

# **Tibet Oral History Project**

**Interview #1D – Kanying Lobsang Deckyi  
May 14, 2012**

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# TIBET ORAL HISTORY PROJECT

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## INTERVIEW SUMMARY SHEET

1. Interview Number: #1D
2. Interviewee: Kanying Lobsang Deckyi
3. Age: 66
4. Date of Birth: 1947
5. Sex: Female
6. Birthplace: Ngapring
7. Province: Utsang
8. Year of leaving Tibet: 1982
9. Date of Interview: May 14, 2012
10. Place of Interview: Hotel Tibet, Mcleod Ganj, Dharamsala, Himachal Pradesh, India
11. Length of Interview: 2 hr 38 min
12. Interviewer: Rebecca Novick
13. Interpreter: Thupten Kelsang Dakpa
14. Videographer: Ronny Novick
15. Translator: Tenzin Yangchen

### **Biographical Information:**

Kanying Lobsang Deckyi was born into a very affluent aristocrat family in Thoe Tsaprang of Ngari district. Until the age of 13, she led an extremely luxurious life because her family had many servants and five palatial buildings. She fondly recalls the grand celebrations of the Tibetan New Year with a variety of music, food and *chang* 'home-brewed beer.'

Kanying Lobsang Deckyi describes the responsibilities of her father, the District Administrator of the region, which entailed collecting taxes on behalf of the government. She was able to visit the Panchen Lama several times with her father and remembers the advice he offered. She believes that the administrators governed compassionately including offering of loans and exempting major debts. She describes how when the Chinese first appeared they tried to entice the aristocrats by holding elaborate dances and giving them *dhayen* 'Chinese silver coins.'

Accused of supporting the rebellion in Lhasa, Kanying Lobsang father was tortured and imprisoned for 18 years while Lobsang Deckyi was banished to a desolate place called Gyisha. She struggled to survive by farming, but most of the crops that grew were taken by the Chinese. Her son and husband both died from starvation. She was publicly beaten many times, resulting in many scars and blindness in one eye. She finally escaped into exile in 1982 with four children.

### **Topics Discussed:**

Childhood memories, festivals, taxes, government/administration, Panchen Lama, first appearance of Chinese, oppression under Chinese, imprisonment, thamzing, brutality/torture, forced labor.

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**Interviewee: Kanying Lobsang Deckyi**

**Age: 66, Sex: Female**

**Interviewer: Rebecca Novick**

**Interview Date: May 14, 2012**

Question: Can you just tell us your full name again?

00:00:17

**Interviewee #1D: [My] full name is Lobsang Deckyi.**

Q: His Holiness the Dalai Lama asked us to record your experiences, so that we can share your memories with many generations of Tibetans, Chinese and the rest of the world. Your memories are going to help us to document the true history, culture and beliefs of the Tibetan people.

**#1D: [Nods] Yes.**

Q: Do you give us permission for the Tibet Oral History Project to use this interview?

**#1D: Yes, [I] do, of course.**

Q: Thank you very much for agreeing to share your story with us today.

**#1D: [Nods]**

Q: During this interview if you want to take a break, just let us know.

**#1D: Okay.**

Q: And if there's any question you'd rather not want to answer, that'll be fine.

**#1D: Okay.**

Q: *Ama-la* 'respectful term for mother,' if this interview was shown in Tibet or China or anywhere else, would it create a problem for you?

00:02:12

**#1D: I do not think I will face any problems.**

Q: Thank you very much for offering to consider...

**#1D: [Interrupts] That is because mine is a genuine story and it is something for the Chinese to analyze and retrospect. [My] story is not about something [I] have not undergone but what [I] experienced. Therefore, [I] wish to relate [my story] with gratitude and pride to those who are interested, to those who wish to publicize it to the world and to those who support the truth.**

Q: Thank you very much. We're very honored to have you.

**#1D: Thank you.**

Q: So, first of all, can you tell us a little bit about your childhood growing up in Tibet?

00:03:01

**#1D: Yes. When I was very young, my father, a *sishu mina* 'government official' of the Tibetan Government was a District Administrator. Therefore, I grew up happily in a grand and peaceful [environment] until the age of 13.**

Q: Can you describe your village where you lived?

**#1D: I grew up in the place called Ngapring. Should I give the birthplace? [I] was born in Thoe Tsaprang when my father was the District Administrator of the region. It is in Shangtse in Ngari County.**

Q: Could you describe what the place was like?

**#1D: The family was very rich and the house large. It was five stories and there were about 15-20 or around 18 servants. We owned four *gyashi* 'king's palace with fields and servants;' four different *gyashi* like *ngadhi* for one family. We owned four *ngadhi* as our source of revenue.**

Q: What's *ngadhi*?

00:04:45

**#1D: *Ngadhi* is a building like Hotel Tibet [place of interview] and [we] owned five such buildings. Ours was an immensely large house.**

Q: I see, buildings...

**#1D: Buildings, yes.**

Q: Okay. Can you describe your home a little bit more? You said it was a posh house and you had five parts. Can you describe what it looked like to us?

**#1D: Our late father was a District Administrator with control over many districts. There were many servants. The family was large and financially well off. It functioned efficiently and was grand. If [I] were to describe the lineage, [ours] belonged to an aristocrat family.**

**Our family was a *sishu mina* of the Tibetan Government serving both in politics as well as His Holiness the Dalai Lama and the Panchen Lama.**

**During the time of my father, the family was grand and amazingly wealthy. At that time there were no vehicles and the mode of transport then was horses and mules. There were around 50 horses and mules.**

Q: Horses?

00:06:22

**#1D: Around 50 horses and mules. In the five different *gyashi*, the regular servants totaled...It is given in the book I have written. There were five separate *gyashi*. [We] were amazingly wealthy. Take me for instance: when I was little I used to move around with two servants. I grew up attending school and led a lavish lifestyle. Our family was highly renowned for the parties and functions.**

**During the period of Reformation by China, there was an exhibition of family wealth like articles of gold and silver and our family stood fifth. The family was the most famous in the Thoe region; [we] were that wealthy. After coming here [to India], I wrote three books comprising quite a long story. However, if you ask me in detail, I will say that our family was one with depth, width, culture and was amazingly wealthy, peacefully serving with pride, both *la-shung* ‘lama-governments’ as *sishu mina*. Besides that the family was amazingly wealthy standing fifth in the exhibition organized by the Chinese.**

Q: You said that your family had at different times served the Panchen Lama and His Holiness’ family; can you tell us in what capacity they served?

**#1D: As District Administrator, my father served the Panchen Lama by communicating with the people and looking after their livelihood in every region.**

Q: Keeping in contact with the people?

00:09:50

**#1D: Yes, keeping contact with the people. Such was the service during my parents’ time. That was on account of the Panchen Lama’s private [office]. Regarding serving His Holiness the Dalai Lama, my father administered to 63 different districts and estates of the Tibetan Government in Lhasa. That is mentioned in my book, a copy of which I shall offer you. If you read the book, it will become clear.**

**In relation to those times, there was the system of giving loans to the tenants and receiving labor taxes and such by the monasteries and the government, which my late father performed. My father’s name was Kanying Lobsang Soepa. My mother’s name was Chungdak.**

Q: Chungdak?

**#1D: Chungdak. In those days, [she] was not called Chungdak. As per the tradition, [the District Administrator and his wife] were called *kungoe* ‘the presence’ and *cham***

**‘nobleman’s wife.’ In those fortunate days, the District Administrators [and their wives] were given titles and used to be known as *kungoe* and *cham*. Not just administrating to 63 Districts, my late father, the Ngapring Kanying ...**

Q: As the District Administrator, were there 63 smaller districts under him?

00:11:58

**#1D: Yes, but [they were] not small. For instance, Kangra [India] is a district. There are many tens of thousands of people in a district. Likewise, he was the District Administrator to 63 or 66 such districts.**

Q: I love to hear about these elaborate family picnics. Can you tell us about these famous family picnics and describe them?

**#1D: Take Losar ‘Tibetan New Year,’ for example. The Gyalpo Losar ‘King’s New Year’ was celebrated most grandly on the first day of the first [Tibetan lunar] month. The Sonam Losar or the Farmers’ New Year is during the 12<sup>th</sup> month. There were two New Years. When celebrating Losar, a lot of preparations went in the house as well as offerings to the deities. The celebration room was fixed with grand furniture, antique cups, silver bowls for drinking *chang* ‘home-brewed beer’ and five objects of offerings. Then there were separate cups for drinking tea in those days. Grand cups were filled with Tibetan tea and sweet tea. There were fruits and the splendid banquet spread contained 18 items. In my home the fare was extremely grand. Losar was celebrated from the 1<sup>st</sup> to the 12<sup>th</sup> day of the first Lunar month.**

**On the third day of Losar, we made incense offerings. Take the Kanying family for instance. There were 15-20 family members. Everyone including the servants wore their best clothes and adorned themselves with ornaments. My *gawu* ‘neck ornament’ was astonishing. All family members like father, mother, elder sister, elder brother—everyone went up to the roof of the house and made the incense offering. Then there was a grand feast. On that day, the dogs, pigs, all the domestic animals were given the best food and drink, including *chang*. It was a very happy celebration.**

Q: Even dogs and pigs were given *chang*?

00:15:54

**#1D: Yes, pigs were fed with peas and all types of food. In those days, there were not many pigs in Tibet. However, cows, yaks and sheep were in plenty. Pigs were few in number in Tibet then.**

**There was *chang* and yak meat in Tibet. Many types of yak meat [preparations] were available like *kamdha*, dried meat in winter and *mukchu*, [yak meat] marinated in salt. It was black and very tasty. Then boiled meat was another dish and so was *shapta* ‘fired meat.’ There used to be many varieties of meat dishes. I think Tibet had the most nutritious food. Whether it was water or grass...medicinal herbs were aplenty. Because of that, [the food] was incredibly nutritious. Meat was cooked in many different ways.**

The *chang* also consisted of five types. There was *la-chang* and this pertained to the Utsang region, like Lhasa and Shigatse. The custom was a little different here [Utsang Province]. Kham and Amdo have different customs. The *chang* in Utsang consisted of *de-chang* ‘beer brewed from rice,’ *la-chang*, which looked like butter milk and was considered very portent and *du-chang* ‘beer brewed from barley.’ Thus there were many types of *chang*. Then there was *ara* ‘alcohol’ distilled from *du-chang*, but we did not have the modern type of machine-made alcohol that is available in other parts of the world. That was very rare in the Tibetan community then.

