



TIBETAN BULLETIN

THE OFFICIAL JOURNAL OF THE CENTRAL TIBETAN ADMINISTRATION

VOLUME 23 - ISSUE 5

SEPTEMBER - OCTOBER 2019

Focus

US Ambassador for International Religious Freedom addresses first International conference on Tibetan Performing Arts in Dharamshala

Feature

The need for Universal Ethics in Modern Education:
His Holiness the Dalai Lama at Chitkara University

World Press

China has destroyed large areas of one of Tibet's
biggest Buddhist sites, satellite images reveal



TIBETAN BULLETIN

Tibetan Bulletin is an official bi-monthly journal of the Central Tibetan Administration.



Signed articles or quotations do not necessarily reflect the views of the Central Tibetan Administration.

Contributions are welcome and may be addressed to the editor, Tibetan Bulletin. However the publisher regrets its inability to return unused articles unless they are accompanied by a self-addressed envelope with adequate postage.

Tibetan Bulletin is distributed free of charge. To subscribe please email the circulation manager or see back cover.

Editor
Tenzin Saldon
Email: tneditor@tibet.net

Asst. Editor
Tenzin Phende

Layout & Design
Tenzin Phende

Circulation Manager
Norbu Wangdue
Email: circulation@tibet.net
Tibetan Bulletin is published by:
Department of Information and International Relations,
Central Tibetan Administration,
Dharamshala - 176 215 H.P. India
Tel: +91-1892-222510 / 222457

Vol. 23, Issue 5
SEPTEMBER - OCTOBER 2019

FOCUS

- 18 US Ambassador for International Religious Freedom addresses first International conference on Tibetan performing Arts in Dharamshala
- 20 His Holiness the Dalai Lama graces the 60th milestone celebration of TIPA

FEATURE

- 22 His Holiness the Dalai Lama on educating the heart and mind to the students in Delhi
- 23 His Holiness the Dalai Lama visits Shri Udasin Karshni Ashram in Mathura
- 24 The need for Universal Ethics in Modern Education: His Holiness the Dalai Lama at Chitkara University
- 25 Secular Ethics in Modern Education: His Holiness the Dalai Lama at Chandigarh University, Punjab

WORLD PRESS

- 26 Belt and Road Initiative: Advancing China's Debt-Trap Diplomacy?

By Bob Koigi, Fair Planet
- 27 China has destroyed large areas of one of Tibet's biggest Buddhist sites, satellite images reveal

By Holmes Chan, Hong Kong Free Press
- 28 Could we have won the war?

By Claude Arpi, The Pioneer

REGULARS

News From Tibet & Exile4
Contact 31

Quotes32

“Only India can combine modern education and ancient Indian wisdom to tackle negative emotions”: His Holiness the Dalai Lama to Dharamshala Govt College faculty



His Holiness speaks on secular ethics to the faculty of Dharamshala Government College. Photo/OOHHDL

His Holiness the Dalai Lama met a group of faculty members of the Dharamshala Government College who have come to seek His Holiness blessing and guidance on their newly introduced six-month certificate course on the ‘revival of ancient Indian knowledge and tradition’.

His Holiness the Dalai Lama met the group at his residence and shared some profounding message on secular ethics. His Holiness mentioned that most of the problems facing the world today are essentially created by human beings. His Holiness denoted that more often than not humans are prone to use their gifted intelligence in the wrong manner paving way for the disposal of destructive emotions when in actuality humans are exceptionally capable to think globally for the long run.

“This capacity and potential of humans to think globally for the long run are often limited by the overwhelming destructive emotions”, said His Holiness.

Visit: www.tibet.net for more information

The basic human nature as His Holiness noted is compassion since human beings are social animals and so the very instinct is to co-exists and survive peacefully and amicably. However, His Holiness considers that modern education to some extent is now replacing and altering the essence of basic human nature.

His Holiness asserted that India with its rich ancient traditions has the great potential to imbibe education on tackling the emotions particularly the afflictive emotions through the practice of Samatha and Vipassana.

“Only this country can combine modern education with the ancient Indian knowledge to tackle destructive emotions” asserted His Holiness the Dalai Lama.

His Holiness further mentioned that modern India should begin the process of reviving its ancient knowledge and traditions for the coming generation to reap the benefits of the result. His Holiness remained strongly optimistic that the end of the 21st century could be more peaceful.

His Holiness expressed his tremendous appreciation to the Dharamshala Government College and its faculty on the initiative to revive the ancient Indian knowledge.

Tibetan monk sentenced for the second time by Chinese authorities in Tibet

A Tibetan monk from Ngaba county’s Kirti Monastery who was arrested more than a year ago was sentenced to 3 years in prison by Chinese authorities last week as per our sources.

In July last year, Kirti Monastery’s monk Lobsang Dorje aged about 36 years was picked up by the Chinese police authorities from his monastic quarters in the middle of the night on suspicion of contacting with the outside world. He was kept under incommunicado detention since then and neither his family members nor the monastery had

much information about his whereabouts until the recent sentencing. According to Lobsang Yeshe and Kanyag Tsering, monks from branch of Kirti Monastery based in Dharamshala, Lobsang Dorje was born in the Ngaba County’s Chukle Gabma village and joined Kirti Monastery in Tibet at a very young age. His father’s name is Sangri.

This is the second sentencing of Lobsang Dorje. He was earlier arrested on 23 May 2008 for showing disrespect to the “patriotic re-education” which was being imposed on the Kirti monastery. He was sentenced to two years imprisonment then.

The health conditions of Lobsang Dorje is yet unknown. It is a common practice of torturing Tibetan political prisoners especially while they are in incommunicado detention. Moreover, former political prisoners are especially in a vulnerable position as they are under continuous surveillance by the authorities and are picked up from their residence at odd hours on mere suspicions as was the case with Lobsang Dorje.



Lobsang Dorje, a Tibetan monk from Ngaba county’s Kirti Monastery who was arrested more than a year ago was recently sentenced to 3 years in prison by Chinese authorities. Photo courtesy of Lobsang Yeshe and Kanyag Tsering, monks from Dharamshala based Kirti Monastery

Moreover, the charges for sentencing Lobsang Dorje are not yet known. China has frequently abused and misused the law, particularly Article 103 (2) of the Chinese Criminal law on “incitement to separatism” to suppress freedom of expression, religion, assembly and association and the cultural rights of the Tibetans. Recently Five UN Special Rapporteurs wrote to China asking about a group of Tibetans arrested for celebrating the Dalai Lama’s 80th birthday.

Sikyong on Tibetan Reincarnation and Religious Freedom at CSIS; Round table discussion with HDP

Sikyong Dr. Lobsang Sangay began his Tuesday morning in DC with a round table discussion with Members of House Democracy Partnership commission. In attendance were Congressman David Price, the Chairman of the House Democracy Partnership (HDP), Chairman Jim McGovern, of the Congressional-Executive Commission on China (CECC), Congressman Gerry Connolly, Congressman John Rutherford, Congresswoman Susan Davis, and Congresswoman Nita Lowey, the Chairperson of the House Appropriation Committee and Executive director of HDP.

The HDP members introduced themselves and asked what they could do to help the Tibetan people. Many of them recounted their experience and expressed gratitude for the gracious hospitality and honour they were offered in Dharamshala.

They were highly impressed by the way the CTA functions and works for preserving Tibetan culture, religion, and language. Congressman McGovern expressed concerns about Nepal's recent deportation of Tibetan refugees, and the other members pointed out the similar ways Uyghurs and Hong Kong citizens are currently suffering under the Chinese government.

Dr. Sangay expressed the challenge for democracy when China is intent on changing the global order. He explained the vision of His Holiness in establishing genuine democracy in exile and maintained that the Tibetan model is a contribution to democracy.

He further went on to say that Tibetans have served as a "compassionate brother" for democratic activists involved with Tiananmen Square, Hong Kong, and Uyghurs, etc. He stated that the Tibetan model could serve as a



Sikyong Dr Lobsang Sangay speaks on 'Reincarnation in Tibetan Buddhism: Importance of Religious Freedom' at Center for Strategic & International Studies, 10 September 2019.

model for the other 60 million refugees around the world.

Dr. Sangay explained how the service at the Central Tibetan Administration is a labour of love as it is the least corrupt system, a system established and inspired by His Holiness the Dalai Lama's vision.

Dr. Sangay touched on various issues and challenges for Tibet, including China, exerting influence everywhere. He pointed out the problems faced by Tibetan refugees and cited a recent case where six Tibetan refugees were deported to China. Congressman McGovern assured that they will protest.

Thereafter, Dr. Sangay spoke at the Center for Strategic and International Studies (CSIS), a prestigious DC think tank, which was attended by more than 150 strong audiences. The title of the public talk was "Reincarnation in Tibetan Buddhism: The Importance of Religious Freedom."

The event was moderated by Michael Green: the Vice President for the CSIS's Asia and Japan Chair.

The Sikyong explained the process of reincarnation in Tibetan Buddhism which is uniquely Tibetan invention and asked, "Can you imagine an atheist Government of [China] saying 'we will select all reincarnated lamas including His Holiness the Dalai Lama'. Sikyong stressed that reincarnation was invented

by the Tibetan Buddhists, a unique process that should not be infringed upon by Beijing.

He also explained new Tibet Policy Act-2019 which will be soon introduced by Chairman McGovern and Chris Smith in the House and Senator Rubio and Ben Cardin in the Senate.

Michael Green reminded the audience that the CSIS once hosted His Holiness the Dalai Lama with the Brookings Institute and the Asia Society, an act that received dire warnings from China. Sangay and Green discussed the Middle Way Approach, a compromise proposed by the Central Administration that abides under the Chinese constitution. CSIS is ranked as no.1 for national security as a think tank.

Sikyong Sangay met with Senator Lindsey Graham, a senior Republican senator, who is the chair of the Senate Appropriation Committee and member of Senate Foreign Relations Committee. Sikyong requested for the Senator to co-sponsor the new Tibet Bill. Senator Graham assured Sikyong that he will lend his voice for the Tibet cause by co-sponsoring for the new Tibet Policy Act. Sikyong presented the Senator a traditional white scarf to thank him and a book titled, "Tibet was never a part of China but Middle Way is the viable solution." Representative Ngodup Tsering and Kelsang Dolma accompanied him to the meetings.

UN urged to focus on disappeared Tibetans, in particular the 11th Panchen Lama

The United Nations Human Rights Council was urged to express concern and request information about disappeared Tibetans, in particular, the 11th Panchen Lama, Gedhun Choekyi Nyima.



Kai Mueller speaks about Tibet on behalf of the Helsinki Foundation for Human Rights.

In a statement delivered on behalf of the Helsinki Foundation for Human Rights at the ongoing 42nd Regular Session of the UN Human Rights Council in Geneva on 11 September, Kai Mueller drew the Council's attention to China's ongoing widespread practice of arbitrary detention and enforced disappearance.

He said: "In the People's Republic of China, Tibetans are regularly subjected to enforced disappearance. Just recently, news of the disappearance and imprisonment of three monks, Lobsang Thapke, Lobsang Dorjee and Thubpa emerged from the Ngaba area, which has been subject to a crackdown by the Chinese government since the wave of self-immolations began there in 2009. The latter two monks are former political prisoners. No information about their whereabouts is available."

"For many Tibetans, Choekyi Nyima's disappearance has come to symbolise the Chinese government's efforts to interfere with and undermine Tibetan Buddhist culture. His enforced disappearance also constitutes a grave violation of international human rights standards."

"We urge the Working Group on

Enforced and Involuntary Disappearance and other relevant special procedures to continue to express concern and request for information about the disappeared Tibetans, in particular the 11th Panchen Lama, Gedhun Choekyi Nyima." Read the full statement [here](#).

The 11th Panchen Lama is Tibet's second most prominent religious figure and as such, the most prominent disappeared person from Tibet.

On this year's International Day of Disappeared, 27 international rights groups issued a joint statement demanding China to end its state-led arbitrary detentions, imprisonments and enforced disappearances in all its forms. It also pressed upon the United Nations to step up efforts to ensure access by independent human rights experts to all places of detention in China, in particular in Tibetan and Uyghur areas.

"Development" at the cost of Tibetan People's Rights highlighted at UN Side Event

Amidst China's push for "development" with Chinese characteristic at the UN radar and presentation of UN Special Rapporteur on Right to Development at the ongoing 42nd regular session of the UN Human Rights Council session, Society for Threatened Peoples, an International Human Rights NGO, organised a side event titled "Development or Destruction? The State of Socio-economic and Cultural Rights of Tibetans" on 12 September.

The hour-long event featured Sonam Norbu Dagpo, Secretary, Department of Information and International Relations, Central Tibetan Administration, and Kai Muller, Executive Director, International Campaign for Tibet, Germany. While Dukthen Kyi, head of UN & Human Rights Desk, moderated the event.

Underscoring concerns over unabated violations of Tibetans rights, including



CTA delegation Sonam Norbu Dagpo speaking at the side event of the ongoing 42nd session UN Human Rights Council session, moderated by the head of UN & Human Rights Desk Dukthen Kyi.

the forced removal of Tibetans from nomadic lands, unregulated mining and damming projects resulted to irrecoverable disruption of Tibet's ecological health, Secretary Dagpo said, "Development projects in Tibet are not benefitting Tibetans. The Chinese official discourse of development in Tibet portrays a rosy picture".

He further added that development should not only take into account quantitative results but also consider qualitative impacts on the recipients of the development projects. Tibetans are not against development in Tibet but "these projects should benefit the local Tibetan people". Development projects should be culturally acceptable, environmentally sustainable, economically beneficial, and socially inclusive of the local Tibetans", added Secretary Dagpo.

Echoing China's forced removal of Tibetan nomads and robust economic development policies, including construction of road and railway infrastructure, mining in sacred sites and grasslands, Kai Muller, outlined the cases of how China's top-down development policy in Tibet, in contrast to rights-based approach, undermines Tibetan knowledge, practices, and traditional beliefs that in fact are sustainable and "ecological conservative initiatives". Kai also presented what would inclusive and rights-based development approach would look like in ensuring relocated Tibetan nomads to carry a decent self-determined life.

Representatives from various missions, human rights organizations and Chinese representatives well attended the event.

China Bans Even Retired Elderly Tibetans from Performing Religious Activities in Tibet

China stoops another level in carrying out religious persecution of Tibetans. According to the latest report published by Human Rights Watch, an international NGO which conducts research and advocacy on human rights, the Chinese Communist Party has issued a notice banning retired elderly Tibetans from performing the kora and other religious observances.

Kora is a Tibetan Buddhist practice where the devotees circumambulate monasteries or sacred religious sites



Tibet '06 - 006 - Potala Palace Kora. Photo courtesy: McKay Savage from London, UK

while reciting prayers. The notice states that the “problem” of retired personnel performing kora openly or semi-openly “is being removed”. It further instructs all city and prefecture Old Cadre Bureaus, and all regional work unit and government personnel departments in the Tibet Autonomous Region (TAR) to “submit a written personnel name list and suggestions for sanctions” before 18 August.

