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# **Bhutan's Foresighted Resilience in the Initial Period of the COVID-19 Pandemic: Through the Lens of Gross National Happiness\***

*Ritu Verma\*\* and Kuenga Wangmo\*\*\**

## **Introduction**

When COVID-19 first emerged in late-2019 in Wuhan, China, without adequate containment, the virus and the economic shock waves that followed quickly spread across the world, leaving few countries unaffected by the contagion. COVID-19 quickly escalated into an ongoing and widespread global crisis, placing acute pressure on prevailing economic systems, governance structures, development institutions and health systems not experienced since the Spanish flu of 1918. In doing so, it crippled economies and ruptured trajectories of globalization and development, with a myriad of negative impacts as well as unintended positive effects such as reduced carbon emissions. As the pandemic continues to unfold, the responses of individual nation-states and sub-national regions have been both varied and divergent.

Even in its initial stages, COVID-19 has affected nation-states in profound and sometimes fatal ways, regardless of

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‘developing’ nation status. During the initial months of the pandemic, while countries such as the United States, Russia, Brazil, Italy, Spain, Russia, the United Kingdom were impacted severely in terms of human fatalities and high cases of reported COVID-19 virus infections, others including New Zealand, Iceland, Cuba, Nepal, Mongolia, Mozambique were less affected (John Hopkins University and Medicine, 2020). Most notably, a handful of countries managed to rapidly and effectively contain the pandemic during this initial phase of the contagion, thereby limiting spread of infection and human fatalities. Among those nations with no reported cases to the end of May 2020 included Kiribati, Tonga, Samoa, the Marshall Islands, and among those countries with less than fifty reported cases included Lesotho, Malawi, Laos, Fiji, Bhutan, as outlined in Table 1. It should be noted that official data compiled below collates “reported” cases, and does not factor skewed data due to lack of widespread testing, reporting capacity, under-reporting and distorted or false reporting.

Table 1. *COVID-19 cases worldwide (as of May 23, 2020)*

<b>&gt; 100,000 Cases</b>	<b>&lt; 50 Cases</b>	<b>&lt; 25 Cases</b>	<b>No Cases</b>
United States – 1,601,434	Burundi – 42	Bhutan – 24*	Kiribati
Russia – 335,882	Eritrea – 39	Timor-Leste – 2	Tonga
Brazil – 330,890	Botswana – 30	Grenada – 22	Samoa
United Kingdom – 225,544	Antigua and Barbuda – 25	Namibia – 20	Vanuatu
Spain – 234,824	Gambia – 25	Laos – 19	The Marshall Islands
Italy – 228,658		Belize – 18	Tuvalu

*Resilience in the Initial Period of the COVID-19 Pandemic*

France – 182,015		Fiji – 18	Nauru
Germany – 179,730		Saint-Lucia – 18	Palau
Turkey – 154,500		Saint Vincent and the Grenadines – 18	Nauru
Iran – 131,652		Dominica – 16	Micronesia
India – 125,149		Saint Kitts and Nevis – 15	Turkmenistan
Peru – 111,698		Holy See – 12	North Korea
		Seychelles – 11	
		Suriname – 11	
		Papua New Guinea – 9	
		Western Sahara – 6	
		Lesotho – 2	

Source: John Hopkins University of Medicine, Coronavirus Resource Centre, <https://coronavirus.jhu.edu/map.html>

Amidst this variegated landscape of severe economic impacts and reported virus infections in the initial phase of the pandemic, a central question about human development emerged centering on differences in success or failure in initial containment of the COVID-19 pandemic. Although neighboring the originating epicenter of the virus, the small land-locked, under-resourced Himalayan Kingdom of Bhutan which borders two carbon emitting giants with high rates of COVID-19 virus infections, managed the pandemic in resilient, responsive and adaptive ways, as evidenced by minimal infections and no deaths. This paper explores determinants that contributed to Bhutan’s robust resilience in containing the pandemic during its early phase (February to May 2020), exemplified by initial

evidence-based analysis of the effects of its approach on various sectors of development and domains of wellbeing.

While heralded as an “example to the world” (Nelson, 2015), it can be also argued that Bhutan is an ‘outlier’ in the development landscape due to context-specific historical, geographic, political-economic, socio-cultural and spiritual-ecological factors. However, its purposeful, foresighted and pro-active engagement with the pandemic, guided by the alternative development path and holistic principles of Gross National Happiness (GNH), provide useful reflections on development, sustainability and resilience in other contexts. GNH balances aspects of ‘modernization’ while valuing the environment, good governance, culture and spiritual-ecology, resulting in Bhutan being the only carbon negative country in the world and with a unique “high value-low volume” approach to tourism (TCB, 2019). The approach, conceptual framework, measurement and other manifestations of GNH have also been applied and gained traction in other countries such as Thailand, Japan, Bolivia, Ecuador, France, Canada, and international bodies such as the United Nations (Verma, 2017).