Q: And who came to these picnics? Were all of the local people invited to come?

00:20:06

**#1D:** The people were your male and female friends and relatives. For example, we were the District Administrator of a region and there were the subjects; say for instance that there were a 100 families. All of them came to greet us with ceremonial scarves and offered *chema* ‘mixture of *tsampa* and butter’ and *chang-bu* ‘*chang* offering.’ We, in return must serve food to all of them. There were male and female friends, relatives and hundreds who gathered. [People] danced and played *ba* ‘dice game.’ [We] played musical instruments like *yangjing* ‘flat multi-stringed Chinese table instrument,’ *rolyang* ‘music [?]’ and *dramyin* ‘lute.’

Q: That’s amazing.

[Interviewer to interpreter]: It’s called *zong* ‘district’...What is the name, *zongpon* ‘district administrator’?

[Interpreter to interviewer]: *Zongpon*.

[Interviewer to interpreter]: *Zongpon*. That means district head? Is it? Okay.

Q: So you said that your father was a *zongpon*. His responsibilities included collecting taxes. So did this make him a little bit unpopular with the local people as no one really likes paying taxes?

**#1D:** [Speaks before whole question is interpreted] He collected taxes from the people; meat and butter if they were nomads and salt from the Thoe region. There were different types of salt gathered from the sea, which was collected as tax from the nomads. We collected, but then we had to pay it as tax to the government and *ladang* ‘grand lama’s residence.’ It was our responsibility as administrator of a region. Whether it was grains, money or labor tax that we collected from the people, all these had to be paid either to the Tibetan Government or the Office of His Holiness twice a year, once in winter and in summer.

If it [tax] pertained to the *ladang*, the Panchen Lama’s *ladang*...At that time there were the *ladang* and the Tibetan Government. If the subjects came under the government, the tax must be paid to the government and if it was the *ladang*, the tax must be paid accordingly. We as the head, collected [the tax]. The head did not personally go to collect but we had

servants, who were instructed to do so and the tax thus collected must be given to the *ladang* and government respectively.

Q: People do not like it when taxes are collected. Was that the case?

00:23:29

**#1D: People were not satisfied because some did face problems in paying taxes or in serving labor tax or repaying loans, in which case valuables were kept as surety with the lender until the debt was cleared. Once the debt was repaid, [the valuables] would be returned.**

**For one, the subjects were not satisfied. Secondly, except for about 20% who remained unsatisfied, 80% received love and compassion from both the *ladang* and government. If someone owed a lot, it was *chayang* ‘exempted.’ *Chayang* meaning that the interest was written off.**

Q: Written off?

**#1D: In some cases if someone needed a loan, whatever his problems, they were looked into and solved by providing a home to the homeless and land for the landless or if someone could not pay whatever the taxes, that was taken care of. My father examined the matter. There were secretaries, storekeepers and business managers, a set of people working under us. The *kungoe* was there but the subordinates did the actual work.**

Q: Can you describe the relationship between the local people and the monastery, the local monastery?

00:26:26

**#1D: The relationship was good then. The poor people were looked after with compassion and kindness according to the Buddhist beliefs and Tibetan traditions. Similarly, those subjects who could not work and went begging would be given a lot of alms as well as the homeless provided with homes. In such cases, there was a lot of compassion. There was no way for friction to develop between the people and...**

Q: What was the relationship between the people and the *ladang*?

**#1D: You mean *ladang*?**

Q: Yes, *ladang*.

**#1D: *Ladang* in the sense...We, as leaders of a district, it was our responsibility to see what problems were being faced by the subjects. As collecting taxes from the people was the leader’s duty, there was a deep connection between the leader and the subjects.**

[Interviewer to interpreter]: The people would speak to him [the leader in case of problems].

[Interpreter to interviewer]: The people would speak to my father.

[Interviewer to interpreter]: Okay. So there wasn't much connection; she's talking about between her family and the monastery, the local monastery; she's talking specifically about her family and the local monastery?

[Interpreter to interviewer]: There was no direct connection between the monastery and the ...regarding like this kind of things.

[Interviewer to interpreter]: Okay.

[Interpreter to interviewer]: They would, like relate ...

[Interviewer to interpreter]: You're talking about regarding taxes and all?

[Interpreter to interviewer]: Yeah.

Q: Just in general, what was the relationship like, in general between monks of the monastery and the local people, like how did they interact with one and other?

**#1D: Take Ngapring for instance. In the region of Ngapring where we lived was a monastery called Ngapring Choedhe. There were around 380 monks in the monastery. The monastery associated with the District Administrator, the estates, *kagya* and the *tsegya* subjects. We had to approach the monastery for prayers and visit it to make offerings and attend Losar functions. On the 15<sup>th</sup> day of the 5<sup>th</sup> Tibetan lunar month, there was the Ngapring *guku*, a display in the monastery. During the display of *guku*, the monastery received the District Administrator, the *tsegya* and all other officials. Food, tea and such were served. Then there was *lhamo* 'opera' for five days at the Ngapring Monastery, which all the people went to watch, including the District Administrator and everybody. The relation between the people and the monastery was great then.**

**[We] made food and other offerings to the monks of the monastery. The subjects gave taxes in the form of labor tax, butter, yak meat, grains or whatever to the monastery and some of the items were paid for. There were many others who made voluntary offerings to the monastery to gain merit. The relationship was very good.**

Q: Did you ever meet the Panchen Lama?

00:31:07

**#1D: Yes, [I] did. I was small when I saw the Panchen Lama. [I] was 12...The Chinese effected reformation when I was 13. [I] was 12 or early 13, before the uprising happened in Lhasa that my father, the District Administrator, took me to meet the Panchen Lama. The Panchen Lama sat there [points nearby] and my father and I sat directly here [points to ground]. [I have] met [him] many times.**

Q: This was in Tashi Lhunpo or somewhere else? Where was this?

**#1D: In Tashi Lhunpo. There were many *simchung* ‘quarters’ in the Tashi Lhunpo [Monastery] for the Panchen Lama and we were given the audience at *simchung shar* ‘east quarter.’ Prior [to the audience] one must inform the aristocrat [in charge] and only after receiving permission from the aristocrat could one gain an audience. One could not get an audience with the Panchen Lama just like that. Since we were a district administrator [family] with aristocratic lineage, possessing a title and with authority, there were plenty of opportunities to see [him].**

Q: Can you please describe this visit, the visit you had; maybe one visit in particular you remember as much detail as possible?

**#1D: The experience was mindboggling and those of us who had the opportunity to see [him] were most fortunate. When one prostrated and offered a ceremonial scarf, one was shivering with fear. [He] was incredible and regal as he spoke. When [he] spoke on politics and religion, it was incredibly profound.**

Q: Do you remember anything that he said to you?

00:34:06

**#1D: Panchen Lama advised that...For instance, my father is the District Administrator. He advised the District Administrator on the steps to be taken while collecting taxes from the subjects and likewise for the well-being of the monasteries and future administrative activities, which [he] emphasized must be done with fairness, compassion and kindness to the subjects. Also that one must practice prostrations and make offerings to the monasteries, pay obeisance to the monasteries, and for the peaceful co-existence of all sentient beings.**

Q: That’s wonderful. Did he ever discuss with your father the political situation in Tibet that you heard?

**#1D: Yes, he did. He advised on religious as well as political affairs. The political administration was as I described earlier. He advised [against] collecting huge taxes from the subjects, taking care of the poor subjects, to be fair and not to stray from the path of justice.**

Q: Can you just describe your impression of Panchen Rinpoche as...What kind of person he was? Anything you can describe about him, his personality and what you would describe him as a man?

00:37:03

**#1D: To relate my opinion, I would say that the Panchen Lama has worked incredibly hard, both in the fields of religion and politics for the six million Tibetans, irrespective of the difficulties that [he] faced. [He] suffered imprisonment and spoke out for Tibet’s independence. If any of the subordinates, whether leaders or lamas or monks put into practice the incredible advices of the Panchen Lama, we would see peace with pride. The brave deeds of the Panchen Lama can never be reimbursed.**

For instance, [he] has given incredible answers in the Chinese court; I read the books of Panchen Lama. Likewise in regard to the Tibetan culture, he emphasized that the Tibetan script, religion and culture must be held in high esteem. There was none other among the six million Tibetans who has struggled for the [cause of] six million Tibetans like the Panchen Lama has. He is the foremost who should be held in high regard.

Q: What was your first experience of Chinese people? Can you describe that?

**#1D:** When [I] first saw the Chinese...We were successors of the aristocratic *sishu mina*. We were little children then and though they tried to entice the children of the aristocrats through peaceful means by holding dances at school and such—[the Chinese] played political games but we were not being deceived. They [the Chinese] invaded Tibet and the Panchen Lama...Right from the start the Chinese had evil designs, whether it was Tibet's dharma, culture or whatever, [the Chinese] tried to convert all the truth into falsehood. Through a peaceful manner, they gave away *dhayen* 'Chinese silver coins,' organized dance parties, held meetings where the aristocrats were gifted lots of *dhayen* and received promotions.

