

Top Secret

**SUMMARY OF DISCUSSION WITH SENIOR TIBETAN OFFICERS
AT LUMLA**

APRIL 3, 1959.

Lyou Hsia [Liushar] Thubten, Foreign Minister, Kungo Shase [Shashur Shape], Minister and Chichyap Khempu [Kempo], Secretary to the Dalai Lama came to see me soon after their arrival in Lumla. It was meant to be a social gathering but the Chapes [Shapes] spoke about some important matters while they were with me. Shri [TS] Murty, Assistant Political Officer, Tawang, was also present.

2. After the usual formalities the Foreign Minister briefly recounted the circumstances under which the Dalai Lama was forced to leave Tibet. He said that the relations between China and accepted as a spiritual leader by the Chinese Emperors. There was exchange of visits between the leaders of the two countries which brought them together. The Government of Tibet was, however, in possession of documents refuting Chinese claim of suzerainty over them and in support of theirs being an independent country. In recent past they had endeavoured to regulate their relationship scrupulously on the basis of the 17 point Treaty with China. The attitude of the Chinese after their "peaceful liberation of Tibet" had become increasingly anti-religious. For example, in order to popularize communism they had circulated a story in a periodical issued from Thachido, [Dartsedo or Kanding in Chinese] a town on Sino-Tibetan border, that Prince Sidhartha was forced to leave his kingdom because of the popular feeling against kingship and that he had attained 'Nirvana' because he had ultimately realized that peoples' will was

more important than that of the kings.

3. The Dalai Lama himself felt that they should work in and harmony with the Chinese. Indeed during his visit to India was advised by the Indian Prime Minister himself to cooperate with the Chinese in the interest of his country. In spite of [word missing] effort to accommodate the Chinese viewpoint, the Chinese interfere in the religious affairs of the Tibetans had [word missing]. They had desecrated several monasteries in Kham Province and had also killed several incarnate Lamas.

4. On the 10th March, the Dalai Lama was invited to attend cultural show in the Chinese area. The people came to know of this invitation and feared that it may be an attempt to remove the Dalai Lama from the scene or exert undue pressure on him. The news spread in Lhasa City and soon a large crowd gathered around the palace and prevented him from attending the Chinese function.

5. On the 11th, a procession of women went to the office of the Consul General, India and asked him to intervene on their behalf with the Chinese. They made a similar request to the Nepalese Consul General also. Their main demand was that the news about the Chinese interference in the religious affairs of the Tibetans and of their attempt to remove the Dalai Lama from Lhasa should be given publicity in the world press.

6. This kind of unrest continued for seven days. At 4 p.m. Lhasa time, on the 17th, the Chinese fired two mortar shells which fell only eighty yards short of the [word missing]. This convinced the Kashag that the Dalai Lama's life [was endangered] and, therefore, they persuaded him to escape from [the Norbulinka] at 10 p.m. the same night with the Dalai Lama dress [word

missing] clothes.

7. They had been listening [word missing] news ever since and had also been getting information through their sources. According to their information, the Chinese came to know of the Dalai Lama's escape on the 19th March and shelled the Potala, the summer palace and the Gompa at Chakpori on the 20th March.

8. The Dalai Lama's party escaped via the Southern route. There was a Chinese garrison of about 600 at Tsethang. They were surrounded by the rebel troops and Tibetan Government forces and could not, therefore, interfere with the movement of the party. On reaching Ulgelthinse in Lhuntse Dzong, they established the seat of the exile Government there temporarily on the 26th March. For the present, the Government would be run by the lay and monk commissioners of Southern Tibet known as Lhojes. They had sent instructions to Lhasa that all Government officers and records should be moved to this place.

9. Except for Tsedang there were no Chinese in Southern Tibet.

10. After leaving Ulgelthinse they spotted an aircraft flying over them near Tsona and feared that their party might be bombed but fortunately they were able to reach the Indian frontier without incident.

11. They reached the frontier at 2 p.m. on the 31st March and were received by Shri [TS] Murty, Assistant Political Officer, who brought them to Chuthangmu. They had felt very relieved after entering Indian territory.

12. They had heard the Chinese announcement that the Dalai Lama was

forced to escape on the advice of 18 officers who were accompanying him and that these officers had been declared traitors. It was quite obvious, therefore, that they had no place in Communist Tibet.

13. They were quite prepared to negotiate with the Chinese for their return to Tibet and would welcome India's good offices in this direction. They intended, however, to insist on complete [word missing] for Tibet and would continue their fight till their country was liberated.

14. I said that while we wanted friendship with all countries including China, we had much closer cultural and religious ties with Tibet and were, therefore, happy to receive them in our territory. I also said that our country's good offices could be effective only if opposing parties had faith in our impartiality. It was, therefore, essential that no attempt should be made by bands of Khampas or Tibetan Government troops to violate the frontier. I said that I shall be grateful if they could suitably pass this on to the correct quarters. Our Government was, however, always prepared to grant asylum on humanitarian considerations and a case was already on record where we had brought the family of a favour Khmpa rebel to Tawang for medical treatment on these very considerations.

15. We briefly discussed the future programme of the party. The Foreign Minister indicated that they might like to stay upto ten days in Tawang. I explained briefly the disadvantages of their prolonged stay in Tawang and said that we could perhaps make them more comfortable in Bomdi La. I made it clear, however that we were prepared to accede to the Dalai Lama's wishes in the [word missing]. The Foreign Minister said that it would be possible to cut down [word missing] Tawang to about three days.

16. I also said that we shall provide the facilities for travel beyond Tawang to all persons [word missing] the Dalai Lama but there was danger that stray persons escaping from Tibet may take this opportunity and come in along with the main party. It was, therefore, important that the list of persons authenticated by the party should be as comprehensive and accurate as it was possible to make it. The Foreign Minister agreed to this suggestion.

Sd/- Har Mander Singh

Political Officer

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