

Tibet Oral History Project

**Interview #38 – Kalsang (alias)
June 28, 2007**

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INTERVIEW SUMMARY SHEET

1. Interview Number: #38
2. Interviewee: Kalsang (alias)
3. Age: 65
4. Date of Birth: 1942
5. Sex: Male
6. Birthplace: Tharpa
7. Province: Utsang
8. Year of leaving Tibet: 1971
9. Date of Interview: June 28, 2007
10. Place of Interview: Thekchenling Monastery, Old Camp No. 2, Lugsung Samdupling Settlement, Bylakuppe, Mysore District, Karnataka, India
11. Length of Interview: 1 hr 15 min
12. Interviewer: Martin Newman
13. Interpreter: Lhakpa Tsering
14. Videographer: Tsewang Dorjee
15. Translator: Tenzin Yangchen

Biographical Information:

Kalsang became a monk at the early age of 5 and lived at the monastery until he was 17 and forced to leave. In 1959 the Chinese closed the monastery and ordered the monks to return to their families.

Kalsang's family, who were well-off, became targets of the Chinese. He and his family were tortured and humiliated in struggle sessions instigated by the Chinese. They were forced to state "that China was very good, that the Tibetan society was bad and that we were very happy under the Chinese government."

Kalsang was required to work in the fields and all the harvests were taken by the Chinese, who gave the workers an insufficient grain ration that often left them hungry. Kalsang's father was arrested and died after eight years in prison. Later Kalsang learned that he too would be arrested so he decided to flee. He was unsure of how to proceed and he hid for 18 months in a small space underneath a friend's house, only emerging occasionally under the cover of darkness. Eventually his friends were able to find someone to show Kalsang the way to Bhutan.

Topics Discussed:

Monastic life, life under Chinese rule, forced labor, Chinese oppression, brutality/torture, thamzing, escape experiences, life as a refugee in India.

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Interview #38

Interviewee: Kalsang [alias]

Age: 65, Sex: Male

Interviewer: Martin Newman

Interview Date: June 28, 2007

Q: So let us begin. I am interested in learning something about your early experience growing up in Tibet. Can you tell me where you were born?

#38: I was born in Tharpa.

Q: Where is it?

#38: It's in the district of Shigatse.

Q: Is Tharpa a big or small place?

#38: It is a small village. There may be about hundred families.

Q: How many people were in your family?

#38: Altogether we were ten in the family.

Q: Ten family members. Who were they, your mother, your father and brothers and sisters?

#38: My father, mother and uncle and I had six siblings who were all younger than me.

Q: Seven younger brothers and sisters?

#38: Yes.

Q: What did your parents do?

#38: They were farmers.

Q: What did they raise?

#38: We cultivated peas, wheat, *pekar* and grains.

Q: Did you go to school or did you help your parents with the farming?

#38: Until I was 5, I was just playing at home. From the age of 5 until 17, I was a monk.

Q: Why did your parents send you to the monastery?

#38: They sent me to the monastery because they hoped that, as the eldest child in the family, I would learn the Buddhist dharma and also because I wanted to go.

Q: What was the name of the monastery?

#38: Tharpa Lekshay Choeling.

Q: What was life like in the monastery for you?

#38: When you join the monastery you have to learn the texts. First you study the *kyabdo*, next the *tsepakme*, and then the *jigjipao*.

Q: Did you enjoy doing that?

#38: Once you have mastered the three subjects, you can have a relaxed time at the monastery.

Q: How big was this monastery? How many monks were there?

#38: There were between 65 and 70 monks.

Q: Did you have any free time to play games?

#38: The rules were that we had to assemble for prayers once in the morning, noon and evening. The time between the morning prayers and afternoon prayers were for us to memorize the scriptures. Between afternoon prayers and the evening prayers, we should be fluent in the memorization, and at around three in the afternoon we recited what we had memorized before our teacher.

Q: There was no time to play?

#38: No, there was no time to play.

Q: What about holidays? Did you have time off during holidays?

#38: After the evening prayers, say around five in the evening until night fell, we were free.

Q: Did you have a favorite holiday that you looked forward to celebrating when you were a monk?

#38: There was *Losar*, the Tibetan New Year, and *Gutor*, a festival at the monastery which I looked forward to.

Q: What was special about the *Gutor*?