The Panchen Lama did not appreciate any of these. Not only the Panchen Lama, all Tibetan leaders did not bow down, as there was no truth in it. Making every effort to twist the truth, they [the Chinese] invited the Panchen Lama to China and gave [him] a promotion to the Standing Committee of the National People's Congress. Led by Mao Zedong, the Communist Party laid political plans to occupy the land of Tibet. The Panchen Lama... Initially, through peaceful means, the aristocrats were gifted *dhayen*, feasted and we, the children of aristocrats, were invited to shows where incredible dances and such were displayed; all in preparation of treachery.

00:41:10

When the Chinese first arrived in Tibet, I felt uneasy and thought, "Alas, what will happen to Tibet?" I was a little child then and not grown up but...They [the Chinese] implemented their policies peacefully in Tibet, gradually occupying Tibet and deceiving the aristocrats. And then people were given *dhayen*, debts waived and every possible effort taken in a peaceful method, initially. However, except that these were carried out in a peaceful manner, in my opinion I never consider what the Chinese did in Tibet as something to be proud of or great.

Q: So Panchen Rinpoche would advise you not to believe the Chinese? Is that right?

**#1D:** Well, at that time [his] advice...whether religion or politics, since Tibetan religion and politics are interconnected, he advised that we believe in the dharma, in the tenet of 'causes and effects' and preserve our culture. [He] never said a word that we bow to the Chinese or that we show regard to the Chinese. Panchen Lama's wish was freedom for Tibet, religious freedom in Tibet, preserving and promoting Tibetan culture, and opposed the Chinese for their injustice in the destruction. Whatever title [he] may have been given; [he] gave fitting answers to the Chinese. Due to such responses, the Chinese sentenced him. Panchen Lama was given many sentences. I was in Tibet then. Panchen Lama's talks are incredible. I have a cassette of these.

I brought out three books here. During the making of the books, I requested the [Tibetan] government officials to bring out 300 copies [of the cassette] to promote the Panchen Lama's teachings. I feel sad that I have not heard anything about it.

However, from my point of view, the Panchen Lama's profound actions and likewise [his] political approach for Tibet were incredible. [He] asserted that he would not kowtow to the Chinese. Unlike His Holiness the Dalai Lama, the Panchen Lama's thoughts were aggressive and did not seek a way through peaceful means. [He] had said he would never bow, whatever the outcome and spoke aggressively. Now, Panchen Lama is no more. The Chinese have had a hand in his passing away because [he] did not leave voluntarily and besides, the demise has left the Tibetan people unsatisfied.

Q: What was the first impact on your family of the Chinese presence in Tibet; the first direct impact on your family?

00:47:01

#1D: It was 1959 when the Chinese arrived...Sorry I forget, but it is mentioned in my book... I think it was the 3<sup>rd</sup> Tibetan lunar month of 1959. The Chinese captured my father on the day of *lhabab dhuechen* 'descent of Lord Buddha from heaven,' the 22<sup>nd</sup> day of the 9<sup>th</sup> Tibetan lunar month. That was after Tibet was lost and His Holiness the Dalai Lama had left for India. The Panchen Lama was escorted to Lhasa from Tashi Lhunpo as the representative of His Holiness the Dalai Lama. Reformation was taking place in the Thoe region.

During the Reformation, the *ngadak* 'persons holding leadership posts,' which means the District Administrator—[the Chinese] created three categories called *ngadak*, *ngatsab* 'deputy to *ngadak*' and *lokchoe* 'reactionary.' We, as the District Administrator were *ngadak*. From among three districts, my father, Kanying Lobsang Soepa from Ngapring, was the first to be captured...[not discernible]...Then our home was sealed.

Father was captured. They [the Chinese] gathered around 300 *ngadak* and interrogated them, "What oppressions did you carry out on the subjects? What punishments did you impose on the subjects? How much loans did you disperse?" All such questions were put and my great father was asked, "How many districts have you controlled in the region? How many years of suppression were enforced on the subjects?"

My father was captured on *lhabab dhuechen*, the 22<sup>nd</sup> day of the 9<sup>th</sup> Tibetan lunar month. Father was sentenced to 18 years in prison. Father was jailed. Then our home was sealed; locked and sealed. I was about 13 years old and labeling me as the child of a *ngadak*, a child of *lokchoe*—every year we had the responsibility of delivering grains and money collected from the subjects to the Tibetan Government. During such a visit, the uprising took place in Lhasa in March and my older sister Chokey-*la* joined the uprising. [We] were accused of sending [her] to deliver arms, ammunition and money to the rebels. The Chinese arrested us and sentenced father to 18 years in prison then sealed [our home].

00:49:50

Father was interrogated extensively about guns, oppressing the subjects and accused of killing people when he had not and of punishing [them] when we had not. [He] was powerless in their grip. My late father said, “Except for serving both the lama and government, I have not killed anybody.” However, father was forced to accept the trumped up charges and sent to jail.

It is mentioned in my book—I was banished to a desolate place called Gyisha, atop a mountain like a wild animal. For 11 years I tilled the land for “being a child of *ngadak* who oppressed the people and now must bring about a change in thinking.” I was 13 years old then. On account of being underage and a child of *ngadak*, a term used by the Chinese for District Administrator, father was imprisoned and claiming that I needed to change my thinking, I was [banished] to the place called Gyisha atop a rocky mountain.

Q: And made to labor?

#1D: Yes, to till the land using a hoe. I tilled enough land to sow 11 *rukhak* ‘groups.’ I cultivated the land but did not have anything to eat after the harvest. A unit of seed sprouted a harvest of only three or four units; one *gyama* ‘half a kilogram’ [of seeds] hardly gave five or six *gyama* in return. What they [the Chinese] forced us to say was that the return was 15-20 *gyama* when it was not. When this was written down, they took the little amount of grain that one had, as tax.

00:51:47

A part of [grain] called *tsongphue* ‘finest quality sold’ was sold to them at a minimal price. The grain—it is mentioned in my book—was inspected for stones and finding one stone meant *gyurkhoe*, finding two stones was *gyurkhoe* and finding three or four [stones] meant a thrashing. Such was the extent of oppression we were subjected to that not a single stone should be found in the grains. The Chinese weighed this [grain] and gave us a minimal price. So, there was nothing to eat at home from your harvest! Everything was collected and forcefully taken away. Father was imprisoned and I spent 11 years at Gyisha living alone in a temple.

Q: Your elder sister?

#1D: My elder sister Chokey-*la* escaped to India in ‘59. I have another elder sister Palden-*la* who also came here in ‘59. She is the mother of Dhondup Namgyal-*la*. We are from the same set of parents.

Father was in prison and I...

Q: Were you the only one captured?

00:52:56

#1D: I was the only one. Father was in prison. If you read my story in my book, it is very sad. If I relate my [life] story, there will be no end. I have suffered incredibly. In the region of Tsang Gamba, I must be the only one...

The Chinese have nicknamed me Taka Kamo. There was a movie during the previous Chinese regime called Taka Kamo about a girl who lived in the mountains and suffered so much that people could not recognize her. Her story was like mine, they said. I have suffered incredibly. [I] was beaten, sent to deliver letters and the public told, “As an *ngadak* [she] has oppressed you people.” Much worse than being in prison, I could not live on par with the people nor could I be in prison like an *ngadak* to suffer the punishment. I suffered immeasurably. The public beat me—[I] still have a scar here [points below left eye] from being hit with a stone. This eye [points to right eye] was hit by a stone and became blind. After arriving in India, [I] underwent a surgery in Chandigarh and it helped a bit. [I] suffered immeasurably.

00:54:06

If I were to tell you my experiences, [I] would not be able to complete it even in five days. Such was the denial of human rights, without any freedom, without justice. I requested the [Tibetan] Government to allow me to approach the United Nations Organization to tell the story of my family. [My] books have been published by the Tibetan Government, which the Department of Security is aware of. I requested to be sent abroad. If I was sent officially, I could confront the Chinese with the real story, but I was never given this opportunity.

My first *soklung* ‘illness caused by wind getting stuck in the heart center due to various strenuous circumstances’ was the death of [my] father in Tibet from starvation. [My] 9-year old child died from being sentenced to beating. My children’s father died from starvation at the age of 22. I almost became mad from these experiences, but thanks to His Holiness the Dalai Lama [I] could come to India where there is freedom.

My opinion concerns the suffering of the six million Tibetans, the Buddha dharma and the truth that has been converted into falsehood. I requested to be sent to the United Nations to tell the actual truth, for which I sent applications to Samdong Rinpoche [former Prime Minister of the Tibetan government-in-exile], the Kashag ‘Cabinet,’ and recently [I] met Lobsang Sangay [current Prime Minister] and the Parliament members. My experience is an incredible story. However, I never received any opportunity. [Nobody] can say [my story] is not true because the government knows the truth.

00:55:52

That which is true must be told personally on the United Nations platform with a request that such things should not happen to others. I feel sad that I have still not found a way to relate what the truth is and the falsehood that is being committed by the Chinese. I do not worry about my day-to-day survival in India. [I] came from there [Tibet] with the aim to achieve the cause of the six million Tibetans [but] I never received an opportunity here. However, I wish to thank your organization for the interest [in asking about] the basis of Tibet’s suffering, how precious culture is and for considering the advice of His Holiness the Dalai Lama, and besides, I feel extremely happy telling [my experience] in detail which brings sadness, but I wish to thank you.

