

# **Tibet Oral History Project**

**Interview #15C – Lama Wangdu Rinpoche  
July 8, 2013**

The Tibet Oral History Project serves as a repository for the memories, testimonies and opinions of elderly Tibetan refugees. The oral history process records the words spoken by interviewees in response to questions from an interviewer. The interviewees' statements should not be considered verified or complete accounts of events and the Tibet Oral History Project expressly disclaims any liability for the inaccuracy of any information provided by the interviewees. The interviewees' statements do not necessarily represent the views of the Tibet Oral History Project or any of its officers, contractors or volunteers.

This translation and transcript is provided for individual research purposes only. For all other uses, including publication, reproduction and quotation beyond fair use, permission must be obtained in writing from: Tibet Oral History Project, P.O. Box 6464, Moraga, CA 94570-6464, United States.

Copyright © 2015 Tibet Oral History Project.



# TIBET ORAL HISTORY PROJECT

www.TibetOralHistory.org

## INTERVIEW SUMMARY SHEET

1. Interview Number: #15C
2. Interviewee: Lama Wangdu Rinpoche
3. Age: 78
4. Date of Birth: 1935?
5. Sex: Male
6. Birthplace: Dhingri, Lhangkor
7. Province: Utsang
8. Year of leaving Tibet: 1958
9. Date of Interview: July 8, 2013
10. Place of Interview: Tibetan Community Center of Portland, Oregon, USA
11. Length of Interview: 1 hr 56 min
12. Interviewer: Marcella Adamski
13. Interpreter: Kalden Norbu
14. Videographer: Jeddadiah Emanuel
15. Translator: Tenzin Yangchen

### **Biographical Information:**

Lama Wangdu Rinpoche's birth took place in Dhingri. His parents were farmers and as a young boy he herded sheep with other children. He recounts teaching his fellow shepherds to play games in dharma activities and tried to influence his parents and friends to engage in religious practices. He remembers that around the age of 9, a relative who was a monk took him to learn reading, writing and the dharma.

At the age of 12 he became very ill and his father was advised by a revered lama that Lama Wangdu Rinpoche must practice the dharma in order to live a long life. So his father requested that the lama, Nadag Rinpoche, be his son's teacher. Lama Wangdu Rinpoche gives an elaborate account of his arduous spiritual practices assigned by his new teacher, which included 300,000 prayers and 300,000 prostrations. He explains the significance of the basic tenets of the Buddha dharma and meditation practices. Between the ages of 18 and 20, he performed the unique *chod* spiritual practice in 100 cemeteries.

Lama Wangdu Rinpoche's teacher then advised him to go to Nepal on a pilgrimage around 1958. He describes the various Buddhist pilgrim sites in Nepal. By then the Chinese army had already invaded Tibet and Lama Wangdu Rinpoche heard it was not safe to return so he stayed in Nepal. He concludes with the importance of developing love and compassion for all sentient beings.

### **Topics Discussed:**

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

# TIBET ORAL HISTORY PROJECT

www.TibetOralHistory.org

## **Interview #15C**

**Interviewee: Lama Wangdu Rinpoche**

**Age: 78, Sex: Male**

**Interviewer: Marcella Adamski**

**Interview Date: July 8, 2013**

Question: Please tell us your name.

00:00:15

**Interviewee #15C: The name my parents gave is Tsering Wangdu.**

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?

**#15C: Yes, yes.**

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

**#15C: [I] am happy to have you interview me.**

Q: During this interview if you wish to take a break or stop at any time, please let me know. If you do not wish to answer a question or talk about something, let me know.

**#15C: Okay.**

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

**#15C: What?**

Q: If there are questions you do not wish to answer...

**#15C: Okay.**

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

00:02:42

**#15C: It is okay.**

Q: It would be a problem?

[Interpreter to interviewer: It won't be a problem. It's fine.

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

**#15C: Okay.**

Q: Rinpoche-*la* 'respectful term for respected lama,' please tell me how old you are and where were you born?

**#15C: Okay. Can I say now?**

Q: Yes.

00:03:19

**#15C: I was born in Dhingri. The name of the region is called Lhangkor. The sound Dhingri is—Buddha taught the dharma in Chagoe Phungpori 'Vulture's Peak/Gridhcoot' in India. The teaching consisted of 16 volumes of Bum 'Hundred Thousand Verses of Prajnaparamita.' The meaning of the 16 volumes of Bum is *sherab kyi pharol dhu chinpa* 'Transcendent Wisdom' [intelligence that transcends conceptual thinking]. [The Buddha] said that Transcendent Wisdom is very precious and the five Transcendent Wisdoms are like its offspring. Take a mother for instance. A mother gives birth while a father cannot. Transcendent Wisdom is like the land. Grass, trees, flowers and fruits grow on land. Therefore, [the Buddha] said that Transcendent Wisdom is precious.**

[Interpreter to interviewee]: Please give short answers to short questions.

Q: Rinpoche-*la*, how old are you now?

**#15C: Currently?**

Q: Yes.

**#15C: According to the Tibetan calendar, 78.**

Q: So you are born in 1935?

**#15C: [Reads from a yellow book] [I] was born in 1939. [Holds up the book]**

Q: Ok. 1939.

[Interviewer to interpreter]: And he's 78.