#38: A day before *Gutor*, on the 28th, the monks practice the *cham* [religious performance by monks]. On the 29th, that is the day of *Gutor*, all the people came to the monastery to watch the monks in all their ceremonial dress perform the *cham*.

Q: You were a *cham* dancer?

#38: I have performed for one year and then it was finished.

Q: Very good. I like *cham* dance.

#38: [Smiles]

Q: You were there from age 5 to 17. What year was it when you were 17?

#38: It was 1959.

Q: One other question about your life in the monastery. How often did you visit your family when you were in the monastery?

#38: After five in the evening, once in a week or two we were allowed to visit our home.

Q: One or two weeks in a year?

#38: We went home to visit in the evening and we had to be back in the monastery for the night.

Q: Your parents lived close, so you could go?

#38: It's about three kilometers away.

Q: When did you notice that things were beginning to change in your village and in the monastery?

#38: The changes were happening around 1957-58 in Tibet. The main change occurred in 1959.

Q: What was the first thing you noticed in 1958?

#38: Around 1958, the people in authority were rendered powerless and those people who were of humble origin were promoted as leaders. That was how it came about first.

Q: In 1958 the higher authorities, some rights were taken away?

#38: Yes.

Q: Which rights were you aware were taken away?

#38: Prior to that the leaders had the full authority to make any decisions, but by 1958 they simply attended office and were powerless to make decisions.

Q: Who was taking the rights away?

#38: What they [the Chinese] said was that decisions would be taken by the majority, but that was not so.

Q: I'm a little confused as to who is the majority and who is the authority. Are you saying the authorities are the elders in the monastery?

#38: Majority means the monks as well as the people.

Q: Who is taking the rights away from the monastery authorities?

#38: Those taking away the rights were the people put there by the Chinese.

Q: And what did you find that you could not do anymore that you could do before? What was different when they took these rights away?

#38: At that time I was only 17 years old and ignorant about the ongoing politics. At that point the situation was such that there was nothing for the Tibetans to do. We were totally subjugated.

Q: The traditions were suppressed? Which traditions?

#38: I, as a person have the traditions and religion of Tibet in my heart. Now this was suppressed by another and we were not allowed to be ourselves.

Q: You could not practice freely your religion?

#38: That is right.

Q: Why do you think the Chinese wanted to suppress the Tibetan religion?

#38: When I ponder deeply on this, it seems at that time our people lacked political awareness. Looking from the religious point of view, I think it was karma.

Q: You think that Tibetans had earned bad karma and this is why this was happening?

#38: Yes, I think that was it.

Q: From 1958 to '59, did conditions remain the same or did they worsen?

#38: As I told you, the powers were already taken away. All the policies, lands and situations were changed except that there was no violence until 1959.

Q: But before '59, in that one year that the Chinese came in 1958, did you find that increasingly more rights were taken away or things were getting worse throughout the year?

#38: The main change started in 1959 and until I left in 1971, the sufferings were immense.

Q: I am trying to get a better idea of what exactly the problems were that you experienced?

[Discontinuity in interview]

#38: The Chinese used to take away all our agricultural yields and give us 20 [28?] *gyama* [measurement similar to kilograms] for a month. One *gyama* of grains is sufficient for one person per day, which meant that we had to go without food for two days a month despite all our hard work.

Q: So what did you do for those two days you didn't have food?

#38: We had to remain hungry because there was no other option for us.

Q: What were you feeling when this was happening to you? Enraged at the Chinese or what were you feeling?

#38: After working so hard, everything was taken away except this 28 *gyama* and I felt so helpless that I thought it matters not if I die. There were no other options left.

Q: What were you feeling when they started doing this?

#38: When I looked at this from the religious point of view, I thought this is what hell is. I was seeing hell in the human world.

Q: Did the other monks feel the same way?

#38: In 1959 all the monks were dispersed. Everyone was sent away to their place of origin. We were not together.

Q: Yes, but were they feeling the same way as you?

#38: Yes, everybody thought the same.

Q: So they left the monastery and went home? Is that what you are saying?

#38: Yes.

Q: Did you as well?

#38: Yes.

Q: So the monastery closed?

#38: All the things in the monastery like statues and texts were put in storage and the monastery was sealed.

Q: Then you went home and what happened next?

#38: Whatever work was given to us, we did and if we were hungry, we remained hungry. We had no other options.

