

BOOK REVIEW

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Brauen, Yangzom. *Across Many Mountains: An Extraordinary Story of Three Generations of Women in Tibet*, London: Vintage Books (2012). 324 pages with 11 color and 5 black and white photographs. Appendix of acknowledgement, timeline, and Addresses. Price patched in Nepali rupees as 560.00. ISBN 9780099546030. Printed in Britain. The book originally written in German language and translated in English by Katy Derbyshire.

Books on Tibetan refugees covering their struggle to escape Tibet have been published in considerable number especially in Europe, America and India. A significant number of fugitives from Tibet intending to go India and Nepal have been using different arduous snowy routes to cross the Himalayas. This book is a live story of three generations of Tibetan women. The first two generations left Tibet to reach their promised land where their *Bodhisattva* the Dalai Lama XIV has been living with Tibetan government in exile, while the third one, the writer of this book herself, was born in Europe.

Tibetan emigration to other countries basically happened in two stages after Chinese intended to take-over Tibet. The first one was after 1959 when the Dalai Lama sneaked to India in self exile amidst political tension. A sizable number of Tibetans followed him in different times especially in the 1960s. Next was in 1980, when Tibet was opened for trade and tourism. In the second phase, Tibetans were provided to and fro travel document. The book has explained a move of a family of two generations in the first phase at the time when Tibet was completely closed and to think about leaving it by its native people was a serious offence.

The proposed book for review has forty two headings. It could be divided into three parts. The first one focusing on Tibetan cultural life which has been represented by the first generation i.e. grandmother of the writer. The second part of the book is a good source to know how Tibetans struggled for aftermath survival as political refugees in India. In this book, grandmother and the mother of the writer have represented this generation. The writer herself belongs to third generation in this book. She was born in open society and heard a lot about Tibet and love it but still not willing to go back Tibet. It is a book of determination, love and endurance. The review has been structured according to the role which has been played by three generations of one Tibetan family.

TIBETAN CULTURAL LIFE

From the time when the Dalai Lama left Tibet for political asylum in India, most of the Tibetans especially of theological lineage wanted to leave Tibet. It was not easier because Chinese guard would be patrolling the border to check fugitives. Chinese authority feared, Tibetans may disseminate the interior news to the outside world. To escape Chinese eyes, people would select the

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Chinese or Tibetan New Year eve. Both fall in winter and Chinese guard would be off the duty unofficially to keep themselves warm and enjoy festival and play card. In one of such occasions, Kunsang Wangmo, the grandmother of the writer moved for an unknown place in dark with her husband and two daughters.

From the second part of the book, Kunsang Wangmo narrated her story from her childhood to her granddaughter. The grandmother was always tempted to be a nun because she was attracted to praying, singing and meditating in Anhe nunnery. She too wanted her head shaved, dressed in yellow robes and spend a dignified and calm life. The nuns need to go the village each day to collect food and the time other than this was on the nunnery. Kunsang was attracted to this line because all her relatives were there. In those days, there were five million people in Tibet and around twenty percent were monk and nun. Similarly, 6000 monasteries and nunneries were scattered round the country covering nearly each village.

Kunsang's family was rich and had enough to donate to the monks. In those days, there was no modern means of transportation and the loads had to be carried by the animals. There were limited nobles. Dalai Lama had to be found in incarnation as a young boy. It would take long time for him to be trained to be a ruler of Tibet. Because of this reason there was always power vacuum during this period which caused political trouble in Tibet. No news either of country or abroad could reach them. If they heard some it could be of distance past like a legend brought by herds or roaming traders. Monks had great role in the society because they were the persons to pray for others, to grow more grain and ward off the evils. Every Tibetan has a wish to go on pilgrimage at least one time in life. They had very low hygiene and no approach to even common medicine so will have to die premature.

Kunsang's mother also died because of food poison leaving her four children behind, Kunsang being the youngest one. All her seniors were monks or nuns and she was left alone at home. At this time, her father had come to the village with his herd. He heard the news of his wife in a mountain village. He went to a Lama to perform *powa* which is performed for deceased person. The Lama lit some herbs which burnt with much smoke and crackling. As they burnt, he knelt, murmured prayers and began swaying his upper body to and fro doing his eyes closed and recited mantras. This ritual is believed to make a favorable rebirth of the dead. In return of this ritual of the Lama, the client has to offer *tsampa*, tea, butter, cheese, and cured meat.

