

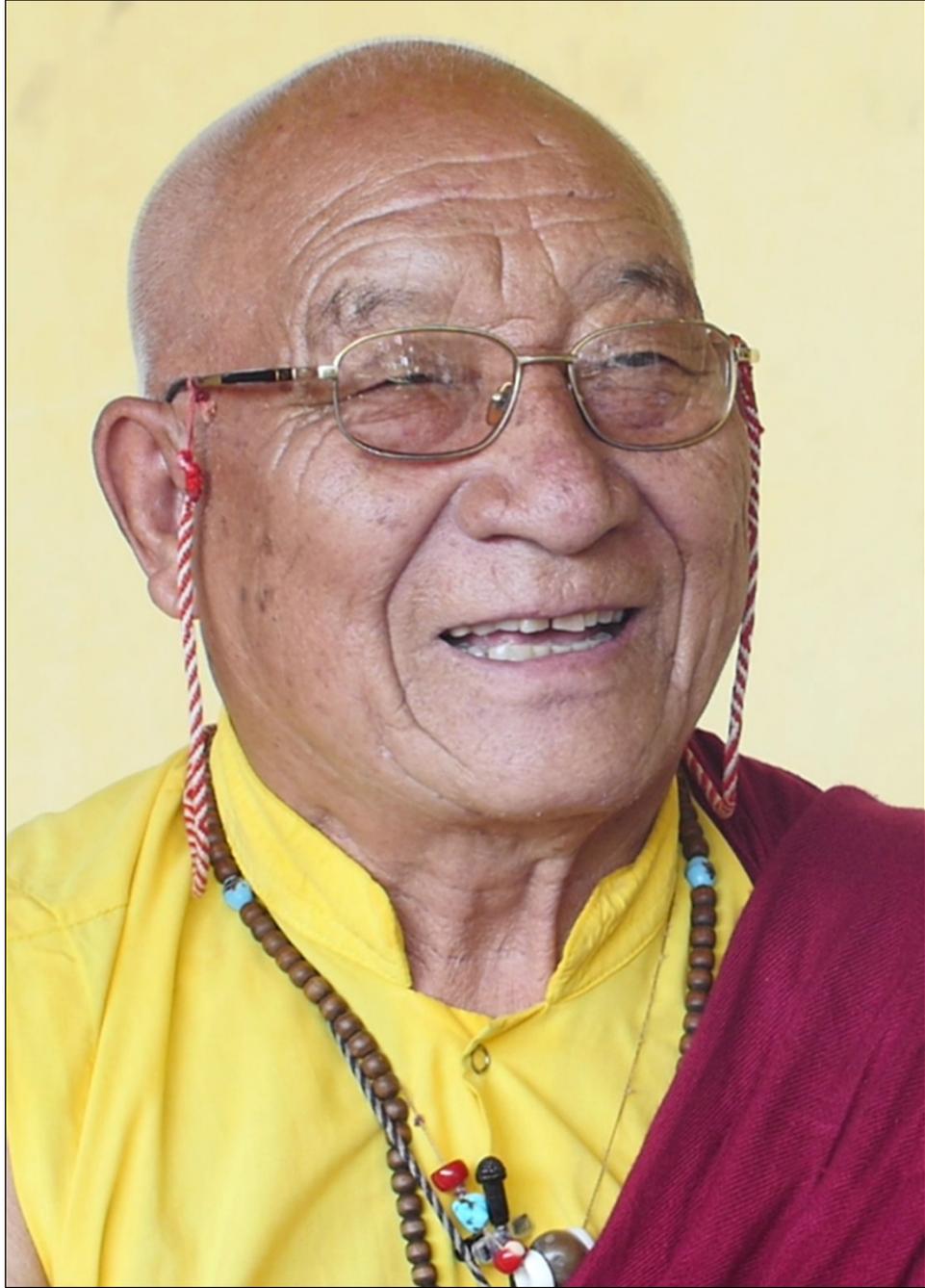
Tibet Oral History Project

Interview #15U – Tsering Namgyal
April 2, 2017

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INTERVIEW SUMMARY SHEET

1. Interview Number: #15U
2. Interviewee: Tsering Namgyal
3. Age: 86
4. Date of Birth: 1931
5. Sex: Male
6. Birthplace: Sangen Longnya
7. Province: Dhotoe (Kham)
8. Year of leaving Tibet: 1953
9. Date of Interview: April 2, 2017
10. Place of Interview: Tibetan Women's Handicraft Centre, Rajpur, Uttarakhand, India
11. Length of Interview: 1 hr 05 min
12. Interviewer: Marcella Adamski
13. Interpreter: Tenzin Yangchen
14. Videographer: Tenzin Choenyi
15. Translator: Tenzin Yangchen

Biographical Information:

Tsering Namgyal was born in 1933 in the village of Sangen Longnya, Kham Province. His family members were farmers, but he became a monk at the age of 10 at Tsara Monastery. He excelled in his religious studies in the Kagyu tradition, which he continued until age 19. He studied the *nyingthig* 'heart essence' practice under a *dzogchen* 'great perfection' lama and describes the three types of meditation yoga. Tsering Namgyal is now a *ngagpa* 'tantric practitioner' and explains the *sang ngag* 'secret mantra' and interaction of the male and female deities in that practice.

When Tsering Namgyal's mother died, he vowed to give up *khorma* 'cyclic existence' and left his monastery to travel to pilgrimage sights. En route he worked temporarily as a prison guard for the occupying Chinese. Then he volunteered to study at a Chinese school in Chamdo because he would be paid for attending. Tsering Namgyal was allowed to study whatever topics he liked, but was requested to return home and teach the villagers. Instead of following orders, he went on a pilgrimage of the holy places in Tibet and India in the 1950s.

Remaining in India after his pilgrimage, Tsering Namgyal worked as a teacher at the Tibetan Women's Handicraft Centre in Rajpur for 50 years. Now in retirement he tries to help people in need at all times, especially in spiritual matters, and is caretaker of the local temple.

Topics Discussed:

