

# **Tibet Oral History Project**

**Interview #20B – Jampa Chonphel, Geshe  
December 30, 2013**

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# TIBET ORAL HISTORY PROJECT

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## INTERVIEW SUMMARY SHEET

1. Interview Number: #20B
2. Interviewee: Jampa Chonphel, Geshe
3. Age: 84
4. Date of Birth: 1929
5. Sex: Male
6. Birthplace: Tsona
7. Province: Utsang
8. Year of leaving Tibet: 1959
9. Date of Interview: December 30, 2013
10. Place of Interview: Private home, Old Camp 4, P. O. Bylakuppe, Mysore District, Karnataka, India
11. Length of Interview: 1 hr 14 min
12. Interviewer: Marcella Adamski
13. Interpreter: Tenzin Yangchen
14. Videographer: Pema Tashi
15. Translator: Tenzin Yangchen

### **Biographical Information:**

Geshe Jampa Chonphel was born in Tsona in Utsang and there were five sons in the family. He recalls a monastery called Gonpa Tse and a nunnery Dodhenling close to his village. Theirs was a farming family and his father also worked as a nomad for Gonpa Tse.

Geshe Jampa Chonphel was inducted into Sera Monastery by his uncle at the age of 7. He remembers seeing the hermitages located near the monastery and had hoped that was where he would stay. He describes the daily routine at the monastery and explains that food for the monks was often scarce. He often went to families' homes to say prayers in return for food. For a while he worked for the monastery in the role of disbursing grain loans and collecting the repayments from the villagers after harvest. He talks about how the monks begin their education in the monastery and gradually engage in the philosophical studies.

Geshe Jampa Chonphel witnessed the bombing of Sera Monastery by the Chinese army in 1959. Some of the monks of his monastery went to receive weapons from the Potala Palace in Lhasa. He escaped from the monastery and arrived at Mon Tawang in India. He lived in Buxar for nine years to continue studying the scriptures before moving to the settlement in Bylakuppe. Geshe Jampa Chonphel expresses his feeling of great sadness on losing his country.

### **Topics Discussed:**

Utsang, monastic life, Buddhist beliefs, invasion by Chinese army, escape experiences, life as a refugee in India.

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## **Interview #20B**

**Interviewee: Jampa Chonphel, Geshe**

**Age: 84, Sex: Male**

**Interviewer: Marcella Adamski**

**Interview Date: December 30, 2013**

Question: Please tell us your name.

00:00:23

**Interviewee #20B: Geshe Jampa Chonphel.**

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

**#20B: Okay.**

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

**#20B: Yes.**

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

**#20B: Okay.**

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

**#20B: There will be no [problem].**

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

**#20B: Okay.**

Q: *Geshe-la* 'Buddhist monk with philosophy degree,' can you please tell me what year you were born and where you come from in Tibet?

00:02:38

**#20B: [I] think it is 1930.**

Q: Where were [you] born?

**#20B: Tsona in Lhoka.**

Q: How old are you today?

**#20B: Presently 84.**

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

**#20B: There was a monastery called Gonpa Tse in Tsona of the Tsona Rinpoche. A little further away was a nunnery called Dodhenling.**

Q: Dhondenling?

**#20B: It is called Dodhenling.**

Q: What kind of livelihood did your parents have?

00:04:03

**#20B: [We] were farmers and father worked as a nomad.**

Q: Father?

**#20B: Father worked as a nomad and mother...We were farmers. [He] worked as a nomad for Gonpa Tse, [he] was not self-employed.**

Q: [You] mean the nomad [work]?

**#20B: Yes, the nomad [work]. [He] worked as a nomad for the *ladang* ‘grand lama’s residence’ at Gonpa Tse. It was not our own.**

Q: *Geshe-la*, how many children were in your family and where were you in that order?

**#20B: There were five sons including me.**

Q: Where were you in that order?

**#20B: The middle one, next to the oldest.**

Q: Can you tell us something about your childhood, *Geshe-la*? When you were growing up, say before age 7, what was your life like?

**#20B: When I was a child aged 7...37...when I reached 37, I went to Sera, Sera Monastery. I was aged 3, [I] mean 7 when [I] joined Sera Monastery. It was my uncle who took me to the monastery. He recited the *zangchoe* ‘bhadracarya pranidhana’ prayer 100,000 times at home and upon returning to Sera took me along to become a monk.**

Q: What's *zangchoe bum*?

