

N ROYAL INSTITUTE OF MANAGEMENT NEWSLETTER

Editorial

Dear Readers,

The Literary Club would like to offer you the Royal Institute of Management's (RIM) Newsletter. This is the second issue of the 2016 RIM Newsletter. As you flip through the pages of this Newsletter you will notice a new style for the newsletter as we strove to make the write-ups more personal and provide a sense of creative liberty to our writers without binding them with themes. This Newsletter is aimed at both publicizing the ongoing RIM activities and in providing a place for all the family members to share their ideas or to express their opinions through the articles they have written.

The writers are from the different courses at RIM who have shown enthusiasm in making their articles public through this Newsletter. They were free to write articles on anything under the sun which we hope will make this newsletter a refreshing reading experience. We hope that you will find this Newsletter both interesting and informative.

I would like to express my sincere thanks to all my colleagues who worked hard

and managed to collect the material for this edition, A note of special thank you to the members of the publication committee for their hard work.

Happy Reading!!!



October 2016, Issue No. 19

In This Issue

English Section	1-18
I define happiness like this	1
Dare to Begin	3
Judging in a Democracy	3
Bhutanese democracy	6
Tort of Medical Negligence	8
Mother-a multiple role actress in the world.....	11
The Ultimate Goal	12
Missing Note to the Most Beautiful Soul.....	14
Leap year affair.....	14
Memories and Light of Friendship.....	15
Thank you teachers.....	15
Bypassing.....	16
Stepped in a Bar.....	16
A Dream that I dreamt	17
A Bumble Bee.....	17

Editorial Team

Jit Tshering	Advisor
Sonam Rabgay	Literary Secretary
Geduen Pelzang	Dzongkha Lecturer
Norbu Tshering	PGDFM
Namgay Choden	PGDPA
Kinley Wangmo	PGDPA
Tshering Pem	PGDPA

I define happiness like this- REFLECTIONS and REMINISCENCES



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

Author: Phurba S. Waiba

PGDPA

It was a warm Autumn morning. I took a bus from Thimphu to Tashigang. The way was very long and the destination beyond my thought and imagination. The hills and plains, cliffs and rocky mountains all looked beautiful.

The way was filled with beauty and peace, thick pine rich coniferous forest full of hanging lichens and mosses was never ending. The typical traditional Bhutanese houses presided by the glamorous Bhutanese paintings stood by the roads of Trongsa. Some distance away peaceful and a place blessed by numerous godly saints and gurus was serene and open Bumthang. After that the rhododendron and the oak filled forests covered the Thrumsengla National Park. Blue to thick purple corns of Abies densa-the dungshing tree and pink, red, yellow etho meto flowers embroidered the valley in a spectacular creation of nature. The valleys were rich in different species of plants and animals. It was truly a safe place for flagship species to remain.

I was already one week late. I had to panic if anything went wrong. But I had notified and confirmed my delay to college. As I neared Rongthong, I called my friends of Sarpang High School to help me find my hostel and how to go about registration.

It was early evening I reached the old hunched gate that stood like an old ancient entrance to the renaissance colony.

The blend of Bhutanese and Indian design looked so magnificent and welcoming. As I walked in, giant and dominating hostels in brick red and some strips of white with huge gothic windows stood ready to make memories with me in the three years to come. I felt like I entered an entire different world with different culture.

The people walking by looked different, the couples hand to hand walked so frequently. I had a huge bag that I dragged and some luggage which my friends

carried for me.

I had heard long before that first year students would have to face ragging from the seniors. With this fear in my mind I decided to stay with my school mates until I knew people around.

We stayed together and cooked together. I stayed with my self-catering friends. After a few days I made up my mind to move to my dormitory DH-IV. My hostel was mess catering hostel and I had two other friends in my room.

"Hello guys", I spoke to the new faces in my room. Both of them were engrossed watching movies in their newly opened laptops. Before they forgot to answer me, a couple of seniors entered our room and latched from inside.

"Well brothers, we welcome you to Sherubtse-the peak of learning", we hope you all are safe and fine.

"Yes acho," we murmured together.

"Well then guys, please introduce yourselves", another senior added, "your name, school, hobby".

Before they could finish commanding one of my friends stood up and began with, "my name is Namgay, I did my under graduate in Daga HS", he smiled a bit and continued, "and my hobby is reading books."

"Wow great then", shouted a short and fat guy who was popularly known final year student nicknamed as Chotu "If your hobby is reading than can you please read this book to us", Chotu handed over a book and Namgay was asked to read.

I was the next target and they all turned to me. I could not raise my head due to fear. And a coarse voice uttered, "you look simple huh!", "what's your name?" he asked. "I am Karma from Dagana, completed class twelve at Sarpang High School and my hobby is to study." I smartly told my hobby is to study to escape the punishment.

They all laughed together and turned towards the door murmuring, "hahhaaa, crazy guy", "okay study then". They stepped outside. "One thing", shouted Chotu, "we have three golden rules in our college". He paused a bit and uttered, "and you all ought to know it, and the rules are; respect senior, respect senior and respect senior". And they went out. I took a relaxed sigh and arranged my books and reading table.

It was always a fun to be in the college. It is a place we shape our personality, where we are trained to be ourselves the true self. Everything was on students unlike high schools. There were barely few gatherings of all faculty and students and no announcement individually. All we had to do is look at the notice board. Notice boards spoke in the college.

A common story to narrate on “walk trend”, where first year student guys are target of the final year girls and first year girls the bait for the senior guys.

Facebook, messenger, wechat would earn billions this time, as all the guys and girls would be busy

study the plants and animals and see their systems and subsystems. And sometimes we nearly puked while dissecting leech, earth worms, frogs and snails and even worse when we had to break for lunch after practical classes.

It is in the college I was first selected in class football team, a place I felt like I am a guy. I dated girls, I found fun time with my friends and my lessons.

My three years of college life seemingly sound tedious and long but I really felt it a click of time. It feels so short lived and quick. It is the college I had fun, friends and family. It is there we started drink-



searching their new crushes through social media. Some would search by wechat people nearby and some see the name search on face book page. And to our surprise the other handful of crazy insane guys would be busy dialing their lucky number calls from the list of newly recruited student notice that had barely managed to remain for an hour on the student notice board.

Sherubtse is truly an awesome place to live the memories for, it is there we make life changing decisions, where we find our loved ones and a place we find our life partners. But not to undermine, it is a place we become responsible and join the work force in the job market for our own living.

I was in life science which is considered to be one of the busiest and toughest courses in the college. We were packed always with classes both theory and practical. Even the complexity of the syllabus was a total terror. Sometimes it was full of fun to deal and

ing alcohol. It is there we puked like hell after getting drunk. It is there we made memories.

Bunking classes, attendance shortage and pocket money were our problems. Date, walk and dinner the rejoicing times there.

Sherubtse has a distinct culture. Welcome night, welcome match, welcome dinners, school gathering, village gathering were in the list. And our wallet was thoroughly cleaned by the seniors but in the final year a heart-warming graduation night, graduation match, graduation dinner, final year gathering etc. came amazingly to us.

P.S Missing You Guys and Thank You Sherubtse, you painted a real MONALISA in the lives of thousands.

Dare to Begin



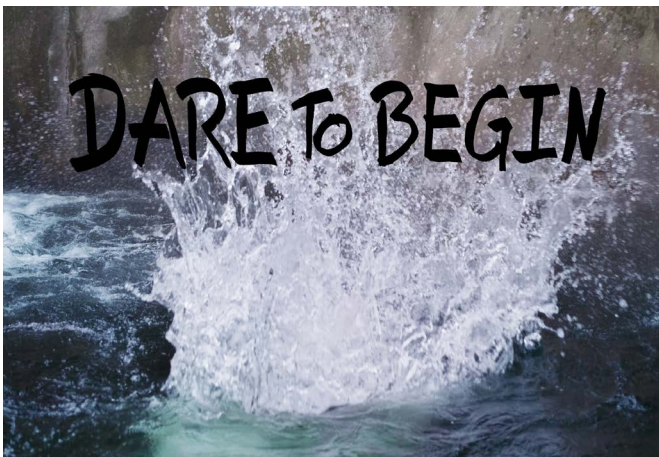
The author is currently pursuing Post Graduate Diploma in Financial management (PGDFM)

Author: Rinzin Gyembo

PGDFM

Many of us often fail even before the battle begins. We give up not because we do not aspire to succeed but because we fear failure. We imagine the worst when actually something good could happen. Fear is a wall that blocks our way from success. If we think through enough, fear is just an illusion. Why should an illusion stop us from possibly succeeding?

Ask yourself; who in the world has succeeded without coming face to face with failure or obstacles. The famous novelist Stephen King's first novel "Carrie" received 30 rejections making King give it up and trash it. King's wife found the manuscript in the trash and took it to a publisher. Carrie became an instant hit and went on to sell more than 350 million copies. Henry Ford failed miserably early in his business that left him broke five times before he founded the Ford Motor Company. So, are such initial hiccups or "failures" the end? Absolutely not! Yes, there may be times in your life when the paths you are walking grow tougher and you want to continue but cannot. Rest if you must but do not ever quit! It is not by quitting that we win.



Even the great ones failed – not once or twice but more than ten thousand times. Thomas Edison said, "I learnt ten thousand ways how not to make a light bulb." After many more such failures, Edison finally invented the light bulb in 1879. There are many oth-

ers like him such as Winston Churchill, Abraham Lincoln, the list can go on. These successful people did not have any more hours a day than you and I. I am not suggesting that we can become one of them if we slog for 24 hours. However, if we are able to make best use of our potential, take chances and be optimistic then we can all become Thomas Edison, Henry Ford, and Stephen King in our own way. We can all be the best versions of ourselves.

We are the best judge of our future. We have the authority to elevate ourselves as human beings. We must begin from where we are and with what we have, otherwise we will never make it to the "Promised Land". We do not have to be great to begin. We have to begin to be great!

Judging in a Democracy: Performing the Thankless Job



The author is currently pursuing Post Graduate Diploma in National Law (PGDNL)

Author: Dawa Gyeltsen

PGDNL

"Judiciary is responsible to safeguard, uphold, and administer Justice fairly and independently without fear, favour or undue delay in accordance with the Rule of Law to inspire trust and confidence and to enhance access to Justice," envisages Article 21(1) of the Constitution. But the recent developments in the country has threatened the ability of the judiciary to administer Justice fairly and independently without fear or favour. The trust and confidence of the public has been shaken, and to act in accordance with the rule of law has been made to appear grim.

The ability of the judiciary to give a fair judgment (as developed in the social media) and the trust in the judiciary has been questioned and made to appear that the whole system is crashing down. Our democracy is strong, and judiciary being the cornerstone of the democracy is naturally strong. Lack of proper understanding of the way the judicial system functions and its procedures, are some of the factors responsible for the misunderstanding and

misinformation. Opinions of different interest parties and piecemeal reporting of judicial decision of a controversial nature are powerful elements which can affect the good name of any public office or entity.

It is important to understand that any case before the Court will be decided based on the solid facts and evidences that the parties should present to the Court. It is the duty of the parties to prove one's case with evidence, and no amount of pleading will substantiate for the lack of evidence. One may be right, and may have all the reason to ask for justice, but if it is not proved substantively and better than the ad-

versary, a judge simply cannot rule in that person's favour. The Judge, while rendering a decision has to depend on the evidences presented and reason out why it has to rule in favour of one particular party and against the other. The role of judiciary is to adjudicate the matters before it based on the evidences provided and not dwell on hearsay, rumors and gossips.

Although, in theory people believe that the judiciary upholds justice and law, but in practice, Judiciary cannot be watching over and monitoring the laws, let alone your rights. The Judiciary has no business in protecting anyone's rights unless the interested party asks the Judiciary to do so and proves it. The judiciary cannot take suo moto actions and try protecting everyone's rights, because that would not be fair and just. It is the individual responsibility to protect one's rights and if need be, prove with solid facts and evidences in the court and the judiciary, in turn, may recognize. If one cannot present the case better than the adversary and prove one's stand based on law, the courts cannot provide the remedy however true one may be, or just cause one has.

For any cause one may venture into, it is important that one should make a clear legal path, because we dwell in a litigious society. Otherwise, the path to

justice will be blocked and eyes of justice will naturally be blinded. One must always remember that it is what you can prove before the court of law, that law will see as just and fair. What you cannot prove in the courts and according to the law will be immaterial and irrelevant. Suppose there is an agreement according to the law, and which according to the law is legal and perfectly valid, the court cannot simply

nullify the legally entered agreement, just because one has a bad track record and past conducts with somebody. What is right and just is what is right and just by the law and not on issues and opinions that cannot be proved.

Another accusation that judiciary is not rendering a "fair judgment"

is both absurd and devoid of logic and reason in the legal sense. Fair or unfair judgment can be labeled against any judgment as well as against the decision of any contentious matter by any institution or individual depending on who is calling it fair or unfair. Contentious issues have atleast two adversarial parties and the judgment can go for or against any party. If the decision goes against A, then A alleges the judgment as unfair but it is fair to B, and if the decision goes against B, then B alleges the judgment as unfair but it is fair for A. Then, what is a fair judgment? By this illustration, we will never find a fair judgment, and not in any legal system in the world.

If we really care about a fair judgment, then one must also ask, does getting a decision always in your favour and in the manner you like mean that it is a fair judgment? Are you always right and they are always wrong? Does it mean that your opinion is always just and fair? Does it mean an unfair judgment the moment it is against you and that the whole judicial system has become dysfunctional and is suddenly a threat to our democracy? Controversy and contentious issues are referred for adjudication, and the parties in the case naturally have a certain degree of hatred and dislike towards each other. To be



a person or institution, who has to sit in judgment of the contentions and problems of others and to rule on who is right and who is wrong naturally brings criticism from the disgruntled parties.

Most of judgments that are reached whether a fair one or unfair is not the fault of the judiciary or the judge, it is the fault with the nature of human beings, and where we have got to now. An anonymous saying goes, “maximum truth has been told in bars with a drink in hand, and maximum lies have been told in a court with a holy book in hand.” And our judges are not equipped with extraordinary powers to detect the ultimate truth. Judges can see only what you can present and prove and give a judgment based on the facts, issues and evidences presented by the parties. Even if they can see, the rules and procedures limit them to stick to what you can present and prove.