Kham, monastic life, Buddhist beliefs, education, pilgrimage, life as a refugee in India.

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Interview #15U

Interviewee: Tsering Namgyal

Age: 86, Sex: Male

Interviewer: Marcella Adamski

Interview Date: April 2, 2017

Question: Please tell us your name.

00:00:10

Interviewee #15U: Tsering Namgyal.

Q: His Holiness the Dalai Lama asked us to record your experiences, so that we can share your memories with many generations of Tibetans, the Chinese and the rest of the world. Your memories will help us to document the true history, culture and beliefs of the Tibetan people. Do you give your permission for the Tibet Oral History Project to use this interview?

#15U: Yes, permission is granted. Of course, it is very good.

Q: Thank you for offering to share your story with us.

#15U: Okay.

Q: During this interview if you wish to take a break or stop at any time, please let me know.

#15U: Okay.

Q: If you do not wish to answer a question or talk about something, let me know.

#15U: Okay.

Q: If this interview was shown in Tibet or China, would this be a problem for you?

#15U: There will be no problem at all, not even a single problem.

Q: We're honored to record your story and appreciate your participation in this project.

#15U: [Nods]

Q: *Gen-la* 'respectful term for teacher,' can you please tell me where you were born?

00:02:23

#15U: [The place] is called Gonjo Sangen, Sangen.

Q: Sangen, and what year were you born?

#15U: Perhaps 1933.

Q: How old are you now?

#15U: 86

Q: 86, okay. Tell me a little bit about your...the area where you were born. Was it...were you in a farming area or nomad? What was your family background?

#15U: [We] were farmers.

Q: Farmers. How much land did they have?

#15U: The land was not very large. However, it was enough to survive on. There was the land and around it were apricot trees, fruits.

Q: Did your family live off the farming, the produce of the farming?

00:04:18

#15U: That is right. Except for living off the produce of the farming, there was not anything else like trade and such.

Q: Did you have enough? Well, may I ask how large was the amount of land you had?

