



TIBETAN BULLETIN

THE OFFICIAL JOURNAL OF THE CENTRAL TIBETAN ADMINISTRATION

VOLUME 27 - ISSUE 3

MAY - JUNE 2023

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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.

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Tibetan Bulletin is published by:
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Dharamshala - 176 215 H.P. India

Tel: +91-1892-222510 / 222457

Vol. 27, Issue 3
MAY - JUNE 2023

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UN Committee on Elimination of Discrimination Against Women Questions China on Situation of Tibetan Women in Tibet

A group of 23-member expert committee reviewed China on the implementation of the UN International Convention on Elimination of Discrimination Against Women, on 12 May 2023, during the 85th session of the Committee commenced on 8 May 2023. In line with the review of China by the UN Committee on Elimination of Discrimination Against Women (CEDAW) in its 85th session, Tibet groups, namely the Tibet Bureau, Tibetan Women Associations and Tibet Advocacy Coalition group made submissions to the committee on Tibet, individually. Furthermore, an oral joint statement to draw the committee's attention to the situation of Tibetan women was delivered on the first day of the session.

Representative Thinlay Chukki and UN Advocacy Officer Kalden Tsono of the Tibet Bureau along with President of Tibetan Women Association Tenzing Dolma and Tibet Advocacy Coalition's coordinator Gloria Montgomery took part in the review session on China.

During the day-long review session, the UN experts raised numerous pressing questions to the Chinese delegations concerning the situation of women in China and regions under its control including Tibet, and in special administrative areas: Hong Kong and Macau. More than 40 members of Chinese delegations attended the session. However, the delegations, yet again, failed to give sufficient responses to the experts, resulting in repeated interventions from the chair and the country's rapporteur reminding the delegations to provide "specific replies" to the questions raised by the experts.

With reference to the situation of Tibetan women in Tibet, the experts questioned China on a wide range of pertinent issues, including the forcible removal of Tibetan nomads and herders; Tibetan women subjected to military-style vocational training, low-skilled and low-paid employment; participation of



Expert members of CEDAW called upon China to provide information on the situation of Tibetan women in Tibet, along with a long list of issues.

women in public and diplomatic service, including Tibetan women; legal grounds for confiscation of passports, including women in Tibet; access to education in Tibetan language and issues on mental health safeguard for Tibetan children in residential schools.

Raising the issues of forcible removal of Tibetan nomads, farmers and herders from their ancestral land, the expert raised, "In the name of creating employment opportunities, Tibetans, including women are subjected to military-style vocational training in Tibet". She further referred to the findings by the UN Special Rapporteur on Contemporary forms of Slavery that an extensive labour transfer program has shifted mainly farmers, herders and other rural women workers into low-skilled and low-paid employment.

In light of these issues, the expert asked China to a) provide concrete figures of Tibetan farmers, herders and nomads who have been forcibly removed from their lands within the last decades and provide gender aggregated data; b) Reasons for providing Tibetan rural women workers with low skilled and low paid employment training under labour transfer program; c) Indicate a number of Tibetan women subjected to forced labour transfer program across China. The large team Chinese delegation could not respond to the issue raised by the expert during the session.

In accordance with the state's obligation to take necessary measures to eliminate discrimination against women in political and public life, the expert raised the issue of circumstances surrounding the limited participation of women in political and public spheres. The expert asked China to indicate efforts to increase women participation or candidates for political positions and in the diplomacy corps, including Tibetans. Responding to the Chinese delegation's hazy replies to the question raised by an expert, the chair rapporteur had to point out the delegation's response to explicitly raise "how many of these (Chinese women) in public life are Tibetans, Uyghur...?"

The expert asked Chinese delegations to clarify and provide information on issues related to the confiscation of passports and identity documents. While acknowledging the experts' awareness of problems faced by women, including in Tibet, on restrictions of movement, the expert asked Chinese delegations on conditions under which individuals are restricted to travelling abroad; legal grounds that state agents confiscate the passports and identity documents of the individuals. Following the un-concise response by the Chinese delegation, the expert promptly flagged-up that the question raised by the expert had not been answered.

In light of ongoing large-scale assimilatory policy by China in Tibet through residential schools, the expert raised the issue of mental health and aggregated data of Tibetan children in "forced residential schools" in Tibet.

Furthermore, the experts questioned China over the situation of women subjected to state-led interethnic marriages, the situation of women human rights defenders, including protection from harassment, punishment and retaliation against their work and the state's support to the work of civil society organisations and Non-Governmental Organisations.

Sikyong Penpa Tsering Addresses National Press Club of Australia



Sikyong Penpa Tsering addressing the Australian National Press Club on “Resolving Sino-Tibet conflict and securing peace in the region”.

Sikyong Penpa Tsering addressed the Australian National Press Club on “Resolving Sino-Tibet conflict and securing peace in the region” on 21 June 2023, as part of his maiden official visit to Australia.

During the hour-long talk, Sikyong spoke about the Chinese government’s ongoing repression inside Tibet, the grid-lock system, Order No. 5 under which the Chinese government is authorised to recognise reincarnated lamas, surveillance in monasteries, and compared Tibet to a prison system from which movement outside as well as inside is restricted. He also highlighted the historically independent status of Tibet, and urged international governments not to parrot Chinese government’s lines saying “Tibet is part of China” without proper knowledge of the history of Tibet.

Assuring commitment of the Central Tibetan Administration to resolving the Sino-Tibet conflict through the Middle Way Approach, he said that while historically Tibet was independent, the CTA seeks genuine autonomy for Tibetans like that experienced in Scotland. Unless the historical independent status of Tibet is recognised, “where is the reason for China to come and talk to us,” he asserted.

Sikyong pointed out that the Chinese government’s interference in the succession matters of His Holiness the Dalai Lama is purely a strategy to control and influence the 15th Dalai Lama, through whom, it seeks to control the Tibetan people and Buddhist countries. However, he referred to the Chinese appointed Panchen Lama to share an example of how it had failed to secure legitimacy among Tibetans.

He also took questions from the press club members, explaining what he meant by an autonomy citing the example of Scotland and South Tyrol. “If those kinds of autonomies are granted to the Tibetans they will be happy to live under the framework of the People’s Republic of China’s constitution.” He added, “It is not a matter of who rules it is the quality of the rule.”

Andrew Tillet from the Australian Financial Review, raised the question of whether the popularity of the Tibet cause has waned in the international media. Sikyong responded that peaceful



resistance gets less media coverage as compared to violent conflicts and added that it should not be the case. He further spoke about the restriction on information flow and how lack of news on Tibet does not mean lack of problems inside Tibet.

Stephen Dziedzic from ABC asked Sikyong about noticing a shift in India’s approach to the Tibet cause since the border clashes with China. Sikyong said that India was standing up for itself in the wake of the border clashes with China and maintained that the Central Tibetan Administration has a very transparent relationship with the Indian government. “We work very closely at every level just like India is working very closely with Australia and Japan with new formation like Aukus and Quad. India is taking a much more stronger position saying that if there is no disengagement from all sectors there won’t be normalisation of relations. I really appreciate India’s strong position.”

Matthew Knott from The Sydney Morning Herald, asked the Sikyong if calling for Australia to impose sanctions on China for its human rights abuses would not be damaging to the bilateral relations between the two trading partners. Sikyong answered that Australian government must have a uniform policy towards all countries and not impose sanctions on smaller countries where its more convenient to do so while bigger countries like China get away with everything.

Pablo Vinales from SBS, asked the Sikyong if the stabilization of relationship between China and Australia came at the expense of Tibet cause. Sikyong responded to that by saying that he understood the sensitivities involved when it comes to China, particularly as it concerns national interests. However, he noted that Australia is part of the Aukus and Quad formation because of China’s assertiveness in the region and Australia needs to be protected as well. Hence, he made the suggestion of strategically

working with partners to take China in the right direction.

Sikyong also answered questions on the last talks between Tibetan representatives and Chinese officials and outlook on future talks. He shared that back-channel discussions were happening but could not say more beyond that due to sensitivity of the matter.

David Crowe, Chief Political Correspondent for Sydney Morning Herald & The Age and Former President of the Press Gallery, NPC, moderated the event.

Sikyong also met with Chief Executive Officer Maurice Reilly and President Tim Shaw of the NPC, prior to the event and paid a visit to the Australian Strategic Policy Institute, where he spoke about the geopolitical significance of Tibet and topics pertaining to the current situations inside Tibet. ASPI is an independent and non-partisan think tank based in Canberra with a strong focus on strategic policy and defense.

Justin Bassi, Executive Director of ASPI welcomed the Sikyong and the delegation and spoke of the hope for increased engagement and knowledge sharing going forward.

Sikyong Penpa Tsering gave a broad introduction to the core concerns of the Central Tibetan Administration (CTA) and then continued to drill down on more detailed discussions on topics relating to Indo-Tibet border disputes and China's problematic DNA profiling of Tibetans in Tibet. Subject matter experts from ASPI also took the opportunity to ask questions to the Sikyong on wide ranging topics, the Sikyong shared the Tibetan perspective and knowledge. Sikyong Penpa Tsering concluded the meeting by acknowledging the important work of ASPI, and expressed his optimism for on-going multilateral partnerships such as AUKUS (a trilateral partnership between Australia, UK and US) and Quad (diplomatic partnership between Australia, India, Japan and US) in collectively working for a common goal and for further engagement between ASPI and the CTA.

Experts on China Gather in Dharamshala to Discuss China and Changing Global Order: Prospects and Challenges



Key speakers at the inaugural session held on 8 June 2023.

Around 50 research scholars and experts on China gathered in Dharamshala for a three-day conference to deliberate on China and the Changing Global Order, from 8 - 10 June 2023.

At the inaugural session, Sikyong Penpa Tsering along with representatives of nations and ethnic groups dealing with the brunt of China's repressive policies and programs spoke on China's internal political dynamics vis-a-vis its evolving foreign policy.

The representatives from Taiwan, Hong Kong, Inner Mongolia and Uyghur reiterated in unison the common need to forge an alliance in tackling the growing repression of China.

Sikyong Penpa Tsering in his address also implored focusing on establishing an alliance of like-minded diplomatic allies and partners in confronting their common opponent China. "We need to jointly pool together every effort and resource in the periodic assessment of the developing situation in China and its approach to global governance", said the head of the Tibetan administration in exile and assured complete cooperation of CTA in this pursuit.

Additionally, he conveyed optimism in the conference about implementing a pragmatic action plan to counter the threats posed by China.

The participants discussed and deliberated on wide-ranging key issues concerning Tibetans, Uyghurs, Hong Kongers, Taiwanese and Mongolians during meeting.

The conference is organised by the Tibet Policy Institute of the Department of Information and International Relations, CTA.

"Times are changing and truth will prevail. There are indications that things will change for the better in China before long. Therefore, please remain strong and preserve your sense of brotherhood and sisterhood. Be cheerful and remain at ease."

-His Holiness the 14th Dalai Lama to Tibeans inside Tibet

U.S. Secretary of State Antony J. Blinken Raises Concern over Tibetan Mass DNA Collection



US Secretary of the State Antony J. Blinken addressing the Freedom House's annual Freedom Awards

US Secretary of the State Antony Blinken, on 10 May 2023, expressed concern over the reports of a mass DNA collection drive in Tibet that has taken over DNA samples from as many as 1.2 million Tibetans including children as young as five. This public concern was raised by Secretary Blinken at Freedom House's annual Freedom Awards and has made him the senior-most US official to highlight the concern.

"We're also concerned by reports of the spread of mass DNA collection to Tibet as an additional form of control and surveillance over the Tibetan population", stated US Secretary. In an effort to socially control the Tibetans, the Chinese authority has incessantly resorted to surveillance and over-policing including arbitrary collection of DNA samples from Tibetans.

A report released by Human Rights Watch in September 2022 stated that blood samples for DNA collection were being systematically collected from children at kindergartens and from other local residents.

A report from a Tibetan township in Qinghai province in December 2020 stated that DNA was being collected from all boys aged 5 and above. It further stated such mass DNA collection drives were carried out in all seven prefectures or municipalities in the TAR, which covers the western part of the Tibetan plateau. The report uncovered collection

drives are part of ongoing efforts by Chinese authorities to establish police presence at the grassroots level throughout the region and further indicated obscurity surrounding the conditions under which a resident could refuse to provide a sample.

As per the investigation of HRW, it was found that the drives were implemented in 14 distinct localities (1 prefecture, 2 counties, 2 towns, 2 townships, and 7 villages) across the seven prefecture-level areas of the region, indicating that drives are taking place, or are due to take place, throughout the region.

"DNA information is highly sensitive and can facilitate a wide array of abuses if collected or shared non-consensually.

Any compelled collection or use by the government is a serious intrusion on the right to privacy. While the government's collection of DNA is sometimes justified as a permissible investigative tool, this type of interference with the right to privacy must be comprehensively regulated, narrow in scope, and proportionate to meeting a legitimate security goal".

"Yet the Chinese government data collection drives collect DNA information from everyone, regardless of whether they are in any way linked to a criminal investigation, and do not appear to require informed consent or explanation of why DNA samples are sought", stated the report.

