



TIBETAN BULLETIN

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Editor
Tenzin Phende
Email: tibbul@tibet.net

Asst. Editor
Dawa Tsering

Layout & Design
Dawa Tsering

Circulation Manager
Tenzin Dolkar
Email: circulation@tibet.net
Tibetan Bulletin is published by:
Department of Information and International Relations,
Central Tibetan Administration,
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Central Tibetan Administration Commemorates 65th Anniversary of Tibetan National Uprising Day



Sikyong Penpa Tsering addressing the gathering during the commemoration of 65th Anniversary of Tibetan National Uprising Day.

Tibetans in Dharamshala, led by the CTA leadership, gathered at the Tsuglagkhang courtyard on 10 March 2024 to commemorate the 65th anniversary of the Tibetan National Uprising Day, a historic moment marking Tibetans' resistance to Chinese occupation, which tragically resulted in the deaths of hundreds of protesters.

The commemoration event was attended by German MP Michael Karl Brand, an Australian parliamentary delegation including Senator Dean Anthony Smith, Senator Deborah Mary O'Neill, MP Michael McCormack, MP David Smith, the CTA leadership, Secretaries of various departments, CTA staff, section heads, heads of NGOs, and the general public.

The official program commenced with the Sikyong hoisting the Tibetan national flag, accompanied by the singing of the Tibetan national anthem by artists from the Tibetan Institute of Performing Arts.

Speaker Khenpo Sonam Tenphel and Sikyong Penpa Tsering read out statements from the Tibetan Parliament in Exile and Kashag, respectively.

Chief guest German MP Michael Karl Brand spoke of the similarities between formerly divided Germany and Tibetans under CCP rule, expressing hope for Tibetans' reunification, much like Germany's.

Australian Senator Deborah Mary O'Neill emphasised her solidarity with Tibetans, stressing the importance of freedom for all. She stated, "Fundamental to the peace we hope for is the securing of freedom, both the freedom to and freedom for. Freedom to think, speak, sing, dance, and tell your history in writing, in the language of your people." She assured the gathering that Australians would continue to raise concerns for Tibetans in Tibet.

Similarly, Senator Dean Anthony Smith, MP Michael McCormack, and MP David Smith extended their support to the Tibetan cause, receiving applause and appreciation from the gathered Tibetans.

The ceremony concluded with the recitation of prayers for the martyrs.

Former Tibetan Political Prisoner Namkyi Testifies her Experiences at Press Conference

Namkyi, a former political prisoner who recently arrived from Tibet, testified about her experiences, describing the events leading up to her protest in her hometown, the hardships she endured while incarcerated in Chinese prison, her escape into exile after being released, and the critical situation in Tibet.

In her address, Namkyi explained, "I was born to a typical nomadic family of Pema Lhathang in Charo village, Ngaba County, Tibet. Like many other nomadic children, I did not have the opportunity to go to school and spent my childhood as a nomad. I grew up hearing about the recent history of Tibet from my parents and elders: "Red China" forcibly occupied Tibet and killed thousands of Tibetans, which led the spiritual leader, His Holiness the Dalai Lama, His Eminence Kirti Rinpoche, and other great personalities take refuge in exile, and I felt immense sadness. I prayed that Tibet would be free one day and that I would see the spiritual leader in person and hear his teachings." and added that Tibetan martyrs, of all ages and genders, attempt to conduct activities for preserving and improving our religion, culture, and language. The Chinese government strategically stops them and even imposes heavy restrictions on the freedom of their movement. I had significant concerns while wondering if the United Nations and other foreign governments know the truth of our tragic daily situations and torments of Tibetan people inside Tibet."

"Beginning in September 2015, my blood relation sister Tenzin Dolma and I had repeated secret discussions during our cattle herding. On 21 October 2015 at 3 pm Beijing local time, we both wore Tibetan attires, holding two large portraits of His Holiness the Dalai Lama



Former Tibetan political prisoner Namkyi speaking at the press conference.

in our hands, marched in the crowd on the ‘martyr’s roads’ of Ngaba, calling for “Free Tibet, long live His Holiness the Dalai Lama and Kirti Rinpoche, and their swift return to Tibet.” No more than 10 minutes into our march, we heard a loud noise, and suddenly, four or five police officers came out from behind us and snatched the portraits from our hands. We did not let it go from our hands and spent half an hour as we pulled back and forth with the police. Finally, the Police dragged us down the road and told us to be silent and not to shout out. But we shouted our slogans continuously. They handcuffed our hands behind our backs, put us into the police van, and took us away to the detention center of Ngaba County. Then, they took us to another detention center in Barkam city. We were interrogated in a small interrogation room where the heater was switched on with excessive heat for six days and nights. Different interrogators asked various questions such as who incited us to instigate the protest, who started the discussion, where we got the portraits of the Dalai Lama and had any acquaintances from outside. The interrogators slapped and kicked us repeatedly, saying that we were dissidents, and we should know what a terrible crime it is. Oftentimes, we thought it would be better to die soon while we were denied food and sleep. On other days, the interrogators acted smoothly and told us that if we

told the truth, the punishment would be reduced and released soon. Despite mental and physical torture, we only responded that we both freely decided to instigate the protest, and no one incited us, and also our family members knew nothing about it. We served for seven months in the detention center of Tashi Gyalkaling County. In November of 2016, after our detention period had lasted for one year and one month, the court of Trochu County called my sister and me to the courtroom and were put on trial. That day, we both saw each other for the first time since our arrest. There was no single family member to be seen in the courtroom, but two government-appointed lawyers were there: a Chinese woman and a Tibetan woman. We were sentenced to three years each on trumped up charges of undertaking ‘separatist acts against the nation’ and supporting ‘the Dalai clique.’ Following the sentence, we were taken to an ethnic minority prison of Sichuan and then after almost three hours, we were taken to the largest women’s prison in Chengdu city. We heard that two other Tibetan women were put in this prison in the past, but there were only two Tibetans out of 6000 prisoners when we were there. For the first three months, it was required to receive military training, ‘patriotic education,’ and learn the Chinese constitution. We had to undergo an oral test after studying numerous documents in Chinese and

training for daily activities as a prisoner. After three months, I worked in a labor camp where copper wires were produced, and my sister made cigarette boxes at first, and then we shifted to a wristwatch manufacturing camp. Later, we learned that our family had sent us food and clothes to the prison, but we couldn’t receive anything. We faced problems due to malnutrition, cold in thin blankets during winter, and discrimination against nationalities. We also faced language problems initially because we didn’t speak Mandarin Chinese. On 21 October 2018, we were released from prison after completing the prison term and kept at the police station of Pema Lhathang in Ngaba County for a week as concerned authorities called upon our family to write a promise letter for our release. My family was put on a blacklist because my elder brother was also in prison. Despite our release, our expressions and movement were severely restricted, putting anyone we were in contact with at risk. The Chinese government made trouble for my family members and relatives. My aunt Tsering Kyi was summoned to be interrogated several times. On 13 May 2023, I started my journey of escape with my aunt Tsering Kyi without telling anyone. We arrived at the reception center in Nepal on 27 May 2023 and then reached the reception center in Dharamshala on 28 June.”

After concluding her address, Namkyi answered questions from the media personnel regarding her experiences and the situations inside Tibet.

“I have left my family behind and crossed over to tell the world how difficult life is for us in Tibet. Human rights are violated with impunity.”

- 24-year-old Namkyi told The New Indian Express

CTA Celebrates the 35th Birthday of His Serenity the 11th Panchen Rinpoche

The Central Tibetan Administration, in collaboration with the Tashi Lhunpo Monastery in exile, held a celebration at Tsuglagkhang to commemorate the 35th birthday of His Serenity the 11th Kunzig Panchen Rinpoche Jetsun Tenzin Gedhun Yeshe Trinley Phuntsok Pal Sangpo in the presence of delegations from Estonian parliament, Buddhist leaders from Himalayan region, and Abbot of the Tashi Lhunpo monastery, Ven Zeekgyab Rinpoche on 25 April 2024.

Honourable Juku-Kalle Raid, the Member of Estonian Parliament and the Chair of Estonian Parliamentary Support Group for Tibet, attended the event marking the 35th birthday of His Serenity 11th Panchen Rinpoche, whose whereabouts is still unknown for almost a month short of 29 years since the Chinese government's abduction. It was also attended by special guests Tsechokling Rinpoche, the former secretary of the Ecclesiastical Affairs Department, Govt of Sikkim; Regzin Dorjay, Acting President of the Ladakh Buddhist Association; Henn Pölluaas, Member of Estonian Parliament and

Former Speaker; Tarmo Tamm, Member of the Estonian Parliament; Roy Strider, Estonian Tibet Support Coordinator; leadership of the Central Tibetan Administration; and other members of the delegations visiting Dharamshala for today's occasion, including prominent journalists from esteemed media houses.

Beginning with the reading of Kashag (Cabinet) and Tibetan Parliament in Exile's statement for the occasion by Sikyong Penpa Tsering and Speaker Khenpo Sonam Tenphel, the guests of the event jointly inaugurated a jigsaw puzzle inscribed with 11th Panchen Rinpoche's portrait followed by a ceremonial cake cutting during the celebration.

In his keynote speech, the chief guest Juku-Kalle Raid, who is also a member of the Estonian government's Foreign Affairs Commission, said to the gathering mainly consisted of Tibetans, "We have had a similar past, and the past was similarly terrible, but we hope we will have a similar future that is not terrible." While disclosing the convo he had with His Holiness the Dalai Lama

earlier that morning during a special audience, the Chair of the Estonian Parliamentary Support Group for Tibet wished Tibetans a free future before concluding his talk.

Likewise, the abbot of Tashi Lhunpo monastery, the traditional monastic home of the Panchen Lamas, implored all Tibetans to pool their efforts in advocating for the 11th Panchen Lama's – recognised by His Holiness the Dalai Lama – freedom. Rinpoche further gave the assembly an update on the advocacy campaign undertaken by the Tashi Lhunpo monastery in exile to obtain freedom and justice for the long-missing Panchen Rinpoche and Chadrel Rinpoche.

The other guests also spoke during the ceremony as well, and the event witnessed the singing of freshly produced songs honouring Panchen Rinpoche from Tibetan singer Tsering Gyurmey and TIPA artists, along with the release of a new book by Tibetan scholar Thinley Wangchuk and five publications of Tashi Lhunpo monastery in exile.

US House Resolution on Tibet Condemns Human Rights Violations in Tibet

In a show of bipartisan solidarity, United States Representatives James P. McGovern (D-MA) and Young Kim (R-CA) introduced a significant resolution in the House of Representatives on the 65th Tibetan Uprising Day on 10 March, reaffirming support for the Tibetan people amidst ongoing human rights violations perpetrated by the Chinese government in Tibet.

The resolution H.Res.1072 acknowledges the enduring struggle of the Tibetan people and recognises the 65th anniversary of His Holiness the 14th Dalai Lama's flight from Tibet due to China's military aggression. It reaffirms support for Tibetan self-determination and condemns the systematic erasure of distinct religious, cultural, linguistic, and historical

identity of the Tibetan people by the People's Republic of China (PRC) through colonial policies of mandatory state-run boarding schools, mass relocations of Tibetan nomads, and state interference in religious practices of the Tibetan people.

The resolution strongly condemns the construction of a hydropower dam in Derge, Eastern Tibet and mass arrests and detention of over 1,000 Tibetans who protested against the dam construction project which has triggered widespread outrage for its destructive impact on the local communities and historical sites. It expresses concern over the displacement of Tibetans and destruction of historical monasteries caused by the dam project, as well as the arbitrary detention of protesters. The resolution demands the

immediate release of all the prisoners of conscience in China, including those Tibetans detained in Derge dam protest and calls on the Biden Administration to pressure China to halt the dam project in Derge, Tibet.

Representative McGovern stressed the significance of the resolution, stating, "It's been 65 years since His Holiness the 14th Dalai Lama was forced to flee as the People's Republic of China forcibly took control of Tibet. Every day since, the Tibetan people have been defending their human rights and fighting for their self-determination. The PRC must comply with its own laws and its international human rights obligations, and stop oppressing Tibetans." He emphasised the need for the PRC to adhere to international

human rights standards and cease its oppression of Tibetans.

Representative Kim emphasised the bipartisan nature of the resolution and affirmed the United States' commitment to supporting the Tibetan people in their quest for freedom and dignity. "The Tibetan people have endured decades of oppression by the Chinese Communist Party," said Kim. "It is imperative that we stand with them and hold the CCP accountable for its egregious human rights violations."

Sikyong Penpa Tsering states, "I would like to express my sincere appreciation to Representative Jim McGovern and Representative Kim Young for spearheading this resolution marking the 65th Tibetan Uprising Day in support of Tibetan people's resistance against China's oppression. We look forward to working together toward successfully enacting the Promoting a Resolution to the Tibet-China Dispute Act."

EU Expresses Concern about Dire Situation in Tibet and Calls for Immediate Release of Chadrel Rinpoche

In a statement delivered under item 4 during the ongoing 55th session of the United Nations Human Rights Council, the European Union reiterated its concerns about the dire human rights situation in Tibet, spotlighting the forced assimilation of Tibetan children in Chinese state-run boarding schools and mass collection of DNA samples of Tibetans.

Furthermore, the EU highlighted the harassment, intimidation, surveillance including transnational repression faced by human rights defenders, lawyers, journalists, independent reporters, other media workers, academics, writers and intellectuals. The EU strongly condemned exit bans, house

arrest, torture, ill-treatment, unlawful detention, sentencing, and enforced disappearance, including through Residential Surveillance in a Designated Location (RSDL) that could amount to torture and ill-treatment.

In its statement, The EU urged China to abide by its obligations under national law, including its own Constitution, and international law, to respect, protect and fulfil human rights for all, including Tibetans. The EU also emphasised the importance of respecting the rule of law and the principle of non-refoulement and refrain from any extraterritorial activity (including coercion) that is not in line with international law.