**#20B: That is the *zangchoe* prayer. [Uncle] chanted it 100,000 times in three years.**

Q: Uncle?

**#20B: Yes, chanted 100,000 *zangchoe* prayers in three years.**

Q: Do you have any memories that you can share with us of Sera Monastery when you first went there?

00:07:20

**#20B: Yes [laughs], I do. First, there are the hermitages.**

Q: Yes?

**#20B: There are hermitages not within the monastery but above it. There are hermitages. There is the Kertsang Shar; Kertsang Shar 'East' and Kertsang Nup 'West' and [I] thought [I] would become a monk in one of these. Later [I] realized it was the main monastery, Sera.**

Q: Was that a disappointment or a relief that you couldn't go into one of these hermitages and came to the proper monastery?

**#20B: Initially when [I] was taken to see the hermitage, [I] hoped [I] would be put here. Later when [I] was admitted into Sera, [I] was happy and liked it.**

Q: Can you tell us something about the hermitages, *Geshe-la*? Who was living there and what kind of years of experience did they have before they would go in the hermitage and how long would they stay there?

00:09:27

**#20B: There were monks in the hermitages of Kertsang Nup and such. There were 10 monks in Kertsang Shar. [I] do not know how many were there in Nup.**

Q: Would one have to have experience in the dharma in order to enter the hermitage? How was it?

**#20B: One must have a little experience to enter a hermitage, must have experience. One must become an ordained monk to live in the hermitage. Acquire experience and become an ordained monk.**

Q: Do you have any idea how old the hermitages were above the monastery, like they've been there 10 years or 50 years or hundreds of years?

**#20B: Around 50 odd years would have passed by. It seemed like that. I cannot speak clearly on this.**

Q: Did you ever go and visit the hermitages? Could you tell us what they looked like?

00:11:17

**#20B: [I] have not been, have not been.**

Q: Geshe-*la*, please tell us something about your life when you first went to the Monastery? What were your daily activities and how was that for you?

**#20B: Initially one was taught the alphabet and then how to read and...[not discernible]. After one had mastered that to an extent, one had to memorize the scriptures. The alphabet was taught first.**

Q: Did you find any one of these things difficult or with practice did you find them easy, easier?

**#20B: [I] found it a bit difficult. [Laughs]**

Q: Which one, the alphabet or reading...?

**#20B: [I] found reading and memorizing difficult. It was a bit difficult and [I] got beaten. [Laughs]. It happened like that.**

Q: Did you want to ever go home or were you happy staying there?

00:13:15

**#20B: [I did not have] any particularly wish for a long time. [I] did not have the wish to go home.**

Q: About how many monks were living at Sera Monastery when you went there in 1959? I mean not '59, when you went there in 1936?

**#20B: Sera is said to have 5,500 [monks]. Sera [had] 5,500 [monks]. That is the standard number of monks. It was higher, but that was the standard number of monks.**

Q: How did they supply food for all those monks?

**#20B: There was no particular [source]. Each one had to earn his livelihood and survive.**

Q: By yourself?

**#20B: By yourself. There was no common kitchen like these days.**

Q: Who provided food for you and was it given on a regular basis?

00:15:09

**#20B: You fended for yourself.**

Q: How was it done?

**#20B: [I] went to read prayers [in people's homes] and [my] teacher was present at that time and he provided.**

Q: The teacher?

**#20B: Teacher was the provider.**

Q: When you read prayers in people's homes, what would happen as a result of doing that in terms of sustenance or support?

**#20B: Just like these days, food was offered. Like food is offered to those that read prayers these days, it was offered then too. Breakfast was mainly *pa* 'dough made from roasted barley flour and tea.' [Laughs] The food is the same.**

Q: What else is offered besides food?

**#20B: *Kuyon* is offered.**

Q: Is *kuyon* money?

**#20B: Yes, money. It was probably two or three *sang* 'currency unit' but [I] have forgotten. [Laughs]**

Q: Did you have any teachers that you think of fondly now, you look back and remember their teachings or their kindness to you?

00:17:23

**#20B: Yes, there has been [a great teacher]. A teacher is the one that guides you in life and so one is indebted to a teacher. [My] teacher was my uncle, my mother's own brother.**

Q: What kind of things did you learn from him that you found remained with you the rest of your life? What kinds of qualities did he have that you learned from?

