



WHEEL OF LIFE: AN INCOMPLETE JOURNEY

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ABSTRACT

Fourth world literature refers to the written work of native people living in a land that has been taken over by non-natives. Fourth world people are the indigenous people who were thrown outside their homelands due to the invasions, forceful occupation or victory over their motherland. The term fourth world came into wide use after the publication of George Manuel's "The fourth world: An Indian Reality". He thinks of fourth world as the "indigenous people descended from a country's aboriginal population and who today are completely or partly deprived of rights to their own territories and its riches". Tibetan literature consists of any literature written in Tibetan language or arising out of Tibetan culture. Tibetan literature is mainly influenced by Buddhist philosophy. The "Wheel of Life" is the story of Namgyal Lhamo Taklha, who was raised in an aristocratic family in Tibet. She is married to the brother of Dalai Lama. In this stirring narrative, she tells the story of her own life while documenting the history of her nation. She has experienced the old Tibet before the Chinese invasion and she has witnessed how it slipped away from the hands of natives. It is vivid description of Tibetan refugee experience and painful years of exile. It is the story of one woman but it documents the nation's history. The researcher will attempt to comprehend and analyze the struggle of Namgyal Taklha to build a new life in exile, in this paper. The author hopes to complete the wheel of life mentioned in the title by returning to Tibet. She utters at the end of the book *"The prayer flags will dance in the wind and the fragrant white smoke of the burning juniper leaves will carry my prayers for friends throughout the world, across an endless rise of mountains."*

KEY WORDS :

The wheel of life – Bhavacakra- the symbolic representation of cyclic existence in Buddhist Philosophy

Samsara - cycle of birth

Avidya – ignorance

Dukha – Suffering

Ananda - Happiness

INTRODUCTION

Fourth world literature refers to the written work of native people living in a land that has been taken over by non-natives. Fourth world people are the indigenous people who were thrown outside their homelands due to the invasions, forceful occupation, or victory over their motherland. The term fourth world came into wide use after the publication of George Manuel's "The fourth world: An Indian Reality". He thinks of fourth world as the "indigenous people descended from a country's aboriginal population and who today are completely or partly deprived of rights to their own territories and its riches".

TIBET AND TIBETAN LANGUAGE

Tibet is currently known as Tibet Autonomous Region which is one of the provinces of People's Republic of China. It was created in 1965 after Tibet's invasion by the PRC in 1951. Geographically Tibetan plateau is the highest region on the earth. (Average elevation 15,000 ft). Mount Everest is located on Tibet's border with Nepal. Physically Tibet is divided into nomadic lake region and agricultural river region. It comes in rain shadow area of Himalayas so receive scares rainfall. Still the main occupation for livelihood is agriculture; currently few jobs are available in tourism industry.

Tibetan is the official language of Tibet and Nepal and mother tongue of Tibetan and Nepali nationals. The native speakers of Tibetan language are about 1.2. Million, they can be found in Tibet, Nepal as well Tibetan Diasporas. Tibetan is considered as the language of spiritualism in these countries. Standard Tibetan language is the Tibetan Spoken in Lhasa.

TIBETAN LITERATURE

The earlier concept of Tibetan literature, the literature which is written in Tibetan language or arises out of Tibetan culture is changing with time because most of the Diasporas Tibetan authors are using Chinese, English or some other language to compose their work. Tibetan language is the literary language of Tibet as well some parts of Mongolia, Russia, Bhutan, Nepal, India and Pakistan. So today the term Tibetan literature is applied for any work of art by an ethnic Tibetan person or arising out of Tibetan culture. Throughout the history of Tibetan literature, it was strongly influenced by Buddhist thoughts and philosophy. Literature consisted mostly religious, historical and biographical texts and collection of folk tales.

