

# N ROYAL INSTITUTE OF MANAGEMENT NEWSLETTER

## Editorial

The Royal Institute of Management is the oldest yet the most dynamic management training institute in the whole country. Till date, the institute has produced more than 50,000 trainees who serve in various rungs and capacities in the government sector as well as the private and corporate sectors.

The Royal Institute of Management (RIM), established as the country's apex management training institute, has been mandated to "impart, promote and improve professional knowledge and skills in management and public administration in both public as well as private sector in the nation" towards complementing the achievement of our national goal. The institute was established in 1986 and was incorporated as an autonomous institute in 1990 under the Royal Charter with a Board of Directors as its governing authority.

As the only Government management Institute, RIM has been solely engaged in supporting the human resource development need of the country, especially for the civil service. RIM's intervention in the national human resource capacity building was primarily through training, research and consultancy activities.

Presently, the Institute plays a crucial role in the areas of:

1. Training and capacity development of the civil service in close coordination with the Royal Civil Service Commission;
2. Capacity development needs of local governance institutions and agencies aimed at facilitating the decentralization initiative of the Royal Government;
3. Supporting the private sector development through niche training interventions in support of their human resource development initiatives.

RIM Newsletter is biannual production of campus events, articles and research papers of students to exhibit their flair for writing. This October RIM Newsletter Issue has been themed on "Reading for an Educated Bhutanese Society" so as to contribute to the National Reading Year which commemorates the 60th Birth Anniversary of His Majesty the Fourth Druk Gyalpo. The family of RIM reaffirms our loyalty and dedication in the service of the **Tsa-Wa-Sum**.

**Happy Reading!!!**



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***Critical Book Review on 'The Plundered Planet: How to Reconcile Prosperity with Nature' by Paul Collier, 2010, Oxford University Press, New York.***



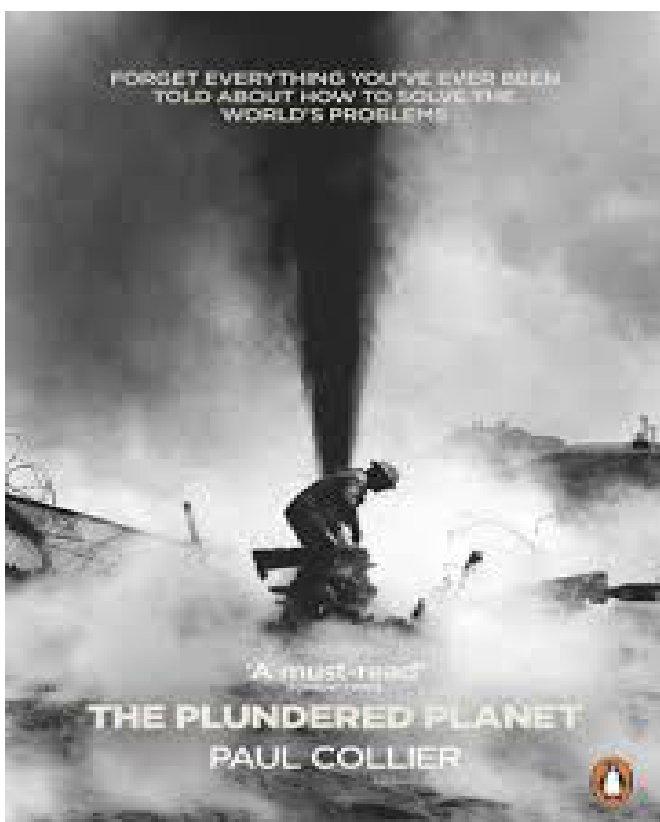
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***Introduction and Summary:***

The Plundered Planet by Paul Collier focuses to the bottom billions (people) of the poorest countries to reconcile nature with prosperity. The book tries to build mix claims on two sides; Environmentalist and Economist.

Collier states that nature is valuable and vulnerable. Nature is riches and wealth especially to the poor-



est people as he refers to it as 'The bottom billion' in his earlier book. He argues that nature has no ownership and its ownership is not made. He points out that those natural assets are exposed to huge

plunder in two forms; first through the mindset of economist-few expropriated for their private benefits and second environmentalist referring it to our obligations and rights about the future. He also argues that with the very fact of people living in future, we must preserve today's natural asset and pass on to next generation without exploiting the values of the natural asset. However, the critical question is on how and what value of natural asset can be converted to future. According to author, we are custodian of nature and its value. Collier claims that we are not curator to merely take care about the nature without maximizing its utility through sustainability.

Why nature is plundered. To collier it is due to the lack of good governance creating two loopholes. Firstly, the usual weakness of governance in societies of bottom billion. Secondly, lack of strong transnational governance on transnational asset such as natural resources (fish) in ocean. Blaming to each other like 'we/I should do it because other did it' cannot work in sustaining the globe for future. He cites the example of China's emission and fisherman that one should be citizenry informed through structured society to society to conserve the globe. The ethical principle of ownership must solve the issue because the globe cannot hold the more than the natural level of carbons referred to as natural liabilities.

Collier also talks about the twin challenge of poverty and climate change that is caused by weak governance which turned into violence. He points the natural resource curse and long run harmful effects caused from resource booms in resource rich poor countries which undermine checks and balances and sustainable development. He provides an example of Nigeria where

politicians took the patronage powers, set aside the public education and health services. Author in chapter 4,5, 6 and 7 also suggest various policies to resource management such as extracting maximum revenue from resources through exploration, taxa-

tion and ownership and utilizing the revenue effectively on when to spend (selling) and how to spend (investing to invest). Overall, the crux of the book can be noted in its sub heading as 'reconciling the prosperity with nature'.

### **Methodology:**

Although author is an economist, I found his well thought interpretation of moral and ethical values for caring the mother earth and poor people. He wrote like a researcher while he fails to cite the various empirical sources to prove it scientific. For example, author referred only some webpages, his own friends (prof. Michael Ross, Lord Nicolas), some cases and his own previous books and research. It does not statistically prove the evidence of rigorous research findings. Instead the book is presented through two ethical systems; utilitarianism and propinquity to analyses the natural resources. For instance, he mentions about how best we care to people who are closer to us. Collier cites the romanticism of nature with people which can be best taken cared by governments. On other hand, nature's free ownership makes it asset to benefit everyone. In this regards, Collier tends to approach more of constructionist view to make his own claim through self-interpretations of theory and knowledge.

In other words, his research is more based on qualitative data which did not draw any hypothesis or expected result from it. It is neither based on existing theory due to which was more intended to follow more of inductive approach than deductive analysis of naturalistic view. The book also took a greater significance of scholarly discourse through case studies referred to different resource rich countries. It tracks the role of developed countries like US and China in solving the free ride carbon emission problem. The emphasis of analysis was based exclusively on simple understanding of basic economics such as supply and demand. For example, in chapter 10, Collier analysis to keep the global food price low he

advices the role of state regulations on just meeting good supply of food while we cannot do anything with the demand of food. However, on other hand, author seems to take the positivist approach simply because the interpretations are merely based on tautological research. It was much of repetition from his earlier book 'bottom billion' and Al Gore view on Global warming and James Cameron in his 2009 film 'Avatar' where humans in mid-22nd century are extracting and exploiting natural resource in Pandora. Collier least assumed of any expected results rather it seems to turn with old factual information.

### **Evaluation:**

The book has more implications on policy solutions than just reading for academic purposes. Politicians, policy makers and leaders of the government today need to best learn from Collier's solution notwithstanding the consideration of some additional analysis. Collier intends to suggest every authentic and reliable solution for resource boom through rich natural resources. One of the policy solutions is specifically mentioned as domestic investment for the poor countries. He argues that sooner or later, saved off-shore or not, smoothed or not, for all but the most ultra-well-endowed, resource proceeds have to be spent domestically and focus on investing to invest policy. Collier strongly supports the use of resource boom funds for domestic investment (i.e. infrastructure). He supports this policy solution through domestic government intervention to replace one asset by another, earn high returns and sought easier cutback on the uncertain events of booms. However, Collier was much optimistic with solution and fails to analyse the challenges of policy given the political and economic dimensions of poor people and governance in poor countries. He forgot to mention about how physical investment is often the most susceptible to corruption and capacity constraints (direct competition with the booming sectors) especially in poor countries where there

are deficiency in technology and foreign transfer. While Collier gives good examples on Malaysia's individual leader's impact on effective macroeconomic management he fails to cite the examples of backdrop in Cameroon which has create the legacy of deterioration of all social components through resource boom and extraction. One of the major drawbacks in investment can also be seen in excess expenditure incurred in maintenance and low level of checks and balances on invested projects or activities. This will be huge burden for poor countries which Collier failed to mention.

I felt that the author has more of ethical ground than being purely economist. His optimistic approach has middle path in ground when he tries to differentiate half right views between romantic and ostriches in part one. His propose for a moral ethics of custody through informed citizens for conserving nature for future was brilliant and bold step to alert and remind the flaws of foreign investment in resource rich countries but I fear if he was bias and ignorant about recognizing international aid and grants which are also aimed for socio-economic development and wellbeing of the recipient country. Citing the example of China on making a consortium of \$7 billion with Guinea in West Africa government for resource instruction, he points out that China is fostering the resource exploitation, clientelism, theft and corruption because China needs the commodities for their growth policies. Further he impedes China being unaccountable to uninformed citizens for such deployments. Collier's argument on China sounds annoying and undermined towards the years of trust, hard work, strategies and commitment of almost all international developers such UN, WTO, IMF, World Bank, ADB and Britain's Department of International Development. Although there are challenges and draw back from international bilateral, multilateral and private relationships for development, the book fails to specifically mention and acknowledge the years of development brought by

international organization. On other hand he was biased by explicitly citing the China's example without analyzing the benefits. Even if such disappointment does not harm the author himself, I find both international and domestic policy makers can be influenced which could have risk on destructive and not trustworthy development policy relationships and implementation in future. Collier was too optimistic about stability of natural resources for generations. Collier was too exaggerating about his confidence on saving the globe from natural resources depletion. I strongly doubt if we can really pass on same value of resources (oil on oil) to future generations where liberalization, globalization and privatization is already on its shore. Furthermore, given the scarcity of resources, climate change and increased populations with increased desires and consumptions especially in LDCs cannot hold same or unchanged value of natural resources.

Overall, as a lover to a nature and wholly interested in community services to poor people<sup>1</sup> back home. I am astonished by author's concern on nature and bottom billion which I feel is the ultimate concern that one must look from both heart and head. His genuine concern about poverty for bottom billion and natural crisis brought by very existence of human being has driven me emotionally and this I felt is how our heart can look at the world, more lovingly and compassionately. On other side, his head based as an economist (who are always thought to be complicated), has his presentation very analytical, authentic and simple to understand by any lay person. For instance, in chapter 10, just within a short paragraph, he explains the rise in Asian food prices and relates with hunger in simple rule of thumb. This was very clear. Sometimes, I feel Collier is a man disguised as Bodhisattva to economist or a leader.

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1 refer to as 'invisibles' because they are ignored by most societies and individual rich people (blind few).

2 One who concerns more about liberating and befitting others than self.



## *Culture and globalization: transition in the Bhutanese dress-code.*



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Bhutan is a land-locked country with an area of 47500 sq. km, bordered by China in the north and India in the south. It has a population of 634720, according to the PHCB, 2005. Bhutan has varied culture which has been inherited from the forefathers many centuries ago which is unique in the world. Cultural uniqueness is a better way to describe Bhutan's characteristics. According to Dasho Sangay Wangchuk, the culture of Bhutan is based on Buddhism ever since Buddhism was introduced in Bhutan in 7th century. Over the past few decades, Bhutan saw rapid development and globalization which has benefited the nation in the modern era of information and technology. However, the current trend of globalization has posed a threat to the culture of the country and the transition over the time in the dress-code among the Bhutanese is not a bizarre phenomenon.



The Bhutanese national dress has been one of the unique cultures of the country which has its own uniqueness and vigor. Aris and Hutt (1994) claim that the textile production and the national dress show creative expression which is quite unique in trans-Himalayan world. The national dress Gho and Kira, is the symbol of Bhutan's identity and the character of Bhutanese sovereignty. Men wear a heavy knee length robe tied with a belt which is folded in such a way that it forms a pocket in front of the stomach. Women wear Kira, an unfitted garment that is wrapped around the body and belted at the waist. A short silk jacket or tego is worn over the kira. In order to trace back the history of its origin, most of the Bhutanese believe that it was originated in the time of Zhabdrung. According to Mayers (1994) Zhabdrung Ngawang Namgyal had laid the foundation of religious and civil administration in the early 17th century. He introduced customs to distinguish Bhutan from Tibet, from where so much Drukpa influence emanated. The credit is given to Zhabdrung for modifying the Tibetan Chuba into the Bhutanese gho. The custom of wearing a shoulder sash (kabne) from monk's dress also dates from this period.

Dorji (2008) in his article 'No more the ploughman's song' has given us how the rural culture in the ploughman's poetry has been degrading over the years. In the article he has given us an insight of how the Bhutanese culture is going through the transition phase and some even at the brink of extinction. According to him, before the power tiller arrived in Tshangkha's wheat and barley fields, the entire village would never berate with the resounding notes of the ploughmen's poetry. This also shows the impact of globalization on the age old cultures of Bhutan. The Bhutanese national dress is also going through the stage of modification and change over the years which have raised concerns and issues.

Bhutan saw the rapid developmental activities from the 1960s onwards and the first commercial television was established in the country in the year 1999.

Through television the people of Bhutan could see various aspects of life around the world. They could see and observe it so the change was inevitable. Dasho Sangay Wangchuk claimed that culture is the creation of man and the modernization and globalization prevailing in Bhutan is destroying the culture and tradition of the country. The human tendency to change and discover after trespassing the different and uncommon is present in the human instinct. Hence, the programs on the TV and other forms of mass media have enabled many changes in the transformation of many of the Bhutanese cultures. The dress code has been changing in its design and pattern which is different from that woven in the past.

Chua (2008) suggests that increasing economic liberation and social modernization have brought an influx of differing cultures and norms, and have caused new conflicts of interest within Bhutanese society. The country has also reached higher economic prosperity and mass media and social mobility has increased rapidly which has powered people to compare and make changes in their way of life and their cultures. Mayers (1994) observes that along the streets of Thimphu, Bhutan's capital city, almost all the youths are dressed in western fashion, with boys in low-sung jeans and trucker caps, and girls in short skirts and high heels. These are the attributes of the western culture that has imbibed among the young Bhutanese citizens. The national dress is only being prioritized in the offices and the schools. The national dress of Bhutan is given importance in the places where administrative offices are held, in monasteries and in educational institutions.

There are large numbers of foreigner visiting the country and Bhutan earns large amount of revenue from tourism. The positive impact of this large number of tourist influx in the country is the revenue which is important for the economic wellbeing of the country but it has huge impacts on our culture. Youth are attracted to different aspects of their life

and hence they are vulnerable to different changes. Along with the large number of tourist visiting the country, they carry with them different kind of culture, of which some are not beneficial to the people who get exposed. People bring changes to their unique culture looking at the foreign traditions easily. In similar manner the national dress of Bhutan is going through the similar transformation which is not beneficial for a country like Bhutan where the national dress embodies the character for its sovereignty and independence.

The mid 20th century has been the era in which Bhutan got exposed to the outside world after a long period of isolation. This policy has not only helped in the maintaining the sovereignty but also helped to preserve and promote the nation's unique and vital culture. After 1960s Bhutan underwent rapid globalization which has been beneficial but at the same time has posed a threat to our culture and traditions. The national dress has been the nation's important characteristic that has helped country gain popularity and uniqueness globally. The youth of the country have been influenced by the western culture and the national dress is given less importance. Globalizations through the country's diplomacy with the foreign nations have been posing a threat to the unique national dress of Bhutan.

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## *A Litter of Grease on a Squeaking Wheel*



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The morning breeze swept the dusty road. The soaked earth smelled fresh as the sun beams warmed them. The tankers of the project raced; the dust filled the road again. Though dreary, I was worried about my punctuality to the work site.

It was during the winter of 2011. My friends were readying for work. It had been for days that our spirited team worked tirelessly for the completion of work. We were assigned to build a wall adjacent to the national highway to prevent landslide during monsoon. The wall stood 5 meters high and 25 meters wide on the map. The work would begin by 7 AM and would halt by 5PM in the evening. We were given an hour of break from 1PM to 2PM. We were paid Nu 200 per day.

We had to carry boulders and prepare cement and iron bars for strengthening our wall. The PWD truckers unloaded rocks that were twice our sizes. We had to break them in to pieces and shape them into sizes to fit them into the wall Jig-saw. Site engineers would visit us at times to supervise the progress of our work.

Our clothes were one of the victims of the hardship. They would be able to withstand the hardship for a week or two. The boots would freeze and shrink that we were required to heat them before wearing them. The exposed parts of our hands became pale and at times, dermis would succumb to blisters. We would wrap our blisters with bandages and in absence of it, cloth pieces became a savior. Our faces were burnt due to the heat of the day.

Our tent had capacity to house 4 people, but eight of us crawled in and made our selves comfortable. Our diet was simple to ensure sustenance.

It took us around 18 days to complete our task. We were paid Nu 3600 for our hardship that we endured. Our financial accomplishment brought happiness in the hearts of our parents. I could see relief on the faces of my parents. I used my money for my academic expenses for the next semester at my college. I know that my parents do not want me to undergo such experiences; however, they are compelled to send me for a temporary job with no other source of income to finance my education.

But guess what, today; under the shade of His Majesty's infinite compassion, I have been selected as one of the Gyalpoi Tozeys beneficiaries under His Majesty's Kidu Scheme. I successfully completed my undergraduate degree with highest distinction



scores and I even topped the RCSC PGDPA category. I am thankful to His majesty for granting me allowances to finance my academic expenses. With the continued support from Kidu foundation, I am able to purchase required academic items. My parents would no longer need to worry about my expenses and I would no longer need to experience the hardship again.



