

**THE TIBET
AUTONOMOUS
REGION**

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By

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THE TIBET AUTONOMOUS REGION

INTRODUCTION

Tibet (Xizang) is one of the five Autonomous Regions (AR) of China. A region of the Peoples' Republic of China, an autonomous region which has a higher population of a particular minority ethnic group and has a local government with more legislative rights than other provinces. While the Inner Mongolia AR was established in 1947, Xinjiang was made an AR in 1955; Guangxi and Ningxia ARs in 1958, and the Tibet AR (TAR) was formed in 1965. Located to the West of China, TAR is bound by the Xinjiang AR and the Qinghai Province in the North, Sichuan Province in the East, the Yunnan Province and Myanmar in the South-east, by India in the West and India, Bhutan and Nepal in the South.



Figure 1:
Autonomus
Regions of
China

Geography

Tibet comprises high table-lands at altitudes that average over 4500 m with several high peaks over 6000 m, including Mount Everest on the border with Nepal, giving it the reputation of being 'the roof of the world'. It also has several lakes and is the source of several important rivers. Tibet could be divided into two broad geographic divisions – the 'lake region' in the West and the 'river region' to the East and South.

The “**lake region**” is an arid and wind-swept desert. It has a very arid alpine climate on account of the very high mountain barriers with annual precipitation around 100 millimetres and has no river outlet. The mountain ranges are spread out, rounded, disconnected and separated by flat valleys of relatively little depth. There are several lakes, both large and small. Salt and fresh-water lakes are intermingled. Due to permafrost, the soil is boggy and covered with tussocks of grass akin to what is seen in Siberia.

The “**river region**” has many fertile mountain valleys including of the Yangtze, Mekong and Yellow Rivers as also importantly, of the Yarlung Tsangpo (Brahmaputra) and their tributaries. The Yarlung Tsangpo Canyon, formed by a horseshoe bend in the river where it flows around Namcha Barwa, is the deepest, and longest canyon in the world. The valleys of Lhasa, Shigatse, Gyantse and the Brahmaputra are free from permafrost, covered with good soil and groves of trees, well irrigated, and richly cultivated.

Mountain Peaks

The prominent Mountain peaks of Tibet are the Changtse, Lhotse, Makalu, Gauri Sankar, Gurla Mandhata, Cho Oyu, Jomolhari, Gyachung Kang, Gyala Peri, Mount Kailash, Kawagebo, Khumbutse, Melungtse, Mount Nyainqentanglha, Namcha Barwa, Shishapangma and Yangra.

Rivers

Tibet is the principal water tank of Asia and the source of some of the world's largest rivers. Tibet accounts for 6% of the annual throughput of water in Asia with around 90% of this water flowing outside the region through the rivers that originate here. This abundance of flowing water provides Tibet an enormous exploitable hydraulic power. Besides, Tibet also has between 11-14% of Asia's stable water.

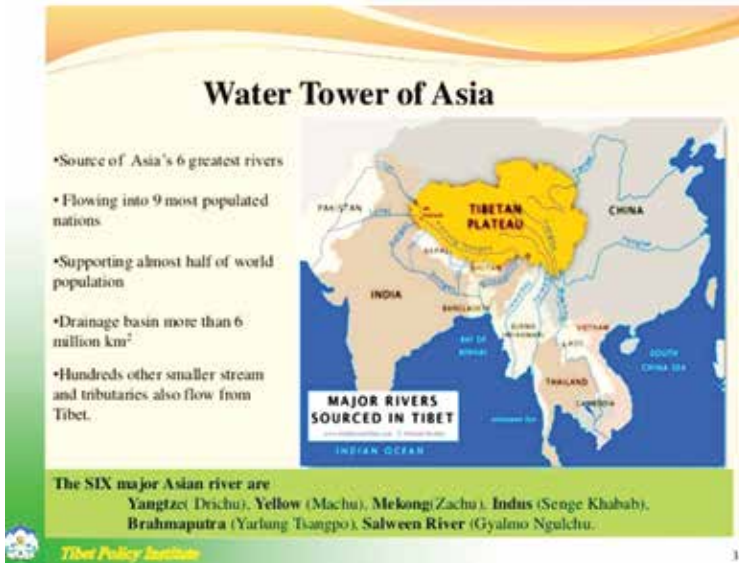
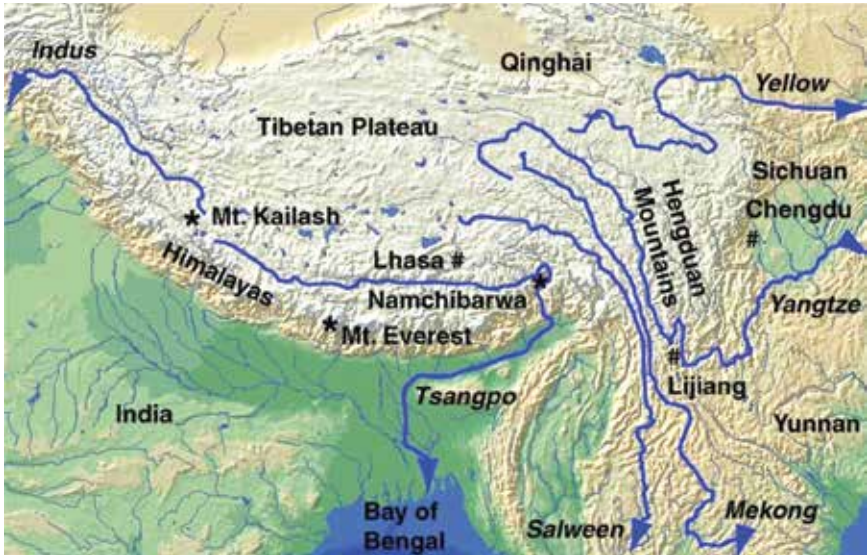


Table1: The major rivers of Tibet

S.No	Tibetan name	Common name	Watershed Regions/ Countries
1	Machu	Yellow River	Tibet, China, Inner Mongolia
2	Dri Chu	Yangtze	Tibet and China
3	Zachu	Mekong	Tibet, China, Vietnam, Laos, Cambodia, Thailand
4	Gyalmo Ngulchu	Salween	Tibet, China, Myanmar, Thailand
5	Yarlung Tsangpo	Brahmaputra	Tibet, India, Bangladesh
6	Macha Khabab	Karnali	Tibet, Nepal, India
7	Langchen Khabab	Sutlej	Tibet, India, Pakistan
8	Senge Khabab	Indus	Tibet, India, Pakistan
9	Bhumchu	Arun	Tibet, Nepal, India
10	Lhodrak Sharchu	Manas	Tibet, Bhutan, India, Bangladesh

Source: EDD, 2009

Figure 2 Major Rivers of Tibet



Notes	
Machu or “The river of the Peacock” (5464 km)	Also called Houang-He or Yellow River is China’s second longest river.
Mekong or “The Mother of All Rivers” (4425 Km)	Tenth longest river of the world.
Yangzi Jiang or Yangt ze (The Blue River; “Bri Chu” or ‘River of the Female Yak” in Tibetan) (6300 Km)	Asia’s longest River and the third longest river in the world.
Tsang Po or “The River” (later known as the Brahmapurta)	The name Tsangpo, means “river.” Source of the Tsang Po (Brahmaputra) is about 100 km south of sacred Mt. Kailash. Starts as the Maquan Tsangpo and later known as the Yarlung Tsangpo

Flows at altitudes over 3000 m for over 1,100 Km to the east almost the entire length of the Tibetan border with Nepal and eastern India.

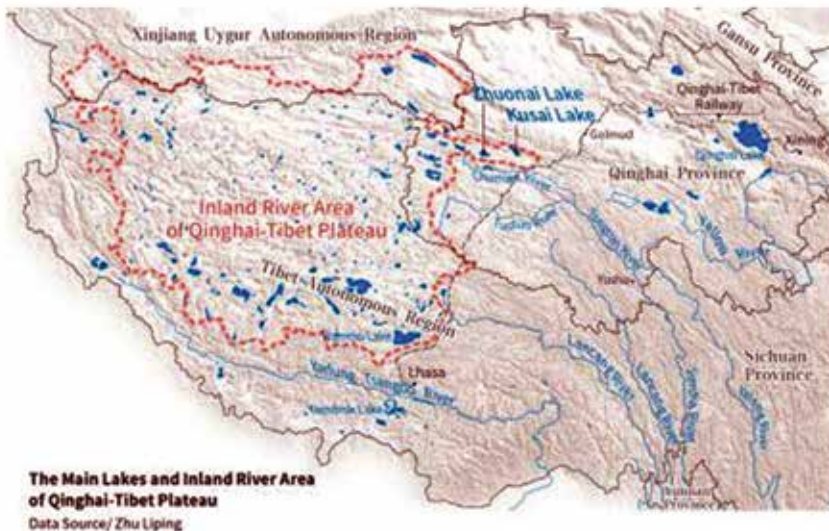
Most Tibetans live along the Yarlung Zangpo and its tributaries, from Xigaze to Zetang, where Tibetan Buddhism developed in the late 8th century.

Narrows at Pei and drops into a rapid-filled, 10,000-foot deep gorge that seems like an escape route carved out of the Himalayas. Here the river makes a right hand turn towards India and drops a phenomenal 7,000 feet in 240 km. The Yarlung Zangbo Valley is the world's deepest valley. (According to the Guinness Book of Records, 16,650 feet deep between the peaks Namche Barwa (25,536 feet) and Jala Peri (23,891 feet), with the Yarlung Tsangpo in between.)

	<p>This section, called Siang by the Chinese is being harnessed for the worlds greatest generator of hydro-electric power).</p> <p>It wasn't until early in the 20th century that geographers were certain that the Zangpo and the Brahmaputra were the same river. A British surveyor wrote in 1788, "<i>This river must have a very long course before its enters the Bengal Provinces, since 40 miles it is twice as big as the Thames...</i>"<i>There is the strongest presumptive proof possible of the Sanpoo and Burrampooter being one and the same river.</i>"</p>
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Lakes

The Tibetan plateau has the largest number both Endorheic (formed by continuous crustal movement) and Exorheic Lakes (formed as a result of mudslide, melted snow or glaciers). There are about one thousand lakes, big or small, three of which, the Namtso, Siling and Zhari Namco lakes being over a thousand Sq Km each.



Some of the major lakes of Tibet are:

<p>Namtso Lake Namtso literally means “celestial or sacred lake”.</p>	<p>Altitude: 4718 m. Surface Area: 1.920 Sq Km. Maximum depth: 33 mtrs</p>	<p>The second largest saltwater lake in China and altitude-wise, the highest saltwater lake in the world. Surrounded by many monasteries. Major draw for migratory birds and brown bears, wild yaks and Tibetan sand fox, and other plateau species.</p>
<p>Yamdruk Tso Lake</p>	<p>Altitude: 4000 m. Surface Area : 638 km² Has several small islands.</p>	<p>Endorheic lake and the largest freshwater lake in Tibet. One of the sacred lakes of Tibet. The Nagartse and Samding Monasteries are located close to it.</p>

		<p>The highest located hydropower plant and the major source of electricity to the south of Tibet is also located near the lake.</p> <p>Visited by several species of winter migratory birds.</p>
Manasarovar Lake	<p>Altitude: 4590 m. Surface Area: 320 Sq Km. Maximum depth : 90 m.</p>	<p>Among the holiest lakes whose waters are sacred to both Tibetan Buddhists and Hindus Has a relatively high elevation for a large freshwater lake on the otherwise mostly saline lake-studded Tibetan Plateau. Relatively round in shape. Circumference 88 km. The transparency of its water is said to be the highest.</p> <p>Connected to nearby Lake Rakshastal a salt-water endorheic lake by the natural Ganga Chhu channel into which it overflows. (These lakes used to be part of the Sutlej basin and were separated due to tectonic activity). The Chiu Monastery located near the lake provides a view of the Manasarovar.</p>
Pangong Tso (Means the lake with a long neck).	<p>Altitude: 4350 m Surface Area: 604 Km²</p>	<p>Endorheic Located in western Tibet.</p>

<p>“high grassland lake”,</p>	<p>Length : 134 Km Broadest point is 5 Km.</p>	<p>Long and winding strip of lake that stretches from Tibet’s Ngari prefecture to Ladakh, J&K in India. Dotted with islands of different sizes. Home to about twenty species of birds, importantly, the Bar-headed Geese and the Great Blackheaded Gull.</p>
<p>Basumtso Lake (Means ‘Green Water’ in Tibetan) Also known as the “Cuogao Lake”.</p>	<p>Altitude: 3538m Surface Area: 15 Sq Km</p>	<p>One of the sacred Lakes and a holy place of Nyingma school of Tibetan Buddhism. Lies in the Gongbogyamda County in Nyingchi prefecture. The Tashi Island, located in the middle of Basumtso lake is where the Tsodzong Monastery of Nyingma Sect was built in 17th century. Located near the lake is the aboriginal Jieba village of about 80 households of aboriginals who still practice age-old traditions and customs like polyandry.</p>
<p>Tangra Yum Tso</p>	<p>Altitude: 4528 m. Surface Area: 836 Sq Km. Length: 71.7 kilometres Mean width: 11.65 Km.</p>	<p>The third largest Alpine lake in Tibet, it is situated in the southwest of Nyima County. in Nagqu Prefecture at the bottom of a deep lake basin formed three million years ago, the lake stretches over 80 kilometers from south the north. Shaped like a sole of shoes, the lake is surrounded by snow-capped mountains.</p>

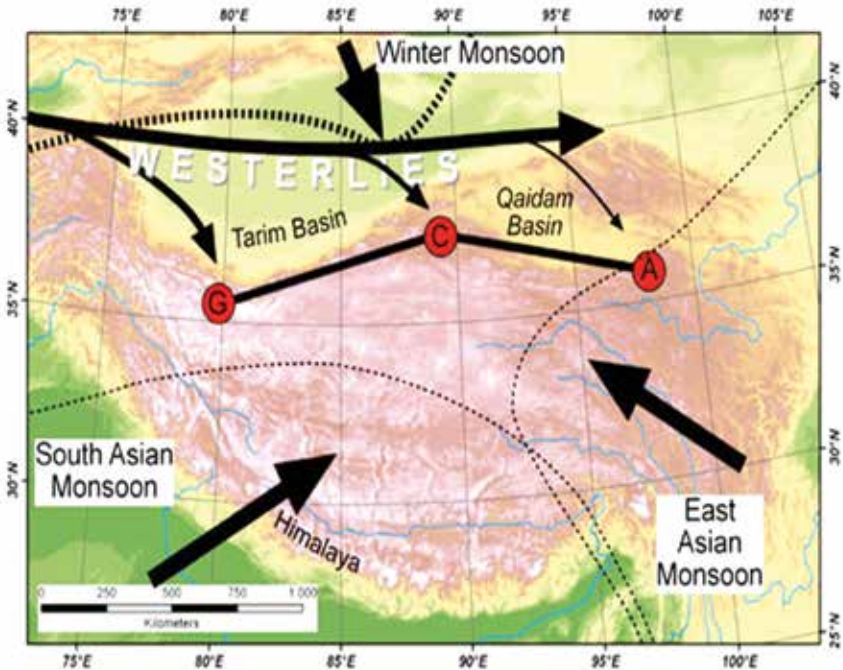
		<p>According to legend, Tangra Yum Tso was once ruled by a demon and it was the Lord Buddha Tonpa Shenrab who tamed the evil spirit and transformed it into a sacred lake.</p> <p>Revered by followers of the Tibetan Bon Religion.</p>
Lhamo La-tso	<p>Altitude: 5,300 m. Surface Area: 2 Sq Km.</p>	<p>Located in Gyaca County of Lhokha Province southeast of Lhasa. Though very small, is one of the sacred lakes in Tibet that has been revered for centuries as an oracle lake. The Dalai Lamas have traditionally made pilgrimages to Lhamo La-tso to seek visions that appear on its surface. The Tibetan regent journeyed to the lake in 1933 after the death of the 13th Dalai Lama and had a vision of a monastery of the present Dalai Lama. The lake is considered the home of the protectress Palden Lhamo, the female guardian spirit of the Lhamo La-tso who promised the 1st Dalai Lama in one of his visions “that she would protect the reincarnation lineage of the Dalai Lamas.” Ever since the time of the 2nd Dalai Lama, who formalised the system, the regents and other</p>

		<p>monks have gone to the lake to seek guidance on choosing the next reincarnation through visions while meditating there. The particular form of Palden Lhamo at Lhamo La-tso is Jemo Maksoma “The Victorious Queen who Turns Back Enemies”.</p> <p>The lake is sometimes referred to as “Palden Lhamo Kalideva”, which indicates that she is the (Buddhist) emanation of Kali, shakti of Shiva.</p>
Siling Tso	<p>Altitude: 4530 m. It is a Surface area: 1865 Sq Km.</p>	<p>A salt water lake which is the second largest lake in Tibet. Located in the North of Tibet. Fed by the rivers Tsagya Tsangpo and the Boques Tsangpo.</p> <p>As per legend, Siling is an arch devil who lived in Duilongdeqing (west of Lhasa) who devours thousands of lives everyday both human and animals. One day, Padamasambhava found Siling and asked him to stay in the lake forever and confess. From then on, people called the lake “Siling Tso”, which means the “Devil Lake”.</p> <p>Siling Tso is the largest nature reserve and important habitat for the Blacknecked crane.</p>

<p>Rawok Lake</p>	<p>Altitude: 3,850 meters Surface Area: 2,200 Sq km.</p>	<p>Located in eastern Tibet at the foot of Lhegu Glacier. As the ice of the glacier melts, it flows into the lake keeping it abundant.</p> <p>The lake is surrounded by snow-capped mountains and forests and is located near the Sichuan-Tibet road.</p>
<p>Peikutso Lake</p>	<p>Altitude: 4600 meters, is Surface Area: 300 Sq Km.</p>	<p>Located close to the Tibet-Nepal border, on the way to Ngari.</p> <p>Known for two interesting features:</p> <ul style="list-style-type: none"> - The stunning reflection of Mt. Shishapangmang (the 14th highest peak in the world) - The faint whisper of Yarlung Tsangpo (later the Brahmaputra), which flows 60 kilometers away. <p>Home to several nesting birds and other wild animals such as Tibetan antelope, wild donkeys, wild horses, wolves, foxes, deer, gazelle, black-necked cranes as well as yaks and sheep.</p>

Climate

The Tibet plateau, popular as the 'Roof of the World' and the 'Third Pole' is at an average altitude of 4950m above sea level. The terrain conditions are severe and the climate is marked by strong winds, low humidity and a rarified atmosphere. The plateau receives cool arctic air from the north. The southern tropical and equatorial air masses are not able to penetrate the Himalayan barrier with the Indian monsoon only having an effect in some portions of Eastern Tibet. The climate of North Tibet is generally cold and dry with strong winds blowing most of the time and large variations in temperature during day and night while that of the southern region is temperate.



The Average Annual temperatures in major Tibetan cities are:

Place	Average Annual Temperature (C°)	Average Monthly Temperature (C°)	Altitude	North Latitude
Lhasa	7.5	-2.2	3658	29°42"
Samye	8.3	-0.7	3500	29°15"
Gyantse	4.7	-5.1	4040	28°55"
Shigatse	6.3	-3.8	3836	29°13"
Dams-hong	1.3	-9.9	4200	30°29"
Nakchu	-1.9	13.9	4507	31°29"
Tingri/Dingri	0.7	-11.3	4300	28°38"
Nyintri	8.6	-0.2	3000	39°33"
Pomi	8.5	-0.2	2750	29°52"
Chamdo	7.6	-2.5	3240	31°11"

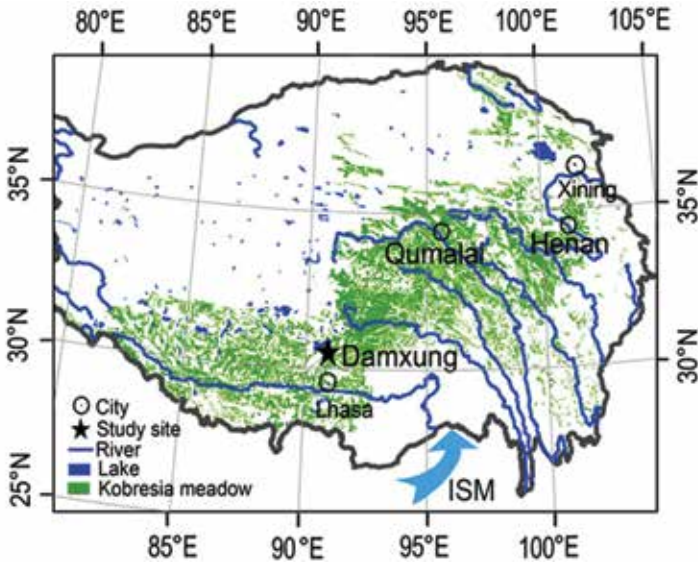
Climate Table : Major Cities of Tibet

Forests

The forests of Tibet are mainly made up of spruces, fir trees, pines, larches, cypress, birches and of oaks. They are generally old, certain trees are more than two-hundred-years old. The oldest forest zones are in U-Tsang and reach a density of 2.300m³ per hectare, the highest density of conifers of the world. Other Forest areas are the forests of the Sichuan Mountain Range, the **Lulang** (meaning “Loong King Valley” or “a place that will make you forget your home”, the **Sejila Forest Park**– known for its **Azaleas** - (both in **Nyingchi County**), the **Nanyi Valley** (in Mainling County), **Basongcuo** (Lhasa), **Manasarovar Forest Park** (Burang County), the **Rezhen National Forest Park** and the **Boluo Ancient River** (Jiangda County).