This paper argues that Bhutan’s purposeful, foresighted and pro-active engagement with the pandemic provides salient reflections for contemporary thinking about development, lessons on resilience that are applicable in other contexts, as well as useful reflections for later stages of the pandemic in Bhutan. Through the use and triangulation of primary and secondary evidence<sup>1</sup>, it provides and reflects on the evidentiary basis of the country’s successful response, as well as some of the challenges arising. Most critically, in the initial responses to COVID-19, such experience indicates the pressing need to move beyond narrow, conventional development approaches that have proven flawed in response to the global pandemic in

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<sup>1</sup> The ongoing study, carried out from March 2020 engages in primary data including research and analysis of social media, interviews, participant observation, as well as secondary sources of data.

other parts of the world. In a rapidly changing and uncertain world, a holistic and balanced development approach is urgently required for resilient responses to managing the pandemic, as well as future global shocks. This in turn rests on disrupting the very concept of 'development' itself to ensure meaningful sustainable and equitable wellbeing outcomes.

### **What Makes Bhutan Unique: Pre-existing Conditions**

Bhutan is one of the smallest countries in the world with a population of 734,374 living in a land area of 38,394 sq. km (NSB, 2019). Yet, Bhutan's rugged Eastern Himalayan terrains and vast altitudinal range between its northern reaches and its southern foothills allow for rich ecological and cultural diversity. Varied ecosystems ranging from subtropical broadleaf forests in the south to subalpine conifer forests, alpine shrubs, and high-mountain meadows are found within the country's small geographical landscape. Bhutan is home to over 770 species of birds and several rare faunal species, including the takin, snow leopard, golden langur, and tiger. It is part of the important Himalaya biodiversity hot spot, one of the ten global biodiversity hotspots in the world. This small, landlocked country also comprises a diverse set of people with distinct cultural practices and over twenty languages (Dorjee, 2014).

Early accounts of Bhutan are associated with Buddhist historical figures and are apocryphal in nature and content as they were written by Buddhist clergymen (Aris, 1979). Bhutan's historical trajectory as a nation state began with the existence of small agricultural communities independent of a higher single authority, to their unification by Zhabdrung Ngawang Namgyal into a single administrative apparatus founded on a two-fold system (*lugs gnyis*) of religion and secular government from 1626 to 1651 (Kinga, 2009; Ardussi, 2004). This was followed by the creation of its first legal code in 1652, with the subsequent legal code in 1729. A hereditary monarchy was established in 1907, which eventually led to the formation of its first national assembly in 1953 by the Third King Jigme Dorji Wangchuck (Kinga, 2009). Through all these

transformations, Bhutan remained isolated over many years, with limited and purposively controlled exposure to the outside world from its geographically remote location in the Himalayas. Bhutan fundamentally shed its isolationist policy in 1959 in reaction to Chinese invasion and occupation of Tibet, which generated fears about sovereignty. Henceforth, political and development priorities became a function of national security concerns, sovereignty and self-reliance triggered by a shift in the regional balance of power (Priesner, 1999). The 1960s were characterized by the cautious opening up to the outside world politically and economically through the establishment of diplomatic ties with India and other countries. In 1962, Bhutan became a member of the Colombo Plan Group, soon followed by its joining the International Postal Union in 1969, and its admission as a member of the United Nations in 1971 (Phuntsho, 2013). In 1998, the Fourth King Jigme Singye Wangchuck relinquished sovereign power through the election of the Council of Ministers by the National Assembly to govern the country (Phuntsho, 2013; Kinga, 2009). In 2005, the King declared his intention to hold the first national democratic elections in 2008. He also announced his abdication of the throne to his oldest son in 2006. Soon after, the accession of the Fifth King Jigme Khesar Namgyel Wangchuck to the golden crown was celebrated nationwide in 2008 (Dorji, 2008). Thus, in just under four centuries, the country went from a collection of loose feudal communities to a constitutional democratic monarchy with a ground-breaking vision of development.

Bhutan's coming of age as a modern nation and cautious emergence on the global stage occurred in the context of rapidly shifting geopolitics of the region, with emerging superpowers exercising their political reach directly to its north and to its south. The volatile politics of the region were further exacerbated by conflicts between and within neighboring countries, with spill-over effects in Bhutan. Further, amidst insurgencies on its southern border, Bhutan's ability to defeat, overcome and push back against threats to its sovereignty, national identity and social fabric proved critical in maintaining its status as a modern nation. These complex

issues have been the subject of substantial discussion, debate and critique, as noted by Schroeder (2018) and Phuntsho (2013), for example. Most relevant to the discussion on GNH is Bhutan's ability to encapsulate its cultural identity as one of the defining strengths of its sovereignty. This has allowed for the existence of Bhutan as a nation-state, its cultural and political integrity (Phuntsho, 2013), as well as its ability to develop an alternative development path.

