



TIBETAN BULLETIN

THE OFFICIAL JOURNAL OF THE CENTRAL TIBETAN ADMINISTRATION

VOLUME 26 - ISSUE 2

MARCH - APRIL 2022

Focus

English Translation of Resolutions Passed by
17th Tibetan Parliament in its 2nd and 3rd Session

Feature

His Holiness the Dalai Lama's Teaching from Jataka Tales on Chotrul Duchen

His Holiness the Dalai Lama Emphasises Importance of
Water at Meeting with Climate Change Activists

FOCUS

- 16 English Translation of Resolutions Passed by 17th Tibetan Parliament in its 2nd and 3rd Session

FEATURE

- 25 His Holiness the Dalai Lama Grants Audience to a Group of Mongolian Devotees in Dharamshala
- 26 His Holiness the Dalai Lama’s Teaching from Jataka Tales on Chotrul Duchen
- 28 His Holiness the Dalai Lama Grants Special Audience to Senior Local Officials
- 29 His Holiness the Dalai Lama Emphasises Importance of Water at Meeting with Climate Change Activists

REGULARS

- News From Tibet & Exile3
- Contact 31
- Quotes32



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
Jamphel Shonu
Email: tibbul@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. 26, Issue 2
MARCH - APRIL 2022

Central Tibetan Administration Holds Prayer Service in Memory of Peaceful Demonstrators of 1989



*Sikyong Penpa Tsering addressing the gathering.
Photo / Tenzin Phende / CTA*

Department of Religion and Culture, CTA, organised an hour-long prayer service in remembrance of the sacrifices made by peaceful Tibetan demonstrators who took part in the protests of 1989 against the Chinese government.

The prayer service in commemoration of the 1989 demonstration was attended by Pro-tem Chief Justice Commissioner Karma Damdul, Speaker Khenpo Sonam Tenphel, Sikyong Penpa Tsering, Deputy Speaker Dolma Tsering, Justice Commissioner Tenzin Lungtok, Kalon Changra Tharlam Dolma, Kalon Norzin Dolma, Standing Committees of the 17th TPiE, Secretaries of various department and monks from Namgyal Monastery along with the CTA's staff.

March-eight prayer service origins in 1989, after a group of monks, nuns, and laypeople took to the streets to commemorate the 30th anniversary of the Tibetan National Uprising Day. Hundreds of peaceful Tibetan demonstrators were killed after Chinese authorities imposed martial law on 8 March. Since then, the Central Tibetan Administration has annually observed a prayer service to commemorate the event. However, CTA also prayed this time for peace and stability inside Ukraine amidst the ongoing invasion by Russians.

Report: Tibet Ranked the Least Free Country in the World, Ties Syria and South Sudan

For the second consecutive year, Tibet is ranked as the least free country in the world. With a score of 1 out of possible 100, in terms of political rights and civil liberties, Tibet ties Syria and South Sudan as the country with the least freedom, according to Freedom House, a human rights watchdog.

The annual report "Freedom in the World 2022: The Global Expansion of Authoritarian Rule" rates 210 countries and territories according to the level of people's access to political rights and civil liberties. Tibet scored -2/40 for political rights underscoring the authoritarian rule of governance under the Chinese Communist Party. It also indicates the absence of openness and transparency in the government's operation and policies. The negative scoring reflects China's deliberate attempt in assimilating Tibet's unique culture, language, religion and identity into Chinese society.

Tibet also secured 3/60 for civil liberties, highlighting the continuing deprivation of fundamental human rights of Tibetan



people inside Tibet. Lack of free and independent media, restriction on individual's religious rights, prevalent political indoctrination in the educational system and suppression of individual's right to express are aggregated to Tibet's continuing poor scores in the past years.

The report reaffirms the gravity of the situation inside Tibet, which for the last seven years has been one of the least free countries in the world. The full narrative report is available on the Freedom House website.

CTA Holds Prayer Service to Mourn the Death of Latest Self-immolator, Tsewang Norbu

Central Tibetan Administration held a prayer service on the evening of 14 March at Sikyong auditorium to mourn the death of latest self-immolator, Tsewang Norbu, who reportedly set himself on fire in front of the Potala Palace.

The prayer service was attended by Pro-tem Chief Justice Commissioner Karma Damdul, Speaker Khenpo Sonam Tenphel, Sikyong Penpa Tsering, Deputy Speaker Dolma Tsering, Justice Commissioner Tenzin Lungtok, Kalon Changra Tharlam Dolma, Kalon Gyari Dolma, Kalon Norzin Dolma, members of the 17th TPiE, secretaries and the staff of CTA.

During the prayer service, Sikyong Penpa Tsering addressed the gathering on Tsewang Norbu's life story and the causes of his self-immolation.

Tsewang Norbu: The 25-year-old artist was born in Nagchu, Tibet Autonomous Region, in 1996. He attended Tibet University and later found his interest in music.

His mother, Sonam Wangmo, was a popular Tibetan singer who was recruited into the "Song and Dance Troupe" of the General Political Department of China's People's Liberation Army. However, his maternal uncle Sogkhar Lodoe Gyatso is a Tibetan political prisoner. Having served 20 years in prison already, Tsewang's maternal uncle is currently four year into his 18-year imprisonment for publishing a video message about declaring a world peace movement and marching around the Potala Palace.

Tsewang Norbu is the 156th Tibetan self-immolator, and the last self-immolator before him was a former monk of Kirti Monastery, Yonten, who set himself ablaze in 2019.

49th UNHRC Session: UN Member States Call China to Respect Rights in Tibet

Several UN member states called upon China to respect the fundamental rights of Tibetan people in Tibet during the 49th UNHRC regular session, which is held in Geneva.

The delegates from the Czech Republic, Denmark, France, Germany, the Kingdom of Netherlands, Sweden, Switzerland, and the United Kingdom expressed concerns over the deteriorating situation in Tibet and called upon China to respect the fundamental rights in Tibet. Furthermore, the United States, Finland, Australia, Norway, Ireland and others called China to respect the rights of “ethnic minorities”. The member states further pressed that the High Commissioner’s principal agreement to visit China and other regions must include “meaningful and unfettered” access.

Delivering an oral statement under meeting agenda-4 “Human rights situation which requires council’s attention”, the reiterated “serious concerns” over “widespread violations” by China. With specific reference to the situation in Tibet, the United Kingdom said “the situation in Tibet remains of deep international concern, including new reports of boarding schools being used to further erode cultural, linguistic and religious identity.” Furthermore, the United Kingdom called upon China to allow “journalists to report without fear of arrest, harassment or reprisal”. While echoing the same concerns, Switzerland expressed deep concern about the “lack of progress” in respecting the rights, particularly in Tibet and East Turkestan. Welcoming the High Commissioner’s announcement to visit China and other regions, Switzerland expects “unrestricted access” by China during the High Commissioner’s visit. Similarly, France deplored the continued deterioration of the human rights situation in Tibet. And urged China to guarantee “full and unhindered access and that a report (East Turkestan) be published”.



UNHRC 49th session.

Germany also raised systematic violations of human rights by China in Tibet. And called upon China to “allow unfettered access” to the High Commissioner.

The Kingdom of Netherlands expressed serious concern over the curtailment of civic freedom by China, including in Tibet. Similarly, Sweden expressed concern over human rights violations by China, including in Tibet. Furthermore, Sweden raised human rights violations by China, targeting “persons belonging to minorities, human rights defenders, media workers and others exercising their freedom of expression.” Denmark expressed deep concern about reports of human rights violations in Tibet. The delegate also called upon China to “ensure unfettered access” for the High Commissioner during the expected visit to China and other regions.

Furthermore, during the High-level Segment of the ongoing HRC session, the Minister of Foreign Affairs of the Czech Republic raised concern over severe restrictions on freedom of expression and freedom of religion or belief by China, including in Tibet. The Czech Republic further called upon China to release all human rights defenders, journalists and lawyers detained for exercising their fundamental rights.

Speaking in the second week of the session, UN Advocacy of the Tibet Bureau in Geneva Kalden Tsono urged the High Commissioner to call upon China to address the underlying grievances of the Tibetan people by entering into a meaningful dialogue. On side of the opening of the ongoing 49th UNHRC session, on 28 February, the Tibetan community of Switzerland & Liechtenstein held a demonstration in front of the UN human rights council’s building and submitted an appeal letter to the Office of High Commissioner for Human Rights expressing deep concern over the rapidly deteriorating situation in Tibet and urged the High Commissioner to pay an “urgent attention” on the situation in Tibet. The 49th UNHRC session is convened from 28th February to 01 April 2022.

“Problems and disagreements are best resolved through dialogue. Genuine peace comes about through mutual understanding and respect for each other’s wellbeing.

We must not lose hope. The 20th century was a century of war and bloodshed. The 21st century must be a century of dialogue..”

His Holiness the Dalai Lama

News of a Revered Tibetan Lama's Demise Emerged Amid China's Rigorous Information Lockdown

News of the passing of a venerated Tibetan lama, who has spent years in a Chinese prison, emerged recently amid Chinese authorities' heightened information lockdown campaign. The authorities reportedly restricted a number of devotees from attending the funeral and paying respects to the deceased by posting images and videos on social networking sites, a reliable source reported.

Venerable the 5th Choktrul Dawa Rinpoche, also known by his full name as Jetsun Khenrab Wangchuk Samten Tenpe Gyaltzen Pel Sangpo, reportedly passed away on 30 January 2022 on Sunday around 5:10 pm local time in Lhasa at the age of 86. For the next 14 days, he remained in a state called 'thukdam', a deep meditative state, where few accomplished meditators' consciousnesses enter for a period of time, according to the source.

"In an effort to keep the death a secret, the Chinese authorities have warned Tibetans to not share any information outside Tibet and have removed every tribute paid to him by his devotees and followers including images and videos online," the source further added.

According to the source, after Choktrul Dawa Rinpoche got out of 'thukdam' on 13 February 2022, a number of devotees requested the Lhasa authorities and officials to allow them to pay respect to his body. However, the authorities only allowed residents of Lhasa to pay their respects, denying others. "Other devotees from outside Lhasa were warned of severe consequences by the authorities should they insist," elucidate the source.

On 15 February, the authorities further forced upon Tibetan devotees, four not-dos, to make sure no complications arise during the funeral procession. The devotees were ordered not to 1. visit in their vehicles, not to 2. show Tibetan scarf (Tib: Khatak) outside the room, not to 3. stir up trouble and not to 4.

click pictures and record videos during their visit. The authorities asserted that failing to comply will result in arrest and annulment of the transfer of Rinpoche's body from Lhasa to Ganden Dhargye Ling monastery in Shag Rongpo (Ch: Rongbu).



Venerable the 5th Choktrul Dawa Rinpoche.

Then on 18 February, the body of Rinpoche was moved to Ganden Dhargyeling monastery from Lhasa under strict orders and heavy surveillance. Only two vehicles of the monastery were allowed to escort the body. At Rongpo, on hearing the news, many local Tibetans gathered at the Ganden Dhargyeling monastery and were allowed to pay respect to Rinpoche's body. However, as more people started to come, authorities abruptly forbid them to see the body. As a result, "A commotion nearly broke out between the officials and local people, however, the situation was resolved on time through a few words by a monastery monk," said the source.

The final day of the funeral on 25 February was attended only by the monks from Rinpoche's own monastery on strict orders. "Monks were thoroughly checked for mobile phones and cameras with full-body scanners before entering the monastery", the source confirmed.

Brief Biography of Venerable the 5th Choktrul Dawa Rinpoche

Dawa Rinpoche Khenrab Wangchuk was born in 1937 in Nagchu. He was the son of Mr Tsengo Yangon Lagha and Mrs Tsokar and has two brothers

and one sister. His birth took place amid occurrences of numerous auspicious signs and events indicating good luck.

During the period of Democratic Reform in the 1960s after the Chinese illegal occupation of Tibet, he was sentenced to five years in prison for "protesting against the Chinese government". During the Cultural Revolution, he was again arrested and sentenced to seven years in prison. His siblings Jigjig and Jigmey Wooser passed away after fighting the Chinese armies in Miti Photsotoe. His sister Sonam Palkyi lived in Gyeso Sabha Village and passed away during the Cultural Revolution after being severely beaten and punished by the Chinese authorities.

On 20 May 2010, the Chinese government handed him a seven years prison term after they claimed that the "reincarnation of the eighth Rongpo Choeje is closely connected to His Holiness the Dalai Lama." The allegation was later termed "Five-Twenty" as it took place on the same date i.e., 20 May. Following the arrest, the Chinese government regularly conducted "political reeducation" sessions where the monks and public were repeatedly coerced by the Chinese authorities into denouncing His Holiness the Dalai Lama and Dawa Rinpoche. The Chinese authorities claimed that "Dawa Rinpoche is not a genuine lama or teacher of the Dharma and thus his reincarnation will not take place after his demise". A monk named Ngawang Gyatso reportedly gave up his life as a reason for the continuous duress.

Under the pretext of the "Five-Twenty" allegation, the Chinese government placed Shag Rongpo's Ganden Dhargyeling Monastery on top of the blacklist among 113 other monasteries. Moreover, Dawa Rinpoche was not allowed to visit his monastery, denied political rights and kept as a hostage under the constant watch of the Chinese police until his demise on 30 January 2022 inside his chamber in Tibet's Lhasa.

CTA Holds Prayer Service to Mourn the Demise of Latest Self Immolators



CTA holds mass prayer service in the honor of self-immolator Taphun. Photo/Tenzin Phende/CTA.

A prayer service to mourn the demise of two self-immolators in late March was organised by the Central Tibetan Administration at Gangchen Kyishong.

Although the identity of one of the self-immolators remains unknown, it has been confirmed by reliable sources that the self-immolation took place in front of Kyegudo's police station in Tibet's traditional Kham province. The other self-immolation was committed by 81 years old Taphun from Kirti, Ngaba county (incorporated into China's Sichuan Province) on 27 March 2022.

The prayer service was attended by Pro-tem Chief Justice Commissioner Karma Damdul, Speaker Khenpo Sonam Tenphel, Sikyong Penpa Tsering, Justice Commissioner Tenzin Lungtok, Kalon Changra Tharlam Dolma, Kalon Gyari Dolma, Kalon Norzin Dolma, members of the 17th TPIE, secretaries and the staff of CTA.

During the prayer service, Sikyong Penpa Tsering addressed the gathering on the biography of Taphun and the causes of his self-immolation.

