



## Indo-Tibetan Friendship Scenario of Uttarakhand, India

SEEMA VARMA

Department of Political Science, Mahila Mahavidyalaya,  
Kidwai Nagar, Kanpur  
India

### Abstract:

*It narrates the importance of Asia and influence of its culture and religion upon Tibet. Tibet is the spirit of India and famous for its friendship among world. Though, in Asia there are various races, religion, culture, languages, still 'Unity in Diversity' exists.*

*It describes that India's contact with Tibet is affected from the advent of Buddhism. Buddhism went to Tibet directly from India. Tibet's religion, philosophy, art and poetry all show a deep Indian influence. Buddhism was spread all over Asia. Asia is divided in 6 parts – East Asia (China, Korea, Japan, and Pacific Ocean), South-East-Asia (Burma, Vietnam, Malaysia, Kambodia, Laos, Siam, Indonesia, Phillipines), North Asia (North States among USSR), Middle Asia (Tibet, Singkiyang, outer Mongolia), Indian Part (India, Pakistan, Bangladesh, Nepal, Sri Lanka, Afghanistan), South-West (Turkey, Arabian States, Persia).*

*It also explains that system of reincarnation is originally Indian and familiar to Tibetan. Tibet imbibed its monastic tradition, too, from India. Scenes from the life of the Buddha taken from the Jataks painted in frescoes are reminiscent of Ajanta paintings of India.*

*It describes that Sanskrit and Pali works from India have been translated into Tibetan, too. It is probably true that Mahayan literature from India was properly catalogued and presented for the first time in the Tibetan language.*

*It depicts culture of Tibet which is a glowing example of how the stream of Indian consciousness crossed the Himalayan frontiers and flowed into far-off lands. But today, there is a too much grudges and dissatisfaction about the problems related with cultural, pollution and security. Indians are terrified by Chinese militarization which is a great challenge for India's security. 5 objectives of Indo-Tibetan*

*Friendship-Society (IFTS) are narrated to protect, promote and enrich their-*

1. *The cultural Heritage*
2. *Economic Interests*
3. *Political freedom*
4. *Environmental settings*
5. *Civilization to fit.*

*It describes political status of India and Tibet and rude shock in 1991 about police brutality and imprisonment. It throws light upon declaration of Dalai Lama – Strasburg Peace proposal in European Parliament – a dream of earth for humanity, Reflects India's attitude towards Tibet's peace and Narrates views of Lok Nayak Jai Prakash Narayan.*

*It explains about the visit of Dalai Lama in Bodha Gaya (Bihar) convention and participation of Tibetans from Sarnath (Varanasi, U.P.) and Dharmasala (H.P.)*

*A scenario of Uttarakhand newly born state in 2000 has been shown in context to Tibetan's residents here. It Explains about Tibetan Home Foundation, Children Village, Old Age Home, Women Centre, Vocational Centre of handicrafts, handlooms centre also.*

*It describes about Tibetan colonies, schools, dispensaries, hospitals and Buddhist temples established in Dehradun, Mussoorie aided by Indian Government. The land for rehabilitating them was donated by Shri Vinoba Bhave in Bhoodan Movement. Here is a Shakya Study Centre for Tibetan Children's studies and colonies are situated as Dikling Colony, Dhandu colony, Rajpur, Mussoorie, Lakhanwala, Manduwala, Bhauwala, Khara camp, Vikasnagar etc.*

*It concludes with address of Lobsang Sansye to students of Mussoorie and dehradun in Tibetan Foundation and Central. In his address a shameful act of bomb blast in Bodh Gaya (Bihar) was mentioned. This type of action should not be occurred in future because India and Tibet both believe in peace and non-violence. The views of Mahatma Gandhi and Dharm Guru Dalai Lama are same.*

**Key words:** Asian culture, Tibet, Buddhism, Indian influence, IFTS.

Asia is very much important in the history of world and India is famous for friendship among world. Human civilization firstly originated in Asia. Probably, all religions were originated in Asia. Asia is renowned in world's history for its religion, culture, science and politics.

