



FRIENDS OF TIBETAN SETTLEMENTS IN INDIA ("FOTSI")

Annual Report and Newsletter for 2011-2012 Projects in Mundgod and Bylakuppe Settlements



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Newsletter

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Find Help



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Financial Report for 2011 (ref. IRS Filing, Doty, Lyle & Jones, LLC)

To see more, type "FOTSI" at <http://www.sos.state.co.us/ccsa/CcsaInquiryMain.do>

Income

Donations	\$55,193
Interest Income	\$ 30
Total Income	\$55,223

Expenses

Program service (see details below)	\$45,948
Program service expenses (India travel, mail to India, supplies)	\$ 381
Fundraising (newsletter, software, mail, copies, photos, supplies)	\$ 562
Administrative (IRS reports, State Registration, supplies)	\$ 856
Total Expenses	\$47,748

Our Program Services in 2011 = \$45,948

Education **\$17,444**

College+ Nursing Scholarships, books, boarding school fees (TCV), Dre-Gomang School, other student aid

Health/Hygiene/Emergency Aid **\$ 8,265**

Representative's Emergency Fund, Hospitals, Monks' and Nuns' Med. Funds, medical aid to laypeople by monks' and nuns' projects, direct aid, animal rabies shots, etc.

Sponsorships/GroupSupport **\$20,239**

42 sponsorships through Rep. Office, 17 nuns, 32 monks, upkeep for nuns' new shelter, child rescued by monks, 2 other laypeople aided by the monks, short term group or individual aid; these funds are also used in great measure for health needs and education.

Our "Program service expenses" include India travel cost paid in 2011 from Chela's 2010 trip (\$53), registered mail to India, \$255, bank fees \$2, copies \$10, and supplies \$61. At the end of 2011 we carried forward \$44,743. Now, in October, 2012, our carry forward is roughly half that. We plan to use some just before and during Chela's November India trip. Including early work as CFT/TSI and now as FOTSI, our program service has exceeded **\$596,137**. As usual, **no salaries have been paid to anyone in FOTSI. We deeply thank all donors who have donated for FOTSI's operating expenses! We do understand that health and education needs in the USA continue to be a big concern for many, and so doubly appreciate all of you who remember those in Tibet and many still struggling in camps in India!**

October, 2012



*HH Dalai Lama & Aung
San Suu Kyi of Burma*

Dear Friends of Tibetan Settlements in India,



Over the last year we've received letters saying, "Thank you so much, we will never forget your kindness...", from many of the hundreds of Tibetans you have helped. In 2011-12 we sponsored 93 individuals --laypeople, monks, and nuns -- and aided many students, teachers, and others. We helped with medical and dental treatment, scholarships, school fees and advice. In 2011 we put **\$47,748 into our relief programs in India**, spent \$381 on India program expenses (travel, registered mail, supplies for work in India), and used \$1,418 for fundraising and administrative needs (state registration, IRS reports, newsletter, etc.).

The Tibetans we aid in India were again most grateful to be remembered, especially given the continuing employment and health problems facing donors and their own relatives. **With your help, we can continue our mission to aid Tibetan refugees.** Later in this letter I'll write about issues for Tibet and Tibetans as a joint **reminder of why we do what we do.**



*Chela Greets Nun Thubten
Lhatso During Previous
India Visit*

I usually go to the Tibetan Resettlement Area ("camp") in Mundgod, India in January. **However, in January, 2011, my health was not up to the trip. Thus this newsletter does not have as many new photos and stories as it does in a year when I get to the Tibetan camp. However, our projects go on, and FOTSI very much needs for your donations to continue!**

The good news is that soon I will be going to India, leaving Boulder November 18, and returning December 24. Please send any donations and or small-small items (such as photos) to take with me by no later than November 10. You can send checks through the period I will be in India to "FOTSI" at our usual address as these will be picked up by my husband, Paul, and deposited in our account. Paul will let me know about this by email to me in India. So, don't hesitate to send any donations at the end of the year or before I leave.

The world has looked on with sorrow and horror as reports continued to tell us of Tibetans setting themselves on fire and dying to protest the occupation of their country and suppression that does not let up. This has happened despite the Dalai Lama's pleas that it stop. In Tibet, 53 Tibetans have set themselves on fire since February, 2009. Of these, 43 have died. All but one of the self-immolations have been in 2011-2012. Outside Tibet, 5 Tibetans have done this in India and Nepal. For many more details, please see



<http://www.savetibet.org/resource-center/maps-data-fact-sheets/self-immolation-fact-sheet>



Although the Dalai Lama has pleaded with Tibetans not to kill themselves, young Tibetans and especially monks in the Ngaba area of Tibet have felt personally driven to do something very dramatic to let the world know what is going on in Tibet. They say they are sacrificing their lives for all Tibetans. In Tibet, Tibetans are not allowed to gather in peaceful protest, and when they do, they are shot at and/or arrested and often tortured. The Tibetan Government in Exile has been trying for decades to have a meaningful discussion with the government in Beijing, even offering to continue under

Chinese rule if there could be more freedom. Denied the right to less extreme forms of protest, Tibetans are setting fire to themselves as a political action which doesn't cause harm to anyone but themselves. The Kirti Monastery in Tibet is under lockdown, and the town of Ngaba has Chinese para-military units posted on every block. Search for "Tibetan Protests" on the internet for more.

The Dalai Lama does not want to inflame the situation, but he also knows the enormous frustration and difficulty facing Tibetans who want basic freedoms. He continues to try to support both personal political and spiritual freedom in our world. The photo on the previous page shows him meeting with Burmese leader Aung San Suu Kyi in June, 2012.

Both the situation in Tibet and the loss of these precious lives is an agony for Tibetans everywhere. **Some photos on this and the previous page were sent to me by Tibetans in the camp in India.** Tibetans in India CAN protest and so they do, sometimes to the point of arrest. In the Tibetan settlement near Mundgod, there are candlelight vigils, and Tibetans from this area also protest in various



Indian cities. In recent years, when the Tibetan New Year arrives (we are now in the Male Water Dragon Year), Tibetans in the Mundgod settlement (Doeguling), meet in homes but do not have any joyful public celebrations and competitions, which they love. They have cancelled these events in solidarity with Tibetans in Tibet, especially those who have died or have been injured or arrested in the name of freedom. In their settlement in India they can express their strong political feelings.

Mohinga Muslim refugees from Burma attacked a settlement of Buddhists in southern Bangladesh, due to discontent about their refugee situation and in particular, due to one Muslim finding a photo of a burned Koran and blaming this on a local Buddhist man (who denies any connection). Many Buddhist temples were burned and hundreds fled their homes. A total of 160 were arrested. It should be said that some Muslims of Burma and Assam have themselves suffered a lot. Sadly this recent problem has spread across Burma, Thailand, and India, with various reprisals appearing. The "Times of India" reported that **Tibetans in the south Indian town of Mysore, especially students and nurses, have been scared into not attending classes or going to work!** A letter we received earlier from a monk mentioned difficulties with Muslims in India, but not in the area of Mundgod... at least at that time. Happily, I have always been well treated by the many followers of Islam I've encountered during my visits to India.





While monks at Kirti monastery suffer a stranglehold, Tibet itself is in kind of an ongoing unpredictable “lockdown”. Tourists buying trips to Tibet cannot count on actually getting there, although some people do manage this, especially if they have worked with a Chinese travel agency. Even that approach is not guaranteed. As a result of this restriction of travel into Tibet, the number of people climbing Himalayan mountains in Nepal has grown this year. A reporter on NewsTrackIndia said that one reason so many people died in the avalanche on Manaslu in September, 2012, was that there were more climbers on the routes in Nepal due to China cutting down on permits for climbers as part of the Tibetan travel restriction policy. A friend visiting Tibet was told by a Chinese tour guide that, “The Chinese government is going to celebrate the “liberation” of Tibet a few weeks after your visit. Since the Tibetans didn’t appreciate being “liberated”, the government is sending in the military “for our safety”, and that you should not take any pictures of them.” My friend’s group was also told that the guide had not received the Tibetan visas for the group until the night before they arrived, and that all foreigners, even in large official groups like Viking tours, were not going to be let into Tibet, starting the day after they arrived and for the next 6 weeks. The Beijing Government has also issued almost no permits to Tibetan monks who want to return to Tibet either permanently or briefly to visit parents or help in local areas.