I would like to offer you my books. If you ask me, [I can speak about what] I personally experienced, what actually occurred in Tibet and the dangers likely in the future. In a way,

**[I] feel sad that [I] do not get an opportunity to tell the truth on different platforms. This sadness is not my personal sadness but the suffering of the six million Tibetans, which is personally experienced and not just found in books or just a story that happened but what I personally endured.**

00:57:48

**I am a member of the Gu-Chu-Sum Movement of Tibet for political prisoners. I am the person who formerly sought donations for starting the Gu-Chu-Sum Movement of Tibet. I told the same thing to...[not discernible] recently. The Gu-Chu-Sum Movement of Tibet that [I] began is valuable. Likewise, whether it is the United Nations Organization or Human Rights Commission, for one's personal cause, for the happiness of sentient beings, to solve suffering as much as possible and to be politically aware...this is the first opportunity I received and [I] wish to say thank you. Secondly, I have misgivings for [I] did not get any opportunity [from the government].**

**If the government sends me, whomever, whether it is the United Nations Organization or Human Rights Commission interview me, I can directly confront the Chinese and clarify the real issue, which is the truth and not fabricated; the amount of sufferings perpetrated on my family members. For instance, my father was called *Lokchoe* Kanying Soepa.; his name was Kanying Soepa. Among the three districts in Tsang Gambala, my family was treated the worst with incredible punishments. It was absolutely against fundamental human rights. Keeping this as an example, I requested the government many times to be sent abroad but I have not been able to accomplish even one point. Though [I] could not accomplish [the mission], [I] do not feel sad but am surprised that the cause has been neglected. It is not as if I did not have a story or that it is fabricated or false.**

00:59:36

**I have published two books in Tibetan and one in English. I have brought a copy here today which I wish to offer you. The Tibetan books have been given to the high lamas, various monasteries, schools and libraries through the Department of Security. [I] still have some copies to be offered. There has been so much drama in Tibet and since I have an experience to relate, it is [my] duty to tell the story and send out appeals together with it. If [I] could find such an opportunity, I feel it is my duty and feel inspired to clarify to the world about the violation of the world's laws against one family, trying to mislead the world without any truth but with the creation of falsehood.**

**I am incredibly happy today that you are [interviewing me] here today and I wish to thank both [interviewer and videographer] from the depth of my heart, as it is the advice of His Holiness the Dalai Lama [that you are following]. Earlier when we started the Gu-Chu-Sum Movement of Tibet, consisting of [former] political prisoners, His Holiness said—every three years we hold a General Body Meeting and then we meet His Holiness and His Holiness told us, “All of you have undergone suffering. You should not only talk orally about your sufferings but also write them down. Such stories must be available for many generations. So it is good if you can make these available.”**

01:01:09

**In accordance with the advice, I brought out a few books. I have not been able to distribute them because, for one, my knowledge of language and script is inadequate; secondly, though [I] have a story, [I] lack in facilities; and thirdly, there's no official contact from the Tibetan Government. Take the case of Ama Adhe, [she] was sent officially to many countries and so were many [former] political prisoners. I too requested many times to be sent. Had my story been false and had [I] been sent, the story would vanish. When [I] have the confidence and a story, knowing that it can be directly told to the Chinese, I requested the government many times for such an opportunity but never received one. It is heartbreaking and sad, as the Tibetan society seems weak, critical and important, when [our] culture is on the verge of disappearing, but on the other hand, though one is voluntarily supportive, there is nothing forthcoming in response from the top people. If [I] wished to go, [I] do not have the financial means and though I have the truth ready in my mind, there is no platform to speak about it.**

01:02:30

**However, if you need such [information] in the future, I will speak about it. For one, it is the grievance of the six million Tibetans who [I] represent, and secondly, peace in the world is on the decline, every hour and second, which even I who has no education can observe, such that, "eating provides no nourishment and living provides no happiness" [a Tibetan adage]. Buddhists believe in this and the next life, in compassion and kindness, in the "causes and effects." Peace is not about wealth, finance and money but the mind has to seek the various aspects of how peace can prevail, which is the tenet of Buddhism.**

**Therefore, one must do everything possible for peace to prevail. The Chinese are the cause of our peace being almost overturned, I think. That is why, while considering the importance of peace in the world, Tibet should be the most important concern. We are like the eyes in the body of the world, without which, even though the body is there, one remains in darkness. Tibet has both the Panchen Lama and His Holiness the Dalai Lama and besides the Buddha dharma, Tibet has the means for sustenance of peace like precious minerals, lands, the water and mountains of Tibet that are priceless. These must be held in high regard and protected by the world, like an egg that must be secured by everyone. This is not about the 6 million Tibetans losing Tibet or the decline of the Buddha dharma, politics and peace. That is how I consider it.**

01:04:46

**You have told me today...If you were to ask me about my experiences of suffering, you would not be able to complete it even in two days. And that is not something I have fabricated or narrated glibly. If I were to relate my feeling of dejection in not finding a way, I would not be able to express the story completely. Likewise, to other political [prisoners] like [me]...Most important is the policy of the Tibetan Government-in-exile, the Chinese have [mis]treated the political prisoners in Tibet so much and I requested Lobsang Sangay-*la* that those who have arrived here be given financial assistance. If this could be done, the truth as it is, can spread to the world and everyone will deem it important to support the truth, and in regard to peace too, that is my request. Thank you.**

Q: Thank you. *Ama-la*, why did you not leave in 1959 along with your sisters?

**#1D:** I was small then and my father was blind in both the eyes. [I] took care of father and there were many servants. The Chinese started the Uyon Lhenkang and ordered the District Administrators to attend numerous meetings and I, the youngest had to accompany father. After our home was sealed, my elder sisters Chokey-*la* and Palden-*la* and younger brother, Kanying Yeshe Soepa, who was born in Thoe Thaling when father was the District Administrator and who now lives in Zurich, fled to India. They escaped to India and I accompanied father when the District Administrator was called for meetings. He was interrogated on how taxes were levied on the subjects; the amount of taxes and labor imposed on farmers and how many animals the nomads held and what types of taxes the District Administrator collected. When father was thus questioned, I was with him and got left behind.

Q: So you were helping your father during this time when he was having to answer questions by the Chinese. So what kinds of things were they saying to him?

01:12:18

**#1D:** During the Chinese interrogation, there were the Chinese leaders and interpreter who translated. My father was first questioned as to how many districts he had governed, for how many years he had served as District Administrator and then the types of labor and taxes he had imposed. Whatever the taxes and labor that had been in existence since earlier times must, of course, be reported truthfully. Sealing our home as reactionaries... Politically, as the District Administrator he may be arrested and punished according to the law, but sealing our home and confiscating it was mendacious on the part of the Chinese.

The reason being that when the uprising took place in Lhasa, my elder sister Chokey-*la* and [her] husband Phu Jamyang—it is mentioned in my book—went to Lhasa to deliver the annual money and taxes collected from the subjects. During the time they went, it was in March of 1959 when the uprising happened in Lhasa. My elder sister Chokey-*la* joined the uprising in Lhasa and then fled for her life during the attack. Later we were charged that Kanying, my father, had sent the son-in-law to deliver bullets, money and guns to aristocrats in the Tibetan Government. That was the reason our home was sealed and confiscated. At the time of the confiscation of wealth, we owned properties in five places, an estate in Yanjutanka and homes and servants in various districts. There was an incredible amount of wealth and assets. I told you earlier that there was a display. The [wealth] was displayed to the people...

Q: Were they distributed to the people?

**#1D:** Not distributed. It was an exhibition like in libraries where you take people to have a look...how the *ngadak* of that period had oppressed the people, for instance, how much wealth one generation of the Ngapring Kanying family possessed; gold, silver, copper, borax, iron, whatever were there was [exhibited] at the *choera* ‘area where monks debate’ of the Ngapring Choedhe. On one side was [depicted] the sufferings undergone by the subjects and on the other side was the exhibition of the aristocrats’ wealth like gold, silver, copper articles, jewelry and whatever assets they owned; to show to the people and to remind them.

**During the exhibition, among the three regions...from Tsang Gambala to Shigatse, from the three districts of Ngapring, Lhatse and Phuntsoling, we owned the grandest of possessions, which were historically precious. [We] were incredibly rich. The exhibition was held to proclaim that these were [the products] of the oppression wreaked upon the people. I was labeled the child of an *ngadak* but was underage then and sent to Gyisha to till land and lived in a temple for 11 years. Father was sentenced to 18 years in prison and all the siblings fled to India. So, I lived like this in Tibet from 1959 to '85.**

[Interviewer to interpreter]: She was 18 when she went to work in the quarry, right?

[Interpreter to interviewer]: Thirteen.

[Interviewer to interpreter]: She was 13 when she went. Okay. So she was there for 11 years. Okay. So she was 24 when she got out.

Q: *Ama-la*, can you tell us about what happened when you were released from the work camp and can you just tell us what your life was like after that?

**#1D: Yes?**

Q: After the Chinese sent you to work on the mountain, how many years was that? 11 Years?

**#1D: Eleven years.**

Q: After the completion of that, what was life like?

01:18:34

**#1D: After that I suffered a great deal from having nothing to eat. [I] went up the mountains to look for green grass and searched for something called *chulo* 'edible aquatic plant.' I gathered the droppings of hens, dogs and yaks in the neighborhood, looking for whatever [I] could find and ate them. The Chinese took away the grains from the farmers' hard labor and left nothing. There was nothing to eat at home and [we] resorted to eating such things. There was nothing to eat and my 9-year old son named Wangdu Phuntsok died from starvation. After 18 years in prison, my father...**

Q: What was the son's name?

**#1D: Wangdu Phuntsok. [He] was 9 years old.**

Q: Wangdu Phuntsok?

**#1D: Yes, [I] think it was Wangdu Phuntsok. I have forgotten but it is in the book. Yes, he was called Wangdu Phuntsok. [He] was 9 years old. There was no *tsampa* 'flour made from roasted barley' left to eat. [We] were ordered to attend a public interrogation...questions regarding the "running dogs" of the Dalai Lama in India, those who smuggled letters and**

the activities of the reactionaries were asked. Such senseless questions were put [to us] and then persecuted.

One could not stay at [home] on account of having nothing to eat, but endured being beaten again and again and kicked until the face and eyes became swollen. One became bloated from lack of food and suffered terribly. My 9-year old son died from starvation, having no *tsampa* to eat for months on end; just subsisting on *ngotsel*, a green edible plant found in the fields. One became swollen after eating it. Then [we] were barred from picking *ngotsel* and punished for it. [We] did not have even that to eat and suffered incredibly. And then the 9-year old child died from starvation.