## Youth unemployment in Bhutan



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Youths have vital role in the development and establishment of a strong base in economic, social, cultural and political aspects of any community or a nation. The axiom that the youth behold the future of a nation is not a mere assumption but a real fact. Globally, large number of population of a country constitute of young youth and many studies suggest that there are large number of young people who are not in the position to contribute in the nation building because they are unemployed. Unlike any other developing nations, Bhutan is also facing the issues related to youth unemployment. Large chunk of Bhutanese youth are not able to find a job after graduation, class ten or class twelve. These are young people who are willing to work if there had been diversified economy in the country which could sustain better employment opportunities. Over the



years Bhutan has been facing the challenge of employing large section of young people in various economic activities. Hence, to belittle the effort of

the government to strengthen employment opportunities in Bhutan for young youths, large numbers of factors are responsible.

According to the standard UN definition, youth comprises the age-group between fifteen and twenty-four inclusive (Higgins,1997). However, this definition varies widely from country to country depending on cultural, institutional and political factors. In Bhutan the standard age limit of fifteen to twenty four has been recognized as the youth. According to the ILO definition, the unemployed are defined as those people who have not worked more than one hour during the short reference period but who are available for and actively seeking work (Higgins, 1997). Therefore from the above definition given by the UN and ILO, youth unemployment refers to those portion of the young people aged between fifteen and twenty four who have not worked more than one hour during the short reference period but who are available for and actively seeking job.

The global youth unemployment rate, estimated at 12.6 per cent in 2013, is close to its crisis peak and as many as 73 million young people were estimated to be unemployed in 2013 ( Global youth unemployment trends for youth, 2013). The global youth unemployment rate, which had decreased from 12.7 per cent in 2009 to 12.3 per cent in 2011, increased again to 12.4 per cent in 2012, and has continued to grow to 12.6 per cent in 2013 and by 2018 the global youth unemployment rate is projected to rise to 12.8 per cent (Global youth unemployment trends for youth, 2013). Generally, the trend of youth unemployment over the period has been always rising although in some years unemployment has been lower. These figures are a solid evidence that globally huge number of young people are left without a job if otherwise they could have earned greater economic and social alleviation. Rising youth unemployment over the years has lowered economic and social potential of many developing and developed countries. This



also add to decreasing labor force participation in various economic activities all around the world.

The RGoB Labor Force Survey (LFS) 2012 has estimated Bhutan's population at 734851 of which 552367 are aged 15 years and above (Millennium development goals acceleration framework: Youth employment in Bhutan, 2013). Bhutan too has seen unprecedented increase in the youth unemployment. The youth unemployment of Bhutan stood at 9.6% in April and the unemployment of female has risen up to 9.9% in 2014 from 7.2% in the 2012-2013 fiscal year. While the unemployment of male counterpart has increased from 7.3% to 9.3% in the same period (Kuen-sel, 2014). By looking at the total population of fifteen years and above and the percentage of youth unemployment of the fiscal year 2014 at 9.6%, it is clear that a huge number of young people are

deprived of opportunity to engage in an economic activity. Generally, the trend of youth unemployment illustrates a steady decrease in unemployment, decreasing from 12.9% to 7.3% between 2009 and 2012 (Millennium development goals acceleration framework: Youth employment in Bhutan, 2013). However, in the early stage of eleventh five year plan, large numbers of youth were unable to find a decent job for themselves. This illustrates the situation of

the country in which the economic institutions have lost their power to expand themselves and provide opportunities for the young people of Bhutan.

While large numbers of youth are unemployed, there are factors associated with the problem of youth employment in Bhutan equally. Quality and skills mismatch has been one of the important contributor to youth unemployment in Bhutan. Large number of graduates are not competent and efficient as experienced co-workers. Employers seek those who are efficient like an experienced employee in graduates which are rare making unlikely to be employed in

public as well as private sectors. Moreover, most youth who enter into the labor market are mid-secondary graduates and they do not possess the necessary job skills, business knowledge or work experience though they are literate (Millennium development goals acceleration framework:

Youth employ-

ment in Bhutan, 2013). Hence, quality and skill mismatch in the job market has been worsening the problem of youth employment in the country.

Bhutan also lacks large number of private sector and corporations that can absorb youths. Though the country has some numbers of private firms and corporations, they do not have the capability of absorbing large number of graduates who are efficient. Tourism industry also absorbs less number of em-



employees in this sector. Bhutan has not liberalized the economy and integrated it into the international economy making lesser chance for FDIs and other multi-national companies to start business which could draw most of the unemployed youths into manufacturing and service sector. Bhutan's policy of controlled privatization and liberalization of the economy has limited the nation from providing better opportunities to the people and other young youths who are willing to work though it could pose threats on other national interests in the beginning. The literacy rate among the youth has increased drastically over the years. The general literacy rate among the population six years and above is estimated at 63% and among the youth (15–24 years), six out of seven overall, nine in ten in the urban areas, and around eight in ten in the rural areas are literate (BLSS,2012). More young people are attracted to white-collar jobs because it pays better reward. Therefore, there is large competition for the white-collar jobs than the blue-collar jobs which involves mostly physical endeavor. Most of the young literate youths are reluctant to see opportunities in the agriculture sector in the country as it is difficult. The country's agriculture is not mechanized owing to different physical and topographical barriers. Therefore, the yield is only subsistent and it is not commercially viable. It is unprofitable in many instances. Over the years, the contribution of agriculture to the GDP has decreased substantially which indicates less people employed in this sector though it is also the single largest sector that provides livelihood to more than 60 percent of the population as per Labour Force Survey 2011 (Statistical year book, 2012).

Young youth have greater part in strengthening the nation in economic, social and political spheres of a country. Providing better opportunities to them diversifies and cements the human capital that can sustain a nation. Over the years globally unemployment has been increasing and Bhutan too is facing

with problems of youth employment. The problem of youth employment can be attributed to many factors in Bhutan and better management and careful implementation of the policy framework is crucial for a developing country like Bhutan. In order to narrow the mismatch between quality and skills of the graduates, Bhutan should enhance the education and training system in a way it is coherent to the demands in the job market. Bhutan should also look into a sustainable and wise measure to privatize and liberalize economy which could diversify the Bhutanese economy which enables better job opportunities for the young and aspirant youth of Bhutan.

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## Child labor



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Children are the future citizens of the nation and their development in various aspects of life and other socio-economic development is essential. Well educated and adequately nurtured children are important for a strong and a vibrant state; Unfortunately, large number of children who are in the stage of their childhood are engaged in activities that has deprived them of their childhood, their potential and their dignity. They are engaged in works that



are harmful to their physical and mental development (ILO). Incidence of child labor worldwide is alarming and the figures that are presented in various agencies and other statistical bureaus may not give the correct statistics on child labor because of the varying definitions of the child labor and other contributing factors.

International Labor Organization Convention defines child labor as, “the work that children should

not be doing because they are too young to work, or – if they are old enough to work – because it is dangerous or otherwise unsuitable for them”. On the other hand the convention also suggests that all the work that a child performs should not be classified as child labor. It claims that the children’s participation in work that does not affect their health and personal development or interfere with their education, is generally regarded as something positive and productive for the development of a child.

Other definition provided by the ILO defines child labor as the, “work that deprives children of their childhood, their potential and their dignity, and that is harmful to physical and mental development”. According to the organization the work involving the following is regarded as child labor: work which is mentally, physically, socially or morally dangerous and harmful to children and interferes with their schooling by:

- depriving them of the opportunity to attend school;
- obliging them to leave school prematurely; or
- Requiring them to attempt to combine school attendance with excessively long and heavy work.

Many children are engaged in agricultural labor, mining, domestic services such as house maids who are paid minimum wage and forced to work for a long period of time. There are large number of children working in various construction works which are susceptible to many injuries and polluted atmospheres- scavenging and begging in the streets are also similar in nature and subjected to various hazardous conditions. While many of the children around the world are trapped as slaves in armed conflicts, forced labors with poor working conditions and minimal or no pay, some work as the debt bondage for the debts that their parents or other guardians are indebted to. Child labor also comes



in the form of sexual exploitations and illicit activities such as drug trafficking and organized begging. Some of these activities are worst form of child labor and they are physically harmful, morally inhumane, deprive children of their freedom and violates human rights.

### ***Child labor world wide***

According to Noemi (2008), in the ILO's Global Report on Child Labor of 2006, it estimates that there were about 317 million economically active children aged 5 to 17 in the year 2004, of whom 218 million could be regarded as child laborers. 126 million were engaged in hazardous work out of 218 child laborers. The corresponding figures for the age group of 5 to 14 year-olds were 191 million economically active children, 166 million child laborers, and 74 million children in hazardous work. According to Srivastava (2011) 96% of the child workers are in the developing countries of Africa, Asia and South America. Asia makes up 61% of child workers in developing countries, while Africa has 32% and Latin America 7% child workers between the ages of 5 and 14. Further, Asia has the highest number of child workers and Africa has the highest prevalence of child labor which was 40%. The prevalence of child labor are mostly concentrated in the developing countries and where the economy is growing rapidly due to the marked demand of the laborers in the various economic activities.

### ***Child labor in Bhutan***

Bhutan has a population of 634928 and consists of 333,595 male and 30,1387 female according to PHCB (2005). Bhutan too has large number of child laborers and the government has been formulating policies and other strategies to reduce and eradicate the incidence of child labor in the country. According to Bhutan Multiple Indicator Survey (2010),

child labor prevalence was found to be 18.4 percent. There was little gender variation, with 17.6 percent of boys and 19.1 percent of girls involved in child labor. The children who are at the ages between 5-11 are engaged in child labor activities in a higher proportion which account for 25.1% and the children who are at the age between 12-14 years which accounts for only 4.2%. This is mainly because at this age, children are mostly admitted to the schools and other institutions.

Child labor is more common in rural areas at 22.2 percent compared to 8.7 percent of children in urban areas. Large proportion of the people are residing in the rural Bhutan and most of the people are engaged in the agricultural works and other form of farming activities. The prevalence of higher percentage of child laborers in the rural areas is because the children are the helping hands of the peasant parents. Most of the children are seen helping their parents in the agricultural activities and some of them are engaged in construction works and other wage providing jobs that can help economically to pursue their education. These activities also help their parents in easing educational expenses as the incomes from their occupation is relatively small. Some of the child laborers in Bhutan are also debt bondages. Parents give their children to the landlords or other people to whom they are indebted with monetary loans in order to do away with their loans. Hence, children are made to work until the debt is done away- forcing children to work in many hostile and inappropriate atmospheres.

There are also large number of school going children involved in the child labor activities where 0.3% of school going children aged 10-14 years are found to be working. The occurrence of child labor among the school going children is the result of domestic workers who are brought from the rural areas to work in the urban households. Unlike other children, these

section of the children has the privilege of going to the school and also receive payments at the end of the month which they use for their education as well as supporting their parents back home financially.

### *Some of the measures to curb child labor*

Measures to eliminate and control occurrence of child labor is one of the most important measures to identify and recognize the importance of child and their potential development as it has suppressed millions of children in many aspects of their development worldwide. According to their impacts on eliminating and controlling child labor, there are three measures mentioned below:

- Providing quality education: education is a fundamental measure and the most effective in abolishing child labor. Education institutions have provided platform for the development and elevating the human society and its potential for betterments. Since most of the child laborers are at the ages of 12-14 years, providing them with primary education and enrolling them in the primary education system is the most effective way to curb with child labor incidences. For the better understanding of the impacts of child labor, illiterate parents in most of the rural areas should be encouraged to learn Non-formal Education (NFE) which has gained popularity in Bhutan.
- Institutional mechanisms for recognizing impacts of child labor and enforcement of policies: Bhutan has until recently established many institutions to organize and recognize the child labor impacts. The National Commission for Women and Children (NCWC) is the lead agency that coordinates the promotion and protection of women and children

and monitors issues of child labor nationwide in Bhutan. Likewise, such agencies and institutions can be established in a larger proportion so that issues related to child can be recognize immediately. In Bhutan other departments such as The Department of Labor investigates child labor during routine and special inspections of workplaces. The Ministry of Labor and Human Resources is empowered to investigate child labor complaints and require employers to comply with child labor laws throughout the country.

- Labor and social protection policies: Enacting various laws regarding child labor and worst form of labor is essential for safeguarding them. Providing standards for working age is also important for declining child labor. The policies and acts should also provide various standards in the working environment. The 2007 Labor and Employment Act of Bhutan set the minimum age for work at age 18. Such acts and amendments should also provide measures to maintain wage security, working conditions and environments. There should also be schemes that provide benefits for the socially and economically disadvantaged section of the people so that those group of people can also sustain their families. The policies should also strictly prohibit forced labor.
- The crisis on the child labor is an alarming issue worldwide and some of the developing countries are facing with extreme oppression on child. Various measures and other policies should be implemented and formulated in order to eliminate and control crisis on child labor.

## *Blessed and placed in RIM*



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Cool morning with blessed weather, I was leaving on the bed but like an unpredictable weather, I received a call from my sister stating for me to come towards Kolkata. It had been a long time since my mother had been admitted in the hospital in Kolkata at Tata Medical Center. My life seemed hopeless, sorrows and struggles seemed to on the way towards me. When I saw all the people around me being happy, I wondered how they could be so overjoyed while I was in despair. I knew suffering belonged to me alone but I never imagined that my life would be filled with the happiness sooner or later as I stepped forward in life.

Still leaving on the bed near my mother, watching her suffer and holding my tears back, I spent the whole of my vacation remaining in the darkness of my life. I could not relieve her from her pain and sufferings, despite being alive. The day I reached Kolkata I was dissolved in pain- nothing could I feel,

neither to do anything nor have fun. The day after my mother's health seemed worse. Without sleep or without food, she was struggling with her life. But WHAT COULD I DO?

One day when I was in the hospital with my mother, I received a call from my sister informing me that I got into the Royal Institute of Management. Nothing was good for me and nothing was good news for me than my mother's better health. I was in such deep suffering that I told my mother I did not want to join the institute but she forced me to be here. I remembered only mothers are the ones who can look into the eyes and see everything.

When I entered the gate of R.I.M, everywhere was new, no plastic or paper scraps, perfectly cleaned. Everywhere I turned; I could see the good scenery and felt I was blessed in fact to be here. But still carrying a burdened heart I am alive till today. Moreover how could I have been happy when I received the news that mothers's health would not be recovered anymore?

God gave me everything but seems to take away my best and most treasured gift that I ever received in my life. However having faith in God, today I am offering my wishes only to make her healthy soon. I know God gave her suffering but sooner or later,





I have hope that you are going to make her all the better.

First day in R.I.M. bought a smile on my face after a long period of suffering. With new friends, new environment and new teachers, I had the greatest fun ever in my life. But how could I forget the taste of food from the mess.

Day after day my class progressed in a well-planned manner; many exciting things were just on the way. Further, hopes of being a human being developed in a way that we will end up being somebody in future.

Each class was carried out with different aims and objectives. Some to develop listening skills, some to develop good communication and other to develop

confidence in areas required. Each class taught in such a way that trainees get something at last that could be applicable in future.

Now it is almost three months that I have been here and now I got the hopes from my teacher, motivation from my friends and love and care from all. With short stay in R.I.M., I got the huge amount of happiness that I cannot carry with me but I would always share with my friends. If I had not joined the institution than forget about knowing each other, I may not have seen all of the beauty here. Today carrying the blessing of God, love from parents, care from friends and knowledge from teachers I am glad to be here in ROYAL INSTITUTE OF MANAGEMENT.

### *Impact of Television on Youth*



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In this modern world of science and technology, television is one of the greatest achievements of modern science which has made the lives of people interesting and lively. However, when we weigh the pros and cons of television, it has negative impacts on youth. Some of those widely affected areas are academic performance, health issues such as poor eye sight and use of abusive substances.

Watching television has no constructive impact on academic performance. Always being near the TV becomes some kind of daily chore. Children never become content without watching their favorite show on TV. It is true that TV is a vital source of information and helps to shape our lives in many ways.

It keeps us abreast with the latest news and educates our youth. However, when they watch it every day it leads to some kind of addiction. Then there will arrive a stage, where they cannot hold out without TV. And these practices make the child idle and they lose enthusiasm in studies. So, the child will not get enough time to study and to do their homework's on time because they just cannot afford to miss the show on the TV. This becomes a daily practice and their attention on studies diminishes. This leads to quickly copying their homework from other friends without understanding the content. Therefore it becomes a personal harassment at the end during



the exam. The child knows nothing and he does not have anything to write, performing badly in exams. Is watching TV obliging for the academic performance of the child?

Furthermore, watching TV leads to massive havoc to human eye particularly in young children. While watching TV, the person focuses more on the bright vision of the TV and the changing scenes will give more stress to ciliary muscles thus making them feeble. People say that by sitting in our rooms, we can get view of the entire world as it brings the people of the world closer and help to remove the distances that exist between individual and entertain every youth with dances, plays and with latest music. However a youth persevering in watching TV, the stress on their ciliary muscles proliferates and the eyes become weak and consequently the youth suffers from poor eyesight. As the eye is the most epoch-making sense organ in everybody's life, without which nobody can perform their tasks in the fine fettle. Sometimes, in some fleeting moments, we often find ourselves willing to bargain life for some unimportant things in life. Since this is one of the illusory pleasures, we often spoil ourselves with it.

