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NOT TO BE PUBLISHED OR BROADCAST
BEFORE DELIVERY BY THE REPRESENTATIVE OF
HIS HOLINESS THE DALAI LAMA,

TEXT OF STATEMENT MADE BY HIS
HOLINESS THE DALAI LAMA ON HIS
ARRIVAL AT TEZPUR ON 18TH OF
APRIL, 1959.

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STATEMENT MADE BY HIS HOLINESS THE DALAI LAMA.

It has always been accepted that the Tibetan people are different from the Han people of China. There has always been a strong desire for independence on the part of the Tibetan people. Throughout history, this has been asserted on numerous occasions. Sometimes, the Chinese Government have imposed their suzerainty on Tibet and, at other times, Tibet has functioned as an independent country. In any event, at all times, even when the suzerainty of China was imposed, Tibet remained autonomous in control of its internal affairs.

2, In 1951, under pressure of the Chinese Government, a 17- Point Agreement was made between China and Tibet. In that Agreement, the suzerainty of China was accepted as there was no alternative left to the Tibetans. But even in the Agreement, it was stated that Tibet would enjoy full autonomy, ~~THOUGH~~ the control of External Affairs and Defence were to be in the hands of the Chinese Government, it was agreed that there would be no interference by the Chinese Government with the Tibetan religion and customs and her internal administration. In fact, after the occupation of Tibet by the Chinese armies, the Tibetan Government did not enjoy any measure of autonomy even in internal matters, and the Chinese Government exercised full powers in Tibet's affairs. In 1956, a Preparatory Committee was set up for Tibet with the Dalai Lama as Chairman, the Panchen Lama as Vice-Chairman and General Chang Kue Hua as the Representative of the Chinese

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Government. In practice, even this body had little power and decisions in all important matters were taken by the Chinese authorities. The Dalai Lama and his Government tried their best to adhere to the 17-Point Agreement, but the interference of the Chinese authorities persisted.

3. By the end of 1955 a struggle had started in the Kham Province and this assumed serious proportions in 1956. In the consequential struggle, the Chinese Armed Forces destroyed a large number of monasteries. Many Lamas were killed and a large number of monks and officials were taken and employed on the construction of roads in China, and the interference in the exercise of religious freedom increased.

4. The relations of Tibetans with China became openly strained from the early part of February, 1959. The Dalai Lama had agreed a month in advance to attend a cultural show in the Chinese Headquarters and the date was suddenly fixed for the 10th of March. The people of Lhasa became apprehensive that some harm might be done to the Dalai Lama and as a result about ten thousand people gathered round the Dalai Lama's summer palace, Norbulingka, and physically prevented the Dalai Lama from attending the function. Thereafter, the people themselves decided to raise a bodyguard for the protection of the Dalai Lama. Large crowds of Tibetans went about the streets of Lhasa demonstrating against the Chinese rule in Tibet. Two days later, thousands of Tibetans women held demonstrations protesting against Chinese authority. In spite of this demonstration from the people, the Dalai Lama and his Government

endeavoured to maintain friendly relations with the Chinese and tried to carry out negotiations with the Chinese representatives as to how best to bring about peace in Tibet and assuage the people's anxiety. While these negotiations were being carried out, reinforcements arrived to strengthen the Chinese garrisons in Lhasa and Tibet. On the 17th March, two or three mortar shells were fired in the direction of the Norbulingka palace. Fortunately, the shells fell in a nearby pond. After this, the advisers became alive to the danger to the person of the Dalai Lama and in those difficult circumstances it became imperative for the Dalai Lama, the members of his family and his high officials to leave Lhasa. The Dalai Lama would like to state categorically that he left Lhasa and Tibet and came to India of his own free will and not under duress.

5. It was due to the loyalty and affectionate support of his people that the Dalai Lama was able to find his way through a route which is quite arduous. The route which the Dalai Lama took involved crossing the Kyichu and the Tsangpo rivers and making his way through Lhoka area, ~~Lhokavasa~~, Yarlung valley and Tsona Dzong before reaching the Indian Frontier at Kanzev Mane near Chuthangmu.

6. On the 29th March, 1959, the Dalai Lama sent two emissaries across the Indo-Tibetan border requesting Government of India's permission to enter India and seek asylum there. The Dalai Lama is extremely grateful to the people and Government of India for their

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spontaneous and generous welcome as well as the asylum granted to him and his followers. India and Tibet have religious, cultural and trade links extending over a thousand years and for Tibetans it has always been the land of enlightenment, having given birth to Lord Buddha. The Dalai Lama is deeply touched by the kind greetings extended to him on his safe arrival in India by the Prime Minister, Shri Jawaharlal Nehru, and his colleagues in the Government of India. The Dalai Lama has already sent reply to this message of greetings.

7. Ever since the Dalai Lama entered India at Kanzey Mane near Chuthangmu, he has experienced in full measure the respect and hospitality extended to him by the people of the Kameng Frontier Division of the North East Frontier Agency and the Dalai Lama would like to state how the Government of India's officers posted there had spared no efforts in making his stay and journey through this extremely well administered part of India as comfortable as possible.

8. The Dalai Lama will now be proceeding to Mussoorie which he hopes to reach in the next few days. The Dalai Lama will give thought to his future plans and, if necessary, give expression to them as soon as he has had a chance to rest and reflect on recent events. His country and people have passed through an extremely difficult period and all that the Dalai Lama wishes to say at the moment is to express his sincere regrets at the tragedy which has over-taken Tibet and to fervently hope that these troubles would be over soon without any more bloodshed.

9. As the Dalai Lama and the spiritual head of all the Buddhists in Tibet, his foremost concern is the well-being of his people and in ensuring the perpetual flourishing of his sacred religion and freedom of his country.

10. While expressing once again thankfulness at his safe arrival in India, the Dalai Lama would like to take this opportunity to communicate to all his friends, well-wishers and devotees in India and abroad his sincere gratitude for the many messages of sympathies and concern with which they have flooded him.

TEZPUR,
The 18th. April, 1959.