Bhutan's innovative development policy priorities are informed by historical, spiritual influences and socio-cultural values that were not ruptured by the impacts of colonization common in most other countries of the South (Verma, 2020). Its approach to balanced and holistic development is also informed by Vajrayana Buddhism's middle path principles (NEC, 1998). An appreciation of interdependency, largely arising from Vajrayana, which is predominantly followed in Bhutan (Kumagai, 2015), and a close relationship between humans and nature are two characteristics with profound environmental logic that have today found their way into the Bhutanese Constitution. For example, the Constitution of Bhutan (2008) pronounces each citizen a custodian of the natural environment and compels the government to leave 60 percent of its land under forest cover for perpetuity. These highlight collective principles which have been central in confronting COVID-19 as the King, citizens, and government work in lockstep in supporting the nation.

Bhutan's unique historical, political-economic and demographic circumstances created the conditions for the germination of a rare, living alternative development paradigm, encapsulated in GNH. Rather than an "intellectual construct detached from practical experience", it resulted from the translation of a cultural, social and spiritual consciousness into development priorities (Priesner, 1999, p.27). That the focus of the distinctly indigenous vision of development was on happiness, resulted organically from historical and socio-cultural features embedded in Buddhist and feudal values of a

nation that was for many centuries isolated from the outside world (Priesner, 1999).

In the contemporary context, Bhutan's alternative development approach of GNH shares some similarities with other development alternatives such as degrowth globally, Buen Vivir in Ecuador and Bolovia and ubuntu in South Africa in that it places wellbeing at the centre of development (Verma, 2020). What sets GNH apart from other approaches is its encoding in Bhutan's constitution, development vision, five-year plans, institutions and policy discourses (Schroeder, 2018; RGoB, 2008). For instance, in 2008, Bhutan became a democracy with the adoption of its constitution which ensures "the State shall strive to promote those conditions that will enable the pursuit of Gross National Happiness" (RGoB, 2008, Article 9). It also stands in stark contrast to conventional approaches to development that narrowly focus on GDP-centric economic growth while externalizing environmental, social and cultural costs from the development equation. Rather, within GNH's holistic conceptual framework, four development pillars of socio-economic development, good governance, environmental conservation and cultural preservation are held in equal weight. GNH also manifests itself in others ways: as a moral concept, guiding principles for holistic development, the basis for policy and project screening, individual practice, global influence, and secularization of Buddhist concepts that allow GNH to be implemented in other global contexts (Verma, 2020). Together with the index of measurement, these different manifestations form the basis of a holistic, development alternative (ibid). Although Bhutan also measures GDP to track economic growth and progress as per global development reporting criteria, the GNH index measures national levels of happiness and wellbeing in Bhutan at regular intervals through a nationally representative survey, approximately every five years, using nine domains covering health, governance, living standards, education, culture, environment, psychological wellbeing, time use and community vitality (CBS 2015; Ura, 2015; Ura et al., 2012a, 2012b). It is through the lens of these nine domains, with more elaboration on the first

three domains of health, governance and living standards, that we analyze Bhutan's engagement with the initial period of the COVID-19 pandemic.

### **Bhutan Engagement with COVID-19 in the Initial Period of the Pandemic**

The compilation of globally reported COVID-19 cases by nation-state by John Hopkins University (Table 1) indicates that Bhutan effectively contained the virus in the early period of the pandemic, with twenty-four cases and zero deaths as of May 23, 2020<sup>2</sup>. In doing so, its efforts earned recognition from various sources and authorities around the world (Drexler, 2021; Yoder 2021; Jesionka, 2021; Penjore, 2020; Eurasian Times Desk, 2020; Ongmo & Parikh, 2020; South Asian Monitor, 2020a, 2020b; Day & Sunar 2020), as well as within the country itself as reflected in news and social media. The central concern of this paper is to investigate, through evidence-based analysis, factors that evaluate the level of preparedness, resilience, and efficiency in Bhutan's early response, before turning to the question of whether lessons can be applied elsewhere, and situating this within broader question of international development. Here, we examine the myriad of ways the country responded and the challenges it faced in the face of containing the COVID-19 pandemic to the end of May 2020, through a diverse array of development sectors as reflected in the nine GNH domains of health, governance, living standards, education, environment, community vitality, culture, time use and psychological wellbeing.

#### ***Health***

The total healthcare expenditure of Bhutan as a share of GDP is around four percent and is financed predominantly by the

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<sup>2</sup> This paper refers to data on the initial period of COVID-19 cases globally and in Bhutan as of May 23, 2020. The authors recognize that worldwide and in-country numbers have changed significantly since then, and hope the foundations laid during the early stages of the pandemic will help to analyze later stages of the pandemic.

