

Tibet Oral History Project

Interview #21N – Dolma (alias)
April 9, 2015

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INTERVIEW SUMMARY SHEET

1. Interview Number: #21N
2. Interviewee: Dolma (alias)
3. Age: 68
4. Date of Birth: 1947
5. Sex: Female
6. Birthplace:
7. Province: Utsang
8. Year of leaving Tibet: 1980-81
9. Date of Interview: April 9, 2015
10. Place of Interview: Hotel Norbu Sangpo, Boudha, Kathmandu, Nepal
11. Length of Interview: 1 hr 17 min
12. Interviewer: Katharine Davies Samway
13. Interpreter: Palden Tsering
14. Videographer: Henry Tenenbaum
15. Translator: Tenzin Yangchen

Biographical Information:

Dolma was born to a nomadic family in Utsang Province. They engaged in raising animals like yaks, *dri* 'female yaks' and sheep. She describes the various nomadic activities such as milking, churning curd and making cheese and butter. These were sold to the farmers in exchange for grains that the nomads made into *tsampa* 'flour made from roasted barley.' She talks about the difficulties they faced during rainy season in the mountains due to the lack of proper clothing to protect them from the cold and rain.

Dolma recalls how she was given in marriage to a farmer's family. She faced many problems due to the sudden change in her lifestyle from a nomad to a farmer. She was praised for her skills at cooking and weaving, but struggled to harvest the grain on the farm. She had two sons who both died at a young age and eventually separated from her husband. She believes they were a poor match based on their individual birth signs and elements. Dolma gives her opinion on arranged marriages that happened during her days in Tibet and today's love marriages.

While living in Nepal she has received Buddhist teachings from a learned lama that has helped transform her mind. She describes her beliefs in one's destiny, the meaning of the Buddha dharma and the various spiritual activities she follows.

Topics Discussed:

Utsang, childhood memories, nomadic life, farm life, customs/traditions, Buddhist beliefs.

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Interview #21N

Interviewee: Dolma [alias]

Age: 68, Sex: Female

Interviewer: Katharine Davies Samway

Interview Date: April 9, 2015

Question: Please tell us your name.

00:00:06

Interviewee #21N: Dolma.

Q: His Holiness the Dalai Lama has 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 permission for the Tibet Oral History Project to use this interview?

#21N: Yes.

Q: Thank you for agreeing to share your story. If during the interview you need to take a break or stop at any time, please let us know.

#21N: Okay.

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

#21N: Okay. If [I] cannot answer, is it okay to say, “I do not know”?

Q: Oh, absolutely. If this interview were...

#21N: [Interrupts] I shall talk about what [I] know.

Q: Thank you. That’s all we ask.

#21N: Okay.

[Discontinuity in video]

Q: Did you marry in Tibet?

00:02:11

#21N: Yes.

Q: What was your husband's name?

#21N: I will give an alias. Let's say Dhondup.

Q: Is he still alive?

#21N: He passed away in 2001.

Q: I'm sorry to hear that. You have four children, four daughters, right?

#21N: Yes.

Q: When you lived in Tibet, what kind of work did your family do?

00:03:11

#21N: Our livelihood was nomadic, grazing the sheep and *dri*. A female yak is called a *dri*. There was milking to do and one did not live in houses but in tents on the mountains.

Q: So you didn't have any land? You didn't grow any crops?

#21N: There were farmers a little distance away from us, but we were nomads.

Q: Could you tell us all you remember about being a nomad family?

#21N: [I] remember there were Father and Mother at home. Mother milked the *dri* and father traded animal [products] like wool and butter for grains. All the children went to graze sheep and yaks, and milked the *dri* and sheep. Then churned curd and made butter and cheese that were sold to the farmers.

Animals grazed on the mountains; if left alone [they] would be lost. So one must keep watching over them. The sheep must be taken every day to grasslands.

Q: How far away was the grasslands?

00:06:10

#21N: [I] wonder how far away it was according to today's [measurements]? We used to travel with the yaks laden with provisions, blankets and tents. One must travel with the laden yaks for a long distance and then cross a pass the next day. [We] stayed there for a month or two and then returned.

Q: Was that your whole family that would go up to the grasslands or just the children?

#21N: The father stayed home while the children and mother went along with a few shepherds. The sheep must be watched constantly. There was a lot of milk from the sheep and *dri* during summertime.

