

Tibet Oral History Project

Interview #43N – Lobsang Monlam
April 15, 2015

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TIBET ORAL HISTORY PROJECT

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INTERVIEW SUMMARY SHEET

1. Interview Number: #43N
2. Interviewee: Lobsang Monlam
3. Age: 89
4. Date of Birth: 1926
5. Sex: Male
6. Birthplace: Chungpa
7. Province: Dhotoe (Kham)
8. Year of leaving Tibet: 1959
9. Date of Interview: April 15, 2015
10. Place of Interview: Lodrik Old Age Home, Jampaling Tibetan Refugee Settlement, Dulegaunda, Tanahun, Nepal
11. Length of Interview: 0 hr 57 min
12. Interviewer: Marcella Adamski
13. Interpreter: Palden Tsering
14. Videographer: Dhiraj Kafle
15. Translator: Tenzin Yangchen

Biographical Information:

Lobsang Monlam was born in Chungpa on the border of Kham and Utsang Provinces. His family owned a very large flock of animals and his uncle was the leader of over 9,000 residents.

Lobsang Monlam became a monk at the age of 3 at the Chungkhorgon Monastery and remained a monk until age 35 when he joined the *Chushi Gangdrug* [Defend Tibet Volunteer Force].

Lobsang Monlam explains how many monks and traders chose to join the *Chushi Gangdrug* in order to protect their country, the Buddhist dharma and His Holiness the Daila Lama against the Chinese invasion. He describes in detail how the Chinese deceived the Tibetans by bribing the aristocratic leaders and taking away the Tibetan army's stored ammunition. Andrug Gonpo Tashi was able to form the resistance group by pretending to build a golden throne so the group could meet secretly and plan their defense.

Lobsang Monlam was assigned to a group of men who successfully escorted His Holiness the Dalai Lama into India while others remained to resist the Chinese army. He also played a role in helping thousands of people escape into India. After a short time in India Lobsang Monlam rejoined the *Chushi Gangdrug* in Mustang, Nepal where they spent around 15 years planning and preparing to fight against the Chinese.

Topics Discussed:

Kham, invasion by Chinese army, Chushi Gangdrug guerrillas, Dalai Lama's escape, guerrillas in Mustang.

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Interview #43N

Interviewee: Lobsang Monlam

Age: 89, Sex: Male

Interviewer: Marcella Adamski

Interview Date: April 15, 2015

Question: Please tell us your name.

00:00:10

Interviewee #43N: Lobsang Monlam.

Q: His Holiness the Dalai Lama asked us to record your experiences, so that we can share your memories with many generations of Tibetans, the Chinese and the rest of the world. Your memories will help us to document the true history, culture and beliefs of the Tibetan people. Do you give your permission for the Tibet Oral History Project to use this interview?

#43N: Yes.

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

#43N: [Nods]

Q: Please tell me how old you are?

#43N: Presently 89 years old.

Q: And where were you born?

#43N: The hometown is called Chungpa.

Q: Chungpa, and in what province is that?

#43N: The province is Dhotoe [Kham]. It is located on the border of Dhotoe and Utsang.

Q: *Popo-la* ‘respectful term for grandfather,’ when you were a young boy, how many people were in your family?

00:02:08

#43N: When [I] was little I became a monk at the age of 3. [I] was a monk at the monastery called Chungkhorgon. [My] parents had five sons and a daughter. [We] owned 500 yaks and *dri* ‘female yaks,’ 18 horses, 1000 sheep and 500 goats. Though [we] owned all of these,

the Communists confiscated everything. Both the parents were killed. The eldest sibling was killed while the younger ones survive. And then we had a fight.

Q: *Popo-la*, we will find out about that. Can you tell us any memories you had... What monastery did you go to and what was that experience like for you being a monk?

#43N: The monastery was called Chungkhorgon. It is Gelug.

Q: If you went at 3 years old, how old were you when you left?

#43N: [Speaks before question is translated] There were around 690 monks.

Q: You became a monk at 3 years old.

#43N: Right.

Q: How many years were you a monk?

00:04:14

#43N: [I] was a monk until the age of 35. Then the one called *Chushi Gangdrug* [Defend Tibet Volunteer Force] was established and I had to become a soldier. We were monks and [other members] of the *Chushi Gangdrug* were traders, and not soldiers. Traders had to become soldiers and monks had to become soldiers in desperation.

