

# RIMnewsletter



## EDITORIAL

We welcome all our esteemed readers to the ninth issue of RIM Newsletter.

For the last few months of the 2011 academic session, the institute has been bustling with activities. Ninety - two post graduate trainees joined the RIM family on 1st February to pursue their courses in various fields viz. Public Administration, National Law, and Financial Management. After the election of the Dodum and Coordinators, many cultural, sports and social activities in and around the campus were organized. It was encouraging to see trainees engaged in various co-curricular activities apart from their normal academic courses. We consider this an important aspect towards a holistic development.

On 14th April, Professor Robert Thurman from the University of Columbia gave a talk on "Buddhism as Realism" at the institute. The talk was a part of the monthly eminent speaker talk series organized in the institute to keep trainees' informed on the important issues pertaining to the national and international arena. The monthly reflective movie organized to en-

able us to ponder on the transient nature of human life also saw good response from the faculty and trainees with the screening of the movie called "Himalaya."

The first term of the academic session concluded on a good note with the trainees' sitting for their term examination. They are back with renewed enthusiasm and excitement after their vacation for their second term which will witness unfolding of many landmark events.

2011 is a year of reminiscences and a very important year for the Royal Institute of Management. It marks 25 years of dedicated service towards building future managers and leaders. Coinciding with this special occasion, we are all set to launch the Masters in Public Administration and Management programmes in July.

In this issue of our newsletter, we have articles addressing various issues ranging from one end of the spectrum to another; be it the role of media in the present political setting or just a simple love poem.

First we have Dechen Lhamo, a law PG trainee who takes a closer look at the way modernization is influencing how Bhutanese women dress today; the make-over of our century old Kira (women's formal attire) and its implications on our cultural values. She asks people to make a choice between being fashionably forward and being culturally backward. We then have Sangay Thinley, a PG trainee in PA, talking about the social networking phenomenon that is Facebook and how this virtual "book" is driving people away from the real book. Dorji Nidup and Chorten Dorji share with us their personal experiences in RIM. The former describes a psychological debate while the latter is filled with optimism about his beginnings as a RIM

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trainee.

We also have Samitra Ghimiray, a PG trainee in FM, who looks at the impact of mobile phones on the Bhutanese society.

With the new political setting in place, we are acutely aware of the significant role of media in the Bhutanese society today. Sangay, a law post graduate trainee, provides a concrete picture of media's role, its significance as well as its shortcomings.

Finally, we have Neten Chhetri, a faculty member in the IT department, focusing on "causes and conditions" in his article "The science of mind" and categorizes Buddhism as a science of mind that requires further study.

In Dzongkha section, we have one of the lecturers in the Department of Management and Development talking about the legal course objectives. Another writer talks about the hardships that one has to face in acquiring knowledge. One trainee talks about how to become a good citizen?

We would like to thank all the contributors, even though everyone couldn't make it to the final issue, we are, nevertheless, very grateful for your participation. We urge you to keep writing and to keep supporting us by sending in your write-ups.

We hope you enjoy going through the articles.

#### ..... Changing fashion versus culture [woman's dress]

Bhutan is known to outsiders for its rich culture and traditions. It plays a vital role in shaping the Bhutanese cultural and traditional aspects of life. For instance the domestic skill of weaving and dressing represent a living craft that have over century's commanded awe and wonder. Bhutan being surrounded by range of agro- ecological vegetation learnt to use fibers and dye to create a variety of fabrics.

Zhabdrung Rinpoche, the Da Vinci of Bhutan brought sweeping changes in Bhutan out of which one such change attributed to him is the Bhutanese Gho and Kira which remained the principal choice of attire of Bhutan. By the end of twentieth century, with the effects of modernization finally being felt, the national

costumes gained even more prominence. For a small country surrounded by giant neighbors, costumes were seen as attributes that clearly set Bhutan apart from the rest of the region and gave its inhabitants the Bhutanese identity. Concern that such a symbol would inadvertently be discarded along Bhutan's path towards modernization led to considerable debate in the national assembly of Bhutan as well as among private citizens in the 1980s and continues today. Thus according to the pronouncement, Gho and Kira were formally declared the national costumes of Bhutan for men and women respectively. With the change of time and advancement, the way Bhutanese women wear costumes are changing drastically.

Bhutanese traditional dress for women, kira, has taken a transitional change over the years. Initially it used to be an ankle-length dress bound around the waist by a kera, strapped on the shoulders by a pair of koma with a long-sleeved blouse or wonju inside and a small coat or tego outside. Now it has been altered to waist cut, half kira with wonju and tego stitched together as a single entity, literally changing the dressing custom for Bhutanese women.

The change is evident in the way women dress today. The appropriate dress code is no more defined in social media as well, especially in the movies. Depending on the character the actor plays, the dress is manipulated. Fashion may seem frivolous among the ways movie can move us, but a film's power can come out not only from the emotions it generate but also from some-





costumes don't have to feel good; they just have to look good. Costumes set fashion trend.

Concurrent with shifts in style and content of popular journalism, particularly aims at the female market. They reflected the new styled togo which is stitched in a jacket style easier and comfortable to wear but it's against law. Home Minister Minjur Dorji said, "We Bhutanese should not lose our identity. We should never change our traditional clothes completely into something we don't recognize as ours anymore. It can be dynamic; changes are acceptable as long as we don't lose what was ours."

Many conservative parents and teachers see the change as giving way to western thinking and dressing. With the rapid development of local movie industry, young actors are embracing western concept and western fashions are becoming increasingly popular. Older people and culture sticklers see this development as corruption of Bhutanese way of life. Bhutan has gone through gradual stage of transformation and brought some social changes. With this change brings about traces of foreign culture that has been dominating the world over, pushing the traditional values and etiquettes to the far edge of extinction. However, Bhutan is still in a traditional phase and a very cautious approach could help prevent the change that we observe.

If change is necessary, it should be the change for good. The change should not be at the cost of our identity. The changing phase of our traditional dress and the upcoming fashion has lots of negative impacts. Firstly,

thing as ordinary as one's dress. Over the years, the focus of movie director has moved from an ordinary storytelling to a world of glamour. The actors in the movie world believe that

it is the deterioration of our culture. We can conclude that it's a crime, act against law. However, it can't be put into action as almost half of the female Bhutanese population, starting with senior officials to lay women wear half kira. We can keep our university as a good example where most of the female lecturers and girls wear half kira, some of them even wear jacket styled togo. Some of the girls I came across said that they are more comfortable with the new trend as they do not have to wear wonju separately. This clearly shows that the values of our identity are depreciating slowly.

If this trend continues, I think what happened to Tibet and Sikkim would happen to Bhutan too. First we will lose our identity then we may lose our nation. Thus, even the national policy on culture has emphasized the need to preserve the age-old heritage for the benefit of younger generation as an immortal treasure.

Bhutan accelerated its pace towards modernization keeping in view its ancient culture and traditions. The exposure of the nation's youth to western influence may lead to the erosion of the it's rich and unique identity. Hence, great importance has been accorded to the revitalization and reinterpretation of the values in the light of modern scientific advancement. It is realized that improving quality of life and enhancing the overall happiness of the people can best be achieved by complementing economic growth with the promotion of traditional values. As a matter of fact, our identity is under threat and it must be preserved immediately for the benefit of future generation.



Dechen Lhamo  
PGDNL



## Mobile phones and their impact on our society: A Bhutanese perspective

Mobile phones have brought about a phenomenal impact on users around the world in such an extent that they have become indispensable. Their ingenuity was an integral part since their inception. The global cellular phone business is today a multi-billion dollar industry with lofty profit margins. Although they made their venture a decade ago, the impact they have on the masses is incredible. It makes one wonder, if it is the technology or the resourcefulness which makes them so popular and indispensable.

It was in December of 2003, Bhutan became a part of that Global phenomenon that changed the quiet and mountainous kingdom for good. Bhutan Telecom launched its first service as the country's only cellular mobile operator. In one of the contemporary BBC news articles, the reporter claims Bhutan to be a country where technology plays 'second fiddle to nature' and that 'change happens at a glacial rate'. In fact, that sounded very true when an operator had a sum total of over two thousand customers.

A decade after its introduction, Bhutan is never the same. Today, the mobile network has reached almost all sections of the country and has brought about transformations in Bhutanese society. With the introduction of the second mobile operator in 2008, the mobile user base in the country has now reached a figure of 394,316 subscribers which means that more than half of the country's population owns a mobile phone. Unlike any other gadgets, mobile phones have

spread the country at a swift pace like a wildfire overtaking all its predecessors within this short period of time.

Along with this technological advancement, there is a greater but subtle transformation that has been taking place in every aspect of our life; in our business, in ways of our communication, in our youth and in our social life that shapes our society and the nation. The rugged terrains of the Himalayas no longer stand as barrier for people to communicate with each other.

Like in many other developing countries, Bhutanese society has embraced this change with great interest and enthusiasm. It is interesting to observe that

a farmer, in a remote part of the country, who doesn't know how to read and write, can still use a mobile phone. From calling a family member in other part of the country to knowing latest prices of potatoes in Thimphu vegetable market, the works that traditionally took days to accomplish are now done in a few minutes. It is interesting to observe the dynamics of change in rural livelihood brought about by this

'little magical device'. This interesting phenomenon unleashes a new dimension for research in the areas under social sciences like public service delivery and Good Governance which are the means to achieve the noble vision of Gross National Happiness. This is the channel through which we can reach the unreached and empower people so that they can participate more in the democratic process and decision making.

Good Communication and Transport system are basic necessities for any Business to perform well. In Bhutan, although no independent study has been conducted about the improvement brought about by



mobile phones, however it has certainly helped the business sector in myriad ways. In fact, business sector would be the single largest sector that has benefitted maximum from it. Mobile phones have made people more connected and accessible to each other thus enhancing business and trade. For a contractor who is in a remote construction site, it is possible to order few more bags of cement from his supplier who could be out of his office, just because they are connected.



Another interesting impact the mobile phones have brought is on our youth. It is a common scene nowadays, to see our young generation proudly carrying a fancy device through which they can not only make calls at their convenience, but also send text messages, browse internet take photographs and many more. It has made our youth more informed, more independent and more connected. The exchange of ideas and information which was an expensive and slow affair in olden days has now become more affordable and accessible. Thus, mobile has definitely contributed in shaping the outlook of our youth in many ways.

Although mobile phones are the perfect gadget for simplicity and connectedness, like any other gadget, they have their own negative effects. Such negative effects of mobile phones are also visible especially in the youth of Bhutan. It is observed that our young generation have a tendency to save up their pocket money to purchase the latest and most expensive mobile phones. Many a times, they also use this handy

device in inappropriate places and for inappropriate purposes. Use of Mobile phones by students in classrooms can create nuisance and disturbance to others. Therefore, strict regulations should be implemented by schools not to use them during class hours. Our tender minds are most often exposed to inappropriate contents like violence and pornography. The “gang culture” and increased instances of violence among youth are the result of such inappropriate exposures. Thus, creating awareness and inculcating responsibilities among the parents and teachers is vital for the healthy growth of mobile phone usage among youth of Bhutan.

