

Editorial

The main objective for publishing the bi-annual RIM Newsletter has always been to keep the community informed and educated by creating a platform for faculty and trainees to exhibit and share their insightful views and perspectives. As had been the case in the past, the response was very commendable.

In this issue, we have author Ugyen Lhendup suggesting a Buddhist approach in “doing more with less” as a solution to climate change. Chencho Om talks of the State of gender equality in Bhutan. The journey from pre primary to college, and finally to RIM for many trainees has not only been a journey of knowledge, but also a journey with full of twists and turns. Dechen Wangmo (PGDNL) shares about this journey and her first day experience at the Royal Institute of Management.

Reflections column is an additional feature in this issue since there were many interesting and contemplative articles submitted by many writers. You will also find updates on the campus events and some works of poetry.

In the Dzongkha section, we have authors paying tribute to our beloved Druk Gyalpo’s (Fourth and Fifth).

One trainee writes about his view on the fundamental rights while another pays his tribute to the Great Zhab-drung Rimpoche.

For the last few months of the 2010 academic session, RIM trainees were kept engaged with many co-curricular activities apart from their normal courses. They coordinated and conducted many cultural and social activities in and around the campus. The members of Community Scouts, Zhenphen Troop were invested in the presence of the Director of the Institute with some scout officials from Bhutan Scout Association in the month of February.

We also had the monthly dharma movie night for the RIM family members that enabled the viewers to ponder on the transient nature of human life. After the movie, the viewers had a discussion on it and concluded the session with a short meditation practice. Lam Zhenphen from Deer Park, Thimphu was our facilitator for the event. So far two movies had been screened.

Professor Diederik Prakke from Netherlands was the first eminent speaker of the Monthly Talk Series for this year. He talked about the Buddhism and the 7Habits of Highly Effective People. He compared the principles of Stephen Covey (author of the 7Habits of Highly Effective People), Siddhartha, and the speaker himself. According to the speaker there were some similarities between the principles of Buddhism and Stephen Covey’s book.

We hope you will enjoy going through the articles as much as we enjoyed compiling them. The readers’ feedback will definitely help improve our future issues.

Wish you all a happy reading.....

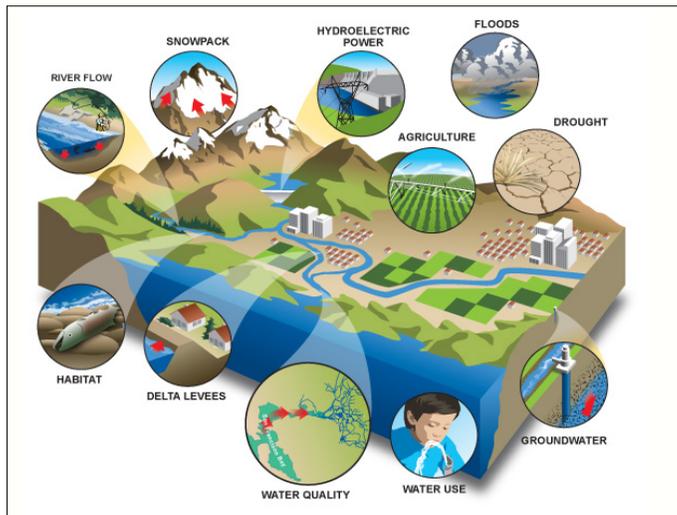
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A Solution to the climate change: An approach by Buddhist or doing with less

Why is it a big concern for the 16th SAARC Summit to discuss Climate Change? Is it the only way forward? Are we waiting for some dogmatic policies to prevent climate change? Isn't this issue raised, discussed and placed in world's mini and macro forums, meetings and seminars? Is it really possible to prevent the climate change? Aren't we all aware about extinction of species on earth? Are we able to recognize the rage of the four elements of earth? Aren't we on a slow and painful suicide?



Isn't it scary?

Climate change has shook the globe. It is killing us. It is scary. However, for me I feel optimistic about the climate change. This is because we are bound by ignorance and climate change pushes us to come out of ignorance. As there isn't any one who is not ignorant, it involves every one of us without any restrictions. This teaches us lessons to realize from the devastating effects of climate change. It drives us to make the necessary check outs. One of such check outs is the 16th SAARC Summit. Cheerfully it will bring the positive impact but the question lies in how far we can do away with it.

Governments and individuals are doing their job for scale of change but not for the significant change. Various mechanisms are put into positive effect of climate change but it may risk a lot because these are reaching the saturation point. So what level of risk we want to live for when 90 percent of organisms are at the verge of extinction? Sometimes the technological approach could be seen as the disguised form of destructions. The research done in US found that driving SUV is giving a

larger negative impact to the climate. It is known that despite various mechanisms put in place to fight the climate change, it did not provide the total solution. Therefore, is it adequate to wait for climate to change by itself or is it good enough to look into ourselves and make the necessary changes before the climate change.

Since none can stop or win over any change, we cannot do away with it but play around and maintain it. Rationally, it is because of the nature of impermanence (all things are compounded and all compounded things are bound to die or finish one day or another) and interdependence (the dependent origin). What needs to change makes climate and what climate makes is the change. The other reason could be Climate Change is a dynamic ongoing cyclic process. It is not linear where one can find the point to stop. Milankovitch's astronomical theory of climate change is an explanation for changes in the seasons which result from changes in the earth's orbit around the sun. The earth's tilt is what causes seasons, and changes in the tilt of the earth change the strength of the seasons. These changes and the seasons occur dynamically and continuously (Milankovitch, M. 1920). Our greed, ignorance, craving and grasping nature are some of the draw backs that kick us in the form of climate change. Until we overcome /understand these truths, preventing or winning the battle of climate change might be unquestionable. If we believe in stopping the change in climate, I think we are misinterpreting the word of truth by going against the wisdom of Buddha.

While we believe in sustaining the change, finding the causality before and after any happenings is the logical way that one should go about as a Buddhist. The causality of anything around us depends solely on us. We can at least find the causality now and do something here to improve the situation.

Going with the principle of causality and understanding the torment of climate change as suffering, the basic and much reasonable extrapolation of truth of cause of any suffering is seen to be "desire." Although the cause of climate change has many common explanations, we can't do off with "desire" as not being the cause because it is totally the root of origin of any dependency. For example, the problem of war, Buddha says that "men strap on armour and shield and hack one another with swords, just for sensual desire." Thus, the desire to please the senses is said to be the underlying cause and condition of warfare. I would suggest the same ultimate cause

underlies our environmental problems. In the language of the dependent origination; our desire to find happiness through pleasing the senses increases the consumerism and production from extraction of scarce natural resources. Because of resource extraction, there arises green-house gas release and because of green-house gas release there is climate change. And now climate change has become the burden for everyone. Thus this whole mass of suffering comes to be, on account of sensual desires.

These credentials of the cause, points the way to the only one solution. The solution will not be found in seeking a different way of doing the same things, but in ways to do with less (less is more). Finding the contentment with little and knowing how to accept it. You might have the experience

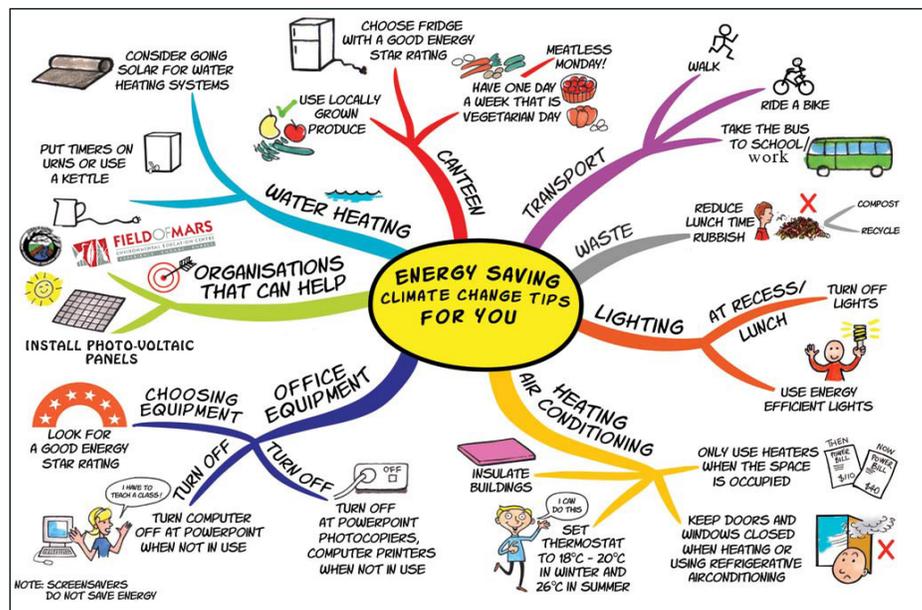
of the absorption of meditation when you really feel the contentment at a particular instant. The Buddha praised this as “the blameless happiness divorced from the senses.” It is one of the simplest and shortest approaches that one can take to find happiness within at this time of predicament.

Individually we can delay or fasten the climate change. For that, being the Prime Minister or having a name of someone prominent in the summit alone is not important but being a “simple good human being” (Mi Lue Rinchen) is what matters the most. Well, there are people who think and talk of making climate change and there are people who make climate changes by practicing what they are thinking (simply being more environmentally friendly). This, we can start with being your-self with low carbon life styles. As a Buddhist you always care and seek happiness for others. One of the good aspects of being kind and helping others is by being negative with carbon. For this you need not have to be recognized by others or expect others to appreciate

you. You can always live the ecological principles, values and ethics of Buddhism in your heart and feel the significant positive contribution you brought for saving the mother earth. These are to be called “simple good living human beings” -the approach of being a Buddhist. However, unless you know the meaning of good and develop the habit and aim to reach its destiny, you don’t fall under the category of a simple good human being. It is assured that the destiny of good (any good) without doubt is satisfaction, peace, happiness, the ultimate aim of human kind, the purity of love and truth.

Think climate change is too big of a crisis to solve? Do you really love to see those green lands to turn red and the peaceful flowing rivers to be violent? Then remind yourself of this urgent question: “What are you contributing to save this nature?” Think again.

Small changes in our everyday lives can make an immense difference. A rich Buddhist can always minimize the use of personal cars and run their errands using common transportation. A Buddhist Dasha can always reduce the papers on his desk because he saves paper by reading almost every-



thing online, seldom printing out documents. A Buddhist employee can switch off the computer or save heat when ever not in use. A Buddhist mother/maid would use hot water when ever in need. A Buddhist hunter can always think of cubs before killing the lioness. A Buddhist traveler would prefer to walk or bike. A Buddhist meeting shall always prefer teleconference rather than loving to travel for a meeting. A Buddhist house would always light their house with compact fluorescent light bulbs and install a programmable thermostat. A Buddhist manufacturer always loves to recycle and sell recycled products and a Buddhist consumer would always prefer to buy it. A Buddhist student/monk/nun would always love to plant a native tree and care about it. A Buddhist meal would always be vegetarian. A Buddhist

estate builder or a wood cutter would always commit to plant trees for cutting down the trees. A Buddhist Physician would always think twice before prescribing the medicine made from animals. A Buddhist person would never beautify herself with coral and leather hand bags but rather be simply natural. A Buddhist farmer would make choice to produce organic products by using less pesticides and fertilizers. A Buddhist child would never litter the waste and know how to save water by turning off the tap while brushing his teeth. Such activities can lead us to doing more with less and getting the best from it which ultimately reach to the instant point of reaching what The Buddha call “the blameless happiness divorced from senses”

And yes, we are aware that Climate Change has already threatened natural communities and human well-being. Devastation, frustration, aggravation, recession, poverty, crisis, disaster etc has been synonym to it. Countries are shattering and leaders know that they are losing their focus. This has been a big global issue and will always be. The 16th SAARC Summit is one of the ways forward and this is not the only way we should wait dogmatically for addressing climate change. If we really care about climate change and for others, why not we view “the sensual desire” as the main cause and limit it? Why not we aspire and pray for the happiness of all sentient beings (Environment Conservation Committee. 2009)? Why don't we work to be self-less to radiate continuous light of love and compassion and pay mercy to save our mother earth? Why can't we live the aforementioned simple activities if we are really Buddhists? For that, why not every simple good human being practice the act of loving kindness towards our mother nature? If not, we are definite to land up underneath this same flaccid peripheral destinies in being the victims of climate change. We should indeed be terrified and prepare for a slow and painful suicide then.

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Ugyen Lhendup, Asst. Lecturer

State of Gender Equality in Bhutan

Bhutan, a small Himalayan country sandwiched between two giant countries of the world with China in the North and India in the South. Though a developing country which just entered into a new form of government (Constitutional Democratic Monarchy), Bhutan has given due regard to gender issues and has not overlooked in addressing it.

Conceivably, this is why women in Bhutan enjoy considerable freedom and equal opportunity both in government and society in general in comparison to many other neighboring Asian countries and the world at large. In the tradition of Mahayana Buddhism, males and females are both considered equal. Thanks to the strong influence of Buddhism in every aspect of Bhutanese religion, culture and tradition.