Asia consists of all natural phenomena, weather and geographical conditions. Various races and languages with

various cultures exist here. But there is something – Unity in Diversity which makes difference its people from the people of Europe, Africa and America. Ancient Indo-Aryan had relation with China and they have business contacts in far countries too.

### **Tibet the spirit of India:**

Generally, we think of India's contacts with Tibet with effect from the advent of Buddhism there. According to the Tibetan tradition, these contacts go further back in history. Tibetan chronicle's and scholars like Bu-ston suggest that the Tibetan race stems from the descendents of a Military General Rupali belonging to the Kaurva army. According to the Tibetan legend, Rupali fled to Tibet after the defeat of the Kaurvas at the hands of the Pandavas in the epic battle of Mahabharata and was followed by a large numbers of his followers.

For centuries past Tibet had flourished as a repository of an ancient culture thriving under the silence and solitude of firmament, away from the tumult and turmoil of the world. Tibet was known to mankind not for its wealth and weaponry but for the heights of its spiritual glory and depth of the philosophical thought. Religion had keynote of this culture.

Buddhism went to Tibet directly from India. Being the land of the noble master, the Buddha, India, represents to the Tibetans mind, the birth place of all that is noble in thought and deed. Tibet's religion, philosophy, art, poetry all shows a deep Indian influence. Buddhism was spread not only in India, but in Central Asia, Afghanistan, China, Japan, Ceylon, Burma, Siam, Tibet etc., and a religious-cultural unity was established between large parts of Asia.

Asia has been divided in 6 divisions:

1. East Asia – China, Korea, Japan, Pacific Ocean.
2. South-East Asia – Burma, Vietnam, Malaysia, Kambodia, Laos, Siam, Indonesia, Philippines etc.
3. North Asia – North states among USSR.

4. Middle Asia –Tibet, Singkiyang, Outer Mongolia.
5. Indian Part – India, Pakistan, Bangladesh, Nepal, Sri Lanka (Ceylon).
6. South-West – Turkey, Arabian State and Persia (Iran).

The soul of God, Mountain King Himalaya is situated in North. Famous poet Kalidasa also considered Himalaya as a norm to measure the earth, soul of God. Kalidasa has narrated his heart's expression about Himalaya like this:

“Astuttarasyan Dishī Devatma,  
Himalayon naam Nagadhiraja,  
Purvaparo toy Nidhi wa gahya,  
Sthita Prithivya eva mandandah.”

Himalaya consists five parts – Nepal, Mumaon, Garhwal, Punjab and Kashmir.

The system of reincarnation, originally is Indian, and familiar to the Tibetan since the advent of Buddhism in Tibet, came into popular vogue in their country largely from the time of Gendun – Dubpa, the first Dalai Lama.

The basis of this belief and practice is the age old Indian philosophy of rebirth, which does not see death as an end, but as an occasion for the soul to assume a new cloak after the previous one no more remains fit to serve it. However, the word Dalai Lama is not an Indian word. Dalai is the Mongol translation of the Tibetan word “gyamtso” which means Great Ocean.

### **The Monastic Tradition:**

Tibet imbibed its monastic tradition, too, from India. Buddhism was the first monastic religion of the world. Monasteries are sprinkled throughout the length and breadth of Tibet as a monument to its connection. Scenes from the life of the Buddha taken from the Jataks pointed in frescoes are reminiscent of Ajanta paintings of India. However, the direct inspiration of the Tibetan painter came not from Ajanta, but from the art of the Pala Kings of Bengal.

Sanskrit and Pali works from India have been translated into Tibetan by very experts, one of each language. It is probably true that the Mahayan literature from India was properly catalogued and preserved for the first time in the Tibetan language.

### **Cultural Heritage of Tibet:**

The culture of Tibet is a glowing example of how the stream of Indian consciousness crossed the Himalayan frontiers and flowed into far-off lands, transforming them body, mind and soul into an eternity of love, peace and compassion through a community of ideals and Institutions.

While India is forgetting those ancient links with Tibet, Tibetans everywhere adore India as the root of all that is noble and good and worthy of emulation in the history of human civilization.