Religious persecution of Tibetans has been an ongoing policy of China in Tibet. Tibetans from every walk of life are suffering. Tibetan students are banned from involving in religious activities during their school vacations. Even Tibetan public servants are banned from participating in any religious activities and if caught, they or their family members get arrested and they will be subjected to sanctions and disciplinary actions. Now even the

retired elderly Tibetans are forced to forsake all religious activities with no means of seeking spiritual refuge and comfort in their twilight years.

Ironically, in its third Universal Periodic Review before the UN Human Rights Council China had proclaimed to have already implemented the recommendation of member states to guarantee and ensure freedom of religion and belief of Tibetans and other so-called minority groups. The recent news of demolition of nearly half of Yachen Gar, one of the largest Buddhist academies in Tibet on the heels of the destruction of Larung Gar raises questions on the credibility of China’s claims of religious freedom in Tibet.

CTA President addresses National Convention on Tibet organized by Bharat Tibbat Sahyog Manch in Delhi

CTA president Dr. Lobsang Sangay addressed the National Convention on Tibet organized by Bharat Tibbat Sahyog Manch, a national Tibet Support Group at Indira Gandhi National Centre for the Arts in New Delhi on 22 September 2019.

The program was also presided by Shri Indresh Kumar, Senior RSS leader and founder of Bharat Tibbat Sahyog Manch, Shri Manoj Tiwari, Member of Parliament Lok Sabha and Delhi BJP President, Shri Harijit Singh Grewal, Commissioner, Punjab Khadi Udyog and Working President of Bharat Tibbat Sahyog Manch, Shri R. K. Khrimy, National Convener of Core Group for Tibetan Cause – India, Kasur Gyari Dolma and other dignitaries.

At the outset, the program began with the lighting of lamps before the statue of Lord Buddha, portraits of Bharat Maata and His Holiness the Dalai Lama by Dr. Lobsang Sangay accompanied by Shri Indresh Kumar and other guests.

Some classical dances depicting the



President Dr Lobsang Sangay addressing the National Convention on Tibet organized by Bharat Tibbat Sahyog Manch. 22 September 2019.

culture of India were presented before the guests and the audience.

Dr. Lobsang Sangay in his address foremost paid his namaskar and greetings to the large crowd gathered and congratulated Bharat Tibbat Sahyog Manch on the completion of 20 years. He offered his heartfelt thanks to all BTSM activists gathered from all over India for the service rendered to the Tibetan movement.

Dr Sangay mentioned that 60 years ago, Sardar Vallabh Bhai Patel wrote a letter to Pandit Nehru telling about the danger of Chinese occupation of Tibet and its consequences. “It is a reality now. India is facing the danger and threat of China due to the occupation of Tibet. There are tensions on borders. Lots of money are spent on border security. If Tibet has been free, there was no need for such expenses. Instead, all this money could be used for the development of the country.”

“Today, you all are here talking about freedom for Tibet because there is no freedom in Tibet. Millions of Tibetans had been killed, thousands of monasteries had been destroyed and this is still going on. Larung Gar and Yachen Gar, where thousands of monks and nuns study, is being demolished. According to the Freedom House Report, the least free nation after Syria is Tibet. Therefore we need the world’s support and your support, that is India.”

He further said, “Nowadays India talks about Made in India. But I will tell you the original Made in India is the Tibetan movement. Buddhism came to Tibet from India. Tibetan democracy is adopted from Indian democracy. We

have drunk India's water. We have been taught by Indian teachers. In fact, His Holiness the Dalai Lama calls himself 'a son of India'. So the original Made in India are us. If Made in India has to be a success, Tibet has to succeed. I believe under the leadership of Shri Indresh Kumar, Bharat Tibbat Sahyog Manch and other Tibet Support Groups in India, Tibet will be free."

Shri Indresh Kumar said that India and Tibet are the strength of Himalayas. No one can break that bond. Speaking on His Holiness the Dalai Lama's reincarnation, he strongly condemned the Chinese interference in the Tibetan reincarnation tradition. He said, "China has no right to decide on His Holiness's reincarnation. China's immoral, illegal and unethical interference in religious matters is unacceptable."

He mentioned that His Holiness the Dalai Lama himself has said that the decision about his reincarnation solely lies on him. His reincarnation will not be born in China. There is a possibility that the next Dalai Lama may be born in India or any Asian countries where there are no shades of China's presence, he added.

The goondagardi and dictatorship of China will not last. Tibet will be free and His Holiness the Dalai Lama will return to Tibet at Potala Palace, he concluded.

The National Convention was attended by Bharat Tibbat Sahyog Manch activists from all over India in large numbers. India Tibet Coordination Office, Delhi Coordinator Mr. Jigmey Tsultrim with staff, Tibetan representatives from Samyelling Tibetan Settlement, Majnukatilla and a large number of Tibetans from and around Delhi also attended the program.



3rd Special General Meeting begins, vehemently rejecting China's interference in Tibetan reincarnation



A photo of the Yachen Gar Buddhist center before demolition (top), compared to a recent photo of the Yachen Gar (bottom).

Around 340 Tibetan community leaders and representatives from 24 countries including India, Europe, USA, Canada, Australia, Taiwan, Nepal, and Bhutan are participating in this year's 3rd Special General Meeting convened by the Kashag and the Tibetan Parliament-in-Exile in Dharamshala.

The third General Meeting will focus on enabling full-scale participation of Tibetan civil society in the discussion and decision-making processes apropos to the key themes- 1) Five Fifty Vision and 2) The relationship between the lineage of His Holiness the Dalai Lamas and Tibetan people.

The opening ceremony of the meeting was inaugurated today at T-Building in Gangchen Kyishong and it was attended by the heads of the three pillars of democratic Tibetan administration in exile, former Kalon Tripa, Kalons and former Kalons, Members of Tibetan parliament in exile, Secretaries, and Additional secretaries of the various departments.

Speaker Pema Jungney in his inaugural speech spoke on the key themes of Five Fifty Vision, and the relationship between the lineage of His Holiness the

Dalai Lamas and Tibetan people.

He talked about the leadership of the Central Tibetan Administration, Five Fifty Vision of the 15th Kashag for the sustenance of Tibetan culture, religion, and identity in the diasporic Tibetan communities. He further remarked about the successful previous Five Fifty Forums where it has brought the keynote speakers across the globe to discuss and deliberate on CTA's Five-Fifty Vision.

Meanwhile, he detailed the recognition of the reincarnation of His Holiness the Dalai Lama and enunciated the relationship between the lineage of His Holiness the Dalai Lamas and the Tibetan people where he notified about the significance of the Dalai Lama Institute. He reminded that when His Holiness the Dalai Lama attended the 11th Dharma Conference on 11 September 2011, His Holiness said that the continuation and future of the Dalai Lama Institute fully rely and depend on the general public. His Holiness also claimed that no recognition or acceptance should be given to a candidate chosen for political ends by anyone, including those in the People's Republic of China.

Speaking in the same vein, CTA

President Dr Sangay said that China is brazenly meddling in the reincarnation of His Holiness the Dalai Lama which is apparent from the implementation of order no. 5 that states that reincarnation of tulkus and lamas must be approved by the Chinese government for them to retain a legal and valid position.

“Moreover China is continuously threatening India against interfering in the selection of next Dalai Lama. If they can threaten an emerging superpower country like India then imagine the extent of their authority on other small nations” remarked the President.

Vehemently rejecting the role of China in the reincarnation process, President Sangay in his concluding remarks asserted that the relationship between the lineage of Dalai Lamas and Tibetan people is inseparable and inevitable.

He then spoke on the inception of five-fifty vision and said that the vision was premised on the advice of His Holiness the Dalai Lama to ‘hope for the best and prepare for the worst’.

The President noted that Five-Fifty Vision was formed after extensive debate and discussions within the members of Kashag while keeping the big picture in mind at all times. The big picture here refers to the restoration of freedom in Tibet and the return of His Holiness to Tibet. Meanwhile, resolving the issues of Tibet’s political future within the next five years, sustaining and strengthening the resilience of the Tibetan people both inside and outside Tibet including preserving and promoting Tibetan culture and identity for the next 50 years if needs be.

President further explained that through Five Fifty Vision, CTA’s goal is to realise this vision through a policy of dialogue, nonviolence supported by the middle way approach when dealing with China.

“In recent years, His Holiness the Dalai Lama’s international travel schedule has been relatively cut down due to his health concerns particularly growing fatigued and tiredness yet his concerns

for Tibetans inside and outside Tibet is ever more strong,” said President Sangay.

As such, President indicated that five-fifty is both a short and long term strategy that fulfils the wishes and aspirations of His Holiness the Dalai Lama.

“We offer long life prayers to His Holiness every now and then, but the biggest and most effective factor for His His Holiness long and healthy life is fulfilling his wishes and the unity of Tibetans,” remarked President Sangay.

Five Fifty Vision said the President was formulated after a strenuous discussion and debate among intellectuals, officials, and friends of Tibet and denied it was a product of an abrupt decision.

Padma Jewels claims Rs 1 Crore Grand Challenge 2019



President Dr. Lobsang Sangay along with the eminent members presenting the grand prize Rs. 1 crore to Padma Jewels. Photo/Kunsang Yelphel/CTA

On 2 April 2019, The Tibet Innovations in collaboration with Tibetan Entrepreneurship Development (TED), Department of Finance, CTA and Tibet House Trust, London announced the launch of ‘Youth Employment for Tibetans Initiative’ (YETI) Grand Challenge 2019—a major initiative aimed at creating employment for Tibetan youths living in the Tibetan settlements across India.

Around 43 business enterprises in Tibetan exile submitted their proposals for the grand prize of Rs 1 Crore (10 million rupees or approx. \$142,780 USD). The contestants went through a

rigorous, multi-step selection process. The team of YETI grand challenge did the selection of the first round while the second round of selection was done by the panel of external experts and they announced selected 10 candidates for the final round.

The third round of selection finally selected Padma Jewels from Dikyiling Tibetan settlement, Dehradun as the winner of the YETI Grand Challenge 2019.

The Padma Jewel claimed the 1 crore investment during a press release today in Dharamshala. CTA President Dr. Lobsang Sangay along with Finance Kalon Karma Yeshe and Thubten Samdup, Director, Tibet Innovations presented the grand prize to the winner Kalden Choephel and his partner Ngawang Tsultrim.

Addressing the press conference, Director Thubten Samdup of YETI explained that the project was conceived in 2009 during His Holiness the Dalai Lama’s visit to Montreal, Canada where he expressed his concerns over the outflow of young Tibetans from Tibetan settlement and the adverse effects it was posing on the culture and viability of these vulnerable communities. The members of the visit planning committee then decided to invest the funds raised in a project that would be based on the settlement, creating well-paying employment for young Tibetans and also to provide financial support to the new Tibetan entrepreneurs who wish to develop a sustainable business that would enhance the viability of the Tibetans settlements.

President Dr. Lobsang Sangay asserted that the economic self-reliance of the Tibetan community is one of the main objectives of CTA as he highly appreciated the effort and dedication of Thubten Samdup for actualising the wishes of His Holiness the Dalai Lama.

“Its high time we Tibetans have to become self-supporting,” said President Sangay. He further called out Tibetans to build each other up given the opportunity and resources to do so.

“When you help build each other, the success increases manifold,” President Sangay remarked.

Padma Jewels is a beads manufacturing company founded by Kalden Choephel and his business partner Ngawang Tsultrim that specialises in designing, marketing and ethically manufacturing high-end lampwork glass jewelry and handicraft items. They claimed to be one of the leading suppliers of handmade glass beads in Europe and America. Currently, they employ 32 full-time Tibetan youth between the ages of 22-50 years.

U.S Ambassador Sam Brownback: ‘Right to Dalai Lama’s reincarnation belongs to Tibetans and Tibetan Buddhist System’

A delegation from the U.S consisting of U.S Ambassador at large for Religious Freedom led by Samuel D. Brownback and his entourage met with His Holiness the Dalai Lama at the latter residence.

The delegation led by Samuel D. Brownback arrived in Dharamshala on Sunday at the special invitation of CTA President Dr Lobsang Sangay to be the official chief guest for the First International Conference on Tibetan Performing Arts and the 60th-anniversary celebrations of Tibetan Institute of Performing Arts (TIPA).

The chief purpose of their visit as they mentioned during their welcome reception is to send a clear message to the world particularly China that, “the United States government supports the Tibetan people, the Dalai Lama and that the role of picking a successor to the Dalai Lama belongs to the Tibetan Buddhist system, the Dalai Lama and other Tibetan Buddhist leaders. It does not belong to anybody else, not any government or any entity.”



CTA President Dr. Lobsang Sangay introducing the delegation to His Holiness the Dalai Lama. Photo/OOHHDL

The Ambassador also met with a group of survivors of religious persecution who had recently escaped from Chinese-controlled Tibet and had an hour-long interaction with them while they narrated their accounts.

Speaking on the meeting he said, “We believe in religious freedom; the United States strongly supports religious freedom. We believe people all over the world deserve this right and they should be able to practice theirs peacefully and freely. Unfortunately, Tibetans aren’t allowed to practice their faith freely in Tibet and they have to get out to India and other places to practise their faith so I was hearing with some people that had recently left and all for the reason of wanting to practice their faith freely”.

After the hour-long session with His Holiness the Dalai Lama, the delegation left to attend the event at TIPA.

The visit of the US Ambassador at large for International Religious Freedom at the seat of Central Tibetan Administration is the highest-level official visit led by the US Government to the CTA in the recent period.

Swiss Ex-TIPA Members Donate INR 21.7 Lakhs to the Tibetan Institute of Performing Arts

Ex-TIPA members residing in Switzerland donated INR 21,76,210 to TIPA. The donation was given to Mr. Ngawang Yonten, TIPA Director, by a

group of former TIPA members from Switzerland led by Mr. Tsering Topten Nelung during a meeting at the TIPA Director’s office on October 24, 2019.

The donation represents funds raised during a special fundraising drive initiated by Swiss Ex-TIPA members in the lead up to the 60th anniversary of the founding of TIPA. A total of CHF 30,016.70 was raised. This amount includes individual donations of CHF 500 from 26 members of the Swiss Ex-TIPA association as well as donations from other members of the Swiss Tibetan community. A highlight of the fundraising campaign was a special TIPA benefit event organized on 21 September 2019 in Rapperswil-Jona where over 300 community members attended.

“TIPA was our home for many years. It was one of the first institutions established by His Holiness the Dalai Lama in exile. During the sixty years of its existence, TIPA has been very successful in preserving and promoting Tibetan performing arts and culture and this important institution needs to be supported. This donation is a token of our gratitude and to say thank you to TIPA,” said Tsering Topten Nelung who served at TIPA from 1963 to 1974 and was appointed as the coordinator for Swiss ex-TIPA members by TIPA to assist with preparations related to TIPA’s 60th anniversary celebration.

Mr. Ngawang Yonten said “TIPA is deeply grateful to Swiss ex-TIPA members for the generous gift and support and I look forward to further strengthening relations with TIPA alumni in Switzerland and in other countries.”