Mt. Kailash, Tibet

At the same time, Tibetans and others in America are continuing to protest and continuing to get pushback from the People’s Republic of China (PRC). There is a series of reports in papers, from the Corvallis, Oregon, Gazette-Times to the Taipei Times, about a Chinese-American businessman’s 10’ by 100’ **mural painted on the man’s store showing violent repression of Tibetan protesters by Chinese riot police and defiant images of Taiwan as a bulwark of freedom.** China considers both Tibet and Taiwan to be part of its territory. So **Chinese diplomats from the Chinese Consulate General’s Office in San Francisco complained about the mural in a letter and sent two high-ranking officials to Corvallis to press their case to the Mayor of Corvallis, Julie Manning, in person.** They were told that the city had no authority to regulate that art on private property, and freedom of expression was protected under American law. The PRC is always complaining that others try to interfere in their internal affairs, but who is doing that here? Oregon’s senior senator sent a strongly worded letter to the Chinese Ambassador; meanwhile the businessman got a lot of support from local people. This kind of behavior makes me worry about the Chinese wish to control us here in America, especially when they buy up AMC movie theaters, interests in our news media, and, or course, our treasury bonds. **Search for “Why**



Protest Mural in Corvallis, OR

Does China Want a Mural in Oregon Destroyed?” on www.npr.org and other sites. The business man says he is scared for his safety. There is other good material available online connected with that story, and also an item and photo, “On Tibetan Plateau, Sense of Constant Surveillance.”





Seeing the Tibetans' difficulties makes me aware of our own freedoms and good fortune. Yet we still encounter many obstacles in our efforts to send our funds to our sponsorees and projects.

Especially in 2011-12 we have had a) checks lost by the bank in the Mundgod Settlement, b) a check that reached a sponsoree days after he died, c) very slow cashing of checks, d) slow delivery by the postal services both here and in India (as far as we can tell), and problems due to the increased enforcement of Indian laws and Tibetan Government in Exile rules, slowing money transfer down.

To counter banking problems, we have tried increasingly to wire funds to India when we can. Previously, before the bank in Mundgod lost 3 of our checks, the fees they wanted to charge us seemed excessive, so we ruled out wires. But after that incident, they have offered reasonable charges, and so we can do most wires without excessive costs. **Charles Schwab, Inc. has been kind enough to offer FOTSI some free wiring on this side, which also decreases costs. A very kind UBS stock broker has been donating to FOTSI and UBS has been giving us matching funds, a little of which we can use for expenses.** Still, we mail some checks for various reasons and the slow speed at which rupees finally appear in India can be frustrating. **However, we have never LOST any funds due to lost checks, other than one cancelled check fee.** We were doing well with the dollar giving us more rupees than earlier, until the last few months, when that rate has been lower. Trying to communicate to a refugee area in India can be frustrating at times, and wonderful at others. Some items arrive in the US shredded by our postal machines.

As far as rules and laws go, we have to file what seems like infinite detail to the IRS about the funds we send to India for the Tibetans. FOTSI is a tax-deductible non-profit, but it still must file a detailed report each year, as most other non-profits must, to the IRS. In the USA now there are **added requirements to make sure that no terrorists are being aided. In 2005 India passed a replacement for its FCRA (Foreign Contribution Regulation Act) of 1976.** The new law made changes on behalf of its national security and also for prevention of inappropriate for-profit activities by Indian organizations receiving foreign donations. These laws affect entities like the Drepung Gomang Buddhist Cultural Association (DGBCA), and other groups receiving FOTSI's funds. As a result, we must now send our funds for the Office of the Representative of HH the Dalai Lama in Mundgod (ORM) to Dharamsala's Central Tibetan Relief Committee (CTRC), which is FCRA compliant. They send the funds to Mundgod, and we write letters to both Dharamsala and Mundgod about use of the funds. The DGBCA was created out-of-the-box to be FCRA compliant and so has not required changes in where we send funds. In addition, rules of the Tibetan Government in Exile require all funds we send in one year (except our scholarship funds) be dispersed entirely before the next year's funds can be dispersed. Some emergencies have to be handled differently, and sometimes we've even had nuns carrying funds to people and have made other efforts in difficult situations. In addition, I just learned in 2011 that the Tibetan Legislative Assembly of Mundgod must list which activities groups like FOTSI can send money to. Things not on that list are a problem. The Home for the Elderly and the CST student hostel were not on that list. Special handling was promised for funds already sent but funds transfer was slower than optimal. As a result of this and other changes, a lot of my time has been spent working to adjust to changes and surprises. Since early 2012 we have not had a social worker in the Mundgod settlement to handle our ORM projects and help connect us with our sponsorees. We are grateful that **Tenzin Yangker, ORM's accountant, has helped, and so has Mr.**

Sonam Tenzing, the Representative himself, who replaced our great friend, Mr. Palden Dhondup. **Don't be discouraged! Please continue your very real help for the Tibetans we serve!**

We are inspired by the environmental efforts the Tibetans are continuing to make in their settlement areas, such as the Mundgod settlement, and, as one of our donors recently saw, in Tibetan areas of Nepal. Lately we have seen plastic bag bans and efforts to deal with plastic bottles. When HH the Dalai Lama comes to Mundgod as he will during in December, 2012, when I'll be there, the entire settlement is cleaned and lovingly prepared as best people can. It is hard to fix roads because of the ravages of the monsoon each year. Better sewage handling and heavy use of poor water sources remains a problem, but the Tibetans and their supporters continue to try to deal with these issues. People dispose of a lot of trash by burning it, and this creates unwanted smoke and breathing problems that escalate when large crowds arrive from from everywhere to see the Dalai Lama, generating a lot of road dust.



Education and health needs continue to be paramount. The Tibetans asked us to use all possible funds for college scholarships instead of cows, as there is limited grazing space. They have also requested we keep up our Emergency Fund that is so useful in treating diseases which endanger the whole community, such as antibiotic resistant TB, occasional leprosy, and other infections. I'll learn more about the students and patients we've helped when I'm in India soon. These days Tibetans are not only threatened by political oppression in Tibet, but also by stunningly rapid glacial melt and grassland erosion on the Tibetan plateau, by volatile situations in India, and by difficulties they face as refugees. As their culture is generally one of kindness and unique on this planet, I'm inspired to work as hard as I can to aid them.



Glacial Melt Erodes Grassland



Bethany Gives Health Exam

We especially enjoy helping other trustworthy people we meet who are doing aid work like ours. Nurse Bethany Reed is creating a non-profit (see www.malaproject.org) that plans to rotate health professionals into the Mundgod Tibetan settlement, especially the Dre-Gomang dispensary, to provide more medical care there. We have shared our by-laws



Leann, Tibetans, Rice Recipients

and articles of incorporation with her and also with Percy Alzamora, a Chase Bank employee working towards a non-profit to help children in Peru, his homeland. We support the efforts of Leann Halsey, who runs a project that buys organic rice grown by Tibetan farmers and gives it to poor Indians who have low-paid work cleaning the environment in India (see www.indiasocialwork.wordpress.com). Lily Organics (see www.lilyorganics.com) is a FOTSI donor that creates sustainable, environmentally sensitive farming projects providing income to threatened peoples, resulting in income for threatened peoples and great oils and beauty aids.

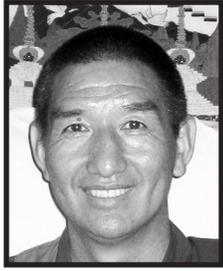
Quoting from one of many letters from those we aid, "I am deeply thankful, and may you always live a happy life and may happiness never leave you."



With Gratitude to you all, THANK YOU! Chela Kunasz, President, FOTSI

Tibetans Who Make FOTSI's Programs Work -- 2012

Without the wise advice and hard work of **many** Tibetans our projects would never arise and flourish the way they do. Those most essential in 2011-12 are shown and described here.