In these few years, we have also seen that mobile phones have brought about changes in our social and personal relationships. Many of those changes have been negative. It is said that ever since the advent of mobile phones, divorce rates in Bhutan have drastically increased. Although, we have no official records to prove such claims, the harmful effect of such a facility when not used in a positive way is evident. While in one way mobile phones are a boon, they are also capable of bringing about decadence and downfall of families. Therefore, it is imperative for all of us to know our roles and responsibilities in fruitfully using them.

In a short period of eight years, Mobile phones have entered into the lives of most Bhutanese and we have speedily adopted this change with much excitement and zeal. The future will bring about more advancement and growth in this sector and will impact lives of the people in better ways. The changes will no longer happen at ‘glacial rates’ as it was once described but in leaps and bounds. However, we must welcome these new developments with full responsibility and knowledge. While we must harness the benefits of such a technological advancement, we must also take appropriate measures to mitigate the unavoidable ills that accompany it.



SAMITRA GHIMIRAY  
PGDFM

## Role of media in changing socio-political system in Bhutan, a legal analysis

The right to freedom of expression as enshrined in Article 7 clause 2 of the Bhutanese Constitution is probably the most universally accepted human right. The freedom of the press is considered to be the most important right which must be protected in a democratic society. This freedom can only be available in a society where there is a right to free speech and expression. Similarly, the freedom of information can be enjoyed only if there are sources from which information can flow.<sup>1</sup> These sources again, would be available where there is a right to speech and expression. Freedom of expression and information run parallel to each other. While the press might be the medium of expression, someone else might possess the information. Until and unless these two freedoms are exercised together both would be useless. Media therefore, is an important channel through which these freedoms are made accessible especially in the democratic form of government.

Bhutan underwent a major transformation in its political scenario; the King bequeathed his people these rights and freedoms by drafting a constitution and then putting up a majority rule through establishment of democracy. The first general election was successfully held at the end of 2008 and the credit goes to the proactive role played by the media besides other agencies such as Election Commission, the Political Parties, etc.. Since then the role of media became very important. However, media had a rough sledding in the initial phase of democracy- to educate people about democracy; especially the political aspects as they were no better than lackluster.

The development in terms of media is also massive as compared to a few years before. Lots of legislation on media has been enacted. There are good number of

autonomous bodies<sup>2</sup> that constantly reviews the rules and regulations pertaining to the development of media.

Ultimately we also see the impact, both negative and positive, of media on our social and cultural aspect. People knew the value of participation in the governmental process; they knew how to exercise their rights seriously. Hence, today people don't hesitate to question the government's act which had not happened in the erstwhile regime. They are critical of everything. Even the involvement of media in the (recent) case of Opposition Leader versus the Government takes it's role to a different level. The censoring of parliament sessions,

censoring of public views in the forum and even films were questioned by public at large. But, there are still areas that need to be streamlined. Constraints in obtaining information and outreach, poor professionalism in media as an institution, infrastructure inadequacy, etc are some of the shortcomings. In short, independence of Media in Bhutan is still in question though it is highly praised as a fourth organ



of the Government.

Perhaps, these impediments will be channeled well with the passing of Right to Information Act which is at the threshold of Parliament. The need of redefining the status of employees, in the mass media, as a public servants is extremely desired; inter alia, their roles, mandates and funding mechanism, for the reason that they neither get the benefit that is rendered to civil servants nor as corporate sector employees.

In addition, the media fraternity is also suffering setbacks of defamation cases in the course of its mandate, and honestly this is the reason why media fears of reporting without "fear and favour". This essentially tells them to be more mindful of their roles, responsibilities and liabilities as provided in the statutes, while respect-

<sup>1</sup> Freedom of Press, taken from legalserviceindia.com (visited on 12.3.11)

<sup>2</sup> BICMA (Bhutan Info-Comm and Media Authority )



ing the individual rights and freedoms it must keep the public interest at the centre.

It must also follow the guiding principle of “reporting what is true, accurate and unbiased” in discharge of its function. This is also where media professionals have to play proactive role.

In conclusion, I would say that though there cannot be an absolute media freedom or perfection in the system, the media shall run best to the tune of the system keeping in mind the constitutional mandate and the benefit at large. This is more important because this will transpire to the outside world how open and free the society is, and more so because it is the centre of development as His Majesty the Fourth King put it in the late 1992 Kasho (Royal Decree) while conferring autonomous status to the Kuensel.



Sangay  
PGDNL

## Science of mind

A single tree can produce a thousand match sticks and at the same time a single match stick can destroy thousands of trees. Does this mean that the match stick is not being responsible or is it the way things follow? My understanding of Buddhism revolves around this sphere - causes and conditions.

Generally, Buddhism is taken as a spiritual path, but like HH Dalai Lama says it is actually a “science of mind”, and can be extended to include subjects as diverse as rocket science, medicine, mechanical, managerial, economics. Scholars from these different fields of study can help us understand things in a simple and straightforward way. They also provide us with ideas that allow us to be innovative. Obviously, these innovations can be either constructive or destructive. It all depends on our perception. From a pure “science of mind” point of view, there is actually nothing that can be categorized as good or bad. Therefore, I

feel that it is important to have some basic understanding of Buddhism, irrespective of what kind of science we follow.

According to one of the Buddhist master, Dzongsar Jamyang Khyentse Rinpoche there are two types of truth - absolute and relative. [In Buddhist philosophy, anything that is perceived by the mind did not exist before the mind perceived it; it depends on the mind. It doesn't exist independently, therefore it doesn't truly exist. That is not to say that it doesn't exist somewhat. Buddhists call the perceived world “relative” truth - a truth that is measured and labeled by our ordinary minds. In order to qualify as “ultimate” truth, it must not be fabricated, and it must be independent of interpretation.] - p66, ‘What Makes You Not a Buddhist.’

If we take the above paragraph as the basis of discussion, we can argue that we can never come to a general conclusion, because every individual has their own approach of understanding. This can be understood as the “causes and condition.”

In his book, Dzongsar Khyentse Rinpoche discusses how mind, time, memory, and god are assembled and how each assembled component in turn depends on several layers of assembly.



Rinpoche explains that when Siddhartha taught impermanence, he went beyond conventional thinking about “the end,” such as the notion that death happens once and then it's over. Death is continuous from the moment of birth, from the moment of creation. He adds that each change is a form of death, and therefore each birth contains the death of something else. Now isn't this an in-depth study of mind? Isn't this a study about “science of mind?”

Rinpoche further explains causes and conditions with an example of cooking an egg. He says that a cooked-egg result requires some fundamental causes and conditions. An egg, a pot of water, and some sort of heat-

ing element and also some non essential causes and conditions, such as a kitchen, lights, an egg timer, a hand to put the egg into the pot. Another important condition Rinpoche mentions is the absence of interruption, such as a power outage or a goat walking in and overturning the pot. He goes on saying that each condition, the hen, for example, requires another set of causes and conditions. It needs a rooster to lay an egg, a safe environment for this to occur, and food for it to grow. The chicken feed has to be grown somewhere and must make its way into the chicken coop. Rinpoche concludes by saying when all the innumerable causes and conditions come together, and there is no obstacle or interruption, the result is inevitable.

Many of us misunderstand this to be fate or luck, but we still do have the power to have an effect on conditions, at least in the beginning. But at a certain point, even if we pray that the egg won't be cooked, it will be. Doesn't this understanding require some study? Is it not a kind of science – a Science of Mind?



Neten Chhetri  
Lecturer

## REFLECTIONS

### Facebook: Reducing peoples' face time with book

Social networking sites are a huge hit. Even before they officially go worldwide, they hit the jackpot! So huge are the number of active users worldwide, they acquire cult status rather prematurely. The status quo is such that without social networking sites our life becomes humdrum. And with the ever increasing population, we inject new life into these sites.

Soon after Bhutan crossed the threshold of the 21st century, it found itself entering an entirely unique world-a world of sophisticated users of Charles Babbage's invention-and catching up with the rest of the world. These ubiquitous machines are portable and perform miracles.



Reading they say is a noble habit, if not the noblest. Books they say are mens' best friend. Book-Best Offer on Knowledge, so have I read when I was a young kid. Today we are in for a completely different scenario. Social networking sites like Facebook have taken centre stage and have sidelined books into dingy corners where they silently collect dust. It's a pity pages cannot talk, for if they do we would have a different tale to tell.

Reading habit in Bhutan amongst children is very dismal; amongst adults it's no better. It is too disheartening. Books have lost their charm except for few book-worms who prefer to lie on a couch, sit in the shade or lie on a reclining chair and read their favorite books. It is now typical to find majority of people with laptops, mobiles and computers- all too busy social networking rather than reading books. This is an eye-sore. Reading has become obsolete. Books remain where and how they are-untouched and unread! Best-selling authors fade and their bestsellers go unheard.

I had my first tryst with Facebook in 2007, when I was in my first year in college. I was fascinated. I would send messages, chat with friends, find lost friends, and meet cousins, stalk on my exes and remember my friends' birthdays. The very day I joined, I sent 50 'Friend Requests' to both known and unknown.

Few months after registration, I came to realize it was eating a good chunk of my time daily. The more you 'Face book', the more you want to. It is addictive. Zuckerberg has flavored it with a hint of Nicotine. For many, checking Face book for messages and updates is the first thing they do in the morning even before they head to the washroom. We have now become so dependent on Facebook that a few days away from it gives us withdrawal symptoms.



Young kids should be reading but their ruling passion now is Facebook. This generation has grown up with computer games and Facebook. They are completely oblivious of the book resources around them. And therefore they are ill-informed. Occasionally I have this recurring feeling, 'If now is not the right time to wean them off Facebook, then when?' There is no time like the present.

Recently, decades-old regimes in the Arab world have fallen. Facebook played a pivotal role. Global thinkers have called youthful protesters who used Facebook to organize massive protests on the streets as 'Facebook children.' No wonder "Youth and technology" have been defined as two of the most powerful forces changing the world today.

People who work in offices are also into Facebook. Non-Facebook users are few and far between. Some ministries have banned Facebook during office hours. A very wise move indeed. But more often than not, public servants, or any office-goers for that matter, signing in into Facebook, MSN, Twitter etc. has become their daily ritual. And since June 2009, people have begun managing virtual farms in their offices. Wish Farmville could solve the problem of food insecurity and poverty!



Sangay Thinley  
PGDPA

### Rethinking about future leaders!

People say that the youths of today are the leaders of tomorrow. No doubt about that. But how can we define LEADER or understand the word LEADER in the preceding phrase? For me it is quite a weird thing, especially when I consider the definition of leader from theoretic concepts. It was my long awaited desire to know.