After a historic transition to a democratic constitutional monarchy, Bhutan had harmonized a myriad of revised domestic laws in accordance with the Women's convention and created its first national action plan to ensure gender equality in all aspects of economic, political and social life.

Women are treated equal as men under the Bhutanese laws. Articles 7 and 9 of the Constitution of Bhutan guarantee and protect the rights of women, as did the Penal Code of Bhutan 2004, the Labour Employment Act 2007, plus laws on child care and protection, adoption and domestic violence help women enjoy the equality and freedom with men in the Bhutanese society.

The government of Bhutan had installed gender focal points in the Gross National Happiness Commission and the National Commission for Women and Children. The National Commission for Women and Children (NCWC) was established in 2004 and it has consistently worked to promote gender equality and other issues since its inception. Respect, Educate, Nurture, and Empower Women (RENEW), a Non Governmental Organization, is working to raise public awareness on issues affecting women.

Even the women of Bhutan themselves take part in all walks of life including politics in a drastic increasing number unlike before. Issues like domestic violence and sexual harassment in the workplace are raised in certain workshops where lots of women participate.

Workshops and consultations had been held involving government focal points, representatives from United Nations agencies and stakeholders from civil society. A number of laws had been adopted prior to and following the ratification of the Convention in 1981. The General Law of 1957 had guaranteed women equality before the law and the Inheritance Act of 1980 had guaranteed women rights to land and property. The law of inheritance reserves equal rights for all children irrespective of sex and age treating both sexes equal under the law. Other laws included the Marriage Act of 1980 and its amendment of 1996 on equality in marriage and family life where both male and female enjoy equal freedom to choose their partners. The legal age for marriage for both men and women is 18 years of age, meaning both sexes are treated equal.



The Police Act of 1980 and Prison Act of 1982 protect the rights of women serving prison sentences. The Rape Act of 1996 was incorporated into the Penal Code of Bhutan 2004 which protected women against sexual abuse and provided for severe financial penalties and prison sentences for offenders. During the South Asian Association for Regional Cooperation (SAARC) Convention on Prevention and Combating Trafficking in Women and Children for prostitution in 2003, trafficking of women was prohibited. Bhutan too ratified the clause in 2003.

No formalized gender bias existed in employment, women increasingly own and run businesses, and labor policies ensured equal wage rates. Women enjoy equal opportunities and pay in the civil service and almost equal percent of participants in vocational training institutes. There is no distinct division of labor between women and men in most rural areas, women and men share domestic and agricultural works equally.

While in decision-making positions, women percent-

age is increasing in the civil service. To set a role model amongst women, their Majesties the Queen mothers lead the different Foundations and Organizations to take initiatives and encourage women of Bhutan to lead.

Population of women in Bhutan has increased drastically in the recent years and women also play a major role in the development of the country. Women in Bhutan do not suffer from gender discrimination, as they have equal status with men and enjoy the same level of freedom under the law. Indeed property inheritance laws are particularly favorable to women where women head most households.

Women's participation in decision-making at community level is high as well. Though the percentage of women participation were lower at district and block levels in earlier times, later its active promotion increased the percentage of women participation.

Earlier, representation in the National Assembly and employment in government service had a high percentage of men but these imbalances were mostly due to low percentage of literate girls in the past, when education facilities were often located far from their place of domicile. The other reason could be that women back then were considered more resourceful at home to do the household chores.

These imbalances had been slowly improved through the vast expansion of school facilities all over the country particularly in the 1990's by our His Majesty the Fourth King, Jigme Singye Wangchuck. Today, the gender disparities in primary and secondary education have been reduced as well. Even in Vocational Training Institutes, there are no gender imbalances. Those uneducated women and girls in the rural areas are benefited from the non-formal education programs.

The different associations and committees are formed to eradicate indirect forms of gender prejudices existing within the society or emerging as a consequence of change. With the enactment of new laws and amendment of old existing laws in favor of women, the weaker and vulnerable section of the society is protected and assisted to develop and progress with the change in time.

In the seventies and eighties, very few women were educated and the number of women remained negligible

in the higher realms of hierarchy. Now, the government encourages greater participation of women in political and administrative life. Due to the increasing numbers of young women graduating with higher qualifications, quite a good number of high-ranking administrative posts are held by women these days and the number is anticipated to rise significantly.

Women's participation in decision-making arenas such as community meetings at the grass-root level is much higher too. The increasing economic development has created ample opportunities for women to participate in fields such as medicine, both as physicians and nurses, engineers and lawyers, teachers and administrators, politicians and decision makers.

While moving on to agricultural work force, women play a very significant role and outnumber men who are increasingly leaving for the service sector and other urban industrial and commercial activities.

Women have equal access with men to governmental loans and scholarships for pursuing higher education abroad. The policies and programs are being developed and directed at men and women to support the elimination of stereotypes associated with traditional roles in the family, the workplace, and society at large, and to prevent the emergence of new stereotypes that are discriminatory against women. The media plays an important role in sensitizing a positive image of women and of the equal status and responsibilities of women and men both in the public and private spheres.

In general, Bhutanese women enjoy greater personal freedom and equality with men than elsewhere in South Asia.

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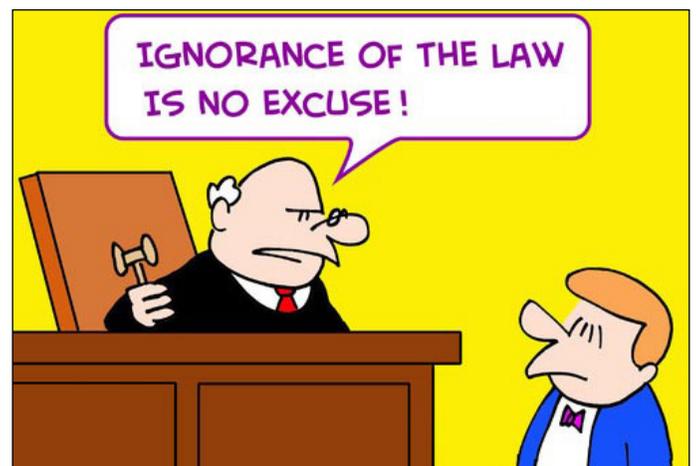
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Ignorance of the Law is No Excuse



The legal maxim “ignorantia juris non excusat” means lack of knowledge about a legal requirement or prohibition is never an excuse to a criminal charge. In English, the idea is commonly rendered “ignorance of the law is no excuse.” It is also shortened to ignorantia juris or ignorantia juris neminem excusat.

The rule is that the ignorance of fact can be excused, to the extent that it negates mens rea (guilty mind) or fault, whereas ignorance of the law generally does not. Ignorance of the law excuses no man, not that all men know the law, but because it is an excuse every person will plead, and no man can tell how to confute him. The rule is also expressed in the form of legal presumption that every one knows the law. The presumption is irrefutable. No diligence of inquiry will avail against it, and no inevitable ignorance or error will serve for justification. Whenever a person is thus held accountable for breaking the law which he did not know, and which he could not by due care have acquired a knowledge of, we have a type of strict liability.

The person committing the offence irrespective of his knowledge of breaking the law would then be held liable for the same.

For example, Penjor commits a traffic violation or other legal infringement. He honestly did not know that he was breaking the laws. Subsequently, the same issue has come before the police officer or the court of law. The police officer or the court would then say "Sorry! You are guilty. Ignorance of law is not a legitimate excuse." He cannot plea "Oh! I am Sorry! I did not know that I was breaking the law. Now that I know, I will follow it, but you can not blame me for my past actions." Therefore, it is no defense to say that he did not know that something he did was illegal.

The judge will often tell you that "ignorance of law is no excuse" if you are arrested for doing something you didn't realize was against the law. Because knowing the law as it applies to activities you engage in is important for every person. It is also conclusively presumed that all human beings are acquainted with the law or ought to know the law. It is duty of every person to know that part of law which concerns him, therefore innocent and inevitable ignorance of it is impossible. If Dema drives a car, she should know the traffic laws or she must possess a valid driving license. Likewise, if she owns a bar, she should know the liquor laws.

A judge is most likely to find someone not guilty if he can prove that he/she did not do what he was accused of. Yet, it is no defense to say that he did not know that what he did was wrong or he thought the law did not apply to him/her. Ignorance of law is often known as mistake of law, referring to one or more errors made by a person in understanding how the applicable law is applied to their past activities that is under analysis by the court of law. A mistake of law is not a valid defense in criminal cases. On the other hand, a mistake of fact can be a defense if it negates a material element of the crime. But a mistake must be an honest mistake or a reasonable one. This is unlike a mistake of law, which is not usually a defense.

Thus, every individual must be aware of the legal system. It is not possible for us to ignore the law since we live in the society of law where every individual is bound to know and behave accordingly. If a defendant is allowed to escape legal responsibility for his acts, merely by saying "I did not know it was wrong or illegal," the system of using law to regulate human conduct would definitely

collapse. For this very reason, the doctrine becomes necessity.

Hence, the legal doctrine (ignorance of the law is no excuse) being indispensable, what obligation do we have to make changes so that the general public is not ignorant of law? The only possible solution to this problem would be educating people. Making the Acts available for the public would be one of the solutions while coming up with a public law library or legal awareness campaign would be another way out.

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PGDNL

REFLECTIONS

Old Age Care in Bhutan: A Respect for our Elderly

Getting old is an inevitable thing that every living being has to pass through. Old age consists of ages nearing or surpassing the average life span of human beings and coming to the end of the human life cycle. Old age problems in the recent times are increasing globally and this problem has not spared Bhutan despite its size and economy. It is disturbing to hear that most of elderly people are left without care and concerns in the times when they need most care and love.

It's not easy growing old. Most of the times, depression

affects elderly men, especially because they tend to feel useless with their role as a primary provider having been terminated. They have limited regenerative abilities and are more prone to diseases, syndromes, and sicknesses.

Bhutan's old-age security is mostly based on an extended family network, but with development, modernization and westernization has taken its ill effect on the Bhutanese outlook. Many of our elderly people are left alone in the far flung villages as their young sons, daughters, nephews and nieces choose to travel and live in the urban regions either because they are already working there or would like to look for a livelihood in a city. It is an emerging issue that needs to be addressed collectively. Government alone would not be able to address the issue.

These are our parents we are talking about and we as responsible children are accountable for their wellbeing and happiness.

Today, our people talk about the need for the old age care center which was not even thought of in earlier times. Do we really need that? Do you think that our parents would be happy in the care centers? Are day care centers really the solution or is it just a good riddance? Is it fair on our part to let someone else take care of our own parents when all they need is their own children's love and care at this stage of life? We all need to question ourselves and think about it.

Bhutan is a pioneer in promoting the paradigm philosophy of Gross National Happiness to the global world and we are very proud to be called a GNH country. We have so far been very successful in preserving our culture and tradition amid development but we are aware of the great challenges that lie ahead of us. We all need to work collectively in preserving our traditional and cultural values in which strong social ties with deep love and respect for the elders' exist. We need to keep alive our culture of 'thadamtshi and lay jumdrey'.



Dechen Wangmo
PGDPA

Reminiscence of a Teacher

A horrific future was clearly written on their faces, the expression of some unusual surprise and going-to-meet-dreadful-end air of fate. It was as if I have announced a death warrant. Did they deserve it? Or was it just a part of the system? That awful event still haunts me to this day.



I was working as a teacher for about a year in one of the private schools in Thimphu. Five students from my class failed in their 11th grade. A couple of days before the results were declared, I tried considering all the 36 students to 12th grade. Unfortunately, I couldn't do that. To them it would have meant everything, but to me it was just a simple act of professionalism. These five under-achievers lacked hard work despite my umpteenth reprimand. God help them, I prayed then.

To evaluate how well a class of 36 students performed for the year can be a Herculean task. A novice teacher, I was then, everything about this otherwise noble profession was hard for me. Marking and preparing results was a nightmare. From a streak migraine to the loss of appetite, I felt so burned out and restive like a fish thrown out of water. I spoilt the students' progress reports at least for three times. For the fourth time when I asked for the additional report cards from the exam committee, I felt embarrassed. I hated myself so much for being a class teacher and most of all, I hated for taking this vocation

My Journey to RIM

at the first place.

A simple act of a calculation mistake in the answer script from us could wreck a student's life - I learnt how even a decimal point is a matter of life and death for a student. I realized then that I could never do justice as a teacher. I understood that assessing someone was indeed one of the most difficult task.

On December 10, 2009 - Result day; I was filled with a sense of guilt when I handed the transcripts to those students, not because I couldn't consider them but I wanted all of them to have an exciting Thursday morning to celebrate their performance for the year. One of the failures approached me in a concealed misery and pleaded, "Ma'am, it's the difference of just a mark in each subject, please consider me." After clearing her throat she continued, "Apa will make me a dead meat now, what shall I do?" she broke into tears and sobbed incessantly.

My heart went out for them and their sufferings spurred me into a sudden sense of remorse. In an extreme burst of anguish I wanted to hold and console them like my own child and say, "Everything is going to be okay. Don't lose hope." But that was not going to happen, neither could I embrace and comfort them. I found myself thinking about them over the next few weeks and it really disturbed me.

