

# **Tibet Oral History Project**

**Interview #31C – Chimey Luding, Jetsun Kushok  
November 16, 2014**

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# TIBET ORAL HISTORY PROJECT

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## INTERVIEW SUMMARY SHEET

1. Interview Number: #31C
2. Interviewee: Chimey Luding, Jetsun Kushok
3. Age: 77
4. Date of Birth: 1938
5. Sex: Female
6. Birthplace: Sakya
7. Province: Utsang
8. Year of leaving Tibet: 1959
9. Date of Interview: November 16, 2014
10. Place of Interview: Sakya Tsechen Thubten Ling, Richmond, British Columbia, Canada
11. Length of Interview: 1 hr 11 min
12. Interviewer: Marcella Adamski
13. Interpreter:
14. Videographer: Tony Sondag
15. Translator: Tenzin Yangchen

### **Biographical Information:**

Jetsun Kushok Chimey Luding was born in Sakya near the border of Sikkim. She is the eldest of four children, two of whom died in childhood, and her younger brother is His Holiness the Sakya Trizin, head of the Sakya sect of Tibetan Buddhism. She describes the Khon lineage and how it is passed on from father to son and any daughters must become nuns. After her mother passed away, she and her brother were raised by her aunt, who was herself very religious.

Jetsun Kushok Chimey Luding gives an insight into her education, her teachers, meditation and memorization of ritual prayers. She explains the different kinds of ritual practices and their merits. She recounts the various teachings, the different retreats and practices she undertook. She went into her first retreat with her teacher at the age of 11 which lasted for one month. She completed a 7-month retreat at the age of 16 and also studied for two years at Ngor Monastery.

At the age of 12 Jetsun Kushok Chimey Luding was instructed by her father to travel to nomadic regions where she gave long-life empowerments and performed other rituals for the nomads. When they heard about His Holiness the Dalai Lama's escape to India, her aunt took Jetsun Kushok Chimey Luding and her brother to Sikkim. She was unable to remain a nun as a refugee in India and was sent to study in a missionary school. She recounts the situation that led to her to Canada and how her brother asked her to teach the dharma.

### **Topics Discussed:**

Utsang, childhood memories, education, Buddhist beliefs, customs/traditions, life as a refugee in India.

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## **Interview #31C**

**Interviewee: Chimey Luding, Jetsun Kushok**

**Age: 77, Sex: Female**

**Interviewer: Marcella Adamski**

**Interview Date: November 16, 2014**

[Interviewee speaks in English. No interpreter required.]

Question: Please tell us your name.

00:00:06

**Interviewee #31C: Chimey Luding.**

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? Do you give your permission?

**#31C: Oh yeah, sure.**

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

**#31C: [Nods]**

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

**#31C: Oh, sure.**

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

**#31C: Yes.**

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

**#31C: [Nods]**

Q: Would it be a problem for you?

**#31C: What do you mean?**

Q: If this videotape was shown in Tibet or in China?

**#31C: I don't think so.**

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

**#31C: Sure.**

Q: Your Eminence Jetsun Kushok, we are very happy to be doing this interview and I would like to begin by asking if you can tell us where you were born and on what day?

00:01:37

**#31C: I was born in Tibet in a place called Sakya. Our religion's also Sakya name but place also Sakya. I was born there.**

Q: What year were you born?

**#31C: 1938.**

Q: '38.

**#31C: Tibetan animal sign is tiger.**

Q: The tiger.

**#31C: Yes.**

Q: 1938, the year of the tiger.

**#31C: Yeah.**

Q: So that means you're 77.

**#31C: Yeah, I'm 77, yeah but *Enji* 'English' is 76.**

Q: 76 in...

**#31C: Western...**

Q: ...in Western calendar. I got it. Please can you tell us your father's name?

**#31C: My father's name is...his name is Khon Ngawang Kunga Rinchen.**

Q: Okay, and your mother?

**#31C: Mother's name is called Dagmo Kushok and Sonam Dolkar.**

Q: Sonam Dolkar.

**#31C: Yeah.**

Q: How many children were born in your family of your parents? How many?

00:02:51

**#31C: They have four but two are alive and two passed away, and I'm the oldest one. Then second son, he passed away and he was 4 years old. After that a little girl, she's also passed away. She was 8 years old. Then after that then His Holiness Sakya Trizin [traditional title of the head of the Sakya sect of Tibetan Buddhism] was born. He's the youngest one and I'm the oldest one. Two middle ones passed away.**

Q: I see. How did the children pass away?

**#31C: Because my brother who died had measles and diarrhea.**

Q: And diarrhea...

**#31C: Yeah, measles and diarrhea, and kind of fever. So, very difficult to live with that during that time and my sister also kind of pneumonia. She was 8 years old. She passed away.**

Q: So people, families did lose children very frequently.

**#31C: Actually Tibetans have short lives. [When] my father passed away, he's 49 and my mother is 29.**

Q: Really?

**#31C: Yes.**

Q: When she was 29? Do you have any memories of your mother?

00:04:28

**#31C: Not really much because mother passed away when I'm 10 years old.**

Q: You're only 10 years old.

**#31C: Yeah.**

Q: Who took care of you after your mother...?

**#31C: My mother's sister.**

Q: And what was her name?

**#31C: Her name is also Dagmo, Dagmo Tinlay Sangmo. My father married first my aunt. She never had children. So then, we have the Sakya Khon family, so have to have children, especially have to have a boy. So that's why my aunt requested my father [to] remarry. And then they find younger sister. He married younger sister. So that's why.**

Q: That's why. So your aunt raised you?

**#31C: Yes, my aunt, Tinlay Sangmo, she raised us.**

Q: Can you tell me something about her? What was she like?

**#31C: Oh, she's a very good lady and she's a good practitioner. She's a very, very good practitioner and her root lama is my father and his father; so my grandfather and my father. So she, these two lamas...her husband also, she never think as husband. She always thinks he's her guru, respect like guru not for household things. And then my aunt usually she goes to bed but then after I [was] born, mother's first child, mother [had to] take care of her body. So my aunt helped her. I'm a funny child, night crying and daytime sleeping...**

Q: You?

**#31C: ...for one month.**

Q: Really?

00:06:29

**#31C: So my aunt whole night up look after me and let her sleep. So after a month I'm quiet, no more...become no more children. So then she tried to sleep she couldn't sleep. She has a...waist have a pain lay[ing] down. So then she decided not to sleep until I am 3-4 years old. She didn't sleep. Daytime she take care of the...after His Holiness Sakya Trizin [brother] got appointed to Sakya Trizin, Sakya Trizin is very young. He's appointed at 8 years old. So my aunt take care of the Sakya...government things take care of and nighttime she do her practice. She's a very genius lady. She's a very, very kind lady. And then she brought us into India. She passed away in India...**

Q: In India she passed away.

