

Tibet Oral History Project

**Interview #22B – Bagdro
December 22, 2013**

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INTERVIEW SUMMARY SHEET

1. Interview Number: #22B
2. Interviewee: Bagdro
3. Age: 43
4. Date of Birth: 1970
5. Sex: Male
6. Birthplace: Jamtso
7. Province: Utsang
8. Year of leaving Tibet: 1991
9. Date of Interview: December 22, 2013
10. Place of Interview: Lugsam Community Hall, Bylakuppe, Mysore District, Karnataka, India
11. Length of Interview: 2 hr 07 min
12. Interviewer: Marcella Adamski
13. Interpreter: Tenzin Yangchen
14. Videographer: Pema Tashi
15. Translator: Tenzin Yangchen

Biographical Information:

Bagdro was born to a nomadic father and a farming mother near Lhasa. Due to fear of the Chinese, his parents did not teach him anything about life before the Chinese occupation. He did not even know who the Dalai Lama was. He was perplexed as a child that the Chinese purported to bring liberation and progress, but the Tibetans remained poor while the Chinese prospered.

Bagdro experienced the Cultural Revolution. Monasteries were destroyed and sacred texts were desecrated. The Chinese indoctrinated Tibetan children into Communism. He describes *thamzing* 'struggle sessions' and imprisonments that he witnessed. Bagdro's 4-year old sister was one of the victims of starvation that became widespread after the Chinese occupation. He was forced to beg for money from foreign tourists and for food from Chinese restaurants in Lhasa.

Seeing that monks were well-fed, Bagdro joined Gaden Monastery. Monks could say prayers but also had to study Communism. Bagdro finally learned about the true situation in Tibet and was determined to fight for his country. After a protest in Lhasa, he was arrested. He describes the suffering the political prisoners underwent, including torture, forced labor and death due to starvation. He was finally released due to his poor health. He escaped to India to tell the world about the suffering of his prison mates and request a trial in the Spanish Court.

Topics Discussed:

Utsang, childhood memories, life under Chinese rule, destruction of monasteries, Cultural Revolution, *thamzing*, Panchen Lama, imprisonment, brutality/torture, starvation.

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Interview #22B

Interviewee: Bagdro

Age: 45, Sex: Male

Interviewer: Marcella Adamski

Interview Date: December 22, 2013

[Interviewee speaks in English for the majority of the interview.]

Question: Please tell us your name.

00:00:11

Interviewee #22B: My name is Bagdro. I am a Tibetan Buddhist monk. Right now I stay in south India, Bylakuppe.

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?

#22B: Yes, this is very important because of the...

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

#22B: Okay.

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

#22B: Yes.

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

00:01:04

#22B: Okay.

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

#22B: No.

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

#22B: Yeah, thank you.

Q: Bagdro-la, can you please tell me where you were born and what year you were born?

#22B: I was born near the Tibetan capital Lhasa, near Lhasa, and near the monastery of Gaden. I was born in 1970.

Q: In 1970?

#22B: Yes. It is a very small village.

Q: How many people, about?

00:01:57

#22B: In the village [were] 200 people, about 200 people, but my father—he was before a monk, a former monk from Gaden Monastery. After Chinese Cultural Revolution, then they [Chinese] totally closed Tibetan culture and spiritual, everything is closed. Then my father, he married and I am the fourth child. I have three sisters and one brother.

Q: Three sisters and one brother. How long was your father a monk in Gaden Monastery, for how many, until what age about?

#22B: I don't know exactly. My father said before Chinese occupation he stayed as a monk. I think he stayed only, maybe five years.

Q: Maybe five years.

#22B: Yes.

Q: And then because of Chinese occupation he was forced to leave.

#22B: Yes, because...

Q: They'd closed Gaden Monastery?

00:02:44

#22B: Yes, Gaden Monastery...of course, the Cultural Revolution, during that [period] culture [was] destroyed. In Tibet before the Cultural Revolution the Chinese, they started the destruction. Cultural Revolution mostly in China and Tibet and every smaller country, they destroyed, but in Tibet before Cultural Revolution started [the] Chinese started Tibetan Buddhist culture destroyed. Then my father left [the] monastery because Gaden Monastery [is] totally destroyed [by the] Chinese

Q: Totally destroyed.

#22B: Yes, then he left [for the] village, my village, the small village. There were 200 people.

Q: And then he met and married your mother.

#22B: Yes, then I came, the fourth child.

Q: What kind of work did your father do?

00:03:32

#22B: My father worked as a nomad.

Q: Nomad?

#22B: Nomad. He worked there. My mother is a farmer; she is not a nomad. I have three sisters and one brother. My youngest sister, she died [from] starvation, no food. Then I went I think, one month in a Chinese school.

Q: When you were a little boy, do you have any memories when you were growing up, maybe from, maybe 3, 4, 5, 6, 7? How was your life then?

#22B: Yeah, I remember from 8 years old because during that time I liked bicycles. From some Chinese government people, some authority...[to interpreter in Tibetan] authorities...

Authorities came to my village. I used his bicycle.

Q: Bicycle?

#22B: This bicycle [got] broken. Then this Chinese authority made a lot of suffering [for] my father because I have broken his bicycle.

Q: There was an incident when you broke a Chinese government official's bicycle and they made a lot of problem for your father?

#22B: Yes, [for] my father and my mother.

Q: What kind of problem?

#22B: Because they said, "You must pay money. We have to repair this bicycle." Then I am scared. I escaped to other place, to other village.

Q: You flee. Did you break the bicycle by accident?

#22B: Yes, accident. I do not know to drive but I tried to drive and then [it] was broken, very badly broken, this [bicycle].

Q: Very bad...

00:05:30

#22B: Then they make a big problem [for] my parents, my mother and father.

Q: How did you feel to make such a big problem for your parents?

#22B: I don't know this meaning, "Why they are making, why my parents making Chinese ...? Why the Chinese, they use bicycle? Why we are very poor?" I don't know because my father and my mother, they know but they don't teach anything why they [the Chinese] make problem. Also I am during that time very young. [In] my village is a Tibetan lama. He is a Nyingma lama. His name is Dakpa Tsering. He [was] also [in] public front made to suffer [by the] Chinese.

Q: The Chinese made him suffer publicly?

00:06:11

#22B: Yes, the Chinese official people come. Then they make a big meeting, a public forum. Then they use paper hat and then they wrote, "He is like a demon and a ghost. He made the country damaged. They make population damage. This is like poison, this man." Then they in front [of] the public made him suffer, this lama. After [that] he died because of everyday suffering.

Q: So much suffering he died?

#22B: Yes, that is, I am very...

Q: Was it beating?

#22B: They beat. Many times they beat. Sometimes Chinese women, they use [the lama] like horse. They sit [on] his neck.

Q: Like a collar?

#22B: Collar. [The women] sit there [indicates neck].

Q: And a lot of force?

#22B: Yes.

[Interpreter to interviewer]: They sat on his neck.

Q: Oh, they sat...

00:07:03

#22B: His ears [pulls at right ear] and then they use...[to interpreter in Tibetan]...spit. Spit for his face. They beat in public front. I am very scared why they are making this man suffer. They said he is like demon. Then I am very scared. This man maybe they think [is] a demon. My mother and father they don't teach anything.

Q: They didn't teach anything. They were afraid...

#22B: Yes.

Q: ...of the Chinese. You said that when you broke the bicycle of the Chinese official, your parents got in trouble. What kind of trouble?

#22B: The trouble is they said they must pay. Then also said, "This is against Chinese Government."

Q: You are being, acting...

#22B: They think.

Q: ...against the Chinese government when it was an accident.

#22B: Yes, we don't know why this is against. I don't know. I don't have any education what is the meaning [of] against.

Q: You were very confused.

#22B: Yes, but I liked this bicycle. It's very nice, very strange. Normally we use the horse, animals but this technology has come there. [I was] very surprised. I like playing [with] this bicycle.

Q: You are a normal boy and you like to see a new experience.

00:08:19

#22B: Yes. Then the Chinese said, "This is against the Government of China because they said he is a Chinese government official, people working in the village. Why you have broken this?" Then they took lots of ...some money.

Q: From the family?

#22B: Yes. Then also...we have not much money but we [got to] eat during that time. [If] we eat breakfast, we need lunch; if we eat lunch, we need dinner. There is some small food left... [To interpreter in Tibetan]...grains...Grains left, all taken away [by the] Chinese.

Q: They took your food.

#22B: Yes.

Q: Breakfast, lunch and dinner.

[Interpreter to interviewer]: Yeah, the grains, all the grains for the food.

#22B: All taken [by the] Chinese. Then there is also some money left, those money also taken [by the] Chinese.

Q: They took your money. Everything was taken away as a punishment for your accident as a child and you were accused of being against the government.

#22B: Yes, they said [I was] against the government.

Q: You said your family sent you to another village?

00:09:20

#22B: I escaped.

Q: You escaped.

#22B: Because I am very scared of my father.

Q: Oh, yeah.

#22B: Father's very angry because I have broken this bicycle.

Q: He was very worried.

#22B: Yes, he [was] worried. Then he is very angry. He said now he like to beat me because I make him lose all this food. We have this food for six people. I have made him lose food. Taken everything [away] by the Chinese Government, this official man. Then I am very scared of my father. I escaped. I escape [for] two weeks to another village. I sleep in the animals' house.

Q: In the animal barn.

#22B: I don't know the other village people. Then after two weeks I am back in my village because I need food. I am very hungry. Then my father he slapped once for me. He beat once. [Laughs]

Q: He gave you one slap.

#22B: [Laughs] Yeah.

Q: Did you...How did your mother react?

00:10:14

#22B: Mother, she is very nice. She is very worried.

Q: Your mother was very worried.

#22B: She said, "This is my first child. A son is very important [for] our family." Then he is [father] caring [makes hugging gesture] me and he said, "Next time you don't do anything. You don't escape to another country. I am very worried."

Q: “Don’t go away.”

#22B: He cried.

Q: Your father was very worried about what happened. Your mother was very worried.

#22B: My mother, yes.

Q: Thank you. Wow, what a story! And then you started to talk about this monk from the Sakya tradition? What tradition?

[Interpreter to interviewer]: Nyingma.

Q: Nyingma tradition who...

[Interpreter to interviewer]: ...who was subjected to *thamzing* ‘struggle sessions.’

Q: ...was subjected to *thamzing*. Was he living in your very small village with the other 200 people? Was he from that village?

00:11:03

#22B: Yes. The Chinese government destroyed totally the monastery [of] Gaden. There are some monks left. They make a small monks camp in our village. He stayed there. But sometimes he making [visited] people’s house and made prayer. He makes blessing [for] some people. Then they know, the Chinese authorities. Authorities, they know what he is doing. One time then they came. I think 35 Chinese official people came to my village. Then they arrested him.

Q: Publicly?

00:11:44

#22B: Public. Next they made a big meeting, a public big meeting. Then they said, “This man, he is very, very against the nation. This man is making population damage. He makes economic damage. This man, he gives people poison.” They said Buddhism is like poison. “We must destroy.” Then they beat this man, this lama. I saw it and was very scared during that time. Also Chinese during that time...also the government people used [the lama] like horse. Chinese woman sit on his neck.

Q: Like a harness.

#22B: Harness. Then they beat, the woman.

Q: A woman, too?

00:12:35

#22B: Yes. The Chinese official woman came. And [to] each people of the village they [Chinese authorities] said, “Now you must beat [the lama].” They said the Tibetan Government before; they made suffering to the Tibetan people. If the Tibetan Government

before was very bad, people never died of starvation. Why the Chinese came and the Tibetan people died of starvation? Why they destroy the Tibetan spiritual? This is a question [to] the Chinese Government. This is a question [to] the United Nations. Why they die?