Moreover television seems to have the biggest grip on youth. Every day, they watch lots of violence, sex, and crime related things and other offences of a similar nature which they easily imitate. Television also makes people strive to be someone else's idea of perfect while subconsciously ignoring their own goals. Stereotypes formed by the media that include thin, tall women, and wealthy, muscular men have led to a decline in acceptance of themselves. Youth easily fall prey to the products and goods advertised on TV without knowing that these advertisements are done only to expand their business and may only increase a products market share. Opponents of this idea may claim that TV links the world like a small global village and most important matters are made aware through TV. They may also argue

that TV serves as the most important media for imparting knowledge and educating people around the globe and makes people more aware of the situation around the world. Yes, these things are true but TV has more of negative impacts. It has the potential to ruin one's life as all it portrays is immoral as glamorous fun, exposes youth to things that are not age appropriate and keeps their focus away from what is really important. The minds of Youth are so immature that, they end up indulging in fights and violence acts which ruins their whole life. Now can we say that TV is more informative and educational upon the youth after stating those above facts?

Television features program that are not really acceptable, such as screening of low rated films, as a result, our youth will initiate and commit crimes and violent acts. Sometimes, under the influence of abusive substances, they pick up quarrels and fights, risking their lives. Due to excessive use of TV, our youth are able to spoil their own health like poor eyesight which is the most important sense organ in human body. Young people having TV sets at homes are very smart in doing less important things than in doing productive works. The lack of concept of lesson taught in the class is caused due to watching TV excessively. Therefore, I would prefer to call television as an idiot box.

"Books must be read as deliberately and reservedly as they were written".-Henry David Thoreau.

With this wish every individual happy reading for an enlightened Bhutanese Society and I join the nation in wishing His Majesty the fourth Druk Gyalpo, King Jigme Singye Wangchuck immense peace and happiness. May the almighty always bless His Majesty, Happy 60<sup>th</sup> Birth anniversary.

## Domestic violence in Bhutan



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Domestic violence in Bhutan is neither a recent phenomenon nor a surprising issue that is being highlighted in the country. The rampant issue of domestic violence in the country is increasing at a fast rate and many different programs to identify and create awareness about the impacts of domestic violence are being initiated in the country. Many societies in the country have the stereotypical notions that the violence in a house or a relationship is common. However, there are sections of the people who do



accept domestic violence in the house or between the intimate partners.

According to Bhutan Multiple Indicator Survey (2010) as cited by Lamsang (2011), 68.4% of women in Bhutan feel that their husband/partner has a right to hit or beat them for a variety of reasons ranging from denying sexual intercourse to burning the food. In most countries women are the prominent victims of violence and there are large numbers of



victims of violence who are in need of shelter. Some of the common reasons which triggered violence in the house holds and between the intimate partners range from burning food to denying sex. Women who approve their partner's violence, in most cases agree and justify violence in instances when they neglect their children (54.5%), or if they demonstrate their autonomy, such as going out without telling their husbands or argue with them.

The acceptance rate of domestic violence was highest in Paro at 90% and lowest in Thimphu at 46% and region wise the rate of domestic violence was highest in central Bhutan at 73% followed by eastern Bhutan at 71 percent. Western Bhutan stood at 64 percent. There were also higher levels of acceptance of domestic violence among younger married women and remarried women (Lamsang, 2011). The highest rate of domestic violence was seen in the eastern region of the country and the prominent reasons could be due to alcoholism. The eastern region of the country is better known for the home made beverages, so in the influence of alcohol the occurrence of the violence is dominant. Second could be the literacy of the people. Most of the people in the eastern region who are farmers are illiterate and they are not aware of the potential harm of domestic violence and its consequences. Hence the prevalence of domestic violence is rampant in the eastern region. Another potential reason could be failure to report domestic violence to the advocacies and other agencies. Most of the domestic violence agencies and or-



ganizations are located in the western region of the country particularly in Thimphu. Since the distance to reach these organizations is long, the victims ignore to report and remain silent as the victims have to look at the cost and time. Lowest rate of domestic violence was found in Tsirang with 7% and followed by Thimphu with 10%. The lowest domestic violence rate in Tsirang according to the RENEW authorities could be due to social norms and societal environment.

Domestic violence is one of the important issues that need to be discussed and studied. The occurrence of domestic violence in the Bhutanese society is increasing and there are large numbers of women who are victimized. In order to shelter and protect the victims of domestic violence, the government has set up different homes, shelters and protection units such as RENEW, NCWC, Women and Children



Protection Unit and other non-profit organizations. There are large number of women and children who are sheltered in these homes for protection which provides employments as well. Domestic violence has been affected many of the human societies and the Bhutanese society has also been one such society that has the dominance of domestic violence.

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## *Life itself is an illusion*



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The world is full of pebbles and can't imagine,  
How to walk with bare foot till the destiny.  
To be idle is a short road to death,  
Seems to be diligent is a way of life.

Life has power to alter sadness to happiness  
And power to bring success back to failure.  
Life is consistent of emotions, anger and incredible  
mind,  
Which is made more presentable by bound of  
family ties.

Life's beauty in its crudeness, itself is an illusion.  
You have to brilliant enough to tackle the thorn.  
Sharp your eyes to notice the existence of thorn.  
Then you can enjoy the fruits by being aware.

A day away is like a year in samsara.  
And a year away is like a day.  
Don't filled with regret and nameless fears in life.  
Never hate nor count on your life for return.

Be mindful with dedication, covered with full of  
devotion  
Feel sense of belonging and air of dignity.  
Don't have to wish to be everything to everyone.  
Better oath yourself and wish to be something to  
someone.

## *To you, my soulmate*



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**Author:** Lobsang  
PGDPA

My all times splendor, the eternal guest of my soul  
You enrich every part of me without any foul  
Through your perfect nature, the truth I learn  
To behold you, my angle, boundless do  
I need to earn  
Among weak and feeble, poor and deprived, thou  
I find  
Defining love through action, with thy purest mind  
Forgetting the paradise, thou strive to shed off all  
sentiments' pain  
Chest full of love, blessing those touched, without  
the sense of gain  
Through the deepest darkness, ditches and grooves  
Giving wakeup calls, so each of its live improves  
All sentient beings feel the warmth, all liberate out  
of prison  
Unknown known and unseen seen, all set to find  
the reason  
The world salutes, open the door to recompense  
you for your game.  
For your gallant sacrifice, you carve on the stone,  
your eternal fame.

## *Youth Unemployment in Bhutan*



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The issue of unemployment, and specifically youth unemployment, has been of huge concern to countries throughout the world. While Bhutan does not currently suffer at the same global level's vis-à-vis the employment situation– with statistics showing that youth unemployment rate is actually decreasing; the reality is that it continues to persistently apex the nationwide worry chart. Every year, thousands of Bhutanese youth are enthusiastic to find jobs so that they can be gainfully employed but the job market seems to offer no lasting solution to many of them. Lack of relevant and appropriate job opportunities has brought depression and despair, with some resorting to crimes.

Yet, there has never been a better time to be youthful, with the world bursting with opportunities and challenges that we had never thought of. It is time to tackle youth unemployment in that spirit; as Einstein said, “We cannot solve problems by using the same kind of thinking we used when we created them.” The youth must also think of what they can do instead of pointing fingers at others for “making” them jobless.

Statistically, the youth consist more than 56% of the aggregate population in Bhutan and is the potential work force of the nation. Consequently, youth unemployment cannot be underestimated since the future of the nation lies in the hands of today's youth. The youth are the potential and future of every country that should be integrated into the labor force with



long-term welfare and development of the nation in mind.

Currently, youth unemployment rate sits at 9.6% of total population. If the issue is not tackled head-on, it will inevitably lead to social and economic, and soon political, problems. Every year, the number of youth seeking jobs in the public and private sector increases, and every year, the demand does not match the supply. In the long run, the opportunity cost is too high since youth unemployment will lead to social costs and affect the economy as a whole.

As primary stakeholders in this process, we, the youth, cannot leave this problem to be solved by the government entirely. In fact, everyone is responsible, starting from the youth ourselves, all the way through the government, corporations, private and public organizations, and citizens as a whole. We cannot just say that the youth lack employability, skills, knowledge or experience and leave them out of a job. We must work together and share the commitments to change the generation of youth unemployment into the time of youth opportunity so that they become employable.

So far, the main cause of youth unemployment is due to the problem of mismatch of demand and supply, as well as a lack of required skills and experiences. The issue then becomes one not of just unemployment, but potential under-employment: a situation where the skills and experience of the labor

force do not match the needs of the economy. With thousands of fresh graduates each year vying for a few hundred jobs, where, when, and how will the remaining lot be absorbed by the market?

One of the ways to effectively tackle this quandary is to encourage youth for entrepreneurship programs, provide them with essential trainings, monitor and mentor their progress, and making financial support more accessible. These measures can, as a direct consequence, help to reduce some numbers of unemployment while also generating opportunities of employment for the next generation in the employment pool. These sorts of interventions can be carried out by entities beyond the government, as the Loden Foundation has recently so successfully shown us.

The government, for its part, can contribute by providing wage subsidies to the firms that are willing to employ large number of youth and can even reduce the pay-roll taxes for those firms so as to minimize the current number of youth unemployment. Another idea is to integrate an entrepreneurship syllabus into the secondary level education system so as to acquaint young students with the ideas of entrepreneurship and provide them with practical skills to start a business. The syllabus must be designed to supplement different curriculums to the system currently in force such as internship and entrepreneurial modules. Different programs must be included



and made necessary so as to have experience in the particular field and institutions can extend invitations to corporations to collaborate on curriculum design, which will help in development of youth's skills as per the market demand and provide career guidance to them.

Considering the fact that the manufacturing sectors are increasing in the country, the government can also provide youth with vocational trainings in different fields aiming to develop the skills in youth that are demanded by the employers. On the other hand, the youth must be encouraged to learn the traditional skills such as blacksmith, carpentry, masonry, sculpture, arts and crafts, through which they can open their own businesses. Government must also target and prioritize those sectors with high potential for employment growth such as the tourism industry, the manufacturing industry, and basic and social services.

Another nuance of the youth unemployment situation is that it consists of both the literate and illiterate segments of society. Most of the youth migrate from rural area to the urban centers in search of jobs, which add up to the scales of youth unemployment. In order to discourage such migration, and also to promote rural development, the government can reform the agricultural sector from subsistence farming to commercial farming and provide subsidies and financial support, allowing and encouraging the youth to open their own firms such as dairy, poultry etc.

As a small nation, we must all look out for each other if we want to rise together. As citizens, we must act at the individual level in order to benefit at the societal stage. Youth unemployment is a collective issue that requires solutions from all stakeholders in the process.

## ***Alcohol and Youth***



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Alcohol and related problems has become a great issue not only in our country but all over the world. Though our country is small but consumption of alcohol is high. Consumption of alcohol has become a part of lifestyle for youth. Many of the school goers and college goers consume alcohol which leads to social and physical problems.



Today, alcohol is used for celebrations, such as parties and gatherings. Since alcohol comes in so many forms, such as wine, beer and hard liquors, there are many ways for people to enjoy drinking. But some young adults and teens abuse alcohol. According to National Statistics Bureau (NSB), more than 56% of Bhutanese citizens are under the age of 25, which categorize them as youth. (Dorji L. , May, 2012)

Youths seem to be getting a hold of alcohol at a younger age. Teens that abuse alcohol most likely has no idea of the effect alcohol and its abuse can have on their bodies. Young people are less well equipped



than adults to cope with the effects of alcohol, physically and emotionally. The same amount of alcohol will have a greater effect on the body of child or young person than on an adult, because their bodies are still growing and developing. Young people who start using alcohol before age 21 are more likely to:

- Be involved in violent behaviours
- Attempt suicide
- Engage in unprotected sex
- Develop alcohol problems in later life

Go to any bar in the capital. The bartender will pour you a drink as long as you have the money. There is no age bar or time, although there is notice clearly specifying the restriction. “In 2012, a total of 140 people died from alcohol liver diseases, of the 2,059

admitted across the country. In 2011, there were 169 deaths from alcohol liver diseases”. (Dorji K. , 2013) Our government is putting so much of their efforts on controlling the alcohol liver disease by advocating and initiating awareness campaigns, so as a responsible citizen and a Buddhist, you must wakeup and stop alcohol. If you are intoxicated then there is a very high chance you will hurt yourself and end up hurting other innocent people as well (Rabgye, 2012).

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### ***Origin of the Concept of Gross National Happiness***



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Although the term “Gross National Happiness” was first coined by the 4th King of Bhutan, the concept has a much longer resonance in the Kingdom of Bhutan. As per the (Thinley, 2005), (Ura, Alkire, & Zangmo, 2011) and Royal Court of Justice (2003),



the 1729 legal code, which dates from the unification of Bhutan, declared that “if the Government cannot create happiness (dekid) for its people, there is no purpose for the Government to exist.” In 1972, the 4th King declared Gross National Happiness to be more important than GNP, and from this time onward, the country oriented its national policy

and development plans towards Gross National Happiness (GNH).



As written by (Dorji, 2013) and (Asia Sentinel, 2013), in 1979, His Majesty was returning from the sixth Non-Aligned Movement (NAM) Summit in Havana and at the Bombay airport in India, he gave a rare interview to a group of Indian journalists. A reporter asked “We do not know anything about Bhutan. What is your Gross National Product?” His Majesty replied: “We do not believe in Gross National Product.” He added “because Gross National Happiness is more important.” But no substantial media reports resulted from the interview.

It was only in 1987 on May 2 edition of the Financial Times of London that journalist John Elliot wrote an article entitled ‘The Modern Path to Enlightenment’ which was the first news article ever to highlight GNH as a development philosophy propagated by His Majesty Jigme Singye Wangchuck. His Majesty is quoted in the article saying “We are convinced we must aim for contentment and happiness.”

In 2008, John Elliott wrote on his blog about the interview, also cited in (Bhutan News Service, 2011) and (Bhutan Research, 2011), “He (His Majesty) put gross national happiness above the more usual economic targets of GNP and listed the GNH parameters: ‘Whether we take five years or ten to raise the per capita income and increase prosperity is not going to guarantee that happiness, which includes political stability, social harmony and the Bhutanese culture and way of life.’” John Elliott also writes “When I met the shy, unassuming but dignified king in his ornate Thimphu palace, he worried about how to develop the country – how to open it up, but not so fast as to be disruptive, while maintaining Bhutan’s traditions and peaceful Buddhist culture. In a paternalistic way, he was clearly agonizingly aware of the enormity of his inheritance – and that his decisions could make or break his tiny nation. It needed protecting from what could become uncontrollable and avaricious outside influences.”

The research organization in Bhutan responsible for developing mathematical indicators to measure GNH, the Center for Bhutan Studies (CBS), also records the article by John Elliott as the first ever written evidence of GNH. Today, the CBS, founded in 1999, has developed mathematical parameters to measure GNH and has measured it in Bhutan twice. It uses a new nine-step methodology of multi-dimensional poverty by Alkire and Foster to measure the GNH index (Ura, Alkire, Zangmo, & Wangdi,





2012).

The Constitution of Bhutan (2008, Article 9) directs the State “to promote those conditions that will enable the pursuit of Gross National Happiness.” It took the meltdown of the capitalist free-market model in the USA and Europe for Bhutan’s GNH concept to gain acceptance at the United Nations. Following the April 2012 conference, the UN declared March 20 ‘International Day of Happiness.’

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### ***Volunteerism in Bhutan***



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The culture of volunteerism is vibrant and dynamic. We believe in karmic. “The Buddhist version of karma is that people who live good lives are closer to enlightenment and are reincarnated as better creatures.” (Hindy, n.d.). This prompts them to live good lives, do good deeds to one another and be good people. Since volunteer works are being done with individual interest, way of thinking and sense of responsibility, it is considered an important practice all around the world. As quoted by Anderson (2015) “volunteers do not get paid, not because they are worthless, but because they are priceless”. To extend helping hand to people and society in Bhutan there are various types of volunteerism works like human services, physical labor and community development.

Human services volunteerism includes social work and youth engagement. In addition to the skills developed, working with the community will gain an understanding of social, cultural, and economic factors affecting quality of life in the country. In Bhutan for human service volunteerism, we have Youth development fund (YDF), Royal Society for protection of Nature (RSPN), Tarayana Foundation, Respect, Educate, Nurture, and Empower Women (RENEW), Greener Way and Bhutan Kidney Foundation (BKF). These organizations help in building awareness about youth related issues like drugs, gang fights, health, violence, respect to every individual, mentoring children and providing services for good.

Physical labor volunteerism is when people lend a helping hand physically by involving in works like construction and renovation of monasteries, building school, construction, planting trees, gardening and helping in the fields. Physical labor volunteers work under the direction of a local staff or community person. While they lead, volunteers take direction and work as a part of a team working towards an end goal. People always do appreciate the time and effort that volunteers offer to help in getting the job done. For example, Choethuen Tshogpa is one of the volunteer associations in Bhutan, under the patronage of the present Je Khenpo (the chief abbot of Bhutan). The association is dedicated towards renovating and looking after numerous sacred monasteries all over the country. Its members include people from villages, the business community and the civil service. Material contribution comes from those who have the ability to put in the resources and are willing to help in such organizations, while physical labor is mostly offered by less wealthy members, this also help us in preserving culture and tradition as well as promoting and safe guarding Buddhism religion.

Volunteerism activities under community development include services provided for education, healthcare and other services rendered in the communities. However, sometimes people lack resources and facilities, like do not have access to technology. All community development activities are done in consultation with host organization and will receive first-rate guidance from local staff. Some of the community development initiatives taken for education are: volunteering for teaching, donating books for library; for health can be donating blood, kidney; helping the sick people and other services are organizing cleaning campaign and creating positive awareness regarding common issues within a community.