Meadows

Tibetan Meadows are home to an estimated 70 million animals and over a million people. They cover over 70% of Tibet and are the mainstay of pastoral activity. There are reports of vast degradation of pastures due to animal overpopulation. A careful system of migrations of herds of yaks, sheep and goats have been the traditional means of ensuring that grazing grounds are not excessively exploited. Amongst the causes for over exploitation of low grounds has been the reduced migration to cater to increased requirement of meat in China.



Agriculture

Only around 2% of Tibet's land is arable and amenable to growing crops and agricultural output. These lands are mostly niches located along the Tsangpo, U-Tsang and Machu river valleys. Tibet's traditional agriculture pattern is essentially based on organic principles of periodic succession of crops and fallows. The staple food of the Tibetan is barley. However, after 1950, the Chinese have sought to promote the cultivation

of corn, preferred by the Chinese, for which hybrid seeds and fertilisers have been introduced. The hybrid varieties of corn have however been found prone to disease due to the harsh climate of Tibet. Instances of crop failure due to diseases have occurred in the past, these have not occurred in recent years.

Minerals

The major minerals found in Tibet are Chromite, Cesium, Copper Gold, Strontium, and Uranium, besides Mineral Oil. The Hungjintai Gold Mine in Mateo, Golok, located at an altitude of 4,670 metres is the highest gold mine in the world. **Tibet has large deposits of uranium. While the actual size of its uranium resources is closely guarded, the known uranium mines are in the Tsaidam Basin, Yamdrok Tso and Damshung close to Lhasa.**

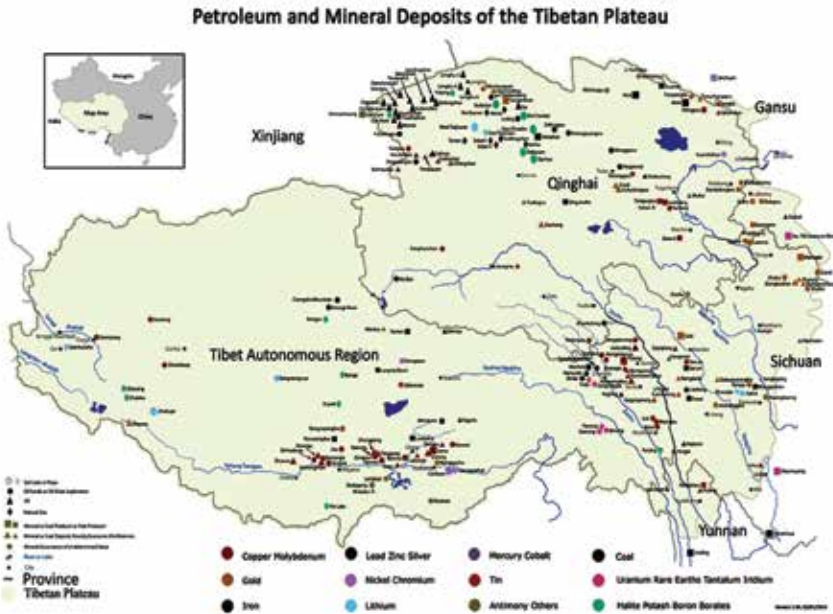


Figure 3 Tibet : Petroleum and Mineral Deposits

Ethnic Tribes and Communities

Ethnic Tibetans, comprising 90.48% of the population, are adherants of Tibetan Buddhism and the ancient Bön Religions.

The Six tribes of ethnic Tibetan people the the six bands of the Tibetan 'Snow Lion' flag represent are: **Se, Mu, Dong, Tong, Dru and Ra.**

Other traditional ethnic groups residing in Tibet and having a significant population are: **Bai people, Blang, Bonan, Dongxiang, Han, Hui people, Lhoba, Lisu people, Miao, Mongols, Monguor (Tu people), Menba (Monpa), Mosuo, Nakhi, Qiang, Nu people, Pumi, Salar, and the Yi people.**

There are besides, small groups in Southeastern Tibet that follow a blend of Tibetan Buddhism and spirit worship, besides small ethnic Tibetan Muslim and Tibetan Christian communities.



The Snow Lion Flag

Explanation of the Symbolism of the Tibetan National Flag

- In the centre stands a magnificent snow-clad mountain, which represents the great nation of Tibet, widely known as the Land Surrounded by Snow Mountains.

- The Six red bands spread across the dark blue sky represent the original ancestors of the Tibetan people: the six tribes called Se, Mu, Dong, Tong, Dru, and Ra which in turn gave rise to the (twelve) descendants. The combination of six red bands (for the tribes) and six dark blue bands (for the sky) represents the unceasing enactment of the virtuous deeds of protection of the spiritual teachings and secular life by the black and red guardian protector deities with which Tibet has been connected since times immemorial.
- At the top of the snowy mountain, the sun with its rays shining brilliantly in all directions represents the equal enjoyment of freedom, spiritual and material happiness and prosperity by all beings in the land of Tibet.
- On the slopes of the mountain a pair of snow lions stand proudly, blazing with the manes of fearlessness, which represent the country's victorious accomplishment of a unified spiritual and secular life.
- The beautiful and radiant three-colored jewel held aloft represents the ever-present reverence.

Festivals

The most important festival of Tibet is 'Losar', the Tibetan New Year. Losar predates the arrival of Buddhism in Tibet and has its roots in a winter incense-burning custom of the Bon religion. The festival is marked by traditions that include the spirit of thanksgiving with Tibetans making offerings to the water spirits who activate the water element in their area and making offerings to the Nagas. The other important festival is the Saga Dawa or the Festival of Harvests.

Monasteries in Tibet stage an annual ceremony called Cham with masked dances and long-horn music, both performed

by monks. The masks represent demons, spirits and mystic animals. Cham dances are no longer frequently held.

Calendar

The Tibetan Calendar, in existence from 1027 AD when it was first officially used, is based on both, Solar and Lunar cycles. The structure of the Tibetan calendar is based simultaneously on the cycles of the sun and the moon.

The Tibetan New Year begins with the New Moon following the Sun's entry into the constellation of the Ram, generally during February of the Gregorian calendar. The Tibetan year has 12 lunar months of 30 days and each day counts 2 X 12 hours. A Tibetan year can, according to the years, comprise 13 months.

Contrary to the Western calendar made up of months known as "solar", the Tibetan year is composed of twelve "lunar" months. As the lunar months consist of 30 lunar days and 1 lunar day = 0,984 solar day, one lunar month thus lasts approximately 29,5 solar days. Thus, a Tibetan year, lunar, is composed 354 solar days. Consequently, it is necessary to add a thirteenth lunar month every approximately 30 months in order to catch up with the Western year. For this reason the Tibetan calendar is known as "lunisolar", because it catches up with the solar calendar by adding one months.

Tibetan Medicine

Practised for more than 2500 years, the Tibetan medicine, also called Sowa Rigpa meaning "the science of the cure", uses up to 2000 types of plants and upto 50 different minerals. Yutok Yonten Gonpo, a famous doctor of the 8th Century created the Treatise of the Four Tantras comprising of 156 chapters and are divided into 4 sections:

Fundamental Tantra: presents the causes of the diseases, their exact diagnosis and their cures.

Explanatory Tantra: deals with the growth of the organism, the anatomy and the physiology of the body.

Tantra of the Instructions: Classifies the causes and conditions of the appearance of the diseases and their treatments.

Final Tantra: Details the 18 methods of diagnosis such as the examination of the pulse and of the urine, the pharmacopeia and the composition of the (about 2800) medicinal preparations.

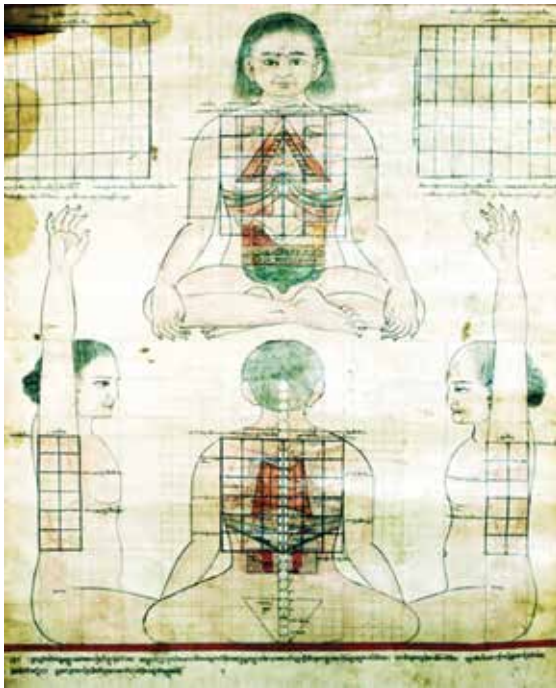
The Tibetan doctors are called “Amchi” who treat their patients using medicinal herbs and minerals and give them advices in order to modify their behavior and their food habits. They also use other techniques like Tibetan acupuncture.

The Tibetan Medicine is related to the Buddhist tradition, which says that any disease results from three poisons of the spirit: hate, excessive desire and ignorance.

¹The Tibetan “Science of Healing,” also known in Tibetan as Sowa Rigpa, is one of the great Asian medical traditions along with Chinese medicine and classical Indian medicine (Ayurveda). A unique feature of Tibetan medicine is the cosmopolitan nature of its origins, resulting in a fundamental medical text entitled *Four Medical Tantras* (in Tibetan, *Gyue Shi*). In this and other early medical texts dating back to at least the twelfth century CE, we find influences from Chinese, Indian, and Arab medical traditions. These were adapted to the climate and high altitude of Tibet and combined with indigenous knowledge, in particular Buddhist wisdom and local pharmacology. Over the centuries many commentaries have been written on the *Four Medical Tantras*, elucidating their intricate details. One issue that commentators hotly debated was whether this four-volume treatise was an original Tibetan work or whether it was taught by the “Medicine Buddha,” a manifestation of the historical Shakyamuni Buddha.

The Fifth Dalai Lama and Advances in Tibetan Medicine

The Fifth Dalai Lama and his posthumous regent took great initiative to invited physicians from many places in Tibet to Lhasa. The Regent, Desi Sangye Gyatso, wrote commentaries on the theory, practice, and history of Tibetan medicine, producing a unique series of 79 medical scroll paintings and established Tibet's first medical college.



A medical thanka from a version of the commentary on the ancient Four Tantras, the fundamental treatise of Tibetan medicine. The commentary was prepared by Sangye Gyamtso (1653–1705), Regent of Tibet, as an attempt to codify Tibetan medical science. (Werner Forman/Corbis)

¹ERA 6: The First Global Age, 1450–1770 / Science and Technology / Expanding Knowledge of the World—Knowledge Transfers from World History Encyclopedia

Tibetan Medical Tankhas: Are a unique set of scroll paintings that illustrate Tibetan medical theory and practice in great detail and colour.

The craftsmanship of these Thank as is intricate with even large scrolls containing many minute drawings. Sets of the Thank as are held at the Tibetan medical hospital in Lhasa.

The Mandala: Tibetan Art is also expressed through the Mandalas, whose centre represents the point of Nirvana. Mandalas are made of yak butter and others are made of sand to show that nothing is eternal.

Some traditions in Tibetan Culture: There are a number of 'do's and 'don't's that Tibetan culture prescribes for its people, such as Not pointing a finger to anything or anyone, being lightly dressed in the monasteries, or even to avoid stepping over people or certain objects and clockwise circumambulation of Shrines.

Tibetan Language

The Tibetan language belongs to the Tibeto-Burmese Group of languages and has several dialects and is spoken by more than 6.000.000 people, mainly in the TAR.

It is 'alphasyllabic' i.e. Written by using signs.

Until the 7th century, Tibet did not have a written language. The then King Songsten Gampo (569-649 AD) sent a Minister to India to create a language which would be the basis to translate the teachings of Buddha.

The Tibetan alphabet consists of 30 consonants and 4 vowels.

All the consonants have an « a » sound.

The vowels, on the other hand, are not really letters, they "cling" either above, or under the consonants and modify them.

Chinese, Mongolian, and Manchurian equivalencies were added to the lexicon so that the terms would be available in the four major languages used in the Qing Empire (Manchu, Chinese, Tibetan, and Mongolian).

The Economy of Tibet

According to the Government Work Report delivered by Losang Gyaltzen, Chairman of TAR at the 5th session of the 10th People’s Congress of the TAR on 10 Jan 2017, the GDP of Tibet Autonomous Region in 2016 reached 114.8 billion yuan (16.5 billion U.S. dollars), achieving an 11.5 percent growth and the 24th straight year of double-digit growth.



Figure 4: Prefectures of Tibet

The administration of TAR is organised at three levels – Prefecture, County and Township level Divisions. These are as below:

Tibet Autonomous Region

Capital : Lhasa

Prefectural level divisions

Prefectural Cities : 5

Prefectures : 2

County level divisions

Counties : 67


Districts : 6

Township level divisions


Towns: 140

Ethnic townships: 8


The seven Prefecture level Administrative Divisions of TAR are:

Lhasa		
Area	29538.90 Sq Km	
Population (2010)	559,423	
Administrative HQ	Chengguan District	
District	2	Chengguan and Doilungdegen Districts
Counties	6	Dagze, Damxung, Lhünzhub, Maizhokunggar Nyêmo and Qüxü Counties


	<p>Lhasa literally means “Place of the Gods”.</p> <p>Is the largest city of TAR and the second most populous the Tibetan Plateau after Xining (Capital of Qinghai Province).</p> <p>Lies at an altitude of 3,490 metres (11,450 ft) and is amongst the highest cities in the world. Oxygen levels compared to sea level : 68 percent.</p> <p>Location of several culturally significant Tibetan Buddhist sites including the Potala Palace, Jokhang Temple and Norbulingka Palaces.</p>
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Shigatse / Xigazê		
Area	182066.26 Sq Km	
Population (2010)	703,292	
Administrative HQ	Samzhubzê District	
District	1	Samzhubzê District
Counties	17	Namling, Gyantse, Tingri, Sa'gya, Lhatse, Ngamring, Xaitongmoin, Bainang, Rinbung, Kangmar, Dinggyê, Zhongba, Yadong, Gyirong, Nyalam, Saga and Gamba Counties.


	<p>Officially known as Xigaze.</p> <p>Second largest city of TAR. Was upgraded to a prefecture-level city (the same status as Lhasa) in July 2014.</p> <p>Home to the Tashilhunpo Monastery, the traditional seat of the Panchen Lamas.</p> <p>The administrative center of the prefecture-level city is the Samzhubzê District. It is roughly equivalent to the ancient Shigatse urban center,</p> <p>Located about 280 km (174 miles) southwest of Lhasa. The Lhasa–Xigazê Railway has a travel time of three hours. Xigaze Peace Airport commenced operations in October 2010.</p> <p>Transit point on NH 318 and NH 219. Neighbours Bhutan, India (Sikkim) and Nepal to the South.</p>
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<p>Chamdo / Qamdo Prefecture</p>	
<p>Area</p>	<p>108872.30 Sq Km</p>


Population (2010)	703,292	
Administrative HQ	Karub District	
District	1	Chamdo
Counties	10	Gyamda, Gongjo, Riwoqe, Dingqen, Chagyab, Baxoi, Zogang, Mangkang, Lhorong, and Palbar Counties.
	<p>Now officially Qamdo, is TAR's third largest city.</p> <p>Over 98.26 percent Tibetan.</p> <p>Land of many rivers – the Jinshajiang, Lancangjiang, and Nujiang rivers all go through the Prefecture. Counting other rivers, the annual flow capacity in Chamdo is estimated to be over 40 billion cubic meters.</p> <p>Hengduan Mountains home to several species of plants and wildlife.</p> <p>The Yulong bronze mine is the second largest bronze mine in Asia.</p>	

Nyingchi Prefecture	
Area	113964.79

Population (2010)	195,109	
Administrative HQ	Bayi District	
District	1	Bayi District
Counties	6	Gongbo'gyamda, Mainling, Medog, Bome, Zayu and Nang Counties.
	<p>Nyingchi, meaning "Throne of the Sun" in Tibetan, is located in southeast TAR.</p> <p>Reputed as the "Switzerland of Tibet".</p> <p>Neighbors India and Myanmar to the south.</p>	

Shannan Prefecture		
Administrative HQ	Nêdong District	
District	1	Nêdong District
Counties	11	Zhanang, Gonggar, Sangri, Qonggyai, Qusum, Comai, Lhozhag, Gyaca, Lhünzê, Cona and Nagarzê Counties.
	<p>Located in Southern Tibet.</p> <p>Has 41 perennial rivers with a river area of 38,000 square kilometers. The Yarlung Tsangpo, Tibet's mother river, runs through seven of its counties.</p>	
	<p>Has 88 lakes, including the Yamzhog Yumco.</p>	

Nagqu Prefecture		
Area	391816.63 Sq Km	
Population (2010)	462,382	
Administrative HQ	Nagqu Town	
District	0	Nêdong District
Counties	11	Shuanghu Special Admin Zone, Nagqu, Amdo, Nyainrong, Biru, Jiali, Baqen, Sog, Pangkog, Xainza, and Nyima Counties.
	<p>Lies in North Tibet within the sub-frigid zone with extreme cold, a scarcity of oxygen, dry air, and storms. Average elevation of over 4,500 meters. There are no absolutely frost-free periods.</p> <p>From November to March the air is dry, temperature low and the area is exposed to violent sandstorms.</p> <p>Transport hub of Tibet and a collection and reshipment centre for mineral ores, agro and forest products.</p>	

Ngari Prefecture	
Area	296822.62 Sq Km
Population (2010)	95,465. Mainly peasants and herders
Administrative HQ	Burang Town (in the Gar County)
District (0)	
Counties (7)	Burang, Gar, Ge'gyai, Gerze, Choqen, Zhada, and Rutog Counties.
	Known as the "Roof of the Roof of the world". Areawise, China's largest prefecture with the smallest population density.

Mountain Ranges bordering the Tibetan Plateau: The Tibetan plateau is bordered by various mountain chains - in the South by the Himalayas; in the North-West by The Kun Lun and the Karakoram Ranges and the Alps of Sichuan in the South-east.

<u>Tibet History Timeline</u>	
Upto the Seventh Century	
173 AD	Birth of Thothori Nyantsen, 28th King of Tibet.
129 BC to 629 AD	Tibet ruled by 32 Yarlung tribal Chieftains who find mention in legends.
233 AD	Nyantsen receives a Buddhist scripture, marking the initial introduction of Buddhism into Tibet

608–650 AD	Reign of Songsten Gampo, 32nd king who introduced a unified legal code, Tibetan writing system, archive for official records, a Tibetan Army and relations with the outside world. He unified the tribes of the Yarlung valley and established the Tibetan kingdom.
640 AD	Tibet invades and occupies Nepal.
641 AD	Marriage of Songsten Gampo to a Tang Chinese Princess Wen Cheng. They spread Buddhism in Tibet. The Jokhang Temple at Lhasa is reputed to have been built by the two spouses of Songsten Gampo – Wen Cheng and Bhrikuti, who was a Nepalese Princess.
645 AD	Songsten Gampo seeks and receives permission from the Court of Tang China to build a temple on Mount Wutai in Shanxi Province.
704 AD	Rule of Tri de Tsugtsen as King of Tibet commences. He marries a Tang Chinese Princess named Chin-Cheng in 710 AD.
785–805 AD	Tibetan army advances westward to the Pamirs and Oxus River.
7th-9th century AD	
815–836 AD	Rule of King Tri Ralpachen, the third of the three Great Religious Kings, who is reputed to have built one thousand temples and invite scholars such as Surendrabodhi, Shilendrabodhi and Danashila from India besides other Tibetan scholars.
821	Changqing Treaty of Alliance with Tang China. Tibet retains most of Central Asian territories. The contents of the Treaty were engraved on a monument placed in front of Jokhang. The monument says “Dang Dynasty and Tibet have two emperors but consult issues as one country”

836–842 AD	Reign of Lang Darma, brother of Ralpachen who is an adherent and supporter of the Bon religion. Buddhists persecuted. Lang Darma was assassinated in 842 AD.
1040 AD	Birth the great Tibetan poet and mystic.of Milarepa. Founding of the Shalu Monastery which becomes renowned as a centre of scholarly learning.
1042 AD	Arrival in Tibet of the great Mahayana Teacher Atisha.
1057 AD	Reting Monastery established.
1071 AD	Sakya Monastery established.
1182 AD	Chöjé Sakya Pandita Kunga Gyeltsen, known as Sakya Pandita born. This title was given to him in recognition of his scholarly achievements and knowledge of Sanskrit. He is considered to be an emanation of Mañjuśrī, the embodiment of the wisdom of all the Buddhas.
1207 AD	Tibetans send delegation to Genghis Khan and establish friendly relations.
1227 AD	Death of Genghis Khan.
1240-50s AD	Mongol conquest of Tibet.
1244 AD	Sakya Pandita invited to meet Mongol Khan and invested with temporal power over Tibet.
1260 AD	Kublai Khan grants Sakya Pandit's nephew Drogön Chögyal Phagpa (1235–1280) the title of State Preceptor and supreme authority over Tibet, re-establishing religious and political relations with the Mongols.
1270 AD	Phagpa received the title of Imperial Preceptor from Kublai Khan. Beginning of Yuan rule of Tibet.