Q: Why did the Chinese beat you when you had nothing to eat?

01:20:39

#1D: The reasons for the abuse came when [we] went to gather *ngotsel* from the fields and also for stealthily entering piggens to look for grains or peas from pig droppings and [for stealing] feed of the Chinese pigs; the leftovers from the pigs. I have consumed a lot of that. [I] used to search for such and later, did not have even that to eat. [I] would be beaten for searching and eating those until my face became swollen.

From my family, my father died of starvation without having any *tsampa* for months on end and then my 9-year old son died from starvation. Then the father of my daughter, who is the spouse of Lhagyari, went missing at age 22. [He] went missing and [I] went to look for him in the mountains. In the mountains of Tibet, one can find a [fruit] called *sey*, which is a type of *sintu* ‘pomegranate.’ He had gone to look for it and suffered a swollen belly and vomited blood. His body was found among the *sintu* trees after three days.

Q: Was this thing you ate toxic?

#1D: It was not toxic but *sey*, a type of *sintu* that could be eaten. This edible *sintu* is found in Tibet. [He] was terribly hungry as there was no *tsampa* and went to look for *sey* in the mountains and got lost. [I] went to look for him and could not locate [him] for three days. Later [I] found his body under a *sintu* tree with a bloated belly, a puffy face and having retched blood. [My] children’s father died at the age of 22.

Q: When did he die from starvation?

01:22:32

#1D: There was no food to eat and [he] wobbled to the mountains and went missing. He was found under a *sey* [tree], with a swollen stomach and had died after bringing up blood from having eaten *sintu*.

Q: The Chinese had already released you after 11 years. Were you still living in the mountain?

#1D: The Chinese had not put me behind bars. After leaving the mountain, [I] was at Gongkar in Ngapring. And then at the Ngapring Monastery...The house did not have doors and it was practically a cave. [My daughter], the wife of Lhagyari, was born then and

[I] did not have *tsampa* to eat. I underwent incredible misery. Then when [I] was pregnant with the 9-year old son, there was nothing to eat and the soldiers would knock at the door in the night. There was no *tsampa*, nothing. And then they provided me with 10 kilograms of grain. Except among ourselves, the *ngadak* category were not permitted to keep contact with the people. In this way, [I] underwent a lot of misery, incredibly so.

Q: So what happened, you were in the situation for 11 years and then what happened?

**#1D: There was a place called Gongkar in Ngapring. I lived there for 5-6 years farming land.**

Q: What did you do?

**#1D: As farmers engaged in farming.**

Q: Okay. Can you describe that situation a little bit?

01:25:53

**#1D: Even here life was one of misery, suffering intimidation. During the day, we had to work for the people, like sweeping and washing clothes of the old people. One also had to deliver notices for the Chinese, calling to attend meetings the next day or the following day. Public meetings were called wherein the *ngadak* were subjected to terrorization and punishments. Monks, lamas and leaders were terrorized every day. There was killing and bloodshed; around eight people were executed in Ngapring. All people were ordered to gather during the execution. [I] was sent to deliver letters day and night and [was worked] like an animal. There was no rest after delivering the letters, as it would be followed by persecution.**

Even though nobody had come, they [the Chinese] rapped on the door at night, “Who came as ‘running dogs’ of the Dalai Lama?” and beat [us] so much that one was left unrecognizable, bleeding from the mouth and nose and hardly in a position to stand up. I lost consciousness many times. I had be taken to hospital, put on intravenous medication and then would regain consciousness. They said, “Where have you come from? The children of *ngadak* should not be beaten” but nevertheless did so like [we were] animals. One was beaten until one lost consciousness. We had to go to work for others as well as suffer *thaptsoe* ‘physical struggle.’

Q: What’s *thaptsoe*?

**#1D: *Thaptsoe* means, the public was called for a meeting and, for instance, my father was subjected to *thamzing* ‘struggle session.’ The Chinese taught the Tibetans that oppressions had occurred earlier when it had not, that things had been taken away when it had not; [they] condemned His Holiness the Dalai Lama and accused us of being “running dogs” and communicating secretly with people though we had not. Such mendacious, baseless fabricated statements with no truth whatsoever [were alleged] and then [we were] tortured.**

The struggle took place in front of a large number of people who were trained. Those who did not want to do so were trained. [The allegations of] killing people when [we] had not, punishing them when we had not and acting as “running dogs” when [we] had not. They fabricated these lies, which is a violation of law. There was no truth in it as per law that we had to acknowledge. During the old regime, yes, taxes and labor were prevalent but there was right to compassion and kindness between subjects and leaders. It was never the case that there was only coercion leading to unhappiness. That has never happened in history.

01:28:32

With such absolute exaggerations, one could hardly endure the days and nights of persecution. I have undergone such misery that perhaps there is none in Tsang Gambala who has suffered as I have. It is monumental. I have communicated the same to the government with a request to send me because I possess the necessary equipment but people like me have not had the chance to reach the United Nations Organization. Really, [I] am talking about the actual situation and you can ask the government. [I] have approached it on numerous occasions requesting to send [me] as I am personally a member of the *sishu mina* and a real political prisoner; [I] have the truth, please help me.

I am not fighting for my right to be given the opportunity to go abroad, but to speak about my experience of the violation of human rights, the illegal tortures and clarify the situation of the *sishu mina* of the Dalai Lama and Panchen Lama. I wish to confront the leaders of the Chinese Communist Party directly and seek an answer to the untruths and unlawful persecutions meted by the Chinese. If an answer could be...

My experience is simply incredible. I am relating the gist of my story. Were I to speak about my sufferings in a single day, if you asked [me] for details, well, [my] bones would turn cold. [I] have suffered immensely. [My] 9-year old child had nothing to eat and drink and [his] face became bloated and in this situation [I] took him with [me] to the torture sessions. The Gu-Chu-Sum Movement of Tibet enacted a play [based on my story] and many people from the Settlements shed tears over it, poor things. This [story] had really happened. My name is Lobsang Deckyi and the person in the play was named Lobsang Deckyi. And when father was being taken to jail, I hugged him and cried, “Father!” Someone like father essayed the role.

The Gu-Chu-Sum Movement of Tibet showed this play to the people, just a part of it. It was just a part; since enacting a play based on our whole family suffering—I have an incredible experience of misery to relate. However, getting this opportunity today, if one were to speak based on the tenets of Buddhism, there is the “causes and effects” if there is truth, it can always be examined and elucidated. History is thousands of years old but it has evidence and can be examined and that is invaluable. For instance, had I not undergone the experience, it is not easy to recount or learn it. Having the truth and getting this opportunity is [proof] of the tenet of Buddhism that truth will prevail one day. It happens and it is evident that it will happen. The truth and [our] culture that is being lost must sustain. Telling the story about one’s suffering is, I think, important.

Q: How did your father... You said your father was blind at one point. How did he go blind?

01:33:23

**#1D:** Before the struggles initiated by the Chinese, father's eyesight was partial due to contamination. Then later during the struggles, people tortured him so much that one could hardly see the nose, eyes and everything. They had all vanished from the beatings that [he] hardly resembled a human. The struggle continued for five days. Not just the struggle, [he] was subjected to *gyatim*—the hands were tied with ropes like this [puts hands at back] and suspended in the air. I was taken along with him. There is a lake in Ngapring called Ngapring Kyimtso. [I] went there five or six times to commit suicide. However, thinking about father in prison and him being left alone prevented [me] from jumping in the lake and [I] returned. [I] reflected over it [contemplating suicide] time and time again. [I] went several times to jump in the lake.

Q: What is the name of the lake?

**#1D:** Ngapring Kyimtso.

Q: Ngapring Kyimtso?

**#1D:** Ngapring Kyimtso, yes. The lake is close to the village. [I] went there numerous times. The Chinese tortured father. His shoulders were tied like this [keeps hands behind] and blood oozed from his nose. Then [the torturers] kicked [him] and [his] eyes, nose and ears disappeared and could not be seen. He was unrecognizable. It was like a dream. [He] could not speak and then became blind. He walked like this [indicates feeling way about with hand]. They [the Chinese] lied—we were rich and there were many photographs in the home—that I had pierced the eyes of the [portrait of] the Panchen Lama, which actually they had done. I was very young then, 13 years old and did not even know where the portrait was. There was a picture of Mao Zedong, which the Chinese official pierced and claimed that father had done it. They alleged charges that we never ever imagined.

Father was tortured continuously for eight days in front of thousands of people who were ordered to gather. In the entire district of Ngapring, there is none among the *ngadak* who has suffered Chinese torture like our family. Father became blind in both eyes and then, later in '85 or ...I cannot remember the year but the dates are mentioned in the book...it's 25 years ago. I forget the year but it is clear in the book. [I] cannot recall now but [I] will offer you a book...He was blind and in prison and groped his way while going to the toilet. There would be a long queue and the Chinese kicked him on the right and kicked him on the left and pushed him as he was on the way to the toilet. There was no freedom whatsoever. All the prisoners were beaten and left in the dark. There was no space in the prison for a bed. Everyone slept stacked one on top of the other like piles of stones or soil. One could not stretch one's legs or hands nor were there blankets while sleeping in the prison.

Then in summer I went to look for mushrooms beyond the mountain in the place called Gyisha. I used to search for mushrooms and take them to father in prison. Again [I] would be beaten by everyone to such an extent that [I] still have a scar near the nose here [points under left eye near nose]. [They] beat [me] so much that I became blind. Oh, [I] suffered terribly. We were the wealthiest family in Tsang region, historically incredible.

Q: When was the last time you remember seeing the Panchen Rinpoche?