Chinese, they came to “liberate” the Tibetan people. They [came to] make “freedom” for the Tibetan people. This is not freedom. This is not religious freedom. This is not right [for the] Tibetan people. They make suffering. This man is very simple, a symbol of the sect of Nyingma. Everyday [the Chinese] made him suffer. I saw his 3-week suffering.

Q: Three weeks?

#22B: They every day [subjected him to] public beating.

Q: The same man, the same Nyingma monk?

#22B: Each village [was] made to [cause him] suffering. In the area, I think there are 7-8 villages. Everyday [the Chinese took the lama to] each village, [then] next village [and the] next village. They made him suffer.

Q: They took him from one village to another and they made the people beat up this *rinpoche* ‘respected lama.’

#22B: Yes.

Q: He was a *rinpoche*?

#22B: Yes, yes.

Q: Nyingma.

#22B: Yes, and then also each Tibetan in the village made him suffer.

Q: What would happen if they didn’t want to make him suffer?

00:14:09

#22B: Then they make the village people suffer. “Why you are not making...” They [the Chinese] think they [villagers] are supporters.

Q: If you didn’t beat him, you would be seen as supporting him.

#22B: Yes.

Q: So it was very intimidating.

#22B: Yes.

Q: Under pressure and fear...

#22B: Yes.

Q: ...the people had to do it.

#22B: Yes. Then after I think eight weeks, he died, this man. That I saw. I was very young.

Q: You saw? Did you see him die?

00:14:39

#22B: Yes, because [from] nose, eyes, everywhere comes blood. Because they have made him [to be] beaten. They beat. He died. This man is a very nice lama, a spiritual man. We have always prayers for him. I did not know Buddhism but I liked this man. He is a very nice man, a simple man.

Q: Tell me his name?

#22B: Dakpa Tsering. Dakpa Tsering.

Q: Do you know how old he was?

#22B: I think during that time, I think maybe 61.

Q: About 61 and he was from Nyingma.

#22B: Yes. He lived in our village.

Q: In your village.

#22B: Near the village, there is a monk camp where he lived.

Q: Was there a monastery that he belonged to before he came to your village?

#22B: My monastery is Gelug but he is coming from another place.

Q: He came from another place.

#22B: Maybe he is [from] Kham. I think he escaped from Kham, escaped [to] my village. He had some relatives that lived there at the monks' camp and that is why he stayed there.

Q: He was escaping from another place.

#22: Yes, from Kham.

Q: And came to stay with relatives in your village.

#22B: Yes.

Q: And then he was abused and killed, beaten to death...

#22B: Yes.

Q: ...by forcing the people to do that.

#22B: Yeah.

Q: And you were 11 years old when you saw that?

#22B: Yes, during that time I was 11 years old.

Q: What did you do next when you saw that?

00:16:13

#22B: Next also I saw Chinese, they killed many dogs. I don't know why they kill these dogs. There came young Chinese...[to interpreter in Tibetan]...what do you call...the Red Guards.

The Red Guards, people coming in groups. They said, "These dogs [are] eating human food." They said, "These dogs [are] eating human food." They said, "We must kill these animals." But our country Tibet's spiritual base [is] Buddhism. We don't kill animals. These animals are very nice. They [give] protection in the house, people's house. Why kill these animals? [At] each people's house they kill the dogs. It was very terrible killing. The Chinese, those what you say...[to interpreter in Tibetan]...the Red Guards.

Red Guard people came and they use a wire...[indicates tightening wire on neck]

Q: Strangle?

#22B: Yes, the dogs open...

Q: To choke?

#22B: Yes, the dogs open mouth and they put hot water, very hot water. Then they die, these dogs. That I saw. Also they kill small birds. You know, bird? [To interpreter in Tibetan]...birds.

Birds. They [Chinese officials] also...they give...they said, if they [Tibetans] kill...they cut the head [off] of the bird and give the Chinese official people, they [the Chinese officials] pay money. They make very terrible. This is all against Tibetan culture. They make people against their own culture, tradition, spiritual.

Q: So they were making the Tibetan people against their own tradition...

#22B: Yes.

Q: ...cut the neck of birds and give the heads and then they would give them money for doing that. And that's very much against Tibetan Buddhism to kill.

00:18:00

#22B: Yes. Because they also said, "These birds [are] eating human food." They said, "Must kill." That I saw [when I was] very young. I saw [at a] very young [age] very terrible things in my lifetime [in the] village.

Q: Did you...were you confused? Did you know what to believe? They said dogs eat human food, birds eat human food, lamas are bad, did you believe them or were you just confused?

#22B: I don't like what they are doing. They said Chairman Mao [and] Stalin are very important people. We must hang in our house Stalin's picture and Mao's picture. Marx picture must hang in our village. They said these two people are like...they said, like God. God. They [give] protection to the people, help the people.

Q: A picture of Mao must hang in your house.

#22B: Yes, and then also...

Q: And Stalin. Mao and Stalin. Both the pictures have to hang in your house and they were like Gods.

#22B: Yes.

Q: And this is very unlike tradition for the Tibetan people.

#22B: Yes. You know I wear a small hat and I put the Mao picture here [points to center of forehead] and Stalin's picture [I] put here [points to left side of chest]. Because I am very young and they said we must hang these.

Q: You must do this.

#22B: They said. [Laughs]

Q: That's how you change a culture by making the people behave differently.

00:19:31

#22B: During that time, you know, we have [the] Tibetan Potala Palace. Potala Palace, Jokhang Temple, Norbulingka, these all are Tibetan important spiritual places. There we must pay money to go inside. Potala Palace [is a] Tibetan palace [that] King Songtsen Gampo built [in the] 7th century. This is for the Dalai Lamas' reincarnation [to] live there. We are not allowed [in] our palace. I come [to] India and go [to] the Taj Mahal. Taj Mahal?

Q: Taj Mahal.

#22B: Taj Mahal, we are allowed to go there. This is an Indian palace. Potala Palace [is] our palace. We Tibetans are not allowed to go there during that time. There live Chinese army and soldiers. The police, they live there in the Potala Palace. This is a very important place spiritually. I saw, I just come at the big door; I saw they have eaten some dog meat [in] the Potala Palace. The Chinese, they eat dog meat. I saw they ate dog meat. They buy and took this [to] the Potala Palace. This is a holy place. These all, they are using for, some they use as factory some big prayer rooms. Sometimes they also kill animals inside.

Q: They kill animals inside the Potala Palace.

00:20:54

#22B: There are other smaller monasteries [in] Lhasa, Kundeling Monastery, Ramoche Monastery. These two have big, big prayer rooms like Sera [Monastery] here. Inside these they kill animals. They use [them as] factories, the Chinese. During that time I saw.

Q: They use the inside of the palace to kill animals as a factory, a butchering factory?

#22B: The Potala Palace name was changed. We don't say Potala Palace. During that time we say Public Palace. Public.

Q: Public Palace, not Potala Palace.

#22B: Yes.

Q: They changed the very name.

#22B: Yes. They also made Norbulingka name changed. Also Public...[to interpreter in Tibetan]...People's Park.

Q: It went from Norbulingka to People's Park.

#22B: Yes, because they all make change, the Chinese, but it's not possible because people always said 'Potala Palace' and 'Norbulingka.' We all say but the Chinese tried to change the name. That I saw [when I was] young.

00:22:03

During that time I go [to] my village school. They always teach [that] we must [be] against spirituality. Then I go to the Potala Palace [and] Jokhang Temple. We pay five Chinese *yuan*, money; we are allowed to go inside. Then I saw Buddha picture, Tara picture. I am very scared of those pictures because the Chinese said these were demons. They said, ghosts.

Q: So the very images of Tibetan Buddhism you were told they were demons and you were frightened of them because you had never seen these before and you were given misinformation about your own culture.

#22B: I was 11 years old but I never saw a monk.

Q: You never saw a monk before?

#22B: Yes, 11 years old. People walk in the Potala Place and the Norbulingka, they were lay people walking, not monks. No monk robes, just normal clothes.

Q: I don't know if I followed, you never saw a monk before?

00:23:12

#22B: Eleven years old, I never saw a monk.

Q: They were all gone.

#22B: Yes.

Q: Because the monks had to leave the monasteries and they had to put on lay clothing, right?

#22B: Yes.

Q: Soldier clothing, not soldier but Mao clothing. They had to cut down their robes and dye them and make them into Mao clothing, I heard.

#22B: Yeah.

Q: When you went...Where was the first time you saw monks then?

#22B: After one month [of] my going to school, then I stopped school because I need food. My younger sister, she died of starvation, no food. Then I started begging [for] food. During that time the Chinese say Mao Zedong, this Mao [did] not cooperate with any country. He only cooperated [with] Russia because Russia is Communist. And North Korea, those Communist countries cooperated in business because they have same policies, communism.

After Mao died in 1979 [1976], then slowly Western tourists come [to] Tibet. That time we were very surprised. Our villages [did] not have electricity. Electricity [was available] only [in] Lhasa. If Chinese official people live in a place, they have electricity and the nomad people's house and farmer people's house, no electricity, no road, very poor, very difficult.

Q: No benefits.

#22B: There's no benefit, nothing.

Q: No liberation.

#22B: After Deng Xiaoping became President, he started making business [with] the United States and Europe. Then slowly Western tourists came to Tibet.

Q: How did you feel about this?

00:24:55

#22B: Then we are very surprised. Maybe, we think this world [has] only Tibetans and Chinese.

Q: You thought the world was only made up of Tibetans and the Chinese. You're very surprised to see tourists.

#22B: Then tourists slowly came to Tibet. Those tourists, they have a different language to speak and also blue eyes and yellow hair. We thought these people were coming from another world! In the village some people make pictures, the tourists, Western people. My father and the village people, they are very scared. They think, they will shoot [action of shooting with gun]. They are very scared.

Q: What did they think about how the tourists looked?

#22B: This is because of the yellow hair and blue eyes. The people with blue eyes are like blind.

Q: They thought blue-eyed people were blind.

00:25:43

#22B: Because in my village there are two people with blue eyes and they are blind. We touched these people's [tourists] eyes and they are very scared. They are very surprised. But these people, they are so...[not discernible] with the situation in Tibet, Western tourists. But the same time also [was] released the 10th Panchen Lama, also in 1979. The Panchen Lama [was] almost 10 years in prison; they [Chinese] tortured [him]. They made a lot of suffering for the 10th Panchen Lama.

Q: The Panchen Lama was in prison for 10 years and suffered a lot.

#22B: Yes. And also many Tibetan lamas during that time suffered. Yeah, then slowly the Western tourists were coming [to] Tibet. They saw the monasteries, the destruction, and [that] many Tibetans [were] very poor. They have very difficult lives, the Tibetan people. They have no human right. They have no freedom. There is no religious freedom. They are very difficult. Even all the children come and they are begging [for] food [from] the Western tourists.

They [children] start looking at the Dalai Lama's picture. I said, "Why the children..." I think some parents they talked about the Dalai Lama story but my parents, they didn't teach anything. They are very scared. The children, they said, "Dalai Lama picture. Dalai Lama picture." I said, "What Dalai Lama picture? What is Dalai Lama?" We don't know Dalai Lama.

Q: They never raised you to understand the Dalai Lama as a child because your father and mother were too afraid to tell you about the Dalai Lama.

00:27:09

#22B: Yes. If they talked truth [about] history of Tibetan...

Q: If they told the true history, what were they afraid of?

#22B: Then they make suffering, same as the lama, suffering.

Q: They would be made to suffer like the lama.

#22B: Not small suffering, that is big suffering, very difficult.

Q: So they had to keep secret from the children even the existence of the Dalai Lama and the first time you heard about it was when the tourists came.