[Interpreter to interviewer]: Yes, 78. As far as Tibetan lunar calendar is concerned.

[Interviewer to interpreter]: So if he is born in 78...

[Interpreter to interviewer]: Just use the Tibetan calendar...

Q: Can you tell us what did your parents do for a livelihood, your family? What did they do in that village?

00:06:46

**#15C: Father and mother were farmers. [They] cultivated lands.**

Q: How many children were in your family?

**#15C: Only two. Me and a younger sister. There were only two.**

Q: What kind of memories do you have of your childhood when you were a little boy? What can you remember about your life?

**#15C: My mother used to say that when [I] was small I would meditate and did not play. [I] meditated, and placing three stones [I] asked the little children to prostrate. I remember mother saying this.**

00:08:27

**When I could speak I would tell my mother early in the morning, “Mother, do not sleep. Wake up and pray.” When [she] asked, “What to pray?” [I] would reply, “*Om amidewa re*. May [I] be born in heaven.” My mother told me this.**

**Mother, like all Tibetans would chant the *mani* ‘mantra of Avalokiteshvara’ but thinking of me, more than the *mani* she would chant *Om amidewa re!***

Q: Translate that second one please.

[Interpreter to interviewer]: *Om amiredewa re soha.*

**#15C: It is the Amitabha mantra. Amidewa. Wopakme.**

Q: What does *amidewa* mean?

00:10:17

**#15C: For instance, I am sitting here. [Points ahead] That is called east, [points right] this is called south, [points behind] that is west, [points right] that is north, [points up] that is U, that is five.**

**It is blue [points up]. That is called the “five colors.”**

Q: What is the prayer?

**#15C: There are five elements. According to the elements, the white east is water, yellow south is earth, red west is fire, green north is wind and the blue above is sky. That is the “five elements.”**

[Interpreter to interviewee]: Can you please repeat it?

**#15C: What is *shar* called?**

[Interpreter to interviewee]: *Shar*?

**#15C: In English.**

[Interpreter to interviewee]: East.

**#15C: [Speaks in English] East, white, water.**

**#15C: What's *lho* called?**

[Interpreter to interviewee]: South.

**#15C: [Speaks in English] South, yellow, earth. [Points behind] Here red, fire. [Points right] Here green, wind. [Points up] Here blue, sky.**

Q: And is this a prayer to salute all of these elements or is it to pray for all beings in these elements?

**#15C: [Laughs] East, white, Balasatho; yellow, Ratnasambhava; red, Amitabha; green, Amogashi; blue, Berozana or Gyalwa Ringa. *Om amideware...* is the Amidewa mantra.**

Q: You are a very unusual child. What else do you remember about your childhood? What else do you remember happens to you?

00:14:15

**#15C: When I was breastfeeding my parents separated.**

**Father took me away from mother to Penag and I did not have milk.**

Q: That would have been, the time of milk, so he was done breastfeeding, like 3, 4....

[Interpreter to interviewer]: Around that age.

[Interviewer to interpreter]: His father took him to...

[Interpreter to interviewer]: ...Penag

**#15C: When I was 8, 9, 10 I used to herd sheep in Penag.**

**There would be 10-15 children in the village of Penag around my age and all of them trailed after me to herd sheep. We would practice the dharma in a niche.**

Q: Really?

[Interpreter to interviewer]: At that age. Very different, yes.

[Interviewer to interpreter]: At 8 or 9?

[Interpreter to interviewer]: Yes.

Q: Were you teaching the dharma to the children or were you all teaching each other?

**#15C: [I] did not know any dharma but chanted the *chod* ‘spiritual practice of “cutting through the ego”’ and placed stones as offerings. All the children chanted.**

Q: Eight or 9 and he’s enjoying teaching gestures from the dharma or activities and then what happens to you after that?

00:17:21

**#15C: [I] taught the dharma. There was a deaf girl and it seems I used to say the dharma in her ear. The children told the parents. We used to talk about the dharma. The parents would say, “How do you tell her when she cannot hear?” I used to talk in her ear. I do not know. [Laughs]**

**She [interviewer] can ask questions and I will answer.**

Q: Of course, very good. Thank you.

[Interviewer to interpreter]: Please tell him he’s doing very good. Tell him that.

Q: I want to understand more about like when he gets to be 10 or 11 or 12. What happens?

**#15C: At age 10, 11...around the age of 9, a monk relative of mine took [me] saying that it would be good for me to learn the dharma and taught me reading and writing.**

**It seemed [I] learned to read and write very quickly. At the age of 12, [I] fell seriously ill and almost died. A very revered lama from Kham had arrived in our village.**

Q: And what happened?

00:20:24

**#15C: Napta Rinpoche...Na-dag Rinpoche. The region was a *na* ‘forest’ with a *dag* ‘rock.’ Nadag Rinpoche. [He was a follower of the] Nyingma sect. My father loaded two long bags of straw on a horse, placed me upon it and tied me up. He said then he took me to the lama. [I] was taken to the lama and when we reached the monastery, it happened to be the time when the monks blew the long horns. The horse got frightened and dragged me away. [Laughs]**

Q: You were sick and then you got thrown on the ground. They were blowing their wonderful horns, right?



[Interpreter to interviewer]: Yes, yes.