On February 1, 2011, I was attending the orientation program at Royal Institute of Management (RIM). Right from the Director's welcome address to every single faculty's speech, they remarked with noticeable

faith, "WE ARE HAPPY TO WELCOME YOU-THE FUTURE CEOs/MANAGERS/LEADERS....." I was so excited and delighted at least to be a part of it. Everyone present there seemed to be happy as I could easily read out from the smile on their faces. It is not for nothing that they were wearing a garb of smile; It is the reward of their timeless hard work. However, I was lost for quite a moment in retrospection. And the next second, I was on the plane of introspection-rethinking about how we can become the future CEOs/leaders and Managers? I was completely lost.

In my whimsy stage I heard, "Touch your minds and open your hearts." I passionately listened to it with much curiosity. "Good leaders need to incorporate all good human values and practices," was the next line that seeped through my mind. Immediately a host of words-punctuality, integrity, compassion, equity, justice, simplicity, morality and humility shone vividly. The lecturers advised us to never cease learning and to make the best use out of what this Management Institute has in store for us. Apart from learning lessons within the four-walls, we were also assured that we would be learning a lot more through occasional screening of reflective and contemplative movies from around the world. Those movies would provide us with many food for thoughts which would assist us in refining and understanding ourselves better. Furthermore we await our interaction with the best minds from around the world. The idea is profoundly good. They want leaders to be socially and professionally responsible and proactive with holistic prospective and competencies.

In addition, a wise concept aptly called General Development Programme (GDP) which includes cultural activities, games and sports, leadership, literacy and special projects is in play here at RIM. This program takes the goal of our Education Ministry's Kuen-tshang Shay-youen to a new height. Leaders should be all-rounder. Apart from the post and chair they will fill, they must and should lead fellow citizens by example. RIM with its GDP provides a springboard from which post-graduates can launch themselves into a phase of positive change.

Thank you Almighty! Much to my relief, the persistent painful thirst was at last half-quenched. I shifted myself in my chair and it provided quite a comfort to my body which had turned stiff. I was ready for the next lecture. Upon attentive listening, I was taken aback,

once more. I was lost in a reverie. EXPECTATIONS and OBLIGATIONS; “Remember you all owe a great deal to the King, country and the people; You all are recruited from many and selected from few. In fact you all are Crème de la crème (cream of the cream)-as the French would say; The Government places high expectation on you all and you have an obligation; Hitherto, you were all grateful for the motherly treatment from the Government, now it is the time to pay back, and pay back you should with a clear set of obligations; It is your bounden duty to serve to the best of your ability. Always do the right thing and always serve with full commitment; you’ll never go wrong.”

Thus I heard.

When we were fully oriented, we took leave of the hall. As I walked to the door, I was mindful only of the tapping sound of my foot wear hitting the hard concrete and the mixed feeling of how best I could serve the TSA-WA-SUM!! I was completely oblivious of my surroundings.....



Dorji Ngueldrup  
PGDPA

## What I think of Royal Institute of Management (RIM)



I felt a surge of excitement as I picked my way through the orange evening sun of RIM on 30th January 2010. Maybe, this was because of imprudent thought that always struck my mind. Indeed,

It felt like the manifestaton of a dream that I had set upon achieveing more than one and a half decade ago. That time I felt little pleasure dreaming of sitting on revolving chair as one among the many Dashos’ in future. There was such a mixture of violent emotions churning in me.

As Kalu Rinpoche once said, ‘If a hundred people sleep and dream, each of them will experience a different world in his dream’, I am experiencing the real world of RIM as if like a fifteen- years old on a first date. I am feeling nervous and speechless to describe the reality here. For me, it is not really a question of being a Dashos in the future. It is finding the means to take up the future responsibility of my family in particular and the nation as a whole. Staying here relates me with the chick of a Buddhist mythical bird called GARUDA. In one of his teachings, Sogyal Rimpochhe said, ‘the garuda chick has all its wing feathers fully developed inside the egg, but it cannot fly before it hatches. Only at the moment when the shell cracks open can it burst out and soar up into the sky’. In fact, I am developing the wings of my own as all my friends are doing here at the institute which nurtures us today.

In this institute, dreams are brought to life by the miracle of hidden talents among individuals. For this reason, the institute has become a breeding ground for the next talented leaders of the nation to launch and work for their career further by involving beyond the academic world. The unique assessment criteria for the institute called ‘General Development Programme’ (GDP)-assessing everyone’s participation in every co-curricular activity such as cultural, sports etc. -add flavour to the experiences and enjoyment of the institute. Undeniably, people like me are having the chance to experience half a dozen of shows and games for the first time. It’s here that we are not just buzzing with news, but we are actually creating it.

It might seem a bit silly or cheesy to say that my first two months at RIM will stay with me forever along with the likes of my first kiss. Everthing is fantastic, different and colorful. Nonetheless, I am also preparing to fly to the highest point along with other chicks of GARUDA with the same responsibility to serve the nation once we graduate from this institute. I know plenty would be excited to join RIM in coming years but the arrogance of being Dasho should be subsided with the view to serve the nation well.



Chorten Dorji  
PGDPA

## Do nothing - A guided meditation by Dzongsar Jamyang Khyentse Rinpoche

Men tend to define themselves by what they do, which makes doing nothing very challenging. Yet the benefits of meditation (doing nothing) are in the news nearly every day. In this article from Tricycle, Dzongsar Jamyang Khyentse Rinpoche offers a guided meditation in doing nothing.

### Do nothing

A guided meditation by Dzongsar Jamyang Khyentse Rinpoche

### By Dzongsar Jamyang Khyentse Rinpoche

I'm going to talk a little about shamatha meditation, and I thought it would be good to try and actually do the meditation as we go along. The actual technique is very simple. All the great meditators of the past advised us to sit up straight when we meditate. When we sit up straight, there is a sense of alertness, a sense of importance—it produces the right atmosphere. In this particular instruction, I'm going to suggest we don't use an external object, such as a flower, but instead follow the standard Theravada tradition of using our breath as the object. So we concentrate on our breathing: we simply follow our breath in and out. That's it. Our mind is focused on the breathing, our posture is straight, our eyes are open. That's the essential technique: basically doing nothing.

Let's do that for a while.

### Short meditation session

We simply sit straight and we watch our breathing. We are not concerned with distractions, with all the thoughts that occupy our mind. We just sit—alone, by ourselves, no reference at all. Us, the breathing,

and the concentration. That's all we have.

### Short meditation session

So we sit, we concentrate on the breathing, nothing else. Then some thoughts may come, and any number of distractions: things you talked about yesterday, movies you watched last week, a conversation you just had, things you need to do tomorrow, a sudden panic—did I switch off the gas in the kitchen this morning? All of this will come, and when it does, go back to the breathing. This is the slogan of shamatha instruction: just come back. Every time we notice that we've gotten distracted,

we remember the instruction and we come back to the breath. Let's do this for a while.

### Short meditation session

If we have ambitions—even if our aim is enlightenment—then there is no meditation, because we are thinking about it, craving it, fantasizing, imagining things. That is not meditation. This is why an important characteristic of shamatha meditation is to let go of any goal and simply sit for

the sake of sitting. We breathe in and out, and we just watch that. Nothing else. It doesn't matter if we get enlightenment or not. It doesn't matter if our friends get enlightened faster. Who cares? We are just breathing. We just sit straight and watch the breath in and out. Nothing else. We let go of our ambitions. This includes trying to do a perfect shamatha meditation. We should get rid of even that. Just sit.

The beautiful thing about having less obsessions and ambitions—and just sitting straight and watching the breathing—is that nothing will disturb us. Things only disturb us when we have an aim. When we have an aim, we become obsessed. Say our aim is to go somewhere, but somebody parks right in front of our car, blocking us. If something gets in the way of our aim, it becomes a terrible thing. If we don't have an aim, though, it doesn't matter.





Meditators often have a strong ambition to achieve something with their meditation. But when meditators get distracted, they go through all kinds of hell: they lose their confidence, they get frustrated, they condemn themselves, they condemn the technique. This is why, at least during the first few moments of meditation, it doesn't matter whether we are getting enlightened or not, it doesn't matter whether the hot water is boiling in the kettle, it doesn't matter whether the telephone is ringing, and it doesn't matter whether it's one of our friends. For a few moments, things don't matter.

### Short meditation session

You don't have to meditate for the sake of attaining enlightenment. If you are not interested in enlightenment, you can practice shamatha to be natural—to not be so swayed by circumstances. Most of the time we are not in control of ourselves; our mind is always attracted to, or distracted by, something—our enemies, our lovers, our friends, hope, fear, jealousy, pride, attachment, aggression. In other words, all these objects and these phenomena control our mind. Maybe we can control it for a split second, but when we are in an extreme emotional state, we lose it.

Letting go of ambition is a bit like the renunciation that Buddhists talk about. The Buddha renounced his palace, his queen, his son, and his parents, and went out in search of enlightenment. You can say that the Buddha was trying to diminish his ambition. At least, he was trying to see the futility of it, and he was letting go. Letting go is quite important if you want to become a shamatha practitioner. We do shamatha meditation so we can achieve this power to let go.

Meditation is one of the rare occasions when we're not doing anything. Otherwise, we're always doing

something, we're always thinking something, we're always occupied. We get lost in millions of obsessions or fixations. But by meditating—by not doing anything—all these fixations are revealed. Beginners might find this a little frightening, but slowly they will gain inner confidence, and these fixations will automatically lessen. The classical meditation instruction texts say our obsessions will undo themselves like a snake uncoiling itself.

### Short meditation session

Thoughts are coming and I'm telling you to go back to the breathing. You automatically interpret this as "We should stop the thoughts." This is not what I

mean. I'm not saying you should stop thinking. All I'm saying is, concentrate on the breathing. When thoughts come, don't stop them, don't increase them, don't encourage them, don't discourage them. Your job is to concentrate on the breathing. That's it. Stopping the thoughts is not your job. It's important to understand the difference: thoughts are going

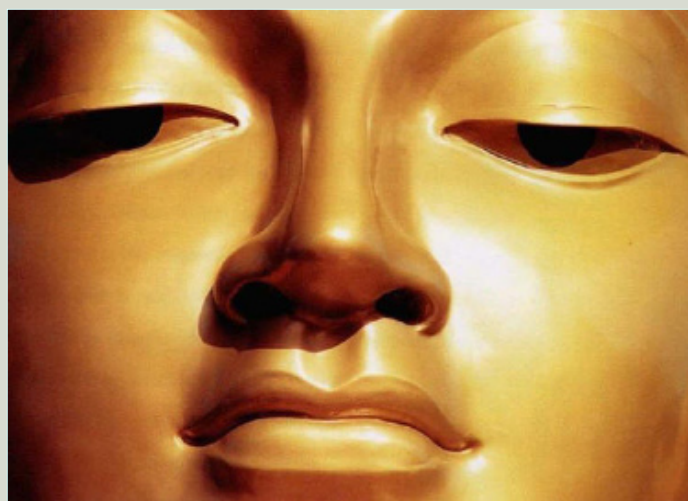
to come; all you do is just concentrate on the breathing. That's it.