TIPA is celebrating sixty years of its existence with a special four-day event from 29 October to 1 November which includes a three-day international conference on Tibetan performing arts starting on 28 October. His Holiness the Dalai Lama will grace the opening event on 29 October. Many former TIPA members from different parts of India and abroad including other eminent guests will participate in the celebrations.

Kashag's Statement on the 59th Anniversary of Tibetan Democracy Day

Today, as we gather here to celebrate the 59th anniversary of the Tibetan Democracy Day, the Kashag and the Tibetan people offer our deep reverence and bow in gratitude to His Holiness the Dalai Lama, the supreme leader of Tibet, and the founder of the Tibetan Democracy.

His Holiness the Dalai Lama has been an ardent advocate of democracy and has strived hard to establish a democratic system of governance in Tibet and later in exile. The intrinsic belief and commitment of His Holiness in the democratic ideals were evident from a very young age. Soon after assuming political leadership, His Holiness set up a Reform Committee and brought about many changes in the Tibetan administrative system. The efforts of His Holiness to transform Tibet into a vibrant democracy was thwarted with Tibet's invasion by the Chinese government, forcing the pioneer of Tibetan democracy into exile.

Despite tremendous challenges of rehabilitation and preservation of Tibetan culture in exile, His Holiness continued his efforts to democratize the Tibetan system of governance. Soon after arrival in India, His Holiness counseled to set up an elected body leading to the establishment of the Commission of Tibetan People's Deputies, the first elected representative body which took oath on this day back in 1960. In 1961, a synopsis of the draft democratic constitution for future Tibet which was based on the principles of modern democracy and Tibetan values was circulated amongst the Tibetan people for eliciting their views. At the insistence of His Holiness, this draft constitution included impeachment provision of even the Dalai Lama which emulates his farsighted vision and his faith in democracy. Later, in 1963 a comprehensive draft democratic constitution was promulgated which brought several changes to the system of governance including annulment of



Religion Kalon Karma Gelek Yuthok presents Kashag's statement on the 59th Anniversary of Tibetan Democracy Day.

all hereditary titles and prerogatives and paved way for the appointment of government officials through democratic means.

His Holiness outlined further proposals to give more representation to women, to include representatives from the Tibetan diaspora in Western countries, and to expand the membership of the assembly. In 1991, the Charter of the Tibetans-in-Exile was adopted by the Tibetan Parliament-in-exile and enacted by His Holiness. With the full-fledged Tibetan parliament-in-exile and the Kashag (Cabinet), and the Tibetan Supreme Justice Commission set up the following year, the establishment of the three pillars of democracy was completed.

Since its inception, the Tibetan democracy has evolved under the leadership of His Holiness. In 2001, His Holiness declared his status as semi-retired and called for the first direct election of the Kalon Tripa, the executive head of the Central Tibetan Administration (CTA). His Holiness' vision to fully democratize the Tibetan polity was realized in 2011 when His Holiness announced the devolution of all his political power to the democratically elected political leader.

His Holiness' overseeing of the Tibetan polity into a democratic system and leading the Tibetan movement onto a path of non-violence is admired and acknowledged around the globe, including by many scholars from mainland China. It is solely due to the vision and leadership of His Holiness that has enabled the Tibetans to preserve and revive the distinct culture, making the Tibetan community in exile one of the most robust and flourishing exile communities in the world.

The recent high-level US Congressional delegation visit to the CTA led by Congressman David Price and Vern Buchanan expressed their admiration at the evolution of Tibetan democratic polity and assured their support for the Tibet cause. Congressman David Price stated in his address that the democratic system of the Central Tibetan Administration helps them understand the aspirations of Tibetan people and that "Tibetan system of democracy is inspiring to all those who believe in democracy worldwide."

As we celebrate the democracy bestowed upon us by His Holiness, it is of utmost significance that we take up the responsibilities that come along with

the rights. As pioneers of democracy-in-exile, we should responsibly discharge our civic duties and be mindful in exercising our rights including the right to freedom of speech and expression. Therefore, the Kashag urges the Tibetans to remain observant and to commit to playing a constructive role in the democratic process.

As we celebrate our democracy-in-exile, we should also remember the grim situation today inside Tibet. We have the privilege of living in a democracy with all the rights, but the Tibetans inside Tibet continue to be persecuted, and their human rights continue to be violated since the invasion. At the beginning of last year, China's Public Security Bureau in the so-called Tibetan Autonomous Region (TAR) issued a notice declaring activities such as initiatives for environmental protection, language preservation and expressing support for the Middle Way Approach as "illegal." On the one hand, the Chinese leaders often say they are open for dialogue while on the other hand, Tibetans supporting the Middle Way Approach, which fosters dialogue, are called "separatist" and persecuted. The notice also urged the people to spy on each other and to inform about such "illegal activities" carried out by the "underworld forces." In a notice issued earlier this year, the Public Security Bureau raised the rewards for informers from a 15,600 US dollars to over 40,000.

The rampant cultural and religious persecution in Tibet including the demolition of Buddhist academies and forcible removal of monks and nuns which continues to this day forced the world to call-out China on its discriminatory practices against Tibetans. Just a couple of months back, more than 7,000 monks and nuns were forcibly evicted from Yachen Gar Buddhist Academy situated in Tibet's Karze region and nearly half of the Yachen Gar Buddhist Complex has been demolished. The so-called atheist China's interference in Tibetans' Buddhist traditions, including recognizing reincarnated Tulkus has outraged the conscience of Tibetans and the international community.

This year during the Tibetan Uprising Day, leaders and Members of Parliaments from 11 nations, and a 47-member Chinese delegation representing different organizations across the world totaling around 80 guests attended CTA's official commemoration ceremony here in Dharamshala. On this historic gesture of solidarity, the chief guest, Ian Khama, the former President of Botswana while expressing his solidarity said, "Our own presence here today is a testament to the fact that while the March 10 patriots were physically defeated, the spiritual struggle for a free Tibet lives on in the hearts and minds not only of Tibetans at home and in exile but also among growing numbers within the international community."

Earlier this year, Members of Parliament from 13 countries attended the 7th World Parliamentarians' Convention on Tibet held in Latvia and expressed their support and solidarity for the rights of the Tibetan people.

Taking this opportunity, the Kashag would like to thank all the individuals, organizations and governments who have supported the just cause of Tibet. We also thank the central and state governments of India and most importantly the people of India for all their support towards the promotion of Tibetan democracy-in-exile. We firmly believe that you all will continue to stand with us until the day Tibet issue is peacefully resolved.

As part of the democratic process, the Kashag and the Tibetan parliament-in-Exile will be convening the Third Special General Meeting of Tibetans from 3rd to 5th October. The meeting will discuss and gather public opinion on the "Relationship between the lineage of the Dalai Lamas and the Tibetan people and the Five-Fifty vision." Considering the significance of the themes of the meeting, the Kashag urges all the Tibetan people for their active participation and share their opinions.

Lastly, we pray for the good health and long life of His Holiness the great 14th Dalai Lama and may all his wishes be fulfilled. May the just cause of Tibet soon be resolved.



The screenshot shows the website of the Central Tibetan Administration (CTA). The header includes navigation links: Home, News, Media, About Tibet, About CTA, Departments, Statements, Key Issues, Contact, Support, and language options (འབྲུག་སྐད་, 中文). The main banner features the CTA logo and the text "CENTRAL TIBETAN ADMINISTRATION RESTORING FREEDOM FOR TIBETANS" with a background image of the Potala Palace. Below the banner is a news article titled "His Holiness the Dalai Lama concludes 3-day 'Heart Sutra' teachings" dated November 7, 2019. The article text reads: "Dharamshala: His Holiness the Dalai Lama concluded the three-day discourse on Heart Sutra for the Korean devotees. More than 6000 people had gathered to listen to him, of whom more than 2000 had come from 60 countries around the world. Principal among them were people from South Korea, who filled the temple. In the temple, proceedings began as usual with monks from Thailand reciting the 'Mangala Sutta' in Pali. More >".

Visit: www.tibet.net for more information

Statement of the Tibetan Parliament in Exile on the 59th Anniversary of Tibetan Democracy Day



Speaker Pema Jungney, Tibetan Parliament-in-Exile presents the statement of Tibetan Parliament-in-Exile on the 59th Anniversary of Tibetan Democracy of the Tibetan People in Exile.

Today is a momentous occasion marking the completion of 59 years of the establishment of the democratic system of the Tibetan people living in exile in the sacred land of India. To begin with, it was on the 2nd day of September in 1960 that the members of the first Tibetan parliament in exile took their oath of office and began to discharge their role as such. It was since that day that the noble democratic system of Tibet became established. It was later on the 2nd day of September in 1975 that the day began to be formally observed as Tibetan Democracy Day and the practice has remained uninterrupted ever since.

Speaking with regard to the establishment and development of democracy in countries all across the world, the general trend has been a history of popular uprisings, with people involved in the campaigns for it having to sacrifice their lives and livelihood comforts. Such campaigns have involved enduring hardships which often continued across generations before they finally yielded their ultimate results. However, the history of the establishment and development of Tibetan democracy has followed an entirely different trajectory. Democracy was, to the Tibetan people,

a governmental system gifted by His Holiness the Great Fourteenth Dalai Lama. It would, therefore, be in order if the developmental trends in the exile Tibetan people's democratic system is recalled here briefly as a way also to remember the debt of gratitude we owe His Holiness the Dalai Lama for it.

Immediately after His Holiness the Great Fourteenth Dalai Lama, the supreme temporal and spiritual leader of Tibet and a great champion of world peace, assumed leadership responsibility over the Tibetan polity which was uniquely based on the intertwining of religion and politics, He set out to modernize the existing social system in the country by constituting a reform committee and especially appointing its working committee members. For this purpose and in order to be able to carry out a comprehensive survey of the existing situation, His Holiness newly established in 1952 a Reform Office. And He initiated a number of measures such as agrarian reform in efforts directed at improving the social situation and the welfare of the people in the country. However, even before a comprehensive set of reform measures could be worked out, the coercive and intimidating actions of

the occupation army of the government of China that was entrenched in the country kept getting ever more intrusive and repressive day by day, thereby keeping on revealing with ever greater stark nakedness their true brutal nature. It calls culminated in the turbulent incident in Tibet's capital Lhasa of the 10th of March 1959. The development led His Holiness the Dalai Lama, accompanied by his entourage, to travel to the neighbouring country of India as a temporary move aimed at working for the restoration of the religious, political, and personal freedoms of the Tibetan nation. Faced with a multitude of such insurmountable obstacles, His Holiness was rendered unable to implement his reform agenda to the extent he had desired. His reform plans were therefore left to remain outstanding for the time being. Nevertheless, immediately after coming into exile too, His Holiness the Dalai Lama delivered a series of outstanding speeches laying out the agenda of his future works aimed at the reunion of the Tibetan people left behind in their Chinese occupied homeland and those who had fled into exile and on the reestablishment in exile of a Tibetan government that would be in accord with the modern times. For example, on the 17th of November in 1959, during the fourth audience for the officials of the exiled Tibetan administration then initially established at Mussoorie, where he also resided, His Holiness thus said: "There is no possibility that any aspect of our previously existent situation in Tibet could continue in future; they all must necessarily undergo reform. The reason for this is that the situation across the wider outside world keeps undergoing tremendous changes. And it is vitally important that our path of future development should also keep pace with the global trends. The general interest of Tibet is of such importance that any sort of discrimination based on parochial considerations of social class, gender, and race should be entirely set aside. Everyone, so long as he or she is ethnically Tibetan, should contribute his or her bit for the general good to the best

of his or her skill and capability. And one will definitely get considerations commensurate with the level of one's learning. Hence, everyone should set aside his or her personal interests and concerns and devote himself or herself to the general good of the greater cause not just by words of mouth but also in deed by bringing out the best in himself or herself by enhanced ways and means to achieve progress." Again, on the 3rd of February in 1960, when representatives from all the three provinces of Tibet and from all the religious traditions of the country made a long-life prayer-offering and submitted to Him a powerfully composed written oath of full adherence to his guidance during the event at Bodh Gaya, His Holiness the Dalai Lama said: "Tibet should not remain as it was before. It is important that the country should have a government that is a democratic one based on the intertwining of religion and politics. Hence, there is a need to institute a parliament whose members should be elected by popular vote and who should, therefore, represent the interests of the general populace. So, initially, we will have a member each presenting the four great traditions of Tibetan Buddhism, and three members each representing each of the three traditional provinces of Tibet. So, as soon as you get back to your places, you must present to me lists of names of candidates decided upon by whatever number of people there are who are learned and capable, patriotic and selfless, and who are worthy of being believed and trusted by the public from each of these proposed electoral constituencies." Based on His desires expressed in a series of such speeches, the members of the first Tibetan parliament in exile were appointed under the seal of His Holiness the Dalai Lama and they took their oath of office on the 2nd of September in the year 1960. Since the establishment for the first time of the Tibetan democratic system in exile on that day, 59 years have passed as of this day.

It was with an expansive view directed at the immediate as well as long-term interests and concerns of the Tibetan people that His Holiness the Dalai Lama has, in his profound guidance

that defies all possibilities for repaying the gratitude, enabled us today to have a democratic system under which the nature of our administration system is based on principles of freedom, truthfulness, and equality. In the year 1961, the basic outline of a constitution for a future free Tibet was brought out. This was followed, in 1963, by the promulgation of a democratic constitution for Tibet. Later, in the year 1991, His Holiness the Dalai Lama made the Tibetan parliament in exile a meaningful lawmaking body. And on the 28th of June in 1991, His Holiness the Dalai Lama granted his assent to the Charter of the Tibetan People in Exile which had been debated and passed by the 11th Tibetan parliament in exile. He thereby ensured the makeover of the Central Tibetan Administration in exile into a system rooted in the foundation of a fundamental charter which in turn was in tune with the modern democratic ethos.

Later, in the year 2001, in keeping with the wishes of His Holiness the Dalai Lama, the head of the executive branch of the Central Tibetan Administration, the Kalon Tripa, began to be elected by popular vote of the Tibetan public. This was a great achievement in taking a major step towards the development of the democratization process of the Tibetan people living in exile. The Charter of the Tibetan People in Exile continued to provide, as per the existing tradition, that successive Dalai Lamas will remain the leader of government and head of state. Nevertheless, in order to complete the process of full democratization, so that the people of Tibet would no longer need to continue to depend on a single individual, and keeping in view a multitude of other considerations in terms of the current as well as long term limitations, necessities, and reasons, His Holiness the Dalai Lama, on the 14th of March in 2011, made clear the finality of his decision to no longer retain his centuries-old historical responsibility as the political head and administrative leader of the Central Tibetan Administration. He made it clear that thenceforth in both political matters and administrative affairs, the responsibility shall rest on and be discharged by the

concerned leaders elected directly by the Tibetan people. His Holiness conveyed these to the Tibetan Parliament in Exile in terms which were stated with absolute finality and which brooked no room for any reconsideration of his decision and made it clear that the framework of Charter of the Tibetan People in Exile should be amended accordingly. Entreaties were made, nevertheless, that His Holiness the Dalai Lama still reconsidered his decision. But it was all futile and the entreaties were turned down. During the Second Tibetan National General Meeting too, entreaties were again made to urge His Holiness the Dalai Lama to resume the historical role of his successive reincarnations as the head of the Tibetan nation. But He remained adamant and did not accede to them. No option remained but to carry forward these wishes of His Holiness the Dalai Lama to devolve his powers. An additional meeting of the 14th Tibetan parliament in exile was accordingly held to suitably amend the Charter of the Tibetan People in Exile. Along with it, the Central Tibetan Administration was made a legally empowered sovereign body representative of all the Tibetan people and the symbol of their identity. And in keeping with the provisions of Chapter XI of the Charter at that time, His Holiness the Dalai Lama, on the 29th of May in 2011, granted his assent to the amendment Act. With that, He brought to an end the nearly four-hundred-year history of sovereign political authority over the whole of Tibet being held by the Gaden Phodrang institution. He thereby devolved all his historical powers and roles to the leadership directly elected by the Tibetan people. These elected leaders fully represent all the Tibetan people living in Tibet as well as those living in exile and they remain fully committed to the noble path of the democratic system that is based on the intertwining of the religious and political genius of the Tibetan people. That, in turn, is the basis on which the elected leadership continues the struggle for the just cause of the Tibetan people with a commitment to carry it forward to a successful conclusion. It would not be out of place to recognize with pride and contentment these developments as a high level of achievement in the

still ongoing Tibetan democratization process.