Additionally, the EU reaffirmed its commitment to closely monitoring the situation and called for the immediate and unconditional release of Chadrel Rinpoche, Anye Sengdra, Go Sherab Gyatso, Golog Palden, Tashi Dorje, Zangkar Jamyang and Semkyi Dolma among others.

Welcoming the EU's statement expressing concern on the dire situation in Tibet, Representative Genkhang of the Office of Tibet, Brussels, expressed gratitude for adding Golog Palden, Semkyi Dolma, Zangkar Jamyang and especially Chadrel Rinpoche to the list of individual cases for the first time and calling for their immediate release.

It may be noted here that the aforementioned four political prisoners were part of a list of individual cases recently submitted by the Office of Tibet, Brussels.

Federal Parliament of Belgium Calls for the Immediate Release of Panchen Lama

On the occasion of the 35th birthday of H.E. Panchen Gedhun Choekyi Nyima, Els Van Hoof, Chair, and Samuel Cogolati, Deputy Chair, External Affairs Committee of the Federal Parliament of Belgium issued a joint statement.

In their statement, they have condemned the 29-year-long enforced disappearance of the 11th Panchen Lama and have called for his immediate release along with his family, teacher and other political prisoners.

They have also called on the Chinese authorities to respect Tibetan peoples' right to freedom of religion and the right to select the reincarnation of their religious leaders, including His Holiness the 14th Dalai Lama, without interference from the Chinese government.

Such statements of support from lawmakers are of vital significance because the case of Gedhun Choekyi Nyima illustrates the continued suffering of the Tibetan people and China's complete disregard for fundamental human rights.

In 1995, within three days of being declared the reincarnation of the Panchen Lama by His Holiness the Dalai Lama, Gedhun Choekyi Nyima was abducted by the Chinese authorities and has not been heard or seen since.



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THE TIBET MUSEUM

German and Australian Delegations Held a Joint Press Conference to Express their Solidarity with Tibetans

The high-level delegation members who attended the official commemoration of the 65th Tibetan National Uprising Day in Dharamshala held a joint press conference on 10 March in to share their concerns over PRC's violation of human rights inside Tibet and to express their committed support for the Tibetan cause.

This joint press conference was participated by MP Michael Brand, Chair of the Parliamentary Group for Tibet in the German Parliament; Senator Dean Smith, Co-Chair of the Australian All Party Parliamentary Group for Tibet (Liberal Party); MP Michael McCormack, former Australian Deputy Prime Minister (National Party); Senator Deborah O'Neill; and MP David Smith (Labor Party).

"The civilised world is standing with Tibet and its ancient and unique civilisation and culture. And based on the UN convention on genocide, Beijing is organising genocide against the Tibetans as they are against the Uyghurs. The even more repressive and more aggressive China's leadership poses a threat not only to Tibet but to the peace and stability of Asia and beyond," declared MP Michael Brand as the first speaker of the press conference. Condemning the Communist Party of China's aggressive foreign policies and its repressive domestic actions, the long-serving German MP called on for joint efforts from like-minded countries who stand for the "civilised international order" in countering "aggressive actors from resorting to war". He added, "That is why Tibet is so significant not only for the people of Tibet but for Asia, for India, and for international world order respecting basic human rights, respecting self-determination, and requesting non-aggressive and non-suppressive behaviour by governments."

As the Co-Chair of the Australian All-Party Parliamentary Group for Tibet, Senator Dean Smith underlined

the importance of this Australian Parliamentary Group in speaking with one united voice on Tibetan issues in the Australian parliament in his address. The Senator further briefed the Australian All-Party Parliamentary Group for Tibet's achievement in raising awareness in Australia and in the Australian parliament about the "continued human rights abuses being suffered by the Tibetans" and acknowledged the role it played in speaking on the Tibetan cause during the United Nations Human Rights Council's fourth Universal Periodic Review on China during last January. "In Australia, we are greatly supported by the work of Tibetans that have made Australia their new home, and we believe very, very strongly that when the Tibetan community is strong in countries like Australia and India, it makes the cause of democracy and human rights much easier and attainable in Tibet", stated the Australian Senator from Liberal Party, while expressing his pleasure over taking part in and being able to make remarks in solidarity at the commemoration of Tibetan Uprising Day.

Senator Deborah O'Neill read the statement that Australia made during the United Nations Human Rights Council's January session. She quoted, "Australia remains deeply concerned about ongoing restrictions on religious freedom, freedom of movement, and the suppression of linguistic freedoms in Xinjiang (East Turkestan) and Tibet. Australia is deeply concerned about reports detailing China's assimilationist policies, including forced labour transfer programs and the coerced separation of Tibetan children from their families through state-run boarding schools. What is China doing to address these concerns, and will China allow meaningful and unfettered access to Xinjiang (East Turkistan) and Tibet for independent human rights observers, including the UN High Commissioner for Human Rights and special procedures mandate holders?" She further added,

"We will ask that question, and we stand in solidarity with you as you demand answers."

Following Senator Deborah O'Neill, Australia's former Deputy Prime Minister, MP Michael McCormack, said 65 long years "is the time that has passed since the uprising and today is a day of sorrow for Tibetans as they remember, as they commemorate lives lost unnecessarily, as they remember the many thousands of Martyrs who gave their life so that Tibetans could push the point that they need freedom, that they need what was theirs." Despite belonging to different political parties back in their country and having differences in their political stands, MP Michael McCormack confirmed that all the members of a delegation visiting Dharamshala this time "agree on Tibet and the freedom that Tibet earned, and has deserved" as he ensures continued support in speaking up on behalf of the Tibet and its freedom in both Australian parliament and across Australia. Furthermore, he extended a welcome to Tibetans seeking asylums in Australia and emphasised that, "We want Tibet to be free; we want indeed the language, the dance, the music, the culture, the history, and everything about Tibet to continue not just to survive but indeed thrive into the future."

MP David Smith from the Australian Labor Party echoed his co-delegation members' comments in his address, asserting their unity in supporting the Tibetan cause despite their various political backgrounds. "We are here in solidarity with the Tibetan people both in Tibet and in the diaspora population, and as my colleague Senator O'Neill said, what we would like to say is provide access to independent human rights observers", he stated.

The address of the members of the visiting delegation was followed by a Q&A session with the media personnel, during which the delegations shared their

opinions on China's misappropriation of recognising the reincarnation of His Holiness the Dalai Lama, probability of introducing and passing of bills similar to the United States Resolve Tibet Act in their respective countries, and shared their experiences of meeting with His Holiness the Dalai Lama earlier that morning.

Estonian Parliamentary Delegation Holds Press Conference to Express their Concerns Over State of His Serenity the 11th Panchen Lama

On 25 April 2024, delegates from the Estonian Parliament and Tibet Support Group participating in the official ceremony of the 35th birthday of His Serenity the 11th Panchen Lama Gedun Choekyi Nyima came together to hold a joint press conference at Tsluglagkhang.

The delegation: Juku Kalle Raid, member of Estonian Parliament and Estonia's Foreign Affairs Commission; Jenn Polluaas, Member of Estonian Parliament and its Former Speaker; Tarmo Tamm, Member of Estonian Parliament, and Andres Herkel, Former Estonian MP and Journalist, partook in the press meeting and made an appeal to China, urging for the immediate release of the 11th Panchen Lama, while expressing their unwavering support for the cause of Tibet.

Chair of the Estonian Parliamentary Support Group for Tibet, Juku Kalle Raid, emphasised the significance of this press conference for the Estonian nation and its people. He remarked that His Holiness the Dalai Lama had visited Estonia on three separate occasions, and each time, a significant number of Estonians warmly received Him. The people of Estonia have consistently shown a deep admiration and affection for Tibet, and this enduring sentiment

will continue to prevail. Given the resemblance between Tibet and Estonia for having undergone similar experiences of foreign occupation, he added, "Despite the challenging circumstances we find ourselves in, it is imperative that we continue to progress and refrain from regressing or remaining stagnant. The system deems the violation of human rights and the act of forced occupation as illegitimate."

He further assured his commitment to amplifying voices across European countries with increased conviction and impact to seek European nations' acknowledgement on the Tibetan people's self determination. He stressed that China must refrain from meddling in Tibetan affairs to ensure the continued existence of Tibet's unique heritage.

Following the address of the delegation members, a Q&A session was held with the media representatives discussing the urgent request for China to release the 11th Panchen Lama. MP Juku Kalle Raid responded, "As His Holiness mentioned today (during their private audience with His Holiness), the issue at hand is not just about the Panchen Lama; it is a global matter involving unlawful acts, forced occupation, and the violations of human rights. We are committed to raising awareness on these issues in the European Parliament."

Additionally, he claimed, "The Upcoming election of the European Parliament is on the horizon. I have the necessary criteria to vote for individuals capable of raising these issues and concerns. It is crucial not only to address the whereabouts of the 11th Panchen Lama separately but also to discuss and bring to light the unlawful actions of the Chinese government." Furthermore, he made a noteworthy point about his experiences under Soviet Union rule, expressing his complete distrust of the authoritarian government, including the Chinese government.

The other members the delegation also participated in the press conference and shared their concerns over the PRC's continued repression inside Tibet.

Buddhist Leaders from Himalaya Holds Joint Press Conference to Raise Issue of the 11th Panchen Lama's Whereabout

Kyabje Zeekyab Tulku Jetsun Tenzin Thupten Rabgyal, Abbot of Tashi Lhunpo Monastery, the traditional seat of the Panchen Lama; Kyabje Lochen Rinpoche, Tsechokling Tulku Tenzing Gelek, Sikkim; and Regzin Dorjay, Acting President of the Ladakh Buddhist Association, jointly held a press conference to call for the immediate release of His Serenity the 11th Panchen Rinpoche who was recognised by His Holiness the Dalai Lama on the occasion of His Serenity the 11th Panchen Rinpoche's birthday.

At the press meeting, Zeekyab Rinpoche read a joint appeal undersigned by himself, along with Kyabje Lochen Rinpoche of the Key Monastery in Spiti, Tsechokling Rinpoche, and Regzin Dorjay. The petition reads, "It is with great concern that we, representing four monasteries and associations from the Himalayan region and the traditional seat of the Panchen Lama, the Tashi Lhunpo Monastery, make this joint appeal with following five points to the Foreign Governments, the United Nations, and the International Community:

- We urge the foreign governments, the United Nations and the international community to pass a motion urging them to direct their ambassadors in China to meet with the 11th Panchen Lama and ascertain his whereabouts and wellbeing.
- We urge the foreign governments, the United Nations and the international community to honor the 11th Panchen Lama with an award recognizing him as a victim of enforced disappearance for almost 29 years, and as someone who has been denied with his human

rights, religious freedom, rights of a child and other fundamental rights of movement, residency and action.

- In order to enable his early release and as a way to draw attention to his situation, we appeal the foreign governments, the United Nations and the international community to observe the birthday of the 11th Panchen Lama.
- We also urge the foreign governments, the United Nations and the international community to actively call for the release of Chadrel Rinpoche, a lama of Tashi Lhunpo monastery who was the head of the search committee for the 11th Panchen Lama, as well as the very many Tibetan political prisoners. On account of the dire situation inside Tibet, more than 150 Tibetans have been resorting to acts of self-immolation, the latest being a 25-year-old Tibetan singer Tsewang Norbu and an 81-year-old Taphun in 2022. The self-immolators have sacrificed their most cherished life in order to draw the attention of the United Nations and the international community to the critical situation in Tibet. Therefore, we urge the foreign governments, the United Nations and the international community to respond positively to their plea.
- The aspiration of the Tibetans in Tibet is for His Holiness the Dalai Lama to be able to return to Tibet at the earliest. Therefore, we strongly appeal to the foreign governments, the United Nations and the international community to consider taking concrete initiatives to support His Holiness the Dalai Lama and the Central Tibetan Administration to enable the resolution of the Tibet-China conflict through the mutually beneficial Middle Way Approach.

The foreign governments, their citizens, the United Nations, and the international community have been consistently supporting the Tibetan people. So, we take this opportunity to express our sincere gratitude. This five-point joint appeal that we have presented today are in one way also connected to the

holistic wellbeing of the several million believers and followers, and therefore, is connected to democratic rights of these many individuals.

We have firm hope that the foreign governments, the United Nations and the international community will consider the reality of the Tibetan situation, particularly on the issue of the Panchen Lama's enforced disappearance case, and consider our appeals positively."

Addressing the press meeting, Regzin Dorjay, Acting President of the Ladakh Buddhist Association, shared his comments on His Serenity the 11 Panchen Lama's plight and expressed dismay over the long disappearance of the latter after being recognised by His Holiness the Dalai Lama.

He urged the Indian government to initiate dialogue with China concerning the whereabouts of the Panchen Lama and appealed to the United Nations to intervene in the situation. He added, "As a Buddhist leader, I highly doubt the Panchen Lama's current status, as no one has seen him since his disappearance. We must exert pressure on the Chinese government as this violates our human rights. It's a significant loss to the Buddhist community and sends a troubling message that the Panchen Lama remains missing after so many years".

Following the address, the speakers answered questions from the media personnel from Tibetan and Indian news outlets assembled at the joint press meeting.

His Holiness the Dalai Lama's Message for Buddha Purnima (Vesak) – 2024

“Although it is more than 2500 years since the Buddha lived and taught in India, the essence of his teaching remains as relevant today as it was then. While modern science has developed a sophisticated understanding of the physical world, Buddhist science has devoted itself to developing a detailed, first-person understanding of many aspects of the mind and emotions, areas still relatively new to modern science. I believe that a synthesis of these two approaches has great potential to lead to discoveries that will enrich our physical, emotional and social well-being.

As a Tibetan Buddhist monk, I consider myself an heir to the Nalanda Tradition. The way Buddhism was taught and studied at Nalanda University represents the zenith of its development in India. If we are to be 21st century Buddhists, it is important that we engage in the study and analysis of the Buddha's teachings, as so many did there, instead of simply relying on faith.

Buddha Purnima or Vesak commemorates Buddha Shakyamuni's birth, enlightenment and passing away, and is considered the most sacred day in the Buddhist calendar. On this auspicious occasion, I offer fellow Buddhists everywhere my good wishes in leading meaningful lives filled with warm heartedness and compassion.