Only if the judges had selwai melong like the Lord of death Shinjey Choekigyap, the ultimate truth and justice that would satisfy everyone could possibly be delivered. Everyone is equal and should be treated equally before the eyes of the law, but the law does not have eyes. It must be seen rather through the eyes of the judges, who in turn, must see through yours. It is thus important for one to remain prudent and conduct legally. Otherwise, the judiciary will be helpless in protecting your cause.

One must remember that the judges while deciding a case are helpless and powerless as much as they seem to be wielding power in the eyes of public. Judges do not have overbearing power and discretion in deciding a case and giving a judgment. They have to follow a strict set of rules and procedures that are laid down by the legislature. If a party proves a case better than the other party before the eyes of the law, then a judge simply cannot say no to a favourable judgment. Without fully understanding the reasoning of the judgment and basing our opinion solely on the bits and pieces of reports by interest groups and calling a judgment fair or unfair itself is unfair and baseless.

Our notion of just and fair judgment and the interpretation of law are similar to the story of six blind men trying to find out what an elephant is like. Everyone has their idea and take on what is a fair judgment and how a law should be interpreted, as much as the six blind men have different perspectives on

what an elephant is like based on which body parts they could feel. Judiciary cannot fulfill the desires of all the interest groups and make everybody equally happy, and the ones who got the decision in their favour feel that the judgment was fair, while the rest naturally accuse blame the institution. Fair judgment therefore, should be the one that is pronounced based on the facts and evidences submitted by the parties, in accordance with the laws, and one which is decided based on the laws and a proper judicial hearing guided by the laws.

Another tension has been between the media and judiciary. While we have advocated for a free and responsible media as a cornerstone of a strong democracy, it has sometimes become a thing that we can neither live with nor live without. Like any other institution media has had its fair share of appreciation and blames from all the institutions and individuals alike. Dissemination of accurate information is the main aspect of a responsible media, but it can equally destroy our values of democratic institutions should the media become a campaigning mechanism for vested interests.

Social media has become the source of quick information, which is not always and necessarily true and accurate. Most of the information we gather from it are almost invariably based on incomplete and inadequate knowledge of facts. The information contained therein also lacks proper research and authenticity, which is highly unlikely of a responsible media. It is also highly questionable if social media can actually be termed as media, or “responsible media.”

It has become a battlefield where unsuccessful disgruntled parties and interest groups readily wade in and declare their war. The reports are usually based on misunderstanding of the legal issues involved, and a breeding ground for the spread of mistrust, fear and falsities with regard to any issue, institution or individual. Any responsible, prudent and rational person would be very skeptical and cautious of the information, issues and allegations labeled against any institutions or entity especially in the social media.

Just because the decision goes against one's likes and interests, it does not mean one must lose trust and confidence in our judicial system. That assumption

itself is biased and unjustified. Creating publicity about a matter under judicial consideration in itself is a threat to free and fair adjudication. Threatening not to have respect, confidence and trust in judicial system if the decision goes this way or that way is like trying to blackmail the judiciary to give a judgment in one's favour. This would seriously undermine the ability of the judiciary to perform its Constitutional duties and free and fair adjudication of the matters. Judiciary is not a place where you go to worship and pray that would miraculously hand you justice. It is not up there in the heaven watching and protecting your rights. One need not trust judiciary to protect laws and rights no matter what. One must always act in creating a legally justified cause according to the law that would give justice in the Court. Judicial system is just a means of achieving one's rights and justice, thus you reap what you sow. If one has a just cause and can prove in the Court, judiciary will administer justice. Otherwise, everyone would go home happy only if we could put God in place of human judges.

Judiciary although has an obligation to the general public and their wills, it will continue to function independently and without fear of backlash from the interest groups and disgruntled litigants. Trust and confidence of the people in judiciary is important, but the existence of the three separate branches of the government will continue unaltered as enshrined under the Constitution. It is also the duty of every responsible citizen to uphold the principles of democracy, peace and stability of our nation and not to create discontent, misunderstanding and hatred among our people.

Bhutanese democracy of my dream



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

Author: Kinley Wangmo

PGDPA

Born in a system, where the form of governance was a Monarchy until the first general elections in 2008, I confess that my understanding of democracy may be rudimentary. However, democracy is also a form of governance and as I write about “Bhutanese Democracy of My Dream,” I basically connote the “Bhutanese Governance of My Dreams,” and in that, the democratic governance.

From few books I read about Democracy, I have understood that Democracy is not new. It has been here for hundreds of years, going back to the days of Plato. There have been several waves of democracy, spearheaded by the western countries. The simplest definition I found was “government of the people, by the people for the people.”

Bhutanese Democracy did not just appear from nowhere. In installing the democratic system that we have today, His Majesty the Fourth King began establishing democratic institutions and systems for the political transformation that was to take place inevitably. He was far ahead of the times and by the time Our Beloved Fourth King abdicated the Throne in 2006, the ground work had been done. Decentralization, establishment of the Election Commission of Bhutan, Anti Corruption Commission and other agencies significant for a vibrant democracy was completed. And of all, the Sacred Constitution was drafted and finalized as His Majesty the King, signed it on July 18, 2008.

To quote His Majesty the Fourth King, “Monarchy is not the best form of government because a King is chosen by birth and not by merit. The people of Bhutan must be able to establish a system which works for them.”

Similarly, democracy is also not the best form of government. Examples from around the world where political parties put their interests ahead of the people and nation, leading to mass corruption,

violence and ultimately become failed states are embodiments that democracy is definitely not the best form of governance. Bhutan blossomed under the reigns of the Wangchuck Dynasty. Was Monarchy then not the best form of government?

These are questions that pricked my mind, and as I went on seeking solutions to my questions, I conjured factors that make a good government. And I would call these factors the core ingredients of a vibrant democracy, which forms the “Bhutanese Democracy of my Dreams.”

a democratic system, the odds are more, as political parties can play along religious and ethical grounds leading to polarization within societies. We have seen this happening right after two general elections. “He is DPT. She is PDP.” This is not what our Monarchs envisaged when they gifted democracy. We are all Bhutanese first. The rest is immaterial. It should be immaterial. We should remain bonded by the same forces and positive energy that have brought us to this juncture. Yes! during elections we vote for the party of our choice. Once that deed is completed,



At the core is the protagonist of the system, the systems Shepherd, the Captain of the Ship. I am referring to leadership, and the Democracy that I dream of will remain a dream without a Leader who can lead from the front lines. The Bhutanese Democracy of my Dreams has at its helm leaders like our beloved Kings, past and present. Just as our King was born to rule, but lives to serve, elected leaders and his team should do the same. As representatives of the people, leaders should reflect the aspirations of the people. They should think beyond winning the elections, but winning the hearts of the people and taking our nation ahead. They should know that they were elected to serve and thus have responsibilities towards the people, King and country. There is no going ahead without good leaders and the democracy of my dreams will crumble without a visionary leader.

Peace and happiness are our ultimate aspirations. But peace is fragile, it can be made fragile. And in

all of us should revert back to our former positions – citizens of the country and not party members or supporters. The Democracy that I dream of will consist of people and societies, working together, which no force can divide.

The Judiciary, Legislative and Executives are three arms of the government. Powers are separated, and each of the three have their own functions. The lines are clear and rules of engagement defined. There should be due respect between the three bodies. Encroachment into the other’s domain or territory should be avoided at all costs. Additionally, there should be no enmity or witch-hunting involved as the three perform their functions. There will be no democracy or a democratic nation if the three bodies do not function as they are supposed to. “My Democracy” will have these three bodies performing their tasks exceptionally well.

The Fourth Estate, or the Media, and Civil Service Organizations (CSOs) are other important compo-

nents of a democratic government. The media is a medium of correspondence between the people and leaders. The media is also a watch-dog, ensuring that everyone, especially those in power do not abuse power. In other words, preventing and exposing corruption has become mainstream media's main duty across the world. However, the media should also be accountable. The watchdogs should not become mad dogs or stray dogs. Truth should override everything else and media should not fall into the hands of those who could use it to their own advantage.

Along the same lines, CSOs should be strong, competent and reliable. Just as the media, these non-profit organizations should hold the government to account, apart from performing their main functions.

Just as the four pillars of GNH, I have attempted to project Bhutanese Democracy of my Dream around four broad components. However, there is one factor, whose significance is immeasurable. Where will we turn to if all or some of the four factors fail? What do we do if our elected leaders become despotic? What will happen to my Dream?

This is where the main factor that I spoke about emerges. The Parliament of Bhutan consists of the National assembly, the National Council and the Druk Gyalpo. We are fortunate that If everything fails or falls, we have the wisdom of the Druk Gyalpo, Our Beloved King to guide and take us ahead. We have something to look up to, unlike other countries. Thus, the Throne is a sacred need of my Dream, for it is the light that will bring us out of darkness, should we fall in the dark.

I do not know how much sense I made or if I made sense at all. Nonetheless, what I spoke about is my personal belief of what would make "the Bhutanese Democracy of my Dreams." I have shared my Dream with you and it is a Dream I ardently believe in.

Tort of Medical Negligence: A New Challenge in Bhutan?



The author is currently pursuing Post Graduate Diploma in National Law (PGDNL)

Author: Langa Tenzin

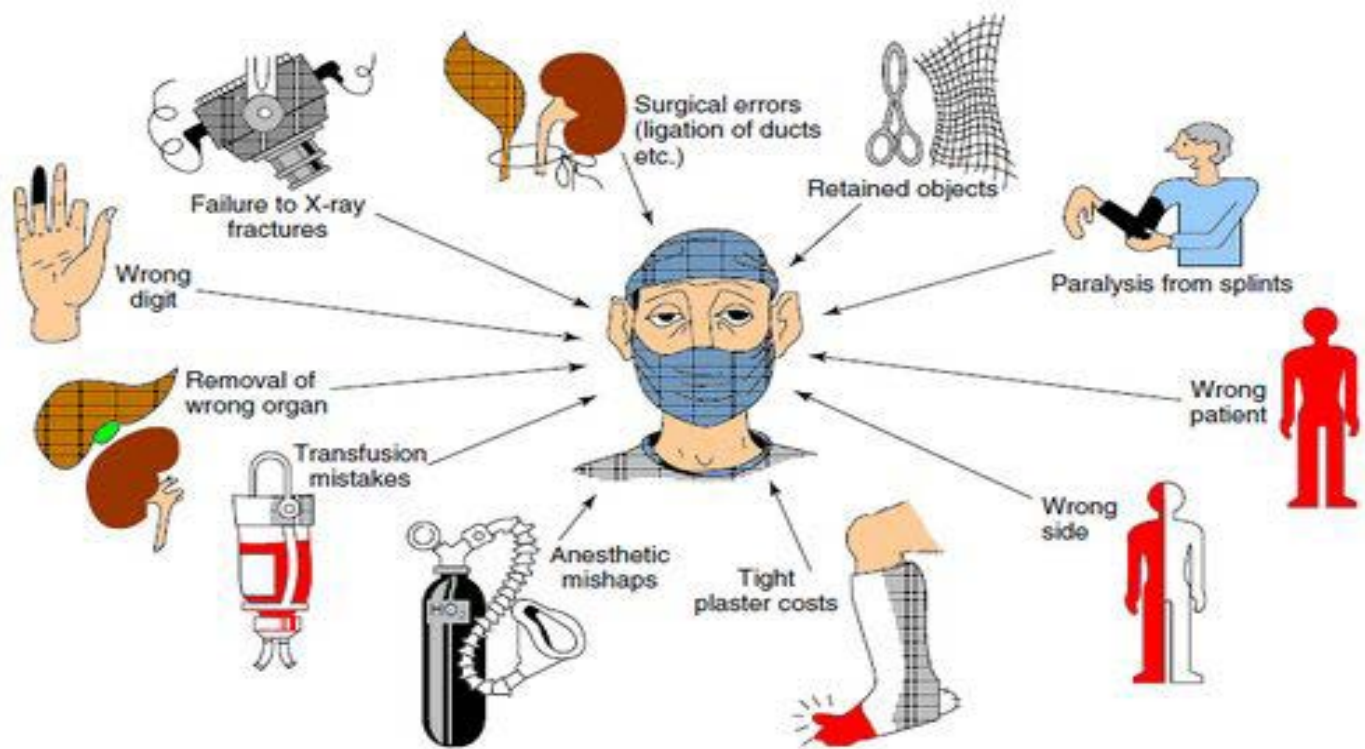
PGDNL

The ultimate goal of every living being is happiness. Everyone aspires for happiness. One indispensable element of human condition called happiness is our health. With an unhealthy mind and body, a person can never be really, or rather, completely happy.

The health system in Bhutan has developed leaps and bounds in the last couple of decades. Modern medication through allopathy has seen tremendous progress. The Government of Bhutan continues to send a good number of academically competent class twelve graduates to study medicine in other countries like India, Sri Lanka and Bangladesh. The healthcare professionals have been doing a great job in the country. They sacrifice their precious time and help the patients regain their precious health. However, despite their devotion to their profession, lapses are possible in many forms. One can be lack of enough experience to treat patients, and the other one can be negligence on the part of the medical practitioners.



A common definition of medical negligence says that it is "an act or omission (failure to act) by a medical professional that deviates from the accepted medical standard of care." In the majority of cases, the medical malpractice or negligence involves a medical error, possibly in diagnosis, medication dosage,



surgical error, health management, treatment or aftercare. A person who is engaged in some particular profession is supposed to have the requisite knowledge and skills needed for the purpose. Additionally, he has a duty to exercise reasonable degree of care in the conduct of his duties. Medical negligence or medical malpractice is a serious shortcoming that could turn out hazardous and fatal in many cases. Due to the grave risk, the negligence on the part of doctors and other medical professionals pose to the health and life of the patients, it is treated as a very serious wrong in most countries.