**#31C: ...in 1975.**

Q: She would stay up all night originally in taking care of you because you had problem sleeping when you were a baby.

**#31C: Yes.**

Q: And then she wound up staying awake...

**#31C: And also she take care of the other 2-3 children too, but they are die earlier and then mother died [at the] time His Holiness the Sakya Trizin is only 2 years old. So my aunt take care of him also.**

Q: Do you have any memories of your brother Sakya Trizin being born or seeing him as a baby? Do you remember?

00:08:26

**#31C: Yes, I remember.**

Q: What do you remember?

**#31C: Because His [Holiness] Sakya Trizin have born time very special things [ceremonies] they did. So things holding...I have to hold. So I saw him born and they're doing things to people who touch to him. They're putting so many things. Those I'm holding things and they put that. So I saw that. They washed everything. Yes, then also we grow together too.**

Q: They would give him things to pick out or...?

**#31C: Oh, no, no, no. People touch, they put in something. I don't know how to explain in English, but some special methods doing because our children died at young time. So they put something.**

Q: To protect them?

**#31C: To protect them, yeah, lives, something like that.**

Q: And you got the same thing.

**#31C: No, I don't but he, yes.**

Q: He did. He got that and...

**#31C: I don't know. I'm the first child. So what they do, I don't know.**

Q: But you had a little brother.

**#31C: Yes, I have a little brother.**

Q: What kind of a little girl were you? Were you quiet or shy or...?

00:09:53

**#31C: Oh no, I'm not quiet. I'm actually quite naughty.**

Q: You were quite naughty?



**#31C: [Nods]**

Q: How do you...? What did naughty girls do in...?

**#31C: Jumping around, climbing around, this kind of thing.**

Q: Very active little girl.

**#31C: [Nods]**

Q: So you were a very healthy little girl too, weren't you?

**#31C: Yeah.**

Q: You were very lucky, very healthy. You know, for people who don't understand the Sakya tradition, can you describe a little bit like the house where you grew up? What was it like? Was it a...?

**#31C: It was an ordinary, big rich people's house, not really different.**

Q: Not a palace?

00:10:34

**#31C: No, no. They call it palace. Yeah, you can call but how is...same thing like other Lhasa government service noble family house. Similar like that but they don't paint it...they paint it only white and Sakya two lamas, lamas' house are always painted with red.**

Q: Oh.

**#31C: Maroon color, yeah. So that's different but normally actually everything is same.**

Q: Everything is the same.

**#31C: Yeah.**

Q: How, so...?

**#31C: ...which is now in India there are monasteries?**

Q: Yeah.

**#31C: Very similar to that.**

Q: I've seen it.

**#31C: Yeah, so you know that.**

Q: I know that. The room color?

**#31C: There are room colors. Top of the...quite symbol things [of] gold color. Those the Lhasa noble families don't have. That's the religious reason they have.**

Q: I see.

**#31C: So then Khon families are, they are all religious [throne] holders. So then they have different things.**

Q: You were part of the Khon family...

**#31C: Yes.**

Q: ...tradition?

**#31C: Of course, yes.**

Q: How...you know, for people who may not understand, how many generations or centuries does the Khon family go back?

00:12:00

**#31C: A long time ago. I don't know the century count but very, very long time ago, before, way before 5<sup>th</sup> Dalai Lama.**

Q: Way before...

**#31C: Way before 5<sup>th</sup> Dalai Lama, a few generations, yeah.**

Q: A few generations before.

**#31C: Yes.**

Q: And...

**#31C: I think somebody said 6<sup>th</sup>, 7<sup>th</sup> century.**

Q: Sixth, 7<sup>th</sup> century.

**#31C: Yes, I think so, something like that. Our first founder lama is the Sakya Sachen Kunga Nyingpo. Sachen Kunga Nyingpo. He is the first one. He's the father. Before that Sakyapa is Nyingmapa. Then during that time changed; then became Sakya.**

Q: What distinguishes...there are great schools, four great schools of Tibetan Buddhism...

**#31C: Yeah.**

Q: What distinguishes the Sakya traditions? What are you noted for compared to other schools or is...?

00:13:09

**#31C: Actually, it's not really compares because they all come from the Buddha. Tradition comes from India but then inside Tibet different lineages comes. That's why different setup but generally—what do you call—sutras come from India. So they are all same, meaning is all same. Very easy one I say, mind training is all same, different book name but four of them are same.**

Q: All are same; the basic root is the same.

**#31C: Yes, basic root is all same.**

Q: ...is the Buddha.

**#31C: Yeah, so no difference but then little bit traditions, different setup. Different lamas, then we follow their tradition. We have to keep up.**

Q: Yes, you have to keep up. Also in the Sakya tradition the lineages held by the son...

**#31C: Yes, that's the Khon family.**

Q: Yes.

**#31C: That's the Khon family. That is a long story. You have to read Sakya history.**

Q: Read the Sakya history.

**#31C: Yeah, otherwise, I can't tell you. I couldn't remember.**

Q: But we want to hear your story. It's going to be very interesting to people today because there you were...you're born; your brother is recognized as the holder...

**#31C: Sakya Trizin, yeah.**

Q: ...of the tradition. So tell us what are some ways that your spiritual development evolve? What are first...?

00:14:53

**#31C: Because in the Sakya they have Khon family--two. One is in Seattle and one is my brother: two families. [In] those families girls cannot be married. Automatically they are all nuns. So until Chinese revolution come we are all nuns. Then it changed and—what do they call—new generation or whatever comes; then happens. Then came to India and then no monastery. We have very lost state and so no place. So don't know how to do. So like that we had and then we give up. So something like that.**

Q: I see.

**#31C: So try to go to the Western schools but I've been in a missionary school.**

Q: You have been, yeah. So you're saying originally your tradition, the girls in the family did not marry. They became nuns...

**#31C: Oh, yeah.**

Q: ...and the boys became educated.

**#31C: They became educated in monasteries, same level as...**

Q: But once you fled to India it was hard to be a nun without a monastery.

00:16:16

**#31C: Yes, and also hard to the other monks, too. You know, slowly development but...**

Q: Yes, slowly.

**#31C: Then you have a choice. New generation have a kind of freedom. So you can choice...**

Q: ...to marry or not marry.

**#31C: Whatever.**

Q: We'll hear that later. You're too young to get married in the story. You're still a little girl. So what...?