Tibetans prefer to perform celestial burial making pieces of dead body and let it unattended for birds. The grave-yard for celestial burial was far away so Kunsang's father could not offer it and did land burial in the meadow instead. He hoped the corpse would be going to better place being accompanied by the Lama's prayer. Usually, the relatives and neighbors offer assistance to get the last ritual done. But in this case, Kunsang's seniors were not around and did not know even what happened to their family. The neighbors too did not offer help because they afraid for being the disease communicated. The husband dragged his wife's dead body out from the hut and shouldered it making equal balance in both side to keep his hand free to support himself while walking in the dark. The Lama

offered one more prayer for deceased at the time when her belonging such as aprons blouses, jewelers were offered to the monastery.

Kunsang's father thought later that the place where his wife was buried was not proper to decay the body. After 45 days, it was again unearthed with the help of some monks and cremation was offered. The cremation fire arose to the sky because of liquid butter poured on it. The cremation ash is collected to make *tsa tsa* for family members to worship in the future. If people could offer, a shrine could be constructed in some pious place to house the *tsa tsa*. Other places where it could be placed are under an outcrop of rock high in the mountain or on the shores of river.

Food poisoning was not new in those days. Animals were a source of high-calorie and protein. Although Tibetans as Buddhist were supposed not to kill animals for their own sake, but they had to do it in the absence of butcher especially the Muslims. Processing is done in open air or put over the fire place where it could be easily contaminated with bad germs. Sometimes, they are stored too long even though it started to smell bad. By consuming such meat, people often encounter fatal sickness.

As Kunsang grew, she began to go to a nunnery murmuring mantra all the times. These days she was with her father. Tibetan Buddhism is Mahayana where there is Bodhisattva. They hope he would help them to leave the wheel of suffering, birth and rebirth. At this time, Kunsang's father fell ill and she arranged a *cham* dances in the monastery hoping he would be cured. This dance in modern sense is a combination of opera, theatre and religious ceremony. But he died of liver problem, which was declared incurable by the monks. Kunsang offered *powa* entrusting its responsibility to an old nun and she assisted her. It was quite new in Tibet where Buddhism was giving female lower status than male.

Father's death left Kunsang alone so in search of family love, she moved to visit a monastery where her elder sister was a nun. The long journey to go there was arduous one. She had frost bite and lost two toes. But the sister did not give her good reception so she came back to her own place. She decided to be a nun doing 'lock of hair' ceremony. In those days, she had heard a lot about Ape *Rinpoche* who had come in another village. She went to be blessed from him and decided to go Ngabo in Kongpo pilgrimage with him.

A week long walk took the entourage to the village of Ngabo. The Mayer greeted them with great reverence. The nuns made individual hermitage in higher mountain side which was a little bit far away from the valley. It was a melancholy place suitable for meditation. She quickly got herself adjusted according to the schedules as guided by drum and trumpet. In this hermitage, she did meditation for three years, three months, three weeks and three days. Before this she fulfilled other formalities of different stages including one hundred thousand guru yoga. It was to merge her mind with the wisdom mind of guru. She did all and entered into another spirituality.

Once a monk Tsering by name from another place came to Kunsang's hermitage. They were attracted each other. Ape *Rinpoche*, Tsering and Kunsang were all the followers of Nyingma where celibacy was voluntary. Around this

time, Ape *Rinpoche* died where many people came to pay their last respect to the *Rinpoche*. Tsering also came and met her again which changed into a marriage.

The marriage brought obstacle in their spirituality. Soon she became pregnant so she decided to leave the hermitage. His brother who was in the valley below suggested not to leave the place. After Tsering came they again decided to leave the place but a *tulku* advised to stay there and allowed them to practice dharma in the hermitage. He recited some mantra for them. In Tibet, to give birth is a dirty job because it involves blood. No one comes to support which sometimes causes death of both mother and baby. Therefore she moved to the valley where there was her sister in law to offer help. Her first child was a boy but died in five months. She buried the deceased in a mountain cave weighting a big stone on it. Soon she gave birth to another boy who too met same fate in the cave. She bore third and fourth child in short interval both were daughters. They both grew well little by little.