With my prayers and good wishes.”

Statement of Kashag on the Sixty-Fifth Anniversary of Tibetan National Uprising Day



Sikyong Penpa Tsering reading the Kashag's statement for the 65th anniversary of Tibetan National Uprising Day.

On this day, sixty five years ago in 1959, the people of Tibet from the three traditional provinces rose in protest against the repression of the Chinese communist forces in capital Lhasa. Today also marks the thirty-fifth anniversary of the Martial Law imposed on 5th March 1989 after repeated peaceful protests in Lhasa in 1987, 1988 and 1989, and the sixteenth anniversary of the peaceful protests that erupted across Tibet in 2008. And since 2009, 157 Tibetans are known to have self-immolated for more freedom inside Tibet and for the return of His Holiness the Dalai Lama to Tibet. On this solemn occasion, we remember and offer our prayers in honour of our compatriots who have given their lives for the cause of Tibet. We stand in solidarity with those who are still suffering under the brutal occupation of the People's Republic of China.

Today, as we contemplate on the future of Tibet, we cannot ignore the developing events in Tibet and beyond. Currently, the ongoing Russia's invasion of Ukraine has exceeded two years; war between Israel and Hamas in Gaza has engulfed Eurasia. The powerful nations continue to forge alliances and

China's economy continue to decline. Increasing and intensified suppression of fundamental rights of Tibetans and implementation of oppressive policies have resulted in an unprecedented threat to the survival of distinct Tibetan national identity.

The PRC government's policy of exterminating the Tibetan identity since its invasion of Tibet has continued unabated for over seventy years. In the last decade, the PRC government has extensively expanded its pervasive communist party organisations to the grassroots level, accelerated massive population transfer within and outside Tibet and tightened control over movements and daily lives of Tibetans by sending tens of thousands of "work teams" across Tibet. With surveillance through the grid management system, Tibetans are compelled to spy on each other. Externally, Tibetans are threatened with transnational repression. The PRC government is vigorously pursuing a policy of "forging a strong sense of the Chinese as one single identity" by erasing the Tibetan identity; promotion of Chinese language by banning and minimising the teaching and use of Tibetan language and sinicisation of

Tibetan Buddhism. Reinterpreting and conforming the content of Buddhist canons to suit communist ideology and manipulation of monastic discipline and subjecting every Tibetan and every household to "patriotic re-education" campaign are aimed at eradicating Tibet's distinct religion, culture and language. The Kashag has highlighted these policy measures and its implementation in its previous statements.

The PRC government has issued various regulations and policy documents that contravene the foundational principles of the Chinese Constitution and Law on Regional National Autonomy. On this occasion, the Kashag would like to highlight how these regulations and policies are being used to erode the Tibetan language and religion.

1. Marginalisation of Tibetan Language

The Chinese Constitution and Law on Regional National Autonomy guarantees the autonomous regions to enact regulations on the exercise of autonomy and separate regulations. The so-called ten "Tibetan Autonomous Prefectures" and two "Autonomous Counties" incorporated into China's Qinghai, Sichuan, Gansu and Yunnan Provinces have declared regulations autonomously in their respective areas in 1980s. However, the so-called Tibet Autonomous Region (TAR) has not enacted such regulations until now.

Although the governments of Tibetan autonomous areas are given less legislative power than Chinese provinces, regulations of autonomous prefectures and counties stipulate that the heads of various organs of government must be a Tibetan; organs of autonomous area must use both Tibetan and Chinese as official languages when performing their functions; the Tibetan and Chinese languages be used for recruitment examination; Tibetan language must be the main medium of instruction in primary and middle schools; Tibetan

language professional and curriculum for specialised courses in Tibetan in universities and vocational schools in their respective areas, and the organs of government must carry forward the Tibetan traditional culture. Similarly, the Tibetan Language Work Regulation enacted in the 1990s facilitated the autonomous areas to establish offices to implement learning and use of Tibetan language. Textbook editorial offices were established by respective provinces or through collaboration of provinces and autonomous region.

Likewise, a mechanism for learning, use and promotion of Tibetan language on a trial basis was announced in 1987. It stipulated that Tibetan should be the medium of instruction at primary and middle schools; lower level government offices can refuse to acknowledge receipt of official letters from higher offices if they are not written in Tibetan and lower level offices can write their official letters to higher offices in Tibetan. However, the contents of the document were revoked through amendments in 2002 and 2019. Instead, it was formulated that “courses in compulsory education shall be in Tibetan and Chinese languages”, thereby, reducing the status of Tibetan to an optional language.

As stipulated in the Chinese Constitution, the “Law on the National Standard Spoken and Written Language” guarantees that “all nationalities have the freedom to use and develop their own language”. Similarly, the Education Law and the Law on Regional National Autonomy and Compulsory Education Law of 1986 stipulate that “schools and other educational institutions with mainly ethnic minority students may use of their own language for teaching”. However, the provisions that mandate the use of their own spoken and written languages for teaching were withdrawn when Compulsory Education Law was revised. Similar provisions in regulations of autonomous areas, prefectures and counties were either altered or abrogated as can be seen in Malho “Tibetan Autonomous Prefecture” regulation of 2021 and Tibetan language work regulation of 2023.

As the laws framed by the Chinese Central Government on learning and use of Tibetan language contradict themselves, the contents of regulations of the autonomous region, prefectures and counties contravene one another. Irrespective of whether China is governed by law or not, the laws formulated by the Chinese central government either in violation of the Constitution and the Law on Regional National Autonomy have become the key instruments being used to erode the Tibetan language.

Alarmingly, the ongoing forced assimilation of nearly one million Tibetan children in Chinese state-run colonial style boarding schools and promotion of Chinese language in a large number of kindergartens established across Tibet not only deny Tibetan children the right to learn and use their own language, they are also cut off from their way of thinking, custom and belief, which is giving rise to a generation affected by forced assimilation. On 14th December 2023 the European Parliament adopted with a large majority a resolution, strongly condemning the repressive forced assimilation of Tibetan children in Chinese state-run boarding schools in Tibet. The resolution calls on the Chinese government for the immediate abolishment of the boarding school system in Tibet, as highlighted by UN experts.

2. Destruction of Tibetan Buddhism

In 2017, China’s State Council put into force Regulations on Religious Affairs to tighten control over the religious groups, religious schools and institutions, places for religious activities, religious figures, religious practices, and monastic properties. Furthermore, in 2022, the State Administration of Religious Affairs and Ministry of Finance enforced the Financial Management Measures for Religious Activity Sites, mandating that all the properties and wealth of monasteries and nunneries will be owned by the state and that the religious institutions must report their assets, revenue and expenditure to the relevant departments of the Chinese Government every year. Similarly,

under the Measures for the Management of Religious Activity Venues enforced in 2023, religious institutions should establish democratic management committees composed of religious figures, representatives of local religious community and other relevant personnel, who in turn will be inspected by a committee formed of local religious groups, representatives of the local religious community and empowered registration offices. And the religious sites must reflect Chinese characteristics in style, architecture, sculpture, painting and decoration.

Furthermore, the Measures on the Management of Religious Affairs of “TAR”, which was put into force in 2021, states that the “religious activities must be carried out based on the need of the time and the excellent traditional Chinese culture” and “monastic rules and disciplines should be improved and reformed”. It mandates that “curriculum of religious institutions should include courses on politics, laws, regulations and policies, Chinese language and history of the relationship between Tibet and the motherland, building a strong sense of the Chinese nation’s community and modern science and these studies must comprise 30% of monastic education.” It further states that the “process of recognition of inheritance and succession of the Living Buddha of Tibetan Buddhism must be handled in accordance with the Measures for the Administration of the Reincarnation of the Living Buddha of Tibetan Buddhism and the relevant regulations of the autonomous region and it should not be subjected to interference and control by foreign organisations or individuals”. Similarly, inspection bodies have been established at all levels of governments till township to oversee religious activities at multiple level of society. Moreover, religious affair liaison officers and intelligence personnel are appointed by religious management committees in villages.

The Regulation of the Management of Religious Affairs of Karze Tibetan Autonomous Prefecture revised in 2023 also contained most of the above

provisions. In addition, monks and nuns who seek to engage in religious activities in areas outside their jurisdiction must obtain permit from local democratic management committee and county-level Buddhist association, after which, the Buddhist associations of both their place of residence and where the activities to be held are required to file the same to the religious affairs department of the respective local governments. The monasteries and nunneries must get approval from the provincial government for religious activities to be undertaken for a year before the end of its preceding year and not to make alterations in contravention to the proposed plan.

In short, these regulations are aimed to directly control the numbers, recognition, eligibility and curriculum of monks and nuns, properties, revenue, expenditure and management of monasteries and nunneries. These also mandate the Chinese Communist Party's misappropriation of Tibetan people's authority to select reincarnation of Trulkus, restriction on all religious activities and movement of monks and nuns across administrative areas. These additional and extreme measures expand on the existing Chinese central government's regulations to control over Tibetan Buddhism.

Reports of arbitrary beatings, arrest, imprisonment and sentencing of Tibetan monks, nuns, teachers, students, writers and common people continue unabated since the launch of "patriotic education" campaign in Tibet for the last thirty years. Many fear China's new and sweeping "Patriotic Education Law" that came into force on 1st January this year, which facilitates the authorities with power to punish and hold officials accountable. It all points to impending release of policy documents that will be immeasurably more draconian in Tibet.

The Kashag in its 10th March statement last year highlighted the forced and mass relocation of Tibetan population carried out supposedly in the name of ecological preservation in central Tibet and damming projects along the

major rivers of Machu (Yellow river), Drichu (Yangtse) and Zachu (Mekong) in Kham and Amdo regions. Recently, China has ordered local Tibetans and monasteries of Wonpoto area in Dege in eastern Tibet to relocate to carry out construction of Kamthok Hydropower dam on Drichu river as part of the 13 dam construction project started few years ago. On 14 February 2024, video footage emerged out of the area shows a large number of local Tibetans pleading to local government authorities and encircled by Chinese security forces. Subsequently, on 20 February, another footage revealed Tibetans kneeling and crying in desperation while pleading to Chinese officials. Reports continue to emerge of arrest of large number of Tibetans. These footages offer a rare glimpse into the real plight and sufferings of the Tibetan people. Implementation of this dam project will make the area vulnerable to earthquake and it will lead to loss of invaluable Buddhist cultural relics and artifacts in the local monasteries dating back more than 600 years. It will adversely affect the welfare and livelihood of thousands of Tibetans and cause irreversible damage to the ecology. Such acts undertaken solely for economic gain are nothing but short-sighted and no one can guarantee that the devastating consequences will not befall on Chinese people living in the downstream of Drichu.

During the UN Human Rights Council's fourth Universal Periodic Review of China's human rights record held on 23rd January this year, despite China's efforts to evade scrutiny, 21 countries raised the issue of Tibet – more than double the number in the last review – explicitly expressed serious concerns over the worsening human rights situation in Tibet, particularly emphasising their concern over China's assimilation of Tibetan children through colonial-style boarding schools and sinicisation of Tibetan Buddhism.

3. Our Hope and Appeal

We call upon the PRC government to allow Tibetans to learn, use and develop Tibetan as their official language as guaranteed in the Chinese Constitution

and Law on Regional National Autonomy. The use of Tibetan language in the offices across Tibet and Tibetan classes in schools, higher educational and vocational training centres with Tibetan as the medium of instruction should be restored. Likewise, the Tibetan language test in university entrance exam and government staff recruitment exam must be reintroduced. We call on the PRC government to correctly recognise that these are not only fundamental provisions for the implementation of regional national autonomy, but also the basis for equality and harmony of all the nationalities.

During the long history of friendly relations between Tibet and China in general and particularly since Tibet established priest-patron relationship with successive rulers who reigned over China from Mongolian Yuan dynasty until Chinese Communist Party, Tibetan Buddhism unstintingly bestowed spiritual guidance to the emperors and the people of China, immensely benefiting them. Even today, despite the fact that Tibetan Buddhism can certainly help the government and people of China when their fine traditional culture is facing decline, the Chinese government is ruthlessly resorting to suppression and destruction of Tibetan Buddhism. Tragically, this will only result in harming the interest of both Tibetan and Chinese people.

Although, the Chinese government has attempted to reinterpret the Buddhist canons to suit its ideology and expound it as excellent traditional Chinese culture, however it cannot even touch upon the basics of Buddhist philosophy and Buddhist science. The Tibetan Buddhist culture which is based on core practice of love, compassion and altruism is pitted against violent and revolutionary struggle built on self-promotion by communist regime. Consequently, it is a matter of great concern that ordinary followers of Tibetan Buddhism in Tibet are subjected to constant threat of persecution and hatred. The dire situation in Tibet is corroborated by the fact that Tibet scored zero in political rights and civil liberties in the Freedom

House report, which was released on 29th February this year.

The Central Tibetan Administration is committed to pursuing the Middle Way Policy to resolve the Sino-Tibet conflict through dialogue. Therefore, we reiterate that the PRC government must immediately cease its misguided policy of eradicating the Tibetan identity and culture, which could cause deep wound and antagonism between Tibetan and Chinese people. We call on Tibetans inside Tibet to use legal means to give timely suggestions to the local governments on its misguided and extreme policy measures and to uphold rights of the Tibetan people guaranteed in the Chinese Constitution and the Law on Regional National Autonomy.

On the sixth day of the Tibetan New Year, 15th February 2024, the US House of Representatives passed the bipartisan bill “Promoting a Resolution to the Tibet-China Dispute Act” with supermajority. We wholeheartedly thank and applaud the wisdom and integrity of the members of the US Congress for supporting truth and justice. We hope that this bill, which aligns with the 16th Kashag’s strategy to gain recognition to Tibet’s true historical status to serve as leverage for the Middle Way Policy, will be passed in the US Senate. This historic bill will definitely inspire other democratic countries and strengthen

the Tibetan people’s spirit and determination in keeping their identity alive. The Kashag will continue to reach out to other countries in this regard.