Geshe Samten Gyatso

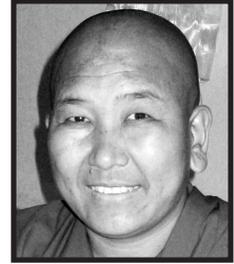


Geshe Lobsang Sangyas



Rep. Sonam Tenzing

Geshe Samten Gyatso - senior administrator at the Drepung Gomang Monastery; big help to FOTSI and Tibetans
Geshe Lobsang Sangyas - runs one of our monks' health projects; coordinates activities when Chela visits and takes care of her; he also does major work at Gomang
Sonam Tenzing - Representative of HH the Dalai Lama in Mundgod, top official there; heads Office of Rep (ORM)
Ven. Tenzin Norzom - Tibetan nun who facilitates FOTSI's aid to nuns and some lay people in Mundgod



Ven. Tenzin Norzom



Dr. Kyizom

Dr. Kyizom - doctor at Tibetan Medical Clinic; helps in many ways; advisor to FOTSI



Geshe Nawang Tsondu

Geshe Nawang Tsondu - translator, keeps me in touch all year
Geshe Sonam Dawa - Gomang accountant; co-founder of TVA
Sonam Palmo - Head nurse at DTR Hospital; advice invaluable
(photos of people listed below are on bottom row)

Tenzin Yangker great accountant at ORM; huge help; for part of 2011-12 Chonyi was our social worker (no photo); currently our social worker position at ORM is vacant

Migmar Tsering - Secretary Gomang; works expertly and kindly with FOTSI and all donors; sends essential email



Geshe Sonam Dawa

Gungru Khangtsen Health Workers - Lobsang Monlam & Thupten Dhondup (no photo of Thupten)

Kunga Nyima - Secretary, Dre-Gomang Buddhist Cultural Assn.(DGBCA); helps Chela a lot in India & all year

Tamdin - Head of the Home for the Elderly (no photo)

Lhawang C. Simki - TCV School, Bylakuppe; (no photo)



Nurse Sonam Palmo



Tenzin Yangker



Migmar Tsering



Migmar Tsering & (Geshe) Lobsang Sangyas near FOTSI's beginning!



Geshe Lobsang Monlam



Kunga Nyima



Finding Help... Opening Doors... Inspiring Hope

Friends of Tibetan Settlements in India, “FOTSI”, works in camps, or “resettlement areas” established in India to receive Tibetans who’ve escaped from Tibet and have no where else to go. These areas were begun in the 1960’s. We have specialized in the settlements in south India, most especially in the Mundgod Tibetan settlement. We have been providing evolving support since the 1980’s, initially as individuals, later as a part of the Colorado Friends of Tibet, and, finally, since 2001, as “FOTSI”, an independent non-profit tax-exempt charity.



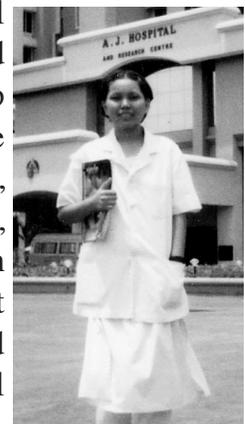
Phurbu Lhamo

Although our activities and financial aid mainly support basic survival, education, and health for Tibetan refugees, we also try to be there for at least some of these refugees at crucial points in their lives, when their whole future depends on moral support and encouragement, advice, and/or financial aid. Often the advice and encouragement is at least as valuable as the monetary aid. For hopeful young people, we try to **be there**. We know that our support has made a difference in forming life-long goals and character, as well as in achieving success in studies and employment. **Phurbu Dolma** attended TCV with our help when her polio made it hard to get to school. Now she has a Masters in Business and is working in New Delhi. We also try to be there for the elderly, and those with no means to recover health or even reduce suffering at the end of their lives, such as **Phuntsok Tashi**.



Elderly Phuntsok Tashi

We heard about a girl, **Dawa**, who wanted to study nursing, but community officials discouraged us from helping her, noting that she had missed a lot of school and didn’t have high grades. We discovered that her father had been dying, and she had had to miss many school days to care for him for some months. But we thought she might make a good nurse and took a chance on her. On her side she studied very hard and made up for what she had missed. She completed her nursing degree and studied more online. After working at several Indian hospitals, she went north to Dharamsala, where she has long served as a nurse helping Tibetans with medical treatment, good advice, and encouragement. She is especially helpful to young people with no friends or relatives in India and also those (few, now) who manage to get out of Tibet. By email, she even tried to help one of the FOTSI donors who had helped her. She has options to leave India, but she has remained at Delek Hospital helping many every day. In 2001 she was one of our first scholarship recipients.

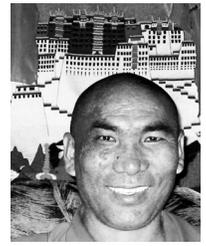


*Dawa- Nurse in
Trainging- 2004*



Tsultrim After He Began Recovering from TB

We were there for monk **Tsultrim Gyaltsen**, when, after arriving from Tibet, he was so ill with tuberculosis, that we feared he would die, like another young monk, who escaped from Tibet to Mundgod, but with no funds died of TB within days. A donation saved Tsultrim's life. It was years before Tsultrim was strong enough, even receiving our help, to begin the studies that most monks pursue. But with the help a faithful sponsor he flourished and became a well-recognized scholar. Then he served the community as a much praised head administrator of the Drepung Gomang Monastery and worked in Ireland.



Geshe Lhamapa Tsultrim Serving Gomang Monastery



Thank-you Photo Card from Monks

As we mentioned in last year's newsletter, we have been raising funds to help the **monks of Chepa Khangtsen** at Drepung Gomang Monastery repair a **huge leaking water tank on their roof** that was weakening and threatening to crash down into their building. In total we sent them \$1045 to help. Some among this small group of monks with few



Young Chepa Khangtsen Monk with New Water Tank 2012

sponsors went to Bodhgaya to hear teachings by HH the Dalai Lama near the end of 2011 and while there, they raised another 11342 rupees (over \$200). Adding this to what we had sent, it still was not enough for the repairs they had been advised to get. So they met with more construction people, and they finally decided that repairing the tank on their roof was not only expensive, but hard to maintain and a continuing problem for their building. **So in 2012 they purchased a large 5000**



Tank Leaking into Bldg.

liter PVC water tank which they can all use and were also able to construct a urinal. I don't know how the rest of their sanitary needs are being met, but this water tank has turned out to be very useful and does not threaten their building. They sent some photos, which I share here, along with a photo of part of the leak from last year. I am looking forward to visiting their living area and the tank and finding out more when I'm in India in November/December. They

sent their deep thanks to FOTSI donors for all the care for them and their problems. Fortunately a solution was found before the old tank started letting go or coming through the roof!



Tenzin Lhamo 2008

FOTSI donors were there for **Tenzin Lhamo** when she contracted tuberculosis in her nursing school hostel (!). Her illness turned into antibiotic-resistant TB, and we have helped with her treatment and stayed in touch with her as her nursing dream is fading. She is still under treatment after 2 years. But now she is beginning to dream of a new college program. We are there to help her begin anew when she is well enough. **Tenzin recently wrote to thank us for continuing to be there for her.**



Tenzin Lhamo Under Treatment

Finding Help... Opening Doors... Inspiring Hope (continued)



Sonam 1998

This year, we were able to help **Sonam Dorje** with a quick response to his needs for funds to enter Madras Christian College as a physics major. Neither he nor we knew how early he needed those funds to avoid losing his place at the college, so we tried many avenues and he made use of some very short term loans from other Tibetans, but finally FOTSI got the needed funds to him. There were anxious emails and mobile phone calls and dead ends, but with the help of Tibetans and a number of FOTSI donors, Sonam realized his long-time dream. We've been helping Sonam since he was a small boy weathering situations that no child should have to experience.



Sonam & Great Mom 2011

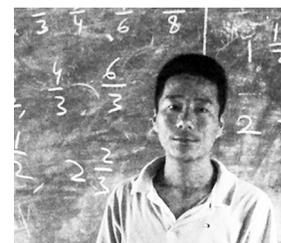
We also helped with the funds needed by **Pema Lhamo** to get into a good college **physical therapy program at Teerthanker Mahaveer University (TMU), a highly reputed medical college in Moradabad, 144 kms. from New Delhi.** FOTSI and her brother have been trying to raise funds for her for some time, but didn't realize how expensive this training was until near the last minute. Part of our problems helping students is that some don't get a lot of advice or help with the financial aspects of entering school, especially if their parents are non-existent or very poor or ill. So we get brought into deserving cases that we've known about for some time, but have inadequate advance information on when funds are needed. We constantly try to avoid this, but in the cases we try to help with, it is often an issue. Pema's brother lives and works in Mundgod. Pema attended school at the Central School for Tibetans in north India, in Mussorie.