"We are deeply saddened by the news of yet another self-immolation. However, we stand in solidarity in honouring their sacrifices for the greater cause of Tibet," said Sikyong Penpa Tsering of the Central Tibetan Administration.

On 27 March, Taphun self-immolated in front of a police station located near Kirti monastery in protest against the Chinese government's oppression. It was reported that the police took Taphun away after his self-immolation attempt. However, he died later in custody.

Over the past many years especially in March, the Chinese government has imposed heightened restrictions and repression in Ngaba county where frequent cases of self-immolations are reported. They have imposed almost complete censorship of communication so details about such protests often remain unknown for years at times.

81-year-old Taphun was a resident of Meruma nomadic village in Ngaba county. He was always vocal about China's oppressive policies and inhuman treatment of Tibetans. On his 80th birthday last year, Taphun had said, "It is certain that the sun of happiness will shine over Tibet due to the blessings of His Holiness the Dalai Lama. Tibetan millennials should not lose heart!"

Report: China Enforces Chinese Language Workshops on Tibetan Parents to Teach Children

The Chinese authorities are forcing Tibetan parents to attend workshops and classes to become well-versed in the Chinese language, according to a recent report. The workshops are part of the Chinese government's language assimilation campaigns where Tibetan parents are being instructed to play a crucial role in teaching the Chinese language to their school-going children.

The new tactic demands strenuous efforts from the Tibetan parents, who are mostly nomads and farmers, in keeping up with the new classroom learning experience. More worrying is encouraging their children to speak in Chinese as part of their new responsibility to promote the Chinese language. It also required parents to

keep up-to-date with the regulations and laws governing the language in their new role, the report said.

A report by the Tibet Watch confirmed that around 16 compulsory workshops for parents were held in a secondary school in Golog Tibetan Autonomous Prefecture from February to March this year. One of the workshops on 9 March, aims "not only to teach Chinese language but also reform [participants'] thoughts through Chinese education", the report said citing a source. Parents were instructed to first learn and improve the "common" language very well, and then assist their children in language learning as part of their contribution to the 'Chinese dream'.

In Nyima County in the so-called Tibet Autonomous Region, a similar meeting took place on 12 March, as reported by local authorities on the County's official WeChat platform. The meeting



Tibetan parents in a school in Nyima County attending a classroom workshop on national common language. Source: Tibet Watch

conducted by county authorities was attended by local officials, party members, and local Tibetans to discuss "learning national common language workshop and test." In addition to language learning, the attendees were also told about Xi Jinping's thoughts and urged to disseminate information they had learned after they returned to their villages.

"Chinese is my mother tongue" propaganda

In keeping with the Chinese government's announcement made last December to achieve the goal of having at least 85% of the overall Chinese population, including the "ethnic minorities", adopting Chinese as their mother tongue by 2025, policies strictly

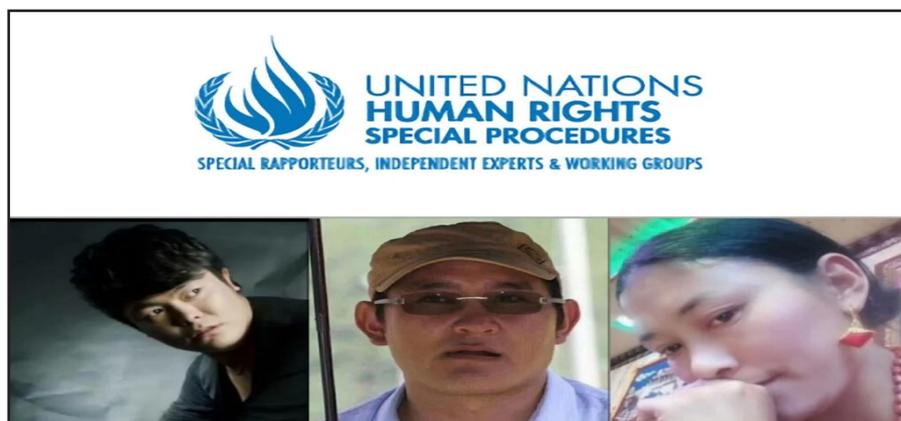
aimed at debasing other languages is well underway in schools in Tibet as well as in Inner Mongolia. Posters with written phrases like “Chinese is my mother tongue” can be seen on the walls of the classrooms. Such propaganda aims to mislead the school children from a very young age into believing that Chinese is their mother tongue, another report has mentioned.

In the same report, an unnamed Tibetan source has stated that the new policy “demands the school teachers and matrons to become well-versed in the Chinese language. Moreover, finding employment now depends heavily on whether you can speak the language.” When asked about the current situation of the Tibetan schools, the source expressed anguish over China’s flawed education policies constantly targeting the Tibetan language. The source further mentioned that in schools, teachers, students, and staff are required to communicate with each other only in Chinese. Such policies in the long run will have a devastating effect on the existence of the Tibetan language by gradually forcing Tibetans to adapt to the new normal of speaking Chinese in their daily lives.

Schools in the Ngaba (Ch: Aba) Tibetan Autonomous Prefecture are gradually being made into educational settings to honor the Chinese Communist Party and the Chinese language and culture. In the name of “maintaining students’ welfare and security”, a large number of policemen, tasked with conducting “political education”, are deployed in schools and kindergartens, according to official reports. On the account of “building the correct behaviors”, these policemen keep a daily watch on the school campus and drive children to develop behaviours in keeping with the requirements of the Chinese government.

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

UN Experts Bring China into Account for Arrest, Detain and Disappearance of Tibetan Writer Lobsang Lhundup, Musician Lhundup Drakpa and Teacher Rinchen Kyi



(L-R) Lhundup Drakpa, Dhi Lhaden, Rinchen Kyi

A group of six UN experts have expressed concerns and brought China into account for arrest, detention and enforced disappearance of Tibetan writer Lobsang Lhundup known by his pen name Dhi Lhaden, musician Lhundup Drakpa and teacher Rinchen Kyi, in the joint communication to China sent in February, but was just made public.

The UN rights experts have detailed three specific cases of gross violations of rights by China in Tibet, and further expressed “serious concern” over the repressive actions by China against the large numbers of Tibetans for their rightful engagement in promotion of the Tibetan culture, including through education, and China’s acts against Tibetans who are critical of the Chinese rule in Tibet.

In the sharply worded joint communication, the UN experts brought the attention and asked China to disclose the fate, health status and whereabouts of Tibetan writer Lobsang Lhundup, musician Lhundup Drakpa and teacher Rinchen Kyi. While underlining the legal grounds for “arrest, detention and conviction” of Lobsang Lhundup and Lhundup Drakpa, the experts questioned China about the compatibility of “these measures” with international human rights norms and standards. With specific reference to the case of Tibetan teacher

Rinchen Kyi, the experts questioned China to provide explanation on legal grounds for arrest and detention of Rinchen Kyi, and how charges “inciting separatism” against her are “interpreted” and “compatible” with international human rights norms and practices.

Tibetan writer Lobsang Lhundup, known by his pen name Dhi Lhaden, was arrested in June 2019 while he was working at a private cultural education center in Chengdu, Sichuan province. For the first 18 months, he was held in detention without trial, barred him from having any visit by family. In 2021, the Chinese court imprisoned Lobsang Lhundup to a four-year term on alleged charge of “disturbing social order” in a closed-door trial, without the presence of his family. The UN experts have transmitted China that the arrest and sentencing of Tibetan writer Lobsang Lhundup are reported to have connection with his writings critical of the Chinese rule in Tibet and his involvement in teaching Tibetan history.

Lobsang Lhundup hails from Dida village in Pema County in Golog, Amdo Tibetan traditional province. He taught Tibetan language, history and Buddhism in Tibet. He has written articles and published two books, Tsesok Le Trun Pe Kecha (Words Uttered with Life on Risk, 2011) and Tungol Trimtug (Art of

Passive Resistance 2015) under his pen name Dhi Lhaden.

Tibetan singer and musician Lhundrup Drakpa known for his artistic skill and songs focusing on asserting Tibetan was arrested by Chinese authorities in Driru, Kham Nagchu in so-called Tibet Autonomous Region in May 2019, after publicly performing and released of his song “Black Hat”, that contains lyrics critical of repressive Chinese policies in Tibet. Following prolonged incommunicado detention, Lhundup Drakpa was sentenced to six years in prison in June 2020, understandably in connection with his song “Black Hat”.

Rinchen Kyi was arrested in August 2021 on charge of “inciting separatism” after holding a hunger strike protest against forcible closure of Sengdruk Taktse Middle School in Darlag county in Golog, Amdo Tibetan traditional province (Qinghai) in July 2021. Rinchen Kyi was reportedly taken away and remained in a hospital in Xining, the capital of Qinghai province, but was not diagnosed for any medical condition. When her family learned of this and rushed to the hospital, she had already been transferred to an unknown location. Her health condition and whereabouts remain unknown since then.

As the UN experts have jointly emphasized in the communication, the cases brought to the attention of China were representative of challenges faced by Tibetans on a daily basis, in particular Tibetan who engaged in the protection of Tibetan language, culture and traditions, or merely expressing critical views about Chinese policies in Tibet.

The six UN Special Procedures’ mandate holders include Special Rapporteur in the field of cultural rights; Working Group on Arbitrary Detention; Working Group on Enforced or Involuntary Disappearances; Special Rapporteur on the promotion and protection of the rights to freedom of opinion and expression and special Rapporteur on minority issues.

US Commission on International Religious Freedom Recommends China as Country of Particular Concern (CPC) in New Report

The United States Commission on International Religious Freedom (USCIRF) recommended China along with other countries such as Afghanistan, North Korea, Pakistan, Russia, Burma etc. as Countries of Particular Concern (CPC) in its 2022 annual report, published on 25 April.

“The United States Commission on International Religious Freedom released its 2022 annual report documenting developments during 2021, including significant regress in countries such as Afghanistan and the Central African Republic (CAR). USCIRF’s 2022 Annual Report provides recommendations to enhance the U.S. government’s promotion of freedom of religion or belief abroad,” USCIRF stated on its website.

In the report’s section on China, the USCIRF wrote: “In 2021, religious freedom conditions in China deteriorated. The government continued to vigorously implement its “sinicization of religion” policy and demand that religious groups and adherents support the Chinese Communist Party’s (CCP) rule and ideology.”

“Throughout 2021, the State Administration for Religious Affairs (SARA)—a government agency under direct control of the CCP’s United Front Work Department (UFWD)—and other agencies issued new legal measures, imposing further restrictions on clergy, religious schools, and religious content on the internet,” it added.

On China’s suppression of Tibetan Buddhism, the report noted that the Chinese government continued its

pervasive control and suppression of Tibetan Buddhism. “In May, it (China) issued a white paper on Tibet that included an emphasis on sinicizing religion there. In July, CCP General Secretary Xi Jinping visited Tibet and stressed the importance of “fully implementing” the Party’s religious policies. Local authorities organized seminars to indoctrinate monks and nuns at Tibetan Buddhist monasteries, restricted Tibetans’ access to temples with heavy security presence, destroyed sites and symbols of religious significance, and detained and punished Tibetans for listening to the Dalai Lama’s teachings or possessing his portrait,” it stated.



File photo

In its recommendation to the US government, the Commission said China should be re-designated as a Country of Particular Concern (CPC) for engaging in systematic, ongoing, and egregious violations of religious freedom, as defined by the International Religious Freedom Act (IRFA). It also recommended that that US administration work with like-minded countries in international fora, including the United Nations Human Rights Council, to collectively hold the Chinese government accountable for severe religious freedom violations.

It further urged the US Congress to ensure that the US administration fully enforce China-related human rights legislations such as the Uyghur Forced Labor Prevention Act and Tibet Policy and Support Act (TPSA) to alleviate religious freedom inside China.

“UN High Commissioner Must Uphold Credibility of the UN Office for Human Rights, Bring Tibet on Visit Agenda”: Central Tibetan Administration

The Central Tibetan Administration welcomed the UN High Commissioner for Human Rights visit to China and other regions which is “foresee to take place” in May this year, as announced by the High Commissioner during the 49th regular session of the UN Human Rights Council earlier this year. The announcement comes three and a half years after the High Commissioner publicly called upon China to allow unrestricted access to regions for the first time in September 2018.

The Central Tibetan Administration believes the visit to East Turkestan would go a long way in ameliorating the human rights situation in East Turkestan and addressing the genuine grievances of the Uyghur people. The deplorable situation in the Uyghur regions must be condemned in the strongest possible terms. However, sidelining Tibet during this upcoming visit in the face of ever-growing expansionist China will pose a risk and challenge the holistic approach to address human rights violations being committed by China.

China’s invasion, occupation and misguided policies in Tibet over the years have resulted in severe human rights violations for the Tibetan people on many levels and in different aspects of their lives. Due to the existing repressive atmosphere and an absence of civic space in Tibet, at least 158 known Tibetans have resorted to tragic self-immolation protests calling for more freedom in Tibet and the return of His Holiness the Dalai Lama to Tibet.

Over two million Tibetan nomads have been forcibly removed from ancestral nomadic lands in the name of “development” and “poverty alleviation”. The Tibetan language has been systematically replaced by Mandarin and Tibetan medium schools are forcibly shut down. The continued enforced disappearance of Tibet’s 11th Panchen Lama Gedhun Choekyi Nyima



is a cause of great concern for not only Tibetans but for the entire Tibetan Buddhist followers around the world. The recent joint communication by a group of six UN Special Procedures mandate holders to China over the arrest, detention and enforced disappearance of Tibetan writer Lobsang Lhundup (known by his pen name Dhi Lhaden), musician Lhundrup Drakpa and Tibetan teacher Rinchen Kyi demonstrates the challenges faced by Tibetans on a daily basis, in particular Tibetan who are engaged in the protection and promotion of Tibetan language, culture and traditions, or for merely expressing their views about Chinese policies being implemented in Tibet. The situation in Tibet has been worsening day by day resulting in the slow death of Tibet’s traditional culture and national identity. Therefore, a meaningful assessment of the situation in Tibet by the High Commissioner is a critical need of the hour and this can happen only with a visit to Tibet.

