

Interview H0206: with Lungshar, Chanju [lung shar byang 'chub], (India, 1981) : Part No. 3 of 3

The interviewee was a lay official in the traditional Tibetan government and the son of the famous Tsipa Lungshar. He continues to discuss his father.

Q

It was well known during that time that the mayor [his elder brother] was said to have done something while Reting Rinpoche was in prison. There was much talk about that.

A

No. That was not true. It was a plain lie. At that time I was a [gandrön](#) so I had to go to the prison as the representative of the Kashag. I had great faith in Reting Rinpoche so I didn't dare to go inside. After the decision of the Tsondu gyenzom was made, Reting Rinpoche's health deteriorated.

Q

What was Reting Rinpoche's illness?

A

We heard that his headache worsened and I was asked to see him. I went with the tseja, but I did not go inside the room. I stood outside the door. My elder brother, [Sawangchemmo](#) was inside the room. The Regent used to be good to him as well. At that time I was too young and my only feeling was that I would be very happy if Reting Rinpoche would not have to stay in jail.

Q

When you said that Regent was good to your elder brother, are you referring to the Regent [Taktra](#)?

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A

Yes. It was [Taktra](#). Then I went down and I heard that Reting Rinpoche usually was suffering from yadrib [tib. ya grib] [a kind of stroke caused by sinuses]. I also heard that he was taking some foreign medicine known as Zenasprin.

Q

Was that aspirin?

A

I don't know whether it was the same as aspirin or not. However, it was said that he used to get well after taking that medicine. Then later, the best Tibetan Doctor, Khyenrab Norbu [tib. mkhyen rab nor bu], diagnosed his illness as yadrib and the doctor further said that his sickness was very serious and he offered him medicine. The prison guard at that time was Tsidrung Phepolo [tib. bal po lags]. My brother was not there. In addition to that, 50 armed men were posted there. So this was only a rumor created by others. Otherwise there was no reason why my brother, the mayor, should have any bad intentions against Reting Rinpoche. These things were very clear from the beginning. Even one of the personal attendants of Reting Rinpoche and my brother the mayor were on very good terms. At that time, I was too young so I do not remember who this Personal Attendant (tib. [söpön](#) la [gsol dpon lags]) of Reting Rinpoche was. I was very young and I did not take notice of these happenings. However, even at that young age, within about two months, I was able to have the "New Audience" (tib. [sarjel](#) [gsar mjal]) for getting admitted to government service.

Q

How did you get that?

A

It was all done through my own efforts. To explain how it was done, the judgment passed by the Tsondu gyenzom which was instigated by [Kapshöba](#) pronounced that Lungshar's future generations should not be allowed to be in government service and not allowed to "sit above 3 persons." Because of this judgment, I had resolved to take to religion rather than to involve myself in politics. These things I had mentioned in my family history.

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However, I will tell you briefly here. Since I had the necessary facilities, I was determined to live my life practicing religion. That was my only feeling at that time.

However, many of my relatives told me that it was not becoming for a young man to practice religion and be neither perfect in religion nor a proper layman. Doing such a thing would be very shameful. They further told me that our situation was not same as others, as our family has received official punishment. Hence, we cannot stay just like that, although to practice religion is very good. This advice of my relatives further aroused my emotions and reminded me of the tortures done to my father and I realized that I cannot just stay like a woman unable to take revenge. It further aroused my anger. Then, I immediately started my plans. We even sent 17 people in high authority for this purpose and the expenses were tremendous. I even sent my own guru and finally I also contacted the Regent. But even the Regent could not do anything. Phünkhang [tib. phun khang] [Sawangchemmo](#) was a very stubborn person and I even agreed to take his daughter, Kelsang Dekyi [tib. skal bzang bde skyid], as my wife on the condition that I would be admitted to government service.

Q

Was it Phünkhang who was causing obstacles for you?

A

Yes, it was Phünkhang. In the Kashag it was only Phünkhang who was responsible for creating problems for me. It was very strange that although there was no enmity between us, yet Phünkhang behaved in this way. Although at that time, [Bönshö](#) [tib. bon shod] and [Kalön](#) Lama Tenpa Jayan, [tib. bstan pa 'jam dbyangs] were strongly supporting my cause, Phünkhang still acted so stubborn. When they pressed him further, he used to leave the Kashag in anger. So later [Bönshö](#) and [Kalön](#) Lama Tenpa Jayan told me that they were helpless since Phünkhang was firm in his decision, and even left the Kashag angrily. Now things seem to be very hard for you.

Q

I heard Phünkhang had such a personality.

A

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Since there was no alternative for us, later Phünkhang Geshe filed a case against Phünkhang. Dathang Lajam [Kusho](#) [tib. mda' thang lha lcam sku zhabs] was related to us. At that time, I was too busy meeting different people, but our [nyerpa](#) told me one day that these days you seem to be very busy, but you are too young to understand anything. It is better for you to concentrate your mind on education. It would be better for you if you tackle these matters when you become more mature in age. You should not waste the wealth amassed by your late father. The reason why our [nyerpa](#) told me this was because I kept this secret from him and from everybody for six months. My brother, Tsipön, was not yet commissioned at that time. We used to meet quite often and consult each other outside the Lhalu house.