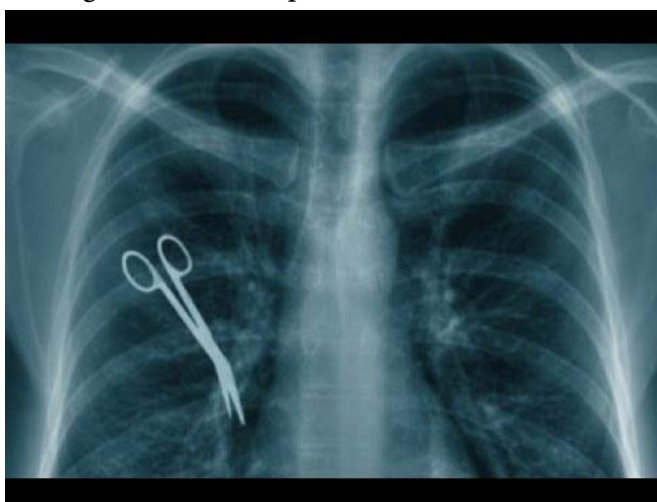
A doctor or other healthcare professionals might deviate from the appropriate medical standard of care in treating a patient, but if the patient is not harmed and their health is not adversely impacted, that negligence won't lead to a medical malpractice case. But medical negligence becomes medical malpractice when the doctor's negligent treatment causes undue injury to the patient – makes the patient's condition worse, causes unreasonable and unexpected complications, or necessitates additional medical treatment.

A popular remedy that is used to redress such a wrongdoing is through lawsuits under tort. In most developed countries, the affected party in a medical negligence claims damages amounting to millions of dollars for the wrong they have been subjected to. Although it is not possible to determine the cost of health and life in terms of monetary value, it serves

as a cautionary device to the medical practitioners. Without a hefty compensatory amount, the negligent medical professionals have to pay to the affected persons, the negligence on the part of the doctors and other health staff would continue unchecked. They would gradually lose credibility and people's trust when they continuously meddle with patient's health.

With due respect to the commendable task, the doctors and other healthcare professionals have been carrying out thus far, there is a gaping loophole in the Bhutanese healthcare system. Legal or administrative instruments for fixing irresponsible healthcare professionals look quite weak. It cannot be denied that medical negligence keeps happening quite often in the health centres across Bhutan. In some cases, the consequences of medical negligence might be minor. But in some, it could lead to serious endangerment of health and even death. Recently, a news appeared in the Bhutan Broadcasting Service website about the transfer of health professionals of a Basic Health Unit due to professional misconduct. The news story said that the Health Ministry has transferred the doctor and two other health staff to a remote area as a form of punishment for professional misconduct on his part. This scenario paints a grim picture of the sorry state of things our patients face. It need not be debated whether transfer of healthcare professionals can justify a loss of life due to their negligence. It is more than obvious.

While not trying to denigrate the doctor's name, one has to think about the deceased patient who succumbed to a snake-bite owing to negligence on the former's part. The BBS news report says that the Bhutan Medical and Health Council and Professionals Ethics Committee carried out an investigation after the deceased's son filed a complaint of negligence in the Nganglam Dungkhag. The investigation team concluded that the man died due to negligence on the part of the healthcare team. The investigation report also said that the doctor and two nurses had tried to cover up the case by tampering with the hospital documents. Such cases warrant some stringent legal regulation. Due to the healthcare professionals' negligence, a man has lost his life. They might be transferred and reprimanded for their failure to fulfill their professional duty and to attend to the patient's complaint. But how do these measures balance against a life of a person?



In other countries, such cases of medical negligence or malpractice lead to severe tortious liability where the negligent party have to compensate the victim or his/her family millions of dollars. Lawsuits under tort are filed when there is a duty on a party but has failed to fulfill that duty, resulting in an injury. Tortious liability is usually not directly measurable in pecuniary terms but given the lack of a better substitute. Compensation is one of the preferred remedies provided in civil actions of tortious nature.

There are four important elements a person who alleges negligent medical malpractice must prove:

1. A duty of care was owed by the physician/physician-patient relationship;
2. The physician violated the applicable standard of care/breach of duty;

3. The person suffered a compensable injury/damages; and
4. The injury was caused in fact and proximately caused by the substandard conduct/causation.

The burden of proving these elements is on the plaintiff in a medical malpractice lawsuit. How many cases encompassing all these elements could have taken place in Bhutan? The number of such cases definitely won't be close to zero.

Tort lawsuits haven't come of age in Bhutan as of now. While there are few small claims of tortious nature being filed in the Courts, the Bhutanese, in general, don't have much idea about the claims they can make through filing a tort claim. And so is the scenario of medical negligence in Bhutan. While the affected individuals may put up some articles expressing their grievance on some social media, there hasn't been any landmark court case pertaining to claiming compensation for medical negligence or medical malpractice.

With the growing number of graduates pursuing degrees in medicine, it has become important to monitor the quality of degree education which is directly related to their competency once they take up their profession. Healthcare professionals are dealing with the delicate human health and life. The nature of their profession gives them very little room for mediocrity and incompetency. Stringent regulations must be in place to ensure that they have adequate experience to treat the patients, especially when they have to do it independently. Upon their failure to perform the duties required by their profession, it is imperative that they are held accountable for the injury they cause to the patients. One can only hope that the healthcare professionals become more competent, and also that the tort of medical negligence gains a stronger foothold in Bhutan in the near future. Otherwise, currently there is an absolutely inadequate measure to hold the negligent healthcare professionals accountable. Even worse is the plight of those affected by medical negligence.



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

Author: Prem K Bhattarai

PGDPA

An old Jewish proverb goes thus, “God could not be everywhere, so he created mothers”. This proverb holds truth eternally. Mothers are the goddess in disguise. She forgets her today for our tomorrow. She sacrifices her favorites for our welfare. An ancient Indian adage reads, “Mata pita guru deva” which when translated stands for mother, father, teacher and god in its strict sense. A mother comes before god and thus she represents the noblest of all people. Milton Berle says, “If evolution really works, how come mothers only have two hands?” This emphasizes on the multiple role she plays in her life. It reminds us how a mother frees her busy schedule to do a lot of things. Thus, a mother in her life time lifts the heaviest burden and plays a role of a nurse, a teacher and a friend.

From conception till delivery into this world, one can just imagine how ceaseless agony presses her. Sometimes, giving up her favorite food to maintain us inside; how miserable she must feel? We can't feel because we never become one. She sacrifices everything for her baby's health—her beautiful time to her favorite dish. William Goldsmith Brown says, “the sweetest sounds to mortals given, are heard in Mother, Home, and Heaven”.

One cannot imagine how tough life blows her after our birth. We don't know what she goes through, having to raise us with our vulnerabilities. From an immovable- log like us to the dynamic- machine like human being, she helps us metamorphose. She provides everything for our growth. From birth until adulthood, she cares for us like nobody else. The bed on which we urinate and that stinks, she washes it without even the slightest sense of burden and filth. The bottom where feces cling like dew drops on a leaf, she wipes with her bare hand without taking it as a burden. Often times, when she

falls asleep early overcome with lassitude, just at a single cry of ours, she wakes up to console us back to sleep. No matter how hard weariness pulls her, consoling us on her aching laps, she never ignores to suckle us. Even when rivulet of sweats drains her forehead and that she is parched, she never forgets to give us her time. “Grown don't mean nothing to a mother. A child is a child. They get bigger, older, but grown? What's that supposed to mean? In my heart it doesn't mean a thing” says, Toni Morrison in the *Beloved*. To a mother, we never grow old; we remain the same young baby no matter how grey and long our beards grow. “Being a mother means that your heart is no longer yours; it wanders wherever your children do” reads another adage by an anonymous.

While swinging us on a cradle, she sings lullaby to put us to sleep. Sometimes grasping our hands, she teaches us to walk. Sometimes, chewing edibles for us, she teaches us chewing things. The times of life when legs are just useless organs, she teaches us to crawl. Carrying on her back, she teaches us to utter words so that world bows to our words as we grow. An anonymous writer says, “The formative period for building character for eternity is in the nursery. The mother is queen of that realm and sways a scepter more potent than that of kings or priests”. Yes, it



is the mother who teaches the ABCs of ethics and discipline. She is the one who instills in us attitude. I always remember what my mum says, “Don’t let a day come when you may have to drop your head low”. Everything is summarized here teaching me value she has taught me not to incline my actions towards wrong doings and, of all, she has taught me just not to be a better son but a better human being. James Russel Lowell further improves my statement. He says, the best academy, is a mother’s knee meaning that she teaches us a lot of things in life.

As a friend, a mother shares us her life with us. In the words of Washington Irving it follows thus: “A mother is the truest friend we have, when trials heavy and sudden, fall upon us; when adversity takes the place of prosperity; when friends who rejoice with us in our sunshine desert us; when trouble thickens around us, still will she cling to us, and endeavor by her kind precepts and counsels to dissipate the clouds of darkness, and cause peace to return to our hearts”.

In the words of Oliver Wendell Holmes, he says, “Youth fades, love droops, and the leaves of friendship falls; a mother’s secret hope outlives them all”. This clearly tells us that it is in the heart of a mother where unconditional and unfailing love grows. It is her love that keeps us moving; that keeps us living and boosts us with encouragement to feel we ought to live. When the rest of world turns deaf ears to our feelings, it’s is she who would listen to us with sincerity and curiosity. She never gets bored of listening to our useless jokes, meaningless stories and repeated requests.

Therefore, having known what a mother does in her lifetime, it is said that there is no action that can repay our mother. Sometimes acting like a nurse, she nurtures us. Sometimes as a teacher she preaches us the unfailing qualities of unconditional love. She teaches us what it means to be disciplined and ethical. Above all, she guides us to be a good human being. As a friend, she always listens to our problem, consoles us and pulls us up each time failures pushes us down. Time to time, she pats us on our back and reminds us she is with us. A mother is not just herself, but an angel in every sense!

The Ultimate Goal, Peace in Mind



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

Author: Lhendup Tshewang

PGDPA

Seeing beauty in everything is the root cause of peace and music of life. From very beginning of the existence of living beings on this planet, when the ability of human to think started, our ancestors have questioned themselves of existentialism and purpose of occupying the space in this world. In times, starting from very silly things to massive wars occurred for existence. Many thinkers were born in the society to solve problems and we are still in search of something our hearts and minds need but our ignorance hinders from achieving. We know that peace is the ultimate goal of human and all sentient beings but limited by ignorance.

Buddha said, “Our mind is full of anger, jealousy and other negative feelings, yet we do not realize that these are incomparable with inner peace and joy”. We are immersed in daily activities that involve our emotions and unconsciously react without realization. Dalai Lama said, “Do not let the behaviour of others destroy your inner peace”. It is our fundamental duty to ignore the environment positively that destroy our inner peace. Of course it is not written in any constitutions but in our own human constitution called hearts.

“Happiness is the meaning and the purpose of life, the whole aim and end of human existence,” stated by Aristotle. Now people started agreeing and start working for the cause. When we step in this world for the first day from the heaven of womb from godly mother, we cry indicating that we are trapped in samsara, bound to suffer if we view pessimistically. On the other hand, we cry by seeing the miseries of the world, unhappy societies. However, as we grow, it indicates that we have the potential to solve problems and contribute to the peace and happiness of the world in a small and our own way as we believed to have the Buddha nature to enlighten

ourselves and help others.

By living practically, we experience and find quite difficult to practice what our great masters of the world taught, to work for peace. However, it is now time how we see and feel. Gary Zukav said, "What is behind your eyes holds more power than what is in front of them". It is important that what we decide to feel and see help us a lot in understanding more optimistically. As we have Buddha nature in all human, there exist beauty nature in all and everything is the world. We see beauty everywhere, anywhere, anytime, at all times.

Everything and everybody is beautiful but not everyone sees and feels. Sophia Loren said, "Beauty is how you feel on the inside and it reflects in your eyes". Beauty prevails everywhere and anywhere, when a child is born, a child's cries appear like heavenly music in mother's ears and most do not feel. Early in the morning, we see fresh environment, chirping of birds, whistling of winds, dancing of leaves and beautiful sound of stream. In city, we hear various sounds of vehicles' horns and others that are enjoyable if we feel musically, or else if the perception of irritation is in mind, sounds disturb us. Even in stone, we find beauty because of the way it is designed naturally and glance at something finds interesting and beautiful. The society is the product of beautiful ingredients and exists no time and space for argument and disharmony.

Disharmony occurs because of our desire and lack of seeing beauty in our own. Therefore understand the idea and enjoy seeing differently, find beauty in it and live happily. Some of us are unsatisfied with our lives while most of people dream of living ours. Someone stated that a child on a farm sees a plane fly overhead and dreams of flying, but a pilot on the plane sees the farmhouse and dreams of returning home. This is life, we have and we are blessed. Most people say, if wealth is for happiness, rich should be dancing and roaming in the streets but only poor kids do. If power and authority ensures happiness, officials should walk freely and unguarded. Therefore, we feel and know that those things are not for peace in mind.

Never compare ourselves with achievers and failures because everything is designed beautifully in its own way. We are never same, cannot be alike either, so does beauty. Journey of life itself is dif-

ferent and beautiful. May be it is better we should never attempt to design our lives distorting the ways of natural beauty. Be prepared to take it stretch by seeing and feeling beauty in it. Comparison shatters happiness, charm and values of life. Mysticism and beauty of our lives shall not fuse with other's pride, glow, flaw, competence etc. It is funny to observe that undermining the natural beauty, on seeing inferiors, we boast of ourselves, we crane our head high, take pride and enjoy complacency, and we feel great, we are not though. However, the tragedy is that the drama turns opposite on seeing those great ones, we feel low, dejected, deserted and doomed. Thus, this is the cause and effect of undermining naturally created beauty of every life. We go through different scenes of life beautifully. We neither won nor lost, but feel the vast change. Never compare and contrast in life, be happy with what we are, see beautifully, feel beautifully and live happily.