Q: *Popo-la*, what do you remember when you were a monk? When is the first time you heard about the Chinese coming into Tibet?

#43N: In the beginning, from the lower regions...we from Dhotoe and Dhomay [Amdo] are located between Gya Chorten Karchok Yichok and Sok Yakla Serwu. That is where Dhotoe and Dhomay are located. Though we did not know [at that time, the Chinese] had occupied the lower regions; we knew only about what happened this side [westwards] of Chamdo because of the high altitude. In the lower regions [the Chinese] had killed, captured, imprisoned and destroyed all the people.

When [they] came to the border of Dhotoe...we had the three [monasteries of] Sera, Drepung and Gaden and around 30-odd divisions of the Tibetan Army. Fearing them, the Chinese pretended to be humble and holding the guns like this [crosses hands to chest] said, "We are here to help Tibet." The [Chinese] army did not come in the beginning. Then [the Chinese] began to collect troops that came in batches of 10, 15, five or six until there were 40,000 in Lhasa. Finally, they planned to capture His Holiness the Dalai Lama after amassing 40,000.

Q: *Popo-la*...

00:07:19

#43N: [Interrupts] His Holiness the Dalai Lama has an army of 30 divisions. Their weapons were collected and stored at the Potala Palace and all the soldiers were sent on

vacation as directed by the Chinese. “You should not keep these men. Let them go back. The women and children cannot take care of the homes. Send [the soldiers] back. We will act as the Dalai Lama’s bodyguards.” Like that [the Chinese] deceived.

Q: The Chinese?

#43N: Yes, [they deceived] the aristocrats.

Q: Did the army men go back?

#43N: [Speaks before question is translated] If I were allowed to speak, they [interview team] would understand better for I will narrate in sequence. This would be good.

Now all the soldiers were sent on leave. After the troops were sent on leave, the weapons were taken to the Potala Palace, which is huge. The guns were stored this side [points to right] and the ammunition stored that side [points to left]. The Chinese stated that it was not the practice for a country to store guns and bullets together and that [these] must be stored separately in different directions.

There were monks in Sera, Drepung and Gaden numbering 5,500, 3300 and 7,700. Should they rise up, [the Chinese] believed the weapons would fall into their hands. So they did this deliberately in connivance with the aristocrats. That very thing happened. When our [monks turned] soldiers from Sera, Drepung and Gaden went to fight...when [they] got guns there were no bullets and vice versa. Everything had been planned.

Q: The Chinese hid...

#43N: ...deceived.

00:10:15

Then there was only one division of the Drapchi Army left. The troops of this division had remained. This division had a leader called Drapchi Gyapon. Drapchi Gyapon...After the Chinese had sent all the troops on leave, [they] said that the Dalai Lama would be invited to Sionpa, which is a large Chinese military garrison, to Sionpa. Drapchi Gyapon went to Sionpa and asked, “Where is the seat for His Holiness the Dalai Lama?” “The Dalai Lama can sit on this chair.” “There will be bodyguards accompanying the Dalai Lama. Where will they stay?” “There is no need for bodyguards. I will serve as the bodyguard; the Chinese will do it.” [The Chinese] were deceiving; it was a plan to capture the Dalai Lama. Then Drapchi Gyapon said this was not a good sign and there was fighting and killing in Lhasa.

Q: Shooting?

[Interpreter to interviewer]: Yes.

Q: Then there was fighting in Lhasa?

00:12:12

#43N: The *Chushi Gangdrug*...The real army—the government’s army—was no longer there including His Holiness the Dalai Lama’s bodyguards who were sent on leave. All weapons had been collected. That was because at that time there were the aristocrats of the government consisting of lay officials and monk officials numbering around 40 that were in charge of looking after the people and country.

The Chinese had presented them with boxes, each of which contained a thousand *dhayen* ‘Chinese silver coins,’ boxes of a thousand *dhayen*. They had been influenced by the money. Normally if someone was ordered to collect all the weapons, it would be turned down because it was time to fight and one would not send the army on leave but gather them. But instead the troops were sent away.

The reason for forming the one called *Chushi Gangdrug* was because one could not bear [to think of what would happen] to His Holiness the Dalai Lama. “We have to form a unit to challenge the Chinese.” [To interpreter] Do you know Andrug Gonpo Tashi from Lithang? Andrug Gonpo Tashi was the Commander in Chief. He said, “If we do not prepare to fight...” It was not possible to prepare an army because 40,000 Chinese surrounded [Lhasa], ready to attack.