Pema Lhamo

There she studied physics, chemistry, biology, English, Tibetan and math. She scored 81% on her final board examination (a very high score in India) and got some assistance from TMU. Her father has some mental illness and mother is unable to earn much. We are excited to be significantly aiding Pema in a field which is so lacking in India and among Tibetans. Pema and her brother have written with huge thanks to FOTSI and all of the Scholarship donors.

Phuntsok Tsering, one of the teachers at the **Drepung Gomang School**, run by the Drepung Gomang Monastery in Mundgod, is a young layman with a wife and 3-year old daughter, Tenzin Choewang. He teaches science and math at the school, which has grades up to 8. The school was lucky to find him because it can't afford to pay a very generous salary to teachers. He was willing to work there because his father was living in the settlement and Phuntsok could look after him. He also wanted to contribute to an institution which was helping to preserve Tibetan



Teacher Phuntsok

culture while providing modern education too. Things went well for a while, but then his father had an accident, and, with his work and family, Phuntsok couldn't look after his father adequately. So FOTSI sent extra funds to supplement his salary, as we heard of his plight from Kunga Nyima, Secretary of the Dre-Gomang Buddhist Cultural Association that runs the school. This has helped Phuntsok to pay for medicine and care, and pay a local Tibetan to help look after his father. See more about the Drepung Gomang School (pg. 21).

Sponsorships: Office of the Representative of HH the Dalai Lama in Mundgod (ORM)

Our Sponsorships are all about “Finding Help, Opening Doors, and Inspiring Hope” for Tibetan monks, nuns, and many laypeople. Through the ORM in 2011-12 we sponsored **42 people** -- 17 young, 16 elder, and 7 middle-aged laypeople and 2 elderly monks. Of our young people, 10 are girls. In 2011 we sent **\$17,148** for all programs through this Office, of which **\$7,378** was explicitly for our sponsored Tibetans and their families. In addition, we sent out \$1,450 which was used for Emergency needs by our sponsored people. Minimum sponsorship is \$120 per year. We also sponsored and significantly aided several other laypeople through the Drepung Gomang Buddhist Cultural Association, including Kalsang Gyatso (see pg. 16).

Our sponsorships often aid spouses and other family members, as when our sponsorship of **Gen Tashi** helped his wife pay for her medicine and be there for her father when he was still living. I was particularly taken with **Dolma’s father** because **his nickname from a young age was “Abra”, which means**



Gen Tashi

“pika” in Tibetan. As a small child he moved about quickly like a little pika. As I love pikas, I noticed that even as an elder, Abra had a quick and perceptive quality about him. Gen Tashi teaches at the Drepung Gomang School (see pg. 21) **and** at official after-school learning sites in the resettlement area. He has worked very hard for a long time. None of his jobs pay a lot, but they are all very helpful to others.



Dolma and father “Abra”

One of his sons is beginning to be able to help him now that he has been in the Indian Army for a while. Gen Tashi also helps some monks write letters to FOTSI in English.

Among the 17 young people we sponsor are Tenzin Tseyang, Tenzin Nyima, Tenzin Tseten, and Tenzin Palbar, all attending school at Central Tibetan School branches in Mundgod. Tibetans



T. Tseyang



T. Nyima



T. Tseten



T. Palbar

often give children a first name of “Tenzin” honoring the Dalai Lama. To avoid confusion the children are usually referred to by their second name.



At CST School

Sponsorships (con'd)

FOTSI donor **Greg Hunt**, as we've written in previous newsletters, has travelled with me and on his own to Mundgod to visit his sponsored Tibetans and others in the Tibetan Settlement at Mundgod. He went there again this year in May. **He helped find out many things I had questions about since I hadn't been able to go in January.** He also visited his two sponsored people, **Lobsang Dolma and Tenzin Dadon.** Lobsang had had terrible TB years ago when Greg started sponsoring her and the family had little money. Now, things are much better. Lobsang is quite well, and some relatives have come to the USA and others have work in India. This year Lobsang happily told Greg that she no longer needed help and to share his funds with others more needy. FOTSI still does sponsor another woman named Lobsang Dolma from Camp #4.



Tenzin Dadon's brothers, Greg Hunt, Tenzin and her sister



Lobsang Dolma

Greg Hunt has sponsored Tenzin Dadon through FOTSI since she was very young. Tenzin's



Tenzin's mom, sister, Tenzin, and Chela long ago

father died in late July, 2011. Tenzin's father had had TB and diabetes. Greg visited Tenzin and her family and helped them in 2011. This year, he again spent time in the settlement, talking with her extended family. He worked with the new Representative, Sonam Tenzing, to help resolve difficult issues still facing the family and did a great job.



Tenzin & Grandpa Smile



Tsering Dhondup

Some of our sponsored elders live alone, some live with family members who help care for them, and four of them live at the Home for the Elderly (OPH), including **Tsokyi, Kunsang Wangmo, Tsering Choephel (#1), and Tsering Dhondup, 75, for whom we are still seeking a sponsor.** We have been keeping his sponsorship going with different donors chipping in each time. He has failing eyesight and a deformed arm/wrist due to a bad accident, but gets along well and is always cheerful.



Sonam, Tenpa, Pema

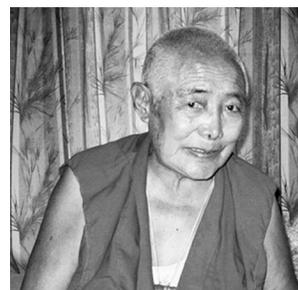
Often, when we aid Tibetan monks, they often aid elderly relatives or friends. Our **sponsored monk, Tenpa Tsering** not only spent years helping his grandparents, **Sonam and Pema, who lived at the OPH,** but he also worked for the other elders there, making bread and assisting people. This year, **Granpa Sonam, who was 94 years old, died.** I'll never forget when Sonam shared with me, as the Dalai Lama was entering Mundgod in 2004, that **he had seen the 4-year-old Dalai Lama first enter Lhasa in 1939 in a palanquin.** He was chuckling, saying now, here he was waiting for His Holiness to "enter" again, 65 years later. Granpa Sonam was a radiant and joyously fun man, whether well or not. He loved animals, people, Tibet, and his culture, and was one of the most inspiring people I've met. Tenpa is continuing to care for his Grandma, Pema, who is even older than Sonam. Tenpa's sponsor sent funds which helped all three. Sponsored monk Sonam Dorjee helps Grandma Suku at the OPH too.

Sponsorships: Nuns of Jangchub Choeling



Young T. Lhatso

Many Tibetan nuns suffer incarceration, beatings, and other problems in Tibet. This is partly because, as they don't live with families, they can protest with less danger to others. So, some do peacefully protest... and they are punished. Two of the self-immolations were by nuns in Tibet. One nun now at Jangchub Choeling in Mundgod saw her father arrested in



Thubten Lhatso

1959; other nuns have been in prison themselves; some have left after having "talked back" to a Beijing Government official. **Thubten Lhatso**, shown here, was one of the first nuns at this nunnery, one of the earliest Tibetan nunneries founded in India. She stayed alone at the beginning of the construction of a few rooms; there was no water, electricity, or sanitary facilities. Later, there were a few more buildings, and as the influx from Tibet grew, nuns started living in moldy rooms abandoned by the Home for the Elderly, and sometimes they slept in classrooms. Then they bought land on loan and began to build on it. They got more help, principally from Germany, but also from FOTSI, Taiwanese donors, and others. Finally about 3 years ago, their new quarters were completed, and in early 2011 His Holiness visited and dedicated their new buildings. See last years' newsletter for more. We are honored to sponsor Thubten Lhatso.

