

Tibet Oral History Project

Interview #18 – Dorji Damdul (alias)
June 28, 2007

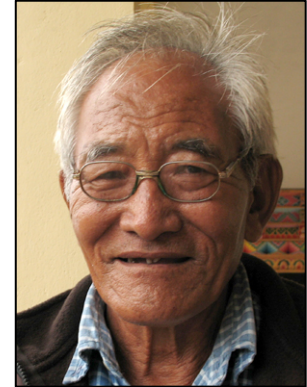
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TIBET ORAL HISTORY PROJECT

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INTERVIEW SUMMARY SHEET

1. Interview Number: #18
2. Interviewee: Dorji Damdul (alias)
3. Age: 75
4. Date of Birth: 1932
5. Sex: Male
6. Birthplace: Dhang
7. Province: Utsang
8. Year of leaving Tibet: 1960
9. Date of Interview: June 28, 2007
10. Place of Interview: Temple of Old Camp No 1, Lugsung Samdupling Settlement, Bylakuppe, Mysore District, Karnataka, India
11. Length of Interview: 1 hr 23 min
12. Interviewer: Marcella Adamski
13. Interpreter: Tenzin Yangchen
14. Videographer: Jeff Lodas
15. Transcriber: Tenzin Yangchen



Biographical Information:

Dorji Damdul had seventeen brothers and sisters from three different mothers. His village contained the only school within five districts so Dorji Damdul had the good fortune to be sent to school. Due to poor behavior, he was removed from school and his parents sent him to join a local monastery. Dorji Damdul provides a description of monastic life and his daily routine.

The Chinese labeled Dorji Damdul as a “rebel” because of his family’s high status in the community. They restricted his movements and arrested his uncle, who served as head of the family. The Chinese arrested many monks and distributed the property of the monastery to the people of the village. Dorji Damdul was forced to return home, but his house had been emptied by the Chinese. After a year, he decided to marry, but the Chinese also imprisoned his wife, who came from a prominent family.

Fearing his own arrest, Dorji Damdul decided to flee to Bhutan with his wife, who had been released from prison because she was pregnant. During the journey, his wife gave birth to their baby, but after reaching Bhutan the baby died in 6 days. The couple traveled to Balingpur and then to Bylakuppe, India, where they resettled.

Topics Discussed:

Childhood memories, monastic life, first appearance of Chinese, life under Chinese rule, brutality, escape experiences, life as a refugee in India.

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Interview #18

Interviewee: Dorji Damdul [alias]

Age: 75, Sex: Male

Interviewer: Marcella Adamski

Interview Date: June 28, 2007

Question: [Missing]

Interviewee #18: I was born in Dhang, which is in Dhangma District.

Q: What was your home village like where you lived? Can you describe it please?

#18: The mountains in Tibet are such: the tops are covered with snow, there are grasslands in the middle, below were the walnut and apricot trees and at the bottom a huge river rushing by. The village of Dhang is situated in the valley of a high snowcapped mountain and the monastery was right at the side and behind the monastery was a steep drop.

Q: This was the monastery where you became a monk?

#18: That's right.

Q: Was it very beautiful?

#18: It was a very happy place. We had plenty of dairy products, animals, water, sheep and firewood. The soil was very fertile, everything would grow.

Q: What kind of work did your parents do?

#18: My father was the leader of our village. My mother had come there as a bride. My father was the one who did all the work under the district administrator.

Q: Were there other children in the family besides you and how many were there?

#18: We were 17 children in the family from three different mothers. My father's first wife died after giving birth to four children. A relative was brought in for marriage. The second mother had five children and I am the first among them. The rest were from the third mother. The mothers were related.

Q: How were they related, sisters or cousins?

#18: They were first cousins. A close relative was brought in for marriage, so that the children would be treated well.

Q: And they lived together at the same time?

#18: The second wife later died.

Q: Was the third wife brought in after the second died?

#18: The second was my mother and she was living then when I escaped. The third was already dead when we lost Tibet.

Q: Can you tell me a little bit about what was your life like growing up as a child? What did you do everyday? What do you remember from your childhood?

#18: In the beginning I was put into school. The only school in five districts was in my house. My family was one of the better placed families. My father was the man just below the district administrator. I was quite a naughty child, so my parents sent me to the monastery.

Q: When you were a naughty child, what did you do that was naughty?

#18: I didn't attend classes regularly. I skipped classes by playing with the other boys of the village. So I was sent away to the monastery.