In the mean time, a *Tulku* of Pang-ri monastery known to Tsering asked couple to live in his monastery and take care of it and do regular religious jobs. The *Tulku* himself was going to Sikkim upon the invitation of king to imply him in some state matters. At this time there was rumor that the marauding Chinese soldiers were destroying the monasteries targeting monks and nuns. The *Tulku* suggested them to leave the monastery for their security in case that happened. The time of his return was not set. It was a new beginning for Kunsang family. The new place was comfortable and spacious than the hermitage. During their days in Pang-ri, once Sonam fell ill so Kunsang took her sick daughter to a lake to perform its four circumambulations. It was four days long walk to and fro. Her daughter recovered.

Not very late, they had news that the Chinese soldiers have come to Kham with more troops overwhelming the freedom fighters. Although it was two to three months walk from her place but she had seen what Chinese could do in the religious place while she had gone to see her sister. But the Chinese appeared there very soon and searched the monastery if they could find some rebels hiding. Next time they came again and collected most of the hens left by their neighbor in religious place for security. The Chinese came again to carry detailed search to find weapons and other valuables deposited in the monastery. This time, they broke the door, and window, entered into secret room where even Tsering had not entered. They bagged what they thought valuable. After they returned, Kunsang began to think seriously to escape Tibet which she did not tell even to Tsering until it was final within herself.

Chinese set up a camp in her village to educate people how were Tibetans exploited by landlords and monasteries. The people were forced to throng in the camp. Monks and nuns were to join the education camp from the surrounding mountains. The people were forced to criticize themselves and tell others how they were exploited in the society. The Chinese asked monks how they got food without work. These circumstances feared Tsering. He returned but not to home but somewhere to hide himself for few days to escape Chinese arrest. Chinese seized lands of the landlords and monasteries and distributed among the

peasants, serf and poor collapsing the old structure of the traditional society. They destroyed the monasteries further.

Lhasa was in more trouble. Chinese were thronged there more than in any another place. Tibetan fighters and other people also were there in the same number. Once Chinese enforced Dalai Lama to attend a theatrical show in their camp in Lhasa but without any attendance. Tibetans feared that the Dalai Lama could be kidnapped. They surrounded the Dalai Lama's residence to protect him from being abducted. Terrible situation occurred in the 10th. of March, 1959 which has been celebrated by Tibetans as 'Uprising day.'

Tsering was not aware of these incidents so he was still convincing his wife to stay in the same monastery which was entrusted to him by the *Rinpoche* to take care of. Once he came to know that the landlords were beaten, booted, tortured and forced to clean peasants' toilet in public. He knew further that monks were forced to avoid celibacy against their wish, kill birds and animals. The monasteries were left damaged. He decided to comply with the decision of his wife.

They kept their plan secret to avoid Chinese risk. They offered last prayer to their deities in the night so that the neighbors may not notice. They entrusted the responsibility to take care of monastery to the neighbors in their absence. Before leaving, Tsering brought back the money he had buried. They packed *tsampa*, tea, butter and bowls to eat in. They did not forget to carry blankets and proceeded without knowing where to go. First they went to the home of Kunsang's brother who was the only one person to know about their escape. He offered horse to carry their loads. On the way they crossed a river with the help of a boatman and resumed the trek again. After they covered a long distance, they encountered the Chinese but let them go believing their word that they were going on pilgrimage. On their way, once they reached a monastery where they offered prayers. In this area, the Chinese were keeping the Tibetans under constant surveillance. But it was also rumored that they will be leaving the area soon to go in another place. That really happened and they were able to resume their walk. A few days later, a man to whom they met on the way offered them assistance to escape. Kunsang agreed it with great suspicion because they could be Chinese informer. In the next day they joined another group at the bank of river who were also assisted by the same person. In the night, they crossed Tsangpo, an almighty river of Tibet. In one place they needed to cross a rope bridge. Though very risk but still not possible for the horses. They unloaded their sacks from the horse and let it free to go back to its own valley. After many weeks of arduous journey with fear and anxiety, finally they crossed the border to submit themselves to the Indian police. At doing this, they wept, cried with joy and thanked the god.