“We are deeply dismayed by the UN High Commissioner Michelle Bachelet’s lack of responsiveness to our earlier appeal letter and the perceived obscurity surrounding the impending visit thereby contesting the credibility of the Office of High Commission. In contrast with the

predecessors, the High Commissioner’s silence on China’s human rights abuses in Tibet is deeply concerning. The High Commissioner must be publicly accountable for the Office of the High Commissioner for Human Rights (OHCHR) observation and assessment of the human rights situation in Tibet and indicate efforts being taken by the office to mitigate the repressive and rapidly deteriorating situation in Tibet. It is more pressing than ever to send the right signal of hope for human rights and freedom in Tibet and other regions being suppressed by China. Therefore, we reiterate our appeal to the UN High Commissioner to ensure that the upcoming visit to the oppressed regions in China must be credible, substantive and unfettered including a visit to Tibet”, said Kalon Norzin Dolma, Minister for the Department of Information and International Relations, CTA.

The Department of Information and
International Relations

Central Tibetan Administration,
Dharamsala

29 April 2022

Statement of the Kashag on the 63rd Anniversary of the Tibetan National Uprising Day

Sixty-three years ago, on this day in 1959, Tibetans in Lhasa rose in peaceful protest against the Chinese government's occupation of Tibet. Today also marks the fourteenth anniversary of non-violent protests by Tibetans, which swept across Tibet from March 2008. We pay tribute to the brave men and women of Tibet who have sacrificed their lives for our spiritual and political cause, and stand in solidarity with the Tibetans who continue to suffer great oppression in Tibet.

In Tibet's long history, it attained supremacy during the reign of the Three Great Religious Kings. Even after its disintegration, Tibet's Buddhist religion enjoyed equal influence in East Asia on par with Mongolia's military might and China's political power. Tibet shared a priest-patron relationship with the empires which occupied Tibet and the successive Chinese empires, enjoying mutual respect and harmony most of the time.

When the Chinese communist assumed power on 1 October 1949, it announced the so-called "peaceful liberation" of Tibet. Soon after in 1950, the overwhelming Chinese communist forces attacked Chamdo and defeated the Tibetan army. The whole of Tibet was brought for the first time under its occupation after coercing Tibetans to sign the 17-Point Agreement in 1951. Although His Holiness the Dalai Lama and the Tibetan government made every effort to cooperate with the Chinese government based on the agreement, the basis for peaceful co-existence was shattered by the Chinese army's constant oppression. His Holiness the Dalai Lama, followed by some 80,000 Tibetans, had no choice but to leave for exile.

In the next two decades, Tibet experienced the darkest period in its history. The advent of the "democratic reforms" in Tibet's Kham and Amdo provinces in 1956 led to the destruction



Sikyong Penpa Tsering reading the Kashag's statement. Photo / Tenzin Phende / CTA

of monasteries and arrests of lamas and monks. At that point in time, the Chinese government had no clear policy on ethnic issues. However, that was soon to change when Mao Zedong taking cue from the 1958 revolt by Tibetans and Salars in Yadzi county in Amdo province, pointed out that the nationality issue is essentially a class issue. He unleashed an unending cycle of disastrous campaigns in the name of suppression of the revolt, democratic reforms and Cultural Revolution. It was the actual beginning of cultural genocide in Tibet, leading to the death of 1.2 million Tibetans and destruction of over 6,000 monasteries.

The 1980s witnessed reform and opening up policy in China, and the announcements of the fourth Constitution of the People's Republic of China and the Law on National Regional Autonomy. Moreover, the adoption of a series of regulations in Tibetan autonomous prefectures and counties provided a legal backing in guaranteeing the implementation of the liberal policies such as restoration of monasteries, revival of religious studies of monks and nuns, promotion of Tibetan language and nurturing of Tibetan cadres and ownership of land.

Similarly, the dispatch of Tibetan fact-finding delegations and exploratory missions from India, and the opening of Tibet to Tibetans to meet their family and relatives provided a ray of hope for the resolution of the Sino-Tibetan conflict.

However, the situation in Tibet deteriorated after the purging of the liberal-minded Chinese leaders like Hu Yaobang, the sudden death of the 10th Panchen Lama, the imposition of martial law to suppress the Tibetan people's peaceful protests in Lhasa, the crushing of the Tiananmen students' democracy movement, and the deadlock in the dialogue process between the Tibetan and Chinese governments. Particularly, from the 1990s, the Chinese government pursued hard-line policies to strengthen its control of Tibet. In the name of infrastructure development in Tibet, it accelerated the Chinese population transfer to Tibet and increased the number of Chinese cadres in the administrative offices of the Tibetan areas. Similarly, under the cover of compulsory education, extermination of monastic lineage and democratic management committee to control monasteries were strengthened.

China's control of Tibet became easier after the launch of Western Development Program. Large-scale development programmes to benefit the Chinese migrants and exploitation the mineral resources in Tibet were pursued. The promotion of Chinese language under the cover of bilingual education policy further undermined the Tibetan language. The Chinese government pursued policy to usurp the legitimate authority to select the reincarnation of Trulkus to control the Tibetan people.

These policies culminated in the unprecedented peaceful protests by Tibetans across Tibet's three traditional provinces in 2008. The Chinese government brutally suppressed the uprising, leaving hundreds of Tibetans dead and thousands arrested. It resulted in massive deployment of armed forces and restriction on movement of Tibetans across Tibet. The policy to make Chinese as the language of instruction in the schools was expedited, and the 'patriotic education' campaign in the monasteries strengthened. As a result, since 2009, 156 Tibetans self-immolated in protest across Tibet, calling for the return of His Holiness the Dalai Lama to Tibet and freedom for Tibetans. The Sino-Tibetan dialogue process also ended in stalemate in 2010.

Today, our greatest concern is the ongoing systematic Sinicization of the new generation of Tibetans in Tibet. In 2011, some policy advisors of the Chinese Communist Party called for the abrogation of the national regional autonomy system and adoption of the so-called "Second Generation of Ethnic Policies" to weaken the identities of the 56 nationalities and strengthen a single Chinese national identity. They called for revocation of the preferential policies for the ethnic minorities, encourage ethnic assimilation, enforce the use of Chinese language and closure of schools for nationalities. These measures are now being actually implemented in Tibet.

In 2012, the Chinese government had to reverse its policy of merging primary schools in villages into boarding schools after facing strong protest in China.

However, China's State Council issued an order in 2015 making it mandatory for children in ethnic areas to study, live and grow up in the boarding school system. It is estimated that about 78% of the total students in Tibet have been forced to live in the boarding schools by 2019.

Similarly, in August 2021, China's Ministry of Education issued a decree to implement "Children's Homophony Plan for Common Language for Preschool Children" across ethnic and rural areas during the 14th five-year plan. It mandates the preschool children to learn Mandarin as the spoken and written language to lay a so-called good foundation for the compulsory education. Likewise, the medium of language for the recruitment exam for government jobs in Tibetan areas was changed from Tibetan to Chinese.

Such a policy to deprive Tibetan children of their right to learn their language which is at the core of their identity, culture and religion will have grave repercussions in the next two decades.

The systematic deprivation of the right to learn and use one's own language is a gross violation of the rights of the minority nationalities enshrined in the Chinese constitution and law on national regional autonomy. It also clearly shows how the Chinese government is violating various national and international declarations on the protection of languages, including the declaration of the World Language Resources Protection Conference held in September 2018 in Changsha in China, the UN Declaration on the Rights of Indigenous Peoples and the International Covenant on Civil and Political Rights, which it has signed.

We respect the constitution of the People's Republic of China because it upholds the equality of the nationalities and guarantees the basic rights of the minorities. However, to promote the Chinese language, China's Standing Committee of the National People's Congress in December 2021 repealed constitutional provisions relating to the rights of the nationalities to teach

their own languages. This is gross misinterpretation and abuse of the principles of the Chinese constitution.

We respect the Chinese people and their culture. But we cannot accept ourselves as a single Chinese national, because the Tibetan people have a distinct race that descended from their six original ancestral tribes and a culture deeply influenced by Bon tradition and Buddhism.

If the Chinese government wishes to win the Tibetan people's love and loyalty for the People's Republic of China, it should end its suppression of Tibetans' human rights and annihilation of the Tibetan identity by respecting its own constitution. It should accept the historical fact of Tibetans and Chinese having lived as neighbours with harmony and mutual help. It must cease thoughts and actions which give rise to enmity between Tibetans and Chinese, and instead pay attention to the aspirations of the Tibetans.

Despite the Tibetan people having their true aspirations made clear in the last 63 years, the Chinese government continues to pursue policies to the contrary. Today, in the name of building infrastructure and construction of natural reserves, Tibetan nomads and farmers are forced to relocate, thereby, forcibly altering their traditional living environment. The relocation is also pushed under the guise of alleviating poverty, and training and transfer of the 'rural surplus labourers'. The Tibetan students are sent to work in China as part of its assimilation drive. Likewise, marriages between Tibetans and Chinese are encouraged under the slogan of "role models for ethnic harmony".

The atheist Chinese government continues to interfere in Tibetan Buddhist tradition of reincarnation, control of the monasteries, and restrict the academic learning and free movement of monks and nuns. Under the banner of making "Tibetan Buddhism adapt to socialist society and develop in the Chinese context," the Chinese government has banned dissemination of religious content online and continues

to demolish Buddhist statues in Drakgo, and forcibly shut down Kharmar monastery in Kham. Similarly, arbitrary arrests and imprisonment of Tibetan intellectuals, such as Go Sherab Gyatso, writers, teachers, students, human rights and environmental activists continue unabated. There are also reports of destruction of Tibetan Buddhist temples and stupas in China, stripping them of traditional architecture, Tibetan writings and murals.

The Central Tibetan Administration hopes to find a mutually-agreeable solution to Tibet's future status through dialogue based on the Middle-Way Approach, and particularly, by urging the Chinese government to correct its wrong policies. We are ready to engage in discussion to seek a lasting solution based on equality, friendship and mutual benefit.

Until the Sino-Tibetan conflict is resolved, as the free spokespersons of our brethren in Tibet, we will make every effort to use result-oriented means to bring the ongoing Chinese government's repression and extermination of Tibetan identity to the attention of world's parliaments, governments, think tanks and the media through the voluntary Tibetan advocacy campaign and other means.

Despite China's repression, Tibetans inside Tibet remain unwavering in their determination and courage to preserve

their religion, culture, language, and protect the natural environment. Their spirit is the backbone of our determination. The responsibility being taken by our compatriots in Tibet is an inherent human right and also in accordance with the Chinese constitution. Therefore, it is of paramount importance to continue the struggle for the right to preserve our identity with unwavering determination. Keeping in mind the Chinese government's policies in Tibet, the Tibetans in exile must redouble our efforts to preserve our culture and identity.

Tibetans in exile have made outstanding achievements in building an effective administration under the guidance and leadership of His Holiness the Great 14th Dalai Lama. We must direct our efforts to sustain it.

Taking the opportunity, we wish to offer our heartfelt thanks to various nations, above all the Central and State Governments of India, and Tibet Support Groups for supporting the Tibetan cause for the last 60 years. We thank the US government for its recent appointment of the Special Coordinator for Tibetan Issues. We urge the like-minded nations to support the Middle-Way Approach to resolve the issue of Tibet by recognising the true historical status of Tibet.

As Michelle Bachelet, United Nations High Commissioner for Human Rights, is scheduled to visit Xinjiang in May,

we urge the High Commissioner to also visit Tibet.

We extend our prayers for Tsewang Norbu, a 26-year-old well-known Tibetan singer, who according to media reports died after self-immolating in Lhasa on 25 February. However, due to heavy restrictions and surveillance imposed by the Chinese government, we could not ascertain information about his condition. In this critical time of our struggle, the loss of life of a single patriotic Tibetan is an irreparable loss for our cause. Since the life of every Tibetan is precious, we must remain alive and contribute to our spiritual and political cause.

We also mark this day under the shadow of war triggered by the invasion of Ukraine. We express our prayers for those who lost their lives and those injured in this conflict, and stand in solidarity with over 2 million Ukrainian refugees. We also pray for the immediate end to the global pandemic and other man-made conflicts, and may humanity live in peace and happiness.

Finally, I pray for the long life of His Holiness the Dalai Lama and spontaneous fulfilment of his wishes. May the truth of Tibet's cause prevail.

The Kashag

10 March 2022

**“REMEMBER THAT NOT GETTING WHAT YOU WANT IS
SOMETIMES A WONDERFUL STROKE OF LUCK,”**

His Holiness the Dalai Lama

Statement of the Tibetan Parliament in Exile on the 63rd Anniversary of Tibetan National Uprising

Today we commemorate the 63rd anniversary of an event which took place in Lhasa, the capital of Tibet, in 1959, when the Tibetan people staged a peaceful uprising against the armed invasion and occupation of their homeland and the grossly inhuman brutality the occupying communist Chinese enemy employed to persecute the Tibetan people. More than ten thousand people belonging to all the three provinces of the nation, made up of both the lay public and the monastic communities, rose in a spontaneously collective surge of a peaceful uprising in that historic event. Today is also our Martyr's Day. And so, on this occasion, the Tibetan Parliament in Exile wishes to offer its obeisance as well as prayers with heartfelt remembrance for the patriotic men and women of Tibet who with courage and determination have thus far sacrificed their all, including their invaluable life, for the greater good of the common Tibetan cause. At the same time, the Tibetan Parliament in Exile also wishes to offer its empathy and solidarity with the Tibetan people in Tibet who to this day continue to suffer persecution under the oppressive rule of the government of China.

In this connection, it bears recalling that immediately after a new so-called people's government of China was established with the founding of the People's Republic of China in 1949, preparations were started for an armed invasion of Tibet. Proclaiming its move as what was claimed to be a peaceful liberation of Tibet, China carried out an armed invasion and occupation of its neighbouring country in an all-out violation of each and every provision of international law and conventions. Such then was the oppressiveness of the circumstance in which Tibet was compelled, under duress, to sign a so-called "17-Article Agreement on Measures for the Peaceful Liberation of Tibet" in the year 1951. Even then, China, the occupying power, gradually reneged on each and every provision of this so-called 17-point agreement as it



Speaker Khenpo Sonam Tenphel reading the Statement of 17th TPiE. Photo / Tenzin Phende / CTA

kept on becoming ever more repressive. And it implemented in Tibet numerous coercive policy measures such as Democratic Reform which were grossly at odd, and in no way in keeping, with the ground reality in Tibet. The underlying agenda of these policy measures included the marginalisation of or otherwise trampling on the religious and cultural heritage of the Tibetan people without showing any sense of regard for them. Under their implementations, countless numbers of Tibetan people were executed or otherwise persecuted in various ways. But that was not all. The occupying power even hatched a plot that fell nothing short of targeting the personal safety of His Holiness the Dalai Lama. This was what left the general masses of the Tibetan people with no other option but to launch a widespread protest campaign on the 10th of March in 1959. It was from the occasion of this spontaneously aroused uprising of the general masses that the Tibetan people, on their own, kept commemorating this day as the Tibetan Uprising Day. And they have to this day carried out a variety of peaceful protest campaigns on all sorts of occasions under different circumstances against the communist Chinese government for its brutally oppressive policy measures

which were aimed at obliterating the Tibetan identity, including the very ethnicity of the Tibetan people.