They must be milked. The *dri* must be milked. The sheep gave milk only during summer while the *dri* gave milk both in summer and winter. The *dri* had lesser quantity of milk during winter. During summer the *dri* and sheep gave a lot of milk; the goats and sheep had a lot of milk.

It was very difficult because one must venture out during the rains and work in the rain. There were not good clothes and [I] have faced great difficulties. [I] think that is why [I] have knee pain. One must live in tents and it was extremely cold in Tibet. [To interpreter] Is it okay to narrate this because it does not cause any harm, right?

[Interpreter to interviewee]: It's okay.

Q: So it hurts in your knees?

#21N: Yes.

Q: You said when it rains the work was difficult. In what way was it difficult?

00:9:46

#21N: The animals have to be milked in the rain. There were no good raincoats like you have abroad. The hair of *dri* was woven and worn over the head. There were no shoes. The shoes we wore were made from the hair of yaks and sheep. There were no shoes like there are now. There were no good raincoats. Hence, it was difficult.

Q: So then your shoes made from wool got wet in the rain?

#21N: Yes, water seeped in.

Q: Was it very cold?

#21N: The water was very cold and the feet became soggy. After milking one stayed within the tent, made a fire and churned curd. By churning one got butter. *Dri* butter is very expensive and then one made cheese inside the tent. Selling these would fetch grains that we used to make *tsampa* 'flour made from roasted barley.' You would do farm work if you were a farmer and we did nomadic activities the products from which was sold for *tsampa*.

Q: So just to go back; I didn't quite capture it. When your feet got wet when it rained, when the water got inside your shoes, what happened to your feet?

00:12:59

#21N: [The feet] got wet. However, because of the clean environment except for feeling cold nothing else happened like developing sores and such. However, presently I have knee pain, which could be because of the cold during the young days. I feel like that.

Q: How do you treat the pain in your knee? What do you do about the pain in your knee?

#21N: Long time back [I] received acupuncture but could not go to a bigger hospital. [I] take Tibetan medicine.

Q: You also mentioned...How often did it rain heavily like that when you were up in the mountains, in the grasslands?

#21N: It rained more during the three months of summer.

Q: Three months?

#21N: Yes, it rained during the three months of summer. These days [this time of the year] it is hot and the sheep and *dri* gave birth.

00:15:12

These days [the animals] would be giving birth. It is not always bad and there were happy times. Cheese, butter and yak meat...we can eat anything like meat, butter and *thue* 'soft creamy cheese.'

The food was strong...and nutritious. One did not get sick very often in Tibet. The air and water of Tibet was pure. One did not become sick like me [touches knees]. My elder brother is 72 years old and lives in Tibet. [He] can walk about. Tibet has good water and air.

Q: How old is your elder brother?

#21N: Around 78 and he can walk about.

Q: So you think the knee pain is due to living here in Kathmandu?

#21N: It started in Nepal. [I] was not sick in Tibet. What is the year of my arrival [in Nepal] written as?

Q: When did you leave Tibet?

#21N: [I] came in '80 or '81. What is written there?

Q: 1980-81.

#21N: That is correct.

Q: My uncles had cows. They were farmers and to help when milking they would play music, yeah? Did you do anything to help the animals produce more milk? Did you do anything special?

00:18:18

#21N: Even when it rained as we milked the *dri*, we sang songs in a carefree and happy manner.

Q: What kinds of songs? Do you remember any of the songs?

#21N: Is it okay to describe?

Q: Yes.

#21N: It is in praise of the *dri* and our being happy.

Q: Can you sing it for us? I'd love to hear it.

#21N: [Pause] [I have forgotten.

Q: So you milked the cows, I mean you milked the animals, how old were you when you first started taking care of the animals?

#21N: I was around 15 years old [when I first] started milking and became a nomad at around 20, became a nomad at around 21. It is useless telling too much. Otherwise, I lived as a farmer in another region. The Chinese...let's drop it.

Q: [You] can talk about it. It's okay.

#21N: A farmer must do fieldwork and I was a nomad. I faced great difficulties not knowing how to do it.

Q: Why did you move to the other village?

00:20:36

#21N: I was given in marriage to someone.

Q: So how old were you when you...