#22B: Yes. Those tourists, they are making pictures [about] the situation in Tibet during that time. They make pictures of my monastery Gaden [that was] destroyed. Sera Monastery's front is not destroyed but back ground, lots of destruction by the Chinese. Drepung Monastery [was] also the same. The back is destroyed, much destroyed, even Sakya. Nyingma Monasteries in most Kham areas, all destroyed [by the] Chinese. Since during that time 6,000 Buddhist monasteries [have been] destroyed. They are making really bad destruction.

Q: Do you remember, were you...? It was before you were born that the monasteries were destroyed.

#22B: Yes.

Q: Before you were born. Did your father ever tell you how they destroyed the monasteries? What was done to make them be demolished?

#22B: [Shakes head]

Q: He didn't tell you?

00:28:23

#22B: No teach anything. He is very scared.

Q: He was too scared.

#22B: I know sometimes he goes...He likes horses. He sometimes gives some horses food. And I [thought] he speaks [to] himself. He is not speaking [to] himself, he is praying. He prayed, *Om mani padme hum, Om mani padme hum* 'Hail the jewel in the lotus' [while] he is making food for the horses. But he prays in the house, in the animal house, his prayer.

He doesn't pray in front of the children. He goes in the animal house [and while] giving food [to the animals] he prays. He is very scared.

Q: He was so scared to do it publicly that he would go into the barn or the animal house and make prayer as if he was talking to the animals.

#22B: Yes, because [to] the children, they [the Chinese] teach reeducation [in] communism. Sometimes children make suffering [to the] family, parents. That [happened] in my village. One is a Tibetan [child] and his name [is] Lhakpa Tsering. His father's name [is] Ngawang. The Chinese, they give reeducation for him. They give propaganda [and] brain-washed his mind. This boy Lhakpa Tsering, he made his father suffer.

This has many [times] happened that my father saw and they are scared of their own children sometimes. If their children tell the Chinese official people, then official people make suffering. They [Chinese officials] said, "This child is very good. He is against his parents." Yes, because he likes the Government of China, communism. That [happened] in my village, Lhakpa Tsering, he made his father suffer whose name is Ngawang. Made him suffer many times. He beat his father because the reeducation made him brainwashed, brainwashed this boy. That is the reason my father...he is very scared for me.

Q: He was scared for you and also he didn't want you to be brainwashed and do any damage to the family.

#22B: Yes.

Q: I understand that. Tragic story. You left off saying how you were so hungry, the tourists came, you would ask for food...

00:30:31

#22B: Yes, we are looking [to] these tourists for money, food. Sometimes they give five Chinese *yuan*, money. During that time five *yuan* is like 100 dollars, big money! We [can] buy many things, food, tea, many things we [can] buy; some rice but during that time [in the] village rice is very, what to say...[to interpreter in Tibetan]...scarce. Scarce, rice.

Q: Not much rice.

#22B: [Nods] It was very difficult but then we'd buy some flour, white flour. We liked white flour because this is...

Q: White flour is delicious.

#22B: It looks delicious, but brown flour is much better but we didn't know. And then [besides] five *yuan* given by the tourists, they give some...they give eggs and some sweet things. We are very happy. They gave food, these tourists.

Q: Do you remember what countries these tourists were from?

#22B: They said they came from America. Then also some came from France and Germany and England.

Q: England.

#22B: Yeah, mostly [from] those countries.

Q: Interesting. And then what happened to you next? How did you... You were hungry for food. Your family was begging. Did you stay with your family?

00:31:53

#22B: Yes, then I [began] making a small business. I cut...Our village is very close to Gaden Monastery. There is the *gaden khempa*. *Gaden khempa* is a small incense, a very good smell. We cut this, make it dry and we take it to Lhasa and sell this. This is very good [to] make a little business, but sometimes Chinese official people came in the Bakor area and they make a lot of tax.

Q: To pay tax?

#22B: Pay tax.

Q: They make the people who are selling incense pay tax on whatever they sell.

#22B: Yes.

Q: What kind of percentage tax would it be? Like you make a dollar...

#22B: The Chinese...

Q: ...you give them in Tibetan money. What would be the percentage?

[Interpreter to interviewer]: Chinese *yuan*.

Q: Chinese *yuan*. How much tax do you have to pay?

#22B: If we sell two...What to say [to interpreter in Tibetan]...sack. Sack. If we sell two [sacks], we must pay sometimes 35 or 25 *yuan*, must pay [to] the tax people. They took lots of money there. During that time 35 *yuan* is very big money.

Q: What is the selling price of one sack?

#22B: We sell, I think we got money...35 *yuan*, 35 *yuan* but the tax people came and they took sometimes 25.

Q: They take 25 of the 35.

00:33:25

#22B: But we escape. We made this look like black business. If we see these tax people, we escape, run away [to] another place [to] sell. Sometimes...[speaks in Tibetan]...[we] manage to succeed.

Q: Yeah, you have to be smart.

#22B: Yes, we must look there.

Q: Or you lose all of your profit, all of your money.

#22B: Yes.

Q: So if you made 35 and then they take 25, not much left for bread or flour. And then what happens?

#22B: Then I begged [at] Chinese restaurants [for] food; [I] need food. I am begging [at] Chinese restaurants. Chinese new people came to Lhasa in the area of the Bakor and different places. They took all the good business places. They give [to] new Chinese people. Then they are making good business. There are very good restaurants opened near the Mentsekhang, Tibetan Medical Institute in Lhasa. They have big shops in Lhasa. [In] all these shops live Chinese people. They are making good business.

Q: In Lhasa, the Bakor, all around used to be very filled with good Tibetan business, but when the Chinese came they took over all of the shops?

#22B: Yes, that time they took, most of the Chinese.

Q: They took the shops away.

#22B: There are also some Tibetan shops but those shops; there are some Chinese...some Tibetans people [that] work [for the] Chinese government. They stay here but the...

Q: They are allowed to stay if they work for the government.

00:35:01

#22B: Yeah, most was taken by the Chinese government. Then I begged [from the] Chinese restaurants. I looked at some people eating food [and] some left food. I ate this food because I am so hungry.

Q: When there's leftover food from the Chinese restaurant, you eat it because you are so hungry.

#22B: Yes. This is...We [have] no choice. We need food. If we have food, we will not come to these restaurants. The Chinese said, "We come and make..." They said, "We come to Tibet. We make liberation [for the] Tibetan people. We make happiness [for the] Tibetan people." But we are not happy. They make suffering every day. They took all tax [when] we are selling the small incense. That is the reason we need food. Then I begged [from the]

Chinese restaurants. Then they beat me and [did] not allow [me to] beg for food, begging food in restaurants.

Q: Can you continue to tell us what you noticed around the Bakor?

00:36:04

#22B: Yeah, they have many restaurants, shops. Mostly new Chinese people come to Tibet [and] the Chinese Government official people give [these shops] to the Chinese people. Then I go to the Chinese restaurant. I am begging [for] food. I want food. I need food. I am very hungry. And then I begged food and then the Chinese restaurant managers they beat me many times. I am not allowed to beg [for] food, because I need food.

If the Chinese really liberated the Tibetan people, they are bringing happiness [and] they are making really happy people, why the Chinese give Tibetan people bad [situation]? Why they give Chinese people... government they help the Chinese, their own people? Those mostly [that] came [were] Han Chinese people. Real Chinese [were] coming and the government help the Han Chinese.

That's the reason they now in the Chinese Government...[to interpreter in Tibetan] ...racial discrimination. They are doing this. That's why we are very upset; we are very sad. Then my mother she's [had a] very good education. Especially, she is very good in Tibetan education, Tibetan handwriting. She is a very good teacher. She is also [having a] very good education, mathematics education.

Q: Who?

00:37:28

#22B: My mother. But [with] the good education, she [could] not find any job. She worked [as a] farmer. But the Chinese said the educated people [they] give jobs, but at that time my father, he doesn't like education because he showed me. He said, "Look, your mother has very good education. [The Chinese] don't give [her] any job." He said, "You must look [for] food [which is] better. Education [is] nothing [and will not] give food." Then I begged [for] food many times. Almost two years I [was] begging food at the restaurants. Some Chinese they eat food in the restaurants and they left some [in the] plates, left some food [and] I ate all.

Then I am looking [for] some money [in the] Jokhang temple area in Lhasa. There are some people coming in the temple; then I am looking [for] some money. Sometimes we find 20 *yuan*, sometimes 10. One day I got 10 *yuan*. I get food [by] begging money. [From] this I buy some tea, I buy some sugar [and] then I give my mother, my family. Our life [was] like that, very difficult. During that time my sister she died of starvation, no food.

Q: How old was she?

00:38:51

#22B: She was 4 years old. Because [there was] no food [for] my mother, she had no food, [so there was no breast] milk. Then she died. It is not only my sister that died. [In] each Tibetan family house, people died of starvation. They were making...Also they [Chinese]

have many new prisons. In my village, one old man he said, he said [that] in the prison many people died of starvation, no food. He gave me very intelligent, he gave me education but I don't know. He said [in] one prison [when] people died, the other people ate the human body.

That he told me, he said, "These dead people are very bad." I said, "Why?" He said, "Those [were] Tibetans." He said [that] but he gave me education. We must know [why] these people died. [If] he had said, "These people were very good people," if he had told like this, then he'd suffer but he said, "Those Tibetans [that] died in prison were bad Tibetan people."

Because he taught me [in a] very, very careful [manner]. I must know why the people died. I was telling this old man. He also [was] 10 years [in] prison in my village. He said, "I also lived [in] prison." He said, "You are not [in] prison. [If] you are little angry, why [do] you shout?" He said, "When we were in prison many people died from starvation, no food. If one prisoner died, [he was] eaten [by] another human. Other Tibetan prisoners they eat the human body." He also said, "We have also eaten shoes, leather, donkey food, dog meat." They have eaten. But Tibetans don't eat dog or horse meat but they were hungry. They had no choice. They ate that time, begging food, very difficult.

00:40:45

At that time my sister she died of starvation, no food. She [was] 4 years old. But then sometimes I like Mao Zedong; I like Stalin but inside, sometimes I am very angry, Chinese people. Why [are] the Tibetans poor? Why [are] the Chinese very rich in Tibet? Why the Chinese Government people drive a very nice car; they eat very good food?

[In] our village [there was] no food. I don't know. But sometimes I am very angry. But the Chinese they teach, in the school they said, "Mao Zedong is very important. Mao Zedong is like God." That is the reason I liked [Mao Zedong]. I don't know why I like this. [There was] never any education for me.

Then after 1979, Mao died and then slowly...Chinese President Deng Xiaoping came and then they start—Western tourists that I told you before. These Western people came to Tibet. Those people [were] not only tourists. They [were] coming from different NGOs. The Indian Government gave the Dalai Lama permission [to] travel around the world. And then slowly Western people came [to] Tibet. They learned Tibetan.

Tibet [is the] most high country in the world. People like [to] come [to] Tibet. That reason I told before [about] the Western people coming from another world. That's the reason [the tourists] slowly, slowly came. And they saw [the] situation in Tibet. They [were] making pressure [on the] Chinese Government.

Started different NGOs, human right NGO, Amnesty NGO, different NGOs because in Tibet they have a situation that is not a small one; they have a big situation, problem; people are poor, destruction [of] monasteries. Yeah, that is the reason, also during that time I am very young. Chinese Government...the Tibetan Buddhist text, you know prayer

text? During that time I am 11, 12 or 11 years old. Chinese Government they destroyed the Buddhist text, very old text.

Q: Destroyed?

00:42:55

#22B: The book, very old text, very nice text. The drawing, this ink is not...the ink is gold ink.

[Interpreter to interviewer]: Gold ink, written by gold ink.