1295 AD	Death of Kubilai Khan
1354 AD	Fighting breaks out between the Sakyapa sect and the powerful Lang family which founds the Phagmodrupa Dynasty.
1357 AD	Birth of Je Tsongkhapa (died 1419 AD), founder of the Gelugpa sect.
1391 AD	Birth of Gedun Truppa (died 1474), disciple of Tsongkhapa and head of the Gelugpa sect, to be named posthumously as the First Dalai Lama.
1409 AD	Ganden Monastery, the first Gelug Monastery established.
1416 AD	Drepung Monastery established.
1419 AD	Sera Monastery established.
1434–1534 AD	Power struggles between the provinces of Ü and Tsang on account of the religious divide between the Gelugpa and Karmapa sects. Rise of the Rinpungpa Dynasty.
1447AD	Tashilhunpo Monastery in Gyantse established whose chiefs take the title of Panchen Lama which is the second religious authority after Dalai Lama.
1475 AD	Birth of the 2nd Dalai Lama, Gedun Gyatso (died 1542 AD)
1543 AD	Birth of the 3rd Dalai Lama, Sonam Gyatso who was bestowed the title of Dalai Lama by Altan Khan the grandson of Kublai Khan.
1565 AD	Rinpungpa Dynasty overthrown by the Tsangpa Dynasty.
1582 AD	Kumbum Monastery established.
1588 AD	Death of the 3rd Dalai Lama. Rebirth as the 4th Dalai Lama, Yonten Gyatso, great grandson of Altan Khan and only non-Tibetan in the Dalai Lama lineage.

1616 AD	Death of the 4th Dalai Lama.
1617 AD	Birth of the great 5th Dalai Lama Ngawang Lozang Gyatso (The Great Fifth). Several construction projects across Tibet, including the Potala Palace, initiated. However, Ü Province falls to Tsang provincial forces and the power of the Karmapa sect grows.
1624–1636 AD	Jesuit missionaries arrive in western Tibet.
1641–42 AD	Güshi Khan of the Khoshut Mongols overthrows the King of Tsang and returns the territory to the Dalai Lama. Establishment of the Ganden Phodrang regime by the 5th Dalai Lama with his help.
1642 AD	The 5th Dalai Lama declared “temporal chief of Tibet”, by the Mongolian emperor Güshi Khan.
1644 AD	Fall of the Ming dynasty. Succeeded by the Qing dynasty (Manchus) who reign China until 1911.
1642–1659 AD	Consolidation of the Tibetan theocracy. Power of the Karmapa sect is reduced once more, and many monasteries handed over to the Gelugpa sect. The Abbot of Tashilhunpo is bestowed the title Panchen Lama by the Dalai Lama.
1652 AD	The 5th Dalai Lama visits China.
1682 AD	Death of the 5th Dalai Lama, kept a secret by the regent.
1683 AD	Birth of the 6th Dalai Lama, Tsangyang Gyatso
1697 AD	The 6th Dalai Lama enthroned and only now is the death of the 5th Dalai Lama (who died in 1682 AD) made public.

17th and 18th Centuries	
1705 AD	Invasion of Tibet and conquest of Lhasa by Lha-bzang Khan, the last Khan of the Khoshut Khanate.
1706 AD	The Khan deposes the 6th Dalai Lama declaring him as not being a true reincarnation and sends him into exile to China. (The Dalai Lama dies enroute). An eminent Monk but he dies on the way. The Khan and enthrones an eminent monk of his selection until the real one can be found.
1708 AD	Another reincarnation of the 6th Dalai Lama found who takes refuge in the Kumbum Monastery.
1717–1720 AD	Occupation of Lhasa by Dzungar Mongols who kill Lha-bzang Khan. The Manchu Emperor of China deposes the Dalai Lama and recognizes a claimant from Kumbum named Kelzang Gyatso as the 7th Dalai Lama (1720 AD). Beginning of Qing rule of Tibet.
1724 AD	Chinese Manchu (Qing) dynasty appoints resident commissioner to run Tibet, annexes parts of historic Kham and Amdo provinces.
1733–1747 AD	Rule of Polhané Sönam Topgyé, an excellent administrator, warrior and strategist. Sets in a period of stability and peace after the troubled times of Lho Bzang Khan.
1750 AD	Regent assassinated by the Ambans (representatives of the Qing empire). Riots in Lhasa. Rebellion against Chinese commissioners quelled by Chinese army garrison at Lhasa. Dalai Lama government appointed to run daily administration under supervision of Chinese Amban.

1751 AD	The 7th Dalai Lama is recognised as ruler of Tibet, without effective political power.
1757 AD	Death of the 7th Dalai Lama.
1758 AD	Birth of Jompal Gyatso the 8th Dalai Lama,.
1774–75 AD	First British Mission to Tibet led by George Bogle
1783-1784 AD	British Mission led by Samuel Turner. To check Nepalese raids into Tibet, the Chinese sent a large Army who expelled the Nepalese to within a few miles of Khatmandu forcing Nepalese to sign a humiliating treaty revoking their trading privileges in Tibet and requiring them to pay tribute to Peking every five years.
1793 AD	China decrees its commissioners in Lhasa to supervise selection of Dalai Lama and other senior Lamas.
1804 AD	Death of the 8th Dalai Lama.
1806–18 AD	Reign of the 9th Dalai Lama.
1811-12 AD	British explorer Thomas Manning reaches Lhasa.
19th Century	
1816–37 AD	Reign of Tsultrim Gyatso the 10th Dalai Lama.
1838–56	Reign of Khedrup Gyatso, the 11th Dalai Lama,.
1841–42 AD	The Sino-Dogra War and signing of the Treaty of Chushul between the Qing Dynasty and the Dogra dynasty.
1855–56 AD	Nepal – Tibet War between Tibetan government forces under Ganden Phodrang,

	then under administrative rule of the Qing dynasty and the invading Nepalese army. Nepalese victorious. Though with heavy attrition on both sides. In the Treaty signed at Thapathali, the Tibetans agreed to pay an annual subsidy of ten thousand rupees to the Nepal Durbar and to allow a Nepalese trading station and agency to be established at Lhasa.
1850s AD	Russian and British rivalry for control of Central Asia prompts Tibetan government to ban all foreigners and shut borders.
1865 AD	Britain starts discreetly mapping Tibet.
1856-75	Reign of Trinley Gyatso, the 12th Dalai Lama.
1876 AD	Birth of Thupten Gyatso the 13th Dalai Lama. Diplomatic conflict between Britain and Russia over privileges in Tibet.
1890 AD	British Protectorate over Sikkim.
Events in the 20th Century	
1904 AD	British military expedition under Francis Younghusband reaches Lhasa, forcing the Dalai Lama to flee to Mongolia. Agreement is made with the abbot of Ganden Monastery. Treaty of Lhasa signed. [82][83] The Dalai Lama once again fled, this time to India, and was once again deposed by the Chinese.[84] The situation was soon to change, however, as, after the fall of the Qing dynasty in October 1911, Zhao's soldiers mutinied and beheaded him.[85][86] All remaining Qing forces left Tibet after the Xinhai Lhasa turmoil.
1906 AD	The Anglo-Tibetan Treaty of Lhasa of 1904 was followed by the Sino-British treaty of 1906 in which China agreed to pay London 2.5 million rupees that Tibet was forced to agree in the Anglo-Tibetan treaty of 1904.

1907 AD	Britain and Russia agreed that in “conformity with the admitted principle of the suzerainty of China over Tibet”. Both nations agreed not to “engage nor to enter into negotiations with Tibet except through the intermediary of the Chinese Government.” The Chinese thereafter appointed Zhao Erfeng, the Governor of Xining as “Army Commander of Tibet” to reintegrate Tibet into China.
1908-09 AD	Dalai Lama flees to India.
April 1912 AD	Chinese garrison surrenders to Tibetan authorities after Chinese Republic declared.
1912 AD	Dalai Lama returns to Lhasa from India, ruling without Chinese interference.
1913–14 AD	Simla Conference between the British, Chinese and Tibetan delegates but the Chinese fail to ratify agreement.
1913 AD	The 13th Dalai Lama, Thubten Gyatso, proclaims the independence of Tibet and expels the Chinese out of the borders of Tibet. A new monetary unit - the Sang - instituted.
1912 – 1948 AD	Tibet independent under the rule of the Dalai Lama.
1923 AD	Panchen Lama flees to China.
1920-21 AD	Mission of Sir Charles Bell to Tibet.
1933 AD	Death of the 13th Dalai Lama.
1934 AD	Appointment of Regent (abbot of Reting Monastery).
1935 AD	Tenzin Gyalso, to be the 14th Dalai Lama is born.

1940 AD	Ratification of the 14th Dalai Lama by the Nationalist Government and his enthronement.
1947 AD	End of British Rule in India and the end of the British Tibet Policy
Post founding of the People's Republic of China	
1949 AD	Mao Zedong proclaims the founding of the People's Republic of China and threatens Tibet with "liberation".
October 1950	Battle of Chamdo.
1951 AD	Arrival of the People's Liberation Army in Lhasa following an agreement for liberation with the Central People's Government.
	Establishment of the North-East Frontier Agency.
1950 AD	China enforces a long-held claim to Tibet. The Dalai Lama, now aged 15, officially becomes head of state.
November 17, 1950	While Chinese soldiers continue their persecution, the Dalai Lama, then 17 years old, is emancipated and can control his state.
April 1951	Tibetan delegates arrived at Beijing provided with full powers of the local government of Tibet.
1954 AD	'Panchsheel' Agreement between India and China signed. Dalai Lama attended the National People's Congress in Beijing as a deputy and meets Mao Zedong, but China does not honour the Seventeen Point Agreement.
1959 March	Large scale uprising breaks out in Lhasa that is ruthlessly suppressed causing thousands of deaths.

	The Dalai Lama and most of his ministers flee to India, followed by some 80,000 other Tibetans. Later sets up a Government-in-exile.
1962 AD	Sino-Indian War.
1963 AD	Foreign visitors are banned from Tibet.
1964 AD	Establishment of the Tibet Autonomous Region.
1964 AD	Establishment of the Tibet Autonomous Region.
1966 -68	The Cultural Revolution reaches Tibet and results in the destruction of a large number of monasteries and cultural artefacts.
Late 1970s	End of Cultural Revolution leads to some easing of repression, though large-scale relocation of Han Chinese into Tibet continues.
1971 AD	Foreign visitors are again allowed to enter the country.
1980s	- China introduces "Open Door" reforms and boosts investment while resisting any move towards greater autonomy for Tibet.
1987 AD	- The Dalai Lama calls for the establishment of Tibet as a zone of peace and continues to seek dialogue with China, with the aim of achieving genuine self-rule for Tibet within China. Five Point Plan suggested by him refused by China.
1988 AD	China imposes martial law after riots break out.
1989 AD	- The Dalai Lama is awarded the Nobel Prize for Peace.
1990 AD	Dalai lama suggests creation of a sino-Tibetan confederation, thus giving up his independence claims.

1993 AD	- Talks between China and the Dalai Lama break down.
1995 AD	Dalai Lama names a six-year-old boy, Gedhun Choekyi Nyima, as the true reincarnation of the Panchen Lama. Chinese authorities place the boy under house arrest and designate another six-year-old boy, Gyancaïn Norbu, as their officially sanctioned Panchen Lama.
1997 AD	Chinese president Jiang Zemin asks the spiritual leader to state that Tibet was always an integral part of China and makes it a pre-condition for a dialogue. Dalai Lama refuses.
March 1998	Dalai Lama accuses China of cultural genocide during the 39th anniversary of the anti-Chinese rising.
March 1999	Chinese authorities launch an attack against the Tibetan spiritual leader accusing him of being responsible for the social disturbances in Tibet.
April 2000	Motion before UN Human Rights Commission denouncing China fails. China terms it as "A victory of justice".
This Century	
2002 AD	Contacts between the Dalai Lama and Beijing are resumed.
July 2006	Golmud – Lhasa Rail link inaugurated.
November 2007	The Dalai Lama hints at a break with the centuries-old tradition of selecting his successor, saying the Tibetan people should have a role.
March 2008	Anti-China protests escalate into the worst violence Tibet has seen in 20 years, five months before Beijing hosts the Olympic Games. Pro-Tibet activists in several

	countries focus world attention on the region by disrupting progress of the Olympic torch relay.
October 2008	The Dalai Lama says he has lost hope of reaching agreement with China on the future of Tibet. Suggests that his government-in-exile could now harden its position towards Beijing.
November 2008	The British government recognises China's direct rule over Tibet for the first time. China blames the Tibetan exiles for the failure of the discussions with aides of the dalai Lama. A meeting of Tibetan exiles in northern India reaffirms support for the Dalai Lama's long-standing policy of seeking autonomy, rather than independence, from China.
December 2008	Row breaks out between European Union and China after Dalai Lama addresses European MPs. China suspends high-level ties with France after President Nicolas Sarkozy meets the Dalai Lama.
January 2009	Chinese authorities detain 81 people and question nearly 6,000 alleged criminals in a security crackdown ahead of the March anniversary of the 1959 flight of the Dalai Lama. Head of pro-Beijing Tibet government, Qiangba Puncog, resigns. A former army soldier and, like Puncog, ethnic Tibetan, Padma Choling, is chosen to succeed him.
March 2009	China marks flight of Dalai Lama with new "Serfs' Liberation Day" public holiday. China promotes its appointee as Panchen Lama, the second-highest-ranking Lama, as spokesman for Chinese rule in Tibet. Government reopens Tibet to tourists after a two-month closure ahead of the anniversary.

April 2009	China and France restore high-level contacts after December rift over President Sarkozy's meeting with the Dalai Lama, and ahead of a meeting between President Sarkozy and China's President Hu Jintao at the London G20 summit.
August 2009	- Following serious ethnic unrest in China's Xinjiang region, the Dalai Lama describes Beijing's policy on ethnic minorities as "a failure". But he also says that the Tibetan issue is a Chinese domestic problem.
October 2009	- China confirms that at least two Tibetans have been executed for their involvement in anti-China riots in Lhasa in March 2008.
April 2010	- Envoys of Dalai Lama visit Beijing to resume talks with Chinese officials after a break of more than one year.
2011	The 14th Dalai Lama bequeaths his political power as the head of state and temporal leader of Tibet to the democratic elected Prime Minister Dr. Lobsang Sangay, marking the end of the Ganden Phodrang theocratic rule to Tibet which lasted for 370 years (1642–2011).

Buddhism in Tibet

The Four Schools of Tibetan Buddhism:

- The **Nyingma** or “The Ancient Ones”: Are the oldest Buddhist school, the original order founded by Padmasambhava and Santarakshita.
- The **Kagyupa** School, or the “Lineage of the (Buddha's) Word”.
- The **Sakya** Or the Sakya Pandita.

- The **Gelug** or “Way of Virtue” school: Originally a reformist movement that emphasises on logic and debate.

The Gelug School: Is a denomination of Tibetan Buddhism that follows the traditions of philosophical thought and forms of meditation practice established by the Tibetan master Tsongkhapa Lobsang Drakpa (1357–1419) that emphasized pure ethics, monasticism, rigorous philosophical study, a commitment to daily meditation, and regular periods of extended retreat. Its approach to the Buddhist path, which serves as the fundamental structure for spiritual training in the Geluk tradition, is presented in its quintessential form in Lobsang Drakpa’s treatise *The Great Treatise on the Stages of the Path to Enlightenment* which Tsongkhapa outlines a gradual path to Enlightenment, inclusive of the entire spectrum of Indian Buddhist teachings and presented in progressive stages that show how elements from the wide variety of Buddhist teachings work together and build upon one another, like stepping stones on a path, to help to create enlightened beings, or Buddhas. The Gelug tradition is the largest denomination of Tibetan Buddhism with the Dalai Lama as their temporal head.

Major Tibetan Monasteries on the Tibetan Plateau		
Monastery	Location	Tradition
Menri	Ü	Bön
Dorje Drak(One of the six "Nyingmapa mother monasteries").	Lhoka	Nyingma
Drepung	Lhasa	Gelug
Drigung	Lhasa Prefecture	Kagyü
Dzogchen (One of the six "Nyingmapa mother monasteries").	Kham	Nyingma

Ganden Seat of the Ganden Tripa. Founded by Tsongkhapa in 1409.	Lhasa Prefecture	Gelug
Gongchen Monastery	Kham	Sakya
Gongkar Chöde	Lhokha	Sakya
Gyumay and Gyuto Lower and Upper Tantric Colleges	Tsang	Gelug
Jokhang Temple Lhasa main temple. Said to have been built by King Songtsen Gampo	Lhasa	Gelug
Jonang Phuntsokling Monastery	Tsang	Jonang
Kardang Main monastery in Lahaul.	Lahaul	Drukpa
Karma Göñ Monastery	Kham	Kagyü
Katok (One of the six “Nyingmapa mother monasteries”).	Garze	Nyingma
Keru Temple	Ü	Nyingma
Kharchu Monastery	Lhokha	Nyingma
Khorshak Temple	Western Tibet	
Kirti Gompa	Amdo	Gelug
Kumbum Monastery	Amdo	Gelug
Labrang Monastery	Amdo	Gelug
Magur Namgyal Ling	Amdo	Gelug
Mindrolling(One of the six “Nyingmapa mother monasteries”).	Lhokha	Nyingma
Nangshi Monastery	Ngaba, Amdo	
Nechung Temple	Lhasa	

Ngor Temple	Ü	Sakya
Pabonka Hermitage.	Lhasa	Gelug
Gyantse Palkor Chöde Monastery	Tsang	
Palyul (One of the six “Nyingmapa mother monasteries”).	Palyul	Nyingma
Ralung Monastery	Tsang	Kagyü
Ralung		Drukpa
Ramoche Temple	Lhasa	Gelug
Reting	Ü	Gelug
Riwoche	Kham	Kagyü
Sakya	Tsang	Sakya
Samye Monastery (The First monastery in Tibet, established by Padmasambhava and Shantarakshita)	Ü	Initially Nyingma. Now all schools and sects
Sekhar Guthok Monastery	Lhokha	Gelug
Sanga Monastery	Dagze	Gelug
Sera	Lhasa	Gelug
Shalu	Tsang	Sakya
Shechen One of the six “Nyingmapa mother monasteries.”	Kham	Nyingma
Simbling Monastery	Purang, Ngari	Gelug
Spituk	Ladakh	Gelug
Surmang	Nangchen County	Kagyü
Taklung Monastery	Ü	Kagyü

Taksang Monastery	Dzoge, Amdo	
Tashichho Dzong	Thimphu	Drukpa
Tashilhünpo Seat of the Panchen Lama. Founded by Gyalwa Gendün Drup.	Tsang	Gelug
Tholing Monastery	West Tibet	
	Switzerland	Nyingma
Tingri Monastery	Tsang	
Tradruk Temple The largest, oldest and most important monastery in the Yarlung Valley. Said to have been built by King Songtsen Gampo.	Lhokha	Gelug
Trathang Monastery	Lhokha	
Tsandan Monastery	Nagchu	
Tsaparang Monastery & Palace Complex	West Tibet	
Tsethang Monastery	Lhokha	
Tsö Monastery	Amdo	
Tsozong Gongba		Nyingma
Tsurphu	Ü	Kagyü
Yama Tashikyil	Rebkong, Amdo	
Yarchen Gar		Nyingma
Yemar Temple	Tsang	
Yerpa Famous meditation site of King Songtsen Gampo and Padmasambhava		Gelug
Yungdrungling Monastery	Tsang	
Yonghe Temple	Beijing	Gelug

Major Monasteries Outside Tibet		
Alchi	Ladakh	Gelug
Punakha Dzong	Bhutan	Drukpa
Hemis	Ladakh	Drukpa
Kardang Main monastery in Lahaul.	Lahaul	Drukpa
Namgyal Monastery	McLeod Ganj	Gelug
Rato Dratsang	Karnataka	Gelug
Tabo	Spiti	Gelug
The Tibet Institute Rikon		

The Dalai Lamas²

‘Dalai Lama’ is an honorific title given to members of a prominent Tibetan incarnation lineage belonging to the Gelugs sect of Tibetan Buddhism. The Dalai Lamas are traditionally revered as earthly manifestations of Avalokiteswara, the Bodhisatva of compassion and the protector of Tibet.