Likewise, grassroots democracy is of great importance. This was duly taken note of and as a result village and group leaders upwards in the settlements, including the members of the local Tibetan Freedom Movements and the members of the Local Tibetan Assemblies, have since long been also elected by the local Tibetan people in the exercise of their democratic electoral rights. And in order to ensure success and steady working of these local Tibetan Assemblies, successive Tibetan Parliaments in Exile have conducted training workshops from time to time for their members in the field of developments in grassroots democracy. So far such workshops have been organized for around 25 local Tibetan Assemblies as well as for a group of representatives from independent bodies. Not only that, in an ongoing project that continues to this day, delegations in groups of four members of the Tibetan Parliament in Exile have visited countries abroad in official tours for the purpose of imparting knowledge about democratic developments to the Tibetan people living there as well as to make appeals on the issue of Tibet to the governments of these countries. Just as the Sikyong of the Central Tibetan Administration and the members of the Tibetan Parliament in Exile are directly elected by the Tibetan people by popular franchise, so also are the Justice Commissioners of the Tibetan Justice Commission, the kalons, and the heads of the autonomous bodies under the Central Tibetan Administration by electoral poll by the Tibetan Parliament in Exile which is constituted by representatives directly elected by the Tibetan people. The working of our democratic system in exile has won admiration and praises from many independent prominent personages from numerous countries and this remains a continuing trend. Besides, it is a matter of great honour to us that there have even been people who have been saying that they would make efforts to introduce similar democratic practices in their own respective countries.

The process of holding elections, the rules under which they are held, and related matters are of great importance for any system that is based on democracy. That is why during each of the 6th and the 7th Tibetan parliament in exile, the election rules were discussed, revised, and amended several times before finally being adopted. It is vitally important that the general masses of the Tibetan people gain a proper understanding of these rules so that they are able to fully exercise their democratic rights under them. The Chief Election Commissioner of the Tibetan Election Commission has, with the primary aim to revise the election rules but also in order to promote understanding of the rules, undertaken a number of tours. His itineraries thus far have included places in the United States of America, Canada, Switzerland, Paris, and the Tibetan settlements in South India. A decision has already been made to start in a day or two a programme to promote awareness about and understanding of the election rules among the Tibetan people living in Australia. We urge everyone to realize its importance and take interest in it.

All tsampa -eating Tibetan people should take care to ensure that they do not neglect by heedlessness the sacred and valuable democratic system that has been gifted by His Holiness the Dalai Lama. Rather, they should bring a sense of responsibility over it and act to work towards its continued further progress and success. On the other hand, uttering the word “democracy” only to pay a lip-service to it while using it as a pretext to engage in parochial strife to thereby create turbulences here and there in society, to commit blasphemy against His Holiness the Dalai Lama, and such kinds of extremities would be most improper. To keep engaging in such kinds of reprehensible conduct will not only fail to benefit anyone but it also carries the grave danger of harming the fundamental cause of Tibet. There is no way such kinds of conduct could be acknowledged as exercises of one’s democratic rights. The Charter of the Tibetan People in Exile enshrines the right of all Tibetan people to exercise their democratic rights and privileges. Likewise, it should also be understood

that all of us also have the responsibility to protect the wellbeing and harmony of the society in which we live. All of us, whoever we may be, should not preoccupy ourselves by obsessing on a daily basis with our own personal misfortunes and failings. Rather, we should think things from a broader outlook that is aimed at the general good of the fundamental Tibetan cause and make our efforts from that perspective. So far, thanks to the kindness of His Holiness the Dalai Lama, we have been able to flourish under a stable system that has been completed with all the three pillars of democracy over the last 60 years. It has helped us to preserve our Tibetan ethnic identity, religion, culture and so on and achieve revival through progress in them. Likewise, we have been able to establish all kinds of democratic institutions large and small in the form of settlements, schools of all sizes and levels, monasteries and other places of religious worship and study, centres for the preservation of Tibetan culture in India, Nepal and Bhutan, as well as Offices of Tibet headed by representatives in other foreign countries. They are all democratic achievements for which we can justly be proud of. And so long as the issue of Tibet remains unsolved, we should strive to ensure their sustenance while continuing to make further progress and development over these achievements. Along with it, each one of us should, over day and night, bear a sense of responsibility for the Tibetan community in exile and the fundamental Tibetan cause. If we are able to discipline ourselves to think and act with such an approach, there is no reason why unity will not be achieved within Tibetan society. When the sunshine of happiness of the reunion of the Tibetan people in Tibet and in exile finally dawns in future, resulting in those of us in exile returning to our homeland, the noble democratic system that we have managed to establish here will surely become the best gift we can offer to those who had remained back. Hence, there should be no loosening whatsoever in the silken knots of the ties that bind the Tibetan people together in their pledges of unity. This is the basis on which we should be able to keep making continuous progress and we

take the opportunity provided by this occasion to make an appeal from the depth of our hearts to everyone to bear this firmly in mind.

Along with commemorating today the 59th anniversary of the establishment of Tibetan democracy, we remember with solidarity the plight of our brethren who remained back in their homeland. Ever since we lost our national territory into Chinese hands, our brethren who remained there under the occupation rule had no democratic rights to speak of whatsoever. Far from it, they have remained totally deprived of even the freedoms that are inherent to a human being, such as the freedom of speech, freedom of movement, freedom of religion, and so on which are fundamental in human society. Rather, the occupying authorities of the communist Chinese government have kept carrying out a

policy of violent repression under which the Tibetan people have endured, as they continue to today, persecution and torture of unmitigated brutality. This is a state of affair which has continued over the last more than 60 years. All Tibetans living in exile remain in solidarity with their brethren living under and enduring the occupation rule with regard to their resolute yearning for freedom.

Over the last 60 years, a number of countries, especially the trio of India, Nepal, and Bhutan, as well as numerous foreign aid agencies, have extended cooperation, support, and help in the preservation of the ethnic Tibetan identity and in the revival, promotion, and practice of our religion and culture, linguistic heritage and so on. To them as well as to all those who support the Tibetan cause, we take the opportunity provided by this occasion to offer our

heartfelt gratitude on behalf of all Tibetans living in Tibet and those in exile.

Also, Millions of Hong Kongers have been peacefully protesting for democracy and freedom in Hong Kong from last few months. The Tibetan Parliament-in-Exile stands in solidarity with the people of Hong Kong.

Finally, we offer our prayers that His Holiness the Dalai Lama, the patron deity of all beings in the Three Realms of Existence but especially of us of the Snowland of Tibet, continue to live for a hundred aeons, with all his desires being accomplished without any obstacle and with spontaneity, with the just cause of Tibet being resolved in all speediness.

The Tibetan Parliament in Exile
2 September 2019

Upcoming Schedule of His Holiness the Dalai Lama

Talk in Goa, India
December 11, 2019

His Holiness will give a talk on The Relevance of Ancient Nalanda Teachings in our Modern Times in the morning organized by Goa University (venue to be decided).

Inauguration in Mundgod, Karnataka, India - December 14, 2019

His Holiness will inaugurate the new courtyard of Drepung Gomang Monastery and attend a ceremony celebrating the marking of the 6-year implementation phase of the Emory Tibetan Science Initiative in the morning.

Teaching in Mundgod, Karnataka, India
December 15 - 17, 2019

His Holiness will complete The Wheel of Teachings on Manjushri Empowerments (jamyang Choekhor) based on its proximal lineage that he began in Bodhgaya in December 2018. The venue will be at Drepung Monastery.

Teaching in Mundgod, Karnataka, India
December 19, 2019

His Holiness will give a teaching on Tsongkhapa's In Praise of Dependent Origination (tendrel toepa) in the morning at Gaden Monastery.

Conference in Mundgod, Karnataka, India - December 20, 2019

His Holiness will inaugurate an international conference on Je Tsongkhapa: Life, Thought and Legacy in the morning at Gaden Monastery.

Ceremony in Mundgod, Karnataka, India - December 21, 2019

His Holiness will participate in the 600th anniversary celebrations of Je Tsongkhapa in the morning at Gaden Monastery.

Long Life Offering Ceremony in Mundgod, Karnataka, India
December 22, 2019

His Holiness will be offered a long life offering by several monasteries in the morning at Gaden Monastery.

Teaching in Bodhgaya, Bihar, India
February 2 - 3, 2020

His Holiness will give a teaching on Gyalsey Thokme Sangpo's Thirty-Seven Practices of a Bodhisattva (laklen sodunma) on the morning of February 2. He will then confer an Avalokiteshvara Initiation (chenresig wang) on the morning of February 3.

Conference in Rajgir, Bihar, India
February 4 - 5, 2020

His Holiness will participate in a 2-day international conference on Buddhism in the mornings organized by the International Buddhist Confederation at the Rajgir International Convention Center.

For more information visit
www.dalailama.com

Resolutions of the Third Special General Meeting on Reincarnation

The Third Special General Meeting held under the provisions of Article 59 of the Charter of Tibetans in Exile from 3 to 5 October 2019*

Resolutions of the Third Special General Meeting

The Second Agenda Item on the relationship between the lineage of His Holiness the Dalai Lamas and the Tibetan people

Preamble

the Bodhisattva Chenrezig, the crown ornament of the material world and the spiritual realm, the embodiment of the compassion of all the Buddhas, had, for many countless aeons attained the trio of accomplishment, maturation, and perfection of accumulation of merit and wisdom and in that milieu tackled the twin obscurations of delusive obscuration to liberation and obstructions to omniscience to get rid of even a predisposing latency of it as he carried out an endless stream of Bodhisattva deeds of such immense magnitude as to encompass the entire universe. He had thereby already attained complete Buddhahood to enter the stage of nirvana. Nevertheless, in keeping with the disposition, inclination, and temperament of the sentient beings, he performed miracle deeds by unimaginable means to carry out such roles as were appropriate to tame their obscured minds. With regard to his carrying out of such role-play miracles to tame sentient beings to such extent, it is thus stated of him: "The universe is as vast as the unfathomable expanse of the space / And your miracle emanations have numbered as many as the countless number of sentient beings that inhabit it. / Even though having made miracle manifestations of such enormous number, not even the tip of a tiny hair on your body even so much as twitched, / For it was with effortless spontaneity, like that of the condensed clouds giving way to rainfall, that you accomplished your deeds." As thus stated and the

like, the totality of the deeds of the Bodhisattva Chenrezig in his various countless miracle manifestations in the past are immense beyond imagination. However, with regard to such of his inestimable range of deeds as had been carried out within the conception of those to be tamed in the general context of the holy land of India ever since the thirty-six alphabet based system of writing came into being there, and in the particular case of the Snowland of Tibet, which did not constitute an object for taming by other Buddhas and their spiritual heirs, and over which he assumed responsibility as its patron deity, the story is told thus: Long in the distant past, when the Buddha resided in a bamboo grove, a light of great luminosity filled Tibet which brought a smile on his face. The bodhisattva Sarvanivarana Viskambin asked the Buddha for an explanation of the causes and conditions underlying his act of smiling. And the Buddha replied that the wild and outlying peripheral snowland of Tibet which had failed to be covered by any of the Buddhas of the three time realms for spiritual salvage has, thanks to the benevolence and great kindness of the Bodhisattva Chenrezig, turned into a place where the Buddhist religion will flourish all across with the luminosity like that of a rising sun. And there was a special reason why where all other Buddhas had failed, only Chenrezig succeeded in taming the beings of the wild and outlying peripheral snowland of Tibet. This goes further back in time when in the presence of a gathering of a thousand Buddhas, the Bodhisattva Chenrezig took a vow. He prayed to vouch an undertaking that concerning the entirety of the sentient beings of that wild and outlying peripheral land who present the greatest of challenge for taming, may he succeed in guiding them towards the path to spiritual salvation. Such was the kind of pledge he took, as it has thus been stated. Besides, the Kadham Legbham texts collection thus states: As it was said, "The Dakinis have said in their Vajra songs, that / In the northward direction of the sacred Bodh

Gaya, / There is a ghost land called Tibet, / With pillars of mountains so high as to hold up the sky, / With lowland lakes of turquoise mandalas, / With Snow mountains of crystal temples, / With grasslands of yellowness resembling heaps of gold, / And with the aroma of herbal incense wafting the land." Likewise, the texts also say: "O! Lord of the Snow Mountains Chenrezig, / In that sacred realm lies your abode, / And in that abode are your disciple-subjects." Thus, as prophesied in numerous sutra and tantra texts, the Bodhisattva Chenrezig first originated and spread out the human race, then nurtured his offspring with worldly material things in the next stage, and finally brought them to spiritual maturation in the last stage. The lineage began with the ancestry of a Bodhisattva monkey mother. Then in the later stage he came as the first king of Tibet Nyatri Tsenpo. From him, and through successive rulers, including as the trio of the great Buddhist kings Songtsen Gampo, Trisong Detsen and Tri Ralpachen, he also came as Bodhisattva translators and scholars who illuminated the land of Tibet that was otherwise darkened by the obscuration of ignorance with the moonlight of Buddhist religion. The subjects of Tibet were thereby drawn to both immediate and long-term zeniths of welfare, prosperity and bliss.

Then the Bodhisattva Chenrezig made appearance as the principal disciple of Je Tsongkhapa, the omniscient His Holiness the First Dalai Lama Gedhun Drubpa Pal-Zangpo. Regarding him, the Kadham Legbham texts collection thus states: "The Bodhisattva Chenrezig then emanated as Pal Zangpo incarnate." As thus stated, Gedhun Drubpa Pal-Zangpo made the appearance of being a perseverant observer of the vows of an ordained maroon-robed monk in carrying out his noble deeds. And up to the fourth reincarnate lineage, the Bodhisattva Chenrezig immersed himself mainly in being the principal upholder of the Yellow-hat Gelug tradition of Tibetan Buddhism as well as of the other traditions of Tibetan

Buddhism by means of his pure vision perceptions. On that basis he illuminated the entire lands of Tibet and Mongolia with the light of the Buddhist religious teachings.