Gradually, a deeper sense of respect for my teachers dawned upon me. They must have spent some restless nights doing the same thing for me and the others alike. Of all the professions, teaching must be the most tiring and perhaps the toughest. For me it proved to be a daunting job. I decided then that I would never take up teaching profession again as I realized that I could never do justice as a teacher. That was the dead end of my first job as teacher.

But I learnt a good lesson though. It gave a better insight into teaching profession which I now feel proud of and also helped me to develop as a person. So, whatever you do in life, you grow out of it and there is a lesson in every experience which can help you develop as a better person. Kudos to thee, all ye teachers!



Rekha Monger, PGDPA



The RCSC results were finally out ending the month long of mental torture and the sleepless nights. My heart raced as my eyes screened the display board for the results. I took the bottom up approach. With every passing name, my heart beat faster. Finally, I saw my name. I had made it.

When everybody around me screamed out in delight and congratulating each other, I was taken over by overwhelming uncertainties that lay ahead. Like my sister would say, maybe I was being paranoid. I guess she was right. When everyone knew that RIM would come next, I was there in my nail biting moment, worrying about the various little things. Firstly, what if I am not given an admission? What if I fall and break my back and can't make it to RIM? The list went on. Trivial as it may seem, but nonetheless it was enough to put me under a great amount of stress. A cup of tea and the various reasoning from friends had me believe that the biggest hurdle was over and my worries were unjustified. Relief ran over me, even if it came at a cost of looking foolish in front of my friends.

Stage one was clear. Stage two had me being a skeptic on the very name, RIM. Deciphering it by word, Royal Institute of Management, it had me imagining lectures by doma chewing lopens straight from the Dzongkha skit, "taecha" on one hand and with a face with no visible line from smiling. The imagination itself was enough to put dread in my mind.

I thought few courses on driglam namzha would help. The lesson learnt from the high school lopen who had

come straight from a Dratshang lingers fresh in my mind. "Aaa! Gachi mo, Driglam Namzha me shay bo?"

When high school lopen could beat the bollywood villain, Amrish Puri for instilling fear, one could just wonder what lay in store in an institute.

So, on my first day it took me about one hour for just dressing up. I put in extra measure and numerous glances at the mirror to keep my Kira at an ankle length, exactly three finger length wonju fold, and a defensive smile to keep me safe.

I was being over dramatic. First day at RIM was an eye opener. It was nothing as I had imagined. The dreadful lopen never came. The lopen from my imagination got replaced by the real life lecturers who made us feel at ease from the time they entered the class rooms. The first day of realization had me feeling embarrassed for my silly imaginary thoughts. Two exciting months have passed with me looking forward to every next day with renewed enthusiasm.

I feel privileged to be a part of RIM.



Dechen Wangmo
PGDNL

This Precious Human Life

The five circumstantial advantages of human life are the presence of a teacher, of the Dharma, of good fortune, of time and of his extraordinary compassion for the rest of the beings. As scriptures rightly say: If used well, the human body is a ship to liberation from the earthly sufferings otherwise it's an anchor in Samsara. This body is the agent of all negative and positive deeds; it contains and stores all its consequences.

For an enlightened seeker, human life is far better than the mythological heavenly realm of gods. The gift of humanity comes not by mere chance but is a hard earned fruit of good karma. Only the lucky ones with hard earned merits get it.

In Buddhism we talk about the law of cause and effect or simply "Karma". The sufferings we endure are the result of our negative actions. Everything we do, we tend to

do it for our own favor. If nothing interests one then it angers the individual. Anger is one of the root causes of negative actions and is something that we should always to be mindful about.

Many Buddhist masters have said, "Do not follow the object of anger but watch the angry mind." This is easier said than done. It is believed that the Buddha nature is present in each and every sentient being and all of us have the potential in becoming a Buddha. It means that we are the actual future Buddha provided we practice dharma with great determination and diligence like the many enlightened masters.

No matter what, we must remember that everything is impermanent within the bound of the Samsara. Nothing remains the same. We know it and we see it in our daily lives but since we are so immersed in our own ignorance and negative emotions, we are not aware. For the sake of all sentient beings and for oneself, let us awake from the sleep of ignorance and realize the ultimate truth of suffering even if it's momentary. May all sentient beings be happy and mindful!



Tandin Wangchuk
DFM

The Temple on Fire

The body is creased of its physical imprisonment yet the soul is still fettered. A pure unbreakable life. Sentence! Words just don't find its place when coming to term with appeasement. The Temple was gutted by raging fire, the fire of impending doom, the fire of uncontrollable passion.

Out of the ashes, there born a phoenix, the exact replica of the original Temple. Today it stands magnificently towering, yet the hunting memory of its fall is still the intolerable pain of nightmare. The long extinguished fire is still the near dying smoldering ember in the fettered soul.

Right from the very beginning, there was nothing unknown of the sin. It was unintended harm done, a suicidal attempt with no intention to die. To satiate the little thirst of subconscious world, the act was executed.

But upon ferrying back to the conscious world, it was then as realized was the God's Temple which was on fire. There was no turning back. It needed the cool condensation. The very thing which was lacking!

The wrenching heart finally drowned, yet breathes life. No way could it be put off until destiny finds its way. Trace of which still is the hot spot. The prayer now is: May God continues to reside even though the temple is no more the same auspicious relic. May God forgive the unintended sinner and release me from the jail of eternal suffering. May the new temple solace thousands and free the imprisoned spirit of the wrong doers. May it turn out to be a perfect emblem of love and beauty!



Yangchen Zam
DNL

Hope

“Never let go of hope. One day you will see that it all has finally come together. What you have always wished for has finally come to be. You will look back and laugh at what has passed and you will ask yourself... ‘How did I get through all of that?’” (*Quotation*, 2010. Never let go of hope)

It is one of the most horrible days in the U.S. history and this is the disaster in which more than 2500 innocent people lost their lives. We all saw how the famous twin tower-world trade center collapsed as people watched in horror and it was a mourning time for all of us. Today I'm here to share with you the simple stories of the ones that did make it through that fateful day.

A woman working in the top floor of the trade center survived as she was not in her office because she had to go and attend her son's recital in school. A security guard was outside the building when the plane crashed. A man had to cancel work that day because....he had go visit his father in hospital.....and he still thanks his expired father for saving his life.

A man bought the shoe after his office hours and it didn't fit him. So he went to exchange the shoe before he went

to office. He was lucky enough that he didn't get hurt in the crash. He is still found kissing his shoes for saving his life. The most amazing thing is that he didn't use the shoe but he had placed it near his altar. Sometimes we have to go and attend classes and complete our assignments even when we don't want to. We may be stuck in our rooms studying while our friends are out partying and having lots of fun. We may have to stay home and babysit our little brothers and sisters. Just be content as it is where you are supposed to be at that instant of time. This is how your fate treats you and the lesson is to give your hope to live longer.

Try doing good things rather than paving your way to hell.



Dorji Tshomo
DIMS, 14th batch

Let Go of Your Attachment

There is a kind of monkey trap used in Asia. A coconut is hollowed out and attached by a rope to a tree or stake in the ground. At the bottom of the coconut a small slit is made and some sweet food is placed inside. The hole on the bottom of the coconut is just big enough for the monkey to slide in his open hand, but does not allow for a closed fist to pass out. The monkey smells the sweets, reaches in with his hand to grapes the food and is then unable to withdraw it.

The clenched fist won't pass through the opening. When the hunters come, the monkey becomes frantic but cannot get away. There is no one keeping that monkey captive except the force of its own attachment. All that it has to do is to open the hand. But so strong is the force of the greed in the mind that it is a rare monkey which can let go.

It is the desire and clinging in our minds which keep us trapped. All we need to do is to open our hands, let go of ourselves, our attachment, and be free.



Lobzang Dorji
PGDPA

The Story of a Saint

Once upon a time, a wandering saint was going along with his disciple. In one of the houses, a lady abused him. The saint walked away without uttering a single word. His disciple got irritated and told him that he should have shouted back. The saint replied, "If someone gives you something, it will belong to you only if you take it. If you do not accept it, it will remain with the person who gives it. In the same manner, the lady's abuse did not belong to me and that is the reason why I did not accept it. If I have shouted back, it would only have meant that I accepted it."



Phuntsho Dorji
PGDPA

Discipline

The word "DISCIPLINE" is made up of only ten letters, but it holds a paramount position as far as character in a person is concerned. Here is an interesting game on this particular word.

To begin with, write the complete word leaving a little space between each letter, and also write alphabetical serial numbers below each word, as shown below

D	I	S	C	I	P	L	I	N	E
4	9	19	3	9	16	12	9	14	5

Now sum up all the figures and see its total which comes exactly to 'one hundred'.

Thus, it can be said that any work done with discipline always produce good outcome. A disciplined work yields 100% of 100. If you work with discipline, nobody would look down on you rather they would appreciate you. Friends, doing work with discipline cost you nothing so work with discipline and enjoy the good results.



Deki Yangzom, PGDFM

Confused Mind

Why am I so confused these days?
Sometimes I wonder what's going on
in my life, I do not know
I'm not sure of what I want, and
Feel like I'm going to rot.

No matter what I do,
this feeling of loneliness
is always on loose.

Why am I confused all the time?
This will always be a mystery.

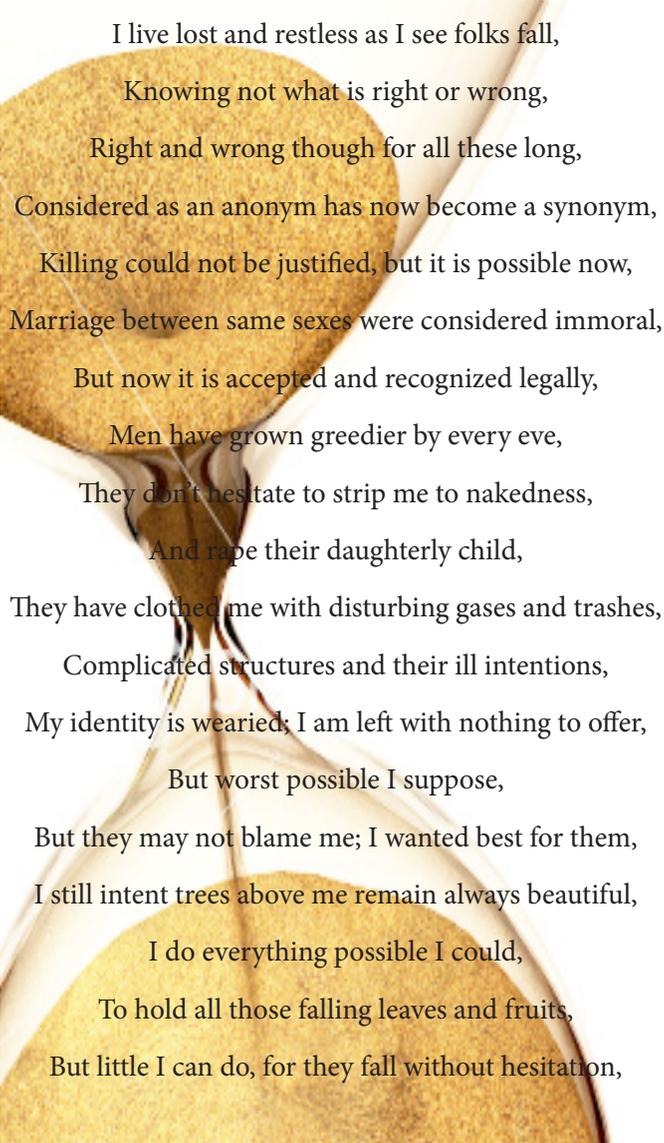
Well I guess winner takes it all
and loser just has to fall
and I'm the loser I guess
because nothing seems right
I'm sick and tired of all the fight.

Just wish I could run
away from all these feelings.
Never knew I would be like this,
lonely and left out
with a messed up life!



Sonam Gyeltshen
PGDFM

Ticking Time



I live lost and restless as I see folks fall,
 Knowing not what is right or wrong,
 Right and wrong though for all these long,
 Considered as an anonym has now become a synonym,
 Killing could not be justified, but it is possible now,
 Marriage between same sexes were considered immoral,
 But now it is accepted and recognized legally,
 Men have grown greedier by every eve,
 They don't hesitate to strip me to nakedness,
 And rape their daughterly child,
 They have clothed me with disturbing gases and trashes,
 Complicated structures and their ill intentions,
 My identity is wearied; I am left with nothing to offer,
 But worst possible I suppose,
 But they may not blame me; I wanted best for them,
 I still intent trees above me remain always beautiful,
 I do everything possible I could,
 To hold all those falling leaves and fruits,
 But little I can do, for they fall without hesitation,

Once they fall, there is the rarest of possibility that they
 will rise,
 Because they feed worms of selfishness and hatred,
 I am growing weaker by every morn,
 And I have little or no strength to hold every one of them,
 I am left all alone, and I am running out of time,
 Knowing not how to resurrect the wrong,
 Oh God! Give me the strength in all these odd hours,
 Or I may fall together with them any moment,
 I can wish more than I can act to save myself,
 And all those who depend or live upon me,
 At times I lose all my hopes for saving them,
 Because they rarely reciprocate my concern,
 With all these ups and downs, I am out of time,
 And it is too late now, only God can help us.