01:38:37

**#1D: The final audience was the one in Tashi Lhunpo in '59. It was just prior to the uprising in '59. [I] cannot recall the month in '59. The Panchen Lama was living in Tashi Lhunpo Monastery and my father, responsible to both the *ladang* and the government, went there. The government was the Tibetan government of His Holiness the Dalai Lama and the *ladang* stood for the Panchen Lama. My father apprised the Panchen Lama in regard to the politics concerning the Chinese. That was the last [audience] and I was present. [I] was a small child then and was filled with fear as father communicated to the Panchen Lama and he spoke [to father]. Panchen Lama was sitting on a chair and father sat here and I here [indicates sitting beside father on the ground]. I was a child then and did not much notice what [Panchen Lama]'s instructions were in detail. He spoke about what would happen to Tibet and the administration and then addressed the people. The final audience was in the year '59. Yes, it was in '59. [I] think it was '58. It was not '59. [We] lost Lhasa in '59. Sorry, it was in the year '58.**

Q: Okay, and so we've got up to around 1977, I think, because she was in the labor camp for 11 years. She went in there between 1960 and 1971. Then she said they spent about five or six years working as farmers. She left in 1982. So, can she just give us some sense of what happened between these years, or after she was working as farmer, what happened up until the time that she left?

**#1D: I came here in '82. Are you asking about my arrival here?**

Q: What happened earlier to that?

**#1D: Earlier to that...I was the child of an *ngadak*, a child of a prisoner. I continued to work as a farmer. Then in '82, after requesting permission from the Chinese to go to Shigatse for an eye surgery [points to right eye], [I] went to Shigatse. Then on the 1<sup>st</sup> day of the 1<sup>st</sup> lunar month of '82...**

Q: Which month?

01:42:04

**#1D: It was the 1<sup>st</sup> day of the 1<sup>st</sup> month that [I] arrived at the border at Dam. Lying that I was going to [a hospital in] Shigatse, I went to Shigatse and then fled to India along with my children.**

**[My] father was dead and so was my child [son] from starvation. I have five children, including the eldest daughter. [I] took them along to Shigatse in '82... '81...you should note these. It was in '81 that the delegation consisting of Jetsun Pema-*la* and the others came on a visit to Tibet. We were in Tibet then. Since the visit, things became lenient in Tibet and people could go to India to meet relatives and [relatives] from India could come [to Tibet]. In '82, saying that I was going for an eye surgery to Shigatse, I brought along my children**

to Shigatse. [I] lied to come from Shigatse to Dam. At Dam, claiming to be a wood worker, I stealthily escaped into India.

Q: I wanted to correct something said earlier. I said *lhabab dhuechen* was...signifying Sakyamuni Buddha's enlightenment, it's not actually. It's when he went to Tushita to teach his mother the dharma and then he came back to this world. And that's the significance of *lhabab dhuechen* for the record. I just wanted to ask you...Just...We are almost finished. It's such an interesting story, thank you so much. Why do you think your family was singled out for such treatment by the Chinese?

01:45:10

**#1D: We, during the time of our parents, were the District Administrator [family] having governed the subjects for many years during the old Tibetan regime, which consisted of both the *ladang* and the Tibetan Government. Firstly, the Chinese brought about reformation targeting the authority of the three ruling classes. The homes of the aristocrats and influential people were sealed and [their] authority impounded. They were persecuted amidst the people and their authority seized. That is what they did to us. The so-called oppression that was in existence at that time pertained to laws that had been formulated based on our culture during the time of the three religious kings. We were not leaders that ruled the subjects without compassion and kindness nor were we unmindful of the "causes and effects" [tenets of Buddhism].**

**Firstly, the Chinese forcefully confiscated the power, and then our wealth, which was not exclusively the taxes and labor collected from the subjects but acquired through our hard work, whether it was through trade or leasing lands to the farmers. They [the Chinese] forcefully took away this wealth, the labor of our hard work. Besides sealing our homes, they meted out physical punishments, starvations and abetted suicides. I consider these acts of the Chinese as violations of the law and I never believe that we became the losers because of our wrong doings.**

01:48:25

**Not just us personally, but the gist of it is, the power of the *ladang* and government, the Panchen Lama and His Holiness the Dalai Lama was forcefully seized by the Chinese, without any legal rights whatsoever. Though without any reliable reasons in Tibet, yet they baselessly claimed so and passed judgments forcefully. However, the...[not discernible] on the subjects was a separate political issue. For instance, the Chinese called the aristocrats and others the *shung-ger-choe-sum*; the *shung* being the Tibetan Government; *ger* the wealthy private families and *choe*, the various religious institutions [*sum* means three]. So, whether it was economy or policies, the Chinese put the blame on these. Therefore, there is the danger of losing Tibet on account of this, though historically, it's peaceful existence and in whichever way one might relate, the Tibetan culture is amazing and there were many inspirational people. Tibet is one that has a rich culture and amazingly sad and beautiful stories.**

Q: Yes, well that brings me to one of the questions I wanted to ask. How would you respond to the Chinese claim that Tibet was a brutal serfdom before they liberated it?

**#1D: In my opinion, I feel that the previous lamas and the aristocrats, on their part have erred to a certain extent. That is because, for instance a lama is the Buddha's follower and a follower of the Buddha should act like one. A lama sitting firmly on a high throne does not necessarily become the Buddha's follower. I am expressing my personal opinion. However, by being a lama, has a lama erred in the [principles of] "causes and effects," about this life and the next, and compassion and kindness? No, that is not the case. They had incredible sympathy for the subjects and treated them with love according to the dharma.**

**However, considering the lamas' grandeur in those days, a lama must spend his time practicing the dharma and not indulge in trade or earn a livelihood by oppressing the subjects. That is against the characteristics of Lamaism. So, in this way I feel that there might have been mistakes to a certain extent. That is my personal opinion. Because the Buddha taught that each one earn his own livelihood and also that one must suffer oneself to bring happiness upon others. That is the principle of Buddhism, which one must recognize. Therefore, the issue is whether the lamas and religious people clad in robes continue to be the Buddha's followers or not. And just saying, "We are the followers of Buddha" but not practicing it like one results in the Buddha not being followed correctly.**

01:52:37

**However, is not following the Buddha a mistake? No, it is not. The great lamas of that period were miraculous and treated the people with immense compassion and kindness. The way they gave love was incredible. I have witnessed such sacrifices myself and can relate such incidents to a certain extent. However, are they pure practitioners? Well, that is not exactly...The Chinese claim that...Well, one can express the actual experience but to claim what is not, as the truth is not in accordance with karma, as one must be cleansed oneself before talking about it to others, is the correct way.**

**Though I do not possess great knowledge, I am grateful to my gentle parents that I have had the experience and the chance to learn, see and observe, and realize that the lamas of that period to a certain extent...For instance, the taxes and labor for the [monasteries of] Sera, Drepung and Gaden with monk populations of 5,500 and 7,700; their source of food came from the taxes collected from our subjects, for which the subjects worked hard in the fields with their sweat and blood. In those days there were no other sources.**

**However, the aristocrats and government officials of that period had total compassion for the subjects and gave exemption [in loan repayment], provided interest-free loans and other reliefs. There truly was freedom, but the Chinese allegation that the lamas and other officials greatly oppressed [the people] cannot be accepted in its entirety. We were 80% perfect and the rest of 20%, in the early days we did, for instance, the punishments like gauging out the eyeballs of Tsipon Lukshang. It did occur in history. Likewise the strangling of great lamas, well, such things did happen in history. However, 80% of the administration was carried out with compassion as per the Buddha's teachings.**

01:56:58

**To give you a small example of Buddhism, like Jetsun Mila [Milarepa, a great saint of Tibet 1052 A.D.]. Mila gave up everything, including his clothes and undertook great hardships**

upon him and meditated for all sentient beings out of love and compassion and to give happiness to others and take their sufferings upon him. That is the main principle of Buddhism, which we must follow. The Lord Buddha too suffered for six years and sacrificed everything for the sentient beings. Turning the suffering of another sentient being into happiness, such deeds are the principles of Buddhism. That is the central principle. In that relation, the Chinese state that one is permitted to practice the dharma provided one does so without any oppression like Jetsun Mela. Likewise, is dharma if monks and lamas fend for themselves without resorting to oppression. I feel that that is the Buddhist tenet and I acknowledge it because if you subsist on the hard work of others, that is bringing happiness upon yourself and does not solve the sorrow of the other. That is one, and secondly, just saying “we are the Buddha’s followers” but do not follow in the right path, but just talk about being a follower and not tread in the actual sense does not make him a follower.

The Buddha’s lamas, monks and monasteries collected taxes and labor from the subjects of that period. The Tibetan Government would send an order in writing to us, the District Administrator—there were no vehicles then—and according to the order we had to collect butter, *thue* ‘type of cheese,’ meat, pelt and fur. All these were collected as tax from the subjects and delivered to the government. The government in turn dispatched them to the respective monasteries of Sera, Drepung and Gaden. These were given to Sera, Drepung and Gaden Monasteries based on the number of monks.

01:59:25

At present, we in exile earn our own livelihood. Though I have not seen, I heard people work hard in the fields. I have visited Sera, Gaden and Drepung [Monasteries in India] and I feel that after arriving in exile, I have undergone quite a lot of experience. Comparing the earlier living standard to the present one, [I] see the present situation as almost being better. Now people have the freedom of choice, whether to make offerings or not [to the monasteries]. Nobody collect taxes by force and secondly, the spiritual people have also to work as farmers. He who fends for himself by hard work can be considered a person of the dharma. He is being a follower of the Buddha by not oppressing people.

However, in regard to the Chinese claim about the oppression by lamas and monks, irrespective of the scale, it did take place during that time. But the scale they describe it, as being enormous is wrong. We cannot acknowledge this. No, it was not. Really lamas of those days were amazing. [They] possessed miraculous powers, with compassion for animals and administered the monasteries for ages, which are in accordance with the Buddha’s teachings and beneficial. What they [the Chinese] claim seems like the lamas and monks did nothing but oppress the people. I think that is not true.