Being a Bhutanese citizen of small religious country, one should know that, serving the community



and society is not only the role of government, each and every one of us is equally responsible. Therefore, we should not depend and wait for our government to do everything for us. We all have different ideas and capabilities, hence we have to take responsibility and promote volunteerism in Bhutan. After all, the ultimate aim of volunteering is to promote the interest and welfare of the community and society by ourselves. Churchill stated that “we make a living by what we get, but we make a life by what we give” (2007).

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## ***Summary of Zhenphen Activities for the year 2015***

The RIM Zhenphen plays an active role in the country's one and the only premier management institute. Since its inception in 2013, it has existed and been able to pervade the message of philanthropic, altruistic and selfless involvement through community based social services. Thus, it not only benefits community but also imparts invaluable spiritual and social values to the members. It also makes members custodian of environment through the spirit of volunteerism within the institute and in the community.



*Sensitization walk on World water Day: 22nd March*

For the Zhenphen, this year began with great joy and success by embarking very important program. The Zhenphen Tshogpa successfully marked the World Water Day in collaboration with Royal Society for Protection of Nature (RSPN). The trainees educated the residence of whole Thimphu residents on the significance and priceless value of water. Trainees committed to protection of clean river by adopting Olarongchu back in institute. Down the year, activities to protect environment continued with the regular cleaning of the adopted river.



*Adoption of Olarongchu on World Water Day : 22nd March*

it not only benefits community but also imparts invaluable spiritual and social values to the members. It also makes members custodian of environment through the spirit of volunteerism within the institute and in the community.



*Cleaning of Olarongchu River every three months gap*

The spiritual activities for the members too are great deal for Zhenphen Tshogpa. It imparts essential values of love, compassion, interdependence and impermanence through various means of teaching. It conducted contemplation session on monthly basis basically to discuss on some of the most important subjects which are pertinent in everyday life. For this it receives highly ace facilitators from the Ati-Foundation. Some of the topics discussed includes, 'Mindful love, intimacy and relationship', 'Gender Equality to build an Enlightened Society', 'Seven virtuous teachings of the Buddha' and on 'Teacher student relationship'.

Meditation practice and question and answer session during one of the contemplative sessions



*Meditation practice and question and answer session during one of the contemplative sessions*



In addition to the contemplation sessions every month, RIM Zhenphen this year work collaboratively to spread love and compassion by educate people on vegetarianism. So, a program was organized in the institute where a theatre called 'Aiee' was performed. Many become half-time and fulltime vegetarianism.



*Jangsa Lam Kunzang giving vegetarianism vow and performing of 'Aiee' drama 7th July*

The Zhenphen also provides platform for the members to practices love compassion and volunteerism through numerous volunteer works both within the campus and in the community. The Tshogpa is active in any functions and activities held in the institute. For an instance, be in Social Forestry Day celebration, International Yoga Day celebration or institute's annual



*Volunteers preparing for Social Forestry Day 1st June*

Rimdro, the Zhenphen involved actively. The compassion and spirit of volunteerism does not stop in institute only. The members visited Drakkarpo at Paro to built track for pilgrims and rendered volunteer work at Pagar goenpa at Chundzom side. Moreover, it is served as a hope of humanity and love towards human kind.



*Volunteers at Drak Karpo for track construction 20th Sept.*

Volunteers at Pagor Goenpa construction 11th Oct  
The Zhenphen Tshogpa also has a long trend of donating bloods and this year too donated for almost three times during the Birth Anniversary of the Royal Queen, World Blood Donation Day and for an adhoc contribution to Jigme Dorji Wangchuck National Referrel Hospital. For this life saving effort, the Minister of Health awarded RIM Zhenphen certificate of appreciation on the World Health Day.



*Zhenphen Volunteers donating bloods on various occasions.*

In addition to blood donation, the club's compassion and responsibility extend in helping the needy and vulnerable section of society in Thimphu. One of such case is donation of cloths and foot wears after media floated about it.



*Donating cloths and foot wears to needy people 8th Oct*

The list of stories goes on and will never end because it is the "Service from Heart" which is the Zhenphen's motto. And so long as institute and humanity exist, so will Zhenphen exist to serve with love and compassion from the heart.

Sherab Dorji, PGDPA  
Zhenphen Reporter

## *The Bhutanese Scholar: A wild expression of Hope*



*The author is currently pursuing Post Graduate Diploma in Public Administration (PGDPA).*

**Author;** Kinley Namgay,

To be ignorant is to welcome defeat and loss in our lives even before giving it a try. I see no hope in ignorance and complacency. You have got to rekindle your dormant intelligence to assist the nation in entering the 21st century. You cannot be buried under the piles of ignorance. Ignorance is the root cause of fear and cowardice and it should be eradicated from each and every one of our lives.

Ignorance itself is not confronting to the purpose of life i.e. to learn. Not being ignorant is also to establish impediments of exposing our untainted naturalistic world to the world of corruption and biases. If we observe ignorance, we are not accepting to be 'ourselves'. If ignorance over runs knowledge and responsibility, it can defeat you. It can also make you feel deficient of your existence and you may not want to ignore this very fact. Our intelligence cannot be weighed with traces of ignorance. Therefore, it is of paramount importance to place your knowledge above your ignorance.

Our country has achieved economic prosperity only to a certain level that we only have water to add water to a cup of coffee; no coffee, no sugar, no cup, no spoon and no milk. I don't blame our forefathers who shaped the economic structure of our country but I am skeptical if they had been complacent and ignorant. Studies claim that almost 75% of the total population is involved in agricultural practices and yet we import almost 60% of the total food consumption from India. Our values call on social capital which comprises of trust, confidence and faith in each other, connections among friends and com-

munal living exists in our society. How many of you ever realized that the food you waste in your dining hall and canteen can actually feed millions of people in the world?

The economic prosperity of a country is not determined by the age the country but by the intellectual capacity, common understandings and the right attitude of shared leadership in a democratic setting. These forms of human qualities can only be cultivated if a person has the right attitude and is void of ignorance. Let me give you another example; Switzerland does not cultivate cocoa but they are one of the best producers of chocolate in the world. In fact the third best quality of chocolate producer in the world (Spoton list, 2013). Almost 80% of Japan's land is not cultivable; still they have one of the largest economies in the world (Trading Economics, 2012). These figures depicts that it is through not being ignorant and possessing the right attitude that these countries have actually achieved economic prosperity. Bhutan can also accomplish prosperity if every one possess the right attitude and do not become ignorant to the opportunities that lie ahead of our nation's journey. The world today demands people with right attitude and aptitude and the world definitely has no rooms for those who are complacent and ignorant. There are always calls for those who are competent and well aware of things going around him or her. I am certainly sure that you want to be competent and well informed about things happening around you because each and every one of you hopes and dreams of your parents and siblings which you do not want to shatter.

Finally, I would once again remind you all to be concerned about everything that is happening around you. Be accountable to their tales and become a part of society to contribute for the benefit of whole humanity.



## RURAL-URBAN MIGRATION



*The author is currently pursuing Post Graduate Diploma in Financial Management (PGDFM).*

**Author:** Kinzang Choden  
PGDFM

Migration of population has become an unavoidable phenomenon in the world and Bhutan is no exception. Migration in developing countries like Bhutan often occurs as rural urban migration. Rural urban migration is the movement of people from countryside to city. The rural-urban migration is increasing every year in Bhutan. The UN Human Development Report cites rural urban migration in Bhutan as one of the highest in the South Asia region.

As per the population and housing census of Bhutan, 2005;



Carlos Alberto de Costa Amorim, Brazil

1. An overwhelming 51% of the population have migrated
2. Migration have taken place from rest of the country to Western region
3. Thimphu has received the highest number of 54,685 people followed by Chukha-phuntsholing with 25,951 and Sarpang with 17,997.
4. In total there were 111,770 migrants from rural to urban areas.

“If something is not done in the next 5-10 years, I

can foretell that the dzongdas of the eastern dzongkhags will have to be referred to as dzongda of Mongar wildlife, or dzongda of Tashigang wildlife etc., because there will be no humans left in the village – except wild animals. It is a policy failure that needs immediate correction” Yonten Tharchen, Secretary General, Bhutan Taekwondo federation (Kuensel, 2015). That shows that more people are migrating to the urban areas. So the question is why a huge number of people migrate to urban areas leaving behind their home, property and even their family. Some of the factors which cause rural urban migration are as follows;

- Imbalanced regional development: urban areas have more facilities like health, recreational, transport, entertainment and etc. compare to rural areas. These facilities attract people from the rural area to come and settle in the urban area.
- More employment opportunities: Every year many school dropouts and graduates come to urban centers looking for employment opportunity because there are more job opportunities in the urban area.
- Educational facilities: If we look at Thimphu, there are around five private high schools while there is not even a single private school in some of the eastern and southern Dzongkhags. So, if a student from that Dzongkhag has to continue his studies in private school, he has to come to the urban area.
- Spouse relocation: Some people come to urban areas because their spouse gets transferred to urban centers.
- Business opportunities: Some people come to urban area looking for a business opportunity because there are more customers in the urban area than in rural area.
- With the increase in rural urban migration there many problems created by that phenomenon both in urban and rural areas. It is im-



portant to learn about the problems created by the rural urban migration. Some of the problems created by rural urban migration are:

1. Labor shortage in rural area: with increase in people moving to urban areas, rural areas are left with low population. It is very difficult to get labors in the rural areas which hinder developmental activities.
2. Increasing unemployment in urban areas: with increase in job seekers in the urban area despite the limited job vacancies, there is an increase in the unemployment. These leads the jobseekers to engage in unwanted activities like abusing drugs, stealing, forming gangs n etc.
3. Overcrowding of urban areas: the urban area gets overcrowded which leads to traffic congestion.
4. Waste management problem.
5. Loss of rural culture and traditions: Some of the villages are left empty. When all the people move out of that village, the culture and tradition of that village also fades away.
6. Goongtong, the number of absentee landlord: "The number of goongtong has increased, with people still migrating work and live in urban centers" Shongphu Gup, Kinzang Wangdi said (Kuensel, 2013).

Rural urban migration is not something unavoidable. We can stop the above mentioned problems if we take appropriate measure and activities. The policy makers should make policies that will help rural areas to attract people to remain in the rural areas. Government has to work towards rural development to make those areas more effective. Some of the measures are:

- More public facilities: Government has to provide more facilities like health transport, recreational and etc.
- Provision of credit facilities

- Market economies
- Promotion of non-farm income sectors in rural areas
- Improvement in agriculture
- Institutes and projects in the rural areas.

Rural urban migration in Bhutan is happening despite Government's efforts towards curbing it. The modernization and developmental activities are the main cause of rural urban migration. This is creating lots of problem like unemployment, labor shortage in rural area and many more. But this problem is not something unavoidable and we should work towards it.

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## *Life in Darkness*



*The author is currently pursuing Diploma in Financial Management (DFM).*

**Author:** Rajesh Mongar

DFM

Together they brought  
Together they loved  
Together they cared  
BUT  
Together they placed me  
In the cage, fenced all over  
No way to move out.

Together we eat  
Together we sleep  
BUT  
Today alone I sit  
And lonely I feel.

Far away from you  
Mind grumbled with feeling that is true  
Darkness approached, I shouted  
Calling your name, puts light on  
How I felt ashamed.

Morning born with bright light  
I got the clear sight  
I felt like holding you tight  
Mom, without you I can't hold my life, so light...

## *Branded items (clothes, accessories) are high prices justified?*



*The author is currently pursuing Post Graduate Diploma in Financial Management (PGDFM).*

**Author:** Jampel Choeda  
PGDFM

A brand is a name, term, sign, design or other feature that distinguishes one seller's product from those of other. Brands are used in business, marketing and advertisement. Almost all the items has brand on it, but not all the branded items are equally priced even though they serve the same purposes. The price of the item depends on quality of material used, complexity of design, nature of production process, and ability to bring about social status to the users by using a particular brand.

The material used in the production is one of the most determining factors. The more expensive clothing will have better quality material, even when it is the same. For instance, cotton has varying levels. The better cotton will have more thread counts, lighter, smoother and last longer.



Likewise better quality of material accompanied by complex best designs is costlier than those without or with a simple one. Expensive clothes are more complicated than cheaper clothes. They will have extra folds and creases that are intended to fit over your body. This folds and creases not only required more materials but also demands more skilled tailoring and is time consuming. All these factors added up in the cost of production. As per ISO 8402-1986 standard defines quality as

“the totality of features and characteristics of a product or service that bears its ability to satisfy stated or implied needs”. Thus, to gain brand in the market every company tries to maintain the quality of their products. To maintain this standard it requires better technology and man power to check the quality. For example, if an automobile company finds a defect in one of their cars and makes a product recall, customer reliability and trust will get lost, demand will be decreased and so the price.

Price of the product is highly depended on the process of production. Capacity of a company to produce in large scale and ability to produce mechanically will have bearing on the price of the product. Usually mechanized products are cheaper than those produced with labor intensive. Also longer the production processes higher the cost.

Branded goods are often used as signals by consumers who crave the social status brought about by material displays of wealth. For examples, many consumers use specific brands of watches, cosmetics, cars etc. to signals social class. Consequently, manufacturers can produce a product with conspicuous branding or tone it down, depending on whether the user intends to signal loudly or quietly. So therefore, manufacturer priced the product so high to keep their brand exclusive form other products. Brand exclusivity policy of marketing is main factor that change the psyche of the consumers to think they are socially high class in the society by possessing the branded goods. So therefore, producer produces in less quantity and maximizes profit by charging higher price.

In conclusion, to suit the ever changing taste of the consumers, the company has put more and more funds for research and development of the product which inflate the cost of the production. Thus, it is those brands which can maintain the standard, quality and adapt to the dynamic nature of fashion stands in the market with exorbitant price.

## CAMPUS EVENT



### *19<sup>th</sup> Graduation Day for RIM 2012 and 2014 cohort*

Royal institute of Management celebrated its 19th Convocation on August 10, 2015. A total of 252 graduates received their certificates in their Diploma certificates, Post graduate Diploma certificates and masters' certificates from the Honorable Chancellor of University of Canberra, Dr. Tom Calma AO. The joyous event was also graced by the Honorable Prime Minister who was also accompanied by numerous high government officials and parliamentarians.

Sixteen self-financed students graduated in the first batch of Master of Business Administration (MBA) while other graduates include four in Master of Management on government scholarship, and 12 in Master of Public Administration including nine on government funding.

The rest were graduates in Post Graduate (PG) Diploma in National Law, Public Administration, and Financial Management, which includes 101 Diploma graduates in National Law, information management system, and financial management

The 2014 post graduate diploma in financial management also gifted two large photos of His Majesty the King to the institute. The event was also heralded by recognizing graduates who excelled in academics during their stay in RIM. This year's best faculty was awarded to Mr. Tenzin. The event concluded with presentation of cultural items to the guests with sumptuous lunch for all attendees.



### *Jamyang Khenytse Rinpoche's talk*

His Eminence Dzongsar Jamyang Khentse Rinpoche gave a religious sermon on Guru Padmasambhava and how it is still relevant to the contemporary situation. Senior government officials, Director General, faculties of RIM, trainees and the hundreds of general public turned up for the 2-day religious talk. His Eminence reminded the audience to always add spiritual value to their life. The event also saw question answer session and it ended with a cultural performance by trainees of RIM.



### *Zhiwai Lamtoen: The path to PEACE*

The Jangsa National Advocacy Campaign; organized by the Jangsa Animal Saving Trust was held in the Royal institute of Management, in collaboration with Zhenphen Tshogpa. The initiative is an educative advocacy campaign led by Lama Kunzang Dorje Rinpoche. The program was born out of concern over the recent debate over the establishment of slaughter houses in Bhutan. The path to peace as Lama prescribes dwells upon the belief of being able to influence one individual in order to set the stepping stones of achieving peace.

The program was graced by the honorable Lama Kunzang Dorje Rinpoche-the heart disciple of His Holiness Kyabje Dodjom Rinpoche, the Director General of RIM, faculty, Zhenphen members and members of the community. The program went off to an auspicious start with the recitation of the Motivational Bodhicitta Prayer led by the Lama, followed by an introduction to Zhiwai lamtoen. Lama

also conducted an enlightening session on Dharma Raja which embraces the significance of our country (Choe dhen Gyalkhab), our dharma kings and the importance of tshethar in awakening the Mahayana consciousness and compassion.

Following on track, Tsenring Gi Yoenten, conducted by Phuntsho Rabten from JAST, presented clips on compassion for animals and a documentary titled 'Earthlings'. Presentations on the scientific studies on nutritional, environmental, health and moral choice of diet were also presented. The program also included a presentation of the song 'Pelgyi Nima' composed by His Holiness the Je Khenpo for the love of mother beings. The song presented animals equal to mothers around the world. After an open discussion session, the program was concluded by Lama Kunzang Dorje Rinpoche with a prayer for the well-being of all sentient beings.

'Zhiwai Lamtoen', organized by Jangsa Animal Saving Trust in collaboration with Zhenphen Tshogpa with the aim of educating compassion to the audience came to a successful end with the conferring of the vow of vegetarianism to the volunteers from the audience. The vow was instituted by the honorable Lama Kunzang Dorje. With over 200 participants, the path to peace or the 'Zhiwai Lamtoen' has truly been an inspiring and awakening event. If not a promise to compassion, a hope was definitely aroused.





### ***Kheyrig Doedhur: A national Dialogue***

To commemorate the 60th Birth Anniversary of His Majesty Jigme Singye Wangchuk, Royal Institute of Management in collaboration with Dzongkha Development Commission initiated a national level dialogue. The dialogue covers numerous issues including Gross National Happiness, education, health, corruption and many more. The event goes Live on BBS 2 on every weekend.

The participating institute includes Royal Institute of Management, Institute of Language and Cultural Studies, Royal Thimphu College, National Institute of Traditional Medicines, Tango Buddhist University, Gangtey Shedra, Walakha Anim Dratshang and Shechen Ugyen Chhoedzong Monastery.

