

Tibet Oral History Project

Interview #12B – Tsultim Jungnay
December 24, 2013

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INTERVIEW SUMMARY SHEET

1. Interview Number: #12B
2. Interviewee: Tsultim Jungnay
3. Age: 76
4. Date of Birth: 1937
5. Sex: Male
6. Birthplace: Zonga Tsang
7. Province: Utsang
8. Year of leaving Tibet: 1962
9. Date of Interview: December 24, 2013
10. Place of Interview: Private Residence, Old Camp 4, Bylakuppe, Mysore District, Karnataka, India
11. Length of Interview: 1 hr 00 min
12. Interviewer: Marcella Adamski
13. Interpreter: Tenzin Yangchen
14. Videographer: Pema Tashi
15. Translator: Tenzin Yangchen

Biographical Information:

Tsultim Jungnay was born in Zonga Tsang in Utsang Province. He had a big family consisting of parents and nine siblings among whom he was the youngest. He tells that farming was the only source of livelihood for his family, which they had been doing for generations by growing grains, wheat and peas.

Hearing about the Chinese army's appearance in other regions of Tibet, Tsultim Jungnay fled to Nepal at the age of 19 without informing his parents. He worked as a transporter for two years and then moved to India. He shares his experience of working on road construction sites in Kulu Manali in northern India. He then recounts joining the Indian Army for 15 years and afterwards moved to the Tibetan settlement in Bhandara where many refugees died due to the intense heat Tsultim Jungnay married, had three children and cultivated the land given by the Indian government.

Tsultim Jungnay shares his story of how he embraced *genchoe* 'practicing dharma in senior years' upon the death of his wife. He describes in detail the merits of taking the vows of ordained monks and the various scriptures containing teachings of the Buddha and practices that are beneficial in this and the next life as well.

Topics Discussed:

Utsang, childhood memories, Buddhist beliefs, monastic life, life as a refugee in India.

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Interview #12B

Interviewee: Tsultim Jungnay

Age: 76, Sex: Male

Interviewer: Marcella Adamski

Interview Date: December 24, 2013

Question: Please tell us your name.

Interviewee #12B: Yes?

Q: Please say [your] name.

00:00:11

#12B: Tsultim Jungnay.

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?

#12B: Yes, [you] can use it.

Q: Thank you for offering to share your story with us. During this interview if you wish to take a break or stop at any time, please let me know.

#12B: Okay.

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

#12B: Okay.

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

#12B: There will be no problems.

Q: *Gen-la* ‘respectful term for teacher,’ please tell us where you were born and what year you were born?

00:02:04

#12B: I was born in the year 2038...

Q: 1938?

#12B: ...in the year '38. [I] am 76 years old now.

Q: Which is the birthplace?

#12B: It is Tsang, Zonga Tsang.

Q: What was the nearest temple or monastery to your home?

#12B: The name of the nearest monastery is Gonpa Natsar.

Q: And that was in the province of Utsang?

#12B: Yes, Utsang. It is a part of Utsang.

Q: Your parents, what did they do for a livelihood?

#12B: My parents' livelihood was farming. [They] worked in the fields growing grains, wheat and peas. It was only farming. There was no other livelihood like trade but only farming.

Q: How many children were in the family?

00:03:33

#12B: We were nine siblings.

Q: Where were you in that order of siblings?

#12B: I am the youngest. Except for me everyone has passed away. I had older sisters and brothers but everyone has passed away. There are no survivors except for me.

Q: What are some memories of your childhood? What was your childhood like?

#12B: From a small age [I] cultivated lands that has been the practice from generations. For generations [we] engaged in cultivation. Until the appearance of the Chinese, [we] cultivated lands and worked in the fields.

Q: Did [you] say until the Chinese arrived?

#12B: [We] worked in the fields until the Chinese arrived. There was no other work except farming for generations.

Q: How did your life change when the Chinese arrived?