Life is a dramatic journey, we laugh, cry, smile, shout, keep silence etc. Nothing remains consistent. Therefore, meditation and seeing things beautifully are the best ways to get rid of worldly desire and sufferings. Nothing we desire is indispensable. We are destined to love and respect the reality. Let us not deny it. We suffer not because we are meant to. May be something with kind of happiness we look forward and the way we strive. Happiness is not achievable but just attainable. Never suffer striving for happiness but shun our ego, desire, lust, attachment and start seeing and feeling everything beautifully. Contemplate in each and every step we take ahead. We find no essence and thus enlightens us with noble values of emptiness or just see and feel beautifully, the guarantor of happiness, joy and comfort in life. With the understanding of emptiness, we find beauty in all and no limitations that cause inner peace for all of us. Therefore, during our existence, think positively, see beautifully, feel musically, let our lives be in the rhythm of music, find beauty in everything at all times, get inner peace, live happily and leave peacefully.

Missing Note to the Most Beautiful Soul



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

Author: Sangay Choden

PGDPA

Dear Mom,

It's been eight months since you left us... but, who's counting?

There isn't a day that you don't cross my mind. Some days you are just my mom who got asthma, troubled by heart disease. Who fought so hard to live, but, left before I could make you feel the worth of bringing me into this world.

Then, there are days that your voice is all I hear. It's my voice. Your laugh? It's mine too and, I remember that sense of humor which would keep our family with laughter.

So much has been done and gone in your absence yet, I still have a feeling that forces me to think that you still watch me cry, laugh, and go through lows and also move on. Knowing that you are gone forever is the hardest thing to bear but believing that you are in a better place is a beautiful hope that I and our family are living with.

World gave you the most bitter experience, made you struggle for nearly a decade, fighting a disease which ultimately took your life, but paths are always brighter, for you have most beautiful heart that a human can possess. At one point of time I cried to death but that was wrong. I was selfish! When your pain of existence was more severe than our pleasure of having you with us, why curse the fate.

Take swift path dear...

More than anything I want you to know that everyone is doing alright here. As horrible as it was, losing you taught us to love others on a regular basis and live life to its fullest because we never know the remaining time of our existence on earth. Even as you are gone, you continue to show us the way as we aspire to lead lives that we hope would make you proud of us.

Dear Ama, don't forget to make frequent visits, watch us grow, appreciate for our good doings, guide us if we go wrong and keep blessing us.

Missing you so much dear Ama

With love...

Leap year affair

His presence is like the 29th of a

Leap year;

A winter leaf in a notebook,

Her heart is a moon,

Still a part of the earth,

Whose orbits don't let wander off,

Love stories like after January,

February fourteen and an extra day,

When the moon and the 29th meet up

For a 24 hour adventure, extra,

Some more of him and her

Quietly romancing after four years on a

Leap year.



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

Author: Tshering Pem

PGDPA

Memories and Light of Friendship

Smile as warm as the sunshine
Companion as strong as a pride
Friendship as long as vine
Feelings as high as tide.

Yesterday passed by even though we tried to stop
Yet the memories never will drop
We met as strangers
But made ourselves a group of rangers.

The beginning so empty
Yet good people so plenty
Chances were so light and mellow
When it all started with a single hello.

Strangers transformed to acquaintance
With endurance into friendship
And friendship needs some care and maintenance
To keep it blooming with bright and sweet fragrance.

As I leave, I thank you for so many gifts
Much sought after that gave me chills and lifts
The gift of friendship, companionship and the lessons of life
As valuable as a dream carved with a golden knife.

Let's promise to keep in touch and stay around
And live with the memories we found
Yet creating more memories and making new friends

When the whole world pretends
I couldn't have lived the life I imagined
Had I never met you
The sky would not have been blue
If it weren't for you.

So how do I say goodbye
When I thought we will never part
And how do I bid farewell
To someone who I forever want to keep in my heart?



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

Author: Yogesh Sanyasi
PGDFM

Thank you teachers

Beyond the reach of any wisdom,
Beyond the horizon of truth,
And beyond the scale of existence;
You hold the universe on your virtues,
And remain the legendry of our hearts.
In the unending quest of almighty lord,
I surveyed every nook and corner:

Of the temple,
Of the sacred site,
Of the busy market,
Rummaging through;
The Statues,
The arts,
And the prayers
Yet, nowhere did I find you.

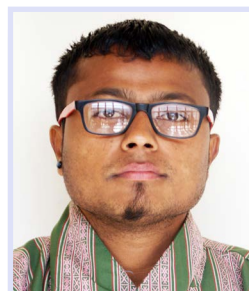
Veiled in the face of mundane human,
Dressed in the kindness' attire,
Speaking from the bottom of truth,
Casting a spell on our sleeping dreams;
You emerged into my life.

Beggar-I, in disguise of a student
Stretched my palms and placed before you.
Brimming the satchel of my brain,
Opening the curtain of ignorance,
You presented me before the world,
And escorted my entire dreams
Until this point where I stand

To be:
A better student,
A patriotic citizen,
A good son,
And a responsible man.

In disguise of a teacher; O' lord,
Blessing ignorant mundane world;
To measure your greatness
I have no words.

To such efforts of yours,
To such blessings of yours;
I offer you my kudos with heart
Beyond time and distance
Thank you, teachers!



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

Author: Prem K Bhattacharai
PGDPA

Bypassing

Setting: Watching the daily affairs of everyday
life in a city.
The man on the roadside grabbing a cup of tea
This pretty woman in five inches high,
Tugging on a Prada bag.
A young teenage and one more
Pretty hair, adorning headphones.
He looks like he is twenty and six
Bearded and a camera in hands.
The sounds of horns and sirens,
Loud murmurs of lonely hearts,
Hushed voices of masked appearances
There we go, there we turn, right and left.
Crossroads and one ways.
Tiny flower shops and cozy restaurants
The happy bartender and the smiling bookstore lady
The sagged face of night watchers
The line of shouting machines.
Black lanes and white lines, coming and going.
Steamy coffee, smoky corners, pizza stuffed faces,
Intoxicated night fall, on and on.
Come and sit here, a little more closer
It doesn't matter if you are a stranger
Watching these affairs, we will write stories each
and many
And when the rush halts (maybe),
We will bid all good bye
To these stories of mad, mundane by passings.



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

Author: Tshering Pem
PGDPA

Stepped in a Bar

Stepped in with a friend of mine,
With concentrated smell of drowsy beer,
whisky and wine.
Pulled a chair and sat with my friend n me,
Pretty noisy and tipsy people I could see.
All the way from institute I came,
Ordered a bottle of beer to the bar Madame.
As I swept my eyes I could feel and see,
Intoxication is, was and will be.
Where whisky looks risky,
Brandy sounds trendy,
Wine tastes fine
And Beer became my dear.
Sip by sip n bottle by bottle I moved on,
Soon I realized I was done.
Heart started to beat faster,
My eyes red and knew I was on disaster.
I knew people gazed at me as I wrote this,
No matter what I shall pour my heart out which
I can't miss.
Blinking lights pulled me more in form.
For whatever I see seems full of boredom.
Now I feel is not good to drink,
It takes you ages to seek why if you think.
Cold wind here whispers me to go home,
To where I belong n where m from.
Mind filled with sickles of thought,
As I get intoxicated and with my emotions
I fought.
Well seems like its end of it n over,
Until morrow morning when I get sober.



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

Author: Phurba S. Waiba
PGDPA

A Dream that I dreamed

A dream that I dreamt, never came in
reality through magic,
I dreamt to never let go my dream,
But the dream I dreamt, faded away
as fast as a hare.
I tried holding back again, for I know
that if dream dies,
Life is like a broken winged bird
that cannot even fly.
It was as harsh as truth, to see myself as
silence as a grave,
For my dream of becoming
a doctor never came back.
And as sure as a death, that dream faded away.
No new dream knocked my mind,
because dreams are never as uncertain as weather.
When I am with that dream, I was as
happy as a lord, I dreamt that dream.
But it was as silly as sheep, when finally
I am following a journey that was not in my list.
As calm as night, I started working on it,
And it was a beautiful thing
when new dream and new passion
comes together,
And now I am as conscious as a
fox and as sensitive as a barometer.



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

Author: Tshering Dekar
PGDPA

A Bumble Bee

The sun gleamed and rain drizzled,
Rainbow curved, the garden lit up,
Stunning glow likened the Eden,
Then, a bumblebee fell for it from far,
With its buzz and gold honed
To try for her buck;
Her flight was rare, but the garden display rarer,
She caught through air high on mountain,
Through across the swarm and dense woods,
Refused to humble by vicious wind
And passed through cracks and webs,
To savour golden nectar for the first and last,
To the fullest brink;
But, save one, lethal were all in the garden;
She used mystic power she was gifted,
Her target was clear then,
Unmistaken, buried her head,
Within golden heart of the rarest bloom,
And eternalized a savour in the beam
Of gold and radiance of garden,
Before she retraced back home, joined a hive.



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

Author: Yonten Dendup
PGDPA

CAMPUS EVENT



On 22nd July 2016, His Excellency the Honorable Chairperson of National Council, Dr. Sonam Kinga, talked to over 100 post graduate

students of the Royal Institution of Management, on “Parliament and Law-making Processes and Dynamics in our Democracy”. A summary of his talk is as follows.

Law-making process is a form of the state activity intended on the creation (or revision) of the legal norms. The law can be positive (legislation, or acts adopted by the governmental bodies) or natural law (Recht, Droit). Moreover, the term ‘law’ will be used in a narrow sense as acts of legislative bodies, statutes. At the same time the research of the lawmaking process will not be full without examination of the influence of the natural law on the law-making process. The law-making is a process during which an idea of a law is transformed into a law.

RIM welcomes New Director General

The handing taking over ceremony of the Institute took place on September 16, 2016 at the main temple of the institute between the outgoing Director General, Karma Tshering and the incoming Director General, Tshewang Tandin.

Director General Tshewang Tandin was serving as Director General for the Department of Adult and Higher Education, Ministry of Education prior to his transfer to the Institute. The former Director General is being transferred as Director General for the Department of School Education, Ministry of Education.

20th RIM Convocation

The Prime Minister of Bhutan, Lyonchhen Tshering Tobgay, who awarded the graduates with the diplomas on behalf of His Majesty The King, congratulated

the graduates and highlighted the importance of preserving the country’s sovereignty and contributing to the development of the nation together.

“As much as His Majesty the King wanted to be here in person to celebrate this special day with you all, you must know that His Majesty the King is unable to gather because His Majesty is touring the country,” said Lyonchhoen.



The national objective that His majesty he King shares with all the youth, Lyonchoen said, should be a priority and ensured through a collective responsibility.

Lyonchoen added that the graduates must draw inspiration from the example set by His majesty the King and live up to the expectations of His Majesty’s vision for the country. He said that as a small country, it is paramount that all Bhutanese join forces and work collectively for the growth of the country adding that it is extremely important that Bhutanese continue to stay united and continue to live in harmony.

“We have different religions and cultures but ultimately we are all Bhutanese, bound by the love for our Monarch,” said Lyonchoen. “We must progress as a nation and we have the capability to achieve our national goals.”

Lyonchoen said that as the graduates enter a new chapter in their lives, they should keep the national objective in mind and never let complacency, mediocrity and corruption plague their minds. (Source: Kuensel)

དུས་དེབ་དབྱུང་པོའི་སྒྲ་ལྟན།

སྤྱི་ལོ་ ༢༠༡༤ འཁྲོམ་ཆེན་ ༡༠ པའི་ཐོན་རིམ་ ༡༩ པ།

གྲུ་ལ་གཞུང་འཛིན་སྐྱོང་སྐོབ་སྤྱོད།

ཚུམ་སྒྲིག་ཞུན་དག་པའི་བསམ་འཆར།

ལེགས་བཤད་གྱིས་པ་དག་ལས་ཀྱང་། མཁས་པ་རྣམས་ནི་ཡོངས་སུ་ལེན། འདི་ཞིས་བྱུང་ན་རི་
དུགས་ཀྱི། རྟེ་བ་ལས་ཀྱང་སྒྲ་རྩི་ལེན། ཟེར་བའི་དཔེ་ལྟར་ ཤེས་བྱའི་ཆོས་ལུ་བཙོན་པའི་ཤེས་
རབ་ཅན་ཚུ་གིས་ མཁས་པའི་བྱ་བ་འཆད་ཚད་ཚོམ་གསུམ་ལུ་ བཙོན་ཏེ་ གཞན་ལས་ལེགས་
བཤད་ལེན་ཏེ་རང་མཁས་པ་བཟོ་དགོས་འདི་ག་ཅི་དེ་ཅིག་གལ་ཆེ་ཏོག་ཏོ་ཅིག་སྤྱོ་མཐོང་མ་ལས་
སྒོ་བ་སྤྱོ་ཚུ་གི་ཁ་ཐུག་ལས་ཡང་ སྒོ་བ་སྤྱོ་ཚུ་གི་རིག་པ་གོང་འཕེལ་གྱི་དོན་ལུ་ གོ་སྐབས་འདྲ་
མིན་སྒྲ་ཆོགས་ནམ་བུ་གི་ཆར་པ་འབབ་དེས་བབ་སྤྱོ་ཡོད་ཅུང་ སྒོ་བ་སྤྱོ་ཚུ་གི་རྒྱ་ལུ་དུས་དེབ་
གྱི་རྒྱུང་འཕུ་སྤྱོ་ སྤྱིད་དན་གྱི་འདྲེ་གིས་དབང་མ་ལས་ རང་དབང་མེད་པར་ ཡི་དུགས་ཀྱིས་ཟུག་
འཐོབ་མ་ཚུགས་པ་བཟུམ་སྤྱོ་ གསེར་ལས་དཀོན་པའི་གོ་སྐབས་འདི་ལེན་མ་ཚུགས་པར་སྤྱོད་
མི་འདི་ལུ་ ཡིད་སྐྱོ་བའི་གནས་ཚུལ་ཅིག་ཡང་ཡིན་པས་ཟེར་ཞུ་ནི། ཡིན་ཅུང་ བསམ་མཁའ་ཡུན་
རིང་པ་ཅིན་ཚུ་ཡང་རྩོག་མ་བཏགས། རྩོ་སར་ཡུན་རིང་པ་ཅིན་ ལྷགས་ཡང་ཞུན་བཏང་ཟེར་བའི་
དཔེ་བཟུམ་སྤྱོ་ ང་བཅས་ཀྱི་ཤོས་ཚུ་གིས་ བསྐྱབ་བྱ་ལེ་ཤ་བྱིན་པ་ཅིན་ ཁོང་གིས་ རྒྱུ་ལུ་ཡོད་
པའི་སྤྱིད་དན་གྱི་འདྲེ་ཚུ་ཡང་བདེ་ཤུགས་ཚུགས་པའི་རེ་བ་ཡོད་པ་ལས་ ང་བཅས་ཀྱི་ཤོས་ཚུ་
གིས་གིས་མིའི་བསྐྱབ་བྱ་དང་བསམ་འཆར་ཚུ་གིས་ ཁོང་ལུ་མན་ཐོགས་ཚུགས་པའི་རེ་བ་
འབུམ་སྤྱོ་ཡོད་ཟེར་ཞུ་ནི་དང་ རེ་བྱུང་གིས་ གིས་མི་ཚུ་ལུ་ ང་བཅས་ཀྱི་རྟོང་ལས་ ལེགས་སེའི་
བསྟོད་བསྐྱེད་གསུགས་གངས་ཀྱིས་མ་ཆོད་པ་སྤྱོ་ཡོད་ཟེར་ཞུ་ནི་ལགས།