25TH INTERNATIONAL DAY IN SUPPORT OF VICTIMS OF TORTURE

"Torturers must never be allowed to get away with their crimes, and systems that enable torture should be dismantled or transformed."
- UN Secretary-General Antonio Guterres

IN 1986 AND 1988, CHINA SIGNED AND RATIFIED THE UN CONVENTION AGAINST TORTURE.

HOWEVER, TORTURE REMAINS **ENDEMIC IN TIBET** UNDER CHINESE RULE.

EVERY YEAR, HUNDREDS OF TIBETANS ARE BEING SUBJECT TO **BRUTAL, DEGRADING AND ILL TREATMENT** IN TIBET.

CHINESE POLICE USE THE FOLLOWING **METHODS OF TORTURE**:

- ELECTROCUTION
- PRICKING CIGARETTES ON THE BODY
- BEATINGS WITH IRON BARS AND RIFLE BUTTS
- POURING BOILING WATER ON PRISONERS
- EXTENDED SOLITARY CONFINEMENT
- SEXUAL VIOLENCE AND DEATH THREATS
- SLEEP DEPRIVATION
- FORCED LABOUR

TIBETAN PRISONERS REPORTED TO BE IN **LIFE-THREATENING HEALTH** INCLUDES:

DORJEE TASHI | GO SHERAB GYATSO | SONAM GYATSO | NORZIN WANGMO | RACHUNG GENDUN | RONGWO GENDUN LHUNDUP | TSEWANG NAMGYAL AND MANY OTHERS.

AT LEAST 57 TIBETANS DIED DUE TO TORTURE IN CHINESE PRISON SINCE 2008:

TENZIN NYIMA | KUNCHOK JINPA | YANGKYI DOLMA | YESHI LHAKDRON | TENZIN DELEK RINPOCHE | YESHE GOSHUL LOBSANG | TASHI PALJOR | LHAMO | NORSANG | CHOEKYI AMONGST OTHERS.

OVER **157 TIBETANS HAVE SELF-IMMOLATED** IN PROTEST AGAINST CHINESE REPRESSION IN TIBET.

AS A SIGNATORY, CHINA MUST ABIDE BY ITS **INTERNATIONAL OBLIGATIONS.**

IT MUST **STOP ITS HORRENDOUS PRACTICE OF TORTURING PRISONERS, DETAINEES AND TREAT THEM WITH RESPECT.**

CHINA MUST **FREE ALL TIBETAN PRISONERS UNLAWFULLY IMPRISONED** FOR EXERCISING THEIR BASIC HUMAN RIGHTS.

STOP TORTURE IN TIBET!

TIBETAN ADVOCACY SECTION
DEPARTMENT OF INFORMATION AND INTERNATIONAL RELATIONS
CENTRAL TIBETAN ADMINISTRATION

Sikyong Asserts Hope for Genuine Autonomy inside Tibet During Exclusive Interview with BBC Hard Talk

During his recent tour of the United Kingdom, Sikyong Penpa Tsering spoke to Sarah Montague on the “BBC Hard Talk” programme on a range of issues concerning Tibet in a 23 minute-long audio clip released on 5 May 2023.

On being asked what he wants for Tibet, Sikyong Penpa Tsering answered that he seeks genuine autonomy “not only in name but also in essence” based on the reality of the situation and “to resolve the Sino-Tibet conflict in a non-violent peaceful means through negotiations that should be mutually beneficial and lasting”.

Dismissing the Chinese government’s claims of the Tibetan administration as separatist and a main reason for not

resuming negotiations, Sikyong clarifies that “China used to put precondition for His Holiness to say that Tibet has been part of China since antiquity or times immemorial, but that’s not the case. Tibet has been independent till Communist China invaded Tibet so that is the reality but then we leave the independent status of Tibet aside but ask for genuine autonomy for the benefit of Tibetans in the future.”

Sikyong also spoke about the threats to the Tibetan identity and culture among which he raised the recent policy of enforced enrolment of Tibetan children into colonial-style boarding schools. ” In these boarding schools, then you are taught Chinese, even the medium of instruction is Mandarin. Then you

are taught Chinese history, historical version of Communist China, you are taught how to maintain allegiance to Communist Party”, he said.

About the poverty reduction and development claims by the CCP, Sikyong asserted the failure of the Chinese government to understand the real aspirations of Tibetans above their economic interests.

Considering the importance of preserving Tibet’s identity against the challenges of cultural erosion inside Tibet, Sikyong reiterated the successful revival of Tibetan Buddhism and traditional education in exile for the last 63 years.

Swiss Parliamentary Group for Tibet Send an Open Letter to Thermo Fisher on Mass DNA Collection in Tibet

Swiss Parliamentary Group for Tibet expressed concerns and called upon Thermo Fisher Scientific Inc. to “dispel doubt” over information concerning its unethical business practices with China, particularly material provided for the mass DNA collection of Tibetans in Tibet.

In an open letter addressed to the Chairman of Thermo Fisher Scientific, the parliamentary group voiced its concerns that the company “may be supporting” the repressive policies and practices by China in Tibet on a large scale. The parliamentary group called the company to describe the measures taken to ensure businesses with due diligence are taken into account while supplying materials to China for mass DNA collection in Tibet.

Thermo Fisher has been asked to describe measures taken to ensure the “ethical use of material provided” to China and also asked for information that

“guarantee” the ethical use of sample collection and analysis of data by China. Significantly, the parliamentary group raised the issue of Thermo Fischer’s compliance with the “Declaration of Helsinki” concerning its supply of DNA sample collection equipment to China. Research report has revealed that nearly one million Tibetans from the age of five are subjected to mass DNA sample collection by the Chinese authorities under the guise of various programs, including “mass health check-up”.

Concern over mass DNA collections in Tibet by China was discussed in

detail during the last meeting with the Swiss- parliamentary group for Tibet held on 7 March 2023 and parliamentarians were urged to take action on the same. As echoed by the members of the parliamentary group during the meeting, the parliamentary group continues to follow the situation in Tibet, including the issues concerning the unethical business practices in Tibet and China by multinational companies. Representative Thinlay Chukki welcomed the stand of the Swiss Parliamentary Group for Tibet and thanked them for their continued efforts to resolve the China-Tibet conflict.



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Victims of Communism Memorial Foundation Confers Truman-Reagan Medal of Freedom to Bhuchung K. Tsering



Bhuchung K. Tsering (ICT)

On Friday, 9 June 2023, at the 16th annual Roll Call of Nations Wreath Laying Ceremony in Washington DC, the Victims of Communism Memorial Foundation formally awarded the Truman-Reagan Medal of Freedom to Bhuchung K. Tsering from the International Campaign for Tibet (ICT) for his lifelong dedication to promoting freedom and democracy in the face of communist tyranny in Tibet.

The Truman-Reagan Medal of Freedom is awarded to individuals who have demonstrated a lifelong commitment to freedom and democracy and opposition to communism and all other forms of tyranny since 1999. Former honourees include H.E. Vaclav Havel (2003), H.E. Lech Walesa (2006), US Senators Tom Lantos (2008) and Jesse Helms (2001).

Bhuchung K. Tsering, who is currently leading the Research and Monitoring Unit for the International Campaign for Tibet, was introduced and presented this medal of honour by the Honourable Ambassador Paula J. Dobriansky, who was also the former Special Coordinator for Tibetan Issues during President

George W. Bush's Administration. Ambassadors and representatives from fourteen embassies, including the embassy of Ukraine, joined the event. The Delegation of the European Union to the United States, TECRO (Taipei Economic and Cultural Representative Office in the United States) and the Office of Tibet participated as diplomatic missions. Over 50 organisations representing various movements also joined in to pay their respects to the heroes and victims of communism in the wreath-laying ceremony.

Representative Namgyal Choedup and Chinese Liaison Officer Tsultrim Gyatso from the Office of Tibet-Washington participated in the wreath-laying ceremony and congratulated Bhuchung K Tsering on receiving the award. President Tencho Gyatso, staffers from the International Campaign for Tibet and 2023 Tibetan Youth Leadership Program participants attended the award ceremony.

For detailed news visit:
www.tibet.net

“I Will Continue to Advocate for Rights of Tibetans”: MP Susan Templeman at House Debates

MP Susan Templeman during House Debates on 22 May 2023 reiterated her continuous support and advocacy for the rights of Tibetans while recounting her visit to Dharamshala in April alongside delegates of the Australian All Parliamentary Group for Tibet.

“What was very clear is that the words of support from the Australian government are very much appreciated by Tibetans living in exile. There was also an appreciation for our visit, although I think we were the grateful ones to gain insight into the lives that Tibetans in exile are leading”, said the member for Macquarie who led a four-member delegation to Dharamshala to meet His Holiness the Dalai Lama and the leadership of the Central Tibetan Administration to deliberate on the matter concerning the rights of Tibetans in Tibet and the sustenance of Tibetans in exile. Recounting the range of discussions she and her fellow MPs had with His Holiness, she remarked how His Holiness' view of democracy for his people was ambitious yet inspiring. She also conveyed her appreciation for the efforts of Tibetans in the maintenance and sustenance of Tibetan culture alive in exile.

As a representative of the Blue Mountains where exist a small thriving Tibetan community, MP Templeman spoke about the strong bond she shares with them and the stories of their struggles that encouraged her to advocate for the rights of Tibetans.

In April this year, MP Susan Templeman led a four-member delegation to Dharamshala and the delegation comprised Senator Janet Rice, MP Sharon Claydon and MP Sophie Scamps.

Speaker Khenpo Sonam Tenphel Addresses 65th Founding Anniversary of Dokham Chushi Gangdruk



Speaker Khenpo Sonam Tenphel addressing the 65th founding anniversary of Dokham Chushi Gangdruk.

Speaker Khenpo Sonam Tenphel, as the Chief Guest, graced the 65th founding anniversary of Dokham Chushi Gangdruk on 16 June 2023. Along with the celebration of the 65th founding anniversary, the organisation hosted the 51st board members' meeting and 23rd general body meeting and commemorated the 60th death anniversary of Andrug Gonpo Tashi – founder of Dokham Chushi Gangdruk.

The celebration was held at Bir (Himachal Pradesh) in the presence of special guests, other guests – parliamentarians Serta Tsultrim, Khenpo Jamphal Tenzin, Kunga Sotop, Khenpo Kada Ngedup Sonam, Lopon Thupten Gyaltzen, Dorjee Tseten, Konchok Yangphel, Phurpa Dorjee Gyaldhong, Wangdue Dorjee and Tenzin Jigdal, representatives of the regional Tibetan NGOs, old and new executive members of the Dokham Chushi Gangdruk and the general public.

The speaker addressed the event and delivered the statement of the TPiE marking the event. Khenpo Sonam Tenphel spoke of the foremost objective of the Tibetan resistance force at the time of its inception in 1958 and its historical significance from fighting the communist army of China to escorting His Holiness the Dalai Lama to India.

Speaking further on the great endeavours of His Holiness the Dalai Lama in re-establishing the Tibetan government (Central Tibetan Administration) in exile, the Speaker explained in detail the democratisation of Tibetan polity with the constitution of the Tibetan parliament in exile which incorporated elected representatives from all the three provinces of Tibet and major schools of Tibetan Buddhism.

“Even during the reigns of Chogyals (kings of Tibet), Tibet consisted of all the three provinces of Tibet- U-Tsang, Dotoe, and Domey, which was prevalent even during the fifth Dalai Lama under the Gaden Phodrang's government, “the Speaker said while highlighting the integrity of the three provinces since ancient times.

The Speaker also highlighted the hardships endured by His Holiness the great 14th Dalai Lama since undertaking Tibet's temporal and spiritual leadership at the mere age of 16 when the communist army of China had already started occupying eastern parts of Tibet.

Continuing with his address, the Speaker said that even after coming into exile His Holiness the Dalai Lama continued working for Tibet and gifted democracy to the Tibetans. His Holiness

brought unity among the people of the three provinces by providing equal opportunity & and leadership spotlighted the issue of the Sino-Tibetan conflict on the global platform and garnered immense support from the international community including world leaders, organisations, activists, and individuals.

The Speaker advised the younger generation of Tibetans to follow His Holiness the Dalai Lama's footsteps in resolving the issue of the Sino-Tibetan conflict and the people of three provinces to continue following His Holiness the Dalai Lama's benevolent advice for their own welfare.

He applauded the undertakings of the Dokham Chushi Gangdruk and advised the executive members to move forward in fulfilling the objectives of the organisation to their best capabilities.

The Speaker then recalled the great contributions of the members of the Tibetan resistance force in serving the temporal and spiritual aspects of Tibet in the olden days while speaking on the great sacrifices done by the Tibetans left inside of Tibet who continued resisting China while paying his homage to all the brave Tibetans.

Commemorating the 60th death anniversary of Andrug Gonpo Tashi – founder of Dokham Chushi Gangdruk, the Speaker recollected his sacrifices and contribution to the cause of Tibet and advised everyone to continue his legacy of working for the cause before concluding his speech with prayers for the long-life of His Holiness the Dalai Lama.

The Speaker also launched a book on the history of Dokham Chushi Gangdruk written by its secretary Nyingmik. He then presented members of the Chu-Gang election and audit committees with certificates and former warriors of Chushi Gangdruk with awards.