#15U: The region was around the size of Rajpur [India].

Q: The region where you lived?

#15U: Yes, the village consisted of around 300 families.

Q: How large was the amount of land that your family farmed?

#15U: The land was around two *bigha*.

Q: Two *bigha*, and a *bigha* is the amount...one *bigha* is the amount of land you can plow in one day?

#15U: One cannot plow a *bigha* in a day.

Q: How big is a *bigha*?

00:06:08

#15U: It is about the size of area from that house over there [points off camera] to here [makes a circle with right hand]. It cannot be plowed in a day for one must use *dzo* 'animal bred between a yak and cow' and yak to plow and there were no machines.

Q: How many people were in your family, *gen-la*?

#15U: In the family were my father, a paternal uncle who was father's brother, and I have two brothers and two sisters.

Q: Mother?

#15U: There was a mother. Then later the Chinese launched the reformation and they killed my father, paternal uncle and elder brother.

Q: What year was that and how old were you?

00:08:03

#15U: It happened round about '59-'60. I was not in the hometown then, but had already reached India.

Q: You had escaped before the Chinese killed your father and uncle and brother?

#15U: Yes, I had left the hometown at the age of 19 having given up *khorwa* 'cyclic existence.' Living in the hometown meant being immersed in *khorwa* and that was not good. So I took a vow that [I] would go on a pilgrimage around the world for Mother and left the hometown. Since the age of 19 when [I] left the hometown—[I] am 86 now—I have never been back. [Relatives] insisted that [I] return, but I did not. There will be no happiness by going back. I am happy now and have the freedom to do anything.

Q: So just to go back to your childhood, please, did you help with the farming or did your family have servants?

00:10:06

#15U: There were not. There were Father, Mother, my elder brother and two elder sisters who did the work then. I was sent to the monastery at the age of 10.

Q: Okay. Where was the monastery?

#15U: The monastery was located in the place called Sangen. It is presently called Gobochue; the Chinese named it Gobochue.

Q: Yes? Gobo?

#15U: Yes, it is named Gobochue; that is the place where the monastery was located. The place called Sangen Longnya where I was born is presently called Buchaychue—Buchaychue. The place where my monastery was located is Gobochue.

Q: And...

#15U: [Interrupts] The name of the monastery I attended is Tsara Gonpa.

Q: What order was it? Gelugpa or...?

00:12:05

#15U: The monastery is a branch of the Kathok Monastery; it is Kagyu: Karma Kamsang. It is the sect the Karmapa follows.

Q: How many monks were in the monastery?

#15U: There were around 400 monks.

Q: How did you feel about being sent to the monastery?

#15U: When I was living in the monastery, there was no worry about food or clothing as the monastery provided these. There was no connection with the family.

At the monastery one studied the dharma; learned to play the longhorn, clarinet, drums and cymbals;, and how to make *torma* ‘ritual offerings made of dough.’ One learned to do all of these and then one must go to the Kathok Monastery for further studies.

Q: Did [you] go?

#15U: Yes.

[Interviewer to interpreter]: Instruments and play instruments?

[Interpreter to interviewer]: ...and making ritual dough.

[Interviewer to interpreter]: Ritual instruments.

[Interpreter to interviewer]: Yes.

[Interviewer to interpreter]: No, ritual dough.

Q: Okay. When you studied the dharma, did you have to memorize it or did you learn to read?

00:14:27

#15U: At that time one must memorize the refuge prayers and such and take a test. All the prayers were chanted by referring to the scriptures.

Q: How was the learning experience? Did you enjoy learning and studying the dharma and the scriptures?

#15U: [I] wanted to do it a hundred percent.

Q: Did...you know...?

#15U: [Interrupts] Due to the love, I used to excel in the tests and was famous; the diction clear and distinct.

Q: I wondered. What do you think...why did you want to study? What motivated you?

00:16:02

#15U: That was because of my mother. Mother first left my elder brother at the monastery. Elder brother was very good in studies, but did not stay in the monastery and ran away. Then Mother called elder brother home and I was left at the monastery at the age of 10. I stayed in the monastery until the age of 19.