ནང་འཁོད་དཀར་ཆག

ཉེས་འཛུགས་ཅན་གྱི་ཐོབ་དབང་།	༢༠
ཡིད་འཕྲོག་པ་སྒྲ་དྲན་པའི་ཚུམ་།	༢༢
མི་དབང་རྒྱལ་སྤྱི་འཛུགས་འོག་ཆེན་སྒྲིག་ འདེབས་ཆོགས་སུ་བཅད་པ།	༢༢
ས་གནས་རྩ་ཅན་རྩི་སྤྱོད་ལ།	༢༣
སྤྱི་བསྐྱེད་ཁ་ལས་ཁྱུ་རུ་ཤོར།	༢༣
ཕམ་ལུ་བཀྱིན་བསམ་པ།	༢༤
དབང་རྒྱལ་རྒྱལ་བརྒྱུད་དབྱུང་སྤྱོ་ཚུལ། ..	༢༥
མི་དབང་རྒྱལ་སྤྱི་འཛུགས་མི་ལུ་ འཆར་སྤྱོད་	༢༦

ཞུན་དགས།

མཁས་དབང་ལས་རོགས་པ།

དགོ་འདུན་དཔལ་བཟང་

༡ ཉེས་འཇུག་ཅན་གྱི་ཐོབ་དབང་།

ཁྲིམས་ཀྱི་རིང་ལུགས་ལུ་ ཚུད་གཞིའི་དབྱེ་བ་ཁག་གཉིས་འབད་ཡོད་ས་
ལས་ ཉེས་ཚུད་འདི་ ཉེས་འགལ་ཁྲིམས་འགལ་འབད་བའི་སྐབས་ལུ་ ཚུད་
གཞི་འཐོན་མི་འདི་ཨིན། ཉེས་ཚུད་འདི་དམངས་དང་མི་སེར་སྤྱིར་གཏང་
དང་ རྒྱལ་ཁབ་ལུ་གནོད་པའི་ལཱ་འབད་ཨ་ལས་ གཞུང་གི་དབང་འཛིན་
ཅན་གྱི་ལས་སྡེ་ ཚུད་དཔོན་ཡོངས་བྱབ་དང་ཁྲིམས་སྲུང་ ཡང་ན་རན་ལྟ་
བཀག་སྡོམ་ལྷན་ཚོགས་ཚུ་གིས་ ཚུད་བཤེར་འབད་ཨ་ཨིན།

ཉེས་ཚུད་ཀྱི་ཐོབ་ཁར་ཉེས་ལས་འཐབ་མི་དོགས་ཐོན་ཅན་འདི་ འཛིན་བཟུང་
གིས་ཐོག་ལས་དོད་མ་འོག་ལུ་བཞག་དགོཔ་ལས་བརྟེན་ མི་གི་ཆོ་སྤྱོད་
དང་དལ་དབང་ འདོད་དབང་ཚུ་ལས་འགལ་འགྱུར་ཨིན། དེ་འབད་ཨ་ལས་
འཛིན་བཟུང་འབད་མི་དབང་འཛིན་ཚུ་གིས་ དག་མེད་དང་བག་མེད་ཀྱི་སྒོ་
ལས་མེན་པ་ ཁྲིམས་ཀྱི་རིམ་གྱིས་པ་དང་འབྲེལ་ཏེ་མ་གཏོགས་ དབང་ཚད་
འདི་ཚུ་འོགས་སྤྱོད་མི་འབད་ནིའི་དོན་ལུ་ རང་གིས་ཐོབ་དབང་ཚུ་ཤེས་
དགོཔ་གལ་ཆེ། དེ་འབད་ཨ་ལས་ ཉེས་ལས་ཀྱི་ཉེས་འཇུག་སྐོར་མི་གི་
ཐོབ་དབང་ཚུ་ འབྲུག་གི་ཁྲིམས་གཞུང་ཚུ་དང་འབྲེལ་ཏེ་ ཁག་ཆེ་མི་ཚུ་
མདོར་བསྡུས་ཅིག་ཀྱི་ཨིན།

བཅོན་བཟུང་གི་ཐོག་ལས་དོད་མ་ནང་བཞག་མི་མཆོག་པ། བཅོན་བཟུང་གི་
ཐོག་ལས་དོད་མ་ནང་བཞག་ནི་ཟེར་མི་འདི་གཙོ་བོ་རང་ ཁྲིམས་དང་མ་
མཐུན་པའི་འཛིན་བཟུང་འབད་མི་ཅིག་ལུ་གོ་ནི་ཨིན། ཁྲིམས་མཐུན་གྱི་འཛིན་
བཟུང་འབད་ནིའི་དོན་ལུ་ འཛིན་བཟུང་གི་བྱ་བའི་གནད་སྤྱོད་དང་འབྲེལ་
དགོཔ་ཨིན། དེ་ཡང་ ཉེས་ལས་འཐབ་པའི་གནས་ཚུལ་ ཁྲིམས་སྲུང་གིས་
ཐོབ་མི་འདི་ དེས་ཏིག་གཅིག་ཨིན་དགོ་ནི་དང་ འགོ་ཐོག་གི་ཞིབ་དཔྱད་
གཅིག་ཡང་འབད་དེ་རྒྱ་མཚན་དང་ལྷན་མ་གཅིག་དགོཔ་དང་ འདི་ལུ་
རྒྱུང་མ་གཅིག་ལུ་གཞི་བཞག་སྟེ་ འཛིན་བཟུང་འབད་དགོཔ་ཨིན། ཁྲིམས་
མཐུན་གྱི་འཛིན་བཟུང་འབད་བའི་སྐབས་ལུ་ འཛིན་བཟུང་བཀའ་འཕྲིན་འདྲ་
བའི་ཡིག་ཆ་ཚུ་བཏོན་དགོཔ་དང་ དབང་འཛིན་ཅན་གྱི་ རྒྱལ་མཐུན་དོ་སྤྱོད་
ཡིག་ཆ་ཚུ་ཡང་གསལ་སྟོན་འབད་དགོཔ་ཨིན། དེ་མིན་པའི་ཉེས་ལས་ཀྱི་
སྟན་ཀྱི་ལུ་ ཞིབ་དཔྱད་གཞི་ཡང་མ་འབད་བ་ འཛིན་བཟུང་ག་ཐོབ་སྟེ་འབད་
བ་ཅིན་ མི་ལུ་ཁྲིམས་ཀྱིས་བཟུང་གསལ་གྱི་ཁྱབ་ནི་ཨིན།

ཁྲིམས་ཀྱི་འདུན་ས་ལུ་ཚུ་ཚོ་དྲེལ་གི་ནང་འཁོད་དོ་སྟོན་འབད་དགོཔ། འཛིན་
བཟུང་འབད་བའི་མི་དེ་ ཁྲིམས་ཀྱི་འདུན་ས་ལུ་ཚུ་ཚོ་དྲེལ་གི་ནང་འཁོད་ལུ་

གང་མགྱོགས་སྟེ་དོ་སྟོན་འབད་དགོ་ དེ་ཡང་ཉེས་འཇུག་སྐོར་མི་འདི་ལུ་
ཚུད་བཤེར་གྱི་རིམ་པ་ཚུ་ག་དེ་མགྱོགས་སུ་བདེན་ཚུན་གྱི་དབྱེ་བ་ཚུ་དཔྱད་
ཚུགས་ནི་གི་དོན་ལུ་ཨིན། གཞན་ཡང་ཁྲིམས་སྲུང་དང་ གཞན་ཞིབ་དཔྱད་
འབད་མི་དབང་འཛིན་ཚུ་གིས་ དབང་ཚད་འདི་འོག་སྤྱོད་མི་འབད་ནི་དང་
ཁྲིམས་ཀྱི་སྲུང་སྒྲོབ་དང་ཉེས་སྲུང་གི་འོག་ལུ་བཞག་ཐབས་ལུ་ཡང་ཨིན།
ཉེས་འཇུག་དང་འཛིན་བཟུང་གི་ར་བྱུངས་གསལ་བ། འཛིན་བཟུང་འབད་
བའི་མི་ཅིག་ལུ་ འཛིན་བཟུང་འབད་དགོ་པའི་གནད་དོན་དང་ ཉེས་འཇུག་ས་
ཚུ་ཁ་གསལ་འབད་ཤེས་ནིའི་ཐོབ་དབང་ཡོད། དེ་ཚུ་ཤེས་པ་ཅིན་ ཉེས་
འཇུག་ས་ཅན་གྱིས་ དགག་ལན་དང་གཏོང་ལན་ཚུ་ལུ་མི་ལུ་བྱ་སྤྱོད་
འབད་ཚུགས་ནི་དང་ དྲང་བདེན་གྱི་ཚུད་བཤེར་འདི་ཐོབ་ཚུགས་ནི་ཨིན།
དབང་བཅོང་དང་བཅོན་ཤུགས་འབད་མི་མཆོག་པ། མི་ཅིག་འཛིན་བཟུང་
འབད་བའི་སྐབས་ལུ་ འཛིན་བཟུང་འབད་མི་ཚུ་གིས་ དོན་དག་མེད་པའི་
དབང་བཅོང་དང་བཅོན་ཤུགས་འབད་མི་མཆོག་ དོགས་ཐོན་ཅན་འདི་གིས་
འཛིན་བཟུང་ལུ་ཆོལ་བ་དང་ འཛིན་བཟུང་འབད་མི་ཚུ་གིས་སྤྱོད་ལུ་ཉེན་ཁ་
རྒྱབ་པ་སོགས་འབད་ན་ དེ་བཀག་ཚུགས་པའི་དཔྱད་ཤུགས་ཅོམ་ཅིག་ལག་
ལེན་འཐབ་ཆོག་པ་མ་གཏོགས་ དེ་མིན་དོན་དག་མེད་པའི་ དབང་བཅོང་
ཤུགས་བཅོང་གི་ཐོག་ལས་འཛིན་བཟུང་འབད་ནི་འདི་ཡང་ ཁྲིམས་འགལ་
གྱི་ལཱ་ཅིག་ཨིན།

ཁྱ་སིམ་སིམ་འབད་སྤྱོད་ནིའི་ཐོབ་དབང་། ཉེས་ལས་ལུ་ཉེས་འཇུག་སྐོར་
མི་ཅིག་གིས་ ཁྲིམས་སྲུང་དང་གཞན་དབང་འཛིན་ཚུ་གིས་ སྤྱི་དཔྱད་འབད་
བའི་སྐབས་སུ་ ལན་ག་ར་ཨིན་ཅིག་མིན་ཅིག་རང་སྐབ་དགོཔ་འབད་མེད་པ་
ལས་ ཁྱ་སིམ་སིམ་འབད་སྤྱོད་ནིའི་ཐོབ་དབང་འདི་ ར་བཅས་པའི་ཁྲིམས་
གཞུང་ཚུ་ནང་ལུ་ དམིགས་གསལ་འབད་བཀོད་པ་མེད་རུང་ འཛིན་སྤྱོད་
རྒྱལ་སྤྱིའི་ཁྲིམས་ཀྱི་རིམ་པ་དང་འབྲེལ་ཏེ་ སྤྱི་བ་ཚུ་གིས་ལན་ག་ར་ ཡང་ན་
ཆ་ཤས་ཅིག་འབད་མ་རྒྱབ་པར་སྤྱོད་ནིའི་ཐོབ་དབང་ཡོད།

ཉེས་འཇུག་ས་ཅན་ཁོ་ར་ལུ་ཉེས་སྒྲིན་བཏོན་ནིའི་རག་བཟོད་མ་བྱིན་ནིའི་ཐོབ་
ལམ། ཉེས་ཚུད་གིས་སྐབས་ལུ་ ཉེས་ཅན་གྱིས་ཉེས་ལས་འཐབ་ཅུག་ཟེར་
ཉེས་འདོགས་པ་འདི་གིས་ ཐེ་ཆོམ་གྲོལ་བའི་རྒྱ་མཚན་ཅན་གྱི་མདོན་
རྟགས་ཅིག་སྟོན་ཚུགས་པ་ཅིན་རྒྱུང་མ་ཅིག་ ཁྲིམས་གཙོ་འབད་ནི་ཨིན།
དེ་མ་ཚད་ཉེས་ལས་འཐབ་ཅུག་ཟེར་ཚུད་བཤེར་བཅུགས་མི་འདི་ ཉེས་
འདོགས་པ་ཨིན་མ་ལས་ ཚུད་ཉོགས་ཡོད་ཚུལ་གྱི་མདོན་རྟགས་འདི་ཡང་