High-Level USAID Delegation Meet Leadership of CTA in Dharamshala



The USAID delegation with leaderships of CTA at Kashag Secretariat

A high-level USAID delegates visited the Central Tibetan Administration for two-days on 13-14 June 2023 and met with Speaker Khenpo Sonam Tenphel of Tibetan Parliament, Sikyong Penpa Tsering, Kalon (Minister) Tharlam Dolma of the Department of Education and Kalon (Minister) Norzin Dolma of the Department of Information and International Relations (DIIR) at the Kashag Secretariat.

The ten-member delegation was received at the Kangra airport by DIIR Secretary Karma Choeying and Protocol Officer Tenzin Paljor on 13 June.

Following the courtesy meeting with Sikyong, the delegation paid a visit to the Tibet Museum and Library of Tibetan Works and Archives (LTWA).

Later in the afternoon, they held a roundtable meeting with representatives of the Central Tibetan Administration and Tibetan NGOs based in Dharamshala.

The delegation, led by Deputy Administrator for Policy and Programming Isobel Coleman, consisted of Assistant Administrator of the Bureau for Asia Michael Schiffer, Deputy Mission Director Karen Klimowski, Deputy Chief of Staff for Policy Sonali Korde, Senior National Security Advisor Sophia Lalani, Special Assistant Emily Green, Control Officer (India) Elaine Li, Deputy Control Officer (Dharamshala) Balaka Dey, Communication Lead Martha Van Lieshout, and Gender Advisor Ritika Chopra.

Australian All-Party Parliamentary Group for Tibet Organises “Tibet Brief” Event at Australian Parliament Building

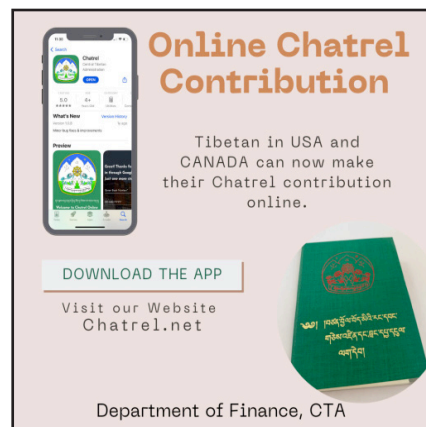
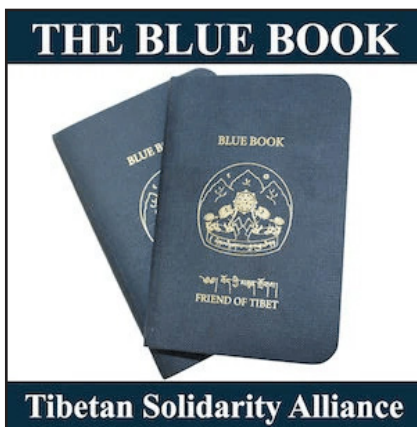
The Australian All-Party Parliamentary Group for Tibet (AAPGT) held an event called “Tibet Brief” at the parliament building on 11 May 2023. The meeting was facilitated by the Australia Tibet Council in coordination with Tibet Information Office and ACT Tibetan Community.

The event was aimed at bringing together new parliamentary friends to learn about Tibet and its current situation from Tibet Information Office, Australia Tibet Council, and ACT Tibetan Community members.

In the meeting, Deputy Speaker of House of Representative Hon Sharon Claydon, Susan Templeman MP, Senator Janet Rice, and Dr. Sophie Scamps MP, who had recently visited Dharamshala, shared their experiences of meeting with the exiled Tibetan leadership and their deeper understanding of the Tibetan issue and insight into the lives of Tibetan refugees in exile.

Representative Karma Singey briefly spoke about the worsening situation inside Tibet and expressed his gratitude to all parliamentary friends for their concerns and consistent support for the cause of Tibet. He also informed them about the upcoming visit of Sikyong Penpa Tsering to Australia in June.

The meeting was attended by around 20 parliamentarians and their staffers, including Hon Sharon Claydon, Deputy Speaker of the House of Representatives, Hon Michael McCormack MP, former Deputy Prime Minister, and Hon Shayne Neumann MP, Chair of Joint Standing Committee on Foreign Affairs, Defence and Trade.



Class X and XII CBSE Results of Tibetan Schools - 2023

The Central Board of Secondary Education (CBSE) released the results of the 10th and 12th Class board examinations on 12 May 2023. The class 10 exams were conducted from 14 February to 21 March 2023 whereas exam of class 12 was held from 15 February to 5 April 2023.

A total number of 1055 class 12th students from 13 Tibetan schools under three different autonomous bodies (TCV, THF, and STSS) appeared for the exam, out of which 1038 cleared the exam with a pass percentage of 98.39 and the average percentage of 73.31. 13 students from 8 schools were placed under the compartment category and 4 students from 3 schools in essential repeat category. One TCV school and three STSS schools have produced 100 % results.

In class 10th exam, a total number of 1114 students from 23 Tibetan schools appeared in the exam out of which 1067 passed the exam with a pass percentage of 95.78 and the average percentage of 61.74. 47 students from 14 schools were placed under the compartment category. Four TCV schools and five STSS schools have produced 100 % results.

The Department of Education, Central Tibetan Administration, congratulated all the students on their success in the CBSE examinations and applause the teachers, principals, and parents for their support.



Visit: <https://tibet.net/tibet-advocacy-group/>

Excellence Award and Gaden Phodrang Award Recipient List – 2023

(Excellence Award Recipient – 2023)

S.No.	Student Name	School	Percent
1	TENZIN KESANG	TCV BYLAKUPPE	96.4
2	TENZIN ZOMKEY	UPPER TCV	96
3	TENZIN YARPHEL	UPPER TCV	96
4	TENZIN DICKYI	THF MUSSOORIE	95.4
5	NYIMA TSAMCHOE	UPPER TCV	95.2

(Gaden Phodrang Award Recipient – 2023)

ARTS STREAM

S.No.	Student Name	School	Percent
1	TENZIN ZOMKEY	UPPER TCV	96
2	TENZIN YARPHEL	UPPER TCV	96
3	TENZIN DICKYI	THF MUSSOORIE	95.4
4	NYIMA TSAMCHOE	UPPER TCV	95.2

SCIENCE STREAM

S.No.	Student Name	School	Percent
1	TENZIN YODON	TCV SELAKUI	93.8
2	CHIME T. YANGZOM	STS MUNGOD	93.6
3	TENZIN THINLAY	STS MUNGOD	92.2

COMMERCE STREAM

S.No.	Student Name	School	Percent
1	TENZIN KESANG	TCV BYLAKUPPE	96.4
2	TENZIN KHANDO	TCV BYLAKUPPE	92.2
3	TENZIN PALDEN	THF MUSSOORIE	91.2

* Excellence Award was accorded to Tibetan students who have secured above 95% in best five subjects in their Class XII board exam regardless of their streams. It include a merit certificate and a laptop for the recipients. Whereas, the Gaden Phodrang Award is bestowed upon the top meritorious of class XII who demonstrate excellence in Science, Arts and Commerce streams. The award include a merit certificate and a cash prize of Rupees 20k, 15k and 10k for the top three recipients respectively.

Tibetan Leaders Meet World Top Diplomats in New Delhi



Sikyong Penpa Tsering and the members of the Tibetan Parliament's Standing Committee with the diplomats of the US Embassy

In a three-day joint diplomatic outreach initiative of Kashag (cabinet) and the Tibetan Parliament in Exile of the Central Tibetan Administration, a series of meetings were held in Delhi from 5 to 7 June 2023 with the Ambassadors or Deputy Ambassadors of at least 17 countries, including the US, Czech Republic, Lithuania and Taiwan.

The Tibetan delegation consisted of Sikyong Penpa Tsering, Speaker Khenpo Sonam Tenphel, Kalon Norzin Dolma (Minister), and members of the Standing Committee of Tibetan Parliament-in-Exile, viz. MP Tenpa Yarphel, MP Khenpo Kada Ngodup Sonam, MP Geshe Lharampa Gowo Lobsang Phende, MP Dorjee Tseten, MP Tsering Lhamo, MP Geshe Atong Rinchen Gyaltzen, MP Tsering Yangchen, MP Phurpa Dorjee Gyaldhong and MP Lobsang Thupten. The delegation also included the Department of Information and International Relations Secretary Karma Choeying.

During this visit, the delegation held meetings with senior diplomats of about 17 countries, including American, European, Asian as well as other countries.

The delegation members were split into three groups, each led by Sikyong Penpa Tsering, Speaker Khenpo Sonam Tenphel and Department of Information

and International Relations' Kalon Norzin Dolma.

"This joint advocacy of CTA was extremely successful in engaging with top diplomats of the world's leading powers and garnering support for the Tibet issue", said Speaker Khenpo Sonam Tenphel, addressing the press on the sidelines of the meetings.

Additionally, the delegation visited the Indian parliament and the headquarters of Indian political parties. They also met with Indian MPs to discuss issues related to Tibet and the Tibetan people.

Following the successful completion of the diplomatic outreach, a joint press conference was held by Kashag and Tibetan Parliament in Exile at the Bureau of His Holiness the Dalai Lama in New Delhi.

Speaker Khenpo Sonam Tenphel briefed the three-day joint diplomatic outreach initiative between the Tibetan leadership and the high-level diplomats of various embassies in Delhi.

While addressing the press, Speaker explained that the core objectives behind this joint diplomatic outreach initiative is to advocate the critical situations inside Tibet and to seek support in the resolution of the Tibet-China conflict as per the proposal of official resolution

that was unanimously adopted last year during the parliamentary session.

Speaker Khenpo Sonam Tenphel stated, "situations of Human Rights in Tibet, violation of Tibet's religious freedom, and exploitation of Tibet's fragile environment were apprised during the meetings." He further added that the high-ranking diplomats expressed their concerns over the sinicisation policies implemented by the Communist Party of China through mass DNA collecting efforts in Tibet and the forced enrollment of Tibetan children into a massive network of colonial boarding schools.

Additionally, the Speaker underscored that "delegations call on high-ranking diplomats to garner their respective government's support in the resumption of Sino-Tibetan dialogue despite China's current domestic politics and President Xi Jinping's hardline policies" while proclaiming the maiden joint advocacy drive as a successful campaign.

According to the Speaker, "the Ambassadors, Deputy Ambassadors and officials commended Tibetan delegates for their joint efforts and ensured they would notify the propositions to their respective governments; at the same time, they assured their continues support in the resolution of Tibet-China conflict."



Speaker Khenpo Sonam Tenphel, members of the Standing Committee and Secretary Karma Choeying with Dr. Eliska Zigova, the Ambassador of the Czech Republic.

Czech Senate Committee Adopts Resolution Calling China to Stop Interferences in Religious Freedom and Forced Assimilation of Tibetans in Tibet

The Senate of Czech Republic adopted a resolution expressing its “deep concern” over forced assimilation of Tibetan children and relentless interference with religious freedom in Tibet by China. The resolution was adopted by the Senate Committee on Education, Science, Culture, Human Rights and Petitions on 30 May 2023.

Echoing UN experts findings and “deep concern” over systematic separation of Tibetan children from families and residential schools in Tibet, the resolution called upon China to “move away from the practice” of forced residential schools and “allow Tibetan children to be educated” in Tibetan language and access to Tibetan culture and traditions.

The resolution voiced its firm objection to the Chinese government meddling with centuries-old Tibetan Buddhist practices of reincarnation, including the reincarnation of His Holiness the 14th Dalai Lama. Furthermore, the committee declared the Chinese government’s influence and interference over traditional Tibetan Buddhist religious practice of reincarnation constitutes a “serious” violation of the freedom of religion and belief of the Tibetan people.

In view of the above concerns expressed by the Senate committee, the government of Czech Republic has been recommended to draw attention to the deteriorating situation in Tibet in its bilateral and multilateral contacts with China, and call upon China to “immediately stop” residential schools in Tibet and respect the Tibetan Buddhist religious tradition of reincarnation of religious heads. Furthermore, the senate committee instructed the Chairman of the committee to transmit the adopted resolution to the president of the senate, the Prime Minister of the Czech Republic and the Minister of Foreign Affairs of the Czech Republic hereon.

Representative Thinlay Chukki of the Tibet Bureau-Geneva thanked the committee, in particular, Vice -Chairman of the Committee and Chairman of the Czech Senate Parliamentary Group for Tibet Hon’ble Premysl Rabas, for tabling the resolution which was discussed during her last meeting with the Senator. “The resolution, yet again, assures the Czech Republic’s strong solidarity and support for the pledge of the Tibetan people. We hope this will lead to concrete parliamentary resolutions in the Czech Parliament on these critical issues” noted Representative Thinlay.