**#15C: “He is dead,” [they] thought. When [they] came to check I had fallen on the straw and turned over like a fish.**

Q: Just continue the story.

**#15C: [I] will continue. Then father said [he] took me to the presence of the lama. The lama blessed [me] and told father, “If he practices the dharma [he] will live long. Having fallen from the frightened horse as the long horns were blown indicates that he will become famous in the latter part of life. Blowing the long horn indicates becoming famous. Having fallen indicates he is rid of the vicious cycle of existence. That is not a bad but good sign.” The lama said so. Not practicing the dharma [indicated that my] life would be short.**

00:24:18

**Then father gave [my] hair offering to the lama and said, “Please teach the dharma. [I] will leave [my] son here.” I lived with the lama from the age of 13. The lama said, “In order to receive the dharma, one must have sought refuge in God. Without refuge there can be no dharma. So to find refuge in God, you must chant *Lama la kyapsu chiwo* ‘I take refuge in the lama,’ *Sangay la kyasu chiwo* ‘I take refuge in the Buddha,’ *Choe la kyapsu chiwo* ‘I take refuge in the dharma,’ 300,000 times sitting in one place.”**

**After chanting the *kyapdo* 300,000 times [the lama] said, “Now you have the refuge of God and can [learn] the dharma. However, in order to practice the dharma, you must cleanse the physical negative actions. Do the full prostrations 300,000 times.” [I] made the prostrations 300,000 times.**

[Interpreter interprets as: The first what I was told was the *kyapdo*. I was told to read that for 300 times. Now you have to clean the physical parts. The physical part and then I was told to do the 300 times of those...]

**#15C: ...prostrations. [Makes gesture of doing prostrations]**

[Interviewer to interpreter]: ...prostrations.

[Interpreter to interviewer]: Yeah, you lay down...

[Interviewer to interpreter]: Only 300 and not 300,000?

Interpreter: 300,000.

[Interviewer to interpreter]: 300,000. I thought that was a little easy. Three hundred is easy. 300,000.

**#15C: 300,000.**

00:26:47

**I prostrated 300,000 times and was told that the physical negative actions were cleansed. Now in order to cleanse the negative thoughts [I] was advised to chant the *yigya* ‘hundred syllable mantra’ or *benza sato* 300,000 times sitting on a mat. This is the mantra of Dorjee Sempa ‘Vajrasattva.’**

Q: Before you go on, I think it would be helpful for people to understand, you know the actual-what’s it called? How does it help the body? What is the purpose of such an arduous prostration 300,000 times? What does it do from a dharma perspective, Buddha perspective?

**#15C: That is in order to cleanse the physical negative actions that you have accumulated over the many births until the present.**

Q: The effects of them?

[Interpreter to interviewer]: Yes, from the physical part of it.

[Interviewer to interpreter]: It’s like doing penance. It’s like doing penance. Like doing something very arduous, hard to take away the bad things you have done with your body?

[Interpreter to interviewer]: Absolutely.

**#15C: There are five physical essences when doing the prostrations.**

[Interpreter to interviewee]: She [the interviewer] asks whether [doing the prostrations] will cleanse all our physical negative actions?

**#15C: Yes.**

Q: What is the mental thing and the emotional thing you do next?

00:29:11

**#15C: *Yigya*.**

Q: Is it 300,000 times?

**#15C: To cleanse the mind.**

Q: What is the reason?

**#15C: The reason is that the *yigya*... The human body—not the animals—the human body has 100 deities, every human being, male and female. One hundred deities. The heart has 42. The heart has 42 deities. There are 58 in the brain.**

Q: Rinpoche-*la*, could you give some examples of the Gods that are in the mental or the 58 in the brain? What do they represent?

**#15C: The reason is...The heart has 42 and the brain 58. Possessing 100 deities, human beings are fortunate, which is why one has attained the human form. Otherwise, one would have taken the animal form. Animals do not have deities, and that is why killing an animal is less sinful than killing a human, that carries the sin of killing 100 deities. Therefore, all humans have 100 deities and each deity has five lives.**

**Take the Goddess Dolma for example. If asked, “What are the five lives of Dolma?” It is the *tam*. “What are the five lives of the Buddha?” *Bum*. Guru Padmasambhava’s five lives are the *hung*. Chenrezig has the *hri*. Similarly, our deities each have five lives and that is [contained in] the *yigya*.**

**Each deity has a syllable. There are 58 in the brain and 42 in the heart. Each life has a syllable and that forms the *yigya*.**

[Chants the hundred syllable mantra]

00:33:00

*Om benza sato samaya manu palaya*  
*Benzar sato tei no pa*  
*Tisthra dridho me bhawa*  
*Suto khayo me bhawa*  
*Anurakto me bhawa*  
*Supo khayo me bhawa*  
*Sarwa siddhi me prayatsa*  
*Sarwa karma sutsa me*  
*Tsittam shrihyam kuru hung*  
*Ha ha ha ha ho*  
*Bhagawan sarwa tathagata hridaya*  
*Benzar ma me muntsa*  
*Benzi bhawa maha samaya sato ah*

**That is the 100 lives of the deities and in order to purify the 100 deities, one must chant the *yigya* 300,000 times.**

[To interpreter] Now [you] can translate.

Q: These Gods are helpful?