00:05:08

#12B: When the Chinese arrived everybody scattered, escaped everywhere. Some went to India, some abroad. Not many could go abroad and the majority fled to India. [They] are

in different parts of India. There was nothing besides that. When [we] first came to India, [we] engaged in road construction.

Q: What year was it that the Chinese came towards your village or in your village?

#12B: The Chinese came around the year '59. It was the year '60 that the Chinese came to our village. However, I fled before '60 to Nepal. That is why I have not set eyes on the Chinese.

[Interviewer to interpreter]: Was all of that said before the phone rang?

[Interpreter to interviewer]: Yes.

Q: Why did you flee to Nepal?

#12B: When we heard that the Chinese were coming, we fled by ourselves to Nepal. There was not anyone telling us to flee or do something but we did so by ourselves. Each one fled different ways. I fled.

Q: Why? What was the reason for fleeing?

#12B: The parents did not say that one should flee but one did so on his own.

Q: What was the reason for fleeing?

#12B: Having heard that the Chinese were coming, one fled. [We] heard the Chinese had reached Zonga or this place or that place, so [we] fled. [I] fled to the land of the Nepalese because the Chinese would not come there. [I] fled to Nepal.

Q: How old were you when you fled?

00:07:32

#12B: I was 19 years old then.

Q: Did you go by yourself and did your parents know you were leaving?

#12B: I was alone.

Q: Did your parents know?

#12B: [My] parents did not know. I left alone from home. I left without my parents' knowledge.

Q: By yourself or with a group of people?

#12B: There was not anybody. I was alone. I left home alone.

Q: Tell us what happens next in your, next part of your life?

#12B: I lived in Nepal doing some work. I ferried stuff in Nepal and earned a small salary for a year or two. [I] stayed for two years.

Q: How far was the journey from your home to Nepal? How long?

00:09:07

#12B: It took around seven days from my village to Nepal. It took a little less than seven days. If one carried weight, it will take around 8-9 days. Travelling without weight will take seven days; you would reach in five, six or seven days.

Q: You worked in transportation for two years. Did something change after that?

#12B: And then [I] fled to India. [I] came to India and initially did road construction. [I] worked in road construction for six years. [I] did road construction in Kulu Manali [Himachal Pradesh] for six years.

Q: Tell us about that experience. What was it like?

#12B: There was hardly any wages while constructing roads. Men were paid one *rupee* and four *anna* [quarter *rupee*] while women were paid 12 *anna* then. However, provisions were cheap then. For five *paise* you would get a kilogram of salt and a kilogram of rice was just two or three *rupees*. At that time salary was meager and I was in the road crew for six years.

Q: Were there other Tibetans with your or were you the only Tibetan in the road crew?

00:11:30

#12B: There were innumerable Tibetans in the road crew. [They] were in groups of a hundred and around 500-600 people. Each group of hundred had a leader.

Q: Where were these people from?

#12B: The many people were all Tibetans having escaped from different places. [They] had fled and reached India. His Holiness the Dalai Lama sent the majority of them to road construction sites. At the road construction site were people from Kham, Amdo and Utsang, from all regions. There were all kinds of people, around 500-600 people. Kulu Manali was full of Tibetan people that worked as coolies, as road crew. During summer [we] went beyond the pass and during winter came to the opposite side of the pass. [We] crossed the mountain pass of Kulu Manali during summertime and were paid higher wages. Working on the opposite side of the pass meant meager wages.

Q: [You] moved to the other side during winter?

#12B: Yes.

Q: You were 19 when you left Tibet and went to India. You spent two years in Nepal and then six years in India. So at that point you're about 21 years old...

[Interpreter to interviewer]: Twenty-seven.

Q: ...Twenty-seven years old and it's 1958. Was Tibet invaded? Was Lhasa invaded yet when you were on the road crew?