Government as mandated by the Constitution of Bhutan (Ministry of Health, 2020). Bhutan's annual expenditure on health makes up over eight percent of its overall annual expenditure (Ministry of Finance, 2018) and all aspects of healthcare, including medications, are free. Although the Constitution guarantees free and universal access to healthcare, the increasing cost of healthcare and declining external financial resources are challenges for healthcare (MoH, 2020a). The financial impact on the decline in Bhutanese tourism sector due to COVID-19 exacerbated this challenge, given that funds raised from tourism are used towards providing universal healthcare. Much of Bhutanese health infrastructure is under-resourced and under-staffed on the one hand, and scattered on the other due to Bhutan's dispersed population settlement patterns. Urban *thromdes* like Thimphu and Phuentsholing are densely populated and healthcare resources overstretched while most rural areas consist of small and/or isolated villages that are sparsely populated but still require access to universal healthcare. In addition, Bhutan only has about 376 doctors (MoH, 2020a) serving a population of over 700,000. The focus of the Ministry of Health, therefore, especially during the early stages of the pandemic, was on prevention.

Prior to the World Health Organisation's (WHO) declaration of the novel coronavirus disease as a pandemic on March 11, 2020, the government had already closed its land borders, advised its citizens to self-isolate and avoid social gatherings, instructed schools and colleges to close, and restricted the entry of all air traveling tourists. These directives from the government immediately followed Bhutan's first positive COVID-19 case, confirmed on March 6, 2020, of a 76-year old American tourist from the US state of Maryland (The Economic Times, 2020). In the days that followed, close to a 100 people who had come in direct contact with the index patient were traced and tested for COVID-19 (LeVine et al., 2020). To minimize any potential risk of spread, people who travelled with the tourist, including his partner, guides and driver were quarantined in a facility while others were home quarantined

even after their tests were negative (ibid.). No other new cases were reported until the fourteenth day of this first quarantine period when the index patient's partner, also an American tourist, tested positive after repeat testing (Lamsang, 2020a). Given that this second positive confirmation of the virus was detected only on the last day of quarantine (fourteenth day), the government expeditiously extended its quarantine period for all returning Bhutanese to twenty-one days even though, at the time, the international WHO standard was set at fourteen days (South Asian Monitor, 2020). The government's early actions and repeat testing of exposed individuals ensured no community transmission of the virus for several months after the first positive case. This was buttressed by free screening, monitoring, quarantine, medical care and recovery, contact tracing, counseling and elderly program as provided under its universal health care system.

By March 23, 2020, all land borders were sealed off with imports prohibited, except for the importation of medicines and essential food items (Khan, 2020). In the initial ban phase, agricultural produce such as vegetables, fruits and animal products were also banned to prevent the spread of the disease (North East Now, 2020). Following this phase, all imported food, their vehicle of transportation and driver underwent stringent sanitization and quarantine protocols. Air and ground passenger transportation was limited to repatriating Bhutanese living and working overseas on official, government sanctioned rescue flights and buses. All repatriated Bhutanese underwent mandatory quarantine in government-authorized facilities for twenty-one days, with testing undertaken on the twenty-second day, and subsequent release from quarantine with contact tracing if they tested negative. Following advice from the Ministry of Health's technical advisory group, this approach estimates 98.9 percent certainty that a person would not test positive later (Tshedup, 2020b). Some 120 quarantine centres were set up through the generous support of hotel owners who allowed the use of their hotel rooms, while free meals and security were provided by the government. This same coverage, including costs incurred for the testing, care

and recovery, was extended to the first two COVID-19 foreign cases and other foreigners in similar situations. In return, those quarantined were required to comply with the rules of quarantine, for the safety of the population at large. After the first breach of the quarantine rules by quarantined youth, however, the government introduced penalties entailing the paying of Nu 21,000 (300 USD) to recover the cost of food during quarantine, as well as mandatory community service (Wangmo, 2020).

Ensuring that Bhutanese abroad who wished to return home were able to do so, regardless of their medical status, was a humanitarian decision, but one with risks. Although early repatriations came from United Kingdom, the United States, Canada, Australia, Dubai, Kuwait, Qatar, Maldives, Sri Lanka, Bangladesh and other countries, the majority of 24 positive cases in the country, during this early phase, were imported by those returning from high viral-load countries such as United States, United Kingdom, the Middle East, and India (BBS, 2020b). Given the government's strict quarantine stipulation and rigorous enforcement, these early cases were detected while the individuals were still in quarantine, thereby preventing further spread.

Bhutan's rigorous approach of widespread testing and mandatory twenty-one day quarantine were supplemented by campaigns for social and physical distancing, hand washing, mandatory mask usage in public places, rapid development of "Druk trace," a freely-available voluntary contact trace app, and overall vigilance with the support of the *desuups* (guardians of peace). Without these early preventive actions, it would have been impossible to contain the highly infectious COVID-19 in Bhutan. This is remarkable, given Bhutan's healthcare facility to population ratio is 3.9 facilities per 10,000 Bhutanese, and its doctor to population ratio stands at 0.5, demonstrably lower than the WHO recommended ratio of 1 doctor per 1000 people (MoH, 2020a). The ratio of 18.4 nurses to 10,000 Bhutanese is also one of the lowest in the region (MoH, 2020a).