As regards the timeliness of the appearance of His Holiness, the protector refuge of incomparable kindness, it is thus stated in the Manjushri Root Tantra text: “When the teachings of the Buddha on the earth / Reaches the end of its time and declines, / Then, Like the kingly observer of precepts, / Shall (he) indubitably appear.” When the whole body of Tibet – its subjects, nationhood, religion, and governance – stood sapped of all its strength and vitality, abandoned in utter helplessness as if by a doctor of an incurable patient, His Holiness the Great Fifth Dalai Lama appeared and established the Ganden (the hundred-fold happiness-characterized) Phodrang under the comforting shade of the white parasol of whose government system the wellbeing of the Tibetan subjects were ensured. Since then, until the period of the incomparable His Holiness the Great Thirteenth Dalai Lama, the gratitude for the kindness and care received by the Tibetan nation and people has been immeasurable. In particular, the successive previous Dalai Lamas, all great treasuries of compassion, firmly adhered to their oaths of kindness and continued to care for the Snowland of Tibet as regards both its geographical territory and its natural and human constituents, as well as for the governance of the nation by deliberately assuming earthly manifestations. In that state, each ascended the throne as His Holiness the Dalai Lama without any sort of controversy. They took charge of their state responsibilities as prayed for in both the spiritual and temporal aspects at times when the governance of the nation had dissipated like a butter lamp that had stopped burning because of the complete exhaustion of its fuel of oil.

Regarding the process for the discovery and recognition of the reincarnation of His Holiness the Dalai Lama, there is a well-established, unique historical tradition for the recognition of reincarnations in Tibetan Buddhism

which dates back from the very early part of the 13th century and it is fully preserved to this day.

The relationship between successive Dalai Lamas and the Tibetan people has been akin to that between head and neck, or, as it were, between the body and its shadow, and therefore never ever separable. Hence it is only to be expected that the tradition of the continuance of the lineage of the Dalai Lamas through successive reincarnations should remain for the sake of the people of the Snowland of Tibet. Therefore through this Special General Meeting the 340 delegates who have come from 24 counties as representatives of the general Tibetan public sees it as imperative to adopt a resolution which thus follows hereunder.

Resolution

1) That this Special General Meeting prays with unchangeable resolve that His Holiness the Great Fourteen Dalai Lama, the unsurpassable leader who is like the eyes on the foreheads and the heart in the bosoms of all the tsampa-eating subjects of the Tibetan nation may continue on as their ultimate protector-refuge of utmost recourse both for this and their future lives for a hundred aeons.

2) That on behalf of all the Tibetan people presently living in Tibet and in exile, this Special General Meeting prays with a single-minded devotion, and in a single voice, that for as long as sentient beings remain extant on the Snowland of Tibet, the lineage of successive reincarnations of His Holiness the Dalai Lama may continue with imperativeness for the sake of the dharma and the sentient beings of this land.

3) That this Special General Meeting is of the position that with regard to the process for the discovery and recognition of the reincarnation of His Holiness the Dalai Lama, the entire task and power lies in His Holiness Himself and the duly empowered responsible officials of the Gaden Phodrang Trust of the Dalai Lama and in no way in any other entity, be it any nation, any government, any organization of whatever description, or any private individual.

4) That this Special General Meeting is resolute in rejecting outright the efforts made and still being made by the government of China in the process for the discovery and recognition of reincarnations in Tibetan Buddhism in general and especially its coercive Order No. 5 declared in 2007 on the question of the recognition of reincarnations of tulkus and lamas in Tibetan Buddhism through which it sought to plot its interference in the recognition of the reincarnation of His Holiness the Dalai Lama and this resolution has been unanimously so adopted.

That with regard to the first item on the agenda of this Special General Meeting, which is on the Five Fifty Vision of the Central Tibetan Administration

Such of the opinions and suggestions endorsed by the different committees of this Special General Meeting as well as such of those opinions and suggestions submitted by the wider general Tibetan public as are available in writing will be examined and on that basis implemented by the Kashag and the Tibetan Parliament in Exile. Resolved accordingly by unanimous decision of the Third Special General Meeting of Tibetans on this the 7th day of the 8th month of the Earth-Hog Tibetan Royal Year 2146, corresponding to the 5th of October 2019.

Pema Jungney

Speaker, Tibetan Parliament in Exile

Acharya Yeshe Phuntsok

Deputy-Speaker, Tibetan Parliament in Exile



For detailed news visit:

www.tibet.net

US Ambassador for International Religious Freedom addresses first International conference on Tibetan Performing Arts in Dharamshala



Flanked by the President Dr Sangay, US Ambassador for International Religious Freedom arrives at the inauguration of the first-ever International conference of Tibetan Performing Arts and the 60th anniversary of TIPA, 28 October 2019. Photo/Tenzin Phende/CTA

In the most extraordinary show of support for the rich and revived culture, art and religion of Tibet, the US Ambassador at large for International Religious Freedom, His Excellency Samuel D Brownback, graced the First-ever International conference of Tibetan Performing Arts here in Dharamshala at the special invitation of the President of Central Tibetan Administration (CTA), Dr Lobsang Sangay.

The presence of the head of US state department's Office of International Religious Freedom marks the highest-level endorsement of the US government in the ongoing efforts towards the revitalisation of Tibetan culture, art and faith in the diaspora.

His Excellency Ambassador Brownback made the strenuous journey from Washington DC to the exile seat of Central Tibetan Administration in north India to deliver a message of hope and inspiration to Tibetans inside Tibet; at the same time, to tell China in clear, definite terms that the US Government prioritises the protection of the inalienable right of religious freedom and condemns its violations at all levels anywhere in the world.

Taking place at the new auditorium of the premier institute for Tibetan arts and culture (TIPA), the International Conference of Tibetan Performing

Arts, from 28 to 30 October, is the largest scholastic event to focus solely on Tibetan performing arts and culture. It is being organized by the Tibetan Institute of Performing Arts and the Tibet Policy Institute of CTA. The premier symposium also marks the 60th anniversary of the founding of the Tibetan Institute of Performing Arts (TIPA).

With the presence of the Ambassador Brownback and more than 26 scholars-Tibetan and non Tibetan-from 10 countries invited, this year's gathering marks the first-ever and the highest-profile convening on Tibetan art and culture in the exile history of Tibet.

Chief guest His Excellency Sam Brownback began his speech extolling the President Dr Lobsang Sangay and his Cabinet (Tib: Kashag) for providing outstanding leadership to Tibetan people and deemed it his honour to join the celebrations and meeting His Holiness the Dalai Lama earlier this morning.

The Religious Freedom Ambassador addressed some of the most critical issues concerning human rights and religious freedom inside Tibet and especially on the reincarnation of the Dalai Lama, on which regard the Ambassador distinctly asserted the sole authority of His Holiness the 14th Dalai Lama and the Tibetan Buddhist system.

"Beijing has long interfered in the succession process of the spiritual leaders in Tibet, most egregiously when 1995 the Chinese government abducted the 11th Panchen Lama when he was 6 years old along with his parents. We call on the PRC government to release immediately the Tibetan recognised Panchen Lama Gedun Choekyi Nyima or share the truth about his faith with the world."

"We stand with the people of Tibet as they seek to preserve their time-

honoured traditions including their right to venerate religious leaders of their choosing. Earlier this month at the 3rd Special General meeting in Dharamshala, Tibetans from far and wide underscored the right of the Dalai Lama and other Tibetan leaders to identify and recognise a successor to His Holiness and rejected Chinese authorities to interfere in this process."

"Let me be clear! The United States shares that view," Ambassador Brownback said.

"Tibetan Buddhists and all other faith communities should be able to select, educate and venerate their religious leader without government interference. the selection effects not just Tibetans but for the global Buddhist community. Decision regarding the selection of Tibetan Buddhist leaders rests with the Dalai Lama, Tibetan Buddhist leaders and people of Tibet. Period!"

In conclusion, the International Religious Freedom Ambassador made three key appeals to the People's Republic of China: First, it called on the PRC government to release immediately the Tibetan recognised Panchen Lama Gedun Choekyi Nyima or share the truth about his faith with the world.

Second, it urged the PRC government to change its policies in Tibetan areas that have created this tension. To respect and preserve the distinct religious, linguistic and cultural identity of the Tibetan people and permit Tibetans to express their grievances freely, publicly, peacefully and without fear of retribution.

Lastly, it strongly urged the PRC government to protect the Internationally recognised right to religious freedom to all individuals and respect the human rights of members of all religious group and accordance with China's Human rights commitments.

On supporting dialogue between the envoys of His Holiness the Dalai Lama and the PRC, Amb. Brownback expressed that the US Government is committed to raising Tibetan issue with Chinese government counterparts at multiple levels and U.S government officials including the Vice President as well as officials from U.S consulate in Chengdu and US Embassy in Beijing continues efforts to establish conditions that laid to direct and meaningful dialogue between PRC authorities and His Holiness or his representatives without preconditions that leads to a sustainable settlement.

“In closing, I commend to you the powerful image of the Snowlion, symbol of Tibet found throughout Tibetan visual and performing arts, paintings and dance joyful, fearless, strong and free. Thank you for your time, thank you TIPA for hosting me and God bless you,” Ambassador said, concluding his remarks.

The President Dr Lobsang Sangay, in his address, thanked profusely the Ambassador Sam Brownback who, despite great challenges, committed to be here at the CTA headquarters to honour the 60th anniversary of TIPA and the first International Conference on Tibetan performing arts.

“I want to thank Ambassador Brownback for being here because this journey took a bit of a complicated route. Initially, the karmic connection was not that clear but the Ambassador worked so hard. He pushed very hard within the State Department and the White House to clear his speech. So in the last three days, everything fell into place, which means, Ambassador, you are bound to be here. That’s the karmic connection. We want to deeply thank Ambassador for making all the efforts to specifically come to the Dharamshala to be with us.”

On behalf of the six million Tibetans inside Tibet and worldwide, President Sangay thanked Ambassador Brownback for his decisive and strong moral leadership in advocating for religious freedom for Tibetan people,

Uyghurs and people of faith worldwide.

“Ambassador has been in the forefront advocating for religious freedom for Tibetan people, Uyghurs and for people of faith all around the world. Under his leadership, he organised two ministerial-level conferences on religious freedom and more than 90 countries participated. Both the times, his office made sure that the Tibetan delegation is part of the ministerial delegation. The representative of Office of Tibet in Washington DC and staff members were invited both the times. A former Tibetan political prisoner gave personal testimonies in both the ministerial level conferences.”

The President also mentioned the Ambassador’s powerful speech on religious freedom which he delivered at the Foreign Correspondents Club in Hong Kong

“Salute to you for your courage and moral standing,” the President said.

In the same vein, President Sangay acknowledged and thanked the leadership of the US government in advocating for human rights of people in China, particularly the Tibetan people. He referred to the recent speech delivered by Vice President Mike Pence, describing it as “the strongest speech ever by any US leaders on human rights in China”. “Secretary of the State Mike Pompeo has also mentioned Tibetan and human rights in India.”

Speaking on the political significance of the 60th anniversary of the Tibetan premier institute of arts and culture, the President said the design of Chinese occupation of Tibet, from early 1959, was to destroy the source and foundation of Tibetan identity.

But from rubbles of complete destruction, the Tibetan Buddhism, culture, language, art and medicine was revived and the major hubs were rebuilt in exile in the last 60 years under the leadership of His Holiness the Dalai Lama and the support of friends around the world. Even inside Tibet, Tibetan



US Ambassador at large for International Religious Freedom, His Excellency Samuel D Brownback delivers the inaugural address at the first-ever International Conference on Tibetan Performing Arts and the 60th founding anniversary of TIPA, Dharamshala, 28 October 2019. Photo/Tenzin Phende/CTA

Buddhism is fully preserved and revived in personal and social capacities.

Hence, President Sangay hailed the marking of the TIPA Institute’s 60th anniversary as a success story of the revival of Tibetan civilisation and the fulfilment of the vision of His Holiness the Dalai Lama.

He quoted the 10th Panchen Lama’s 70,000-Character Petition—the first major criticism of Chinese policy in Tibet—which recorded the destruction of 98 per cent of monasteries in the Tibet Autonomous Region and the Tibetan areas incorporated into the Chinese provinces and the mass starvation and imprisonment in Tibet.

The Petition, he said, clearly proved two important facts: first, that the occupation of Tibet was not a peaceful liberation, it was extremely destructive; Secondly, it debunked the Chinese people’s attribution of the destruction of Tibetan monasteries and nunneries as the aftermath of cultural revolution. The report submitted in 1962 clearly showed that the destruction of the Tibetan religion was more or less completed before the Cultural Revolution which began 1965 onwards.

“The situation in Tibet is grave and serious. Hence we really appreciate the international participants and encourage you to share your scholarship and knowledge about how rich Tibetan culture was, is and should remain so,” said President Sangay.

In that context, he once again thanked Ambassador Brownback for honouring the Tibetan Institute of Performing Arts with his esteemed presence, adding that his visit marks one of the highest-level official visit led by US government to CTA.

“Your presence sends a message that religious freedom is universal, human right is inherent and democracy is inevitable. By your presence, you are sending a message to Beijing. I think they will hear it loud and clear that the Ambassador and the US government are with the Tibetan people. For this, we are very grateful.”

“Every day, six million Tibetans inside Tibet are longing to hear a good news, a positive news. A person of your standing—former Governor, former Senator, a leader in the Republican Party—to be here, you’re sending a powerful and right message to Tibetans inside Tibet that there is hope and

we will struggle with you till basic freedom is restored and faith is granted as a universal freedom. Thank you very much!” Dr Sangay said as he ended his speech.

Co-organiser of the event, the Director Ngawang Yonten, Tibetan Institute of Performing Arts (TIPA) delivered a welcome address on the occasion and thanked the President Dr Sangay for providing his guidance and visionary leadership in convening the historic International Conference on Tibetan Performing Arts.

“It is an honour for me and the Tibetan Institute of Performing Arts to welcome His Excellency Samuel Brownback, US Ambassador at large for International Religious Freedom to the institute,” Director Yonten said.

“The Conference is very important as it is a part of our institute’s 60th-anniversary celebration. The proceedings and

outcomes of the conference shall be very informative for our artists and also other research fellows who are interested in Tibetan performing arts and music. I also wish all the participants a wonderful time in Dharamshala.”

The inaugural event concluded with a warm vote of thanks from the Secretary and Director of Tibet Policy Institute and a co-organiser, Tsewang Gyalpo Arya.

Secretary Arya thanked His Excellency Ambassador Brownback for his esteemed presence, following which the members in auditorium rose to give a standing ovation to the Ambassador as a mark of respect and appreciation.

The three-day international conference will be convened by Tashi Tsering Josayma, renowned Tibetan historian and Academic Director of Amnye Machen Institute, Tibetan Centre for Advanced Studies, Dharamshala.

His Holiness the Dalai Lama graces the 60th milestone celebration of TIPA

Not long after His Holiness the Dalai Lama’s arrival in exile in 1959, His Holiness envisioned establishing an institution that could not only retain the foundation of Tibetan identity but also boost public awareness about the issue of Tibet.