Q: The Chinese made you work?

#38: It was those poor people who the Chinese had given authority to that made us work.

Q: Who sent you to work?

#38: They were Tibetans who were hand-in-glove with the Chinese.

Q: The Chinese appointed a Tibetan person to organize all the Tibetans to work for the Chinese?

#38: Yes.

Q: And what did you do?

#38: It was agricultural work or constructing canals or making new farm lands.

Q: How many hours a day did you do that?

#38: Eight hours.

Q: On an empty stomach?

#38: Whatever the 28 *gyama* filled our stomach.

Q: How long did you do that for?

#38: I worked from 1959 to 1969. In 1970 I came here.

Q: In the fields?

#38: That is right.

Q: In 1959 when the Chinese came, what else did you see happening in your town?

#38: All the heads of the wealthy families were put in prison and those below them were forced to labor hard.

Q: Was there any fighting around your village in 1959?

#38: I didn't see any fighting because I was in the village and the fighting took place in Lhasa.

Q: What did you hear about what was going on in Lhasa at time?

#38: We heard news like they were fighting the Chinese in Lhasa. At times we heard that we were winning and at times it was that we were losing.

Q: When did you realize that Tibetans weren't winning?

#38: At that time we were suffering so much and we wondered what was happening. We were eagerly waiting.

[Question is repeated.]

#38: We heard in 1959 when it happened. The news came from people who were escaping.

Q: What did you know about what was happening with the Dalai Lama?

#38: In those days we had only heard the name of His Holiness the Dalai Lama. It was impossible to see him. The Chinese announced that His Holiness was forcefully taken to a foreign country by Surkhang and Trijang Lobsang Yeshe.

Q: How did you feel when you heard that?

#38: In my heart I felt that His Holiness cannot be forcefully taken, but that he must have left voluntarily.

Q: So you didn't believe the Chinese?

#38: No, I didn't believe.

Q: Since you were away from the fighting, did life pretty much stay the same in the village, apart from you having to work for the Chinese?

#38: Life was the same but we were not allowed to talk about politics.

Q: During this time, were all of the members of your family still in your village?

#38: We were all in the same house.

Q: And they were okay?

#38: Yes. I want to say something. Is that okay?

Q: Please.

#38: From my 10 family members, nine were okay but my father was in a Chinese prison.

Q: Why did they take him?

#38: That was because we belonged to a well-off family and my father was educated.

Q: How long was he in prison for?

#38: He was captured in 1959 and he never returned. They had put him in a hospital in Shigatse straight from prison and he passed away. He never returned home.

Q: Many years later or few years later?

#38: He was never released. They took him to the hospital from the prison and he died there.

[Question is repeated.]

#38: Maybe seven or eight years later.

Q: Were you able to see him?

#38: When he was admitted to the hospital, we received word and I attended to him in the hospital until he passed away.

Q: You were able to see him?

#38: Yes, I was.

Q: More than once or many times?

#38: I was in the hospital with him for 18 to 19 days.

Q: You were working in your village; you are not allowed to discuss political matters. Did you see other people put in prison for discussing political matters? Did that happen in your village?

#38: In our village five people were taken to prison. From the five, only my father died. The other four reached back home in a few years.

Q: After how long did the four return back?

#38: Some were in prison for three years, some four and some five years.

Q: During this time, inside yourself what were you thinking? Did you think that the Chinese will eventually leave Tibet or that things would change in some way? What did you think?

#38: I had lost all hope of the Chinese leaving us. The place was filled with them.

Q: How about for yourself? Did you think that you could bear living like this?

#38: Whatever work they gave us, we did until the time when it became unbearable. Then I fled to India.

Q: Between 1959 and 1969 when you were working in the village, how did the Cultural Revolution affect your life?

#38: The Chinese said that we had the right to practice religion. They couldn't stop us from saying our prayers because we do it in our minds. However in actual fact practicing religion was not allowed. If there were songs and dances, these had Chinese tunes. The main Tibetan tradition was lost.

Q: So you would do traditional dance with Chinese rhythm?

#38: The tunes were Tibetans but the words were in praise of the Chinese.

Q: Did Red Guards come to your village?

#38: The Chinese came through Shigatse, which is the district headquarter. There were two other smaller districts. They were all called Shen, Chue, and Shang. They came to these places.