Nima Dorji
PGDNL

CAMPUS EVENTS (Reporters: Leki Wangpo, PGDPA; Melam Chozang, PGDPA; Japchu, PGDPA)

Welcome Show

On January 31, 96 graduates joined the RIM family to pursue various post graduate courses in Public Administration, Financial Management and National Law. Graduates were formally welcomed on February 25 by the old trainees undergoing diploma courses by was a gesture from the oldsh-live our traditional way of life. It affection, unity and solidarity instilled a sense of prestige and trainee. It was the first campus

The Director of the Institute members, staff and trainees at-

Speaking to the trainees, the di-
 portance of upholding culture in



staging a welcome show. This ers to uphold the legacy and was also a symbol of warmth shown to the new comers. It pride in the hearts of every event for the year 2010.

Mr. Karma Tshering, faculty tended the event.

rector emphasized on the im-
 this fast changing world. He

stated that it was not about how attractive and perfect one can perform on stage but it was all about how active and concerned we are in keeping our culture alive.

The Investiture Ceremony of the new Zhenphen Troop



On March 3, 110 trainees of RIM family became the members of Zhenphen Troop, one of the three groups of community scouting in Bhutan. The new members were invested in a simple oath taking ceremony after a three-day basic training course. They were trained by a team from Bhutan Scout Association headed by the training commissioner Mr. Pema Wangchuk.

The ceremony was chaired by the Director of the Institute. The chief guest then offered scarf to the members which was followed by the oath-taking ceremony.

The troop leader Mr. Ugyen Lhendup addressed the new members on the role of community scouting. He also reiterated on some of the activities carried out by the troop last year. The Zhenphen troop has a big dream though it is barely two years old since its inception last year. The troop has heavy mandates solely geared towards community service. The main objective of the Zhenphen troop is to make a difference in the life of needy people within and beyond the vicinity of RIM. The troop will also help in keeping Thimphu clean by organizing mass cleaning campaign besides attending sick people in the hospital.

The Director Karma Tshering was optimistic about the objectives of the troop. He stated that other initiatives like white washing of chortens and maintaining of green belt zone along the Olorong Chu could also be taken up by the Zhenphen Troop in addition to community services.

The First Reflective Movie Night

Coinciding with the ‘International Women’s Day’, the movie “Doing Time, Doing Vipassana” was screened to the trainees in the auditorium of Royal Institute of Management in the presence of Lama Zhenphen Zangpo (Resident Lama, Deerpark Thimphu) on 8th March. The main objective for having the reflective movie every month according to the organizers was to provide a platform for the RIM family to have a taste of mindfulness through screening of monthly reflective/dharma movies.

After the movie, there was a interactive discussion session where some trainees shared their opinions about the movie. Later, Lama also talked on the benefits of doing meditation and how to practice using the correct posture. He recommended the audience to practice meditation for 5 minutes everyday.

New 7-member board constituted

The labour and human resources minister, Lyonpo Dorji Wangdi, has been appointed as the chairman of its newly constituted sevenmember board of the royal institute of management (RIM).

The appointment was made in view of the importance attached to the nation’s premier management institute and, thereby, the leadership and management education and training in the country, according to a press release.

The minister takes up the post for a one-year term and replaces the RIM’s interim chairman, Dasho Meghraj Gurung. The other members of the board will serve a three-year term.

The two government members appointed to the board are Yanka, academic director of the royal university of Bhutan, and Punakha dzongda Kunzang N Tshering. The managing director of the royal insurance corporation of Bhutan, Namgyel Lhendup, will represent the private sector, while the RIM director, Karma Tshering, will serve as the member secretary.

One member will be selected by the RIM faculty members from among themselves, with the seventh to be appointed from an institute or university outside Bhutan.

Source: Staff Reporter (2010, April 3). Royal Institute of Management: New 7-memebr board constituted. *Kuensel*, p.5



Mr. Pema Wangdhee, Ex-Head, Department of Research and Consultancy, RIM (1998-2010)

Farewell Speech by Mr. Pema Wangdhee, Ex-Lecturer. (March 5, 2010; Executive Dining Hall)

The day I stepped into RIM, I never thought of leaving. I never wanted to leave this wonderful institute, from the very day when I came back after completing my degree from AIM. Ever since then, I wanted to bring about those little changes to improve myself and to help the institute be the best that it can be. I started my association with RIM in 1996, and I wanted a perfect ending for my career in civil service – the superannuation. But over the years, I learned that it wouldn't work. In my small ways, I learned to sustain what Peter Senge would call "the creative tension" in me, often trying to create the fit between my 'vision and current reality'. But the larger forces, I guess, somehow couldn't nurture that "creative tension" in me. And I on my part couldn't help further

my love for this noble game of teaching. Now I've learned that some poems don't rhyme, some plays are devoid of dramatic climax, and that some stories, without a clear narrative or plot (beginning, middle, and end). And as in life, I would like to think that career is not just about pursuing a single life-long vocation in one place. Even as Buddhists, 'impermanence' I perceive is inevitable and understand that it must be positively embraced.

I wish we could just stay together little longer in RIM the world where we are safe, secure and satisfied. I think that's easier said than done. Someone would leave; someone would join but what is constant in this equation is the fact that someone always leaves. And that I guess has been the hard reality "in the chambers of our human heart", as David Guterson would say.

This sudden shift or change from RIM to DHI, whether for good or bad is immaterial to me now. But what matters from here on is the fact that I have taken this career change. The experiences and the relationships that we shared, I will always cherish, and make most of it. I have already begun to sense another "creative tension" in me, and I'm sure I will have to make do with it.

Thank you director and all my colleagues for this wonderful dinner. I wish you and RIM the best in its journey towards becoming the premier institution of excellence in the region.

The 7 Habits of Highly Effective People and Buddhism

On April 14, 2010 Mr. Diederik Prakte from Ziji Consultancy based in Thimphu and ICIMOD (International Centre for Integrated Mountain Development) based in Kathmandu, Nepal delivered a talk on Buddhist reflections and Buddhist applications to Stephen Covey's The 7 Habits of Highly Effective People at the auditorium of the Royal Institute of Management. He first came to Bhutan in the year 1994 to work for SNV-East in Kanglung. Ever since, he has conducted various management trainings and consultancies all over the world. Prior to his talk at RIM he had conducted Franklin Covey Trainers



Certification in 7 Habits, Time Management and Leadership at New Delhi. Last year he has conducted 7 Habits of Highly Effective People Signature Program at Kathmandu. He is a Dutch national married to a Bhutanese.

His talk at RIM was attended by guests from various organizations, faculty and trainees of RIM. Speaking to the audience the guest speaker said that he has critiqued Covey's 7 Habits by linking with the principles of Buddhism. He also added that Covey originally has delinked his 7 Habits from the religious principles but there are similarities with Buddhist con-

cepts. The 7 Habits are consistent with the Hinayana and Mahayana tradition of Buddhism.

Mr. Prakke's linking of Buddhist principles to Covey's The 7 Habits of Highly Effective People is a move towards incorporating Buddhist principles and values to management theories and principles. He has rated the first three Habits of Covey with the Hinayana tradition of Buddhism.

The first three habits are considered as private victory.

1. Be proactive (take responsibility)
2. Begin with the End in Mind
3. Put First thing First

And Hinayana form of Buddhism is also all about individualism. Everything begins from self. Self-awareness and personal well-being takes precedence over common interests.

Later Habits of Covey is rated at par with Mahayana tradition of Buddhism. These habits are termed as public victory.

4. Think Win-Win
5. Seek First to Understand, than to be Under stood
6. Synergize
7. Sharpen the Saw

Mahayana Buddhism or the Greater Vehicle is about commitment to others. It stresses mainly on the liberation of all sentient beings.

His insightful talk ended with question-answer session.

Inter-Class Quiz Competition

On April 7, 2010, six teams from various courses took part in Inter-Course Quiz Completion organized by the Literary Committee. PGDPA, PGDFM, PGDNL, DFM, DNL, and DIMS 1st year were the six teams that took part in the competition. The three winning teams were awarded cash prizes after the event. The Committee issued certificate of participation to all the participants.

PGDNL emerged as the winning team, followed by the PGDPA and PGDFM.

The Director, faculty, staff and the trainees of the institute attended the first literary event for the 2010 academic session.

Adoption of Olorong chu as a Green Zone



With the central theme as, "you don't miss your well till your well runs dry", the Zhenphen troop of RIM adopted Olorongchu as a Green Zone on April 20.

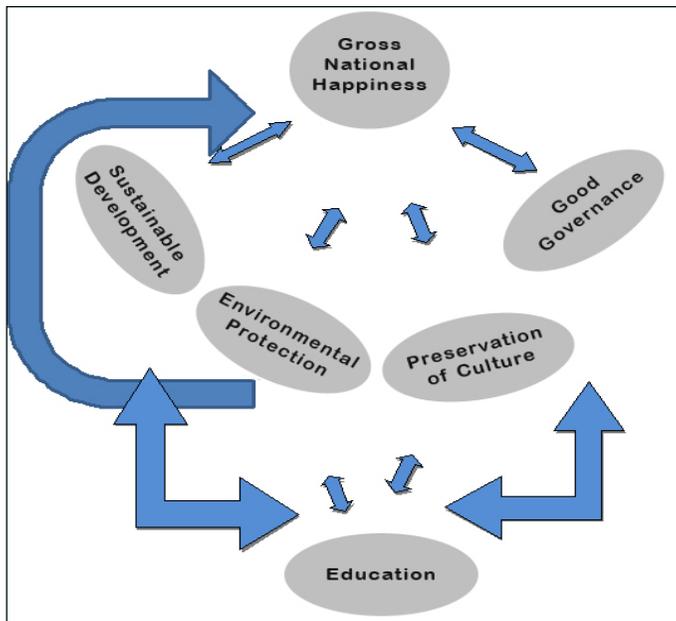
The main objective was to retain and maintain the serenity of the river. It was also for the benefits of many aquatic lives that lie trapped from the pollutions of non-biodegradable substances.

Two successive cleaning campaigns were carried out to collect plastic wastes, bottles, rags, papers, etc. in and around the stream. The act inspired many volunteers.

My Understanding of the Dynamism of GNH from one of the Seminars

Let me begin by offering my heartiest gratitude to His Majesty the Fourth Druk Gyalpo for coining such a beautiful and overwhelming principle, which is now recognized throughout the world. His Majesty in particular must have thought that it would be wiser to define development in terms of the happiness of the people, rather than in terms of an abstract economic measurement. Heart felt thanks to His Excellency Jigme Y. Thinley, the Prime Minister of Bhutan for committing himself in taking principle of GNH little further. Finally, a hearty thanks to CBS for making GNH more lively and overreaching.

Most of the people have argued that the principle of GNH is being unnecessarily complicated. Some say that the GNH is a goal which will remain unachieved forever. Concept of GNH is not different from the complicated works one has to do in constructing a building, but when construction is completed, it looks livelier. Therefore,



behind every beautiful thing there is a complicated plan. It is not whether GNH can be achieved or not, but at the moment there is no other better overall Development Policy which would outcast GNH. Despite all criticisms, I see GNH very pragmatic and realistic. It begins with the beautiful concept of GNH and ends with GNH.

GNH is a question in itself and has the answer too. It questioned us as to the means of achieving this goal, if at all possible. Finally, GNH itself was the answer which gave rise to four interdependent important pillars. GNH is the root and four pillars are its trunk which holds the branches and fruits. Education is the manure which makes the tree healthier in all aspects bearing the intrinsic fruits. Therefore, if GNH is to be made possible, education is a must. Hence, the government must strive to find out the best ways of educating its people by creating an enabling condition for them to become GNH centered. Education is not important merely for understanding the concept of GNH but also for shaping up the quality of the pillars and understanding its essence. Accounting on what I have said before, GNH is more than a concept, it is a realistic development policy which leads to well planned development without affecting culture, environment and sustainable development. GNH therefore, is a policy more than a concept which is destined to achieve the total happiness of a nation through wholistic development approach. GNH does not completely neglect the concept of GDP, it only says no to it on the expense of other's happiness. In other words, GDP should not supersede GNH.

If I am to briefly emphasize on the importance of its pillars, these four priority areas of GNH are perceived as a

normatively defined means towards achieving GNH; to create the conditions which would enable every citizen to pursue happiness. First thing we must understand about the pillars are that they are interdependent. Secondly, they are means to an end, but not an end in themselves. In other words, they are means for achieving GNH. It is an undisputable fact that economic growth is absolutely necessary for eradicating poverty and also for strengthening the well-being of all people. GNH therefore, calls for development which is sustainable and equitable to ensure that the scarce resources are utilized in the best way possible.