#22B: Nice book, they have destroyed many. Sometime they use, Chinese official people use [as] toilet paper! I saw this in my village. They have many books in some houses. They use these as toilet paper. Sometime they are making...[to interpreter in Tibetan]...burn them. Burn. They are making hot water and then they wash...they shower. That I saw in my village. Some monks, you know, prayer rooms...[to interpreter in Tibetan]...cushion. Cushion. Cushion inside they have sheep wool. They all take this wool. They have [in the] east... [To interpreter] Is Kongpo in the east?

From my village I think maybe three days by truck, that place they have a big blanket company. This wool they make [into] blanket. All Chinese, they are selling. All this wool they have taken.

Q: They took the wool from the monks' cushions, meditation cushions and they stole it and they made blankets of it.

00:44:26

#22B: Blankets. Then they are [in] the Chinese big shops. They sell in Lhasa, because this wool [is] very nice, long time ago. And the monks cook, you know...[to interpreter in Tibetan]...kitchen? Pot. Pot, big pot. Big pot, the Chinese official people used as toilet! I saw this in my village in Thaktsashen. Thaktsashen is the main [area] in my village [where] Chinese Government official people live. They are making toilet [of the] monks' pots.

Q: Monks teapots were used as toilets.

#22B: Yes. That I saw in my village. I sometimes go there because they have a big hospital. My sister [was] sick and my father, my mother, we go [to] this hospital. I saw a very big teapot [that] they used [as] toilet!

Q: How did you feel when you saw that?

00:45:30

#22B: I am very, very sad because this looks very nice and there is written *Om mani padme hum* also. They make it a toilet!

Q: It was a very sacred object.

#22B: I don't know why they are making like this? Why they are doing these things?

Q: It sounds tragic. How did you feel when you saw all the Tibetan scriptures being destroyed? How did that make you feel or react?

#22B: Also because if I go in the temple, I saw those pictures [of] the Buddha and Tara or those pictures, I am very scared but they [the Chinese] destroyed [them]. I don't know why they have destroyed these. Very sad. I asked my father, I said, "Why [did] they make it toilet paper or burn this?" My father said, "*Chup*" 'Quiet.' [Places index finger on lips]. He is doing like this. [Repeats gesture]. He told me.

Q: Don't ask.

#22B: He [said], "Don't ask. Just go [to] hospital. You have your sister. Don't care [for] this. You will make us suffer." He told me. He said, "Close [your mouth]. We will go to hospital." I like to see this, what these people are doing, this government of Chinese.

Q: You're curious but your father was very worried.

00:46:47

#22B: Yes. If I go there, he [would] beat me. "Why [do] you go there?" But they [the Chinese] still continued to destroy for a long time the Tibetan culture.

Q: Can you tell us other things that you witnessed? You are now about 12-14 years old. What else are you seeing with your own eyes?

#22B: Then also [in] our village, they have...big in the...I think, this 14th Dalai Lama, he [had] come to my monastery. I think [for] his last exam, *geshe* 'degree in Buddhist philosophy' exam, he came [to] my monastery, Gaden. He stayed in the, I think...[to interpreter in Tibetan]...rest. Rest. He lived there. He stayed there [for] some tea or some biscuits. That place they built a stupa because the Dalai Lama sat there, yeah, in my village. People of our village, they built a stupa because they said the Dalai Lama sat there. The Chinese destroyed this.

Q: Destroyed that, too?

#22B: Inside [there were] small stupa, the Chinese play with these things. [To interpreter in Tibetan]...[The Chinese] were playing with the small *tsa tsa* 'miniature conical figures molded of clay and used as offerings' like stupa that were within it. They teach saying, "We must play with these." That is real...they are doing...they were brain washing these children.

Q: They were brain washing to desecrate these special objects.

#22B: Yes. That I saw [when] I was very young.

Q: You saw that.

00:48:34

#22B: Then I saw my village people many times [attending] meetings. In 1979 Mao Zedong died. We must cry. If [we did] not cry, they [Chinese] beat! Some people sometimes their crying is not real crying. They made a little lie. They [the Chinese] said, “These people are very good because they respect the Chinese Republic and the leader Mao Zedong.” They said they make a big respect. If they [village people] cried, they [the Chinese] paid money. If they don’t cry [but] make a little smile or something, they beat. Mao Zedong died.

Q: What did you do?

#22B: I didn’t cry. I just see what they are doing because in my village there [was] a big meeting. They were making red flowers; they put some...[indicates left arm and speaks to interpreter in Tibetan]...black band, a black band here.

Q: A mourning band.

#22B: And they put red flowers here [indicates left side of chest], paper flowers and they must cry. If [you didn’t] cry, really...some people [that did] not cry, they [were] jailed in prison. Some five years charge [sentence] in the jail because they did not cry when Mao Zedong died. Then they beat. That I saw in my village. My mother and my father, many times [they] cried.

Q: They cried.

00:49:59

#22B: If they don’t cry, they will [be] jailed. That I saw [when I was] very young. People, some old people are very happy [that] Mao died. They think they lost, left...one suffering man, he goes and maybe they think [it is] better. But Deng Xiaoping came after [as] Chinese President. This man, he made open business and very good cooperation with outside countries but political system, he made strong control and made the suffering continue. It was like same [as] Mao Zedong.

Q: Same model.

#22B: The only change [is] economy, business.

Q: What kind of changes did you see in your village, economic changes?

#22B: Economic change...in my village, no change.

Q: No change there.

#22B: Only change is China-United States open business, more trade, then also Europe. Yeah, then Western people came, more and more people came in Tibet. Mao’s mission [was to] keep Tibet secret. Don’t show [Tibet to] any country but this [is] not possible. China’s problem [is] economic problem. Then they started open business. During that time I also saw the Chinese, lots of fighting each other in Lhasa. I don’t know this in English...[to

interpreter in Tibetan]...there were great differences between the Nyamdel Gerlong ‘Cooperative Movement’ or two parties. There were great differences then.

Q: Nyamdel?

#22B: There was one party that was the Cooperative Movement. Perhaps the Cooperative Movement was in favor of Mao Zedong.

00:51:55

#22B: I saw this, very bad, really very scary, this fighting each other.

Q: What did you actually see with your eyes?

#22B: I saw they are really beating each other, fighting.

Q: Fighting?

#22B: They put like candle light, candle light. [To interpreter in Tibetan] They light a kerosene torch and walk around. It’s like a candle light vigil but it isn’t so.

They really beat [with] stick...metal and fight each other. I saw this [when] I was very young in Lhasa.

Q: The two groups who were they supporting?

#22B: Maybe one is Mao Zedong group...

Q: Mao Zedong.

#22B: One is Mao Zedong’s wife [who was] also against some Communist...because this is...[to interpreter in Tibetan]...power struggle.

Q: Mao Zedong against...?

[Interpreter to interviewer]: Another party.

Q: Another party.

#22B: Yes. That fight I saw [when I was] very young.

Q: Yes, you did. What were you doing with your days? At this point you’re about...1979...?

[Interpreter to interviewer]: Nine years old.

Q: You’re around 9. Were you in school at all or just trying to get something to eat? What were you doing with your days? Any farming with your family?

00:53:23

#22B: Farming, yes. They have...[to interpreter in Tibetan]...a few small farmlands.

Small farmlands. This is our...We work there. Then sometimes I cut all vegetables, some vegetables are like poison. We eat...[to interpreter in Tibetan]...the whole family developed swelling in the face. Some greens cause that.

Q: What happened to the normal crops that your family used to grow?

#22B: Oh, yes, some...half we eat and half the Chinese Government takes.

Q: Oh, they took half of what you eat.

#22B: Yes. Before we had...[to interpreter in Tibetan]...groups [commune].

Groups. During that time also the Chinese [took] half [of the] food, taken by the Chinese Government. But then after people slowly, slowly, they know...[to interpreter in Tibetan]... they realized.

Realized because the Chinese Government...the groups are very bad. People need more freedom to work as farm people. My father [was] first against this because he [has] experience [of having] no food. Very difficult it was to work in the groups. They said, "Now we need...[to interpreter in Tibetan]...to work for ourselves and eat our own food."

Q: "Not in a commune," that is what when you say "groups."

00:55:19

#22B: My father [was] against this and he needed [to be] free. He [wanted to] work [for] himself and eat his own food. But then one week...the Chinese official people came [to] my village. My father [was] five days in jail because he [was] against this group. He [did] not like groups. He needed people [to be] free to work. Then after...two years later and then this changed. And they gave my village...[to interpreter in Tibetan]...independence.

[Interpreter to interviewer]: Freedom to earn your livelihood.

#22B: Now [that] I am here [I realize] my father has not a good education but he is very clever, I think. That I know [after] I came here [to] India. Then I know why my father was against this because he was...[to interpreter in Tibetan]...desperate.

Q: Your father was desperate. That was why he was against education.

[Interpreter to interviewer]: ...the commune system.

Q: The commune system because he did know...

#22B: After Mao died and Deng Xiaoping came, the Dalai Lama delegation came, the first delegation. My father, my mother...my father and me, we were selling incense in Lhasa.

Q: Did you see the delegation?

#22B: Yes, they came [to] Norbulingka.

Q: They did?

#22B: We were very surprised. Almost 300,000 people came. They liked to see the Dalai Lama's delegation. Many people said, "Oh, the Dalai Lama's delegation people [have] come." I don't know [and asked], "Who is Dalai Lama delegation [that] has come?" They said, "Another government." I said, "We have government of Chinese. Why new government, another government?" People said, "We must go [and] see these people. We must tell our suffering." They said they would give for food. They would give money. We thought we [should] go there [to] Norbulingka. I don't see this delegation people [at the] Norbulingka.

00:57:26

People, they cut all of their [delegation's] *chupa* 'traditional coats,' you know cut [into] small, small pieces. They said, "This is the Dalai Lama's blessing." All the *chupa*, they cut the clothes of the Dalai Lama's delegation people. They put [the small cloth pieces around the] neck and said, "This is the Dalai Lama's blessing."

Q: The Tibetan people cut the clothes that the delegation wore...

#22B: Because they said [they were the] Dalai Lama's delegation. They said, "The Dalai Lama [is] a holy man. The Dalai Lama [is] our god." They think this is a holy material thing. They cut all of the Dalai Lama's people's *chupa* and then the people put on the neck. Too many people came there, much people. In the evening I think I saw three people die.

Q: How?

#22B: Because...[to interpreter in Tibetan]...in the rush.

Q: When did you...you know, your father to be careful did not tell you about the Dalai Lama. So when did you begin to understand that there was a Dalai Lama and that he was the head of the Tibetan people as a spiritual leader? When did you understand that? The Chinese wouldn't talk about it.

00:58:42

#22B: During that time, first Deng Xiaoping's policy [was that] the Dalai Lama's delegation [be] allowed to come in Tibet during that time. He thought this [euphoria of the Tibetan people in seeing the Dalai Lama's delegation] will not happen because the Chinese government made a long suffering [to the] Tibetan people. But the Tibetan people's spirit had not changed, stayed here. They are very close [to the] Dalai Lama. Inside Tibet, the six million Tibetan people [were] very close to the Dalai Lama [which] they have continued.

Then after, they [Chinese] saw 300,000 people come [to] Norbulingka to see the Dalai Lama's delegation. They also came to the Jokhang Temple. They even came to my monastery, the Dalai Lama's delegation. Hundred thousand, thousand people came. They liked to see the Dalai Lama's delegation. Then Deng Xiaoping [was] very worried, "Tibetan people never change. [They] stay very close to the Dalai Lama." This was making very, very worried, Deng Xiaoping [and] the Chinese Government.

Yes, after 1979, also the same time, the 10th Panchen Lama, he [was] released. Then he also made a strong...The fight continued for Tibetan spiritual, religious freedom. They need the right to Tibetan cultural freedom. Because he [10th Panchen Lama] became a member of the Chinese Government Parliament... why they gave the Panchen Lama a member of Parliament [seat] is because the Dalai Lama became very successful in the world, travelling.