Over the past more than six decades, the government of communist China has, under such brutally repressive policy campaigns as the so-called "quelling the rebellion", "Democratic Reform", "Class Struggle", "People's Commune" system, "Cultural Revolution" movement, and "Military Control Committee" system of governance, executed or otherwise directly caused the untimely death of well over one million people of Tibet thus far. Including with the destruction without a trace many thousands of places of worship and religious study of the Tibetan people, the occupying power's pogrom of destruction, plunder, and takeover of Tibet, encompassing both the Tibetan territory and its inhabitants, was horrifying beyond imagination. In addition, the government of China has been relentless in its continued pursuit of a design to obliterate the very ethnic identity of the Tibetan people, along with their religion, culture, language and everything else. In this way the government of China deprived the Tibetan people, the rightful owners of their national territory, of everything they ever owned, including the most

basic of their human freedoms while subjecting them to such degrees of persecution and torture as if they stood condemned to live in hell on this land of the living itself. There is no mistake about the fact that the ultimate objective of the government of China is to turn Tibet into Chinese both in its outer form and internal substance. Such then is the seriousness of the extremely distressing situation in Tibet today.

The policies of cruelty the government of China has kept on implementing in Tibet and those that it is carrying out even today have never been acceptable to the Tibetan people. They compelled the Tibetan people to carry out peaceful campaigns to rebel against them one after another in a relentless chain of protest actions. One culmination of this was reached in the year 2008 when starting from Lhasa, Tibetans in all the three historical provinces of their country carried out nationwide campaign of protest actions. The government of China responded to these peaceful demonstrations with utmost cruelty, with its armed forces using weapons of war and live-ammunition on the protesters, unrestrained by the presence of a feeling of even a tiniest bit of mercy while cracking down on the Tibetan people. It led to hundreds of Tibetans, both laypeople and monastics, being killed, while thousands of other people were rendered disappeared. Many more were arrested, jailed or persecuted in other ways. In particular, it bears noting that since the year 2009, starting with monk Tabey, until the 25th of February this year in an incident involving the popular Tibetan singer Tsewang Norbu-la on the square in front of the Potala Palace, a total of 156 Tibetan people have carried out protests accompanied by acts of setting themselves on fire, shouting calls and slogans that included raising the demand that His Holiness the Dalai Lama be invited back to Tibet and that the human rights of the Tibetan people be respected. These Tibetan people thereby carried out in an unprecedented manner a new form of protest campaign against the government of China. But, sadly, the leadership of the communist Chinese government did not even consider trying to solve the issue of Tibet

in a positive way. Rather, it persisted on misrepresenting the actual situation in Tibet with nothing but outright lies and distorted narratives, thereby concealing the reality as much from its own people as from the concerned people in the international community by means of employing all sorts of propaganda subterfuge.

Xi Jinping, the current President of China, has embarked on a new propaganda drive to promote the communist ideology and in a bid to control or restrict the way the people of his country think. In order to prevent the occurrence of any obstacle to the centralised authoritarian power of the communist party leadership under him, the monitoring and controlling of internet access of the people has been greatly strengthened. Considerable investment surpassing previous allocations has been directed at the development of ever newer high-level technological gadgets that were designed to strengthen the effectiveness of all-round control on the people of China's freedom of access to and use of the internet. The move has also been designed to ensure a stricter control on people's freedom of speech. Besides, the fact that China is pursuing a policy of imposing a ban on carrying out religious activities over the internet is a subject being currently reported about. By means of employing the latest, high-level internet technology of various kinds, the government of China has multiplied the degree of control it exerts on the people belonging especially to the ethnic minority groups, including the Tibetan people, in terms of their psychology and on all aspects of their behaviour – their movement, their stay, and their activities. Subjected to such tightly planned and supervised control measures by the Chinese government, the whole society is being turned into a dystopian one devoid of any meaningful basic freedom.

Policies of so-called ideological education and a two-language formula in education are being implemented in Tibet by the government of China. Under it, hundreds of thousands of Tibetan students are taken away to China, deprived of any opportunity to

maintain contact with their families, taught all their subjects in their schools only in Chinese language with a view to Sinicize them in their personal character and behaviour. In order to strengthen the achievement of this design, the government of China has implemented measures to shut down privately run Tibetan schools. This is accompanied by the Tibetan students being especially made to study the policies of the Communist Chinese government and speeches of its leaders. By such means, the government of China has embarked on a sinister plot to render the Tibetan people devoid of anyone who had inherited their ancestrally rich language and culture. Likewise, the government of China is presently also seen to be implementing in Tibet a recruitment policy under which people with qualification in Tibetan language find it almost impossible to get a job in the government or its institutions.

The government of China claims that it respects the religious freedom of the Tibetan people. However, the reality is the opposite. It has newly established in the monasteries in Tibet such bodies as the Monastery Management Committee, with its role being to supervise the religious functioning of these places of religious study and practice. In the year 2007, the government of China announced a set of regulations known as Documents No. 5. Under it, the government of China took full control over the recognition of reincarnations of lamas and tulkus in Tibetan Buddhism. Later in a so-called White Paper released in 2015, the government of China said that it had accorded approval to a total of 358 reincarnations of Tibetan Buddhist leaders. This is a gross violation of the unique Tibetan Buddhist tradition and procedure for the discovery, recognition, and enthronement of reincarnations of such religious figures. Likewise, the government of China has banned any Tibetan who is yet to reach the age of 18 from being enrolled as a monk or nun. Monasteries are required to put on conspicuous display in their prayer assembly halls portraits of top leaders of China. Various types of campaign actions aimed at Sinicizing the Tibetan tradition of Buddhism are actively being

carried out. Through these and other similar types of actions, the government of China is continuing to exercise control and impose restrictions on the Tibetan people's practice of their religious freedom. There is therefore no denying the fact that the government of China is in gross and systematic violation of the rights of the Tibetan people with regard to the exercise their religious freedom.

In December 2021, the government of China began to carry out a series of religious and related destructions in Drakgo County in the traditional Tibetan province of Kham. They included a 99-foot statue of the Buddha built at the Gaden Rabgyal Namgyal Ling Monastery, an imposing statue of the Maitreya Buddha, prayer wheels each containing a hundred million rounds of the text of the six-syllable Tibetan Buddhist mantra for the invocation of the Avalokiteshvara bodhisattva, and a monastic school. And then again, just recently, the government of China demolished at the Chanang Monastery belonging to the Nyingma tradition of Tibetan Buddhism, also located in Drakgo County, a three-storey high statue of the Padmasambhava Buddhist master. During the destruction carried out at the Drakgo Monastery, abbot Paga and many other Tibetan people were arrested or kept under detention in other ways. By such actions, the government of China not only severely curtailed the religious freedom of many Tibetan people but also implemented in Tibet what amounted to a revival of the brutalities of the Cultural Revolution movement in China.

On the 26th of October in 2020, China's public security personnel arrested and took away in Chengdu City eminent Tibetan writer Go Sherab Gyatso. And for more than one year, there was no information on the whereabouts of this scholar monk. Later in February 2021, a Chinese court in Tibet's capital Lhasa tried and sentenced him for having allegedly engaged in separatist activity to a jail term of 10 years. His health condition remains precarious today as he already had a lung ailment at the time of his arrest and this has been worsened by poor conditions in

jail as well as due to the beatings he was subjected to in prison. Likewise, there has been no word whatsoever from the government of China on the whereabouts and the condition of the 11th Panchen Lama Gedhun Choekyi Nyima Rinpoche ever since it kidnapped this totally innocent person more than 25 years ago. Along with them, the government of China should release as soon as possible all Tibetans it has imprisoned thus far for political reasons. Including the United Nations Organisation, The Tibetan Parliament in Exile also calls upon human rights organisations, governmental bodies and non-governmental organisations across the world to take serious interest in the situation of political prisoners, the human rights situation, and the state of religious freedom of the people in Tibet, East Turkestan, and Inner Mongolia as they continue to suffer persecution under the repressive rule of the government of China by raising questions and holding discussions with its leadership. The purpose should be to make efforts to encourage the government of China to relax and liberalize its hardline policy on them.

The plateau territory of Tibet was a fully independent country from any characteristic point of view – its history, territoriality, ethnicity, culture, linguistic heritage, customs and traditions, and so forth. Nevertheless, it has been under the rule of an expansionist China for over seventy years now. However, the world is dynamic and many changes have been keeping on taking place across it all the time. Eventually, this trend of continuing change is bound to reach Tibet too. This is the basis on which we take the opportunity provided by this occasion to again reiterate our call on the leadership of the government of China to enter into a substantive dialogue on the basis of the mutually beneficial Middle Way Policy which is in keeping with the desire of His Holiness the Dalai Lama and which has also been adopted by the Tibetan parliament in Exile.

The just struggle of the people of Tibet has continued to draw support – as it still does – from the international community, including governments, parliaments,

non-governmental organisations, and private individuals. Apart from that, overseas Chinese intellectuals and democracy activists, as well as many unbiased Chinese intellectuals within the People's Republic of China itself have continued to offer support to our cause with words of empathy and praise. Likewise, the government of the United States of America has adopted legislative policy documents in support of the issue of Tibet. Also, the issue of Tibet has continued to be a topic of discussions in such parliaments as of countries in Europe, as well as of Japan and India. These developments show that the issue of Tibet is continuing to become an ever more relevant and important one internationally. This is a cause for delight and pride to the Tibetan people. It is therefore befitting that the Tibetan Parliament in Exile is emphatic in appealing to fellow-Tibetans to be clearheaded in being able to discern what is right and what is wrong on any issue of concern and be clear in their stand accordingly. This is the basis on which they should contribute to the common cause whatever capability they may have, keeping in mind the urgency to maintain the unity of the Tibetan people and the aim to achieve the basic aspiration of the Tibetan people, as is exactly the wish of His Holiness the Dalai Lama too.

It has been the practice thus far that after they had assumed their office, the first undertaking of the members of the Tibetan Parliament in Exile should be to tour the various Tibetan settlements and in clusters of communities elsewhere and to meet with the Tibetan people living in them. The 17th Tibetan Parliament members successfully toured most of the places. Likewise, a five members delegation of the Standing Committee of the Tibetan Parliament-in-Exile undertook a Tibet Advocacy programme in New Delhi. And the visit was a great success and culminated in the revival of the All-Party Indian Parliamentary Forum for Tibet. Programmes are presently being worked out for the members of the Tibetan Parliament in Exile to undertake in the near future international visits, including to the parliaments of various

countries, to lobby for more support and for the purpose of expanding the base of our global ties in this endeavour. The Tibetan Parliament in Exile expects as well as requests cooperation from all concerned to ensure the success of these planned efforts.

Over the past more than ten days, the people of Ukraine have been put through a great deal of misery. And their suffering today is somewhat similar to what the people of Tibet had been put through some seventy years ago when People's Republic of China invaded Tibet and unleashed a campaign of violent repression under its occupation rule. It is therefore pertinent that the

Tibetan Parliament in Exile conveys to the innocent people of Ukraine its feeling of common cause and expression of solidarity with them. And we pray that the people of Ukraine may be freed from their current spell of hardship and misery as soon as possible.

Yet another matter that certainly deserves mentioning on this occasion for the Tibetan Parliament in Exile is to offer its gratitude to the governments, especially of the United States of America, the parliaments, and the non-governmental organisations across the world, but particularly to the government and people of India, for their continued help and support for the issue of Tibet.

And finally, the Tibetan Parliament in Exile fervently offers prayers that His Holiness the Dalai Lama, the common treasure of the Tibetan people, may live for a hundred aeons, that on this basis all his wishes may be seen fulfilled with utmost spontaneity, and that the just cause of the Tibetan people may be seen achieved with absolute certainty, culminating in the sunshine of happiness dawning in Tibet, with the Tibetan people in Tibet and in exile being reunited.

The Tibetan Parliament in Exile

10 March 2022

English Translation of Resolutions Passed by 17th Tibetan Parliament in its 2nd and 3rd Session

Document no: 4

OFFICIAL OBITUARY RESOLUTION

Preamble:

Shree Virbhadra Singh, six-time Chief Minister of Himachal Pradesh, and former Union Minister of the Government of India, passed away around 04:00 am on the morning of 8 July 2021 at Indira Gandhi Hospital in Shimla.

He was born on 23 June 1934 in a royal family at Sarahan, formerly a part of the erstwhile Bushahr kingdom and presently a part of Himachal Pradesh. After completing school, he attained his Bachelor of Arts degree from St. Stephen's College, Delhi. In 1962, he was elected as a member of the Lower House (Lok Sabha) of the Indian Parliament representing the Congress Party from Himachal Pradesh. He was elected again in 1967, 1971, 1980 and 2009 for five terms as a member of the Lok Sabha representing Himachal Pradesh. In 1976, he attended the United Nation's General Assembly as part of

the delegation representing India. He also served as the union Deputy Minister for Tourism and Civil Aviation from 1976 to 1977. From 1980 to 1983, he served as the union Minister of State for Industries. From May 2009 till January 2011, he served as the union Minister of Steel. From June 2012 he served as the union Minister of Micro, Small and Medium Enterprises.

In October 1983, during the state by-poll election, he was elected as member of the Himachal Pradesh State legislative Assembly for the first time. He was elected to the State legislative assembly for eight consecutive terms since then in 1985, 1990, 1993, 1998, 2003, 2007, and 2012. He became the Chief Minister of Himachal Pradesh for the first time in April 1983. Since then, he was elected as the Chief Minister of the state for six terms, becoming the longest serving Chief Minister of the state.

