commended his listeners to adopt a similarly inquisitive and unbiased approach, pointing out that of the three trainings, the principal is wisdom supported by concentration and morality.

Explaining the four noble truths, His Holiness said that each of the Noble Truths has four attributes: they are impermanent, suffering, empty and selfless. Regarding impermanence he said there is gross and subtle impermanence. When something simply comes to an end, that is gross impermanence, but the momentary change that affects a thing is subtle impermanence, impelled by its own causes.

His Holiness also underscored the importance of clarity of mind and awareness. "Understanding the nature of the mind is clarity and awareness," he said, "we can see how disturbing emotions can be overcome. Buddhist teaching is not about threatening people with dire consequences if they don't behave in a certain way. Instead, by understanding the advantages of liberation, they will be inspired to achieve it."

His Holiness added that in today's world people are more interested in their physical comfort and sensory pleasure, and yet love and compassion are developed within and are more durable.

During the teachings of Letter to a Friend by Nagarjuna, His Holiness pointed out that the collection of virtuous actions that Nagarjuna discusses here, with the

exception of wrong view, are common to all spiritual traditions. Contemplating them leads disciples to understand the preciousness of the human life they give rise to and its rarity. He said that in his 'Three Principal Aspects of the Path', Je Tsongkhapa explains how by overcoming attraction to the pleasures of this and future lives the disciple can develop a determination to be free and generate the awakening mind of bodhichitta. He also reiterated that the awakening mind is not intent on liberating a few sentient beings, but all beings across the expanse of space. It is intent on placing all of them in enlightenment.

During the Kalachakra teachings, His Holiness also outlined his three commitments of promoting human values, fostering inter-religious harmony and, as a Tibetan, his eagerness to preserve Tibetan language, religion and culture and protect Tibet's fragile environment.

Although Tibet was an empire on a par with those in Mongolia and China in 7th, 8th and 9th centuries, at this time he is not seeking separation from China, but a mutually acceptable solution that will ensure the preservation of Tibetan values. He called on his listeners to contribute to making the 21st century an era of peace and harmony, an era in which problems are not addressed by a resort to force but by non-violent means.

Birthday Celebration

His Holiness the Dalai Lama celebrated his 79th birthday at Ladakh on 6 July. As he walked out to the pavilion where he was to teach, many people along the way offered him congratulations and good wishes. Among the dignitaries who had gathered for a more formal celebration, the first to speak was Kalon for Religious & Cultural Affairs, Pema Chinjor.

On behalf of Tibetans in Tibet and elsewhere he recalled His Holiness's remark that he might live to 113 and requested him to do so. He also noted the kindness with which His Holiness has looked after the Tibetan people and the success of his efforts to preserve Tibetan language, religion and culture in exile.

Describing His Holiness as a champion of peace, Speaker of the Tibetan Parliament in Exile, Penpa Tsering, mentioned that he was born in a village close to the birthplace of Je Tsongkhapa. He prayed that His Holiness live long and that his wishes be fulfilled. He took the opportunity to thank the Governments of India and of Jammu & Kashmir, as well as the people of Ladakh, for the help they have afforded Tibetans.

Local Muslim leaders Saif-ud-Din and Asharaf Ali added their voices to those offering greetings to His Holiness on this propitious day. Commenting that all Ladakhis, not only the Buddhists, revere His

Holiness and the advice he gives. Rigzin Palbar of the Ladakh Hill Development Council prayed for His Holiness's long life and expressed appreciation for his giving the Kalachakra Empowerment for the third time in Ladakh. Minister for Urban Development, Rigzin Jora took up this point remembering the Kalachakra Empowerments of 1976 in Leh and of 1988 in Zanskar, events that had ushered in a Ladakhi renaissance. He said that as a beacon of peace and harmony, His Holiness is to the 21st century what Mahatma Gandhi was to the 20th.

Actor Richard Gere, His Holiness the Dalai Lama's close friend and devotee, recalled his first meeting with His Holiness in Dharamsala 33 years ago. He described himself as humbled by the fact that he lived at the same time as His Holiness, saying that not only to know him, but also to be able to listen to him was extraordinarily fortunate. Following their greetings, His Holiness thanked everyone for their birthday wishes. He said: "people of Ladakh, Tibetans and visitors from abroad are making prayers for my well-being. You are joined by many others who are not here, especially people in Tibet who have a special connection with me, many of whom are not allowed to express their faith and support; I greet all of you. In Mongolia, Russia and Taiwan, and even quietly in mainland China, I believe celebrations are taking place; I thank everyone taking part."

His Holiness the Dalai Lama Calls on Muslims and Tibetans to Live in Harmony

From the Shiwatsel teaching ground His Holiness drove to the Central Institute of Buddhist Studies, Choglamsar, where he first consecrated a new set of statues representing the Buddha and his first five disciples. He entered the auditorium where faculty members and students awaited him as Jamyang Khyentse's Prayer for His Holiness's Long Life was recited. The Director welcomed His Holiness and, recalling his gratitude for his own education, avowed his dedication to the training of students.