Then the Chinese Government, they try and use the Dalai Lama and Panchen Lama [to] fight each other, but the Panchen Lama [was] a Tibetan lama, not a Chinese Communist lama. The Panchen Lama, he knows suffering; very long suffering [of the] Tibetan people. He knew what they were doing.

01:00:26

Then he started his travels in all Tibet after he [was] released. One year he worked just like a normal person. After that the Chinese gave Member of Parliament post in the Chinese Government. Then he traveled all around Tibet. Then he opened schools. He opened monasteries.

He also opened the Monlam 'Prayer' Festival. Monlam Festival is a special festival. It is a very famous festival. This was also closed for 35 years and the Panchen Lama opened it, this Monlam Festival. Buddha passed away and we [offer] prayers for Buddha [during the] Monlam Festival. Yeah, then after 1983 the Chinese give some religious freedom, for a change. It was not really religious freedom. This is also useless for the Chinese. Then I decided to [become] a monk.

Q: You?

#22B: Yes.

Q: Decide to become a monk?

#22B: Yes. I become a monk...Then slowly, slowly I saw some people [who were in] monks' robes. I went to Lhasa, the Jokhang Temple, Potala Palace. Then my monastery, they [were] also rebuilding. Then I saw [in the] monastery of Gaden, also some monks. I saw one time; there were two monks, they [were] eating very good food. "I think I better become a monk and come [to the] monastery. I won't [be] hungry no more. I better come to the monastery," I said. Normally my face is really very...[to interpreter in Tibetan]...skinny, very skinny and...full of dust.

01:02:06

[There would be] dust in my face. Then I try to become a monk, I think in the beginning [of] 1985. I told my father. I said, “I must go [and join the] monastery. I don’t like suffering anymore [of] this hunger.” It is not [that] all monks [join the monastery for] food. They have different reasons but my reason [was] food first. [Laughs]

Then [in] 1985 beginning I went [to the] Chinese official, [to] the office there. I need permission. I waited one year [for the] permission. One year and then [they] gave me permission. If we [want to] go [to] America, it is not a one-year wait for [a] visa. They just give sometimes [in] two weeks, three weeks, give [a] visa. I waited to be allowed into my monastery, I waited one year [for] permission.

Q: Can you tell me what was the process like to go up to a Chinese Government office and say, “I want to become a monk”? What kind of questions do they ask?

#22B: I said, “I like [to] become a monk.” He [Chinese official] said, “Yes, you become a monk. You become half monk [and] half Communist.”

Q: Half monk and half Communist.

#22B: Yes. They gave me Mao Zedong’s book, Marx book. They said, “You must read this also.” And they gave me a Mao Zedong picture, Stalin’s picture and Lenin’s picture and Engel’s picture. These Russian Communist people’s pictures also they gave me. They said, “If you go [to the] monastery, you must have [these pictures] in your house.” They said, “You have in your house in the monastery, in your room.”

Q: “You must hang the pictures in your room. Hang these pictures of Marx and Stalin on the wall.”

01:03:57

#22B: Yes, put the pictures, Mao’s picture, I hang together in my house. First the picture of Buddha, Jowo’s picture—Jowo is the holy Tibetan [statue in] the Jokhang Temple—then Mao’s picture, Stalin’s picture, all hung together in my house. Every morning I pray there, [laughs] all together because they said, “You must do.” And I do this.

Q: This was in your house before you went into the monastery?

#22B: Yeah.

Q: In your house, you got to hang these in your house.

#22B: Yeah.

Q: Is that right? Did I understand that? Okay, for a whole year and then they were going to see if you were going to be a half monk, half Chinese Maoist?

#22B: Yeah. Then I had some Mao Zedong-like coat, a small coat. I also liked the coat, a Mao Zedong jacket. Also [to] each village people they gave a Mao Zedong hat. [I] used the hat and put Mao Zedong's picture here [points to center of imaginary hat], Stalin's picture I hung here [points to left side of chest] and then I went [to the] monastery. My teacher said, "You are not allowed these two pictures if you become a monk." I said, "Why?" "Because you are a monk, not Chinese army." I took off these and put in my pocket. I continued to keep those two pictures because nobody gave me [any] education. I am a very young boy.

01:05:20

Then after, I [was] very happy in the monastery. They gave me job of a cook in the monastery. I woke up [at] 3 o'clock and then I cook the tea [and] making some soup. I worked two months and my face changed. I became very shiny [touches left cheek]. [Laughs] I am not hungry anymore. Very, very happy [that was] my life in the monastery.

Q: Which monastery did you...?

#22B: Gaden. Gaden Monastery.

Q: You went to Gaden?

#22B: Yes.

Q: How many monks were there?

#22B: Before, in this monastery [were] 3,300 monks, before [when] Tibet [was] independent. During that time only 200 monks.

Q: Only 200 when you went there.

01:06:00

#22B: I think there were some old monks; maybe 20 old monks [who] were our teachers, monastery teachers. Mostly young monks, young generation.

Q: What year was that?

#22B: 1986.

Q: 1986. You joined Gaden. Only 200 monks.

#22B: Yes, young monks.

Q: They're all young.

#22B: Only 20 monks [were] old monks. Two hundred, they were young monks, all new generation monks. Before most of [the old monks had] died of suffering.

Q: Can you tell us the conditions inside the monastery? Were there Chinese soldiers around or were you free to practice all of your religious practices?

#22B: We were not...during that time we were not allowed to learn the Buddhist texts just only prayer and just robes.

Q: Wear robes and say prayers.

#22B: Yes, prayers. Not allowed to learn...

Q: What would be some of the prayers that you were allowed to say?

01:07:02

#22B: Just prayers, some [prayers to the] Buddha or some other...Tara or some different prayers, some prayers. But no real class. We had no classes in the monastery during that time. Yeah, two years I worked there [at the] monastery. I am very happy. Then I started...I learned some prayers.

Q: Did more teachers come or the Chinese give approval for more classes?

#22B: No, no this is only [at the] monastery. Some Chinese Government people also lived there [at the] monastery. Two police. They look like spies, Chinese spies. They always lived there. I don't know why these police lived there. I don't know.

Q: They lived in the monastery.

#22B: Yeah. Then I started to learn some prayers, the Buddhist texts and prayers. Then 1987 September 27, the Dalai Lama spoke in the American Congress. [To interpreter in Tibetan]...the Five Point Peace Plan. They said that the Dalai Lama spoke in the U.S. Congress, Washington, DC in 1987 September 27. [At the] same time the monks [of] Drepung [Monastery], they [launched a] protest. They said, "Long live Dalai Lama," "Dalai Lama, Return [to] Tibet," "We need the Dalai lama [to] come [to] Tibet," "Chinese, get out of Tibet. Go home." The monks of Drepung [raised slogans]. These were all new generation [monks]. The monks protested and the Chinese police and army, they used violence and tortured these people.

01:08:51

In the beginning I don't know the Dalai Lama is a human being but this protest [took place on] 1987 September 27th. 1987 in June, I think [it was in] May, something like that, in my monastery there came two American tourists. The woman, she spoke Tibetan language. She said, "You know the Dalai Lama?" I said, "I know the Dalai Lama. He is not a human being." She said, "The Dalai Lama [is a] human being. The Dalai Lama is your leader." I said, "No, my leader [is] Mao Zedong." She said, "No, the Dalai Lama [is] your leader." I said, "No, no. The Dalai Lama is not my leader. He is just like Buddha. He is not a real human being." She said, "The Dalai Lama lives in north India, [in] Dharamsala. He is your leader."

Then they gave me the Dalai Lama's book *My Land and My People* in Tibetan language. He said, "You must come..." I said, "Please come [to] my house. I will make some tea." I learned something [about the] Dalai Lama from you [points to interviewer]. I learned from Western people, from American people [that] I learned the Dalai Lama's story. And they gave me the Dalai Lama's book *My Land and My People* and then I made some Tibetan tea, butter tea. She gave me 20 Chinese *yuan*, money.

Then she said, "Please, you read. Don't tell [that] we gave you this book. This is the Dalai Lama's story *My Land and My People*. The Dalai Lama lives in India." I said, "In this world [there are] only Tibetans and Chinese." She said, "No, this world [there are] Americans [and] other countries. The Dalai Lama lives in north India. He is not allowed to stay here in Tibet. He escaped [to] another country, India." She said, "Tibetan Buddhism comes from India." These Western people taught me Tibetan history during that time.

01:10:41

Then I am really very...then I said, "This is very strange education. I like [to] learn this. Then they came and gave me the book. Then [with] 10 *yuan* I bought—they gave me 25—10 *yuan* I bought some shoes. [With] 15 *yuan* I bought some candles and then I bought some sweet things. Then [in the] evening I read this book, the Dalai Lama's story book *My Land and My People*. Then I cried.

Really I am very, very angry [with the] Chinese Government. Now I understand the Dalai Lama's [story]. My sister died of starvation and what is the meaning [cause] of [her] death? Who destroyed this monastery of Gaden? Why [are] the Tibetan people very poor? Why [are the] Chinese very rich?

Then I am really...I must sacrifice [my] life. I must fight. Tibetans say, "We have three gods: Buddha, Dharma and Sangha." We are sangha. We are also gods, gods. We must do something, the monks. We must give people happiness. We must fight now. I gave the book to other monks, telling, "Now, we must do [something]. We are gods. They have taken our land, the Chinese." I said, "Read this book." Some monks [were] very scared. They said, "Don't do this." I said, "Read this, the Dalai Lama's [book]."

01:12:05

Then in my house, Mao Zedong's picture, all I destroyed; Mao's picture, Stalin's picture. All destroyed and I made [drew] a cross, wrong. I said, "Go home. This is our land." Then I wrote "Free Tibet," "Long live Dalai Lama," "Dalai Lama, return [to] Tibet." I made posters and hung them everywhere.

Then the Dalai Lama spoke at the American Congress in Washington, DC [on] 1987 September 27th. [At the] same time Drepung monks [launched a] protest. And the Chinese used military action. Many monks [were] killed. They [were] jailed. Beginning of October the monks of Sera, they protested. [They were] also jailed. They shot, the Chinese police. They shot the monks there.

Then we monks [of] Gaden, we like to support there but my monastery [is] very far away. Gaden Monastery, I think is almost 45 kilometers from Lhasa. Drepung and Sera

[Monasteries are] very close to Lhasa. The people, the Tibetan public, [were] against our monastery. They said, “Why [are you] not supporting the protest, these two protests?” They said, “The Gaden Monastery monks are like...[to interpreter in Tibetan]...running dogs of the Chinese.

01:13:14

Running dogs, like Chinese dogs. But we like [to] support the protests but the Chinese Army came. We tried in our monastery one truck [trick?]. We like to send like spies. If there are police stationed...they have [sentinels] or not. [To interpreter in Tibetan]...we sent lookouts to find out if there were police guards or not.

It was very difficult for us to go to protest in Lhasa. There were many police guards and we were not allowed to go outside the monastery. In my monastery almost 45 trucks came, 200 monks and 45 trucks of Chinese. They put machine guns all around the monastery. They brought also helicopter, military helicopter. They bring all [such] to the monastery. We were not allowed to go outside.

Q: Helicopter?

01:14:10

#22B: Yes. Also sometimes we saw the air force [indicates plane flying], military air force come near our monastery. We are not allowed to go there. It is very funny. We are doing just a peaceful protest. Why they are coming, this helicopter, this air force to our monastery? But people continued [to be] very upset because we didn't support. We like to support [but Gaden Monastery] is very far away from Lhasa.

Then next religious festival, Monlam, was coming up in 1988 March 5th. Then we decided, “We must go [and] protest now. This is a very good opportunity because [the Monlam is in] Lhasa.” Then we made underground groups of monks. I said, “We must do protest now.”