Although the term has become widely known outside the region, Tibetans most frequently refer to the Dalai Lama as Rgyal ba rin po che (Gyalwa Rinpoche) “Precious Conqueror,” Sku mdun (Kundun) “The Presence,” or Yid bzhin nor bu (Yishin Norbu) “Wish-fulfilling Gem.”

The name originated during the sixteenth century when Altan Khan, ruler of the Tümed Mongols, bestowed the title on the Gelugs teacher Bsod nams rgya mtsho by translating the prelate’s name rgya mtsho (“ocean”) into Mongolian as Dalai. The name thus approximately means “ocean teacher.”

There have been fourteen Dalai Lamas till date. They are:

²(extracted from ‘History of Tibet’ in the Princeton Dictionary of Buddhism and David, Snellgrove and Hugh, Richardson, A Cultural History of Tibet.

The Dalai Lamas			
1 st Dalai Lama	Dge 'dun grub	Gendün Drup	1391–1475
2 nd Dalai Lama	Dge 'dun rgya mtsho	Gendün Gyatso	1475–1542
3 rd Dalai Lama	Bsod nams rgya mtsho	Sönam Gyatso	1543–1588
4 th Dalai Lama	Yon tan rgya mtsho	Yönten Gyatso	1589–1617
5 th Dalai Lama	Ngag dbang blo bzang rgya mtsho	Ngawang Losang Gyatso	1617–1682
6 th Dalai Lama	Tshangs dbyangs rgya mtsho	Tsangyang Gyatso	1683–1706?
7 th Dalai Lama	Skal bzang rgya mtsho	Kalsang Gyatso	1708–1757
8 th Dalai Lama	'Jam dpal rgya mtsho	Jampal Gyatso	1758–1804
9 th Dalai Lama	Lung rtogs rgya mtsho	Lungtok Gyatso	1805–1815
10 th Dalai Lama	Tshul khriims rgya mtsho	Tsultrim Gyatso	1816–1837
11 th Dalai Lama	Mkhas grub rgyamtsho	Kedrup Gyatso	1838–1855
12 th Dalai Lama	'Phrin las rgya mtsho	Trinle Gyatso	1856–1875
13 th Dalai Lama	Thub bstan rgyamtsho	Tupten Gyatso	1876–1933
14 th Dalai Lama	Bstan 'dzin rgya mtsho	Tenzin Gyatso	b. 1935

The 1st Dalai Lama (Gendun Drup): Pema Dorje (1391-1475), the boy who was to become named as the first Dalai Lama was born in a cattle pen in Shabtod in 1391. He became a student of Tsongkhapa, the founder of the Gelugpa school in 1415 and after his death, became the leader of the Gelugpa and the Abbot of the Drepung Monastery. He founded the Tashilhunpo Monastery at Shigatse (Xigaze) which later became the seat of the Panchen Lamas.

The 2nd Dalai Lama (Gendun Gyatso): Was installed as Gendun Drup's incarnation at the age of 12. In 1509 he moved to southern Tibet to build the Chokorgyel Monastery near the 'Oracle Lake' and made Abbot of Tashilhunpo after his return there in 1512. There was an ongoing tussle between the Gelugpa and older schools of Buddhists, particularly the Karma Kagyu and its patrons the Ringpung clans. In 1498 the Ringpung army captured Lhasa and banned the Gelugpa annual New Year Monlam Prayer Festival. Gendun Gyatso sought and obtained permission from the King Drakpa Jungne to hold the festival again. The King was so impressed by Gendun Gyatso that he sponsored construction of a large new residence for him at Drepung. This 'a monastery within a monastery', called Ganden Phodrang, served as home for Dalai Lamas until the 5th Dalai Lama moved to the Potala Palace in 1645. In 1525, in addition to being the Abbot of the Chokhorgyel, Drepung and Tashilhunpo Monasteries, he was also made Abbot of Sera monastery. Drepung, under his Abbotship, became Tibet's largest monastery of the time. He died in 1547 while in meditation.

The 3rd Dalai Lama (Sonam Gyatso): Born in Tolung, near Lhasa but unlike his predecessors, came from a noble family. Reputed as a brilliant scholar and teacher, he showed the spiritual maturity for being appointed as Abbot of Drepung at the age of 9. In 1559, while still 16 years of age, he was invited King Ngawang Tashi Drakpa, a Karma Kagyu supporter, to be his personal teacher. When fighting broke out in Lhasa between the Gelug and Kagyu the following year,

he showed political skills and wisdom to negotiate a peaceful settlement. He founded two more great Gelugpa monasteries, at Lihang in 1580 at Lihang and at Chamdo. He died at the young age of 45 in 1588 but a life of several achievements. A major development in Tibetan history surrounding him was his association with Altan Khan.

Association of the 3rd Dalai Lama with Altan Khan:

Altan Khan, the then Chief of all the Mongol tribes near China's borders, repeatedly invited Sonam Gyatso to Mongolia. By 1571, Altan Khan became the King of the Ming Dynasty of China and having fulfilled his ambitions, he sought spiritual salvation. Though Sonam had not accepted the first invitation, on the second time, he travelled to Mongolia in 1577-78 where Altan Khan and he met in an atmosphere of intense reverence and devotion. To Altan Khan, Sonam Gyatso identified himself as the incarnation of Drogön Chögyal Phagpa, and Altan Khan himself as that of Kubilai Khan, thus placing the Khan as heir to the Chingizid lineage. Altan Khan and his followers adopted Buddhism as their state religion, replacing Shamanism. Altan Khan accepted Sonam Gyatso's request to sponsor the building of the Thegchen Chonkhor Monastery at the site where he had given teachings to the Mongols. It was Altan Khan who called Sonam Gyatso as "Dalai", Mongolian for 'Gyatso' (Ocean) thus establishing the name "Dalai Lama". This was retrospectively applied to the first two incarnations Gendun Drup and Gendun Gyalso who thereby became known as the 1st and 2nd Dalai Lamas. After Altan Khan's death, he was invited by his son Dhüring Khan to return to Mongolia and teach Buddhism which he accepted, converting more Mongol princes and their tribes to the religion.

The 4th Dalai Lama (Yonten Gyatso): Was a Mongolian and the great-grandson of Altan Khan. Enthroned at the age of 10, he studied at Drepung and became its Abbot. However, being

a non-Tibetan, he met with opposition from some Tibetans, especially the Karma Kagyu. There were several attempts to remove him from power and he died at the age of 27 under suspicious circumstances. Interestingly, his chief attendant Sonam Rapten went on to discover the 5th Dalai Lama and also become the 'Chagdzo' (Manager) and thereafter his Regent.

The 5th Dalai Lama (Ngawang Losang Gyatso): While the first four Dalai Lamas served primarily as religious scholars and teachers, the fifth Dalai Lama or the 'Great Fifth', combined religious and secular activities to become one of Tibet's greatest statesmen. During his tenure as the Dalai Lama, with the support of Gūshi Khan, who established the Khoshut Khanate, defeated all his opponents and assumed temporal powers over the entire Tibetan plateau. In 1645, he began the construction of the Potala Palace in Lhasa (later to be the residence of all successive Dalai Lamas until 1959). Major events pertaining to Losang Gyatso's tenure as Dalai Lama are:

Visit to Beijing: Being aware of the Dalai Lama's influence with the Mongols extended, the Chinese Emperor invited him to China to facilitate submission of the Khalka Mongols. The invitation was accepted and after about five years of complex diplomatic negotiations on issues such as whether the Emperor or his representatives should meet the Dalai Lama inside or outside the Great Wall, when the meeting would be astrologically favourable, how it would be conducted and so on, eventually took place in Beijing in 1653.

Events at the Meeting: Though the Dalai Lama was not required to kowtow to the emperor, the Shunzhi Emperor then only 16 years of age rose from his throne and advanced 30 feet to meet him. Tibetan Buddhist historians interpret this gesture as the start of an era of independent rule of the Dalai Lamas, and of Qing patronage alongside that of the Mongols.

The Golden Seal and Sheets: When the 5th Dalai Lama returned, he was granted a golden seal of authority and golden sheets with texts written in Manchurian, Tibetan and Chinese languages by the emperor of China. The words on the seal translated as “The one who resides in the Western peaceful and virtuous paradise is unalterable Vajradhara, Ocen Lama, unifier of the doctrines of the Buddha for all beings under the sky”. But the words in the golden sheets, according to historians however places the Dalai Lama as a subordinate of the Emperor of China. In his autobiography, the 5th Dalai Lama states that on leaving China after this courtesy visit to the emperor in 1653, that “the emperor made his men bring a golden seal for me that had three vertical lines in three parallel scripts: Chinese, Mongolian and Tibetan” and criticised the words carved on this gift as being faultily translated into Tibetan, finding “the Tibetan version of the inscription of the seal was translated by a Mongol translator but was not a good translation”. Upon arrival back in Tibet, Losang Gyalso discarded the emperor’s famous golden seal and made a new one for important state usage.

‘Tibetanisation’ of Amdo: When Gūshi Khan died in 1655, he was succeeded by his descendants Tenzin Dalai Khan and Tenzin Wangchuk Khan. But Gushi Khan’s eight other sons who had settled in Amdo fought amongst themselves. The Fifth Dalai Lama sent governors to rule them and brought them under his personal rule and Gelugpa control. The Mongols in Amdo thereby came to be absorbed into the Gelug and be ‘Tibetanised’.

Cultural development: The period of the 5th Dalai Lama and that of Desi Sangye Gyatso who succeeded him, saw an upsurge in literary cultural and economic development. The Dalai Lama himself composed more literary works than all the other Dalai Lamas combined and is noted for his works on history, classical Indian poetry in Sanskrit.

Death: The Fifth Dalai Lama died in 1682 but his death was kept secret for fifteen years by the Regent Desi Sangye Gyatso who pretended the Dalai Lama was in retreat and ruled on his behalf, secretly selecting the 6th Dalai Lama and presenting him as someone else. One reason for his doing so was to counter the rising influence of the Khoshut tribe of Mongols. Regent Desi was killed in 1705 for his illegal action of selecting the 6th Dalai Lama by Lha-bzang Khan of the Khoshut who received a title and golden seal for his action from the Chinese Emperor who asked him to arrest the 6th Dalai Lama and bring him to Beijing.

The 6th Dalai Lama (Tsangyang Gyatso): Born near Tawang and picked out in 1685 but not enthroned until 1697 when the death of the Fifth was announced, the 6th Dalai Lama was a controversial figure who chose to abandon the strict monasticism of his predecessors in favor of a life of society and culture, refusing to take the vows of a fully ordained monk. He is said to have frequented the drinking halls below the Potola palace, constructed pleasure gardens and the temple of the Nāgas on the palace grounds. He is remembered especially for his poetry, which addresses themes such as love and the difficulty of spiritual practice. Tibetans generally interpret his behavior as exhibiting an underlying tantric wisdom, a skillful means for teaching the dharma.

Lha Bzang Khan: Usurped the Khoshut's Tibetan realm in 1703, murdering his brother Tenzin Wangchuk Khan (both Gushi Khan's grandsons). Soon after, he started interfering directly in Tibetan affairs in Lhasa and opposed the regent, Desi Sangye Gyatso, forcing him out of office. Then in 1705, he used the 6th Dalai Lama's escapades as an excuse to seize full control of Tibet. In 1706 the 6th Dalai Lama was deposed and arrested by Lha Bzang Khan and sent under escort to appear before the Chinese emperor but he died enroute Lake Qinghai. Having discredited and deposed the 6th Dalai Lama, Lha Bzang Khan pressed the Gelug lamas to endorse a new Dalai Lama as the true

incarnation of the Fifth. They eventually nominated one Pekar Dzinpa, a monk rumoured to be Lhazang's son, who was endorsed by the Panchen Lama and named Yeshe Gyatso. This choice of the Dalai Lama was not accepted by the Tibetan people nor by Lha Bzang's Mongol rivals.

The Chinese Intervention: The Chinese Kangxi Emperor (Qing) concurred with them and initially declined to recognise Yeshe Gyatso doing so only in 1710 only after sending a Qing official party to assist Lha Bzang in 'restoring order'. These were the first Chinese representatives of any sort to officiate in Tibet. The Kangxi Emperor secured payment of a tribute from Lhazang Khan in return for this support. This was the first time that tribute had been paid to the Manchu by the Mongols in Tibet and the first overt acknowledgement of Qing supremacy over Mongol rule in Tibet.

The 7th Dalai Lama (Kalsang Gyatso): In 1708, in accordance with an indication given by the 6th Dalai Lama a child named Kelzang Gyatso born at Lithang in eastern Tibet was claimed to be his incarnation. Out of fear of Lha Bzang Khan, this child was kept in hiding and installed in the Lithang monastery to be recognised as the 7th Dalai Lama by the Tibetans of Kham with the support of Mongol princes rival to Lha Bzang Khan only in 1712AD. His term was marked by several political developments and upheavals outlined below but notwithstanding, Kelzang Gyatso is regarded as 'the most spiritually learned and accomplished of any Dalai Lama', his written works comprising several hundred titles including 'some of Tibet's finest spiritual literary achievements'.

Recognition by the Chinese Emperor: In 1716, he received the backing of the Kangxi Emperor who gave him a Golden Seal of Authority and was installed at the Kumbum Monastery with due ceremony. The claim of the Dalai Lama selected by Lha Bzang Khan was ignored.

Dzungar invasion of Tibet: In 1717, Mongols from the Dzungar tribes led by Tsewang Rabtan, a relation of Lha Bzang Khan betrayed him and invaded Lhasa. These tribes were Buddhists who had supported the Fifth Dalai Lama and his regent. They invaded Tibet from the Northwest with a large Army and a smaller force being sent to Kumbum to escort Kelzang Gyatso to Lhasa. Their force was however intercepted and destroyed by Qing forces who were alerted by Lha Bzang Khan. The Dzungars forces who reached Lhasa went on a killing spree, looting several Holy places. The Tibetans appealed to the Kangxi Emperor to rid them of the Dzungars. The Chinese sent two Armies to Tibet but were defeated at the battle of Salween River. Lha Bzang Khan and his family were killed and the Dalai Lama he appointed was deposed. The Kangxi Emperor then sent a much larger force to expel the Dzungars, who were vanquished by 1720 and Kalsang Gyatso enthroned as the Seventh Dalai Lama at the Potala Palace. After the Chinese Kangxi Emperor died in 1722, the Chinese Army garrison at Lhasa withdrew leaving the Tibetans to autonomously - an indicator to their being interested in an alliance, not conquest.

Amdo and Kham under direct Chinese Rule: In 1723, however, The Chinese had to intervene again to quell a major rebellion by disgruntled Khoshut Mongols from Amdo. This time, the Tibet was split and its Amdo and Kham regions were placed by the Qing Chinese under their own direct control. The political scenario in Tibet was split with an anti-Qing faction and a Qing-sympathising groups, the latter being led Kangchennas, the Governor of Western Tibet and who was supported by Polhanas (also spelled Polhaney), of Tsang who supported the Chinese Kangxi Emperor's expedition army to Tibet. The Dzungars were expelled and the Chinese then established a government in Lhasa consisting of a

council (the Kashag) of three Tibetan ministers, headed by Kangchennas.

Exile to Kham: In 1727, a civil war followed in which Kangchennas was murdered. Polhanas sought assistance from the Chinese, who intervened to punish his opponents and sent the 7th Dalai Lama into exile at Kham, under the pretence of sending him to Beijing. It is only in 1735 that he returned to Lhasa and only to perform religious functions and teach.

Polhanas' Rule and After :Tibet came to be ruled by Polhanas under Chinese Qing supervision. The Chinese also promoted the Fifth Panchen Lama to be a rival leader and reinstated the ambans and the Lhasa garrison. Upon the death of Polhanas in 1747, his son Gyurme Namgyal assumed power to become the last dynastic ruler of Tibet. He was however suspicious of the Chinese and set upon getting rid of their influence by building a Tibetan army and conspiring with the Dzungars. When the Ambans realised this, they personally assassinated him. This led to a Tibetan mob assassinating the Ambans. The Chinese then sent yet another force 'to restore order' but by the time it arrived, the situation had stabilised under the leadership of the Kalsang Gyalso, who now demonstrated loyalty to the Chinese. The Government was thereafter reconstituted with the Dalai Lama presiding over a 'Kashag' of four Tibetans, reinvesting him with temporal power in addition to his already established spiritual leadership. The Ambans and their garrison were also reinstated to observe and supervise affairs. This arrangement of Government lasted thereafter only to collapse in 1912.

The 8th Dalai Lama (Jamphel Gyatso): Was born in Tsang in 1758 and enthroned as the Eighth Dalai Lama in 1762. He received recognition from the Chinese Emperor who approved his installation without the process of the lot-

drawing ceremony of using Golden Urn and granted him a jade seal of authority and jade sheets of confirmation of authority, the acceptance of the which indicate that the Dalai Lama exercised both temporal and administrative powers on the authority of the Chinese Emperor. These read:-

“You, the Dalai Lama, is the legal incarnation of Zhongkapa. You are granted the jade certificate of confirmation of authority and jade seal of authority, which you enshrine in the Potala monastery to guard the gate of Buddhism forever. All documents sent for the country’s important ceremonies must be stamped with this seal, and all the other reports can be stamped with the original seal. Since you enjoy such honour, you have to make efforts to promote self-cultivation, study and propagate Buddhism, also help me in promoting Buddhism and goodness of the previous generation of the Dalai Lama for the people, and also for the long life of our country”.

In 1784, Jamphel Gyalso chose to retire from public office and concentrate on religious activities until his death in 1804. The Norbulingka ‘Summer Palace’ was built under his supervision.

The 9th through 12th Dalai Lamas: After the Eighth Dalai Lama, Jamphel Gyatso, the 9th and 10th Dalai Lamas died before attaining majority. For over the next century, except for brief periods of rule by the 11th and 12th Dalai Lamas and of two years by a Tibetan Nobleman, the supreme authority in Tibet remained in the hands of Lama Regents.

13th Dalai Lama (Tupten Gyatso): Was recognized as the reincarnation of the Dalai Lama and given his pre-novice vows by the Panchen Lama in 1878. The next year, he was enthroned at the Potala Palace, but assumed political power only in 1895 after he reached maturity.

Exile to Ugra: After Sir Francis Younghusband's expedition to Tibet in early 1904, Tupten Gyalso fled to Urga in Mongolia. While here, he along with other influential high lamas and princes decided to secede from China and become an independent federal state under the patronage and support from Russia. The Chinese immediately proclaimed him deposed and once again asserted sovereignty over Tibet, making claims over Nepal and Bhutan as well.

Treaty of Lhasa: Signed in 1904 between the British Empire and Tibet, then under administrative rule of the Chinese Qing empire which allowed the British to trade in Yadong, Gyantse, and Gartok while Tibet was to pay a large indemnity of 7,500,000 rupees, later reduced by two-thirds, with the Chumbi Valley ceded to Britain until payment was received. Younghusband sought an indemnity demanded of Rs 7,500,000 and rights for a British trade agent, based at Gyantse, to visit Lhasa "for consultations". The Treaty It also recognised the Sikkim-Tibet border and prevented Tibet having relations with any other foreign powers.

The Convention of 1906: Signed between Great Britain and Qing China. It succeeded the Treaty of Lhasa of 1904 and reaffirmed the Chinese possession of Tibet after the British expedition to Tibet in 1903-1904. The British, for a fee from the Chinese court, also agreed "not to annex Tibetan territory or to interfere in the administration of Tibet", while China engaged "not to permit any other foreign state to interfere with the territory or internal administration of Tibet".

Audience with the Chinese Emperor: In September 1908, the Dalai Lama was granted an audience with the Guangxu Emperor and Empress Dowager Cixi during which the Emperor stressed on Tibet's subservient role, which the Dalai Lama did not agree.

Return to Tibet and Second Exile: The Dalai Lama returned to Tibet in December 1908 and began reorganising the government. The Chinese Qing sent a military expedition to Tibet in 1910 forcing the Dalai Lama to flee to India accompanied by six ministers and a small escort. During this period he called on the Viceroy, Lord Minto, which helped restore relations with the British.

Return of Tibet: In 1911 the Qing dynasty was overthrown in the Xinhai Revolution and by the end of 1912 the last Qing troops had been escorted out of Tibet. Thubten Gyatso returned to Lhasa in January 1913 after the fall of the Chinese Qing empire. The new Chinese government apologised for the actions of the previous Qing dynasty and offered to restore the Dalai Lama to his former position. He replied that he was not interested in Chinese ranks and was assuming spiritual and political leadership of Tibet. He declared independence from China, standardized the Tibetan flag in its present form and issued first postage stamps and bank notes of Tibet.