Q: Did you...in the initial part was some learning of prayers and some memorization and you also said, you know, some making of the instruments and the ritual dough. Did you progress where you then had to go to another monastery to further your education?

#15U: While I was learning those, it was in the Kagyu Monastery. My main root guru is Nyingthig, a *dzogchen* ‘great perfection’ lama. The practice I do is the *nyingthig*, the *dzogchen nyingthig* ‘heart essence [third of three divisions of *Dzogchen*].’

Q: *Dzogchen*?

#15U: *Dzogchen*, *dzogchen nyingthig*.

Q: *Nyingthig*?

#15U: It is called Longchen *nyingthig*. There are three kinds of yoga: *athi* yoga, *maha* yoga and *anu* yoga. Among these, Kagyu follow the *maha* yoga. I practice *athi* yoga: *dzogchen* or *athi* yoga.

Q: The three kinds of yoga are *athi* yoga, *maha* yoga and...?

00:18:25

#15U: *Maha* yoga, *anu* yoga and *athi* yoga. The one I practice is *athi* yoga.

The one I practice is *athi* yoga.

Q: Is *athi* yoga working with the body or is it the mind and meditation?

#15U: It is meditation of the mind; mind’s practice. It is practice of the mind and to attain the great perfection through *athi* yoga. It is to tame the mind, to practice with the mind and to attain the goal through *tsa lung* ‘channels and energy [yogic methods].’

There are nine types of *thegpa* ‘spiritual approach.’ Among the nine types of *thegpa*, one is Sang Ngag Dorjee *thegpa*. This is the most important from among the nine kinds of *thegpa*. I am a *ngagpa* ‘tantric practitioner’ now and excel in the *sang ngag* ‘secret mantra’ and practice with the mind.

Q: Can you say a little bit about what the *tantra* is, please?

00:20:47

#15U: *Sang ngag*, it is called *sang ngag*. The meaning of *sang* is ‘do not tell others.’ The reason for saying “do not tell others” is that one is a *ngagpa*, like Minling Trichen and Sakya Gongma Rinpoche, who have *dhagmo* ‘title for wife of the head lama of Sakya and other religious teachers’—*dhagmo*. [They] are married and have *dhagmo*.

Likewise, we *ngagpa* have wives. So the meaning of *sangag* is that...Kuntu Sangpo ‘Samantabhadra,’ Dorjee Sempa ‘Vajrasattva,’ Dorjee Changchen ‘Vajradhara’ all these have consorts—consorts. *Yab* and *yum* ‘masculine and female divinities.’ Those *yab* and *yum*, the *yab* and *yum* are in union. For instance, we get married. Lay people get married and after marriage, they copulate. [Laughs] When copulating...[they] will not tell people in the morning what happened during the night. “Do not tell” is *sang*. Because of its potency it is called *sang ngag*.

00:23:14

Let me say something. His Holiness the Dalai Lama has given the 34th Kalachakra empowerment this year—the Kalachakra. The Kalachakra deity is a *sang ngag* deity. Listen, *yab* and *yum* are in union in a standing position. Around 200,000 people go to see this deity, to see the *mandala* ‘3-dimensional visualization of the Buddhist universe’ People stand in queue day and night to go see the deity. This year at one point His Holiness said this, “The *sang ngag* deities...” [Laughs]

There is Kuntu Sangpo, Dorjee Sempa, Dorjee Changchen and Yidham ‘Meditational Deity.’ The Gelug sect has Yidham Doree Jigshay ‘Vajrabhairava,’ Sangwa Dhuepa ‘Guhyasamaja’ and Dhemchok ‘Chakrasamvara.’ These three deities consist of *yab* and *yum* in union. The Nyima sect has Kagye ‘Heruka,’ Gongdue ‘Embodiment of Realization,’ Dhemchok and Phurba ‘Vajra Kilaya,’ all of which are *yab* and *yum* in union. So this year when foreigners saw the deity...there was some embarrassment.