Participating institutions nominates 4 participants and each participant are allocated with 12 minutes to present their argument on a topic that has been already given to them prior to the main day. A panelist of jury judges the participants based on their command over Dzongkha, content, depth of research and presentation skills. The winner is declared by comparing the aggregate of scores for the whole team.

Gangtey Shedra secured a place in the finals against Walakha Anim Dratshang after they beat Tango Buddhist University and Institute of Language and Cultural Studies respectively. The Kheyrig Doedhur was also organized to promote our national language Dzongkha, build institutional linkages and to contribute to the nation building on educating the Bhutanese audience.

The finals are scheduled for 17 October, 2015.

### ***RIM Football Tournament***

Post Graduate Diploma in Financial Management became the football champions for RIM football tournament after defeating Diploma in National Law during the RIM League football tournament. Tsendra Dorji, a trainee in Diploma in National Law bagged the highest goal scorer with 15 goals in 3 matches.

The annual event for the institute saw 12 different teams competing for the trophy which was reinstituted to commemorate the 60th Birth Anniversary of His Majesty the fourth Druk Gyalpo, Jigme Singye Wangchuk. The finals of the tournament were graced by the Director General, faculties, staff and supporters of each team. The winning team and the runners up were awarded cash prizes and certificates.



### ***RIM Khuru Tournament***

Post Graduate Diploma in Public Administration championed the Annual Khuru tournament for 2015. Teams from different courses partook in the competition. The finals were attended by the Director General, faculties and students. Of the total 21 rounds, PGDPA scored 18 points while their counterpart PGDFM could only score 8 points in a total of 21 rounds. The event became more interesting with each team celebrating their hit on target with traditional dances which of course was a feast to the spectators as well.

The winning team and the runners up were awarded with cash prizes, trophy and certificates by the director General.



# དུས་དེབ་དབྱུང་པོའི་སྒྲ་ལྟན།

སྤྱི་ལོ་ ༢༠༡༥ ལོའི་ཕྱིན་ཆོར་ ༡༠ ལོའི་ཐོན་ཡིང་ ༡༧ པ།

རྒྱལ་གཞུང་འཛིན་སྐྱོང་སྒྲོལ་སྤྱོད་སྒྲུབ་སྒྲུབ།

## རྩོམ་སྒྲིག་ཞུན་དག་པའི་བསམ་འཆར།

མཁས་པ་ཡོན་ཏན་མཛོད་འཛིན་ཀྱང་། ལེགས་བཤད་ཀྱིས་ནི་དོམ་མི་འགྱུར། རྒྱ་མཚོ་ཆེན་པོ་རྒྱལ་གྱི་འོན་ཀྱང་རྒྱུ་ཐོབ་ཐམས་ཅད་འབབ། ཟེར་གསུངས་མ་བཞིན་དུ་ མཁས་པ་འབད་དགོ་ཅིན་ ཡོན་ཏན་གྱིས་ཆོམ་ནི་མེད་པ་ཅིག་སྟེ་ འབད་དགོ་པ་ཨིན་མ་ལས་ སྒྲོལ་སྤྱོད་ཟེར་མི་འདི་ཡང་ མཁས་པ་སྤྱང་སའི་གནས་ཅིག་འབད་ནི་དེགས་ དེ་ནང་སྤྱོད་མི་རྒྱ་ཡང་ག་ར་མཁས་པའི་ཕྱག་ལཱ་ཅིག་མཛོད་དགོ་པ་ཨིན། མཁས་པའི་ཕྱག་ལཱ་ཅིག་མཛོད་ནི་ཨིན་པ་ཅིན་ གཞན་གྱི་ཡོན་ཏན་རྒྱུ་ཅིག་ཨིན་རུང་ལེན་དགོ་པ་སྟེ་ཨིན་པས། དེ་ལེན་པའི་ཐབས་འདིན་ དང་པོ་ཐོས་པ་དང་ དེ་ལས་རང་གི་ཤེས་ཡོན་གོང་འཕེལ་གཏང་ནི་དང་གཞན་ལཱ་ཕན་པའི་དོན་ལཱ་ འཆད་ཅོད་རྩོམ་གསུམ་གྱི་ཕྱག་ལཱ་མཛོད་ནི་འདི་མེད་ཐབས་མེད་པ་ཅིག་ཨིན་མ་ལས་ ཡོན་ཏན་སྤྱང་སའི་ན་གཞོན་པོ་མོ་ག་ར་ཨིན་རུང་ དང་པོ་རང་གི་ཤེས་ཡོན་གོང་འཕེལ་གཏང་ནི་དོན་ལཱ་ འབྲི་རྩོམ་འབྲི་ནི་དེ་ལག་ག་ཅི་དེ་ཅིག་ཆེས་ཨིན་མ་ལས་ ཤེས་ཡོན་གོང་འཕེལ་གྱི་དོན་ལཱ་ སྒྲེལ་ཁང་རྒྱུན་ དུས་དེབ་ལ་སོགས་པ་ རང་སའི་བསམ་འཆར་སྒྲུ་ཆོགས་འབྲི་ནི་ལོ་སྐབས་གནང་དང་གནང་བཞིན་པ་ཡོད་པ་བཞིན་དུ་ རྒྱལ་གཞུང་འཛིན་

སྐྱོང་སྒྲོལ་སྤྱོད་ནང་ཡང་ དེ་སྟེ་ཡོད་པ་ཨིན། དེ་སྟེ་ལེགས་བཤད་པ་རྒྱུ་གི་ཉོང་ལས་ རང་སའི་འབད་མ་ལས་ ན་གཞོན་བུ་ཆོད་དང་བུ་ཆོད་ལྟེ་གིས་ ཨིང་སྐད་ནང་ལཱ་ ཁོང་རའི་སྒྲོལ་དང་བསྐྱུན་གནང་མི་དེ་ལཱ་དག་འཆོར་དཔག་མེད་ཡོད་ཟེར་ བྱུང་ཞི། དེ་དང་ཆེས་ཆུང་སྟེ་ཤུལ་ལས་རང་འབད་དཀྱིལ་ལས་རང་ རྒྱུ་སྤྱོད་ཡོད་རངས་ཀྱི་བསྐྱུད་བསྐྱུགས་ཡོད། ཨིན་རུང་ རྒྱུ་ཁོང་འབྲི་རྩོམ་ནང་ལཱ་ འབྲི་མི་ག་ཅིག་ལས་བཞུགས་ཏེ་མ་ཐོན་མ་ལས་ རྩོམ་པའི་བྱ་བ་ནང་ལཱ་འབྲུག་དུམ་གྱི་ཅིག་འབྲུག་ཤོར་དོ་བཟུམ་ཡར་སོང་ཡི། ཨིན་རུང་ སྐྱག་གི་རུང་ལྟེ་ལཱ་ར་མ་བསྐྱུགས་ཟེར་བའི་དཔེ་བཟུམ་

སྟེ་ལེགས་བཤད་པ་རྒྱུ་གི་ཉོང་ལས་ རང་སའི་ཐུགས་འདོད་དང་བསྐྱུན་པའི་འབྲི་རྩོམ་གྱིས་ གནང་མི་དེ་ལཱ་དག་འཆོར་དཔག་མེད་ཡོད་ཟེར་ བྱུང་ཞི། དེ་དང་ཆེས་ཆུང་སྟེ་ཤུལ་ལས་རང་འབད་རུང་ ལེགས་བཤད་པ་རྒྱུ་གིས་ རྒྱུ་ཁོང་རྒྱུན་བཟུམ་སྟེ་ འབྲི་རྩོམ་གྱི་ཆར་པ་རྒྱུ་ དུས་དང་རྒྱུ་པ་ཀྱན་དུ་ སྒྲོལ་སྤྱོད་ན་གཞོན་པོ་མོ་གི་ ཡིད་ཀྱི་པོ་ལོ་ཆེལ་གྱི་ ལཱ་ར་ནང་ལཱ་འབབ་སྟེ་ ཡོན་ཏན་གྱི་ལོ་རྒྱུ་ ཡར་ཆོས་སྒྲོལ་བ་བཞིན་དུ་རྒྱུ་པའི་སྤྱོད་འདུན་ལཱ། རྒྱུ་ཁོང་འབྲི་རྩོམ་འབྲི་དག་པ།



## ནང་འཁོད་དག་རྒྱུ་

ཐོད་འབྲེལ་གྱི་དོན་དམིགས་	༡༥
འབྲུག་མིའི་ནོར་བུ་རྒྱལ་འབས་བཞི་པའི་བཀའ་རྒྱུ་	
བཀའ་རྒྱུ་ལྟེ་	༡༥
མི་ལ་དང་བསྐྱུད་མཁས་གཞིས་	
ཆར་དགོ་པའི་རྒྱུ་	༡༦
ལས་རྒྱ་འབྲུག་དང་ བཤམ་ཆོག་	༡༧
མི་དབང་མཆོག་གི་བསྐྱུད་ཆོག་	༡༨
ལུས་དག་ཡིད་གསུམ་གྱི་ཐོག་ལས་	
དམ་པ་གསུམ་པ་སྒྲོམ་ཐངས་	༡༩
རྩ་བ་གསུམ་ལཱ་ ཕྱག་ཕྱིད་ལྟེ་མི་ལས་	
སྒྲུང་དམ་བཅའ་	༢༠
དམ་པ་རྒྱལ་པའི་མཐོང་སྒྲུང་	༢༠
རྩ་བ་གསུམ་ལཱ་ ཕྱག་ཕྱིད་ལྟེ་མི་ལས་	
སྒྲུང་དམ་བཅའ་	༢༡
འབྲུག་རྒྱལ་བཞི་པ་མཆོག་དམངས་ཕྱོད་པའི་སྐབས་	
ཀྱི་དམ་པ་མི་ལས་སྤྱོད་ཆོར་སྤྱོད་མི་མཐོང་སྒྲུང་	༢༢

## ཞུན་དག་པ།

ལེགས་བཤད་གོང་མ

དག་འདུན་དཔལ་བཟང་





བྱང་ཆུ་ཞིང་ཆུ་སྒོ་ལོ་ཟམ་པ་སོགས།  
 གོང་འཕེལ་འཕུལ་གྱི་རྒྱལ་པོ་འབྲུག་མིའི་ལོར།  
 ཡུལ་གྱི་དགེ་བཅུ་ས་རྩེ་ཆུ་དང་ཤིང་།  
 སྤྱི་ལུང་ནགས་ཀྱང་སྤྱོད་ཆོལ་ལྷ་སྤྲན་རིགས།  
 རི་དྲགས་གཡུང་དྲགས་འདབ་ཆགས་རྒྱང་དང་མེ།  
 རང་བཞིན་སྤངས་སྐྱོབ་རྒྱལ་པོ་འབྲུག་མིའི་ལོར།  
 བདེ་སྤྱིད་རྩ་བ་དང་པོའི་ཁྲིམས་བཟོ་དང་།  
 སྤྱིད་ཀྱི་ཁ་ལོ་བསྐྱར་བའི་གཞུང་སྤྱོད་ལྷན།  
 ལུགས་གཉིས་ཁྲིམས་སྒོལ་འཛིན་པའི་དང་ཁྲིམས་གསུམ།  
 གསར་གཏོད་གཞན་པའི་རྒྱལ་པོ་འབྲུག་མིའི་ལོར།  
 བདེ་སྤྱིད་གཞི་མ་རྒྱལ་བའི་ལུང་རྟོགས་བསྟན།  
 བཤད་སྐབ་སྤེ་བཅུ་གས་རབ་བྱུང་བཅུ་གས་སྤར།  
 བསྟན་པ་སོར་རྒྱུད་ཡུལ་ཁམས་ཆོས་སྤེས་བཀའ།  
 རིས་མེད་བསྟན་འཛིན་རྒྱལ་པོ་འབྲུག་མིའི་ལོར།  
 སྐད་ཡིག་གྲོན་ཆས་ཆ་ལུགས་གནའ་བོའི་སྒོལ།  
 རྒྱལ་ཁབ་སྒོག་ཤིང་རང་བཅོན་དོན་གས་རྣམས།  
 མི་ཉམས་སྒོག་ལས་ལྷག་པའི་གཅེས་འཛིན་མཛད།  
 ཡ་རབ་སྒོལ་འཛིན་རྒྱལ་པོ་འབྲུག་མིའི་ལོར།  
 རྒྱལ་ཡོངས་སྤྱི་པའི་རྣམ་བཤའི་བྱུགས་མཚོ་ལས།  
 བྱུང་བའི་དགའ་སྤྱིད་ཐབས་ལམ་ལོར་བུའི་དཔལ།  
 བུན་ཆོགས་འབྱོར་པ་འཛིན་པའི་འོད་ཀྱིས་ནི།  
 དབུལ་སྤྲན་སེལ་བའི་རྒྱལ་པོ་འབྲུག་མིའི་ལོར།  
 མ་འོངས་ལོ་བརྒྱའི་གཟིགས་པ་སྤྲན་དཀྱུས་རིང་།  
 སྤྲུགས་བཞེད་གཏོང་བའི་རྩ་ཁྲིམས་གསར་དུ་བསྐྱུན།  
 སྤྱི་དོན་དམངས་གཙོའི་རིང་ལུགས་གཞིས་བཅུ་གས་གནང་།  
 ཡ་མཚན་ཅན་གྱི་རྒྱལ་པོ་འབྲུག་མིའི་ལོར།  
 དམག་དཔོན་སྐར་བཞེད་ས་དཔུང་ཆོགས་སྤྱ་འབྲེན་ཏེ།  
 ཐབས་མཁས་སྤྲུགས་རྩེས་བསྟན་དབྱ་རྩ་བཟླ་བཏང་།  
 ཕྱི་ནང་སྤངས་དབྱའི་ཕྱོགས་ལས་རྣམ་པར་རྒྱལ།  
 སྤྱོད་ས་རྩལ་ཅན་གྱི་རྒྱལ་པོ་འབྲུག་མིའི་ལོར།  
 རྒྱལ་པོའི་རྒྱལ་སྤྱི་སྤྱོད་བདུན་གསེར་གྱི་ཁྲི།  
 སྤྲུགས་སྒོས་བཏང་བ་བྱུང་སེམས་སྤྱུལ་པའི་སྐྱེ།  
 མཛེད་འཕྲིན་མཐར་སོན་སྤྲན་གསུམ་འཛིན་གྱིང་བྱལ།  
 གཏོང་མོད་ཅན་གྱི་རྒྱལ་པོ་འབྲུག་མིའི་ལོར།

དད་དམ་དཀར་བའི་མངའ་འབངས་སྤྱིང་ཕྱེ་ལས།  
 རྣམ་ཡང་ཡོལ་བར་འཕང་པའི་མི་དབང་ཁྱེད།  
 བསམ་གཏན་གཞལ་མེད་ལྷ་ཡི་ཕོ་བྲང་ནང་།  
 བསྐལ་བརྒྱུ་ཆོ་འཆོ་ཞིང་བཞུགས་ཀྱི་ཕྱི་ཕྱོག་།  
 དེང་ནས་བཟུང་སྤྱི་ཆོ་རབས་ཐམས་ཅད་དུ།  
 མི་དབང་ཁྱེད་དང་རྟག་ཏུ་མི་འབྲལ་ཞིང་།  
 གང་དུ་བལྟམ་པའི་འཁོར་གྱི་ཐོག་མ་རུ།  
 བདག་སོགས་སྤྱི་བའི་འཁྲི་ཤིང་བཟུང་བར་ཤོག།  
 འབྲུག་མིའི་ལེགས་བྱས་བསོད་ནམས་རྒྱ་གཏིར་ལས།  
 བྱུང་བའི་དགོས་འདོད་ཀྱན་བྱུང་ནོར་བུ་ཡིས།  
 སྤྱི་ལུང་ས་ལོར་འཛིན་རྒྱུད་པ་རབ་བསལ་ཏེ།  
 བདེ་སྤྱིད་རྟོགས་ལྷན་དཔལ་ལ་རྟག་སྤྱོད་ཤོག། ཅེས་གནམ་ལོ་

ཤིང་ལུག་གས་སྤྱི་ལོ་ ༢༠༡༥ ལོར་འབྲུག་རྒྱལ་བཞི་པའི་མཛེད་རྣམ་རྩེས་  
 སུ་བྱན་ཏེ་རྒྱལ་གཞུང་འཛིན་སྐྱོང་སྐྱོབ་སྤེའི་ཁྲིམས་ཀྱི་ལེགས་སྐྱར་བ་བསོད་  
 རྣམས་རིན་ཆེན་གྱིས་གུས་ལུལ་