**#20B: [He] taught the scriptures. Besides teaching the scriptures, in Tibet there is only the tradition of teaching Tibetan and not English or Hindi. [He] taught the scriptures.**

Q: What was your most favorite part of being a monk? What did you find very satisfying of all the things that you did in your training or chores or activities? What is something that was very special to your heart about being a monk?

**#20B: You live in freedom, attended prayer assemblies and lived freely. That is happiness.**

Q: That [you] had freedom?

**#20B: Yes.**



Q: Around 1955, was there an earthquake in that area that you can recall and tell us about?

00:20:12

**#20B: When the earthquake happened I was at home. It was a very strong earthquake.**

Q: At home, was that in the monastery, and was there any damage to the monastery or anyone hurt?

**#20B: No, no. [I] had gone home to [my] parents on a holiday. [I] was at home then. I was around 18 years old then.**

Q: Can you tell me, Geshe-*la*, what happened to the area as a result of the earthquake?

**#20B: I was in the house when the earthquake happened. I have two brothers—there are only brothers - when the earthquake occurred the house seemed to fall down. There were squeaking noises. I was upstairs—our house had three floors—and when [I] came down the stairs, one child clung here [indicates right shoulder] and the other clung here [indicates left shoulder]. [I] walked down slowly. [We] could not sleep inside that night and slept outside. The earthquake continued. After the earthquake there was the sound of gunfire that night. It was said then that the Chinese deities and Tibetan deities were at war.**

Q: Was that war a reflection of what was going on politically or was that war on a celestial plane that happened no matter what was happening on earth?

00:24:02

**#20B: The Chinese were invading Tibet and that was an indication. It was said then that the Chinese [deities] were the winners and the Tibetan deities the losers.**

Q: Why did they say, Geshe-*la*, that the Tibetan deities were the losers?

**#20B: That was the deities' encounter. The deities battled like us humans and the Tibetan deities lost and the Chinese deities were the winners. It happened like that.**

Q: What was happening that you understood at that time when that earthquake took place? It was around 1955. What was going on politically that you saw in your monastery or in Lhasa?

**#20B: [I] did not take any special notice. One heard in general that the Chinese were coming. However, we did not undergo any particular experience.**

Q: Did you have any concern about the Chinese coming and if so, what would you be worried about?

**#20B: Yes, [I] did. Stalin and the Chinese Communist's...what is the name?**

Q: Do [you] mean Mao Zedong?

**#20B: It was from Stalin that Mao Zedong learned about Communism. Therefore, [I] thought we may lose our power to one that has no religion.**

Q: Was there any teachings about politics in the monastery with the monks informed or was that just word of mouth and rumor?

00:27:40

**#20B: One hears such things that Mao Zedong is rising and that Mao Zedong is adopting Stalin's Communism. One heard such things.**

Q: Were monks in the monastery given political education?

**#20B: Not in particular. Not given specifically. Studying scriptures was the main thing.**

Q: Was there a time when life in the monastery began to change and what caused that change?

**#20B: [I] do not think there was any particular change. We did not feel anything special happening. However, there was dread in the mind. There was dread in the mind that...[not discernible] were coming. There were no special instructions or any such thing for us.**

Q: When did your life actually begin to change and what happened?

00:29:40

**#20B: It was in '59 that [we] could not remain [in the monastery]. It was in '59. Prior to that from the ages of 16-18, I was working for the *khangtsen* [smaller community within a monastery, in which monks of one geographical area live] at the Lhoka Gongkar.**

Q: Whose work was it?

**#20B: The work was on account of the *khangtsen*. It entailed giving an annual grain [loans] in spring and collecting grains in autumn. There was an estate belonging to the Reting Ladang called Naysa Shikha in Lhoka where a storage for the grain was rented. [I] worked three years like that for the *khangtsen*.**

Q: Geshe-*la*, when you went to take care of the grains and collect the grains you were 16, 17, 18. Was that part of a regular duty that you had as a monk or the monks have to take care of and who were they doing it for?

**#20B: It is monastery's work. There are organizations within the monastery called *khangtsen*. It was work pertaining to it.**

Q: How did you feel about doing that kind of physical work when most of your life was being involved in study and prayer?

00:32:30

**#20B: There was no [physical work]. How it was done was like this. Those in need came to get the grains in springtime, "Please give a loan." You loaned them two, three, five or one**

**bo** ‘unit of measurement’ and then they came to return [the grain loan] during autumn. You collected the grain then, leveling the top of the *bo* with a [piece of flat] wood and stored in the *dukhang* ‘grain storage.’