Q: What kind of things did you play; what kind of games?

#18: We played with stones and coins. We played around in the mud. When there was ice, we skated on the ice. We did all things that were not nice.

Q: Did you want to go to the monastery?

#18: My parents sent me to the monastery. I was young, around 10 years old and I didn't have anything much to say. I stayed there until the invasion by the Chinese.

Q: How was the monastery different from your home?

#18: At home you were free. In the monastery I had to follow rules and learn the texts under a teacher. It's a bit sad but there was nothing to do, once you were put there.

Q: What happened when you were naughty at the monastery?

#18: There was no time to get naughty in the monastery.

Q: Would you get in trouble if you did?

#18: There were rules and they might beat you.

Q: That was a big change from your family to the monastery. Did you miss your family?

#18: The monastery was very close to my home and I was happy in the monastery, except that I had to follow the rules and learn to recite the prayers. There was no worry about livelihood; my parents did well enough.

Q: Did you find that difficult to follow the rules and learn to recite the prayers?

#18: Only when I was very younger. I faced problems, but later you get used to that.

Q: When you entered the monastery, how many monks were living there? Do you have any idea?

#18: It was a small monastery and initially there were suppose to be 40, but when I entered there were just 36.

Q: Were there any monks your age? Like 10 years old?

#18: On the day I was admitted into the monastery, that was the 25th day of the 10th month of the Tibetan lunar calendar. There were two monks and the others were older than me.

Q: What did your mother think about your being a monk?

#18: My mother was happy because it was considered very good to send a young boy to the monastery. She wasn't worried. We were a large family and I was a naughty child. There were many reasons: our monastery was popular, a special one, quite well-off. A monk's life is an ensured happy one provided one stayed well.

Q: What made your monastery popular?

#18: In and around our place there were many monasteries, but Dhang Monastery was considered one of the best because it was a branch of the Gaden Monastery. The teachers who came to teach there were highly learned.

Q: Is there any teacher that you remember, that you respected and learned a great deal from?

#18: The teachers were very good. My teacher was also my uncle and he held the duty of leading the monks in prayers at the time when the Chinese invaded. He was captured.

Q: Was that your mother's brother or your father's brother?

#18: My mother's brother.

Q: What was your daily life like in the monastery? Can you remember the schedule a little bit, what you did everyday?

#18: At around 5 [in the morning] the gong would be sounded for the prayer assembly. To learn the texts, our teachers would wake us up at around 3 or 4 o'clock in the morning and we memorized the prayers. After memorizing we attended the prayer assembly and after that learning the texts again and so on. At times we had intermissions.

Q: Did you have breakfast? What happened after that?

#18: Food in Tibet was like this: on some days when the villagers made special offerings to the monks, we had good food, but mostly we had *tsampa* 'flour made from roasted barley' and tea. If the tea was greasy then we made *pa* 'dough made with *tsampa* and tea.' In the afternoons, at times the monastery would make offerings of vegetables and meat, but this was not everyday.

Q: That doesn't sound like that happened very often?

#18: Not everyday. On the special days when the monastery made offerings, it was for a whole day. Other times we had to eat our regular food. There were times when our teachers went out to the village homes to make prayers, so those days were lots of fun because when teachers were gone we could play.

Q: Did you ever go home and see your family again?

#18: We could ask for leave from our teacher and since my parents were close by I could go for half a day or one or two days. There were others who lived further away and they took leave for 5 or 6 days.

Q: How often is that?

#18: I could go for a week. I had to return before the end of the week.

Q: [Question repeated]

#18: We could go only when we had free time and not when there were special prayer offerings.

Q: Did you have jobs to do in the monastery?

#18: Yes. If you had knowledge there were many duties. When we were younger we had cleaning duties in and around the temples, but when you got older there were different types of more accomplished duties like, treasurer, store keeper, etc. Since the number of monks was less, these duties rotated faster.

Q: Did you specialize in any kind of duties?

#18: Before Tibet was lost, a monk had to play the prayer flute for five years and hold charge of the grain store for five years. I was in charge of the monastery's store for four years when Tibet was invaded.

Q: Do you still have a flute?

#18: I have offered it to a religious organization. I can't play now because I have no teeth.

Q: As you stayed in the monastery did you find yourself becoming more spiritual, more interested in meditation and prayer and life of a monk or did you wish you were back home?

#18: As you grow older, you did not think too often about your parents. You have responsibilities in the monastery and were immersed in religion and the life in the monastery.