His Holiness expressed his admiration for the progress the Institute is making and reaffirmed the importance of educa-

tion everywhere in the world. He said:

"Of course we need to make material progress, but we need inner development too. We need the inspiration to develop within ourselves. We need secular ethics, that is a sense of ethics that has universal appeal while respectful of the followers of all religious traditions and even those who have none. In the 21st century secular ethics is what is most appropriate and relevant for creating a happier more peaceful world."

He reiterated his advice to be less attached to one Tibetan Buddhist tradition or the other and to pay more attention

to the general teachings of the Buddha. He also commended the recent launch of two volumes dealing with Buddhist science extracted from wider Buddhist literature. He looks forward to these books being studied on a more academic basis, making the knowledge within them available to interested people whatever their personal faith.

His Holiness then drove to Saboo Thang in the undeveloped area above Choglamsar, where the Ladakh Buddhist Association (LBA) have launched a new project. He unveiled first the foundation stones for the LBA Lotus Eco Village and a Passive Solar Hostel Block, followed by a

large graphic representation of the master plan. The Director explained that the intention is to benefit the poor and needy. Dr Tondup Tsewang explained that the impetus for the project had arisen as a result of the flash flood of 2010. His Holiness responded:

“Dharma friends and guests, I’m only able to make a brief visit now, but I’m honoured by your invitation. I’ve been coming to Ladakh for the last forty years or so and have seen rapid progress in many places, especially in the field of education. Among Ladakhis are Muslims and Christians as well as Buddhists by faith, but all of them are influenced by Ladakhi culture, which is Buddhist by and large; a culture of peace, non-violence and compassion. Therefore this project fostering those values will surely contribute to Ladakh’s development.”

Turning to the students sat before him, he asked them to study hard, telling them how he now regrets that when he was their age he preferred to play. He announced that he would like to make a donation of ten lakh rupees from the Dalai Lama Trust to the project, also recommending that any surplus from the Kalachakra Empowerment funds could be put towards it too.

“I’ll see you again,” he said with a smile, “but remember that the real development we seek is not in the buildings but in our hearts and minds.”

The last engagement of the morning was on the edge of Leh town where the Muslim Co-ordination Committee, Leh had invited His Holiness to lunch. In welcoming remarks Saeed Naqvi praised His Holiness for his efforts to promote mutual understanding and for being a symbol of peace and harmony for the whole world. Saif ud din took up the theme saying:

“Today is a great day for us as we are honoured by His Holiness’s presence. We admire your work for peace and assure you that Islam denounces violence and bloodshed. Like many in the international community we support your Middle Way Approach to resolving the difficulties in Tibet. We Muslims and Buddhists of Ladakh have long lived in

harmony and will continue to do so. We pray for His Holiness’s long life and the fulfilment of his wishes.”

“My Muslim spiritual brothers and sisters,” His Holiness replied, “you organized this meeting and invited me to it, which I greatly appreciate. In the small village where I was born near Kumbum Monastery there were Muslim families so I have long been familiar with people of Islam. When I reached Lhasa at the age of five, about 1000 Muslims lived there and whenever there were government functions Muslim representatives took part. Many of them wore a red hat with a tassel on it.”

At the mention of this, one man in the audience wearing such a hat got to his feet and His Holiness teased him saying:

“Yes, just like that, with a tassel that matches your beard.

“You may have heard me tell this story before, but the 13th Dalai Lama had had a pocket watch that I began to use. Then one day it stopped and we invited an expert Muslim watchmaker to come and have a look at it. He fixed it, but solemnly told me that a person who carries a watch in his pocket should behave as if he was carrying an egg! A gentle rebuke that I should be more careful.”

His Holiness mentioned that after 1959 many Tibetan Muslims left Tibet and settled in Srinagar. For many years, he said he had been unable to visit them, but renewed his acquaintance two years ago. He spoke of being surprised and touched to discover that their young children spoke good Tibetan with a Lhasa dialect, an indication that they still use Tibetan within their families.

In addition to describing his practice since 1975 of making pilgrimage to other people’s places of worship, which has seen him visit several mosques, making many Muslim friends, he referred to events since September 11th 2001. He recalled attending the first anniversary memorial service in Washington and expressing his conviction that just because the terrorists involved had a Muslim background was no reason for generalizing about a whole community. He pointed out that there are

mischievous individuals amongst Hindus, Jews, Christians and Buddhists, not only among Muslims, and that to generalize about any of these communities on such a basis would be wrong and unfair. He said:

“I’m a Buddhist, but now I often step forward to defend Islam. I often repeat what my friend Farooq Abdullah the former Chief Minister, explained to me about jihad, that it is not about attacking other people, but about making combat with your own disturbing emotions. If you are about to do someone harm, but you restrain yourself, that’s an instance of jihad, which also has a lot to do with self-discipline.”

His Holiness went on to praise India as a living example of tolerant pluralism, a place where all the world’s major religions live together peacefully side by side. He cited the small Parsee community in Mumbai who have long flourished there without fear. He reiterated that India’s example is a model for the world to follow.

Commenting on the sadness he has felt to hear reports of Buddhists in Burma and Sri Lanka attacking Muslims, he recounted the appeal he had made to them when moved to attack to remember the face of the Buddha. His Holiness is convinced that if the Buddha were present there he would offer the victims protection. In a similar context, considering the conflicts between Sunnis and Shias in various parts of the Middle East and between Christians and Muslims in parts of Africa, he appealed to his listeners to consider ways in which they might influence their Muslim brothers to exercise restraint. He acknowledged that Ladakhi Muslims by themselves might not achieve much, but as part of a larger Indian Muslim community their voice would be heard.