**#15C: They are helpful and block the five poisonous routes and hide the five...[not discernible] paths. The five poisons are *dhoechak* ‘desire,’ *shedhang* ‘hatred,’ *ngagyal* ‘arrogance,’ *tadhok* ‘jealousy’ and *timuk* ‘ignorance.’ The deities advise us not to indulge in these, “Do not indulge in arrogance, hatred, and jealousy.” The deities advise us to give up the five poisons.**

00:34:59

**Chanting it 100,000 times will stop the path of the five poisons and purify the mind. One will not harm others but will feel love and kindness.**

Q: Does each person have a different set of a hundred Gods or do we share the same hundred?

**#15C: Same. Everybody, same.**

Q: Same hundred in each one of us?

[Interpreter to interviewer]: Yes.

[Interviewer to interpreter]: In each one of us there's a hundred.

[Interpreter to interviewer]: So you will have same 100 Gods and I will have the same hundred Gods...

[Interviewer to interpreter]: ...of the same ones. They must be very busy.

Q: If all of us have the same 100 Gods, the Gods must be very busy.

**#15C: [They] are very blessed and ...**

Q: [I] don't mean blessed, busy.

**#15C: What?**

Q: The Gods have to care for many people, [they] must be busy.

00:36:20

**#15C: The Gods touch the heart and make our body, speech and mind help others; save others.**

Q: If there was a negative feeling of hatred, what God would be the one that would help us against hatred?

**#15C: One must look into one's mind. There are 100 deities in the body and the supreme one that performs is the mind. Mind. The mind has an assistant called *rigpa* 'awareness, reasoning.'**

[To interpreter] Translate this, the *rigpa*.

**If [you] do not understand the mind's...[not discernible], earlier I mentioned the five [directions of] east, south, west, north and [looks up]. That is the *kunshi*. Take the ocean for instance. The ocean has motion. If [we] take that as the example of a person's mind, within the mind is a mind that creates joy and sadness; that is the awareness. Taking the ocean as an example, fishes move about in it; that is the awareness. Human beings have the same thing.**

Q: So does he want to continue with the teachings or do I ask what next happened in his monastery?

**#15C: It is alright.**

Q: You went to the monastery at a very young age, right? At 10 or 11. So since 13 you stayed with the lama. How long did you stay in that monastery, Rinpoche-*la*?

00:40:08

**#15C: Earlier [I] mentioned the prostrations and such. I stayed four years with the lama accomplishing those. At the age of 17 I went out of the monastery for a while to serve my paternal uncle. At age 18, [I] learned to perform the *chod* [raises arms in rhythmic movements]. [Laughs]**

Q: What's the *chod*?

**#15C: *Chod* is the practice to cut through passion, hatred, arrogance, ignorance and all the ego clinging and to go onto the path alone.**

Q: Go? Leave the monastery?

**#15C: What?**

Q: [You] said one must go alone...

**#15C: Alone, one must go to the cemeteries.**

Q: To face the death and fears?

[Interpreter to interviewer]: Yes.

Q: And fears of death. Very frightening, at night, you probably went?

00:42:47

**#15C: During the day you went begging but did not talk to people. You did *dhang, dhang* [gestures using *damaru*, small hand held drum used during religious rites] and begged *tsampa* 'flour made from roasted barley.' In the night you performed *chod* and slept in cemeteries.**

Q: Can he describe what the practice of *chod* is?

**#15C: When you practiced the *chod*...Your mind has no death; [it is] your body that dies. So prior to that you made offering to the Gods and to the sentient beings. You practiced *chod* and symbolically offered the bodies to the deities, spirits, *yidhak* 'hungry spirits' and to the hungry and thirsty and to the Gods.**

**After practicing at 100 cemeteries I reached the age of 20, 20. After practicing at 100 cemeteries, I reached the age of 20. I stayed at the lama's monastery until the age of 21. At the age of 22 the lama told me, "You have lived in cemeteries and the mind has not seen...[not discernible]. Go to Nepal. There are very holy pilgrim sites in Nepal. Visit all the pilgrim sites of Nepal for three years."**

00:46:04

**The lama had earlier been to Nepal. "There are good people and very holy pilgrim sites. ...[not discernible]...So go to Nepal for three years on pilgrimage." [He] told me to go to Nepal at the age of 22.**

Q: I want to ask something. What was the name of the monastery, Rinpoche-*la*, that you stayed in in Tibet?

**#15C: Nadag. Nadag.**

Q: How many other monks were in this monastery?

**#15C: There were 500 people. There were 500 people when the lama gave teachings.**

Q: How far was this monastery from Nepal? How far away?

**#15C: It took four days from Nepal [Kathmandu] to reach Tatopani. And then Nyelam; from Nyelam to Julung and from Julung to Nadag; you reached there in 10 days on foot carrying your stuff.**

Q: Four days until Tatopani and then 10 days on the onward journey?

00:48:08

**#15C: Four days until Tatopani and from Tatopani to Dhingri, four days; no, it took five...six days.**

Q: Until Nepal?

**#15C: From Tatopani to Tibet. It took four days in Tibetan territory.**

Q: What was the largest city near the monastery that you lived in? What would be the largest landmark?