#21N: [Interrupts] The Chinese had appeared then. The Chinese had launched reforms and created groups.

Q: Was your marriage arranged by your families or how did you meet the young man and fall in love?

#21N: It was arranged by the parents.

Q: Do you know why they selected this family, this young man?

#21N: I do not know. His parents and my parents decided. [We] lived close by. He was a farmer and I was a nomad. [I] was given there. I was given to someone [I] did not know. To be frank, if parents are good and knowledgeable, one's age and...[not discernible] must be considered.

Q: Age and...?

00:22:24

#21N: The age and...what to say...must be considered. My birth sign is the rat and element the earth. If Tibetan [astrology] is consulted...his [husband's] birth sign was dog and the element fire. If a fire is made on earth, the earth gets burned. Hence, we did not have a good relationship. Two children were born that passed away.

[Interviewer to interpreter]: Did you say that they did not have a good relationship?

[Interpreter to interviewer]: Yes, because of...maybe...

Q: In what way was it not a good relationship?

#21N: Children were born and passed away. [We] were not happy.

Q: You felt unhappy because of the death of the children?

#21N: [I] was unhappy because of the death of the children and later my husband's father and I did not get along. According to our dharma it is because our birth signs...elements did not match.

Q: Did your in-laws mistreat you in any way?

00:25:36

#21N: [They] did not mistreat, but we did not get along.

Q: In what way was it not a good relation?

#21N: It was not a good relation in that while we were eating or when the children passed away, father-in-law after drinking *chang* 'home brewed beer' accused me, "Though they were healthy, children born to you pass away." It was verbal. However, [I] was not mistreated. One must speak truthfully. It is not good to lie.

Q: Did your children die in birth, when you were giving birth or after?

#21N: It was around a year after birth when they were crawling, both of them, that they passed away. I faced great difficulties, anxiety on account of my sons. The doctors now tell me that I have *lung* 'illness caused by wind or energy currents of the body.'

Q: Both were boys?

#21N: Yes, boys.

[Interpreter interprets *lung* as temper problem.]

Q: What do they mean that you have a temper problem?

00:27:55

#21N: *Lung* is when there is coughing and one is not happy. Tibetans call this as *lung*. Tension. [I] did not get *lung* because they mistreated. [They] treated [me] well. The children were born healthy but passed away, due to which I developed *lung*.

Q: Must have been very difficult for you.

#21N: Yes, it was. At that time I did not have much awareness about the dharma. According to the dharma there is no use crying but [I] did not understand that death happens. I continued to cry when the children expired and developed tension.

After coming here I saw His Holiness the Dalai Lama. His Holiness the Dalai Lama advised, “Be happy and chant the *mani* ‘mantra of Avalokiteshvara.’”

Q: Where did you meet the Dalai Lama?

00:29:54

#21N: I went directly to Dharamsala from Tibet and saw [His Holiness] there, and then I became happier.

Q: For people who don’t know about Buddhism, could you explain what dharma is?

#21N: If one meditates on love and *bodhdhichitta* ‘enlightened mind,’ one feels happier. One must have faith in the *bodhdhichitta*. I know the refuge prayers and can read the scriptures a little bit. Believing in the *bodhdhichitta* makes one happier and to realize that life is not good and there is no happiness if one does not practice the dharma. [I] realize this.

Q: So in order to become aware of dharma practice, did someone help you learn how to be aware of that?

00:31:43

#21N: Initially, there is the Himalaya School that started a project for the aged wherein the older people could attend school. I knew a little bit of Tibetan earlier when I was with the parents in Dharamsala where His Holiness the Dalai Lama...After studying at the Himalaya School I learned to read the Tibetan scriptures well, reading that makes me feel good and happy. Presently, I go to the Boudha stupa every morning at 4 o’clock to chant refuge prayers.

The scriptures are taught only for around two hours, from 2 to 1 [?]. Every Saturday a *geshe* ‘monk with Buddhist philosophy degree’ called Kunchok Ngodup comes from Kopen [Monastery]. He gives an introduction to the dharma.

Q: Every day from 2 o’clock to...?

#21N: From 2...[the *geshe*] comes at 2 and stays until 3.

Q: This is very interesting. Thank you.

00:34:19

#21N: After my husband passed away I had nothing to do and the children were in school. So I went to chant *mani* and then attended the school and that is how I pass [my] life.