Q: What did they do there?

#38: We were considered among the wealthy families, the *sadhak* 'landlords' and *ngadhak* 'leaders,' which meant we were not permitted to attend the meetings. We were made to work everyday. What conspired at those meetings we never knew; only the general public was called.

Q: You were not allowed in the meetings?

#38: Yes, the members from the upper families were not allowed. The other people were all called to the meetings.

Q: Did you witness any killings or beatings?

#38: To be honest I didn't see anyone being killed. As for beatings, we being among the *ngadhak*, we were subjected to that all the time. Even if they thought that our expression was not to their liking, that evening a torture session was for sure to happen.

#38: Even you have been beaten?

#38: Yes.

Q: Because of something you said?

#38: We never say a word against them. Even if they didn't like our expression, they would beat us. They have turned everything topsy-turvy.

Q: Just an expression on your face, you mean?

#38: Yes, if the expression was not good.

Q: How did they beat you—with hands or sticks or how?

#38: It was not like that. The person or persons to be beaten that day would be brought before the public who have been asked to gather. Then one by one the people were told to come forward and beat us. They would spit on us and slap and kick us.

Q: Did you suffer any serious injuries from that?

#38: The beatings would be great. Though I did not suffer any injuries, the beatings were shocking!

Q: Was that the Red Guards or the Chinese army doing this?

#38: In the smaller villages, two or three Chinese leaders would come. They gave the orders and the Tibetans did the actual beatings.

Q: What happened to your monastery when the Red Guards came?

#38: All the gold, silver and brass statues in the monastery were taken away to China. The things of not much value were distributed among the poor people. All the wood was taken to build an office for them in Shigatse.

Q: Was anything left of the monastery after they came?

#38: It was completely gone.

Q: Were your brothers and sisters beaten as well, the other members of your family?

#38: The beatings were there all the time. If they thought I was in the wrong, they beat me; if they thought my mother was in the wrong, they beat her and the same with my uncle.

Q: Did you see that?

#38: Yes. We could see as we were at the same place. The people would all be called and the *ngadhak* families were kept on one side. Then they would pick whoever was to be beaten among us and bring him forward and he was beaten.

Q: And while they were beating, were they wanting people to confess something or they just beat them to beat them?

#38: The reason they would give us was that we should acknowledge them [the Chinese] and be good. And you were supposed to give a reply for this. You had to say, "I am sorry. I have made a mistake," even if you were not in the wrong. If they thought your expression wasn't good enough, then the beatings would start all over again.

Q: What kind of things did you have to confess?

#38: We had to acknowledge that China was very good, that the Tibetan society was bad and that we were very happy under the Chinese government. You didn't say anything else besides this.

Q: Did these beatings go on for the entire time that the Cultural Revolution was going on?

#38: It continued until around 1973. I heard that even after I left, my family members were subjected to many beatings. It went on until the "Policy of Relaxation" was implemented.

Q: All the way to '73?

#38: Yes, that's right. I came here in 1971.

Q: They continued as long as you were in Tibet?

#38: Yes.

Q: Were you ever arrested?

#38: I was not imprisoned.

Q: Were you ever a political prisoner?

#38: No, I wasn't.

Q: At what point you decided you had to leave?

#38: There were some among the Tibetan people who were conniving with the Chinese. They had told them that I was not a good person. So I was tortured and when they were going to imprison me, I fled.

Q: Chinese spies?

#38: Yes, those spies told the Chinese.

Q: Were they Tibetans or Chinese?

#38: -Most of them were Tibetans.

Q: And they were working for the Chinese?

#38: They worked for the Chinese and were paid for it.

Q: Why did they say you were not good for the society? What made them say that?

#38: I didn't have enough to eat after working the whole year. As for land, compared to the area here, I own about 50 acres of land.

[Question is repeated.]

#38: I had said that I was not having enough to eat. All the things from my home were confiscated and the little that was left, I had sold to feed my younger siblings. The following year, around two acres of land had to be left barren. That was the final year. I had said, "You must leave us seeds for the next year and the balance of the yield you can take away so that we don't have to seek it from outside." That was the sentence I said. But the Chinese misconstrued and claimed that I had said I intended to look toward foreign lands.

Q: You just told the truth.

#38: What I am telling you is the truth of what happened; there is no addition and no subtraction.