### **Security:**

Today, there is too much grudges and dissatisfaction about the problems related with their cultural, pollution and security among all the peoples of India from Laddakh to Arunanchal state. Indians are terrified by Chinese militarization, atomic tests and garbage. Due to China's policy whole Himalayan area is feared by serious political disturbances. Arms cooperation to Pakistan, interference in Burma, powerful naval forces and Purulia Arms Case is a great challenge for India's security. There may be any party in Government (Central) but the problem of Himalayas and security is responsibility for all.

### **ITFS:**

Dalai Lama said, "Tibet and India not only share age-old religious and cultural ties but the interests and the future of the two countries is also closely linked with each other."

In the words of Shri Jai Prakash Narain:

“Tibet Lost Forever?

No, a thousand times no,

Tibet will not die, because there is

No death for the human spirit.”

In India, India-Tibet Friendship Society (ITFS) is dedicated to promote friendship between Indian and Tibetan people. Their objective is to protect and enrich-

- a) The cultural heritage
- b) Economic interests,
- c) Political freedom,
- d) Environmental setting and
- e) Civilization identity of India and Tibet.

ITFS is expression of age-old affinity between India and Tibet. The present phase of India-Tibet friendship was inaugurated by organizing All India Tibet Convention (Calcutta: May 30 – 31, 1959, Delhi: April 9 – 11, 1960) under the leadership of Shri Jai Prakash Narain. It was furthered by Himalaya Bachao Sammelan inspired by Dr. Ram Manohar Lohia in 1960.

In contribution of Sardar Patel, Dr. Ambedkar, Dr. Rajendra Prasad, Pt. Jawahar Lal Nehru, Shri Rajgopalachari, Pt. Deen Dayal Upadhyaya, Shri Morarji Desai, Shri Lal Bahadur Shastri, Shri M.C. Chhagla, Nijalingappa and Chaudhary Charan Singh have been invaluable in the growth of this unique relationship. In 1989, at Delhi an International Conference on Tibet and Peace in South Asia has been the most significant milestones of friendship in the 1980's.

### **Political Status:**

But it received a rude shock in December, 1991 when the Tibetans and Indians were subjected to police brutalities, imprisonment and repression to prevent them from demonstrating for freedom of Tibet during the visit of Chinese

Prime Minister Mr. Li Peng. A deep feeling of shame and revulsion overwhelmed the Indian people as expressed in the judgment of our Supreme Court it brought all the friends of Tibet in India together in a national convention of New Delhi and thus was born Indian-Tibetan Friendship Society in 1992.

Dalai Lama has declared Strasberg Peace proposal in European Parliament which is a dream of earth for humanity.

The main five points are:

1. To change whole Tibet in a peace zone,
2. To give-up the demographic migration of Chinese in Tibet,
3. To have a respectful attitude towards human rights and democratic freedom of Tibetans,
4. To protect and develop the Natural Resources of Tibet and to stop the manufacturing of atomic instruments, arms-weapons upon the land of Tibet.
5. To arrange serious discussion upon the inter-relation between China and Tibet.

India did not hesitate to deplore China's invasion of Tibet when the People's Liberation Army forced its entry into Tibet in 1949. In a note dated October 26, 1950, the Indian foreign office told the Chinese foreign office how it looked at the event:

“In the context of world events, invasion by Chinese troops of Tibet cannot but be regarded as deplorable and in the considered judgment of the Government of India, not in the interest of China or peace.”

If India had treated Tibet as an integral part of China, it would certainly not call the entry of Chinese forces into Tibet as an invasion. May, it treated Tibet as a full-fledged country as is evident from a note the Government of India had sent to the Tibetan Government, soon after attaining independence.

“The Government of India would be glad to have an assurance that it is the intention of the Tibetan

Government to continue relations on the existing basis until new arrangements are reached that either party may wish to take up. This is the procedure adopted by all other countries with which India has inherited treaty relations from His Majesty's Government.”