Q: What are some of your happiest memories from the monastery?

#18: Of my 17 years in the monastery, the first 8 to 9 years were hard because I had to learn a lot of the scriptures, but once I took over responsibilities and things got happier—the invasion started.

Q: When you went to the monastery, did your family have to pay for your food and housing in the monastery?

#18: If the teacher is a little poor, then the parents had to help him. During the admission, an offering had to be made to the monks of the monastery. There was also one lifetime offering the tenants of the monastery had to make.

Q: [Question repeated]

#18: Only on the first day of the admission. If the parents were well-off, they helped the teacher.

Q: Were there any typical problems that would happen in a monastery? Like in a family there's problems, be different businesses. Were there any typical problems that monasteries have?

#18: As with all human beings, there were small frictions in the monastery, but the decisions made by the high lamas were final.

Q: While you were at the monastery, did you have any understanding of the politics that were going on inside of Tibet? Did you know anything?

#18: I had heard about the fighting going on and the problems being faced by the government of Tibet at that time.

Q: And what did the monks, did they talk about it? What they would do? What should happen to Tibet? Was there any time to discuss these things?

#18: The monks used to feel deeply about the changes taking place outside, but since we were monks, we could do nothing about it.

Q: How would the news reach the monastery? How did you know?

#18: On important issues, notice would be dispatched by the Tibetan government. Then the district administrator would call a meeting where the news was spread. In Tibet there were no telephones, so the local administration would get notice and meetings would be called.

Q: What was your first experience of knowing the Chinese were in Tibet?

#18: I was very unhappy when I heard that the Tibetan army was sent to Chamdo and that they lost the war there, that the country was being lost, that pained me deeply.

Q: Were you worried about your family?

#18: At that point I did not fear personally, but later as we belonged to a leading family, we faced a lot of suffering under the Chinese.

Q: Did anything happen to your family?

#18: Before the Chinese invaded, my father had already died and my uncle was now the head of the family. First he was arrested. Five of the head monks of the monastery were arrested. When I went back to Tibet, I learned that one died in prison and four of them got out, but they did not live long as they were too weak on account of the torture. My uncle was arrested and he suffered greatly. He died in Dapsha prison in 1960. Many of my relatives died. My older brother was imprisoned by the Chinese for about 20 years. The nephew I talked about earlier was his son. He is a lama in Tsethang.

Q: What caused you to leave Tibet? What happened? What circumstances developed?

#18: We were the offspring of my parents. I was in the monastery and holding a higher post. We were labeled as rebels. The Chinese said that a plant had branches and unless you cut off them all, those too would grow up into rebels. For about five to six months we were not allowed to go anywhere. They didn't torture us but we had no freedom to move about.

Q: You were in the monastery at that time?

#18: Yes. There were some of us there and they made us read propaganda material.

Q: Were you the only one who fled from the monastery or did you go with other people?

#18: About 40 Chinese troops were stationed in our monastery and we had to return to our homes and that was when I left monkhood. That's a long story but there's no use talking about that.

Q: When did the 40 Chinese come to the monastery? Were they there a long time or just suddenly?

#18: The Chinese troops stayed in the monastery for about three or four months and they said that there were some supernatural signs in the monastery and they shifted down below to the village. There were two different groups of Chinese officials. One was the peace group. The other group was responsible for inflicting suffering and torture on the people. They interrogated the people. The properties of the rich families were sealed and divided among the general public. My home was the first to be sealed.

Q: What were the supernatural things that happened in the monastery that the Chinese were afraid of?

#18: They said some rebels were there. At the top, there were some apricot trees and though there wasn't anyone firing, all the leaves of the apricot trees had bullet holes in them. Our deities had shown them something. The Chinese said that they saw soldiers with swords and guns.

Q: What did the monks think of the Chinese' fear of spirits?

#18: We couldn't talk directly to the Chinese but spoke behind them. They were armed and more in number than us. We did not have any arms.

Q: Did they think it was funny?

#18: We wished that the beings were real, and that someone would come and fight them.

Q: I am curious when the Chinese...do you remember the day that the Chinese first came into the monastery? Do you remember what they did?

#18: It was in 1959, that year had a double month, the 26th day of the fifth month of the Tibetan Lunar calendar. There were about 50 soldiers and they had come from a side path and surrounded the monastery. We didn't know because all the monks had gathered for a prayer session. They came inside, showed us their guns and started firing. We were scared and thought we would be killed. They then searched every nook and corner, looking for swords and guns. There were no guns and they took away what they could find. There were no arrests that day. Only after 20 days, did they come and make arrests.