STRUGGLE TO SURVIVE AS REFUGEE

They arrived in their promised land but were far from the end of their journey. They were offered supplies for few days. They were provided wood and water to get their food prepared. After few days of stay over there, they were shifted to another place from the air and trucked again to another destination. Tibetans had very suffocative time in the camp because of climatic problem of

which they were not accustomed. Besides, they had problem of food and water and almost of them suffered from stomach problem. Out of these pressing problems, Sonam's sister died. Since *Powa* was not possible, simple cremation was offered in the common graveyard where other Tibetans also were cremated who shared the same fate. Kunsang was always worried about Sonam's health. She had four children but now only-one remained. Once she came to know that a few of the refugees were being taken to Shimla after a through health check-up. She decided to try her fate because the climate of Shimla could be similar to Tibet to some extent.

Although, they came to their desired place but was not easier to go through. Indian government decided to give job to the 30,000 refugees for livelihood in road construction sites. Their job was to make gravel out of the big rocks. It was very tuff job for them which yielded support only to survive. Some Tibetan authorities proposed to enroll refugee children in school but Kunsang did not like so simply to keep her in notice. Hard works on rock on insufficient food deteriorated Tsering's health. However there was little improvement after visiting a doctor. Sonam also had many wounds in her leg and body and some becoming infected and began to fester. However she also was cured. In these days, Kunsang was not comfortable by any means. Although she was a nun, but no Tibetans had regard on her as all were refugees struggling for their own survival.

Once Kunsang's family decided to go Kalimpong on pilgrimage to be blessed from Dudjom *Rinpoche*. He was frequently travelling to Shimla, Kalimpong and Lhasa. For Kunsang's family, it was a long journey from Shimla to Kalimpong. They had no money even to buy tickets as it was unaffordable for them. They reached at their destination which looked closed to Kanchanjunga Himal. They found the place similar to Tibet to some extent. *Rinpoche* was holding *mani rilbu*. *Rilbu* is a most covetous medicine among Tibetans made out of herbs, and hair, nail and old dress of great Lama mixed together to make a pill. Ceremony was held for twenty four hours and if someone slept tired another would come to relive him. *Rinpoche*'s daughters made Sonam their playmate in Kalimpong. But it did not go comfortable for her because she never had been in such a big and nice building. She had a sense of inferiority. As long they were in Kalimpong, they had powder milk distributed by a Christian missionary. They were to accept a pamphlet for milk written in Tibetan language which praised the Christ or so.

On their way back to Shimla, they visited Rewalsar, where Guru Rinpoche was born out of a lotus blossom. In the same way, they visited Bodha Gaya, where Sakyamuni Buddha was enlightened. Similarly, they visited Delhi also and paid respect to Buddhist shrines.

Not long they reached Shimla, they heard a rumor that a group of Tibetan refugees were being flown to Switzerland and another to Orrisa (South India). In Orrisa, they would be given a piece of land to cultivate and survive. Many people went in hope of better future but Kunsang remained in Shimla due to deteriorating health of Tsering.

After saying bye to their fellow beings, they moved to a new place near by a hospital, where she met Pema-La, her old friend of Ape Rinpoche hermitage.

But because of their past social hierarchy she did not offer help to Sonam and Kunsang even in time of necessity.

It had been a habit of Kunsang to switch up herself from one job to another when she needed more money. In Shimla she had knitting job but she now ventured for brewing local beer. This job too did not last longer. During these days, Sonam was enrolled in a school but with another name as Shanta Kumari, because her name to native teachers was not easier to pronounce.

Kunsang and Sonam frequently visited Stirling Castle for vitamin tablets and dress. Because of attractive bed in the castle ever readied for sick children, Sonam also wanted to be a sick to try it. She did it but missed her father and mother as long she was in the castle. She never had been away even a single night from her mother. By and by, Kunsang got a job in Castle to look after orphanage children. She was to board there for little wage. During these days Tsering was hospitalized but having his health deteriorated in each succeeding day. Kunsang ran each day about one hour in her lunch break to feed Tsering soup and so forth. The head of her office transferred her in another branch which made her nearer to her husband in the hospital.