**#31C: I came to India when I was 22 years old.**

Q: Well, let's go back first to when you were little. What kind of training did you have? What kind of spiritual...?

**#31C: We've never been to school. We get tutor coming home.**

Q: To your house?

**#31C: Yes, tutor coming home. Tutor also a monk; no can be a layperson.**

Q: What did he teach you?

**#31C: Teach meditation and teach how to read and write, and same time meditation...**

Q: Really?

**#31C: He don't tell you too much history, mostly writing and reading and memorize rituals.**

Q: And rituals.

00:17:29

**#31C: We lot of rituals have to memorize.**

Q: For people who may not appreciate or understand it why were the rituals so important? What did they...?

**#31C: Ritual's important. Monastery has to be, you have to ritual making merits.**

Q: Making merits.

**#31C: We...Tibetan Buddhism people believe in good karma, bad karmas. That is, you have to respect that then you have to make merits.**

Q: Right.

**#31C: Rituals help in making merits. So ritual has all kind of rituals, not same exactly one ritual. They have longevity rituals; they have purify rituals; they have good life rituals, and they have equanimity growing rituals.**

Q: Equanimity?

**#31C: Yes, they have all kinds of things.**

Q: Beautiful!

**#31C: So those I have to memorize and then you do...young time...kids are young. So they know only wisdom deity's meditation; we do.**

Q: These are daily meditations?

00:18:55

**#31C: No, wisdom, wisdom, making smart. Wisdom, you know?**

Q: Yes, I know.

**#31C: The wisdom deity's meditation.**

Q: Right. Now that would...so it would increase wisdom in your mind.

**#31C: Yes, that's [why] they let us do the practice.**

Q: I see. So the rituals were both for purification from negative karma and to increase wisdom, equanimity and compassion...?

**#31C: Yes.**

Q: ...that sort of approach. Did you like...when you were a little girl, did you like the rituals and...?

**#31C: Oh, yeah. I do.**

Q: You did?

**#31C: I do; I do.**

Q: You did! Interesting.

**#31C: We start in the morning at 9 o'clock [when] teacher comes, straight through until 3 o'clock. We have a break for lunch but also we have to eat with teacher. We never break [for] any other thing like here kids, 10 minutes teacher...10 minutes off. No, we don't. We straight do.**

Q: You were in school from 10 until 2 o'clock.

**#31C: No, 9 to 3.**

Q: Nine to 3?

**#31C: Yeah.**

Q: With a break and you ate with...

00:20:20

**#31C: Yeah, lunch. There's a lunch. All go to washroom. That's all.**

Q: You mentioned meditation. Were you taught meditation as a child?

**#31C: Yes, they taught meditation and silent meditation for few minutes.**

Q: So they started very young teaching meditation.

**#31C: Oh yeah, of course. I start at 6 years old.**

Q: Really? Would they tell you what to do with your mind?

**#31C: Oh yeah, they tell you to mind focus on something.**

Q: Focus on something?

**#31C: Yeah.**

Q: Like what would be...?

**#31C: That much they teach them. Otherwise, young kids are little bit difficult.**

Q: Yes, I know until their mind...

**#31C: Some kids can't concentrate. Some do very well.**

Q: Some could concentrate very well and some...

**#31C: ...no.**

Q: ...too active.

**#31C: Yeah.**

Q: What kind were you?

00:21:17

**#31C: I was okay.**

Q: You were okay.

**#31C: Not very good, not very bad.**

Q: When you were starting with your teacher, were you the only person studying?

**#31C: Oh yeah, with my little sister. We two were together until she passed away.**

Q: Until she passed away.

**#31C: Yes, we were together.**

Q: So no other children from the village or...?

**#31C: No, not at all.**

Q: Did you have...can you think were there any teachers that you had that you liked very much or very favorite teachers of yours?

**#31C: Oh yeah, we had changing...not really changing but some have been. My good teacher who passed away, he had TB, tuberculosis. So then he passed away. He's my best teacher, very kind teacher.**

Q: How old were you when you had him?

**#31C: I don't know. Maybe...**

Q: ...a child?

**#31C: He passed away [when] maybe I'm 14, 15 years old.**

Q: Really? Okay that was...so you had him for some time then before you know, it wasn't one year. It was for a number of years he was nice. Were other women or was it only in the Sakya family...were other women taught meditation?

00:22:44

**#31C: I don't know.**

Q: You don't know.

**#31C: Maybe lay people don't do too much but some nuns of course, they do.**

Q: They've gotten it too. Right.

**#31C: So I do not know.**

Q: And then what happened...like how did you...your brother comes after you and then were you trained alongside of him or was it different teachers?

**#31C: Different teachers. He had his own teachers.**

Q: He did.

**#31C: Oh, yeah.**

Q: Were you ever...like what happened? Were you ever sent to teach other people or were you just always been a student yourself?

**#31C: What do you mean?**

Q: Did you ever...were you ever invited to become a teacher when you were younger?

**#31C: Oh, no. This is then...my father's and our root lama decided, not like that. They decided, "You can teach. You can do this. You can do that." Before [I] teach I have to do retreat. I've been my first retreat [when] I'm 11 years old.**

Q: Really?

00:23:56

**#31C: Yeah, I'm 11 years old and I did one-month retreat with a tutor.**

Q: With a tutor.



**#31C: Yeah.**

Q: Can you tell us a little bit about that retreat like the circumstances? Were you alone? Were you with a...?

**#31C: No, me with teacher together, and we have a boundary we can't go outside. We have two rooms, second room; I can't [go] beyond the second room. I can't go out, so always inside. And then retreat rule is get up very early 3 o'clock morning; we do go to bed at 11.**

Q: At night?

**#31C: Yes, at night.**

Q: So what did...?

**#31C: So four sessions we do practice.**

Q: Four sessions?

**#31C: Same practice into four sessions.**

Q: Four sessions and what was in each session?

**#31C: Each session same practice.**

Q: Like meditation?

**#31C: Meditation, reciting mantras. We have to finish reciting mantras one million and 400,000 longer mantras, so like that.**

Q: How did you count that you did one million? How would you know?

00:25:20

**#31C: Of course, 100 malas 'rosary beads.' One-hundred mala is 100. Then 10 times 1,000. Then we have a different count. You guys have 100,000 something but one million is our ten...**

Q: Ten thousand?

**#31C: Ten hundred thousand for one million.**

Q: Were you saying the same mantra over and over again?

**#31C: Yes, over and over.**

Q: What effect do you think that has on the mind when you do that kind of repetition?

**#31C: What do you mean? I don't know.**

Q: Like how does it affect one's mind to do that much repetition? Does it calm...?

**#31C: Oh, they have, you know, calm down.**

Q: Calm down.