### Short meditation session

Lord Maitreya has some really good advice for shamatha practice: When we are doing shamatha and the mind gets distracted, it is important that we remember the antidote. The antidote here is very simply to go back to the breath. We call this "Applying the antidote." But sometimes we apply the antidote too much, which can cause both dullness and agitation. You got that? If you keep applying the antidote—antidote, antidote, antidote—it's like applying the antidote when there's no poison. That becomes a problem.

### Short meditation session

Always do short but frequent shamatha sessions.



I'm talking especially to beginners. If you're going to meditate for fifteen minutes, start fresh at least thirty times. Over time we can start doing longer sessions—in a fifteen minute session, we can do it fifteen times with a break in between. And when you take a break, take a real break— walk, stand up, do something else. Don't just linger there half meditating, half not meditating. After a while, you can practice seven times within fifteen minutes.

Keeping it short is important because if you do too much at the beginning, you'll get fed up with the technique. We are human beings—we don't like to get bored. We like to change what we eat, we like changing our clothes. We like change.

Likewise, the spiritual path is a long process, and we need a lot of patience. We need to like the path, so keep the meditation short and precise and frequent. That way we develop strong habits. Later on, it becomes part of us. It's like drinking alcohol: when we first start drinking, we drink a little; we don't drink two or three bottles at one time. If we did, we'd get so sick we'd never touch it again. So practice shamatha for a short time but many times. That way you'll get habituated. This is necessary. Shamatha should become part of your life.

And during the off sessions, also, if it's possible, remember you are breathing. We always forget that we are breathing.

Also, you should not limit your meditation to only in the morning or only in the evening; you should do it any time, all the time. Practice time is always now—it's never in the future. Don't ever leave your shamatha thinking, "I'm going to do it next weekend, next month, or next year." Do it now. Anyway, you're only doing it for about forty-five seconds, if you're a beginner. It's easy. You can do it anywhere. It only requires this: to sit straight.

### Short meditation session

As we meditate, we simply sit straight and watch the breath. So what does that do? It creates space. In fact, the technique itself is just a trick. The main point is to recognize all these thoughts and distractions that are constantly bombarding us. We still get angry, but we know that we are angry—this kind of

anger has so much humor. We can actually drive it in certain directions—we have more control.

The frustrating thing about our life is that there is no control over these emotions. That's why there's no fun. The whole purpose of Buddhism is to have fun, isn't it? And in order to have fun you have to have control. If someone else has control over you, that's it: there's no fun.

### Short meditation session

Shamatha involves a lot of discipline. Lamas often advise us to do meditation in a group, because when we are doing meditation in a group, we want to be the best, the fastest; we have so much pride and ego, and we're so competitive—why not use this competitiveness as a tool on the path? It's like working out—if you buy the machines and bring them home, you do three or four days and the machines end up in the garage. But if you go to a gym, you see the other people who are diligently doing it, and all the other beautiful bodies, and it gives you inspiration. What a wrong motivation! But at least it will lead you somewhere.

Keep it simple, don't make it complicated. Concentrate on the breathing, sit straight—that's all. Every day, do a few minutes, and, on top of that, do it spontaneously in different places—not just in front of the shrine, but everywhere. There's so much merit in just sitting there.

Dzongsar Jamyang Khyentse Rinpoche was born in Bhutan in 1961 and is recognized as the main incarnation of Dzongsar Khyentse Chökyi Lodrö (1894-1959). From early childhood, he has studied with some of the greatest contemporary masters, including His Holiness Dilgo Khyentse Rinpoche. He has established dharma centers in Asia, North America, Australia, and Europe.

Courtesy: Tricycle

### An expression of love

There was a time when the whole world chased the moon,  
By the time they reached the moon it was already noon,  
And when everyone was chasing the moon I chased you,

Said I was being a fool falling for you.

I know there are too many fishes in the pond to fish,  
But you are the special kind of fish,  
Who taught me 'not to lose everything just for sake of a dish'.

God gave us a lot of choices,  
And I chose to recognize your voice among a thousand voices.

It breaks my heart to think that far and away is where you stand,

But I can walk the distance of love just to hold your hand,

Someday I hope to be with you in love-land.

Girl you waited for a miracle for your whole life,  
But don't be too late to realize that the miracle has already passed you by.

It's difficult to search for a diamond in the sand,  
But it's not impossible to search for a helping hand.

Sometimes a simple accident can be a miracle,  
And sometimes it can be an unfortunate chronicle.

It's all in our hands to turn it into an everlasting bond of souls,

Or simply a heart filled with holes.



Subarna Pradhan  
PGDFM

### The heart broken angel

Lo! And behold, the divine goddess looks

Upon the craggy deep nooks

Scanning for the love she'd lost

Will she find her at any cost?

She listens near her window pane  
Trots up and down the narrow lane  
Looking for the invaluable gem  
Will she ever find the same?

"The goddess", is what everyone called her  
For she stood divine and tall  
Oh! Now she's amongst grotesque creatures  
Without her loving features

Almighty lord! To thee we pray  
With our offerings in here tray  
Thou grace her find her lost love  
And guide her along the unlit curve

Rain your blessing on the poor soul  
Remedy her heart drenched so cold  
Free the shackles of despair so strong  
Prithee! Empower her nothing goes wrong

The blessed angel closed her eyes  
Brimmed with ceaseless brine, she cries  
Eyes open and pearls cascade down her face  
As she slowly dragged off with an unsure pace

Afar in the lovely dark woods, magpies chattered  
Heard it was down in the meadows scattered  
Didst it eye the lone lover's love??  
For the corn in the fields were to serve  
The leaves danced and the birds sang  
And then, the distant church bell rang.....



Sangay Thinley, PGDPA



## CAMPUS EVENTS (Reporters: Namgay Pelzang, PGDFM; Dhanapati Bandhari, PGDPA)

### Welcome show for the PG trainees

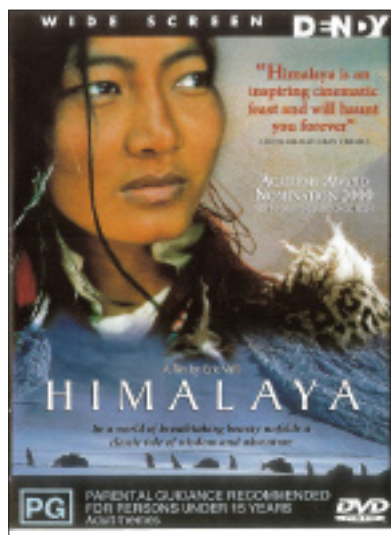


The Diploma Trainees hosted a welcome show for the Post Graduate Trainees on 25th February, 2011 at 4 p.m. in the auditorium.

Present at the show were the Director, Registrar, faculty and staff members and the trainees from Post Graduate Diploma in Public Administration (PGDPA), Post Graduate Diploma in Financial Management (PGDFM) and Post Graduate Diploma in National Law (PGDNL).

With an hour and a half show, the Director ended the programme with his words of appreciation to the participants and urged for a better return show from the PG trainees.

### HIMALAYA - The first reflective movie



Himalaya, the film directed by Eric Valli was screened in the auditorium of Royal Institute of Management (RIM) at 4:30 p.m. coinciding with the International Women's Day i.e on 8th March, 2011.

The movie has won oscar awards -2000 and was nominated in Edinburgh - International Film Festival

-1999. The film is a narrative on the both traditions and the impermanent nature of human struggle to retain and express power in the face of the gods.

The session concluded with a movie review.

### Role of NGOs in the new democratic set up



Like Government Organisation, Non Government Organisation too plays a pivotal role in making democracy a success story. This was highlighted by the Secretary General of the Tarayana Foundation, Chime Palden Wangdi in her talk. She spoke to the trainees and faculty members on "The Role of NGOs (Non Government Organizations) in the new democratic set up" on 7th March, 2011.

The speaker works as a social development worker/horticulturist and presently, she is serving as a Secretary General of the Tarayana Foundation and a member of the GEF-SGP Steering Committee, a member of the Royal University Council, a member of the Health and Medical Council and Commissioner on the National Commission for Women and Children Board. She is also a member of the Country Coordination Mechanism for the Global Fund to fight against AIDS/HIV, Tuberculosis and Malaria.

In March 2009, Civil Society Organization (CSO) Authority emerged and its registration started in 2010. As of now, there are 13 registered CSOs in the country.

Tarayana Foundation is one such organization which was started in 4th May, 2003 with the vision to make Bhutan happy and prosperous. 'Help vulnerable and disadvantage' is its mission and presently it is working in the dzongkhags like Samtse, Wangdiphodrang, Trongsa, Zhemgang, Mongar, Tahigang and Pemagatshel. Weavers in Zhemgang, Paper Maker in Samtse and Barefoot Solar Engineering are some of the empowering outputs of the Foundation in the nation.

Platform of socio-economic growth and development, empowering constitution/communities, Perception and role transformation better practice towards greater common good and good citizenry and effective local development partners are some of the role which the NGO plays in shapening the Democratic set up.

The talk series ended with the question and answer session.

### Inter-class football competition

The Inter-class Football Competition was kicked off on March 22, 2011. All the Post Graduate Trainees and Diploma Trainees took part in the competition.

In the boys category, DIMS 2nd yr. bagged the first position followed by Post Graduate Diploma in Public Administration. Diploma in National Law bagged the first position under Girls category followed by the trainees of Diploma in Financing Management.

The Director commended on the mass participation of the trainees. The competition was organised for one week by the sports committee.



### Open english quiz competition

The first literary activity of the year, 'Open English Quiz



Competition" was held on 7th April, 2011.

Diploma Trainees and Post Graduate Trainees participated in the competition.

PGDFM trainees bagged the first position followed by PGDPA trainees. DIMS 2nd year secured the third position.

Winners were given the prizes by the Director of the institute. He commented the organizers for a successful event.

The competition was organized by the Literary Committee to impart trainees holistic development apart from their academics.

### RIM trainees donate blood to JDWNRH

The trainees at Royal Institute of Management are not only meant to pursue their studies and make differences in their own lives, but they are also consciously aware of the health, wellbeing and lives of our people around.

To this end, 52 trainees donated blood voluntarily to Jigme Dorji Wangchuk National Referral Hospital on 11th March 2011 organized at the Royal Institute of Management complex. The volunteers were from across the courses. There were 20 volunteers from PGDPA, 6 from PGDNL, 14 from PGDFM, 5 from DNL, 2 from DIMS (II), 1 from DFM and 4 from DIMS (I) according to the records maintained by Dodams.