#12B: [The Chinese] had not [invaded] then. At that time [they] had arrived in Lhasa but had not come to our village. [The Chinese] were in Lhasa in 1958 and had not come to our village. [They] arrived in our village in 1960 or '61-'62. [They] did not come in the year '59. [We] lost Lhasa in '59 but [the Chinese] had not come to our village then. [They] came to our village in '61 or '60. I had fled since '59.

Q: When they came to your village you were in India. Is that correct?

00:14:47

#12B: I was already in India. I had reached India in the year '61.

Q: And you stayed?

#12B: Yes, and worked as a coolie for six years.

Q: Had you any information about your family and what happened to your brothers and sisters and mother and father?

#12B: News about them...mother had passed away before the Chinese arrived and father had also passed away. Some elder sisters had come to India but they have all passed away. Some [siblings] stayed back in Tibet. [They] did not escape to India but remained in Tibet doing what the Chinese ordered. All the family members became scattered.

Q: When you are in India working on the road crew, do you remain single? Do you get married? What happens in your life?

#12B: While working on the road crew I was single. There was no one else. I was young then.

Q: Continue to tell us the story of your life. What happens next?

00:16:48

#12B: After that I joined the army where [I] was for 15 years. [I] was in the Establishment No. 22 of the Indian Army for 15 years.

Q: What kind of duties did you have and where were you stationed?

#12B: Being in the army, one was trained to kill people, how to flee, how to kill and so on. The training revolved around it. There was not any other education but the only training was how to kill people. It was only about how to fight a war.

Q: Who were the adversaries? Who were you fighting at that time?

#12B: [We] were to fight the Chinese. It was said that [we] would have to fight the Chinese. However, due to His Holiness the Dalai Lama's non-violent [policy], [we] were not allowed to fight. The objective was to fight the Chinese.

Q: What happens in your life during those 15 years?

00:18:39

#12B: I was a soldier in the army during those 15 years and trained to be one, how a soldier should kill, how to flee, how to kill a man and conceal yourself, how to use a gun and so on. There was nothing else except these.

Q: What changes took place in your life?

#12B: After leaving the army I came to the settlement. [I] had not had the chance to practice the dharma. Then [I] married and worked as a tractor driver, plowing fields.

Q: [You] get married?

#12B: [I] married, worked as a tractor driver and cultivated lands. [I] engaged in farming in the settlement.

Q: Which settlement?

#12B: The settlement in Bhandara [Maharashtra].

Q: Describe to me what was life like in Bhandara, in that settlement? Were there many refugees? Was it a peaceful life or difficult? Tell us about it?

00:20:07

#12B: Initially [the Indian Government] had provided land for 5,000 people. However, due to the heat numerous people passed away. On a daily basis eight, nine or 10 people died and people could not survive the heat. Hence, people refused to come and presently there are only around 700 people. It is a small settlement with two small camps. Including [past] soldiers and school [students], there are not more than 700 people. It is only a small settlement in a remote region. It is intensely hot.

Q: What was the cause of so many deaths?

#12B: Numerous people died due to the heat. Having come suddenly to a hot place from Kulu Manali, which is cool—it was not hot—many people passed away due to the heat. It was the heat, the intense heat.

Q: Were there any illnesses that they had or problems?

#12B: There was not any illness. People could not endure the heat and passed away.

Q: Could not endure the heat and passed away?

#12B: Could not endure the heat. Numerous people passed away on account of the heat.

Q: They couldn't endure the heat. It would be a very significant change. How many children did you have when you were living there and did they survive? Were there any difficulties?

00:22:34

#12B: I have two children, a son and a daughter.

Q: Did any children pass away?

#12B: One passed away, a son passed away. [I] had three children of whom one passed away. [I] have two now.

Q: Did [you] have only three children?

#12B: I had only three while my parents had 9-10. I had only three children.

Q: Did you ever think about Tibet or wanting to go back to your homeland? Did you have any wishes for that or were you content where you were?