ཉེས་འདོགས་པ་འདི་གིས་རང་འགྲུབ་དགོ། ཁྲིམས་ཁང་དོད་མ་འོག་ག་སྟེ་
རང་འབད་རུང་ ཉེས་འཛུགས་ཅན་ཁོ་རའི་ཉེས་སྒྲིན་བཏོན་ནི་འདི་རག་བཟོད་
ཚུ་ སྤུལ་ནི་འདི་དངས་འདོད་མེད་པ་ཅིན་ མ་ཁྱིན་ནི་འདི་དབང་ཚད་ཡོད། དེ་ལས་
ཁྲིམས་དང་འཁྲིལ་ཏེ་ ཉེས་སྒྲིན་ཡིན་མ་སྟེ་མ་གྲུབ་ཚུ་ཚོད་ ཉེས་པ་མེད་པ་
སྟེ་ཕྱིས་ནི་འདི་ཐོབ་དབང་ཡོད།

བཟའ་ཚང་དང་ནང་མི་ཚུ་ལུ་བད་ལེན་འབད་ནི་དང་བརྒྱུད་འཕྲིན་གྱི་ཐོབ་
དབང་། ཉེས་འཛུགས་ཅན་གྱི་སྒྲོ་འདོད་བཞིན་དུ་ བཟའ་ཚང་དང་ནང་མི་ དེ་
ལས་རྒྱབ་མི་ཚུ་ལུ་འཛིན་བཟུང་བད་ལེན་འབད་ནི་དང་ བརྒྱུད་འཕྲིན་གཏང་
ནི་འདི་ཐོབ་ལམ་ཡོད། འདི་ཡང་ཉེས་འཛུགས་ཅན་གྱི་ དགག་ལན་དང་གཤོང་
ལན་ཚུ་ལེགས་ཤོམ་སྟེ་འབད་ཚུགས་ནི་དང་ རྩེ་ཁྲིམས་ཐོབ་སྒྲིན་ནི་འདི་དོན་
ལུ་ཡིན། རྒྱབ་མི་དང་ནང་མི་ཅིག་ཁར་སྒྲོ་སྒྲུབ་ནི་འདི་ས་སྒྲོ་ཚུ་བྱིན་དགོཔ་དང་
འདི་ལུ་ཁྲིམས་སྲུང་གིས་ཉམ་འཛུལ་འབད་མི་མཆོག།

ཉེས་འཛུགས་ཅན་གྱི་ཐོབ་དབང་ཚུ་བད་སྟོད་འབད་ནི། ཉེས་འཛུགས་ཅན་ལུ་
ཐོབ་དབང་ཚུ་བད་ལན་འབད་དགོ་མི་འདི་ཡང་ ཉེས་འཛུགས་ཅན་འདི་ཁོ་
རའི་ཐོབ་དབང་ཚུ་ཉ་གོ་སྟེ་ཤེས་ཚུགས་ནི་དང་ དེ་གི་སྤུལ་ལས་ག་ཅིག་
འབད་རུང་ ཁོ་མོ་རའི་ཐོབ་དབང་ཚུ་དང་འཁྲིལ་ཏེ་འབད་ནི་དང་ ཁྲིམས་
དང་ཐོབ་དབང་ཚུ་ཤེས་པ་ལས་འདྲ་མཉམ་འགྲོ་ནི་གི་དོན་ལུ་ཡིན། དེ་མ་
ཚད་ཁྲིམས་སྲུང་དང་གཞན་དབང་འཛིན་ཚུ་གིས་ཡང་དྲངས་གསལ་གྱི་ཐོག་
ལས་འབད་མ་ལས་ སྐབས་བདེ་ཏོག་ཏོ་འོང་ནི་ཡིན།

རྒྱབ་མི་དང་ཁྲིམས་ཀྱི་སྟེགས་མོ་གི་ཐོབ་དབང་། ཉེས་འཛུགས་པ་ཅིག་ལུ་
རྒྱབ་མི་བཅུགས་ནི་གི་ཐོབ་དབང་ཡོད། རྒྱབ་མི་འདི་ཚུ་ད་བཞེར་གྱི་སྐབས་
ལུ་རྒྱུང་མ་ཅིག་མེན་པར་ ཞིབ་དཔྱད་འབད་བའི་སྐབས་ལས་རང་བཅུགས་
ཆོག་ རྒྱབ་མི་འདི་ག་དེ་མ་ཅིག་འབད་ དཔུལ་གྱི་ཐོན་ཁུངས་མེད་པ་ལས་
བཅུགས་མ་ཚུགས་པ་དང་ རྩེ་ཁྲིམས་ཀྱི་མཐའ་དོན་ལུ་དགོཔ་འབད་ཐོན་
པ་ཅིན་ གཞུང་གིས་ ཁྲིམས་ཀྱི་སྟེགས་མོ་ཟེར་ རྒྱབ་མི་གཞུང་གིས་
བཅུགས་གནང་ནི་ཡིན།

སྒྲོད་གྲོལ་རུང་བའི་ཐོབ་དབང་། སྒྲོད་གྲོལ་རུང་བའི་གཞོན་འགོལ་གྱི་ཉེས་
འཛུགས་ཅན་ཅིག་ཡིན་པ་ཅིན་ ཁྲིམས་ཁང་ལུ་སྒྲོད་གྲོལ་ཁྱེད་ཀྱི་ ཡིན་རུང་
གཞོན་འགོལ་འདི་དབྱེ་ཤིང་གཉིས་པའི་ཉེས་ཆེན་འམ་ དེའི་ཡན་ཆད་འབད་
བ་ཅིན་ སྒྲོད་གྲོལ་མ་རུང་བའི་གཞོན་འགོལ་ཡིན། སྒྲོད་གྲོལ་འདི་རྩ་པན་
རང་གིས་ཁྲིམས་ལུ་ཁྱེད་དགོཔ་ཡིན་རུང་ ཉེས་ཆབ་ཆེ་ཆུང་དང་ཞི་བའི་མི་སྟེ་

ལུ་ཉེན་ཁ་ཡོད་པ་མེད་པ་ཚུ་ག་ཟིགས་སྟེ་ སྒྲོད་གྲོལ་གནང་དང་མི་གནང་
ཁྲིམས་ཀྱི་སྒྲོ་འབབ་དང་དབང་ཚད་ཡིན།

ཚུད་དཔོན་ཉེས་འདོགས་པའི་ཡིག་ཆ་ཚུ་ལུ་ཐོབ་དབང་། ཚུད་བཞེར་གྱི་རང་
བཞིན་འདི་ ཀུན་མཐོང་གི་ཚུད་བཞེར་ཟེར་ རྩ་བོ་ག་ཅིག་གི་གཅིག་ལས་
གསང་སྟེ་བཞག་ནི་མེད་པ་ལས་ ཉེས་འདོགས་པ་ལུ་ཡིག་ཆ་དང་སྐབ་བྱེད་
ཚུ་ག་བཟུམ་ཅིག་ཡོད་རུང་ ཉེས་འཛུགས་ཅན་ལུ་ཐོབ་དབང་ཡོད་པ་མ་ཚད་
འཛིན་པ་དཔང་དང་དཔང་པོ་ཚུ་ཡང་བཅུགས་ནི་དང་འདྲི་དཔྱད་འབད་ཆོག།
ཉེས་ཁྲིམས་བསྐྱར་བསྐྱབ་མེད་པའི་ཐོབ་དབང་། ཉེས་འཛུགས་ཅན་ཅིག་ལུ་
དབང་ཅུས་ལྡན་པའི་ཁྲིམས་འདུན་ཅིག་ལས་ གཞོན་འགོལ་ག་ཅིག་གི་དོན་
ལས་ ཚུད་བཞེར་སྤུལ་བྱིན་མཛད་དེ་ ཉེས་གྲོལ་གཏང་བ་ཡང་ན་ཁྲིམས་
གཅོད་གྲུབ་ཆར་བ་ཅིན་ དམིགས་སུ་བཀོད་པའི་གཞོན་འགོལ་འདི་གིས་
དོན་ལས་འོག་སྟེ་རང་ ཉེས་ཁྲིམས་བཀལ་མི་ཆོག་ ཡིན་རུང་ ཚུད་བཞེར་
འདི་བྱིར་འབྱུང་གཏང་པ་ཅིན་ འོག་བཅུགས་ནི་མེད་རུང་ བྱིར་བྱུང་གཏང་པ་
ཅིན་ གནས་སྐབས་དང་བསྐྱར་འོག་བཅུགས་བཏུབ་ཡིན།

མཐོ་གཏུགས་ཀྱི་ཐོབ་དབང་། ཞི་ཚུད་དང་ཉེས་ཚུད་ག་ཅིག་རང་ཡིན་རུང་
ཐོག་མའི་ཁྲིམས་ཀྱི་འཁུན་ཆོད་ལུ་བསམ་པ་མ་ཆོགས་པ་ཅིན་ རྩ་པན་གང་
རུང་ཅིག་གིས་ ཞག་གངས་༡༠གི་ནང་འཁོད་ལུ་ མཐོ་གཏུགས་འབད་ནི་
གི་ཐོབ་དབང་ཡོད། ཡིན་རུང་མཐོ་གཏུགས་ཁྱེད་དགོཔ་པའི་གནད་དོན་ཚུ་ ཁ་
གསལ་འབད་བཀོད་དགོཔ་འདི་གལ་ཆེ།



སྒྲོ་བ་རྒྱལ་མཆོན།

གཞུག་ལག་གོང་མའི་ཁྲིམས་དོན་སྦྱང་བཅུར་བ།

མི་དབང་རྒྱལ་སྤྱི་ལོ་ཆེན་མོ་ལྷོ་མ་འདེབས་ཆོག་སྤྱི་བཅད་པ།

༔ གནམ་ལོ་མེ་སྤེལ་ཤར་མེ་ཤུག་གོང་ནས། །
རྒྱལ་སྤྱི་གཞོན་ནུ་མི་གདུགས་ཉི་མའི་སྒྲ། །
སྤོ་སྤྲོངས་སྒྲི་འགོའི་ལྷན་སེལ་སྤོན་མེ་སྤ། །
གསེར་ཞལ་གསར་དུ་ཆོས་འདི་ཨོ་མ་ཏྲ། །
པད་སྤྱི་གདུང་རབས་གཅོད་མའི་གསེར་མཚོ་དང་། །
ལྷ་ལུང་དཔལ་གྱི་གདུང་བརྒྱད་གཡུ་མཚོ་ལས། །
གང་འདོད་འབད་མེད་ལྷན་གྲུབ་རིན་ཆེན་མོར། །
མི་དབང་ལྷ་སྤྱི་འཁྲུངས་པ་རྟེན་འབྲེལ་བཟང་། །
རྒྱལ་ཀླན་སྤྱི་གཟུགས་ཨོ་རྒྱན་པདྨ་དང་། །
མཐུ་ཆེན་ཆོས་རྒྱལ་མིའི་བརྩམ་ཞུགས་པ། །
བདེ་སྤྱི་གཞི་མ་བསྟན་དང་དེ་འཛིན་བྱེད། །
བརྒྱད་འཛིན་རྒྱལ་སྤྱི་འཁྲུངས་པ་རྟེན་འབྲེལ་བཟང་། །
ཡབ་མེས་རྒྱལ་སྤྱི་གསེར་གྱི་གཟར་བུ་ནས། །
བབ་པའི་མཛད་བཟང་བདུད་རྩི་རྩི་རྩི་བུ་སྤ།
མངའ་འབངས་ཉ་ལྷག་བདེ་སྤྱི་འཁྲུག་རྩལ་འབྱུར། །
མི་དབང་རྒྱལ་སྤྱི་འཁྲུངས་པ་རྟེན་འབྲེལ་བཟང་། །
སྤོ་སྤྲོངས་རྒྱལ་ཁབ་དུམ་བུ་སྤྱི་བའི་མགོན། །
དུས་གསུམ་བྱོན་དང་འབྱོན་རྒྱུ་ཆོས་རྒྱལ་ནམས། །
མཁུན་བཙུ་ལུས་པས་འགོ་ནམས་ཐར་ལམ་དུ། །
འབྲེན་པའི་རྒྱལ་སྤྱི་འཁྲུངས་པ་བརྟེན་འབྲེལ་བཟང་།
སྤོ་གཏད་གཅིག་མཚོག་མེས་པོ་གདོང་ལྷ་དང་། །
རྒྱལ་སྤྱི་ཆོས་བཞིན་སྤྱི་བའི་ཡབ་རྩེ་བུར། །
སྤོངས་འདིའི་མཁའ་ལ་ཉི་ཟླ་གསལ་བཞིན་དུ། །
སྤོན་བུག་རྒྱལ་སྤྱི་ཤར་བ་རྟེན་འབྲེལ་བཟང་། །
རབ་མཛེས་ལྷ་ན་སྤྱི་པའི་ཞལ་རས་མཚར། །

སྤྱི་སྤྱི་ལང་འཚོ་ཡར་ལོ་རྒྱ་ལྷར་འཕེལ། །

སྤྱི་མཐུན་བསོད་ནམས་སྤྱངས་པའི་རྒྱལ་སྤྱི་མཚོག།
མི་མཐུན་གཡུལ་ལོ་ལྷོ་གསལ་ལས་རྒྱལ་འབྱུར་ཅིག།
ས་སྤྱི་རིམ་པའི་ཐུགས་འབྲེང་བུམས་བཙུ་གིས། །
བདག་སོགས་མངའ་འབངས་བུ་བཞིན་ལེགས་སྤྱི་སྤྱི། །
ཆོས་སྤྱི་ལུགས་གཉིས་གསེར་གྱི་འཁོར་ལོ་འཁྲིར། །
བསྐྱལ་བརྒྱའི་བར་དུ་བརྟན་ཅིང་བཞུགས་སྤྱི་གསེལ། །
རྒྱལ་ཁབ་ཆོས་བཞིན་སྤྱི་ལ་མཚོག་པའི་ལོར། །
ཕྱི་ནང་ཤེས་བྱ་སྤྱི་དང་དཔལ་འབྱུག་པའི། །
ངོ་མཚར་ཁྱད་ཆོས་སྤྱི་སྤྱི་གནའ་བོའི་ལུགས། །
མི་ཉམས་སྤྱི་བའི་ཐུགས་བསྤྱི་དྲུག་པར་ཤོག།
གང་སྤྱི་འབྱུར་མེད་གཡུང་དུང་ངོ་བོར་བརྟན། །
གང་གསུངས་འགག་མེད་ཆངས་པའི་དབྱངས་སྤྱི་འཛེབས། །
གང་ཐུགས་འཁྲུང་མེད་འཁྲུང་པ་རབ་ཞིག་ནས། །
བསྟན་འགོའི་འགོ་དོན་དཔག་མེད་འབྱུང་བར་ཤོག།