Q: You said the truth.

#38: [Nods]

Q: By that time had you married? Did you have a family at all while you were still living in the village?

#38: At that time I didn't have a wife.

Q: Did you talk to anyone else about—you are thinking it's time for me to go to India now—I can see the writing on the wall which says the Chinese are going to be coming after me. Did you discuss a plan with anyone else in your village?

#38: I had no plans. I had the thought of escaping in my mind, but for one and a half years I was not able to do so. I fled from my house to my closest friend's house and hid under the ground of his house for one and half years.

Q: You lived underground? My goodness! In your friend's house?

#38: [Nods]

Q: How much space was there underground that you lived in?

#38: The space was just about enough for a man to lie down. It was dug under the ground and wood was laid on it; in Tibet we did not have beds like here. There was an opening at the top through which I could squeeze myself out at night when everyone slept. I would then come out for a little walk.

Q: During the days you stayed underground and you only came out at night?

#38: Yes.

Q: You did that for a year and a half?

#38: Yes.

Q: Why did you have to stay there that long before escaping? Was there a reason why you were there for that long a time?

#38: The reason was that I didn't know the way. So I thought I would be captured by the Chinese and I spent the one year and a half looking for ways and means to escape.

Q: During that time did your friend or anybody else help you find an escape route?

#38: Nobody else knew I was there except the family who helped me. The son of the family was a monk and we were very friendly and it was he who cared for me, giving me *tsampa* and tea, everyday for a year and six months.

Q: Six months in a different house?

[Interpreter to interviewer]: Same house.

Q: But I understand he was one and a half years in that house? Did I get something confused here? How long totally were you in that house underground?

#38: It was one year and six months.

Q: How did you finally find a way to get to India?

#38: The son of the family, a monk, crossed over a mountain pass and on the other side he found a person who knew the way to India. He paid this man clothes to take me to the border.

Q: In exchange for some of your clothes, they showed you the way to India?

#38: Yes.

Q: Did you go by foot? Did you go alone?

#38: This man helped me up until the border of Bhutan because I did not know the way. We went on foot.

Q: How long was the walk to Bhutan?

#38: Except for the few hours we slept at night, the total journey took exactly four days.

Q: Did you suffer during this journey?

#38: I didn't fall sick on the way, but blisters formed on my feet and I had a lot of trouble.

Q: Did you see any Chinese on the way? Did you ever come close to Chinese border patrol?

#38: In order not to meet Chinese I had disguised myself in a thin white dress, like someone looking after animals because at certain points on the road they would check for papers.

Q: Very good.

#38: [Smiles]

Q: What happened when you got to the Bhutanese border?

#38: When I reached the top of the pass between the border of Tibet and Bhutan, I turned towards the direction of Tibet and I prayed that I should have the chance to return to Tibet soon. Though life was terrible in Tibet, still my heart did not wish to proceed. But I was compelled to and so I walked towards the Bhutanese army camp.

Q: Did you throw away your weapons?

#38: I didn't have any weapons except a small knife and a tin of poison. With the poison I would have killed myself had the Chinese caught me.

Q: On the way to the border you are saying that you had a packet of poison in case you are captured?

#38: Yes, I had the knife and the poison all the way until Bhutan, where the army took them away from me.

Q: What kind of poison was it?

#38: It was meant to kill rats and it was black in color.

Q: How did you feel when you reached Bhutan?

#38: At the border army camp, they gave me a cake of soap, a towel, and a toothbrush. I felt I was in heaven and that now I have control over my own body.

Q: They treated you kindly?

#38: They were very good to me. They gave me food. However for me to go from the border to their capital, Thimphu, the king's order was necessary. If the order came that I should be allowed, I could go forward and if the order said that I should be returned to the Chinese, I would be. I had told the army officer through an interpreter that I would not go back a step and if they insisted, I asked him to return to me the poison.

Q: How long did you have to wait for them to get an answer?

#38: It was about six or seven days that I had to spend at the border army camp.

Q: You must have been very scared then about what might happen?

#38: They would give me good food. But I feared greatly that I may be handed back.

Q: Did you say that your permission from the King to stay in Bhutan came within six or seven days? When you heard that you could stay how did you feel?

#38: At last I was so happy and I felt now I can be myself.

Q: How long did you stay in Bhutan?