**#15C: There was a village. The village near the monastery was called Zurtsok. There might be around 50 clusters in Zurtsok. Close to Zurtsok is Dhingri. There could be 60-70 clusters in Dhingri.**

Q: Rinpoche-*la*, if you were there until about age 22, so you would have left around 1957. Was it before Lhasa was attacked?

00:50:35

**#15C: It was around '58. The Chinese were said to be far away and there were none in our region.**

Q: Was there any worry in the monastery about the Chinese coming into Tibet?

**#15C: There was fear. There was fear among the people and it was said that the Chinese had arrived in Chamdo or some such place. Later Rinpoche had told me to go to Nepal at age 22. Rinpoche passed away and I left for Nepal.**

Q: Your Rinpoche was from Kham, is that correct?

**#15C: From Kham. [He] was a Khampa.**

Q: Was the monastery where you stayed, was that a center of...was a Nyingma tradition?

**#15C: Nyingma.**

Q: It was Nyingma. So was the monastery where you lived with those 500 monks, was it a center of Nyingma studies and training?

00:52:44

**#15C: Everybody practiced Nyingma. The monks were Nyingma and the nuns were Nyingma.**

Q: I'm just interested, did teachers of the Nyingma tradition, were they mostly...where are they mostly settled? Was that in Kham or in Lhasa? Where was that tradition flourishing the most, the Nyingma?

**#15C: Mostly in Kham, and then Lhasa [and] Samye. Mindoling [and] Dorjee Dak, these are Nyingma and large monasteries. In Kham there is Kathok Gon, Shichen Gon and Zogchen Gon. These are three large Nyingma Monasteries. Each [monastery] has around 5,000 monks.**

Q: Rinpoche-*la*, could you please, for people who may not know describe what is the Nyingma tradition? What is the heart or the major teachings of the Nyingma tradition?

**#15C: The main teaching of the Nyingma tradition is to look at your own mind. You have control over your mind and look at it to coordinate what your mouth, hand and body does. That is called meditation.**

00:55:22

**You look at your mind. If you are doing good work, it will say that is fine. If your body is doing negative action like stealing or killing people or killing animals, that is bad and you should feel regret and the mind must return.**

Q: So there must be very important training for the mind then?

**#15C: There is training of the mind in meditation...[not discernible]...conducting the physical ritual of *chod* and *cham* ‘religious dance performance by monks.’**

After the day is over, you must reflect in your mind in the evening, “Have I done good work or bad work today?” You must dwell over this, “If the body has done good work, the mouth has expressed good speech and the mind has meditated upon the deities, my attaining human form has been beneficial.” You must pray that this also occurs for all sentient beings.

00:58:26

**If there had been mistakes made during the day like the mouth expressing something bad to people, the hands performing bad work and the mind having bad thoughts, then you must make confession that evening. You must say, “I have gone wrong, wrong, wrong. [I] have made a mistake, mistake. I confess, confess.” And then prostrate.**

**One must do this everyday.**

Q: Is there a meditation that you also do like a silent meditation in the morning or at night that you recommend?

**#15C: You must do it in the morning. If you are doing it in the morning you should feel, “I should not continue to sleep. I must practice the dharma for every sentient being to achieve enlightenment.” One must rise up.**

**One should arise and meditate on love and kindness. White. There are the *lue namnang choe dhun*, seven different postures for the body. One way is sitting cross-legged. The second is sitting with the spine upright. Keeping the hands joined together in front is three. Sitting with the shoulders broadened and not slouching is four. Keeping the chin a little bit down towards the neck is five. Number six is touching the tongue to the roof of the mouth.**

Q: How the tongue...?

01:01:51

**#15C: [Points to tongue]**

Q: At the top of the mouth?

**#15C: Stick it up [demonstrates]. Looking at the tip of the nose with the eyes is seven. These are called the *lue namnang choe dhun*. The body is conscious and likewise all the channels in the body are responsive. When the channels are responsive, your awareness is alert. When the mind is alert, one can meditate on all the deities. While one is observing the *lue namnang choe dhun*, initially one must exhale nine bad winds.**

Q: What’s...?



**#15C: Exhale nine bad winds. [Shows three fingers of left hand] These are the three points of the Dorjee ‘Vajra.’ Keep the fingers like this and close this [closes left nostril with middle finger of left hand] and then exhale. [Exhales through right nostril and mouth.] The air is expelled like a red bird. That is desire, the feeling of “I want this. I want that.”**

01:04:12

**After that one must do it with full force [closes left nostril with middle finger of left hand]. Then [visualize] something like a boy is being expelled. The arrogance and anger that prompts one’s mind to kill people, fight and stab are gone.**

**Following that one must exhale a little bit slower than the earlier one and [visualize] a kind of white mist is being ejected. Diseases in the *begen* ‘lung disease,’ heart, brain and upper portion are expelled.**

**Three [steps] are over. Again you must [exhales by closing right nostril with third finger of right hand]. [Visualize] a blue snake is being discharged.**

Q: Snake?

**#15C: Snake. That is the one that provokes your hatred and jealousy toward others, eyeing and exploiting others’ wealth with wide-open mouth. A snake crawls with wide-open eyes and mouth. So in order to dispel that from our mind, visualize the blue snake being expelled. Then you will have no hatred in your heart, jealousy and hatred.**

01:07:02

**Next one must do a little bit stronger than before [exhales forcefully closing right nostril with right middle finger]. Then [visualize that] a girl with uncombed hair is expelled. That is the she-demon that causes harm—the boy-demon was expelled earlier—the girl with uncombed hair is dispelled.**

Q: What does it symbolize?