Finally, His Holiness noted that although they had invited him to lunch, on this occasion his hosts would not be joining him because they are observing the Ramadan daytime fast. His teasing them that he would eat twice as much on their behalf raised a friendly laugh.

Tibetan Leader, a Red Sox Fan, Knows the Value of Taking the Long View

[THE NEW YORK TIMES]

By Ellen Berry

DHARAMSALA, India — From his office in the hill station of Dharamsala, where Tibetan exiles have spent the past half-century waiting for the seismic changes that could restore Tibet's independence, Prime Minister Lobsang Sangay was reminiscing, a bit wistfully, about a world he had left behind.

Specifically, he was reminiscing about the Boston Red Sox. These were not the vague remarks of someone faking expertise for diplomatic purposes. Rather, he was recalling the seventh game of the 2003 American League Championship Series, when the Red Sox manager took a disastrous gamble by allowing the team's star pitcher, Pedro Martinez, to remain on the mound late in a deciding game against the New York Yankees.

Behind his desk, a magnificent life-size, silk-draped photograph of the Dalai Lama hangs from the wall, and outside his window, the Himalayas rise like a great wall into the mist.

Mr. Sangay, 46, recalled the agitation as he watched Boston's lead slip away, perhaps the most calamitous in a history of heartbreaks for those who persisted in believing in the Red Sox. The suffering would all be washed away by the next season, but in 2003 no one knew that. "Normally, I am quite a patient guy," Mr. Sangay said. "But he brought him back after 118 pitches."

Mr. Sangay likes sports. He can explain why: You win, or you lose. Then you close the book on that episode and start over. This could not be more different from the mission that he took on in 2011, when he left a comfortable life at Harvard to begin a five-year term as sikyong, the leader of the Tibetans' exile administration. This coincided with a momentous decision by the Dalai Lama, the exiles' head of state since 1959, to devolve his political power to the new prime minister.

Since Mr. Sangay took over, it has been



difficult to close the book on anything. China, which once gave lip service to negotiations on Tibet's status, has refused to meet with him or his representatives. Western countries are increasingly squeamish about getting involved. With the Dalai Lama's 80th birthday a year away and no clear plan for succession, anxiety has settled like a pall over Dharamsala. Some activists criticize Mr. Sangay for being too rigid with China, others for watering down Tibetan demands in an attempt to bring Beijing to the table. Meanwhile, it is his job to inspire confidence when there is little sign of progress.

Considering all this, Mr. Sangay is surprisingly even-keeled. Asked why, he says he falls back on the Buddhist notion of impermanence. He also uses what he learned as a fan of the Red Sox, during the long years before the team's luck turned.

"There is this unfulfilled desire, unfulfilled aspiration," he said. "That keeps you going."

TALL and imposing like many men from eastern Tibet, Mr. Sangay grew up in a refugee camp near Darjeeling, in eastern India, poor enough to wear sandals through the bitter winter.

He comes from a long line of fighters. His father was in charge of arms and ammunition for the Chushi Gangdruk mili-

tia, formed in the late 1950s to defend Tibet. One particular story accompanied Mr. Sangay's birth: His mother suspected he was the reincarnation of her brother, who had been trained by the Central Intelligence Agency and airdropped at the Tibetan border, in one of the most secret programs of the Cold War. He never returned.

"When I was born in 1968, my mother, because of her closeness to her brother, she said, 'Hey, maybe he is my brother, the freedom fighter,'" Mr. Sangay said. A sense of expectation developed, he added. "You parents say that, your relatives say that, your teacher says that: 'Hey, Lobsang, you're going to be someone special, you are going to be a great freedom fighter.'"

By the time he ran for the highest office in the exile government, known as the Central Tibetan Administration, Mr. Sangay had a smoother image, one that developed over 16 years at Harvard, first as a Fulbright scholar and later as a research fellow at Harvard Law School, his salary provided in large part by a private foundation. In a suit and tie, he could easily be mistaken for an investment banker, and he has an American politician's knack for campaigning that, coupled with the reverence accorded to Harvard, has helped him leapfrog older and more established Dharamsala-based candidates.

The biggest change was that he dropped his insistence that Tibet gain independence, instead embracing the Dalai Lama's so-called Middle Way. Introduced in 1987, the policy is intended to draw China into dialogue by softening Tibetan demands, calling for self-governance and "genuine autonomy" within China. Last year, Mr. Sangay told the Council on Foreign Relations that the goal was to see ethnic Tibetans installed as party secretary and in other important posts in the Tibetan autonomous region.

"We don't question or challenge the present structure of the ruling party," he said.

Some activists denounce Mr. Sangay for scaling back the movement's demands. Jamyang Norbu, a prominent writer who recalled Mr. Sangay as a natural politician and a "good wheeler-dealer" when they became friends in the 1990s, dismissed the current policy as "a fruitless exercise." He blamed the influence of Harvard, saying young Tibetans who spend time in the United States often develop an unrealistic reliance on "the old, old European tradition of diplomacy and negotiation."