(File image) Vice President of Czech Senate Hon’ble Jiri Ruzicka and Senator Rabas, Chairman of Czech Senate Parliamentary Group for Tibet

Committee on Education, Science, Culture, Human Rights and Petitions

(English translation of the resolution)

RESOLUTION of the 8th meeting held on 30 May 2023 on the forced assimilation of Tibetan children in residential schools in the People’s Republic of China and the Chinese Government’s interference with the religious freedoms of Tibetans

COMMITTEE

I. expresses its deep concern at the findings of the UN report of 6 February 2023 describing the systematic separation of Tibetan children from their families and their subsequent placement in Chinese residential schools;

II. Calls on the Chinese Government to move away from the practice of forcibly placing Tibetan children in residential schools and forcibly assimilating them, and instead to allow Tibetan children to remain in their family environment, to be educated in their native language and to develop Tibetan culture and tradition;

III. Expresses its opposition to the action of the People’s Republic of China regarding the reincarnation of the Tibetan Dalai Lama;

IV. Is concerned that the traditional practice of selecting and recognising the reincarnation of Tibetan clerics, including the Dalai Lama, has been disrupted and influenced by the intervention of the Chinese authorities This situation constitutes a serious obstacle to the freedom of religion and belief of the Tibetan people;

V. recommends that the Government of the Czech Republic, in its bilateral and international contacts with the People’s Republic of China, draw attention to these disturbing human rights violations and call on China to immediately stop the placement of Tibetan children in boarding schools and to respect the traditional practices associated with the reincarnation of Tibetan clerics;

VI. Instructs the Committee Chairman, Jiří Růžička, to communicate the adopted resolution to the President of the Senate, the Prime Minister of the Czech Republic and the Minister of Foreign Affairs of the Czech Republic.

His Holiness the Dalai Lama Expresses Gratitude to Indian Government on 25th Founding Anniversary of BTSM

On 5 May 2023, His Holiness the Dalai Lama attended a gathering in the Tsuglagkhang courtyard to celebrate the 25th anniversary of the founding of the Bharat Tibbat Sahyog Manch (BTSM), a pan-Indian Tibet support group. He was met at the gate to his residence by Dr Indresh Kumar, Chief Patron of the organisation, and then stood for a moment while photographs were taken of members with him.

As part of an Indian welcome His Holiness was presented with flowers and a lamp, and offered a tilak on his forehead. He was then given a traditional Tibetan welcome that included the 'Chema Changpu'. As he walked up the central aisle, Tibetans in traditional dress held out katas, white silk scarves, to him. He stopped to watch Tashi Shölpa dancers from the Tibetan Institute of Performing Arts (TIPA). Before taking his seat, he participated in lighting a lamp before a portrait of Sarasvati to inaugurate the occasion.

The lady moderator told the audience how blessed they were to have His Holiness there with them. As part of a formal welcome of the Chief Guests they were each given a traditional Himachali hat. A colossal marigold garland was produced that encircled the entire group.

National General Secretary BTSM, Pankaj Goel, spoke first opening his address with a rousing cheer of 'Jai Bharat, Jai Tibbat'. He welcomed the chief guests and members of the audience. He mentioned that in the 25 years of its existence BTSM has established branches all over India. He described how proud members were to have His Holiness's approval and how determined they were to maintain their support for Tibet.

Amongst its many activities BTSM takes people on pilgrimage to the Himalayas. Goal announced that Tibet will be free again one day and that Indians and Tibetans will celebrate together at Mt



His Holiness the Dalai Lama, dignitaries and Special guests surrounded by a large garland to symbolise friendship during the Silver Jubilee celebration of BTSM. Photo/OHHDL

Kailash. In the meantime, one of the organisation's goals is to recruit more young people as members.

Chief Patron Indresh Kumar spoke next and referred to the historic connections between India and Tibet. He was full of praise for His Holiness. He noted how auspicious it was for the gathering to be taking place on Buddha Purnima and rejoiced that the Buddha's teaching remains with us today.

Harking back to traditional tales of the struggle between good and evil, he observed that ultimately good triumphs through non-violence. He affirmed that BTSM takes a non-violent stance in its activities, adding that a resort to violence only brings harm to humanity.

He stated that it is important to take China to task for the way it has treated Tibet and Tibetans. He pledged that BTSM will hold China to account while remembering all the Tibetans who have suffered under its occupation of Tibet. He recited the mantra 'Om mani padme hung'.

He alluded to BTSM plans to spread awareness of Tibet and promised to continue to work for the Tibetan cause.

In conclusion he stated that Tibet was once a free country and has never been part of China. He ended with a cheer, "Jai Tibbat, Jai Bharat".

His Holiness opened his remarks with the observation that after his coming into exile, Pandit Nehru arranged for him to live here in Dharamshala.

"India is a free country, a place where we found freedom of religion," he declared. "All the world's religions are represented here, but Buddhism originated in this country. This is why all the books included in the Kangyur and Tengyur collections begin, 'In the language of India the title of this work is ...' There have long been special connections between India and Tibet. This is where the profound traditions we maintain came from.

"In the 7th century the Tibetan King, Songtsen Gampo, married a Chinese princess which indicates the strong historic relations between Tibet and China. However, when it came to redesigning a Tibetan form of writing the King chose to base it on the Indian Devanagari alphabet with its vowels and consonants.

"From the time of Songtsen Gampo

there were Chinese monks in Tibet. But a later King, Trisong Detsen, wished to evaluate the different Chinese and Indian approaches to Buddhist practice. He organised a debate between the Indian master Kamalashila and the Chinese monks. Kamalashila gave thorough explanations of the Three Higher Trainings and so forth, while the Chinese monks didn't have a lot to say. The King decided that Kamalashila's approach stressing the importance of study, reflection and meditation was more appropriate for Tibetans than the Chinese focus only on meditation. He asked the Chinese monks to leave Tibet.

"Shantarakshita, Kamalashila's teacher and a great master at Nalanda University in India, had earlier been invited to Tibet. It was he who established the Nalanda tradition with its reliance on reason and logic in the Land of Snow. He further advised that since Tibetans had their own written language, instead of having to depend on Sanskrit or Chinese to read the scriptures, they should translate them into Tibetan. This is how the Kangyur—the translated words of the Buddha—and the Tengyur—the translated commentarial treatises of subsequent masters—came into being. Consequently, Tibetans today still explain the Buddha's teachings according to the Nalanda Tradition.

"These days devotees and students from many Buddhist countries come to visit us here because we have upheld the complete teaching of the Buddha. What's more, we practise as well as study. We cultivate resting as well as analytical meditation and read the scriptures and treatises in the light of logic and reason.

"When we engage in debate, particularly during examinations, if the challenger cites lines of scripture to justify his assertion the respondent takes off his hat as a mark of respect while he considers what has been said. However, if he concludes that the quotation doesn't prove the point, he puts his hat back and says so.

"As for me, when I was a small boy, I began my studies with 'Collected

Topics. Then I moved on to the classic texts, several of which I memorised. I studied them with my tutors and debated what I'd understood with a team of debating assistants. Today, looking back, I feel fortunate to have encountered such learned scholars from our Buddhist centres of learning.

"Nowadays, because I've become so accustomed to taking an analytical point of view, whether I'm meeting with other religious scholars or even modern scientists, I feel I can confidently hold my own.

"Being able to conduct an investigative analysis is very precious. We don't just accept blindly what we're told, we examine the reason for things in a logical way.

"When I sat for my Geshé exams in Lhasa I had already been tested in debate in the three great monasteries of Ganden, Sera and Drepung. I was wearing my best clothes, but underneath their cover my heart was pounding nervously. After my exams I was able to engage in a combination of resting and analytical meditation. And this has helped me transform my mind.

"In Tibet the Dalai Lama sat on a high throne, but here in exile we have no such formality. I am motivated by the following verse from the end of Tsongkhapa's 'Great Treatise on the Stages to the Path to Enlightenment':

Wherever the Buddha's teaching has not spread
And wherever it has spread but has declined
May I, moved by great compassion,
clearly elucidate
This treasury of excellent benefit and happiness for all."

His Holiness explained how every day, as soon as he wakes, he meditates on the essence of the Buddha's teaching—the awakening mind of bodhichitta and the view of emptiness. He declared that there are several thousand monks and nuns engaged in study, reflection and meditation in the monastic centres

of learning re-established in India. He expressed his deep appreciation for what they are doing, because this is how the teaching is preserved. It requires a combination of study and practice. He urged them to continue.

He remarked that one innovation he can claim credit for is to have encouraged nuns to study and also become Geshémas. In Tibetan schools too he has advocated a shift of focus from religion to philosophy. Where there were once religious mentors there are now philosophy teachers.

"Here in exile, we have not been working only for our own benefit. By preserving the Kangyur and Tengyur and studying the books they contain we have upheld views of reality and a science of the mind that can be of widespread benefit to others in a purely secular context. And we have been able to do this thanks to the generous support and encouragement of the Government of India at both the central and local levels. In our schools children receive a modern education but they have also been able to keep our values and traditions alive.

"I would like to take this opportunity to thank the Government of India at the centre, as well as local authorities, for their great kindness to us."

Applause swept through the audience.

"This Bharat Tibbat Sahyog Manch is celebrating its 25th anniversary. Under its auspices people from all over India have lent their support to Tibet. We have received backing from many quarters to preserve our culture and I'd like to thank everyone who has helped us."

Before returning to his residence, His Holiness watched with pleasure as artistes from TIPA sang and performed a dance that originated in the Kongpo region of Tibet. The male dancers flourished bows, while the women carried quivers of arrows. His Holiness took one of these quivers and waved it in the air before him as mark of auspiciousness.

Foundation for Preservation of Mahayana Tradition Offers Long Life Prayer to His Holiness the Dalai Lama



His Holiness the Dalai Lama greeting members of the FPMT holding offerings as he walks to the main Tibetan temple in Dharamshala. Photo/OHDDL

Heavy rain that had fallen through much of the night eased up as His Holiness the Dalai Lama's car brought him to the gate of his residence on 24 May 2023. He was met and greeted by board members of the Foundation for the Preservation of the Mahayana Tradition (FPMT), who then escorted him to the Tsuglagkhang. A red carpet up the middle of the temple yard was scattered with flower petals. At the top of the aisle His Holiness was welcomed by monks and nuns offering bouquets of flowers. As is his custom, he stopped several times on the way to greet members of the public.

Entering the temple His Holiness saluted Sikyong Penpa Tsering, Speaker Khenpo Sonam Tempel and Chief Justice Commissioner (acting) Karma Dadul, who were guests of the occasion. Facing His Holiness after he had taken his seat were Thamthog Rinpoché, Abbot of Namgyal Monastery, Abbot of Kopan Monastery, Geshé Chonyi, newly appointed Lobpön of Namgyal

Monastery, Lobsang Dhargyey and Yangsi Rinpoché. Behind them, the Kopan Chant-master, Geshé Losang Sherab led the proceedings.

Three hundred and fifty members of the FPMT, 150 of them from abroad, took part in today's ceremonies. This Long-Life Offering was based on the ritual of the 'Offering to the Spiritual Master' known as 'Indivisible Bliss and Emptiness: The Ritual of the Profound Path of Lama Chöpa'. Tea and ceremonial sweet rice were served and during a break in the ritual to make offerings of them, His Holiness addressed the assembly.

"Today, you are offering prayers for my long life. In this world, people who have faith in the teachings of the Buddha, particularly people from the Himalayan region who feel a special connection to Avalokiteshvara also consider they have a link to me. If I am able to live long, there is the benefit that I will be able to

serve the teaching and sentient beings.

"Buddhism originated in India, but eventually its circumstances changed. In due course the Buddha's teaching spread to Tibet and the circumstances have changed there too. Although Buddhist traditions were not widely known in the West, these days there is growing interest in them there.

"I am determined to work for the flourishing of the Buddha's teachings and welfare of all sentient beings, as Jé Tsongkhapa wrote in a verse at the end of his 'Great Treatise on the Stages to the Path to Enlightenment':

Wherever the Buddha's teaching has not spread; And wherever it has spread but has declined; May I, moved by great compassion, clearly elucidate; This treasury of excellent benefit and happiness for all.

"So, if these prayers today are effective,

everyone will benefit. Tibet and the neighbouring lands of the Himalayan region have a long-standing connection to the Dalai Lamas. I am determined to work for the benefit of the people who live in these places, but in addition there are now scientists across the world who are interested in what the Buddha's teaching have to say about the workings of the mind and emotions. I would like to help them as much as I can too.

“For these purposes, supported by your prayers and dedication, I feel I may be able to live another twenty years or so. I'm keen to let people, especially those who have no religious allegiance or interest in spiritual affairs, know the importance of cultivating love and compassion and achieving peace of mind.

“However, it is also good to remind ourselves of what the Arhat Sagala says in the Vinaya scriptures— ”Do not be contented merely to wear monastic robes. Study the content of the Three Baskets and engage in the Three Trainings in ethics, meditative concentration and wisdom. Practise the teaching with enthusiasm.”

His Holiness observed that the situation in Tibet remains tense, but in Mongolia Buddhism is being revived. He repeated Jé Tsongkhapa's aspiration, ‘May I, moved by great compassion, clearly elucidate this treasury of excellent benefit and happiness for all.’ He encouraged those listening to him to do their best to practise the Dharma for the benefit of all sentient beings. He reiterated the importance of practice, noting that those who teach without the support of personal practice are seldom effective. Serving the Dharma and sentient beings needs to be rooted in study and practice.

“These long-life prayers,” His Holiness went on, “are being offered today by the FPMT, an organization with many centres around the world that has for quite some time been led by the late Zopa Rinpoché. A very trustworthy person, Rinpoché has recently passed away and I pray that his reincarnation will be able to serve the Dharma and

sentient beings in his next life.