ཅེས་ གནམ་ལོ་མེ་སྤེལ་སྤྱི་ལོ་ ༢༠༡༤ ལྷན་པར་ཅན་གྱི་ལོ་འདིར་ རྒྱལ་
གཞུང་འཛིན་སྤྱི་སྤྱི་སྤྱི་ལོ་ཁྲིམས་ཀྱི་ལེགས་སྤྱི་བ་དང་དཔོན་བསོད་
ནམས་རིན་ཆེན་གྱིས་རབ་གྲུས་དྲུང་བས་སྤེལ།



དྲུང་དཔོན་བསོད་ནམས་རིན་ཆེན།
ཁྲིམས་ཀྱི་ལེགས་སྤྱི་བ།

༣ ཆོ་སྒྲོན་ལས་ཀྱི་བསྐྱོས་པའི་སྒྲིན་རྒྱུད་ཁྱོད། །
བཏུ་དགོ་མཉམ་ཅུང་མཐོང་ས་མེད་པ་ལས་བརྟེན། །
མཉམ་བའི་སེམས་ཀྱི་ཁྱོད་རང་འཛོལ་ཏེ་སྒྲོ། །
ཉལ་བའི་གཉིད་ལམ་ནང་དུ་ཁྱོད་མཐོང་དོ། །

མཉམ་སེམས་གཅིག་ཁར་མཐུན་ཏེ་འབད་ཅུང་རང་། །
ཁྱོད་དང་ལགས་འཐུང་སྒྲོ་ས་མེད་པ་ལས་སྒྲོ། །
དཀར་གསལ་ལྷུ་མ་དང་མཚུངས་པའི་ཁྱོད་ཞལ་རས། །
རང་དབང་མེད་པ་རང་བརྒྱུད་འབྲུལ་དོད་གོ། །

སྒྲིན་རྒྱུད་པའི་ན་གཟུག་སེམས་ལུ་སྒྲོངས། །
ན་གཟུག་དྲག་པའི་ཐབས་ལམ་ཉིང་གཏམ་ལས། །
རྒྱ་མོ་མེད་པ་དང་དུལ་གཡུ་དཔུང་བསྐྱལ་ཅུང་། །
གཞན་གྱིས་མན་ས་མིན་འདུག་པར་སྒྲིབ་དོ། །

ཡིད་འཕྲོག་པ་སྒྲིབ་པའི་ལས་བཤད་དགོ་ན། །
ཞལ་རས་དཀར་གསལ་ལྷུ་བའི་དཀྱིལ་འཁོར་འདྲ། །
ཕྱི་ནང་ཀུན་སྒྲོང་བསམ་སྒྲིབ་བྱ་བའི་གྲ། །
གཞན་ལུ་མན་པའི་བྱ་བ་ཅམ་ཅིག་བྱེད། །



བསོད་ནམས་རབ་རྒྱལ།
གཙུག་ལག་གོང་མའི་དཔུལ་ཅི་སྒྲོང་བཟླ།

མཐུ་ཆེན་ཆོས་ཀྱི་རྒྱལ་པོ་གིས། ཞབས་ཀྱིས་བཅགས་པའི་ས་གནས་གྲུལ།
རྫོང་ཆེན་དང་པ་སེམས་རྟོགས་ལ། བར་གྱི་སྒྲོག་ཏོག་ལུ་མཇལ།
སྒྲོ་ལྗང་སྒྲོང་ཕུ་ཆའ་ནང་ལས། འཛོགས་པའི་གྲུན་འདི་དཀར་ཅུང་རང་།
དེང་སང་དུས་ཀྱི་འབྲུལ་འཁོར་བརྟེན། འཛོགས་པའི་གྲུན་ཡང་འཇམ་
འཇམ་མཐོང་།

འབྲུལ་འཁོར་སྒྲོ་ཅུང་ཕྱི་བའི་ཆོ། བསིལ་བའི་རྒྱུང་མ་གཟུགས་ལུ་རེག་
ལོག་པའི་གཉིད་ཡང་ཡལ་འབྱུང་མས། སེམས་ཡང་མ་འདྲུག་
དགའ་བ་བྱུང་།

དུས་ཡུན་དག་པ་ཅིག་གི་ཤུལ། གཟེ་བཟིང་ཆེ་བའི་སེམས་རྟོགས་རྫོང་།
མིག་གིས་མ་མཐོང་རྒྱབ་ཁར་ལུས། ག་ཏེ་ལྟ་ཅུང་ནགས་ཆའ་མས།
གྲུན་འདི་ཡར་ཡར་འཛོགས་པའི་ཆོ། འབྲུལ་འཁོར་འདད་གཡོགས་
དོན་གྲུབ་ཀྱིས། རྒྱུང་བསྐྱུགས་ལས་འཛིན་སྒྲིབ་དགོགས།

འགྲོ་འབྲུལ་འབད་ནི་བཟང་ཟེར་མས། གཟུང་སྐྱར་བཟང་མི་གོ་བའི་ཆོ།
བྱ་རྒྱུང་རང་ཡང་སེམས་རེད་གཤམ། ལམ་ཁར་བར་རྒྱུན་མེད་པའི་ཁར།
མཉམ་བའི་དོན་དག་སྒྲུབ་ནི་མས། ས་གནས་དབུས་སུ་སྤང་ཟེར་མས།
གཡུས་དེ་ཆགས་རྒྱལ་ལོགས་པའི་ཁར། སྒྲོ་ལྗང་ལྟན་པའི་ས་གནས་མས།

ཐེམ་ཕུག་ཁྱོམ་དང་མི་འདྲ་བས། དབུས་སུ་སྤང་འདི་རྒྱལ་ཞིན་ན།
རྟོང་མཆོ་ཟེར་བའི་གཡུས་ཆེན་འདུག ལམ་གྱི་གཡུས་ལུ་ཨམ་སྒྲིབ་ཆུ།
ཤིང་འབྲས་ཨེ་ཤུལ་ལ་སོགས་བཅོང་། དུས་ཡུན་དག་པ་ཅིག་གི་ཤུལ།
བསིལ་བའི་ལ་ཆེན་གྲུ་ལུ་སྒྲོད། ལ་ཆེན་འདི་ལས་བཏུ་བའི་ཆོ།

མགར་ས་རྫོང་དང་གངས་ཆེན་མཐོང་། ལ་འདི་གི་མིང་ཤེས་དགོ་ན།
རྒྱལ་རབས་ཙུ་ཅན་གྱི་དེ་སྒྲོང་ལ། ཆོས་རྟེན་བརྒྱ་དང་ཙུ་བརྒྱུད་འདུག
ཡ་མཆོན་ཆེ་བའི་གནས་ཆེན་མས། གནས་ལོ་གཉིས་སྤྲོད་གསུམ་གྱི་ལོར།
མི་དབང་འབྲུག་རྒྱལ་བཞི་པ་དང་། འབྲུག་གི་དྲག་ཁག་གསུམ་པོ་གིས།

མི་མཐུན་དག་ལས་རྒྱལ་ཁ་ཐོབ། དུས་དེ་བརྗེད་འབྲེན་འབད་ནི་དང་།
 མི་དབང་མཆོག་དང་དག་ལག་གསུམ། གུས་བསྟོད་ལྷ་ནིའི་དམིགས་
 ཡུལ་ལུ།

ཨ་ཞེས་དོ་རྗེ་དབང་མོས་བཞེངས། ས་གནས་རྩ་ཅན་དོ་སྦྱོང་ལ།
 ལུས་སེམས་སྦྱིད་པའི་ཞིང་ཁམས་མས། འཇིག་རྟེན་མི་ཡུལ་མཉམ་རྒྱུང་ད།

གནས་འདི་མཇལ་བ་སྐལ་བ་བཟང་། །



ལྷ་དག་བསྟན་འཛིན།
 གཙུག་ལག་གོང་མའི་ཁྲིམས་དོན་སྦྱོང་བཟང་བ།

སྤྲུག་བསྐྱེད་ཁ་ལས་ལྷ་རུ་ཤོར།

ེ སྤྱི་ཆོ་བསོད་ནམས་བསགས་པའི་མཐུ་བྱིན་ལས། དུས་འདིར་
 རྟེན་དཀར་མི་ལུས་རིན་ཆེན་ཐོབ། །འོན་ཀྱང་སྦྱིད་པའི་ཉིམ་ཤར་དུས་མེད།
 །གཏན་ཁུངས་ལུས་པའི་སྤྱིང་དུ་འཁོར་བ་འབྱམས། །དགོས་འདོད་ནོར་བུ་བྱུང་
 །གནས་རྒྱ་མཚོ་བཞིན། །རྒྱལ་གཞུང་འཛིན་སྦྱོང་སྤྱོད་སྤེའི་ཡོན་ཏན་གནད།
 །མཁས་པའི་སྤྱོད་དཔོན་པོ་མོ་བཞུགས་པ་ལེགས། །སྤྱོད་སྤེའི་ཅུ་སྤྱོད་སེམས་
 པ་ཐོམ་ཆར་ཆེ། །བུམ་རང་བསོད་ནམས་མ་རྒྱུད་སྐལ་བ་བཟང་། །འདི་འབྲེའི་
 དམ་པ་རྣམས་ཀྱི་རྗེས་སུ་འཇུག། །ཡོན་ཏན་གང་འབྱོར་ལྷུང་བཙོན་སྦྱང་པའི་
 དུས། །སྤྱིན་གྱི་ལས་འཕྲོ་དབང་གིས་ནད་ཅིག་བཟུན། །ཉིན་རེ་བཞིན་དུ་
 །གཟུགས་སྤྱོད་སེམས་ཉམས་པའི་ཆོ། །སྦྱིང་རྗེའི་དབང་གི་ཆོས་གྲོགས་རྣམས་
 ཀྱིས་ནི། །བརྟེ་སེམས་རི་འདེབས་སྦྱོང་པར་ཉིང་ཁར་བདག་ །འདི་རྣམས་བྱིན་
 དུ་ཆོར་བ་འཁྲུལ་མི་འཁྲུལ། །རང་གི་བྱིན་ཅན་པམ་གཉིས་ནི་ཡི་རྒྱལ།
 །པ་མའི་བརྟེ་གདུངས་ཡིད་ལ་འཁོར་བའི་ཆོ། །ཨ་པ་ཨ་མ་ཁ་ལས་འབོ་རུ་
 ཤོར། །འདི་འབྲེའི་ནད་ཀྱི་ན་ཟུག་འབག་མ་ཐལ། །པ་མ་མི་ལྷ་མོ་རྩེ་རུ་ལྷ་རུ་

ཤོར། །གཏན་ཁུངས་ལུས་ཆེབ་འེམ་གྱི་ལུས། །སྤྱིན་རྗེས་ཆད་མེད་བཟུང་
 རུང་སངས་མ་རྩུགས། །འདི་འབྲེའི་ནད་གཞི་གཞན་ལུ་བཟུན་མ་བཟུག་
 །དུས་འདིར་མི་ལུས་ཐོབ་པ་སྐལ་བཟང་ཁུང་། །སྦྱིད་པའི་ཉིམ་ཤར་དུས་མེད་
 པ་ལས། །སྦྱབས་དང་རེས་དཀོན་མཆོག་ཁྱེད་ལས་མེད། །བུམ་རའི་སྤྱིན་པ་
 གསལ་བའི་སྤྱིན་ལམ་ལྷོ། །

འོ་མ་མར་གྱི་རྒྱ་ཡིན་ཁུང་། །མ་དགྲུག་བར་དུ་མར་མི་འབྱུར། །ཉམས་ཐག་
 འཁོར་བའི་སེམས་ཅན་ཡང་། །དཀར་བ་མ་བཅད་སངས་མི་རྒྱས། །འཇིག་
 རྟེན་འབྲུལ་ལུགས་བཤད་དགོན། །འབྲུལ་ལུགས་བརྒྱ་དང་སྦྱོང་ཡང་སྤྱིད།
 །མདོར་ན་སྦྱི་ག་ན་འཆི་མས། །དབང་ཆེན་དཔོན་པོའི་ལུས་སྤངས་ཡང་།
 །ཆོས་ཉིད་འདི་ལས་མཐར་ས་མེད། །མི་རྟག་པའི་རང་བཞིན་ནི། །ཆོན་པ་
 རམ་མཁའི་འཇའ་ཆོན་འདྲ། །སྦྱི་ཅིག་ཅམ་ནས་ཡལ་བའི་རྒྱ། །
 ཆོ་རིག་སྦྱོལ་དཀར། །གཙུག་ལག་གཞི་རིམ་བདག་སྦྱོང་།



ཆོ་རིང་སྦྱོལ་དཀར།
 གཙུག་ལག་གཞི་རིམ་བདག་སྦྱོང་།

པམ་ལུ་བགྱིན་བསམ་པ།

ེ བགྱིན་ཅན་གྱི་པ་མ། །བྱམས་བརྟེ་ཆེབ་འེམ་པ།
 ཆད་མེད་བཞིའི་རང་ལས། །དཀར་སྤྲུག་མ་འཆོར་སྦྱོང་ཡོད།
 རང་གི་བྱིན་ཅན་ཨའི་གིས། །ལྷན་དགུ་པོ་ནང་འབག་སྟེ།
 འབྱུང་བཞི་རྩེ་ལས་སྤྱང་སྟེ། །གཅིས་གཅིས་པངས་པངས་སོ་ཡོད།
 ཟས་ནོར་གྲོན་གྱི་བང་མཛོད། །བུ་གཞི་རྩེ་ལུ་དམིགས་ཏེ།
 ཁོང་རའི་དོན་ལུ་མ་བཞག། །ཨ་ལོ་རྩེ་ལུ་བཏང་རོ།