"The problem is that they see China through the eyes of the West," said Mr. Norbu, who now lives in Tennessee. "The sheep doesn't see things from the point of view of the wolf that is gobbling her." With his bodyguards in dark suits and sunglasses, he said, Mr. Sangay is focused on burnishing his image at a mo-

ment when Tibetans are desperate for a way forward.

"We just can't afford it; we are getting to the end of our tether," he said. "The whole Tibetan world is falling apart so fast."

IN Dharamsala, the Dalai Lama's word remains sacrosanct, and Mr. Sangay seems untroubled by the criticism. In a recent interview, he was cheerful for another reason: His wife and 7-year-old daughter, who remained behind in Medford, Mass., when he began his term, were finally preparing to move to Dharamsala. He was buying his daughter a puppy.

As the leader of an unrecognized government, he earns 26,000 rupees a month, or about \$430. He makes exhausting whistle-stop tours of exile communities, listening to petitions and complaints. Last week he paid a condolence visit to a Tibetan family that had lost a brother to a stampeding elephant. During trips outside India, he holds secretive meetings with government officials, often in hotel rooms or cafeterias to avoid attracting the attention of the Chinese.

In the presence of the Dalai Lama, his status seems to melt away. Addressing a crowd last year, the Dalai Lama affectionately mocked Mr. Sangay's spoken Tibetan, saying it is "like a schoolboy talking," and then laughed heartily. The prime minister, in the background,

bowed his head. Asked about it, he smiled a little ruefully.

"It was a privilege," he said. "It means he really knows me well. For him to say such a thing is obviously a bit embarrassing, but mainly, what a privilege, because he was saying, 'I know this guy well.'" He added, "I worked very hard on my Tibetan."

But the subtext is that it will not always be this way. The Dalai Lama has been evasive about how his spiritual successor, the 15th Dalai Lama, will be chosen, saying only that he will reveal his intentions in 2025, when he turns 90. The political transition, however, is in place. Asked what would happen if the Dalai Lama died unexpectedly, Mr. Sangay said, "The plan is the devolution of political authority."

Meanwhile, Mr. Sangay offers evidence that Tibetans are opening their hearts to him. In his office hangs a thangka — a traditional painting that usually features Buddhist deities — that has been custom-made by an admirer in China to include his face. He sends out links to worshipful songs that have been written in his honor and posted on YouTube. Asked where he falls in the hierarchy of leaders, he described himself as "a secondary voice," but added a postscript.

"I am a secondary voice," he said, "who will someday be a primary voice."

Upcoming schedules of His Holiness the Dalai Lama

Teaching in Dharamsala, HP, India from September 24 to 26: His Holiness will continue to give teachings from Shantideva's A Guide to the Bodhisattva's Way of Life (chodjug) at the request of a group of Southeast Asians at the Main Tibetan Temple.

Teaching in Dharamsala, HP, India from October 6 to 9: His Holiness will give teachings on Nagarjuna's Fundamental Wisdom Treatise of the Middle Way (uma tsawa sherab) at the request of a group of Taiwanese at the Main Tibetan Temple.

Discussion in Vancouver, BC, Canada on October 21: His Holiness will participate in a forum with leading scientists in economics, neuroscience, psychology and public policy on the theme Science of Education of the Heart in the afternoon at the Vancouver Convention Center.

Teachings in Vancouver, BC, Canada on October 23: His Holiness will give a Buddhist teaching based on Geshe Langri Thangpa's Eight Verses of Training the Mind (lojong tsikgyema) and confer the Avalokiteshvera Empowerment (chenrezig wang) organized by the Tibetan Cultural Society of British Columbia and Tsengdok Monastery at UBC Thunderbird Arena.

Dialogue in Birmingham, Alabama, USA on October 25: His Holiness will participate in a dialogue on Neuroplasticity and Healing organized by the University of Alabama at Birmingham.

China promotes mixed marriages in Tibet as way to achieve 'unity'

The Washington Post

By William Wan and Xu Yanglingjing

BEIJING — During their controversial six-decade-rule of Tibet, China's Communist Party leaders have been accused by human rights groups of trying to tame the restive region by imprisoning Tibetan political prisoners, keeping in exile their leader the Dalai Lama and repressing Tibetan religion and culture.

Now, China has turned to interracial marriage in an apparent attempt to assimilate Tibetans and stamp out rebellious impulses.

In recent weeks, Chinese officials in charge of the Tibetan Autonomous Region have ordered a run of stories in local newspapers promoting mixed marriages. And according to newly published government reports, the government has adopted a series of policies in recent years favorable to interracial couples.

Urging officials to push mixed marriages harder, China's highest official in the Tibetan region, Chen Quanguo, recently staged a photo op with 19 mixed families.

"As the saying goes, 'blood is thicker than water,' we should make our ethnic relationship like that," Chen said at the meeting in June, according to the state-run Tibetan Daily. The government must "actively promote intermarriages."

So far, the government push has seen some success.

In a report published this month celebrating such policies, the Communist Party's research office in Tibet said mixed marriages have increased annually by double-digit percentages for the past five years, from 666 couples in 2008 to 4,795 couples in 2013.