Andrug Gonpo Tashi deceived the Chinese by saying that a golden throne would be constructed and a long life ceremony would be offered [to His Holiness the Dalai Lama]. In the meantime, there were discussions and at last an army could be formed. There were no weapons from the government except for those belonging to the traders. The weapons used by the *Chushi Gangdrug* to fight belonged to individuals and not one item belonged to the government.

00:15:08

#43N: In ’55...’56...[I] cannot recall clearly whether it was in ’55 or ’56 that His Holiness the Dalai Lama dare not remain in Lhasa and was forced to flee to Dromo.

Q: Dromo?

#43N: To Dromo. When His Holiness the Dalai Lama left for Dromo, the Nechung [one of the main protector deities of Tibet and of the Dalai Lama whose medium is the state oracle of Tibet and is consulted on many important matters of the state] said to His Holiness, “Please do not go any further for it will jeopardize the independence of Tibet. Please return to Lhasa this one time. I take the responsibility to see that nothing happens to His Holiness’ life.”

Q: Said the Nechung?

#43N: The Nechung said so.

Q: Said that it was better not to go?

#43N: Said it was better not to go. We left out the story of the golden throne and such. The sequence is lost.

[Interpreter to interviewee]: That's okay. Please wait. I will interpret this to her.

#43N: Okay.

Q: Where is Dromo?

00:16:53

#43N: It is on the border of India...on the way from Lhasa. It is on the border between Tibet and India.

Q: The oracle said that you have to come back. Is that correct? And did the Dalai Lama come back?

#43N: The oracle said, "I will be responsible to see that nothing happens to the life [of His Holiness the Dalai Lama]."

Q: Did [His Holiness] come back?

#43N: [His Holiness] came back.

Q: What happened after that?

#43N: And then lived at the Norbulingka. While [His Holiness] lived at the Norbulingka, the *Chushi Gangdrug* misled the Chinese with the pretext of constructing a golden throne and of offering a long life ceremony. Otherwise, discussions could not be held. We had to turn traders into soldiers while the soldiers had been sent on leave. Then all the [traders] soldiers went towards Lhoka...

His Holiness was asked for the best place to establish a base camp. It was advised to establish it in the direction of the south and not in the east, west or north. The soldiers had to leave at night, leave stealthily at night in groups of five, 10, 15, one, three or four. There were so many Chinese informers that [they] might come to know. In that manner around 4,000 collected in Lhoka. There were around 4,000 in the place called Chatsa Diguthang in Lhoka. There were around 4,000.

00:18:23

Then Andrug Gonpo Tashi said that the army needed to be divided, be divided in this way. Half of the army should go to Kongpo, Yarlung and Tsethang to challenge the Chinese there. One group of soldiers should go to Norbulingka as security for His Holiness the Dalai Lama. Another group of soldiers should accompany him [Andrug Gonpo Tashi] to block the route used by the soldiers from China by going around Shang Gaden Chokhorling towards the north. Should this not be done, His Holiness the Dalai Lama would not be able to leave for India. I was not in the group that went to Kongpo. I was in the group with the Commander in Chief, Andrug Gonpo Tashi, that left through the north.

Q: The border?

#43N: The northern direction. On the way to the north the Chinese blocked the route and killed 18 of our men.

Q: By the Chinese?

#43N: Yes. [We] may have killed 300-400 Chinese. Bullets did not penetrate us [points to chest] because [we] had protective amulets from His Holiness the Dalai Lama, protective amulets. By wearing a protective amulet, bullets flew this side [points above right shoulder], this side [points below left shoulder], this side [points near right hand] and this side [points below left hand] and tore the clothes but did not penetrate the flesh. That was due to his benevolence. [Joins palms]

Q: *Popo-la*, were you done being a monk at that point or were you still a monk?

00:23:10

#43N: Now [I] was no more a monk but a soldier at Diguthang. Now in despair all the traders became soldiers and all the monks became soldiers for the issue concerned the dharma and politics. Those soldiers at the Norbulingka were in great danger for there were tens of thousands of Chinese who had installed cannons there [points to left], there [points to left] and there [points behind], atop every high mountain. They had dug bunkers in a gradual manner during the five years pretending to be humble.