According to the In-charge of Blood Donation Unit, JD-





WNRH, there has been acutely shortage of blood in the hospital to feed the needy patients. The in-charge said, "Such positive response by the trainees for good cause is tremendously helping the patients who are in dire need of the blood in the hospital. He also said that it is an act of humanity. Some of the trainees expressed their concern about the ever increasing need of blood in the hospitals. They said that they were extremely happy to take part in the blood donation campaign and make voluntary contributions to the hospital. They are also interested to take part in such campaigns in future too.

The campaign was initiated and organized by the institute. As a token of appreciation, the hospital awarded the "Certificate of Appreciation" to RIM for active involvement in Blood Donation Campaign. "LIVE AND LET OTHERS LIVE" was the theme of the campaign.

### Buddhism as Realism

On April 14, 2011, Professor Robert Thurman spoke on "Buddhism as Realism" in the institute's auditorium.

Professor shared with the audience that Buddhism, unlike other religions, is subject to this reality world. This reality can be of real and unreal nature. Buddha discovered both the nature and regarded the former to be happiness i.e. the third noble truth. Reality is "nirvana" which itself is freedom of suffering. He said "Buddhism is engaged Realism."

Wisdom born of learning, wisdom born of Internal and External and wisdom born of Meditation are the three types of wisdoms. These three wisdoms are needed for a person to have a sound faith in "Triple Gem (Body, soul and mind)."

Professor Robert also shared on the involvement of education process in Buddhism. He said that Buddhism is an educational service.

Voidness and Relativity was another topic discussed by the Professor. According to him, voidness is the medicine which erases the illness of sufferings. Voidness also implies relativity and relativity implies voidness.

He also shared with the audience that two big Buddhist projects are underway- translation of the Kanjur and Tenjur in English.

The talk series was organized by Yangphel in association with the Royal Institute of Management. The Secretary of Ministry of Information and Communication, DASHO Kinley Dorji was the Master of Ceremony. It was attended by officials from various ministries and agencies, foreign guests, reporters, and RIM family members.



Professor Robert (born August 3, 1941) is an influential and prolific American Buddhist writer and academic who has authored, edited or translated several books on Tibetan Buddhism. He is the Je Tsongkhapa Professor of Indo-Tibetan Buddhist Studies at Columbia University, holding the first endowed chair in this field of study in the United States. He is also the co-founder and president of the Tibet House New York and is active against the People's Republic of China's control of Tibet.



## 54th Board Meeting

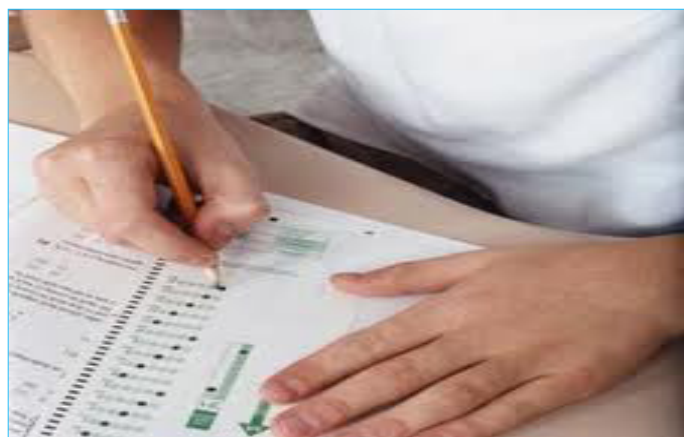
The 54th Board Meeting of the institute was held on 30th April, 2011 in the RIM Board Room.

Hon'ble Lyonpo Dorji Wangdi, Ministry of Labour and Human Resources chaired the meeting.

Also present for the meeting were the Academic Director of the Royal University of Bhutan, Mr. Yangka; Managing Director of the Royal Insurance Corporation of Bhutan, Mr. Namgyel Lhendup; RIM Director Mr. Karma Tshering; and the Faculty Representative, Asstt. Professor Jit Tshering.

## Free tutorial session on scholarship information and language competency

In fulfilling the aspiration of His Majesty the Druk Gyalpo, the Royal Institute of Management has been identified as the Tutorial Centre in providing tutorial services for the following areas: a) providing information to students on global scholarships and admission process and b) language competency.



The second cohort of 83 candidates (70-IELTS; 13-TOEFL) had their tutorials from 14th -25th March, 2011. The tutorial session had been scheduled after-office hours and is a 20 hour session in total.

The tutorial session will be provided four times in a

year preceding the IELTS and TOEFL Examination. The next tutorials will be conducted on May.

Majority of the participants are civil servants followed by class 12 graduates and some corporate and private sector employees.

## IELTS exam center



The British Council Division, Kolkata and the institute has signed a three year memorandum of understanding which states that the institute is the local partner who will be facilitating to conduct IELTS tests in Bhutan.

Officials from the the British Council, Kolkata are currently in Thimphu to conduct the second IELTS exam. The exam which had been pre-scheduled for 30th April, 2011, is being attended by two-hundred and twenty two Bhutanese candidates. This is the highest number of candidates that RIM has seen so far since its partnership with the British Council Division, Kolkata.

The Royal Institute of Management had partnered with the British Council Division, Kolkata to help facilitate the Bhutanese candidates who are interested in pursuing their studies abroad.

The next IELTS exam is scheduled for 11th June, 2011.

"Change will not come if we wait for some other person or some other time. We are the ones we've been waiting for. We are the change that we seek."

- Buddha



གཞུང་འཛིན་སྐྱོང་སྐྱོབ་སྡེ་འདི་ནང་ཚུལ་མཐུན་སྡེ་སྐོབ་སྡེ་ནི་འབད་དོ་ཟེར་ཞུ་ནི་ཨིན། ཕྱི་ཕུན་  
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དེ་མཐུན་ཐུག་འབྲུག་ཆོས་སྤྱི་ལཱ་ནི་ཁྱུ་ལབ་ལུ་ཁ་ཞེ་གཉིས་མེད་ཀྱི་སློ་ལས་ལེགས་  
ཤོས་སྡེ་ཕྱག་ཀྱི་ཚུགས་ནི་གི་དོན་ལས་ཨིན་ཟེར་ཞུ་ནི་ཨིན།

བཀྲིན་ཆེ།



དག་དབང་སློ་བོས།  
ལེགས་བཤད་པ་

འབྲུག་པའི་མི་ཁུངས་ལེགས་ཤོས་ཅིག་ག་དེ་སྡེ་འབད་ནི་ཨིན་ནའི་སློར།

༩ ཡུལ་དཔལ་རིང་ཁྱོན་གྱ་རུ་བཞུགས།།སྤྱི་དགའི་སྤྱུལ་པའི་སྤྱ་རུ་རོ་བོར་གསལ།།བད  
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བཅའ་མར་གཏོགས་པའི་ཉམས་སྤྱོད་ཚུ་ ཆཤས་བཟུམ་ཅིག་ཡང་མེད་པའི་ཞན་པ་མིའི་སྤྱ  
ཅོམ་འཛིན་པ་མི་དང་བཟུམ་ཅིག་གིས་མཁྱེན་པའི་བདག་པོ་ཚུ་ཐུགས་དཀྱིལ་ནི་དང་རལ་ར  
ངས་ཚུགས་ནིའི་དོན་ལུ་སྤྱན་པའི་ཚིག་རྒྱ་དང་མཛེས་པའི་ཡི་གུའི་སྦྱར་བ་ཚུ་ག་ནི་ཡང་ཚ  
ང་ཚང་མ་མེད་པ་འཛིན་བ་དང་ནོར་འཁྱུལ་རེ་བྱུང་སྤྱི་དོན་ཨིན་མ་ལས་དུས་སྐབས་ཐོབ་དེ་འ  
ཆམ་རྒྱབ་ཟེར་སྐབས་སྤུལ་ཡོད་དོ་བཟུམ་དཔེས་དམན་པ་རང་ལུ་ཞུམ་པ་དང་བག་ཟོན་ག་ནི  
ཡང་མེད་པར་གོ་སྐབས་བཟང་པོ་ལག་པར་ལེན་ཏེ་འབྲི་ཚུ་མ་གྲིས་བར་ཐབས་མེད་པ་ཐུག  
མོང་མ་ལས་ཁྱེད་སློ་གོས་རིག་པའི་རྣམ་དཔྱད་མཁྱེན་ལྷན་ཡོངས་ཀྱིས་དེ་ལུ་ཐུགས་ཀྱི་བཟོ  
དཔ་བཞེས་ནང་ཟེར་ཞུ་ནི་ཨིན།རབཅས་རའི་དཔལ་ལྷན་འབྲུག་པའི་ཁྱུ་ལབ་ལུ་འདི་སློབས  
ཚུད་ཀྱི་ཁྱུ་ལབ་ལུ་འཛུལ་བྱ་སྤྱི་དོན་དང་ཁྱུ་ལབ་ལུ་མོལ་སྤྱོད་པའི་ནང་  
ལས་ཐལ་མ་བཟུམ་ཅིག་མེད་རུང་སྤྱི་དོན་གྱི་འབྱུར་བ་དེ་ཚུ་སློམ་འབད་རང་འགྱོ་སྤྱོད་  
པ་མ་ཚད་མི་དབང་མང་འབད་ག་རིན་པོ་མེད་དུ་ཁྱེད་བཟང་པོའི་འོག་ལུ་རང་དབང་རང་བ  
ཅོན་སྤྱོ་གནས་ཏེ་ཡར་རྒྱས་ཀྱི་འབྱུར་བ་ཡང་གོམ་པ་མ་དུན་དུ་སྤྱོ་སྤྱོ་ གནམ་མཁའི་བྱ་འཕུ