While avoiding specifics, the report attributed the growth to favorable policies in areas such as social security, reproductive rights, vacations, prizes and special treatment for children born from such marriage, including education, employ-

ment and Communist Party membership.

The government has focused on Tibetans marrying Han Chinese.

Tibet's population is roughly 90 percent Tibetan and 8 percent Han Chinese. Demographics for China as a whole is the reverse at 92 percent Han Chinese and less than 1 percent Tibetan.

The government has sold the effort in state-run media as a way to achieve ethnic unity, but critics argue that its true aim is to further weaken Tibetan culture.

In a phone interview, Tibetan poet Tsering Woeser, an activist who has frequently clashed with authorities, likened the promotion of intermarriage to the worst practices of colonization.

There's nothing objectionable about couples from different backgrounds coming together naturally, she said. Woeser herself is married to a Han Chinese, dissident writer Wang Lixiong. But when the authorities use it as a tool and create policies to encourage it, she said, it feels wrong.

She compared it to Japanese police being encouraged to marry local women during Japan's occupation of Taiwan.

For weeks, government-run newspapers in Tibet have featured happy mixed couples in which the children love both cultures and equally speak Tibetan and Mandarin.

But among Tibetans, there is great fear about losing their culture and traditions.

Government policy requires mixed couples to choose early on what ethnicity to designate their children in official documents. Many choose to name their children as Han rather than Tibetan, believing that it gives their children a chance at a better life, said a 28-year-old Tibetan woman who works at a local government department. She spoke on the condition

of anonymity for fear of losing her job.

Many also send their children to study in the better schools of mainland China rather than in Tibet, she said.

While the percentage of Tibetans who marry Han may be increasing there, the total number remains small, she noted.

At Chen's meeting with mixed families on June 18, the party secretary of Tibet praised intermarriage, calling it recognition of the great motherland, Chinese as a people, Chinese culture, and the path of socialism with Chinese characteristics, according to state media.

Chen called for government departments to use everything in their power and designate key officials to steer public opinion. Party and government officials should act as matchmakers, he said.

Nationwide, China has long offered ethnic minority groups favorable treatment as a way to try to integrate them into society, a policy that is often criticized by Han and ethnic minorities alike.

When one or both spouses are of ethnic minority, a couple can generally have up to three children, despite China's one-child policy. Ethnic students are given extra scores for their minority status in college entrance exams. Intermarried families are also often awarded honors for being "models of ethnic unity" and are sometimes favored for government positions.

And Chinese history is dotted with examples of interracial marriage as a strategy to maintain peace. One of the most famous stories is the marriage between Chinese Princess Wencheng of the Tang Dynasty and Songtsan Gambo, then king of Tibet, which sealed a peace treaty.

The story was turned into an outdoor musical last August, promoted by the government, and is showing in Tibet.

Don't block the tap

Michael Buckley points out that China's relentless exploitation of Tibet's resources could spell environmental disaster for Asia.

By Thubten Samphel

The Dalai Lama was the first to suggest that tackling Tibet's looming environmental crisis deserves precedence over efforts to resolve its protracted political problem. According to WikiLeaks, in a meeting between the Dalai Lama and the American ambassador to India, Timothy J Roemer, on 10 August 2009 in New Delhi, the Tibetan spiritual leader recommended that America lead the international community to engage China on climate change in Tibet. The Dalai Lama said that Tibetans could wait five to 10 years for a political solution to the issue of Tibet. Melting glaciers, deforestation and increasingly polluted water from rampant mining were problems that 'cannot wait.' These mounting environmental challenges on the Roof of the World are the focus of Michael Buckley's stunning new book, *Meltdown in Tibet*, to be launched in November. *Meltdown* joins a growing chorus of voices that cry foul on China's development juggernaut rolling across the Tibetan plateau, triggering deforestation, increased flooding downstream, permafrost melting and polluted rivers. In his groundbreaking study, *Water: Asia's New Battleground*, Brahma Chellaney, says water is Asia's new oil. River waters of Tibet are Asia's lifeline. Buckley, a travel writer and an environmentalist, brings this chorus to a higher pitch. His book draws attention to the critical importance of Tibet's environment to the sustainability of development of Asia and even to the survival of the continent's billions who live downstream. Buckley's argument is that Asia can ignore what China is doing in Tibet at its own peril. He says, "We have only one Tibet. There are no backups, no second chances. If the water resources of the Tibetan plateau should be blocked or diverted or become polluted, then Asia will tumble into chaos."

Tibet is the world's highest and largest plateau consisting of 2.5 million sq km, stretching 2,400km from west to

east and 1,448 from north to south. Tibet's average elevation is 4,000m from sea level and its mountains thrust almost three miles up into the sky. Its rarefied air makes the Asian monsoon. Tibet is the world's Third Pole and Asia's Water Tower, being the repository of the largest concentration of glaciers outside of the two poles. These glaciers feed Asia's ten major river systems that originate from Tibet and sustain more than two billions downstream. The reality is that China, firmly ensconced in Tibet, has its determined but unpredictable hand on Asia's water tap.