Q: In the *bokhang*?

**#20B: In the *dukhang*, which is a house for the grains. It is stored there. You did not have any [physical] labor. There was no labor involved but you had to work.**

Q: Was your life in the monastery, did it get more difficult as you became further along in your studies? Did you have more need to memorize or did you move up into a rank of any particular level of degree?

**#20B: There was not any particular [problem] while learning the scriptures. There was not any particular problem though the sustenance was a little bit poor. There was nothing in particular except that.**

Q: What level of degree did you move up after studying the scriptures in the monastery?

00:35:07

**#20B: While in the monastery in Tibet, there was no practice of giving certificates or such. When [I] reached the age of 20, only then did [I] begin to study the *shungchen kapoe nga* ‘five great treatises of Mahayana Buddhist philosophy.’**

Q: [You] studied?

**#20B: Yes, [I] studied the *shungchen kapoe nga* upon which the Gelug [one of the four sects of Tibetan Buddhism] examination is based. I was studying it from that time. In a day there would be a *choera* ‘debate session’ in the morning, a *daja* ‘prayer assembly of one section of a monastery with tea being served’ in the afternoon, a *choera* in the evening and then a *choera* at night. That was how the assembly system took place. You studied the scriptures as much as you could.**

Q: What were the difficulties in sustenance?

00:36:37

**#20B: There would be no sustenance, nothing to eat; such were the difficulties. [I] have been without *tsampa* ‘flour made from roasted barley.’**

Q: And then, Geshe-*la*?

**#20B: Without *tsampa* [I] had nothing to eat and then someone gave [me] something to eat. [I] was attending *choera* every day; one must attend.**

Q: Was that common among many of the monks that they had no food to eat and no one sponsoring them? Was there a provision to give these hungry monks some food through the monastery?

**#20B: There were quite a few [monks without food]. There were quite a few without *tsampa*. [We] struggled in that way.**

Q: *Geshe-la*, in such a case when the monks do not have food, was there a provision from the monastery?

00:38:06

**#20B: Not particularly. In cases like mine, some who were better off gave a little and at times, you went to read prayers at people's homes and bought a little [food]. That is how [I] lived.**

Q: Didn't the monastery provide?

**#20B: Yes, some of the bigger *ladang* provided a little to those that did not have anything to eat. There were some that received [food] from home. My home was far away. Though they were farmers, they did not have much to give me. [They] were poor.**

Q: You mentioned that you had to study these five different disciplines of areas of study. Can you tell us what they were? What were the five subject areas that you had to study?

**#20B: Pharchin 'Prajnaparamita, Perfection of Wisdom,' Uma 'Madhyamaka, Middle Way philosophy,' Namdel 'Pramana, Logic and Epistemology, Commentary or Elucidation,' Dhulwa 'Vinaya, Buddhist Ethics,' and Zoe 'Abhidharma, Phenomenology and Buddhist Psychology.'**

Q: Was there one area of study that you found particularly of interest to you, intriguing or fascinating?

00:41:09

**#20B: [I] did a bit better in Uma. However, one must study all [the subjects].**

**[I] did well in Pharchin too.**

Q: Pharchin is how to develop...?

[Interpreter to interviewer]: How to develop realizations of the path to nirvana and enlightenment.

Q: Would you say Uma, the Middle Way, can you tell us what you mean by that?

**#20B: First one studied Pharchin and then Uma. Uma means analyzing...[not discernible]. It is about emptiness. It is on the matter of emptiness, and analyzing on it.**

Q: When you were studying these or memorizing texts, were you also able to talk to your teacher about the meaning, the deeper meaning behind the words, behind the explanations?

00:43:02

**#20B: Yes, that is the method. One looked for a teacher, a scripture teacher and learned from him. Similar to His Holiness the Dalai Lama giving teachings these days, [I] received instructions from the teacher and learned Uma, Namdel, Pharchin, Zoe and such.**

Q: Of all of these very important teachings, is there one that has been the most useful in your own life and why is that?

**#20B: [I] have studied all and all have been helpful. All are the same. One cannot pick one that has been helpful in particular. All have been helpful. [Laughs]**

Q: Do you see any difference with the younger generation of monks? Do they have the same level of interest and commitment to study the dharma the way you did as a young monk?

**#20B: There is a little [difference] because of the difference in aptitude and diligence. Otherwise, the subjects are the same. The Five Great Treatises are the same.**

Q: Do you think that the younger monks have more distractions than you had as a monk growing up in Sera?