**#31C: Also you have to meditate on that to...**

Q: On what you are saying?

**#31C: Saying and same thing different thinking.**

Q: And different thinking.

**#31C: Yes.**

Q: So you're affecting the mind...

**#31C: Yes.**

Q: ...by that repetition?

**#31C: Yes, that's most deity's name and mantra.**

Q: Training the mind.

**#31C: Yeah and yeah, you can say that. There is also discipline.**

Q: It is a discipline, isn't it to keep, to train the mind to...but what about like a kind of a deeper understanding of the scriptures or the wisdom teaching? Did your teacher try to educate you in the Buddhist teachings as you got a little older or a little...?

00:27:03

**#31C: Oh yes, of course. First time we got, then Sakyapa have Lamday 'Path and its Fruit' and Lamday is a big teaching. So they have a very beginning to the mind training. Then little bit deeper, deeper then comes to the tantric.**

Q: And then comes...?

**#31C: Tantric, yeah. Then meditation on the deities, yes.**

Q: Each one is a different stage?

**#31C: Oh, yes. They are different stages, same deity but different stages.**

Q: Are you comfortable?

**#31C: Oh, yeah. I'm fine.**

Q: Do you want some water?

**#31C: No, no.**

Q: Tea?

**#31C: I don't need.**

Q: Thank you for sharing. This is very useful to understand. At 11 years old, you finished your first retreat.

**#31C: Yeah.**

Q: Do you do anything after that that's spiritual? Do you go anywhere?

**#31C: After that then they sent me, my father sent me to nomad places to help them. So I give empowerments.**

Q: Really? How old were you when you...?

**#31C: At that time is 12.**

Q: At 12.

**#31C: Summertime.**

Q: What was that like?

**#31C: Oh, that's fine.**

Q: Was it fun?

**#31C: We have to go traveling different areas. It's a whole Sakya...I don't know how far but we go there and then...**

Q: What did it look like?

00:28:37

**#31C: Nomads, they don't have house. They're all staying in tents.**

Q: In tents?

**#31C: Black tents.**

Q: Big black tents made from yak hair?

**#31C: Yes. And we have a white cloth tent. We also carry with us, so that we [can go] around. I left from my house in Tibetan calendar 4<sup>th</sup> month's first day and go round until 10<sup>th</sup> month, first day I come home.**

Q: Wow!

**#31C: That I remember very well.**

Q: How did the nomads receive you because...?

**#31C: Most of them wanted to receive long-life empowerments. They're so worried about their dying. They want long life and they also want *phowa* 'purification practice in which the consciousness is transferred to a pure land' practice.**

Q: You know, could you please tell us a little bit about what does a long life empowerment do?

**#31C: Long life empowerment does is more spent your life longer.**

Q: To spent longer in this life.

**#31C: Yes, that's their wish. Yeah, we do that and then they want *phowa* meditation.**

Q: Tell us about the *phowa* meditation.

00:30:00

**#31C: *Phowa* meditation, after you die you don't want to be in lower realms. They want to be in higher realms and that's kind of they practice now and then if you have good mind at dying time you know what time you are dying.**

Q: Oh, really?

**#31C: At that time you have to practice *phowa* meditation. Then your consciousness mind goes through the up [indicates head] to the pure lands.**

Q: To the pure land.

**#31C: That's [what] they want to do, yes. Some good, some bad, who knows...but individual karma...but they're wishing like that.**

Q: Yes, yes. Do you think if people...I know it depends on karma but if people practice that, does that give them more opportunity?

**#31C: Yes, they do but another thing is that mind dying time very...need peaceful. Whoever surrounds you [when] you are dying, surrounds you, don't disturb your mind. Tell them that you are practicing *phowa*, reminding you the *phowa* things, good things, not**

**talk about any negative things and making angry, making upset or something. Don't talk about that kind. Always talk about their practices and they do...then your time to now go. So you have to do your practice, this one. Don't [do] other thing. Then you are going to good places. You have to...if you have how [ever] good your practice [if] somebody disturbing your mind, they won't work and then they go wrong, wrong places.**

Q: They go to wrong place.

00:31:54

**#31C: Then is worst places. That's very important. [Whether] you are Buddhist or not Buddhist, dying time needs very peaceful mind. Very peaceful mind, that's very important.**

Q: And probably very important not to have people grieving and crying.

**#31C: Yeah, no. Should not.**

Q: Should not be doing that.

**#31C: Very quiet and if you want to talk about something, nice talking to you know, if whatever, Christians, "You are going to heaven. Your family, everybody is up there. So you're going to be okay. So you should not worry. You concentrate with that mind, you should go" something like that.**

Q: Have you helped people who are dying? Have you been with them?

**#31C: Not too much but I've been with couple of people, yes. Recently, one in...not recently, in Canada I've been [with] one man dying in hospital. I went there. They called me. I went.**

Q: Yes, yes. It is important to have serenity.

**#31C: Oh, yes.**

Q: Quite. So the person cannot experience fear or anger.

00:33:14

**#31C: No. No fear, no anger.**

Q: Because then you go to a more, to the heavenly realm.

**#31C: Heavenly realm or you rebirth in human, who knows?**

Q: Yeah, either one or rebirth. Okay. So the nomads were very grateful that you were teaching them this.

**#31C: Yes, and then they want some rituals; obstacles read over, some differently, some they want more money; they do another ritual. Something like that, yeah that we do.**

Q: Did you...?

**#31C: I'm not alone. I'm with my tutor, too.**

Q: You are with your tutor, too.

**#31C: Yeah but giving empowerments and *phowa* practices, I do only, only me. He's beside me, nothing. He doesn't do nothing but rituals, some rituals need retreat. So he does retreat. I don't have one. So then he helps.**

Q: He helps you with it.

**#31C: Something like that.**

Q: Was that unusual for there to be a Tibetan woman teacher among the nomads?

00:34:28

**#31C: Oh, yes.**

Q: That was...

**#31C: All Sakya family, yes.**

Q: Very unusual?

**#31C: That's always done.**

Q: Oh, it's typical?

**#31C: Yeah.**

Q: Women would go out and teach?

**#31C: Yes, that's our two families' people, yes. Others, I don't know.**

Q: But in your two families, the Khon and the...?

**#31C: Both are Khon.**

Q: Oh, they're both Khon?

**#31C: Yeah, Khon.**

Q: In those two families, the women became teachers.

**#31C: Oh yes, if they wanted. Some they don't want it. My father has five sisters. They don't teach. So...**

Q: I wonder why you wanted to do it?

**#31C: Oh, I don't know. So...**

Q: It happened?