“If we all practise, Buddhism will not vanish soon, but will survive for several centuries more. We follow great and learned masters like Nagarjuna who upheld the teachings of the Buddha not merely on the basis of faith, but by relying on reason. This is the unique quality of the Nalanda Tradition. We examine the words of the teaching in the light of reason and accept them accordingly.

“Zopa Rinpoché really did his best. He worked immensely hard for the teaching and to benefit sentient beings. I hope his reincarnation will also be a proper custodian of the Dharma and pray that that may be so. You should do the same.”

The ceremony continued with a ‘tsog’ offering. FPMT board members took part in offering a mandala, as well as the threefold representations of enlightenment, presenting a statue of the Buddha, a scripture and a reliquary object to His Holiness. In addition, there were offerings of a monk's staff, symbolic of the 37 factors of enlightenment, monastic robes, and other accoutrements of a monk, the seven royal emblems, the eight auspicious symbols and the eight auspicious substances. Meanwhile, a procession of FPMT members, monastics and lay-people, filed through the temple bearing offerings.

The ceremony was concluded with dedication prayers, a ‘Prayer for the Flourishing of Je Tsongkhapa's Teachings’, a prayer entitled ‘Causing the Teachings of Buddha to Flourish’, a ‘Prayer for the Spreading of Ecumenical Buddha's Teachings’ and finally ‘The Prayer of the Words of Truth’.

As he left the temple, His Holiness made a point of catching the eye of as many members of the crowd as he could. He waved to those who were further away. Down in the temple yard he climbed into a car in which he drove slowly back to his residence, smiling and waving as he went.

His Holiness the Dalai Lama Welcomes G7 Leaders Call for ‘World Without Nuclear Weapons’

In a letter written for the G7 Leaders, His Holiness the Dalai Lama wholeheartedly welcomed the recent statement from the G7 Leaders' summit in Hiroshima, Japan, calling for a “world without nuclear weapons”. This joint statement reflects the reality that we live in an increasingly interdependent world, and represents an opportunity to make this 21st century an era of peace and cooperation.

As an avowed campaigner for demilitarisation throughout the world and the elimination of all nuclear weapons, I firmly believe this to be a positive initiative. In January 2022, when the Five Nuclear-weapon States made a joint pledge affirming that a nuclear war cannot be won and must never be fought, I warmly commended their action.

In these times of uncertainty and upheaval across many parts of the globe, it is vitally important that all of us make earnest and concerted efforts to resolve problems through dialogue and diplomacy. Therefore, commitments like the one by the G7 countries represent a powerful message and recognition of the urgency of putting an end to the threat that these weapons pose to humanity.

A world without nuclear weapons is necessary and possible. In our interconnected world, violence brings suffering even to those far from the conflict. I sincerely hope that we can all remember the oneness of humanity, and recall that harming anyone with violence, including the use of nuclear weapons, harms us all.

I pray that this 21st century becomes a more compassionate, peaceful and harmonious world.

His Holiness the Dalai Lama Addresses Devotees on Full-moon Day of Saga Dawa



His Holiness the Dalai Lama smiling at the audience during his Saka Dawa teaching. Photo/OHHDL

On the full-moon day (4 June 2023), the principal day, of Saga Dawa, the fourth month of the Tibetan lunar calendar, when Tibetans remember the birth and enlightenment of Buddha Shakyamuni. His Holiness the Dalai Lama walked from the gates to his residence to the Tsuglagkhang, the Main Tibetan Temple, to give a teaching by way of celebration. As he made his way up the middle of the temple courtyard, he walked from side to side to greet and wave to people gathered there.

Reaching the temple, he greeted a group of Theravada monks who were seated to the right of the throne and in the front row of monks before it. From the steps to the throne, His Holiness raised his folded hands to pay his respects to the Buddha and paused a moment in silent prayer. The ‘Heart Sutra’ was recited in Tibetan as he took his seat, followed by a mandala offering. Tea and bread were served.

“Today, my Dharma brothers and sisters,” His Holiness began, “is when we followers of the Buddha remember the Buddha’s attaining enlightenment.

“As it is said, ‘the Sages do not wash unwholesome deeds away with water,

nor do they remove the sufferings of beings with their hands. Neither do they transplant their own realization into others. It is by teaching the truth of suchness that they liberate beings.’

“Motivated by compassion, the Buddha’s intention was to teach to lead sentient beings out of suffering. For many aeons he thought of benefiting sentient beings and ultimately became enlightened. He taught that suffering comes about as a result of causes and conditions. Those causes and conditions are not related to an external agent, such as a creator god, but come about because of sentient beings’ unruly minds. Since we tend to be overwhelmed by attachment, anger and hatred, we engage in actions and create karma, which gives rise to suffering.

“Although things are merely designated and have no objective or independent existence, they appear to exist from their own side and we grasp at that appearance of independent existence. That is to say, we grasp at a distorted view. To help beings clarify this distorted view, the Buddha taught the Four Noble Truths, that suffering must be known and its causes eradicated, cessation must be actualized by cultivating the path.

“He also taught that suffering occurs on different levels of subtlety: the suffering of suffering, the suffering of change and existential suffering. The direct causes and conditions of suffering lie in our actions and mental afflictions. Our distorted view that things have an objective, independent existence is at the root of our mental afflictions. The Buddha taught that, contrary to this, all phenomena are devoid of a substantial core or essence—they are empty of inherent existence. Understanding this acts as a counter force, and the better we understand it the more our mental afflictions are reduced.”

His Holiness took up the ‘Eight Verses for Training the Mind’, He pointed out that most of us are subject to pride and arrogance, but this text advises us not to see ourselves as better or superior to other people. The second verse says: ‘Whenever I’m in the company of others, may I regard myself as inferior to all.’ Other human beings, he pointed out, are just like us; they have faults too, but that’s no reason to dismiss or feel disdain for them. If you think of yourself as lower than everyone else, you’ll sow the seed of greater qualities. Humility leads to high status.

The next verse advises, “Don’t let yourself be overcome by mental afflictions.” The Buddha and the great masters who came after him showed how to overcome negative emotions.

“After Buddhism came to Tibet,” His Holiness remarked, “several different traditions arose, such as the Sakya, Nyingma, Kagyu and the Kadampas following the great Indian master, Atisha. The Kadampa masters were renowned for their humility. One of them, the author of these ‘Eight Verses’, Geshé Langri Thangpa was known as Langthang with the long face. He wept at the plight of sentient beings. His cultivation of bodhichitta, the awakening mind, was such that he was determined to be of help to others.

“As the third verse says, whatever you’re doing and wherever you are, when negative emotions or mental afflictions arise, counter them. When others criticize or abuse you, don’t think of retaliating, offer the victory to them.

“Where the sixth verse says if someone does great wrong by harming you, see them as an excellent spiritual friend, it means that instead of being angry with them, generate compassion. There are communist leaders in China who criticize me and condemn Tibetan culture, but they act this way out of ignorance, short-sightedness and narrow-mindedness—that’s why I feel compassion for them.

“Verse seven says, ‘may I take all their harm and pain secretly upon myself’ and refers to discreetly engaging in the practice of giving and taking quietly in your heart. Finally, verse eight concludes, ‘May I see all things like illusions and, without attachment, gain freedom from bondage.’”

His Holiness asked, “What is the main cause of a Buddha? —bodhichitta, the altruistic mind of enlightenment. On the basis of such a mind, the Buddha accumulated merit and wisdom for three countless aeons. Because of bodhichitta he became enlightened. We too should make bodhichitta our principal practice.

“As soon as I wake in the morning, I generate bodhichitta, which often brings tears to my eyes too. The Buddha’s key message was to cultivate bodhichitta. The point is not just to overcome our mental afflictions, but to reach the end of the path by attaining enlightenment.

“When you have bodhichitta, you feel at ease. Anger, hatred and jealousy subside, consequently you can be relaxed and sleep soundly. As people with faith in Avalokiteshvara, you can think of him at the crown of your head, aspire to develop qualities like his and then fall peacefully asleep.

“The Buddha taught the Four Noble Truths, the Perfection of Wisdom and the nature of the mind, but the essence of all his teachings is the altruistic mind

of bodhichitta. If he was to appear among us today, his advice would be the same, develop the awakening mind of bodhichitta. All of us want to be happy and to avoid or to overcome suffering. The way to bring that about is to cultivate bodhichitta. Think of all sentient beings across the expanse of space and aspire to become a Buddha for all of them.”

His Holiness led the congregation in reciting the following verse three times to formally cultivate bodhichitta:

I seek refuge until I am enlightened
In the Buddha, the Dharma, and the
Supreme Assembly,
Through the collection of merit achieved
by giving and other (perfections)
May I achieve Buddhahood in order to
benefit all sentient beings.

“The Buddha is our teacher,” he observed, “and it’s because he had Buddha-nature that he was able to train in the path and become a fully awakened being. We too have Buddha-nature and through study and practice can overcome all obstacles to attain enlightenment as he did. If we cultivate bodhichitta steadily, our lives will become worthwhile, meaningful and we can feel at ease—and that’s all for today.”

The Chant-master led a number of prayers that included the thanksgiving mandala, a prayer to the Dharma protectors, a prayer for the flourishing of the Dharma and the Prayer of the Words of Truth.

Having stepped down from the throne, His Holiness came to the edge of the platform and led a threefold recitation of the verse from the end of Jé Tsongkhapa’s ‘Great Treatise on the Stages to the Path to Enlightenment’:

“Wherever the Buddha’s teaching has not spread
And wherever it has spread but has declined
May I, moved by great compassion,
clearly elucidate
This treasury of excellent benefit and happiness for all.

This he followed with the last two verses of the Prayer of the Words of Truth:

Thus, the protector Chenrezig made vast prayers
Before the Buddhas and Bodhisattvas
To fully embrace the Land of Snows;
May the good results of these prayers
now quickly appear.
By the profound interdependence of
emptiness and relative forms,

Together with the force of great compassion
in the Three Jewels and their Words of Truth,
And through the power of the infallible law of actions and their fruits,
May this truthful prayer be unhindered
and quickly fulfilled.

Smiling and waving to members of the audience, His Holiness continued to repeat the final verse as he walked from the temple towards his residence.

Warm-heartedness is not blind when it is combined with intelligence. We view behaviour as harsh or gentle largely on the basis of appearances, but the real distinction depends on the motivation with which it is done.

—His Holiness the 14th Dalai Lama

His Holiness the Dalai Lama Conducts First Day of Teachings for Tibetan Youth



His Holiness the Dalai Lama addressing the congregation on the first day of his teachings for Tibetan Youth. Photo/OHHDL

On 30 May 2023, after a surprisingly stormy night, His Holiness the Dalai Lama walked from the gate of his residence to the covered temple courtyard under the shelter of an umbrella. Tibetans in traditional costume offered him the ‘Chema Changpu’. He tossed a pinch of tsampa and flicked a drop of tea into the air by way of auspiciousness. Female students in green chubas holding white silk scarves lined the central pathway. In the open area beyond, Tashi Shölpa dancers sang and danced to welcome him. His Holiness went out of his way to wave to members of the crowd in the yard and seated round the temple. Once he had taken his seat, he smiled at the small group of students standing before him and said, “Let start,” which was the cue for them to begin debating the definition of the mind as clear and knowing.

His Holiness opened his own remarks by observing that today young Tibetans were the main focus of the teaching. There were 985 students from several local TCV schools, 181 from college and 200 from the Dharamsala Buddhist class, besides 5695 members of the general public, including citizens of 58 different countries. He told them that what he wanted to do was conduct

a simple ceremony for cultivating the awakening mind of bodhichitta.

“I generate the thought of bodhichitta every day from the moment I wake up,” he told them. “I pray for the welfare of all sentient beings, but most especially for the human beings of this world. Doing so brings me peace of mind. I support this thought by reflecting on emptiness of inherent existence. I recite and reflect on a verse from Shantideva’s ‘Entering into the Way of the Bodhisattva’:

“As long as space endures,
And as long as sentient beings remain,
Until then, may I too remain
To help dispel the misery of the world.
10/55

“This also gives me courage to work for all sentient beings. It relaxes my mind. It enables me to sleep soundly. As a result, my mind experiences no agitation. In the evening, I visualize Avalokiteshvara on the crown of my head, recite manis and fall asleep. When you are at ease like this, you find peace of mind and you are physically well.

Tea and bread were distributed among the congregation. Having torn off and eaten a little, His Holiness shared his

bread with the delighted students before him. At this point he was formally offered a mandala by senior staff and teachers.

“Today, we’ll talk about bodhichitta and tomorrow I’ll give the permission to practise Manjushri, which helps increase intelligence and so is very helpful to those of you who are studying.

“Shantideva’s ‘Entering into the Way of the Bodhisattva’ describes bodhichitta as worthy of our respect and homage. Even if someone harms them, someone who has bodhichitta declines to retaliate. Having a good heart is a source of happiness and joy for all. It enables you to sleep well. It brings you peace of mind. It is a source of lasting happiness.

“Others may misinterpret what you say or do, but if you have a good motivation, you won’t be angry. If others criticize you, you won’t be upset, you’ll remain at ease. Because I regularly meditate on bodhichitta, I’m familiar with it. Even when images of the Buddha are being destroyed, my sense of bodhichitta means I retain my peace of mind.