Reforms: Thubten Gyatso introduced legislation to counter corruption among officials, establish a national taxation system and to set up a police force. The penal system was revised and made uniform throughout the country. Capital punishment was completely abolished and corporal punishment was reduced. A secular education system was introduced in addition to the religious education system. He welcomed foreigners and even sent four promising students to England for studies. Electricity, telephones and the first moto cars also came into Tibet during his rule.

The Sino-Tibetan War and the Qinghai–Tibet War (1930s): Commenced in 1930 with the Tibetan Army invading Qinghai. The local warlords sought the assistance of the Chinese leader Chiang Kai-shek to joint attack on the Tibetan forces, who were overwhelmed

and defeated. The roots of the conflict lay in the disputed border between Tibetan government territory and the territory of the Republic of China, with the Tibetan government in principle claiming areas inhabited by Tibetans in neighbouring Chinese provinces of Qinghai and Sichuan, which were in fact ruled by Chinese warlords loosely aligned with the Chinese Republic. The tense relationship between the 13th Dalai Lama and the 9th Panchen Lama on account of tax claims made by the former on areas controlled by the latter, was also a cause. Tibet expanded the war in 1932, attempting to capture parts of southern Qinghai province following a dispute in Yushu, Qinghai, but were pushed back to the other side of the Jinsha river. The Dalai Lama telegraphed the British government of India for assistance and British pressure resulted in ceasefire. All Tibetan (Kham) territories east of the Yangtse fell into Chinese hands, with the Upper Yangtse River becoming the border between Chinese and Tibetan controlled areas.

The 14th Dalai Lama (Tenzin Gyalso): Despite his humble beginnings, being born on a straw mat in a cowshed to a farmer's family in a remote part of Tibet, the 14th Dalai Lama rose to become one of the world's most popular leaders. He was formally enthroned as the Dalai Lama on 17 November 1950, during the Battle of Chamdo and in 1951, he and the Tibetan Government were pressurised to accept the Seventeen Point Agreement for the Peaceful Liberation of Tibet by which Tibet became formally incorporated into the People's Republic of China. Fearing for his life in the wake of a revolt in Tibet in 1959, the 14th Dalai Lama fled to India, from where he led a government in exile. In 2001 the 14th Dalai Lama ceded his partial power over the government to an elected parliament of selected Tibetan exiles. While his original goal was for the full independence for Tibet, by the late 1980s he was seeking greater autonomy from China with his most recent positions

being that Tibet should be a part of China but its culture and script must be preserved.

The Panchen Lamas

The successive Panchen Lamas form lineage which are said to be the incarnations of Amitābha. The title, meaning “Great Scholar”, is a Tibetan contraction of the Sanskrit pandita (scholar) and the Tibetan chenpo (great). The Panchen Lama traditionally lived in Tashilhunpo Monastery in Xigaze (Shigatse) and are therefore also referred to as the Tashi-Lama. Other titles of Panchen Lama include “Panchen Bogd”, the original title given by Altan Khan at the creation of the lineage. In 1713, 5th Panchen Lama Lobsang Yeshe received the title “Panchen Erdeni” (meaning ‘Treasure’) from the Qing Emperor, which is inherited by successive Panchen Lamas, listed below:

The Panchen Lamas			
1st Panchen Lama (Recognised posthumously)	Mkhas grub Dge legs dpal bzang	Khedrup Gelek Pelzang	1385–1438
2nd Panchen Lama (Recognised posthumously)	Bsod nams phyogs kyi glang po	Sönam Chokyi Langpo,	1439–1505
3rd Panchen Lama (Recognised posthumously)	Dben sa pa Blo bzang don grub	(Wensapa Losang Döndrup,	1505–1566

4th Panchen Lama	Blo bzang chos kyi rgyal mtshan	Lobsang Chökyi Gyalsten	1567–1662
5th Panchen Lama	Blo bzang ye shes dpal bzang po	Losang Yeshe Palsangpo,	1663–1737
6th Panchen Lama	Blo bzang dpal ldan ye shes	Losang Palden Yeshe,	1738–1780
7th Panchen Lama	Blo bzang bstan pa'i nyi ma	(Losang Tenpe Nyima,	1781–1854
8th Panchen Lama	Blo bzang bstan pa'i dbang phyug dpal ldan chos kyi grags pa	(Losang Tenpe Wangchuk Palden Chökyi Drakpa),	1855–1882
9th Panchen Lama	Blo bzang thub bstan chos kyi nyi ma dge legs rnam rgyal	Losang Tupden Chökyi Nyima Gelek Namgyal,	1883–1937
10th Panchen Lama	Phrin las lhun grub chos kyi rgyal mtshan	(Trinle Lhundrup Chökyi Gyaltzen,	1938–1989
11th Panchen Lama	Dge 'dun chos kyi nyi ma	(Gendün Chökyi Nyima,	b. 1989

The 1st Panchen Lama (Khedrup Gelek Pelzang): Known with reverence as Khedrup Je, was one of the main disciples of Je Tsongkhapa, whose reforms to the Kadam tradition of Atiśa are considered the beginnings of the Gelug school of Tibetan Buddhism. He is regarded as an incarnation of Manjusri, the Buddha of Wisdom and posthumously regarded as the 1st Panchen Lama.

The 2nd Panchen Lama (Sönam Choklang): Was a Tibetan Buddhist religious leader who too is posthumously recognised as the 2nd Panchen Lama.

The 3rd Panchen Lama (Ensapa Lobsang Döndrup): Was a Tibetan Buddhist leader known to have spent more than 20 years meditating in isolated caves near the Himalayan mountains. Ordained as monk, he could recite the entire Eight Thousand Lines of the Perfection of Wisdom Sutra from memory, both in Tibetan and in Sanskrit. He was posthumously recognised as the third Panchen Lama.

The 4th Panchen Lama (Losang Chokyi Gyaltsen): The first to be accorded this title during his lifetime. A teacher of the Gelug School of Buddhism, he was a prolific writer and teacher, composing more than three hundred works and a close ally of the 5th Dalai Lama who gave him the Tashilhunpo Monastery as residence and declared him to be an incarnation of Amitābha. Successive Panchen Lamas have since been masters of the Tashilhunpo Monastery.

The 5th Panchen Lama (Lobsang Yeshe): Born of a well-known and noble family of Tsang province, he was recognised as the incarnation of Lobsang the 4th Panchen Lama of Tibet and installed with great ceremony at Tashilhunpo Monastery. He wrote eighteen volumes of hymns and precepts and died in 1737 at the age of seventy five.

The 6th Panchen Lama (Lobsang Palden Yeshe): Distinguished himself by his writings and interest in the world. In 1762 he gave the Eighth Dalai Lama his pre-novice

ordination at the Potala Palace and named him Jamphel Gyalso. He befriended George Bogle, the Scottish adventurer and diplomat who made an expedition during 1774-1775 and negotiated with Warren Hastings through him. He also dealt with the Lama Counsellor of the Chinese Emperor of China and chief advisor on Tibetan affairs. In 1778, on the invitation of the Chinese Emperor, he visited Beijing and was accorded a reception normally given to the Dalai Lama. The Chinese Emperor marked the occasion by ordering the construction of the Xumi Fushou Temple, based on the design of Tashilhunpo Monastery, at Chengde (a prefecture level city in Hebei Province Northeast of Beijing). However, on 2nd November 1780, he died at Beijing due to smallpox.

The 7th Panchen Lama (Palden Tenpai Nyima): When the 6th Panchen Lama died from smallpox, the acting Regent made an announcement of the incarnation of the new Panchen Lama having been identified. A conspiracy theory exists of this being done in connivance with the Nepalese who sent a Gurkha Army to Nepal in 1788 that take control of Xigaze (Shigatse). When the promises made to them did not materialise, the Nepalese returned three years later, but this time were defeated by the Chinese Army that came in support of the Tibetans. It was Palden Tenpai Nyima who gave the pre-novice ordination to the 9th Dalai Lama and later, on his untimely death, was instrumental for the Golden Urn method being used to select the new Dalai lama. In 1844, he had a summer palace for the Panchen Lamas south of Tashilhunpo Monastery.

The 8th Panchen Lama (Tenpai Wangchuk): Born in 1855 in Namling County of Xigaze into an aristocratic family of Nyingma school. He was the first Panchen Lama to be identified by drawing a lot from the Golden Urn. The new Panchen Lama coming from a different tradition created a discontent among the Tashilhunpo Monastery monks (who profess the Gelug tradition) but was eventually enthroned in 1860. It was Tenpai Wangchuk who adopted the Golden Urn method to identify

the 13th Dalai Lama. He however died young, in 1882 at the age of just 27 years.

The 9th Panchen Lama (Thubten Choekyi Nyima): Born in 1883, is also referred to as Choekyi Nyima around which name there is controversy about who is an incarnation of, and some Tibetans considering him to be 6th Panchen Lama. In 1901, the Mongolian Lama, Agvan Dorzhiev called on Choekyi Nyima and received some secret teachings that were of great significance for the latter in developing his tantric concepts of the Kalachakra ('Wheel of Time'). In 1924, he fled to Inner Mongolia, China after a dispute with the 13th Dalai lama who wanted to collect revenue from the Panchen Lama's estate to cover expenses of the Tibetan Army. Considered 'pro-Chinese' he adopted the ideas of Sun Yatsen. He died in 1937.

The 10th Panchen lama (Lobsang Trinley Lhündrub Chökyi Gyaltsen or just Choekyi Gyaltsen): Two searches were conducted to identify the incarnation of the 9th Panchen lama. One contender was a boy from Xikang picked by the Government in Lhasa while the second was Choekyi Gyaltsen, born in the Xunhua Salar County of Qinghai and the choice of the disciples of the 9th Panchen Lama. The Chinese Government of the time being preoccupied in the then prevailing Civil War, chose the latter and expected him to help create a road anti-Communist base in Southwest China.

Issues with Lhasa: The Government at Lhasa however disapproved the selection and denied the new Panchen Lama the territory traditionally controlled. The Panchen Lama made a request to the then Governor of Qinghai, Lt Gen Ma Bufang, a muslim military authority, for help to lead an army against Tibet in September 1949.

Support for the Chinese Communists: As the victory of the Communists in the Civil war became imminent, Ma tried to persuade the Panchen Lama to come with the Kuomintang government to Taiwan. Instead,

the Panchen Lama instead declared support for the Communist People's Republic of China and supported China's claim of sovereignty over Tibet with his call for the 'liberation' of Tibet by it being included into China being broadcast by Radio Beijing. In 1951, he was invited to Beijing as the Tibetan delegation was signing the 17-Point Agreement with the Dalai Lama, who he met and accorded recognition to when they met in 1952. In September 1954, both the Dalai and Panchen Lamas went to Beijing to attend the first session of the first National People's Congress and met Mao Zedong and other Chinese Communist leaders and in December 1954 the Panchen Lama was elected as a member of the Standing Committee of the National People's Congress and even became Deputy Chairman of the Chinese People's Political Consultative Conference.

Visit to India: The two Lamas, Dalai and Panchen visited India on pilgrimage in 1956. However, in 1959, when the Dalai Lama fled to India in 1959, the Panchen Lama stayed on in Tibet and publicly supported the Chinese government. He was moved to Lhasa and appointed Chairman of the Preparatory Committee for the Tibet Autonomous Region.

Alienation from the Communist Government: In 1962, the Panchen Lama addresses a document known as the "70,000 Character Petition" to the Chinese Prime Minister Zhou En lai denouncing the abusive policies and actions of the Communist Government in Tibet which is known as the "most detailed and informed attack on China's policies in Tibet". He even with Zhou Enlai to discuss the petition and though the Government's initial reaction was positive, in October 1962, the petition was criticised with Mao Dezong trming it as "... a poisoned arrow shot at the Party by reactionary feudal overlords."

Humiliation: In 1964, he was humiliated at Politburo meetings, dismissed from all posts of authority, declared ‘an enemy of the Tibetan people’ and imprisoned. publicly humiliated at Politburo meetings and then imprisoned. Just 26 years of age, he was interred at the Qincheng Prison under conditions that were reportedly concerning and released from prison in 1977.

Marriage: In 1978, the 10th Dalai Lama gave up his vows of an ordained monk and started to look for a spouse. He courted one Li Jie who was both a soldier as also a medical student in Xi’an. Mao’s wife and Zhou Enlai’s widow both saw a ‘symbolic value’ of a marriage between a Tibetan Lama and a Han woman and with their intervention, the couple wed at a ceremony held at the Great Hall of the People in 1979. The next year, he was appointed Vice Chairman of the National People’s Congress besides other political posts, and regarded as fully ‘politically rehabilitated’ in 1982.

Daughter: In 1983, the 10th Panchen Lama and his wife Li Jie were blessed with a daughter who was named Yabshi Pan Rinzinwangmo, popularly referred to as the “Princess of Tibet”. She is the only known child in the lineages of either the Dalai or the Panchen Lamas. Rinzinwangmo (popularly called ‘Renji’) did her schooling in the United States where the actor Steven Seagal (who himself is recognised by Penor Rinpoche, the head of the Nyingma school, as the reincarnation of Chungdrag Dorje a 17th century monk from eastern Tibet. Rinje returned to China in 2005 to pursue her PhD at Beijing’s Tsinghua University. In 2002, Renji visited Tibet to learn Tibetan from teachers at the Tashilhunpo monastery and would pay respects to her father’s body each morning, followed by studying in a room on the second floor of the stupa where her father is interred. Her arrival was greeted by large crowds wanting to get a glimpse of her. When the ‘Chinese appointed’ Panchen Lama (then

12 years old) arrived in Lhasa, a meeting was set up between the two. While they exchanged greetings and khatags, Renji did not prostrate before him justifying that she had not prostrated before her father, there was no need to prostrate before his incarnation. Had she done so, it would have been considered as an acceptance of the Chinese appointee being the true incarnation. Renji's aspiration is to be a member of the National People's Congress, like her father. In her words, "It's power. You need power to do things". The concern of the Chinese is for her not to undermine the functioning of the their appointee as the 11th Panchen Lama.

Death: In 1989, the 10th Panchen Lama returned to Tibet to rebury some of the recovered bones from the graves of the previous Panchen Lamas, but died of a heart attack on 28th January at just 51 years of age. The death came five days after his statement in a speech that "since liberation, there has certainly been development, but the price paid for this development has been greater than the gains." Which is why some Tibetans consider the death being due to foul play. Yuan Hongbing the Chinese dissident declared in 2011, that the death of the 10th Panchen Lama had been masterminded by Chairman Hu Jintao. The death itself sparked an unprecedented six-year dispute between his wife and daughter and Tashilhunpo Monastery over his assets amounting to \$20 million.

Controversy on the selection of the 11th Panchen Lama:

After the death of the 10th Panchen Lama, the Dalai Lama, in May 1995 named Gedhun Choekyi Nyima as the incarnation and successor to the 10th Panchen Lama. However, a search committee appointed by the Chinese ignored this selection and instead chose from a list of finalists that excluded the Dalai Lama's choice. The selection process followed drawing a name from the Golden Urn and in November 1995, Gyancaïn Norbu born on 13 February, 1990 in Lhari County in

northern TAR and the son of two Communist Party members was selected as the 11th Panchen Lama. Gyancain had his early education at Beijing in a Chinese way, and moved back to Tashilhunpo Monastery for his enthronement. In 2008, he denounced the anti-Han riots in Lhasa, with a statement “We resolutely oppose all activities to split the country and undermine ethnic unity”.

Fate of the The Dalai Lama’s nominee: Gedhun Choekyi Nyima, was taken into custody by Chinese authorities and has not been seen in public since 17 May 1995. Human rights organizations termed him the “youngest political prisoner in the world”. The official Chinese position in his regard is that he is in protective care being at risk of being “kidnapped by separatists” and that “his security had been threatened”. An official Chinese statement on him, issued on 17 July 2007, reads that “Gedhun Choekyi Nyima is a perfectly ordinary Tibetan boy, in an excellent state of health, leading a normal, happy life and receiving a good education and cultural upbringing. He is currently in upper secondary school, he measures 165 cm in height and is easy-going by nature. He studies hard and his school results are very good. He likes Chinese traditional culture and has recently taken up calligraphy. His parents are both State employees, and his brothers and sisters are either already working or at university. The allegation that he disappeared together with his parents and that his whereabouts remain unknown is simply not true.” In 2015, on the twentieth anniversary of his disappearance, Chinese officials responded to a question stating that “The reincarnated child Panchen Lama you mentioned is being educated, living a normal life, growing up healthily and does not wish to be disturbed.”

Relationship between the Dalai Lama and the Panchen Lama: The Dalai and Panchen Lamas both bear part of the responsibility to find the incarnation of the other. This tradition has been existing since the 5th Dalai Lama, recognized his teacher Lobsang Choekyi Gyaltsen as the Panchen Lama

of Tashilhunpo. With this appointment, Lobsang Choekyi Gyaltzen's three previous incarnations were posthumously recognised as Panchen Lamas. The 5th Dalai Lama had apparently hoped that the Dalai and Panchen Lamas could alternate as teacher and student in lifetime after lifetime. This plan however required that each live a long life which was not the case. There were several periods, especially during the 19th Century when the clout importance of the Panchen Lama rivalled that of the Dalai Lama. The 7th Dalai Lama recognized Lobsang Palden Yeshe as the 6th Panchen Lama, who in turn recognized the 8th Dalai Lama. Likewise, the 8th Dalai Lama recognised Palden Tenpai Nyima as the 7th Panchen Lama. The 9th Panchen Lama (1883–1937) did not enjoy close relations with the 13th Dalai Lama who felt that the Panchen Lama was too close to Chinese as also the British. There was also a disagreement between them on the taxes payable by the Panchen Lama. In 1925, the Panchen Lama visited China and aligned himself with the nationalist Government and gave teachings and performed rituals to repulse the Japanese invaders then on the Chinese mainland. After the death of the 13th Dalai Lama, the 9th Panchen Lama was part of the process to select the 14th Dalai Lama but he died shortly after.

Chinese Conduct with the 10th Panchen Lama – 1959

and after: When the Dalai Lama fled Tibet in 1959, the 10th Panchen Lama remained and was initially made part of the official Chinese administration. However, in 1964, he was arrested and imprisoned for his outspoken opposition to the Communist party's harsh policies in Tibet, and also subjected to public humiliation and physical abuse. After his release from custody in 1978, he played a key role in fostering the cultural reconstruction that worked to re-establish religious life in Tibet. Despite his role in the Communist administration, many Tibetans continue to view his life as a heroic struggle for the cause of liberalization in Tibet.

Apprehensions regarding selection of successor to the

14th Dalai Lama: Tibetan groups are apprehensive that the Chinese government seeks to install its own choice of Dalai Lama when Tenzin Gyatso, the current Dalai Lama, dies. For that reason, the Dalai Lama's choice of Panchen Lama, Gedhun Choekyi Nyima would have been an impediment and was replaced by their choice, Gyaincain Norbu. They fear that the title of Dalai Lama would be bestowed upon to the son of a loyal ethnic Tibetan Communist party member and the global fraternity prevailed upon to recognise him over any nominee put forth by the lamas in India.



Tibet's Border Issues

Tibetan systems of state organization differed from that of modern European systems in five significant ways:

First, boundaries were determined and sanctioned locally, rather than by central authorities;

Second, sovereignty and boundary were not coterminous;

Third, buffer zones and overlapping zones between polities were allowed;

Fourth, external ratification of rule was not required; and

Fifth, the sphere of a realm was defined not by territorial integrity, but by power relationships of allegiance between territory and centre.³

Hence, the “absence of definite boundaries” of pre-modern Tibet is not due to “some practical or technical reason,” but is evidence of a different set of concepts of geopolitical space than those associated with the modern nation-state”⁴

The Simla Tripartite Conference, 1913-1914

The Tripartite Conference was a British-orchestrated attempt to draft a treaty between Great Britain, China, and Tibet with delegates from each country participated as equals. Sir Henry McMahon, Secretary in the British Government of India represented India while China was represented by Mr. Ivan Chen (Chen Yi-fan), the Special Commissioner for Foreign Affairs in Shanghai who had earlier been posted to London and Tibet by Lonchen Shatra Paljor Dorje, the Prime Minister of Tibet.

A Draft Treaty was drawn up after six months of discussion and sent to respective Governments for approval.

3“ From Simla to Rongbatsa : The British and the “Modern” Boundaries of Tibet by Carole McGranahan (The Tibet Journal Vol. 28, No. 4, Winter 2003)

4“ From Simla to Rongbatsa : The British and the “Modern” Boundaries of Tibet by Carole McGranahan (The Tibet Journal Vol. 28, No. 4, Winter 2003)

The discussions at the Simla Conference were essentially on the question of “where Tibet ended and where China began”. The Chinese claimed a large portion of Tibet as being part of China - from the town of Gyamda close to Lhasa, and all the territory east of it. The Tibetans, on the other hand, claimed Tibetan-inhabited territories, including several controlled by the Chinese up to and including the border town of Dartsendo. A total of thirty-six territories were in dispute, mostly in the eastern Tibetan province of Kham.