ར་བའི་ཚུལ་བཟུམ་སྡེ་འགྱོ་སྤྱོ་ཡོད་པ་ཨིན།དེའི་ནང་དོན་ཉིད་ལས་ཡང་དཔལ་མི་དབང་མང  
འབད་ག་རྒྱལ་པོའི་ཐུགས་དགོངས་ལྟར་དུ་ཁྱུ་ལབ་ལུ་ནང་དམངས་གཙོའི་གཞུང་འགོ་བཙུ  
གས་གནང་སྤྱོ་སྤྱི་དབྱུས་ག་ཅི་རང་བཅུམས་རུང་གང་ལ་གང་འདོད་འབད་བསྐྱབས་ཚུགས  
ཏེ་མཐོ་བ་དཔོན་ལས་འགོ་བཙུགས་དམ་འབ་མི་སེར་ཉམས་རྒྱུང་ག་རམ་ཐུན་པ་སྤྱན་བཞི་བ  
ཟུམ་འབད་ དག་འཁྱིད་ཀྱི་དང་ལུ་གནས་ཏེ་ཡོད་པ་ཨིན་ཟེར་ཞུ་ནི་ཨིན།དང་པ་རང་རགས་  
འབྲུག་པའི་མི་ཁུངས་ལེགས་ཤོས་ཅིག་ག་དེ་སྡེ་འབད་ནི་སློ་ཟེར་བ་ཅིན་ཁྱུ་ལབ་ལུ་ཤ་ཞེ  
ན་དང་དམ་ཚིག་དཔལ་ལུ་བཙུགས་ཏེ་ཕྱག་ཕྱིད་ཞུ་ནི་དང་དེ་ལས་ཁྱུ་ལབ་ལུ་ཤ་ཚུ་བའི་ཐོ  
ག་ལུ་དན་ལྷད་ཀྱི་ལུ་འདི་ནང་བཅའ་མར་གཏོགས་ནི་འདི་པར་རང་བཞག་དན་ལྷད་ཀྱི་ལུ་  
འབད་མི་མཐོང་སྤྱོ་འབད་རུང་འདི་ལུ་གནོད་པ་ག་དེ་འབད་རང་ཡོད་པ་ཨིན་ནི་སློར་ལས་  
བཤད་དེ་ཐབས་ཤེས་རྣམ་པ་སྤྱོ་ཚིགས་ཀྱི་སློ་ལས་དན་ལྷད་ནང་ཚུད་པའི་མི་དེ་ག་དེ་བྱ་བ  
ག་སློ་འབྱོར་བསྐྱེད་བཅུག་སྤྱོ་དེ་བཟུམ་གྱི་ལུ་འདི་སྤྱང་བཅུག་ནི་ཨིན་ཟེར་ཞུ་ནི་ཨིན།གཞིས་  
ཟེར་བ་ཅིན་ཁྱུ་ལབ་ལུ་ཐ་དམ་ཚིག་མེད་མི་དང་དན་ལྷད་ཀྱི་དབང་ལུ་ཚུད་པའི་མི་འདི་འ  
བྲུག་པའི་མི་ཁུངས་ལེགས་ཤོས་ཅིག་མེན་མ་འབད་ཆ་བཞག་པ་ཨིན་ཟེར་ཞུ་ནི་ཨིན།གཉིས་  
པ་ཐད་ཁར་སྤྱོད་པ་ད་རྒྱལ་ཁབ་ནང་ལུ་འབྱུང་བ་བཞེད་ཀྱི་དན་ལས་བརྟེན་སྤྱབས་མ་བཤམ  
ག་ཅི་བཟུམ་ཅིག་ཐོན་ཏེ་འབད་རུང་གཞན་གྱིས་སྤྱབ་མ་དགོ་པར་རང་གིས་ཁས་སྲུངས་འ  
བད་ཐོག་ལས་ཕྱག་ཕྱིད་ཞུ་ནི་ཨིན་ཟེར་ཞུ་ནི་ཨིན།དེ་ཡང་རྗེ་ཀུན་དག་འ་རྒྱལ་མཚན་གྱིས།  
སྤྱི་ཤིང་བསྐྱལ་བར་བྱུར་པ་ན།།དུད་འགྲོ་ལ་ཡང་གོ་བ་སྤྱེ།།མ་བསྐྱལ་གཞན་གྱིས་མ་སྤྱིས་  
པར།།བསམ་པ་ཤེས་ན་མཁམས་པ་ཨིན།ཟེར་གསུངས་དོ་བཟུམ་མི་གཞན་གྱིས་འབད་དགོ་  
ཟེར་མ་སྤྱབ་པར་རང་གི་སེམས་ཀྱི་ཚོར་འབད་བ་ཅིན་མོམ་ཤེས་པའི་དུད་འགྲོ་སེམས་ཅན་  
ཚུ་ལས་ཐ་དད་འབད་བཅིམ་ཨིན་པའི་དགོས་པ་ཡོད་ཟེར་ཞུ་ནི་ཨིན།དཔེ་ཚད་བཅས་ཀྱི་  
རྒྱལ་ཁབ་ནང་ལུ་ དུས་ཀྱི་འབྱུར་བ་དང་བསྟན་རྒྱལ་ཁབ་གཞན་ནང་བཟུམ་འབད་རྣམ་  
རྟེན་ག་ནི་ཡང་མེད་པའི་འབྱུང་བཞེད་ཀྱི་དན་དཔེ་འབད་བ་ཅིན་ ས་གཡོམ་རྒྱབ་ནི་དང་  
རྒྱང་འཛུབས་ཀྱིས་རྒྱུན་དན་ཚུ་འཕྲལ་འཕྲལ་རང་ཐོན་མ་ལས་ རྒྱལ་ཁབ་ནང་བག་ཐེབས་  
ཏོག་ཏོ་འབད་ཡོད་པའི་མི་སེར་ཚུ་ སེམས་ལུ་སྤྱུག་བསྐྱེད་བཅུག་པ་གིས་མ་ཚད་  
མིག་ལས་མིག་ཚུ་ཐོན་ཏེ་ རང་སྤྱོད་སའི་པ་ཁྱིམ་དང་ཚོས་ལྷན་ཅན་གྱི་མཁོ་ཆས་ཚུ་རམ་སྤྱོ་  
གནོད་པ་བསྐྱེད་དོ་ཡོད་པ་ལས་ གནས་སྤངས་འདི་བཟུམ་ཐོན་མ་ད་ དམན་པ་རང་གི་སྤྱོག་  
ཡང་སློས་གཏང་སྤྱོ་མི་སེར་ཚུ་ལུ་ཕྱག་ཕྱིད་ཞུ་ནི་ཨིན་མི་འདི་ཡང་རང་ལུ་རྒྱ་སྤྱོབས་མེད་རུང་  
བུང་གལ་གྱིས་ལུ་ནང་ བཅའ་མ་གཏོགས་ཐོག་ལས་འབྲུག་པའི་མི་ཁུངས་ལེགས་ཤོས་  
ཅིག་འབད་ནིའི་རེ་འདོད་ཡོད་པ་ཨིན་ཟེར་ཞུ་ནི་ཨིན།གསལ་ལུ་ གཞུང་ལུ་དུས་སྐབས་  
དང་བསྟན་ཏེ་ ཕ་ཁྱིམ་དང་འབྲེལ་བའི་ཁྱལ་རིགས་ག་ཅི་བཟུམ་ཅིག་བཏབ་དགོ་པ་ཐོན་  
རུང་ འདི་ལུ་ཉེ་གས་བཤད་མེད་པར་ཁྱལ་ཚུ་ བཏབ་ཐོག་ལས་ཁྱལ་བཏབ་མི་མི་ཁུངས་  
ལེགས་ཤོས་ཅིག་འབད་ནི་རེ་བ་ཡོད་ཟེར་ཞུ་ནི་ཨིན། ག་ཅི་འབད་ཟེར་བ་ཅིན་ མི་དང་བཟུམ་  
ཅིག་གིས་གཞུང་ལུ་ཁྱལ་བཏབ་པ་ཅིན་ རྒྱལ་ཁབ་ཀྱི་དཔལ་འབྱོར་གོང་འཕེལ་ལུ་ བན་  
ཐོགས་འབྱུང་ནི་ཨིན་པ་གིས་མ་ཚད་ མི་སྤྱིའི་དཔལ་འབྱོར་གོང་འཕེལ་དང་མཐའ་ཚུར་  
གཡུས་སྤྱིའི་ནང་ལུ་ཉེ་བར་མཁོ་བའི་གཞི་རྟེན་མཁོ་ཆས་ཚུ་སྤྱབ་ཚུགས་ནི་ཨིན་པས་ཟེར་ཞུ་  
ནི་ཨིན། དེ་གི་མ་ཚད་པར་གིས་ཁྱལ་བཏབ་ནི་འདི་གིས་ རྒྱལ་ཁབ་གཞན་ལུ་རེ་མི་དགོ་



ནི་ཡིན་མ་ལས་རྒྱལ་ཁབ་རང་དབང་རང་བཙན་ལུ་ཁེ་ཕན་སྤོངས་འོང་ནིའི་དགོས་པ་ཡོད་ཟེར་  
 ལྷན་ཞིན་པ་དེ་འབད་མ་ལས་ར་གིས་གཞུང་ལུ་ཐ་དམ་ཚིག་གི་ཐོག་ལས་དང་རན་ལྷན་གྱི་  
 དབང་ལུ་མ་ཚུད་པར་ཕྱག་ཕྱིད་ལྷན་ཞི་དང་དེ་ལས་རྒྱལ་ཁབ་ནང་འབྱུང་བ་བཞིའི་རྒྱུ་རྐྱེན་ག་  
 ཅི་བཟུམ་ཅིག་ཐོན་ཅུང་རང་གིས་ཁས་ལེན་འབད་དེ་མི་མེར་ཚུ་ལུ་ཕྱག་ཕྱིད་ལྷན་ཞི་དང་ར་  
 རང་གཞུང་ལུ་ཁྲལ་བཏབ་ཐོག་ལས་ཁྲལ་བཏབ་མི་མི་ཁྲུངས་ལེགས་ཤོམ་ཅིག་འབད་  
 ཚུགས་ནི་ཡིན་མི་འདི་ཡང་ར་རང་མཐོ་སྤྱོད་སྤྱོད་ཚར་བའི་ཤུལ་ལུ་ལག་ལེན་དོམ་འབད་  
 ཐབས་ཚུགས་ཏེ་མི་མེར་ཚུ་བདེ་བ་འབྱུང་སྟེ་ཡོད་མ་ལས་ཆེས་ལྷག་པར་དུ་བདེ་བ་ཆེན་པོ་  
 བཟོ་ནི་ཡིན་མི་འདི་ཡང་འབྲུག་གི་ཁྱད་ལྡན་ཅན་གྱི་མི་ཁྲུངས་རང་ལུ་ཐོག་ཡོད་མི་འདི་  
 དེས་བདེན་ཡིན་ཟེར་ལྷན་ཞི་ཡིན་ལགས།