His Holiness the Dalai Lama said, “The deities of *sang ngag* have to be hidden.” [His Holiness] said that this year. I felt like this in my mind...Including this year, the Kalachakra empowerment has been given 34 times. A huge *thangka* ‘traditional Tibetan Buddhist painting’ is displayed and all the people go to see it. One sees it. One must view it. If it is hidden, one cannot see it. Because of the presence of the potency, the *Sang ngag Dorjee thegpa* came into being. It is not like lay people falling in love with each other. One practices and attains power to reach the site of Chusum Dorjee Zinpaysa ‘13th stage of the Vajra Holder.’

00:26:48

There is one more thing. The union of *yab* and *yum* are at the mouth and at the secret place. That is because there are 72,000 channels from the top of the head to the heel of the feet. When the 72,000 channels are in union there is supreme joy. The supreme joy is known as *sukh* and *maha sukh*. The attainments of joy...Listen...When the *yab* and *yum* are in union, the joy is in the form of a mandala at the throat, a mandala at the heart, a

mandala at the navel and a mandala at the secret place. There are one, two, three, four mandalas; there are four mandalas.

There are 100 deities. As the 100 deities sit in the position of being in union—in *sang ngag*—one is not allowed to reveal it, but because of the circumstance it is imperative to speak so today. The joy is transferred from the *yab*'s mouth to the *yum*'s mouth, the joy, the nectar or amrita. From the mouth of the *yum* it moves to the throat. There is joy when it reaches the throat and another when it moves to the heart and one more when it reaches the navel and again when it reaches the secret place. There are four joys that are known as *gawashi* or *gashi* 'four joys.' *Gawashi*.

00:28:50

Lay people have no understanding of the practice, but [laughs] just do the job in the blink of an eye and that is it. The deities have practiced for ages and eons. Therefore, the joy rotates like the blacksmith's wheel. The blacksmiths have a wheel that is rotated *whirr* to make fire. It rotates from morning until night in one place and cannot move about. So the joy of the *yab* and *yum* moves like this [makes circular motion with hands]. Therefore, it is called *dewachenpo* or *dechen* 'supreme joy.' That is the meaning of *Sang ngag Dorjee thegpa*.

Q: It's a deeper understanding. So let's see. What you were just describing to us, is that part of your learning in the monastery?

00:31:12

#15U: [Nods] That is my practice.

Q: ...while you were in Tibet in the monastery?

#15U: That is the spiritual instruction given by the root guru in Tibet. The root guru was a *gelong* 'fully-ordained monk'—a complete, pure *gelong*. His Holiness the Dalai Lama is also a complete pure *gelong*. His Holiness the Dalai Lama is also a complete pure *gelong* and yet, while giving the Kalachakra empowerment has to speak about the above topic. Being a *gelong* His Holiness is someone that has nothing to do with women. However, he has to teach about the Kalachakra deity to the people assembled for the empowerment just as I described earlier. If it was not said [the devotees] will not understand what it is about. Therefore, it has to be said.

Q: And this tradition is it still being taught outside of Tibet?

00:32:52

#15U: [The sects of] Kagyu, Sakya, Nyingma and Gelug are the same. They are the same, but there are the *gelong* and *getsul* 'novice monk.' A *gelong* must observe 250 vows. Likewise, those that are not *gelong* like us who are *ngagpa* have to observe the pledge. *Samayagya* means seal of commitment, which is to heed the words of the lama and not go against it, to consider those that received empowerment together with you and read prayers together with you as siblings and not get into a fight that would lead to a broken pledge. We, the *ngagpa*, have to observe the pledge while the *gelong* must observe the vows.

In the Indian language it is called *panchshil*, while we call it discipline. One must observe discipline because once one has taken the *gelong* vows; one is not allowed to walk on pastures in the summer and cannot look directly at a woman's face. A *gelong* cannot visit a home where there are women and children to read prayers because if one did, there would be mothers and daughters in the house who would offer food and tea [laughs] and he will instinctively take a look. Then he may think, "Oh, this girl is so pretty." In this case the vow of the mind is broken. So it should not be done. We, the *ngagpa*, must observe the pledge and that is it.