In the last 60 years, Tibetans under the leadership of His Holiness the Dalai Lama have poured in their blood, sweat, and tears to revive Tibetan Buddhism, culture, language, art and medicine from rubbles of complete destruction. Institutions were rebuilt in exile to preserve and sustain the core identity of Tibetans. The Tibetan Institution of Performing Arts (TIPA) is one such noteworthy chapter of the success story of the revival of Tibetan civilisation.

Today TIPA proudly celebrated its 60th-anniversary of achievement in preservation and promotion of traditional performing arts of Tibet, the grandeur of which was magnified by the presence of



His Holiness the Dalai Lama during his speech at the 60th founding anniversary of Tibetan Institute of Performing Arts (TIPA), 29 October 2019. Photo/ Kunsang Yelphel/CTA

His Holiness the Dalai Lama who is also the founding figure of the institution.

Also present at this celebration of milestone are the heads of three pillars of Central Tibetan Administration, dignitaries, officials, existing and former members of the institution along with the general public.

The auspicious day was marked with the inauguration and consecration of the new auditorium of the institute by His Holiness the Dalai Lama.

His Holiness began his speech marveling at Tibet’s rich language, culture, and tradition which flourished during the reign of three Dharma Kings of Tibet. His Holiness professed his respect and admiration to those symbolic figures who were the contributing force in ensuring that Tibet remains a separate nation with a distinct culture, religion, and language for centuries so that the generation of Tibetans takes pride in that.

“Tibetans young and old, men and women are here to celebrate the 60th anniversary of the establishment of TIPA. If we look back on our history, we may recall that King Songtsen Gampo took the initiative to commission a script in which to write Tibetan. After that, King Trisong Detsen invited Shantarakshita from India to establish Buddhism in Tibet. In Samye Monastery a separate department was set up, on Shantarakshita’s advice, to translate Buddhist literature into Tibetan. Guru

Padmasambhava worked to overcome obstacles.”

“Buddhism was firmly established on Tibetan soil as a result of the King, Trisong Detsen, the Abbot Shantarakshita, and the Adept, Padmasambhava, working together. Subsequently, Tibet remained united through the 8th century and into the 9th, but after that politically fragmented. Nevertheless, the Nalanda Tradition was one of the things that brought us together and has been preserved until today. Indeed, only Tibetans have maintained a complete presentation of Buddha’s teachings.”

His Holiness further recounted the earlier days of coming into exile and the ordeal of newly becoming refugees and how through hard work and perseverance, Tibetans were now able to build a resilient community in exile.

“When we Tibetans came into exile, the only things we could be sure about were the sky above and the earth below. We were helpless, without protection and without refuge. And yet despite hardship over more than 60 years the spirit of Tibetans in Tibet remains undaunted. The source of our success story is the Tibetans inside Tibet who haven’t given up their faith and hope for freedom. They have no freedom, but their determination has inspired those of us in exile to exert ourselves to preserve our culture and traditions.”

“Hence, we in exile cannot lose our hope either. We must use our freedom and democratic rights we have here and lead them,” remarked His Holiness the Dalai Lama.

Commenting on the unique status of Tibetan refugees, His Holiness said, “Had we not come into exile and stayed back in Tibet, we wouldn’t have been able to impart our Buddhist philosophy, ethics, and knowledge to the world. On one hand, it is unfortunate to have become refugees but on the other hand, we are quite blessed to live in a country where we can freely study and practice our religion assert our identity.”

In the same vein, extolling Pandit Nehru for his kindness and benevolence to the Tibetan people, His Holiness said, “Nehru was extraordinarily supportive about the creation of Tibetan settlements including Tibetans schools and monasteries.”

With the support of the Government of India and Pandit Nehru’s personal interest, Tibetans set up schools for their children. To begin with, monks who had escaped were building roads in the Himalayan regions. But on appeal to the Government of India, a site to bring them together was found in Buxa. 1500 monks were assembled to resume their studies. In due course, the great monasteries were re-established in the south of India where the monastic curriculums were reinstated.

His Holiness remarked that in the past Tibetan Buddhism was dismissed in some quarters as ‘lamaism’ as if it was not a genuine Buddhist tradition. Since then, there has been widespread recognition that in fact, Tibetan Buddhism is an authentic heir of the Indian Nalanda Tradition, renowned for its reliance on reason and logic.

“Today, Tibetan culture and religion have earned respect, even among scientists. Hardliners among the Chinese leadership after vain efforts to undermine it are conceding the errors of their policies and becoming more realistic. We have worked hard to preserve our culture and traditions. The Tibetan theatrical arts are a valuable part of our heritage and you have done well here to keep them alive. The younger generations will still be able to take them forward.”

“Our struggle is based on truth. The Chinese rely on the use of force and the power of the gun, however, in the long run, it is the truth that will prevail. Don’t lose heart, keep your hopes bright. I’m 84 now and look forward to living another 10 or 15 years. I’ll do my best; I trust you all will too,” His Holiness concluded.

President Dr. Lobsang Sangay, Central Tibetan Administration noted that the founding of TIPA should be counted

among His Holiness’s celebrated achievements and fruition of his far-sighted vision.

The President also observed that Tibetans are one small group among 70 million refugees in the world but are emerging as the most successful refugee community among all. “For instance, according to a UN report, 4 million children among them do not have access to basic education but Tibetan students have complete access to school education and scholarships for further studies and Tibetan diaspora boast a literacy rate of 92 percent.

Director of Amnye Machen, Tashi Tsering, who is also the convener of the international conference on Tibetan Performing Arts, introduced the International Symposium which was inaugurated yesterday by the US Ambassador for International Religious Freedom Samuel Brownback. The convener also mentioned that the first TIPA was set up in Kalimpong under His Holiness’s leadership in 1959. Through the years, the institute has grown staggeringly as the learning centre for different performing arts traditions.

The opening ceremony concluded on an auspicious note as His Holiness blessed each of the participants of the First International Conference on Tibetan Performing Arts, former members of TIPA, existing members and artists.

The TIPA fraternity in their honorary gesture of gratitude to His Holiness for his massive role in advancing and promoting Tibetan performing arts presented him with a jeweled statue of a Ngönpa dancer, representing Vajrapani. A song titled ‘Recalling Your Kindness’ dedicated to His Holiness was sung by the artists of TIPA.

His Holiness then approached the balcony of the auditorium overlooking the courtyard where members of the public and TIPA artists were gathered with hands folded in devotion. They collectively sang a song, expressing prayers for His Holiness’s long life and for peace in the world.

His Holiness the Dalai Lama on educating the heart and mind to the students in Delhi

His Holiness the Dalai Lama delivered a talk on 'Educating the heart and mind' to over 2300 students from 50 schools at Shri Ram School in Delhi.

The hour-long event was hosted by the Society for the Promotion of Indian Classical Music And Culture Amongst Youth (Spic Macay). Spic Macay is a nation wide voluntary movement that promotes aspects of Indian heritage mainly by organizing programs such as Indian classical music, dance, yoga, and meditation etc.

Attending the event was also the Principals, Vice Principals, and teachers of various schools.

Blessing the audience as he proceeded towards the podium was the epitome of world peace and compassion, His Holiness the Dalai Lama who is believed to be manifestations of Avalokiteshvara. He is also someone intensely human and accessible to the service of all sentient beings.

His Holiness began his interaction by pointing out that the students in the gathering are the true generation of 21st century indicating that they are the catalyst of change. The prospect for either a happy or a troubled future said His Holiness relies on the potential of the younger generation.

He noted that a sincere effort must now be made by the younger generation to build an amicable and happy society.

As for the existing crisis facing the world, His Holiness reckoned majority of them are conditioned and created by human beings through their ignorance and selfishness.

Meanwhile, recognising the sense of oneness and thinking of the entire 7 billion human beings as one big family said His Holiness is one means of attaining a happy life.

"In terms of community today, the reality



His Holiness the Dalai Lama speaking on 'Educating the heart and mind' at Shri Ram school on 20 September 2019. Photo/Tenzin Phende/CTA

is we all are directly and indirectly dependent on each other for our survival and success" remarked His Holiness the Dalai Lama.

In addition to cultivating the sense of oneness, His Holiness added that love and compassion are also pre-requisites for sustaining a happy life.

On the other hand, ignorance and selfishness said His Holiness widens the gap and creates division among people and nations. His Holiness attributed the events of 20th century grappled with world war to be the consequences of lack of sense of oneness.

His Holiness the Dalai Lama held India as one significant example of having a potential sense of oneness as he expressed much respect and appreciation for the country's unity and harmony despite the diversity that exists in India. His Holiness was positive that India has great potential to lead rest of the nations by being an example.

"Religious harmony that is so rich and divine in India should be promoted to the world" advised His Holiness the Dalai Lama.

His Holiness confirmed his belief in the beneficence of different religious

traditions and consider it a necessity because of varying mental dispositions of people. However love and kindness being the ultimate message of all the religions is something His Holiness urged to focus more as he stressed basic human nature is compassionate and warm-heartedness.

Meanwhile His Holiness mentioned that negative afflictive emotions are acquired by humans and so can be prevented through the practice of ahimsa and karuna.

His Holiness hailed the ancient Indian knowledge while calling himself the product of that knowledge. He asserted that the modern education alone isn't sufficient to combat the destructive emotions but if combined with the ancient Indian knowledge, he assured that attaining mental peace is highly possible.

The hour-long event was concluded with an interactive Q/A session between selected students and His Holiness the Dalai Lama on wide range of topics.

The students who have come today to seek the wisdom of the most loved and revered world peace icon certainly went home with collectible values of love and compassion instilled in them by him.

His Holiness the Dalai Lama visits Shri Udasin Karshni Ashram in Mathura

Leaving Delhi early on Sunday morning, His Holiness the Dalai Lama drove to the city of Mathura on the banks of the Yamuna River, where he was the guest of Swami Karshni Gurusharanandaji Maharaj. On arrival at Shri Udasin Karshni Ashram he was received by ashram staff and escorted to his room, where Maharaj-ji joined him.

After a short rest, His Holiness proceeded to the main Krishna Temple to pay his respects. Maharaj-ji accompanied him to a seat on the dais and led temple priests in performing ritual ablution, as a mark of respect, which involved washing His Holiness's feet with milk, yoghurt, saffron, ghee and sandalwood. This was followed by the recitation of a Guru Puja and other offerings to His Holiness including recitations from the Four Vedas.

Addressing the gathering, His Holiness told them how moved he felt to listen to the sonorous chanting in Sanskrit.



His Holiness the Dalai Lama paying his respects at the main Temple at Sri Udasin Karshni Ashram in Mathura, UP, India on September 22, 2019. Photo/Tenzin Photo/CTA

“When I was young I learned Sanskrit from the Kalapa manual, but found it quite difficult. India’s most ancient philosophical tradition, the Samkhya School, employed Sanskrit, as did the later Jain and Buddhist traditions. Buddhist literature was recorded in both Pali and Sanskrit, but masters at Nalanda University, such as Nagarjuna, Asanga and Buddhapalita, all wrote in Sanskrit. Indeed, scholars today have told me that the quality of writing to be found in Nagarjuna’s ‘Mulamadhyamikakarika’ and Dharmakirti’s ‘Pramanavartika’ is of the highest standard. The study of



His Holiness the Dalai Lama during a Fire Puja at Sri Udasin Karshni Ashram in Mathura, UP, India on September 22, 2019. Photo/Tenzin Phende/CTA

Sanskrit and grammar was included among the Five Major Sciences we pursued in Tibet. Therefore, we regard Sanskrit with great esteem. I’d like to thank you for your beautiful recitations.

“Central to ancient Indian tradition was the practice of ‘ahimsa’, non-violent conduct, motivated by ‘karuna’, compassion, notions that remain relevant today, not only in India but in the whole world. I believe that it is because of these factors that India has also long been an example of religious tolerance, something else the world could learn from. I am also convinced that, while studying modern subjects such as science and technology, Indians should try to preserve the knowledge of the workings of the mind and emotions that evolved here in ancient times, because it can be of benefit to all 7 billion human beings alive today, whether they are religious or not.”

His Holiness remarked that scientists report that it is basic human nature to be compassionate. However, education should pay more attention to developing and extending it. He mentioned how valuable it would be if students were trained in emotional hygiene, the ability to tackle their afflictive emotions and achieve peace of mind,

from kindergarten up to university. He expressed confidence that Maharaj-ji and the members of his ashram are making an effort to preserve such traditions.

His Holiness joined Maharaj-ji and the monks of the ashram sitting on the floor for lunch. Ashram students chanted beautiful verses during the meal that was served in traditional fashion on leaves and in earthenware bowls.

Back in his room after lunch, His Holiness briefly discussed next day program with Maharaj-ji, in the course of which he expressed a hope that they could spend some time in the morning meditating together.



For detailed news visit:
www.tibet.net

The need for Universal Ethics in Modern Education: His Holiness the Dalai Lama at Chitkara University

His Holiness the Dalai Lama gave an address on 'The need for Universal Ethics in Modern Education' at the inaugural ceremony of the 11th Global week at Chitkara University on 14 October.

Five Tibetan students of Chitkara University accorded a traditional welcome to His Holiness the Dalai Lama on his arrival. His Holiness was then ushered into the auditorium by the Chancellor Dr Ashok K Chitkara and Vice-Chancellor Madhu Chitkara of Chitkara University.



His Holiness the Dalai Lama laughs cheerfully as he looks on to Chancellor Ashok K Chitkara. Photo/Tenzin Phende/CTA

A troupe of Tibetan students presented a cultural performance followed by Indian classical dance performance from students of Chitkara.

At the august gathering, dignitaries from all around the world including professors, scholars and professionals from varied fields were present to listen to the teachings of His Holiness the Dalai Lama. Students of Chitkara University showed up in large numbers.

In His Holiness' inaugural address, His Holiness greeted everyone as his "brothers and sisters". Speaking on the topic 'The need for Universal Ethics in Modern Education', His Holiness the Dalai Lama said the modern education system, which was introduced in India by the British tends to have a materialistic orientation whereas the concept of Ahimsa and Karuna, Shamatha and Virpasana were born in India over 3000 years ago.

Such knowledge, he observed, should be incorporated in the current education system. If the ancient Indian knowledge with its thorough understanding of the workings of our mind and emotions is combined with modern education, we could learn how to tackle our destructive emotions and achieve peace of mind, His Holiness said.

His Holiness said personally, he found the ancient Indian collections of wisdom very helpful in realizing that afflictive emotions are not grounded in reality and compassion can be cultivated on the basis of reason.

Since relying on religious tradition won't appeal to everyone, His Holiness was of the view that education as a universal medium could serve in fostering oneness of human experiences and strengthening the basic human values of warmheartedness and loving-kindness.

And therefore one of his principal commitments is to try to revive the ancient Indian knowledge in modern India strictly through secular way.

His Holiness noted that Secular in the Indian context means respecting not only religious believers but also those who do not believe in religion.