Based on careful analysis of the pandemic's global trend, the Minister of Health surmised that approximately eighty percent of COVID-19 cases would require hospitalization, and of one hundred infected cases, only five would require ventilators (Tshedup, 2020b). Although Bhutan has approximately one hundred ventilators, the greater concern was having enough qualified operators to use the devices. Furthermore, to minimize the risk of transmission, any person who tested positive for COVID-19 in Bhutan would need to be isolated under the Ministry of Health's care, an approach that is uncommon in other countries (Tshedup, 2020b). The Ministry of Health also developed specific plans in the event that Bhutan enters the Red Zone, the highest level of risk. These plans included maintaining zero deaths, providing early clinical treatment, and recalling all Bhutanese doctors who were pursuing higher education abroad to bolster health care professionals available in the country.

The government's initial proactive preventive measures, therefore, demonstrated an acute awareness of the country's low healthcare resource reality and assessment of the risks involved. They were evidently pragmatic resilience measures rather than actions of a country that had the luxury of time and resources. Some consequences of the self-isolation and social distancing measures in the early period of the pandemic resulted in the closure of public and social events, but in its stead, saw the rise of Bhutanese women and men engaging in nature walks, hikes and outdoor activities, while maintaining social distancing. As we elaborate below, they also demonstrated an early overall collective willingness and assumed responsibility by Bhutanese citizens to respond to a common threat.

### ***Governance***

The novel coronavirus disease, more than anything else in recent times, revealed the weaknesses of governance systems the world over and sometimes unraveled them, while also highlighting the strengths and characteristics of effective leaders. In effect, successful public health responses to the

pandemic depended largely on leadership skills and ability to respond to citizens' concerns. Even with 340,000 global deaths from the virus by May 23, 2020, some nation-state leaders were unwilling or unable to address the hyper-infectious nature of the disease. In the so-called 'developed', 'modern' and 'free world' representing some of the most affluent societies such as the United States and the United Kingdom, science was ignored and/or health advisories were circumvented. Rather than leading by example, leaders refused WHO health advisories to wear masks or maintain physical distance, and instead let themselves be swayed by unfounded 'cures', populist opinions, social media memes, and the politicization of the disease for political or personal financial gain. In middle-income and some countries of the South, democratically elected leaders such as India's Narendra Modi and Rodrigo Duterte of the Philippines, decisively placed their countries under lockdown while Jair Bolsonaro of Brazil ignored warnings and failed to respond in a timely manner to the growing spread of the pandemic, with little responsiveness or patience for public opinion. The effects of these decisions have been devastating and fatal, especially for indigenous people and their fragile environments.

The Bhutanese leadership, from the first outbreak of COVID-19, have been guided by scientific data and relied on public health advisories. This was enabled partly by having a practicing medical surgeon and a former public health professional at the helm of the elected government as its prime minister and health minister respectively. Having leaders who understood and upheld evidence-based scientific information helped both in appreciating the seriousness of COVID-19 as it broke out in Wuhan and the threats of the disease to Bhutan, a landlocked country which lies just south of the Chinese border. In addition, King Jigme Khesar Namgyel Wangchuck, deeply respected and revered by Bhutanese citizens, demonstrated compassionate leadership as well as pragmatism, a rare combination of *jam dhang nying-jay* (loving-kindness) to those infected by COVID-19, including Bhutan's first COVID-19 foreign patients whom he personally

conveyed concerns about their welfare and speedy recovery. Demonstrating visible leadership in response to the pandemic, the King extensively toured every district in the country and interacted with citizens to listen to their concerns, took a first hand and direct role in stock-piling of provisions at the Indian border, and by Royal Command requested every possible scenario and risk be carefully thought through and planned for. Over and above changes in democratically elected government, which has seen three different parties in office since the country's first elections in 2008, the same year the fifth King was crowned, Bhutan has been endowed with the long-term, foresighted guidance of the King. His commitment to the wellbeing of Bhutanese citizens, as evidenced by his actions during the time of the pandemic, played a key role in Bhutan's timely COVID-19 response, further deepening respect and reverence towards him. This is substantiated by the proliferation of independent messages by individuals on social media that expressed continued or renewed devotion to the King, Nation and the value of being born Bhutanese, when compared to other countries in the world where initial COVID-19 responses tended to lack empathy, humanity and compassion. Another factor that supported a somewhat unified response was the lack of politicization of the pandemic by the opposition party, which demonstrated maturity, collectivity, and sense of common purpose.