Q: Did they stay in the monastery for 20 days or did they come one day and leave?

#18: They went away somewhere else to do the same thing. It was 20 days, less than a month when they came back and stationed themselves at the monastery.

Q: When they came to the monastery 20 days later, whom did they arrest and what did they do to the monks?

#18: First they arrested my uncle, who was the head of my family. Then they came to the monastery and arrested four of the chief lamas. Then later they made some more arrests. They were released; I learned when I went back to Tibet. When we escaped they were taken away, maybe to Tsethang or Lhasa or somewhere else. My uncle died in Dapsha prison in 1960.

Q: Did they know that the head lama was your uncle? Did they know you? Was your uncle a monk?

#18: My uncle was the head of my family. He was a layperson. After my father died, he was the family head.

Q: Were you worried about yourself being arrested because your uncle was arrested?

#18: Yes, they were threatening that they would arrest us, but they didn't do it immediately.

Q: What was the reaction and the feeling of the monks as this was going on? What were they talking about amongst each other?

#18: There was a lot of fear among the monks, but we could not talk back to the Chinese. They told us that they had come to liberate us through a peaceful way.

Q: Did the monks ever find out what happened to the other monks that they arrested?

#18: All the four monks were either taken to Tsethang or Samye prisons. Later I heard that three of them returned. I don't know whether the last one died or not. When I escaped, my wife was pregnant and when the Chinese were about to come to capture me, we had already fled the day earlier to the hills, and that's where my wife gave birth.

Q: When the Chinese arrested these monks, was that the time you left the monastery?

#18: We were there when the monks were arrested. Then the Chinese seized all the lands and properties of the monastery and divided them among the people; there was nothing left. There was no way the monks could remain in the monastery. That's when I left and went home.

Q: To your family home?

#18: Yes.

Q: The Chinese hadn't seized your family home at that time?

#18: I went back and stayed in my house, but the house was totally empty. Ours was the first family and all our possessions were divided among the people. There was nothing in the house.

Q: What was that like to go back and see your house so empty and everybody gone?

#18: I was very sad at that time. Though I wanted to escape I did not know the route and we were totally surrounded by the Chinese. Some had already escaped and we were left behind. We were depressed and helpless. Finally by fate, we were able to get away.

Q: You left the monastery and how soon after that did you marry or have a wife or child?

#18: It was a year that I stayed at my house and during that time I met my wife. She lived about...if we had vehicles, it would be about 2 hours journey from my village to her village. I went to join her in her village.

Q: Where did you meet her if she lived so far away from your house?

#18: My wife also belonged to a noted family and was labeled as rebels by the Chinese. She came to attend a meeting called by the Chinese in our village and that was how we met. She was imprisoned by the Chinese and only released when she had to deliver a baby.

Q: Did you have to go to those meetings when you were living in the village?

#18: Initially we were told to attend the meetings when the tortures were going on. It was our people who were worse than the Chinese. The Chinese had put them in charge. Later we were labeled as rebels or with perverse behavior. We could not even look up at the other people and we had to avoid passing by other people on the road too. It was like we were not among the humans.

Q: What did you do that you were labeled a perverse behavior?

#18: The Chinese considered those who were religious, landlords who had a lot of servants and cultivated large areas of land [to be rebels or showing perverse behavior]. In actual fact that was because we had to pay a lot of taxes, but the Chinese said that this was not right. They claimed that some families lend money and received high interest or some misused power. Those were the crimes they said and thus inflicted torture.

Q: Did they know you were a former monk and did they know that your uncle had owned a lot of property?

#18: The Chinese at first did not know, but it was the villagers who gave the information to the Chinese. The Chinese keep asking these bad village people, "Who did what? Who was the leader? Who kept servants? Who was in power?" The Chinese said that the rich

became rich by exploiting the people, not taking into consideration the hard work we had put in. So based on this, suffering was inflicted.

Q: Why do you think they told on you?

#18: There were some villagers who were threatened by the Chinese to reveal all or they too would suffer the same fate. Those brainless people, they did so. There were some others who might have grudges against those people who were placed in higher positions. However, the people did not think by themselves, they were misled by the Chinese. I want to say that the Chinese brought other Tibetans from outside the village. Those Tibetans were like beggars, people from the low caste, wayward with nothing to show for themselves and miscreants. They took orders from the Chinese and created such problems.