[The Chinese] deceived all the aristocrats by presenting *dhayen*, so [they] could do as they pleased. So they readied for an attack. [They] had readied an attack on the Norbulingka where His Holiness was living. So the *Chushi Gangdrug* escorted His Holiness in the night and escaped to India. As [His Holiness and group] fled in the night there were soldiers of the *Chushi Gangdrug* stationed along the way to provide security. Because of this it was possible to escort His Holiness to India then.

Q: And then what happened?

00:25:08

#43N: Then the attack began. We escorted His Holiness the Dalai Lama in the night but the Chinese had no knowledge. The Chinese army camp was there [points to right] and he [His Holiness the Dalai Lama] being the Buddha—[I] wonder how [he] did it—but the route was just below that and when [we] escorted [His Holiness] on this route, they had no knowledge. [The Chinese] were ignorant. They realized only after His Holiness reached India. The Norbulingka was attacked in such a way that— there were woods like this [points around] – beneath the trees there were tens of thousands killed like cooking *thukpa* ‘noodle soup.’

Q: Tibetans?

#43N: Yes, Tibetans. Many tens of thousands were killed there. Those that were there believed His Holiness was within [the Norbulingka] and were ready to sacrifice their life. But we had taken His Holiness away in the night to be escorted to India. His Holiness had a difficult time during the journey. There are pictures in the place called Mon Tawang [India] of His Holiness riding on a *nalo* ‘yak that can be ridden,’ walking in the snow, feeling pain in the legs and taking shelter in Mon Tawang, etc.

00:27:29

After we had returned from blocking routes and after His Holiness was escorted out, the Chinese finally came to know and came in pursuit. There were people like monks and villagers, 2,000-3,000 that we had rescued and were bringing along. We resisted when the Chinese appeared allowing them [escapees] to continue. We were able to save the lives of 2,000-3,000 people and bring [them] to India. Then our ammunition ran out and there was no help forthcoming for [the soldiers] were [actually] traders. All the bullet stock came to an end. Then we went to India, to Missamari.

Q: *Popo-la*, many people would be interested in what that journey was like for His Holiness the Dalai Lama to go from Norbulingka to all the way to India. So can you...How many people were in the party and where were you? What were you doing? Were you in the front, in the middle? Were you near His Holiness? Can you explain? Did you go ahead? Did you stay behind? I would like to know where you were and what you saw and how many days did it take?

00:30:09

#43N: Those soldiers at the Norbulingka escorted His Holiness the Dalai Lama towards us and we followed [the party] providing security by resisting the Chinese. [We] had to provide security as they were in pursuit. An airplane flew. That was the only time a plane flew over Tibet, by the Chinese. The plane flew until the border beyond which it was not allowed and returned. Then we reached Indian Territory. After arriving in India, we stayed 5-6 months in Missamari where it was very hot; it was unbearable. So [we] requested to be sent to work as coolies and were dispatched to Bomdila where [we] worked as coolies for 5-6 months.

At that time we were young soldiers in the 30s numbering around 300 that were working as coolies. The 300 of us held a discussion. “The Communist Chinese have taken over our parents, relatives and everything [we] owned. We should do something to put up a challenge and not remain like this with each one of us just trying to make a living.” That is what we spoke about.

Then Andrug Gonpo Tashi said that preparation was being made to establish an army at Mustang [Nepal] with 500 men. We had heard about this though had not seen it. When the 500 men were being deployed, we made a rush. The Nepalese fined us and took 800 *rupees* from each person along the journey. [We] were determined to go to Mustang and when we reached there, there was no food, no drink, no clothes and were reduced to eating boiled leather and using *chupa* ‘traditional coats’ as mattress to sleep on. Thus [we] suffered for around a year.

Q: [You] were reduced to eating boiled leather after reaching Mustang...

00:34:14

#43N: [We] ate boiled leather and used *chupa* as mattresses and were in that condition for around a year. Subsequently aid was received, aid was received for 500 men. However there were 1,500 men. The 1,500 men depended upon the food meant of 500 men. Naturally one was hungry; it was not enough to satiate. [We] had to go over a mountain pass. The Chinese were here [points to inside of hand] and we were here [points to back of hand]. It was like that. The leaders erred in policy decision and instead of leading [the soldiers] that side, brought them back and stayed there. I was in Mustang for around 15 years.