In spite of Kunsang's prayers and support, Tsering died. Kunsang found a person to perform another *Powa*. At his deathbed, Tsering suggested Kunsang not to declare their relation as man and wife. If relation is made known, she had to bear all funeral cost which was not affordable to them. She simply said that she was a nun and had gone to see him in the hospital to offer prayers for his betterment and good rebirth. Kunsang obeyed her husband with heavy heart. Sonam was very sad for not having her father with her. The Castle got new director who enrolled Sonam in school. She began to enjoy fairy tales book.

One day Sonam was asked to serve food to the senior officials. It was quite new experience to her. Their stay in this place was at desired level where they had plenty of food to eat and they also had joint photograph ever snapped in their life.

Once the Dalai Lama came to castle to see the condition of Tibetan refugee children. Kunsang was very excited to see him from near. The Dalai Lama asked her personal question. It was very important time for her in her life. To see Dalai Lama was her highest honor possible in her life. It was not all; she was even touched by him, an Avalokitesvara of Tibetans. Sonam also had different experience because she visited Delhi and other associated places. At the same time, a new director was changing the environment of the school. Sonam had opportunity to enjoy English movies.

Sweeny, a new director, transferred Kunsang to Auckland school so Sonam also had to go to the same very expensive school. But Sweeny found a sponsor and there were tutors to support Sonam in English and math. Kunsang had first wrist watch from Sweeny.

Stirling castle closed because there was no project to support Tibetan refugee children. Kunsang moved to Mussorie with a recommendation letter of Ghese Damcho-la in search of a new job. In that place, Mrs Rinchen Dolma Taring had a school and a home for children.

The good lady gave job to look children at block number 13. Sonam was sent to a girls' hostel in another city where she would be enrolled in an Indian school. Although it was a separation, Kunsang was happy because Sonam's education was to be continued. Sonam could not find the new place better than Steriling Castle. Environment was tight. She had no money even to buy sanitary towel.

In vacation, Sonam came back to see her mother. Kunsang had hard working schedule in the school. Sonam's age was attracting males however she herself had no idea about this. A man nick named as mouse king wanted nearness of Sonam but she ignored. Some were writing her or some were proposing her affection. In Mussoorie, a wealthy man came to Kunsang with a large dish of magnificent fruit and Khatag to beg Sonam for his two sons. He was proposing polyandry marriage which Tibet was still practicing. An Indian butcher by profession, two times older than Sonam's age gave indication for marriage. When he noticed Sonam ignoring him, he grabbed her hand. Sonam was panicked and screamed. But none of them were fortunate.

In the new vacation, school asked Sonam with her another friend to work for a restaurant without pay. Her pay was actually given to School. Sonam met their Martin Brauen, who liked her at first glance. Martin's family tree was connected to royalties in the past and he was interested in helping Tibetan refugees from his school days. They fell in love each other.

As the contact increased between them, Martin proposed Kunsang to take Sonam with him to Switzerland for nurse training and Kunsang was to go with her. Because a *Rinpoche* did not agree it, Martin went back to Switzerland but mail contact was maintained.

Their contact through mail became an issue in the school. Martin came again in India for a film making project in the north-east part of India. Kunsang went to the site with Martin in spite of being language problem between them but Sonam did not like to miss school. In Kalimpong, Kunsang met *Rinpoche* again who agreed Sonam to marry Martin and go Switzerland. Martin also secured *Rinpoche's* permission.

Because Martin had once interviewed the Dalai Lama, he was privileged for asking Dalai Lama's blessing to his marriage case. Dalai Lama approved and blessed their marriage. They did paper marriage. Finally they all flew to Switzerland with Swiss passport.

A NEW WORLD

Mother and daughter embarked for a complete new world than India. In plane, Martin kept on telling about the food and drinks being served by air-hostage. Building, roads and means of transportation were all amazing for them. In Martin's home, a marriage reception was held.

A new way of life was a type of challenge for them. Serving food at kitchen for themselves, dining hall dominated by children's' sound instead of adults, testing food directly from the cooked pot were among few of the problems they encountered in Switzerland. Sonam had her individual problem with Martin. She found Martin always hanging on phone this too with female and long letter

he would read every day. This made Sonam suspicious about Martin's character. However Martin was always trying to convince her saying that it was his office business. Amidst this environment, Kunsang and Sonam had good news that their Guru Dudjom *Rinpoche* was coming to Switzerland. They were happy because it would be an opportunity for them to see Guru close to them.