Before we protest I messaged my parents. I said, “I am going today [to] Lhasa. I must die. I will die [for] our country. I will die [for] our people. If I die, please don't cry. Please, don't [be] upset. We die [for] our country. If I die, the Tibetan people and the Tibetan nation [will] pray for us.” I said, “Please don't cry because your son [will] die a very big meaningful death.” Then [I sent the] message [to] my house.

Then we go [to] Lhasa. But before this festival, in Lhasa 355 police they use Tibetan monks' clothes. They [Chinese] sent spies. They said, “If monks protest, you must kill people, burn shops, destroy cars.” They created this for [our] peaceful protest. They made a very bad name [for] our peaceful protest.

Q: They stole monks' robes, they put them on...

01:16:03

#22B: Yes, I saw some...they were police. That is very shame [for] the Chinese Government. They use, the police use Tibetan monks' robes.

Q: Very shameful of the Chinese Government...

#22B: The government of Chinese. They say, “We are the very best government.” Look, this is not the way of the best government. They used our monks’ robes [for the] protection of their own government, the monks’ robes.

Q: Very shameful.

#22B: It is a very [big] shame, the Chinese Government. Three hundred fifty-five police they use monks’ clothes [that] they sent [as] spies in this prayer festival.

Q: They were sent to spy at Monlam, at the festival?

#22B: Yes.

Q: In Lhasa.

#22B: Yes.

Q: And so nobody knew...

#22B: Yeah.

Q: They could tell, who they were necessarily.

#22B: Yeah. During that time almost 300,000 soldiers, they came more in Lhasa. They lived outside in the...outside Lhasa in the...[to interpreter in Tibetan]...army camps.

[In] army camps outside Lhasa. They were bringing military helicopter, all tanks, everything they were bringing. Then last [day of] Monlam Festival [was] March 5th. Then I said, “March 5th morning we must do protest now.” This was a very good opportunity because there were coming many Western people [at] this festival.” Then we started shouting, I think [it was] 8:30. I said, “Now we must shout.”

The Chinese Government people, all people sit at the top of the monastery. They drink some beer; they eat something, different food they enjoy [as] they see this festival. Then we shouted, “Free Tibet. Long live Dalai Lama. Chinese, get out of Tibet, Go home now.” Then all people [started] shouting. Then this was made...they made this festival into a big problem.

01:18:06

We started shouting. We first went around the Jokhang Temple. Then the Chinese, first they used tear gas. Later they started shooting. They shot one Tibetan young girl. I think she was 13 years old, very young. They shot [her] in the heart and killed [her]. This was very close to me, this Tibetan girl. Later one Tibetan man [from] Kham—Gonjo, Gonpo Paljor, they shot him [in the] head [points to right temple]. They killed [him] at 11 o’clock. Later they were shooting everywhere. [At] 2 o’clock they shot my leg because I must die. They shot my leg.

Q: They shot your leg. Can you show?

#22B: But it is here [gestures off camera].

Q: It's on the back.

#22B: They shot my leg. Then the Chinese police, after 3 o'clock they...the police came inside the Jokhang Temple because during that time they have prayer festival. The Chinese police look like, during Nazi, you know German Nazi army they were doing exactly [the same]. Young boy monks, 11 years, 10 years old, they don't care [for] these people's lives. This very high building, the Jokhang Temple, three roofs [stories] building, very high, they threw those monks. They broken arms, broken arms, broken legs, some monks' eyes [were] coming out. Every Jokhang Temple area, blood [was] shed.

01:19:42

Then the police came [into] the monks' rooms. They took money; they took clothes; they destroyed inside the monks' rooms. Every Jokhang Temple area [there was] bloodshed. Everywhere [was] blood because Tibetans [were] killed. Jokhang Temple areas, there are some people's houses, some women [were] giving baby milk, they shot baby [and] shot mother through the window. They shoot everywhere. Evening many people [were] jailed and prisoned, monks and some people. Trucks [were] coming [from] outside to the Jokhang Temple. Many monks they caught and threw like rocks in the trucks. They are full...All prisons are full during that time.

Then they came to my monastery. There [were at] my monastery almost 200 monks [out of which] 85 monks [were] jailed. The rest [of the] monks were not allowed to stay; they must go out. Where they came from, they must go there. Monastery [was under] only police control, Gaden [Monastery]. Nobody [was] allowed to go inside. Some monks [that were] left there [were] not allowed to go outside. Because this was [going on for] a long time many monks [were] hungry because food is finished. The Chinese do not allow [them] to go shopping. [It was] very difficult after three months.

Q: What happened to you?

01:21:09

#22B: I escaped in Lhasa; Lhasa I escaped again because some Tibetan family, they took out [the] bullet in my leg. Most evenings I slept on the mountain. Then daytime [when] I [used to] come to Lhasa, I used women clothes. Two Tibetan women they bought women clothes; I put some lipstick, put some rings [indicates fingers], used Tibetan women *chupa* 'traditional dress.' Then I stayed looking [for] food daytime, to bring [to the] mountain [where] I sleep in the evening. The Chinese hung my picture everywhere. They said if they see me, call police and they give 1,000 Chinese *yuan*, money.

Q: How did you become so well known to them?

#22B: Because I...they know I [was] doing...They said, the Chinese think I...[to interpreter in Tibetan]...was the leader, the leader during the protest. That was the reason the police came to my parents' house. There [were] also 10 trucks [that] came with Chinese soldiers [to] my parents' house because they were looking for me. They made much suffering [to] my mother and my father. They made it very difficult. Chinese soldiers came; they put neck [points to neck] of my mother [and] my father's neck, they put the gun. They said, "You must tell where he has gone now. If you don't tell, you will both be in jail. We will kill you."

01:22:38

But then I knew they [were] making my parents suffer; now I must go [to] my parents' house. If I stay here continuously, I [may] escape [but] I think my mother [will be in] jail. I am very worried. I don't know also [how to] cross [to] India if I [were to] escape to India. [That will] make more problems. Then I went [to] my parents' house. It was 1988...[to interpreter in Tibetan]...in the month of May, no April. April 18th police came [to] my house and [put me in] jail.

I have a very small dog in my parents' house. They shot it. They shot this dog and killed [it]. Then they came to my house. Then they put handcuff. Then they beat with the gun [on] my head. And then my sis...my mother and my father, they had gone outside [for] some work. Only left [was] my sister. She was very scared because my face all became bloody. The Chinese police, they beat me. Then they put handcuff. This is automatic handcuff. If you move, it becomes more and more tight.

Then [Chinese police] took me to the monastery. [At the] monastery 20 police, they beat me. Really very badly they beat me. There one monk [was in] jail. We both [were] beaten [by the] police and taken [to] prison in Lhasa. Near the prison, they [did] not question, nothing [but] just took our clothes; they hung in the tree. They cut a very bad stick; they beat almost one hour, they beat.

They said, "This is 'Free Tibet.'" They said, "This is for you because you were making problem. You tried [to] destroy the Chinese Government." They beat one hour [and] my back became all bloody. Sometime [ago] I saw a movie *Passion in Christ*, a Hollywood movie. They beat Jesus on the back. It was like so, they beat. There were three police that beat for me. No question, nothing, just beating. All became bloody, my back. Then they took [me] inside prison.

01:24:42

[In the] first prison, Gutsa, many monks and nuns were hanging on the wall and they beat. It looks like hell. I am very scared; in my life it is the first time I go to prison. Their [prisoners'] faces, nose, eyes, ears came blood. Really very terrible they beat. I said, "This is..." Then I became more angry. Now my whole life I must fight. I will never give up now.

Why are they doing [this]? The Chinese said I [was] against nation. I am not against nation. I am asking, "Why is my country not free?" We need back this land. We [did] not ask the Chinese to come to Tibet. They came and occupied our land, our country. Then [I was] very angry, more angry because they were doing these tings.

Then they took off the handcuffs and put another handcuff. Then they put my legs in shackles. I think four kilos of chain they put on my legs, the shackles. The first night I came [to] prison, I wasn't allowed to sleep. I stayed up whole night. The next [day] they took me [to the] interrogation place. Then I saw on one small table, they had many electric shock weapons, like stick metal and also they had different torture weapons. I saw full on the table. There were three police [and] one Tibetan man; he was the translator.

01:26:23

They said, "You must tell the truth. If you [do] not tell the truth, we'll kill you. If you tell the truth, we'll free [you]." If I told the truth, they will [put] more people in jail. I [had] decided before I did the protest, I prayed in the Jokhang Temple; I prayed [to the] Dalai Lama's picture; I said, "If I go [to] prison, I will never give any people's names. If I give one person's name, I will not come anymore [take rebirth as a] human life. Better an animal's life. This is [will be the punishment for] my guilt."

If I protest and give people's names, they would have same suffering as me. I will never give, I promised. I said, "If I go and give one person's name, I am going to hell." I prayed [to the] Buddha [in the] Jokhang Temple front. Then I went there.

Then they forced interrogation and said, "How much pay [did the] Dalai Lama [give you]? How much pay [did the] Tibetan Government, pay money?" They thought also I have contact [with the] CIA. "You know CIA. How much [did they] pay, the Americans?" I said, "I don't know what is CIA. I don't know which place [is] America." They said, "How many people worked together, you must tell."

The main question [was], "How many people worked together? We need these people's names." I said, "1988 March 5th whole Tibet protested [against] your government. They need the Tibetan land back, country." They said, "You are lying." Then they put electric shock in my mouth. They put [it on] my head. They put [it on] my neck. Then they also beat with a metal stick. I had no shoes, no socks and [for] five hours I stayed in the ice.

01:28:15

Yes. Then my feet ice...[to interpreter in Tibetan]...stuck. Then they [Chinese] push, all of my feet skin came out. Then they [were] smoking [and the] cigarette [was] put in my face. Sometimes they threw glass small, small pieces. [My] two knees [they] put in glass [pieces during] interrogation. Sometimes they took off all [my] clothes. They hung outside. They poured cold water. December is cold in Tibet. This is every day interrogation. And then also, during that time I have broken two ribs. [There was] some kidney problem, then also problem [of] mental sickness.

During that time they give very less food, vegetable soup and then small bread. That is all in the morning. Then afternoon, we are very hungry. I drink our pee. Sometimes we eat soap. If this bubble, you know...[to interpreter in Tibetan]...by eating soap, the stomach bloats and you do not feel hungry. Then also toothpaste we ate because it is sweet. I told my mother I need only to buy toothpaste. She said, "You need any clothes?" I said, "I [do] not need clothes. I need..." [to interpreter in Tibetan]...I say I need toothpaste because every

evening I ate this. If there's more sweet, it is better [and you were] not hungry in the evening. If hungry I ate everyday this toothpaste. Yeah, then evening also we thirst. And then I drink pee.

01:30:08

Then the Chinese, they put [in] prisoners' toilet, put bread because we have many monks in the jail, prisoners there. The next [day] police came and said, "Look, [in] their toilet, they put bread." We didn't put [in the] toilet bread. We need food. They took all the toilet shit, took out. They made soup. There was some place [where] they play basketball. The army, police, all came [and] each people they give this shit soup. They took our land. Now they give shit [to the] Tibetan people. This made me very, very upset. [I was] very, very upset [by] this. This I will never, never forget.

[Cries] Everyday I think what our country people...this is Chinese President Hu Jintao. This man, he did this. I will never forget this. That is the reason I never live in any place; I stay in Dharamsala and do something. After I stayed one year in this prison, also [suffering] same were many Tibetan women prisoners. Tibetan nuns, they are raped. I know one Tibetan woman, Tsamla. She also protested; we were [in the] same protest. She [was] very sick. She [was] taken to Chinese public hospital. The Chinese, they learned operation practice [on] this Tibetan woman, Tsamla. She [was] cut everywhere. Then she died.