༥༥



སྐལ་བཟང་ཚེ་རིང་།

བདག་སྦྱོང་གཞུག་ལག་སྦྱོང་བཅུ་པ།

### ཡོན་ཏན་གྱི་དོན་ལུ་དགའ་བ་སྤྲད་དགོ་པའི་རྒྱལ་ཁབ་ལ།

༥༥ ས་སྐྱ་ལེགས་བཤད་ལས་མཁས་པ་སྤོངས་པའི་དུས་ན་སྤྱག།  
 བདེ་བར་སྤྲོད་ལ་མཁས་མི་སྤྱི། བདེ་བ་ཆུང་ལ་ཆགས་པ་དེས།  
 ཆེན་པོའི་བདེ་བ་ཐོབ་མི་སྤྱི། མཁས་པ་ལྷན་པའི་སྐབས་ལུ་བཟའ་བཏུང་སྤྲོད་  
 ཁྲིམ་སྤྲོད་ཏོ་མེད་པ་ལ་སོགས་པའི་དགའ་སྤྱག་སྤོངས་འབད་རང་སྤྲོད་དགོ་ཅུང་སྤྲོད་  
 ཅུམ་ཅིག་འབད་དེ་ལྷན་དགོ་དགའ་མ་ག་ནི་ཡང་སྤྲོད་མ་དགོ་པར་བདེ་ཏོག་ཏོ་སྤྲོད་ནི་  
 འཚོལ་མི་དེ་ལུ་མཁས་པ་ཐོབ་པའི་དུས་ཚེད་ནམ་ཡང་འབྱུང་མི་སྤྱི། ག་ཅི་ཡིན་མ་ཟེར་  
 བ་ཅིན་བདེ་བ་ཆུང་ཟེར་དཔྱད་གནས་སྐབས་ཅིག་གི་རིང་ལུ་སྤྲོད་ནི་ཉམས་དགའ་ཏོག་ཏོ་  
 ཟེ་ནི་ཞིམ་ཏོང་ཏོ་སེམས་ཆགས་ཏེ་ཡོན་ཏན་མ་བཟླ་བར་སྤྲོད་པའི་མི་དེ་གིས་འབྲས་བུ་  
 དུས་ཡུལ་རྒྱལ་ར་འབྲུམ་མ་མེད་པའི་བདེ་བ་སྤོངས་ཐོབ་པའི་དེ་མི་སྤྱི་དཔེ་ལས་ལྷན་པའི་  
 དོན་ཡིན་པས།

ས་སྐྱ་ལེགས་བཤད་ལས་ཡོན་ཏན་ཅན་ལ་འཛིན་རྟེན་གྱིས། ཡོན་ཏན་འབད་པའི་  
 ཤུགས་ན་གནས། འབད་ནས་ཡོན་ཏན་མི་བསྐྱབ་པར། གཞན་ལ་ཁེངས་པས་ཅི་  
 ཞིག་པར། ཡོན་ཏན་ཡོད་པའི་མི་འདི་ལུ་འཛིན་རྟེན་འཛིན་སྤྱོད་ཡོད་པའི་མི་ཚུ་ག་  
 ར་གིས་དགའ་བ་དང་གྲུས་པའི་སྤོངས་ཞབས་ཏོག་ཚུ་ཞུམ་ཡིན། དེ་བཟུམ་མའི་ཡོན་  
 ཏན་ཅན་ལུ་འབྲུམ་ཚུགས་དང་མི་ཚུགས་འདི་བཙོན་འབྲུམ་གྱི་ཤུགས་ཆེུང་ལུ་རག་  
 ལས་པ་ཡིན། ས་སྤྲོད་གི་མི་ག་ར་རང་ལུ་དགའ་དགོ་པ་ཅིན་ཡོན་ཏན་འདི་ལུ་བཙོན་  
 ཤུགས་བསྐྱེད་དེ་མ་བསྐྱབ་པར་རོགས་ཡོན་ཏན་མཁས་མི་ཚུ་ལུ་མི་ཚུ་གིས་གྲུས་

ཞབས་ཞུམ་ད་དེ་ལུ་བཟླ་སྟེ་རང་རྒྱལ་བསྐྱེད་དེ་སྤྲོད་སྤྲོད་པ་གིས་ཕན་པ་ག་ཅི་ཡོད་པ་  
 ཟེར་གསུངས་པའི་དོན་ཡིན་པས།

ཤིང་གི་བསྐྱན་བཙོས་ལས་བསྐྱབ་སྤྲད་དུས་ན་གཡེལ་བ་དེ། མཁས་འདོད་རེ་བ་  
 ལ་འབྲས་མེད་ཡིན། མེ་ཏོག་སད་ཀྱིས་ཁྱེར་བ་ཡི། ཤིང་ལས་འབྲས་བྱུང་རེ་བ་མེད།  
 དཔྱད་ལོ་ན་གཞོན་མ་འབད་ཆེས་ཡོན་ཏན་ལྷན་སྤྲད་འབད་བའི་དུས་ཚེད་འདི་ཁར་ཁ་  
 ཡེངས་མིག་ཡེངས་འབད་དེ་ཁ་བརྒྱུངས་ཏེ་དུས་ཚེད་ལས་འབྱེད་སོང་མི་འདི་མཁས་  
 པ་ལུ་འབྲུམ་ནི་གི་རེ་འདོད་བསྐྱེད་མི་གིས་གྲུབ་འབྲས་ག་ནི་ཡང་ཐོབ་མི་ཚུགས། དཔེ་  
 འབད་བ་ཅིན་མེ་ཏོག་ཤར་བའི་སྐབས་ལས་རང་མེ་ཏོག་བཟོ་གིས་བཙོས་ཚར་བའི་ཤིང་  
 གྲུལ་ས་ཤུལ་མ་རྟོག་མ་གི་རེ་བ་ག་དེ་སྤྲོད་བསྐྱེད་ཚུགས་ནི་སྤོངས་དེ་དང་འདྲ་ཟེར་གསུངས་  
 པའི་དོན་ཡིན་པས།

ས་སྐྱ་ལེགས་བཤད་ལས་རང་ལ་དགོས་པའི་ཡོན་ཏན་རྣམས། ཉིམ་རེ་ལ་ཚིག་རེ་  
 བཟུང་། གྲོག་མཁར་དང་ནི་སྤྲད་རྩེ་ལྷན། རིང་པོར་མི་ཐོགས་མཁས་པར་འབྲུམ།  
 རང་ལུ་དགོ་པའི་ཆེས་ཡོན་ཏན་ཚུ་ཉིན་མ་རེ་ལུ་གང་མ་ལྷན་མ་ཚུགས་ཅུང་ཚིག་རེ་  
 རེ་གཉིས་གཉིས་ཡིན་ཅུང་ཙ་འགོངས་ཏེ་ལྷན་དགོ་པ་ཡིན། དཔེར་ན་གྲོག་མཁར་ཟེར་  
 རྒྱུ་མོ་གྱི་ཚར་དང་སྤྲད་རྩེ་ཟེར་སྤྲད་ཚུ་ཨ་ཅི་རེ་འབད་བསམས་ཏེ་སྤོངས་འབྱོར་བཟུམ་  
 རང་ཡང་ཡུན་མ་རིང་པ་རང་མཁས་པ་ལུ་འབྲུམ་འོང་ཟེར་གསུངས་པའི་དོན་ཡིན་པས།

ཁ་ཆེས་ལུའི་བསྐྱབ་བྱ་ལས་ལུས་པོ་སྤྲོད་པོ་སྤྲོད་པ་ཞག་གསུམ་དང་། སེམས་པ་  
 སྤྱག་པ་ཕྱག་གི་ཕྱག་ན་སྤྱག། སེམས་སྤྲོད་འདོད་ན་ལུས་ཀྱིས་དགའ་བ་སྤྲོད།  
 ལུས་པོ་བསམ་ན་སེམས་པ་སྤྱག་ལ་སྤྲོད། དགའ་མ་ག་ནི་ཡང་སྤྲོད་མ་ཅུམ་པར་  
 གཟུགས་དཔལ་འབད་སྤྲོད་ཏོང་ཏོ་སྤྲོད་མི་འདི་འབྲལ་སྐབས་ཀྱི་བདེ་སྤྲོད་དཔེ་འབད་བ་  
 ཅིན་ཞག་གསུམ་གྱི་དུས་ཡུན་ཅམ་ཅིག་རང་ཡིན། ཡོན་ཏན་ག་ནི་ཡང་མེད་པའི་མི་དེ་གི་  
 སེམས་ལུ་སྤྱག་སྤྱལ་ཐོག་ནི་འདི་ཕྱགས་ཀྱི་ཕྱགས་ཟེར་དཔེ་སྤྲོད་ཀྱི་མི་ཚོ་གང་མ་མ་ཚད་  
 ཆོ་སྤྱི་ལུ་ཡང་སྤྱག་ནི་གི་གཞི་གཅིག་ཡིན། དེ་འབད་མ་ལས་འབྲལ་ཕྱགས་མེད་  
 པ་སེམས་སྤྲོད་དགོ་མནོ་བ་ཅིན་རང་གི་གཟུགས་འདི་གིས་དགའ་བ་བསྐྱེད་དེ་ཡོན་ཏན་  
 ལྷན་དགོ། དེ་མེན་པར་དཔེ་སྤྲོད་ཀྱི་གཅིག་དང་གཉིས་ཀྱིས་གཟུགས་སྤྲོད་ཏོང་ཏོ་སྤྲོད་  
 ནི་ཡོད་ན་བཏུབ་ཟེར་མནོ་བསམ་གཏང་པ་ཅིན་མི་ཚོ་གང་མ་སེམས་སྤྱག་བསྐྱལ་ནང་ལུ་  
 བཙུགས་པ་ཡིན་ཟེར་གསུངས་པའི་དོན་ཡིན་པས།



ཀུམ་བུ་སྤོངས་མ།

དཔུལ་འབྲེལ་འཛིན་སྦྱོང་།

རྒྱལ་གཞུང་འཛིན་སྐྱོང་སྤྱི་ལ་བསྟོན་པའི་སྒྲིག་ཚོགས་

དཀོན་མཆོག་གསུམ་ལ་བསྟོན་པའི་སྒྲིག་

འི་མེད་དཀོན་མཆོག་རིན་ཆེན་ནམ་མཁའ་དབྱིངས།།  
 མ་བཅོས་ཐུགས་ཀྱི་གྲོང་དུ་ཉུང་ཆུབ་པའི།།  
 འགྲོ་བ་གཅིག་ཀྱང་མི་གཏོང་ཐུགས་རྩེ་ཅན།།  
 རིན་ཆེན་སྤྱི་བའི་སེམྤ་ཐུགས་རྩེ་གཟེགས།།

ཐེན་གསེང་གཡུ་ཡིས་བཀོད་ཅིང་སྟོན་པས་འཁོར།།  
 ཁང་བཟང་སྤུམ་ཅེན་གནས་དང་གོང་མཚུངས་ཀྱིས།།  
 མཐུན་ཁྱེན་ཐུན་ཆོགས་འཁོར་ལོ་བསྐྱར་བའི་གནས།།  
 ཆོགས་བཟང་ལྷ་ཡི་རྩེ་དང་ཡིན་ནམ་སྤུམ།།

ཐུགས་རིགས་རྣམ་བཟླ་འཛིན་སྐྱོང་མདོ་ཆེན་གྱི།།  
 བྱམས་བཅེ་མ་མཐའ་ཀུན་གསལ་ལམ་གྱིས་ཀྱང་།།  
 གཞལ་ཏུས་མི་མོད་སྤྱི་མོ་རྩོལ་འཁོར་ཡུལ།།  
 གཤོང་བའི་སྟོན་འདི་ཞེ་མ་རོམ་ཆར་ཆེ།།