Economic development must be aimed at uplifting livelihood of all the people but not for creating a divide among them (especially rich-poor division). Therefore, it is very important for us to find a way to eradicate poverty altogether. May be we should look for a solution by defining poverty first and secondly by categorizing poverty into different types. I would define poverty in simple words as "not being able to economically earn their daily needs or sustain their family." Now we may further categorize poverty as primary and secondary poverty. Education is necessary to earn my daily bread but if I don't have the same, then I fall under the category of primary poverty. If television is the only possible mean to get myself educated and if I don't own one, I fall under the category of secondary poverty. Therefore, government must ensure that development activities are carried out in such a way that secondary poverty and primary poverty can be taken care of simultaneously. It must also be planned in such a way that necessities are distributed or redistributed equally among the people.

We, human-beings are directly or indirectly dependent on the environment. For instance, our health and personal development depend on the quality of physical environment around us. The air we breathe, water we drink and atmosphere we live in are very much dependent on the quality of the environment. The clean environment is indispensable not only for living a happier life but also for our survival. In carrying out any developmental activities, access to natural environment is a must. No socio-economic development is possible without it.

Culture is an identity of a particular society. It further enhances the unity among its people. Unity of the people is very essential for a nation to survive. However, I don't mean to say that culture should be preserved as it is. Every thing is subject of change, even culture. In other words, change is inevitable. Therefore, culture must

be dynamic. Who says our tradition or national language are in danger? Thanks to Nidup Dorji and Kencho Wangdi for initiating a forum for preserving our traditional music. In my view, he really deserves the credit for his efforts to promote Bhutanese music (rigsar, boedra and zhungdra). Bhutanese now listen to Dzongkha songs more than we used to in the past. This dynamism of culture has indeed helped in achieving greater unity among its people.

Good Governance aims at securing public good and well-being of its people. Logically, if a government should reflect the ultimate democratic desire or opinion of the people, which is happiness, then the nature of governance should also be attuned to it. Therefore, realising the need to attune with changing time, Bhutan became the world's youngest democratic country in year 2008 coinciding with its 100 years of successful monarchy. For me, Good Governance can be defined as the Rule of law. Rule of law in turn is referred to "rule for the people, by the people, and of the people." In short, a democratic form of government would ensure good governance since they would be accountable to those very people who had democratically elected them to serve. It is the government's duty towards fulfilling what had been promised during the elections- to enable/create favourable conditions for every citizen. The Government represent the people and it must strive to serve them in all possible ways it could, and make them perceive that good governance actually exists. Government must not restrain people from criticizing its actions. Every citizen, irrespective of their status must be allowed to voice their opinions/views against the government and its action openly. Criticism of government and its action is necessary for ensuring good governance. It allows people to communicate their grievances and checks arbitrary action of government at the same time.

In democracy, equality along with equity is very important. People are often confused with principles of equality and equity. Some see equality and equity as synonymous to each other when it is not in reality. For instance, giving equal opportunity to become a teacher for both normal person and visually challenged person is equality. If a visually challenged person is given a personal assistant or a pool vehicle when others are not, then that is equity. If a sparrow and a black-naked crane are each

given equal quantity of milk in the same sized bottle, then that is equality. But the sparrow with its short beak won't be able to drink the milk whereas that won't be the case for the black-naked crane. Now let us assume that the sparrow is given milk in a bowl and for the crane in a bottle, then that is equity. However, giving the same quantity of milk to them is not equity since the sparrow will waste it while the crane would still be unsatisfied. Therefore, good governance must go beyond principles of equality if GNH is to be achieved.

Another important point to be noted is that the politics is not an end in itself; instead it is a mean to an end. Politics is a mean for achieving good governance and GNH. Likewise, economic growth is not an end, but a mean for achieving GNH. Yet, most of the times we tend to consider Politics and economic growth as an end which is a threat to GNH. GNH condemns greed and advocates promoting values and kinship instead.

Lastly, though GNH advocates total happiness of all individual in a nation, it equally advocates individual to share their happiness with their neighbors. In my opinion, sharing of happiness is possible if your neighbors' rights are not infringed while exercising your rights. GNH is such a development policy which seeks to render equal happiness to all through holistic development approach supported by its four important pillars. However, happiness will never become real unless it is shared. According to Christopher Johnson McCandless, the dying man once said, "Happiness is real only when shared." Finally, GNH can be achieved if the Government voluntarily uphold the spirits of our Constitution.



Nima Dorji
PGDNL

*You see things; and you say 'Why?' But
I dream things that never were; and I
say 'Why not?'*
- George Bernard Shaw

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རྩོམ་སྒྲིག་པའི་བསམ་འཆར།

རྒྱལ་གཞུང་འཛིན་སྲོད་སློབ་མྱེའི་ཁོང་ལས་ ལོ་བསྟར་བཞིན་དུ་རྩོམ་སྒྲིག་འབད་དེ་ དཔེ་བསྟན་འབད་བཞིན་ཡོད་པའི་ དུས་དེབ་དབྱུང་མའི་སྒྲིག་ལུགས་ལཱ་ལྷན་ལཱ་ལྷན་གྱི་ དཔྱད་འཇུག་པའི་ཐོ་མོ་ཡོངས་ལུ་ གཞིགས་ལུ་ལཱ་ལྷན་ཡིན།

དུས་དེབ་འདི་ནང་ རྩོམ་སྒྲིག་ཅན་གྱི་སྲོད་བཟང་པ་ཚུ་གི་ རྩོམ་སྒྲིག་གསལ་བའི་ལཱ་ལྷན་ལས་བྱུང་བའི་ རོན་ལྷན་གྱི་ སྤྱོད་ཚུམ་དང་ འབྲི་རྩོམ་ ལེགས་བཤད་ཚུ་ དེང་སང་གི་ གནས་སྟངས་ སྤྱི་དབུས་དང་ ལས་ལུ་གསལ་ཚུ་ལུ་གཞི་བཞག་སྟེ་ བརྒྱུ་ལས་བསྒྲིགས་འབད་དེ་ ཡོད་པ་མ་ཚད་ རོན་ཚུ་ཚུ་ ཡི་རྒྱུ་དང་དོང་ལ་བྱུང་འབྲེལ་གྱི་ཐོག་ལས་བཀོད་དེ་ཡོད་པ་ཡིན།

དེ་སྒྲིབ་བཀོད་དགོ་མི་དེ་ཡང་ ང་བཅས་རའི་ན་གཞོན་ཚུ་གི་རྒྱུ་དུ་ཡོད་པའི་ རིག་ཆ་ལྷན་དང་ གནས་སྤྱོད་ཚུ་ གསལ་སྤྱོད་འབད་ནི་དང་ བྱེད་ལཱ་ལུ་འབྲེལ་གྱི་རྒྱལ་ཡོངས་ གྱི་རྒྱུ་དུ་ཡིག་རྒྱུ་ལ་ གོང་འཕེལ་གཏང་ཐབས་ལུ་དམིགས་ཏེ་ཡིན། དེ་འབད་ཨེ་ལས་ དུས་དེབ་འདི་ གཞིགས་ལཱ་ལྷན་ལུ་ སྤྱི་ལུ་ལྟོད་པའི་རིག་པ་དང་ གནས་ཚུལ་ཚུ་ལེགས་ཤོམ་སྟེ་ གོ་བཟང་སྤྱོད་ ཚུ་གསལ་བའི་ལཱ་ལྷན་ཡིན།

ནང་འཁོད་དཀར་ཆག་

རྩོམ་སྒྲིག་པའི་བསམ་འཆར།	༡༩
གཞི་རྟེན་ཐོབ་དབང་སྐོར།	༡༩
རྒྱལ་ལྷ།	༢༠
ཚོས་རྒྱལ་ཞབས་བྱུང་མི་ལོ་ཚེ་ལུ་བསྟོད་པའི་དབྱེད་པ།	༢༡
བྱ་རྒྱུ་སྲོད་ལུ་གཏུང་དབྱེད་པ།	༢༡
མི་དབང་ལམ་སྲུལ་རྣམས་ལུ་རྟེན་སྲུང་པའི་གུས་བཏུད།	༢༢
འབྲུག་རྒྱལ་ལུ་ ས་མཚོག་ལུ་བཀྲ་ཤེས་ལེགས་སྲོན་གྱི་སྟེན་ཚུམ།	༢༢
དྲིན་ཅན་པམ་དང་སེམས་དགའ་བའི་སྲོད་ལུ་སྤང་མ་ཚུ་གསལ་བའི་སྲོད་ཚུམ།	༢༣

གཞི་རྟེན་ཐོབ་དབང་སྐོར།

དོན་འགྲེལ།

གཞི་རྟེན་ཐོབ་དབང་ཟེར་སྐབ་དགོ་པའི་ཁུངས་ལོ་མ་ར་ རང་བཞིན་ཐོབ་དབང་ལཱ་ འགྲོ་བ་མིའི་ཐོབ་དབང་ དེ་ལས་གཞི་རྟེན་བཅས་ཁྲིམས་ལས་འབྱུང་བའི་ཐོབ་དབང་འབད་ནི་འདི་གི་ གཞི་རྟེན་ཐོབ་དབང་ཟེར་སྐབ་ཡིན། འབྲུག་གི་རྩ་ཁྲིམས་ཚེན་མོ་འདི་ རྒྱལ་ཁབ་གྱི་གཞི་རྟེན་བཅས་ཁྲིམས་ཡིན་པའི་ རྩ་ཁྲིམས་དེ་གི་ རྩ་ཚན་༧ པའི་ནང་སྤྱོད་ཡོད་པའི་ ཐོབ་དབང་ཚུ་ལུ་ གཞི་རྟེན་ཐོབ་དབང་ཟེར་སྐབ་ཡིན། མི་སྡེ་གིས་དོས་འཛིན་འབད་བ་དང་ གཞུང་གིས་བསྟར་སྤྱོད་མཛད་པའི་ མི་དོན་ཐོབ་བཟོད་ལུ་ ཐོབ་དབང་ཟེར་སྐབ་ཡིན་པ་ད་ དེ་བཟུམ་མའི་ ཐོབ་དབང་ཚུ་ ང་བཅས་རའི་མི་ཚོ་ནང་ གཞི་རྩ་དང་ དགོས་མཁོ་ཅན་འབད་བཟུམ་ཡིན།

གཞི་རྟེན་ཐོབ་དབང་མེད་པ་ཅིན་ ང་བཅས་རའི་མི་ཚོ་ནང་ མཁོ་གལ་ཚེ་བའི་ སྤྱ་ཚང་གཤེས་སྤྱོད་ཚུ་ ཡར་འཕེལ་བཏང་ཐབས་རྩ་ལས་མེད། གཞི་རྟེན་ཐོབ་དབང་ཚུ་གིས་ ང་བཅས་འབྲུག་པའི་མི་སེར་ཚུ་གི་ ཚེ་མཐོ་དང་ གནས་འབབ་ཚུ་ ཉེན་སྲོབ་དང་ སྤྱོད་ལཱ་འབད་ཨེ་ཡིན། དལ་དབང་གི་གཞི་རྟེན་ཐོབ་དབང་སྤྱོད་དགོ་པའི་རྒྱ་མཚན་གཙོ་བོ་ར་ ང་བཅས་རའི་གཞུགས་དང་སེམས་ དེ་ལས་ སེམས་ཁམས་ཚུ་ཡོངས་རྒྱུགས་འབད་ གོང་འཕེལ་བཏང་ཐབས་གྱི་དོན་ལུ་ ཡིན་པའི་ དེ་མཚན་ དལ་དབང་ཚུ་གིས་ ང་བཅས་འབྲུག་པའི་མི་སེར་ཚུ་ ཡར་བསྐྱོད་ལཱ་ལྷན་གྱི་ གནས་སྟངས་ནང་ མི་ཚོ་གཅིག་མཐུན་ཏེ་གཏོ་འབད་སྤྱོད་ཚུ་གསལ་བ་བཟོ་ཨེ་ཡིན།

གཞི་རྟེན་ཐོབ་དབང་འདི་ ག་དང་ག་གི་ཐོབ་ལམ་ཡིན་ནེ་?