"Whether one is a believer or not, the ancient Indian traditions can equip us with the logic and reason to tackle our destructive emotions and fully realise the potentials of our intelligence and emotional wellbeing. Although instructions about these things are to be found in religious texts they can be regarded as a means to better health and studied objectively in an academic way."

His Holiness expressed his confidence that India will take the lead to integrate its scientific ancient wisdom with modern education. If we can train teachers to promote 'ahimsa' and 'karuna', we can make a significant contribution to a more peaceful world. They can also learn that it's possible to

cultivate love and compassion through the application of intelligence based on scientific findings and common sense.

Unlike other countries, India already has an inspiration in Mahatma Gandhi when it comes to the practice of Ahimsa and Karuna. "India can make a significant contribution for inner peace," said His Holiness.

His Holiness then answered questions from the students on a varied range of topics including peace of mind, environment, religion and others.

Speaking on environment, His Holiness lauded Swedish Girl Greta Thunberg for taking the initiative and leading a global movement on climate change.

His Holiness was presented Honorary Doctor of Literature Degree by Chitkara University after which His Holiness officially declared the 11th Global Week open.

The Vice-Chancellor Madhu Chitkara of Chitkara university delivered the vote of thanks in which she also pronounced opening of a center for student happiness which will work towards enhancing the quality of the student's experience at Chitkara University.

Followed by a tree-planting ceremony and curtain-raising of the Center for student happiness, His Holiness then departed from the campus.

Speaking with Tibet.net, the Vice-Chancellor Madhu Chitkara expressed profound gratitude to His Holiness the Dalai Lama for enriching the campus with his invaluable words of wisdom.



Secular Ethics in Modern Education: His Holiness the Dalai Lama at Chandigarh University, Punjab

“Despite the sky-rocketing material development, inner peace is still lacking in people”, said His Holiness the Dalai Lama today at Chandigarh University.

His Holiness the Dalai Lama addressed the 550th birth anniversary of Shri Guru Nanak’s celebration at the university where he spoke on ‘Secular Ethics in Modern Education’

His Holiness reminded wanting a happy life is the most innate want of human beings which brings them together and creates a sense of community. And without this sense of oneness, he affirms that individual existence in the world is futile.

His Holiness asserted that beneath the different statuses and professions created by humans lies the virtues of the man nurtured and molded by a mother’s compassion and affection.



The crowd gathered at the address of His Holiness the Dalai Lama at Chandigarh University, 15 October 2019. Photo/Tenzin Phende/CTA

His Holiness called out to embrace this virtue of love and compassion which he claimed is the basic human nature.

His Holiness condemned the kind of education system that is only inclusive about material development while neglecting the basic human values. Meanwhile, he urged the practice of non-violence (Ahimsa) in action and Karuna (compassion) in daily life to tackle negative emotions.

“I have realised that India’s thousand-year-old tradition of secular ethics is very much needed in today’s world” said His Holiness the Dalai Lama in order to



His Holiness the Dalai Lama greeting the crowd gathered at Chandigarh University, 15 October 2019. Photo/Tenzin Phende/CTA

bring forth peace of mind and combat destructive emotions. His Holiness called himself the product of ancient India’s traditions because of the knowledge and wisdom he received while growing up which is entirely inspired by the ancient Nalanda tradition.

He emphasised combining ancient Indian knowledge and modern education to bring about inner peace.

On the 550th birth anniversary of Shri Guru Nanak Dev Ji His Holiness the Dalai Lama said that many great spiritual leaders including Guru Nanak depict compassion, ahimsa, and religious harmony. He further advised to not just celebrate the memory of the great India Spiritual leaders but rather earnestly follow their advice and implement the teachings in daily life.

“I have spent a major span of my life in this country, I am the longest guest on this soil. I feel India is a great nation and India can make a significant contribution to the well being of 7 billion human beings if they promote their ancient tradition.” His Holiness said.

His Holiness concluded by remarking that people in Punjab are found to be

religious minded and hardworking at the same time which he noted was a commendable thing.

The event was attended by Chancellor Satnam Singh Sandhu and Vice-Chancellor Dr. R.S Bawa, dignitaries, staff, faculty members and students of Chandigarh University.

**TIBET WAS NEVER
A PART OF CHINA**

but

The Middle Way Approach Remains a Noble Solution



CENTRAL TIBETAN ADMINISTRATION

For detailed news visit:
www.tibet.net

Belt and Road Initiative: Advancing China's Debt-Trap Diplomacy?

By Bob Koigi, Fair Planet

Six years since Chinese President Xi Jinping launched the New Silk Road infrastructure project dubbed , BRI, a labyrinth of overland corridors and shipping lanes that make up a maritime road meant to connect Asia with Africa and Europe, more than 71 countries constituting a quarter of the global GDP have warmed up to the idea as they seek to expand their infrastructural might.

This, includes Italy, the only member of the G7. China under the five ports initiative is modernizing the Venice, Ravenna and Trieste Italian ports, the Slovenia's Capodistria and Fiume in Croatia which will then be interconnected by the North Adriatic Port Association (NAPA).

The BRI is approximated to cost more than £760billion with China already having invested \$210 billion on the project, a big chunk having been spent in Asia.

Majority of developing countries are welcoming the idea, as a plausible option to expand roads, railways, ports and other key infrastructural projects due to the low-interest credit facilities that the Chinese are extending to them and minimum or in some cases no strings attached compared to grants and aid from the West. Some schools of thought have hailed the new Chinese initiative as the 21st century Marshall Plan that offers an opportunity to cut trade costs, boost connectivity and reduce poverty in most of these developing countries.

In Africa where the project has made successful inroads, the continent has managed to add four new railways among them a 1,866 kilometer Benguela Railway in Angola, 759 kilometer Addis Ababa- Djibouti line, the 186 kilometers Abuja-Kaduna railway and Kenya's Nairobi- Mombasa Standard Gauge Railway.

The forays have paid off, with China having replaced US as Africa's largest



trading partner for over close to ten years. Up to \$143 billion in loans has been extended to Africa by China between 2000 and 2017 according to researchers at the China-Africa Research Initiative based at the Johns Hopkins University in the United States.

But as China's trade scope spreads across the world, and Xi's signature foreign policy plan, the BRI, advances across continents, so do concerns about the predatory style the country has embraced in dealing with its trade partners and its approach that has been interpreted as a way to cement its place in global geopolitics and exert itself as a global economic powerhouse. Of particular concern is the way China is funding expensive, yet poor performing projects even as the recipient countries, mostly developing, struggle to service loans which are then cancelled in exchange for strategic gains in a well-orchestrated debt-trap diplomacy.

In most of these countries, the cumulative debt to China has been rising since 2013, exceeding 20 per cent of their GDP.

According to the Center for Global Development, by the beginning of this year, eight countries that had signed up for the Belt and Road initiative were at a risk of defaulting on loan repayment. These countries that are the poorest in

their areas including Djibouti, Pakistan, Mongolia and Laos among others owe more than half of their foreign debt to China.

In cases of inability to service these loans, debt diplomacy applies where either the loan is forgiven in exchange for silence on key issues like human rights violations, political influence or China acquiring strategic equities as was the case in Sri Lanka. When China was building the country's port in 2007, it offered Sri Lanka a \$361 million credit facility to boost operations and a further \$1.9 billion to assist in upgrades and construction of the airport. This, despite heavy concerns over the commercial viability of the port. Come 2017 Sri Lanka owed Chinese firms over \$8 billion from the port deal which hadn't made any significant profits for a decade. Sri Lanka was trapped and had to grant the Chinese 85 per cent stake on the port in Hambantota in a 99-year lease agreement. In Djibouti where the public debt currently stands at 80 per cent of the country's GDP with a big share being owned to China, China has set up its first overseas military base in the country as it advances its interests in the continent. Other African countries including Zambia, Burundi and Mozambique are either teetering on debt distress or are already in one.

Experts now argue that the new strategy by China is catching more countries especially the developing ones off guard and there haven't been any tangible benefits for these countries. "The approach is predatory and the rush to take loans to finance capital projects is coming to bite African countries. These projects aren't generating any meaningful profits yet loans have to be serviced. That is where the debt-trap diplomacy is playing out to the benefit of China. Then there is the policy of having the Chinese companies do all the construction and bring in their experts. It is hurting local industries," said Dr. Justus Ber from the University of Nairobi Institute of Diplomacy and International Studies.

But another school of thought has poked holes at the debt trap diplomacy narrative arguing that China has been lenient with defaulters and at times forgives these loans while advances even bigger ones to defaulters. The argument further goes that China stands to lose from the defaulting countries owing to the huge investment it has already made. Rhodium Group, a New-York based consultancy firm in a report that tracked 40 cases of China's debt renegotiations with 24 countries found out that China had pursued deferments and debt waivers in an arrangement that has seen it renegotiate \$50 billion of loans in the last ten years. Last year, the firm says, China cancelled a \$7 million loan to Botswana and even went ahead to extend another \$1 billion to the country to finance its infrastructure in a clear sign of its commitment to cementing trade ties with partners.

"Write-offs are often conceded by Beijing without a formal renegotiation process. Instead, Beijing usually unilaterally agrees to cancel part of a borrowing country's debt, even when there are few signs of financial stress on the part of the borrower. Such cases of debt forgiveness are therefore probably used to signal support to the recipient countries, and improve bilateral relations," read a section of the report.

China has destroyed large areas of one of Tibet's biggest Buddhist sites, satellite images reveal

By Holmes Chan, Hong Kong Free Press



Chinese authorities levelled almost half of Yarchen Gar – one of the world's largest Tibetan Buddhist sites – in August, according to recently published satellite images.

London-based NGO Free Tibet reported that a densely populated area on the west bank of the river running through Yarchen Gar in Palyual County, eastern Tibet has been reduced to bare ground.

Monks and nuns have also been forced out of their homes and places of worship in the area, with research group Tibet Watch confirming the removal of at least 70 nuns in July.

"These latest images demonstrate once again the Chinese Communist Party's contempt for the Tibetan people, who are forced to endure being evicted from their homes and torn away from their communities on the orders of a government that they do not even recognise as their own," said John Jones, campaigns and advocacy manager for Free Tibet.

"The CCP knows full well what it is doing is cruel and deserving of the highest condemnation, and that is why they cover it up by closing off the site and detaining former residents... The satellite evidence is clear and undeniable."

Established in 1985, Yarchen Gar is a Buddhist monastery complex that previously had a population of around 10,000 people. However, Free Tibet said that photo evidence suggests Chinese authorities planned to open the site up to tourists, with a hotel and several car parks constructed to the north of the community and roads widened.

The latest round of evictions in Yarchen Gar began in July, with US-backed Radio Free Asia reporting at least 3,500 people being removed this year, citing local sources. The demolitions followed in August.

Tibet Watch reported that 70 relocated nuns were sent back to their native Jomda County, nearly 300 kilometres away, and were forced to undergo "patriotic re-education" for two to three months.

Chinese authorities have reportedly deployed 600 military personnel in the area, and foreign visitors have been barred for the time being.

Free Tibet had previously reported demolitions and evictions in Yarchen Gar, with 1,000 residents forced to leave in 2016 and authorities tearing down 3,500 homes in 2018.

For detailed news visit:
www.tibet.net

Could we have won the war?

Claude Arpi, The Pioneer



Had the Nehru Government paid heed to Wing Commander Nath's learnings about Chinese military build-up on the Tibetan plateau, there would have been no scar on India's psyche

Wing Commander Jag Mohan (Jaggi) Nath of the Indian Air Force (IAF) is the first of six Indian officers to have twice been awarded the Maha Vir Chakra (MVC), India's second-highest war-time military decoration. For 11 years, the 90-year-old Wing Commander had the privilege to fly the famous Canberra, out of which, for eight years, he worked for the top-secret 106 Squadron. He received his first MVC for his role in reconnaissance missions over the Aksai Chin and Tibet between 1960 and 1962.

Even during the Sino-Indian War (October-November 1962), he regularly flew over Tibet. The MVC citation says: "[He] fulfilled a number of hazardous operations involving flying over difficult mountain terrain, both by day and night, in adverse weather conditions and in complete disregard of his personal safety."

His missions proved immensely useful to learn about the Chinese military build-up on the Tibetan plateau in the years preceding the 1962 war but unfortunately, the political leadership refused to believe the hard evidence gathered during his sorties and draw logical conclusions from the information gathered.

Nath's conclusions were that in 1962, China had no Air Force worth the name on the Tibetan plateau. The fate of the Sino-Indian war could have been totally different had India used its own Air

Force but then Prime Minister Jawaharlal Nehru and VK Krishna Menon, the Defence Minister, chose to ignore the findings of the daring airman.

In an interview, the Wing Commander told this writer: "If we had sent a few airplanes into Tibet, we could have wiped the Chinese out and everything could have been different in the 1962 war. The political leadership did not believe that China had no Air Force. Can you imagine what would have happened if we had used the IAF at that time? The Chinese would have never dared do anything." It is one of the greatest tragedies of India's modern history.

The Wing Commander remembered: "The job of the 106 Squadron was to survey these areas." He recalled his first reconnaissance flight with 106 Squadron over the Aksai Chin: "My Commanding Officer [later Air Marshal] Randhir Singh was on leave at that time, I was alone. I was briefed by the Western Air Command to go, find out from where the Chinese have come and taken photographs."

One day, at the end of 1960, Air-Vice Marshal DAR Nanda, then IAF's Deputy Chief, told him: "You go and take pictures and I will send an escort with you." Another Canberra escorted Nath to protect him while he was taking pictures of Daulat Beg Oldi (DBO) at the edge of the Aksai Chin in Ladakh.

Nearly 60 years after the events, he is still very emotional: "I kept going down and suddenly, I saw the Chinese there. I took photographs of the Chinese soldiers all over the place. I could have taken their portraits. They were all around." After he returned to Delhi, he went straight to the office of Krishna Menon with Nanda and in his words: "Krishna Menon did not ask anything, he just said 'Did you see the Chinese soldiers?' I answered 'Yes Sir, I saw them'. 'That's alright, you can go'." Nath knew that Menon later passed the information to Nehru. No reaction either.

On September 8, 1962, the Dhola Post in the Tawang sector was surrounded by some 600 Chinese soldiers; the Indian Army responded aggressively. Six weeks later, Mao's Liberation Army massively attacked the 7 Infantry Brigade headquartered on the Namkha chu (river). The debacle which followed is well known. What is not known is the extent of knowledge the IAF had about the People's Liberation Army (PLA)'s deployment and the absence of the Chinese Air Force in Tibet.

On October 11, 1962, a note by China's Ministry of Foreign Affairs in Beijing was given to the Embassy of India in China. It brings more light on the reconnaissance work done by the 106 Squadron before (and during) the war.

The Chinese note says: "In the night of October 10, 1962, an Indian aircraft intruded into China's air space over the suburbs of Lhasa at 20.15 hours for reconnaissance and then flew northward along the Chinghai-Tibet (Qinghai-Tibet) highway to Damshune [Damchung] where it made reconnaissance circlings over a Chinese airfield and then flew away in the direction of India."

Damchung, north of Lhasa, was the only airport used by the Chinese in Tibet at that time; it had no air defence.