ཆ་ཟེར་དབང་པོས་མི་འགྲན་མཁའ་སྤྱོད་ཆོ།།  
 ལུང་རིགས་སྤྱི་བའི་འོད་ཟེར་ཀུན་ལ་འཕྲོས།།  
 བདག་ཅག་སྟོ་ཡི་སྤྱུག་རུམ་སེལ་མཛད་པའི།།  
 བཀའ་བྱིན་སྤྱི་ལ་ཆེ་འཁྱེད་ལ་འདུད།།

དེ་དང་རོམ་ཆོག་མངར་མའི་ཟེུ་འབྲུ་ཅ།།  
 འདོད་ལྡན་ར་ཡིག་གཉིས་པས་འཛིབས་པ་ལྟར།།  
 སྐྱོང་པ་པོ་མོས་ཆོས་ལ་དུས་རྒྱུན་བརྩོན།།  
 མ་མཉམ་གོང་དུ་འཕར་བའི་སྟོན་འདེབས་ལ།།

རང་ལ་ཐོས་བསམ་སྟོན་པའི་ཞོར་མེད་བཞིན།།  
 འཆད་ཅོད་ཅོན་པའི་སྤྱི་གཏོང་ཐབས་མེད་ཀྱང་།།  
 སྟོན་པའི་བཀའ་རྒྱ་རིན་ཆེན་རིས་མཛན་ཆོ།།  
 རྣམ་རྟོག་ཐུབ་པའི་སྤྱི་བས་རང་གིས་བསྟུད།།



སྤྱི་རྩོམ་

བདག་སྐྱོང་གཞུང་ལ་སྐྱོང་བཅུང་པ།



བསྐྱེད་མེད་སྐབས་ཀུན་ཀུན་འདུས་དཀོན་མཆོག་གསུམ།།  
 སྐལ་ལྡན་འགྲོ་ཀུན་ཀུན་མཆོན་སྟོབ་ཐང་ལས།།  
 གཡེང་མེད་རྣམ་ཀུན་ཀུན་ཏུ་མགོན་མཛད་པ།།  
 དེ་མེད་མཐའ་ཀུན་ཀུན་གསལ་དེ་ལ་འདུད།།

རྟག་ཏུ་མཛོན་མཐོ་བདེ་བ་རབ་བཞུགས་ནས།།  
 འགྲོ་བའི་སེམས་ཅན་འཁོར་བའི་འདས་ལས་དྲངས།།  
 རྟག་ཏུ་གཞན་དོན་ལོན་བརྩོན་མཛད་པ།།  
 སྐབས་གནས་དཀོན་མཆོག་གསུམ་པོ་སྤྱོད་མེད།།

ཉོན་མོངས་དེ་མའི་སྟོན་གྱིས་མ་གསེལ་ཤིང་།།  
 སེམས་ཅན་པན་བདེ་ཡོངས་སུ་འབྱུང་བའི་གནས།།  
 སྤྱི་ཞི་འཛིགས་སྟོན་གཟེགས་པའི་མཐུ་དང་ལྡན།།  
 སྤྱི་གསུམ་བརྒྱན་དུ་འབྱུང་པ་རོམ་ཆར་རོ།།

རང་གཞུགས་མ་ལུས་འགྲོ་བ་མཐའ་དག་གིས།།  
 རང་རྒྱུད་སྤྱུག་རུམ་སྤུན་པ་འཛོམས་ཏུས་པའི།།  
 ཐུགས་མངའ་བསྐྱེད་དཀོན་མཆོག་གསུམ་པོ་ཉིད།།  
 ཞི་བདེའི་གནས་རབ་བཀོད་པ་རོམ་ཆར་རོ།།

རང་བཞིན་རྟོག་པའི་ཆོས་ཅན་དེ་མ་བྲལ།།  
 རང་གཞན་དོན་སྤྱོད་མཐུ་དང་ལྡན་པ་དང་།།  
 འགྲོ་རྣམས་བསམ་པ་དགེ་བ་རྒྱ་ཡི་རྟེན།།  
 འཛིག་རྟེན་མཆོག་འབྱུང་དཀོན་མཆོག་གསུམ་ཉིད་དོ།།

ཆོ་འདིར་དཔལ་འབྱོར་འཕེལ་བའི་རྒྱ་མཆོག་དང་།།  
 ཆོ་ཕྱིར་དག་འབདེ་འབྱུང་མེད་བརྟེན་པའི་སར།།  
 བརྟེན་པའི་མེད་དུ་བྱུང་བའི་རྒྱ་བཟང་ཡང་།།  
 སངས་རྒྱལ་ཆོས་དང་དགེ་འདུན་གསུམ་ལས་མེད།།

རོབ་ཀྱི་དག་ཀུན་གསལ་གྲོང་ཡངས་སུ།།  
 རང་བཞིན་འགག་མེད་ཀུན་པན་འོད་སྤང་འགྲེད།།  
 དེ་ནི་དུས་གསུམ་རྒྱལ་བ་ཀུན་གྱི་དཔལ།།  
 རང་བཞིན་གཅིག་ཏུ་འདུས་པའི་མགོན་པོ་མཆོག་།།

རབ་བརྩེད་སྤྱི་གཟེགས་ཐུན་རབ་འབར་ཞིང་།།  
 རབ་གསལ་གསུང་གིས་སྤྱོད་སྤུན་རབ་འཛོམས་པ།།  
 རབ་བཅེའི་ཐུགས་ཀྱིས་རྩེ་སུ་རབ་བཟང་བ།།  
 རབ་རྩོགས་སངས་རྒྱལ་དཀོན་མཆོག་རབ་ཏུ་མཛར།།

ཆེ་འདྲིང་སྒྲུང་དོར་སྟོན་པའི་གནས་མཆོག་དང་།.....།  
 སྟོང་ཉིད་རྟོགས་ནས་བྱང་ཆུབ་སེམས་བསྐྱེད་བྱ།.....།  
 ཆོ་ཕྱིར་འཁོར་བ་སྤངས་ནས་ཐར་པའི་ལམ།.....།  
 བདེན་གཉིས་བསྟན་པའི་ཆོས་ཀྱི་དཀོན་མཆོག་གོ་.....།

དོན་གཉིས་མཐར་ཕྱིན་རྫོགས་པའི་སངས་རྒྱས་ཀྱིས།.....།  
 གསུང་པའི་བདེན་གཉིས་ལྟན་པ་དམ་པའི་ཆོས།.....།  
 དོན་རྣམས་འབྲུལ་མེད་རྟོགས་པའི་དགེ་འདུན་མཆོག་.....།  
 ཏུག་ཏུ་དགེ་བའི་ལས་ལ་གཉེར་པར་མཛོར།.....།

སྟོ་མོན་ཅན་ལྟན་བཀོད་པའི་ཞིང་ཁམས་ཉིད།.....།  
 སྐྱབས་མགོན་ཐུགས་རྗེ་དཀོན་མཆོག་གསུམ་གྱིས་འབད།.....།  
 རབ་མཛར་འགོ་དོན་ས་སྟངས་ཀྱི་ཁྱབ་ནས།.....།  
 རབ་བརྟན་བསྐྱེད་མེད་དཀོན་མཆོག་གསུམ་པོར་འདུད།.....།



ཤེས་རབ་སྟན་འཛིན།  
 བདག་སྲོང་གཙུག་ལག་སྲོང་བརྟན་པ།

དགོས་པའི་ཡོན་ཏན་སྟོབ་ཁང་ནང་ལས་ལྷབ།།  
 ཅེད་རིགས་སྟོ་ཆོགས་ཞར་དང་ཞོར་ཁར་ཅེད།།  
 དགའ་བའི་སྤྱོད་དང་སྦྱིད་པའི་བློ་ཁབ་ཆོ།།  
 མོ་མོ་རྣམས་ཀྱིས་སྟོ་བ་གདིང་ལས་བསྐྱེད།།

དགའ་བའི་དུས་ཚོད་རིམ་གྱིས་རྫོགས་པའི་ཆོ།།  
 སེམས་ཁར་མཛོག་བསམ་མ་འདྲུལ་འཁོར་ནི་འདུག།  
 གཞུང་ལུ་ཕྱག་ཕྱིད་ལྷོ་ནིའི་དགའ་བ་དང་།།  
 བམ་ལུ་དྲིན་ལན་འཇལ་ནིའི་བཙེ་གདུང་ཡོད།།

ཡབ་ཆེན་ཨ་པའི་བཀྲིན་བསམ་རུང་བསམ།།  
 ཡུམ་ཆེན་ཨ་མའི་དྲིན་ལན་འཇལ་རུང་མཇལ།།  
 རྩ་བ་གསུམ་ལུ་ཕྱག་ཕྱིད་ལྷོ་རུང་ལྷོ།།  
 ཐར་དང་དམ་ཆོག་དཔང་ལུ་བཙུགས་ནི་འདི།།  
 ན་གཞོན་མོ་མོ་རྣམས་ཀྱི་འགན་ཁུར་ཨིན།།



རྣམ་རྒྱལ་ཆེ་མིང་།  
 དདུལ་འབྲེལ་འཛིན་སྲོང་།

### འཛིན་སྲོང་སྟོབ་སྟེ་འཕྲིན་ཅོམ།

༩ ས་ཕྱོགས་མཛེས་སྤངས་པའི་ཐུག་ལུ།།  
 ཁང་བཟང་ལེགས་པའི་འཛིན་སྲོང་སྟོབ་སྟེ་འདི།།  
 རྒྱལ་ཡོངས་པན་པའི་སྲོང་བརྟན་འབདས་ཨིན།།  
 སྟོ་བློས་བཟང་པོའི་སྟོབ་དཔོན་མང་རབས་ཡོད།།

སྟོབ་དཔོན་མཁས་རིགས་ཅིག་དང་ཁང་བཟང་གཉིས།།  
 མཐུན་རྒྱུ་ལེགས་ཤོམ་ཡོད་པ་རྟེན་འབྲེལ་གསུམ།།  
 སྟོབ་ཕྱག་སྲོང་བརྟན་པ་ཡོངས་ལ་པན་པའི་རྟགས།།  
 དུས་ཚོད་འཕྲོ་བརྟག་བཏང་པ་གང་བ་པངས།།

༩ ཕྱོན་ཀྱན་ཆོང་དཀའ་ན་ཡང་།། ཕྱོན་ཉིད་ལ་དགའ་བྱེད་ནས།།  
 སྤང་བྱའི་ཕྱོན་གོམས་བྱེད་ན།། རམ་ཞིག་ཕྱོན་ཆེན་པོར་འབྱུང་།།  
 རྒྱུད་ཤིང་གི་བསྟན་བཅོས་ནས།།





# Royal Institute of Management

## ESTABLISHMENT

The Royal Institute of Management was established in 1986 as the country's apex management training 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

*25 years of Dedicated Service towards management capacity development of the nation's human resources*

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