00:35:33

Mother passed away when I was 19 years old. One cannot receive the *gelong* vows until at the age of 20. So when mother passed away when I was 19, I left for an alien country. I did not receive the *gelong* vows. I am so unfortunate. After one has received the *gelong* vows, [the person] cannot get married.

Q: Because your mother died when you were 19 and then did you have to go home? What stopped you from taking the vows?

[Interpreter to interviewer]: Normally you took the vows when you were 20 years old. "So when Mother died, unfortunately I was not able to take the *gelong* vows, which are the vows of a fully ordained monk."

[Interviewer to interpreter]: What did his mother's dying have to do with not being able to take the vows?

Q: Your mother passed away. What was the reason for not being able to take the *gelong* vows?

00:36:53

#15U: When Mother was dying I promised [her] that I would give up *khorma* and the hometown and go on pilgrimage around the world and that I would not remain in the hometown. So for this reason I ran away. Had Mother not passed away, I would have received the *gelong* vows and remained in the region, and not come to an alien country. At Mother's death, I promised her. It is mentioned in the dharma *khorma dhue kyi tsonra yinpay pang* 'give up the cyclic existence which is the prison of demons.' It is the demons' prison. So one should not remain in *khorma* but go to an alien land. That is why I came to an alien land and spent time on pilgrimage.

Q: Just before mother died?

00:38:01

#15U: Mother was dying. When Mother was dying, the younger of two elder sisters came to the monastery to call me, "Mother is dying." When I reached there, two people were holding Mother and taking her to answer nature's call. Then [she] returned and lay on the bed. [Mother] shed a tear and asked if I had come. "Mother, I am here," I said and held her hand. Mother shed a tear and passed away.

Then I held mother's hand and promised, "Mother, I have come. However, I am going around the world on pilgrimage for you. I am not going to remain in our hometown. I am going to give up the hometown." Then I ran away three times and succeeded on the third attempt. Twice the monks of the monastery and the relatives called me back from a distance of 5-6 days' journey. On the third attempt I ran away to the place where there were the Chinese. [I] went in the opposite direction and succeeded. [Laughs]

Q: Why didn't your family want you to go?

#15U: What?

Q: You had to run away and they caught you. Why did your family not like your going away?

00:40:12

#15U: In our hometown it was such that if one stayed home, it would be helpful for the family. In my case giving up *khorma* was a matter of the dharma. Continuing to live in the *khorma* meant leading a worldly life, with the possibility of fights and murders. Fights ensued on account of land and animals. At times you could kill someone and at times others could kill you. After having promised Mother I would give up *khorma*, I came to an alien country. So from the age of 19 to the age of 86, [I] am in an alien country.

In the beginning I spent my money to go on pilgrimage. It took exactly three months to circumambulate Yiru Bakor in Tibet. [I] circumambulated Yiru Bakor twice. After the second round, I came to India and went on pilgrimage to all the holy sites. Initially [I] had money to pay for train and vehicle fares to go on pilgrimage. Later [I] ran out of money.

On running out of money, [I] even sold the rosary around [my] neck. Then [I] had nothing and begged for *tsampa* 'flour made from roasted barley.' [I] begged for *tsampa* and did the pilgrim sites of India. Then in the year '56 His Holiness the Dalai Lama came to India. When His Holiness came to India, one did not have to pay train fare. One could travel everywhere for free. I went wherever His Holiness went and saw the holy sites. It was free then. [Laughs]

Q: Did you ever return to Tibet after 1959?