On April 27, 1914, all three Plenipotentiaries initialed the Tripartite Convention. Neither the Tibetan nor the Chinese Government was happy with the terms of the treaty. The Tibetan Government, considering itself bound by Lonchen Shatra's initialing, authorized him to sign the final draft. The Chinese Government, however, ordered Ivan Chen not to sign the final draft.

The tripartite agreement was now a bi- partite agreement, one that the British and Tibetan Governments considered binding between themselves, and to which China forfeited all rights. The Chinese Government stated that they would not recognize the Simla Treaty. The British and Tibetans adhered to the terms of the convention in theory and practice, right up until the invasion and subsequent occupation of Tibet by the People's Republic of China in 1950.

Notwithstanding the Chinese representative not signing the Treaty, the Simla Convention and Treaty are important as the negotiations were tripartite, with China, Tibet, and Britain participating as equals. The Tibetan participation was significant, especially since the discussions were originally to have been between just India and China.

Disputes over the “McMahon Line,” persisted and turned into a full-scale war between India and China in 1962.

The 1918 Chamdo and Rongbatsa Agreements: The Tibetan Army gained strength with the support of the

British Indian Government. With support of local Khampa troops, it fought battles across the Sino-Tibet border against Sichuanese Chinese troops under General Peng Jih-sheng. China being in upheaval at that time and General Peng's troops had not received supplies for a long time. Seeking to ameliorate his situation and even perhaps to increase his own power, General Peng launched an attack on Chamdo but suffered defeat after three months of fighting during which eight hundred of his troops were killed. The remaining troops were taken prisoners. The Tibetan Army then marched eastwards, to Bathang and Lithang aiming to reach upto Dartsendo itself. General Liu Tsan-ting, the Chinese Magistrate at Bathang, sought the assistance of Eric Teichman, a British diplomat and orientalist who was adviser to the British Embassy at Chungking with a reputation to be "one of British diplomacy's dashing characters" to mediate a ceasefire and settlement with the Tibetans

The Chamdo Agreement, drafted by Teichman had provisions for

- Troop withdrawals, prisoner exchange and amnesties for both Chinese and Tibetans.
- Chinese were not to abuse the monks of Dargye monastery for their aid to the Tibetan Army and Tibetan monasteries under China would be administered by Tibet without Chinese interference.
- Tibetan lamas there were not to interfere with "the territorial authority of Chinese officials."
- A provisional boundary was delineated.

Teichman proposed that both sides keep the territories they currently occupied. The Tibetans received Chamdo, Dragyab, Markham, Derge, Riwoche, Ngend, Gonjo, Sangen, Tungpu, Tengko, Seshu and Beyu.

- The Chinese received Tsakalo, Bathang, Lithang, Chatreng, Kanze, the Hor States, Nyarong, Dasho, Derong, Drango, Tawu, Nyachuka, Chagsam, Jezerong and Tamdrin.

Controversy on Drichu(Yangtze) and Nyarong

Teichman had pushed for a Drichu boundary line, but there was disagreement between Tibetans regarding Drichu, Derge and Nyarong. , and wanted both to be given to Tibet. The Tibetans believed that under the Simla Agreement they had jurisdiction in Derge and Nyarong. The British however attributed this belief to a problem with translation: the English phrase “which include” was translated into Tibetan as lhag don (“moreover”). Teichman refused to turn over Nyarong; and, in the end, the Tibetans were persuaded to sign the Chamdo agreement after both Teichman and Liu wrote official letters stating that this was a temporary settlement, and that Nyarong would be an issue of discussion at the next tripartite conference.

Throughout the rest of the 1920s into the 1940s, the borderlands east of the Dri Chu remained unsettled.

In 1936, the Tibetan the Tibetan Army crossed the Dri chu and temporarily occupied Derge and other territories but soon returned to Chamdo. At that time, Tibet faced issues due to the death of the 13th Dalai Lama and appointment of his successor. The Chinese Government of Chang Kaishek too was engaged in a Civil war with the Communists.

In 1949, the Communist Government of China lost little time before they directly approached the Tibet issue and entered Dartsendo, the symbolic boundary between the two countries. They crossed the Drichu and entered Chamdo the next year..

In 1951, the Chinese compelled the new Dalai lama to sign the Seventeen Point Agreement that brought Tibet under China.

In 1956, Tibetan areas east of the Drichu, such as Derge,

Nyarong, Bathang, and Dartsendo, were incorporated into the Sichuan province.

In 1965, the boundaries of Tibet were finally and unilaterally established with the founding of the Tibetan Autonomous Region (TAR) with its Eastern frontier being Driчу, the Yangtze River.

To the British, the boundary settlement was a matter of drawing a line on a map and from that inferring sovereignty.

*For the Chinese and Tibetans, the territory-sovereignty equation was both powerful and dangerous. **While both were willing to compromise on issues of suzerainty and sovereignty, they were not as flexible when it came to territory. In this respect, the boundary was much more than a line on a map for the Tibetans and Chinese. It was an area saturated with cultural and historical significance.***

*For China, the Tibetan frontier was a symbol of China's long-standing project of empire building; for Tibet, the eastern frontier was a key component of the multiregional nation and a crucial extension of the politico-religious state. **The association of land and national sentiment (be it imperial or foundational) was immensely powerful for both China and Tibet.***

⁵“From Simla to Rongbatsa : The British and the “Modern” Boundaries of Tibet by Carole McGranahan (The Tibet Journal Vol. 28, No. 4, Winter 2003)

THE SINO-TIBETAN TREATY
OF 821/823 A.D.

Translated from the inscription on the west face of the stone pillar at

Lhasa

The great king of Tibet, the Divine Manifestation, the bTsanpo and the great king of China, the Chinese ruler Hwang Te, Nephew and Uncle, having consulted about the alliance of their dominions have made a great treaty and ratified the agreement. In order that it may never be changed, all gods and men have been made aware of it and taken as witnesses; and so that it may be celebrated in every age and in every generation. The terms of the agreement have been inscribed on a stone pillar.

The Divine Manifestation, the bTsanpo, KhriGtsug-Ide-brstan himself and the Chinese Ruler, B'un B'u, He'u Tig Hwang Te, their majesties the Nephew and Uncle, through the great profundity of their minds knows whatsoever is good and ill for present and future alike. With great compassion, making no distinction between outer and inner in sheltering all with kindness, they have agreed in their counsel on a great purpose of lasting good—the single thought of causing happiness for the whole population—and have renewed the respectful courtesies of their old friendship. Having consulted to consolidate still further the measure of neighbourly contentment they have made a great treaty. Both Tibet and China shall keep the country and frontiers of which they are now in possession. The whole region to the east of that being the country of Great China and the whole region to the west being assuredly the country of Great Tibet, from either side of that frontier there shall be no warfare, no hostile invasions, and no seizure of territory. If there be any suspicious person, he shall be arrested and an investigation made and, having been suitably provided for, he shall be sent back.

Now that the dominions are allied and a great treaty of peace has been made in this way, since it is necessary also to continue the communication of pleasant messages between Nephew and Uncle, envoys setting out from either side shall follow the old established route. According to former custom their horses shall be changed at Tsang Kun Yog, which is between Tibet and China. Beyond sTseZhung Cheg, where Chinese territory is met, the Chinese shall provide all facilities; westwards, beyond Tseng Shu Hywan, where Tibetan territory is met, the Tibetans shall provide all facilities. According to the close and friendly relationship between Nephew and Uncle, the customary courtesy and respect shall be practised. Between the two countries no smoke or dust shall appear. Not even a word of sudden alarm or of enmity shall be spoken and, from those who guard the frontier upwards, all shall live at ease without suspicion or fear, their and being their land and their bed, their bed. Dwelling in peace they shall win the blessing of happiness for ten thousand generations. The sound of praise shall extend to every place reached by the sun and moon. And in order that this agreement establishing a great era when Tibetans shall be happy in Tibet and Chinese shall be happy in Chinas hall never be changed, the Three Jewels, the body of saints, the sun and moon, planets and stars have been invoked as witnesses; its purporth as been expounded in solemn words; the oath has been sworn with the sacrifice of animals; and the agreement has been solemnized.

If the parties do not act in accordance with this agreement or if it is violated, whether it be Tibet or China that is first guilty of an offence against it, whatever stratagem or deceit is used in retaliation shall not be considered a breach of the agreement.

Thus the rulers and ministers of both Tibet and China declared and swore the oath; and the text having been written in detail it was sealed with the seals of both great

kings. It was inscribed with the signatures of those ministers who took part in the agreement and the text of the agreement was deposited in the archives of each party.

**AGREEMENT BETWEEN THE CHINESE AND
TIBETANS, 12 AUGUST 1912**
Translation of the Tibetan version

The representatives of the Chinese and the Tibetans met together in the presence of the Gorkha witnesses to discuss the three-point proposals, approved by the Dalai Lama in his answer to the letter submitted by Ambans Len and Chung on the 29th day of the 6th month. On the 30th the parties carefully discussed the matter and decided to have the three-point proposals drawn up in the Chinese, Tibetan and Nepali languages, and to sign and seal them.

Point I.

All the arms and equipment including field guns and Maxim guns in the possession of the Chinese at Dabshi and Tseling in Lhasa shall be sealed in presence of the representatives of the two sides and witnesses and entrusted to the custody of the Government of Tibet. Before the departure of the Chinese officials and soldiers from Tibet, all the arms and equipment shall be removed to the Yabshi Lang Dun house within fifteen days; the bullets and gunpowder shall be collected and deposited in the Doring house. All the arms and ammunition shall be removed to the Doring house on the expiry of the fifteen-day limit and the witnessing Gorkha envoy shall arrange to guard the house.

Point II.

The Chinese officials and soldiers shall leave Tibet within fifteen days. According to the dates given by them for their departure in three batches, Tibetans will depute an official to accompany the different batches and will arrange to supply

the necessary pack animals and riding ponies. The Tibetans will supply against adequate payment and according to local rates foodstuffs such as rice, flour, tsampa, meat, butter and tea to the Chinese at the halting stages up to the frontier, through the Tibetans escorting them. There shall not be any delay in supplying pack animals and riding ponies on the way. The Chinese shall not take by force any pack of riding animals beyond the frontier.

Point III.

The two representatives shall remove all Chinese officials and soldiers from the Yapshi house and the Tibetan soldiers from the Doring house tomorrow in order to keep the arms and ammunition in these houses. All the arms and ammunition belonging to the Chinese government at Dabshi and Tseling in Lhasa, including those in the possession of the Chinese private traders from China, shall, according to the letter of the 29th day of the 6th month from Ambans Len and Chung, be produced before the representatives of the two parties and witnesses on the 1st day of the 7th month together with an inventory. No part of these arms and ammunition shall be given away, sold, hidden or thrown away. Ambans Len and Chung for their protection shall, as suggested by the witnesses, be allowed to retain sixty rifles and ammunition. All other arms and equipment shall be kept in the Doring and Yabshi houses, which shall be sealed by the two representatives and the witnesses. The two representatives and witnesses shall arrange to place guards as stated above. After all arms, equipment, field-guns, and Maxim guns from Lhasa, Dabshi, and Tseling and from the Chinese government and private traders have been collected, they shall be deposited, without giving away, selling, hiding, or leaving out any. A list will be made of the arms genuinely belonging to the private Chinese traders, and the representatives and the witnesses shall discuss matters concerning their return to them.

This agreement, signed and sealed by the two parties and witnesses this day, will be considered void in the event of any party infringing any of its provisions.

Joint seal of the Dalai Lama's representatives: Serta Thitul and Tsedon Tangyal

Seals of the representatives of Ambans Len and Chung: Luchang Krang Lungrin Yulji Lu Langrin U Yon Krephu Hai Kru Krephu Wang Chiujin Thung Krikung Buhu Ha Sru Phun LuLu Kon Kon Ngan Khru

Seals of Five Sris' witnesses: Envoy of the Gorkha Darbar Major-Captain Jit Bahadur Khatri Chhetri Lieutenant Lal Bahadur Basnyat Chhetri Dittha Kul prasad Upadhyay Subedar Ratna Gambhir Singh Khatri Chhetri

30th day of the 6th month of the Water Mouse Year.

**AGREEMENT OF THE CHINESE AND
THIBETANS, 14 DECEMBER 1912**
**ARTICLES of the Agreement made in the Water Mouse
year, i.e., the 6th Sudee of
the Magh month of the year 1969 Samvat
(translation of the Nepalese version)**

On account of the fighting between the Chinese and the Thibetans, the representatives of the Chinese and of the Thibetans met together in the presence of the Nepalese representatives as a witness, and in his office, in order to satisfy the respective parties. The representative discussed the matters which were in dispute, and finally decided as follows.

1. First, to count consecutively all the arms which had been stored in Yapshi house, to see whether the number of arms stored there is correct. After this, to set apart from the arms which were kept in Yapshi house, and also from the arms which are to be collected hereafter, and to hand over to the

Thibetans, the Thibetan prong-guns, the newly manufactured five-shot magazine U-shang guns, and the Nu-chhau-u or Martin-Henri guns which bear Thibetan marks. The cannon, and all the big and small guns (without bolts), and the powder and the cartridges, which belong to the Chinese, shall be kept in the Sho store room. The (door of the) store room shall be sealed by the representatives of the Chinese, Thibetans and Nepalese, and, it shall be guarded by the Nepalese until the Chinese have crossed the Tromo (Chumbi Valley) frontier. After this the Nepalese shall hand over the sealed (store room) to (the custody of) the Thibetans, and shall obtain proper receipt from them.

2. Until the Chinese leave Lhasa, the Thibetans shall send Thibetan merchants daily with sufficient food to sell to the Chinese. Should any Chinese require to go towards the Thibetan side, he shall receive a letter from Tungling, and should any articles have been left with the Thibetans, the owners, whether Thibetan or Chinese, can take them.

3. The Thibetans shall arrange to supply riding ponies and transport to the (Chinese) officials and soldiers during their march according to the list.

a) The Thibetans shall supply riding ponies and transport to the (Chinese) traders and subjects, on payment of 10 tankas for each riding pony and 6 tankas for each transport animal from one jong, to the next jong, i. e., at each of the changing places for animals.

4. The Tungling and the (Chinese) officials and soldiers and subjects will start from here (Lhasa) on the 8th of this month (December 16th 1913). They will not molest the Thibetan subjects, nor loot their property on the way, and they (Chinese) will return direct (to China) via India without delaying on their way.

5. Should any arms and ammunition other than bolts be found among the baggage of the Chinese at the place of inspection, the Thibetan Government will take possession of them.

6. The Thibetans will supply on proper payment sufficient food for the Chinese at halting places and stages on their way.

7. The Thibetans have promised not to injure the lives or loot the property of Tungling, or of the Chinese officials and soldiers, traders and subjects, who are leaving Thibet, or of the Chinese traders and subjects living in Thibet.

8. The houses in the neighbourhood of the Yamen are to be handed over to the Thibetans. The wooden boxes, and utensil, according to the list written in a book, will be kept in a separate house, the door of which shall be sealed by the representatives of the Chinese and the Thibetans. The Thibetans will look after the house.

9. As regards the monks of the Tengyeling monastery. At the time when the first agreement was made, His Holiness the Dalai Lama promised to protect the lives of the monks should they behave well. The representatives undertake to observe the promise.

Both the parties (Chinese and Thibetans) are satisfied and have agreed (to the above).

(Sign and seal of the Thibetan Representative Teji Timon)
(Sign and seal of Kempo (Professor) Trung-Yik
Chempo Chief Secretary Trepá Gyal-tsen)

(Sign and seal of Kenchung Lobsang Gyatso, Interpreter)

(Sign and seal of the Sera, Drepung and Ganden Monasteries and of the National Assembly)

(Seals of the Chinese Representatives)
(Sign and seal of Jha-Ka Mu-yon Gyo-Khun)
(Sign and seal of Lahsa Li-si kwan Cha-del)
(Sign and seal of De-si-kwan Ka-ra-kwan)

Witnesses:

(Sign and seal of Lieutenant Lal Bahadur Chetri, Officiating Nepalese Representative at Lhasa)
(Sign and seal of Dittha Kal Persad Upadia)

**PROCLAMATION ISSUED BY H. H. THE DALAI LAMA
XIII, ON THE EIGHT DAY OF THE FIRST MONTH OF
THE WATER-OX YEAR (1913)
Translation of the Tibetan Text**

I, The Dalai Lama, most omniscient possessor of the Buddhist faith, whose title was conferred by the Lord Buddha's command from the glorious land of India, speak to you as follows:

I am speaking to all classes of Tibetan people. Lord Buddha, from the glorious country of India, prophesied that the reincarnations of Avalokitesvara, through successive rulers from the early religious kings to the present day, would look after the welfare of Tibet.

During the time of Genghis Khan and of the Mongols, the Ming dynasty of the Chinese, and the Ch'ing Dynasty of the Manchus, Tibet and China co-operated on the basis of benefactor and priest relationship. A few years ago, the Chinese authorities in Sechuan and Yunnan endeavored to colonize our territory. They brought large numbers of troops into central Tibet on the pretext of policing the trade marts. I, therefore, left Lhasa with my ministers for the Indo Tibetan border, hoping to clarify to the Manchu emperor by wire that the existing relationship between Tibet and China had been that of patron and priest and had not been based on the subordination of one to the other. There was no other choice

for me but to cross the border, because Chinese troops were following with the intention to taking me alive or dead.

On my arrival in India, I dispatched several telegrams to the Emperor; but his reply to my demands was delayed by corrupt officials at Peking. Meanwhile, the Manchu empire collapsed. The Tibetans were encouraged to expel the Chinese from central Tibet. I, too, returned safely to my rightful and sacred country, and I am now in the course of driving out the remnants of Chinese troops from Do-Kham in Eastern Tibet. Now, the Chinese intention of colonizing Tibet under the patron-priest relationship has faded like a rainbow in the sky. Having once again achieved for ourselves a period of, happiness and peace, I have now allotted to all of you the following duties to be carried out without negligence:

1. Peace and happiness in this world can only be maintained by preserving the faith of Buddhism. It is, therefore, essential to preserve all Buddhist institutions in Tibet, such as the Jokhang temple and Ramoche in Lhasa, Samye, and Traduk in southern Tibet, and the three great monasteries, etc.

2. The various Buddhist sects in Tibet should be kept in a distinct and pure form. Buddhism should be taught, learned, and meditated upon properly. Except for special persons, the administrators of monasteries are forbidden to trade, loan money, deal in any kind of livestock, and/ or subjugate another's subjects

3. The Tibetan government's civil and military officials, when collecting taxes or dealing with their subject citizens, should carry out their duties with fair and honest judgment so as to benefit the government without hurting the interests of the subject citizens. Some of the central government officials posted at Ngari Korsum in western Tibet, and Do Kham in eastern Tibet, are coercing their subject citizens to purchase commercial goods at high prices and have imposed transportation rights exceeding the limit permitted by the government. Houses, properties and lands belonging

to subject citizens have been confiscated on the pretext of minor breaches of the law. Furthermore, the amputation of citizens' limbs has been carried out as a form of punishment. Henceforth, such severe punishments are forbidden.

4. Tibet is a country with rich natural resources; but it is not scientifically advanced like other lands. We are a small, religious, and independent nation. To keep up with the rest of the world, we must defend our country. In view of past invasions by foreigners, our people may have to face certain difficulties, which they must disregard. To safeguard and maintain the independence of our country, one and all should voluntarily work hard. Our subject citizens residing near the borders should be alert and keep the government informed by special messenger of any suspicious developments. Our subjects must not create major clashes between two nations because of minor incidents.

5. Tibet, although thinly populated, is an extensive country. Some local officials and landholders are jealously obstructing other people from developing vacant lands, even though they are not doing so themselves. People with such intention are enemies of the State and our progress. From now on, no one is allowed to obstruct anyone else from cultivating whatever vacant lands are available. Land taxes will not be collected until three years have passed; after that the land cultivator will have to pay taxes to the government and to the landlord every year, proportionate to the rent. The land will belong to the cultivator.

Your duties to the government and to the people will have been achieved when you have executed all that I have said here. This letter must be posted and proclaimed in every district of Tibet, and a copy kept in the records of the offices in every district.

From the Potala Palace.
(Seal of the Dalai Lama)

THE 17 POINTS AGREEMENT BETWEEN TIBET AND CHINA IN 1951

1. The Tibetan people shall unite and drive out imperialist aggressive force from Tibet; the Tibetan people shall return to the big family of the Motherland – the People's Republic of China.

2. The local government of Tibet shall actively assist the PLA to enter Tibet and consolidate the national defences.

3. In accordance with the policy towards nationalities laid down in the Common Programme of the CPPCC, the Tibetan people have the right of exercising national regional autonomy under the unified leadership of the CPG.