01:31:58

Then [I was] transferred to another prison, Drapchi. I had stayed in this prison [Gutsa] one year. Then they put [me] in another prison, Drapchi. Drapchi was before Tibetan military place [of the] Tibetan Government. There also [used to be] printed Tibetan money. The Chinese destroyed all this old house and built a new prison. Then I stayed [in] this prison [for] almost two years.

Then also during that time, the American Embassy from Beijing, they also visited the prison, Drapchi, because they were looking [for] political prisoners. The Chinese put all the political prisoners in a small room. The criminal prisoners, they showed. They said these criminal prisoners were political prisoners. We [were] put all day in this room. They [did] not give food. [For] three days [they did] not give food. They put [us] in this room. They beat the prisoners.

They were making...[to interpreter in Tibetan]...deceiving the American Embassy. This prison also, Drapchi prison [is a] very bad prison. There were many...One morning there came...many doctors came. Also many soldiers came there. Each people's body they took blood, one liter [of] blood. The people [led a] very difficult life in prison. There were many old monks. There were also old men prisoners. Too much blood [was] taken. Then these people, [if they take a] little walk; lose consciousness because they took too much blood. The blood [is] transferred to China. We heard this. [The] blood [was] sold [in] Chinese hospitals.

01:33:57

Also one Tibetan monk, his name [was] Phuntsok. He also lost his kidney because the Chinese police hospital had taken [it]. He [was taken for] medical treatment. They [used

him for] training. Then he lost his kidney, this monk. Then he died. Also same [was] one Tibetan young boy student, Lhakpa Tsering. He opened in 1989 [the] Tibetan Youth Movement. He protested and he [was] jailed. He was the leader of the youth organization [that] protested. He [was] jailed and they beat [and] interrogated [him in] Gutsa. He [was] transferred to Drapchi. Then they beat. Then he [suffered] some injuries to his liver. The Chinese took him [to the] police hospital. Then they cut everywhere. Then after the Chinese police...he died, this boy. They gave injection of poison. The poison. Then he [was] dead. He [was] taken in the night at 12 o'clock [in] 1990.

I think during that time [it was] December, very cold. In the evening [there were] many shouting outside the prison. All the police shout. There was something very noisy. We said, "What's happening now outside?" They said, "You must sleep. You are not allowed to wake up." Then outside there were some...there were two Tibetan men [that] they had sent as spies for political prisoners. They said only those two people [were] allowed to come outside. We [were] not allowed to come outside. Then they made them clean the blood [in] his [Lhakpa Tsering] house. Because they put injection of poison, his nose, everywhere blood [had] come out [on] his bed. Then these two men washed the blood. But we saw the blood [on] his bed. He was 20 years old, this boy. He died.

01:35:57

And then [in] this prison [I was] almost two years. Two years I was in prison. Then one morning...because many people died in this prison, the Chinese do not allow [prisoners] to die inside prison. They torture, they beat, then they release [the prisoner so that] after one week [he] dies outside [and] not die inside prison. Then I [was] telling my friend, I said, "Now they will make me also..." During that time my body [was] 39 kilos and I almost died. Then they [the Chinese] said I was [to be] released. Then I told, "I don't [want to] go, [be] released. I won't go outside prison. I must shout again. Then we will stay here whole life together. We will die together." Then my friend said, "You must go [when] released. You must go free. You must go. It is better you [get] some medical treatment. You better, you must go [to] India [and] tell the world."

Q: Tell the story.

#22B: Then they...Some donation they gave me, 1,500 Chinese *yuan*, Chinese money. People collected money, all prisoners. They said, "You pay this [for] your journey. Go [to] India." They gave me 1,500 Chinese *yuan*. All prisoners, they gave very little, little money and they said, "This is your pay [for] your journey for India."

Q: How were you going to get out of prison?

#22B: Because I [was] almost dying.

Q: You're almost dying. So they were going to let you go outside and die.

#22B: Yes.

Q: And they knew they were sending you. Where were they going to send you?

01:37:30

#22B: There are some Tibetan people, some business Khampa. These business people, they go on business [to] Nepal and they put me in the truck but I started walking at Mount Kailash because in the border, there were many checks. Because I was lost in Tibet, the police [were] looking for me everywhere. Because I was freed [from] prison...Two weeks, I think one month, some Tibetan people, they brought good medicine. They put me glucose, some Tibetan doctors. And they made me better, my body [was] made strong.

Q: You thought you were going to die.

#22B: Yes, but then these Tibetan doctors, they gave me good medicine and they put every day three bottles; they put glucose making very strong my body. And they gave me many documents. They said, "You must give all these papers [to the] Dalai Lama." Because some Tibetan Hovernment...[in] some Chinese Government [departments] there were working some Tibetan people. Some Tibetan people worked as Chinese officials. They also gave me many documents, very important documents, many pictures. Some prisoner people's list, pictures and the names, the list; all they gave me and they said, "You must go now [to] India. Because you know in the prison your life, you know this experience." And they said, "You must cross [to] India. Walk over the mountains."

01:39:10

Then I promised because they gave me this 1,500 *yuan* [which] is more bigger money [than] three million dollars. It is more important this money. They [are] trying to save the lives of six million Tibetan people. Then I promised. I said, "I must go." Then I told my mother, I said, "Please come [to] Lhasa." Then she came. We went together [to a] small restaurant. Then I gave [her] some food and then I separate from my mother. I said, "I am not coming anymore here. I am going outside Lhasa." Then I gave a [ceremonial] scarf [to] my mother. Then I escaped in the evening. I walked through the Himalaya Mountains and crossed. [Cries]

Yes, then I came [to] Dharamsala. I think December 1st. Then I stayed for one month. I didn't give any people these documents because they said [to] only give to the Dalai Lama, these pictures, documents all. Then after one month the Dalai Lama gave me a special audience. First time I was very angry with the Chinese. I said, "I must fight now. I will give up these monk's clothes." Then he [His Holiness the Dalai Lama] said, "You must write a book. Books are very important." He said, "If you need anything call me because your going to prison, this is not [for] your life. It is for the six million Tibetan people's freedom, for this Tibetan country." He told me. Then I went in 1993 Decem...July I went to France. The French former President's wife, she helped me [with my] medical treatment for almost one year [in a] hospital in France.

Q: What gave you courage to go on? What gave you?

01:41:24

#22B: Because these people [prisoners at Drapchi], they sent me here. They know most [of them will] die, my friends, because they are tortured. These people's lives [are] given up for the nation. But it is not only 1988; this is not '87 prison story; this is continued people's

suffering. They gave me this job and that is why I am, any small problem, I never give up. I work continuously.

Q: You have begun...You got good medical care in France and then what did you do next? Where did you go?

#22B: Then 1993 December I talked [in the] English Parliament [in] London. They gave me opportunity to speak in London in the Parliament.

Q: About?

#22B: About my experience in prison and also the situation in Tibet. But these people checked my story first, if I am [to be] allowed to go there. They found everything proved because I was a jailed person. Then December, I think December 20th, I spoke in the Parliament [in] London. Then after that I spoke on BBC. They interviewed me. Discovery also came [to] Dharamsala; they interviewed me. And then I wrote my book, *A Hell on Earth*. This book became a success. Also the sponsor, American Brent, he helped with the book-print, Mr. Brent. This book became a success and then I went to many countries.

Q: How many books did you write?

01:43:11

#22B: All together, [including] this new one I wrote 12 books.

Q: Twelve?

#22B: Yeah, I wrote. Now every day I listen to the news. Then I go to the Tibetan Government Information Office, Human Rights Office and then to different places I go. I need some more information, what is going [on] in Tibet. Then I write and I publish the book. Then 2003 December, I spoke in the European Parliament. In '97 I have been to America. Two American tourists they read my book *A Hell on Earth* and they organized [my trip]. I talked [in] 25 universities in America.

Q: Wow!

#22B: Harvard University, the George Washington, New York University, different places, I spoke. Then because Hu Jintao, he...in 1988 he was the Chief in Lhasa. He is the former Chinese President, former President Hu Jintao. [During] his term were killed many Tibetans. [During] his term also the 10th Panchen Lama, 1989 December the Panchen Lama was received in his own monastery, Tashi Lhunpo. Then he died, the Panchen Lama because he was our people's...he gave poison to the Panchen Lama. He died, the 10th Panchen Lama.

01:44:44

Then we start [in the] Spanish Court, a lawsuit in Spain. I asked the International Court because in 1999, Yugoslavia President Milosevic, he [was] charged and taken to the International Court. Then I questioned International Court. I wrote letter, why not charge

Hu Jintao? Jiang Zemin? They killed more [than] Milosevic. Milosevic killed 1,000 people. Hu Jintao and Jiang Zemin killed more Tibetans. More than 1,000 people killed [by] Hu Jintao and Jiang Zemin. Then there [was] no reply for me.

Then I [approached] the Spanish Court. There is one Tibetan monk; he lives in Spain. Wangchen, he is [from] Tibet House, and then also Alan Kantos [of] Tibet Support Group, then Husell, this Spanish man. They said, “You must come in the court.” Then we started in the court. Then 2008 May 19th I went to Spain. Then we started to fight a lawsuit, [a crime against] humanity [case] against Hu Jintao and Jiang Zemin and the other three.

Also they destroyed many Tibetan culture, Chen Kuiyuan, Qiao [Shi] and Li Peng; especially Qiao and Chen Kuiyuan, these two men, also the woman [Peng Pelyun]; Qiao and Chen Kuiyuan, the Chinese men, he planned the destruction of Tibetan culture. These two men, also...[not discernible] he also planned and organized. Hu Jintao, he [was] doing this. Also Jiang Zemin, he planned [in] 1989 [when] he [had] military control in Tibet and many people died in 1989.

01:46:42

Then we [filed] in the Spanish Court a lawsuit in 2008 May 19th and this year they [were] charged. We are five Tibetan prisoners; one Tibetan old monk, Palden Gyatso; one Takna Jigme Sangpo, he lives in Switzerland; [nuns, Ngawang Sangdrol and Jamphel Monlam]. We went there. We needed to prove. And in the court, the judge said, “We find everything proved and now they have...[to interpreter in Tibetan]...announced the verdict for their [Chinese leaders] arrest, this year.

Now I have come here and I go to all Tibetan schools [and to the] new generation, I give speech. Tomorrow I [will] go back [to] Dharamsala because the Tibetan Department of Education, they make a workshop. They have called me. They said, “Please come here. Give a talk.” Then I can’t go [to the] teaching [of His Holiness the Dalai Lama] but this, I think is also very important. They have three workshops [where] I will give speech because we [must] never stop. If we stop we lose many people. We have to continue.

Q: You’ll never stop.

01:48:00

#22B: Yeah. These books I also wrote [and a] new one. Next two weeks, I will go [to] 55 different embassies. Each embassy I will give this book, a message, because now there are almost 125 people [who carried out] self-immolation. They died. These books also [have their] pictures there. I will tell all embassies [that they] must pressurize China, the need to release these people. They [Chinese must] allow the Dalai Lama go and see his own people in Tibet. China must stop killing Tibetans. They also must release the 11th Panchen Lama and all political prisoners. Also China [must] stop environment destruction in Tibet, deforestation. We must stop [the Chinese]. They [Tibetans] need help. I said these books prove what the Chinese did.

The Chinese [are] also making videotapes and magazines [for] their propaganda. They also show Chinese museum in Lhasa. They also show propaganda pictures, also a public

museum in China. I said [in] my books [that I am] against these two museums and the Chinese television. This has been proved. I sent the United Nations Human Rights office in Switzerland and New York...I sent these books. Five books I sent to the Spanish Court. [Against] each charge, I gave these books.

Q: You are doing the work.