#12B: After leaving, you do have thoughts of returning to Tibet. You vividly saw your house, your land and your country but there is no way of returning. The Chinese will not let you come and so [I] could not return to Tibet though I want to.

Q: You know, you mentioned how many people died because of the heat in the settlement, but when you lived in Tibet, were there ever times when people became very sick and died or was this the first time that this kind of thing happened?

00:24:36

#12B: It never happened in Tibet that numerous people died. There were only occasions when a person or two got sick and passed away. It was not hot in Tibet. It snowed and there was no heat. None passed away in that fashion but a few passed away due to illness. It never happened that five, six, seven, eight or nine people passed away in a day. The region was not large and none passed away like that.

Q: So there were never any epidemics or anything like that in Tibet?

#12B: [Shakes head] It did not happen. It never happened that many people passed away due to bad illnesses long ago. However, there were illnesses like *dumpa* [*dumbu*? 'small pox'] and *paga* [*bhegay*? 'measles']. A few children passed away from the *paga* ailment. If adults were afflicted with the *dumpa* illness, then two to three people passed away, as the

***dumpa* is passed from person to person. There were no illnesses like the AIDS, diabetes and different kinds of diseases in India. There was none in Tibet. It is a clean land.**

Q: When you think...you know, you left India at 19, so you had a...I mean you left Tibet at 19. So you had a lot of experience of Tibet and now you're in another country, a very different country. Were there any memories you have of Tibet that you held onto that were very special to you?

00:27:11

#12B: There are plenty of rivers and rocks. There are grass-covered mountains and rocks. The upper parts [of the mountains] are covered with rocks and pastures at the bottom. Our region does not have forests though. There are no thick forests. There are grass-covered mountains and rocks and rivers. There are plenty of water and good grass-covered hills where animals could graze in the pastures. And then there are cliffs, big ones and rivers. I can vividly see the rivers and cliffs.

We had paths that led to four directions. One could go east, west, north and south. There were paths that led everywhere. However, the paths were meant only for humans and animals and vehicles could not ply. One could not construct roads also. So the Chinese were not able to come to our region. [They] did not come [then] because roads were not constructed.

Q: It was very isolated because of the natural terrain?

#12B: It is isolated because there are cliffs on all sides. There are cliffs to the right, cliffs to the left, in the south; there are cliffs everywhere. Except for a pathway for people to walk through the cliffs, there were no motor roads. Falling off would mean dropping into the river and being washed away. It is water all the way. There are cliffs but crossing over a pass led to good pastures, high grass-covered mountains. However, the pathways are among rocks, rocks and gorges. There were no metal bridges like in India but [bridges] made of wood. Just two logs and nothing else.

Q: Did you ever want to go back to Tibet if the Chinese would allow it?

00:30:21

#12B: I do wish to go but [I] think [I] may not be able to make it due to old age. I do wish to go. [I] want to go and see my village. However, if the Chinese do not issue passes, one cannot go. If the Chinese issue passes [I] can manage to go. [I] wish to go and see what the place looks like. However, there were some that returned to the village and [they] mentioned that there were no houses but just dust. There are no houses but ruins.

Q: You clearly are in monk's robes now and we have to hear that story, but I'm interested when you were growing up, was your family...Did they practice Tibetan Buddhism in a very deep way or was it just part of a cultural tradition?

#12B: [The family] practiced in a general way because there were no schools like here or big monasteries with lamas. [They] chanted *mani* 'mantra of Avalokiteshvara' and *benza*

guru [mantra of Padmasambhava] in general but did not stay in the monastery to practice. Such was not commonly practiced in the village. However, [we] were not like atheists but it was not the common practice.

But reading of scriptures in the house was common. Scriptures like Bum [100,000 verses of Prajnaparamita], Gyaythong [summary of the Prajnaparamita in 8,000 verses] and Zungdhue [collection of Buddhist religious works] were read at home. There were a few of those that read scriptures and they were invited home to read the prayers. However, you did not stay in the monastery to practice, as there was not time. There was farm work and animals to take care of. There was not time nor was it the [common practice].