China is re-engineering Tibet's environmental landscape to facilitate the exploitation of its mineral resources and guzzle its water. China completed linking Lhasa by railway line in 2006 on permafrost ground that has become increasingly unstable because of the steady warming of the plateau. It now plans to expand its railway line network to neighbouring Nepal. Beijing is also on a massive dam-building programme in regions of high seismic activity. China's south-north water diversion project includes plans to dam the Brahmaputra River to generate hydroelectric power and divert it to meet the water needs of north China. Mining across Tibet is polluting the rivers with deadly consequences for the fishery industries in South-east Asia. In Tibet environmental protests over poisoned river waters, unheard of before, have erupted only to be crushed. An estimated 2.5 million Tibetan nomads have been sequestered in permanent housing structures. The grasslands where they and their herds of yaks once roamed freely are now the target of mining companies.

Amidst these scenes of environmental doom and gloom, of impending ecological apocalypse, Buckley finds a beyul, a hidden valley and a sanctuary of environmental protection. He says. "The kingdom of Bhutan has some tremen-

dous advantages over its neighbors. Its population is tiny — under a million. Its people do not need to be convinced about the value of conservation: they follow a sect of Tibetan Buddhism that imbues respect for nature. There is minimal mining and industry, so no real sources of pollution. Here's the lucky part: Bhutan has abundant water resources. Most of its rivers rise on the Bhutanese side of the Himalayan range, although a few trans boundary rivers course in from Tibet. Bhutan's real bliss is to be upstream and not having to deal with China: most of Bhutan's economy is linked to India."

Buckley believes Asia should make a collective effort to persuade China to account for Tibet's receding glaciers, shrinking grasslands and reduced and polluted water flows in rivers that originate from Tibet. The author's point is that Tibet will become an all-Asia problem if corrective actions are not taken. And the most effective corrective action is for all of Asia to form a united front to persuade China to give autonomy to the Tibetan people. Restoring the Tibetan people once again to being the stewards of the Tibetan plateau which they have done with responsibility for thousands of years will resolve Asia's water problem. With deep reverence for the innate sacredness and sanctity of their home which they refer to as "the Land of Snows," the Tibetan people have nurtured the plateau sustainably down the ages. For the sake of Tibet and for the environmental good of China and Asia, Tibetans deserve the right to become responsible stewards of Tibet again within a prosperous and confident China.

*Thubten Samphel is the director of the Tibet Policy Institute, a research centre of the Central Tibetan Administration and author of *Falling Through the Roof*, a work of fiction*

New Zealand politician rejects pro-China Tibet document

By John Sudworth BBC News, Shanghai



Sir Bob said he did not sign up to the pro-government document produced by China

The former mayor of Christchurch, New Zealand, Sir Bob Parker, says he is not happy to be associated with the document which China is calling the 'Lhasa Consensus.'

Produced at the end of the recently-concluded Fourth Forum on the Development of Tibet held at the Tibetan capital this week, the document is highly critical of the Dalai Lama as well as the Western media.

It also speaks in glowing terms about China's economic policies in Tibet.

China claims that the 100 or so conference attendees "unanimously agree that what they have actually seen in Tibet differs radically from what the 14th Dalai and the Dalai clique have said."

"Participants notice," it says, "that Tibet enjoys sound economic growth, social harmony, deep-rooted Tibetan culture and beautiful natural scenery, and the people enjoy a happy life".

Sir Bob is still in Tibet, being given a tour of the countryside and other sites of interest.

Speaking to him on his mobile phone I asked if he had indeed endorsed the statement.

"Not at all," he said. "I'm aware that the statement was made but I certainly haven't signed up to it. I think a number

of people who were there were a little surprised to hear about that statement."

"Certainly the conference that I've been attending has been focused on sustainable development and there were no real political themes running through it at all."

Free Tibet, the UK-based group that campaigns against what it calls China's occupation of Tibet, believes though that foreign participants should have been aware that the conference, organised by China's ruling Communist Party, was always going to be a deeply political affair.

"The statement issued at the end of this event makes clear that the whole thing was an utterly cynical exercise in propaganda which Western participants blindly or willingly allowed themselves to become part of," the group's director Eleanor Byrne-Rosengren said in a statement.

Another of the foreign attendees was the UK Labour Party politician Lord Davidson of Glen Clova, who sits on the party's front bench in the House of Lords.

While in Lhasa, he has given an interview to Chinese state-run TV in which he praises the government's economic policies as having produced some "remarkable accomplishments" such as raising Tibetan living standards and life expectancy.

He is also quoted by state run newspapers as suggesting that Western media organisations are often prejudiced by their "enthusiasm" for the Dalai Lama.

The Labour Party says that Lord Davidson is on a private visit to Tibet.

Asked whether he would be willing to give an interview to clarify whether or not he has been accurately quoted, a party spokesman said he is declining all such requests.

Sir Bob Parker though is happy to go on the record explaining why he chose to at-

tend the conference.

"I came here as a New Zealander with a unique opportunity to get into Tibet and see some of these unique communities with my own eyes," he told me.

"There seems to be a good degree of openness and happiness in the communities that I've been to."

"But I'm not a Tibet expert, I'm not a global politician, I'm just a citizen who had a chance to come to a very special part of the world to see some of these things with my own eyes."

Free Tibet argues that much of Chinese economic development has been a vehicle for the mass migration to Tibet of the majority Han Chinese population and the stripping out of Tibet's resources.