00:46:15

**#20B: There is a little bit. [They] have the perception of the young. Diligence seems to have reduced and aptitude seems to have declined. Such things happen. However, the subjects are the same.**

Q: *Geshe-la*, what level of study did you acquire in your monastery days before 1959?

**#20B: [I] completed until Uma, until Uma. [I] finished up to Uma. I was [an old student of] Uma then. I was in the old class.**

Q: Yes?

**#20B: [I] was in the old class of Uma. [I] had completed Uma. [I] had completed Pharchin and Uma.**

Q: After you left Lhasa in 1959, were you able to continue additional studies?

**#20B: [I] continued. His Holiness the Dalai Lama sent us to Buxar [West Bengal, India] then. At that time all those who could not complete [their] studies were sent to Buxar. There were 1,500 [monks] in Buxar. His Holiness deemed the 1,500 future abbots of monasteries. [I] stayed in Buxar.**

Q: When you were just having a regular day in Sera Monastery, could you just give us just a general idea? You're now a young monk, not too young but in your studies, what was your regular day like in the morning, when did you get up, eat and what happened throughout the day and what time did you go to bed?

00:49:52

**#20B:** [We] got up around 5 or 6 o'clock in the morning. Then around 7 o'clock there was a *mangja* 'prayer assembly of entire monk congregation with tea served' in the main hall of Sera. Then *choera* at 8 o'clock in the *datsang* 'section in a large monastery' and around 10 or 10:30 there was the *daja* 'prayer assembly of one section of a monastery with tea served.'

Q: *Daja*?

**#20B:** There is tea to drink during *daja*. [Laughs] There was not anything to eat then.

Q: It's a prayer assembly, right?

**#20B:** Yes, prayer assembly.

Q: And then?

**#20B:** The *gongtsi* 'afternoon' *choera* began around 11 o'clock. [I] think it got over at 11. Starting around 10:30, the *gongtsi choera* got over around 11 o'clock. Then there was a break from 2-4 o'clock when you could go to [the teacher to] learn your lessons. Then around 5 o'clock the *gongmoe choera*, the evening debate session began and went on until 9 o'clock.

Q: At the *choera*?

**#20B:** Yes, in debate. After prayers there were debate sessions.

Q: After 9?

00:51:46

**#20B:** One went to the living quarters around 10 to sleep. [Laughs] Some stay up until around 11 o'clock. That is one day's [schedule]. That is one day's [schedule].

Q: Was there anyone that came to the monastery as a visiting teacher or in the monastery that was considered very a renowned and wise *geshe*?

**#20B:** No one came specifically. You had your own teacher in the monastery from whom you regularly learned the texts. You approached him from time to time between breaks from *choera*.

Q: *Geshe-la*, when did things change because of the Chinese appearance in Tibet? When did you see the first changes in your monastery?

00:54:32

**#20B:** In particular...after the Chinese appeared...When did the Chinese appear? There was fear of the Chinese when they appeared. There was fear. However, though there was fear, the Chinese did not particularly mistreat us then.

Q: When did you see the actual change?

**#20B: It was '59 when the change took place. [Laughs]**

**Chinese artillery shells rained and then [I] left. His Holiness the Dalai Lama was escorted to India. Soon after His Holiness left, we too escaped.**

Q: Where were you when the shells began to rain on you?

**#20B: [I] was in the monastery. [I] was in the monastery. It was the 11<sup>th</sup> day or so and during the day our monks had left for the Potala Palace in Lhasa to get weapons. There were weapons of earlier times and of the English in the armory. [The monks] went to fetch them.**

Q: Did you go?

00:56:47

**#20B: I did not go. Then just before sunset all the monks returned and the Chinese started firing innumerable cannons. When the shells exploded, you wondered where to run and there was no thought of fighting back because of the panic. And so [I] fled that night. [Laughs]**

Q: Geshe-*la*, who did you go with when you fled? Who was in your group?

**#20B: There was one from the same *khangtsen* and no one else. The two of [us] left together. [We] fled wearing monks' robes. [We] had nothing and came on foot to Mon Tawang [India].**

[Interviewer to interpreter]: I'm sorry but I missed that. There was just one other monk?

[Interpreter to interviewer]: Two of them.

[Interviewer to interpreter]: Two other monks.

[Interpreter to interviewer]: No, one other monk and Geshe-*la*.