Q

Didn't Lhalu Lhajam deny that Lhalu [Sawangchemmo](#) was the son of your late father. She said that he was the son of Shelkar Lingpa, [tib. shel dkar gling pa]. She was a very resourceful lady.

A

These things had already happened. However, my brother was quite influential and our [nyerpa](#) suspected we were meeting often at secret places and told me one day, why are you two meeting often like this? You have so many servants who can do the job for you. But I told him that although we have so many servants, none of them can do the job. Later, when Phünkhang was toppled, my brother was appointed shape just 5 days after that. 4 days after he was appointed shape, he had the "New Audience" for his appointed as katshab. It was done very quickly.

Q

How was he appointed shape and katshab so soon?

A

When he received the letter appointing him shape, automatically it made him a [katsab](#). He then only had to have the New Audience. The post of [katsab](#) carried the same authority as that of shape.

I then started employing every possible means and plans to become a government official. However, it was a very difficult task to change the decisions already passed by

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the Tsondu gyenzom. Even the Regent (Taktra), he was hard put to change the decision already passed by the Tsondu. Even the Regent (Taktra) was hard put to change the Tsondu gyenzom's draft decision when it was sent for his approval. My brother was a shape by then, but he approached the [nendrön](#) and told him everything.

When every other means and approaches seemed useless, we approached the Regent (Taktra) himself. The Regent finally took a drastic step by changing the Tsondu gyenzom's decision. [Kapshöba](#) was one of the shape at the time of submitting the draft and at that time we made the report through [the kadrung] Malampa [tib. smar lam pa]. [Kapshöba](#) internally gave instructions to Malampa who was writing the Tsondu gyenzom's decision to do as dictated by him. But Malampa sensed danger in changing the [content of the] draft passed by the Tsondu gyenzom, so he just put the wording of the Tsondu gyenzom' draft and wrote, "Please decide whether to keep the Tsondu gyenzom's decision or to give the permission to [Lungshar] to become a government official.

Furthermore, Malampa could not do Kapshöba's bidding because we had sought favor [tib. skyabs 'jug zhus] from Malampa. Later, when I was commissioned as a government official, I saw the documents related to these matters. Surkhang [Sawangchemmo](#) told me that the Regent was the only person who could do it. Otherwise, there was no other way out.

Q

Was Malampa the [kadrung](#)?

A

Yes, he was the [kadrung](#).

Q

Kapshöba might have instructed him?

A

Yes, [Kapshöba](#) had instructed Malampa, so that was why all those obstacles had cropped up. However, later the order [tib. bka' sgar] for my appointment came out quickly.

Q

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So your appointment to government service came through only by amending the Tsondu gyendzom's decision by the Regent.

A

Yes. It was through amending [tib. bka' chos] the Tsondu gyendzom's decision. Soon thereafter, I became a tsitrug [tib. rtsis phrug] [a preliminary period, during which the appointee in the govt. service had to go through a sort of training, before he was given any portfolio]. Soon after the completion of being a tsitrug, I was commissioned as a government official and barely 15 days after that, I was appointed [gandrön](#) in the Kashag. Although I had no inclinations to take the post of [gandrön](#), the Regent insisted I take the post. At that time, it had been already decided to send my brother Lhalu to Chamdo and I was going to be sent to Chamdo. However, Surkhang [Sawangchemmo](#) and Simbü [tib. gzom phus] Gusung Depön who were my best friends, requested to the Regent through the Chandzö Chemmo not to send me to Chamdo. But the Regent said, "You must go this time, as there was no other way out because Lhalu needs a reliable partner. But I will give you the assurance that after the completion of your term in Chamdo, you will be given any portfolio you desire." So with this assurance, I was sent to Chamdo. At that time, when I was appointed like that, I became kind of popular.

Q

It was ridiculous for Phünkhang to act so headstrong even when the Regent himself had spoken in your favor.

A

Yes, it was definitely stupid on his part. We even sought Trijang [tib. khri byang] Rinpoche's help and he also insistently exerted his influence. Since this too did not help much, the Regent himself gave his order. But Phünkhang was still unmoved and adamant. This was ridiculous. Even if he did not agree with the idea, he should have said 'Yes'. Later, Reting Rinpoche was very good to me. He told me to come to Reting many times. Then the Kashag received a wireless message from the [GMD](#) inviting Reting Rinpoche to China. The Kashag replied to the message saying that at that moment Reting Rinpoche was being treated by Tibet's most prominent doctor Khyenrab Norbu so we cannot say whether his health will improve or not. Then we had to attend the Tsondu gyendzom. It was not an easy task. [Shölkhang](#) [tib. zhol khang] was the tseja. I had great faith and

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respect for Reting Rinpoche. He was believed to be the reincarnation of Lhasey Mutri Tsenpo [tib. lha sras [mu](#) khri btsan po]. Whatever it may be, he was undoubtedly a Bodhisattva.

Q

Even Bodhisattvas are sometimes helpless due to the power of their fate or [karma](#). It is said that Mongal Putra [tib. mon gal bu], who was the greatest among the Buddha's disciples, in performing the "miracle-transformation" [tib. rdzu 'phrul], could not perform any miracles and was severely beaten by the non-Buddhist.

A

That is true. To perform the miracle transformations, the inner craving or desire should arise to transform yourself. But if the desire does not arise at all, there cannot be transformation.

Q

Thanks.