[Translation of 4pp leaflet in Tibetan and Chinese, received via social media on August 21, 2017. Printed in color with photograph of monastery on the front page and decorative edging on each page in Tibetan style. Apparently issued by Liu Chengming, Party Secretary of Kandze (Ch.: Ganzi) Prefecture, Sichuan province. No date.]

**A Simplified Program for the Separation of the Institute and Monastery at Larung Monastery Five Sciences Buddhist Institute**

One: Why separate the Monastery and the Institute?

[1.] The separation project is in line with the Central Government’s rule-by-law and administer-monasteries-by-law policies, and is the wish of the Central and Provincial Party Committees.

2. The separation project is being undertaken for the long-term development of both, for a proper study environment for monastics, and for the interests of both the Monastery and monastic students.

(i) Establishment of a Five Sciences Buddhist Institute requires going through Religious Affairs offices at each level to secure permission and written acceptance by the Central Religion Affairs Bureau. After reexamining Larung Monastery’s registration, its dual status was brought into conformity with the law.

(ii) The project of separating the Institute and the Monastery is to [enable] the Monastery to conduct its primary function of religious activities and the Institute to conduct its primary function of education, without overlap, the Monastery propagating Buddhist religion and the Institute promoting a serene learning environment.

(iii) Following the separation of the Institute and the Monastery, a management method for the integration of cadres and monastics will be implemented and cadres will be appointed to manage the Monastery, provide orientation and direction, announce policies, promote legal activity and put a stop to illegal and irregular activity. Standardizing the relation between social undertakings and religious affairs, management of both will become more organized.

(iv) Following the separation of the Institute and the Monastery, the Monastery will legally conduct religious activity and the Institute will legally teach Buddhist doctrine. After the state’s Mass Benefit policies have achieved full coverage of the Monastery [and] Institute, infrastructure provision and educational facilities will be improved, and concern and support for both Monastery and Institute alike will make responsibility for both more effective.

(v) After the separation of the Institute and the Monastery, with standardized management of education in Buddhist doctrine and recruitment of students, etc., according to the “Study Regulations”, recruited monastic students will have a good foundation in education and religion, the quality of the Institute’s student body will be raised, and the quality of monastics improved.

Two: Approval (of the program)

With approval from the Central United Front Work Department [UFWD], the Sichuan UFWD [issued] the “Larung Monastery and Institute Separation Program” Document No. 120 (2017), and on July 25 the State Administration for Religious Affairs [SARA, Ch.: *guojia zongjiao shiwu ju*] issued according to law “the SARA Approval for the Establishment of the Serta Five Sciences Buddhist Institute” (SARA Committee Document No. 181 (2017)), “the Decision Granting Administrative Status[?]”, and (SARA (2017) Instruction No. 1) “the Serta Institute Management Regulations and Organizational Agencies”, “the Serta Institute Study Regulations”, “the Serta Institute’s Institute Committee Work Provisional Regulations”, “the Serta Institute Teaching Principles”, “the Serta Institute Textbook Organization Plan”, “Regulations Concerning Religion Work”, etc., and the Prefectural Nationalities and Religion Committee [Ch.: *minzong wei*] received approval to register the Serta Larung Monastery. Following the registration of Larung Monastery by the County Religious Affairs Bureau [Ch.: *zongjiao ju*], a “Registration Permit to Conduct Religious Activity” was issued, and the Institute and Monastery attained legal approval. The SARA gave the Institute permission to establish a middle-level religious institute with all-day functioning, and its approval and status were legalized.

Three: What does the separation program mean specifically?

1. Aims and responsibilities.

The Serta Five Sciences Buddhist Institute (hereafter written as the Buddhist Institute) and Larung Monastery are to be separated, [with] separation of activity centers, separate establishment of related offices, separation of organization, management and financial management, pushing forward the work of the four separations of personnel, jurisdiction, functions and management between the Five Sciences Buddhist Institute and Larung Monastery, making the Institute a standardized, law-abiding and modern Buddhist institute, and gradually raising the standardization level of Larung Monastery to make it a civilized and harmonious monastery, realizing the aim of “standardization according to law, regular management, preventing the return of [removed] personnel, gradually fixing the resident numbers, and gradually raising standardization in the effort to bring harmony.”