“In Tibet, the land blessed by Avalokiteshvara, we don’t harm even small insects, although I admit that if a mosquito disturbs my sleep, I’m likely to swat it away. I feel compassion even for the Chinese who have made life so hard for Tibetans. I try to be kind in return.

“I generate bodhichitta day and night. All spiritual progress is dependent on it. If you have bodhichitta, you can accumulate immense merit moment by moment. We should be enthusiastic about developing this aspiration for enlightenment.

“Of course, we need to be cautious about those who would do us harm, but hatred will not help us overcome them. Bodhichitta will. This is why warm-heartedness is precious and valuable.

“We may chant prayers, say mantras and beat drums, but generating compassion is the real key to spiritual practice. To cherish ritual implements but to disregard bodhichitta is a mistake.

“Tibetans are generally regarded as kind-hearted, so to cultivate bodhichitta and simple kindness is to help the Tibetan cause.

“I don’t claim to be anyone special, but because of bodhichitta, as long as beings endure, I am determined to serve them as best I can. Bodhichitta isn’t something that is only of benefit to others, it ensures our own well-being. If you follow me, you should be enthusiastic about bodhichitta too.”

His Holiness reported that he’s heard that increasing numbers of Chinese take interest when he teaches about bodhichitta. He explained that he wasn’t going to conduct a long and complicated ritual, but would give guidance about meditating on conventional and ultimate bodhichitta. He declared that beings suffer because of karma and they create that as a result of their unruly minds. Animals, he said, may not be able to distinguish right from wrong, but as human beings we can. And we can develop a sense of warm-heartedness towards all sentient beings. He encouraged his listeners to think for a while about bodhichitta and to ponder the wish, “May all sentient beings have happiness and its causes and may they all be free from suffering.”

“The suffering we experience is because of attachment,” he went on. “So, we have to ask ourselves, where is this ‘I’ I am so attached to. Is it in my head? Is it in my heart? We talk about my body, my head, but where is the ‘I’ that possesses these things. Our self, our sense of ‘I’, appears to be something solid, but if we really search for it, we can’t find anything so solid. What we can say is that the ‘I’ exists as something designated on the basis of our psycho-physical aggregates.

“My name is Tenzin Gyatso, but when I seek him out, I can’t find any Tenzin Gyatso as something independent and

set apart. I’ve just eaten some bread, but I am unable to find the ‘I’ who ate it. The ‘I’ exists only as a designation, not according to its own characteristics. Let’s think about this lack of an independent, solid ‘I’.

“If we search from the crown of our heads to the soles of our feet, we can’t find an independent, distinct self or ‘I’. Although it doesn’t exist from its own side, it does exist as a mere designation. Everything in existence and peace appears to exist objectively and yet actually exists only by way of name, label or designation. This doesn’t mean things don’t exist, only that they exist as no more than designations, as no more than worldly conventions.

“The form body of a Buddha, his physical aspect, comes about due to bodhichitta, while his omniscient mind arises from meditation on wisdom. Everything arises in dependence on other factors.

“Please pass this on. Ultimately a good heart is important. Tell your family and friends His Holiness the Dalai Lama counsels us to cultivate a good heart. Tell them, this is the foundation of my practice.”

In answering questions from amongst the students His Holiness advised those who feel they are too distracted to practise focussing on a single object to gain familiarity with it. He suggested that by cultivating single-pointed resting meditation and analytical meditation you can limit distraction.

His Holiness discussed how in the past Tibet had little contact with other countries and how its material development had been limited. In the West, on the other hand, there was abundant material development but little understanding of the workings of the mind and emotions. These days, scientists especially are taking great interest in the extensive explanations of the mind and emotions that Tibetans received from India.

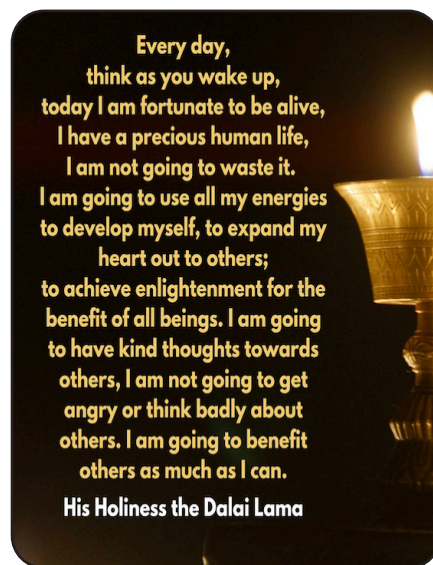
Invited to explain bodhichitta, His

Holiness remarked that it is the benchmark of the Mahayana path. He repeated that by cultivating it we gather merit, whereas by developing an understanding of emptiness we accumulate wisdom.

Finally, His Holiness was asked what the experience of great compassion is like. He revealed that because of his habituation with it in past lives even as a small child he was inclined to protect small insects and not to harm them.

“As I grew up I studied books like Shantideva’s ‘Entering into the Way of the Bodhisattva’ and learned about the logical rationale on which compassion is founded. I learned about and put into effect powerful practices like equalizing and exchanging self with others. The result has been that when I think about it, the very idea of bodhichitta moves me to tears.”

The chant-master brought the session to a close by beginning to chant the ‘Prayer of the Words of Truth’. The students and the majority of other members of the audience joined in. Before leaving the temple, His Holiness came to the edge of the platform and spoke to the students directly, encouraging them to study hard and making a point of telling them that engaging in debate sharpens the mind.



**Every day,
think as you wake up,
today I am fortunate to be alive,
I have a precious human life,
I am not going to waste it.
I am going to use all my energies
to develop myself, to expand my
heart out to others;
to achieve enlightenment for the
benefit of all beings. I am going
to have kind thoughts towards
others, I am not going to get
angry or think badly about
others. I am going to benefit
others as much as I can.
His Holiness the Dalai Lama**

For detailed news visit:
www.tibet.net

His Holiness the Dalai Lama Emphasises Cultivation of Sincere Warm Heartedness at Second Day Teaching for Youth



His Holiness the Dalai Lama addressing the congregation on the second day of his teachings for Tibetan Youth. Photo/OHHDL

On the morning of 31 May 2023, because of the wet weather, His Holiness the Dalai Lama drove to the foot of the temple from where he took the lift to the upper floor. When he reached the throne in front of the statue of the Buddha, lay-people from the Dharamsala Buddhist Class were engaged in debate. The assembled school-children and other students recited the ‘Heart Sutra’ and the verses of salutation to the Buddha from Nagarjuna’s ‘Fundamental Wisdom’ and ‘Ornament for Clear Realization’.

“Today, I’m going to give the permission to practise Manjushri,” His Holiness announced, “the Bodhisattva who embodies wisdom and intelligence.

“When I was a child, probably three or four years old, I visited Kumbum Monastery, which was near where I lived. There was a golden reliquary commemorating Jé Tsongkhapa who was born in the vicinity. Jé Rinpoché is renowned as a great being blessed by Manjushri. He studied in monasteries of all the Tibetan traditions—Sakya, Nyingma, Kagyu and Kadam. As I said, he was born in Amdo and when I think about that, I reflect that I’m from there too.

“I remember seeing young monks prostrating before the reliquary and reciting Manjushri’s mantra, ‘Om a ra pa tsa na dhi’, and I remember saying it too. Doing this helps us increase our wisdom and intelligence, enabling us to see reality more clearly. When our minds are clear, we’re better able to use our natural intelligence.

“Gradually, as you engage in outer, inner and secret practices in relation to Manjushri you’ll find your intelligence becomes great, clear, profound and swift. You become more adept in composition, debate and teaching. I’ve received transmission of all the various practices related to Manjushri.

“As I’ve mentioned before, I generate the awakening mind of bodhichitta, the altruistic aspiration to enlightenment, the moment I wake every morning, but soon after that I say a round of ‘Om a ra pa tsa na dhi’. I’ve felt a strong connection with Manjushri since I was a young child. It’s clear to me that as a result of continuously reciting this mantra and the ‘Praise to the Intelligent One’ known in Tibetan as ‘Gangloma’, my intelligence and wisdom have become sharper. Therefore, I urge you, my Dharma friends, to recite Manjushri’s praise and

mantra too. It will enhance your ability to study and learn.

“In the praise it says that Manjushri’s speech, melodious with sixty facets, eliminates the gloom of our lack of awareness. With Manjushri’s support I’ve been able to dispel the confusion and ignorance in people’s minds about what to adopt and what to discard.”

His Holiness pointed out that we create all kinds of negative karma. We build nuclear weapons and fight with each other. He recommended we pray that the clouds of ignorance be cleared away. He emphasized that it’s best to help others, but if you are unable to help, at least you can avoid doing harm.

Guiding his listeners through the Manjushri permission, His Holiness declared that he is confident about his realization of emptiness and bodhichitta due to the kindness of his tutors. When it came to offering the ritual cake to disperse hindrances, he remarked that no one is a hindrance to him. Instead, he summons such beings in order to teach them.

When he had completed granting the permission, His Holiness remarked that it was important that students feel convinced that with the blessings of Manjushri they will also realize bodhichitta and the wisdom understanding emptiness. He added that although there are many Buddhist countries in the world, only Tibetan Buddhism retains the ability to explain the Dharma extensively as was done in the Nalanda Tradition.

His Holiness invited questions from the audience. The students would mention where they were studying and often preface their question with a verse of homage to His Holiness or a prayer for his long life.

He told a Men-tsee-khang student that Tibetan medicine is effective in treating

chronic ailments, whereas allopathy is particularly helpful in dealing with emergencies. He emphasized that an important aspect of looking after the sick is to have a good heart.

His Holiness agreed with a student who observed that young people today tend to adopt foreign ways. "People do get carried away by Western culture to the neglect of their traditional ways. However, it's also the case that these days there are a lot of Westerners interested in Tibetan traditions."

When it comes to different approaches to study, His Holiness expressed satisfaction that Tibetans at school in India have been able to benefit from modern and traditional Tibetan education, which means they have learned about material development as well as the workings of the mind and emotions.

One student observed that many mind-training texts say that bodhichitta alone can fulfil the two accumulations of merit and wisdom. However, this seems to contradict a commentary to valid cognition that states that loving-kindness alone does not counter ignorance. His Holiness told him that sentient beings throughout space are the same in wanting happiness and not wanting suffering. He said that the last but one verse of the 'Eight Verses of Mind Training' deals with equalizing and exchanging self with others:

In brief, directly or indirectly,
May I give all help and joy to my mothers,
And may I take all their harm and pain
Secretly upon myself.

This aspiration serves to strengthen your

courage and determination to work for the benefit of others.

Asked whether monastics and householders take refuge in the Three Jewels differently, His Holiness replied that the two groups of people may dress and conduct themselves differently, but when it comes to taking refuge and cultivating bodhichitta and an understanding of emptiness, there is no disparity between them.

Answering a question about karma and the hell realms, His Holiness cited Chandrakirti's Auto-commentary to his 'Entering into the Middle Way' that states that he does not accept Vasubandhu's cosmology. His Holiness added that he does not accept it either. With regard to karma, it seems clear that if you help others with a sincere heart, it brings you both benefit. On the other hand, if you deceive others, neither of you benefit.

"It's because I cultivate bodhichitta and an understanding of emptiness that people trust me," His Holiness revealed. "If I taught one thing but acted in a contrary way, they wouldn't do that. As I've said before, we are all the same in wanting happiness and seeking to avoid suffering. Therefore, it's important that we restrain ourselves from even small acts of harm."

As he was about to leave the temple, His Holiness came to the edge of the platform once more and told the students that it is because of his practice of bodhichitta and emptiness that they always see him smiling.

"What is most important is to have a sincere, warm heart."

His Holiness the Dalai Lama's Message on Auspicious Occasion of Vaishakh Buddha Purnima

On this auspicious remembrance of Lord Buddha's birth, enlightenment and mahaparinirvana, I am pleased to convey my greetings to fellow Buddhists across the world.

Vajrasana, the Adamantine Seat, as Bodhgaya is known in our scriptures, is the most sacred of Buddhist pilgrimage sites associated with Shakyamuni Buddha, our compassionate and founder-teacher of our spiritual tradition. It was here that the Buddha attained Enlightenment (Mahabodhi), following which he bestowed teachings on the Four Noble Truths, the Thirty-seven Factors of Enlightenment, and others. The key to his teachings are instructions to discipline the mind for the benefit of sentient beings as infinite as space.

The heart of the Buddha's teaching is the combined practice of compassion and wisdom. The practice of bodhichitta, the altruistic spirit of enlightenment, is the essence of all his teaching. The more we become acquainted with a concern for the welfare of others, the more we will regard others dearer than ourselves. We will recognise our dependence on each other and will remember that all 8 billion people in the world today are same in wishing to be happy and to avoid suffering.

Therefore, on this special occasion, I urge my spiritual brothers and sisters to be warm-hearted and lead a meaningful life, to be dedicated to the welfare of others. Warm heartedness is the key to peace and harmony in the world.

With my prayers and good wishes,

For detailed news visit:
www.tibet.net

Compassion is a state of mind unable to bear the sufferings of others. If we all had more compassion, there would be greater peace in the world.