[Discontinuity in video]

Q: So your first husband in Tibet...How many children did you have including the two who died?

#21N: Those were the ones.

Q: Three children from your first marriage and then how many children in your second marriage?

#21N: Two daughters.

[Interpreter to interviewer]: She has four daughters.

[Interviewer to interviewer]: Yes.

00:35:57

#21N: The other day she [pre-interviewer] asked about the monasteries in our village and such.

Q: Right...So you have four daughters?

#21N: Yes.

Q: And you had two sons who died?

#21N: Yes.

Q: The eldest daughter and the two sons were from your first marriage?

#21N: Right. [The daughter] is a nun presently.

Q: So you have three daughters from your second marriage?

#21N: Yes.

Q: When you went to the village to marry your first husband, when you married your first husband, how far was that village from where your family lived?

00:37:25

#21N: It is close by.

Q: So did you get to see your family when you were married? Did you get...how often did you get to see your family?

#21N: It was not very often but [the family] gave [me] the chance to go. [They] did not treat me badly.

Q: How often in a given year would you get to see your family?

#21N: I was given in marriage to a farmer. After harvest, when there was less work in winter [I] could see [my family].

Q: How long did it take you to get to your family?

#21N: [I] do not know how long it takes these days. On horseback it took around two hours to my village. [I] used to go on horseback.

Q: Did you take your daughter with you to visit your family?

00:39:21

#21N: Yes, [I] used to take her along.

Q: Earlier you said that when you moved to the village, to the farm that it was very difficult for you, that it was new. What was difficult about it?

#21N: [I] found separating the grains from the chaff difficult. One must have the grains and chaff separated. They lifted it and did something like this [gestures off camera] which I could not do and that was very difficult. There were no machines.

Q: How did you separate the grains from the grass?

#21N: Everybody lifted a piece of wood and did this [moves hands] in the breeze. The grain fell down below and the chaff moved away. Initially, when the grain was in the husk, yaks were allowed to walk over them. Once the yaks walked over, the grains lay below with the lightened husk on top. Then the husk and grains were piled together. Two women on either side of a flat stick did this [winnowing]. If a strong breeze blew, it was good for the grain fell below and the chaff was blown away. It was difficult without a strong breeze. I found this task difficult.

Q: What were some of the other difficulties for you when you went from being a nomad doing that kind of work to being a farmer?

00:42:33

#21N: You were used to nomadic tasks from a young age having been taught by the parents but one did not know fieldwork and found it difficult. And then when the crops were growing—you might know about crops—one must cut the stalk that is called *tsemagyab* in Tibet. [I] found these two tasks difficult but could do the rest.

Q: What was hard?

#21N: [Speaks before question in translated] Grains grow on stalks. The grain ears are on top and the grass below. It must be cut at the ground level using a knife. One must stoop and move a long way. [To interpreter] Your mother would know but I found it difficult. The rest was okay.

Q: Going from farm to farm?

#21N: Yes, [we] must harvest for around 15 days. In the past one harvested one's field. Later the Chinese began the commune. Everybody harvested getting up at 5 in the morning.

[Harvesting] took place during autumn.

Q: What was so hard about that kind of work?

00:45:17

#21N: There were not any other difficult tasks. In Tibet we spun wool and wove like this [indicates apron] and *chupa* 'traditional dress.' [We] wove apron and like this [indicates belt]. [I] can do all these. [I] learned that from my home and continued in their [husband's] home.

Q: Was that a skill that your husband's family appreciated?

#21N: When people judged a *nama* 'daughter-in-law' [she] was not considered good if [she] did not know weaving. [I] knew weaving.

Q: What are the other qualities of a good bride? What are the other qualities of a good bride?

#21N: [Brides] were judged on skill, behavior and character. [A bride] that cooks well and speaks nicely is considered good.

Q: Good behavior. What is good behavior in a bride?

00:47:50

#21N: Good behavior is when [a bride] obeys and does whatever her father-in-law and mother-in-law says. Then one must prepare good tea and good *chang* at home. Then when it is time to sow, one must do so along with others. For instance, among the four of us [interview team] if it is my turn [for sowing] I will provide food. [I] must prepare nice food, tea and *chang* and [I] would be considered good. Then the next day would be your turn. If the tea and *chang* were not good, [you] were considered not good. Besides these there were no college [degrees] and such.