In 2011-12, we sponsored 17 nuns of Jangchub Choeling Nunnery, sending \$2,511 to them in 2011, \$2,215 in 2012. We also sent funds for medical and dental aid for the nuns, for upkeep and loan paydown of their buildings, and for educational supplies. The largest part of our help to the nuns was our donation for medical aid (see pg. 23), which can be accessed by all the nuns, of whom there are now more than 250. In total, we sent the nuns \$6,915 in 2011, and \$6,940 in 2012.



Sponsored Tenzin Deetaen has head injuries



Chela & Tenzin Norsom

Our sponsoree Tenzin Norzom continues to administer our FOTSI funds and work as a general administrator at Jangchub Choeling with other nuns. She also cares for her elderly mother in Bylakuppe when possible. The nuns study, perform ceremonies and chant traditional prayers for the community. They aid destitute laypeople, especially women (we sent a total of \$500 towards this work in 2011&2012). During Chela's trip to India she plans to inquire after the poorest nuns and be informed by the nuns as to their current situation and needs. We were very happy to find a sponsor for nuns Sonam Tsekyi and Tenzin Dolkar this year!

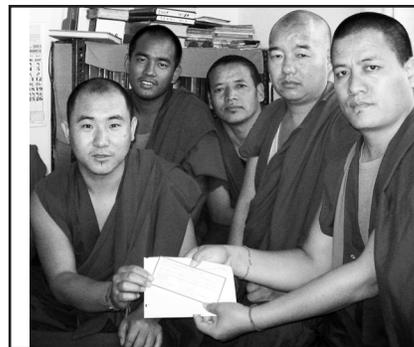


Sponsorees Gyaltsen Choedron & Tenzin Dolkar in the kitchen after a debate session

Sponsored Nuns Lobsang Drolma, Trinley Tsomo, Lobsang Choeden#2, Sonam Tsekyi

Sponsorships: Monks in the Mundgod Settlement

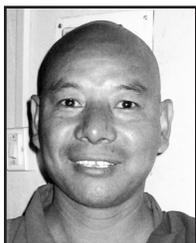
Monks comprise more than half the population in Mundgod because two of the largest Tibetan monasteries in exile are located there. Monks and nuns have a harder time under the oppressive Chinese rule, and feel more pressure to leave Tibet. Most of FOTSI's sponsored monks are at **Drepung Gomang Monastery**, but some are at **Drepung Loseling, Gaden Shartse, and Thoeling Monasteries in Mundgod**. In the past we helped monks build some of the first **shower facilities** in Lama Camp #2. We continued to build **more washing and toilet facilities** and things improved. We helped monks who had just escaped from Tibet with bedding, clothing, and furniture. Lately we've raised funds to help Chepa Khangtsen and in 2012 **rejoiced that the monks of Chepa Khangtsen replaced their dangerous water tank** (see pg. 10).



Chepa Monks Thank Us for Help

In 2011 FOTSI sent \$7,236 for our 42 sponsored monks and those they aid, an additional \$565 especially for children who were being aided by the monks, \$1045 towards the Chepa Khangsten tank and another \$265 for another needy group of monks, \$105 for aid to a monk taking special English classes, and \$2,810 for medical aid to monks (see pg. 24). We also sent \$1,065 to Drepung Gomang Monastery, mostly for special English classes, and \$315 to Thoeling Monastery. In 2012 we have sent \$7,188 for our sponsored monks and those they help, \$45 to help the monks of Dati Khangtsen, \$210 specifically for the boy, Kalsang Gyatso, aided by the monks, and \$2,122 for medical aid. We sent \$440 to Drepung Gomang Monastery itself and \$350 to Thoeling. These specific donations were at the request of donors.

We still need sponsors for a number of monks whose sponsors have become ill or otherwise unable to continue sponsorship. We are keeping their sponsorships going with one-time donations, but this is getting harder. Among those needing sponsorship are:



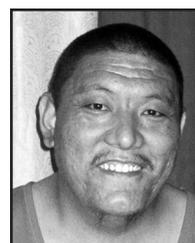
Tenpa Thinley



Tenpa Tsering #2



Lobsang Dhondup G



Lobsang Ngawang #2



Lobsang Samphel

Tenpa Thinley is a selfless monk who was malnourished to the point of eye problems, thin, and ill when we began his sponsorship. He had to start learning to read with the small kids at the Dre-Gomang School after his eyes improved and was teased. Now he is doing well in his studies, he also has done a lot for others. **Tenpa Tsering #2** has been recovering from Hepatitis which he contracted long ago, but is now beginning to do much better and writes thanks each time we send him a little money. **Lobsang Dhondup Gungru** loves helping people at the Gomang dispensary where he works as an assistant. **Lobsang Ngawang #2** is a fantastic chant leader who has recently recovered from kidney stones. There is more about young **Lobsang Samphel** under our Education section. He is very poor, but has been admitted to a university in Varanasi, India (see pg.20).

Sponsorships: Monks in the Mundgod Settlement (con'd)



Jampa Choeden

We sponsor monk, **Jampa Choeden**, who is studying and still caring for lay boy, **Kalsang Gyatso**, who begged Jampa for rescue from a kind of slavery, as we've reported before. Kalsang continues to win awards for both his academic and athletic achievements, and we have a sponsor for Kalsang and others who send funds for his education and medical needs (he was injured a few years ago). We support several monks at Drepung Loseling, including **Geshe Thubten**



Kalsang with Awards

Dhargyas who plans to go to poor areas of Ladakh and start

English, computer, and job training there for the local people, as well as classes to help them retain their culture and values. We also sponsor **Karma Tsultrim** at Gaden Shartse Monastery, Lhopa Khangtsen. As mentioned previously, he was honored by getting the chance to debate philosophy in the presence of HH the Dalai Lama. As he lost an eye and had terrible injuries (and six surgeries that FOTSI paid for) due to an accident in Tibet, he is also a compassionate monk who wants to help others. A special FOTSI donor sponsors **Nyima** at the Thoeling Monastery (see next page).



Gonpo Tashi

When the monks at monastic universities like Drepung Gomang Monastic University graduate with a "Geshe" degree (Doctor of Buddhist Philosophy), they need to raise as much money as they can for their graduation ceremony, the "**Geshe Tongo**". This can be difficult, but most of the **funds collected are**



Chela & Donor Shanti at Geshe Tongo

used to give food and money to all the monks in a monastery. This is the time-honored way Tibetans supported **unsponsored monks**, even in Tibet. Anyone who wants to help many refugee monks at once is encouraged to donate to FOTSI for the next one of these for monks we know. There are three very different monks we sponsor who will be getting these degrees either late this year or next year. One of them is **Gonpo Tashi**, age 61, who was one of the earliest monks to arrive at Drepung Gomang Monastery. We have his story on page 25 of our 2010 newsletter (see www.kunasz.com/TSI/Newslet/news2010.pdf). He has worked very hard, at first to get healthy, and also at many jobs at the monastery, such as cook and handicraft worker. He has had to study a lot on his own and his joy and exuberance contribute a lot to the monastery in my opinion. He has also kindly helped others, such as mentally ill monks. **Nyima Norbu** is a brilliant student who is striving for one of the difficult-to-reach higher Geshe levels that requires 5 years of special study. He has also practiced yoga and is very interested in science. He, too, has overcome many obstacles. **Lobsang Ngodup** has studied and worked



Nyima Norbu



Lobsang Ngodup

hard as a health worker, helping with our Gungru Khangtsen Health Fund, accompanying monks to hospitals, and learning about diseases. He was the "in-charge" for the enlargement of the Gungru Khangtsen Housing at Drepung Monastery. He has also helped children and others, including me, showing his great heart. Please donate to the Geshe Tongos if you can!

Sponsorships & Great Monks from Drepung Gomang & Thoeling



Abbot L. Monlam & Nyima

We sponsor **Nyima** at **Tholing Monastery**, which performs ceremonies for the community, including funerals. Thoeling is famous for holding the “Nangding”, special sacred treasures associated with ancient legends of Tibet. People even leave Tibet to see these in the Thoeling Monastery in Camp #5. The abbot almost single handedly improved the monastery structure with funds from the Dalai Lama and others. We helped by making a CD to document the improvements. See the internet for **Thoeling’s history**. **Unfortunately, Thoeling Abbot, Geshe Lobsang Monlam, suddenly died**

in 2012. As he was one of the most special Tibetans we have ever met, and he was such a radiant light for everyone, I myself and those FOTSI donors who knew him, were deeply saddened. We have sent funds to Thoeling to help this venerable institution survive as it moves forward without its wonderful leader.