This attitude of India towards Tibet was not only will merited but one that had many precedents. Only a few months before India's Independence, Prime Minister's initiative in his capacity as Prime Minister of the interim government an Asian Conference was organized in New Delhi to which Tibet was invited as a participant along with other countries of Asia and its flag was flown with other participating nations.

Reacting to the Chinese betrayal Dr. Rajendra Prasad said at the GandhiMaidan in Patna on October 24, 1962:

“Freedom is the most sacred boon. It has to be protected by all means – violent or non-violent. Therefore, Tibet has to be liberated, from the iron grip of China and handed over to the Tibetans.”

Even before the Chinese invasion of India, there had been voices galore in India to protect Tibet's freedom and the Tibetans right to self-determination. Acharya Kripalani said of Tibet in the Lok Sabha on May 8, 1959:

“It was a nation which wanted to live its own life and it sought to have been allowed to live its own life. A good government is no substitute for self-government.”

In All India Convention on Tibet on 30 May, 1959, Lok Nayak Jai Prakash Narayan concluded:

“Tyrannies have come and gone to Casers and Cgars and dictators. But the spirit of man goes as forever. Tibet will be resurrected.”

From the time the Dalai Lama sought refuge in 1959 in India, he has committed himself to the secular education of his people and to the establishment of representative, democratic institutions which would foster the pride and self-confidence

that his people require for surviving in today's world without losing their heritage. Tibetans are resettled in many countries all over the world, but mainly in India where the government of India allocated large tracts of land for resettlement and provided facilities for schools, hospitals and social welfare; their Buddhist faith, in fact, originated in India.

Dalai Lama made the announcement in January, 1960 in Bodh Gaya (Bihar) where Lord Buddha attained enlightenment, thus emphasizing the historic, cultural and religious links between Tibet and India.

The Assembly of Tibetan people's Deputies is located in a township above the hill town of Dharmsala in the Dhauladhar range of Himalayas in North India. A group of spirited Tibetans from Sarnath, near Varanasi, came to Dharmsala in July, 1972 and persuaded to convene a People's Representative Convention.

### **Scenario of Uttarakhand:**

With reference to Tibetan's settlement in Uttarakhand few words are to be said – The Central Himalaya is called 'Uttarakhand Himalaya'. The word 'Uttarakhand' was born after a new political and administrative process. Uttarakhand is situated in between East of Nepal, West of Himachal Pradesh, Tibet (China) in North district. At present it is divided in 'Garhwal' and 'Kumaon' two Mandals, but its Geographical, cultural and economic structure is same. E.T. Atkinson described it - "From ocean to Himalaya and Tons Yamuna to Kali Sharda all North-Hill area of Uttar Pradesh is same from the geographical, historical and cultural point of view.

Newly State 'Utaranchal' was born on 9 November, 2000. Tibet freedom is a question upon the world map. Indo-Tibetan-Friendship-Society (ITFS) is very much active in Utaranchal, too. This Utaranchal has been renamed 'Uttarakhand' state. Its capital is Dehradun.

Dalai Lama – Dharamguru of Tibet, when left Tibet in 1959 after Chinese invasion, that time Tibetans refugees were entering in India. They were few in numbers at that time. After 1959 they came in large numbers to India. Shri Dalai Lama stayed at Birla House in Mussoorie from April, 1959 to 1960. After that time he is governing his exile government in Dharamsala (Himachal State).

### **Tibet Home Foundation:**

Param Pawan Shri Dalai Lama has established Tibet Home Foundation Institution in November, 1962 in Mussoorie, which is dedicated to orphan, semi-orphan, Tibetan children. Dalai Lama stayed in the house in 1960 in 'Happy-Valley'. In 1959 so many Tibetan families with small kids came away with Dalai Lama. But at that time there was a problem of education and health of Tibetan children before him. Because children were suffering from Malaria, fever and so many diseases because of change of cold climate to hot climate of India. Several Tibetans died. Therefore, God father and Mother were employed for caring of children and 3 homes with 75 children were opened in Tibet Homes Foundation.