“མི་དོ”གི་དོན་འགྲེལ་གཞུང་ལུ་ ཁྲིམས་ལུ་གསལ་ལྷན་འབད་བ་ཅིན་ ང་བཅས་འགྲོ་བ་མི་རྒྱུང་ལུ་གཞི་རྟེན་ཐོབ་ ཁྲིམས་ཀྱིས་བཟོ་བཟོ་ཨེ་དང་ དོས་འཛིན་འབད་བའི་ མངའ་ཁུལ་ལས་སྡེ་ཚུ་ཡར་ཚུད་པ་ཡིན། སྤྱི་བཏང་ལག་ལེན་ཐབས་པའི་སྐབས་ ཚོང་ལས་ ལས་མི་ལས་ཚོགས་ ཚོང་རོགས་ མཐུན་ཚོགས་དང་ ལས་འཛིན་ཚུ་ “མི་དོ” གི་དོན་འགྲེལ་ནང་འཁོད་ཚུད་པ་ཡིན། རྩ་ཁྲིམས་དེ་གི་ཁྲིམས་དོན་ཚུ་ནང་ “མི་དོ་ཚུ་མཉམ་མཉམ་” ཟེར་བཀོད་ཡོད་པ་ཅིན་ ཁྲིམས་དོན་འདི་གི་ནང་ སྤྱོད་ཡོད་པའི་ཐོབ་དབང་ཚུ་ འབྲུག་མི་ཚུ་མཉམ་མཉམ་དང་ འབྲུག་རྒྱལ་ཁབ་ནང་གནས་པའི་མི་སྡེ་མི་ དེ་ལས་ ཁྲིམས་ཀྱིས་དོས་འཛིན་འབད་བའི་ མི་དོ་གི་རའི་ཐོབ་ལམ་ཡིན། དེ་མེན་པ་ཁྲིམས་དོན་ནང་ “འབྲུག་པའི་མི་སེར་ཅིག་ལུ་” ཟེར་བཀོད་དེ་ཡོད་པ་ཅིན་ ཁྲིམས་དོན་འདི་གི་ནང་ སྤྱོད་ཡོད་པའི་ཐོབ་དབང་ཚུ་ འབྲུག་པའི་མི་སེར་རྒྱུང་ཅིག་གི་ཐོབ་ལམ་ཡིན།

གཞི་རྟེན་ཐོབ་དབང་ སྐར་མི་ཚུ་གི་བར་ན་ བསྟར་སྤྱོད་འབད་ཚོག་ག་?

རྩ་ཁྲིམས་ཚེན་མོ་འདི་ནང་སྤྱོད་ཡོད་པའི་ གཞི་རྟེན་ཐོབ་དབང་འདི་ གཙོ་བོ་ར་ མི་སེར་ཚུ་ ཁོང་རའི་མི་ཚོ་འདི་ དགའ་སྤྱོད་དང་མཐུན་བསྒྲིགས་ཐོག་ལུ་སྤྱོད་ཚུ་གསལ་བའི་ དཔལ་དབང་སྤྱོད་ཐབས་ལུ་ཡིན་པའི་ དེ་བཟུམ་སྟེ་ གཞི་རྟེན་ཐོབ་དབང་ཚུ་གིས་ གཞུང་དང་གཞུང་གི་བྱ་སྤྱོད་ཚུ་གི་ཚོང་འཛིན་འབད་ཨེ་དང་ཅིག་ཁར་ ལེགས་སྤྱོད་གཞུང་སྲོད་ དེས་བརྟན་བཟོ་ནི་ལུ་ སུན་གྲོགས་འབད་ཨེ་ཡིན།

རྒྱ་མཚན་དེ་ལུ་བརྟེན་ སྤྱི་འགྲོས་ཐོབ་དབང་འདི་ སྐར་མི་སོ་སོ་འེབ་

རྒྱལ་ལྷན།

ན་དང་གཞན་མི་དོན་གྱི་བར་ན་ དེ་ལས་སྐྱེ་མི་དང་གཞུང་གི་བར་ན་ བསྐྱར་སྐྱོད་འབད་ཚུགས་ལ་
ཨིན་མ་དང་གཞི་རྟེན་ཐོབ་དབང་འདི་ སྐྱེ་མི་དང་གཞུང་གཉིས་ཀྱི་བར་ན་རྒྱུང་མ་ཅིག་ བསྐྱར་སྐྱོད་
འབད་ཚུགས་པ་ཨིན། དེ་འབད་མཇུག་ལས་ གཞི་རྟེན་ཐོབ་དབང་ཁྲིམས་བཞིག་འབད་མི་འདི་ སྐྱེ་
མི་དང་ ལོ་གིས་བྱ་སྐྱོད་ལུ་བརྟེན་ཏེ་ཨིན་པ་ཅིན་ ཉམས་སྲུང་པ་གིས་ སྤྱི་འགྲོམ་ཁྲིམས་ལྷར་མ་
གཏོགས་ གཞི་རྟེན་ཐོབ་དབང་བསྐྱར་སྐྱོད་འབད་ཚུགས་མེད་པ་ཨིན། ལྷག་པར་དུ་ གཞི་རྟེན་ཐོབ་
དབང་འདི་ གཞུང་གི་རྒྱ་མཚན་དང་མ་ལྷན་པའི་ བཅོམ་དབང་ཅན་གྱི་བྱ་སྐྱོད་ཐོབ་ ཁྲིམས་གཞིགས་
འབད་བའི་སྐབས་རྒྱུང་མ་ཅིག་ བསྐྱར་སྐྱོད་འབད་ནི་གི་འོས་འབབ་ཡོད་པ་ཨིན། དེ་སྤྱི་ཨིན་དགོ་མི་
དེ་ཡང་ གཞི་རྟེན་ཐོབ་དབང་འདི་ གཏོ་བོ་རང་ གཞུང་གི་བཅོམ་དབང་ཅན་གྱིས་བྱ་སྐྱོད་ཚུ་གིས་ཚད་
འཛིན་འབད་ནི་དང་ གཞི་རྟེན་ཐོབ་དབང་རྒྱུང་གིས་ཁྲིམས་གཞིགས་འབད་མ་ཚོག་པའི་དགག་
འགན་རྒྱུང་མ་ཅིག་སྐྱོད་ནི་དེ་གི་ཨིན།

གཞི་རྟེན་ཐོབ་དབང་འདི་ བཅོམ་མིན་ཨིན་ནེ་?

ང་བཅས་ར་གཞམ་རང་འབད་རུང་ ཐོབ་དབང་དང་ཅིག་ཁར་ དུས་རྒྱུན་
དུ་ དེ་དང་བསྐྱར་པའི་ལག་འགན་ཡོད་པ་ཨིན་མ་ཤེས་དགོ། དེ་བཟུམ་འབད་ རང་གི་གཞི་རྟེན་ཐོབ་
དབང་སྐྱོད་པའི་སྐབས་ གཞན་གི་ཐོབ་དབང་རྒྱུ་གཞི་དེ་མེད་པ་ཅིག་མཛེད་དགོ་པ་འདི་གལ་ཆེ་
ཤོས་ཅིག་ཨིན། དེ་མ་ཚད་ རྒྱ་ཁྲིམས་ཚེན་མོའི་ རྒྱ་ཚན་པ་ པའི་ དོན་ཚན་22 པའི་ནང་བཀོད་ཡོད་
པའི་རྒྱ་མཚན་དང་འབྲེལ་ རྒྱལ་ཁབ་ཀྱི་ཁྲིམས་ཐོག་ རྒྱ་མཚན་ལྷན་པའི་བཀག་དམ་འབད་ཚོག་པ་
ཨིན།

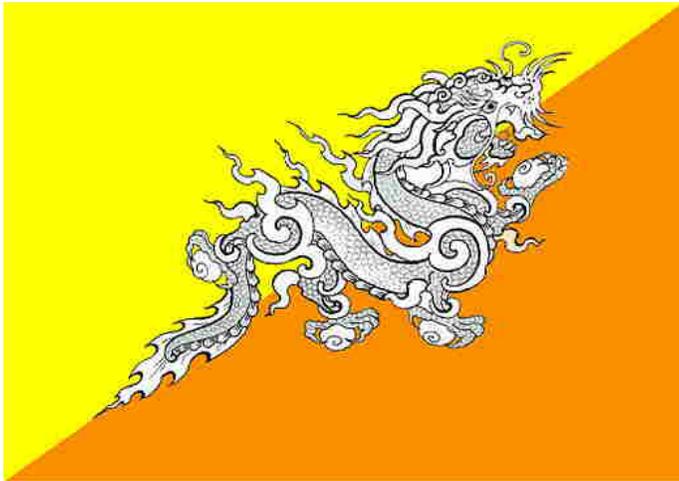
རྒྱ་ཁྲིམས་ཅན་གྱི་ཕྱིར་བཅོམ་ཐོབ་དབང་།

རྒྱ་ཁྲིམས་ཚེན་མོའི་ རྒྱ་ཚན་པ་ པའི་ དོན་ཚན་22 པ་དང་འབྲེལ་
འབྲེག་ནང་འཁོད་ཀྱི་མི་དོ་ཆམ་ཉམ་ལུ་ ཁོང་རའི་མི་ཁུངས་དང་ མི་ཁུངས་འབྱུང་ཚུལ་ལུ་མ་ལྷ་བར་
གཞི་རྟེན་ཐོབ་དབང་རྒྱུ་གི་ཁབ་དབང་སྐྱོད་ནི་དེ་དོན་ལུ་ མངོན་མཐོ་ཡང་ན་ ཆེ་མཐོ་ཁྲིམས་ཀྱི་འདུན་
སར་ འོས་འཚམས་ལྷན་པའི་རྩྭ་བཞེར་བཅུགས་ཚོག་པའི་ཐོབ་དབང་ཡོད། ཁྲིམས་དོན་དེ་གིས་
གཞི་རྟེན་ཐོབ་དབང་དང་འབྲེལ་བའི་རྩྭ་བཞེར་འཐོན་པའི་སྐབས་ ཐོག་མའི་དབང་ཁབ་འདི་ མངོན་
མཐོ་དང་ ཆེ་མཐོའི་ཁྲིམས་འདུན་ལུ་སྐྱོད་པ་ཨིན་མ་ལས་ རྩྭ་བཞེར་རྩྭ་ཚོང་ལག་ཁྲིམས་འདུན་
ལས་བརྒྱུད་མ་དགོ་པར་ སྤངས་སྤངས་ ཆེ་མཐོ་ཡང་ན་ མངོན་མཐོ་ཁྲིམས་ཀྱི་འདུན་སར་བཅུགས་
ཚོག་པ་ཨིན། རྩྭ་བཞེར་སྤངས་སྤངས་ ཆེ་མཐོ་ཡང་ན་ མངོན་མཐོ་ཁྲིམས་ཀྱི་འདུན་སར་བཅུགས་
ཚོག་པའི་ཐོབ་དབང་དེ་ཡང་ གཞི་རྟེན་ཐོབ་དབང་ཨིན་མ་ལས་ རྒྱལ་ཁབ་ཀྱི་ཁྲིམས་ཡང་ན་ འཛིན་
སྐྱོད་བྱ་སྐྱོད་ཐོག་ བཟུ་མེད་པ་བཟོ་མ་ཚོག་པ་ཨིན་ནོ།



ཉིམ་རྗེ་

ཁྲིམས་དོན་གཏུག་ལག་སྐྱོང་བཅར་པ།



ཕྱི་དབྱའི་དམག་དམུང་བཅོམ་པའི་མགོ་ན། དཔལ་བྱ་ལོ་ག་གཏོང་ཅན་ཕྱག་འཚལ་ལོ།
ནང་བྱིན་རྒྱབས་དངོས་གྲུབ་རྩྭ་བཞེར་པའི་མགོ་ན། དཔལ་ལེ་ཤེས་མགོན་པོ་ཕྱག་འཚལ་ལོ།
གོང་ས་སྐྱེ་མ་བཀྲ་ལ་གིས་པར་ཤོག། འོག་མ་ཚེས་སྐྱོང་གཡང་ལ་ཆགས་པར་ཤོག།
རྒྱལ་ལོ་རྒྱལ་ལོ་ལྷ་རྒྱལ་ལོ། ཚེས་སྐྱོང་སྐྱོང་མ་ལྷ་རྒྱལ་ལོ།

ཚེས་ལུགས་གཉིས་འཁོར་ལོ་བསྐྱར་བའི་མགོ་ན། དཔལ་མི་དབང་འཛིགས་མེད་གོ་སར་མཚོག།
ནང་གཞི་གཏན་ཐབས་ལ་མཁས་པའི་མགོ་ན། དཔལ་འཛིགས་མེད་མེད་གོ་དབང་ཕྱག་མཚོག།
གོང་ས་ཡབ་སྐུམ་བཀྲ་ལ་གིས་པར་ཤོག། འོག་མ་འབངས་འཁོར་གཡང་ལ་ཆགས་པར་ཤོག།
རྒྱལ་ལོ་རྒྱལ་ལོ་ལྷ་རྒྱལ་ལོ། དབང་ཕྱག་བརྒྱུད་འཛིན་ལྷ་རྒྱལ་ལོ།

ཕྱི་དབྱ་ཡི་དམ་ལུ་བཏགས་པའི་མགོ་ན། དཔལ་དག་ལག་གསུམ་གྱི་དམག་མི་རྒྱལ།
ནང་ལམ་སྐྱོན་ཐབས་ཀྱི་མཛེད་པའི་མགོ་ན། དཔལ་དམག་དཔོན་གཏོ་འཛིན་དཔལ་བའི་མཚོག།
གོང་ས་གུང་སྐྱོན་བཀྲ་ལ་གིས་པར་ཤོག། འོག་མ་དམངས་སྤེ་གཡང་ལ་ཆགས་པར་ཤོག།
རྒྱལ་ལོ་རྒྱལ་ལོ་ལྷ་རྒྱལ་ལོ། འབྲེག་གི་དམག་སྤེ་ལྷ་རྒྱལ་ལོ།