A National Preparedness and Response Plan for Outbreak of Novel Coronavirus (COVID-19) was prepared by the National Preparedness Committee, an emergency committee, on February 25, 2020, before the first detection of the novel coronavirus in Bhutan. Under this plan, special isolation facilities were set up in major regional hospitals alongside flu clinics where screenings and testing for the virus could be carried out (MoH, 2020b). Additional ventilators were ordered, and personal protective equipment for health professionals and frontline workers were acquired and distributed. Widespread public health campaigns for physical distancing, hand washing, general lockdown and self-isolation were developed and implemented. In addition, the government, committed to

keeping its citizenry informed through this pandemic, met with the press for daily updates and widely disseminated frequent public health notices and daily COVID-19 case updates, which were published in news and social media. These efforts continue to-date, thereby increasing public confidence in government, and the belief that their wellbeing was being taken seriously. This was evidenced by the increased number of articles and posts in social media by the public, highlighting pride and gratitude of being Bhutanese citizens.

In order to support Bhutanese citizens living outside the country, efforts were made by multiple government ministries to repatriate those who desired to return after the borders closed. To the end of May 2020, approximately two dozen rescue and repatriation flights brought back more than 4000 Bhutanese from the Gulf Region and the Middle East, the Maldives, Australia, the United Kingdom (MoFA, 2020). Bhutanese living in the Indian border town of Jaigoan who lacked affordable housing inside Bhutan were repatriated and sheltered in empty school buildings and temporary housing built by the armed forces and volunteers (Penjor, 2020). Those who tested positive for COVID-19 in places such as New York were taken, upon the King's command, to special apartments rented by the Government to house infected Bhutanese to enable their full recovery.

In addition to the rapid, pro-active responsiveness and benevolent initiatives of the King, the Prime Minister and government officials kept up vigilant monitoring through the assistance of the *DeSuups* (volunteer guardians of peace), while swift penalties on infringements to current guidelines contributed to Bhutan's successful initial fight against COVID-19. The fact that there was no community transfer approximately three months and longer after the index case emerged was a testament to the close cooperation and sense of common purpose between the people and government in keeping the virus at bay. This was echoed in the King's belief, as encapsulated in his now famous quote, "the reckless action of a single person...can undermine all our national efforts...it

will require the unstinted cooperation of each and every person” (ROM, 2020).

### ***Education***

To contain the spread of COVID-19 and conserve hospital capacity, governments around the world instituted lockdowns, self-isolation, stay-at-home and social distancing orders which resulted in widespread school closures. For more than 1.5 billion students worldwide, translating to at least 9 out of every 10 students, classroom learning was interrupted and continued for many months after the initial outbreak (UNESCO, 2020). With no proven treatment for COVID-19 in the initial stages of the outbreak, containment measures continued to varying degrees in the face of the second waves of the pandemic. To prevent the possibility of an outbreak within Bhutan, all school campuses in Bhutan were closed since 19 March 2020 (OVC, 2020). Continued education depended on the deployment of remote learning strategies that attempted to meet the needs of different students in various locales. In addition, returning home from a residential district school posed a number of challenges to students. Aside from the psychological trauma of abrupt transitions, studying from home sometimes meant limited access to communication technologies for continued study, obligations of girls especially to carry out household, livelihood and community work, challenges of distributing printed materials during lockdown, and psychological impact of increased incidents of gender-based violence (Tshedup, 2020b).

In 2020, there were close to 200,000 students enrolled in the 1007 schools and institutions in the country (Ministry of Education, 2020). As teaching moved from classrooms to online platforms, several challenges emerged for educators and learners. To ensure the safety and wellbeing of students and to manage the impact of the coronavirus pandemic, the Royal University of Bhutan released a Response Plan for COVID-19 which delineated the following challenges students faced while learning from home: lack of internet connectivity, lack of access to laptop computers or smartphones, and engagement in

activities to help parents (OVC, 2020, p.i). These challenges were similar for all students. Reporting in Bhutanese media corroborated the concerns of the RUB, such as shortages of smartphones as reported by electronics stores due to a surge in purchases by students around the time when e-learning was rolled out in March 2020 (Yuden, 2020). It can be deduced from this that many Bhutanese students did not own a personal computer. This issue of accessibility to technology was exacerbated further for students who lived in areas with no reliable internet network and households where they were expected to contribute to helping their parents, relatives and neighbors with household, community, livelihood and farm work in addition to remote learning (Dorji, 2020).

Educators too were abruptly thrust into an unprecedented situation whereby they were required to move lessons and lectures online for which many were not trained. Yet, adapting quickly to the new reality of remote teaching, teachers worked to use technologies at hand, to communicate with students who had varied access to technology. Online social platforms such as WeChat and WhatsApp were used as a conduit to communicate with students, albeit especially challenging for students with illiterate or semi-literate parents. With the support of the government and the Bhutan Broadcasting Cooperation, teachers developed television programmes for students to learn from. The Ministry of Education created self-instructional materials under the Education in Emergency Programme for remote rural and mountainous areas with limited access to the national television and the internet (MoE, 2020). Yet, even with the best efforts from the teachers and the government, remote teaching was unequal and limiting, especially for special needs students, children with learning difficulties or disabilities, and those living in remote places with poor internet and television connectivity. A key lesson in terms of resilience was the ability to adapt rapidly and flexibly in order to provide the expected education for students.