00:43:31

#15U: [I] never went back. It was the year 1953 when I came to India. [I] did the rounds of pilgrim sites, read prayers for other people and practiced the dharma. [I] did not engage in trading or any untoward activities in India. Until this day [I] do not have any red marks on [my] Indian pass. [Laughs]

I came here to Rajpur in the year 1963. [I] came to Rajpur in the year '63 and this organization came into being on 1st January '65. Since then I have been here. His Holiness the Dalai Lama has said, "Tibetans should not be scattered but live together." Until that time one lived by oneself. Foreign organizations were giving a lot of aid but [I] did not accept any. I lived on my own practicing the dharma, reading prayers for others and fending for myself.

Q: Do you...there was something about...I understood hearing about your earlier story before you left Tibet and before you left home, had the Chinese come to your area in your hometown?

00:46:04

#15U: [The Chinese] had come; the Chinese had come. When I ran away...I spoke about taking the route towards the place where the Chinese were. At that time I did not get the chance to take any money from home for [I] was running away [laughs]. There was nothing but the clothes on my body. At the place called Markham Gathok, three Chinese people—a father, his sibling and son—had looted a government store and had been captured and imprisoned.

There were two prison guards, a Chinese and a Tibetan. The landlord asked if I wanted to work as a prison guard. [I] agreed and was paid a *dhayen* ‘Chinese silver coin’ a day. When I was working as a prison guard [I] saw that the prisoner was shackled [bends down to touch feet] and at the hands. To answer nature’s call, there was a copper container that I helped carry. I was provided with very good food. If the Chinese prison guard was bad, [he] did not let [me] take away the waste. In this way [I] worked as a prison guard for 10-15 days receiving a *dhayen* a day.

00:47:38

There are nine leaders in Markham—leaders. From the nine regions under the nine leaders, a person each was required to go to Chamdo—Chamdo is the capital of Dhotoe—to attend school in Chamdo—school. Students had been selected from various places. From the nine leaders, eight had found a person each, but one leader had been unable to locate a person. I was fortunate on being asked and I agreed.

The monthly stipend was a hundred *dhayen*. One was required to stay three months in Chamdo in the Chinese school. I stayed four months, an additional month for being early. During the four months in the Chinese school one was given food, drinks, clothes, paper, pen everything by the Chinese. [I] was there for four months with everything provided. At that time the Chinese were peaceful. Besides studying what you liked, [they] never forced one to learn the Chinese script or Chinese language.

Q: What was the training about?

00:50:39

#15U: The training was about whatever you wished to learn. However, there was a woman from Peking. I taught her Tibetan and she taught me Chinese language, the numbers and script. [I] also studied grammar and poetry. I studied Tibetan script, grammar and poetry and taught Tibetan to the Chinese woman. Then there was an aristocrat who was the Prince of Derge and the commander of the Thadhang Unit of the Tibetan Army. He taught us about the 17-Point [Agreement] for a week or two. [He] taught at that time, but I did not take much interest nor understood it. [Laughs]

Q: Looking back, was the point of this training...this was in Chamdo, in Chamdo in Tibet. Was the point of this training to make the Tibetans accept the Chinese?

00:52:53

#15U: It was not like that. You could learn whatever you wished and the Chinese did not force [you] saying, “You must study this.”

Q: Do you remember what they taught you about the 17-Point Agreement because they were teaching it from the Chinese point of view? Correct?

#15U: [I] cannot recall even one point. [I] did not pay any attention then and did not understand it. [Laughs] Now it has been so many years, so it is impossible.

Q: Right. So after that experience in Chamdo and you traded ideas with the Chinese woman, you shared education experiences, what happened next? What happened?

00:54:00

#15U: After that...[I] was there for four months. After the four months, they gave us many tags, different kinds of tags to affix [touches chest and shoulder areas] and certificates. It was a distance of 12 *gyatsu* [Chinese military camps] to Markham Gathok on horseback and the expenses for the journey...On the journey [to Chamdo] the nine leaders of Markham Gathok had provided horses to carry our food—we were five men—and horses for the five men to ride. Each *gyatsu* reached us to the next one, like from Saharanpur to Dehradun [India] and from Dehradun to Mussoorie and so on. They provided food supplies and everything. After four months in Chamdo, the certificates were awarded and told, “[You] must go to the hometowns and teach the people.” [The Chinese] said that. So instead of going back, after receiving the stipend, [I] fled in the night to the place called Kongpo. [Laughs]

Q: Why did you change your mind and not follow their request?