**#15C: What?**

Q: What does the she-demon symbolize? What does the she-demon symbolize?

**#15C: The she-demon symbolizes arrogance, jealousy, hatred and desires everything. The demon has been expelled.**

**There are two [entities] that cause harm to people called *phodhon depcho* that is the boy and *modhon demo*, which is the girl. That she-demon has been expelled.**

**Now one must do a small one [exhales placing right middle finger over right nostril]. Then [you visualize that] a *ja* ‘rainbow’ is exhaled.**

Q: *Ja*?

**#15C: Rainbow. A rainbow is exhaled.**

[Interpreter interprets as: A bird will emerge.]

**#15C: All the illnesses connected to the lower part of the body that the girl [she-demon] caused are dispelled. Now your mind and body are cleansed.**

01:09:38

Now again, in order to have a long life and enjoy good health, air must be inhaled. From the east comes white wind. [Points to right] The wind here is yellow, the earth wind. The white one from the east is called white water-wind. The wind of the south is the wind of earth and rock. This wind is yellow in color. [Points towards back] The west wind is fire wind. Fire wind is red. [Points to left] The north wind is green. The wind above, the sky wind is blue. These five winds...Earlier the body was cleansed by exhalation, right? Now the five winds must be inhaled, slowly [breathes in through nostrils].

[The wind] must go through here [points to nostrils] and into the channel [passes both hands down chest region] and through the central channel [points to navel region]. It must enter the central channel and then [brings hand up to head] there is a channel here [covers top portion of head] and here [holds up chin]. This channel here is the heart and a channel here [indicates belly]. ...[points left and right]...[not discernible]. The five kinds of wind must be inhaled through the channels.

01:12:34

The wind here [points to chest region] is pushed down and here [indicates navel region] it is pushed up. And here [points to belly] the wind must be collected like a ball a child plays with. And you continue to hold [the ball of wind].

If the wind is held, the thought remains. Otherwise, the thought wanders. If the thought remains intact in the body without wandering, then the awareness in your mind understands, “This is Avalokitesvara, this is Goddess Tara, this is good action, this is negative action.” One comprehends everything.

The Buddha teaches to undergo *pang lang* ‘renounce, embrace’ and *lang dhor* ‘embrace, discard.’ What *pang lang* means is to embrace virtuous actions and renounce negative actions. That is *pang lang*. *Lang dhor* is embracing all meritorious actions and discarding all negative actions. The person that comprehends *lang dhor* never indulges in negative actions. [He/she] will always engage in virtuous deeds that will benefit sentient beings, with devotion to the Gods and kindness to sentient beings. That person will only engage in beneficial and not harmful actions. That is the purpose of meditation.

Q: Wonderful.

**#15C: This must be practiced in the morning.**

Q: Thank you. That’s a very good instruction.

01:15:10

**#15C: Then there is making of *tsok* ‘gathering’ offerings and supplicating the protective deities, which are beneficial for sentient beings.**

[Interviewer to interpreter]: If we have time at the end, we’ll ask some more but I guess I would like to go...And something happened to Rinpoche when he left...when he left Tibet, he went to Nepal. I would like to find out a little bit about his story because we have about another half hour to go and I want to know this. His story is a very interesting story and the teachings would take many months and years but this is the only time we can get his story. So please explain that.

01:16:18

**#15C: My teacher follows the practice of Jetsun Milarepa, Pha Dhampa Sangay, Guru Padmasambhava, Kunkhyen Jigme Lingpa, Longchen Ramjam and Dapatu. My teacher follows their practice. Guru Padmasambhava taught King Trisong Deutsen; King Trisong Deutsen to Khando Yeshe Tsogyal; Khando Yeshe Tsogyal taught Melong Dorjee; Melong Dorjee taught Longchen Ramjam; Longchen Ramjam taught Jigme Lingpa; Jigme Lingpa taught Jigme Gyalwe Nyingpo; Jigme Gyalwe Nyingpo taught Jigme Tinlay Woesser; Jigme Tinlay Woesser taught Dapatu Dorjee Chang; Dapatu Dorjee Chang taught Jamyang Khentse Wangpo; Jamyang Khentse Wangpo taught Jamyang Choekyi Lodoe; Jamyang Choekyi Lodoe taught my teacher whose name is Rinzin Pema Tsewang, and Rinzin Pema Tsewang taught me. [Laughs]**

[Interpreter interprets previous statement of interviewer]

01:19:07

**#15C: [I] reached Nepal and after sometime planned to return to Tibet. However, at the border at Tatopani many people arrived [from Tibet] and said, “There is no way one can go to Tibet. Lamas are being beaten. Leaders are being beaten. Scriptures are being burnt and images thrown in waters.” So much was said that I feared returning to Tibet and stayed back in Nepal.**

**At the Nepalese border there are the Tamang and Sherpa that practice dharma like the Tibetans. [I] lived with them for five years teaching the dharma.**

Q: Were you in a monastery or just in a neighborhood?