4. The central authorities will not alter the existing political system in Tibet. The central authorities also will not alter the established status, functions and the power of the Dalai Lama. Officials of various ranks shall hold office as usual.

5. The established status, functions and powers of the Panchen Ngerhtehni shall be maintained.

6. By the established status, functions and powers of the Dalai Lama and of the Panchen Ngoerhtehni are meant the status, functions and powers of the thirteenth Dalai Lama and of the Panchen Ngoerhtehni when they were friendly and amicable relations with each other.

7. The policy of freedom of religious belief laid down in the Common Programme of the CPCC shall be carried out. The religious beliefs, customs and habits of the Tibetan people shall be respected and lama monasteries shall be protected. The central authorities will not effect a change in the income of the monasteries.

8. Tibetan troops shall be reorganised step by step into

the PLA and become a part of the national defence force of the CPR.

9. The spoken and written language and school education of the Tibetan nationality shall be developed step by step in accordance with the actual condition in Tibet.

10. Tibetan agriculture, livestock raising, industry and commerce shall be developed step by step and the people's livelihood shall be improved step by step in accordance with the actual condition in Tibet.

11. In matters related to various reforms in Tibet, there will be no compulsion on the part of the central authorities. The local government of Tibet should carry out reforms of its own accord, and when the people raise demands for reform; they shall be settled by means of consultation with the leading personal of Tibet.

12. In so far as former pro-Kuomintang officials resolutely sever relations with imperialist and the Kuomintang and do not engage in sabotage or resistance, they may continue to hold office irrespective of their past.

13. The PLA entering Tibet shall abide by all the above-mentioned policies and shall also be fair in all buying and selling and shall not arbitrarily take a needle or thread from the people.

14. The CPG shall have centralised handling of all external affairs of the area of Tibet; and there will be peaceful Co-existence with neighbouring countries and establishment and development of fair commercial and trading relations with them on basis of equality, mutual benefit and mutual respect for territory and sovereignty.

15. In order to ensure the implementation of this agreement, the CPG shall set up a Military and Administrative Committee and a Military Area HQ in Tibet.

And-apart from the personnel sent there by the CPG- shall absorb as many local Tibetan personnel as possible to take part in the work. Local Tibetan personnel taking part in the Military and Administrative Committee may include patriotic elements from the local government of Tibet, various districts and various principle monasteries; the name-list shall be set forth after consultation between the representatives designed by the CPG and various quarters concerned and shall be submitted to the CPG for appointment.

16. Funds needed by the Military and Administrative Committee, the Military Area HQ and the PLA entering Tibet shall be provided by the CPG. The local government of Tibet should assist the PLA in the purchase and transport of food, fodder and other daily necessities.

17. This agreement shall come into force immediately after signature and seal are fixed on it.

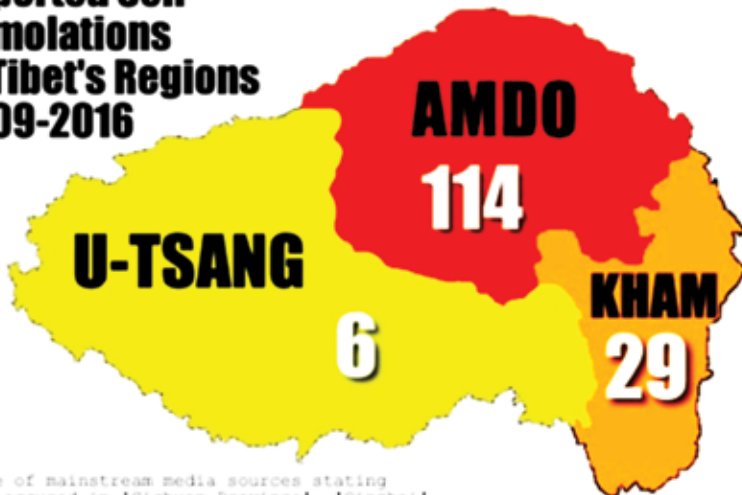
The 5 Point Plan mooted by Dalai lama in 1987-88 refused by China.

- The recovery of Qinghai, Sichuan, Gansu, and Yunnan; who will become “zones of non-violence”.
- The suspension of the establishment of Chinese colonists.
- The respect of the Human rights and the democracy.
- Safeguard of the environment.
- The beginning of a round of negotiations on the future politic status of Tibet and on the relations between the Chinese people and Tibetan people.

Cultural Destruction: During the summer 1966, the Chinese soldiers devastate all on their way. They remove the “Four old-fashioned things” (old ideas, culture, habits and practices). Chinese soldiers begin the plundering of temples which they transform into urinals and butcheries. A semblance of reconstruction only began in the tenure of Deng Xiaoping’s Chairmanship.

Self Immolations in Tibet and adjoining Tibetan Areas

**Reported Self-Immolations
In Tibet's Regions
2009-2016**



Beware of mainstream media sources stating these occurred in 'Sichuan Province', 'Qinghai' or so-called 'Tibet Autonomous Region'. As such information repeats China's propaganda claims.

@tibettruth

December 8, 2016

* figure includes attempted self-immolations

These acts of suicide is an index of the determination of Tibetans and that while China may physically control Tibet, they do not control Tibetan hearts and minds.

Important Documents relating to India's position on Tibet

Text of a letter dated 07 November addressed to Prime Minister Nehru by Sardar Vallabhbhai Patel. The incisive analysis and reading of China's motives and India's vulnerabilities are significant.

Sardar Vallabhbhai Patel's letter to Prime Minister Jawaharlal Nehru

7 November 1950

My Dear Jawaharlal,

Ever since my return from Ahmedabad and after the cabinet meeting the same day which I had to attend at practically 15 minutes' notice and for which I regret I was not able to read all the papers, I have been anxiously thinking over the problem of Tibet and I thought I should share with you what is passing through my mind.

2. I have carefully gone through the correspondence between the External Affairs Ministry and our Ambassador in Peking and through him the Chinese Government. I have tried to peruse this correspondence as favourably to our Ambassador and the Chinese Government as possible, but I regret to say that neither of them comes out well as a result of this study. The Chinese Government has tried to delude us by professions of peaceful intention. My own feeling is that at a crucial period they manage to instil into our Ambassador a false sense of confidence in their so called desire to settle the Tibetan problem by peaceful means. There can be no doubt that during the period covered by this correspondence the Chinese must have been concentrating for an onslaught on Tibet. The final action of the Chinese, in my judgment, is little short of perfidy. The tragedy of it is that the Tibetans put faith in us; they choose to be guided by us; and we have been unable to get them out of the meshes of Chinese diplomacy or Chinese malevolence. From the latest position, it appears that we shall not be able to rescue the Dalai Lama. Our Ambassador has been at great pains to find an explanation or justification for Chinese policy and actions. As the External Affairs Ministry remarked in one of their

telegrams, there was a lack of firmness and unnecessary apology in one or two representations that he made to the Chinese Government on our behalf. It is impossible to imagine any sensible person believing in the so-called threat to China from Anglo-American machinations in Tibet. Therefore, if the Chinese put faith in this, they must have distrusted us so completely as to have taken us as tools or stooges of Anglo-American diplomacy or strategy. This feeling, if genuinely entertained by the Chinese inspite of your direct approaches to them, indicates that even though we regard ourselves as friends of China, the Chinese do not regard us as their friends. With the Communist mentality of "whoever is not with them being against them," this is a significant pointer, of which we have to take due note. During the last several months, outside the Russian camp, we have practically been alone in championing the cause of Chinese entry into UN and in securing from the Americans assurances on the question of Formosa. We have done everything we could to assuage Chinese feelings, to allay its apprehensions and to defend its legitimate claims in our discussions and correspondence with America and Britain and in the UN. Inspite of this, China is not convinced about our disinterestedness; it continues to regard us with suspicion and the whole psychology is one, at least outwardly, of scepticism perhaps mixed with a little hostility. I doubt if we can go any further that we have done already to convince China of our good intentions, friendliness and goodwill. In Peking we have an Ambassador who is eminently suitable for putting across the friendly point of view. Even he seems to have failed to convert the Chinese. Their last telegram to us is an act of gross discourtesy not only in the summary way it disposes of our protest against the entry of Chinese forces into Tibet but also in the wild insinuation that our attitude is determined by foreign influences. It looks as though it is not a friend speaking in that language but a potential enemy.

3. In the background of this, we have to consider what new situation now faces us as a result of the disappearance of Tibet, as we knew it, and the expansion of China almost up to our gates. Throughout history we have seldom been worried about our north-east frontier. The Himalayas have been regarded as an impenetrable barrier against any threat from the north. We had friendly Tibet which gave us no trouble. The Chinese were divided. They had their own domestic problems and never bothered us about frontiers. In 1914, we entered into a convention with Tibet which was not endorsed by the Chinese. We seem to have regarded Tibetan autonomy as extending to independent treaty relationship. Presumably, all that we required was Chinese counter-signature. The Chinese interpretation of suzerainty seems to be different. We can, therefore, safely assume that very soon they will disown all the stipulations which Tibet has entered into with us in the past. That throws into the melting pot all frontier and commercial settlements with Tibet on which we have been functioning and acting during the last half a century. China is no longer divided. It is united and strong. All along the Himalayas in the north and north-east, we have on our side of the frontier a population ethnologically and culturally not different from Tibetans and Mongoloids. The undefined state of the frontier and the existence on our side of a population with its affinities to the Tibetans or Chinese have all the elements of the potential trouble between China and ourselves. Recent and bitter history also tells us that communism is no shield against imperialism and that the communists are as good or as bad imperialists as any other. Chinese ambitions in this respect not only covered the Himalayan slopes on our side but also include the important part of Assam. They have their ambitions in Burma also. Burma has the added difficulty that it has no McMahon line round which to build up even the semblance of an agreement. Chinese irredentism and communist imperialism are different from the expansionism

or imperialism of the western powers. The former has a cloak of ideology which makes it ten times more dangerous. In the guise of ideological expansion lie concealed racial, national or historical claims. The danger from the north and north-east, therefore, becomes both communist and imperialist. While our western and non-western threat to security is still as prominent as before, a new threat has developed from the north and north-east. Thus, for the first time, after centuries, India's defence has to concentrate itself on two fronts simultaneously. Our defence measures have so far been based on the calculations of superiority over Pakistan. In our calculations we shall now have to reckon with communist China in the north and in the north-east, a communist China which has definite ambitions and aims and which does not, in any way, seem friendly disposed towards us.

4. Let us also consider the political conditions on this potentially trouble some frontier. Our northern and north-eastern approaches consist of Nepal, Bhutan, Sikkim, the Darjeeling (area) and tribal areas in Assam. From the point of view of communication, there are weak spots. Continuous defensive lines do not exist. There is almost an unlimited scope for infiltration. Police protection is limited to a very small number of passes. There, too, our outposts do not seem to be fully manned. The contact of these areas with us is by no means close and intimate. The people inhabiting these portions have no established loyalty or devotion to India even the Darjeeling and Kalimpong areas are not free from pro-Mongoloid prejudices. During the last three years we have not been able to make any appreciable approaches to the Nagas and other hill tribes in Assam. European missionaries and other visitors had been in touch with them, but their influence was in no way friendly to India/Indians. In Sikkim, there was political ferment some time ago. It is quite possible that discontent is smouldering there. Bhutan is comparatively quiet, but its affinity with Tibetans would be a

handicap. Nepal has a weak oligarchic regime based almost entirely on force; it is in conflict with a turbulent element of the population as well as with enlightened ideas of modern age. In these circumstances, to make people alive to the new danger or to make them defensively strong is a very difficult task indeed and that difficulty can be got over only by enlightened firmness, strength and a clear line of policy. I am sure the Chinese and their source of inspiration, Soviet Union would not miss any opportunity of exploiting these weak spots, partly in support of their ideology and partly in support of their ambitions. In my judgment, the situation is one which we cannot afford either to be complacent or to be vacillating. We must have a clear idea of what we wish to achieve and also of the methods by which we should achieve it. Any faltering or lack of decisiveness in formulating our objectives or in pursuing our policies to attain those objectives is bound to weaken us and increase the threats which are so evident.

5. Side by side with these external dangers, we shall now have to face serious internal problems as well. I have already asked (H.V.R.) Iyengar to send to the E.A. Ministry a copy of the Intelligence Bureau's appreciation of these matters. Hitherto, the Communist party of India has found some difficulty in contacting communists abroad, or in getting supplies of arms, literature, etc., from them. They had to contend with the difficult Burmese and Pakistan frontiers on the east with the long sea board. They shall now have a comparatively easy means of access to Chinese communists and through them to other foreign communists. Infiltration of spies, fifth columnists and communists would now be easier. Instead of having to deal with isolated communist pockets and Telengana and Warangal we may have to deal with communist threats to our security along our northern and north-eastern frontiers, where, for supplies of arms and ammunition, they can safely depend

on communist arsenals in China. The whole situation thus raises a number of problems on which we must come to early decision so that we can, as I said earlier, formulate the objectives of our policy and decide the method by which those objectives are to be attained. It is also clear that the action will have to be fairly comprehensive, involving not only our defence strategy and state of preparations but also problem of internal security to deal with which we have not a moment to lose. We shall also have to deal with administrative and political problems in the weak spots along the frontier to which I have already referred.

6. It is of course, impossible to be exhaustive in setting out all these problems. I am, however, giving below some of the problems which in my opinion, require early solution and round which we have to build our administrative or military policies and measures to implement them.

(a) A military and intelligence appreciation of the Chinese threat to India both on the frontier and internal security.

(b) An examination of military position and such reposition of our forces as might be necessary, particularly with the idea of guarding important routes or areas which are likely to be the subject of dispute.

(c) An appraisal of strength of our forces and, if necessary, reconsideration of our retrenchment plans to the Army in the light of the new threat. A long-term consideration of our defence needs. My own feeling is that, unless we assure our supplies of arms, ammunition and armour, we should be making a defence position perpetually weak and we would not be able to stand up to the double threat of difficulties both from the west and north and north-east.

(d) The question of Chinese entry into UN. In view of

rebuff which China has given us and the method which it has followed in dealing with Tibet, I am doubtful whether we can advocate its claims any longer. There would probably be a threat in the UN virtually to outlaw China in view of its active participation in Korean War. We must determine our attitude on this question also.

(e) The political and administrative steps which we should take to strengthen our northern and north-eastern frontier. This would include whole of border, i.e., Nepal, Bhutan, Sikkim, Darjeeling and tribal territory of Assam.

(f) Measures of internal security in the border areas as well as the states flanking those areas such as U.P., Bihar, Bengal and Assam.

(g) Improvement of our communication, road, rail, air and wireless, in these areas and with the frontier outposts.

(h) The future of our mission at Lhasa and the trade post of Gyantse and Yatung and the forces which we have in operation in Tibet to guard the trade routes.

(i) The policies in regards to McMohan line.

7. These are some of the questions which occur to my mind. It is possible that a consideration of these matters may lead us into wider question of our relationship with China, Russia, America, Britain and Burma. This, however would be of a general nature, though some might be basically very important, i.e., we might have to consider whether we should not enter into closer association with Burma in order to strengthen the latter in its dealings with China. I do not rule out the possibility that, before applying pressure on us, China might apply pressure on Burma. With Burma, the frontier is entirely undefined and the Chinese territorial

claims are more substantial. In its present position, Burma might offer an easier problem to China, and, therefore, might claim its first attention.

8. I suggest that we meet early to have a general discussion on these problems and decide on such steps as we might think to be immediately necessary and direct, quick examination of other problems with a view to taking early measure to deal with them.

\ Yours,
Vallabhbhai Patel

The Hon'ble Shri Jawaharlal Nehru
New Delhi

The April 1954 'Panchsheel' Agreement between India and China that lays down the guiding principles for India's Tibet policy.

**AGREEMENT BETWEEN THE REPUBLIC OF INDIA
AND THE PEOPLE'S REPUBLIC OF CHINA ON TRADE
AND INTERCOURSE BETWEEN TIBET REGION OF
CHINA AND INDIA**
Peking, 29 April 1954
(The Panchsheel Agreement)

The Government of the Republic of India and The Central People's Government of the People's Republic of China,

Being desirous of promoting trade and cultural intercourse between Tibet Region of China and India and of facilitating pilgrimage and travel by the peoples of China and India,

Have resolved to enter into the present Agreement based on the following principles :

- (1) mutual respect for each other's territorial integrity and sovereignty,
- (2) mutual non-aggression,

- (3) mutual non-interference in each other's internal affairs,
- (4) equality and mutual benefit, and
- (5) peaceful co-existence.

And for this purpose have appointed as their respective Plenipotentiaries :

The Government of the Republic of India, H.E. Nedyam Raghavan, Ambassador Extraordinary and Plenipotentiary of India accredited to the People's Republic of China;

the Central People's Government of the People's Republic of China, H.E. Chang Han-fu, Vice-Minister of Foreign Affairs of the Central People's Government,

who, having examined each other's credentials and finding them in good and due form, have agreed upon the following:-

Article I

The High Contracting Parties mutually agree to establish Trade Agencies :

The Government of India agrees that the Government of China may establish Trade Agencies at New Delhi, Calcutta and Kalimpong.

The Government of China agrees that the Government of India may establish Trade Agencies at Yatung, Gyantse and Gartok. The Trade Agencies of both Parties shall be accorded the same status and same treatment. The Trade Agents of both Parties shall enjoy freedom from arrest while exercising their functions, and shall enjoy in respect of themselves, their wives and children who are dependent on them for livelihood, freedom from search. The Trade Agencies of both Parties shall enjoy the privileges and immunities for couriers, mail-bags and communications in code.

Article II

The High Contracting Parties agree that traders of both countries known to be customarily and specifically engaged in trade between Tibet Region of China and India may trade at the following places

The Government of China agrees to specify (1) Yatung, (2) Gyantse and (3) Phari as markets for trade. The Government of India agrees that trade may be carried on in India, including places like (1) Kalimpong, (2) Siliguri and (3) Calcutta, according to customary practice.

The Government of China agrees to specify (1) Gartok (2) Pulanchung (Taklakot) (3) Gyanima-Khargo (4) Gyanima-Chakra (5) Ramura (6) Dongbra (7) Pulang-Sumdo (8) Nabra (9) Shangtse and (10) Tashigong as markets for trade; the Government of India agrees that in future, when in accordance with the development and need of trade between the Ari District of Tibet Region of China and India, it has become necessary to specify markets for trade in the corresponding district in India adjacent to the Ari District of Tibet Region of China, it will be prepared to consider on the basis of equality and reciprocity to do so.

Article III

The High Contracting Parties agree that pilgrimage by religious believers of the two countries shall be carried on in accordance with the following provisions :-

Pilgrims from India of Lamaist, Hindu and Buddhist faiths may visit Kang Rimpoche (Kailas) and Mavern Tso (Manasarovar) in Tibet Region of China in accordance with custom.

Pilgrims from Tibet Region of China of Lamaist and Buddhist faiths may visit Banaras, Sarnath, Gaya and Sanchi in India in accordance with custom.

Pilgrims customarily visiting Lhasa may continue to do so in accordance with custom.

Article IV

Traders and Pilgrims of both countries may travel by the following passes and route : (1) Shipki La pass, (2) Mana pass, (3) Niti pass, (4) Kungri Bingri pass, (5) Darma pass and (6) Lipu Lekh pass. Also, the customary route leading to Tashigong along the valley of the Shangatsangpu (Indus) River may continue to be traversed in accordance with custom.

Article V

For travelling across the border, the High Contracting Parties agree that diplomatic personnel, officials and nationals of the two countries shall hold passports issued by their own respective countries and visas by the other Party except as provided in Paragraphs 1, 2, 3 and 4 of this Article.

Traders of both countries known to be customarily and specifically engaged in trade between Tibet Region of China and India, their wives and children who are dependent on them for livelihood and their attendants will be allowed entry for purposes of trade into India or Tibet Region of China, as the case may be, in accordance with custom on the production of certificates duly issued by the local government of their own country or by its duly authorised agents and examined by the border check-posts of the other Party.

Inhabitants of the border districts of the two countries who cross the border to carry on petty trade or to visit friends and relatives may proceed to the border districts of the other Party as they have customarily done heretofore and need not be restricted to the passes and route specified in Article IV above and shall not be required to hold passport, visas or permits.

Porters and mule team drivers of the two countries who cross the border to perform necessary transportation services need not hold passports issued by their own country, but shall only hold certificates good for a definite period of time (three months, half a year or one year) duly issued by the local government of their own country or by its duly authorised agents and produce them for registration at the border check posts of the other Party.

Pilgrims of both countries need not carry documents of certification but shall register at the border check posts of the other Party and receive a permit for pilgrimage.

Notwithstanding the provisions of the foregoing paragraphs of this Article, either Government may refuse entry to any particular person.

Persons who enter the territory of the other Party in accordance with the foregoing paragraphs of this Article may stay within its territory only after complying with the procedures specified by the other Party.