02:02:05

For example, His Holiness the Dalai Lama and the Panchen Lama are central to the Buddhists. His Holiness the Dalai Lama works towards progress of peace in the world, which is the Buddha’s teaching. Secondly, the Panchen Lama pursued the wishes of the six million Tibetans and resolved their suffering. That is a teaching of the Buddha we have to recognize. Secondly, His Holiness’ pursuit of peace...His Holiness is held in high esteem and respected by the world. Why do they do that? Committed for the prevalence of peace

for all sentient beings and happiness for others, he said, “I will endure all the sufferings.” However much the Chinese might contend, he still said, “They need happiness and we also need happiness. [I] will speak based on the truth.” [He] never claimed untruthfully what was earlier, as not and what is not now, as yes.

The foundation for the recognition of peace...We do not have to mention it because His Holiness has received so many awards and recognition from everyone for his views on politics and peace...For instance, just yesterday he has received an award [Templeton Prize] and millions. If His Holiness the Dalai Lama were to construct a house of gold, he has the facilities. [But] building a house of gold and dollars cannot bring peace. Peace is untying of the knot of the heart of peace...His Holiness lovingly taught to those who had never heard of the dharma earlier, ascertaining whether the mind has the power to recognize the sound; such [teachings] are invaluable and everybody must pay attention. It is now clear that money and material development cannot bring peace nor can they be acknowledged as the basis of peace. So, His Holiness the Dalai Lama and the Panchen Lama are the central...

Had the Panchen Lama given Tibet away to the Chinese and asked for a house of gold, they might have built him one. However, the Buddha building a house of gold cannot mitigate the suffering of the sentient beings nor would it form the basis for peace. It cannot and he will not. Likewise, if His Holiness the Dalai Lama was offered millions and millions by the world or a mountain of gold, but His Holiness lives to advocate peace for the sentient beings. That is the tenet of Buddhism we can be proud of. It is not wrong to call His Holiness the Buddha in flesh. Well, you know much more than this. The lamas fall into various tiers like the fingers and a lama, depending upon his situation, if he shoulders the responsibility for peace and for resolving the suffering of the sentient beings, which is the essence of a lama, then I recognize him as a lama. If a lama concentrates on making money, if a lama...[not discernible], then he is contributing to the suffering of the sentient beings instead of happiness and he does not have the disposition of a lama.

02:05:25

**#1D:** Times are changing these days and we are in the 21<sup>st</sup> century. I think change is incredibly good in a way. That is because in the olden days only a few small countries could hear about the governance of Tibet. These days the world has to take notice of Tibet as being precious for peace, and recognizing it as the primary zone of peace and at risk for the destruction and loss of peace. Such is the Buddha dharma that it must be debated and examined and then accepted as we do now. I look at the lamas and monks, the followers of Buddha and do not recognize money and external material constructions as following the teachings of the Buddha. The followers of the Buddha should follow his teachings and propagate peace and happiness of the mind for all sentient beings. Money does not provide happiness nor do buildings.

Our family... I told you that we possessed five sections [buildings] in five different areas—five [buildings] like the Hotel Tibet. There were 40-50 servants and 50-60 horses and mules; so grand that it was like a dream, but there was no happiness. The political system was overturned citing oppression of the subjects and seeking happiness for the self and inflicting suffering on others, that in itself is a reason. Similarly, the lamas and spiritual

**people, the followers of the Buddha...We must analyze the [teachings of] the Buddha; whether the lamas and monks are alleviating the sufferings of the sentient beings or not. This is a test and we need not seek refuge in every lama or anyone who is dressed in the Buddha's robes. One must analyze if he possesses the characteristics to solve the sufferings of the people. That should be observed.**

02:07:30

**I have gained much experience in India over the years. Earlier, being the child of aristocratic parents, I was brought up like the child of a deity. Talking about those enjoyable times would take me more than four days. And I have only told you a small part of the sufferings [I] underwent, as I would not be able to recount everything. I have suffered incredibly, which is well known in Tsang Gambala.**

**So [I] must be given the opportunity to speak on the issue of human rights and have requested the government many times. I approached Samdhong Rinpoche and the incumbent Prime Minister but did not get the opportunity. [I] feel that since I have undergone this actual experience in my life that it would be a contribution for the cause and be in the records forever. Getting this opportunity today is special and I feel proud and wish to thank you. Moreover, you [interpreter] have very good knowledge and I hope that you youngsters will make further progress.**

Q: During your whole time in prison and then the labor camp...

[Interpreter to interviewer]: She was never in prison.

Q: Right, and in the labor camp, right? Okay, during that whole time, was there, were there any Chinese who were ever kind to you?

**#1D: [Nods yes] Some were very good. Some were greatly kindhearted, for instance, to us. We would get beaten by the Tibetans, terribly so. Some of the Chinese told them not to, "[They] should not be beaten. Their brain must be cleansed and brought to the right path. The person should not be beaten." Some Chinese were amazingly good. They had compassion and kindness. Some Chinese were amazing. I must relate the facts honestly. Saying that all of them were bad is unacceptable. For instance, us...it is mentioned in my book...there was a doctor who gave sight to more than 500 people in the Ngapring region. This doctor later left for China. We were *ngadak*, the political prisoners, [but] we too started crying at the loss when the doctor left! Some Chinese were like that.**

02:11:156

**However, there was another group of Chinese, who were incredible in delivering punishments, tortures and execution, with not an iota of kindness. That is each person's nature. However, 70% of them accepted Buddhism. I can say that for certain because [they] possessed kindness. They believed in compassion and kindness.**

Q: You say that about 70% were good?

**#1D:** Yes. The other 30%, who were the Communists believed only in the communist ideology. They [the sympathetic Chinese] accepted religion as well as compassion and kindness. For instance, I am the child of an *ngadak*, a political prisoner. *Ngadak* meaning a political prisoner—I do not know if you know it—child of a District Administrator. The Chinese called us *ngadak*. We had to go to sweep the Chinese living quarters and some of them surreptitiously threw us things to eat out of kindness. They were very kind; one group of Chinese was incredibly kind. However, one group was amazingly bad. [Laughs]

The doctor at the hospital was so kind as to make anyone happy. I am amazed that at times—I do not get the opportunity to speak about it—and wish for such a chance because it is difficult to express. The Chinese doctor was so full of kindness that the patients were overjoyed to feel [his] compassionate nature. Sick people would recover. Our religion talks about compassion and kindness and Jamphelyang...things must work based on compassion. If one were to compare the way a person with Buddhist qualities and the nature of a barbarian Chinese trained in his profession, he is able to touch the patient with compassion. [He] exudes a personality that brings happiness and that is what is required. Our practice of the dharma pertains to reciting the *om ara benza* ‘mantra’ and chanting the *kyabdo* ‘refuge prayer’ many times over in the morning but do not give a glance and that will not bring refuge nor will it solve the suffering of sentient beings. It is possible that [there are bad people] in this world but in general, some Chinese doctors...

02:13:58

There was a doctor in Ngapring called *Pendang Lama-la*, who was a *pendang* in the prison, a *kongachu* ‘policeman.’ *Pendang Lama*, who is mentioned in my book and I will give you a copy, so please go through it. When it was announced that *Pendang Lama* would be on duty—there were more than 300 prisoners interned in my house, the Kanying house—when it was announced that *Pendang Lama-la* would be on duty that day, the prisoners were overjoyed. There would be no beatings, [he] allowed them to soak the sun; there was food to eat, while the Tibetan [jailors] beat and push. It was like that. Such things do occur but that is just a stray occurrence. There were many types.

[To the interpreter] Son, please tell [the interviewer] that whatever I recount, [I am] someone who always speak the truth. After many experiences in the community, I am someone who speaks directly if there is any dishonesty. Though mistakes do happen caused by my high integrity but to relate my experience, to a certain extent in exile...mainly due to the benevolence of His Holiness the Dalai Lama, though living in an alien land, we are held in high esteem by the world. There are innumerable refugees like us living in exile in worse situations than us in the world, but our rising above others like this and the respect is due to His Holiness the Dalai Lama and the Panchen Lama along with many hundreds and thousands of lamas and political prisoners. Everybody must recognize the truth as well as the true-life experiences; understand and consider it as the basis, and understand it.

Q: Thank you so much for sharing your story with us today. Thank you so much.

**#1D:** [Joins palms] Yes.

Q: I want to ask you a couple of questions before we finish. One is, could you tell us what it was like to tell your story today? What it was like for you to tell it?

**#1D: My feeling?**

Q: Yes.

02:17:52

**#1D: For one, the Tibetan issue is at an urgent stage. I consider it a life and death situation for Tibet. Secondly, the Tibetan issue, its culture, future governance, the Tibetan religion and the decline of Buddhism...any country or individual must uphold the principle of Buddhism as foundation and work for the progress of peace. Besides, I am happy from the depth of my heart and feel a sense of devotion to your interviewing me in regard to the critical events, destructions, experiences and mistakes that occurred. Such attention is required when the situation is in danger and to prevent it happening in the future as well as for the development of the declining state of peace.**

**Everyone should be deeply concerned for the truth of Tibet to triumph. Everyone must show concern and examine in depth the actual veracity about the Chinese's untruthful claims and the truth of the Tibetans. Today I feel a strong sense of pride as well as both joy and sadness. Together with that [I] wish you *Tashi Delek* 'greetings' and if anybody else requires such [an interview] in the future, [joins palms] on my part I would like to, with every effort [recount my story, which I have managed only] a small part as narrating the complete story is not possible. If such an opportunity came [my] way in the future, I will recount [my experiences]. Thank you. The feeling has been good.**

**[Brings up three books] Actually there is a book of mine in Tibetan that contains my family's entire story. It is not necessary to offer you the Tibetan [books]. This is an English translation. The Security Department of the Tibetan Government has scrutinized it and the Tibetan Government gave its consent [for the publication]. [It contains] my initial effort [in the formation of] the Gu-Chu-Sum Movement of Tibet and about the play based on [my] story. And in the future too...The [Private] Office of His Holiness the Dalai Lama sent a group of people from Australia who interviewed me. There were numerous others who did too and I feel that those were great opportunities, not just for me but also for the cause of the six million Tibetans when Tibet is in danger of being wiped out.**

**It is exceedingly valuable that various organizations and governments of the world and individuals are deeply concerned about it. It is the benevolence of His Holiness the Dalai Lama and the Panchen Lama that the principle of Buddhism flourishes in the world. I request you to continually give such support in whatever way you can.**

**I would like to offer one book to her [hands book to interviewer].**

Q: Thank you so much.