#38: I stayed about three months in Bhutan.

Q: Was it in one town that you stayed?

#38: Except for the army camp, they didn't allow me anywhere.

Q: You stayed in an army camp. Did you stay in a tent or a building?

#38: At the border army camp they had a house and I stayed there for seven or eight days. When the King's order came, I was sent to the capital Thimphu.

Q: How long did you stay there?

#38: About four months in Thimphu.

Q: What did you do while you were there?

#38: At Thimphu, the Bhutanese army handed me over to the Tibetan Office. Then I worked at the Tibetan office and also worked for the Bhutanese.

Q: What work did you do?

#38: I worked transporting sand and stones for a building that was being constructed in Thimphu. Then a wooden fence was built around the Tibetan office and I worked there too.

Q: Was the climate there similar to Tibet or different?

#38: The weather was almost the same. But the place didn't agree with me and I suffered from terrible diarrhea and I almost died.

Q: You were caught in what?

[Interpreter to interviewer]: Yes?

Q: I didn't understand the last thing you said. You almost died from what?

#38: Because of diarrhea.

Q: Diarrhea. I see. So it was very bad diarrhea.

#38: Very bad.

Q: Maybe dysentery.

#38: [Nods]

Q: How long did it take you to recover?

#38: It took about 10 days to recover. The Tibetans who had arrived in Bhutan earlier helped me a lot. They gave me food, took me to hospital, and when I said I wanted to go to India, everyone pitched in money for my travel.

Q: Did anybody in Thimphu die of dysentery?

#38: I don't think anybody died. I was the only one who arrived from the border.

Q: People you knew raised money so you could go to India. Where did you go in India?

#38: The Tibetan office handed me over to the Bhutanese army who escorted me to Siliguri. From Siliguri they took me to the Tibetan Settlement in Sonada.

Q: Where is Sonada?

#38: It is in Darjeeling. There is a small Tibetan Settlement in Sonada.

Q: How long did you stay there?

#38: I stayed about one year in Sonada.

Q: One year? What did you do there?

#38: In Sonada I worked in restaurants—washing plates, cutting wood in the forests and bringing it to the restaurant.

Q: You did that for a year?

#38: Yes.

Q: Why did you leave there?

#38: From Sonada, the Indian government sent me to the settlement [Bylakuppe].

Q: And what year was that?

#38: It was around 1972.

Q: Where did you meet your wife?

#38: She was here in the settlement. I came here to my relative's house. Now my wife is dead and also my brother. I am alone.

Q: I am very sorry to hear that.

#38: [Nods]

Q: How long ago did she pass away?

#38: It is about four years since my wife passed away.

Q: When did your brother come here?

#38: He came here in 1959.

Q: He escaped right at the time of Chinese takeover?

#38: Yes, he escaped then.

Q: At that time were you tempted to escape, when you heard that your brother had escaped?

#38: No, at that time it was never there in my mind to escape.

Q: How many children do you have?

#38: No, I don't have any children.

Q: How is your life here today?

#38: I feel very happy here. When I look back, I am very happy. By the grace of His Holiness the Dalai Lama, if I want to practice my religion, I have the freedom. One can earn a livelihood and live happily.

Q: So you participate in religious ceremony here?

#38: After the death of my wife, I have realized the importance of religion and I spend my days practicing my religion. I do not indulge in politics; neither do I have the capability.

Q: You don't think of politics. So I am going to ask you a political question.

#38: [Laughs]

Q: What are your feelings towards the Chinese now?

#38: I feel that through the grace of His Holiness the Dalai Lama, if I am not dead, there will come a day when I can go back to Tibet.

[Question is repeated.]

#38: I think China is a powerful country and the world is scared of it, even the Americans.

Q: Do you hate the Chinese?

#38: No, I don't. Until now the Chinese have perpetrated so much suffering on the Tibetans and the world, I think the day will come when their karma will catch up with them.

Q: Do you have any advice for the younger generation that you'd like to give to the younger generation of Tibetans?

#38: They must study hard at the schools that His Holiness the Dalai Lama has set up. They should get a modern education as well as study Tibetan tradition and religion.

Q: Do you think the traditions of Tibet will survive?

#38: Yes, it will survive. Even if there is only one Tibetan left, the tradition will survive.

Q: Thank you very much.

#38: Thank you.

END OF INTERVIEW