### ***Living Standards***

Since its emergence, COVID-19 has had major impacts on livelihoods and economies across the globe (Adhanom, 2020; Cascella et al., 2020). The pandemic similarly had grave impacts on many Bhutanese lives. Two decades ago, Bhutan was predominantly an agrarian society with more than eighty percent of its population engaged in subsistence farming with agriculture accounting for over thirty-five percent of the country's GDP (NSB, 2019). These figures have fallen dramatically in recent years with only fifty-eight percent of Bhutanese working in the agriculture sector and revenue from this sector accounting for less than sixteen percent of GDP in 2019 (Tshering, 2019). The decrease in agricultural output directly correlates with Bhutan's growing dependency on imported food which accounts to over thirty percent of all food consumed in the country (Chhogyel & Kumar, 2018). These intervening years, however, saw tourism emerge as a major growth sector, earning the highest amount of hard currency for Bhutan (Tshering, 2019). In 2019, tourism revenues accounted for nine percent of GDP (NSB & UNDP, 2020). The tourism sector, directly or indirectly, employed approximately 50,000 Bhutanese, which represents approximately 6.81 percent of the population and 16 percent of the working population (ibid.), and therefore, was a significant sector for Bhutan.

The COVID-19 pandemic hit the tourism sector the hardest everywhere. An initial study found that the threat of the coronavirus caused global tourists to cancel their plans and impacted the tourism industry globally (Hoque et al., 2020). When Bhutan restricted the entry of tourists immediately after the index case was confirmed, tour operators, hotels, tour guides and all auxiliary services supporting the tourism industry were directly impacted. With no clients, several businesses were forced to shut down. A rapid socio-economic impact assessment of COVID-19 in Bhutan revealed that over eighty percent of survey respondents reported facing three or more deprivations such as income loss, loss of livelihoods, food

insecurity, indebtedness, etc.<sup>3</sup>, simultaneously leading to increased vulnerability (NSB & UNDP, 2020, p.2).

The pandemic revealed a skewed approach to development with recent overdependence on tourism and income generated from this sector. A key lesson stressed the importance of diversifying the country's economy, with greater attention paid to localization. Both the construction industry with its overreliance on foreign workers and tourism with its overreliance on foreign tourists proved extremely vulnerable to travel restrictions and border closures. Perception studies found that an overwhelming majority of respondents considered indigenous livelihood practices associated with localized agriculture, pastoralism and natural resources more resilient to the impacts of pandemics (Stouter, 2020), and therefore more stable, reliable and sustainable. This is supported by demographic data of those seeking *kidu* (wellbeing) or welfare support from the King's office (Lamsang, 2020b). As such, most applicants were urban dwellers whose market-driven employment and market reliant livelihoods were affected when businesses and enterprises came to halt or were severely affected due to the virus.

Foremost among lessons learned from the early stages of the pandemic was the applicability and relevance of indigenous knowledge. Semi-pastoralist communities in the highlands of Bhutan who stock-pile food and practice complex food preservation practices to ensure food security during harsh winter months when access to their already isolated villages are cut off, initially remained resilient to the impacts of the virus. This was in stark contrast to urban residents whose convenient, consumer-led lifestyles are severely affected when complex supply chains, including those emanating from

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<sup>3</sup> A Multidimensional Vulnerability Index for Tourism and Related Sectors (MVI-T) was designed for this specific study by the Oxford Poverty and Human Development Initiative (OPHI). It identified eight main deprivations: i) income loss, ii) coping strategy, iii) loss of livelihood, iv) food security, v) limited savings, vi) indebtedness, vii) vulnerable household members, and viii) tourism dependent.

foreign countries such as India, Thailand, Europe and other far-flung locales were more acutely disrupted.

Localization efforts ensured rapid response and self-sufficiency such as the government's ability to produce and distribute hand sanitizer, local Civil Society Organizations to produce hand-made face masks that follow international health standards, and repayment relief provided by national banks for people with loans. Risk assessment, aversion and preparedness for future impacts, such as the possibility of reduced food available in local markets, were addressed through the Prime Minister's appeal for households to stock approximately six months of food staples and essentials. In the initial phase of the pandemic, food shortages were minimal and food prices remained more or less stable.

### ***Environment***

As earth's atmosphere is affected by greenhouse gases, its natural capacity for environmental resilience and adaptive capacities are impacted negatively. The impact of human negligence towards the natural environment has led to the demise and decline of animal species, shrinking habitats, human-wildlife conflicts, and increased risks of pandemics. In the Himalayan region including Bhutan, climate-related changes have affected food security due to increase in extremes, with farmers facing more frequent floods as well as prolonged droughts with ensuing negative impacts on agricultural yields and increase in food insecurity (Hussain et al., 2016; Manzoor et al., 2013). Climate change has also exacerbated women's workloads, while barriers continue to exist in terms of their participation in governance and decision-making (Verma and Wangdi, 2018; Nellemann et. al., 2011). Hence, both climate mitigation and adaptation are paramount in response to the climate crises. This is of importance in high altitude mountain areas, where isolation, steep slopes, inaccessibility and hazard exposure of landslides, avalanches and glacial lake outburst floods are greater (IPCC, 2019).