The unshakable hope and determination of our Tibetan brothers and sisters inside Tibet are the driving force for the 16th Kashag’s resolve to work towards the realisation of the just cause of Tibet. To that end, the Offices of Tibet have been firmly given clear and specific responsibilities, while Sikyong and Kalons are making every effort in undertaking advocacy campaigns by reaching out to governments, parliaments, think tanks and media. Recently, around 170 participants from over 40 countries attended the 9th International Conference of Tibet Support Groups that was successfully held in Brussels. Likewise, over 500 activists from the Voluntary Tibet Advocacy Group (V-TAG) have carried out impactful campaigns in 32 regions. Under the blessings of His Holiness the Dalai Lama and support of the state oracles and guided by strategy of cooperative effort and moving forward, these efforts have helped us catapult the issue of Tibet to a new level on the international stage. The Kashag would like to thank all those who made this possible. Nonetheless, we must continue to pool our collective efforts until resolving the issue of Tibet is achieved.

His Holiness the Dalai Lama has singularly led Tibetans on the path of democracy and established a vibrant democratic system in exile. Therefore, Tibetans living in the free countries have the unavoidable duty to make it robust, efficient and sustainable. Meanwhile, we have to grasp every opportunities arising from the changing global situation and actions of the Chinese government. We urge all the Tibetans that they must not fail to recognise our opponent and forge unity and make cooperative efforts in the larger interest of our common cause. At the same time, Tibetans must remain vigilant and confront the PRC government’s insidious tactics of infiltration into our exile community and transnational repression.

Taking this opportunity, the Kashag would like to express its heartfelt gratitude to the governments and people of India, United States and other countries and Tibet supporters around the world, who are committed to truth and freedom. As the Tibetan identity is facing existential threat, you are our backbone and source of inner strength to keep our struggle for freedom alive.

Finally, I pray for the long life of His Holiness the Dalai Lama. May the truth of Tibet’s cause prevail! May the Tibetans in Tibet and those in exile be reunited.

Statement of Tibetan Parliament-in-Exile on the Sixty-Fifth Anniversary of Tibetan National Uprising Day

We are gathered here today to observe a momentous solemn occasion marking the 65th anniversary of the 10th of March 1959 when the general masses of the public from across the three provinces of the Snowland of Tibet held a spontaneous, peaceful uprising in capital Lhasa – a historic event which can hardly be forgotten through generations of Tibetan people. It is also an occasion when we commemorate the patriotism of the heroic Tibetan men and women who have sacrificed their all, including their very lives,

for the Tibetan national and religious causes. To the Tibetan Parliament-in-Exile, this is also an occasion to express empathy and admiration for the Tibetan people who have lost their lives in an untimely manner for the sake of the Tibetan national and religious causes under the oppression and persecution of the Chinese government, as well as for fellow-Tibetans who continue to endure torture under Chinese rule even to this day for their selflessness, courage, and sacrifices. And so, it is also an occasion for us to express our solidarity with

them, and to offer our condolences and veneration as a way to memorialise them for their heroic contributions.

Following the founding of the so-called People’s Republic of China on the 1st day of October in 1949, the Communist Party of China began its armed invasion of Tibet in the name of liberating it. His Holiness the Dalai Lama had to assume the temporal and spiritual leadership of Tibet at the age of 16. Following it, for more than nine years, His Holiness prioritised achieving a



Speaker Khenpo Sonam Tenphel reading the TPIE's statement for the 65th anniversary of Tibetan National Uprising Day.

peaceful settlement with the Chinese government for the sake of ensuring peace in the country and safeguarding the lives of the Tibetan people. This was the circumstance in which the Chinese government, in 1951, exerted duress to compel the government of Tibet to sign a 17-Point Agreement. But the government of China violated each and every term of this "agreement", even though having dictated all of them by itself. And when the communist Chinese government finally bared its true face by plotting a vicious plan which was patently perceived to pose a threat to the life of His Holiness the Dalai Lama, the general masses of the Tibetan public could no longer bear the situation. This was the development which led to the peaceful Tibetan uprising in the Tibetan capital Lhasa. The communist Chinese government responded by launching a large-scale violent repression with a massive use of its armed force across the Tibetan nation. The development finally compelled His Holiness the Dalai Lama, along with around eighty thousand Tibetan people, to flee into exile.

It has now been more than 70 years since the communist Chinese government launched an armed invasion of Tibet. During this period, more than a million Tibetan people have died under untimely conditions. Many thousands of places of worship and religious study have been

destroyed completely, even as the outer territorial vessel and the inner human and natural riches of Tibet continue to be plundered and destroyed. In addition, the government of China has been unrelenting in its diabolical efforts to obliterate the religious, cultural, linguistic and other aspects of attributes which define the identity of the Tibetan people. Thus, by impoverishing the Tibetans who are the sovereign owners of their motherland, including by depriving them of their fundamental human rights under its brutal policies, the government of China has put the Tibetan people in a situation which continues to this day, as if the limitless suffering of the agony of hell has materialized on the land of living human beings. The truth of the criticalness of this situation can be gauged, by way of an example, from what happened after large-scale peaceful protests erupted mainly in Tibet's capital Lhasa in 2008 and soon spread throughout the three historical provinces of the country, and which is now referred to as the great Earth-Rat Year Tibetan Protest Campaign. The communist Chinese government responded by deploying its armed forces whose overwhelming use of firearms to attack the peacefully protesting Tibetans led to the massacre of great many of them, both monastic and lay, men as well as women. Likewise, the suffering of the Tibetan people under the brutality

and violence of the communist Chinese government has been of such intensity that many of them could not bear to live under the situation anymore. Despaired by feelings of utter hopelessness, fuelled by such a repressive situation, a total of 157 Tibetans have carried out self-immolation protests since the year 2009 – this being the number known and verified to our knowledge. But despite the enormity of such a tragedy, the leadership of the communist Chinese government has refused to take any interest to try to understand the concerns of the Tibetan people. On the contrary, it has continued to keep strengthening the brutality of its already erroneously repressive policies and control systems. Besides, while addressing international forums, China speaks of achieving socio-economic development as advancement of human rights and has sought to point to this as evidence that Tibet has progressed and that its people are happy. This is a totally false canard spread by the government of China in an attempt to deceive and mislead governments and peoples across the world, with a design to conceal the true picture of the critical situation there.

All across Tibet, spanning all its three historical provinces, China has, under calls to safeguard national security and ensure social stability, carried out arrests and imprisonments of great many Tibetans. These have especially targeted lamas, tulkus, and geshe, as well as other monks and nuns; authors and artists; environmental activists; teachers and others. A section of these victims has remained disappeared, with their parents, siblings and other relatives having been kept in the dark on their whereabouts for many months and even years. Apart from that, Special Rapporteurs of the United Nations Human rights Council have recently established that China had isolated more than one million Tibetan children from their parents and placed them in separate boarding schools where they are prevented from studying and practicing their language and cultural traditions. In this way, the United Nations human rights experts have exposed China's ongoing implementation on the Tibetan

people of a nakedly coercive “one nation, one culture, one religion, one language” policy. Besides, it has also been established that China has been carrying out a discriminatory policy with large-scale coercive collection of DNA samples of Tibetan people, which included even primary school children.

During the Universal Periodic Review of China’s human rights record carried out recently by the United Nations Human Rights Council in Geneva, a section of government delegates felt constrained to make recommendations calling on Beijing to put an immediate end to its implementation of a policy of assimilation that threatened the survival of the identity of the Tibetan people. Likewise, on the 29th of February this year, the United States-based international human rights organization Freedom House released its 2024 survey report, showing an overall score of zero out of hundred for freedom in Tibet under Chinese rule, measured in terms of the state of political rights and civil liberties there.

From the 14th of February this year, one of the ongoing critical situations in Tibet has been concerned with the Chinese government’s plan to build a major hydroelectric power dam complex in Dege area of Kham on the Driчу river. The project is sited on an area which includes ancestrally inhabited Tibetan villages as well as Tibetan Buddhist monasteries built many centuries ago. For the purpose of implementing this project, the Chinese government is coercing thousands of residents of some 12 Tibetan villages on the east bank of Driчу river as well as of many Tibetan villages on the west bank of the river to relocate. Also, for the same purpose, the Chinese government has announced the planned destruction of temples with long histories and which contain numerous sacred relics and priceless ancient murals. These include the Wontoe Gonpa, Yena Gon, Khardho Gon, Rabten Gon, Gonsar Gon, Tashi Gon, Lhadang Gon, and Githo Gon. The Tibetan residents of the affected sites held a peaceful assembly and sought to submit a petition. However, they

were suddenly swooped on by a large body of Chinese police who carried out indiscriminate arrest and beating of the Tibetan people. Many of them had to be rushed to hospital as a result of the severity of the beating they had received. And the violent crackdown ended with a mass arrest of some one thousand Tibetans from both monastic and lay communities. The Chinese government also imposed severe restrictions on the movement of the local Tibetan people. News reports and evidences of the developments in this serious situation in Tibet have appeared and continue to feature on the global online media and other outlets. These have become basis for officials of the Chinese government both at the centre and at the local levels to feel a sense of shame. Besides, the global publicity on these developments have made clear to the international community the destruction the government of China has wrought on the outer territorial vessel and the inner human and natural riches of Tibet, as well as the endlessness of the campaign of repression it has been carrying out on the Tibetan people. It is only to be expected that we demand that all the innocent and peaceful Dege Tibetans who had been arrested be released immediately, and to demand in clear terms to the government of China that the hopes and aspirations of the Tibetan people be respected.

Just recently, the Tibetan Centre for Human Rights and Democracy, based at Dharamshala, India, published a report titled “Chinese Transnational Repression of Tibetan Diaspora Communities, 2024”. The report said that the state security agencies of the Chinese government have been actively seeking to further sever connections between Tibetans in exile and their relatives living in Tibet by making communication technically impossible; that they have been spying on exiled Tibetans to collect personal information with a view to use them to infiltrate and sabotage diaspora networks, including through disinformation campaigns; and that they use threats to prevent Tibetans from attending gatherings being addressed by His Holiness the Dalai

Lama, including His religious teachings. The report also speaks about the immense mental torture being inflicted on the Tibetan people by the Chinese government. Likewise, on the 6th of September in 2023, the monitoring and research group Tibet Watch based in England published a report titled “Weaponising big data; Decoding Chinese Digital Surveillance in Tibet”. This report said that China was forcing the Tibetan people to compulsorily install in their mobile handsets its “National Anti-Fraud Centre” app so as to be able to control all aspects of their behaviour – their movement, stay, and activities. The report said that the app spies on the personal information and activities of the Tibetan people, thus threatening their privacy and security. This makes it clear that it is not just Tibetans living under China’s repressive rule in Tibet but also those living in free countries in exile that the leaders of the communist Chinese government have targeted for intimidation and oppression. Now that this has been established and has obviously become an open knowledge, we appeal to the international community to make efforts to put an end to this nefarious practice of the Chinese government.

Tibet was a historically fully independent country. And it has remained under illegal occupation of the communist Chinese government over the past more than 60 years. The communist Chinese government has been claiming that Tibet has been part of China since ancient times. And it has been employing deceit to compel the international community to subscribe to this position by endorsing its “One China” policy. However, the leaders of the communist Chinese government must realize that it is not possible to deceive the people of the twenty-first century with this sort of false claim. The Central Tibetan Administration has, over the past several decades, adhered to the mutually beneficial Middle Way Policy for reaching a solution on the Sino-Tibetan dispute. In keeping with it, though the Tibetan side has also presented to the Chinese government a “Memorandum on Genuine Autonomy

for the Tibetan People”. Yet the government of China has failed to address it with responsibility. “You can’t clap with one hand,” as the old saying goes. The ball is still in the Chinese government’s court.

It is thanks solely to the enormous efforts made by His Holiness the Great 14th Dalai Lama over many years that governments and peoples in the international community have continued to extend high level of support for the issue of Tibet and the Tibetan people. It was in this milieu that on the 15th of February this year, a legislative Bill titled “Promoting a Resolution to the Tibet-China Dispute Act (HR 533)” was adopted with a high level of bipartisan majority support in the United States House of Representatives, for which the Tibetan Parliament-in-Exile wishes to express its warm acknowledgement. On behalf of the Tibetan people living in Tibet as well as those living in exile, we wish to express immense heartfelt gratitude to Representative Jim McGovern and Representative Michael McCaul who both introduced the Bill, and all the other House members who voted for it.

Over the past several years, there has been a continuing decline in respect for the communist Chinese government in the international community. Sharp internal divisions and disputes are clearly visible across the Chinese nation. There has been a continuing decline in the country’s economic growth. The trouble in the real estate sector has been such that there has been a sharp decline in the market value of many of them, including even cases of

bankruptcies, resulting in large-scale losses of jobs and incomes. People in China continue to face growing struggle in their day-to-day living. And the number of people finding themselves in desperate economic situation and protesting against the government has been increasing. Besides, in a country where freedom of speech and expression is non-existent, the phenomenon of people writing and putting up posters on open walls, criticizing the government and top leaders of China, has become all too evident. Given such and other worsening developments, it has become hard for anyone to predict how long the present Communist Party of China-led government will endure. In a situation like this, it is eminent for the Tibetan people living in exile to consolidate their strength and capability.

The Tibetan Parliament-in-Exile has continued to be active in making efforts to advance the Tibetan cause both internationally and within India, with its members having been divided into delegations to undertake travels for this purpose. The delegations have visited most of the states in India, to raise awareness and advocate the issue of Tibet and lobby support, achieving appreciable results. We will continue our efforts to garner more supporters from across the world by carrying out more awareness raising and lobbying activities for Tibet.

His Holiness the Dalai Lama has devolved all his political power to the elected leadership, as His ardent desire to not depend on one single person for the running of Tibetan administration. In line with it, a resolution to

constitute a Rules and Regulations Review Committee was passed by the fifth session of the current Tibetan Parliament-in-Exile and its report was delivered to the parliament’s secretariat on the 28th of February this year. This report will be presented in the soon to be held, upcoming 7th session of the Tibetan Parliament-in-Exile. In order that the recommendation in this report could be incorporated in the relevant legislations, I earnestly express hope that all those in the Tibetan Parliament-in-Exile upon whom this responsibility lies will be able to overcome difficulties with application of mind and intelligence to make a success of it.