During these days, Martin got a job at ethnographic museum where Heinrich Harrer's Tibetan collection was to be deposited. Because of this job, they shifted to their own flat after three months stay at parental home. In the mean time, Kunsang got home cleaning job but she immediately shifted to a hospital for deaf and blind. She knew disables were not subjected to hate but love and compassion. Kunsang was sad over the activities of hospital staffs who did not let patient to die peacefully. They pressed tubes into the helpless old people, pricked needles in their arms and connected them to electric machine which beeped, rattle and flashed. In Tibet, the death was supposed to be welcomed in peace. After three years in hospital, she changed her job to babysitting. She loved children and children loved her.

Martin was promoted to the post of Curator. They moved to their own home in country side which was 50 minute train from Zurich.

Dudjom Rinpoche came in Switzerland. Sonam greeted them with Namaste instead of bowing her head which was done to the seniors in Tibetan culture. Next time, she received a senior Tibetan known to Kunsang from India. There was no another person at home than Kunsang. He saw there a beautiful blanket brought by Kunsang from Tibet. He demanded it be sold for him to give it to his daughter who was going to be a higher spiritual leader. Kunsang had sentimental relation with it but she gave it to him on nominal money since it was going in the hand of a religious person. In evening when Sonam knew this she regretted over the sale.

To have a baby in new home was a long cherished wish of Sonam. Her wish was fulfilled because she became pregnant. Martin was in hospital during the delivery time of Sonam. She brought up her newly born daughter according to western and Tibetan culture both. Dudjom *Rinpoche* in India gave her name as Yangzom.

Yangzom had happy child life. She was taken to every club, theatre, museum and parks. Hide and seek with grandmother was her favorite game. They enjoyed both European and Tibetan festivals.

Although Kunsang and Sonam had happy days in Switzerland but the news of from Tibet made both poignant. There was rumor that all of their relatives met death in the hands of Chinese. The survivors in Tibet also were thinking that those who attempted to escape Tibet might have died. In spite of fear of relative's death, Sonam wrote a letter to the brothers of Kunsang on her mother's behalf. It was responded. They knew many birth and death in their family. They were very excited knowing their survival. They decided to visit Tibet.

Whole family of Kunsang including Martin visited Tibet with their first halt in Lhasa. The city had changed a lot. The bicycles had outnumbered the people. Numerous small monasteries were razed to the grounds. Some were renovated but for other purpose. They visited Jhokang, and Ramoche monasteries

and Potala and Norbulingkha palaces. They found them gloomy because they were not lively but only a museum.

Their destination was Pang so they hired a bus just only for five people. There were no small cars available for rent. The drive to their old place reminded Kunsang and Sonam their past. There were roads which were not in earlier days. They crossed a fierce river with the help of a rope. Kunsang was excited to reach her relative's home. Her brothers greeted them and were taken to kitchen near fire place. It was smoky. There was no running water and nothing else but only a smell of primitive age. Yangzom found Tibetans like heroine Pippi Longstocking who did not shower was and ignored all cleaning. However it was exciting experience for all of them.

Yangzom and Tashi were given bath which was a funny event for other children. Goat slaughtering scene was horrible for them neither they liked the way of solving toilet issue. Yangzom relieved herself behind some tree but each time the pigs would run to clean it. Yangzom came to understand how people could survive even without necessities. Sonam and Martin visited Pangri-la monastery which was left only on ruins. For Sonam, old impression was lost. Forest was bald and villages looked deserted.

Kunsang met Puko Ani-la, a friend of Ape Rinpoche hermitage. She too recited her terrible stories and requested Kunsang to buy a valuable stone which she had hidden from the Chinese in searched days. Kunsang denied to take it but offered the money she was expecting out of stone sale. Puko Ani-la did not like to have charity so Kunsang accepted the stone. Sonam has been using it since then like an amulet.