དང་དཔོན་བསོད་ནམས་རིན་ཆེན་  
 ཁྲིམས་ཀྱི་ལེགས་བཤད་པ།



### རིག་པ་དང་བསོད་ནམས་གཉིས་ཆར་དགོ་པའི་སྐྱེད་

ཉེ་མ་ རྒྱ་གར་ནང་ ཨུམ་ རྒྱུ་མེ་མི་ཅིག་ཡོད་པ་མས། ཉིན་མོ་ཅིག་ལུ་ ཁོ་  
 ཁྲོམ་ཁར་བཤལ་བར་འགྲོལ་ད་ ལུས་རྩལ་གྱི་ལྷ་དམོ་ སྤྱི་མི་ཉིན་སར་  
 སྤྱོད་སྤྱོད་ཨིན་པས། ལྷ་དམོ་དེ་ནང་ མི་ཚུ་གིས་ རེ་རེ་བཞིན་དུ་སྤྱོད་ཆེན་  
 ཉལ་སྤྱོད་མི་ཅིག་ སྤྱོད་སར་མཐོང་ཅུག། དེ་ལས་ཁོ་གིས་ཡང་བལྟ་བར་སོང་  
 སྤྱོད་ ག་ཅི་སྤྱོད་ཆོ་ཆེ ཡང་སྤྱོད་མ་ཟེར་དེས་ཤ་ད་ མི་ཚུ་གིས་ སྤྱོད་ཆོ་ཆེ་འདི་  
 ཡང་སྤྱོད་ཆུགས་པ་ཅིན་ དཔུལ་ཀུམ་སྤྱོད་ཤག་བཞི་ཐོབ་ཟེར་ སྤྱོད་ཅུག། དེ་  
 ལས་ཁོ་ཡང་ དཔུལ་ཐོབ་ཟེར་སྤྱོད་ལས་ སེམས་ཁར་ སྤྱོད་ཆོད་མེད་པ་  
 ཅིག་བྱུང་སྤྱོད་ དེ་སྤྱོད་ཨིན་པ་ཅིན་ ང་གིས་ཡང་ སྤྱོད་ཆོ་ཆེ་འདི་ སྤྱོད་ཆུགས་པ་  
 ཅིན་ ང་ལུ་དཔུལ་ཐོབ་ག་ཟེར་དེས་ཤ་ད་ མི་ཚུ་གིས་ ག་གིས་ར་ སྤྱོད་ཆུགས་

རུང་ དདུལ་འདི་ རྟོང་ཚུགས་མིའི་ མི་འདི་ལུ་ཐོབ་ཟེར་སྐབ་ཀྱི་གཤམ་ དེ་ལས་  
 རྒྱུ་གིས་ དེ་འབད་བ་ཅིན་ ང་གིས་ བཟུ་གེ་ནོ་ཟེར་ སྐང་མོ་ཆེ་འདི་རྟོང་པར་  
 མོང་ཅུག་ སྐང་མོ་ཆེ་འདི་གི་ ཕ་བར་ལྟོད་དེ་ བཟུ་བའི་བསྐང་ལས་ སྐང་མོ་  
 ཆེ་དེ་ རི་བཟུམ་སྤྱོད་པ་ལས་ གཟུགས་རྟོང་ནི་པར་ར་བཞག་ མཇུག་  
 མ་རྟོང་ཚུགས་པར་ཡང་ ལཱ་ཁག་ཡོད་པ་སྤྱོད་མཐོང་ཅུག་ དེ་ལས་ ཁོ་མཚོ་  
 བསམ་ཅིག་བཏང་ཅུག་ དེ་སྤྱོད་ཀྱིས་ཁར་ བཀལ་ཏེ་འབད་བ་ཅིན་ ང་གིས་  
 སྤྱོད་འབྲས་ཅིག་འཐོན་མི་ཚུགས་ནི་ མས་ཟེར་མཚོ་སྤྱོད་ གནས་སྐབས་ཅིག་  
 འཚོལ་ནིའི་དོན་ལས་ སྐང་ཆེན་དེ་ སྐྱོར་ར་རྒྱབ་སྤྱོད་པ་དགོར་འགྱུར་བཟུམ་  
 ད་ སྐང་མ་ཆེ་གི་ཉིབ་ཏྲོག་འདི་ ཀླུ་མ་གཉིས་ཀྱི་བར་ན་བཙུར་ཏེ་ཡོད་པ་སྤྱོད་  
 མཐོང་ཅུག་ དེ་ལས་ཁོ་གིས་ སྐང་མ་ཆེ་གི་ ཉིབ་ཏྲོག་དེ་གུ་ བཤེད་དེ་ ལག་པ་  
 གཉིས་ཀྱི་བར་ན་བཙུགས་བཙུར་མ་ད་ སྐང་མ་ཆེ་ཚུགས་གིས་ འདྲེད་མ་ཚུགས་  
 པར་ཡར་ལོངས་ཆེ་ཅུག། དེ་འབད་མ་ལས་ ཁོ་གིས་དདུལ་ཀྱི་མ་ རྟོང་ཕྱག་  
 བཞི་གསོལ་རས་སྤྱོད་ཐོབ་ཆེ་ཅུག།

ད་རུང་ ཆོར་ཅིག་འབད་མ་ད་ གནས་ཚུལ་གསར་ཤོག་ཅིག་ནང་ ཉེ་མ་གི་  
 སྐང་མོ་ཆེ་ དེ་གི་དོན་ལུ་ དདུལ་ཀྱི་མ་ རྟོང་ཕྱག་བཞི་མེད་པར་ རྟོང་ཕྱག་  
 བཟུང་ཐོབ་ཚུགས་ཟེར་བའི་ཁྱབ་བསྐྱེད་ཀྱི་དང་སྤྱོད་ཀྱི་སྐང་མོ་ཆེ་གི་པར་  
 ཡང་བཙུགས་ཏེ་ཡོད་པ་མ་ཚད་ འཇུལ་ཤོག་གི་དོན་ལུ་ དདུལ་ཀྱི་མ་རྟོང་  
 ཕྱག་གཉིས་སྤྱོད་དེ་ཉོང་གོ་པ་སྤྱོད་ཡིན་པས། དེ་ལས་ཁོ་གི་མཚོ་བསམ་  
 ལུ་ ད་རུང་སྐང་མོ་ཆེ་དེ་གིས་ ང་ལྷན་ཅིག་ འབར་བཙུག་ནི་མས་ཟེར་ མཚོ་  
 བསམ་བཏང་སྤྱོད་ འཇུལ་ཤོག་ དདུལ་ཀྱི་མ་རྟོང་ཕྱག་གཉིས་སྤྱོད་དེ་ ཉོ་སྤྱོད་  
 ཁེ་སང་ཅིག་བཏོན་ནིའི་དོན་ལུ་ སྐང་མོ་ཆེ་དེ་ འབད་སར་ མོང་ཅུག་ སྐང་མོ་  
 ཆེ་དེ་ འབད་སར་ལྟོད་པའི་བསྐང་ལས་ ཉེ་མ་བཟུམ་སྤྱོད་ ཡར་རྟོང་ནི་མེན་  
 པར་ སྐང་མོ་ཆེ་གི་ མགུ་ཏྲོག་སྤྱར་དགོལ་སྤྱོད་ཡིན་པས། དེ་འབད་ནི་དེ་གིས་  
 ཉིབ་ཏྲོག་བསྐྱེད་རུང་ སྐང་མོ་ཆེ་གིས་ མགུ་ཏྲོག་སྤྱར་ནི་བཟུམ་ཅིག་སྤྱོད་མ་  
 མཐོང་མ་ལས་ ད་རིས་འབད་ན་ སྐང་མ་ཆེ་འདི་གིས་ སྤྱོད་ཅིག་བཀལ་ཡི་

སྤྱོད་ཅེར་མཚོ་སྤྱོད་ སྤྱོད་འགྱོད་བསྐྱེད་དེ་ ཐབས་རང་མེད་པར་ སྐང་མ་ཆེ་དེ་  
 གི་ གཤོད་ཁར་མོང་སྤྱོད་ རྒྱ་གར་གྱི་ཁ་ནང་སྤྱོད་ ཞུས་ཏི་ཚོས་ཏི་ ག་རུང་ཟེར་  
 དེས་མ་ད་ ཏི་དེ་གི་དོན་འདི་ ཁ་ཅོ་ཁ་ཉིན་མོ་བཟུམ་སྤྱོད་འབད་ག་ཟེར་ཞིན་  
 པས། སྐང་མ་ཆེ་དེ་གིས་ཁོ་རོམ་ཏི་ ད་རུང་ མི་དེ་གིས་ ཉིབ་ཏྲོག་  
 བསྐྱེད་ནི་བསྐྱེད་ཟེར་མཚོ་སྤྱོད་ ན་ཉི་ཟེར་སྐབ་ད་ སྐང་མོ་ཆེ་གི་མགུ་ཏྲོག་སྤྱར་  
 དཔ་ལས་ ད་རུང་ཁོ་ལུ་ སྐང་མ་ཆེ་གི་མགུ་ཏྲོག་སྤྱར་ཚུགས་པའི་གསོལ་  
 རས་དེ་ཡང་ཁོ་གིས་ཐོབ་ཆེ་ཅུག།

སྤྱང་འདི་གིས་ དོན་ག་ཅི་སྤྱོད་མ་སྤྱོད་ཟེར་བ་ཅིན་ དང་མ་ཅིག་ རང་གི་རིག་པ་  
 དང་གཉིས་པ་ཅིག་ཟེར་མ་ད་ རང་གི་བསོད་ནམས་ཡོད་པ་ཅིན་ དཀའ་མ་མ་  
 སྤྱོད་རུང་ འབྲས་བུ་འཐོབ་ཚུགས་ཟེར་བའི་དོན་སྤྱོད་མ་ཞིན་པས་གོ།



དགེ་འདུན་དཔལ་བཟང་།

### ལས་རྒྱ་འབྲས་དང་ ཐ་དམ་ཆོག།

#### དམ་ཆོག་ཟེར་མི་འདི།

དགོན་མཆོག་གསུམ་ འདི་ཕྱི་2ཀྱི་སྐབས་པའི་ལུ་རུང་ཤོས་ནི་དང་ གོང་  
 མ་ལུ་གོང་མ་ཞིན་མ་རྩིས་ཤེས་པ་ མས་ལུ་བཀྱིན་བསམ་ཤེས་ཀྱི་ཐོག་ལས་  
 དེན་ལན་འཇལ་ནི་ རང་ལུ་ཆོས་ཡོན་ཏན་སྤྱོད་མི་སྤྱོད་དང་སྤྱོད་དཔོན་ལུ་  
 གུས་ཞབས་བསྐྱེད་ནི་ ལྷ་ལྷོ་ཆོང་ཚུ་ལུ་མཐུན་ལས་དག་སྤྱར་སྤྱོད་ནི་ ཆོ་  
 ལན་གཅིག་གི་གཉེན་ད་གོགས་ལུ་སྤྱོད་སྤྱོད་མཉམ་ཚུང་གི་འདུན་པ་བསྐྱེད་  
 དེ་དམ་ཆོག་བཟན་ནི་ རང་གི་སྤྱོད་མཆོད་ལུ་བཟུང་གཏུང་འདུ་ཤེས་བསྐྱེད་ནི་  
 བཟང་པོ་ལུ་བཟང་པོ་ཞིན་མ་བཟུང་ཤེས་ཀྱི་ཐོག་ལུ་བཟང་ལན་འཇལ་ནི་ཆུ་ཆ་  
 མཉམ་ གོ་ལོག་དང་ཕྱི་སྤྱོད་མེད་པ་ཀུན་སྤྱོད་བཟང་པོ་དང་བསམ་ཤེས་ཀྱི་  
 ཐོག་ལས་ ཁ་དང་ཉིང་2ཅོག་གཅིག་པ་སྤྱོད་བཟན་ཏྲོག་ཏྲོག་འབད་མི་ལུ་དམ་  
 ཆོག་ཟེར་སྐབ་ཞིན། དམ་ཆོག་གི་རོམ་ནི། དམ་བཅས་པ་ལས་མི་འདུང་



བའོ།

ངེས་ཚིག་ནི། དེ་ཚུལ་བཞིན་དུ་དམ་དམ་སྤེ་བསྐྱེད་པ་ཅིན་རང་གི་ལུས་དག་  
 ཡིད་གསུམ་ལྷ་འི་སྐྱེ་གསུང་བྱུགས་སུ་ཚིག་ལ་ དེ་ཚུལ་བཞིན་མ་བསྐྱེད་ན་  
 རང་གི་ལུས་དག་ཡིད་གསུམ་དན་སོང་གསུམ་གྱི་སྤྱག་བསྐྱེད་གྱིས་ཚིག་ནི་  
 ཞིན་པས། **དམ་ཚིག་དེ།** བ་དམ་པ་སངས་རྒྱུ་ཀྱིས། སེམས་ལ་གཡོ་  
 རྩོག་མེད་ན་དམ་ཚིག་དེ་རང་ཡིན་ལོ་བུ། ཟེར་གསུངས་དོམ་བཟུམ་ཞིན་ལོ།  
**ལས་རྒྱ་འབྲས་ཟེར་མི་འདི།** སངས་རྒྱུ་ཀྱིས། ལས་རྣམས་ཀྱང་ནི་སྤྱ་  
 ཚོགས་ལས། །དེ་ཡིས་འགྲོ་འདི་སྤྱ་ཚོགས་བྱས། །འཛིག་རྟེན་སྤྱ་ཚོགས་  
 ལས་ལས་སྦྱེས། །ལས་ནི་སེམས་པ་དང་དེས་བྱ། །ཞེས་དང་། འདུལ་བ་  
 ལས། སེམས་ནི་ཀྱན་ལ་དབང་བྱེད་རྒྱལ་པོ་འདྲ། །ལུས་དག་དགེ་སྤྱིག་  
 གཉིས་ཀྱི་གཡོག་པོ་ཡིན། །ཟེར་གསུངས་དོམ་བཟུམ་ ཡར་སངས་རྒྱུ་  
 ཀྱི་ཞིང་ལམས་ལུ་འགྲོ་དགོ་རུང་ བར་ན་མཐོ་རིས་ལྷ་དང་མིའི་འགོ་འཕང་  
 འཐོབ་དགོ་རུང་ མར་དན་སོང་གསུམ་ལུ་ལྷ་དན་ཞིན་རུང་ གཙོ་བོ་ལས་  
 ལུ་བརྟེན་ཏེ་འགྲོམ་ཞིན། དགེ་བ་དང་སྤྱིག་པའི་ལུ་**“ལས”**ག་ཅི་རང་འབད་  
 རུང་ དགེ་སྤྱིག་གི་**“རྒྱ”**དེ་ལས་བརྟེན་ བཟང་དན་གྱི་**“འབྲས་བུ”**རང་ལུ་  
 འཁོར་ཏེ་འོང་མི་ལུ་**ལས་རྒྱ་འབྲས་ཟེར་སྐབ་**ཞིན། དགོས་རྒྱལ་མགོན་མིས་  
 ཀྱིས། ལས་རྒྱ་འབྲས་ཟེར་བ་དེ་ནི་ བྱ་བ་བཟང་པོ་ཞིག་བྱེད་ན་དེའི་འབྲས་  
 བུ་བཟང་པོ་ཞིག་རང་ལ་འོང་ཞིང་། བྱ་བ་དན་པ་ཞིག་བྱེད་ན་ དེའི་འབྲས་བུ་  
 དན་པ་ཞིག་རང་ལ་འཁོར་ཏེ་འོང་རྒྱ་ཡིན་བསྟན་ བྱ་བ་གང་རང་བྱེད་རུང་རྒྱ་  
 འབྲས་ཕྱིར་ཏེ་བྱ་དགོས་ཟེར་གསུངས་དོམ་བཟུམ་ དེས་ན་དངས་པ་ར་བཅས་  
 ར་མི་ཚུ་གིས་ལུ་དང་བྱ་བ་ག་ཅི་རང་འབད་རུང་ རྒྱ་འབྲས་བཙི་ཞིན་ན་  
 འབད་དགོས་པ་འདི་ཁག་ཆེ་ཟེར་བྱ་ནི་ལགས། **ཕ་དམ་པ་སངས་རྒྱུ་ཀྱིས།**  
 དགེ་སྤྱིག་རྒྱ་ལས་འབྲས་བུ་བདེ་སྤྱིག་འབྱུང་། །སྤྱིག་སྤོང་དགེ་བ་སྤྱིག་པས་  
 ཤིག་དེང་རི་བ། །ཟེར་གསུངས་ཅུ་གོ།