Then we received some weapons in Mustang. [I] do not know where the donation came from but [we] had received some weapons. It was planned to go to the other side of the pass but the Nepalese got wind of this and said, “You possess weapons, which must be surrendered to us.” So [we] began to hand over the low quality weapons to them. Later there was an internal conflict that I am ashamed to talk about. [Laughs]

Q: With the Nepalese?

#43N: Bapa Gen Yeshi...this must not be told.

Q: So how did you...if you were there 15 years, were you fighting everyday, once a year, how frequently were the encounters with the Chinese? Did they come over the border to fight with you or did they stay in China?

00:37:30

#43N: [We] made preparations and engaged in drills and such. There were 15 units in the army, 15 units of 100 [soldiers] each. [We] were getting ready to attack but never got to do it. [I] wonder what the leaders’ judgment was, but [we] never got to go there. And then the Nepalese created problems, “You possess weapons which must be surrendered. All the men will have to go to jail.” We were not allowed to stay in Mustang. They took away all the weapons and the men were jailed in Norkot for six months, in prison.

Q: And then what happened?

#43N: [We] were six months in jail. Following the six months in prison [we] moved here; finally came to this place in ’74. Finally [we] came here.

Q: ’78?

#43N: ’74

Q: ’74

00:39:12

#43N: There were no houses, no huts and [we] were left upon a barren hill. There was a single straw hut large enough to accommodate 5-6 people. Other than that the area was empty. It was very hot and close to the lake. “If these Tibetans are left in the heat, they

need not be killed or beaten, but will gradually die and [the corpses] can be thrown in the lake,” they [Nepalese] planned. So we were left here. Thank God, we did not die from the heat because His Holiness the Dalai Lama was thinking of us.

Q: *Pa-la* ‘respectful term for father,’ I want to ask...*popo-la*, when you were in Mustang for 15 years, did you live in houses or in tents? What about wives and children? Did anybody come to live with you as a family?

#43N: On a barren mountain...in the beginning [we] sat upon round seats made with juniper. Later [we] made an effort to build houses. [We] built houses, crude houses that one could just about live in and be sheltered from rain. There were not any good houses where the 15 units lived. After being in the jail and coming here, briefly, my story comes to an end. In the hometown...

Q: Did you have family members in Mustang or were single?

#43N: We were single without even people from our hometown. The *Chushi Gangdrug* consisted of various kinds of people from the upper and lower regions. Never mind relatives [one] did not even have someone hailing from the same hometown. One must live with other people like siblings.

Q: *Popo-la*, what were your wishes when you were in Mustang? What did you want to happen? What were you hoping would happen?

00:42:42

#43N: My wish was to cross the mountain pass, challenge the Communist Chinese, fight and take back our land—the hope was there—by seeking weapons, but [I] did not get to do that.

In the hometown my maternal uncle was the leader of nine sections, each section consisting of a thousand people. Thus [he] was the leader of nine sections. My maternal uncle stated, “[We] must challenge the Chinese. Otherwise, they will not let us live. They are not treating well.” Maternal Uncle stated so and since the year ‘35 [’55?] we had had many encounters. Many thousands of people had been killed. Maternal uncle too was killed. My siblings were killed. My parents were also killed. Everybody was killed and their wealth taken over by the Chinese.

Q: *Popo-la*, did you know that when you were in Mustang or when did you find out that your family was killed?

00:44:48

#43N: No, no, it happened when [I] was living in the hometown—when [I] was living in the hometown. We first had encounters with the Chinese when [I] was living in the hometown. They crossed into Tibetan Territory in the year ‘49. They came humbly in the year ‘49 and deceived us. [The Chinese] deceived the influential by gifting money. Maternal Uncle stated that they were not good and that [we] should challenge and fight them. Then there were encounters and my maternal uncle was killed, relatives killed, parents and everyone killed

and all the properties... Some of the families in the nine sections possessed *kati nakthong* ‘10,000 sheep and 1,000 yaks and *dri*.’ There were not any families that did not possess around 1,000 sheep or 500 goats and 18-19 horses. And among the poorest of the poor families there were none that did not own at least 10 *dri*. They [Chinese] took over all the possessions.

Q: Do you think it was a good idea to go to Mustang that so many, you know, fighters went and stayed there? What do you think about that, *popo-la*? Should you have done something different in retrospect?