They visited numerous places around Pang which included monasteries also. Few of the monasteries had escaped Chinese eyes during Cultural Revolution. Some of monks showed them photographs of the Dalai Lama which was not allowed to do so in Tibet. They were hoping Dalai Lama's return in Tibet. Kunsang visited Tibet for second time very soon and kept on sending money regularly to her relatives. An European lady Frau Steiner had sponsored a solar to Kunsang brother, who earned a small amount of money allowing his neighbors to take a hot water shower upon payment.

Martin got new job so he moved with his family in the city of Berne. Yangzom and Tashi were enrolled in school. As Buddhist, they were exempted to attend Christian class however they were supposed to learn Tibetan language in their family. In school, Yangzom had interest in tightrope walking while Tashi in painting. Sonam introduced *tsampa* in Switzerland and was sold in department store. Latter Sonam knew, *tsampa* was a global food branded under different names. She supplied under her brand name as 'Sonam's *tsampa*' which covered half of Europe.

Yangzom grew as a teen agers and preferring short dresses. Sonam had no problem on it. She was free to choose her own job. She went for art school but soon joined a drama school. The drama school kept her busy form morning to night and she would go at home only for sleeping. She joined modeling and movie for earning livelihood.

Yangzom involved in 'Free Tibet' movement from her drama school. At this time the Chinese President Jiang Zemin was visiting Switzerland. She decided along with her friends to stage protest in favor of Tibet. Although there was tight security and any movement of this type was banned, they climbed on a roof and released gas-filled balloon where they had written 'Dialogue.' They were asking to the president to have dialogue to solve Tibet problem.

They planned to protest in Moscow also where an announcement was going to be made to award Olympic game to Beijing in 2008. A banner to be displayed in protest had a stone wall with five bullet holes arranged like Olympic Rings. Below the rings were written 'The Games of Beijing with Tibet.' The plain-cloth security tried to seize it once it was unfurled and there was a type of tug of war. Two officers grabbed Yangzom and pulled her away from the journalist. This moment was snapped and was circulated round the world through medias. They were detained for a night and produced tomorrow at court where police procedure to detain them was pointed as wrong. Thus, they were set free. From Moscow she flew to Zurich where she was awarded warm welcome by a crowd. She remained busy for many days to interview and for talk show to cover her Moscow protest.

After her visit to Tibet many years back, Kunsang wanted to go on pilgrimage to India. Yangzom worded to go with her. She was thinking to make a document to cover the pilgrimage. They had their job began from Dharamsala where the Dalai Lama also attended. They visited numerous Buddhist sites including Bodha Gaya and Rewalsar. Kunsang enjoyed this trip as this was very comfortable pilgrimage than she had done forty years back. Now she had money, prestige and heart to donate money. After two years, Kunsang came again India with Martin and Sonam. They had audience with the Dalai Lama. Sonam was unhappy finding that the Tibetans themselves were exploiting Nepalese and Indian children making them work from dawn to dusk in their restaurant who themselves were living in lavishness.

Yangzom pursued her career in film industry so she moved to Berlin which was an attractive movie destination. At this time she had broken her relation with boy friend. She again tried her luck going to Los Angeles as Hollywood was her dream. In LA, her house-host gave her a work of one hour long radio program to be operated monthly. The program was associated with Tibet and named as 'The Tibet Connection'.

After forty nine years, Tibetan monks and youth took street to Lhasa again in 2008. They looted Chinese shop. The mainland government suppressed them with bullet and foreign journalists were expelled and there was news blackout. A few months later, Dalai Lama spoke in Berlin for Tibetan autonomy.

Yangzom thought the value of life goes changed according to the place they grew. Even though, Tibet is free, she thinks she would not go back to Tibet because her field was film industry. She will have nothing in Tibet. Sonam will think to go or not to go Tibet. She would be divided into fifty and fifty. And Yangzom is confirmed that her grandmother would surely go to Tibet at least to die to have good next birth.

Finally, it could be said that the first part of this book has presented a picture of Tibet in cultural light before the Chinese came with a motive to annex it. Another sentimental aspect of the book is the arduous story of the Tibetans in the course of their effort to escape Tibet. The fortunate fugitives too had no easier life in new land of India in terms of climate, food and environment. In conclusion, this book is a lively story of Tibetans in their home land and as refugee in India and abroad.