Tibet Homes Foundation celebrated its 38 Founder's day and got too much success in far decades. This home is taking care of about 2000 children and 300 aged persons now. Yet, today also Tibetans are tortured by Chinese. So, Tibetans are sending their children for shelter in India through difficult routes of Himalayan Mountains. Now there are about 30 Homes in this which started its foundation in 1960. There are 11 small Homes, a girl's senior hostel, a senior boy's hostel, a vocational training centre and a senior-secondary school to fulfill the educational needs of children.

All children residing in Homes have to go in Tibetan School Homes. This school is affiliated to Delhi Central Education Board. The school provides opportunities for all

developments and students take part in all International-School activities and competitions.

### **Vocational Training Centre:**

This centre gives three types of vocations to children: Shanka Painting, oil painting, and sewing etc. About more than 100 students used to take training in this centre. The students get livelihood and it helps in keeping alive the Tibetan cultural heritage. Students from here are getting scholarships also for higher studies in India's various universities. Today, more than 127 students are getting higher education.

This home is registered under Registration Act 1860. Its President is Dalai Lama and Mrs. Indira Gandhi, Sucheta Kriplani, Smt. Luxmi Menon, Richen Dorma Tauring, Sering Dolma yabsi and Dechin Dolma Yapsang were 'the founder members'. The financial assistance is given by foreign aid for all of the Institutions.

### **Children Village:**

Tibet Home Foundation has opened a branch of Rajpur, Dehradun for needy children joining Mussoorie. This is called 'Children Village'. It has a Montessori School and 14 Homes. There is a hostel and secondary school outside of the Village. All Tibetan children used to go in these schools for their educational needs. Now this school is upgraded for higher education.

### **Happy Valley Temple:**

After escaping from Tibet in 1963 Tibetans started construction of a Buddha Temple which was completed in 1964.

Tibetans are today also Tibetan Citizens. They have to be registered every year in local CBI Department. They have to

take permission from this department for going to another place from here.

### **Dhandup Ling:**

In Dehradun and Mussoorie they have communal colonies such as – Happy Valley Rajpur, Sahastradhara, Clement Town, Manduwala, Herbertpur etc. In 1964 Acharya Vinoba Bhave has donated about 100 acre land in Bhoodan Movement and Dhandup Ling Colony was founded. Previously it was called ‘Tibetan Nehru Memorial Foundation’. There is also a school dispensary and handicraft centre and a child-rearing centre too. There are 3 temples of separate sects of Tibetan Buddha Religion.

### **Tibetan Women Centre:**

In January, 1995, a Tibetan Women centre was founded in a old hired building. Its purpose was to help women for their economic and social development by giving them employment.

In 1973, United High Commission for refugees has built many buildings by purchasing 9 Bigha land. Woolen Carpets, bags, purses, belts etc. are made here. There is a ‘showroom’ also.

### **Old Age Home:**

An old age home was opened for shelter of Tibetan Citizens and now there are 3 Homes conducting by Tibet Homes Foundation. Two shelters are in Rajpur and one in Mussoorie having 50 old aged persons. The persons who cannot get shelter in Home, they are getting economic assistance. The Institution takes care from every sight of these aged persons to do efforts to bring smile on their lips in this fading evenings of their life.

## **Shakya Study Centre:**

There is a great famous study centre of Shakya Sect of Tibetan Buddhism, founded in Rajpur in 1972.

## **Colony:**

A new colony was created in 1977 in Herbertpur on 160 acre land. Here Khera camp is situated in Lakhanwala, Bhauwala and Vikasnagar. A Cooperative Society was also started on 20 November, 1978 to help refugees in getting financial assistance for agriculture and handicrafts. A Dikling Colony was started in 1982 at Sahastradhara Road in Dehradun. This area consists three temples. There is a hospital and dispensary too.

In 1989, a training centre of Handloom was inaugurated. In 1984, Indian Government gave permission for purchasing land to Tibetan Dharamsala Government and distributed Rs. 8,000 to per family to make houses. A Tibet Administrative Officer is also employed in this.