TIBETAN LITERATURE IN DIASPORA

In the book entitled "Modern Tibetan Literature and Social Change", written by Hortsang Jigme translated by L.R. Hartely , Patricia Vedani mentions that while it is generally said that 1959 is the year in which Tibetan literature in exile began , it took almost next two decades for the emergence of Tibetan literature. Almost eighty thousand Tibetans fled to India during the decade of sixties as refugees , they were divided in small groups for better administration purpose and were settled in various refugee camps mainly in northern India and that too in the interior parts of forests. Tibetans who had arrived from coldest, inhabitable place were put suddenly in hot and humid climate of India , many Tibetans lost their lives due

to various illnesses and during their struggle to cope up with new environment. The most urgent needs of exiled Tibetans were food, shelter and livelihood so it is no wonder that few people were writing. Only few aristocrats, Lamas and monks could read and write and other ordinary people were mostly illiterate. Schools had just begun so there was no question of literature. Few teachers and students who escaped from their monasteries in Tibet to Bhagsa in Uttar Pradesh and Dalhousie in Himachal Pradesh wrote about religious rituals and teachings. Few exiled Tibetans those who wrote, they wrote for the cause of Tibet at international platform. First few years of their lives had a challenge of establishing settlements in India and Nepal, starting schools, hospitals, small factories and managing all these things. Only after several years almost two decades monastic scholars started writing religious texts in literary fashion. But they never veered from classical literary norms. Only after 1970 few religious teachers in exile had the opportunity to travel overseas to Europe, America and Japan and they started studying western language and culture. They started writing in English. There is a large amount of fiction, new poetry and dramas in Tibetan society today. Chogyam Trungpa published in English many religious works. Rakra Tetong Thupten chodar has written commentary on the eight branches of Tibetan grammar.

The second group of exiled Tibetan especially many youths escaped from Tibet to India in 1980's when they got the information about His Holiness the Dalai Lama and exile communities. Until then the national pride and related issues have never touched the minds of these youths. They had desire to write, they wished to enjoy freedom of speech they have never experienced in Tibet. These youths focussed more on promoting Tibetan literature.

Modern Tibetan women writers and Tibetans in exile are now writing in English, Chinese, Urdu and Sanskrit. Their attempts got impetus from the first conference on Tibetan literature and several Tibetan literary anthologies followed the event. Tibetan women writers writing flourished during 1980's and 1990's, most of them were escaped from Tibet. An event "Celebrating Exile" was organized in the year 2003 to bring together poets, writers, painters and other people interested in arts. Such events and conferences are providing new opportunities and boosting confidence of novice authors. Though Tibetan authors publishing in English are not numerous some authors have received recognition and awards at international level. Some of the notable writers in English are Namgyal Phuntsok, Bhuchung D. Sonam, Tsering Wangmo Dhompa, Palden Gyal etc.

THE WHEEL OF LIFE

The wheel of life, Bhavacakra is the symbolic representation of cyclic existence or samsara (cycle of birth) is found on the outside walls of Buddhist temples and monasteries all over the world. It is believed that the drawing was designed by Buddha himself to help ordinary people to understand Buddhist teaching. The birth of cycle and death arises from ordinary man's grasping of self and experiences. Human beings have to take birth in the six realms of existence. Each realm can be perceived as physical realm or a psychological state due to suffering. According to Buddhist philosophy *Samsara* arises out of *avidya* (ignorance) and is accompanied by *dukha* (suffering, anxiety, and dissatisfaction). In the Buddhist view liberation

from *Samsara* is possible by following only Buddhist path. In the words of Mark Epstein, "*The entire Wheel of Life is but a representation of the possibility of transforming suffering by changing the way we relate to it. As the Buddha taught in his final exhortation to his faithful attendant Ananda, it is only through becoming a 'lamp unto yourself' that enlightenment can be won. Liberation from the Wheel of Life does not mean escape, the Buddha implied. It means clear perception of oneself of the entire range of the human experience.*"

(www.en.wikipedia.org/wiki/Bhavacakra , retrieved on 12/01/2012)

According to the Buddhist tradition, the Buddha told his followers:

I have shown you the path that leads to liberation

But you should know that liberation depends upon yourself.

WHEEL OF LIFE BY NAMGYAL

The "Wheel of Life" is an autobiography of Namgyal Lhamo Taklha , who was raised in an aristocratic family in Tibet. She is married to the brother of fourteenth Dalai Lama. In this stirring narrative, she tells the story of her own life while documenting the history of her nation. She has experienced the old Tibet before the Chinese invasion and she has witnessed how it slipped away from the hands of natives. It is vivid description of Tibetan refugee experience and painful years of exile. It is the story of one woman but it documents the nation's history. The researcher will attempt in this paper to comprehend and analyze the struggle of Namgyal Taklha to build a new life in exile. The author hopes to complete the wheel of life mentioned in the title by returning to Tibet. She utters at the end of the book :

The prayer flags will dance in the wind, and the fragrant white smoke of the burning juniper leaves will carry my prayers for friends throughout the world, across an endless rise of mountains.