Raja Virbhadra Singh was particularly close to His Holiness the Dalai Lama and was a staunch supporter of the Tibetan freedom movement. During his lifetime, he regularly attends the official

ceremonies of the Tibetan people as the special guest such as the 80th birthday celebration of His Holiness the Dalai Lama. He named the road from McLeod Ganj to Gangchen Kyishong, the seat of the Central Tibetan Administration, as Potala Road. He also regularly met the Tibetan Parliamentary delegations and genuinely supported the Tibetan people's struggle.

Resolution:

With deep appreciation, we express our wholehearted gratitude and respect to the late Chief Minister's efforts and contributions. His demise is a great loss for the Tibetan movement and the Tibetan Parliament-in-Exile on behalf of the Tibetan people inside and outside Tibet offers its profound condolences to the family members of Shree Virbhadra Singh. We pray that all his aspirations are fulfilled and that he be happy and prosperous in all his rebirths. And so be it adopted accordingly with the unanimous approval of the Tibetan Parliament-in-Exile on 14 March 2022.

Document no. 3 (b)

OFFICIAL OBITUARY RESOLUTION

Preamble

Nobel peace laureate Archbishop Desmond Tutu passed away on 26 December 2021 at the age of 90.

He was born on 7 October 1931 in Klerksdorp, South Africa, to Zachariah Zelilo Tutu and Allen Dorothea Mavoertsek Mathlare. He is the third of five children born to his parents. Desmond Tutu and his wife, Nomalizo Leah Shenxane, have four children. Later in his life, he was appointed Bishop of Johannesburg from 1985 to 1986, it was the first time that a black person has held that position. Later, he served as the Archbishop of Cape Town as well as the President of the All Africa Conference of Churches.

In 1984, he was bestowed with the prestigious Nobel Peace Prize for his non-violent efforts to resolve the differences between black and white South Africans during the apartheid

system. He was also awarded the John Templeton award in 2013.

He has expressed high levels of support and solidarity with the millions of oppressed people across the world particularly the Tibetan people. His activities which are carried out with passion, integrity and honesty have been a source of great hope and inspiration for the people of the world including the Tibetans. He has strongly opposed the Apartheid system, and was firm believer in equality of all humans and had become a beacon of hope for the world through his efforts.

The late Nobel laureate was personally close to His Holiness the Dalai Lama and the Tibetans people. In 2012, he visited Dharamshala for the first time as a guest of His Holiness the Dalai Lama. He visited Dharamshala again in 2015 at the 80th birthday celebration of His Holiness the Dalai Lama, during which the His Holiness received Arch Bishop Tutu at the Kangra Airport where they expressed their unique child-like affinity for each other. After reaching the residence of His Holiness the Dalai

Lama, the two spent a week together discussing extensively on spreading happiness and peace in the world, which resulted in a book titled 'The Book Of Joy', admired and read by many around the globe.

As an epitome of world peace, Arch Bishop Tutu's demise was a great loss to the world and a source of deep sorrow for the Tibetan people. He has spent his entire lifetime for the welfare of others and for world peace. We express our deep appreciation to his noble efforts and reaffirm the importance of persevering for truth and peace to preserve his sacred legacy.

Resolution

Expressing our deep respect and admiration for his altruistic deeds, his demise was a great loss for world peace and for the Tibetan freedom struggle. Hence, on behalf of Tibetans in Tibet and exile, the Tibetan Parliament expresses its profound condolences to his family members, relatives and followers. And so be it adopted accordingly with the unanimous approval of the Tibetan Parliament-in-Exile on 14 March 2022.

Document no 3 (a)

OFFICIAL OBITUARY RESOLUTION

Preamble

Tsewang Norbu, a 25-year-old Tibetan singer, set himself on fire on 25 February 2022 in protest against the Chinese government's repressive policies in front of the Potala Palace in Tibet's capital city Lhasa. However, due to the extensive restrictions and surveillance imposed by the Chinese government, information about his physical condition have been unclear at the time. Although his death is confirmed now, details about his death is still unclear.

Amongst the 156 self-immolators since 2009, 134 were confirmed dead while the status of the rest remain unclear. The Tibetan self-immolators have repeatedly called for the return of His Holiness the 14th Dalai lama's return to Tibet, and freedom for Tibet including language

and human rights. The self-immolators have also called for the preservation of Tibet's natural environment, and an end to the repressive policies of the Chinese government in Tibet. The Tibetan Parliament believes that the brutal policies of the Chinese government is the cause of the Tibetan people's expression of grievances including the peaceful protests staged by the Tibetan people. Therefore, as stated in the successive resolutions passed by the Tibetan Parliament, the Chinese government should address the genuine grievances of the Tibetan selfimmolators, and reform its brutal repressive policies in Tibet, and immediately engage in dialogue to resolve the ongoing Sino-Tibetan conflict.

Resolution

Admiring the sacrifices made by Tsewang Norbu, the Tibetan Parliament prays for his swift rebirth and escape from Samsara. The Tibetan Parliament

also expresses its deep solidarity and condolences to his family members. Tibetan Parliament, therefore, passes this resolution supplicating Triratna and ocean of buddha per the self-immolators earnest desire in return of His Holiness the Dalai Lama to Tibet and the reunion of Tibetans in Tibet and exile. And so be it adopted accordingly with the unanimous approval of the Tibetan Parliament-in-Exile on 14 March 2022.

The above resolution was passed with unanimous approval by the 17th Tibetan Parliament-in-Exile at its 2nd session on 14 March 2022.



*Document no. 7*OFFICIAL SOLIDARITY
RESOLUTION ON CRITICAL
SITUATION INSIDE TIBET**Preamble**

With the enthronement of the first Tibetan king Nyatri Tsenpo in 127 BCE, the Puryal dynasty of the Tibetan empire was established. Since then, the Tibetan emperors particularly the three dharma kings have transformed the Tibetan nation into a powerful empire in Central Asia. This is a historical fact. Following the Tibetan empire, the Sakyas, Pagmodrupas, Rinlungpas, Depa Tsangpa, and the Gaden Phodrang governed the Tibetan nation, transforming Tibet into a nation rich with religion, language, and culture. At the time, Tibet also formulated and practiced its own foreign policy with its neighboring states, and its national sovereignty and independence was undeniable.

However, in 1949, the Chinese government militarily invaded Tibet. It took complete control of Tibet's administration in 1959 and forced His Holiness the Dalai Lama, the temporal and spiritual leader of Tibet, to flee into exile in India. Following His Holiness the Dalai Lama's footsteps, the heads of the various Tibetan religious traditions and a section of Tibetan government officials as well as over 80,000 Tibetan public came into exile. During and immediately after the period, the Chinese government killed at least 1.2 million Tibetans and destroyed at least 6000 monasteries. It also burned numerous sacred scriptures, relics, and Tibetan Buddhist artefacts and cultural treasures. It was a period during which Tibetans endured untold suffering and brutality.

Since the invasion, the Chinese government has continuously destroyed the civilization of the Tibetan people with the implementation of various campaigns such as Liberation of Tibet, Democratic Reforms, Cultural Revolution, etc. Through Patriotic Reeducation Campaigns, the Chinese government has tried to forcibly transform Tibetan people's collective thoughts and aspirations. Under the pretext of modernization and development, China constructed airports, highways and railway

lines in Tibet. However, in reality, it was to effectively transform Tibet into a military zone, enhance the mass migration of Chinese population into Tibet and exploit the abundant natural resource of the Tibetan plateau through deforestation and excessive mining. Despite such atrocities and brutalities from the Chinese government, the Tibetan people inside Tibet has remained resilient and steadfast in their efforts to preserve the sanctity of the Tibetan identity, language, and culture.

During the Seventh Tibet Work Forum from 28 to 29 August 2020, Chinese President Xi Jinping has emphasized the unification of the country and stability in Tibet as the key to securing China's borders. He also highlighted ethnic harmony, patriotic education, countering 'separatism' and Sinicization of Tibetan Buddhism. In other words, he announced various policies to foster loyalty among the Tibetan people towards the Chinese Communist Party.

In 2021, the State Council Information Office of the Chinese government issued a white paper on Tibet titled 'Tibet Since 1951: Liberation, Development, and Prosperity'. In this white paper, the Chinese government propagated numerous lies and exaggerations on China's infrastructure development, advancement of religious freedom, and promotion of Tibetan education in the last 70 years. It also explained how Tibet is historically an inalienable part of China. In reality, Tibetans are deprived of even basic human rights in Tibet. Tibetans who advocate Tibetan language education, preservation of Tibet's environment, promotion of Tibetan culture are arrested and sentenced to imprisonment. It has also disallowed Tibetans below the age of 18 to be ordained as monks, and the religious activities of the Tibetan monasteries are critically monitored with the institution of 'Work Teams' near monastery premises. Portraits of His Holiness the Dalai Lama are banned in monasteries and in its place, monasteries are forced to display the photos of the Chinese communist leaders. In 2007, the Chinese government has issued its Order no. 5 with regard to the Tibetan reincarnation system. This order is a violation of the centuries-old tradition of the Tibetan people and is a testament to the fact that there is no religious freedom

in Tibet. However, despite the Chinese government's repeated lies on Tibet's history and propaganda to legitimize its occupation of Tibet, it has not been successful in convincing the global public.

China has annihilated Tibetan tradition and culture for the last 73 years. Tibetans from all walks of life are severely curtailed from practicing their traditions due to which Tibetans have expressed their anguish through numerous peaceful protests and demonstrations. In 2008, Tibetans from all three provinces of Tibet rose up against Chinese rule in Tibet. Following the 2008 Tibetan uprising, China illegally arrested, detained, and brutally tortured the Tibetan protesters in complete violation of the UN charter on Human Rights. Hundreds of Tibetan protesters were killed by Chinese authorities and thousands more were reported missing after the protests. Similarly, from the self-immolation of Tibetan monk Tabhey in 2009 to the selfimmolation of Tsewang Norbu on 25 February 2022, at least 156 Tibetans have set themselves on fire in an expression of peaceful protest against the Chinese government. Most of the Tibetan self-immolators have called for the return of His Holiness the Dalai Lama to Tibet and freedom for Tibetans while some have called for the complete independence of Tibet. However, instead of reforming its failed policies in Tibet, the Chinese government has intensified its repression and suppression of the Tibetan people's human rights including curtailing freedom of speech, freedom of religion, right to education in one's own language, and has imposed Mandarin as the standard language in Tibet and has enhanced the Sinicization of Tibetan Buddhism. This calls for our continued resistance to these policies of the Chinese government.

Due to intense repression and surveillance, it has become extremely difficult to receive accurate information from inside Tibet. Moreover, Tibetans inside Tibet are arrested and sentenced to prison for contacts with Tibetans outside Tibet. For these reasons, Freedom House, an international human rights organization based in the US, has designated Tibet as the second most inaccessible region for two consecutive years. Journalists, world leaders and diplomats have not been

allowed to visit Tibet. In the rare cases where they are allowed, their visits are heavily orchestrated by the state and they are not allowed to go beyond the guided tours. Although China has labelled Tibet as a 'Socialist Paradise' with middle income economy, harmonious society, advancing educational opportunities, and beautiful natural sceneries, there is a huge disconnect between what China says and the policies that they practice in Tibet.

For instance, the Chinese government demolished several Buddhist statues including a 99-foot statue of Lord Buddha at Gaden Rabten Namgyal Ling monastery in Kham Dragko, and a 30-foot statue of Maitreya Buddha. It also demolished a monastic school, several monastic residences, and a three-storied statue of Guru Padmasambhava in December 2021. Since November 2021, under the pretext of Patriotic and Redevelopment programs, the people of Dragko have been imposed with severe restrictions and surveillance. Dragko monastery's Khenpo Paga, administrator Nyima, monk Tenzin Nyima, monk Tashi Dorje, sculptor Lhamo Yangkyab, and treasurer Tsering Samdup, have been detained. The cellphones of the people of Dragko were also checked regularly for videos of the demolition of the statues and for photos of His Holiness the Dalai Lama. Similarly, Tenzin Norbu and Wangchen Nyima, two monks from Dragko monastery, were arrested. In another instance, Lodhen and Sherab, two Tibetan youth from Gyalthang in China's Yunnan Province were arrested by Chinese authorities. In January 3 2022, three Tibetan pilgrims namely Nortso, Azang, and Dotra from Dagyab in Chamdo were arrested while returning from their pilgrimage under allegations of storing 'politically sensitive' photos. Dragko monastery's monk Tashi Dorje was also arrested in early January 2022.

Similarly, Go Sherab Gyatso, a popular Tibetan author, was arrested on 26 October 2020 by Chinese authorities in Chengdu city. He has been missing since then. However, information was received on 3 December 2021 that he has been sentenced to ten years in prison by a Chinese People's Intermediate Court in Lhasa on 3 February 2021 under charges of separatism. Earlier, in 1998, Go Sherab Gyatso had been

sentenced to three years in prison in Ngaba under charges of possessing a photo of His Holiness the Dalai Lama. He was also arrested and sentenced to one year in prison during the widespread Tibetan uprising of 2008. At least 14 Tibetans detailed above were known to have been detained and sentenced to prison.

Similarly, the authorities of Tibet Autonomous Region (TAR) issued a Code of Conduct for Non-religious Beliefs of Communist Party members in the Tibet Autonomous Region (For Trial Implementation) on 22 April 2021. Through such laws, Tibetans are prohibited from practicing any religion. A new department was also established where the phone numbers of Tibetans in TAR were collected to monitor the phone conversations and photo-sharing practices of Tibetans in TAR. These clearly show that Tibetans don't have even the basic human rights.

However, Tibetans inside Tibet have been steadfast in resisting the oppression and repressive policies of the Chinese government. To honor their sacrifices and persistent movements against the Chinese government, Tibetans all over the world should redouble their efforts to resolve the just cause of the Tibetan people. The successive Tibetan Parliament-in-Exile have also expressed and passed resolutions of Solidarity with the suffering and the continuing efforts of the Tibetan people including the Central Tibetan Administration, Tibetan organizations and associations, as well as the efforts and initiatives of private individuals. Internationally also, many nations have passed official resolutions of support to the Tibetan people, and issued statements of support and concern to the situation inside Tibet. We urge the Chinese government to stop its brutal stringent policies in Tibet and engage in dialogue to resolve the Sino-Tibetan conflict as advised by His Holiness the Dalai Lama. Therefore, the 17th Tibetan Parliament-in-Exile during its second session feels it imperative to pass this official resolution of Solidarity.