00:32:43

As for schools, there was not a school to be seen in our village. Schools were unheard of.

Q: When you came then to India and eventually married and had a family, did you find a way to educate yourself around that time or were you never able to go to school?

#12B: I married after leaving the army and then worked as a tractor driver and in the fields. During the time [I] worked in the fields, [we] had children and then [my] wife passed away. Then I took *genchoe* ‘practicing dharma in senior years’ It is only six years since I embraced *genchoe*. There are some people that take another [wife] after one has passed away but I was determined and immediately took *genchoe*.

Q: What promoted you to want to take the vows to become a monk? What was your thinking and feeling behind that?

#12B: The reason I took *genchoe* was because if [I] remained as [I] was, [I] could not practice the dharma since *khorwa* ‘vicious cycle of existence’ is bad and [I] may meet another one [wife] and that would be disastrous. I quickly took *genchoe*. Taking *genchoe* has turned out to be good for me. I am able to practice the dharma well. [I] have the opportunity to see lamas, practice well, do circumambulations and *mandal* offerings. It has been very good. I feel it has been good for me. [I] notice a transformation in the mind. There is love and kindness brought on by practicing the dharma.

Q: How did you get teachings in the dharma? How did that happen?

00:36:26

#12B: I got my first teachings from Jadhe Rinpoche of Namgyal Datsang. One of the lamas from whom I took my vows is Jadhe Rinpoche. He is a Gelug [one of the four sects of Tibetan Buddhism] lama. Then I took [teachings] from Tsaduk Rinpoche in Simla who is a Nyingma [one of the four sects of Tibetan Buddhism] lama. [I] received teachings from a Nyingma lama called Tsaduk Rinpoche.

Q: [You] mean from whom [you] took the vows?

#12B: Yes?

Q: [You] mean from whom [you] took the vows?

#12B: Yes, they were the ones from whom I took the vows and teachings as well. I am told that I can either join Nyingma or Gelug. They said, “You can join Nyingma or Gelug. Except for the difference in sect, the root is the same.”

Q: Now that you had time to focus on the dharma, what kinds of teachings really were very helpful to you, felt very good to know about?

00:38:06

#12B: All of the Buddha’s teachings are helpful. There is nothing in the Buddha’s teachings that are not helpful; all are helpful. *Zangchoe* ‘Bhadracarya pranidhana,’ *dhemon* ‘prayer to be reborn in the Sukhavati paradise of Amitabha Buddha,’ Dolma ‘praises to the 21 Taras,’ *barchay lamsum* ‘prayers against the spirits that cause difficulties and suffering’ or whatever, all are helpful. There are none that are not helpful.

Then there are the confession prayers like *dhikshar*, *thongshar*, *chishar*, *dhushar*. These are to wash away your sins. It will be very good to learn these. Then there is the practice of *bumnga* ‘five times 100,000,’ which is the recitation of *yigya* ‘100-syllable mantra,’ *mandal*, *benza guru*, *lamay naljor* and such. It is good to chant all these. These are very helpful. I wish to do so but I feel time is a constraint because of my old age. I am very remorseful that [I] could not do so earlier. Earlier I was immersed in *khorma*. I very much regret to begin practice now at an advanced age. [I] feel a loss not to have practiced long back.

Q: If you were younger, then...if you became a monk when you were younger you wouldn’t have had a family and children.

#12B: [I] may not have children but had I the opportunity to practice at a younger age, I would not be in this situation. [I] would have been elsewhere in a better position but [I] did not get to do it being engrossed in *khorma*. After [my] wife passed away [I] made up my mind and embraced *genchoe*. [I] feared if [I] did not embrace *genchoe* and don monk’s robes, there might be other relations and made up my mind immediately.

Q: Do many older Tibetans decide to become monks or nuns late in life?