**#15C: There was no monastery. I lived alone in a small house and when asked, went to teach them. Otherwise, [I] lived in a small house; there was no monastery.**

**Then all the Tibetans fled from Tibet and reached Kathmandu. They called [me] to perform *chod* and other rituals. At Jawalakhel, there lived Khampa, nomads and other people in straw houses, straw houses. Containers of oil with a symbol of two hands shaking each other—white oil—[people] drank tea made with the white oil and ate *thukpa* ‘noodle soup’ made of broken wheat. Then I moved to live among them.**

Q: What area?

[Interpreter to interviewer]: Jawalakhel.

**#15C: Jawalakhel. Later it became a big settlement.**

[Interviewer to interpreter]: I've heard of it.

[Interpreter to interviewer]: It's a Tibetan camp.

Q: Rinpoche-*la*, where did your teacher...Your teacher said you should go to Nepal. So where [were you] suppose to go in Nepal when [your] teacher sent [you] to Nepal?

**#15C: What?**

Q: [Your] teacher told [you] to go to Nepal. Was any particular place mentioned?

01:22:55

**#15C: [He] did mention. The lama had visited all pilgrim sites and told [me] to visit Tamolujen 'Namō Buddha,' Sango Dorjee Phakmo 'Sanku Vajra Kila'...**

[Interpreter interprets as: Yes, you are right. My lama told me to go to visit specific places, Tamolujen. Tamolujen is the place where the Buddha gave his flesh to the Tamolujen.]

[Interviewer to interpreter]: Really? The Buddha gave his...where he was cremated?

[Interpreter to interviewer]: The Buddha gave to the tiger.

[Interviewer to interpreter]: Oh, the story! The Buddha gave his flesh to the tiger.

**#15C: Sango Dorjee Phakmo, then the Chorten Charung Khasho 'Bouddhanath Stupa,' Phagpa Shingo 'Swayambhunath,' Yanglushi 'Pharping' and Jangchup Dutsi 'Daman.' "Visit all the pilgrim sites and come back. Then what you do later will help all sentient beings. Stay 3-4 months at each pilgrim site," [my teacher] instructed.**

Q: But you weren't able to return back because the [Chinese] invasion continued.

[Interpreter to interviewer]: That's right.

01:24:46

**#15C: The Buddha took many lives, 500 pure and 500 impure and practiced the dharma. Later [he] was reborn as the son of the King of Khokum in Bakthapur, Nepal.**

Q: Where was Buddha born after the 500 lives?

**#15C: Two times 500. Five hundred pure and 500 impure [lives]. Following that he was born to the King of Bakthapur in Nepal. The king had three sons. The oldest son was known as Lha Chenpo 'Great God.' The second son was called Da Chenpo.**

Q: What's *da*?

**#15C: Da Chenpo.**

Q: Is it *da* 'enemy' as in Chinese?

**#15C: What?**

**Kayda Chenpo 'Greatly Popular.' The younger one was called Nyingtop Chenpo 'Great Courage.' So the King of Khokum had three sons. The one called Lha Chenpo was the manifestation of Gyalwa Jampa 'Buddha Maitreya, the Victorious Loving One.' The middle one called Da Chenpo was the manifestation of Jamphelyang 'Manjushri.' Nyingtop Chenpo was the Buddha. The three sons of the king played in the forest.**

01:27:24

**#15C: A female tiger had given birth to five cubs in the forests and all lay dying as [they] could not find anything to eat. Nyingtop Chenpo felt sympathy and said, "I do not mind dying if the tiger and her cubs can be saved. I will give you my body. When I attain enlightenment and practice the dharma, I pray that your body will be reborn in me." And then sacrificed his life to the tigers. He offered prayers before that. Then the tiger and cubs ate the flesh of Nyingtop Chenpo and were saved.**

**Then the soul of [Buddha] Sakyamuni went to Gaden [Monastery in Tibet] and then was born as the son of King Sedhang 'Suddhodana' of India.**

**Sakyamuni was born as the son of King Suddhodana. Understanding the futility of life, he undertook a six-year period of study, fasting and self-denial. Drinking just a drop of water and a grain of rice each day for six years, he became thin and neared death. During that period, the mother tiger that ate [Buddha's] flesh had been reborn as the mother of a big family in India. The mother owned 1,000 cows that her children were grazing and they reported to her about seeing a skeletal man.**

01:31:39

**Her heart started palpitating when she heard this from the children and said, "He is a revered one. Show [him] to me." So the cow herders took [her] to the Buddha. The Buddha Sakyamuni had been sitting like this [shuts eyes and sits in meditation pose] for six years. The lady owner of 1,000 cows said, "You have grown thin in flesh, bone and blood. I own a thousand cows. Tomorrow, the day after and the next, [I] will offer *thukpa* prepared from milk, which you must kindly accept." The Buddha did not speak but nodded a little bit.**

**She owned 1,000 cows, right? She stopped 100 cows from drinking water. The next day she milked 90 cows and fed the milk to the 100 thirsty cows that drank it.**

Q: The 100 cows had not had water...

**#15C: [The lady] did not let the 100 cows drink water but fed [them] the milk of 90 cows. It is 900 cows. The next day [she] allowed 90 cows to drink water but stopped 10 cows from**

it. Subsequently [she] milked nine cows and fed it to one cow. Then [the lady] milked the lone cow, prepared rice porridge with the milk and offered it to the Buddha.