(i) Demarcation of areas

On the basis of the “General Plan for Nubzur [Ch.: Luorou] Town”, “Detailed Regulations on Prohibitions for Larung Five Sciences Buddhist Institute”, and “Detailed Construction Regulations and Rectification Plan for Larung Five Sciences Buddhist Institute”, both Institute and Larung Monastery must have clear boundaries on all four sides, and after separating the Institute from the [rest of the] area, capacity for grid management and service provision must be strengthened.

(ii) Separation of functions

With the separation of the Institute from places of religious activity, separation of functions must be actualized, their interrelations properly arranged, and their powers properly specified, thus solving the core issue of their overlap.

(iii) Division of management

After dissolving the former Serta County Larung Five Sciences Buddhist Institute Management Office and the former Larung Five Sciences Buddhist Institute Democratic Management Committee, separate management offices must be established, and, with emphasis on properly arranging the functioning of the system, duties and responsibilities, policies, scriptural studies, student recruitment, student data files, security, and finances, etc., management systems must be perfected, and people, property and issues managed in a standardized way according to law.

(iv) Division of personnel

Institute management personnel, teaching personnel, and monastic students, etc., may not exceed 1,500 in total, and management personnel and monastics at Larung Monastery may not exceed 3,500 in total, [and] each of their names must be registered, [each] must be in possession of identity documents, each person must match their documentation, and personnel [must be] managed on the basis of their documentation.

(v) Financial separation

The financial assets, capital and property of the Institute and Monastery must be clearly comprehensible, in a comprehensive way. Powers of fixed and mobile assets must be separated, both Institute and Monastery must manage office accounts, strengthen tax management, and use precise systems for cash flow and financial statements.

Through these measures, the Institute must be made into a standardized, law-abiding and modern Buddhist institute, and the standardization level of Larung Monastery gradually raised to make it a provincial-level progressive and harmonious monastery.

2. Specifics for carrying out the work

(i) Separation of functions

On the basis of leadership by the Party and lawful management by the government, the basic approach of the Party’s religion work and the relevant state legal regulations must be thoroughly implemented. The Buddhist Institute is a middle-level religious Institute in Kandze (Ch.: Ganzi) prefecture[[1]](#footnote-1) for cultivating qualified monks and nuns of the Nyingma order of Tibetan Buddhism. It is a place for Tibetan Buddhist education, while Larung Monastery is a place for religious activity and for providing religious services to the masses of local believers.

(ii) Comprehensively complete separation of personnel

Thoroughly reviewing the status [and] registration of the Five Sciences Buddhist Institute and Larung Monastery personnel, the study period of monastic students at the Five Sciences Buddhist Institute must be clarified and those who have completed it must be able to return home. The number of new recruits per year should not exceed that year’s quota. Also, the work of grid management and doorkeeping, divider fencing, red tags for monks, yellow tags for nuns and green tags for lay devotees must be done properly, and the real-name registration and management of the visitor population must be strengthened.

(iii) Proper demarcation of space between Institute and Monastery

As in the legal regulations, based on the boundaries of the monks’ area and nuns’ area following the departure of persons and the demolition of dwellings, the boundaries of the Institute and Monastery must be clear on all sides and eventually dividing walls must be built. In general, according to the requirements of one standard and three reals, dividing the Institute into six zones and the Monastery into ten zones, the communications between persons and buildings in [each] zone must be registered, and land and building ownership properly registered. Internal paths and building locations must be regularized.[[2]](#footnote-2)