Tasks had to be performed together along with many people and food must be served in turns.

Q: How were you judged on a scale of very, very good bride to not a good bride?

#21N: I was not considered the best but a good one. Being a nomad my work was not very good but I could cook and serve well.

Q: How did you know that they thought you were quite a good bride?

00:50:50

#21N: As I mentioned, they did not say that I was the best for I was not good with the job [of farming] but cooked well. The people used to say, “Today is their turn; their food, *chang* and tea are delicious.” For some whose meat, *chang* and tea are not tasty, it was commented, “Tonight is their turn, [the food] will not be tasty.” We took turns to do that. Much later when the *rukhak* ‘group of people’ system was formed, I left to come here.

Q: What’s *rukhak*?

#21N: *Rukhak* means all the people doing all kinds of tasks together and the grains being weighed by the Chinese. At this time one could not say, “This is my field. These are my sheep.”

Q: How long did you stay married to your first husband?

#21N: I stayed for eight years from the age of 22 to 33 [?].

Q: Was there a moment that made you decide that you needed to divorce?

00:53:15

#21N: Initially, I did my best but father-in-law and I did not get along. Later he [husband] met another woman that I came to know. Then I left taking along the nun [daughter].

Q: In order to get a divorce, is there some kind of a formal process that you go through?

#21N: Such things were not necessary. There was nothing as per Tibetan custom. It is not the Chinese custom. “Both of us cannot get along. We cannot get along and have no wish to. So [we] want to live separately.” I came to know that he had another woman. So [I said], “I cannot live with you.” Later, by the time I left he brought in the other woman and had a child. There is no paperwork involved in a divorce as per Tibetan custom.

[Discontinuity in video]

Q: This is very interesting what you’ve been telling us.

#21N: I am just talking about my life story and do not know anything else.

Q: It sounds to me like you’ve had a very rich life with very different experiences. You were a nomad; you were a farmer and now you’re living in Kathmandu, in the city. Where do you think you’ve been happiest?

00:56:16

#21N: It seems the same. Actually, the happiest was living with the parents. It was. Nothing was happier than that.

Q: What was so special and happy about being with your parents?

#21N: The special reason of being with the parents was you owned animals, had enough to eat and did not have to depend on others or take loans. It was sufficient and I was happy. [I] have not suffered very greatly in my life.

Q: Where was it the most difficult for you?

#21N: The most difficult was when the younger child's father passed away. Treatment at the hospital did not help and [I] was sad and had young children. [I] felt great stress.

At that time one of the children was in 10th grade and another in 9th grade.

Q: What did your husband die of?

00:58:24

#21N: Initially, he complained about back pain. A month or two later, various tests and an X-ray revealed that there was fluid retention in the backbone. Five days later [husband] was moved to a good hospital called Norvic. Fluid retained in the backbone had entered the brain and [he] could not be cured. Norvic is very expensive.

Q: I hope he wasn't in a lot of pain.

#21N: There was not a lot of pain in the first several months. There was a lot of pain for five days and [he] was connected to various [machines] and given oxygen. What they [the hospital staff] said was that the fluid retained in the back had entered the brain and that there was no cure.

Q: How did they treat the pain in the hospital?

#21N: [The hospital staff] gave medicines.

Q: It sounds like you had two arranged marriages, the first one was not particularly a happy one it sounds like, but it sounds like your second marriage was happy?

01:00:47

#21N: [I] was happy except that the departed one had to face difficulties. [I] was happy with the children attending school and me doing the cooking.

Q: Around the world there is debate about whether we should have arranged marriages or love marriages. What do you think is the best?

#21N: According to my opinion, I abided by what [my] parents arranged. As is the Tibetan custom in the old days I obeyed [my parents]. Presently, if I were to tell one of my children, “You must marry that person...” it will be said, “Mother, you do not have to do that. I will find my own.” Those days and the present times are not the same.

The old days and present times are not the same. You would know that. I have now reached the age of 78...

Q: Sixty-eight.

01:02:58

#21N: [Laughs] Sixty-eight. [I] see that the old way of doing things and the present way of doing things, and the old way of thinking and the present way of thinking are different.

Q: Are you okay with it?

#21N: Following in my footsteps?