**#31C: My aunt training me like that.**

Q: Probably.

**#31C: Yeah.**

Q: So when you came back you're 12 and now your brother is about 6?

**#31C: Yeah, he's seven years younger than me.**

Q: Seven years younger.

**#31C: He's 5.**

Q: He's 5 at that point.

**#31C: Yeah.**

Q: Seven years, so he's only 5.

**#31C: Seven years younger than me.**

Q: Do you go anywhere after that trip to the nomads and teaching them? What are the next...?

00:35:39

**#31C: Next time I didn't teach but we stayed in home and also we, ourselves need teaching. So we went with my brother, went to the Ngor Monastery in Tibet. We're getting teaching, lot of teachings. Almost two years we stayed there. Our root lama teach us almost two...**

Q: Almost two years?

**#31C: Two years, yeah, we're there.**

Q: How far...?

**#31C: Sometimes off, sometimes, you know, maybe few times off, went back to Sakya [for] some reason but mostly in there teaching.**

Q: You said in Tibet. Where in Tibet?

**#31C: From Sakya to Ngor, place called Ngor Monastery, so how many...? Two days horseback, then you get there.**

Q: Okay. Can you tell us the name of some of your root teachers?

**#31C: Our root teacher's name is Ngawang Lodro Shengphen Nyingpo, Ngor Khangsar Ladang's *khenpo* 'abbot.' Ngawang Lodro Shengphen Nyingpo.**

Q: Did they train you together? Did they teach...?

00:37:00

**#31C: Teach us together.**

Q: They did?

**#31C: Oh, yes.**

Q: They taught you together?

**#31C: What do you mean taught?**

Q: I mean when your brother had lessons...?

**#31C: Oh, not really lessons, teachings.**

Q: Just teachings. When he had teachings...?

**#31C: We have a lot of monks too, other people too. Like His Holiness the Dalai Lama teach in public, similar like that but we have one houseful, maybe like 50-60 monks together.**

Q: So together you studied and learned a lot.

**#31C: Yeah.**

Q: Okay. That's a lot and then does...how long...this teaching go on from the time you're like 12, 13 all the way into...?

**#31C: Twelve, 13...father died. I'm 13 years old [when] my father passed away. So after father passed away we get teachings, yeah.**

Q: You got teachings.

**#31C: Because father never had time to give teachings. He passed away.**

Q: And then what happened next in your life? Are there any other...what big events?



00:38:15

**#31C: Then we are always getting teachings everywhere, here, there. So [for a] few years we always get teachings first. Then practice. Small things like long life empowerment, for us that's a very basic, small one. You can give at young time also but other things can't. Have to first get teachings, then you have to retreat, that deity's retreat. When you finish the retreat, then you teach other people. You didn't finish your retreat, you can't. How good you are, you can't do it.**

Q: You have to go into retreat.

**#31C: Retreat, yes.**

Q: So tell me what were some of the long retreats you had.

**#31C: I...this teaching in...two years teaching I finished. This deity's name is Hebaja.**

Q: Hebalia?

**#31C: Hebaja retreat, seven months retreat.**

Q: Seven months retreat?

**#31C: Yes, I believe so. I'm 16 years old.**

Q: Where was the retreat?

**#31C: I did in my father's palace.**

Q: Did you? And were you...?

00:39:34

**#31C: With my other tutor, not alone.**

Q: Seven months and that meant you were in the palace but nobody could talk to you. You were isolated.

**#31C: No, I was in my room. I have my quarter.**

Q: Yes, your private quarter.

**#31C: Retreat room and sitting room, then servant's quarter. There are three rooms like that. So I can't go out from the servant's room, out. Servant's room [if] I go out, then come to the hallway. I can't go hallway.**

Q: Okay, no hallway. And you're 16. That's a very confined area for a young girl, a young woman. So how did you do? How was that for you?

**#31C: I was normal, fine.**

Q: You're okay?

**#31C: I'm fine, no problem.**

Q: Were you able to talk to anybody or just your teacher?

**#31C: Two servants coming, I can talk to them.**

Q: Okay.

00:40:46

**#31C: Then once in a while my aunt checks [on] us; bringing some goodies and that time I can talk to her.**

Q: And your teacher was there.

**#31C: Oh yes, of course.**

Q: Was the teacher able to give you instructions about your meditation and what was happening in your mind?

**#31C: Oh yeah, he can teach you basic need from that retreat, yes.**

Q: He could do that? He could tell...?

**#31C: And also discipline to...if I little bit mind off he's going to beat you.**

Q: Oh, that would wake you up! How could he tell if your mind was off?

**#31C: Oh yeah, they know.**

Q: What did he beat you with?

**#31C: Some small sticks.**

Q: Keep you disciplined.

**#31C: Yeah.**

Q: And sharp.

**#31C: Yeah.**

Q: To keep your mind wake up.

**#31C: [Nods]**

Q: To wake your mind up.

**#31C: Yeah.**

Q: Did you find that level of concentrated effort and solitude; did you find that helpful to deepen your understanding of Buddhism?

00:42:02

**#31C: Yes and no.**

Q: Yes and no.

**#31C: Yeah.**

Q: Why yes, why no?

**#31C: Sometimes mind off, you know. Mind is very tricky, never stays in one place at all.**

Q: No.

**#31C: You understand that.**

Q: Very much.

**#31C: Yeah.**

Q: I know.

**#31C: So like that mind also goes, you know. Mind never stays, you know. Actually discipline is very good, mind stays better.**

Q: Yes, with more discipline.

**#31C: Yeah.**

Q: But you were just a young, actually still a young student, a young woman at 16.

**#31C: Yeah.**

Q: You know, so the mind is...

**#31C: Yeah, mind goes little bit here and there but then you have to be...brought in and put in your meditation. Yeah, you have to...**

Q: To focus your mind.

**#31C: Yes.**

Q: How would you focus? Would you think about a mantra or a word? What would you...?

**#31C: Yeah, there's different meditations. So you have to switch around.**

Q: You've to switch around?

**#31C: Yes.**

Q: In a way...?

**#31C: Otherwise, one concentrates on one focus, and there you have boring and you going to be sleepy.**

Q: One would be on your body?

**#31C: Yeah, and mind also sleepy. So you have to switch around and then there won't be sleepy and won't be boring.**

Q: It gives a kind of like a good movie to watch. You pay attention to your body. You pay attention to some kind of mantra, something.

**#31C: [Nods]**

Q: So it's like training a little dog...

00:43:46

**#31C: Yeah, yeah.**

Q: ...who wants to run around.