Over the last more than 60 years of our living in exile, host India and its people, the United States of America, and Europe, as well as governments and peoples in other parts of the world, besides various groups and organizations as well as private individuals, have extended support and provided help and relief for Tibet and the Tibetan people. To all of them, I take the opportunity provided by this solemn occasion to express our heartfelt gratitude.

Finally, I pray that His Holiness the Dalai Lama, the great protector and refuge of the sacred teachings and sentient beings, may live for a hundred aeons, that all his great wishes may be seen fulfilled with utmost spontaneity, that the just cause of Tibet may be definitely seen to prevail, so that that the auspicious sunrise of happiness in which Tibetans in Tibet and those living in exile shall be reunited may dawn in all speediness.



Statement of the Kashag on the Thirty-Fifth Birthday of His Serenity the Eleventh Panchen Rinpoche



Sikyong Penpa Tsering reading the Kashag's statement on 35th Birthday of His Serenity the 11th Panchen Rinpoche.

Today, we are gathered here to mark the special occasion of the thirty-fifth birthday of His Eminence the eleventh Panchen Rinpoche, Tenzin Gendun Yeshe Thinley Phuntsok. On this special occasion, we fervently pray that His Eminence may soon be able to break the shackles of the Chinese government's illegal captivity to freedom and assume his rightful throne of the Tashi Lhunpo Monastery.

It is a day for us to engage in customary festivity to celebrate the Panchen Rinpoche's birthday. Sadly, the Panchen Rinpoche's whereabouts and that of his parents Kunchok Phuntsok and Dechen Choedon and Jadrel Jampa Trinley Rinpoche, who had been appointed chairman by the Chinese government's search committee, remain unknown after they were forcibly abducted by the Chinese authorities on the night of 17th May 1995, three days after His Holiness the Dalai Lama recognised him as the reincarnation of the Panchen Rinpoche.

His Holiness the Dalai Lama and the Panchen Rinpoche, considered the sun and moon by the Tibetans, are the two foremost holders of the Gelug tradition of Tibetan Buddhism in history. Not only

are they the highest-ranking masters of the Gelug tradition, but they have a long history of spiritual relationship in terms of recognising each other's successive reincarnations, bestowing ordination on and transmitting teachings to each other.

Born in Amdo around the same time as His Holiness the fourteenth Dalai Lama and after being recognised as the reincarnation of the Panchen Rinpoche by His Holiness, they met in 1952. They together visited China and India in 1954 and 1956 respectively. The turmoil in 1959 resulted in their separation, following which the Chinese government appointed Panchen Rinpoche as the deputy chairman of the so-called Preparatory Committee for the Autonomous Region of Tibet. The Panchen Rinpoche had witnessed the atrocious land and democratic reforms, so-called "pacification" of the rebellion, destruction of monasteries, forced disrobing of monks and nuns, the massacre, imprisonment, and torture of hundreds of thousands of Tibetans, and the untimely death of many Tibetans, which brought hell on earth to Tibet. Despite the insistence of his tutor Ngulchu Rinpoche, Ngabo, Geshe Sherab Gyatso, and others,

Panchen Rinpoche submitted the 70,000-character petition to the Chinese Prime Minister. As a result, he suffered immeasurable suffering in the Chinese prison for more than 14 years. Following his release from incarceration, with unshaken determination, he tirelessly advocated for the education of Tibetans, the promotion and preservation of Tibetan Buddhism and the rights of the Tibetan people.

On the Tenth death anniversary of the 10th Panchen Rinpoche in 1999, His Holiness the Dalai Lama said, "Panchen Rinpoche has been a hero who has sacrificed his life for the cause of the Tibetan people's culture and freedom, despite threat to his life, and especially for the teachings of Lama Tsongkhapa. This is indisputably well known. We can see it clearly from his 70,000-character petition. In this way, he is an extraordinary person whose aspirations have ripened in time."

"When Panchen Rinpoche was alive, I could think he would do whatever he could to help Tibet. After the Panchen Rinpoche's death, whenever there was a crisis in Tibet, I would think that it was terrible to think that Panchen Rinpoche was not there. If Panchen Rinpoche were here, I would think he would do everything possible."

On 14th May 1995, His Holiness the Dalai Lama, following the traditional Tibetan Buddhist rituals and tests, announced the unmistakable reincarnation of the tenth Panchen Rinpoche. However, three days later, the Chinese government abducted him along with his parents and since then 29 years passed and their whereabouts remain unknown.

Since 1995, the case of the enforced disappearance of the 11th Panchen Rinpoche has been consistently discussed in the UN Working Group on Enforced or Involuntary Disappearances, UN Human Rights

Commission's Special Investigation Group on Forced Disappearances, the UN Committee on the Rights of the Child, Special Rapporteur on freedom of Religion or Belief, UN Convention Against Torture, and other committees. Likewise, Members of Parliaments and Governments in the United States, Lithuania, Germany, Czech Republic, Canada, Slovakia, India, Italy, Belgium, Japan, Switzerland, Taiwan, the European Union, United Kingdom, South Africa, Australia, Chile, and Spain among others have expressed their serious concern about the situation of the Panchen Lama and have called for his immediate release.

The Chinese government has not responded clearly to questions about the whereabouts of Panchen Rinpoche raised by the United Nations and the international community. In 2015, the Chinese government's spokesperson claimed that the Panchen Rinpoche is receiving education like other children and that he does not want to be disturbed by anyone. The report from a five-member UN human rights experts in their meeting with the Chinese government on 2nd June 2020, the Chinese government claimed that Panchen Rinpoche received free compulsory education when he was a child, passed the college entrance examination and now has a job. Similarly, on being questioned on Panchen Rinpoche during the 45th session of the UN Human Rights Council held on 22nd September 2020, the Chinese government's representative said the Gendun Choekyi Nyima is a common Chinese citizen and not the reincarnation of Panchen Rinpoche.

The Central Tibetan Administration has persistently called for the immediate release of Panchen Rinpoche through resolutions passed in the Tibetan Parliament-in-Exile and in statements of the Kashag. The offices of Tibet carried out various campaigns to garner support from the international community. Similarly, non-government organisations such as the International Campaign for Tibet and Tibet Support Groups worldwide have initiated numerous advocacy campaigns.

The Tashi Lhunpo Monastery has unceasingly carried out campaigns for the release of Panchen Rinpoche. On the occasion of the 33rd birthday of Panchen Rinpoche in 2022, Venerable Zeekgyab Rinpoche, Abbot of Tashi Lhunpo Monastery along with Sikyong met with Nancy Pelosi, the then Speaker of the US Congress and Uzra Zeya, the US Special Coordinator for the Tibetan Issues. They also participated in a testimony in the Canadian Parliament on 5th May. With the coordination with the offices of Tibet, Ven. Zeekgyab Rinpoche carried out advocacy campaigns in Belgium and England, among others. Sadly, the Chinese government has paid no heed to the genuine concern and appeal of the international community and the Tibetans in exile.

Our most pressing concern is whether the Panchen Rinpoche is still alive or not. If he is presumed to be alive, had he been brought up with his parents from the age of six up till now for the last 29 years? Or had he been kept in a remote environment to become someone who can't speak even in Tibetan? How much the people around him might have abused and tortured him, just as the Chinese communist red guards subjected the 10th Panchen Rinpoche through struggle session? Has he been confined within the high walls of a Chinese prison with no communication with the outside world? Or had he been kept in solitary confinement with no sight of the sunlight, just as the 10th Panchen Rinpoche? Was he being tortured by the Chinese government with cold and hunger in a place battered with blizzard? Or is he being forced to work as a slave in a labor camp? Is the Panchen Lama, who has reached his prime age really living a healthy life?

These are the vital questions which remained unanswered?

The Chinese government has brazenly violated fundamental human rights and freedoms of Panchen Rinpoche recognised by His Holiness the Dalai Lama. Moreover, it alleges that the appeals made by Tibetans in exile and the international community to

restore his fundamental human rights and freedoms are disturbing him. Such tactics to hoodwink the international community is untenable. The underlying philosophy of the reincarnation system is that one must accept the concept of rebirth. The purpose of the appearance of a reincarnation is to continue the predecessor's unfinished work. Therefore, respecting the international law, human dignity, aspirations of millions of followers of Tibetan Buddhism and their national laws, the Chinese authorities should immediately allow an independent fact-finding commission access to Panchen Rinpoche, who should be given his basic human rights.

Giving free rein to those regimes that brazenly violate international law and human rights is tantamount to neglecting the foundation of peace and justice in the world. Therefore, we appeal to all free democratic governments to take effective measures to secure the immediate release of Panchen Rinpoche. We call on the human rights organisations and supporters of the Tibetan cause to take all possible steps to appeal to their governments.

Taking this opportunity, the Kashag would like to urge Gyaltsen Norbu, who was appointed by the Chinese government, being a Tibetan and someone who had the opportunity to study Tibetan Buddhism, should not become a political tool of the Chinese government's sinister motives. Instead, he must recognise the unprecedented danger threatening the survival of the Tibetan people and Tibetan Buddhism, and fearlessly undertaken his responsibility and not commit any act that would hurt the Tibetans and Tibet's spiritual and political cause.

Finally, we pray for the long life of His Holiness the Dalai Lama and the immediate release of His Eminence the eleventh Panchen Rinpoche Tenzin Gendun. May the two be reunited soon!

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Statement of TPiE on the 35th Birthday of the 11th Kunzig Panchen Rinpoche Jetsun Tenzin Gedhun Yeshe Trinley Phuntsok Pal Sangpo



Speaker Khenpo Sonam Tenphel reading the Tibetan Parliament in Exile's statement on 35th Birthday of His Serenity the 11th Panchen Rinpoche.

Today marks the momentous occasion of the 35th birthday of the 11th Kunzig Panchen Rinpoche, Jetsun Tenzin Gedhun Yeshe Trinley Phuntsok Pal Sangpo (Gedhun Choekyi Nyima). It is therefore a day of great importance to be observed with celebrations by all the Tibetan people, both inside and outside Tibet. However, this day has also become one of great sadness for the people of Tibet, as it has been decades since we last saw him or heard his teachings

Gedhun Choekyi Nyima was born on the 25th day of April in 1989, corresponding to the 19th day of the 3rd month in the Tibetan Earth-Serpent Year. His birth took place in Lhari Dzong, located in the Nagchu region of Tibet, to his father, Konchog Phuntsog, and mother, Dechen Choedon. The historical relationship between successive Dalai Lamas and successive Panchen Lamas has been uniquely characterized by mutual recognition of their reincarnations, with each often serving as either a teacher or a disciple to the other. In line with this unique historical bond between them, His Holiness the Dalai Lama assumed the responsibility with deep commitment to conduct comprehensive examinations

of all the facts in the Panchen Lama reincarnation process for many years. This was done in strict adherence to Tibetan customs, traditions, as well as religious rituals and practices.

On the 15th day of the 3rd month in the Tibetan Wood-Hog Year, corresponding to May 14, 1995, His Holiness the great 14th Dalai Lama made an unmistakable recognition of the reincarnation of the 10th Panchen Lama. He bestowed upon him the name Tenzin Gedhun Yeshe Trinley Phuntsok Pal Sangpo and composed a prayer for his spontaneous fulfillment of wishes. With this proclamation, His Holiness the Dalai Lama officially recognized him as the reincarnated 11th Panchen Rinpoche.

On May 17, 1995, the Chinese Communist Party government issued an announcement filled with wild and distorted narratives, attempting to argue that the proclamation made by His Holiness the Dalai Lama was illegal and, therefore, void. Furthermore, the Chinese Communist Party government forcibly abducted the six-year-old reincarnated Rinpoche Gedhun Choekyi Nyima along with his parents, other family members, and Chadrel Rinpoche,

who served as the Chairman of the committee tasked with searching for the reincarnation of the 10th Panchen Rinpoche. It has now been 29 years since their disappearance.

The Chinese Communist Party, which staunchly opposes and disregards any religious faith, installed another boy in place of Gedhun Choekyi Nyima solely to serve their deceitful political agenda. Nevertheless, the fact remains that the Tibetan people both inside and outside Tibet, along with Buddhists worldwide, steadfastly believe that Gedhun Choekyi Nyima, recognized by His Holiness the Dalai Lama, is the true reincarnation of the 10th Panchen Rinpoche. This conviction is unwavering—their faith in him remains unshakeable.

The 10th Kunzig Panchen Rinpoche, Jetsun Tenzin Trinley Jigme Choekyi Wangchug Pal Sangpo, was unwavering in his relentless commitment to the religious, political, and national causes of Tibet. On May 18, 1962, he courageously presented a seventy-thousand-character petition to Chinese Premier Zhao Enlai, detailing the atrocities suffered by the Tibetan people across their homeland. In reprisal for this appeal, the Chinese Communist Party subjected the revered Panchen Rinpoche to vicious struggle sessions and launched scathing criticisms against him. Consequently, he was imprisoned in Beijing for nearly 9 years and 10 months. Upon his release, the Panchen Rinpoche resumed his dedicated service to the religious, political, and national interests of the Tibetan people. In particular, he revitalized the preservation of the Tibetan language and script. The Tibetan people remain immensely grateful to the 10th Panchen Rinpoche for his remarkable contributions and accomplishments.

It has now been 29 years since the Communist Party of China abducted and made the 11th Panchen Rinpoche disappear at the age of six. This action

by the Chinese government constitutes a grave violation of various provisions of the United Nations Convention on the Rights of the Child. He remains, to this day, the world's youngest prisoner of conscience.

For an entire year following his abduction on May 17, 1995, the Chinese Communist Party denied holding him. In May 1996, China finally admitted to holding the young boy 'under the protection of the government at the request of his parents.' However, the Chinese government has yet to grant any access to him—neither to governmental bodies, concerned organizations, nor non-governmental investigators—to ascertain whether he is even alive.

In fact, the Communist Party of China continues to flagrantly violate human rights and religious freedom in this matter.