(iv) Establishing the Serta Five Sciences Buddhist Institute

(a) Organization of offices

Establish work units and legal persons at the county level under the authority of the Kandze prefectural government, with concrete general benefit and with independent legal powers. Establish the Serta Five Sciences Buddhist Institute’s Institute Affairs Committee, and under prefectural management and the leadership of the Institute Party Committee, and implement a responsibility system for the Institute Principal (a cadre). The Institute Affairs Committee is made up of ten cadres and eleven members from the religious sphere, of whom the position of Institute Principal is to be taken on by the cadre side, and [that of] executive vice-principal by the religious side. Seven more vice-principals are to be appointed – three cadres and four religious persons. According to the requirements of the work, in future the Institute Affairs Committee should appoint a person from the religious side who is patriotic and religious to serve as No. 1 Principal. Beneath that is an organization made up of six sub-sections – the Work Department, the Propaganda Education Sub-section, the Finance Sub-section, the Internal Security Sub-section, the Education Sub-section and the Student Sub-section – to be managed by the Institute Affairs Committee. Each sub-section shall have a head and three deputies – two cadres and two monks. Among them, the Student Sub-section (*fu ke*) is listed as (*guapai*) a sub-area (*pianqu*) management sub-section (*guanli fu ke)*, and beneath it six sub-area management units (*guanli zu*) are to be established. Each management unit is to be headed by a unit leader (*zuzhang*), which position must be taken by a cadre, with his rank specified as that of a substantive (*shizhi*) sub-section leader;[[3]](#footnote-3) a unit deputy leader (*fu zuzhang)* is to be established, which position will be taken by a religious person. The Five Sciences Buddhist Institute’s Institute Affairs Committee (*yuanwu weiyuanhui*) is determined (*heding)* to have a staff of 97 institutional cadres (*shiye ganbu*).[[4]](#footnote-4)

(b) Study objectives

To thoroughly implement the decisions of Central Nationalities and Religion Work Conference meetings, National Religion Work Conferences, and especially the speeches of President Xi, be guided by the Center’s Tibet policies and fundamental principles and by the Provincial Party Committee’s Tibetan areas work, and to fully implement the policy of freedom of religious belief, manage religion work according to law, uphold the principles of self-reliance, self-ownership and self-management, and energetically conform with the policy of accommodating religion to socialist society, uphold the approach of Chinese characteristics, raise the law-abiding level of religion work, honor and support the CCP and the socialist system, train qualified Nyingmapa monks who defend the unification of the Motherland, uphold nationality unity and patriotic religion and abide by their vows.

(c) Student recruitment standards

First, those who have a firm political stand, accepting the Great Motherland, the Chinese [Zhonghua] people, Chinese culture, the Chinese Communist Party and socialism with Chinese characteristics; second, the number of recruits entering cannot exceed the number of graduates, with each year’s batch not exceeding the quota; third, candidates taking examinations must have an identity card, a religious personnel permit, or an reincarnated lama permit; fourth, students must be recruited from within the Tibetan areas of Sichuan province. To recruit a student from outside the province, a properly detailed application must be submitted through the successive levels for permission from the Provincial Party’s UFWD and the Nationality and Religious Affairs Committees; fifth, with reference to the manner of recruiting Sichuan Province Tibetan-language Buddhist Institute students, a careful recruitment plan and regulations must be formulated, and after approval by the provincial UFWD and Nationality and Religious Affairs Committees, announced with careful regard for the recruitment conditions, area, and restrictions on numbers.

(d) Fixing the period of study

First, fixing the study period in a systematic way, the gradual conferral of Tibetan Buddhism qualifications (provisional) should be coordinated as well as possible; second, the Institute should encourage and guide monastic students as much as possible to get the middle and senior professional qualification certificates in the relevant exams [held by] the Sichuan Tibetan-language Buddhism Institutes and Central Government Tibetan-language Higher Buddhist Studies Institutes; third, short-term classes in religious training may not be held; fourth, the study period should be fixed after grading classes into special training and general study, depending on the monastic students’ experience and level of knowledge.

(e) Classes

First, the “Teaching Principles in Tibetan-language Higher Buddhist Studies Institutes” produced by the China Tibetan-language Higher Buddhist Studies Institute and the textbook on which it is based are to be followed. Teaching principles must be the same, and textbooks and reference materials gradually made the same. Second, special training classes, general study classes, etc., must be fixed for each course year, and the ratio between religion classes and classes in politics, law and culture should reach 6:4. Third, the Institute should be encouraged to conduct skills training in handicrafts, medicine, etc., to produce professionals.

The four things in common are: the same aim, the same thought, working together, sharing responsibility.

- Liu Chengming [Party Secretary, Kandze (Ganzi) Prefecture]

1. The Chinese text has “cultivated by Ganzi monastery.” [↑](#footnote-ref-1)
2. The Chinese text has “register the information on the residences within each zone, completing land and property confirmation registration, with standard addresses for all residences along all of the internal roads.” [↑](#footnote-ref-2)
3. This phrase (“with his rank specified… leader”) does not appear in the Tibetan text. [↑](#footnote-ref-3)
4. This sentence (“The Five Sciences … 97 institutional cadres”) does not appear in the Tibetan text. [↑](#footnote-ref-4)