We were further saddened by the passing of another great and special Tibetan Geshe, **Geshe Kelsang Monlam, known by monks and students as Gen Monlam**. Gen Monlam was from Drepung Gomang Monastery and he worked very hard and to great effect with others, especially his student, Sandra Esner, Director of Angels without Wings and a supporter of FOTSI, to help the monks of Drepung Gomang. Gen Monlam himself spoke with Chela a number of times, and he gave her and FOTSI a lot of very helpful advice. **Words do not suffice to express what he did in his life and who he was.**



Gen Monlam & Sandra Esner at Gomang

The passing away of these great beings, who were exemplars of what made Tibet such a cradle of a unique culture with so much to offer the world, has underlined for many of us how important it is to continue to support the monasteries, nunneries, monks, and nuns who are the very heart of Tibet’s heritage. Abbot Lobsang Monlam and Gen Monlam worked to keep this heritage alive for the world and helped connect with people all over the world to share it. It encourages many of us want to keep supporting those younger monks and nuns and others who will be helping to keep this tradition alive.

Story of a Monk’s Escape from Tibet: “Rinchen’s Journey”

Right now it is very hard for Tibetans, especially monks and nuns, to get into or out of Tibet. Some years ago, when I visited Gomang, I spent most mornings writing down the amazing story of one of our sponsored monks, we’ll just call him “Rinchen”. The final write up, after going over it on another visit to India, was 20 pages, so we can’t share the whole thing here. But I’d like to share part of it, as it speaks so eloquently of what Tibetans have gone through to reach freedom in India. Some monks we know have actually gone back into Tibet to aid others, and have run the gauntlet twice. Below, we have changed the names and a few details to protect relatives and friends still in Tibet, but nothing essential has been changed. The monk himself tried to be very careful to remember everything...

A Monk's Escape from Tibet: "Rinchen's Journey" Part I

Rinchen was born in a tiny village in Kham, Tibet, in 1977. The family was poor in many ways, but they did have goats, sheep, yaks, cows, and donkeys. The donkeys were used for everything. Rinchen had 5 sisters and two brothers. When he was 7 he became a monk and learned to read. He studied sacred books with the teacher in the small village temple. His married siblings and grandparents and parents all lived together. When he was 16 he went to Chamdo, the capital of Kham. He lived there almost 4 years. The Army of the People's Republic of China (PRC) created a lot of problems in the monastery at Chamdo. They were always coming and lecturing the monks about how wonderful they were and how bad the Dalai Lama was. They always took away any pictures of the Dalai Lama and wrote down the names of those who had them. Rinchen used to gather up everyone's Dalai Lama pictures and hide them on the mountain above the monastery when they knew the soldiers were coming. Sometimes they knew, sometimes they didn't. Finally, all those not from Chamdo itself had to leave the monastery. After that, Rinchen went to a monastery nearer his home, but then the PRC began harrasing even the smaller monasteries. So, he decided he would go to India. He was 19. Rinchen left Kham for Lhasa, not telling anyone his thoughts. His family insisted that he and a young friend, Tashi, travel with an older relative, Pema, who offered to go with them and help with expenses. Tashi also wanted to go to India, but, like Rinchen, he didn't tell Pema.

After Rinchen and Tashi were in Lhasa a few months, they heard so much discouraging news about going to India that Tashi gave up the plan and bought gifts for the folks back home. Rinchen was almost persuaded and spent part of his travel money too. But soon afterwards, when Rinchen went to do circumambulations around the Barkhor (a road going around Lhasa's holy temples), he ran into Pema, who was talking with a friend, Passang. Since Passang trusted Pema, he mentioned that he was a guide and was taking people from Tibet to India. Pema worried about Passang and told him, "It's too dangerous to do such things!" They separated and started walking the loop of the Barkhor. Rinchen was desperate to catch up with Passang, and so he lost Pema and did the counterclockwise circumambulation not done by people in his Gelukpa tradition. But Passang had vanished. Days went by and Rinchen was in anguish. He was forgetting what Passang looked like and didn't want to approach the wrong person. Finally, one day he thought he saw Passang, and asked, "Do you know my cousin?", and was so happy that the answer was, "Yes". However, after spending some of their funds, Rinchen and Tashi didn't have the 700 to 800 yuan needed. Rinchen felt that since they had found a guide they could trust (not easy at all, as PRC informants often offer "guide" services), they should try to go if they could. They'd been sharing rooms with a lot of people from their area and trying to gather gear and talk the guide's price down. They borrowed money and tsampa (barley flour) they knew they wouldn't repay and felt awful in their desperation. They had some narrow escapes, running into people they knew while carrying their gear to Passang's cousin's house.

After several days, Passang, Rinchen, and Tashi left Lhasa on a bus. Their gear had been put in a truck not connected with the bus. There were 40 others they were to meet later. They got off the bus in a small village and switched to a truck (not the one with their gear). When they reached the village where they were to meet the gear truck and the other people, neither gear nor companions appeared. Hours passed. At last Passang gave Rinchen some money and left to search for the truck and people. It was midnight and freezing cold. They had no gear or warm clothes. They walked all night in the icy cold. No person or truck appeared. Had they been tricked? Had Passang been arrested? See pg. 24.

Training/Educating -- Post High School Scholarships

FOTSI Nursing and College Scholars 2011-2012

Name	Major	College
Ms. Tenzin Dolma	MCA Computer Sci.	University of Madras, Chennai
Mr. Tenzin Phuntsok	B.A.	St. Philomenas College, Mysore
Ms. Tenzin Norzin	Nursing	K.L.E.S. Hospital, Belgaum
Ms. Tenzin Lhadon	BS Computer Sci.	Teresian College, Mysore
Ms. Pema Lhamo	Physical Therapy	Teerthanker Mahaveer Univ., Moradabad
Ms. Tashi Lhamo	B. Business Mgmt.	Baldwin Women's College, Bangalore
Ms. Lobsang Choedon	B. Business Mgmt.	Baldwin Women's College, Bangalore
Mr. Sonam Dorjee	B.S. Physics	Madras Christian College, Chennai
Ven. Lobsang Samphel	B.A. Buddhism, Languages	Cent. Univ. of Tibetan Studies, Varanasi
Ms. Penpa Dolma	Math or Business	Unknown, but started in fall, 2012
Ms. Tenzin Lhamo	New College Program	When she is well enough



Tenzin Lhakey

Ms. Tenzin Tseten and Ms. Tenzin Lhakey have graduated in Nursing and are in Nursing Internship programs at K.L.E. and St. Martha's Hospitals in Belgaum and Bangalore. We supported them in 2011, along with Mr. Kunga Dechen who has graduated from his Hotel Management program in Hyderabad and nursing student, Tenzin Lhadon. We'll get more on our current/former students soon. Also, see pg. 20.



Tenzin Tseten



Tenzin Dolma



Tenzin Phuntsok



Tenzin Norzin



Tenzin Lhadon



Pema Lhamo



Lobsang Choedon



Tashi Lhamo



Sonam Dorjee



Lobsang Samphel



Penpa Dolma



Tenzin Lhamo

Training/Educating -- Scholarships (cont'd)

In 2011 we provided \$8,040 to Tibetan students for college or nursing school costs. In addition, another \$650 went to a girl still in high school who was saving for some kind of medical or dental career (she decided finally on physical therapy, see pg. 11), and \$250 went to a student for beautician's training. Of the \$8,040, \$6,940 went through the Office of the Representative Mundgod (ORM) and \$1,100 went through the Kharyak Charitable Society (KCS). To date in 2012, we have sent \$12,020 for college/nursing scholarships, with \$9,220 going through the ORM and \$2,800 directly to a student formerly supported through the now closed KCS and two others we've sponsored for some time as their needs came up suddenly.