(Wheel of life, p. 222)

Namgyal makes it clear, in the preface of the book "Wheel of Life" that she wishes to give Tibetan children, who are brought up in exile "glimpse of their homeland and tell them the story of my struggles to build a new life in exile, while preserving the best of our culture and heritage". She is voicing her anguish over quickly disappearing rich and fascinating Tibetan culture. There are two groups among new generations of Tibetan children, first are those who are born and brought up in exile away from their motherland and who have experienced only enigma of their culture. She remarks, they have never experienced breeze of Lhasa on a sunny day, they have never bathed in sparkling streams in Tibet. They have never heard the swish of the willow trees. They are not the children of Tibet but they are the children of India, Switzerland or USA. On the contrary the second group raised in fear and suppression in Tibet. They are taught that Tibet was backward and corrupt before 1959. There is constant fear under the foreign government of destruction of Tibetan culture, language and tradition and even the indigenous race of Tibet.

CO-RELATION BETWEEN NAMGYAL'S LIFE AND BUDDHIST WHEEL OF LIFE

The life of Namgyal Taklha as reflected in her autobiography can be equated with the Buddhist interpretation of wheel of Life. Wheel of life is the symbolic representation of cycle of rebirths through which human beings have to pass before their liberation. Various images on the inner and outer circle of the wheel have particular denotations and connotations. The images in the hub of wheel (first layer) are the representation of three poisons of life, ignorance, attachment and aversion. The second layer is of karma. The third layer shows the six realms of samsara. The fourth layer represents the twelve links of dependent origination. The fierce figure holding the wheel represents impermanence. The moon above the wheel is the symbol of liberation from cyclic existence. The Buddha pointing to the moon indicates possibility of liberation. The positive or negative actions arising out of three poisons give rise to positive or negative action. These actions and their results ultimately lead to Karma. Due to his/her Karma human beings have to suffer in samsara that is passing through cycles of rebirth. First three realms God realm, demigod realm, human realm, are termed as higher realms and next three animal realm, hungry ghost and hell are called as lower realms.

God's realm and demigod's realm are considered as superior realms in Buddhist philosophy. God's lives are full of pleasure, abundance and enjoyment, they also enjoy long lives. On the other contrary they spend their lives following meaningless distraction without practicing dharma. At the end of their life they have exhausted their good Karma being born into lower realms.

First phase of author's life can be termed as God's realm. Namgyal's birth in one of the ancient families of Tibet, Tsarong family consisting of almost sixty members, living in a blessed city of Lhasa in a wondrous house on the bank of river Kyichu, the house which was grand in size and mind is one of the best phases of her life. Her grandfather had won great favour of thirteenth Dalai Lama as he saved his life during his flight to India. Her remarks about her childhood days, "*we romped carefree for hours in our world of stones, twigs, branches and dirt*" (Wheel of life, p. 19) visualize the kind of life the author was blessed with. Pola, her grandfather a hardcore Buddhist and nationalist was a foreseer who believed in the importance of modern education. Education was given to children from all social backgrounds and there was no discrimination against anyone. Religion was the breath of all Tibetan activities and foundation of life.

Religion was the foundation of Tibetan life, and Tibetan art, history, culture, medicine, education and entertainment all centred around Buddhism. The government was also largely theocratic headed by Dalai Lamas since the seventeenth century. Prior to the seventeenth century, religious kings or religious sects of the different Tibetan Buddhist schools ruled the country. It is no surprise; then, that most of the thirty-five major festivals in a year were religious celebrations. (Wheel of life, p. 35)

As mentioned in the God's realm, good deeds exhaust at the end and beautiful incarnation of God's life degrades into demigod's realm for further suffering. Accordingly

author's safe and sound childhood days passed away into future traumas of exile and uncertain life with endless sufferings and pains.

Childhood passed, leaving memories of a loving home amid flowers and birds and kind people. Outer walls protected us from unpleasant experiences. An unknown future lay ahead, one that meant I would leave this beautiful world to travel across mountains and oceans to strange and exciting worlds.

(Wheel of life, p. 24)

Demigods also enjoy abundance and happiness as much Gods but they are always fighting among themselves or fighting with gods. They are always loser because they can't defeat powerful gods. Demigods are always suffering from jealousy and they are injured and wounded during this battle. Sometimes they lose their lives in this process.