**#31C: And also can't talk too much because they have...people who don't have deity's empowerment, we don't allow to talk about it.**

Q: Yes, I understand. You can't talk more about that. Thank you for reminding me. I knew that here but I'm happy to hear that you had a good experience at 16.

**#31C: Oh yes, I got good experience.**

Q: That was wonderful and then after, what happened? When you were 16, were you thinking of being a nun or were you...?

**#31C: I stayed as a nun.**

Q: You were a nun.

**#31C: I'm 8 years old...I took the ordain.**

Q: You took the...?

**#31C: Ordain.**

Q: Ordained.

**#31C: Ordained, yes. I'm 6 years old.**

Q: When you were 6 years old you were ordained?

**#31C: No, 8 years old.**

Q: Eight years old.

**#31C: Yeah.**

Q: At 8 years old you got ordained as a nun.

**#31C: Yes.**

Q: Okay. That was...you were on that path.

**#31C: Yeah.**

Q: And then when you finish the retreat, does your life change? Do you go anywhere?

00:44:59

**#31C: No, it's the same thing. [Laughs]**

Q: You mean, they didn't...?

**#31C: In the West they have life changing. I think life's never changing but same thing but people's mind changing like us. [Laughs]**

Q: I know, very different experience. In Tibet nothing changes but the mind...

**#31C: Yes.**

Q: ...if you're lucky, if you're lucky. So when you finish...

**#31C: But the big change is the Revolution. Then we shift to India.**

Q: That was the change!

**#31C: [Laughs] That is really change.**

Q: That one you couldn't pretend didn't happen. You got shifted to India. When did the Chinese come into your life? How old were you?

**#31C: I don't know. When Chinese came to Tibet? You know.**

Q: They started in '49. They started coming in.

**#31C: That is the Kham side.**

Q: Yes, they came into Kham.

**#31C: Yeah, then they [came to] central Tibet [in] 1950—**

Q: '58, '59?

**#31C: No, no, no, before that.**

Q: Oh yes, early 50's.

00:46:11

**#31C: Early 50's my father died. 1950, my father passed away and 1952 or 3 I don't know. Around that [time] the Chinese came.**

Q: Yeah. What happened in Sakya? What happened in your...?

**#31C: Sakya quite late the Chinese came.**

Q: Very late.

**#31C: Very late. They came, stayed only one year. Then they moved back. They didn't stay.**

Q: They didn't make trouble for you?

**#31C: No, no. [When] we were leaving from Tibet, Sakya, no Chinese in town.**

Q: Jetsun Kushok-*la*, when did you go? When did you leave Tibet? What year?

**#31C: 1959.**

Q: You did.

**#31C: Same as Dalai Lama. We heard from the...actually that is an interesting story.**

Q: Please tell us.

00:47:07

**#31C: Because the Chinese stayed one year in Tibet. They sold their furniture. So I bought their radio set.**

Q: Did you?

**#31C: Yeah, radio. We have to put in...a battery one. So we bought it, and I'm always into seeing things that the sound comes [from]. My aunt...His Holiness has another television [radio] that the Chinese people give him for a present. They listen only Chinese news from Lhasa. News comes from Lhasa. I'm always doing round [moves fingers]...listening to different things.**

**Then one night I found Dzongsar Khyentse Rinpoche, previous Khyentse Rinpoche Choekyi Lodro who lived in Gangtok, his voice comes to the radio. Then I marked the...otherwise; I don't know the numbers, whatever the stations. I marked there. Then that is All India Radio.**

Q: Really!

**#31C: Yeah, I heard first time.**

Q: Oh, my goodness!

00:48:31

**#31C: Then I told my aunt and His Holiness. Then they found in their radio. They found it. Then we listened to the, all the time to All India Radio. And then that radio said Dalai Lama's escaped from Tibet.**

Q: That's when you heard?

**#31C: Yup. Then we left.**

Q: Right after you heard that?

**#31C: Yes, yes.**

Q: So these were not old recordings. These were actual...

**#31C: ...actual...**

Q: ...actual things on the radio.

**#31C: Yes.**

Q: And then the news came from India that the Dalai Lama escaped. Did they say where he was?

**#31C: The first place the Dalai Lama went to the south side of Tibet. We don't know where he is. The second day they said the Dalai Lama is facing to the Indian side. Then third one said he arrived Indian border, in India. Then we left.**

Q: Then you said...why did you leave? Why?

00:49:34

**#31C: Then my aunt always says, "[If] Dalai Lama is not in Tibet, we have to go." That's how...mind precious.**

Q: I see.

**#31C: So she said, "[If] Dalai Lama is in China, then we...no place need to go. No benefits. Dalai Lama is not in China [or] in Tibet, then we have to escape."**

Q: And go.

**#31C: [Nods]**

Q: Did you want to go to join him or to be in the...?

**#31C: No, no, no. He, down there, is going. We are in very close to Sikkim border.**

Q: To Sikkim, yeah.

**#31C: We came to Sikkim. He came from the...**

Q: The Lhasa area.

**#31C: No, Lhasa area is the...Indian border called Bomdila.**

Q: Oh yeah, Bomdila.

**#31C: Yeah, but we are in Sikkim.**

Q: Near Sikkim area.

**#31C: From my house to Sikkim border is two days only. No Chinese, very easy to go.**

Q: Very easy?

**#31C: Yeah, if there is no snow, then very easy. Snow cover, can't...**

Q: But it's a big mountain.

**#31C: Yeah, big mountain. This side no mountain, but you get to the top of the...then deep, deep, deep.**



Q: Do you remember the trip?

**#31C: Oh, yeah.**

Q: Who went with you?

00:50:57

**#31C: We are whole...His Holiness, my brother His Holiness Sakya Trizin, my aunt and nine servants.**

Q: Nine servants. When I said did you go to...because His Holiness [the Dalai Lama] left. What I meant was because His Holiness fled Tibet, you thought it's not good to stay here anymore. Is that right?

**#31C: Yeah, that's [what] my aunt told us.**

Q: She told you that.

**#31C: But we don't know.**

Q: Yes. So how old were you on that journey? Let's see.

**#31C: That's 22.**

Q: You were 22.

**#31C: His Holiness is 15.**

Q: He was 15 and you were 22. Was that the first time you've been to India or...?

**#31C: Oh, I've been in India.**

Q: Before that?

**#31C: Before that. We went for Buddha's two thousandth year or something.**

Q: Yes, the anniversary.

**#31C: We all have.**

Q: So you were familiar with India?

00:51:58

**#31C: Not really but we've been there.**

Q: You've been there.

**#31C: Yeah.**

Q: That was a big change from in weather and everything.

**#31C: I don't know. My mind is very dull. So I don't feel too much.**

Q: You don't remember?