00:41:02

#12B: Yes, there are many. There are many women who become nuns and men who take *genchoe* after wives pass away. I have seen three or four women. Last year they had long hair and wore *pangden* ‘striped apron indicating married status’ in Bodh Gaya but later had embraced *genchoe* and become nuns after losing [their] husbands. There are many such in Simla. There are some men like me that take *genchoe* after wives pass away. These days there are many. Even Jadhe Rinpoche said, “There are many that take *genchoe* these days. This is incredibly good.” Jadhe Rinpoche said, “When you embrace *genchoe*, it is good to take the vows. In this way your achievements will be different.” Then I took the vows.

[The lama] said, “Whether it is the *gelong* ‘fully ordained monk observing 253 vows’ or *getsul* ‘novice monk observing 36 vows’ vows, by taking the vows, should you commit sin it is doubled and the virtues are also doubled. Should one embrace *genchoe* but without the vows, the sins committed are not magnified but the virtues are also not magnified. You must take the *getsul* or *gelong* vows. It will be good for you.” Rinpoche advised me and thus I accepted. Otherwise, [I] did not have much knowledge from the beginning. However Rinpoche said, “It does not matter if you do not have knowledge. Recite the *mani* and *benza guru* well. Recite the *migtsima*, *mani*, *benza guru* and Dolma and that will be sufficient.”

Q: When you were married and a father, how many children did you have and how many are still living?

00:44:00

#12B: [I] had three children. One passed away and two survive, a son and a daughter. A son passed away.

Q: What did they think of your choosing to become a monk?

#12B: They were extremely worried that father might meet someone after the passing away of their mother. Later when I embraced *genchoe*, the two children were overjoyed. They said, “This is very good. It is very good that father has taken *genchoe*. Father, now you can go anywhere. Go on pilgrimage, meet lamas, go wherever you like when you are able to. If [you] need money, [we] will send.” Both the children are abroad. Both the children are in Germany. “Whatever money you need, [we] will send. Go and meet lamas and visit monasteries if you like. Go to receive teachings. Do not remain back. Mother has passed away, so go wherever [you] like. Meet your relatives, meet lamas, visit monasteries, receive teachings and go on pilgrimage.” [They] were overjoyed.

Q: How did they get to Germany?

#12B: They received visas in India and left. There are many that pay money and go but [my children] applied for visas and left.

Q: What is the procedure for someone who is not given to the monastery by parents but who chooses to go in at a late age? What preparation do you have to make? What donation do you have to make for your care? What’s the circumstance?

00:46:54

#12B: Joining the monastery would entail observing the rules and also paying the monastery. One must observe the rules of the monastery as well. One cannot live [in the monastery] without observing the monastery rules. Even at an advanced age, one must observe the monastery rules and share duties. I was told to join the monastery in Simla and the Namdoling Monastery here but [I] said, “I will not live in a monastery as I cannot perform responsibilities. I wish to meet with lamas and go on a pilgrimage.” So I have not entered a monastery. In order to join, one must pay the monastery and perform duties. [I] would not be able to pay such sums.

Q: One must pay money?

#12B: Yes, one must pay.

Q: When you say “pay a certain amount” is that for your food and shelter? Is there an amount that differs based on your ability to pay?

#12B: That is for your upkeep. It is similar to school students paying fees. Fees will have to be paid. One must pay a little amount of fees though later one will not have to. But initially one must pay the fees for food and such. I do not know the amount except that one must pay. [I] was not told how much it is.

Q: How long after you joined the monastery did you take vows? Did you take it right away or did you have to be a novice for a while?

00:49:36

#12B: Yes, first one must take the *getsul* vows and then wait around a year. After waiting a year one can take the *gelong* vows. [The lama] said that one cannot take the *getsul* vows today and the *gelong* vows the next day. Jadhe Rinpoche told me earlier that one must wait a year after taking the *getsul* vows and then take the *gelong* vows. I waited a year and three months after taking the *getsul* vows and then went to Simla. I wanted to take [the *gelong* vows] too from Jadhe Rinpoche but I did not meet him. Jadhe Rinpoche had left for Mongolia. [He] had gone to Mongolia and [I] could not see [him].