## **Registered Refugee Numbers:**

Dikling	-	about 3,000
Dhondu	-	about 2,000
Rajpur	-	about 5,000
Mussoorie	-	about 3,000
Lakhanwala	-	about 5,000
Manduwala	-	about 2,000
Khera Camp, Vikasnagar	-	about 200

## **Conclusion:**

It can be said while concluding Indo-Tibetan Friendship that Buddhism is a symbol of peace and non-voilence. But what happened on 9 July, 2013 in Bodh Gaya (Bihar) India. Prime

Minister Dr. Lamsong Sangey of exiled Tibetan Government came on three days on tour in Mussoorie on 10 July, 2013. He told that Bomb Blast in Maha Bodhi Temple in Bodh Gaya (Bihar), India is a very tragic story. Buddhism believes in peace and non-violence. Tibetan community has full faith upon Bihar and Indian Government. Mahatma Gandhi also gave slogan of peace and non-violence in India to get freedom. Dr. Sangey said that due to Indians only Tibetan community are loiving in India. They are trying to learn the qualities of democracy from here and do studies Buddhism in Nalanda University (Bihar), Sarnath University, Varanasi (U.P.), Jawahar Lal University (Delhi), Shakya Institutions, Dehradun (Uttarakhand) etc. He also said that Buddhists in Laddakh are Indian citizen and according to Indian law they have some human rights. Therefore, they are demanding for Buddha Maths in Laddakh area.

Labsang Sangya addressed the students of Tibetan Foundation and Central School for Tibetan) CST) in Mussoorie. He was welcomed by peoples in Tibetan culture. So, it can be said that history cannot be changed by forcibly attacking on my nation. India Government should take priority to remove Chinese weapons and barracks for maintaining of Tibetans peace zone and which can be done only by an International adjustment.

Myanmar is trying for Democracy. Laskar and JUD are making their soft target to India. But India should make counter game plan and take hard strategy. Surely, the day will come to make Indo-Tibet Friendship stronger without hindrances of China. It will make Tibet free one day. Jai Tibet, Jai Uttarakhand.

Dalai Lama His Holiness often cites a favourite verse, found in the writings of the renowned eight century Buddhist saint Santideva:

“Far as long as space endures,  
And for as long as living beings remain,  
Until then may I too abide,

To dispel the misery of the world.”

This can be concluded for Indo-Tibet Friendship by words of Katiyar:

“Kaljayi Sabhyata,  
Waqt ke toofan se kabhi  
Nasht nahi hoti.  
Vansanugat pidhiyon ki rakta mein  
Bhi ghul jati hai.  
Itihas ke dhamniyon mein,  
Satat prawahit hone ke liye  
Manushya ki mukti ki tarah  
Meri bhi mukti sunischi hai.  
Jiske liye satat jari hai,  
Aur rahegi  
Meri Ahimsak mukti sadhna.”

## BIBLIOGRAPHY

\_\_\_\_\_. *A Biography of His Holiness the Dalai Lama*. Documentation Centre, Central Tibetan Administration, Dharmasala (H.P.)

\_\_\_\_\_. *India – Tibet Friendship Society – Save Himalaya, Support Tibet*. Bulletin, New Delhi.

\_\_\_\_\_. 1995. *Bharat Tibet Maitreyi Sangh Convention*. Lucknow.

\_\_\_\_\_. 1996. *Tibet's Parliament in Exile*. Tibetan Parliamentary and Policy Research Centre. New Delhi.

Dalai Lama. *Tibet Ke Liye Paanch-Sutri-Shanti Yojana*. Information and International Department, Central Tibetan Secretariat, Dharamsala (H.P.)

Dainik Jagaran. 2013. *Bouddh Dharma Shanti Aur Ahimsa Ka Prateek*.

His Holiness Tenzin Gyatso. 1995. *The fourteenth Dalai Lama – Sixtieth Birthday Celebrations*. New Delhi.

Katiyar, B.S. 2001. *Hirasat mein Ek Sabhyata – Indo – Tibetan Convention*, Lucknow.

Mehrotra, L.L. 1997. *India's Tibet Policy – Tibetan Parliamentary and Policy Research Centre*. New Delhi.

Sharma, Shobha. 2001. *Bharat Tibet Maitreyi. VI National Convention*. Lucknow.