02:21:26

**#1D: This is for the boy [hands a copy to interpreter and another to videographer]. [I] was not able to print photographs [in the books] due to lack of funds. The reason I have retained the books like this is because I have approached the Kashag during the time of Samdhong Rinpoche and then I brought out four points regarding the Panchen Lama. I, as a private individual raised four points about the Panchen Lama to the Human Rights Commission, United Nations Organization and American President Bush; the first and most important being his release. [I] raised four points. I requested of the government on numerous occasions but did not get an opportunity so far. If I could get such a chance, I will distribute these books and if anybody interviews me on the issues of human rights, deterioration of peace, and the recognition of the essence of development of peace, [I will speak on these issues] along with my personal experiences of which I am confident.**

**I have delayed in the distribution of the books due to the lack of opportunity. I brought a few copies today and request you to go through them. This is just a small part [of my story]. My family story, about my misery, my father's suffering and my child's death have been made into a short play by the Gu-Chu-Sum Movement of Tibet. If a play is enacted in the future based on my [entire] life story, it will be difficult. It is an incredible story. Thank you for giving me this opportunity today [joins palms].**

[Interviewee prepares to leave]

Q: *Ama-la*, I do actually just have a couple of more questions, sorry. One is...I'm sorry, guys, just there was one thing I just noticed. Can you say something about the Chinese practice of forced marriage between the classes?

**#1D: This example can be based on me. I am the offspring of an *ngadak*, an aristocrat. The people's view in the early days used to be that they could not treat us, the children of high classes as equals. [They] now say that everybody has become equal under Chinese rule and opine that they should have the opportunity for such marriages. However, [I] do not think this equality stance among the classes is right. Equality in democracy and human rights is a separate issue but to claim so among the classes...It is not correct that aristocrats became aristocrats because of power. The aristocrats have a history. Take...[not discernible] for instance, it has a history which can be delved into and not just an unseen story that has been fabricated. There are many reasons of distinction between kings, ministers and subjects. That is history. Therefore, the equality between the aristocrats and people as stated by the Chinese, I do not think that is right.**

Q: [The Chinese] force marriages...does that happen?

02:24:52

**#1D: They used force in the past. They used to earlier and it happened to me too. There were the blacksmiths, slaughterers, ironsmiths, carpenters and such in those days, but if we speak of this now, I do not think that is right, because there is equality in race, equality in power, equality in rights, the world has changed wherein everybody has the right to happiness and to uplift those in suffering. Since there has been such a sweeping change,**

**when I look at it I do not think it is right to speak on forced marriages by the Chinese. I have not heard such stories recently nor seen it. I do not think it happens.**

**In '59, as children of *ngadak*, we were...with bad people like blacksmiths and slaughterers as well as by the Chinese themselves who forced... It happened to me. Chinese army officials...I was 13 years old then...it is mentioned in my books...[I] jumped into caves and hid there like a wild animal. Such was the tyranny. The Chinese inflicted immense suffering. Yes, it is for certain that they enforced. I can say that.**

Q: Just finally, what do you think about...What do you think about the self-immolations in Tibet?

02:26:54

**#1D: I reflect in great depth over this and thank you for giving me the opportunity as such questions are necessary. For instance, the loss of lives...We have to uphold non-violence since it forms one of the basic principles of His Holiness the Dalai Lama's Middle Way policy. [I] think we have to put our drive together towards the advancement and for strengthening the cause of Tibet with truth and not...Dying by sacrificing one's life is an act of courage, dedication and an accomplishment, which I accept.**

**Take me for instance; being deeply sincere, I have an unending story to recount. However, for the sake of our country and race, unable to speak the truth we hold, with no one to appeal to for the lack of freedom, denied fundamental human rights that we are entitled to and pondering over the right course of action, around 36 people have, on this thought, sacrificed their lives. This is extremely great and magnificent. However, if one were to speak from the point of view of non-violence, [I] do not think it is right.**

**Secondly, even if one life is lost—Tibet's population growth is hindered on account of birth control, a million elders have died from undergoing sentences and the birth rate is low—therefore, even if one person dies, it is a great loss and if two people die, that is a great loss. Will this measure bring about any changes for our cause? I do not think so. That is because world peace today...To give you an example about the Chinese, the Communists themselves need happiness, which is peace. Communist ideology is Communism but their happiness is peace. There is no man who does not like peace.**

**If everybody wants peace, then as advocated by His Holiness the Dalai Lama, one must struggle for freedom through impartiality and strive with united power. [I] recognize that as resplendent and extremely great, but when people die like this—yes, [they] have truth and dedication but we suffer loss rather than gain. They [the Chinese] would consider loss of one Tibetan life as loss for the Tibetans and two as loss for the Tibetans and as Communists [they] will never accept the existence of truth. I too do not consider this as an act of truth. If [we] have to tread in the path of non-violence as the prime concern, then we must prepare through the non-violent path of politics. Sacrificing one's life contending that none else is being harmed, but even the heat one endures, is in itself not giving up non-violence. According to the dharma, one would have to suffer 500 rebirths before taking on a human life again. That is mentioned in the dharma.**

02:30:08

**It is undeniably tragic but [I] think perhaps it is a mistake. In my opinion, I do not think self-immolation is right. Though it is done with supreme intention, the world's concern for peace must be endeavored through the truth, for which we receive support and strive for peace through the truth and the time has arrived for the Chinese to contemplate. For instance, these days the blind...[not discernible], the acumen changes every minute for one's happiness. Changes take place every second and hour. On one hand, we propagate the non-violent path of the Middle Way but on the other hand sacrifice our lives. One group will show sympathy for the truth that lie with us but others...[I] do not think that this will bring much mileage politically. I would like to say that.**

Q: Thank you very much, and *ama-la*, I just have to ask you one more time, if this interview was shown in Tibet, China, anywhere else, would it create a problem for you?

**#1D: I do not have any problems, reservations, concern or fear. For instance, if I speak anything untrue, they [the Chinese] will certainly respond. Is their response something to be acknowledged? No. There is no freedom in Communism and [they] exaggerate. For instance, His Holiness the Dalai Lama advocates peace throughout the world, of which we do not have to say [more]. To put it in a short, the Chinese blackens the one who propagates peace. That is because the Chinese accuse the Dalai Lama of being a separatist. The world knows if he is a separatist or an advocate of peace. Therefore, if I proudly broadcast the truth that I have, I would consider it as splendid and I do not have any reasons to withdraw it.**

Q: And is it okay to use the real name?

02:33:20

**#1D: Yes, of course. [Laughs]**

**Earlier, I have given [an application] to Samdong Rinpoche and likewise, just recently to Lobsang Sangay-la—I have noted down the date—an application seeking an opportunity [to speak] on Human Rights issues to the United Nations Organization as the time is ripe. I requested that I be presented an opportunity on account of my being a *shu mina* and a genuine political prisoner...also to the various Chairmen of the Parliament.**

**If they support me by giving me an opportunity, I will undoubtedly provide an eyewitness account. For instance, in regard to what is being said about the destruction of precious mineral resources of Tibet, genocide and the destruction of monasteries. I will point out the area where minerals were excavated, the spot on which how many people were executed and the story of my family members. I have the political basis to confront the Chinese face to face. You do not have to fear or have concern that [I] may not have evidence.**

**With great appreciation and pride, I would like to request you with my thumbs joined together to [broadcast this interview] wherever you want to. I am waiting for the government to give me the opportunity to go [to the UNO]. If given the chance, [I] have no hesitation. If one did not have a genuine story, going there would serve no purpose. Ama**

**Adhe-la has gone many times. Palden Gyatso has gone many times. Bakdo has gone many times.**

**My family has been a *sishu mina* of the Tibetan Government for four generations. I came here to seek support for Tibet's freedom and with the intention of returning to Tibet and not for my survival or to enjoy myself. I have not been able to achieve anything. I feel sad. ...[not discernible] I am relating an honest statement. If questioned in the future, I will speak directly to a few of the officials in the exile government. My story is not something that has to be withdrawn and I am very proud of it.**

**I have four children who live abroad. I am the mother of the consort of Lhagyari, the descendant of Chogyal Songtsen Gampo [King who ruled Tibet between 630 A.D. and 649 A. D.], whose story was recently broadcast in the news. Whatever questions you have for me in the future, I would like to thank you to broadcast it. I wish to say that I have neither concocted nor invented the story.**

02:36:12

**You can ask Samdong Rinpoche about my story and discuss it with the Prime Minister. [I] have given my story in writing. Even now, though I have a story, I never receive an opportunity and now, I am beginning to feel sad, disappointed and in despair. I am left alone in a state of utter dissatisfaction. I do not request for help in any other way nor would I receive it and I am not in need. I earn my livelihood independently and spend my time in dharma practice.**

**Were I to explain the opportunity that I received today in view of the tenet of Buddhism, I believe God has granted it to me to speak out the truth and I am proud of it...[not discernible]...If you enquire from Samdhong Rinpoche, I have raised four points regarding the Panchen Lama to the Human Rights Commission, the United Nations Organization and President Bush. I sent it to them and have also their replies with the postal stamps. The letters are in English and if you need them in future, I have them with me. [You] have given me a very special opportunity today, and with appreciation, I express my *Tashi Delek*. [Joins palms]**

**We have members in the Gu-Chu-Sum Movement of Tibet...**

Q: This is a small gift.

END OF INTERVIEW