Resolutions:

1. Reaffirms and expresses its highest respect to all the brave Tibetans who have

sacrificed their sacred lives under the brutal oppression of the Chinese government in Tibet, and pray that they are reborn in Tibet and continue to offer their noble contribution towards the Tibetan polity. We also express our profound condolences to their families and relatives.

2. In 2021, the Chinese government demolished a 99-foot statue of Lord Buddha at Gaden Rabten Namgyaling monastery in Kham Dragko along with a 30-foot statue of Maitreya Buddha. It also demolished 45 prayer wheels, a monastic school and a three-storied statue of Guru Padmasambhava at Nyingma Chanang monastery. These demolitions are reminiscent of the destructive policies of the Cultural Revolution in Tibet and should be stopped immediately. These policies and practices of the Chinese government should also be properly disseminated in the international arena.

3. The Chinese government should take responsibility for the physical welfare of the Eleventh Panchen Lama Gedhun Choekyi Nyima, author Go Sherab Gyatso as well as all the other Tibetan political prisoners. We urge the Chinese government to release them immediately and provide them their basic human rights. As Michele Bchelet, the UN High Commissioner for Human Rights, is scheduled to visit East Turkestan for inspection in May this year, we also request her to visit Tibet.

4

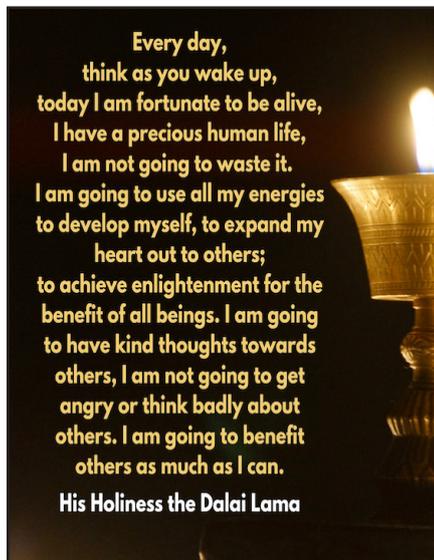
4. Although Tibet was never a part of China historically, the best viable option to resolve the Sino-Tibetan conflict is the mutually-beneficial Middle Way Approach proposed by His Holiness the Dalai Lama. Therefore, we should make efforts to resolve the Sino-Tibetan conflict through the Middle Way Approach.

5. Tibetan religion, culture, and language have been the source of Tibetan identity for thousands of years. The Chinese government should treat these cultural treasures with due respect and should implement programs to provide education on these subjects. It also should not mix politics with Tibetan Buddhism. If the Chinese government continues to perpetrate the violation of these basic rights, we will identify the Chinese government

and its leaders as the Real Separatists.

6. Tibetans inside Tibet have been forced to endure hell on earth since the occupation of Tibet by Chinese forces. However, the determination and spirit of the Tibetan people have been unflinching. Tibetans in exile should take inspiration from the people inside Tibet and should strive to resolve the Tibet issue. The Kashag and the Tibetan Parliament should also organise a largescale lobbying campaign to amplify the Tibetan movement.

7. The Tibetan Parliament also expresses its heartfelt gratitude to the people and government of India for its kind hospitality and support. We also express our gratitude to the international community including governments, parliaments, non-governmental organisations, private individuals, particularly the United States government and Congress, for extending their continued support towards Tibet through official resolutions, and political statements. And so be it adopted accordingly with the unanimous approval of the Tibetan Parliament-in-Exile on 15 March 2022.



OFFICIAL RESOLUTION ON THE CRITICAL SITUATION OF TIBET'S ENVIRONMENT

Preface

Due to its high elevation, the Snow land of Tibet is referred to as the 'Roof of the World' or the 'Third Pole' of the earth. Since the Tibetan plateau was formed, the external physical environment and the internal life forms have existed in harmony with each other on the plateau. Despite social progress and development, the Tibetan people have lived in harmony with its natural environment based on the principles of its religious traditions and cultural laws. As a result, the Tibetan plateau has existed as a pure and pristine realm for thousands of years until Tibet's invasion by the Chinese Communist forces.

Situated at an elevation of over 4000 meters, the Tibetan plateau is the highest and largest plateau in the world. With a total land area of 2.5 million square kilometers, the Tibetan plateau contains more than 46,000 glaciers covering an area of 1,05,000 square kilometers. It is the largest source of freshwater in the world and has the highest reserves of ice sheets outside of the two poles. For that reason, Tibet is now referred to as the third pole of the earth. The Tibetan Plateau is the source of most of Asia's major rivers including Indus, Brahmaputra, Sutlej, Ganges, Yangtze, Yellow River, Mekong, Salween, etc. Over a billion people in the downstream countries such as Pakistan, Vietnam, Nepal, Bangladesh, Burma, Thailand, Laos, and Cambodia including India and China, the two most populated countries in the world depend on these rivers originating in Tibet for their livelihood and sustenance.

Since the invasion of Tibet in 1949 and the complete occupation of Tibet in 1959 by the Chinese Communist forces, the Chinese government has implemented various disastrous campaigns such as the Cultural Revolution to annihilate Tibet's traditional culture. From the 1970s, China has intensified its policies of deforestation, mining, and damming of rivers in Tibet to destroy Tibet's fragile environment. At the same time, under the pretext of building highways, railway lines, and

airports, China has stepped up its practice of destructive development practices on the Tibetan plateau. Due to this rampant violation of Tibet's ecology, Tibet has witnessed a series of unprecedented epidemics, famines, landslides, floods, and earthquakes in recent times. Due to climate change on the Tibetan plateau, the seasonal rainfall in many countries of Asia particularly India and China were severely affected leading to frequent natural calamities.

In his message to the recent COP 26 climate change conference, His Holiness the Dalai Lama has said: "Our ancestors viewed the earth as rich and bountiful, which it is, but what's more it is our only home. We must protect it not only for ourselves, but also for future generations, and for the countless species with which we share the planet." His Holiness further said: "The melting of Tibet's numerous glaciers, the damming and diversion of rivers, and widespread deforestation, exemplify how ecological neglect in one area can have consequences almost everywhere." As these statements indicate, the ecology of the Tibetan plateau is deeply connected to the larger ecology of the entire earth.

The Chinese government continues to propagate that it has brought development to Tibet by building highways, railways, and airports, and that the conservation efforts of Tibet's environment has progressed over the years. In reality, the Chinese government has accelerated the continued destruction of Tibet's fragile environment. As stated in the book published by the Central Tibetan Administration's Department of Information and International Relations (DIIR) titled 'Tibet: Seventy Years of Oppression and Repression', it says: "With the construction of new railway lines to Lhoka, Shigatse and Nyingtri, China continues to exploit the huge mining opportunities in the area. Some of the copper and gold mines such as Gyama and Shetongmon were operational since 1970s and others such as Norbusa (chromium and iron) and Drag-ye Tsaka (lithium) mines are set to expand their

operation with connection to highways and new railway lines.” These development activities aimed solely to fulfil the demands of the Chinese government have led to a rampant exploitation of Tibet’s natural environment resulting in the continued deterioration of Tibet’s ecology. Moreover, China has made Tibet into a dumping ground for toxic chemical and industrial waste. With the establishment of numerous military stations in Tibet, China continues to intimidate the Tibetan people by carrying out military exercises and trainings. The recent military and weapons exercises at the Indo-Tibetan border have made this fact extremely clear. Due to these activities by the Chinese government, the pure and pristine ecology of the roof of the world has been transformed into a polluted land filled with toxic waste. This has endangered the lives and livelihood of around a billion people in Asia who depend on the rivers originating in Tibet. This is a direct consequence of China’s failed policies on Tibet’s environment which the neighbouring and all related countries should take note of.

China has announced that it has spent several billion Chinese Yuan (CNY) on water and garbage clean-up initiatives to show its leadership on environment conservation. However, this is an attempt to mislead the global public. The influx of Chinese tourists into Tibet and the garbage that they left behind have severely polluted the Tibetan plateau endangering both livestock and people. At least 70% of Tibet used to be grassland out of which over 60% were highland grassland. Anthropologists have stated that Tibetans have lived on these highland grassland for over thousands of years. Scientists have also stated that raising livestock and grazing on

these highland grassland is a sustainable form of grassland management. However, the Chinese government claims that livestock grazing has led to the destruction of grassland, and as a result it has forcibly removed Tibetan pastoral nomads from their traditional habitat and destroyed their age-old practice of livelihood. This is clearly evidenced in the above mentioned book ‘Tibet: Seventy Years of Oppression and Repression’ wherein it says: “China claims that it has removed 2,66,000 Tibetan nomads from ‘inhospitable lands’ into one of 964 relocation camps constructed since 2016.” This is a wrong and unscientific policy pursued by the Chinese government. Since the occupation of Tibet by the Chinese Communist government, it has continued to pursue policies to completely annihilate Tibetan culture. At the same time, China’s continued destruction of Tibet’s natural environment has become harmful not just to Asia but to rest of the world as well. We hereby see it imperative to pass this resolution to urge China to stop these practices of destroying Tibet’s environment and ecology.

Resolutions:

1. To ensure the stability and security of the people, economy, and environment of Asia as well as the world, China should work towards the restoration and conservation of the Tibetan plateau’s natural environment. China should wholeheartedly respect the harmonious nature of the traditional Tibetan lifestyle and stop criminalising Tibetan environmental activists and advocates.
2. Tibet has suffered an unprecedented series of landslides, avalanches, floods, and earthquakes in recent times. To prevent

such natural calamities, China should stop the rampant deforestation and excessive mining of Tibet’s natural resources. It should take reforestation initiatives and also accurately report the factual ecological situation on the Tibetan plateau and stop its practice of covering up the disastrous impacts of its failed environmental policies.

3. China should carry out a scientific assessment of the ecological impacts and the effects on the traditional lifestyles of the Tibetan people before initiating development projects and mining activities on the Tibetan plateau. Based on this assessment, China should formulate environmental policies which should be made public. It should also restrict the dumping of chemical and industrial waste in Tibet.
4. The Tibetan public and administration should make efforts to urge the United Nations Environment Programme to conduct a scientific research on the significance of Tibet’s environment particularly its impacts on global warming and climate change, and publish the report at the UN’s global environment conference.
5. Efforts should be made for world leaders to recognise the significance of Tibet’s natural environment and ecology, and raise the issue of Tibet’s environment at global environment conferences for fruitful discussions and decisions on the same.

And so be it adopted accordingly with the unanimous approval of the Tibetan Parliamentin-Exile on 22 March 2022.

For detailed news visit:
www.tibet.net



www.tibetonline.tv



His Holiness the Dalai Lama Greet Tibetans on Tibetan New Year, Losar 2149



“Losar, our New Year, is approaching. Perhaps it is the custom of countries everywhere to greet each other with “Happy New Year!”. So, we Tibetans also look forward to celebrating the New Year. We do extra shopping for Losar. Family and friends get together wearing new clothes and ornaments. We feel refreshed and restored at Losar. New Year is now just around the corner and I am hopeful that on this occasion, Losar will be pleasant, joyful and comfortable for us all, for those of us in exile, but most especially for our fellow Tibetans throughout the three provinces of the Land of Snows. Anyway, many changes are taking place. People from abroad also take interest in our culture and traditions. As part of Tibetan tradition, we arrange Chemar (butter-roasted barley flour) and other offerings on the altar for Losar. We greet people with “Losar Tashi Delek!” “Good Luck for the New Year!”. Isn’t it rare for Tibetans to get into fights on New Year’s Day? Everybody is generally festive and in good spirits on New Year’s Day. All Tibetans, whether we are living in exile, or in other countries abroad, and especially our fellow Tibetans inside Tibet, all of us, people of the Land of Snows, are the ones-to-be-tamed by Arya Avalokiteshvara in whom we place our faith and trust, and to whom we pray. As for me, as we say in this prayer:

In the land encircled by a fence of snow mountains,

the source of all happiness and benefit

is Tenzin Gyatso, who is Lord Avalokiteshvara.

May he live until cyclic existence ends.

I live as the physical, verbal and mental representative, respectively, of Arya Avalokiteshvara’s holy body, speech and mind. For many years this is how I have conducted myself and I am confident that I will remain like this for the next decade or more. Since Arya Avalokiteshvara is the deity of compassion, it is very important for all Tibetans to cultivate compassion. Please keep this in mind and do your best to be good human beings. Tashi Delek”

Voluntary Tibet Advocacy Group (V-TAG) Tibetans for Tibet

The Central Tibetan Administration (CTA) led by Sikyong Penpa Tsering considers Tibet advocacy as one of the main priorities in restoring freedom for Tibet. While the CTA continues its efforts to bring the Tibetan cause at the forefront internationally, the 16th Kashag has undertaken a new initiative, Voluntary Tibet Advocacy Group (V-TAG) to provide every Tibetan the opportunity to optimize their potentials in contributing to the non-violent, mutually beneficial, negotiated, and lasting solution to the Sino-Tibetan conflict. V-TAGs are voluntary associations of Tibetans formed to carry out advocacy campaigns in their

respective countries. The main goal of establishing V-TAGs is to reinforce the existing advocacy campaigns across the world by providing a platform for every Tibetan to contribute in their own ways for the larger cause of Tibet.

The Tibetan community in the diaspora is undergoing significant social and demographic changes. As of today, Tibetans are spread around the world and have established Tibetan organizations in at least 20 countries. Despite the challenges posed by such changes, as citizens of the country and having a good understanding of local languages and system of governance, provide a unique

opportunity for them to actively engage in garnering international support for Tibet.

CTA expects V-TAGs to act as one of the main vehicles of the Tibetan movement under the guidance of DIIR and Offices of Tibet, and to work in close coordination with Parliamentary Friends of Tibet, Tibet Support Groups, Tibetan Associations, and other stakeholders resulting in more concrete support for the Tibetan movement from across the world until the aspirations of Tibetans are fulfilled and freedom is restored in Tibet.