Article VI

The present Agreement shall come into effect upon ratification by both Governments and shall remain in force for eight (8) years. Extension of the present Agreement may be negotiated by the two Parties if either Party requests for it six (6) months prior to the expiry of the Agreement or the request is agreed to by the other Party.

DONE in duplicate in Peking on the twenty-ninth day of April, 1954 in Hindi, Chinese and English languages, all texts being equally valid.

(Sd.) NEDYAM RAGHAVAN, Plenipotentiary of the Government of India

(Sd.) CHANG HAN-FU, Plenipotentiary of the Central People's Republic of China.

The text of the resolution passed in parliament on 14 November 1962 after the War with China. The last line of the resolution is significant

**Resolution Passed by the Parliament of India :
November 14, 1962**

“This House notes with deep regret that, in spite of the uniform gestures of goodwill and friendship by India towards the People’s Government of China on the basis of recognition of each other’s independence, non-aggression and non-interference, and peaceful co-existence, China has betrayed this good-will and friendship and

the principles of Panchsheel which had been agreed to between the two countries and has committed aggression and initiated a massive invasion of India by her armed forces.

“This House places on record its high appreciation of the valiant struggle of men and officers of our armed forces while defending our frontiers and pays its respectful homage to the martyrs who have laid down their lives in defending the honour and integrity of our motherland.

“This House also records its profound appreciation of the wonderful and spontaneous response of the people of India to the emergency and the crisis that has resulted from China’s invasion of India.

“It notes with deep gratitude this mighty upsurge amongst all sections of our people for harnessing all our resources towards the organisation of an all-out effort to meet this grave national emergency. The flame

of liberty and sacrifice has been kindled anew and a fresh dedication has taken place to the cause of India’s freedom and integrity.

“This House gratefully acknowledges the sympathy and the moral and material support received from a large number of friendly countries in this grim hour of our struggle against aggression and invasion.

“With hope and faith, this House affirms the firm resolve of the Indian people to drive out the aggressor from the sacred soil of India, however long and hard the struggle may be.”

Tibet in the United Nations

1950: A month after the People's Liberation Army entered Tibet in October 1950, El Salvador responded to Tibet's plea and submitted a draft resolution to the UN entitled "Invasion of Tibet by Foreign Forces." The consideration of this resolution was however suspended.

1959 : The Dalai Lama's escape to India brought focus on Tibet once again and in July 1959, the International Commission of Jurists (ICJ) published its first Report on 'The Question of Tibet and the Rule of law' found that "evidence points to a prima facie case of systematic intention...to destroy in whole or in part the Tibetans as a separate nation and the Buddhist religion in Tibet."The General Assembly passed its first resolution on Tibet in October 1959.

1961: Malaya, and Ireland, who sponsored the 1959 resolution were joined by El Salvador and Thailand, in their request to include "The Question of Tibet" once again for consideration by the United Nations. Speaking before the General Assembly, Ireland's representative asked *"how many benches would be empty here in this hall if it had always been agreed that when a small nation or a small people fell into the grip of a major Power, no one could ever raise their case here; that once they were a subject nation, they must always remain a subject nation."*

The ICJ's second report Tibet, while examining Tibet's legal status, and violations of human rights there, concluded that "acts of genocide had been committed", and that *"Tibet was at the very least a de facto independent State" before its annexation by the Chinese government in 1951. (The Resolution was passed with the support of 56 nations).*

1965: The ICJ's Third report on the violations of Human Rights in Tibet, was published in December 1964 which was based on accounts from Tibetan refugees fleeing to India. The Report mentions that *"a continuance of ill-treatment of many monks,*

*lamas, and other religious figures, resulting in death through excessive torture, beatings, starvation and forced labour...” Following the report and an appeal by the Dalai Lama, the issue of Tibet was reintroduced. India, speaking out for the first time, reminded the General Assembly that **“ever since Tibet came under the strangle-hold of China, the Tibetans have been subjected to a continuous and increasing ruthlessness which has few parallels in the annals of the world.”** The Resolution was passed on 18 December 1965.*

All three Resolutions, while focussing on the aspect of human rights, did not focus directly on the principle of self-determination or the issue of Tibet’s status under international law.

1991: The UN Sub-Commission on Prevention of Discrimination and Protection of Minorities adopted a Resolution on 23 August 1991 that read:

“The Sub-Commission on Prevention of Discrimination and Protection of Minorities, Guided by the principles of the Charter of the United Nations, the International Bill of Human Rights and other international instruments in the field of human rights, Concerned at the continuing reports of violations of fundamental human rights and freedoms which threaten the distinct cultural, religious and national identity of the Tibetan people,

1) Calls upon the Government of the People’s Republic of China fully to respect the fundamental human rights and freedoms of the Tibetan people;

2) Requests the Secretary-General to transmit to the Commission on Human Rights information on the situation in Tibet provided by the Government of China and by other reliable sources.”

UN GENERAL ASSEMBLY
Resolution 1353 (XIV)
New York 21 October 1959

The General Assembly, Recalling the principles regarding fundamental human rights and freedoms set out in the Charter of the United Nations and in the Universal Declaration of Human Rights adopted by the General Assembly on 10 December 1948, Considering that the fundamental human rights and freedoms to which the Tibetan people, like all others, are entitled include the right to civil and religious liberty for all without distinction, Mindful also of the distinctive cultural and religious heritage of the people of Tibet and of the autonomy which they have traditionally enjoyed, Gravely concerned at reports, including the official statements of His Holiness the Dalai Lama, to the effect that the fundamental human rights and freedoms of the people of Tibet have been forcibly denied them, Deploring the effect of these events in increasing international tension and embittering the relations between peoples at a time when earnest and positive efforts are being made by responsible leaders to reduce tension and improve international relations,

- 1) Affirms its belief that respect for the principles of the Charter of the United Nations and of the Universal Declaration of Human Rights is essential for the evolution of a peaceful world order based on the rule of law;
- 2) Calls for respect for the fundamental human rights of the Tibetan people and for their distinctive cultural and religious life.

UN GENERAL ASSEMBLY
Resolution 1723 (XVI)
New York 20 December 1961

The General Assembly, Recalling its resolution 1353 (XIV) of 21 October 1959 on the question of Tibet, Gravely concerned at the continuation of events in Tibet, including the violation of the fundamental human rights of the Tibetan people and the suppression of the distinctive cultural and religious life which they have traditionally enjoyed, Noting with deep anxiety the severe hardships which these events have inflicted on the Tibetan people, as evidenced by the large-scale exodus of Tibetan refugees to the neighbouring countries, Considering that these events violate fundamental human rights and freedoms set out in the Charter of the United Nations and the Universal Declaration of Human Rights, including the principle of self-determination of peoples and nations, and have the deplorable effect of increasing international tension and embittering relations between peoples,

- 1) Reaffirms its conviction that respect for the principles of the Charter of the United Nations and of the Universal Declaration of Human Rights is essential for the evolution of a peaceful world order based on the rule of law;
- 2) Solemnly renews its call for the cessation of practices which deprive the Tibetan people of their fundamental human rights and freedoms, including their right to self-determination;
- 3) Expresses the hope that Member States will make all possible efforts, as appropriate, towards achieving the purposes of the present resolution.

UN GENERAL ASSEMBLY
Resolution 2079 (XX)
New York 1965

The General Assembly, Bearing in mind the principles relating to human rights and fundamental freedoms set forth in the Charter of the United Nations and proclaimed in the Universal Declaration of Human Rights, Reaffirming its resolutions 1353 (XIV) of 21 October 1959 and 1723 (XVI) of 20 December 1961 on the question of Tibet, Gravely concerned at the continued violation of the fundamental rights and freedoms of the people of Tibet and the continued suppression of their distinctive cultural and religious life, as evidenced by the exodus of refugees to the neighbouring countries,

- 1) Deplores the continued violation of the fundamental rights and freedoms of the people of Tibet;
- 2) Reaffirms that respect for the principles of the Charter of the United Nations and of the Universal Declaration of Human Rights is essential for the evolution of a peaceful world order based on the rule of law;
- 3) Declares its conviction that the violation of human rights and fundamental freedoms in Tibet and the suppression of the distinctive cultural and religious life of its people increase international tension and embitter relations between peoples;
- 4) Solemnly renews its call for the cessation of all practices which deprive the Tibetan people of the human rights and fundamental freedoms which they have always enjoyed;
- 5) Appeals to all States to use their best endeavours to achieve the purposes of the present resolution.

Dalai Lama's, 'Strasbourg Proposal' to the European Parliament

We are living today in a very interdependent world. One nation's problems can no longer be solved by itself. Without a sense of universal responsibility our very survival is in danger. I have, therefore, always believed in the need for better understanding, closer cooperation and greater respect among the various nations of the world. The European Parliament is an inspiring example. Out of chaos of war, those who were once enemies have, in a single generation, learned to co-exist and to cooperate. I am, therefore, particularly pleased and honoured to address this gathering at the European Parliament.

As you know, my own country—Tibet—is going through a very difficult period. The Tibetans—particularly those who live under Chinese occupation—yearn for freedom and justice and a self determined future, so that they are able to fully preserve their unique identity and live in peace with their neighbours.

For over a thousand years we Tibetans have adhered to spiritual and environmental values in order to maintain the delicate balance of life across the high plateau on which we live. Inspired by the Buddhist mountains, we sought to respect every form of life and to abandon war as an instrument of national policy.

Our history, dating back more than two thousand years, has been one of independence. At no time, since the founding of our nation in 127 BC, have we Tibetans conceded our sovereignty to a foreign power. As with all nations, Tibet experienced periods in which our neighbours - Mongol, Manchu, Chinese, British and the Gorkhas of Nepal - sought to establish influence over us. These eras have been brief and the Tibetan people have never accepted them as constituting a loss of national sovereignty. In fact, there have been occasions when Tibetan rulers conquered vast areas

of China and other neighbouring states. This, however, does not mean that we Tibetans can lay claim to these territories.

In 1949 the People's Republic of China forcibly invaded Tibet. Since that time, Tibet has endured the darkest period in its history. More than a million of our people have died as a result of the occupation. Thousands of monasteries were reduced to ruins. A generation has grown up deprived of education, economic opportunity and a sense of its own national character. Though the current Chinese leadership has implemented certain reforms, it is also promoting a massive population transfer onto the Tibetan plateau. This policy has already reduced the six million Tibetans to a minority. Speaking for all Tibetans, I must sadly inform you, our tragedy continues.

I have always urged my people not to resort to violence in their efforts to redress their suffering. Yet I believe all people have the moral right to peacefully protest injustice. Unfortunately the demonstrations in Tibet have been violently suppressed by the Chinese police and military. I will continue to counsel for nonviolence, but unless China forsakes the brutal methods it employs, Tibetans cannot be responsible for a further deterioration in the situation.

Every Tibetan hopes and prays for the full restoration of our nation's independence. Thousands of our people have sacrificed their lives and our whole nation has suffered in this struggle. Even in recent months, Tibetans have bravely sacrificed their lives to achieve this precious goal. On the other hand, the Chinese totally fail to recognise the Tibetan people's aspirations and continue to pursue a policy of brutal suppression.

I have thought for a long time on how to achieve a realistic solution to my nation's plight. My cabinet and I solicited the opinions of many friends and concerned persons. As a result, on September 21, 1987, at the Congressional Human Rights

Caucus in Washington, D.C., I announced a Five Point Peace Plan for Tibet. In it I called for the conversion of Tibet into a zone of peace, a sanctuary in which humanity and nature can live together in harmony. I also called for respect for human rights and democratic ideals, environmental protection, and a halt of the Chinese population transfer into Tibet.

The fifth point of the Peace Plan called for earnest negotiations between the Tibetans and the Chinese. We have, therefore, taken the initiative to formulate some thoughts which, we hope, may serve as a basis for resolving the issue of Tibet. I would like to take this opportunity to inform the distinguished gathering here of the main points of our thinking.

The whole of Tibet known as Cholka-Sum (U-tsang, Kham and Amdo) should become a self-governing democratic political entity founded on law by agreement of the people for the common good and the protection of themselves and their environment, in association with the People's Republic of China.

The Government of the People's Republic of China could remain responsible for Tibet's foreign policy. The Government of Tibet should however, develop and maintain relations, through its own Foreign Affairs Bureau, in the fields of religion, commerce, education, culture, tourism, science, sports and other non-political activities. Tibet should join international organisations concerned with such activities.

The Government of Tibet should be founded on a constitution or basic law. The basic law should provide for a democratic system of government entrusted with the task of ensuring economic equality, social justice, and protection of the environment. This means that the Government of Tibet will have the rights to decide on all affairs relating to Tibet and the Tibetans.

As individual freedom is the real source and potential of any society's development, the Government of Tibet would seek to ensure this freedom by full adherence to the Universal Declaration of Human Rights, including the rights to speech, assembly and religion.

Because religion constitutes the source of Tibet's national identity, and spiritual values lie at the very heart of Tibet's rich culture, it would be a special duty of the Government of Tibet to safeguard and develop its practice.

The Government should comprise a popularly elected Chief Executive, a bi-cameral legislative branch, and an independent judicial system. Its seat should be in Lhasa.

The social and economic system of Tibet should be determined in accordance with the wishes of the Tibetan people, bearing in mind especially the need to raise the standard of living of the entire population.

The Government of Tibet would pass strict laws to protect wildlife and plant life. The exploitation of natural resources would be carefully regulated. The manufacture, testing and stockpiling of nuclear weapons and other armaments must be prohibited, as well as the use of nuclear power and other technologies which produce hazardous waste. It would be the Government of Tibet's goal to transform Tibet into our planet's largest natural reserve.

A regional peace conference should be called to ensure that Tibet becomes a genuine sanctuary of peace through demilitarisation.

Until such a peace conference can be convened and demilitarisation and neutralisation achieved, China could have the right to maintain a restricted number of military installations in Tibet. These must be solely for defence purposes.

In order to create an atmosphere of trust, conducive to fruitful negotiations, the Chinese Government should cease its human rights violations in Tibet and abandon its policy of transferring Chinese to Tibet.

These are thoughts we have in mind. I am aware that many Tibetans will be disappointed by the moderate stand they represent.

Undoubtedly, there will be much discussion in the coming months within our community, both in Tibet and in exile. This, however, is an essential and invaluable part of any process of change. I believe these thoughts represent the most realistic means by which to re-establish Tibet's separate identity and restore the fundamental rights of the Tibetan people while accommodating China's own interests. I would like to emphasize, however, that whatever the outcome of the negotiations with the Chinese may be, the Tibetan people themselves must be the ultimate deciding authority. Therefore, any proposal will contain a comprehensive procedural plan to ascertain the wishes of the Tibetan people in a nationwide referendum.

I would like to take this opportunity to state that I do not wish to take any active part in the Government of Tibet. Nevertheless, I will continue to work as much as I can for the well-being and happiness of the Tibetan people as long as it is necessary.

We are ready to present a proposal to the Government of the People's Republic of China based on the thoughts I have presented.

A negotiating team representing the Tibetan Government has been selected. We are prepared to meet with the Chinese to discuss details of such a proposal aimed at achieving an equitable solution.

We are encouraged by the keen interest being shown in our situation by a growing number of government and political leaders, including former President Jimmy Carter of the United States. We are also encouraged by the recent changes in China which have brought about a new group of leadership, more pragmatic and liberal. We urge the Chinese Government and leadership to give serious and substantive consideration to the ideas I have described. Only dialogue and a willingness to look with honesty and clarity at the reality of Tibet can lead to a viable solution. We wish to conduct discussions with the Chinese Government bearing in mind the larger interests of humanity. Our proposal will therefore be made in a spirit of conciliation and we hope that the Chinese will respond accordingly.

My country's unique history and profound spiritual heritage render it ideally suited for fulfilling the role of a sanctuary of peace at the heart of Asia. Its historic status as a neutral buffer state, contributing to the stability of the entire continent, can be restored. Peace and security for Asia as well as for the world at large can be enhanced.

In the future, Tibet need no longer be an occupied land, oppressed by force, unproductive and scarred by suffering. It can become a free haven where humanity and nature live in harmonious balance; a creative model for the resolution of tensions afflicting many are as throughout the world.

The Chinese leadership needs to realise that colonial rule over occupied territories is today anachronistic. A genuine union or association can only come about voluntarily, when there is satisfactory benefit to all the parties concerned. The European community is a clear example of this. On the other hand, even one country or community can break into two or more entities when there is a lack of trust or benefit, and when force is used as the principal means of rule.

I would like to end by making a special appeal to the honourable members of the European Parliament and through them to their respective constituencies to extend their support to our efforts. A resolution of the Tibetan problem within the framework that we propose will not only be for the mutual benefit of the Tibetan and Chinese people but will also contribute to regional and global peace and stability. I thank you for providing me the opportunity to share my thoughts with you.

Text of a Resolution passed at Germany's Bundestag at Bonn on 19 June 1996. While there is much concern on human rights, environment, kidnapping of the Dalai Lama's selectee for being appointed the Panchen Lama and support for the development of the Tibet region, there is no mention of support for the independence of Tibet.

**German Bundestag Resolution
Bonn, June 19, 1996**

Since the October 15, 1987 resolution of the German Bundestag, which was adopted by all parliamentary groups, the human rights situation in Tibet has not improved, but rather deteriorated.

This is the chief finding of the Foreign Affairs Committee's hearing on Tibet, on June 19, 1995.

Starting with the inhuman military action since the invasion by China in 1950, the violent suppression of Tibet and her aspirations for political, ethnic, cultural and religious self-determination has continued to this day. China's continued policy of repression in Tibet has led to severe human rights violations and destruction of the environment, as well as large-scale economic, social, legal and political discrimination against the Tibetan people and, in the final analysis, the Sinification of Tibet. The denial of educational opportunities to Tibetans is one point of this fact.

One example of encroachment on the religious life of Tibetans is the kidnapping of the boy who was nominated by the Dalai Lama as the reincarnation of the Panchen Lama as well as the investiture of a second Panchen Lama by the Chinese authorities.

For years now the Dalai Lama has been attempting to bring about peaceful discussions with the Chinese Government.

The German Bundestag:

1. considering that during its entire history, Tibet has preserved its own ethnic, cultural and religious identity,

The members of Parliament (22 names from the CDU/CSU, SPD, Greens and FDP) propose a motion to improve the human rights situation in Tibet

2. expressing its deep concern that this authentic identity is threatened with destruction by China's brute force of arms since 1950,

3. considering that during the hearing of the German Bundestag on June 19, 1995 the status of Tibet under international law remained a controversial issue among experts,

4. taking into consideration that it is the policy of the Federal Republic of Germany to globally support the realization of the right to self-determination, and in view of the historical-legal status of Tibet, her claim to autonomy is obvious,

5. also taking into consideration that it must be the policy of the Federal Republic of Germany not to tolerate illegal use of violence and major violations of human rights, whereas violation of human rights in Tibet continues unabatedly,

6. deeply worried about reports according to which a six-year-old Tibetan boy, Gedhun Choekyi Nyima, as well as his parents were abducted by the Chinese authorities immediately after the Dalai Lama recognised him to be the latest reincarnation of the second religious leader of Tibet, the Panchen Lama, who had passed away in 1989,

1. Condemns the policies of the Chinese authorities, which particularly in Tibet result in the destruction of the people's identity, brought about especially by the transfer and resettlement of Chinese in large numbers, forced sterilization of women and forced abortion, political and religious persecution, as well as the subjection of the country to a Chinese-controlled administration;

2. therefore, calls on the Federal Government to use increased means and ensure that:

- the government of the People's Republic of China respects the globally-recognised human rights and stops violation of human rights against Tibetans, the Chinese authorities immediately release Gedhun Choekyi Nyima and his family and allow them to return to their village,
- the Chinese government rescind all policies which aim at the destruction of the Tibetan culture, as for example, the organised settlement of Chinese in large numbers in order to restrain the Tibetan population and the persecution of representatives of the Tibetan culture,
- the government of the People's Republic of China responds positively to the efforts of the Dalai Lama and the Tibetan Government in Exile to initiate a constructive dialogue and enter into negotiations for granting more rights to the Tibetan people,
- the economic, social, legal and political discriminations against the Tibetan people be abolished,

- all political prisoners in Tibet be released,• the voluntary return of Tibetans living abroad becomes possible,
- also in future the human rights situation in Tibet be an issue of special attention and critical discussion at the meeting of the UN Human Rights Commission,
- the development, coordination and resources used in Tibet benefit Tibetans and that the Tibetan population gains access to adequate educational opportunities and facilities,
- the environmental destruction in Tibet ends,
- that more attention be paid to the desire of the Tibetan people to preserve their culture and religion, and that the sphere of activity be ascertained where the German people and the Federal Government could give assistance,
- in consultation with the Refugee Commissioner of the United Nations all possible means of aid be worked out that is feasible, particularly to the preservation of the cultural identity of Tibetan refugees,
- an effective contribution be made towards the professional training of Tibetan junior specialists, especially by granting an adequate number of scholarship at German educational and professional institutions,
- the above-mentioned principles and measures also find recognition and implementation within the European Community.

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