-His Holiness the Dalai Lama

'Stolen Generation': Tibet's Fight to Preserve Culture

- by William Ton for Australian Associated Press

George Orwell's 1984 has become a reality in Tibet as the Chinese government aims to eradicate culture's identity through processes reminiscent of Australia's stolen generation, Tibet's leader-in-exile says.

Tibet's exiled president Penpa Tsering said the situation in the region has deteriorated to a point comparable to South Sudan and Syria, accusing the Chinese regime of "striking the very identity of Tibetan people" in a bid to erase the culture.

"If anyone has read George Orwell's 1984, that has come into reality in China and more so in the Tibetan region," Mr Tsering told the National Press Club in Canberra on Wednesday.

He told of the dire conditions living as a Tibetan under Chinese rule where the flow of information and free movement has been limited, with constant surveillance by authorities.

"That's what China tries to do - lock away Tibet. Make it like a huge prison where nobody can go in, nobody can go out and then tell the international community that Tibet is a socialist paradise," he said.

The regime has cracked down on all points of Tibetan culture with restrictions extending to its main religion of Buddhism where CCTV has been placed in all monasteries to surveil the movements of monks and nuns.

Tibetans living in the region have had artificial intelligence deployed to control them including electronic identification, geolocation or the collection of DNA for profiling.

"This is aimed at complete eradication of the identity of the nationalities so that everything becomes Chinese," the president said.

Details of Tibetan children being removed from families and put into



Sikyong Penpa Tsering says Tibetan people are subject to Chinese surveillance and hegemony. (Lukas Coch/AAP PHOTOS)

"colonial-style" boarding schools hark back to Australia's own stolen generation.

When pointed out to Chinese officials, Mr Tsering said they deflected to the past wrongs of other countries including the US and Australia.

"China knows these governments have done wrong ... The Chinese government is knowingly, deliberately, doing this to the Tibetans."

And with news that China plans to close down Tibetan classes in the Golong region from 2024 and potentially expanding that to the entire region, Mr Tsering says there will be serious consequences on Tibetans being able to maintain their identity.

"When the whole world is moving towards multiculturalism, China wants to move towards one culture, one nation, one language, so they impose the use of Mandarin."

Mr Tsering called on the Albanese government to be consistent with its laws and impose Magnitsky-style sanctions on those responsible for the human rights abuses.

"The Australian government has

sanctioned Iran, Burma, Russia but when it comes to China, then everybody closes down a little bit," the president said.

"If it is a foreign policy, then it has to be equal for everybody."

However, the leader-in-exile isn't asking to completely break from China, instead advocating for the "Middle Way approach" initiated by the Dalai Lama, where Tibetans would live with more autonomy but still under China's government.

"We are not asking for independence," he said.

"It's not a matter of who rules. It is the quality of the rule."

CTA official websites

<https://www.bod.asia>

xizang-zhiye.org

www.indiatibet.net

'Follow the Party' – Drive to Indoctrinate Tibetan Children Continues

- by William Ton for Australian Associated Press

Recent reports in Chinese state media indicate that authorities in Tibet are continuing their drive to indoctrinate Tibetan children at early ages and to enforce allegiance to the rule and the ideology of the Chinese Communist Party. The ongoing apparent attempts to weaken ties to Tibetan culture and to stifle dissent among young Tibetans fly in the face of concerns raised by independent international rights bodies, which have called for the protection of rights of Tibetan children, particularly in education.

While the reports in Chinese state media and on state-run websites indicate that Chinese authorities in Tibet use different instruments to indoctrinate Tibetan school children, the goal of the authorities appears to be largely twofold. On the one hand, Tibetan children are being conditioned at an early age to accept and follow CCP rule and ideology by means of repeated exposure to CCP narratives and slogans. On the other hand, a distorted view of Tibetan history is imparted to the children that imposes Chinese authorities' denial of the Tibetan assertion that Tibet has not been a part of China. The apparent aim of the indoctrination drive is to establish that Chinese rule over Tibet is legitimate, instead of being a result of an illegal annexation by force.

China's attempts to indoctrinate Tibetan children have led several international bodies to raise the alarm. In March, the United Nations Committee on Economic, Social and Cultural Rights called for an immediate abolishment of China's coercive boarding school system in Tibet, expressing concern "about reports of the large-scale campaign to eradicate Tibetan culture and language." In February, three independent United Nations experts warned that nearly 1 million Tibetan children have been separated from their families and sent to residential schools, where they are forced to learn in Mandarin Chinese in a curriculum built around Chinese culture. Previously,

credible reports substantiated that up to 1 million Tibetan children are systematically alienated from their language and culture in compulsory boarding schools.

The International Campaign for Tibet calls on the Chinese government to end its attempts to indoctrinate Tibetan children and to respect their rights guaranteed by international law, such as the UN Covenant on Economic, Social and Cultural Rights and the UN Convention on the Rights of the Child, both of which China has ratified.

ICT President Tencho Gyatso said: "Tibetan children must not be subjected to and coerced into accepting the Communist Party's ideology. Education must not be indoctrination. We are concerned about the well-being of those children, who are at a young age and are forced to accept CCP ideology to replace their Tibetan cultural identity."

"Listen to the party, follow the party"
ICT's concerns grew even higher this month as a result of several Chinese state media reports.

On May 9, the "Lhasa Evening News" reported that the Taktse (Chinese: Daze) District Propaganda Department organized a group tour for 200 Tibetan middle school students to the "Memorial Hall of the Emancipation of a Million Serfs in Tibet" in Lhasa, an exhibition hall that propagates the CCP's view on the events in Lhasa of March 1959, when the Chinese military killed presumably tens of thousands of Tibetan protesters and forced the Dalai Lama into exile in India.

A state-run newspaper reports that a guide at the Memorial repeating propaganda slogans that liken gratitude and loyalty to the Communist Party to drinking water, while the instructor to the children declared that "Tibet has been an inseparable part of the sacred territory of the motherland since ancient times" and that "old Tibet was under the

rule of feudal serfdom under the banner of church and state." According to the report, the children were left with the impression that "without the CCP, there would be no new socialist Tibet, not to mention the happy life of Tibetan people today."

The report explains that the next phase of propaganda activities aims to "guide the students to feel the party's benevolence, listen to the party, follow the party, and strengthen the cultivation of moral, intellectual, physical and aesthetic development of socialist builders and successors."

"National unity and family"-Primary school students to recite party ideology
In April, the United Work Front Department (UFW), a department of the Central Committee of the Chinese Communist Party tasked with focusing on the management of potential opposition groups outside the Communist Party, reported that authorities organized a poetry recitation competition for Gongkar County middle school in Lhoka (Shannan) in the "Tibet Autonomous Region" (which spans about half of Tibet) on the theme of "National unity and family, building the Chinese dream together" on April 23.

Similarly, Namgyal Sholshang (Langjie Xuexiang) Primary School, also located in Gongkar, held a speech contest on April 19 with the theme of "Building a Consciousness of the Chinese Nation Community" to cultivate students' loyalty to the Communist Party. The children were required to express their loyalty to China as part of their belief in a better future.

Images show children presumably at the age of 6 to 8 years old reciting from textbooks.

"Patriotic education" tours

On May 9, the Tibetan service of the state-run "China National Radio" reported that 32 Tibetan middle school students from Dhangri (Tingri) County

in Shigatse (Rikaze) were taken for a weeklong “patriotic education” tour to Beijing, jointly organized by the Civil Affairs Department of the so-called Tibet Autonomous Region and the “Charity Federation of the Tibet Autonomous Region.”

The students were present at a flag-raising ceremony at Tiananmen Square and visited the National Museum, the China Monetary Museum and Beijing Aeronautics University, as well as the old Palace Museum and other places.

A series of “patriotic educational activities” similar to the Dhingri County middle schoolers’ visit to Beijing are also planned for Tibetan children from other counties in the TAR, the report indicates.

“Express love for the Party and the Motherland”

On May 5, the United Front Work Department reported that the Tsona (Cuona), Tibet Autonomous Region County Committee of the Communist Youth League and the County Comprehensive Cultural Service Center organized a speech competition event for 33 contestants from a Tibetan youth group.

The event, which representatives of the Party Propaganda Department, the United Front Work Department, the Youth League Committee, the Women’s Federation, the Education Bureau and the Cultural Bureau attended as judges, tested the children on their understanding of the CCP and its policies with an emphasis on “building a solid awareness of the Chinese nation community.”

The report, in emphatic language, highlights “emotional speeches” given with “vivid language.” A group photo shows Tibetan students the ages of approximately 8 to 16.

Qinghai authorities: An educational system “firmly oriented towards socialism”

In a joint meeting held between the Ministry of Education and Qinghai Province on April 13 to discuss

educational reforms and development plans, the Minister of Education Huai Jinpeng expressed “his willingness to enhance cooperation” with the provincial government to jointly implement the central government’s decisions on educational reforms, which include prioritizing “moral education to ensure that the educational system is safe, stable, and firmly oriented towards socialism.”

Qinghai has some of the most populous Tibetan autonomous prefectures outside the TAR, making up 21.8% of the total Tibetan population in Tibet, according to the Sixth National Population Census (2010).

Tibetan cultural and language education has suffered major setbacks in the last few years in the province, especially with the closure of reputed Tibetan private schools and the imposition of a state-compiled curriculum and Chinese medium education following years of resistance from the Tibetan people.

On November 29, 2022, the state-run “Tibetan.net”, a Tibetan language culture and news website sponsored by the Party’s media arm, reported that all junior middle schools in Malho (Huangnan) Tibetan Autonomous Prefecture, Qinghai province, began imparting Party ideological and political work education in keeping with the 20th Party Congress agenda “to establish socialism with Chinese characteristics in the new era.” The report says furthering party political work and imparting political ideology and moral education is to be treated as the number one political responsibility.

National level

At the national level, the Second Plenary Meeting of the 2023 National Educational Work Conference in January 2023 noted that efforts will be made to increase “political awareness across the educational system” to better serve national goals and promote social and economic development.

25TH INTERNATIONAL DAY IN SUPPORT OF VICTIMS OF TORTURE
STOP TORTURE IN TIBET !

DORJEE TASHI
 DATE OF ARREST - 10 JULY 2008
 STATUS - LIFE IMPRISONMENT
 CHARGES - TRUMPED-UP
 CHARGES OF "LOAN FRAUD"

GO SHERAB GYATSO
 DATE OF ARREST - OCTOBER 2020
 STATUS - 10 YEARS' IMPRISONMENT
 CHARGES - FALSELY ACCUSED
 OF "INCITING SECESSION"

NORZIN WANGMO
 DATE OF ARREST - 2020
 STATUS - RELEASED IN POOR HEALTH
 CHARGES - ACCUSED OF SHARING
 SELF-IMMOLATION INFORMATION

SONAM GYATSO
 DATE OF ARREST - 3 APRIL 2021
 STATUS - RELEASED IN POOR HEALTH
 CHARGES - ACCUSED OF SENDING
 MONETARY OFFERINGS

ACCORDING TO HIS OWN TESTIMONY, DORJEE WAS SUBJECTED TO SEVERE TORTURE, BEATEN WITH ELECTRIC BATONS, POURED HOT CHILLI FLUID THROUGH HIS NOSTRILS, DENIED PROPER FOOD, AND HANDCUFFED AND HUNG IN THE AIR.

GO SHERAB GYATSO, AN EMINENT TIBETAN SCHOLAR, IS CURRENTLY IN SERIOUS HEALTH AFTER BEING REPEATEDLY TORTURED AND BEATEN IN PRISON. HE IS BEING DENIED FOOD AND MEDICAL TREATMENT BY THE CHINESE AUTHORITIES.

WHILE IN PRISON, SHE WAS BEATEN WITH AN ELECTRIC BATON, RENDERING HER UNABLE TO STAND ON HER FEET. SHE WAS RELEASED IN MAY 2022 IN VERY POOR HEALTH AND SHE IS CURRENTLY NOT ALLOWED TO SEEK MEDICAL TREATMENT FROM HOSPITALS.

SONAM GYATSO WAS RETURNED TO KIRTI MONASTERY IN POOR HEALTH BECAUSE OF TORTURE AND MALTTREATMENT IN PRISON. ANOTHER TIBETAN MONK, RACHUNG GENDUN WHO WAS ARRESTED ON THE SAME CHARGES, IS CURRENTLY SERVING 3 YEARS' IN PRISON.

TIBET ADVOCACY SECTION
 DEPARTMENT OF INFORMATION AND INTERNATIONAL RELATIONS
 CENTRAL TIBETAN ADMINISTRATION

China's Qinghai-Tibet Ecosystem Legislation is a Landmark, But for Whom?

(Commentary)

- by Zhengyang Wang for Mongabay



Herd of yaks grazing in a wetland, Tibet. Photo by Yuriy Rzhemovskiy via Unsplash.

In April, the National People's Congress, China's legislative branch, passed the "Qinghai-Tibet Plateau (QTP) Ecosystem Protection Act" (hereafter referred to as the QTP Act). The QTP Act is China's first legislative vision for the environmental protection of the Tibetan plateau and its surroundings, covering an area of 2.6 million km², larger than the entirety of western Europe. The act is hailed as a legislative "landmark" by state-sponsored Chinese media and follows a series of laws that provide a legal backbone for resolving China's regional environmental issues along the Yangtze River (2020), Yellow River (2022), and the Northeastern Plains (2022).