Concerning the whereabouts and well-being of the 11th Panchen Rinpoche and his family, pressures have been exerted by various United Nations working groups, committees, and human rights officials. These include the UN Working Group on Enforced or Involuntary Disappearances, the UN Committee on the Rights of the Child, the Special Rapporteur on Freedom of Religion or Belief, the High Commissioner for Human Rights, the Committee against Torture, among others.

Despite these efforts, the Chinese government has kept on making efforts to avoid the issue by making unsubstantiated claims. Their responses have consistently been evasive, refusing to disclose any meaningful information, which strains credibility. As a result, we do not trust the claims made by the Chinese government and believe their actions violate international laws.

The United Nations Organization, governments, international organizations, members of parliaments, the global community of Tibet support groups, international human rights organizations, and individual lawmakers worldwide have tirelessly campaigned

for the immediate release of the 11th Panchen Rinpoche from his custodial detention by the Communist Party of China.

Similarly, the Central Tibetan Administration, the exile-based Tashi Lhunpo Monastery, and Tibetan non-governmental organizations have repeatedly appealed to governments and parliaments worldwide, urging their support for the immediate release of the Panchen Rinpoche, his family members, and Chadrel Rinpoche.

In this context, the Tibetan Parliament-in-Exile has also undertaken and will continue to undertake, international lobbying efforts, particularly for this cause, besides consistently voicing criticisms and issuing appeals to the Chinese government on numerous occasions through the adoption of official resolutions of solidarity in each session.

Remembering the debt of gratitude we owe to His Holiness the Dalai Lama for his great kindness in having undertaken the unmistakable recognition of the reincarnation of the Kunzig Panchen Rinpoche, we appeal to everyone concerned about this issue to consolidate their efforts with a reinforced sense of commitment. It is crucial to grasp the gravity of the situation in which the

Panchen Rinpoche is living.

We also reiterate our call to the Chinese Communist Party government that it must be fully transparent in clearing all doubts regarding the true situation of the Kunzig Panchen Rinpoche and the members of his family.

We remain fervent in our prayers and supplication that the 11th Kunzig Panchen Rinpoche Jetsun Tenzin Gedhun Yeshe Trinley Phuntsok Pal Sangpo remains in sound health conditions; that he may swiftly be released from the captivity of the Communist Party of Chinese government; that the entire communities of the Tibetan people and Buddhist peoples may definitely realize the glorious visual blessings of his golden countenance; and that he may thereby be able to resume the role that he has inherited from his predecessors.

In conclusion, we wish and pray that His Holiness the Dalai Lama, the supreme leader of the Tibetan people, the refuge and protector of the sentient beings of all the three realms of existence but especially us the people of the Snowland of Tibet, may live for a hundred aeons; that all his altruistic wishes and desires may be seen fulfilled with spontaneity without any hindrance, and that the just cause of the Tibetan people may definitely be seen to prevail.

MISSING 11TH PANCHEN LAMA



29 years since the enforced disappearance of the 11th Panchen lama, along with his family and Chadrel Rinpoche by the Chinese government remains a poignant reminder of their continued oppression of Tibetans and their utter disregard for human rights. Calls are made to reveal the whereabouts of Panchen Lama and his family, and halt the forced disappearance of Tibetan leaders.

Central Tibetan Administration Appreciates Senate Foreign Relations Committee's Approval of Resolve Tibet Bill

The Central Tibetan Administration applauded the US Senate Foreign Relations Committee's (SFRC) approval of the Resolve Tibet bill, S. 138 "Promoting a Resolution to the Tibet-China Dispute Act". The bipartisan, bicameral Promoting a Resolution to the Tibet-China Dispute Act received approval during the Senate Foreign Relations Committee's session on 16 April 2024.

The bill also known as the Resolve Tibet Bill reaffirms the US policy of supporting direct dialogue between the People's Republic of China and representatives of His Holiness the Dalai Lama or with democratically elected Tibetan leaders, without any preconditions, to resolve the Tibet-China conflict. The legislation also aims to counter disinformation propagated by the Chinese government regarding Tibet included fabricated narratives about Tibet's history, culture, people, and institutions including that of the Dalai Lama.

The bill approved by the SFRC is a revised iteration of the legislation initially presented by Senators Jeff Merkley (D-Ore.) and Todd Young (R-Ind.), and also by Representatives Jim McGovern (D-Mass.) and Michael McCaul (R-Texas) in the House, where it secured passage. Following its approval by the Senate Foreign Relations Committee, the bill is now slated to proceed to the Senate floor.

During the bill introduction, Senator Merkley stated, "The People's Republic of China continues to ignore the basic rights of the Tibetan people, and the status quo is not tenable. The Promoting a Resolution to the Tibet-China Dispute Act sends a straightforward message to the Chinese government: stop spreading disinformation about Tibet and its history and enter sincere negotiations over Tibet's status. We must get this bipartisan bill over the finish line

because the people of Tibet deserve a say in how they are governed."

Senator Young urged, "The Chinese Communist Party's aggression towards Tibet is self-serving, with negotiations and even the very definition of Tibet on the CCP's terms. We must refresh U.S. policy towards Tibet, and push for negotiations that advance freedoms for the Tibetan people and peaceful resolution to the CCP's conflict with the Dalai Lama. I am pleased by today's vote, and I urge the full Senate to pass this bipartisan legislation and demonstrate America's resolve that the CCP's status quo – both in Tibet and elsewhere – is not acceptable.

In his official X (formerly called Twitter) account, Sikyong Penpa Tsering posted, "Grateful to witness the Resolve Tibet Act pass the US Senate Foreign Relations Committee. This marks a significant first step towards countering China's false narrative on Tibet's history. I thank SFRC Chairman Senator Cardin and all the members for their unwavering support."

Dr. Namgyal Choedup, Representative of Office of Tibet, North America, said: "Tibetans hold the US Congress in high regard and are always grateful for the support of the American people. With today's vote, the United States is once again showing that it is the leader on the international stage when it comes to advancing the just cause of the Tibetans. We thank the members of the committee for moving the Resolve Tibet Act to the Senate floor, and we call on the Senate to pass this bill without delay."

Sikyong Penpa Tsering has embarked on official visit in Washington DC since in April and he has been actively involved in meetings with legislators and government officials to champion the passage of the Resolve Tibet Bill.

Our most pressing concern is whether the Panchen Rinpoche is still alive or not. If he is presumed to be alive, had he been brought up with his parents from the age of six up till now for the last 29 years? Or had he been kept in a remote environment to become someone who can't speak even in Tibetan? How much the people around him might have abused and tortured him, just as the Chinese communist red guards subjected the 10th Panchen Rinpoche through struggle session? Has he been confined within the high walls of a Chinese prison with no communication with the outside world? Or had he been kept in solitary confinement with no sight of the sunlight, just as the 10th Panchen Rinpoche? Was he being tortured by the Chinese government with cold and hunger in a place battered with blizzard? Or is he being forced to work as a slave in a labor camp? Is the Panchen Lama, who has reached his prime age really living a healthy life?

These are the vital questions which remained unanswered?

- 16th Kashag in its statement for the 35th birthday of His Eminence the eleventh Panchen Rinpoche, Tenzin Gendun Yeshe Thinley Phuntsok



Most Venerable Dr Waskaduwe Mahindawansa Maha Nayaka Thero Presents Relics of Buddha to His Holiness the Dalai Lama



His Holiness the Dalai Lama and Most Ven Dr Waskaduwe Mahindawansa Mahanayake Thero from Sri Lanka, holding a stupa containing the Relic of Lord Buddha, riding in a golf cart to the meeting room at His Holiness the Dalai Lama's residence in Dharamshala

On 4 April 2024, a long-standing ambition of a group of Sri Lankan Buddhists led by the Most Venerable Dr. Waskaduwe Mahindawansa Maha Nayaka Thero, head of Amarapura Sambuddha Sasanodaya Maha Nikaya, and coordinated by Dr. Damenda Porage, Founder President of the Sri Lanka-Tibetan Buddhist Brotherhood in Sri Lanka, was fulfilled. Accompanied by monks and lay supporters, the Most Venerable came to Dharamsala to present relics of the Buddha to His Holiness the Dalai Lama.

Following the Buddha's passing away and the cremation of his mortal remains the relics that remained, fragments of bones and teeth, were divided among eight kingdoms and stupas were erected over them in Allakappa, Kapilavastu, Kushinagar, Pava, Rajagriha, Ramagrama, Vaishali, and Vethapida. During excavations at Piprahwa, which is identified with Kapilavastu, relics of the Buddha were discovered that had

been enshrined by Shakyas relatives in Kapilavastu. In 1898, a British official, William Peppé made a gift of these relics to the erudite Sri Lankan monk, Most Venerable Waskaduwe Sri Subhuthi Mahanayake Thera, who brought them to Sri Lanka.

The Most Venerable and his party arrived this morning at Kangra airport and drove up from there to His Holiness's residence. Groups of Tibetans, many holding silk scarves, flowers and incense in their hands, gathered by the side of the road from the lower reaches of Dharamsala town up to McLeod Ganj to pay their respects. Large numbers of people gathered near the gate to Gangchen Kyishong and the Central Tibetan Administration and below the Tsuglagkhang, the Main Tibetan Temple. Both sides of the driveway to His Holiness's residence were decorated with strings of Buddhist and Tibetan flags.

While artistes from the Tibetan Institute of Performing Arts sang and danced in celebration, His Holiness sat on chair outside the gate to his residence to greet the relics, the Most Venerable and his party as they arrived. Monks from Namgyal Monastery staged a formal welcome playing horns, strewing the path with flower petals and holding a yellow, silk parasol over the portable reliquary. His Holiness stood to welcome his guests and paid his first respects to the relics. He then drove with the Maha Nayaka Thero up to his meeting room where they and the delegation sat together.

The Venerable Samdhong Rinpoché, Ling Rinpoché, Kirti Rinpoché and Sikyong Penpa Tsering joined the meeting.

"We, members of the Sri Lankan Mahasangha appreciate your service to the world," the Most Venerable Dr. Waskaduwe Mahindawansa Maha

Nayaka Thero told His Holiness. “Teaching the world loving-kindness is one of the Buddha’s accomplishments. You too are doing what the Buddha did. We have metta for everyone. Cultivating warm-heartedness is what the Dharma is about. We are all human beings, which is why we love all human beings.

“We pray for your good health and long life and offer these relics to you.”

His Holiness respectfully touched his bowed head to the portable reliquary as the Sri Lankan party chanted auspicious verses.

“It seems that since the time of the Buddha interest in his teaching has grown around the world,” His Holiness told them. “The Nalanda Tradition utilizes human intelligence. I’ve met scientists who take an interest in what the Buddha taught, not out of faith, but on the basis of reason. They also take a genuine interest in what the teaching of the Buddha reveals about human psychology.

“Many years ago, when I met Chairman Mao Zedong he praised my scientific turn of mind but warned me that religion is poison. I think that if he could see the interest scientists show in Buddhism today, he would consider becoming a Buddhist himself. This is because the Buddha’s teaching takes a scientific approach.

“I respect all religious traditions, but it’s Buddhism in particular that employs reason. This is why we are able to hold our own in discussions with scientists. I’ve met scientists who were initially sceptical about religion in general who eventually became Buddhists.

“Now, on a practical level, the world needs peace and that’s the core of the Buddha’s message. However, I’m prepared not to mention Buddhism as such but to emphasize secular ethics and universal values crucial among which is compassion. The important thing is to have a warm heart. Consequently, I’m committed to encouraging people to cultivate loving-kindness. What I want to convey is that I’m fully committed to promoting the Buddha’s message from a secular point of view. What do you think?”

“It’s a good way to approach the future,” Maha Nayaka Thero replied.

“The world needs peace,” His Holiness continued. “Our experience of peace begins when we’re born, and we bask in our mother’s kindness and affection. This is our introduction to peace of mind. It’s this that sows a natural seed of compassion within us. We receive a clear lesson in love and compassion right from the start of our lives. Our experience of our mother’s love and compassion has a deep influence on us all. Having been nurtured in this way, it’s important to keep these feelings alive and to act on them throughout our lives.”

As the meeting came to an end, the visitors approached His Holiness one by one to pay their respects personally. In response, His Holiness first offered a statue of the Buddha and a Dharmachakra to Most Venerable Dr. Waskaduwe Mahindawansa Maha Nayaka Thero to be installed in his monastery and then gave him another smaller statue for his personal use. Next he offered a statue of the Buddha to each of the other monks and lay people in the party. Photographs were taken that record this historic occasion.

His Holiness the Dalai Lama Grants Special Audience to Participants of the 27th Shoton Festival

On the morning of 22 April 2024 His Holiness the Dalai Lama walked from his gate to take his seat in the veranda beneath the Tsuglagkhang, the Main Tibetan Temple. 353 performers, members of opera groups from several Tibetan settlements, who had taken part in the recent Sho-tön Opera Festival, were gathered in the temple courtyard to meet him.

A lead singer of each group came to the microphone to sing to His Holiness, while members of the group joined in from where they sat. First was a representative of the opera group from Bhandra Tibetan settlement who began by singing the first two lines of the single verse prayer for His Holiness’s long life:

In the land surrounded by a fence of snow mountains
You are the source of all good and happiness

A performer from Chauitra TCV School took up the song singing the last two lines of the same verse.

Tenzin Gyatso, Lord Chenrezig
May you live until the cycle of existence comes to an end.

A singer from the Mainpat group led a prayer of auspiciousness for Tibet, then another from Bylakuppe sang a prayer

It has now been 29 years since the Communist Party of China abducted and made the 11th Panchen Rinpoche disappear at the age of six. This action by the Chinese government constitutes a grave violation of various provisions of the United Nations Convention on the Rights of the Child. He remains, to this day, the world’s youngest prisoner of conscience.

- Tibetan Parliament in Exile on 35th birthday of His Eminence the eleventh Panchen Rinpoche, Tenzin Gendun Yeshe Thinley Phuntsok

of good fortune that referred to juniper trees whose leaves are burned as incense. Next came a singer from Mundgod. A group from Odisha sang about ‘Making offerings to the Three Jewels’.