Q: With arranged marriages not being the custom anymore?

#21N: That is correct. For instance, if you [interpreter] love a girl and she loves you back, that is perfect because you love each other. However, it is good to consult the birth signs and such because I faced difficulties with the elements not matching. Otherwise, the present custom is better. We did not have brains in the past.

Q: I forgot to ask you earlier—your two husbands, did you know them before you married them?

01:05:05

#21N: [I] did not. [I] did not know anyone, neither the first nor the latter.

Q: How was that when you first met them when you married?

#21N: That was the Tibetan custom.

Q: If there weren't men in the room I'd have asked you more. If there were no men in the room I would ask you more.

#21N: That is okay. That is it. The Tibetans...what to say...there is not anything more to describe.

Q: Were you attracted to the men when you saw them?

#21N: According to the Tibetan custom one does not feel good or bad on seeing the face [of your husband for the first time]. Love develops in your heart and whether [the man] is good or bad, you see [him] as good. That is my opinion.

Q: So when you thought about a husband, did you think about the kinds of qualities you hope that man might have?

01:07:24

#21N: It never occurred to me.

Q: Well, thank you very much...

#21N: [Interrupts] Anyone will wish for a good one, [laughs] hope for a good one. The Lord Buddha has written it here [points to forehead] and it cannot be changed.

Q: What do you mean by “it’s written on your forehead”?

#21N: That is your destiny. For instance, according to the dharma, if a child is born tonight, as soon as it is born its [destiny] is fixed by the Lord Buddha or the gods.

Q: When the child is born...

01:08:27

#21N: When the child is born, that which is fixed, the one called destiny cannot be changed. To give an example, first there was a *togden* ‘a realized person.’ The *togden* practiced the dharma very well. The *togden* played a *damaru* ‘small hand held drum used during religious rituals’ as [he] neared a door. [He] practiced the dharma and begged.

The *togden* was a monk of the region. [To interpreter] If she [interviewer] cannot understand a *togden*, just say that it is a practitioner. Within the house a girl gave birth to a baby. The *togden* and the girl...[not discernible] knotted like this [touches garment]. The *togden* being a practitioner understood. Later the *togden* and the girl had to live together. The Tibetans tell such [stories]. This is in relation to the dharma.

Q: The *togden* and the girl later lived together?

#21N: Yes. He, being a practitioner understood it. Why did the child at the time of birth...[not discernible]? Later, though the *togden*, the lama was older had to marry the girl. There is such a story. I did not see this but such things are told. Likewise, whoever it may be...for instance, if you love me, however much the love, if it is not in our destiny we will not be together. It is the same thing.

01:11:21

Tibetans talk about destiny. Take her [interviewer] for instance, she may have a husband. It will not happen with whom she loves but with whom she is destined, destined from a past life to live with her. For instance, I had two husbands, one [I] separated from and one [I] lived with. According to our dharma this was predestined.

What was predestined happened in my life. From then on I have only the desire to practice. As long as the children can pay the rent, I only wish to practice the dharma and do not have any desire for marriage.

Q: Did you think there are times when we have to make, as human being we have to make decisions that predestination has not ordained for us?

I understand that in Buddhism there is a lot of...a sense of things being predetermined. Are there occasions in life when we have to make decisions that's not predetermined for us?

01:14:10

#21N: Presently, as I dwell over it. [I] believe one should not leave it to destiny but take interest in the Buddha dharma. I took birth in this life; I am born as a human. [I] feel, "Oh, I have not done correctly in the past. [I] have not practiced the dharma, not done anything or got an education."

Now whether in death or life there is nothing greater than the dharma, which [I] must practice well. By practicing the dharma [I] must transform the mind. [I] must not feel attachment or desire or steal. From now until death I shall practice the dharma. This is mentioned in the scriptures that if one practices the dharma well, one will be reborn in the heavenly realm in the next life. Therefore, these days I only reflect upon that. I wish to die before giving too much trouble to the children. I hope to be reborn as a good human being by practicing the dharma.

Q: Thank you very, very much. Do you go to this stupa at 4 o'clock?

01:16:30

#21N: I go to circumambulate it at times but do not circumambulate much. There is a place within where one can read the scriptures. [I] read scriptures and do prostrations there. I do not have any other responsibilities but that.

Q: Okay.

END OF INTERVIEW