རྒྱ་དཔོན་བསོད་ནམས་འཛིན་ཆེན་  
 གྲིམས་ཀྱི་ལེགས་བཤད་པ།



### མི་དབང་མཆོག་གི་བསྟོད་ཆོག།

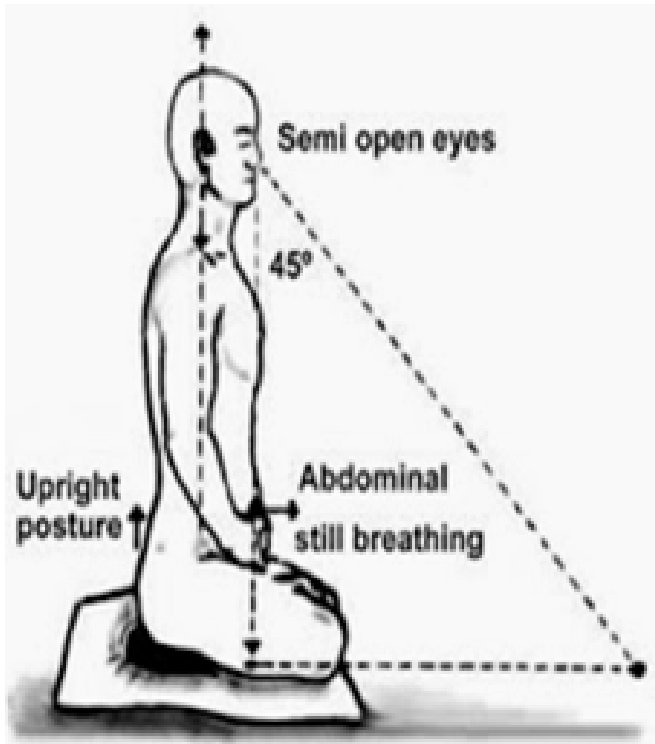
སྟོང་ལྷ་ཡི་འདོད་དགུ་དཔག་བསམ་ཤིང་། །  
 འོག་ཁྱུ་ཡི་ནོར་བུ་འགོ་བའི་སྐབས། །  
 བར་མི་ཡི་བདེ་སྦྱིད་དཀོན་མཆོག་གསུམ། །  
 ཞའི་མཛོད་བྱ་ཉིན་ཟླ་གཉིས་ལས་ལྷག །  
 ལྷ་ཡི་གདུང་རབས་གཙང་མ་ལས་བྱོན་པའི། །  
 མཐུ་ཆེན་སྤྱ་མའི་སྤུལ་པའི་སྐྱེ་རྒྱུ་ཉགས་སུ། །  
 བྱ་ཚང་འཕགས་པའི་ཚོགས་ལུ་བསྟེན་བཀྱར་མཛོད། །  
 ཆོས་ཀྱི་བསྟན་པ་སྤར་ལས་གོང་དུ་སྤེལ། །  
 སངས་རྒྱུ་མི་ཡི་གཟུགས་སུ་བྱོན་གནང་སྟེ། །  
 རྒྱལ་ཡོངས་དགའ་སྦྱིད་ཀྱི་ཆེན་བཞི་དཔེར་སྤངས། །  
 སྤྱོ་བའི་ཕྱེད་མོ་དང་དམག་ལུ་བྱོན་རུང་ར། །  
 རང་འབྲུག་པའི་ཆ་ལུགས་ནམ་ཡང་མ་དོར་བར། །  
 ལུགས་སྤོལ་གཅེས་པར་འཛིན་པ་ཞེ་མ་མཆོར། །  
 བཟང་པོའི་ལམ་སྟོན་མཛོད་པའི་དཔེ་སྟོན་པ། །  
 དགའ་སྦྱིད་སྤུན་སུམ་ཚོགས་པའི་ནོར་བུ་ལ། །  
 དེས་འབྲུག་གི་རབ་བྱུང་དང་པོའི་ལོར། །  
 རི་བོའི་ལྷོས་དང་མཉམ་པའི་བཀྱ་ཤིས་ལྷ། །  
 རང་དད་པའི་བ་སྤུ་ཡང་ཡང་ལོང་། །  
 དེའི་དམ་ཚིག་མིག་རྒྱ་རྒྱ་མཆོར་འབྱིལ། །  
 ད་དག་སྤང་སེམས་ཀྱི་སྟོན་ལམ་འདི། །  
 ཞའི་སྐྱེ་གསུང་བྱུགས་ལུ་འབྱུར་མེད་པར། །  
 ཞའི་བསྐྱལ་བ་རྒྱའི་བར་དུ་བཞུགས་སུ་གསོལ། །  
 ཞལ་ར་བཙོན་གྱི་སྟོན་པ་འདི་ནི་



དག་དབང་བསྟན་འཛིན་གིས་བྲིས་པ་དགེ་ལོ།

# ལུས་དག་ཡིད་གསུམ་གྱི་ཐོག་ལས་ དམ་པ་གསུམ་བསྐྱོམ་ཐངས།

དངོས་གཞི་བསྐྱོམ་པའི་སྐབས་ ས་གཞི་རྒྱ་ཆེ་ཞིང་ ཉམས་དགའ་བའི་ཞིང་ རྩོགས་འདི་ མཛོན་པར་དགའ་བའི་ཞིང་ཨིན་མ་འབད་བསམ་དགོ། རྒྱལ་བའི་གསུང་རབ་ལས། རྟེན་འབྲེལ་ལུས་ལུ་སྒྲིག་ན། རྟོགས་པ་རྒྱུད་ལུ་འཆར།། ཟེར་དོ་བཟུམ་ རྟེན་འབྲེལ་གྱི་ཆེ་བ་ལུ་དམིགས་ཏེ་ ཉེ་མ་རང་ རང་ལུས་ནམ་སྤང་ཆོས་བདུན་ལུ་གནས་དགོ། དང་པ་ལུས་གྱི་གནས་བྱ་བ་ནི།



དེ་ཡང་ དང་པ་ ལག་པ་གཉིས་མཉམ་གཞག། གཉིས་པ་ ཀླུང་གཉིས་སྒྲིལ་ཁྱུང། གསུམ་པ་ མིག་སྒྲ་ཅེ་ལུ་པབ་པ། བཞི་པ་ མགྱིན་པ་ཅུང་ཟད་འགྲག་པ། ལཱ་པ་ སྒྲལ་ཆོགས་དྲང་པོར་སྤང་བ། དུག་པ་ དཔུང་པ་བྱ་གོད་ཤོགས་བཟུམ་རྒྱུང་པ། བདུན་པ་ ལྷེ་ཅེ་ཡང་རྒྱ་ལུ་སྦྱར་བ་འདི་ རང་ལུས་ནམ་སྤང་ཆོས་བདུན་ལུ་བཞག།

གཉིས་པ་ དག་གི་གནས་བྱ་བ་འདི། རང་བཞིན་ཐོག་ལས་ དབྱུགས་འགྲོས་གྱིས་སྟེ་ བྱི་ཁ་ལས་ནང་ན་ལེན་ ནང་ན་ལས་བྱི་ཁར་བཏང་ ད་ཅུ་བྱི་ཁ་ལས་ནང་ན་ལེན་ ནང་ན་ལས་བྱི་ཁར་བཏང་ ཆར་༥ ཆར་༧ ཆར་༩ ཡང་ན་ ཆར་༢༡ རྩོན་གཏོང་ལེན་འབད་དགོ།

གསུམ་པ་ ཡིད་གྱི་གནས་བྱ་བ་འདི། བྱང་རྒྱབ་གྱི་སེམས་བསྐྱེད་ནི། དང་པ་བསམ་པ་རྒྱ་ཆེ་བ་བྱང་རྒྱབ་གྱི་ཀུན་སྒྲོང་ནི། འཇིག་རྟེན་འཁོར་བ་འདི་ནང་

གནས་པའི་སེམས་ཅན་ཐམས་ཅད་ ཆོ་འཁོར་བ་ཐོག་མ་མེད་པ་ནས་ ད་ལྟོ་རྩོན་ཆོད་གྱི་བར་ན་ སྒྲིབ་བྱངས་ཁ་མ་ཆོད་པ་ལེན་ཡོད་པ་བཞིན་དུ་ རང་གི་པམ་མ་འབད་མ་ ཁམས་གསུམ་འཁོར་བའི་སེམས་ཅན་སྤུང་དོག་གཅིག་ཡང་ མི་འོང་། ཁོང་ཆ་ཁྲབ་ རང་གི་པ་མ་འབད་བའི་དུས་ལུ་ དིན་ཆེ་བའི་ཐོག་ལས་སྒྲལ་ཏོག་ཁར་འབག་ ཟས་གྱི་ཕུད་བྱིན་ གོ་ལ་བྱིན་ བྱམས་པའི་སྒོ་ལས་གསོ་སྦྱོང་འབད་ཡོད་པ་མ་ཆོད་ རང་ལུ་དགོ་པའི་ཤེས་ཡོན་ཡང་བྱིན་ཏེ་ དཔེས་གནས་ཆོད་འདི་བཟུམ་ཅིག་ལུ་སྦྱོང་དེ་ཡོད།

དིན་ཅན་དེ་ཚུ་ འགོ་བ་སེམས་ཅན་ ཐ་ན་ སྟོག་ཆགས་གྲོག་མོ་ཡན་ཆད་གྱི་བདེ་བ་མ་གཏོགས་སྤྱག་བསྐྱེལ་དགོ་མི་ ག་ཡང་མི་འོང་། ཁོང་ཆ་ཁྲབ་གྱིས་བདེ་བ་ཐོབ་ནིའི་དོན་ལུ་ དགོ་བ་བསྐྱེལ་དགོས་པ་ཨིན་མ་ ཉ་མ་གོ་མ་ཆོད་སྤྱག་བསྐྱེལ་ལས་ཐལ་ནིའི་དོན་ལུ་ཡང་ མི་དགོ་བའི་ལཱ་སྤང་དགོས་པ་ཚུ་ ཉ་མ་གོ་བར་ བདེ་བ་ལུ་རང་བཞིན་གྱིས་རྒྱབ་འགལ་འབད་དེ་ སྤྱག་བསྐྱེལ་གྱི་ལཱ་ལུ་དབང་ཐལ་མ་ཨིན། དེ་སྟེ་ རང་གི་པམ་ལུ་རྒྱུར་ཡོད་པའི་སེམས་ཅན་དེ་ཚུ་ག་ར་ རྒྱབས་མཐོན་མེད་པར་ མིག་ཞར་མ་འགྱོ་སའི་ལམ་མ་མཐོང་པར་ལུས་དོ་བཟུམ་སྟེ་ འཁོར་བའི་སྤྱག་བསྐྱེལ་འདི་ནང་འབྱམས་ཏེ་ ཡོད་མི་རྩེ་ལུ་ བྱམས་དང་སྤྱིང་ཐེད་པག་ཏུ་མེད་པ་མ་བསྐྱེད་ཐབས་མེད་པ་ཐལ་སོང་ཡོད།

དེ་ཡང་ སྤྱིང་རྩེ་ཅོམ་ཅིག་གིས་པན་མི་ཐོགས་ ཁོང་ལུ་བཟའ་འཕུང་དང་གྲོན་ཆས་ལ་སོགས་པའི་རྒྱ་མོར་བྱིན་ཅུང་ གནས་སྐབས་གྱི་དགའ་བ་ཅོམ་ཅིག་མ་གཏོགས་ འཁོར་བའི་སྤྱག་བསྐྱེལ་ལས་འདྲན་མི་རྩོགས་ མཐར་ཐུག་གི་བདེ་བ་འདི་ དམ་པའི་ཆོས་ཉམས་སུ་སྤངས་ཏེ་མ་གཏོགས་ བསྐྱེལ་མི་རྩོགས་པ་ཨིན།

གནད་དོན་དེ་ལུ་བརྟེན་ཏེ་ དམ་པའི་ཆོས་རིན་པོ་ཆེ་མ་ཁུ་བའི་སྤྱ་གོང་ ཡང་ན་ ཆོགས་འཁོར་མ་བསྐྱོར་སྤྱ་གོང་ ཡང་ན་ བྱག་མ་འཆོལ་སྤྱ་གོང་ ཡང་ན་ བསྐྱོར་ར་མ་རྒྱབ་པའི་སྤྱ་གོང་ མཐོ་བསམ་རྒྱ་སྟོམ་འབད་བཏང་སྟེ་ རང་རྒྱུང་གཅིག་གི་དོན་ལུ་མིན་པར་ ཉམས་མཁའ་དང་མཉམ་པའི་སེམས་ཅན་ ཆམ་ཉམ་རང་འཁོར་བའི་སྤྱག་བསྐྱེལ་ལས་འདྲན་ཏེ་ སངས་རྒྱལ་གྱི་གོ་འཕང་ལུ་བཀོད་ནི་དོན་ལས་ དགིས་ དམ་པའི་ཆོས་རིན་པོ་ཆེ་ལྷུ་ཨིན་ཡང་ན་ ཆོགས་འཁོར་བསྐྱོར་མ་ཨིན་ ཡང་ན་ བྱག་འཆོལ་མ་ཨིན་ ཡང་ན་



བསྐྱོར་ར་རྒྱལ་ཡིན་ ཟེར་མཉོ་བསམ་བཏང་དགོས་པ་ལག་ཆེ།



བྱང་རྒྱལ་གྱི་སེམས་འདི་ལུ་ཡང་ སྦྱིང་རྒྱལ་སེམས་ཅན་ལུ་དམིགས་པ་དང་  
ཤེས་རབ་གྱིས་རྫོགས་བྱང་ལུ་དམིགས་པ་ཟེར་ལྷམ་པ་གཉིས་ཡོད། དེ་ཡང་  
དང་པ་སྦྱིང་རྒྱལ་སྦོལ་ས་ འགོ་བ་རིགས་རྒྱལ་གི་སེམས་ཅན་ཐམས་ཅད་  
དགའ་དང་གཉེན་གྱི་དབྱེ་བ་སྤྱི་ཙམ་ཡང་མེད་པར་ བཏང་སྦྱོམས་ལུ་བསྐྱོམ་  
སྟེ་ དུས་དང་རྣམ་པ་ཀུན་ཏུ་སྦྱིང་རྒྱལ་སྦོལ་ས་ ཐ་ན་ ཚེགས་ ཡང་ན་ དཀར་  
མེ་ཀོང་ཅུང་གང་མ་གཏོགས་མ་སྤུལ་རུང་ ལ་སྤུན་ཚིག་གཅིག་མ་གཏོགས་  
མ་གཏང་རུང་ འགོ་བ་སེམས་ཅན་ཆ་མཉམ་ལུ་ ཕན་ཐོགས་བཅུག་ཟེར་  
བའི་མཉོ་བསམ་བཏང་དགོས་པ་ཡིན།

དེ་སྤྱི་སེམས་ཅན་དེ་ཚུ་ ག་ར་འཁོར་བའི་སྤྱལ་བསྐྱལ་ལས་འབྲེན་ཏེ་ སངས་  
རྒྱལ་གྱི་གོ་འཕང་ལུ་བཀོད་ནི་དོན་ལས་ ང་བཅས་གྱིས་ དང་པ་ དལ་  
འབྱོར་གྱི་མི་ལུས་རིན་པོ་ཆེ་ཐོབ། གཉིས་པ་སངས་རྒྱལ་བྱོན་ཏེ་ཆོས་  
གསུངས་པའི་འཛམ་གླིང་འདི་ནང་སྤྱེས། གསུམ་པ་ཆོས་སྟོན་མི་སྤྱམ་དག་  
བའི་བཤེས་གཉེན་དང་མཇལ་ཏེ་ཆོས་ལྷ་རྒྱལ་ནི་དེ་གིས་ སྤྱལ་བ་བཟང་  
ཡི་ཟེར་བསམ་དགོ། དམ་པའི་ཆོས་འབད་བའི་སྤྱལ་བས་ བྱམས་པ་དང་ སྦྱིང་  
རྒྱལ་དགའ་བ་དང་ བཏང་སྦྱོམས་བཅས་ ཚད་མེད་བཞི་ ཡང་ལས་ཡང་དུ་

བསྐྱོར་ཏེ་ གཞན་ཕན་གྱི་སེམས་ངམ་ངམ་ཤུགས་གྱིས་འབྱུང་བཅུག་དགོ།  
**སྤྱལ་བ་སེམས་འདོན་ནི།** སངས་རྒྱལ་ཆོས་དང་ཚོགས་གྱི་མཆོག་རྣམས་  
ལ། །བྱང་རྒྱལ་བར་དུ་བདག་ནི་སྤྱལ་བས་སྤྱུ་མཆི། །བདག་གིས་སྦྱོན་སོགས་  
བགྱིས་པའི་བསོད་ནམས་གྱིས། །འགྲོ་ལ་ཕན་ཕྱིར་སངས་རྒྱལ་འབྲུག་པར་  
ཤོག །**ཆར་གསུམ་འདོན།** ཚད་མེད་བཞི་འདོན་ནི། སེམས་ཅན་ཐམས་  
ཅད་བདེ་བ་དང་བདེ་བའི་རྒྱ་དང་ལྷན་པར་གྱུར་ཅིག སྤྱལ་བསྐྱལ་དང་སྤྱལ་  
བསྐྱལ་གྱི་རྒྱ་དང་བྲལ་བར་གྱུར་ཅིག སྤྱལ་བསྐྱལ་མེད་པའི་བདེ་བ་དམ་པ་  
དང་མི་འབྲལ་བར་གྱུར་ཅིག ཉེ་རིང་ཆགས་སྤང་གཉིས་དང་བྲལ་བའི་བཏང་  
སྦྱོམས་ཚད་མེད་པ་ལ་གནས་པར་གྱུར་ཅིག། །**ཆར་གསུམ་འདོན།**  
**གཉིས་པ་ཐབས་རྒྱ་ཆེ་བ་གསང་བ་སྤྱལ་གྱི་ཀུན་སྦྱོང་ནི།** ང་བཅས་རང་  
ཆོས་འབད་སའི་གནས་དང་སྟོན་པ་ལ་སོགས་པ་ཚུ་ ཐ་མལ་མ་དག་པའི་  
སྤང་བ་འདི་བཟུམ་མ་བཟླ་བར་ སྤུན་སྤུམ་ཚོགས་པ་ལྷ་གསལ་བཏབ་  
འབད་དགོ་ དེ་ཡང་ ང་བཅས་རའི་ཆོས་ལྷ་ས་ ཡང་ན་ ཚོགས་གྱི་འཁོར་ལོ་  
བསྐྱོར་ས་འདི་ གནས་སྤུན་སྤུམ་ཚོགས་པ་ ཟངས་མདོག་དཔལ་གྱི་རི་བོ་  
པདྨ་འོད་གྱི་ཕོ་བྲང་ཡིན་མ་བསམ་དགོ། སྟོན་པ་སྤུན་སྤུམ་ཚོགས་པ་ སྤྱལ་  
དེ་ཉིད་ཨོ་རྒྱལ་པདྨ་འབྱུང་གནས་དངོས་སུ་བཞུགས་ཡོད་པ་ཡིན་མ་བསམ་





དགོ། འཁོར་ཕུན་སུམ་ཚྲིགས་པ་ ང་བཅས་ཚུ་རིག་འཛིན་བརྒྱད་དང་མེ་  
འབངས་ཉེར་ལྔ་ སེམས་དཔའ་དང་སེམས་མ་ དཔའ་བོ་དང་མཁའ་འགོ་འི་  
རང་བཞིན་ཨིནམ་བསམ་དགོ། ཚེས་ཕུན་སུམ་ཚྲིགས་པ་ བཀའ་རྙིང་བཟུང་  
འབྲེལ་གྱི་ཐོག་ལས་ ཕྱག་རྒྱ་ཆེན་པོ་དང་གསང་སྤྲུགས་དོན་ཐོག་པའི་ཚེས་  
ཨིནམ་བསམ་དགོ། དུས་ཕུན་སུམ་ཚྲིགས་པ་ དུས་ཨ་རྟག་རང་རྒྱུན་མ་  
ཆད་པར་ ཚེས་ཀྱི་འཁོར་ལོ་བསྐྱར་བཞིན་དུ་བཞུགས་ཏེ་ཡོད་པ་ཨིན་ཟེར་  
བསམ་དགོཔ་ཨིན།