The second phase of Namgyal's life which can be called demigod's phase commenced from the year 1949 with the entry of communist China under the leadership of Mao Tse-tung under the guise of liberating Tibet from imperialist forces which were absent at that time. Tibet was completely isolated from the rest of the world and was without a proper army to defend the country. Earlier when author's grandfather advocated the strengthening of the army under the able guidance of thirteenth Dalai Lama, he was criticized by conservative Tibetans, he was expelled from his army post of chief commander. And by 1950, Chamdo, one of the important cities of Tibet was seized by Chinese. The attempts to seek help from neighbouring countries and UNO failed due to geographical inaccessibility of Tibet and internal political turmoil in the country. During these troubled times and conditions, His Holiness the Fourteenth Dalai Lama began his reign. Later he started handling the affairs from Dromo, a city on the border of India and Tibet to avoid threat to his life. Author's family also left for India when she was only nine. After three months of torturous journey, they reached their destination Kalimpong. Later all the siblings were admitted in the boarding school of Darjeeling where the foundation of western learning was laid for them. Passing through troubled times, away from home, family members, completely in a new surrounding from attire to language, the bravery of eight and nine years old siblings to cope up with new environment should be praised.

With the departure of these older family members to Lhasa , my siblings and I were the only Tibetans at Mount Hermon. We still missed our parents bemoaned six-to eight-week mail delivery time between Lhasa and Darjeeling, but despite our isolation we eventually fell into a comfortable patter at school. (Wheel of life, p. 64)

As the demigods are always jealous of each other and fighting among themselves to lose their battles accordingly author's grandfather was mistrusted and internal upheavals and turmoil led the pathway for Chinese invasion though they can't be called as Gods.

Human realm is considered as the most suitable realm for practicing Dharma as human beings are not completely distracted by human sufferings and blessings. Human beings suffer from lots of woes and pain like hunger, thirst, heat, cold, separation from friends, relatives, constant attack from enemies, frustration due to not getting what they pine for and immediately blessed with what they never desired, in addition there are general pains like age old, sickness, sufferings of birth and death.

After his Holiness Dalai Lama returned to Tibet in 1951, the author's family followed him and children were taken back to Tibet in the year 1953. The author remarks: *it was as if my mind, body and spirit had to shift again.* (Wheel of life, p. 69)

In Lhasa they were admitted in Lhasa primary school which was now run by communist Chinese government. She says in the book we sang Chinese propaganda songs without any concern. They were taught in school that Tibet is a backward country so a better education system, better roads and a more modern health care system will be provided under the joint leadership of Dalai Lama and Chairman Mao and then Chinese will leave their country. Students were easily swayed in this blow of modernization. The peaceful liberation of Chinese began to look like forceful occupation. Youths and Children were used to usher Chinese propaganda of saviour of Tibet from orthodox, undeveloped country to modern, developed one.

Mistrust increased – mistrust between the youth group and the villagers, between the Chinese and Tibetans, between the Tibetan government and populace and between family members. (Wheel of life, p. 74)

Children were forcefully admitted in residential schools run by Chinese. The schools were like nightmare, with wretched living condition, meagre food and clothes. Chinese teachers were unfriendly and arrogant. Slowly the Tibetan school policies were altered. As the teenagers sensed the trouble, attacks on the Chinese teachers began and trouble times started. The author mentions;

I had no idea at the time of my youth work with the Chinese that I would soon live as a refugee, a survivor and fighter for truth, justice and the right to regain my country from its invaders. (Wheel of life, p. 80)

His Highness Dalai Lama left for India to celebrate 2500th birth anniversary of Lord Buddha in the year 1956. The authors family called the girls back from the school and they also started their pilgrimage, Chinese wanted them (Dalai Lama and author's family) to return to Lhasa after their pilgrimage to holy places in India like Bodh Gaya, Sarnath, Lumbuni, Kathmandu in Nepal. But after the pilgrimage their family members decided to settle in Calcutta and girls were again admitted to Mount Hermon School, Darjeeling to complete their schooling. Dalai Lama escaped from the attack when Lhasa was bombed in the year 1959. Author and her siblings were overwhelmed with the feelings of anger as well as sadness, because they sensed that they might never return to their country again. Soon the Tibetan government was dissolved and members of Tibet's people's representative were arrested. Her grandfather was also arrested but he died the previous night of the public trial. Namgyal is proud, he died a noble death.