Q: Why did you escape with just one other monk when there must have been hundreds of monks who were also leaving?

00:59:23

**#20B: We had reached the [place] called Phenpo then. The other monk companions refused to go further saying that there would be no food from then on. We would have to reach Mon Tawang. So [they] refused to go saying that they would find no food. [My] companion came from the same village of Tsona as me. So we left together.**

Q: Did you go to Tsona?

**#20B: Yes, [we] went to Tsona and then crossed the Mangola pass and arrived in Mon Tawang. Tsona is our village.**

Q: How was your journey? Can you describe what it was like for you?

01:00:37

**#20B: [People] gave food during the journey. So there was just the physical strain. In general there was great anxiety because you have lost your country. [I] felt great anxiety because of that.**

Q: *Geshe-la*, it sounds like you were also very sad at losing your country.

**#20B: Yes.**

Q: Did that sadness ever get replaced by new feelings once you left Tibet?

**#20B: The suffering in your mind remains.**

Q: Where did you go when you left Tibet? Where did you land, in what part of India?

**#20B: It was the one called Mangola, near Mon Tawang. The mountain Mangola is located behind Mon Tawang. Mon Tawang is the border area of India.**

Q: Is that a very, very high pass and was it difficult to go over it?

01:03:34

**#20B: Yes, it is. It was snowing then and snow covered the mountain. It seems animals did not go over it normally but we drove animals right across the snow and crossed it. There were innumerable corpses of humans and horses. There were piles of human and animal corpses. Such things took place. Once over the Mangola it was warmer and then our bodies did not have to suffer the cold. [We] had reached a hot place. It was Mangola.**

Q: What do you think allowed you to make that pass, to successfully go over the pass when so many people had perished?

**#20B: [Humans] had perished and many horses had perished.**

Q: How were you able to succeed going over the pass?

**#20B: [I] came walking. [I] came over on foot. There were no horses or anything. [I] came walking. [I] risked [my] life and walked through the snow. [I] came on foot.**

Q: And it was just the two of you during that time?

01:06:01

**#20B: The companion was no longer with me then. While in Nyen, the companion carried on and I stayed back for sometime. We became separated. You know Andrug Gonpo Tashi,**



**Andrug Gonpo Tashi and I were together. After crossing over the pass at Nyen and onwards to Mangola, Andrug Gonpo Tashi and the *Chushi Gangdrug* [Defend Tibet Volunteer Force] were there. [My] companion had left for home. I met someone I knew at Nyen and stopped for two days. I met a patron and stayed back. On the onward journey I was together with my patron and Andrug Gonpo Tashi.**

Q: How did it feel to join up with the *Chushi Gangdrug* fighters?

**#20B: Once at Mangola you had reached Indian Territory. Everybody begged for food and that is how [we] made progress. [We] begged for food from the Mon natives at Mangola and once you reached Tawang, the Indians provided food rations. Then you were sent to Missamari and other places.**

**We were sent to Buxar then.**

Q: How long did you remain in Buxar?

01:08:40

**#20B: I remained for around nine years and then came to the settlement in Mysore.**

Q: Geshe-*la*, when you think of your country Tibet, what are the memories that you have and what do you miss the most about Tibet?

**#20B: [I] studied the scriptures while in Tibet, and attended prayer assemblies. Attended prayer assemblies and kept to the regular schedules like what you asked about getting up in the morning and sleeping at night.**

Q: What kind of attitude or feelings do you have in your heart about the Chinese whose invasion resulted in your having to leave your homeland?

**#20B: There is no particular reason to be angry with the Chinese. The main point is your destiny and the destiny of Tibet in general.**

Q: What do you hope will be saved for the next generations of Tibetans, whether they are monks or children or families? What do you hope that they will save about the culture and religion of Tibet?

01:11:21

**#20B: The Buddha dharma, the dharma of Nalanda flourishes in Tibet. This must be preserved well by everybody, irrespective of whether you are male or female.**

Q: If you could give a message to the young people of China, what would you want to tell them?

**#20B: I do not have any particular message to relay. [I] do not have any.**

Q: Geshe-*la*, I want to ask you again one more time just to be sure. If this interview was shown in Tibet or China, would this be a problem for you?

**#20B: [I] do not think there will be any particular problem. I am old in age and besides do not have any capabilities. So [I] do not think there will be any.**

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

**#20B: Okay.**

END OF INTERVIEW