As a result, it says, Tibetans are largely shut out of their own economy.

It suggests few foreign visitors would be aware of this fact "from the window of a car or the comfort of a plush meeting room."

"It remains to be seen," the group asks in its latest statement, "whether the report that they all agree with the outrageous and wholly inaccurate statements in the 'consensus' is true."

We know now that at least one of them doesn't agree. Sir Bob says he will be making his displeasure clear to the Chinese authorities.

"I'm not happy to be included in a document that states some very powerful political perspectives. I don't actually think that's fair and I don't think that's what I signed up to do by coming here and I will be making that point," he said.

"Having said that I'm thrilled to have come here and had a chance to look at the countryside and to meet people."

For detailed news visit:

www.tibet.net

Double threat for Tibet

Climate change and human development are jeopardizing the plateau's fragile environment.

By Jane Qiu (nature.com)

A comprehensive environmental assessment of the Plateau of Tibet has found that the region is getting hotter, wetter and more polluted, threatening its fragile ecosystems and those who rely on them.

The plateau and its surrounding mountains cover 5 million square kilometres and hold the largest stock of ice outside the Arctic and Antarctic; the region is thus often referred to as the Third Pole. And like the actual poles, it is increasingly feeling the effects of climate change, but rapid development is putting it doubly at risk, the report says.

Released in Lhasa on 9 August by the Chinese Academy of Sciences (CAS) and the government of Tibet, the assessment aimed to address gaps in knowledge about the extent of the problems the 4,500-metre-high plateau faces. It finds that precipitation has risen by 12% since 1960, and temperatures have soared by 0.4°C per decade — twice the global average.

In addition, glaciers are shrinking rapidly and one-tenth of the permafrost has thawed in the past decade alone. This means that the number of lakes has grown by 14% since 1970, and more than 80% of them have expanded since, devastating surrounding pastures and communities.

The plateau feeds Asia's biggest rivers (see 'Running wild'), so these problems are likely to affect billions of people, the report says. Pollution from human and industrial waste as a result of rapid development is also a serious risk.

But the assessment also suggests ways to combat the problems, calling on the Chinese and Tibetan governments to make conservation and environmental protection top priorities. It will help in the design of "policies for mitigating climate change and striking a balance between development and conservation", says Meng Deli, Tibet's vice-chairman.

"The Tibetan plateau is getting warmer and wetter," says Yao Tandong, director of the CAS Institute of Tibetan Plateau Research in Beijing, who led the assessment. This means that vegetation is expanding to higher elevations and farther north, and growing seasons are getting longer. But some areas, such as the headwater region of Asia's biggest rivers, have become warmer and drier and are being severely affected by desertification and grassland and wetland degradation.

Human activity, too, is on the rise. The population of the plateau reached 8.8 million in 2012, about three times higher than in 1951. And the number of livestock has more than doubled, putting more strain on grasslands.

Multiple menaces

Growing urbanization is creating more waste than the region can handle. Tibet has the capacity to treat 256,000 tonnes of domestic solid waste a year, less than the amount generated by its two largest cities, Lhasa and Shigatse. "You see a lot of rubbish lying around the plateau, including headwater regions," says Kang Shichang, a glaciologist at the CAS Institute of Cold and Arid Regions Environmental and Engineering Research Institute in Lanzhou. "It's an environmental menace."

A bigger threat comes from mining. According to the assessment, Tibetan mines produced 100 million tonnes of wastewater in 2007 and 18.8 million tonnes of solid waste in 2009. Because most of the mines are open pits and have limited environmental oversight, "air, water and soil pollution is particularly serious", says the report. Officials release few details about actual pollution levels.

Pollution is coming not just from local sources. Dust, black carbon, heavy metals and other toxic compounds are being blown in from Africa, Europe and southern Asia. The dust and carbon

residues are darkening glaciers, making them more susceptible to melting, and the toxic chemicals are poisoning crops, livestock and wildlife.

But the threats from mining and pollution are dwarfed by the potential repercussions of changes in ice and vegetation cover, the assessment says. Different surfaces — snow, grassland, desert — reflect and absorb different amounts of solar radiation, affecting how the air above them is heated. This means that changes in coverage are likely to affect the onset and strength of Asian monsoons. It also has important ramifications for the livelihood of downstream river communities because the glaciers, permafrost and ecosystems act as a giant sponge, helping to control the release of water and prevent floods. "The significance of the assessment goes beyond national borders," says David Molden, head of the International Centre for Integrated Mountain Development in Kathmandu.

Temperatures in the plateau are projected to rise by between 1.7°C and 4.6°C by the end of 2100 compared with the 1996–2005 average, based on the best- and worst-case global-emissions scenarios. So as urbanization and climate change tighten their grip, researchers worry that unbridled development will devastate the plateau's environment. To protect it, the report says, the central government must evaluate local officials on the basis of their environmental, not just economic, achievements. It must also invest more in ecological compensation, for example by paying herders more to cut their livestock numbers. Moreover, it must be much more open about pollution incidents.

"Tibet will be a test case of how seriously China takes ecological protection," says Yao. "Safeguarding the plateau environment is crucial not only for sustainable development of the region, but also to social stability and international relations."