Then I approached Tsaduk Rinpoche in Simla and related my wishes. He said, “That is alright. Where did you take your *getsul* vows?” I replied, “I took the *getsul* vows from Jadhe Rinpoche. I have come to take my *gelong* vows now.” He said that it was fine and okay to take it from anyone. Then [he] bestowed the *gelong* vows.

Q: *Gen-la*, could you tell us what the vows were? Are they something that you can recite now what they are?

#12B: The vows contain many things you have to give up and there is nothing to recite. What you give up is stealing, killing people, lying, doing different things, drinking, taking lives and many others. There is not anything to recite. One must abstain from many things. There are certain clothes one is not allowed to don like printed clothes, white colored clothes, printed clothes with words and many such. There is not any chanting.

Q: *Gen-la*, I wanted to understand what were some of the virtues that you had to practice as a householder and a father of three children?

00:52:39

#12B: The virtues are having to advise the children and providing clothes and such for the children. Other than that there was not many things to do because I am not educated to teach the children. [I] tell the children what to do and what not to do, what to eat and what not to eat and what clothes to wear and what not to wear. There is not anything else to do.

Q: Was there anything...things that had helped you to be a monk now that you gained from having been a parent and a father of children?

#12B: There is nothing that helps you as a monk by having been a parent. As a monk you have to practice the dharma. [Earlier] one engaged in negative activities and that does not help in any way. While a parent, [I] was totally engaged in working in the fields. One had to work in the fields and such. Once having accepted *genchoe*, one surrenders all these and occupies oneself in virtuous activities like circumambulation and chanting the *mani* and *migtsima*.

Q: You mentioned going on pilgrimages. Are you free to do that now that you have taken vows? Can you go anywhere you want or do you have to get permission and do you have to raise your own funds to do that or will the monastery help you?

00:55:33

#12B: There is no one who will bear your expenses. So you must raise your own funds. You must raise funds yourself. [I] have not joined a monastery and so no monastery will pay. You must pay your own way. There is no one that will help.

Q: What kind of prayer do you have for the children of Tibet? What would be your wish that they would learn about the Buddha dharma?

#12B: Whatever [they] learn from the Buddha dharma...whether [they] are learning science, attending schools or whatever, learning the dharma will be beneficial in this life and the next as well. Without dharma, there is no benefit in this and the next life. Working in the fields and such will not benefit the next life. To do something that will benefit this and the next life is to practice the dharma. Practicing the dharma will benefit this life and also the next life. Had one not practiced dharma, a person finds it difficult at the time of death.

One should focus 50% on practicing the dharma and the rest to earn a livelihood, which is vital. I feel spending 50% [of your time] on practicing dharma is good, 50%, dividing [your time] into two halves. One cannot focus entirely on practicing dharma because one must earn a living. One cannot focus only on making a living, as one must think about the next life too.

Q: What do you think is the most important teaching of the dharma?

00:58:32

#12B: The *kagyur* ‘translated word of Buddha [108 volumes]’ and *tengyur* ‘translated treatises of religious texts [225 volumes]’ are the most important. The *kagyur* and *tengyur* [scriptures] should not be just displayed but one must try to read as much as possible in a year. *Kagyur* and *tengyur* are the most precious in the Buddha dharma. It is very important to read the *bum*, *kagyur* and *tengyur*. *Kagyur* and *tengyur* are most precious. Displaying the *kagyur* and *tengyur* [scriptures] is not beneficial but reading them year after year is very beneficial.

Q: We want to thank you for this very informative interview and ask for your prayers for this project and we wish you well on your journey and your pilgrimage wherever you go and that the Buddha dharma will continue to give joy and happiness to you.

#12B: [Nods]

END OF INTERVIEW