Q: When the Chinese ran away from the monastery because they were afraid of the ghosts, that there were two divisions, one ran the torture center and the other was military. Was that going on when you were living in your family house?

#18: Yes, the two groups were there. The one military group and the other supposed to be peaceful. They [the latter] studied the situation of the area. The military arrested people, something like the policemen do here. The peaceful group wore the green dress.

Q: You meet your wife and you are living in the house. Why did you decide to leave? What happens?

#18: I was a monk and there was no wish for me to get married. It was considered very bad for a monk to marry, but times were such that somehow it happened. She was not living permanently in my house, just coming on and off. Later I joined her in her house. We escaped from there.

Q: Why did you decide to flee at that time?

#18: At that time my wife was in prison. She had some relatives and they somehow managed to pull strings and she was sent home for her delivery. Others before her had not received permission, so that night, we fled. The next day, they came to arrest me but couldn't.

Q: Your wife was in prison?

#18: Yes, she was in prison.

Q: Why was she in prison?

#18: As I told you she belonged to a landlord's family, one of the noted families of that village; so she was in prison.

Q: Was she in prison very long?

#18: A month and eight days.

Q: And she was very pregnant, it sounds like?

#18: She was almost on the verge of delivery that was why she could come home.

Q: So you decided to escape that night. Can you tell us about the journey and what happened?

#18: That night, we fled into the forests and hid there. We didn't even show our face to my mother and relatives. The next afternoon the Chinese had come to arrest me, but they couldn't.

Q: Was it a mountain or a forest?

#18: Mountains with snow at the top, rocks, streams and covered with forests. It was very difficult to be seen if you hid there. The next afternoon they [the Chinese] had come, but I was already gone.

Q: How did the journey continue? What happened?

#18: For three months we hid in the forests. Sometimes the villagers would give us food, but most of the time we had nothing to eat. After about three months, some of the villagers were arrested while fleeing. When questioned by the Chinese, they said that my wife and I were hiding up in the mountains. So my relatives came and told us to flee immediately else we'd be caught. That night, even without *tsampa* we both fled.

Q: Had your wife delivered yet?

#18: Five days after my wife and I had fled into the mountains, our child was born. It was our first child and she had no experience and I, as a monk, had no experience. It was extremely hard and for six days there was no breast milk. We fed the child with some blessed pills. It was a very difficult time. My wife was very ill and her legs had swollen. Then when we had to flee, the baby was very sickly. In 13 days we reached Bhutan.

Q: Where did she deliver her baby?

#18: Right in the jungle. The baby died after three months in Bhutan.

Q: Who delivered the baby?

#18: We had to manage. Since we knew we were going to have a baby, we had brought some fabrics with us. There was hardly anything to eat.

Q: Was it an easy or difficult delivery?

#18: She was in labor for one whole night, the next day and towards the next evening we had a relative come up in the jungle and he had brought some blessed, holy medicine, which helped and she delivered.

Q: Did she have a boy or a girl?

#18: Initially at birth it was a boy and later it became a girl.

Q: How did that happen?

#18: That you would know.

Q: Okay. Yes. That can happen sometimes. It is possible.

#18: There are a lot of such cases. It's like when the child is born, the genitals slowly get divided and then it becomes a girl.

Q: Exactly. Was the baby healthy?

#18: When it was born, it was small.

Q: Not so easy. And then you had to leave. You said that the villagers said you were in the mountains and the Chinese were coming and you had to run away?

#18: That's when we escaped to Bhutan. Before that all the mountain passes were covered with snow. It was impossible to go. It was the sixth month, so the passes were much easier to cross.

Q: I forgot to ask how old was your wife when you married her?

#18: My wife was 29 and I was 28. She is older by one year.

Q: Where did you run away to with the baby and your wife when you fled?

#18: We fled toward Bhutan.

Q: Did you know anybody or what did you do in Bhutan?

#18: It was not just us alone. Many others had taken the route to Bhutan, so we followed that. At times we begged for food and at times bought a little. We had our baby with us and after six days in Bhutan, our child passed away.

Q: I'm sorry to hear that. It's very sad.

#18: In Bhutan we met up with some relatives, who had arrived there before us, and two of them were poisoned by the Bhutanese. At the time my child died, both relatives also died.

The child's mother was very ill. We were short of food, but it was better because at least we could go begging. They gave us alms.

Q: A very, very hard time for the family.