01:35:13

The lady told Buddha, “I have condensed the milk of 1,000 cows into 100, the milk of 100 into 10 and the milk of 10 into one. This *thukpa* is like nectar and if you will accept this, the skeletal body will be refreshed instantly.” Buddha stretched out his bowl for the *thukpa*. Her *thukpa* filled the bowl to the brim. [Buddha] drank the *thukpa* and became well. This shows that sacrifices will bring benefit in the next life. [Buddha] gave [his] flesh to the tiger and cubs in a past life and received the *thukpa* in return.

Then the Buddha regained his health and taught the dharma to all sentient beings. Then [he] went to Varanasi and taught to the tigers, elephants, snakes and birds. The Gods Tsangpa and Gyachen asked the Buddha to teach human beings. Buddha went begging with his begging bowl and staff and five children followed him, five children. “We would like to practice likewise,” [they] said. Buddha replied, “[You] cannot practice like me. I have no shelter, no food. I sleep in the forest upon rocks, eat grass and drink water. You cannot remain so.”

01:39:49

The five children were the five tiger cubs. This is mentioned in one of the teachings, *Tamo gyuwa kyeko dhamo gyur, taktu ngapo gelong nga dhu gyur*. [The tiger mother will take rebirth as a lady, the five cubs will be reborn as five monks.] The Tibetans celebrate the 4<sup>th</sup> day of the 6<sup>th</sup> lunar month. On the 4<sup>th</sup> day of the 6<sup>th</sup> lunar month, Buddha gave the first dharma teachings. In Varanasi the five children had their heads shaved and wore yellow robes. The Buddha sat upon a flat rock and taught the four noble truths:

1. This world is full of misery and sorrow;
2. The main cause of all this misery and sorrow is desire;
3. Misery and sorrow can be ended by killing desire;
4. The desire can be suppressed or killed only by following the Eight-Fold Path.

The celebration of the 4<sup>th</sup> day of the 6<sup>th</sup> lunar month commemorates the first teaching of the four noble truths to the five children.

Q: Rinpoche-*la*, I want to thank you for that story about the Buddha and all the teachings in that story, but now I would like to ask you to tell us more about the Buddha dharma and things that you think would be important for people to study or things that have helped you in your own life about the Buddha dharma.

01:42:48

**#15C:** In order to benefit the whole world, all sentient beings must abstain from causing any form of harm. One must protect the mountains, earth, water and...[not discernible]. Sentient beings must not cause any form of harm for the betterment of the world and protect the environment. If the environment is well protected, all the animals that live within it will enjoy happiness. Should there be happiness, the smaller animals will not feel arrogance and jealous of the bigger ones.

**When there is no arrogance and jealousy, whether it is countries, parents or siblings there will be unity. When there is no arrogance and jealousy and if the sentient beings are happy, every sentient being will enjoy happiness within and outside. All this is the result of renouncing from causing any form of harm.**

**There are two paths. One is called *semtsor*, feeling of the mind. The other is called *luetsor*, feeling of the body. If one gets into a fight and is stabbed, one will feel physical pain. That is the feeling of the body. One must abstain from it.**

01:47:30

**Regarding the *semtsor*, if there is a blind person one must not say, “You blind one.” Calling him blind will hurt his feelings; that is the *semtsor*. If one does not hurt another either by *semtsor* or *luetsor* one’s mind has become pure. With a pure mind, one is able to feel compassion.**

**When compassion is developed, the stronger ones will help the weak and not exploit [them]. An adult will not trample upon a child but extend help. That is called *jangchup sem* ‘enlightened mind.’ Should one feel *jangchup sem* for all sentient beings, there will be peace in the world. That is when *jangchup sem* is developed.**

**Having attained an enlightened mind, one will conduct beneficial and not harmful actions. Without the fear of harm, every sentient being can enjoy the good taste while eating, sleep soundly and feel happy while at work.**

01:51:07

**If a leader or king is bad and is without an enlightened mind, that will result in the people not being able to feel good taste while eating, not be happy while at sleep and undergo suffering.**

**Man’s thought process can go wrong. Whether it is a leader or king, one may launch battles and kill many people. He then wishes to enjoy himself but he has to die. He cannot live forever and has made an error in the thought process.**

**Hence, destroying yourself and destroying others is a wrong thought process. [He] is not a man but an animal like a tiger or leopard. The essence of the Buddha’s teachings is love and compassion. *Jampa* like the love of Gyalwa Jampa and the compassion of Chenrezig. So one must feel love and compassion for all sentient beings.**

01:53:54

**Developing this will result in everybody possessing a white mind that will bring forth a peaceful environment in the mountains, rocks, earth and woods.**

**That is the end.**

Q: Now we begin. Thank you.

**#15C: The ritual of *chod* in the dharma practice started at the Tamolujen where [I] mentioned about the sacrifice to the tigers. That is from where the *chod* conception has its source.**

Q: Rinpoche-*la*, thank you for your beautiful teachings and I hope that we can put them into practice and that we can share this teachings with the world as we plan to do, and especially to the Tibetan children and their children and to everyone that we can share this with through the Internet and so on.

**#15C: Practice the dharma and pray everyday, “May all sentient beings develop an enlightened mind. May all sentient beings come to no harm but develop goodness.”**

END OF INTERVIEW