All the sufferings mentioned in the human realm are unfortunately experienced by the author in her early years of childhood and situation worsened with the passing time. The insecure feeling of being thrown out of homeland and no hopes of return awakes a sense of nothingness and incompleteness.

Animal realm consists of two types; firstly wild animals are constantly under the fear of being attacked by another powerful animal and killed. Secondly the tamed animals or pets are constantly suffering because there is greater chance of exploitation by owner.

The period of horrible sufferings of author's country mates to which she was witness and she was also part of the rehabilitation work of the Tibetan refugees can be called as the worse period of her life. The physical and mental trauma through which Tibetan people have suffered is worse than the sufferings in animal realm mentioned in the wheel of life.

By the summer of 1959, eighty thousand Tibetans escaped and fled to neighbouring countries like India, Bhutan, Nepal and Burma. They made a treacherous journey to freedom, bare footed with limited supplies, many died on the route from starvation, exposure and exhaustion and those who survived were mentally and physically devastated. They found themselves in the transit camps fighting for basic necessities of life food, shelter and clothing. The next challenge in rehab camps was providing and seeking employment for unskilled nomadic people speaking completely other tongue. But the author writes

Our people being industrious, optimistic and eager to settle down in a permanent place with a proper roof over their heads, toiled very hard and became an example to the world of a well-organized refugee community.

(Wheel of life, p. 93)

Few memorable events took place in author's life during the same period. In the year 1961, Namgyal completed her senior Cambridge examination and was planning to go to USA for further studies in design, a marriage proposal was received from Dalai Lama's immediate elder brother, Lobsang Samden who was studying in USA at that time and working as waiter to pay his fees. They married in the year 1962 which was an inauspicious year according to Tibetan calendar. And the second phase of author's life began in Dharmasala where Lobsang shifted from USAS and was working in the home department in central Tibetan administration. Later she was placed as a translator in Tibetan cabinet in New Delhi. Scorching heat of Delhi, their married life in one room, kitchen adjusted in the bathroom and pantry in the bedroom, bore sweet fruit with their first daughter's birth, Tenzin Chuki. They lost their second daughter due to premature birth and their son Tenzin was born in Dharmasala after a year. Soon after his birth their journey of the world began, they were placed in Geneva, Switzerland to manage the refugee camps there. But the Swiss government refused their visas so they first went to Rome then to Vienna and afterwards USA to contact Swiss consulate. At last in New York their visas were granted after many rounds of discussion and questioning. This journey all over the world like gipsies was possible due to her husband, she remarks, he was a wonderful companion and guide in the discovery of myself in my new world

He was a very idealistic and adventurous man, a highly optimistic man, who always had a deep institution that things would turn out fine in the end. He believed there could be nothing worse than losing one's country.

(Wheel of life, p. 119)

In April 1966, the couple stepped in the lands of Switzerland for helping their country mates who had no other place to go in the world. These exiled nomadic people needed training of personal hygiene, new culture, foreign language. About 180 Tibetan children were adopted into Swiss homes but to their surprise their parents started making contact with the children, such issues has to be resolved. Afterwards author was panic stricken to learn that the local

population was unhappy with the influx of the foreigners who had invaded their territory and due to large expenses incurred on them. As the years passed resettlement programs were undertaken in Germany, England, Norway, Paris and the couple was entrusted the duty to visit these various projects and to assist Tibetans in Europe. The couple was also successful in organizing reunion gatherings of exiled Tibetans in Europe. The young Tibetans who received education and are well settled now are supporting their families and friends financially, educating them; they have been doing a lot for the cause of Tibetans abroad. The anguish exile Tibetans of being uprooted from the roots is voiced as follows:

To be stateless and a refugee is a situation I would not wish on anyone. It seemed that we lived in a world where we were left hanging between heaven and earth. We could not settle down here or there. Lobsang and I felt rootless, aimless and hopeless we dreamt of having a place of our own, a home away from home. In May of 1971, we left for the United states. (Wheel of life, p. 157)