The Upper TCV group sang, ‘May Your Holiness live a long life...’ Performers from Kollegal sang ‘You elucidate the combined path of emptiness and compassion ...’ from a prayer His Holiness wrote as the request of Dilgo Khyentsé Rinpoché. Opera singers from Nepal sang for His Holiness. A troupe from Kalimpong sang:

May the omniscient one sit on the golden throne
And may peace prevail on earth.

Finally, artistes from TIPA sang verses from the opera known as Prince of Firm Faith. The performers then filed past His Holiness to receive his blessings.

Addressing the crowd, His Holiness recalled that the Sho-tön Opera Festival used to be one of his favourite holidays when he was living in Lhasa.

“I was always excited by the prospect,” he told them. “The festival took place over four days and I was delighted. Four different groups would perform. I remember that the members of the Gyang-kar-wa sang particularly sweetly. I cannot sing, but I used to nod my head in time to the music. So, it made me happy to listen to all of you sing here this morning.

“Since we came into exile as refugees, we have made efforts to preserve our cultural heritage. In Tibet there are so many restrictions it’s difficult for our fellow Tibetans there to do so. However, for more than a thousand years we have kept our traditions alive.

“I would like the Tibetans in Tibet to know that in the long run truth will prevail. In the meantime, those of us living in free countries are doing our best to preserve and promote our culture in its many aspects.

“I am glad to know that this Sho-tön

has been held here in Dharamshala and I thank you for your spirited performances.

“I’m nearly 90 now but I feel quite confident, as the prayer says: ‘May you live for a hundred years...,’ that I may live to be 110. Tibetans inside Tibet and elsewhere place their trust in me so feel I must live to be 110 or so.

“Tibetans inside Tibet, as well as those of us in exile, including many of us in India, must remain undaunted by the troubles we face. We must remain determined and resilient. We have the support of the people of the Himalayan Region. I too am determined to serve as well as I can.”

Turning to the 175 women who had taken part in the Tibetan Women’s Association (TWA) meeting, His Holiness mentioned that sometimes women may seem to be undervalued.

“However,” he declared, “women are a source of our survival. Tibetan women in exile have been strong. Indeed, when it comes to preserving our culture of love and compassion women in particular have played a strong and courageous role.

“The communist Chinese have tried to eliminate our culture and traditions, but have failed. We have kept our traditions, including our operatic traditions, alive. As I said, change will come to China, but our courage and determination will not waver. I have done my best so far and will continue to do so in the coming decades. That’s all. Thank you.

Members of the TWA group posed for a photograph with His Holiness followed by each of the various opera groups. Then, as His Holiness left for his residence in a golfcart, the performers joyfully celebrated their audience with him by singing and dancing in the temple courtyard.

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His Holiness the Dalai Lama Attends Long Life Prayer Offered by Toepa Association and People of Purang

The temperature was mild, the sun shone and wisps of cloud adorned the sky as His Holiness the Dalai Lama walked through the gate from his residence on the morning of 3 April 2024. He was on his way to attend a ceremony in the Tsuglagkhang, the Main Tibetan Temple, consisting of prayers for his long life. The ritual was offered by members of the Toepa Association and the people of Purang, a region of Tibet neighbouring the Indian state of Uttarakhand and Nepal where Mount Kailash and Lake Manasarovar are located.

He was offered the traditionally welcoming ‘Chema Changphu’ and took a pinch of one and a taste of the other. Singers and dancers in traditional costumes sang and danced where they stood. Letting his gaze run over the crowd, His Holiness smiled and waved to them as he passed.

The ceremony, which began with the recitation of a praise to the Buddha, was presided over by Ling Rinpoché. He was joined in the front row by the two reincarnations of Trulshik Rinpoché and to his right, the Abbot of Sera-mé, the Lobpön of Namgyal Monastery and Bodong Rinpoché. To his left were the Abbot of Drepung Loseling and the Abbot of Tawang.

There followed a recitation of ‘Clouds of Ambrosial Blessings’, Trulshik Rinpoché’s invocation of the series of incarnations of Avalokiteshvara in India and Tibet, including the series of Dalai Lamas. The ritual today followed the ‘Long-Life Ceremony of White Tara of the Wish-Fulfilling Wheel’ by the Great Fifth Dalai Lama. It was the culmination of several days’ preparation during which monks, led by Ling Rinpoché, recited prayers and repeated mantras



His Holiness the Dalai Lama making his way through the Tibetan Temple courtyard on his way to attend a Long Life Prayer offered to him by the Toepa Association and Purang people at the Main Tibetan Temple in Dharamshala.

to bless the symbolic substances that would be offered. The text they followed includes repeated offerings and requests that the ‘life of our glorious, sacred Lama’ be prolonged.

As the prayers were chanted representatives of the Toepa Association and people from Purang began to line up in the yard below carrying a variety of offerings that included several hundred sacred statues.

At a certain point Ling Rinpoché came forward carrying a cloth-bound arrow that he offered to His Holiness who accepted it. Next, a small vajra was presented to His Holiness who placed it inside his robe, close to his heart. Tied to it was five coloured thread that was distributed to the Lamas leading the prayers, each of whom held it in his hand or tucked it inside his robe. This physical connection symbolized enabling the transfer of the positive energy the Lamas had collected during their recitation of longevity mantras to His Holiness.

Next, a large ritual cake was offered to His Holiness who took a token portion and ate it.

A prayer invoking the protector deities of Tibet that His Holiness wrote in the 1970s was recited. This was followed by a mandala offering requesting His

Holiness to live for 100 aeons for the benefit of the doctrine and sentient beings.

Ling Rinpoché approached the throne once more, performed prostrations and offered a mandala to His Holiness. He followed this with a series of offerings beginning with a statue of Amitayus, a scripture and a stupa; a vase; a tray bearing symbols of the five Buddha families; long-life nectar; long-life pills, a tray bearing the seven royal emblems—a golden wheel, a wish-fulfilling jewel, the precious queen, minister, elephant, horse and general; another tray supporting the eight auspicious symbols—the precious parasol, white conch shell, golden fish, eternal knot, vase of great treasure, victory banner, lotus flower and eight spoked wheel. and lastly the eight auspicious substances—a right-coiling conch shell, yogurt, durva grass, vermilion, bilva fruit, a mirror, giwang (a medicine) and white mustard seed.

Meanwhile, a Ngagpa, a tantric yogi, from among the audience appeared to go into a spontaneous oracular trance. His Holiness beckoned him forward and blessed him with a scattering of grain.

The procession of people carrying offerings filed briskly through the temple in front of the throne. The Lamas sitting in the front row and representatives of

the patrons of the ceremony came up to greet His Holiness and were each given a red protective ribbon. Last in the line were a couple of white-haired old men dressed in white.

A group of women sang:

A good star has appeared in the sky,
The sun shines upon this earth,
How wonderful it is we have the
blessings of our spiritual master
—may he live long.

Next was chanted a prayer for His Holiness’s long life composed by his two tutors, followed by a similar longevity prayer by Jamyang Khyentse Chökyi Lodro.

The ceremony was concluded with a thanksgiving mandala offering and recitations of the Prayer for the Flourishing of the Dharma, the Prayer of the Words of Truth, as well as verses of dedication from the Samantabhadra Prayer.

His Holiness had last word:

“This long-life ceremony offered with sincere hearts has been successful from beginning to end. I pray and am determined to live for more than 100 years.

“This is a time when the Buddhadharma is in decline and yet there have been many causes and conditions for me to be able to serve the teaching of the Buddha. Today, in places where the Dharma had not previously spread people are taking interest in what the Buddha had to say about the workings of the mind and emotions, scientists particularly among them.

“Whether they are religious or not there are growing numbers of people who appreciate that we can bring peace to the world by first achieving peace within. In this context this is my prayer:

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.

“At the same time, I would like to encourage people to have a keener sense of ethics, to serve humanity and, through understanding the functioning of their minds and emotions, to cultivate peace of mind. The inner and outer conditions exist for me to do this and the Dharma

Protectors, who take responsibility for defending and preserving the Dharma, are helping me in what I’m trying to do. “That’s all I want to say—thank you.”

His Holiness stood up from the throne, walked out of the temple to the lift, and on the level of the yard below boarded the golf cart that then drove him home. He smiled joyfully and waved to well-wishers who squeezed together along the way to see him.

His Holiness the Dalai Lama Confers Two-day Teaching on Hundred Deities of the Joyous Land

The sky was overcast but His Holiness the Dalai Lama’s smile was radiant as he walked into the Tsuglagkhang courtyard on the morning of 19 April. Two Mongolians, a man and a woman, representatives of the 300 of their countrymen and women who had come to hear His Holiness teach, stepped forward to offer him cheese and then curd. He took a pinch of each and then encouraged the couple to taste them too.

As he walked steadily up the aisle through the middle of the yard to the temple, His Holiness turned to the right and then to the left to greet well-wishers gathered on either side. He paused to take in their smiling faces and waved. He continued to engage with other members of the crowd of an estimated 6100 from 72 countries as he made his round of the temple.

Once His Holiness was settled on the throne a group of laypeople chanted the Heart Sutra in Mongolian. Next, a mandala and representations of the body, speech and mind of the Buddha were offered to him.

“So, today,” His Holiness began, “since we are exiles here in the noble land of India, we have an opportunity to hold a discourse on the Dharma. Jé Tsongkhapa and I came from the same region of Tibet. My birthplace is in the

vicinity of his. When I look back, I have tried to preserve the Dharma traditions that flourished in Tibet. I’ve spoken up to protect the environment, to secure peace in the world and to encourage inter-religious harmony. So I can say that someone from near to Jé Rinpoché’s birthplace has made some contribution to the good of the world.

“As I say, I was born near Xining, close to where Jé Tsongkhapa was born. At that time the area was ruled by a Chinese warlord called Ma Bufang. When I was brought to see him, during the search for the reincarnation of the 13th Dalai Lama, he looked at my face and said, ‘There’s something special about this boy.’”

“Those of us gathered here are all followers of the same Buddha. We uphold the Nalanda Tradition, the complete teaching of the Buddha, which we kept alive in Tibet, Mongolia and the Himalayan regions. I’ve had dreams that clearly indicate I am an incarnation of King Trisong Detsen and I have done my best to preserve the tradition established under his direction. I would like to thank all of you for the trust you’ve placed in me.

“Tibetan Buddhism derives from the instructions the Great Abbot Shantarakshita brought to Tibet. It

includes those passed down to us from Nagarjuna and Asanga. The understanding of the workings of the mind and emotions to be found in this tradition is both scientific and of practical value. This understanding of the mind and emotions has the potential to provide a solution to many of the world’s problems.

“I am determined, as long as live, to carry out the aspirations of the Dharma Kings of Tibet. As I’ve already mentioned, I’ve received clear indications that my consciousness belongs to the same continuum as Trisong Detsen’s. Therefore, I am determined to maintain his legacy. And at this time I feel there is an opportunity for the wisdom of the Nalanda Tradition to contribute to the welfare of humanity.

“Today I’m going to read the ‘Hundred Deities of the Joyous Land’, which is a practice of guru-yoga. Like other religious traditions, Hindu and Christian for example, Buddhism of the Nalanda Tradition emphasizes the importance of lineages of transmission.”

His Holiness read the verses of the text where it is written: ‘Even though this is a degenerate age, you elevated this favourable birth by abandoning the eight worldly concerns.’

“We should study what the Buddha taught,” His Holiness advised, “and having done that, should integrate the teaching within ourselves through practice, as Tsongkhapa would have wished.

“Where the verse states, ‘May the essence of the doctrine of the most venerated Sumati Kirti (Tsongkhapa) be illumined forever,’ it is neither exaggerated nor biased because the clarity and comprehensiveness of Jé Rinpoché’s analysis is unique. His broad and extensive explanations can all be subsumed within the Three Trainings in ethics, concentration and wisdom.”

His Holiness recited the verse of praise know in Tibetan as Mig-tse-ma.



Lay people reciting the Heart Sutra in Mongolian on the first day of His Holiness the Dalai Lama's two day teaching requested by a group from Mongolia at the Main Tibetan Temple in Dharamshala

You are Avalokiteshvara, great treasure of compassion not aimed at true existence
And Manjushri, master of flawless wisdom
As well as Vajrapani, destroyer of hordes of demons without exception,
O, Tsongkhapa, crown-jewel of the sages of the Land of Snows,
Lobsang Drakpa, at your feet I make requests.

In all my lifetimes, may the Victorious Tsongkhapa
Be my direct spiritual teacher of the Great Vehicle,
And in that way may I not, even for a moment, stray
From the excellent path praised by the Victorious One.

“Jé Rinpoché’s Dharma Protector was Damchen Chögyal and I feel he’s always there helping me too.

“We are keeping the Buddha’s teaching alive through study and practice. These days there are scientists, and other people whose traditional religion may not be Buddhism, who are taking interest in what the Buddha taught. They appreciate these instructions that can help us tackle our emotions.”

His Holiness observed that when we do this meditation on Jé Tsongkhapa we

visualize him with a sword standing on a lotus-flower to his right and a scripture resting on a lotus to his left. The sword indicates how his wisdom cuts through ignorance and the scripture reveals the fullness and profundity of his knowledge.

“We’ve lost our country and come into exile, but this time has been meaningful. I urge all of you to do your best to practise the teachings. Tashi delek.”

DAY TWO: On the teaching’s second day, the clouds had lifted, and sunlight played on the courtyard as His Holiness the Dalai Lama walked to the temple. People sat on either side of the walkway to greet him, with white silk scarves in their folded hands.

Six Mongolian laypeople sat before His Holiness’s throne and recited the ‘Heart Sutra’ in Mongolian while many of their compatriots sitting in the body of the temple joined in.

His Holiness addressed the congregation: “Today, we have here Tibetan and Mongolian Buddhists, as well as people from elsewhere who are interested in learning about Buddhist teachings. They are attracted by their discovery that Buddhism is based on reason and has a bearing on peace of mind as well as peace in the world.