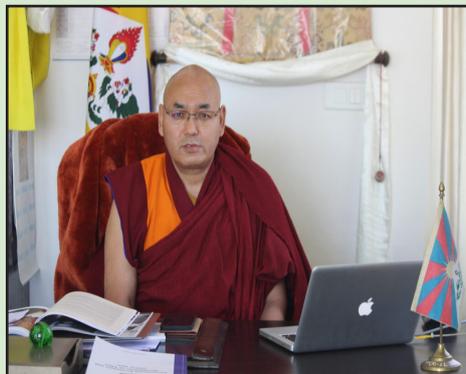
Pro-tem Chief Justice Commissioner Greet Tibetans on Losar, Tibetan New Year 2149



The Pro-tem Chief Justice Commissioner Karma Dadul extends Losar greetings to Tibetans inside and outside Tibet on the occasion of traditional Tibetan New year- Losar 2149-the year of the Water-Tiger. The Tibetan New year begins on 3 March 2022.

On this joyous occasion of the Tibetan new year, Losar 2149- the year of the Water-Tiger, I extend my heartfelt greetings to our supreme spiritual leader His Holiness the Dalai Lama and also to the religious leaders and Buddhist masters. I would also like to extend my profound greetings to the Tibetans inside Tibet and throughout the world celebrating the Tibetan new year. This new year, let us renew our commitments and strengthen our resolutions to empower our cause of struggle movement to be successful. Once again, I wish you all a happy Tibetan New Year.

Speaker of the Tibetan Parliament in Exile Greet Tibetans on Losar, Tibetan New Year 2149



Speaker of the Tibetan Parliament in Exile extends Losar greetings to Tibetans inside and outside Tibet on the occasion of traditional Tibetan New year- Losar 2149-the year of the Water-Tiger. The Tibetan New year begins on 3 March 2022.

“I extend my heartfelt greetings and Tashi Delek to Tibetans inside and outside of Tibet and friends of Tibet on this joyous occasion of the 2149th Tibetan new year (Losar) of 17th rabjung, the year of Water-Tiger. Wishing you all a long life with free from illness and an abundance of happiness in this new year.

In addition, It is immensely significant to exert on elevating the meritorious karma of whole Tibetan via cherishing one’s own purpose and inheriting Tibetan religion, culture and language in particular through restoration and preservation. Moreover, I would like to request everyone to pool together your efforts for efficiently coping with our struggle-unitedly and adherence to His Holiness the Dalai Lama’s vision.

Finally, I pray for the longevity of His Holiness the Dalai Lama and other Buddhist holy personalities with fulfilment of their wills. May Tibet’s issue resolves at the earliest.

Tashi Delek”

Sikyong Greet Tibetans on Losar, Tibetan New Year 2149



As the newly elected 16th Kashag observes its first celebration of the joyous occasion of Tibetan New Year, the 2149th Water-Tiger Losar, I, on behalf of the Central Tibetan Administration, extend warm greetings to all the Tibetan brothers and sisters in Tibet and throughout the world celebrating Tibetan new year.

Wishing you a year loaded with good health and may all your aspirations, hopes, and wishes are fulfilled.

As the world's most successful refugee community, we owe our success story principally to the sacrifices, guidance and visionary leadership of His Holiness the Dalai Lama and secondly to the sacrifices being made by the Tibetans inside Tibet facing the persecution. We also owe our gratitude to the older generation of Tibetans whose lifelong hard work and contributions set forth the path of development in achieving the international recognition and acknowledgement that we enjoy today. Once again I would like to reassure you all that His Holiness the Dalai Lama is in excellent health.

As for my responsibility as the Sikyong since assuming the office on 27th May 2021, the 16th Kashag has as per the commitments outlined in my manifesto, performed and continued to perform the tasks diligently and lawfully while taking into account the strategies to swiftly achieve our long term vision. I urge the collective effort and cooperation of the Tibetan people in resolving the collective goal.

To hinder our remarkable progress, China has repeatedly penetrated its tentacles in our community often by planting spies to sabotage our cause. Keeping this in view, we have to be mindful not to indulge in the pettiness of regionalism and parochialism, and instead deviate all our focus and effort to speak out against the human rights crimes committed by China against Tibetans and other ethnic minorities. Likewise, the administration assures transparency, credibility and efficiency in its activities.

To uphold the smooth running of our democracy in exile, I strongly urge each of us to diligently perform our fundamental responsibilities in accordance with the noble wishes of His Holiness the Dalai Lama.

Once again I wish you all peace, prosperity and happiness and pray for the longevity of His Holiness the Dalai Lama. I also hope that the issue of Tibet is swiftly resolved and the Tibetans inside and outside Tibet reunite soon.

**THE ULTIMATE SOURCE OF HAPPINESS IS OUR
MENTAL ATTITUDE,”**

His Holiness the Dalai Lama

His Holiness the Dalai Lama Grants Audience to a Group of Mongolian Devotees in Dharamshala



His Holiness the Dalai Lama during the audience with Mongolian devotees at Tsuglakhang on 25 March 2022. Photo/OHHDL

His Holiness the Dalai Lama granted a special audience to a group of 52 devotees from Mongolia at his official residence in McLeod Ganj, Dharamshala, on 25 March. The audience was organised by the Office of Tibet, Moscow, in collaboration with Naro Panchen Trust, and Telo Hutuktu Trust. The visit was led by Telo Tulku Rinpoche, Honorary Representative of His Holiness the Dalai Lama, at the Office of Tibet based in Moscow.

During the audience, His Holiness the Dalai Lama spoke about the deep historic bond between the Mongolian and Tibetan people. His Holiness the Dalai Lama said that the 13th Dalai Lama visited Mongolia and was especially close to the people of Mongolia. It seems he especially loved drinking the Mongolian traditional beverage of mare's milk, His Holiness said, adding that there also used to be a lot of monks from Mongolia in Lhasa.

His Holiness explained that the deep bond between Tibet and Mongolia began with the visit of third Dalai Lama Sonam Gyatso to Mongolia. "Even the title 'Dalai Lama' is related to Mongolia. Historically speaking, Mongolians and Tibetans are brothers," His Holiness remarked. His Holiness recalled that one of his main teachers other than the

two official tutors was a Mongolian lama named Ngodup Tsoqnyi who taught Buddhist reasoning and textual traditions.

His Holiness said that despite being in exile, he enjoys a lot of freedom as a guest of the Indian government. His Holiness said that he has a lot of friends in Europe among them a lot of whom are scientists. "These scientists are experts on the subject of brain function, however, they are not familiar with the knowledge that is present in the ancient Indian wisdom especially the Buddhist texts. Therefore, we discuss a lot on these ancient knowledge on the workings of the mind. After discussing these knowledge, many of the scientists have described me as half-Buddhist monk, half-scientist," His Holiness told the devotees.

The Mongolian devotees are in Dharamshala on a five-day visit. The group consists of Mongolians from different walks of life including public figures, authors, and former civil servants. With a focus on Buddhist psychology, introduction to Buddhist fundamentals, and Buddhist moral conduct, the program of the visiting Mongolian devotees include talks on the benefits of circumambulation, talks on how Buddhism flourished from India to Mongolia, discussion on basic Buddhist

principles, six perfections, training your mind, etc. The program also included visits to Gyuto Monastery, Nechung Monastery, Library of Tibetan Works and Archives, Norbu Lingka, Tibet Museum, among others.

Announcement: Six Months Intensive Course on Tibetan Language and Buddhist Philosophy

Department of Religion and Culture (DRC) of Central Tibetan Administration invites application from college graduated or college going Tibetan students to take part in Six Months Intensive Course on Tibetan Language and Buddhist Philosophy. This program is organized by DRC in collaboration with School of Snow land Tibetan Studies, Gyudmed Monastery based in Hunsur. Interested applicants must send application form [Click Here for Application Form](#) and required documents to the below address or email by June 15, 2022.

Required Documents:

- Copy of degree certificate or Mark Sheet.
- Updated Tibetan green book as of 31 March 2022.
- Latest Passport size photo.

Please note: All above copies must be attested either by a CTA officer (holding the post of Joint Secretary and above) / Tibetan Settlement Officer or College principal.

Facilities:

- Travel and Daily Allowance (TA/DA).
- Accommodation and food.
- Monthly pocket money.

Course Duration: Six Month (July 1 to December 31, 2022).

Oral and written test will be conducted after the course / Course completion certificate will be issued.

Email: project.chorig@tibet.net
Concerned staff mobile no. +91 9882234435/ +91 6230064583

His Holiness the Dalai Lama's Teaching from Jataka Tales on Chotrul Duchen

On the fifteenth day of the new Water-Tiger Year, His Holiness the Dalai Lama came to the Tsuglagkhang, the Main Tibetan Temple, to celebrate the Day of Miracles that commemorates an episode in the life of the Buddha. Because of the intervening Covid-19 pandemic this was the first time he has appeared in public since leaving Bodhgaya in January 2020. He walked from the gate of his residence through the temple garden smiling broadly and waving to the excited crowd, young and old.

Today's event was part of the Great Prayer Festival established by Jé Tsongkhapa at the Jokhang in Lhasa in 1409, the observation of which continues to the present. Each day of the festival was divided into four sessions: an early morning prayer, a teaching session, a noon prayer, and an afternoon prayer. Throughout the days of the festival, the teaching session was dedicated to reading from Aryashura's Garland of Birth Stories (Jatakamala), a fourth-century poetic retelling of thirty-four of the most famous of the Buddha's former lives. On the fifteenth day of the festival, a full-moon day, Tsongkhapa also performed a large public ceremony for the generation of bodhichitta, the aspiration to attain enlightenment for the benefit of all beings.

Once he was settled on the throne below the temple and facing the congregation in the garden, His Holiness told them:

"I had thought to go to Delhi around now to have a medical check-up. However, I don't feel unwell, in fact I feel fit for anything, so I decided not to go. Usually, during the winter, I go to Bodhgaya, but again, this year I decided to relax and take things easy here in Dharamsala. I also threw a 'mo' that indicated that this would be the better thing to do.

"So, today, I'm going to read from the Jatakamala.

"Now the question is, how do the Buddhas benefit sentient beings? They don't wash unwholesome deeds away



His Holiness the Dalai Lama speaking to the crowd gathered at the Main Tibetan Temple in Dharamsala, HP, India to celebrate the Day of Miracles on March 18, 2022. Photo by Ven Tenzin Jamphel

with water, and they don't remove the sufferings of beings with their hands, nor do they transplant their own realization into others. It is by teaching the truth of suchness, revealing reality as they have experienced it and the means to pacify restless minds that they liberate beings.

"The Buddha first taught the Four Noble Truths, then later, at Vulture's Peak, he presented the essence of his doctrine, the Perfection of Wisdom teachings that are summed up in the Heart Sutra that we regularly recite.

"I do my best to reflect on the teaching of emptiness, which I find helpful when it comes to tackling negative emotions. I also take to heart what Shantideva wrote:

For those who fail to exchange their own happiness for the suffering of others, Buddhahood is certainly impossible - how could there even be happiness in cyclic existence? 8/131

Proceeding in this way from happiness to happiness, what thinking person would despair, after mounting the carriage, the awakening mind, which carries away all weariness and effort? 7/30

"Destructive emotions cause

unhappiness. If you can reduce them, you will naturally feel at peace. We Tibetans have a special relationship with Avalokiteshvara and the awakening mind, the intention help other beings and reach Buddhahood."

There followed a recitation of the 'Heart Sutra', a prayer to the lineage lamas that mentions several of the previous Dalai Lamas. Finally, the Sikyong Penpa Tsering took part in offering a mandala to His Holiness.

While everyone enjoyed drinking butter tea and eating sweet rice, His Holiness recalled an occasion in Tibet when one of the dignitaries attending a celebration had a grain of rice stuck on his moustache. Rather than embarrass him by bluntly pointing out this faux pas, one of the attendants spontaneously uttered a couple of lines of verse that he understood and wiped his moustache clean.

"I was mentioning that Tibetans have a special relationship with Avalokiteshvara. We see this in relation to King Songtsen Gampo, who was smart and efficient. He decided to create a Tibetan written script, but, despite his close relations to China and its culture, he chose not to base it on the

Chinese tradition, but took the Sanskrit Devanagari script as the model. This written form is still in common use right across the whole of Tibet.

“Then, in the 8th century, King Trisong Detsen, invited Shantarakshita from India who established the teaching in Tibet that the Buddha described as ‘profound and peaceful, free from complexity, uncompounded luminosity — a nectar-like Dharma’. It was at this time that we began to translate Buddhist literature into Tibetan. Despite more recent attempts to eliminate Tibetan culture, and with it the teaching of the Buddha, we have kept the Buddhist tradition alive. Part of the reason for this is Tibetans’ unwavering faith in Avalokiteshvara. And as time goes on, more and more people in China are taking an interest in Tibetan Buddhism.

“This teaching we’ve preserved deals with reality as it is. There are many faiths in the world, but Buddhism is the only one founded on reason and logic. If I think of my role in this, I



Sikyong makes mandala offering to His Holiness the Dalai Lama. Photo/Tenzin Phende/CTA

was born in Amdo in the vicinity of Kumbum Monastery. The letters A, Ka, Ma reflected in the surface of the Lhamo Latso Lake led to my being discovered. After that I came to Central Tibet where I was immersed in the study and investigation of Buddhism. Subsequently, in exile from Tibet, I’ve met many people with a background in science and many of them have shown an interest in what Buddhism has to say about the mind and emotions.

“We have gathered here on this special occasion to remind ourselves that this treasure, the teaching of the Buddha,

can only be preserved through study and practice, and in so doing we can benefit other people in many parts of the world. ‘Entering into the Middle Way’ makes clear that even very learned masters like Vasubandhu and Dignaga did not fully understand the teaching on emptiness. However, at the end of Chapter Six it says:

Thus, illuminated by the rays of wisdom’s light, the bodhisattva sees as clearly as a gooseberry on his open palm that the three realms in their entirety are unborn from their very start, and through the force of conventional truth, he journeys to cessation. 6.224

And like a king of swans soaring ahead of other accomplished swans, with white wings of conventional and ultimate truths spread wide, propelled by the powerful winds of virtue, the bodhisattva would cruise to the excellent far shore, the oceanic qualities of the conquerors. 6.226

“This teaching, based on reason, helps us counter destructive emotions within.”

Addressing the school-children before him, His Holiness told them that he requested the help of Pandit Nehru, the Indian Prime Minister, to establish dedicated schools where Tibetan pupils could study in Tibetan. He remarked that although they are physically in exile, Tibetans in India and elsewhere continue to feel close their own traditions, religion and culture. He said he does his best and that they too should do their best to preserve this legacy.