**#31C: Don't feel too much my mind.**

Q: What happened in India to you? What happened to you?

**#31C: We stayed around. Then tried to learn English. [Laughs]**

Q: Why are you...was that hard?

**#31C: Not really, but we do [it to] time pass.**

Q: Why did you want to learn English?

00:52:36

**#31C: Everybody says, "You have to learn English. It is good for you" or whatever. Some says, "Tibetan freedom very quick." Some says no. So I don't know, but then everybody does, so I followed whatever they're doing.**

Q: And you learned English. So where did the family go when they got to...They went to Sikkim?

**#31C: Sikkim. Sikkim. Actually Sikkim kings are our relatives.**

Q: Same religion, Sakya?

**#31C: No. Sikkim's mother is...King's mother is [from] my father's grandmother's house. They are same family. That's it. Not for the religion but family reasons.**

Q: So did you stay long in Sikkim?

**#31C: Sikkim, yes. We stayed maybe a few months. Then we moved to Darjeeling. Darjeeling we rented a place. Then a rich, our family's friend—he's a Tibetan—then he offered the house for us until we go to...Tibetan freedom, I don't know, but until we moved to Dehradun. We stayed there.**

Q: Did you go to Dehradun?

00:54:06

**#31C: We went all together to Dehradun...Mussoorie and then Dehradun.**

Q: And then Dehradun. You were 22 years old and you were a nun?

**#31C: Yes, I'm a nun.**

Q: What happened then? Did you find a convent or a monastery?

**#31C: No, nothing there. So then I went to a Christian school in Kalimpong.**

Q: What did you think of...what was it like to go to a Christian school? What did you think of the teachers?

**#31C: Not really a Christian school. There's a...what do they call?**

Q: Protestant, Episcopalian, Catholic?

**#31C: Yeah, Protestant. They are missionaries. Missionaries set up the school for Tibetan adults. So that time I went. We are only 12 students: four monks, four ladies, four laymen. So we are 12 only. So we went there Monday through Friday, but Monday through Thursday they teach and Friday whole day they're talking about Jesus Christ history; Mary, they're born, this kind of thing, Joseph.**

Q: You got introduced to another religion.

**#31C: Yes.**

Q: Did any of the Christian religion remind you of the Buddhist teachings or not? Anything similar?

00:55:50

**#31C: I don't think so but teaching is only...I'm learning but this...[not discernible] some people in Darjeeling and Kalimpong both. They're teaching very nicely. Teach very nice. I appreciate that but I've been in different church also.**

Q: Oh, you have been in a Christian church.

**#31C: Yes, I've been.**

Q: You've been there. Did you...What kind of classes did you learn at that point?

**#31C: That time they teach us all. We don't know any English. So a, b, c, d and c-a-t cat something like that.**

Q: You had to start at the beginning.

**#31C: Oh, yes.**

Q: Learn a new language, new culture. How long did you stay in India?

**#31C: I've been until 1971. Eleven years only.**

Q: Eleven only. That's a while, 11 years.

**#31C: In Canada now 43 years.**

Q: Forty-three years in Canada. It was...was there a reason why you left India?

00:57:04

**#31C: Because at that time people...Canadian Government and Dalai Lama Government, they talked and they invited Tibetan refugees in Canada. That time Canadian ambassador is practicing Buddhism. His name is Jim George and he does teaching get [from] four sects' head lamas. So he came to my brother. Then he said, "Your sister has..." I have [at] that time five children. Too many children, so life is difficult. "We are inviting Tibetan refugees." So they put in my name, our family name. Then we came like that.**

Q: You did? You had five children at that point?

**#31C: Yeah, that point I had five children but my daughter died.**

Q: I'm sorry.

**#31C: And then one, my son is a *rinpoche* 'reincarnated lama,' so I left him. I took three children with me to Canada.**

Q: To Canada?

**#31C: [Nods]**

Q: How did you survive? What did you do for a living?

**#31C: The government gave us a job.**

Q: They did?

**#31C: Oh, yeah. Canadian Government is very kind, gave us first a job.**

Q: What kind of work?

00:58:36

**#31C: My husband works on a farm, cattle farm.**

Q: A cattle farm.

**#31C: That time I didn't work because children are...**

Q: ...very little.

**#31C: Older one is 6; 2, 1 year...no 10 months old.**

Q: Your practice was being a mother...

**#31C: [Nods]**

Q: ...for all those years until they got older. When did you become a teacher again?

**#31C: That is American woman's fault.**

Q: Oh, is an American woman to blame?

**#31C: [Laughs]**

Q: Okay, what American woman? What did she do?

**#31C: His Holiness Sakya Trizin came on second visit to New York. Then he talked in public. I don't know whatever he taught.**

Q: This is your brother, the Sakya Trizin.

**#31C: Yeah, my brother Sakya Trizin.**

Q: He's in New York. He gives a talk. What happened?

00:59:38

**#31C: A woman is talking to him, "Tibetan Buddhism has only men teachers. Why don't have a woman teacher?" They're asking him. That's American woman's fault.**

Q: Yes, that was her fault. Good for her!

**#31C: Then His Holiness Sakya Trizin told them, "They have a woman teacher but she is quiet."**

Q: She's hiding in Canada.

**#31C: Canada. Then he came to...after that he came to Vancouver. Then he tell me I teach. Then I said in Tibet [if] you're not a nun, [you] can't teach because the students are all monks and nuns, and lay person and top persons not really good and doesn't work that way. So never teach. Maybe in private one or two people, yes, but not for the crowd of peoples, you know, gathering together, no.**

**So His Holiness tell me three reasons. Sakya Trizin tell me three reasons. First thing is, "Westerners practitioners are not nuns and monks. They are all lay people." Second thing**

is, “You can teach [as] kind of a role model for them because you’re a householder. You are working position lady. So you are a lay people. You have to teach.” Sakya Trizin is my root guru. I can’t say no. Whatever guru says, yes, I have to. Otherwise, my really wish—I don’t want to teach at all.

Q: Your real wish was...

01:01:43

**#31C: No.**

Q: ...no teaching.

**#31C: His Holiness told me, so I have to.**

Q: Wow, how did you...to go from many years...?

**#31C: And also after my three months...seven months...years retreat I teach Sakyapa’s very important teaching that takes three months. I teach that one too in Tibet with monks, monks and nuns. I teach. Teaching name is called *lamday* teaching. His Holiness Sakya Trizin gave last year in Walton. Now he’s going to Germany [for] teaching. So that Sakya teaching I did.**

Q: You did that in Tibet?

**#31C: Yes, I’m 17...18, 17 that age.**

Q: When you were 18. So in a way you had done some more in-depth teaching...