But unlike previous regional legislation, effects of the QTP Act could ripple far beyond China's administrative borders. For example, major international rivers such as the Brahmaputra, Indus, Mekong, Irrawaddy and Salween flow from the heights of the Tibetan plateau, thus its nickname "water tower" for

1.5 billion people in Asia. The Tibet Autonomous Region (TAR, a province-level administrative region of China established after the annexation of Tibet) shares a 2,000 km border with Nepal, Bhutan, India and Pakistan.

Together with China, these five Himalayan nations account for the world's first, second and fifth most populous countries. Loosely regulated dam construction along the Tibetan segment of the Brahmaputra River (referred to as Yarlung Tsangpo in Tibetan), is among one of many bones of contention along the flammable Sino-India border. The 10 million people living on the QTP, as well as China's Himalayan neighbors, have vested interest in how China decides to maintain the "water tower of Asia"—especially as its ice reserves continue to dwindle due to climate change. These administrative legalities are laid out in the QTP Act.

Each Mongabay commentary starts with a mea culpa ("views expressed are

those of the author"), but I'd like to put my cards on the table—literally. I hold a resident ID issued by the People's Republic of China. I present my ID at major checkpoints when conducting research across TAR. My research activities are under the jurisdiction of the Chinese government, whose legislation I am about to comment on. Catch 22: readers can be (and reasonably should be) suspicious of me promoting propaganda; meanwhile my colleagues in China are (equally reasonably) wary of me courting a "western" audience by biting the hands that feed us. I'm here to do neither.

I am simply among a growing number of conservation practitioners who are deeply concerned about the QTP ecosystem and its people. Authoritarian regimes often go hand in hand with anthropogenic environmental catastrophes (ranking bottom quarter on all major freedom indices, China's track record isn't stellar), but wildlife and their habitats (12,000 species of

vascular plants, 230 mammals and 610 birds on the eastern edges of QTP alone) don't wait for us to resolve issues of reincarnation with a Golden Urn. For the time being, the QTP Act applies to "those who engage in, or whose work relates to the protection of the Qinghai-Tibet Plateau ecosystem" (Article 2); it is ipso facto the framework within which I have to make do. I would like to share my thoughts on legislation that for better or worse, will govern conservation endeavors on the Tibetan Plateau.

The QTP Act consists of 63 articles split across seven chapters; its English translation would count less than 10,000 words (roughly four times the length of this commentary). Among rallying cries for "strengthening the protection of Qinghai-Tibet Plateau ecosystem" (Article 1) nests a barrage of specificities ranging from livestock management and crop rotation to invasive species control (Articles 24, 27, 40). It bans peat-digging in several lakes (Article 53); it calls out specific mountains, rivers, and national parks that need special attention (Articles 15, 16, 21); it decrees fines for illegal mining (no less than 10 times of the operation's profit) and the peccadillo of campsite littering (no less than 100RMB, about \$14.50) (Articles 56, 58). No task is below the pay grade of our omniscient legislature:

"All regional levels of the People's Government at Qinghai-Tibet Plateau should take effective action to promote sewage and garbage processing, and advance the renovation of country-side toilet and country-side afforestation." (Article 47*)

Beijing is 3,000 km away from Lhasa (the capital of TAR), commandeering the latter's toilet renovation. On the other hand, habitué can affirm the urgency of developing sewage treatment plans in the region. The meticulousness of the QTP Act suggests that it is not a hastily drafted publicity stunt; instead it has benefited from those with first-hand experience living through major environmental challenges in the region. (A draft of the act was unveiled by the standing committee of National

People's Congress in September 2022, who solicited public comments from its website. During that period, the China Biodiversity Conservation and Green Development Foundation, a public non-profit organization, organized meetings with universities and research institutes to compile recommended revisions.)

Due to its (near) panoramic selection of topics, the QTP Act is a good starting point for understanding the major environmental issues of the region (it has been widely shared and read on Chinese social media platforms). For example, even Chinese nationals might be shocked to learn about the vast expanses of wetlands and subtropical forests within Tibet. These sceneries are in sharp contrast to the barren, inhospitable landscapes portrayed in *Seven Years in Tibet* and *Kundun* (both use footage from Canada, both are banned in China). Tibet under Chinese legislation is in-your-face assertive and practical, abundant in natural resources, sans traces of elegantly-moving, mantra-chanting priests stuck in a timeless Shangri-La.

And so far as leisurely environmental law perusal goes, the QTP Act does have a temporal narrative: after setting out its goals and scope (Chapters 1 & 2), its third chapter ("Ecosystem protection and repair") elaborates on a plan to recover from past environmental damages, followed by a fourth chapter ("Ecosystem risk and control") that strategizes about future ecosystem monitoring schemes. In the third chapter, unequivocal demands for ecosystem repair and recovery (from deforestation, desertification, salinization and wetland degradation; Articles 18, 19, 23, 25) are the closest China has come to admitting the environmental toll inflicted by its own action. (The Chinese government has never explicitly acknowledged the environmental devastation of the Great Leap Forward in the late 1950s, which, by conservative estimates, decimated 10% of the nation's forest reserves during a few short months, see Shapiro 2001). More encouragingly, the QTP Act decides to follow a more Taoist approach to ecosystem recovery:

"Protection of the Qinghai-Tibet Plateau ecosystem should respect nature, follow nature, conserve nature, insisting on the priority of ecological protection and natural recovery." (Article 3)

Compare that with the widely publicized Maoism in the 60s — "Battling with nature is boundless joy!" — and one sees how much the country has since furthered its détente with mother nature, with one exception: the QTP Act singles out one enemy to do battle with — climate change. The forward-looking Chapter 4 ("Ecosystem risk and control") starts with:

"The nation is to establish and make comprehensive a Qinghai-Tibet ecosystem risk control system which takes effective action to improve the ability to control and prevent risk associated with natural disasters and climate change." (Article 35)

Chapter 4 ends with: "The nation is to strengthen the monitoring of climate change and its effect, establish a prediction and assessment framework for climate change's effect on the ecosystem... establish complete procedure for ecological risk reporting and warning; strengthen the assessment of climate change's influence on Qinghai-Tibet plateau and the evolution of high elevation ecosystems." (Article 41)

China is the world's largest CO2 emitter. It is reassuring to see her acknowledging climate change as the major environmental threat of QTP. More importantly, the act repeatedly emphasizes particular solutions such as increasing carbon fixation capability, developing low-carbon economy, advocating for low-carbon lifestyles, transitioning to clean energy technologies, and protecting carbon sinks (Articles 9, 11, 26, 45). I'd like to think that this is not lip service to China's domestic populace and her international audience, but genuine recognition of the catastrophic environmental (and economic) consequences that would ensue if ice reserve at the world's "third pole", Asia's water tower, continues

to melt. Water is mentioned 44 times throughout the QTP Act, with its decrees covering dos and don'ts of headwater management, water use security, small dam construction and river navigation rights (Articles 15, 22, 32, 55). The QTP Act has set its priorities straight.

However, another word is used twice more often than “water” — it is, of course, “the nation.” Just as the QTP Act is unrelentingly comprehensive in its vision and unwaveringly explicit about its priority, it is unapologetically assertive about its authority. The remaining chapters of the act specify the agent responsible for its implementation. No twiddling of thumbs here: it is “the nation” that will “provide support for the protection of the Qinghai-Tibet Plateau ecosystem,” (Article 44), and it is the government (referred to as “local people’s government above the county level”) that will save the faltering Tibetan Plateau.

Conceptually, nothing wrong with tasking the executive branch of a government with implementing its legislation, but among high-brow concepts such as carbon sinks (Articles 8 & 11), ex-situ conservation (Article 28) and ecological corridors (Article 29), one is left to wonder how exactly local governments are supposed to “consider local situations and decide on specific methods for protecting the ecosystem of Qinghai-Tibet Plateau” (Article 62).

We need to involve stakeholders and scientists to monitor the weather conditions, tally local biodiversity, report illegal construction, check water conditions, and install those sewage pipes!

There are no such mentions in the act. The role of civilian participation is blatantly under-emphasized: the closest it comes to acknowledging any kind of public contribution is the half-hearted statement that “the nation encourages and supports the participation of non-profit organization and social capital” (Article 44, only added after considering suggestions from the Green Development Foundation) and that “institutions and

individuals have the right to report and sue illegal behavior that pollutes the environment of Qinghai-Tibet Plateau or destroys its ecosystem.” (Article 48, a rather low bar compared to the act’s other grand rallying cries)

To best illustrate the failure to engage and motivate: QTP residents are predominantly Tibetans, the majority of whom, although conversant in Chinese, are native speakers of one of three dialects of Tibetan (Kham, Amdo and Ü-Tsang, which share the same written script) — yet there isn’t a single Tibetan translation of the QTP Act. This is, to say the least, inconsiderate. Imagine the U.S. Congress passing a bill in Latin and not bothering to translate it for its residents!

Moreover, the lamentable omission of local involvement in protecting their own landscape misses a golden opportunity: most Tibetans believe in some form of Mahayana Buddhism, a religion with interdependence and compassion as its core values. NGOs working with monks in Qinghai have recognized the monks as brilliant naturalists and invaluable allies of conservation. Failing to engage such stakeholders who hold tremendous respect for wildlife and nature, across a 2.6 million km² landscape, is an immense loss of knowledge and expertise.

This brings us to where we started: if

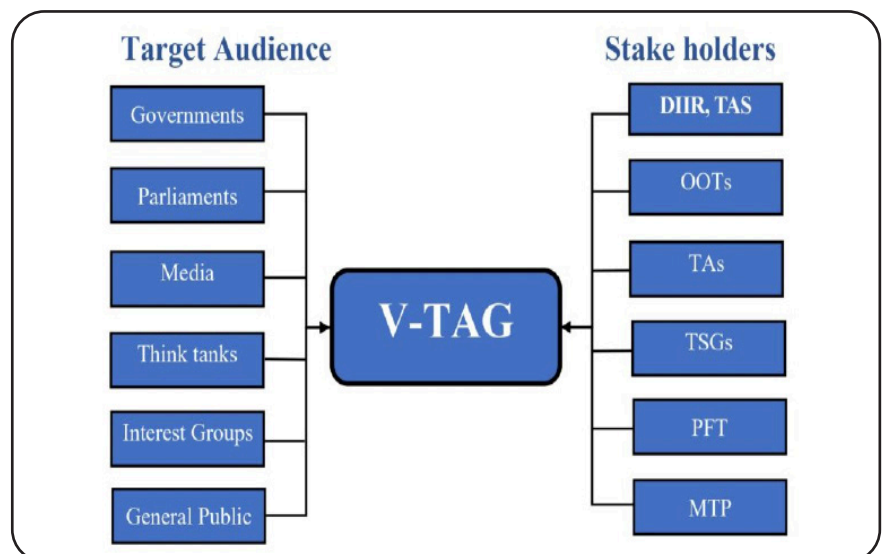
an environmentally devastating dam is planned on the headwaters of the Brahmaputra, could the project be halted because of its violation of the QTP Act? Would we ever witness ‘Darter vs. the Dam’ on the Tibetan Plateau? Although the QTP Act has categorically outlawed all construction of “small electric dams” (Article 57), it leaves an escape clause covered in echt newspeak:

“Major construction projects should avoid important wildlife habitat...if it can not be avoided, should take action to build migration corridors or conduct ex situ conservation, to avoid or reduce the impact to the natural ecosystem.” (Article 38)

The problem is, when all guardians of the land receive only a symbolic pat on the back, while the state apparatus ravages on full throttle, who decides whether a construction project is one that “can not be avoided?”

Zhengyang Wang is a conservation biologist who studied Tibetan with the diaspora community in Kathmandu during his Ph.D. and now studies caterpillar fungus in the Himalaya, using emerging technologies in molecular ecology and remote sensing to monitor insects across the landscape.

**All translations of the QTP Act in English are the author’s.*



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QUOTES

“A world without nuclear weapons is necessary and possible. In our interconnected world, violence brings suffering even to those far from the conflict. I sincerely hope that we can all remember the oneness of humanity and recall that harming anyone with violence, including the use of nuclear weapons, harms us all.” - His Holiness the Dalai Lama on G7 Leaders Call for ‘World Without Nuclear Weapons’

“The more we become acquainted with a concern for the welfare of others, the more we will regard others dearer than ourselves. We will recognise our dependence on each other and will remember that all 8 billion people in the world today are same in wishing to be happy and to avoid suffering.” - His Holiness the Dalai Lama in His Message on Vaishakh Buddha Purnima

*“That’s what China tries to do - lock away Tibet. Make it like a huge prison where nobody can go in, nobody can go out and then tell the international community that Tibet is a socialist paradise.”
- Sikyong Penpa Tsering when addressing the Australian National Press Club*

*“We are trying to seek a solution of an autonomous arrangement whereby Tibetans would have the freedom to practise its language, protect its environment, and preserve its culture and religion and language. So these are basic fundamental rights, which are taken for granted in the free world that does not exist in Tibet. So this is what we are asking for. We are not asking for independence.”
- Sikyong Penpa Tsering when addressing the Australian National Press Club*