00:47:00

#43N: [I] had no other thought except to work with the *Chushi Gangdrug* and abide by His Holiness the Dalai Lama’s advice to the end. We remembered the Tibetan people left behind and all our parents and relatives who had been killed. Keeping that in mind, we did not waver, never thought about going anywhere. [I] never thought about earning a living or living happily but to fight and face death. That would avenge the deaths. Killing one [Chinese] would avenge the deaths. [I] never thought, “Now we have reached a foreign country. Let us live happily.”

Q: Are there any things that we should...people should know about...specially about the *Chushi Gangdrug* in Mustang because many were there? Are there any facts or information that you think people don’t understand very well that we should clarify?

00:49:00

#43N: This Home for the Aged was formed by the Mustang organization. Except for around 10 of us old men that still survive, the rest of 40-odd died here. Most of the older generation has died. The older generation has come to an end. But for His Holiness the Dalai Lama and the government whom we can turn to, there is nothing else. Now all the old men are nearing death. I am 89 years old and will be 90 next year. [My] limbs are not stable and it is a matter of a few months or a year or two...

We, the older generation come to an end—come to an end. Those that experienced the struggle and suffering in the past have all come to an end. The younger generations do not know about the past. [I] do not think there are detailed stories available. Otherwise, it would be good to have all the stories of the leaders to tell the youth about what the older generation has done. But [I] do not think there is anyone that has taken the responsibility to do so. Such are not available in Mustang. That is because the leaders’ policies conflicted. When that is the case, no one has any motivation to do a good job. Each person thinks only about himself. Then we were not allowed to go back and stayed home.

Q: I know you said there were some...maybe things you can’t talk about, *popo-la*. But were there many in Mustang, were there many encounters with the Chinese like right around the border between Mustang and China if you can say that?

00:51:57

#43N: We have had many encounters over the mountain pass. They [Chinese] called us reactionaries and not *Chushi Gangdrug*.

Q: Reactionaries?

#43N: [The Chinese] called [us] reactionaries. Saying the reactionaries were coming, [the Chinese] dug trenches from one side of the mountain to the other and many a times waited with guns aimed. This can be seen now. If one takes the upper route from Mustang towards the mountain pass of Korala, the route is still there. They had made every preparation saying that we were coming.

His Holiness the Dalai Lama is the parent in this life and the lama of the next life. I have a request here for the aid organizations. Please lend whatever assistance is needed to follow the advice of His Holiness the Dalai Lama. He is the savior of the six million Tibetans. He can look after the welfare of the world. Therefore, aid organizations; please continue to lend all assistance...

[Discontinuity in video]

[Videographer to interviewer]: You have to repeat it one more time.

[Interviewer to videographer]: I have to repeat what?

[Videographer to interviewer]: Whatever it was that you were just saying.

[Interviewer to interpreter]: Oh, he was...where were we at? Were you just going to translate the section of what he just said?

[Interpreter to interviewer]: Yeah, you asked him like when he was stationed in Mustang, have you ever had like fight with the Chinese? That was the question.

[Interviewer to interpreter]: Yes.

[Interpreter to interviewer]: So he said...

[Interviewer to interpreter]: I said...What's the answer?

[Discontinuity in video]

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

#43N: Would this create any problem?

Q: I'm asking you. Would it be a problem? Do you have any problem if this is shown?

00:55:07

#43N: I have spoken about my suffering in the past and nothing else. You think about it for you are more knowledgeable. You have to decide whether it is better to show or better not to show. I am an old, senile.

It is not necessary to show this to the Chinese. What is the use of showing it to our enemy? They do not have any compassion or virtues; [they] are demons. They are the very demons without compassion and virtue.

Q: I see.

#43N: They are people that consider the Dalai Lama as an enemy. So are they good people?

Q: Okay, but it would be okay if we just show it to whoever wants to watch it?

#43N: That is okay.

Q: Thank you. Well, thank you for sharing...

00:56:27

#43N: [Interrupts] [I] will not be afraid if it is shown to the Chinese for they looted the entire property of six million Tibetans, destroyed around 6,000 monasteries and looted the gold and silver items within these. As for the population, there were six million whose entire property they seized and used. We had nothing, not even a cup when [we] came to India; [the Chinese] confiscated everything.

Q: I see. Thank you for sharing your story with us.

#43N: [Joins palms.]

Q: We appreciate it and this is very important for the history of Tibet. So thank you very much.

END OF INTERVIEW