01:49:42

#22B: Last two weeks ago the Chinese Government called me now.

Q: What did they say?

#22B: They said that my parents [will be] brought to Nepal and they said, “You must come [to] Nepal.” They [are] trying [to] jail me now.

Q: Why do you think...?

#22B: I didn’t go there. Then [I] said, “I will not come there. If I come [to] Nepal, I need the release of all prisoners.” I talked there. I said, “I am not coming. I have not anymore relationship with my parents.” I told them, “[The day] I go [to the] monastery, I stopped. We have no relationship anymore.” I told them.

Q: You ended your relationship with your parents.

#22B: Yeah.

Q: So that they would not have control over you?

#22B: Yes. They [Chinese] tried to make control over me and they make suffering [for] my parents.

Q: Your parents are in Nepal?

01:50:36

#22B: Two times they brought...[to interpreter in Tibetan]...[my parents] were brought twice from there [Tibet to Nepal].

Q: ...and tried to make you come?

#22B: Yes.

Q: ...to see them.

#22B: Yeah.

Q: But you felt it was a trap.

#22B: Yes. I said, “If you really [want], come [to] Dharamsala.” I told there. “Dharamsala Tibetan Government leadership also in front, I will see my mother.” I told there. [Through the] telephone I spoke there. Otherwise, I said, “I am not coming [to] Nepal. If I [am to] come to Nepal, I need released all these prisoners.”

Q: All Tibetan prisoners.

#22B: Released, I told them. I said, “My parents, my family, my parents [are] all the six million Tibetan people.” I told them, “These are my parents. Tibetan nation is my home.” I said, “I gave up my parents. I will never give up what I am doing in Dharamsala because you made kick-out for me in Tibet. You are doing these things [that] make [me do] what I do.” I said, “If I [am to] stop, you must go home. Chinese, go home now and allow the Dalai Lama to come to Tibet.” I told them.

I said, “I will never, never stop what I am doing. If you come to Dharamsala [and] kill me, what will [be the] outcome? I will never give up. That is my mission,” I said. That is my promise because inside Tibet, [the] people, I told them [Chinese], they [people inside Tibet] gave me this job. This is my duty. Then after [that] they stopped calling me. But they have called me 25 times.

Q: Really? What did they say when they called?

01:52:17

#22B: Sometimes making very...criticizing me, very bad things, talk. Sometimes I is very nice talk but they tried [that] I come [to] Nepal.

Q: I know you have many things that you want to say to the Chinese Government and you are saying them by your talks around the world and your books and your important truth at the Spanish Court, but if you could talk to the Chinese people, who don't always know everything that their government has done, what would you say to the Chinese people?

#22B: I met some Chinese people [in] France, some also [were in favor of] democracy, Chinese people, also Falung Gong practitioner people. They are also same thing—suffering [like] us. I met also Amnesty International NGO from Australia. In 2003 I visited Australia. I also met these Chinese people. This young Chinese generation, the Chinese give always... they never give real Tibetan history.

They stop even something, in 2008 Chinese broadcast of BBC and CNN. The Chinese Foreign Minister [was] asked on BBC HARDtalk, “Why BBC and CNN [have been] blocked?” This Chinese Foreign Minister said, “Because the Chinese people [do] not speak English.” He [was] telling [which] I saw on the BBC HARDtalk. That is the reason now all of...Google Internet, they try [to] stop. But now [with the] Chinese people the Dalai Lama's speech is very powerful; very intelligently, he talks. Now more Chinese people are coming [to] Dharamsala also.

01:54:24

Even in 2006 the Dalai Lama was teaching Kalachakra [in] Amravati, south India. During that time 285 Chinese people came. I think 2011 the Dalai Lama [gave] teaching in Bodh Gaya. There came...1,800 Chinese people came, mainland Chinese people. More Chinese people come [to] Dharamsala now. Slowly they [are] changing. That is the reason I think this is only government policy. It is not Chinese people. I must do my books, must translate [into] Chinese language also. I [can] give information to Chinese people.

I think many Tibetan lamas also, they have many students. They also must do something. Their students must [be] told this truth, their own students. Then these students [will] give other people information. This is not politics. This is human justice. Right, our right, this is. I also meet many Chinese people. Some Chinese people protested [against] me when I talked in America [at] Dartmouth College. There 20 Chinese students, they made a protest [against] me.

Q: Against you?

#22B: Yes, they said I am lying. They said, “We have not made any suffering [to] any people, Tibetan people.” But then I showed videotapes, Chinese gulag in Tibet, [which] the Tibetan Information Office made. During that time Pema-la [videographer], he was also making [videos for] the Tibetan Government. These videotapes I showed in Dartmouth College. Then they were very shy [embarrassed]. I said, “This is your government doing this. Everywhere they are building prisons. They deforest [and] destroy Tibetan environment.” I showed these. Now there are some Chinese...five Chinese students have apologized. I met [them] there.

Also I visited Canada, Vancouver University. There came 400 students [to whom] I gave speech but five Chinese protested [against] me. They held in their hands Chinese red flags. They protested [against] me but after I showed these Chinese gulag in Tibet, this Tibetan movie. I showed there. Then after...all those students...the Chinese flags they put back in the bags. All of them apologized to me. They said sorry to me.

Q: They did?

01:56:53

#22B: I gave these people [ceremonial] scarves. I said, “They are lying, the government of China. They must change. Release Tibetan people [that are] prisoners. The Dalai Lama is not against you. We all Tibetans are not against Chinese people. They make our relationship, Chinese-Tibetan relationship, the government destroyed. They are always talking lies. Propaganda. Chinese say also [that the] Dalai Lama [is a] demon.” I said, “Look [at the] Dalai Lama’s picture.” I showed the Dalai Lama’s picture. Now all these Chinese students from Vancouver University, they all said sorry for this.

Q: Really? So you are an excellent spokesperson to speak to the Chinese people. What do you think is the best way to get the information about Tibet to the people of China? Besides your books, do you have other ideas how could we help tell the Chinese people about your story?

#22B: I think...this is...must do this...the [Chinese] Government is doing [caused] the suffering for me. My friend [was] killed. It was not the Chinese people.

Q: No, I know.

#22B: That, I think [should be] told.

Q: Tell them that.

#22B: Yes, we are not against the Chinese people. Every day I give speech. My first speech I said, “We are not against the Chinese people. This is government policy [that] must stop and change. We need freedom [and] human right.” That is [what] I tell first. You must tell, [if] any American see Chinese people, we are not against people living in America, Chinese people. There live Chinese people [in America], [we are] not against any Chinese people. This is only government policy.

Q: What is your hope for Tibet?

01:58:50

#22B: My hope...now only...of course, I like independence but it is very difficult, independence. Of course, first we need [the] release [of the] prisoners.

Q: How many prisoners are still in prison in your...?

#22B: I don’t know exactly but before my time, most of the prisons are full [of] prisoners. They have three big prisons in Lhasa—one is Gutsa, one is Sayi and one Drapchi. They are full [of] prisoners. Then also 2008, they [Chinese] said 6,000 Tibetans [are in] jail [as] prisoners. They said 200 [were] killed [and] 1,000 lost. Now there are Chinese...more and more people die. Now more and more die, Tibetan people. That is the reason now we...I think more better, easy...First some change, like the Dalai Lama’s approach. Better because these people die every day.

[Through] self-immolation we lose people. And really, United Nations, they [do] not seriously support Tibet, strongly. Look, in Tunisia one prisoner he died by self-immolation—selling vegetable man—every country pressure Tunisia Government. Now they got freedom, democracy from Tunisia. Now look at the Tibetans, almost 125 people [died by] self-immolation. They are doing continuously. International communities, United Nations, really [they are] doing nothing strongly to help.

Then also [during the] last UN Human Rights meeting—every year there is a big meeting, seminar in Geneva—China became a UN Human Rights member. I think 130 countries or something voted for China. Those countries, they know Tibet’s human rights situation. Why they put this government of China?

Also China became United Nations Security permanent [member]. China supports Pakistan [in the] background. China supports Syria, Chinese Government. China supports North Korea. They destroyed world peace. Also [China] supports Libya, Egypt. Everything

they very strongly support, the Chinese. UN, they know. UN [is] against Syria. UN [is] against North Korea [as] they are making nuclear weapons. But China, they support.

02:01:32

That is the reason, this time is only business. Every country make business with China, but the business material comes from many prisoners [that] also make, these prisoners. We work very hard in the prisons. If I stay my lifetime in prison, Chinese, [from] one prison [in] one year, they are making more than four million dollars, make business. We, each is given five *yuan* Chinese money. They say, “You buy soap, toothpaste.”

They give only breakfast, lunch, dinner and we must go on the mountain and we must cut rocks, stones and they are selling stones. They are making...[to interpreter in Tibetan]...sand. Sand, they are selling. And they are selling vegetables. They are selling fruits, apple...[to interpreter in Tibetan]...apricots, and different fruits they sell. They are making every year three million, four million dollars, made [from] the prisoners, making money.

And that is the reason now the Dalai Lama, he tried before he pass away. He makes a better change [for] the Tibetan people. That is why I respect the Dalai Lama what he says. We accept what he is telling. He is doing [the] best for our people. [In] his lifetime we have big opportunity. Tibetan people [must] do something now. Outside write books, telling...if one person tells...if you are meeting even one person must tell [about] the Tibetan people; it is that we must do something in this Dalai Lama’s lifetime.

Q: Are there any of the Buddhist teachings that have helped you the most to do the work you are doing to have survived this long? Are there any teachings that are the most inspirational?

02:03:40

#22B: Yeah, I learned from Buddhist teachings. Lord Buddha, we follow Buddha, student [of] Buddha. Buddha, he anything...he never gives up. He is doing these things. That is [what] I learned, educate from Buddha. Then [I] also learned from Milarepa [a great saint of Tibet, born 1052 A.D.] because in [his] lifetime, he made change. That is the reason, and of course, sometimes people like or don’t like [but that] doesn’t matter [if the] main mission is not lost.

That is[what] I see in Martin Luther King. I read books [of] Martin Luther King. I read Mahatma Gandhi’s books. They give me good education, especially Dalai Lama. He is very hard working. [The] whole world is looking [at] him. Now we have only just...normal presence...I am a regular monk. I am not like the Dalai Lama because the Dalai Lama, he [does] very hard work. If we give up, then we [should be] very ashamed. He is an old man, Dalai Lama, very old. Now he works very hard. Every year [he becomes] more and more old [but does] very hard work. Then [if] we stop, we [should be] ashamed.

That is the reason and then also the Chinese are very happy. Because they made me suffer, now if I give up, they will [be] happy. That is why I am not making my enemies happy. I must do something every day. That is why I [do] not go to the teaching because the Tibetan

Department of Education said, “New generation, give a message.” They said [it is] very important. That is why I go tomorrow [to] Dharamsala.

Q: You have given us a great teaching today by your story. We will do our best to share your story because I think it will help many people around the world understand Tibetan people and understand what you are hoping and wishing to happen. And you’ve never given up. So I think that we are honored to record your story and wish to thank you for such a very inspirational and difficult story that you shared with us, with much courage and I appreciate you and we will pray for you and for your mission that you never give up.

#22B: Thank you. Thank you for supporting the Tibetans. Thank you for doing this. Now we need your help also because you give this...Of course, he said yesterday this [interview will be given] to libraries. Libraries are very important because people come [for] education [and] they learn.

My books also, I go [to] very big libraries; I give these books [to] all libraries in Bangalore, Chennai, Delhi and also Dehradun. Every library I will see, give these books because the people [are] coming for education [and] they learn. Thank you very much [for] your support. Thank you.

Q: And also we will give you a copy of this movie for you to share with people. It’s a good summary of your story.

#22B: Thank you.

END OF INTERVIEW