**#31C: Oh, yes.**

Q: You had that.

**#31C: I teach in Tibet.**

Q: So how did you get ready after raising a family to teach again? Did you have to go back and study or...?

01:02:56

**#31C: Not really study. I know little bit.**

Q: You do a little bit.

**#31C: I know a little bit. That’s fine.**

Q: When you were a housewife and mother, were you trying to practice at all?

**#31C: Yes, I...that's one reason I'm telling the practitioners, good practitioners, "Give up the sleep."**

Q: Give up the sleep and practice?

**#31C: I get up at 4 o'clock. 3:30, 4 o'clock I get up. I do my practice.**

Q: While you were a mother?

**#31C: Still I'm doing.**

Q: You're still doing.

**#31C: Still I'm a mother. Also I'm going to clean up the houses in Canada. I do. Sometimes I finish practice I bring my Tibetan book I read in the bus. I don't drive. I read in the bus. First few days, people beside me look at me, dirty looking. But then I keep doing and same people every morning. So they don't care. They're sleeping. That's okay. I don't [feel] ashamed; I don't...nothing, just do my practice.**

Q: So that's how kept it up?

**#31C: Oh yeah.**

Q: House cleaning, reading your thing on the bus, reading your prayers?

**#31C: Yeah.**

Q: So your brother said, "You are a good model because you are a householder." Right?

**#31C: Yes.**

Q: "The lay people you will teach are...they're not monks or nuns, that's the other reason and you can be a role model."

**#31C: Yes.**

Q: You can be a role model. So when did you start? What year?

01:04:36

**#31C: That's '79 I guess.**

Q: About 1979?

**#31C: So I went to teach in Australia.**

Q: Australia, first time?

**#31C: [Nods] Then...no, first time is...I went before that little bit in New York, little bit in Los Angeles. We have small Sakya centers in both sides. I've been there. Then I...bigger one is going to Australia.**

Q: Can you remember what was it like the first time to be back teaching publicly?

**#31C: [Laughs] Similar.**

Q: Similar?

**#31C: Yeah, same thing.**

Q: What did you...the cultures are so different between Tibet and the United States.

**#31C: Yes, I know.**

Q: Totally different.

**#31C: Yeah, but I know. But you know, I have to do myself digest. So it's okay.**

Q: You had to digest your teachings?

**#31C: Yeah, teaching and...**

Q: Synthesize?

**#31C: What do they call?...I don't know...our teaching and cultures.**

Q: Yes.

01:05:52

**#31C: Culture also I can't digest very easily. No difference, that's in your mind actually.**

Q: The teachings are there no matter what the culture.

**#31C: Yes, the teachings. If people want to learn, they learn the teachings. They don't need to learn the culture.**

Q: Right. Exactly. They don't need to learn the Tibetan culture.

**#31C: No, I don't think so.**

Q: No, they just learn the teachings...But I'm interested....What teachings do you think have been the most useful for the American people?

**#31C: I think the most useful for them—you have to learn is mind training.**



Q: Mind training.

**#31C: And concentrate the mind because America and Canada are too busy minds. Minds very busy. You know, sometimes kids visiting, sometimes everybody's busy. We don't do the visiting things but we also habit is busy, too.**

Q: Mind training.

01:06:59

**#31C: Yeah, mind training is best for everybody. Concentrate, the mind, calm down. That helps to the...your—what do you call—depressed. Also need mind training to calm down. Then less depressed and less sad, upset.**

Q: Anxious.

**#31C: Yes. So the best thing is you have to calm down.**

Q: What practices do you find Americans for mind training...Is it meditation? What helps them?

**#31C: Of course, read and what they're saying in the words in a book. Then you read, read, you know. Then you have to think about one to another words. Think and then do practice. Try to get it or not. If you get it, then you rest your mind. You think, "I've learned. I noticed that. So I want to do..." Too much try. Then your mind is another caught. Not good for the mind.**

Q: I see.

**#31C: So slowly learn. Then rest. Then learn. Then rest. Then you understand. But in your mind, but things you're giving like that, "I got it." Not like this but you have to get in your mind, slowly.**

Q: Yes, let it grow slowly.

**#31C: Yes.**

Q: Organically like a plant grows, not speedy.

**#31C: No.**

Q: You can't do it that way.

01:08:41

**#31C: You can't make a mistake, too.**

Q: Yes, you can't. So you have been teaching now for a long time and you have a center here? Where else are you teaching? Here in this city?

**#31C: Here and...**

Q: In Vancouver? Here in Richmond area?

**#31C: And then in San Juan Island I have a retreat center.**

Q: San Juan Island?

**#31C: Yes, and then I have a center in Frankfurt, Germany.**

Q: And in Berkeley?

**#31C: Berkeley, I have a small one, yes. Those are I forget but then I go to the other Sakya centers too.**

Q: You do.

**#31C: Yeah, I need a translator but I have other centers, too. In interviews that's okay with my English. My English is broken, my language.**

Q: Do you get a lot of—because you had a family, married, children—do you find yourself giving advice to couples a lot in this country?

01:09:51

**#31C: Sometimes if people ask, yes.**

Q: Well, it sounds like you're still doing a lot of teaching, yes?

**#31C: Yes.**

Q: Still travelling?

**#31C: I try to do a good way to their mind is better and more grow up the Boddhichitta for them, yeah.**

Q: That's beautiful.

**#31C: I try to do them that.**

Q: Well, we have learned a lot today and I guess I would like to ask, is there anything that you would like to share with people who might see this tape? Is there any words or prayers or wishes that you have for people who might be watching this?

**#31C: [Laughs] I don't know. I'm not really a talkative and lecturing person. If people ask questions, yes.**

Q: Somebody asks a question. What are your wishes for Tibet since that's the country of your origin? What do you wish?

01:10:58

**#31C: I think...wish that everybody more happy, yeah. You know, something like that.**

Q: Something like that. More happiness.

**#31C: Yeah, more happiness. I have a lot of relatives in Tibet.**

Q: Do you?

**#31C: Yeah.**

Q: You want them to be happy.

**#31C: Oh yeah, of course. But in politics, you never know, up and down anyways.**

Q: That's always changing.

**#31C: Yeah. It can change.**

Q: Well, we are very grateful for your time, for your teaching...

**#31C: Okay, no problem.**

Q: ...for your story...

**#31C: No problem.**

Q: ...and for the warmth of your heart and we ask for your blessing...

**#31C: Sure.**

Q: ...for our work and...

**#31C: I'll pray for you. No problem.**

Q: Thank you. Thank you very much.

END OF INTERVIEW