Statement on the Dolgyal Protestors List

August 14, 2014

The Central Tibetan Administration (CTA) recently released a list containing the names with other personal information of Tibetans, who demonstrated during H.H. the Dalai Lama's last visit to Europe and the USA. The following seeks to address questions as to what led to this action. Essentially, the posting of this information stems from security concerns and to raise awareness within the Tibetan community about members of a group with a history of violence e.g. murder, physical assault and arson. Both Indian and US authorities have recognized that Dolgyal-related groups are a security threat to His Holiness the Dalai Lama.

For several years now, Dolgyal followers have persistently made baseless allegations against H.H. the Dalai Lama and the CTA. This campaign reached a new level with demonstrations specifically targeting His Holiness during his last visits abroad. The physical proximity of the demonstrators to His Holiness has alarmed the Tibetan community as have slogans such as "False Dalai Lama" and "Dictator". Hence, the CTA has felt a responsibility to disclose and raise awareness about the demonstrators' identity. As the official governing institution of the Tibetan people, the Central Tibetan Administration is accountable to the people and must address such concerns. Matters pertain-

ing to His Holiness the Dalai Lama are treated with utmost seriousness.

The identity of the Tibetan protestors posted on the CTA web site is for the most part already in the public domain. People familiar with publicity materials released by the Dolgyal groups will know this, as several of the Tibetans whose name and photo were posted, have appeared on their own You Tube videos, printed materials, social media Facebook page, and photographs with Chinese officials. For Tibetans who do not have access to Dolgyal-related websites, CTA deems it their right to know and thus reproduced their materials.

The Central Tibetan Administration stands firm by its belief that freedom of speech is to be exercised responsibly and truthfully. The Tibetan struggle is based on non-violence, a fundamental principle which also applies to how we address internal matters such as the subject of Dolgyal. This sentiment is shared by the Tibetan people as demonstrated by the fact that none of the Dolgyal protesters whose names were posted have been subjected to any attacks within the Tibetan community since the public posting of their names. In fact, not a single Dolgyal propitiator has been harmed by the Tibetan community. Dolgyal propitiating monasteries freely exist in the Tibetan settle-

ments and Dolgyal propitiators are issued Indian Registration Certificates (RC) which, without discrimination, allows residency in settlements, access to school, health services, scholarships, old age stipend and any other benefits.

The children of Dolgyal propitiators study in the Tibetan school system without a single case of expulsion. Moreover, far from denying them their religious freedom, Tibetan Dolgyal propitiators continue to travel within India and abroad on documents issued by the Indian government with the endorsement of the Central Tibetan Administration. In seeking legal status or political asylum in North America and Europe, Dolgyal followers could be using "denial of religious freedom" as an excuse, but the very documents on which they stay in India and travel abroad, are issued by the government of India with the endorsement of the Central Tibetan Administration. Therefore, they have neither been denied their religious freedom nor their rights to live in India and travel abroad.

It is clear that Dolgyal activities have become a tool for the Chinese government to slander His Holiness the Dalai Lama's name.

The Kashag
Dharamshala



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QUOTES

"At the present time, when in the ordinary world there is great advancement in the fields of science and technology, but we are also distracted by the hustle and bustle of our busy lives, it is extremely important that those of us who follow the Buddha should have faith based on knowledge of his teaching. Therefore, we should examine the reasons for it with an unbiased and inquisitive mind, analysing it closely," --- His Holiness the Dalai Lama at the the start of preliminary teachings of the Kalachakra Empowerment in Ladakh.

" With unity, innovation and self-reliance as our guiding principles, we pledge to fulfill the vision of His Holiness the Dalai Lama and the aspirations of the Tibetans inside Tibet and all the Tibetans who left us, i.e. to restore freedom for Tibet," ---Sikyong Dr. Lobsang Sangay in the statement of Kashag on the 79th birthday of His Holiness the Dalai Lama.

" For over five decades now, the Chinese Communist Party has ruled Tibet harshly and has treated the Tibetan people with great disdain. The current regime says that Tibet is open to all visitors, but the truth is that actual access is highly restricted and is subject to arbitrary closures. It is difficult for tourists to access the region, and it is almost impossible for journalists and diplomats to get in to report on conditions," ---Mr. Joe Pitts, a senior member of the US House of Representatives from Pennsylvania, and co-sponsor of the Reciprocal Access to Tibet Act of 2014, said on the floor of the US Congress on 15 July 2014.

" Overwhelming majority of the Tibetan people endorse the Middle Way Approach. The mass awareness campaign is being launched to make a concerted effort on the part of Tibetans in exile to end the sufferings of Tibetans inside Tibet and preserve the Tibetan identity given the urgency of the situation in Tibet under the Chinese government's repressive rule," ---Tibetan Political Leader Dr. Lobsang Sangay at the launch of the Middle Way Approach Campaign

"Because it makes it very difficult for people to assess reality, censorship is immoral. What's more it shows a basic lack of respect for the people. As China grows she has opportunities to make a positive contribution to the world, but to do so she must first earn the world's trust and respect," ----- His Holiness the Dalai Lama to a group of Chinese devotees during the 33rd Kalachakra teachings in Ladakh.