Tenzin Dolma

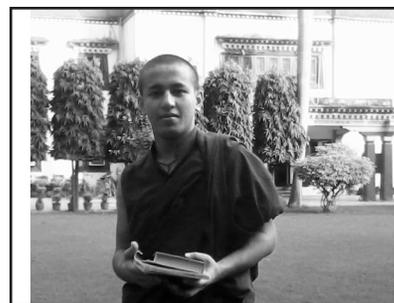
We began sponsoring **Tenzin Dolma** three years ago. She is an especially brave, intelligent, enterprising young woman. She finished her Bachelor of Computer Applications course (a 3-year program) in June, 2012, and we share her graduation photo here. She has suffered from epilepsy for a long time, and had to take time out this year, just before all of her final work, to go see some specialists in Delhi for an EEG and updates on her medicine. When she returned home to Mundgod, she found her grandfather (age 87) was ill, and she had to help her mother get him to a scanning center and translate for him. Finally, she was able to go to Madras (Chennai) and begin her studies for a Master of Computer Applications. We normally don't aid students beyond Bachelor's degrees, but we have continued to sponsor Tenzin for several reasons. We know a 3-year Bachelor degree is not very helpful in this high-tech field these days.

Also, a FOTSI donor, a stockbroker at UBS, has taken a special interest in her and her brave and successful competition in Indian computer science programs. Her current courses include Computer Graphics, Operating Systems, Digital Algorithm Analysis, and Database Management Systems. **Tenzin wrote to say, "I would like to thank you (all) very much, and from my heart without fail, for everything you have done and are doing... I am very grateful and will always be..."**



Tenzin Dolma & Classmate Jebarlin

Lobsang Samphel is a young monk, age 19, whom we started sponsoring when he was a student at the Drepung Gomang School (see pg. 21). He is an exceptional student who speaks English well. As a poor child, he was lucky to attend a Catholic school in India for his early education. He has passed the entrance exams and has been admitted to the Central University for Tibetan Studies (CUTS) in Sarnath/Varanasi. There he will study Sanskrit, English, Buddhist philosophy, and Tibetan grammar and poetry. He plans to complete an Acharya degree and then return to the Dre-Gomang Monastery and become a Geshe. **His goal is to be a translator.** He had been caring for his elderly teacher, Geshe Rinchen Palden, at Gomang; now his brother has taken over that service. We offered to help fund his studies, and he wrote that he indeed really needed our aid and said, **"Thank you so much for your great concern!..."**



Lobsang Samphel at CUTS

Training/Educating -- DG School, Tibetan Children's Village

Next year's college students will include most of the students listed on pg. 19. In 2013 we'll have at least 3 new college hopefuls we know about. **We hope we can support these students. We've turned down many scholarship requests. College and nursing school expenses have been growing fast in India, just like those costs here in the USA.**

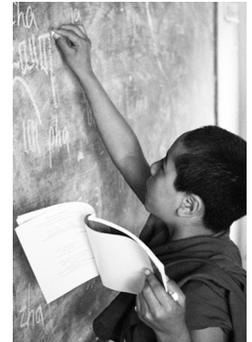
Drepung Gomang School (DGS)

Two years ago we described this school's **Science Exhibition**, which echoed the strong wish of the Dalai Lama to modernize education in monastery schools,



Black Hole Drawing & Teacher at 2010 Science Expo

bringing it closer to that in the settlement's lay schools. **We were pleased to find out that there will be another Science Exhibition again at the school. I may or may not reach India and the School in time to experience it.** In addition to



Student in DGS Class

science, the school offers English, math, social studies, Tibetan language, and Buddhist religious courses (to monks, and summer lay students who choose them). The summer courses

help children keep their language and culture, and help elders who care for them. For years we've carried **toothbrushes** to students from a dentist in Boulder, Colorado. The school has nearly 200 students (not counting summer). **Many are orphans or from very poor homes.**



DGS Summer School Students 2012



Student with Toothbrush, Child Eye Exam

The teachers monitor the health of students. In 2011, we sent the school \$4,800; to date in 2012, we've sent \$3,750. We separately sent the Dre-Gomang Monastery \$825 for books and special English classes in 2011 and \$125 in 2012.

Sponsorship at Tibetan Children's Village School

The Tibetan Children's Village (TCV) has become a thriving educational community for destitute Tibetan children in exile as well as thousands of children who have escaped from Tibet. It has branches extending from Ladakh in the north to Bylakuppe in the south, with nearly 17,000 students. Our **Karma Tashi** is at **Bylakuppe's TCV**. His sponsor, Laura Marshall, also has donated extra funds to TCV from the sale of her beautiful Green Tara posters. TCV sponsorships make a huge difference to students, as one FOTSI donor, a former student, knows. Please see www.tcv.org.in. **Sonam Dorjee**, formerly of TCV, Upper Dharamsala, graduated this year and is in college (see pg.11). One former TCV Bylakuppe student is hoping to join the Indian Army. Tibetans often guard Indian's borders with Pakistan and India. **In 2011 we sent \$1,525 (part through ORM, part directly to TCV); in 2012, \$440 to support TCV students. Please consider general donations as well as sponsorship.**



Karma Tashi

Supporting Health

Office of the Representative of HH the Dalai Lama, Mundgod ORM Emergency Fund

After **Tsamchoe** cared for her ill sister, Tsering Lhamo, and her seriously mentally ill son, **Tsering Dorjee**, for years, Tsamchoe's son, **Tsering Dhondup**, suddenly became crippled, and was diagnosed with a neurological problem like Gullaine-Barre. So after



T. Dorjee



Tsering Dhondup



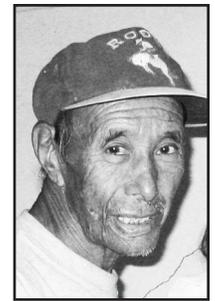
Tsamchoe

Tsering Lhamo's death, this hard-working, kind woman continues care for both her son and Tsering Dorje. Although we don't have a sponsor for Tsamchoe, we have kept up a "sponsorship" for Tsamchoe with one-time funds from FOTSI donors and help from our **Emergency Fund**. Tsamchoe's son may recover, but could have several recurrences before he is healthy. **Helping Tsamchoe helps the whole settlement and one of our best uses of funds. Let us know if you or a friend wants to sponsor Tsamchoe or donate to our Emergency Fund. In 2011, we sent our Emergency Fund \$1,450, and in 2012 to date we have sent \$2,825.**



FOTSI's Chela & Tenzin Lhamo

Our Emergency Fund has also aided **Goki**, and his extended family, who've been beset with **third line (antibiotic-resistant) TB** and saddled with loans from a deceased daughter's sweater selling effort. Some progress on the loans has been made. We have recently learned that Goki is now bedridden himself. This family is one of the more unfortunate families in Mundgod.



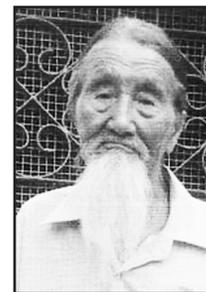
Goki

Fortunately, we have a sponsor for Goki. **The Emergency Fund has been helping to treat antibiotic resistant TB at the local DTR Hospital at the request of DTR head nurse Sonam Palmo. The entire Tibetan Settlement is endangered by such illness.** Our Emergency Fund has also helped our antibiotic-resistant TB patient and former nursing student, **Tenzin Lhamo**, shown above when Chela visited her in the Hospital in early 2011.

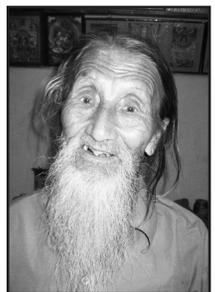


Kunsang

Sometimes "**ordinary**" TB can be devastating, as it was for elderly **Tsering Choephel #2**. We've sent extra funds for him, and even aided him through our "Laypeople's Aid" funds sent through the nuns of Jangchub Choeling, when our Emergency Funds were temporarily depleted. **Kunsang** and her



Tsering C. Lately, & in Better Times



family, including her husband in his eighties who was one of the few to escape Tibet in the last few years, has medical bills our Emergency Fund pays.

After Tenzin Dadon's father died in 2011, her extended family had tremendous financial problems. Our Emergency Fund was used to help with part of those burdens in 2011. Our **sponsorships (4) at the Home for the Elderly help pay for all the medical care and services there.**

Supporting Health: Jangchub Choeling Nunnery

In 2011 we sent the nuns \$3,305 for their medical/dental needs and \$200 for their medical aid to the community. In 2012 we sent them \$3,630 for the fund and \$300 for the aid they give the needy.