The note from the Chinese Ministry of Foreign Affairs continued: "The deep intrusion of Indian aircraft into China for flagrant reconnaissance over the capital city of, and an airfield in Tibet, was obviously an action coordinated with the current military attacks by the aggressive Indian troops in the eastern sector of the Sino Indian border. The Chinese Government... warns the Indian side that it must give serious thought to the grave consequences of such increasingly frantic activities of aggression."

What to conclude? China had no Air Force able to counter the Indian reconnaissance flights and no air defence able to shoot down the planes. Had India ex-

tensively used its Air Force, what could have been different? We would have probably won the 1962 war.

One can also imagine that casualties would have been less on the Indian side and more on the Chinese. Further, the number of Indian PoWs, who suffered for seven months in Tibet, would have been far less. The Line of Actual Control would have remained where it was on September 1959 and the border dispute with China would not be as acute as today. The Shaksgam Valley would not have been offered to China by Pakistan in 1963. There would have been no scar on India's psyche as there is today.

The fate of the Tibetan people would have certainly been different. In China, Mao Zedong would have lost his job and perhaps no Cultural Revolution would have taken place three years later. As a result, China would have been completely different today.

In 1965, Pakistan would perhaps have thought twice before venturing into Operation Gibraltar to create insurgency against Indian rule in Jammu & Kashmir, ultimately resulting in the Indo-Pakistan War of 1965. Three years later, India learned its lesson that the Air Force can be useful...and by that time, there was a more decisive Chief of Air Staff (Marshal of the Air Force Arjan Singh). It is when Nath was awarded his second MVC. But sadly, history can't be rewritten.

(The writer is an expert on India-China relations)

China's white paper on human rights; a blatant farce

By Tsewang Gyalpo Arya *



The Chinese State Council Information Office publishes a white paper titled "Seeking Happiness for People: 70 Years of Progress on Human Rights in China," September 22, 2019. Photo/CCTV

The State Council Information Office of the People's Republic of China has, on 22 September, issued a white paper on the progress China had made on human rights issues in the last 70 years. The white paper is titled "Seeking Happiness for People: 70 Years of Progress on Human Rights in China".¹ The paper can be seen as a prelude to the grand celebration China is preparing on 1 October, the 70th anniversary of the founding of the People's Republic of China (PRC). It has eight chapters, the first four devoted to the historical development in three phases, from Mao to Deng to Xi, all in rosy pictures. The 5th chapter deals mostly with the human rights situation in the minority areas including Tibet, all tall claims. The remaining three chapters are about how China has 'responsibly' contributed to the promotion of human rights globally.

If what China has claimed in the paper is true, the Nobel Peace Prize should go to the Chinese leadership. Unfortunately, the white paper is a total farce. One could only wish if it were all true. It describes rosy and humanly evolution of human rights in China since the founding of the People's Republic of China in 1949. The tragedies and miseries that the Chinese people and other minority nationals suffered under the Great Leap Forward movement and the famine, atrocities of

Cultural Revolution and the Tiananmen Square massacres are all missing and tucked away in a secluded corner of some ancient monuments.

In minority areas, it has boasted of full autonomy in the regions and claimed that the leaders and administrators in these autonomous regions are from the local ethnic populace only. It talks of development in education and protection of minority languages.

From the Tibetan experience, in all these past 60 years of occupation, all the 14 Party secretaries were Han Chinese and the few appointed Tibetan deputies were in names only. Most of the administrative decision making power rested in the hand of Chinese cadres. It talks of protection of minority languages, but in reality, China has made Tibetan a second language in Tibet. Priority and preference are given to Chinese language in job and business avenues. Monasteries were banned from teaching Tibetan language to the children.

It says, "Religious freedoms of ethnic minority groups are protected. The living Buddha reincarnation is a succession system unique to Tibetan Buddhism, and is respected by the state and governments at different levels of the autonomous regions."



For detailed news visit:
www.tibet.net

This is, in fact, a gross violation of the religious and cultural rights of the Tibetan people. Reincarnation of high Tibetan Lamas is a highly sacred and spiritual matter. Communist China, who does not believe in religion and spiritualism, has no rights to interfere in this matter. The so-called State Religious Affairs Bureau Order No. 5 on the measures on the management of the living Buddhas is a gross insult to the Tibetan religious sentiments. Chinese leadership should also refrain from interfering in the selection of 14th Dalai Lama's reincarnation. Last month, China organized indoctrination workshop to some 100 Tibetan monks in the regions on the reincarnation issue, which in fact, intimidated the monks to follow the dictates of the party on the issue. Such interference in the Tibetan religious matter will only earn distrust and distant the Tibetans from the regime.

The last three chapters are about how China has strengthened the rule of law, how it participated in the global governance of human rights and how it advanced the international cause of human rights. Human rights watchdogs are sure to have a hearty laugh here.

Whatever the Chinese claims, the truth is there for all to see: what is happening in Hong Kong right now. People are revolting because of the regime's repressive policy and that China did not keep the promises it made during 1997 takeover. It did the same thing with the Tibetans in 1951's forced 17-point agreement.

While it talks of advancing the international cause of human rights, China has consistently tried to block Tibetan human rights appeal heard at the United Nation forum. In February this year, the Chinese mission in Geneva wrote to the U.N. not to allow 15 human rights activists, including the Dalai Lama, to attend the U.N. Human Rights Council's annual session.² It has lobbied hard with other dictators to suppress the voice of the Uyghur minority.

According to Human Rights Watchdog, "China has also pressured other members, especially those economically dependent on its Belt and Road Initiatives. During its universal periodic review – a process in which the Human Rights Council examines countries' human rights records every five years – last year, China warned countries to submit positive reviews and threatened consequences for any that criticized Beijing. It has also blocked critical nongovernmental organization and activists from attending U.N. forums while letting representatives of government-sponsored groups participate in them and speak widely."³

In a nutshell, Chinese communist party's white paper on human rights progress in the last 70 years is just another disgraceful attempt to whitewash all the human rights violation it has perpetrated in China and in the occupied lands, most prominently, Tibet.

If China is really serious about its claim of "Splendid History of China's Human

Rights Protection" and "Socialist Paradise in Tibet", then it should let the U.N. Human Rights Commission, diplomats, media and representatives of Tibetan Administration to visit Tibet and assess the situation. It is unbecoming of an aspiring superpower to issue false claims in the guise of white paper on such an important occasion as the 70th anniversary of the national founding day.

** T.G. Arya is the Information Secretary of Department of Information and International Relations (DIIR), Central Tibetan Administration. Disclaimer: Views expressed above are the author's own.*

Reference:

1 Seeking Happiness for People: 70 Years of Progress on Human Rights in China, http://www.xinhuanet.com/english/2019-09/22/c_138412720.htm

2 China, Saudi Arabia, Venezuela in hot seat at U.N. rights forum, <https://www.reuters.com/article/us-un-rights/china-saudi-arabia-venezuela-in-hot-seat-at-un-rights-forum-idUSKCN1QB1S8>

3 Council on Foreign Relations, Is China Undermining Human Rights at the UN? <https://www.cfr.org/in-brief/china-undermining-human-rights-united-nations>

UMAYLAM 中間道路
 འཕྲིད་ལུགས་ཀྱི་ལོ་ལོ་མཆོག་ Middle Way Approach
 Peaceful conflict resolution for the 21st century

For detailed news visit:
www.tibet.net

TIBETAN MEDIA

Sheja (Official Tibetan monthly)
Department of Information & International
Relations, Dharamshala-176215, HP, India
Email: sheja_editor@tibet.net
Web: www.bod.asia

Tibet Bulletin (Official Chinese bi-monthly)
Department of Information & International
Relations, Dharamshala-176 215, HP, India
Email: chinadesk@tibet.net
Web: www.xizang-zhiye.org

Tibetan Freedom (Official Tibetan weekly)
Department of Information & International
Relations, Dharamshala-176215, HP, India
Email: tibfreedom@tibet.net
Web: www.bod.asia

Tibet Bulletin (Official English bi-monthly)
Department of Information & International
Relations, Dharamshala-176 215, HP, India
Email: circulation@tibet.net
Web: www.tibet.net



TIBETAN BULLETIN

Contacts for the Central Tibetan Administration

INDIA

Department of Information & International
Relations, Central Tibetan Administration,
Gangchen Kyishong, Dharamshala - 176 215
H.P., India Tel: +91-1892-222510/222457
Fax: +91-1892-224957 Email: diir@tibet.net
www.tibet.net

Bureau of H.H. the Dalai Lama, 10-B Ring Road,
Lajpat Nagar IV, New Delhi 110 024, India
Tel: +91-11-26474798, Fax: +91-11-2646-1914
Email: rep.in@tibet.net www.tibetbureau.in

Chief Representative (South Zone), No. 7,
Sampangramaiah Garden, Srinivagalu Tank,
Viveknagar Post, Bangalore-560047
Karnataka, India Tel: +91-080-5506842 / 5506843
Fax: +91-080-5506966
Email: chiefrep@bgl.vsnl.net.in

NEPAL

The Office of Tibet, Tibetan Refugee Welfare Of-
fice, Gaden Khangsar, Narayan Gopal Marg-270.
Lazimpat, Ward 2, P.O.Box No. 310,
Kathmandu, Nepal Tel: +977-1-4419903/4420799
Fax: +977-1-4411660 Email: rep.np@tibet.net

UNITED STATES

The Office of Tibet, 1228, 17th Street NW, Wash-
ington, DC - 20036, U.S.A. Tel: +1-212-213-5010,
Fax: +1-703-349-7444
Email: rep.us@tibet.net www.tibetoffice.org

BRAZIL

Tibet House
Alameda Lorena, 349 Jardim Paulista,
Sao Paulo, SP, 01424-001 Brazil, South America
Tel: +55(11)989635128
Email: latin@tibet.net

SWITZERLAND

The Tibet Bureau, Place de la Navigation 10
1201 Geneva, Switzerland Tel: +41-22-7387-940
Fax: +41-22-7387-941 Email: rep.ch@tibet.net
www.tibetoffice.ch

JAPAN

Liaison Office of H.H. the Dalai Lama, Tibet House
Nishi Ochiai 3-26-1 Shinjuku-ku,
Tokyo 161-0031, Japan
Tel: +81-03-5988-3576, Fax: +81-03-3565-1360
E-mail: rep.jp@tibet.net www.tibethouse.jp

UNITED KINGDOM

The Office of Tibet, 1 Culworth Street, London,
NW8 7AF, U.K. Tel: +44-207-722-5378,
Fax: +44-207-722-0362 Email: rep.uk@tibet.net
www.tibet.com

FRANCE

Bureau Du Tibet, 84 BD Adolphe Pinard, 75014,
Paris, France, Tel: +33-1-46-565-453,
Email: tibetoffice@orange.fr

BELGIUM

Bureau du Tibet, 24 Avenue des Arts,
1000 Brussels, Belgium Tel: +32-2-280 4922
Email: rep.be@tibet.net

AUSTRALIA

Tibet Information Office, 8/13 Napier Close, Dea-
kin, Canberra, ACT 2600, Australia Tel: +61-2-6285-
4046 Fax: +61-2-6282-4301
Email: rep.au@tibet.net
www.tibetoffice.com.au

RUSSIA

Tibet Culture & Information Centre,
Korn # 110, POB # 7, St. Bolshaya Novodmitrovskaya -
14 Moscow 127015, Russia
Tel: +7-495-786-4362 Fax: +7-495-685-11-32
Email: rep.ru@tibet.net
www.savetibet.ru

SOUTH AFRICA

Office of Tibet, P.O. Box. 16812, Lyttelton 0140,
Republic of South Africa. Tel: +27-12-664-1193
Fax: +27-12-664-1194
Email: rep.sa@tibet.net
www.officeoftibet.com

TAIWAN

Tibet Religious Foundation of H.H. the Dalai Lama
10th Fl. 4 & 5, No. 189, Sector - 2, Keelung Rd.,
Taipei, Taiwan (ROC)
Tel: +886-2-2736-0366 Fax: +886-2-2377-9163
Email: rep.tw@tibet.net/www.tibet.org.tw

NEEDS YOU

AN APPEAL

Tibetan Bulletin promotes awareness and provides facts of the situation in Tibet and Tibetans in exile. Published bi-monthly and distributed free around the world, we are looking to increase our readership and improve the Tibetan Bulletin with your kind help and suggestions.

If you have enjoyed this issue and would like to help achieve our aims of dissemination of news and views about Tibet, we would be most appreciative of your donation.

Help us to publish your favourite journal on Tibet.

Kindly address your donations to:

a) For Cheques and Drafts from within India: Tibetan Administrations Welfare Society (TAWS)

b) For Money Order: Department of Information and International Relations

Name: _____

Address: _____

City: _____ PostCode _____

Country: _____

Email: _____

POSTAL ADDRESS:

Circulation Manager, DIIR,
Central Tibetan Administration,
Dharamshala 176 215, H.P., India

UMAYLAM 中間道路
ལྷོ་ལྷོ་ལྷོ་ Middle Way
Approach
Peaceful conflict resolution for the 21st century

www.mwa.tibet.net

QUOTES

“I’m convinced that cultivating India’s age-old traditions of ‘ahimsa’, non-violent conduct and ‘karuna’, its compassionate motivation, are the only way to put an end to violence in the world. As human beings we are much the same. We are born the same way and we die the same way. Therefore, it is important to pay attention to the kind of basic human values that have been cultivated in this country for thousands of years,” His Holiness the Dalai Lama during his visit at Shri Udasin Karshni Ashram on 23 September 2019.

“In today’s world, despite ample material development, too many lack inner peace. One way to counter anger, jealousy and competitiveness is to cultivate non-violence and compassion towards others. This is why I consider these ancient Indian traditions continue to be relevant. Being able to deal with our emotions in an intelligent way will always be relevant. We can learn how to tackle anger and achieve peace of mind by adopting insights from ancient Indian sources in an objective, secular way,” His Holiness the Dalai Lama during Celebration of Guru Nanak’s 550th Anniversary at Chandigarh University on 15 October 2019.

“The recent high-level US Congressional delegation visit to the CTA led by Congressman David Price and Vern Buchanan expressed their admiration at the evolution of Tibetan democratic polity and assured their support for the Tibet cause. Congressman David Price stated in his address that the democratic system of the Central Tibetan Administration helps them understand the aspirations of Tibetan people and that “Tibetan system of democracy is inspiring to all those who believe in democracy worldwide,” Kashag’s Statement on the 59th Anniversary of Tibetan Democracy Day on 2 September 2019.

All tsampa -eating Tibetan people should take care to ensure that they do not neglect by heedlessness the sacred and valuable democratic system that has been gifted by His Holiness the Dalai Lama. Rather, they should bring a sense of responsibility over it and act to work towards its continued further progress and success. On the other hand, uttering the word “democracy” only to pay a lip-service to it while using it as a pretext to engage in parochial strife to thereby create turbulences here and there in society, to commit blasphemy against His Holiness the Dalai Lama, and such kinds of extremities would be most improper,” Statement of the Tibetan Parliament in Exile on the 59th Anniversary of Tibetan Democracy Day on 2 September 2019.