#18: Yes, hiding up in the forests and escaping. Normally it would take a day and half in winter and seven days in summer to cross over from the mountains where we were hiding to Bhutan. However, my wife, child and I hid during the day and walked by night, so it took us 16 days to reach Bhutan.

Q: Did your baby die because of the conditions of travel and food and that problem?

#18: My wife was so ill that six days after giving birth, her breast milk dried up. She was a new mother and I too had no experience with childbirth. My wife also suffered from water retention in her body—perhaps it was something to do with the guardian deities of the place. She was bed ridden for two months during the hiding. There was no breast milk, no proper food. When we escaped she was sick.

Q: Many, many factors.

#18: No food to eat. We fed the baby with blessed holy medicines. Its mother couldn't eat any food. When we fled to Bhutan, we could get food to eat.

Q: What gave you courage to go on under all these trials?

#18: It was not out of choice that we wanted to go but we were forced to do so—to escape from the suffering under the Chinese, leaving parents and relatives behind and fleeing to save oneself.

Q: Having been a monk, did that help you handle these difficult circumstances easier? Do you think?

#18: Yes, it did make a lot of difference because I could pray and understand that those were the sufferings of human beings.

Q: What would you like to tell us about what happens next?

#18: Then we were thrown out of Bhutan and then we went to Balingpur. We stayed there for four months.

Q: Then?

#18: When we reached Balingpur we had no proper permits, so we were not allotted any food, but there were others who had come before us and they shared their food with us. Then after persistence, I got a job in the hospital as a sweeper and to remove the dead bodies and I received some money.

Q: Did you stay in Balingpur or move on?

#18: From Balingpur we came to Bylakuppe Settlement.

Q: Are you still married to the same wife?

#18: Yes.

Q: How is she doing?

#18: She has slight eyesight problems. Of course because she is old, she is 76.

Q: Is there anything else about your life experiences that you would like to tell us so that we can have this as part of the history of Tibet?

#18: It's very difficult to say clearly about the situation of our country and its future.

Q: What do you feel about the Chinese these days?

#18: For one thing I think it is our fate and secondly it's their might and power.

Q: [Question repeated]

#18: I was very angry with them for the suffering that they caused us, but I can see that perhaps it is our destiny that we have to suffer because the wheel rotates. Partly it is our fate and partly the might of China.

Q: What advice or message would you like to give the next generation of Tibetans who are living in Tibet and who are living here in exile?

#18: His Holiness the Dalai Lama is there to advise and some follow and study well, but there are others who do not study. I am not educated and youngsters will not want to listen to old people. It's difficult. Much more than myself, there is the advice from the government.

Q: Thank you. Any other questions from anybody here?

Q: You returned to Tibet, when was that?

#18: I went back to Tibet in 1996.

Q: What were the changes and what did you experience?

#18: When I went back to Tibet, I saw that outwardly there was a lot of development like the roads, unlike earlier, but in my heart there was no happiness. In the olden days, there

were some difficulties, which were not there. If one did not indulge in any political activities, it was fine, but the policy of the Chinese was like oil drops on white paper. I was not happy. Seven of my siblings were still alive at that time and they wanted my wife and I to live with them. Since we were childless, we could have done so, but the policy of Chinese is like drop of oil on paper, which I do not like.

Q: What is oil on paper?

#18: If a drop of oil falls on paper, it will spread. That's difficult. First it looks good but even if one drop falls, the whole paper becomes oily.

Q: What is it that the Chinese is spreading?

#18: The oil drop is like the Chinese while the paper is the country of Tibet. The whole paper is darkened by the oil. Slowly, they will destroy the whole of Tibet. We don't like it. Our leader His Holiness the Dalai Lama lives in India. I saw that some of my relatives were rich, but in my heart I never wanted to stay there.

Q: If the Tibetans living in India were asked if they would go back to Tibet if they had the chance; some would say yes while those in Tibet want to come out.

#18: Those that live in Tibet, if they were fine, they would not want to leave. From the exile community, among the youngsters who are born outside and used to this, some may not want to go back while from the older generation, at least 60 to 70 percent would want to go back. Nobody would want to live here.

Q: What do you miss most or long for about Tibet?

#18: I long for my country Tibet and for His Holiness to sit on the golden throne. It's not a matter about one's livelihood, for that we are fine here. My biggest worry is if Tibet doesn't regain her freedom during the Dalai Lama's lifetime.

END OF INTERVIEW