ཨ་ལོ་ལོ་རྒྱལ་ལངས་ཅིག་ནི། ཤེས་ཡོན་སྤངས་ནི་དོན་ལུ།
སློབ་གྲྭ་ནང་ལུ་བཙུགས་ཏེ། ཟད་འགོ་མང་རབ་ཟད་ཡི།

ང་བཅས་བུ་གཞི་ཚུ་གིས། ཤེས་ཡོན་ལེགས་ཤོམ་སྤངས་ཏེ།
མ་འོངས་མ་མ་གཉིས་ལུ། བཀྲིན་གང་དྲག་བསམ་དགོ།



ཆོ་རིང་དབྱངས་སྒོན།

གཙུག་ལག་གོང་མའི་དདུལ་ཅི་སྦྱོང་བཟུང་།

དབང་ཕྱུག་རྒྱལ་བརྒྱད་དབུ་བརྟེན་ཚུ་ལ།

༣ གཏེར་བཏོན་པ་སྒྲིལ་པའི་གདུང་བརྒྱད་ ཀྱུར་སྟོད་དྲུང་དཀར་ཆོས་རྒྱལ་ལས་
དཔལ་འབོ་འཛིགས་མེད་ནམ་རྒྱལ་དང་ ཡུམ་པ་སྒྲིལ་ཆོས་སྦྱིད་གཉིས་ཀྱི་སྤྲུལ་
ལུ་ མི་དབང་གོང་ས་ཚུན་དབང་ཕྱུག་མཆོག་ རང་ལུགས་གནམ་ལོ་ཚུ་ཁྱི་
སྤྱི་ལོ་ ༡༩༦༢ ལུ་སྐུ་འབྱུངས་ཏེ་ དགུང་ལོ་རྒྱུ་ཉི་བསྐྱེད་ལས་ ཡལ་མི་
རྗེ་མ་འོངས་སྟོན་གཟིགས་དམ་པའི་སྒོ་ལས་ ཉིན་ཅུབ་མེད་པར་ དཀར་
རྒྱལ་ཁྱུང་དུ་མཛད་ཐོག་ལས་ ཆོས་རྗེ་འབྲུག་པའི་སྒྲིག་ལམ་དང་རྒྱལ་སྤྱི་
སྟོང་བཞག་འཐབ་ལུགས་ཀྱི་གོམས་ འདྲིས་དང་ ཉམས་སྦྱོང་ཚུ་གེར་
འཐོབ་ཚུགས་པ་སྤྱོད་མཛད་ཅུག

མི་དབང་མཆོག་དགུང་ལོ་ ༡༧ ལུ་སྤྱོད་དཔོན་སློབ་དང་དགུང་ལོ་ ༢༥ ལུ་
ཀྱང་གསར་དཔོན་སློབ་མཛད་པའི་བསྐྱེད་ལས་ འབྲུག་གི་སྤྱི་ཁབ་མཛད་པའི་
སྒོ་ལས་ འབྲུག་རྒྱལ་ཁབ་ནང་གི་འཛིང་འབྲུག་གེར་ ཞི་བར་འཛོམས་ཏེ་
ནང་འཁོད་རྒྱུན་བརྟན་ བཅོན་ཏོག་ཏོ་འགྲོ་བའི་ཤུལ་ལུ་ འབྲུག་རྒྱལ་གནད་
ཆེ་བའི་ ཕྱི་རྒྱལ་ཁབ་ཀྱི་མཐུན་འབྲེལ་གཤམ་ཆེས་གཟིགས་ཏེ་ ཁྱིམ་ཚང་
བྱང་ལ་ཐུག་ཐོད་རྒྱལ་ཁབ་དང་ རྟོ་ལ་ཐུག་རྒྱ་གར་དང་ཅིག་ཁར་ཡང་

མཐུན་འབྲེལ་གཞི་བཙུགས་མཛད་གནང་མ་ལས་ འབྲུག་མི་གེར་མི་དབང་
གོང་ས་ཚུན་དབང་ཕྱུག་མཆོག་ལུ་ རལ་རང་དང་སློབ་གཏད་ཡིད་ཆེས་ཤིལ་
པོར་འཐོབ་ཅུག དེ་བཞིན་དུ་ སྟོན་དཔལ་འབྲུག་པ་ཞབས་རྩུང་རིན་པོ་ཆའི་
ཆོས་ཀྱི་དབུ་ཁྲིད་ཀྱིས་སྦྱོང་བའི་གཞུང་ཉམས་ཆག་ཤོར་ཞིང་ མ་འོངས་
རྒྱལ་ ཁབ་ཀྱི་རང་བཅོན་དང་དུས་འབྱུར་གི་གནས་སྤངས་ལུ་ འོས་དུ་
འབྱུར་བའི་ འབྲུག་བརྒྱད་འཛིན་གི་རྒྱལ་རྒྱུད་ཀྱི་རིང་ལུགས་ མེད་ཐབས་
མེད་པ་ཨིན་མ་མཁུན་ཏེ་ སློབ་གཏད་ཡིད་ཆེས་ཤིལ་པོར་འབྱུང་བའི་ འབྲུག་གི་
སྤྱི་ཁབ་ཀྱང་གསར་དཔོན་སློབ་ གོང་ས་ཚུན་དབང་ཕྱུག་མཆོག་ དགུང་ལོ་
༥༥ བཞེས་པའི་སྤྱི་ལོ་ ༡༩༠༧ སྤྱི་ཟླ་ ༡༢ པའི་སྤྱི་ཆོས་ ༡༧ ལུ་གཞུང་
ལྷ་ ཆོང་དཔོན་ཁག་ འབངས་མི་སེར་ཡོངས་ཀྱི་མགྲིན་དབྱངས་གཅིག་
མཐུན་གི་ཐོག་ལས་ རྒྱལ་བརྒྱད་འཛིན་པའི་རྒྱལ་པོ་དང་ པ་སྤྱོད་ གསེར་ཁྱི་
མངའ་གསོལ་ཁྱུ་ཅུག དེ་ལས་ཚུར་ འབྲུག་རྒྱལ་ཁབ་ནང་ དབང་ཕྱུག་
བརྒྱད་འཛིན་གི་རྒྱལ་རྒྱུད་རིང་ལུགས་ བཟང་པོ་འདི་དབུ་བརྟེན་སོ། །



ཚུལ་ཁྲིམས་དོ་རྗེ།

གཙུག་ལག་གོང་མའི་དདུལ་ཅི་སྦྱོང་བཟུང་།

༼མི་དབང་རྒྱལ་སྤྱི་འབྲུངས་མི་ལུ་འཆར་སྤང་༽

༩ ང་བཅས་རའི་འབྲུག་མི་ཡོངས་ཀྱི་བསོད་ནམས་དང་ཁ་ཤེལ་ས་
བརྟན་ འབྲུག་རྒྱལ་ཁབ་ནང་འབྲུངས་མི་རྒྱལ་པོ་ཚུ་ཆ་མཉམ་ བསྟན་པ་
དང་སེམས་ཅན་གྱི་འགོ་དོན་མཛད་པར་ ཨོ་རྒྱན་རིན་པོ་ཆེ་ལོ་རལ་ག་སྟེ་
རང་ མིའི་གཟུགས་ལུ་སྤྱུལ་ཏེ་བྱོན་བྱོན་མ་ཅོང་ཅོང་ཨིན་ནི་འདི་གིས་ འབྲུག་
རྒྱལ་དང་པ་གོང་ས་ཨོ་རྒྱན་དབང་ཕྱག་ལས་བཟུང་ འབྲུག་རྒྱལ་ལུ་པ་
དཔལ་མི་དབང་འཇིགས་མེད་གེ་སར་རྣམ་རྒྱལ་དབང་ཕྱག་ཚུན་གྱི་བར་ན་
རྒྱལ་ཁབ་ནང་ཞི་བདེ་དང་དགའ་སྦྱིད་ཚུ་འཕྲོ་མཐུན་དེ་བྱུང་མི་དེ་ རྒྱལ་པོ་བྱང་
ཚུབ་སེམས་དཔའི་རྣམ་རྒྱལ་ཚུ་གི་སྤྱོད་བསོད་དབང་ཐང་ཉག་ཅིག་ལས་
བརྟན་ཨིན།



ལྷག་པར་དུ་ཡང་དུས་ཅིག་གནས་ལོ་མེ་སྤེལ་ཨོ་རྒྱན་གྲུ་བུ་རིན་པོ་ཆེ་
འབྲུངས་པའི་ལོ་ལུ་ལྷ་སྤྱོད་མའི་ལུང་བསྟན་དང་འབངས་མི་སེར་གྱི་སྤྱི་མཐུན་
བསོད་ནམས་ལས་བརྟན་ བསམ་པའི་རེ་བ་ལས་ལྷག་པའི་རྒྱལ་སྤྱི་བྱང་
ཚུབ་སེམས་དཔའ་མཆོག་སྤྱོད་འབྲུངས་མི་འདི་ ང་བཅས་རའི་རྒྱལ་ཁབ་ནང་
མ་འོངས་ལེགས་འབྱུང་གི་རྟགས་མཚན་བཟང་པོ་ཅིག་ཨིན་པས་ ག་ཁྱབ་
ཟེར་བ་ཅིན་ དང་པ་ང་བཅས་འབངས་མི་སེར་གྱི་རེ་འདོད་དོམ་རང་ རྒྱལ་
ཁབ་ནང་དབང་ཕྱག་བརྒྱུད་འཛིན་གྱི་རྒྱལ་རབས་རྒྱན་མ་ཆད་པར་འབྱོན་
བཅུག་ཟེར་བའི་མགྱིན་དབྱངས་གཅིག་གི་ཐོག་ལས་བཏབ་མི་སྤོན་ལམ་
འདི་གྲུབ་ཡོད་པ་དང་ གཉིས་པ་ རྒྱལ་སྤྱི་མཆོག་བྱང་ཚུབ་སེམས་དཔའི་
སྤྱུལ་པ་ཨིན་པའི་རྟགས་མཚན་ཡང་ སོ་སོའི་སྤྱོད་པོ་དང་མ་འདྲ་བར་ གཞན་

གྱི་ཁྱེད་ལས་ལོ་གི་ཞག་སྦྱིད་སྦྱོམ་ དུས་མིན་གྱི་སྦྱིད་ཚལ་མེ་ཏོག་ཚུ་ཤར་
གསུམ་པ་ ཕྱོགས་ཀྱི་སྒྲུལ་མཁས་པ་ཚུ་གིས་འབྲུག་ལུ་རྒྱལ་སྤྱི་མཆོག་འབྲུངས་
མི་འདི་ སྤྱིར་འཛམ་གླིང་དང་ལྷག་པར་དུ་འབྲུག་རྒྱལ་ཁབ་ནང་ཞི་བདེ་དང་
དགའ་སྦྱིད་ཚུ་རྒྱན་ཆད་མེད་པར་འབྱུང་ནིའི་རྟགས་མཚན་ཨིན་མ་སྟེ་
གསུངས་མི་ལུ་དབྱེད་དེ་ལྷ་ཨ་ད་ མ་འོངས་རྒྱལ་སྤྱི་སྤྱོད་ལུ་ འབྲུག་
རྒྱལ་ཁབ་ཀྱི་རང་དབང་རང་བཙན་སྤྱིང་སྤྱིང་བཟོ་གནང་ དཔལ་འབྱོར་
ལོངས་སྤྱོད་ལྷ་དང་མཉམ་ མི་སེར་ཚུ་བདེ་སྦྱིད་གྱི་ཉིས་ཤར་ འབྲུག་རྒྱལ་
ཁབ་འདི་བདེ་བ་ཅན་གྱི་ཞིང་ཁམས་བཟུམ་ཅིག་ལུ་བཟོ་གནང་ནི་ཨིན་མ་མེ་
ཚོམ་མིན་འདུག།

རྒྱལ་སྤྱི་དཔྱད་བཞིན་དུ་སྦྱོང་བའི་རྒྱལ་པོ་འདི་ མི་སེར་ལུ་བདེ་སྦྱིད་དང་
དགོས་འདོད་བྱུང་བའི་ལོ་རལ་རིན་པོ་ཆེ་བཟུམ་ཅིག་ཨིན་མ་ལས་ མ་འོངས་
རྒྱལ་སྤྱི་མཆོག་རིན་པོ་ཆེའི་སྤྱོད་ལུ་འདས་པའི་གོང་མ་ཡལ་མེས་ཚུ་ལས་
ལྷག་སྟེ་ རྒྱལ་ཁབ་ཀྱི་བསྟན་སྦྱིད་ལུ་ཕན་པའི་ཕྱག་ལུ་ཚུ་ འབྲུག་ཁྱེད་མེད་
པའི་ཐོག་ལས་གནང་སྟེ་ འཛམ་གླིང་ནང་ཆོས་རྒྱལ་བྱང་ཚུབ་སེམས་དཔའི་
མཚན་དང་སྟན་གྲགས་ འབྲུག་ལྷ་ཁྱབ་པ་གིས་མ་ཆད་ སྤྱོད་ཆོ་ཞབས་པད་
བརྟན་ མཛད་པ་ཕྱིན་ལས་ཚུ་ཕྱགས་ཀྱི་དགོངས་པ་བཞིན་དུ་འབྲུག་བཅུག་
ཟེར་བའི་སྤོན་ལམ་ ང་བཅས་རའི་འབྲུག་མི་རེ་རེ་བཞིན་དུ་གིས་བཏབ་དགོཔ་
གལ་ཆེ་ཟེར་བྱ་ནི།



དྲང་དཔོན་བསོད་ནམས་རིན་ཆེན།
ཞིམས་ཀྱི་ལེགས་སྤྱོད་བཀ།

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

30 years of Dedicated Service towards management development of the nation

Design & Layout : Yeshey
Photo Courtesy: Yeshey and Yadhura Pokhrel
Royal Institute of Management
P.O. Box 416, Semtokha; Thimphu, Bhutan
Telephone: +975-2-351013/351014; Fax: +975-2-351029
Website: www.rim.edu.bt