“As for me, I have reflected on cultivating the awakening mind of bodhichitta and an understanding of emptiness since I was a child. I’ve found them helpful and I’m happy to share what I’ve learned with other people.

“We Tibetans here are living in exile because we lost our country. But where we are doesn’t matter that much because we rely on the Nalanda Tradition that the great Indian master Shantarakshita established in Tibet at the invitation of King Trisong Detsen. This tradition has spread all over Tibet and the Himalayan region. Conditions may change but we have a custom of responding to each other warm-heartedly. This is something worth preserving.

“Tibetans in Tibet continue to wish to follow the tradition introduced by Shantarakshita, and they place their trust in me. Not only in Tibet, but also in mainland China, growing numbers of people are taking an interest in Tibetan Buddhism and its essence—warmheartedness. Tibetan Buddhism includes a thorough understanding of the workings of the mind and emotions, which interests scientists. Other people are keen to know more about training the mind and tackling their emotions.

“Because I meditate on the awakening mind and emptiness every day I have peace of mind and sleep soundly at night. True peace is to be found in our inner world.”

His Holiness noted that the main disciples for the teaching were Mongolian. He recalled that there has long been a special affinity between Tibetans and Mongolians. Many Mongolians became scholars in Tibet. In his own case, he said, his principal teacher of philosophy and dialectics was a Mongolian called Ngodrup Tsognyi. He remains very grateful for this teacher’s kindness and is happy to repay it to some extent by teaching others, particularly Mongolians.

He observed that spirituality is not just a matter of words. It entails practice and developing good qualities within.

It's not enough for Buddhist monks and nuns to wear the robes; they need to study what the Buddha taught and integrate it within themselves.

"My Dharma friends," His Holiness observed, "it's good to remember that we are able to study and practice now due to the traditions passed down by past masters. The Chinese Communists have tried to destroy Buddhism, but many other people in China are showing an interest in Buddhism. We Tibetans need to think carefully about the significance of sharing what we know of the Buddha's teachings with interested Chinese."

His Holiness announced that he would like to discuss the awakening mind of bodhichitta. He declared: "Bodhichitta is very precious. It brings peace of mind. It is a powerful way of serving others. There is the Seven-fold Cause and Effect method and the more powerful Equalizing and Exchanging Self and Others approach.

"Taking account of all sentient beings and cultivating the mind that cherishes others more than oneself is powerfully transformative. It brings confidence and peace."

He advised the congregation to meditate briefly on this. Next, he pointed out that we all have a mind characterized as clarity and awareness and that it is powerful to use it to help others.

"As human beings," he remarked, "we were nurtured by our mother from the very start of our lives. She planted a seed of kindness within us. Think of all sentient beings, especially the human beings of this world, and imagine extending that sense of kindness to all of them. We can build temples and institutions with a view to preserving the teaching, but what is ultimately most important is to cultivate the thought of cherishing others more than ourselves. This is how we'll achieve a life at ease.

"Like us, all human beings wish to be happy. We are the same. That's why we



His Holiness the Dalai Lama bestowing teachings on "Hundred Deities of the Joyous Land" at the request of Mongolian followers.

need to be warm-hearted to everyone. Cherishing others is the source of all good qualities. Cherishing only ourselves is a source of misery. We survive due to the kindness of others, therefore, showing kindness and good heartedness are the simple key to happiness."

His Holiness counselled his listeners to reflect on the shortcomings of self-cherishing and the advantages of cherishing others. Think, he said, how good it would be if all human beings were happy. Wishing others to be happy brings peace of mind. Think of other beings as friends. The best offering you could give to me, he suggested, would be to cultivate the wish to benefit others.

"My Mongolian Dharma friends," His Holiness told them, "practice is not just about the prayers you say, it's about transforming your mind and cultivating a good heart. Reciting mantras is not as effective as cultivating a good heart. When I was a child I came across a parakeet that could recite Om mani padme hung, but with no sense of what it meant. We don't want to be like that bird. The real way to benefit others is to generate the awakening mind. What you can do is to visualize Avalokiteshvara on the crown of your head and as you recite your 'manis' seek his blessings that you may develop a good heart.

"We Tibetans have a custom of reciting 'manis' whenever we can, but if, while we're doing so, our minds wander after jealous thoughts, then it's not helpful at all."

His Holiness gave the transmission of the mantras of the three Long Life Deities:

Amitayus — Om amarani jivantaye svaha

White Tara — Om tare tuttare ture mama ayuh punye jnana pushtim kuru svaha

Ushnishavijaya — Om drum svaha om amrita ayu dadai svaha

Representations of the body, speech and mind of enlightenment in the form of a statue of Jé Tsongkhapa, a silver chörten and a precious scripture were presented to His Holiness by the Lamaiin Gegeen. As a thanksgiving mandala was offered, he made an appeal to His Holiness as follows:

The nature of the kindness showered on the faithful people of Mongolia in general, and upon the successive members of the Lamaiin Gegeen lineage, by your previous incarnations, and particularly by Your Holiness yourself, who are the Buddha for us, and brought to us by the strength of our prayers, is such that even if the entire universe were filled with the seven kinds of precious

objects and offered, it would be difficult to repay. Since the welfare of sentient beings and the Buddha Dharma depend on Your Holiness, the Great Treasury of Compassion; and since for us your disciples, otherwise bereft, you are our impeccable refuge, like the eyes in our brows and the hearts in our chests; and since we will have no higher refuge than you in all our future lives, we make this fervent request to you:

Again, in the future, through your unceasing and successive emanations, may you never release us from the hook of your compassion. This is the sole supplication that has lingered long in our minds.

Your great compassionate activities are unending like the rolling of the ocean's

waves, and although it is difficult to make this request, we offer this fervently unflinching supplication:

Just as when a piece of stone is treated as gold, you have showered your compassion on us. In your future incarnations may you continue to be our sole refuge, our supreme field for accumulating merit. May we never be separated from you, who manifests as a monk, wearing the robes and upholding the three vows-Pratimoksha, Bodhisattva and Tantric. From the sphere of your primordial wisdom, may you, the Omniscient One, kindly ensure that we are not separated from the supreme Avalokiteshvara, but are kindly led by him.

From our side, as your disciples, under your unexcelled guidance, with the support of the Gaden Phodrang, we remain committed to observing our pure and unwavering commitment. We will please you by obediently carrying out your instructions. We have been sincere until now and there will be no change in the future. We will persevere by every possible means to obediently please you.

May you live long, unwavering, like an indestructible diamond.

His Holiness smiled in acquiescence and as the congregation recited the Mig-tsema prayer he left the temple saluting well-wishers as he went and returned to his residence.

CTA Mourns Demise of Kasur Tsewang Choegyul Tethong

The Central Tibetan Administration held a prayer service on 14 March to mourn the demise of Kasur (former Minister) Tsewang Choegyul Tethong, the former Kalon (Minister) of the Department of Information and International Relations, who passed away on 12 March 2024 in Canada.

Cabinet Secretary Tsegyal Chukya Dranyi read a brief bio of the late former Kalon during the prayer ceremony that Secretaries and civil servants of the Central Tibetan Administration attended.

Brief Bio: Kasur (former Kalon) Tsewang Choegyul Tethong, born in 1933 in Chamdo, Tibet, faced the tumult of exile from his homeland in 1949, preceding the occupation of Tibet by the People's Liberation Army in 1950. In 1959, Kasur volunteered as a translator within the camps of Tibetan refugees who sought sanctuary in India following the Tibetan national uprising in Lhasa.

Kasur's journey continued with the pursuit of political studies at the University of Tübingen in Germany. Upon his return in 1964, he served as an assistant to the Representative

of His Holiness the Dalai Lama in Delhi. Starting in 1966, he assumed the role of personal interpreter at the Office of His Holiness the Dalai Lama, concurrently serving as an assistant to the then Minister of the Department of International Relations, CTA. Later in 1967, he relocated to Doeguling Tibetan Settlement in Mungod, South India where he served as the Settlement Officer during its formative years. Concurrently from 1968 to 1975, he held the position

of Chief Representative for the Tibetan Settlements in South India, alongside his role as assistant to the Minister for the Department of Education, CTA. In the latter capacity, he contributed as a board member of the Central Tibetan Schools Administration and the Tibetan Homes Foundation, Mussoorie.

In 1975, an invitation led him to teach at Pearson United World College on Vancouver Island, where Kasur



Central Tibetan Administration holds a prayer service to mourn the demise of Kasur (former Minister) Tsewang Choegyul Tethong.

dedicated four years to education while advocating for the welfare of Tibetans in British Columbia. On December 17, 1996, he assumed the role as the new Representative of the Bureau of His Holiness the Dalai Lama in New Delhi. From April 1997 to August 2001, he held the esteemed position of Minister of the Department of Information and International Relations, CTA. Until his final days, he enjoyed retirement, carrying the title of honorary professor at the University of British Columbia.

Kungo Tsewang Choegyal Tethong is survived by his loving wife Judy and their three adult children who will carry forward his legacy with love, commitment and reverence for Tibet and the Tibetans.

DIIR Kalon (Minister) Norzin Dolma said, “We at the DIIR profusely mourns the loss of one of our distinguished former Ministers who had led the department to new heights and into uncharted territories with his emphathetic and visionary leadership. We offer our heartfelt condolences to the bereaved family and pray for swift rebirth of the departed soul.”

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Profiling Tibetan Political Prisoners



Name: Jetsun Tenzin Gedhun Yeshe Trinley
 Phuntsok Pal Sangpo
Alias: Gedhun Choekyi Nyima
Date of Arrest: 17 May 1995
Current Status: Enforced disappearance for over 27 years

Brief Profile: On 17 May 1995, at the age of 6, the 11th Panchen Lama, popularly known as Gedhun Choekyi Nyima, was abducted with his entire family by the Chinese government officials. 27 years on, despite repeated international calls, the Chinese authorities refuse to provide any credible information about his whereabouts and well-being. As of today, no UN Special Rapporteurs or independent experts have had access to the Panchen Lama to verify his condition or that of his family. Once the world's youngest political prisoner, he is now one of the world's longest-serving political prisoners at the age of 33.

Central Tibetan Administration
 Department of Information and International Relations
 UN, EU and the Human Rights Desk
 Tibet Advocacy Section

CTA Mourns the Demise of Secretary Chime Tseyang



The leaderships and staff of the Central Tibetan Administration during the prayer ceremony to mourn the demise of Secretary Chime Tseyang

The leaderships and staff of the Central Tibetan Administration (CTA) held a prayer service on 9 April to mourn the untimely demise of Secretary Chime Tseyang of the Department of Religion and Culture, who passed away earlier that morning at the hospital in Delhi at 6 am.

During the prayer ceremony, Cabinet Secretary Tsegyal Chukya Dranyi read a brief biography of the late Secretary and officiating Sikyong Tharlam Dolma Changra, the Kalon of Department of Education, conveyed her sadness at the painful news and asked everyone to offer prayers for the departed Secretary.

Brief bio of Secretary Chime Tseyang: Secretary Chime Tseyang was born to Pema Losel and Jodon in Chauntra Tibetan Settlement, Himachal Pradesh, on 1 August 1972 and did her primary and elementary schooling from CST Chauntra and CST Paonta, respectively. She completed her secondary and higher secondary education at CST Mussoorie and later pursued her Bachelor of Arts from GCG Government College for Girls in Chandigarh.

Following graduation, she worked at Dolma Ling Nunnery and Institute for

over two and a half years before joining the Central Tibetan Administration in 2000 as Under Secretary at the Department of Education. She was promoted to Deputy Secretary on 19 November 2004 and to Joint Secretary on 13 October 2010 at the Education Department where she served almost 16 years in total. On 1 September 2016, Secretary Chime Tseyang was promoted to the post of Additional Secretary and was transferred to Department of Information and International Relations, where she was subsequently promoted to Secretary post on 17 August 2020. On 1 September 2021, she was appointed as the Secretary of the Department of Religion and Culture. The departed Secretary was survived by her husband, Tenzin Lungtok, the Justice Commissioner of the Tibetan Supreme Justice Commission, and their daughter.

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

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

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

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

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

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

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

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

UNITED KINGDOM
The Office of Tibet, 1 Culworth Street, London,
NW8 7AF, U.K. Tel: +44-207-722-5378,
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FRANCE
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BELGIUM
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AUSTRALIA
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RUSSIA
Tibet Culture & Information Centre,
Korn # 110, POB # 7, St. Bolshaya Novodmitrov-
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Tel: +7-495-786-4362 Fax: +7-495-685-11-32
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SOUTH AFRICA
Office of Tibet, P.O. Box. 16812, Lyttelton 0140,
Republic of South Africa. Tel: +27-12-664-1193
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TAIWAN
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QUOTES

“In the Buddhist practice of cultivating compassion, we build on the natural capacity we receive from our mothers at the start of our lives. We make a connection with others and generate a sense of gratitude towards them. When we think of others in terms of ‘all mother sentient beings’ there is no room for anger or hatred.” - His Holiness the Dalai Lama during the discussion with friends from Harvard

“I would like the Tibetans in Tibet to know that in the long run truth will prevail. In the meantime, those of us living in free countries are doing our best to preserve and promote our culture in its many aspects.” - His Holiness the Dalai Lama when addressing the participants in this year’s Sho-tön Festival

“Increasing and intensified suppression of fundamental rights of Tibetans and implementation of oppressive policies have resulted in an unprecedented threat to the survival of distinct Tibetan national identity.” - Sikyong Penpa Tsering in Kashag’s statement for 65th Anniversary of Tibetan National Uprising Day

“All across Tibet, spanning all its three historical provinces, China has, under calls to safeguard national security and ensure social stability, carried out arrests and imprisonments of great many Tibetans. These have especially targeted lamas, tulkus, and geshe, as well as other monks and nuns; authors and artists; environmental activists; teachers and others. A section of these victims has remained disappeared, with their parents, siblings and other relatives having been kept in the dark on their whereabouts for many months and even years.” - Sikyong Penpa Tsering in Kashag’s statement for 65th Anniversary of Tibetan National Uprising Day