Thubten Lhatso Thanks Sponsor, FOTSI, & Chela

Our funds have been used for surgeries and treatments related to heart disease, gynecological problems, broken bones, gall and kidney stones, sinus problems, knee problems, ulcer and digestive problems (mostly due to bad food and water in nuns' past), back problems, and eye problems. We also covered bills for dentistry, glasses, headaches, X-rays, and ear, nose and throat problems. Here we share a few old and new photos and rejoice in the help your funds provide.



Nun post Surgery

We will be getting the nuns' latest reports on illnesses, surgeries, and medical/dental needs when Chela is in India shortly. She aims to help with immediate nun's health needs if necessary and eagerly looks forward to seeing a recovered Tenzin Sonam post Tenzin's 2011 head injury at the railway station (see 2010-11 newsletter, pg. 21).



Nun & Med Report

Nun Ngawang Jampa, a sponsored nun, has a difficult-to-treat hernia for which she takes medicine and follows medical advice; **Tenzin Deetaen** has painful brain lesions due to an accident or fall in Tibet which she doesn't remember; FOTSI donors help these nuns with their medical needs.



Tenzin Sonam 2011



Ngawang Jampa



Tenzin Deetaen

Supporting Health: Tibetan Volunteers for Animals (TVA)



Several donors were very interested last year's long newsletter article about the work for animals in Tibetan refugee areas of India. One couple sent a donation for TVA in their beloved pet's name. The work of Tibetans who are caring for dogs and cats continues. TVA works to vaccinate dogs and cats against rabies and treats awful skin diseases. TVA also runs "ABC" (Animal Birth Control)

projects as well. This is needed because dogs and cats are abandoned and dumped into the Tibetan camps and multiply. They suffer, fight desperately over garbage, get bad diseases and spread them; this causes danger to themselves, other animals, and people. This year, Chela will deliver our TVA donations to one of the Board members of TVA in person. Thanks so much to those who've donated for the animals! For more, see www.semchen.org.



Supporting Health: Medical Aid for Tibetan Monks

The large preponderance of self-immolations by Tibetan monks and nuns is partly due to the extra harrassment that the Beijing Government applies to monastics. If a monk or nun talks back to a policeman or soldier, it is likely the person will soon be arrested. Beijing has increasingly hardened its borders, and few have been able to leave since 2005. Monks or nuns who wish to return to Tibet to care for ill or aging parents need permits to return to Tibet from India. Recently I haven't met any who have received these. If one enters Tibet without a permit, especially a monk or nun, he/she will certainly be arrested. The problem of the oppression of Tibetans in their homeland remains the most pressing root of suffering for these people. We acknowledge that our efforts in refugee areas are only indirectly addressing this. Yet, if we can keep Tibetans and their unique heritage alive, then there is a glimmer of hope. To this end, **FOTSI donates money to the Gungru Khangtsen Health Fund and a general health fund for monks. In 2011, we sent a total of \$2,810 to these two groups, and in 2012 to date, we have sent \$2,122.**



Lobsang Dhondup

In 2011 we helped **Lobsang Dhondup** (Hamdong Khangtsen) who had a bad case of thrombocytopenia (very low platelet count). We also helped TB patients such as **Tsoknyi Norsang** of Lumbum Khangtsen. We aided Dati Khangtsen monk **Tsering** who was quite ill.



Tsoknyi Norsang



Tsering



Monk Palden Gonpo with bad diabetes

Monks send photos when they can, but Chela gets most photos of those who've used our medical funds when she's in India. The Gungru Khantsen monks do often send her detailed lists of monks' names, illnesses, and rupees given. The most seriously ill in 2012 is **Palden Gonpo**, who has a dangerous case of diabetes. The patient lists are in Tibetan, so it's good Chela can read that! In addition



Tenzin Tsongas

to **diabetes**, from which Ngawang Oesung also suffers, problems listed include heart disease (e.g. Palden Rinchen), tuberculosis (**Tenzin Tsangas**), ulcers (due to bad water/food), headaches, asthma, hepatitis (e.g. Ngawang Dhamchoe), eye, sinus and skin problems, and a **dog bite** (see pg. 23!) suffered by Yonten Choedrak. Some go through several problems in a row...like Tenzin Tsongas, who had an appendectomy in 2010 and now has TB.

Monk's Escape from Tibet: "Rinchen's Journey" Part II (cont'd from pg. 18)

With no one in sight at their meeting spot, they walked the icy road for hours and thought maybe the whole thing was a trap and feared arrest. After a long time, they back-tracked, found transportation back to Lhasa and bought a ticket for Nagchuka, which was in the original itinerary, but that, too, led nowhere. They returned to Lhasa again, very disheartened, aving lost their money and gear. They went to Passang's room in Lhasa, and, to their relief, the guide was there. It turned out that when the guide had reached the village meeting place, the Chinese police were there and so the 40 companions left quickly with another guide they found there. After Rinchen and Tashi caught up with guide Passang, they waited anxiously for their gear, which finally arrived after 10 days.

“Rinchen’s Journey” (cont’d)

Having been warned of the danger of monks’ clothing or short hair, they let their hair grow and bought laymen’s clothing. Rinchen met a man from his home area who figured out Rinchen’s intention and said that everyone was worried and he should not leave. Rinchen replied, “Don’t worry; I don’t care if I go to jail; I have decided.” And Rinchen asked this man, who had money, to please reimburse those whose money and tsampa he’d borrowed. He wrote a letter home but didn’t sign it or put names on it. Rinchen and Tashi took a truck with Passang to Shigatse. After 3 days they left and stayed in small village, where they said many prayers. As planned, they met 16 people who had independently come from Lhasa. Rinchen, Tashi, Passang, and their new companions left and started walking at night, crossing many high passes. They travelled for hours up the first really high pass. They couldn’t use flashlights for fear of being seen. They worried about Chinese police. One man couldn’t make it over the pass. Although the man was only 20, he was having an awful time. He told the others to go on without him. In the end, with people helping, he finally made it over the pass. They saw a village but stayed away. They slept. It was very cold. They proceeded along a small river and used its water to mix their barley flour into tsampa dough. They couldn’t make a fire. They walked until dawn, waited the whole day, and then, that night, they left the river and walked all night. They neared villages but avoided them. For another 5 days they walked, not seeing any villages. Finally, they came to a village, and this time they entered the place and lied. They said they were going to Mt. Kailas (see photo pg. 5). They spent the whole day and night in that village and got food. The next day they walked all day and stayed in another village. The guide explained that from that point they could go around a big mountain or they could go over its top. The problem with the first route was that there was a big village on the path and some danger there. So, they decided to go over the peak. There was no trail. The way they went was snowy, difficult, and very steep. Rinchen’s shoes were quite a mess by this point and he had to tie a thin rope around them to keep them on. During the climb over the mountain the group split up and took different paths, but somehow they all reached the same small nomad camp. There were goats and cows. There was also now a lot more snow. The guide gave the nomad money and they got two donkeys from him. The nomad came with them to help. In the group there were 2 children, ages 8 and 11, with their parents. The children, and sometimes a few bags, were put on the donkeys.

They went until they reached even more snow, and one donkey was sent back. The amount of snow seemed unbelievable. They descended, travelling a long way in one day and reaching a village where the guide had friends, they got some food. Passang’s friends told them, “A few days ago, refugees like you were here, and the Chinese police came and took them all, so you better leave quickly.” So that night they left and reached another village at midnight. They thought since it was very late they could go through with no problem, but just as they started, a dog made a huge racket. So they ran. The family with the children and a man with a bad leg were slower than the others. Some agents working for the Beijing government stopped them. The family was crying. The agents said, “Give us money and you can go.” They family didn’t have much and pleaded. Finally, they gave up some items and a little money and were free to go. In the end, the group was reunited, but everyone was scared. They left quickly. It seemed Chinese police and informants were everywhere. They marched into the night. (end of part II). This is about half of the story. We will share more of this in future newsletters. It gives the flavor of what it has really been like for many Tibetans to leave Tibet and what many of our sponsored people have lived through.