སྤྱི་མའི་ དུས་གསུམ་སངས་རྒྱལ་ཐམས་ཅད་འདུས་པའི་བདག་ཉིད་  
སྐུ་དགེ་འདུན་ གསུང་དམ་ཚེས་ ཐུགས་སངས་རྒྱལ་གྱི་དོ་བོ་སྟེ་ དཀོན་  
མཆོག་ཀུན་འདུས། སྐུ་སྤྱི་མ་ གསུང་ཡི་དམ་ ཐུགས་མཁའ་འགོ་སྟེ་ ཙུ་  
གསུམ་ཀུན་འདུས་དང་ སྐུ་སྤྱི་མ་ གསུང་ལོངས་སྐུ་ ཐུགས་ཚེས་སྐུ་  
སྟེ་ སྐུ་གསུམ་ཀུན་འདུས་ཨིནམ་དོཤེས་དགོ། ད་ལྟའི་སངས་རྒྱལ་ཐམས་  
ཅད་ཀྱི་རྒྱལ་ཚབ་ བསྐལ་པ་བཟང་པོའི་སངས་རྒྱལ་སྟོང་གིས་ཡང་མ་ཐུལ་  
བའི་ རང་སྤྱིགས་མའི་སེམས་ཅན་རྣམས་ རྗེས་སུ་འཛིན་པའི་ཐུགས་མེ་  
དང་ བཀའ་རྙིང་གྱི་དོས་ནས་སངས་རྒྱལ་ཐམས་ཅད་ལས་ལྷག་སྟེ་ སྤྱི་  
མ་འདི་ཨིན། སྤྱི་མ་ཐུགས་ལུ་ཡོད་པའི་ཡོན་ཏན་དང་བྱིན་བརྒྱབས་དོས་  
གྲུབ་ཚུ་ཐོབ་ནི་གི་དོན་ལས་ སྤྱི་མ་ལུ་ མོས་གྲས་གདུང་ཤུགས་དྲག་པོའི་  
ཐོག་ལས་ གསོལ་བཏབ་ཐུལ་དགོཔ་ཨིན། སྤྱི་མའི་གསོལ་བཏབ་ཐུལ་  
ནི། དུས་གསུམ་སངས་རྒྱལ་མ་ལུས་འདུས་པའི་སྐུ་ ཙུ་བའི་སྤྱི་མ་མཆོག་  
ལ་གསོལ་བ་འདེབས་ཤིང་ འདི་བྱི་བར་དོགས་ལུ་ཐུགས་མེས་ཟུངས་ཤིང་ དུས་  
གསུམ་རྒྱུ་ཆད་མེད་པར་བྱིན་གྱིས་སྒྲོབས་ཤིང་ **ཚར་གསུམ་འདོན།**

དེ་སྟེ་ གསོལ་མ་བཏབ་པ་ལས་བརྟེན་ སྤྱི་མ་ཡང་ཐུགས་དཔྱེས་  
སྟེ་ ཞལ་ཟེམ་ཟེམ་འབད་གཟིགས་གནང་མ་མཚན་ སྤྱི་མའི་ཐུགས་ལུ་  
ཡོད་པའི་ ཡོན་ཏན་དང་དོས་གྲུབ་ཚུ་ ང་བཅས་ཀྱི་རྒྱུད་ལུ་འཕྲོ་གནང་ཟེར་  
གསོལ་བ་བཏབ་པ་ལུ་བརྟེན་ སྤྱི་མ་འོད་དུ་ཞུགས་ཏེ་ འོད་འདི་ ང་བཅས་ཚུ་  
ལུ་ཐིམ་འགྲོལ་མ་ཚན་ ང་བཅས་ཚུ་ཡང་ དབྱེར་མེད་འབད་བཞུགས་ཡོད་པ་  
བསམ་སྟེ་ བསྐྱོམ་གནང་དགོཔ་ཨིན།

མཚུག་བསྡུ་བའི་དམ་པ་ཟེར་མི་དེ་ དགེ་བ་ག་ཅི་རང་བསྐྱབ་རུང་ དེ་རྒྱུད་ཟེར་  
མ་བཏང་པར་ དགེ་ཙུང་ཐུང་མཆོག་ཏུ་བསྡུ་སྟེ་ འབྲས་བུ་སྤྲིན་བཅུག་

དགོཔ་ཨིན། ཚྲིགས་འཁོར་ཅིག་བསྐྱར་རུང་ ཕྱག་ཐེངས་གཅིག་ ཡང་ན་  
ཕྱག་འབུམ་འཛུལ་རུང་ དེ་གི་དགེ་ཙུང་ཐུང་མཆོག་ཏུ་བསྡུ་ནི་དང་ དེ་  
བཟུམ་སྟེ་ དཀར་མི་ཀོང་ཅུང་ཅིག་ཐུལ་རུང་འདྲ་ སྟོང་ཐུག་ལས་བཅད་དེ་  
ཐུལ་རུང་འདྲ་ དགེ་བ་དེ་བསྡུ་དགོས་པ་ཨིན། ང་གིས་འདས་པའི་དུས་དང་  
དེ་སྟེ་འབད་མི་ མ་འོངས་པ་ལུ་འབད་ནིའི་དགེ་བ་དེ་རྒྱ་གར་ འགོ་བ་རིག་  
རྒྱལ་གི་སེམས་ཅན་ཐམས་ཅད་ཀྱི་དོན་ལུ་ བན་ཐོགས་ནི་དང་ ལྷག་པར་  
དུ་ ང་ལུ་སྤང་མི་དག་དེ་ལུ་ བན་ཐོགས་བཅུག་ ཟེར་བའི་སྤྲིན་ལམ་བཏབ་  
དགོས་པ་ཨིན། དགེ་ཙུང་དེ་བསྡུ་བའི་སྐབས་ལུ་ འགོ་བ་སེམས་ཅན་ཐམས་  
ཅད་ཀྱི་དོན་ལུ་ཨིན་ ཟེར་བའི་མོན་བསམ་བཏང་ནི་མ་གཏོགས་ དགེ་བ་དེ་  
ང་བཅས་ལུ་བགོ་བཤའ་བརྒྱབ་སྟེ་ འཕྲོ་བ་ནིའི་མཉོ་བསམ་ བཏང་ནི་མི་འོང་  
། **མཚུག་བསྡུ་བའི་སྤྲིན་འདོན།** བསོད་ནམས་འདི་ཡིས་ཐམས་ཅད་སོགས་  
ནས་བཟང་པོ་སྤྱོད་ཕྱིར་རབ་ཏུ་བསྡུ་བར་བགྱ།

མ་ནི་ཆེ་རིང་།  
སྤྱི་མ་སྤྲིན་པ་གོང་མ།



### ཙུ་བ་གསུམ་ལུ་ ཕྱག་ཕྱིད་ཞུ་ནིའི་ཁས་སྤངས་དམ་བཅའ།

སུམ་ཅེན་ལྷ་ཡུལ་གཞལ་མེད་པོ་བྱང་ན། ལྷ་དབང་བརྒྱ་བྱིན་མིག་སྟོང་ལྷན་  
པ་བཞུགས།

རྒྱ་གར་འཕགས་པའི་ཡུལ་གྱི་གཡུས་ཕྱོགས་ན། །ཚེས་ཀྱི་རྒྱལ་པོ་ཐུ་རན་  
མེད་པ་བཞུགས། །བྱང་ཕྱོགས་ཁ་བ་ཅན་གྱི་ཞིང་ཁམས་ན། །ཚེས་ཀྱི་རྒྱལ་  
པོ་མེས་དཔོན་རྣམ་གསུམ་བྱོན། །འབྲུག་ཡུལ་ཙུན་བཀོད་པའི་རྒྱལ་ཁབ་  
ན། །ཚེས་ཀྱི་རྒྱལ་པོ་ཡབ་སྐུ་རྣམ་གཉིས་བྱོན། །མི་དབང་མཆོག་གི་ཐུགས་  
ཀྱི་ས་གཞི་ལུ། །བཟོ་བཀོད་ལེགས་པའི་འཛིན་སྐྱོང་སྤྱོད་སྟེ་ཆགས། །མཁའ་ན་



ཀྱེ་ཆེ་བའི་ཉིན་སྒྲིའི་ཆོས་ཚན་གྱིས། རྒྱུ་འཕྲུལ་པ་འཕྲུལ་བ་འཕྲུལ་བ་  
 འཕྲུལ་བ་ཆེ། མི་དབང་མཆོག་གི་བཀའ་དྲིན་དག་འཛིན་ཡུ། ཁྲིམས་དོན་གཙུག་  
 ལག་གོང་འོག་གཉིས་པོ་གིས། གཏམ་གྱི་བདེན་ཕྱིན་ཕྱི་བའི་ཚུད་བཤེར་  
 ར། འདྲེན་པོ་འཕྲིགས་ཡུ་གཡོ་བའི་དམ་བཅའ་ལྟ། མི་དབང་མཆོག་གི་བཀའ་  
 དྲིན་དག་འཛིན་ཡུ། མི་དམངས་བདག་སྐྱོང་གཙུག་ལག་སྐྱོང་བཅའ་པ་གིས།  
 བདག་སྐྱོང་འཛིན་སྐྱོང་གཉིས་ཀྱི་བྱ་བཞག་ན། ཐབས་ཤེས་བྱུང་གིས་སྐྱོང་  
 བའི་དམ་བཅའ་ལྟ། མི་དབང་མཆོག་གི་བཀའ་དྲིན་དག་འཛིན་ཡུ། དཔུལ་  
 འབྲེལ་བདག་སྐྱོང་གོང་འོག་གཉིས་པོ་གིས། དཔུལ་འབྲེལ་ལག་ལེན་  
 འཐབ་པའི་ཕྱིས་ཐོན། གཡོ་སྐྱེ་ཁམས་གསུམ་སྤང་བའི་དམ་བཅའ་ལྟ། མི་  
 དབང་མཆོག་གི་བཀའ་དྲིན་དག་འཛིན་ཡུ། བདེན་འཕྲུལ་རིག་སྐྱོང་བཅའ་  
 རྩེ་ཆོགས་གྱིས། ལས་སྤྲུལ་གྱིས་བསྐྱུར་བའི་ཞབས་ཏྲུ་ཚུ། ཕྱག་  
 ཕྱིད་གང་དག་ལྟ་བུ་འཕྲུལ་བཅའ་ལྟ། སྐྱོབ་སྐྱོན་པ་དང་ལས་བྱེད་ཕྱོགས་ལས་  
 ཡང་། མཐའ་དང་དམ་ཆོག་དཔང་པོར་བཙུགས་ཏེ་གིས། འཇུག་ཀྱི་བུ་  
 ལུ་བསྐྱུར་བའི་དམ་བཅའ་དང་། གཞུང་དོན་གདོང་ལར་བཙུགས་པའི་དམ་  
 བཅའ་ལྟ། རྒྱུ་འབྲེལ་བསྐྱེད་བའི་དམ་བཅའ་དོན་སྐྱོབས་གྱིས། ཐུགས་དོན་  
 ཡིད་བཞིན་འགྲུབ་པའི་སྐྱོན་འདུན་ལྟ།



དགེ་འདུན་དཔལ་བཟང་།

འབྲུག་རྒྱལ་བཞི་པ་མཆོག་དམངས་ལུ་བྱོན་པའི་སྐབས་ཀྱི་དམག་མའི་ཨམ་  
 སྤྱི་ཚེར་སྤང་གི་མཐོང་སྤང་།

མི་དབང་མཆོག་གི་མངའ་ཞབས་འོག་ཕྱག་ཕྱིད་ལྟ་མི་སྐྱེ་སྤང་ཡུ། ལས་  
 ཀྱིས་འཁོར་བའི་སྐྱན་རྒྱུང་ད། མིག་ལས་མིག་རྒྱུ་ཤོར་དོ་སྤྱོ།

ཨའེ་སྤྱོ་? གཉེན་གྲོགས་ཁྱོད། སྤྱོད་ནི་ཡོད་པ་ཅིན། མིག་ཁར་ལེགས་པའི་  
 སྐྱན་རྒྱུང་ཁྱོད། མིག་ལས་མིག་རྒྱུ་ཤོར་ཁྱོད་དུ། ལས་ཀྱིས་འཛོམས་པའི་  
 སྤྱག་ཤར་ད། འེའི་སེམས་ཉིང་ལས་མངམས་སྤྱོ། ཨའེ་ ཡིད་འོང་མ། ཁྱོད་

གྱིས་ མ་རྩུ་མས།  
 གཞུང་གི་ཕྱག་ཕྱིད་ལྟ་བུ། དམག་གི་གདོང་ལེན་འགྱོ་བུ། མ་  
 དག་འཕ་རྩ་ལས་མེད་རུང་ར། སྐྱན་རྒྱུང་བུ་མོ་འེའི་སེམས་རྒྱུང་སྤྱོ།  
 ཨའེ་ སྐྱོམ་མས་སྤྱོ་? སྐྱན་རྒྱུང་བུ་མོ་ད། ལྷ་དང་སྐྱ་མའི་བྱིན་སྐབས་དང་།  
 མི་དབང་མཆོག་གི་སྐྱེ་བཤོད་ལས། རྒྱལ་ཁ་ཐོབ་པར་ཐག་ཆོད་ཨིན། ཁྱོད་  
 གོ་ལང་དགོ་པ་རྩ་ལས་མེད། ཨའེ་བཞིན་བཟང་མ། ཁྱོད་གྱིས་དག་འགན་  
 མས།

ཤ་རུས་གཅིག་ལས་མཆེད་པའི་སྤྱན། སྐྱན་ལྗོངས་འབྲུག་གི་མི་སེར་  
 རྒྱུ། ཁྱོད་དང་བར་ཆད་མེད་པ་སྤྱོ། ལྷ་དང་མཇལ་བའི་སྐྱོན་ལམ་ལྟ།  
 མི་དབང་མཆོག་གི་མངའ་ཞབས་འོག་ཕྱག་ཕྱིད་ལྟ་མི་སྐྱེ་སྤང་ཡུ། ལས་  
 ཀྱིས་འཁོར་བའི་སྐྱན་རྒྱུང་ད། མིག་ལས་མིག་རྒྱུ་ཤོར་དོ་སྤྱོ།

ཨའེ་སྤྱོ་? གཉེན་གྲོགས་ཁྱོད། སྤྱོད་ནི་ཡོད་པ་ཅིན། མིག་ཁར་ལེགས་པའི་  
 སྐྱན་རྒྱུང་ཁྱོད། མིག་ལས་མིག་རྒྱུ་ཤོར་ཁྱོད་དུ། ལས་ཀྱིས་འཛོམས་པའི་  
 སྤྱག་ཤར་ད། འེའི་སེམས་ཉིང་ལས་མངམས་སྤྱོ། ཨའེ་ ཡིད་འོང་མ། ཁྱོད་  
 གྱིས་ མ་རྩུ་མས།

གཞུང་གི་ཕྱག་ཕྱིད་ལྟ་བུ། དམག་གི་གདོང་ལེན་འགྱོ་བུ། མ་  
 དག་འཕ་རྩ་ལས་མེད་རུང་ར། སྐྱན་རྒྱུང་བུ་མོ་འེའི་སེམས་རྒྱུང་སྤྱོ།  
 ཨའེ་ སྐྱོམ་མས་སྤྱོ་? སྐྱན་རྒྱུང་བུ་མོ་ད། ལྷ་དང་སྐྱ་མའི་བྱིན་སྐབས་དང་།  
 མི་དབང་མཆོག་གི་སྐྱེ་བཤོད་ལས། རྒྱལ་ཁ་ཐོབ་པར་ཐག་ཆོད་ཨིན། ཁྱོད་  
 གོ་ལང་དགོ་པ་རྩ་ལས་མེད། ཨའེ་བཞིན་བཟང་མ། ཁྱོད་གྱིས་དག་འགན་  
 མས།

ཤ་རུས་གཅིག་ལས་མཆེད་པའི་སྤྱན། སྐྱན་ལྗོངས་འབྲུག་གི་མི་སེར་  
 རྒྱུ། ཁྱོད་དང་བར་ཆད་མེད་པ་སྤྱོ། ལྷ་དང་མཇལ་བའི་སྐྱོན་ལམ་ལྟ།



དགེ་འདུན་དཔལ་བཟང་།

## ESTABLISHMENT

The Royal Institute of Management was established in 1986 as the country's apex management institute. It has been mandated to "impart, promote and improve professional knowledge and skills in management and public administration in both public as well as private sector in the nation." It was incorporated as an autonomous Institute under the Royal Charter, 1990 with a Board of Directors as its governing authority.

## VISION

"To be a premier centre of excellence in management development and policy research in the region"

## MISSION

"To develop socially and professionally responsible and proactive leaders and managers with holistic values and competencies"

## STRATEGIES

In order to achieve its vision, mission and milestones, the Institute has mapped out guiding strategies as follows:

- Re-positioning RIM as a mission-driven organization by developing critical mass of leaders and managers and serving as 'think tank'
- Differentiation of RIM's products in terms of special focus on best management practices, experiential methods of learning and integration of GNH values
- Local Governance – Facilitate decentralization process and enhance community participation through capacity development
- Diversification of programmes to meet the needs of key stakeholders
- Benchmarking RIM's programmes for recognition and credibility both at the national and international level
- Developing partnerships and networking with the best management institutions

*29 years of Dedicated Service towards management development of the nation*

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