ཨོ་རྒྱན་རྗེ་ལྷ།

ཁྲིམས་དོན་གཏུག་ལག་སྐྱོང་བཅར་པ།

ཚོས་རྒྱལ་ཞབས་རྩལ་རྩལ་པོ་ཚེ་ལུ་བསྟོན་པའི་དབྱངས།



རྒྱལ་བ་གཞན་གྱིས་སྤངས་པའི་འཛིན་རྟེན་དུ། ལྷོན་པའི་སྤུབ་པའི་ཞབས་ལ་ཕྱག་འཚུལ་ནས།
 རང་རྒྱུད་ཡོན་ཏན་ལོ་རྒྱུ་བྱི་དབེན་ན་ཡང་། བསྟོན་དབྱངས་ཏིལ་འབྲུ་ཅམ་ཞིག་གཟུགས་མོར་འཕྲུལ།
 པད་དཀར་ཆེན་པོའི་ཡང་སྲིད་འབྲུལ་མེད་དུ། འབྲུངས་པའི་མཐུ་ཆེན་དག་དབང་རྣམ་རྒྱལ་གྱིས།
 འབྲུག་ཡུལ་ཚོས་སྲིད་འཁོར་ལོ་བསྐྱུར་བ་ལས། བཀའ་རྒྱུ་བསམ་ཞེད་གུས་པས་གཟུངས་སུ་
 བསྐྱབས།
 འབྲུག་གི་གཞུག་རྒྱན་རྒྱལ་མཐོན་མོང་མ་ཡིས། མི་སྲིད་གཞུག་པ་ཅན་རྣམས་ཚར་གཅོད་དེ།
 དཔལ་ལྷན་འབྲུག་པའི་རྒྱལ་ཁབ་ལྷ་ཡུལ་བསྐྱུར། འབངས་རྣམས་སྦྱིད་པའི་ཉིམ་གསལ་རྩལ་
 འབྲུངས།
 རྒྱལ་བས་ལུང་ཟེན་སྤྲིགས་མའི་མགོན་གཅིག་སུ། མ་རུང་གདོན་བཞུགས་མོགས་ལས་སྦྱོབ་པའི་
 རྒྱལ་བས།
 དམ་ཚོས་བདུད་རྩི་རྩོགས་རྒྱ་མེད་པའི་གཏེར། ཚོས་རྒྱལ་ཞབས་རྩལ་ཚོགས་ལས་གཞན་མ་མཆི།
 འཛོམས་འཛོམས་ལྷི་ནང་གསལ་བསྐྱུལ་དག་རྣམས་འཛོམས། མངས་མངས་མ་རིག་གཉིད་ལས་
 རབ་ཏུ་སངས། རྒྱལ་རྒྱལ་བདུད་བཞི་དཔུང་ལས་རྣམ་པར་རྒྱལ། འཕགས་འཕགས་དག་དབང་
 རྣམ་རྒྱལ་ཁྱད་དུ་འཕགས།
 མཁྱེན་རབ་པད་ཚལ་རྒྱས་པའི་སྤྱན་སྲར་དང་། རྣམ་དཔྱད་མོ་ལྷན་རྣམས་ཀྱི་ཞབས་ས་སུ།
 འདི་ལྷར་འབྲི་པ་སྦྱིངས་པའི་རྒྱ་ཡིན་ཀྱང་། བསྟོན་པ་སྦྱིངས་པའི་ཞབས་ཤིང་གཟུགས་གནང་ལྷ།



ཚོས་རྒྱལ་ལྷན་གྲུབ།
བདག་སྦྱོང་གཞུག་ལག་སྦྱོང་བཅུ་པ།

བུ་རྒྱུད་སྦྱོར་བའི་གཞུང་དབྱངས།

ཐོག་མེད་དུས་ནས་སྦྱོན་ལམ་ལེགས་བཏབ་པའི། མཐུ་ཡིས་རྙེད་དཀའི་མི་ལུས་རིན་ཆེན་ཐོབ།
 སྤངས་ཡང་ཚོས་ལྷན་འབྲུག་གི་རྒྱལ་ཁབ་ནང་། སྦྱོར་ཐོབ་པ་ཤིན་ཏུ་ལ་ཇེ་བཟང་།
 ཡིན་ཀྱང་འདོད་ཡོན་ལྷ་ལ་ཆགས་པ་ལས། གཉིས་ཀར་ཕན་པའི་དམ་ཚོས་སྦྱོབ་མ་ཚུགས།
 རམ་ཞིག་འཛིན་རྟེན་པ་རོལ་འགྲོ་བའི་དུས། བསྟོན་དཀའི་སྤྱུག་བསྐྱེད་ཆེན་པོ་དྲན་ཞིང་སྦྱོག།
 ཉན་མོངས་དུག་གསུམ་དབང་དུ་ཐལ་བ་ལས། རྣམ་དན་ཆང་དང་སྦྱོར་རྣམས་ལོངས་སུ་སྦྱོད།
 པ་མར་ཞབས་ཏོག་ལྷ་བའི་དུས་མ་འབྱུང་། རྣམ་རིམ་གྱིས་རྒྱས་པ་སྦྱིངས་ནས་འགྲོད།
 ཐར་པའི་ལམ་སྦྱོན་སྤྱོད་མ་མཚོག་མ་བསྟེན། དོན་ཆེན་ཐོས་བསམ་སྦྱོར་གསུམ་མ་བྱས་ཤིང་།
 འཛིན་རྟེན་པའི་ལས་ཀྱང་མ་བརྟམས་པར། ཚོ་འདི་མི་ལམ་ཉིད་དུ་བྱེད་པས་སྦྱོ།
 མི་ལོམས་གནས་དན་བརྒྱད་ལས་རབ་མོད་པའི། ཚོས་ལྷན་གནས་འདིར་ལུས་མཚོག་ཐོབ་པའི་
 དུས།
 འག་ཡིང་མིག་གཡིང་དབང་དུ་མ་བཞུགས་པར། ཚོ་འདི་གཉིས་ཀར་ཕན་པའི་ཚོས་ལ་བརྟོན།



ཕུན་ཚོགས་རོ་རྩེ།
བདག་སྦྱོང་གཞུག་ལག་སྦྱོང་བཅུ་པ།

སྤྱུག་བསྐྱེད་འདོད་འདོད་མེམས་ཡོད་ཀྱང་། སྤྱུག་བསྐྱེད་ཉིད་ལ་མཛོན་པར་རྒྱག།
 བདེ་བ་འདོད་ཀྱང་གཉི་སྤྱུག་པས། རང་གི་བདེ་བ་དག་ལྷར་འཛོམས།
 རྒྱལ་སྤྱི་ཞི་བ་ལྷ།

མི་དབང་ཡབ་སྲས་རྣམས་ལུ་རྗེས་སུ་བྱན་པའི་གྲུས་བཏུང།

༩ སྤྱན་ལྗོངས་ལྷ་མི་ཡོངས་ཀྱི་སྤྱི་གཙུག་གི་ནོར་བུ་དཔལ་མི་དབང་རིམ་བྱོན་དང་ དེའི་འབྲུག་རྒྱལ་ཁུལ་ འཛིགས་མེད་གོ་སར་རྣམ་རྒྱལ་དབང་ལྷན་ཚུན་ མི་མེར་སྤྱི་མཐུན་གྱི་བསོད་ནམས་དང་ དཀོན་མཚོག་གི་ལྷགས་རྗེ་ལས་ རྒྱལ་བརྒྱད་ལུ་རྒྱན་བར་ཆད་ག་ནི་ཡང་མེད་པར་ དབང་ལྷན་བརྒྱད་ འཛིན་གྱི་ ལྷགས་རྗེ་སྤྱི་རྒྱབས་ཀྱི་ བདུད་བརྗེ་འབབ་དང་འབབ་བཞེན་དུ་ འབངས་མི་ཡོངས་ ཀྱིས་ དད་དམ་གཙའ་མའི་ཐོག་ལས་ བྱག་དང་མཚོད་པ་ དུས་རྒྱུན་དུ་སྤུལ་བ་ལས་བརྟེན་ དེའི་ དབཅས་གི་ར་ གངས་བར་ནད་གི་རྒྱུ་འབྲུང་ སྤྱི་བར་ནད་གི་ཉིམ་བསྐྱོ་སྤྱེ་ དག་འཁྲིད་ཀྱི་དཔལ་ལུ་ གནས་ཏེ་ཡོད།

དབཅས་རའི་ཚོས་རྗེ་དཔལ་ལྷན་འབྲུག་པའི་རྒྱལ་ཁབ་ནང་ ལུང་བརྟེན་ དུས་ལུ་བབས་ཏེ་ དཔལ་མི་དབང་གོང་ས་ཨོ་རྒྱན་དབང་ལྷན་མཚོག་གིས་ འབྲུག་རྒྱལ་ཁབ་ འདི་ དུས་ཚོད་ལུ་ཁག་ཅིག་ནང་རྒྱུད་དེ་འབད་བུང་ ལོག་སྤྱེ་རང་ ནད་དང་སུ་གི་ དམག་འབྲུགས་ ལ་སོགས་པའི་རྒྱན་ཚུ་བཅོམ་སྤྱེ་ དག་འབའི་ཉིམ་ཤར་བཅུག་ དེ་ལས་ ཆར་རྒྱུས་སུ་འབབ་ ལོ་སྤྱུགས་རྟག་ཏུ་ལེགས་མི་དེ་ལུ་ དཔོན་འབངས་ཡོངས་ཀྱིས་རྗེས་སུ་ཡིད་རངས་ཏེ་ བཟུམ་ དབྱངས་གཅིག་གི་ཐོག་ལས་ གོང་ས་ཨོ་རྒྱན་དབང་ལྷན་མཚོག་ འབྲུག་གི་མི་མེར་གི་ རྒྱབས་དང་ རེས་འེབ་དག་པོ་སྤྱེ་ སྤྱི་ལོ་༡༩༠༧ ལྷི་ཟླ་༡༢ པའི་སྤྱི་ཚེས་༡༧ ལུ་ སྤྱན་བདེ་བ་ཚེན་པོ་འཛོ་བྲང་ནང་ འབྲུག་རྒྱལ་དང་པོ་སྤྱེ་ཁྱི་མངའ་གསོལ་མཚན་ལུ་ དུས་དེ་ལས་ ལོ་ཨ་རྟག་རང་སྤྱི་ཟླ་༡༢ པའི་ སྤྱི་ཚེས་༡༧ ལུ་ མི་དབང་མཚོག་རྗེས་སུ་བྱན་ནིའི་དོན་ལུ་ རྒྱལ་ཁབ་མཐའ་དབུས་མེད་པར་ རྒྱལ་ ཡོངས་ཀྱི་ཉིམ་བརྗེ་སྤྱུང་ཞུ་ནིའི་སྤོལ་ འགོ་བཙུགས་ཡོད་པ་ཨིན།

མ་གཞི་འབྲུག་རྒྱལ་ཁབ་འདི་ སློབས་རྒྱུད་ཀྱི་རྒྱལ་ཁབ་གཅིག་ཨིན་ རུང་ ལྷགས་རྒྱ་ཚེབ་འི་རྒྱལ་པོ་རིམ་བྱོན་ཚུ་གིས་ ལྷིའི་རྒྱལ་ཁབ་རྒྱ་དང་ མཐུན་ལས་བཟོ་མ་ཚད་ ལྷོ་ཨོ་ཤེ་ཡུ་ལུང་སྤྱུགས་མཐུན་འབྲེལ་ཚོགས་པ་དང་ འཛམ་སྤིང་སྤྱི་ཚོགས་ཀྱི་འབྲུས་མི་སྤྱེ་ འཇུལ་ ལྷགས་འབད་ཞེན་མ་ལས་ དབཅས་རའི་དཔལ་ལྷན་འབྲུག་པའི་རྒྱལ་ཁབ་འདི་ སྤར་བ་སྤྱུག་པ་སྤྱེ་ བཅོན་ཏོག་ཏོ་སོང་མ་ཚད་ དཔལ་འབྱོར་དང་ མི་སྤྱོད་ལུ་ གོང་འཕེལ་སྤོལ་སྤྱེ་རེས་ཡོད་པ་ ཨིན།

དཔལ་མི་དབང་འབྲུག་རྒྱལ་བཞི་པ་མཚོག་གིས་ རྒྱལ་ཁབ་ཀྱི་ འབྲེལ་ལུགས་གཉེས་ཀྱི་མཐའ་དོན་དང་ རྒྱལ་ཡོངས་དག་འཁྲིད་དཔལ་འཛོམས་ཀྱི་དམིགས་ ཡུལ་བརྒྱབ་ཐབས་ལུ་ བྱག་ལུ་དང་ སྤིང་བྱས་ལེ་ཤ་བརྟུན་པའི་གྲས་ལས་ དམངས་གཙོའི་ རིང་ལུགས་དབུ་བཙུགས་གནད་སྤྱེ་ དེའི་ འབྲུག་རྒྱལ་པོ་ མི་དབང་འཛིགས་མེད་གོ་སར་རྣམ་ རྒྱལ་དབང་ལྷན་མཚོག་གིས་ ལས་སྤྱོད་བཟང་པོའི་བཀའ་དྲིན་ལས་བརྟེན་ གཞི་འགྲུམ་ སྤྱིང་ སྤྱིང་བཙུགས་པ་བཞེན་དུ་ དམངས་གཙོའི་རིང་ལུགས་ཡང་ལེགས་ཤོམ་སྤྱེ་མཐའ་འཁྲོལ་དོལ་དཔ་ ཨིན།