00:56:25

#15U: I had promised Mother that I would leave the hometown, go to other places on pilgrimage for her. So surely I would not go back after I had left. [Laughs] [I] had given up *khorwa*. The reason I attended the Chinese school was because I did not have money for expenses and they were giving 100 *dhayen* a month. [Laughs] I had received 300 *dhayen* that I used to pay for expenses to run away and go on pilgrimage.

Q: And that pilgrimage took how long before you came to India? How long did that pilgrimage take?

#15U: Starting from Gyala Singdhang in Kongpo in Tibet, [I] made the full pilgrimage in the Kongpo region and then continued to Dhagpo, Yarlung and the place where the Karmapa resides and then to Lhasa. It took exactly three months from Lhasa back to the original place in Kongpo. Three months of carrying food supplies on your back and walking until evening. It took three months in this manner. [I] took the 3-month pilgrimage twice; circumambulated Yiru Bakor twice.

Q: You escaped twice?

[Interpreter to interviewer]: I went on this pilgrimage twice.

Q: And then when you came to India and you came here to this area, did you rejoin a monastery or not? What did you do?

00:59:00

#15U: [I] did not join. I lived by myself and did not engage in trading or making wealth in any way. I practiced the dharma, visited people's homes to read the scriptures and lived on the offerings. After joining this institution [Tibetan Women's Handicraft Centre], [I] met [my] wife. I have been a teacher in this institution for 50 years. I receive a pension of 200 rupees after retiring as a teacher for 50 years. [Laughs]

After retirement I am now serving as the caretaker of the temple where we observe the [auspicious] 10th and 25th day of the lunar month. I am the lama and the one who makes the *torma*, beats the drums and cymbals and everything. [Laughs] As a caretaker...[speaks to someone off camera] "Lhakpa-la, how much am I paid? How much is the caretaker's salary?" It is 500 rupees. I have a house with my wife. If not for that...a caretaker needs a house and every facility. Who will serve as caretaker for 500 rupees? [Laughs]

Q: So you have found a new home outside of Tibet for many years.

01:01:33

#15U: Yes.

Q: I think...

#15U: [Interrupts] In all these years in India until now [I] have never stolen, lied or done anything against the law. [I] have renewed my papers on time. Wherever [I] go, all the Indians called me *pundit-ji*. Indians call a religious person as *pundit*. All the Indians call [me] *pundit*. Wherever [I] go, the Indians treat me well. On my part I observe the law. It is like that.

Q: I see.

#15U: All the members of this organization say, "Without you [we] are finished." Whoever falls sick, and calls me any time of the night, I oblige. [I] visit if someone dies. If someone is sick and wants to do a divination or an astrological calculation or prayers read, [I] do it. If not for me—here is an old lady, ask anyone— [this community] is finished. [Laughs] See those stupa? I do everything.

Q: Yes, it sounds like you have found a wonderful location outside of the monastery serving the community.

01:03:42

#15U: [Nods]

Q: It's wonderful. Well, I want to thank you for sharing your adventure and your story with us and I will just ask one more time, if this interview was shown in Tibet or China, would this be a problem for you?

#15U: I will have no problems whatsoever. I am just a single person. His Holiness the Dalai Lama is working towards bringing about peace in the world. His Holiness is a *gelong* and does not require anything. [He] does not need to look after a wife or children or an extended family, but is working for peace in the world.

Likewise, the work you are doing is for the benefit of the world and to bring peace in the world. It is an incredibly great work and I rejoice in your virtuous deeds. [I] pray that you have good fortune and good health. Every day I supplicate the deities in the temple and I will pray there that His Holiness the Dalai Lama lives long and that you live long and have good fortune.

Q: Oh, thank you very much.

#15U: [Joins palms]

Q: Thank you. We count on your prayers. Thank you.

END OF INTERVIEW