During their second visit to USA they started a Tibetan handicrafts shop for making the both ends meet, Lobsang even worked as school janitor (cleaning school office and classrooms) till the media found out that he was brother of Dalai Lama. In 1977 they received natural citizenship of United States. An extraordinary event of reunion of Rinpoche, author's brother with his family took place after eighteen years, he was left behind in Tibet, and somehow he escaped via Nepal and reached India. He had undergone much hardship, he found his uncle and grandfather imprisoned and their own house acquired by Chinese army. Today he is head of several monasteries and master of Buddhist studies but he has to wander for food and place for shelter one day in Tibet. Later unable to adjust with wave of westernization and modernization the author's family once again returned to Dharamsala, India and the final reunion took place with the elderly people in the families. At this juncture in her life, the author also started serious studies of Buddhist philosophy. She met many hermits in the enchanted land of Himalayas who shared with her their spiritual experiences. A trip to Ladakh to meet her brother also proved an interesting and spiritual experience for her. Meanwhile her husband visited Tibet as a part of official committee of Tibetan government in exile. When he returned from Tibet, he was a changed man. He was haunted by the question, what can we do for the people in Tibet? He used to weep and would say that we ought to return to Tibet to toil with our people on our own land for the future of Tibet.

He said that the Chinese had made the Tibetans a community of slaves and beggars. Wherever he went, he noticed that only the Tibetans who worked in Chinese offices were decently clothed. (Wheel of life, p. 184)

Author's plight and flight from one country to another to save and help her exiled country mates leading to a realization that exiled people belong nowhere, cut away from their roots and origins, they gain only pity, charity and many a times contempt from natives for absconding their rights and privileges is a painful realization.

Hungry ghost realm is the play of make and belief; everyone is constantly suffering from hunger and thirst with no hopes of getting fulfilled. If thirst is quenched or hunger is fulfilled causing extra suffering and pain.

Hell realm is the epitome of torture and suffering, there are eighteen types of hells increasing the degree of suffering at each level. Accordingly Tibet's reopening after two decades brought the stories of torture and suffering never heard before.

Tibet finally opened up to the world after two decades of deep silence. And the stories of horrors that happened during so many years of silence came out. *Dr. Choedrak (assistant of Dalai Lama's physician) was beaten so badly that one of his eyeballs had been dislocated. He was suspected as a spy.* (Wheel of life, p. 193)

Author's uncle Phuntsok was imprisoned for almost twenty years. He was not ready to narrate the incidents during these years. During this period many families crossed endless mountains to meet their family members from whom they were detached two decades ago. People who lived through hardship expected financial help from their relatives learned to their disappointment that their relatives were refugees and they too struggled to make both ends meet. Many people travelled to seek blessings of Dalai Lama and finally they were at peace after seeing the face of His Holiness and they were ready to leave this world when time came for their final journey. Many families returned to Tibet again may be because few members of their families were kept hostage in Tibet but nobody uttered a single word.

Soon author lost her mother-in-law, Dalai Lama's mother. Both her children started taking active participation in freedom movement of Tibet and they were arrested many times and put in Tihar jail.

An entirely new chapter in her life began after her husband Lobsang's death, she was completely alone for the first time in her life. She has always tried to look at the positive side of life and make the best of every situation. She believed that *there is a rainbow after a dull and dreary monsoon.* (Wheel of life, p. 203) Afterwards she worked with a Hollywood house for the production of movie on the life of His Holiness Dalai Lama "Kundun". For this purpose she travelled all over the world again and enriched her treasure of experiences. One of the unforgettable experience was when she was not allowed in Riyadh in Saudi Arabia because she was not accompanied with male companion. She has to return back from the airport with the lesson that, *women were forbidden by the laws of Moslem religion to enter the city alone in this country.* She returned back to the service of the Tibetan government-in-exile working as the secretary at the planning council in Dharamsala. She is working there till date. At the end of the book she remarks:

As I gaze at the setting sun, I realize that my life is also approaching this stage. I look back on my life and cherish it. It has not always been smooth, but the challenges have made me stronger and the risks have been part of the learning process. My life has been a great adventure.

(Wheel of life, p. 221)

CONCLUSION

Though the author has undergone hellish sufferings along with her brother and sisters in Tibet, she has never lost the path of hope and faith which is the basic teaching and principle of

Buddhist philosophy so she hopes to complete this wheel of life by returning back to her dear motherland once in her life. Her wheel of life is incomplete at this moment.

In the words of Mark Epstein

The core question of Buddhist practice, after all, is the psychological one of "Who am I?" Investigating this question requires exploration of the entire wheel. Each realm becomes not so much a specific place but rather a metaphor for a different psychological state, with the entire wheel becoming a representation of neurotic suffering.

(www.en.wikipedia.org/wiki/Bhavacakra , retrieved on 12/01/2012)

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