He admitted that he is getting older but declared that he will be here for another decade or more, able to lead and encourage. He observed that his knees hurt, but he can still offer leadership even when relying on a walking stick.

“We’ve been able to gather here on the occasion of the Great Prayer Festival and I urge to rouse your courage. Think of yourselves as followers of the Buddha, of Arya Nagarjuna and his disciples, as well as Dignaga and his followers. Question what you hear. Ask why? Philosophy teachers in schools

should teach not only poetry, but also philosophical thought.”

His Holiness took up the pages of the ‘Garland of Birth Stories’ (Jatakamala) and read a little from the ‘Tale of Vishvantara’ and with that fulfilled the long-standing tradition of reading from this book. He observed that the essence of the Buddha’s teaching is to discipline the mind. Noting that he respects all



Students at His Holiness’ teaching at Tsuglagkhang. Photo/Tenzin Phende/CTA

the great religious traditions, Hindu, Christian, Moslem, Jewish, Sikh and so forth, he remarked that only Buddhism is founded on reason and logic.

“As a guest of the Government of India,” he said, “I live here in exile, but my thoughts always dwell on Tibet and our Tibetan cultural traditions.”

Next, during a simple ceremony focussed on generating the awakening mind of bodhichitta, His Holiness advised his listeners to feel convinced that they were receiving the vow to attain Buddhahood for the sake of all sentient beings from an authentic follower of the Buddha. He encouraged them, as followers of Avalokiteshvara, to reflect on the teachings concerning impermanence, suffering, selflessness and emptiness and to be determined to keep this tradition alive.

The teaching concluded with a thanksgiving mandala offering, as well as a recitation of the ‘Prayer for the Flourishing of the Teaching’ and auspicious verses.

For detailed news visit:

www.tibet.net

His Holiness the Dalai Lama Grants Special Audience to Senior Local Officials

His Holiness the Dalai Lama granted a special audience to a group of local Indian officials of the Kangra district comprising of Deputy Commissioner, Superintendent of Police (SP), Additional Deputy Commissioner (ADC), Additional District Magistrate (ADM), and AC to DC at his official residence in McLeod Ganj.

During the special audience, His Holiness the Dalai Lama briefly interacted with the officials and recalled the early days of his exile in India. He spoke about his relocation from his initial residence in Mussoorie to Dharamshala at the advice of former Prime Minister Jawaharlal Nehru. His Holiness further expressed that he is very comfortable in Dharamshala and said he has a deep love and affinity for Dharamshala. Describing Dharamshala as “very suitable” in terms



His Holiness the Dalai Lama interacting with the visiting senior officials of Kangra district.

of altitude and climate despite heavy rains during the monsoon, His Holiness said: “Since we are from the land of snow, we feel very happy when the snow falls in Dharamshala.”

Expressing his gratitude to the freedom and security provided by India, His Holiness thanked the government and public of India especially the officials

and police department of Kangra for their constant assistance and security. His Holiness the Dalai Lama said that his Indian police guards have provided security and protection to him since 1960 and also shared personal stories of interactions with the policemen and women.

His Holiness the Dalai Lama then responded to questions from the guests and spoke on an array of topics ranging from philosophy to science, religion, and human rights among others.

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

His Holiness the Dalai Lama Grant Audience to Participants in the 25th Sho-tön Opera Festival

The eight participating troupes of the 25th Shoton festival being held in Dharamshala along with participants of the Middle Way Approach Conference received a special audience with His Holiness the Dalai Lama at Tsuglagkhang.

In his address to the gathering, His Holiness said he was delighted over the commencement of the Shoton festival adding that the festival brings fond memories of Tibet where it is celebrated with much fervour and gusto.

Stressing the relevance of Tibetan opera as an intrinsic part of Tibetan culture, His Holiness said Tibetans in exile must continue to protect and preserve that culture.

“We cannot resort to violence and banish the Chinese out of our land. However, we can definitely learn to



His Holiness the Dalai Lama with the members of 8 Tibetan opera troupes. Photo/Tenzin Choejor/OHHDL.

coexist peacefully through the approach of middle way policy while we continue to preserve our own identity” said His Holiness the Dalai Lama.

“Moreover, there is widespread interest among the Chinese today toward Tibetan Buddhism and its scientific approach that relies on logic and reasoning through investigation. Even scientists around the world are experimenting with the viability of the correlations of science

and Buddhism” added His Holiness in acceptance.

“We owe extensive gratitude to King Songtsen Gampo for introducing Buddhism and Tibetan script that we so proudly promote today” asserted His Holiness and urged the Tibetans, particularly the Millennials to continue the preservation of Tibet’s heritage.

Finally, to the reassurance of gathering, His Holiness affirmed to live over 100 years.

Following His Holiness’s address, the representative of each opera troupe presented a segment of Namthar (biographical stories) to His Holiness.

A total of 8 opera troupes are currently in Dharamshala to participate in the weeklong Shoton festival—a grand official cultural event that began on 6 April and concluded on 13 April 2022.

His Holiness the Dalai Lama Emphasises Importance of Water at Meeting with Climate Change Activists

Today, Earth Day 2022, His Holiness the Dalai Lama met with participants in a Dialogue for Our Future that has been convened by a number of organizations here in Dharamsala. As he entered the room His Holiness smiled and wished his guests “Good morning”.

First of all, climate mitigation innovator Sonam Wangchuk presented His Holiness with a block of ice, explaining that it had been taken from a glacier on the Kardungla pass in Ladakh to highlight the urgency of climate change on the Tibetan Plateau. It was brought by a team of young people on bicycles, public transport and electric vehicles to convey a message—‘Please live simply so we in the mountains can simply live.’

In his response His Holiness told the gathering, “I really appreciate that more and more people are showing concern for the environment. Ultimately water is the basis of our lives. Over the coming years we have a responsibility to take steps to preserve the great rivers that are the source of water for so many. Within my lifetime I’ve seen a reduction of snowfall in Tibet and a consequent reduction in the volume of the rivers.

“In the past, we took water for granted. We felt we could make unrestricted use of it without giving much thought to where it came from. Now, we need to be more careful about preserving our water sources. I believe that we have the technology to transform salt water, sea-water, into sweet water with which we could green the deserts in many places and grow more food.

“Now, we have a responsibility to ensure that future generations will continue to enjoy clean water. This is a way of expressing compassion for them. If we don’t make the effort, there is a risk of our world becoming a desert. If that happens this beautiful blue planet may become just an arid, white rock with no water.



Climate activist Sonam Wangchuk presenting a block of ice from glacier in Khardung la in Ladakh to His Holiness the Dalai Lama, 22 April 2022. Photo/Tenzin Choejor/OHHDL

“It often occurs to me that without water we cannot survive. Some of my Indian friends say that one solution is to plant more trees—and it will help. My friend Sunderlal Bahuguna asked me to promise to do whatever I can, whenever I can, to encourage people to plant and care for more trees, and I try to fulfil his wish.”

Martin Bursik who is a former Minister of Environment of the Czech Republic thanked His Holiness for being the inspiration that had brought this group of environmentalists together. He outlined four topics that will be the focus of their dialogue.

1. The state of the planet as described in the latest report of the Intergovernmental Panel on Climate Change (IPCC).
2. The role of technology, such as wind power, solar power and so forth in offsetting the climate crisis.
3. Tibet is regarded by some environmentalists as equivalent to a Third Pole. Not only are its glaciers receding, but as they do methane is released from the melting permafrost.
4. Energy democracy. How to change the energy model so ordinary people are more directly involved.

Bursik told His Holiness that as a result of this Dialogue for Our Future a manifesto will be prepared to be released in Egypt at the time of the COP27 meeting with a view to taking steps to protect the Tibetan Plateau and stop climate change.

“Previously we took our climate for granted,” His Holiness replied, “we thought of it as just part of nature. Some of the changes that have taken place are related to our behaviour, so we have to educate people about the factors that contribute to climate change. We have to pay more attention to ways to preserve our environment. This means making a basic understanding of climate change and its effect on the environment part of ordinary education.

Elizabeth Wathuti, a climate activist from Kenya asked His Holiness how we can appeal to world leaders to act out of love and compassion. He told her that we can let them know that by taking care of others we essentially take care of ourselves. He pointed out that the health and happiness of the community is the source of individuals’ health and happiness. He quoted several verses from the 8th century Indian Buddhist master Shantideva:

For those who fail to exchange their own happiness for the suffering of others, Buddhahood is certainly impossible—how could there even be happiness in cyclic existence? 8/131

All those who suffer in the world do so because of their desire for their own happiness. All those happy in the world are so because of their desire for the happiness of others. 8/129

Why say more? Observe this distinction: between the fool who longs for his own advantage and the sage who acts for the advantage of others. 8/130

“Wherever I go,” His Holiness remarked, “I smile and consider that, in being human, those I meet are just like me. Thinking of other people in terms of ‘us’ and ‘them’, focusing on how they are not like us, leads to mistrust and isolation. It’s much more helpful to think of how all seven billion human beings are fundamentally the same because we have to live together.”

Kim Stanley Robinson, who described himself as a science fiction writer, asked how Buddhism can help science. His Holiness told him that scientists have been interested to discuss ways to achieve peace of mind because they recognise that if the mind is disturbed people won’t be happy. He emphasised the benefits of discovering more about mental consciousness and learning to train it on the basis of reasoning.

Tsering Yangki, a Tibetan business woman from Canada, wanted to know how to make business and the economy part of the solution to the global challenge of climate change. His Holiness replied that while technology is one factor in the improvement of physical comfort, the most important change we can make is in training our minds.

Arash Aazami, an energy systems innovator, stated that energy is abundantly available, yet, we are fighting over it. He asked how we balance the

needs of nature, human beings and the economy.

“Material development is both necessary and helpful,” His Holiness replied, “but there is a limit to what can be achieved. Meanwhile, cultivating our mind is a more effective way of addressing our needs. The Buddha fasted for six years intent on being of service to others. The Tibetan yogi Milarepa and, in recent memory, Mahatma Gandhi lived in the most meagre circumstances, but both achieved a deep level of mental satisfaction.

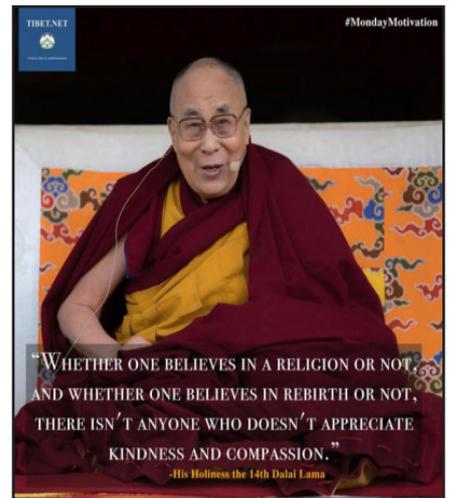
“The over-exploitation of nature has negative consequences. We have to take a broader, longer term perspective and make peace of mind our primary aim.”

Vibha Dhawan, Director General of TERI, The Energy and Resources Institute based in New Delhi, asked how we can we bring ethics, compassion, and a less materialistic way of living back to a natural, healthy and safe environment. His Holiness observed that as human beings we are brothers and sisters and we have to live together. And if that is to happen, it’ll be much more effective if we live in freedom, not under tight control, and cultivate a greater tolerance of other people’s views.

Christa Meindersma, the moderator for this meeting, who is an international lawyer with extensive experience in international diplomacy and conflict resolution told His Holiness how happy all the participants had been to be able to meet him today. She added that they would now open their dialogue and call to action.

“The survival of this planet, our only home, is in our hands,” she declared. “We’d like to come back, if we can, next year on Earth Day, please.”

His Holiness replied that over the next ten to fifteen years or so, he would be ready to meet again from time to time.



4th Session of 17th Tibetan Parliament to begin from 7-16 September

In accordance with Article 40 of the Charter of Tibetans in exile, the fourth session of the 17th Tibetan Parliament-in-Exile will be held from 7th September 2022 (Wednesday) to 16th September 2022 (Friday) for 9 days in the Parliamentary Hall, Tibetan Parliamentary Secretariat.

Members of the 17th Tibetan Parliament-in-Exile are requested to register their attendance at the Parliamentary Secretariat on 6th September 2022.



For detailed news visit:
www.tibet.net

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

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

NewsTibet
241 E. 32nd Street
New York, NY 10016
Web: www.tibetoffice.org

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
www.tibetonline.tv



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,
Sampangiramaiah 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 Novodmitrov-
skaya - 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
ᠤᠮᠠᠶᠯᠠᠮ Middle Way
Approach

Peaceful conflict resolution for the 21st century

www.mwa.tibet.net

QUOTES

“Destructive emotions cause unhappiness. If you can reduce them, you will naturally feel at peace. We Tibetans have a special relationship with Avalokiteshvara and the awakening mind, the intention help other beings and reach Buddhahood,” His Holiness the Dalai Lama during Teaching from Jataka Tales on Chotrul Duchen

“It has been very cheering to hear these moving songs this morning, which evoke memories of the Sho-tön festivals of my childhood. The people of Tibet cannot be easily changed as evidenced by the way we have protected our tradition in the face of Chinese opposition, both hard and soft. Our traditions are rational, practical and of benefit to others. They are not easily destroyed,” His Holiness the Dalai Lama during a meeting participants in the 25th Sho-tön Opera Festival

“Today, our greatest concern is the ongoing systematic Sinicization of the new generation of Tibetans in Tibet. In 2011, some policy advisors of the Chinese Communist Party called for the abrogation of the national regional autonomy system and adoption of the so-called “Second Generation of Ethnic Policies” to weaken the identities of the 56 nationalities and strengthen a single Chinese national identity. They called for revocation of the preferential policies for the ethnic minorities, encourage ethnic assimilation, enforce the use of Chinese language and closure of schools for nationalities. These measures are now being actually implemented in Tibet,” Kashag’s statement on 63rd Anniversary of the Tibetan National Uprising Day

“The government of China claims that it respects the religious freedom of the Tibetan people. However, the reality is the opposite. It has newly established in the monasteries in Tibet such bodies as the Monastery Management Committee, with its role being to supervise the religious functioning of these places of religious study and practice. In the year 2007, the government of China announced a set of regulations known as Documents No. 5. Under it, the government of China took full control over the recognition of reincarnations of lamas and tulkus in Tibetan Buddhism,” Tibetan Parliament-in-Exile’s statement on 63rd Anniversary of the Tibetan National Uprising Day