དབཅས་འབངས་མི་ཡོངས་ཀྱིས་ ལུང་བརྟེན་དུས་བབས་ཀྱི་རྒྱལ་བརྒྱད་ བར་ཆད་མེད་པར་སྤྱོད་སྤྱེ་ རྒྱལ་ཁབ་ལྷ་ཡུལ་བརྒྱུར་ འབངས་བདེ་སྤྱིད་ཉིམ་ཤར་བར་ཤོག་ ཟེར་སྤྱོད་ལས་བཏབ་དགོས་དང་ བཟོ་ཐོགས་ཅན་གྱི་རྒྱལ་བརྒྱད་ ཀྱི་རིམ་ལུགས་ རྗེས་བྱན་དང་གྲུས་བཏུང་ཞུ་ནིའི་ གོ་སྤྱོད་ཐོབ་ བེ་འདི་གིས་ དལ་རྗེ་བཟང་ལུག་ཟེར་ཞུ་ནི་ཨིན་ལགས།



ཚོ་རིང་དབང་འབྲུས།
ཁྱིམ་སྤོན་གཙུག་ལག་སྤྱོད་བཅུང་པ།

འབྲུག་རྒྱལ་ལ་ པ་མཚོག་ལ་བཀྲ་ཤེས་ལེགས་སྤོན་གྱི་སྤྱན་རྒྱུ་རྩེ།



སྤྱན་རྒྱུ་སྤྱེ་བཞི་འཛོམས་པའི་སྤྱན་རྒྱུ་ལྗོངས་འདིར།།
དབང་ལྷན་བརྒྱད་འཛིན་མི་ཡི་མེད་གོ་གིས།།
རིགས་བཟང་མཁའ་འགོ་ལྷུ་ལུ་བསུ་བ་ལས།།
མོ་གཏད་བརྒྱད་འཛིན་འཛིགས་མེད་གོ་སར་འཇུངས།།
རྒྱལ་བ་ཀུན་གྱི་སྤོན་ལས་གཅིག་བསུས་ནས།།
རྒྱལ་སྲས་མཚན་དཔེ་རྫོགས་པའི་སྤྱར་བཞེད་ཏེ།།
རྒྱལ་འབངས་ཡོངས་ཀྱི་ལྷགས་འདོད་བསྐྱེད་དོན་དུ།།
རྒྱལ་ཁབ་འདི་དུ་ཕེབས་པ་དོམ་ཚར་ཆེ།།
ཟབ་རྒྱས་ཡེས་ཤེས་ལུང་པོས་རབ་མཛེས་སྤྱ།།
མཛེས་སྤྱེ་འགོ་བའི་ཡིད་དོར་ནོར་བུ་བཞེན།།
བུ་བཞེན་གཅེས་པར་བསྐྱེད་པའི་འགོ་ཀུན་ལ།།
ཀུན་ལ་ཅི་དོད་རེབ་སྤྱེར་བར་མཛད།།
སྤོན་བྱོན་མཁས་པའི་མཛད་འབྲིན་བཟང་པོ་དང་།།
འབྲུག་མི་ཡོངས་ཀྱི་སྤྱི་མཐུན་བསོད་ནམས་ལས།།
ཆབ་སྤིད་འཁོར་ལོ་བསྐྱེད་བའི་མངའ་བདག་མཚོག།
འབྲུག་རྒྱལ་ཁུལ་འའི་ཁྱིམ་ཐོག་བྱོན་པ་ལེགས།།
མི་དབང་རྒྱལ་པོའི་སྤྱི་ཡི་ཉིམ་ལས།།
བྱམས་ཞིང་བརྗེ་བའི་འོད་ཟེར་འབྲུས་སྤག་ཤར།།
འབངས་འཁོར་ལེགས་པའི་མེ་ཏོག་རྣམ་པར་རྒྱས།།
ཞེ་བདེའི་ཟེལ་མངར་འབྲུག་ཡུལ་མཐའ་དག་ལུ།།
དབང་ལྷན་བརྒྱད་འཛིན་རི་བོར་བརྟེན་པའི་ནང་།།

ལུགས་གཉིས་སྲོག་ཤིང་འབྱུང་མེད་ཅན་ཏུ་གནས། །
 བདེ་སྐྱིད་འབྲས་ཞིམ་རྣམ་ཀུན་སྦྱོང་བཞིན་དུ། །
 འབྲུག་ཡུལ་དབང་བཅོན་ཡུན་དུ་གནས་མུར་ཅིག །
 རྒྱུ་འཛིན་ལྷ་པའི་བཀའ་སློབ་བཅོན་པའི་ལོག །
 གཞུང་སྲོང་ལེགས་ལྷན་དམངས་གཙོ་འོང་ལུགས་ཀྱི། །
 དམིགས་ཡུལ་དགའ་སྐྱིད་དཔལ་འཛོམས་ལྷན་གྱིས་གྲུབ། །
 ཚོས་སྲིད་ལེགས་ཚོགས་འཕེལ་ཞིང་ནད་སྤྲུལ་ཞི། །
 ལེགས་ལེགས་འབྲུག་ཡུལ་ནམ་མཁའ་ཡངས་པའི་ནད། །
 ལེགས་ལེགས་རྗེས་བརྒྱུད་སྐར་མ་ཇི་བཞིན་གང། །
 ལེགས་ལེགས་རྒྱལ་འབངས་རབ་དཀར་ཉི་མ་བཞིན། །
 ལེགས་ལེགས་དཀར་ཚོགས་རྗེས་ཀྱི་བསྐྱར་བའི་དབྱུག། །
 རྒྱ་ཡི་དཀྱིལ་འཁོར་རི་བོར་ཇི་བཞིན་བརྟན། །
 གསུང་གི་སྤྲོད་གསུང་ཕྱོགས་ཀུན་འབྲུག་ལྟར་གསུང། །
 རྒྱལ་གྱི་མཚེན་རྒྱ་ཉི་མ་བཞིན་དུ་གསལ། །
 རྒྱ་གསུང་རྒྱགས་ཀྱི་ཡོན་ཏན་མེད་དུ་བྱུང། །
 མི་དབང་རྒྱལ་པོའི་ཞལ་རྒྱ་མཇལ་ཅམ་གྱིས། །
 འབངས་འཁོར་རྣམས་ཀྱི་ལག་པའི་པད་མོ་བྱུང། །
 གཟིགས་བརྗེད་རྣམ་པར་བཀྲ་བའི་འོད་ཟེར་གྱིས། །
 དབྱ་རན་སྤྲོད་པའི་ཕུང་པོ་རབ་ཏུ་བཅོམ། །
 སྤོན་སྦྱོང་རྒྱལ་གཞུང་དཔལ་བསམ་སྦྱོན་པའི་དབང། །
 ཕུན་ཚོགས་འབྱོར་པའི་ཡལ་འདབ་ཕྱོགས་སུ་རྒྱས། །
 དཔལ་ཡོན་ཞི་བདེའི་འབྲས་བུ་རབ་ཏུ་བྱུག །
 རྒྱལ་བརྒྱུད་ལོ་བརྒྱའི་བར་དུ་གཡོ་མེད་བརྟན། །
 དཔལ་ལྷན་འབྲུག་པའི་བཀའ་སླུང་རྒྱགས་མ་ཡིངས། །
 དཔལ་ལྷན་འབྲུག་པའི་འོངས་སྦྱོང་རྒྱུ་མ་ཚད། །
 དཔལ་ལྷན་འབྲུག་པ་ཀུན་ལས་རྒྱལ་འབྲུར་ཅིག །



ཀུན་བཟང་དོ་ཇེ།

ཞིམས་དོན་གཙུག་ལག་སྦྱོང་བརྗེད་པ།

དྲིན་ཅན་པམ་དང་སེམས་དགའ་བའི་སློབ་ཁྲུང་མ་རྒྱལ་པའི་སློ་ཚུམ།

ལའེ་བསེལ་བའི་ཨོ་ལ་རོང་རྒྱལ་གྱིས། སེམས་གཡོ་བ་མེད་པ་རྒྱ་ལུ་འགྲོ།
 གནམ་སོ་ལ་འཛོན་པའི་དུས་ཚོད་ལུ། གསུང་ཉན་པའི་ཁྱུ་སྤྲོད་མོ་གིས།
 རང་སེམས་ལུ་སྤྲུག་བསྐྱེད་མེད་ཅུང་རང་། ལའེ་ཡིད་ཁར་ཚོ་གྲུང་འབག་ཞིན་མ་ལས།
 ལུས་སྐྱིད་པའི་གསུང་རྒྱུད་འབྲུལ་ཉེ་གིས། སེམས་འབྲུར་བ་མེད་པའི་ཤིང་ལུ་གནས།
 གནམ་དགུན་རྒྱ་ཚོ་པའི་དུས་ཚོད་ལུ། ཉམས་དགའ་བའི་ཤིང་ཚེན་སྤང་འདི་འགྲོ།
 གསུང་སྤྲོད་པའི་འབྲུལ་སྐད་ཡལ་བའི་ཚོ། བྱ་འབྲུལ་སྐད་མེད་པ་ལེན་གཅིག་སྐྱོ།
 བྱ་འབྲུལ་སྤང་ཅན་ལུ་འབྲུར་སོ་ཡི། དཔེ་མ་གཞི་འདི་དང་ཚེ་འདྲུག་ཅིག།
 ལའེ་དུས་ཚོད་རིམ་གྱིས་རྒྱུ་ཚོགས་འགྲོ་ལྟར། བུ་རང་ཡང་སློབ་ཁྲུང་སྤང་དགོས་འབྱུང།
 དེའི་སྤྱོ་ཚོ་མཉམ་རྒྱལ་གཞོན་མ་རྒྱུ་གིས། རང་དགོ་པའི་ཤེས་ཡོན་མཐར་འཁྲུལ་ཉེ།
 ལོག་རང་གཡུས་ཕྱོགས་སུ་བྱོན་པའི་ཚོ། ལའེ་བཀའ་དྲིན་ཅན་གྱི་པམ་དང་མཇལ།
 ཞལ་དངོས་སུ་མཇལ་བའི་དགའ་བ་འབྱུང། རང་བསོད་ནམས་མེད་པའི་སྤང་ཅུང་འདི།
 ལའེ་པམ་མ་བྲལ་བའི་སྤྲུག་བསྐྱེད་དང་། སེམས་མཉམ་པའི་མཉམ་རྒྱལ་མེད་པ་ལས་བརྟེན།
 ལའེ་རང་སེམས་དོན་ལྡན་ལྟུང་ལྟུང་། ཕྱི་གསུག་ལ་བཟོ་དེ་འདྲི་མེད།
 རོགས་བཀའ་དྲིན་ཅན་གྱི་རྒྱུ་ཚོན་གྱིས། རྒྱ་པར་སེམས་མེད་པ་བཤམ་བཏང་ཅུང།
 རང་ལོག་པའི་གཏིང་གི་སྤྲུག་བསྐྱེད་འདི། ལའེ་འབྲུལ་སྤང་ཅན་ལུ་འབྲུར་ཞིན་མ་ལས།
 དེའི་ལོག་པའི་ལྷིང་ལས་བསང་མ་རྒྱལ། བུ་དེ་གི་ལོག་པའི་གཏིང་ལས་རང་།
 རྒྱུ་ཚད་ནི་མེད་པའི་སེམས་སྦྱོང་འབྱུང། ལའེ་བཟོད་མ་རྒྱལ་པའི་སྤྲུག་བསྐྱེད་ལོག།



བདག་སྦྱོང་གཙུག་ལག་སྦྱོང་བརྗེད་པ།

རིག་པ་ནང་པར་འཚི་ཡང་བསྐྱབ། ཚོ་འདིར་མཁའས་པར་མ་གྱུར་ཀུང།
 སྤྱོ་བ་ཕྱི་མ་བཅོལ་བ་ཡི། རོར་ལ་རང་ཉིད་ལེན་པ་འདྲ།
 ས་སྤྱོ་པ་རྗེ་ཉ་ཀུན་དགའ་རྒྱལ་མཚན།



Royal Institute of Management

ESTABLISHMENT

The Royal Institute of Management was established in 1986. As the country's only management Institute, it is entrusted with the task of developing management and public administration by conducting training, consultancy, research, and advisory activities and services. It was incorporated as an autonomous Institute under the Royal Charter, 1990.

VISION

“To be the premier center for management development excelling in developing managers of tomorrow; strengthening management capabilities and facilitating policy options to meet emerging challenges”

MISSION

“To develop socially and professionally responsible and proactive managers and leaders with holistic perspectives and competencies”

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- RIM – Strengthening Institutional Capacity and develop RIM into a financially self-sustaining Institute
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- Local Governance – Facilitate decentralization process and enhance community participation through capacity development
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