Even though COVID-19 has seen global greenhouse gas (GHG) emissions fall by a greater extent than any other year on record due to massive global reductions and halt to air travel, closure of factories, falling of energy demands, and drop in vehicular transportation, the likely “percentage declines in 2020 would need to be repeated, year after year, to reach net-zero emissions by 2050” (Hepburn et al., 2020, p.4). When the two crises climate change and COVID-19 coincide, the impacts are exacerbated by a multiplier effect. The relationship between climate change and COVID-19 as put forth by Hepburn et al. suggests that the “climate emergency is like the COVID-19 emergency, just in slow motion and much graver” (2020, p.4). Yet they both involve market failures, externalities, engagement with science, resilience of governance/environmental/societal systems, political leadership, and action that hinges on public support (ibid.). While the response to climate change by many countries has been slow if not non-responsive or marked by failure to respond, the speed at which COVID-19 initially emerged prompted rapid responses due to its perceived risks, escalation and crisis over a short period of time.

In stark contrast, Bhutan’s response to the climate crises has been commendable, with the country upheld as an example for the world, given it is the only country in the world that is carbon negative, absorbing three times more carbon than it emits (NEC, 2015; Nelson, 2015). This is supported by its constitution that specifies sixty percent of its land must remain under forest cover in perpetuity (RGoB, 2008), its policy aim to rely predominantly on organic agriculture by 2035 (Dema, 2020), its reliance on environmentally clean sources of revenue including run-of-the-river hydro-power, “high value-low impact” tourism that limits the number of tourists into the country annually, and regulation of international development organizations, foreign capital, development aid and foreign experts within its borders (Verma, 2017). In this regard, Bhutan was far ahead of the curve in terms of combating climate change when the pandemic hit.

While the positive relationship between climate change and COVID-19 such as a reduction in greenhouse gas emissions in other countries may be short-lived (Hepburn et al., 2020), Bhutan was well-placed in this regard with negative carbon emissions prior to the pandemic. Immediately following the pandemic, pollution and carbon emissions were lower than before, supported by enforced closure of businesses after 7 pm, reduced use of private cars and increased use of public transportation, and reduced vehicular movement due to closing of its borders. Taken together with the country's quick and decisive closure of its border to international flights, tourists and visitors, contributed to reduced environmental and climate change impacts, as well as the prevention of COVID-19 community spread. Most importantly, underlying these efforts was Bhutan's alternative development path of GNH which holds environmental issues in equal weight with socio-economic development, good governance and cultural preservation. This is in stark contrast with dominant economic development paradigms that externalize environmental costs from the development equation, and in particular, from GDP as the prevailing measure of 'progress'.

### **Community Vitality**

Community vitality, or strong social institutions of support, reciprocity and interdependence, played a pivotal role in responses to the initial crisis. Community vitality is founded on a general sense of collective responsibility, consciousness, volunteerism and interdependence. Far from being monolithic or homogeneous, it reflects the idea of epistemic communities, that is, communities composed of persons who share roughly the same sources, modes of knowledge (Knorr-Cetina, 1981), or ways of viewing and giving meaning to the world. These notions have prevailed in both rural and urban Bhutan despite inroads made by globalization, GDP and externally-driven development based on individualism and mass consumerism.

While the GNH index indicates a decline in the measurement of community vitality between 2010 and 2015 (CBS, 2015), initial indications suggest that community vitality has

undergone a resurgence in response to the pandemic. This is evidenced by a renaissance in collective responsibility and consciousness reflected in responses that are in lockstep between governance institutions and citizens. The King's *Kidu* (wellbeing) Fund and the Prime Minister's COVID-19 Relief Fund provided economic support to individuals, families and communities affected by the pandemic. Bhutan is not a wealthy nation and has a GDP per capita of 3555.10 USD (ADB, 2019). Though many of its citizens do not have a great deal of material resources to begin with, and due to the pandemic many businesses were in debt and likely to be further impacted because of the pandemic-induced economic downturn, it was remarkable to observe unprecedented charitable donations made to both funds, demonstrating generosity through the customary practice of *dana* (giving). Parliamentarians unanimously donated a month of their personal salaries to the COVID-19 relief effort, and donations were made from ordinary citizens, business people, farmers, organizations and the Bhutanese diaspora. Other acts of collective response included charitable donations by hoteliers of their hotel facilities to the government as quarantine centres, agricultural produce by cash-strapped farmers, transportation services by taxi drivers, monetary and in-kind contributions by businesses, rent reduction and/or relief by owners of houses and apartments, trucks and equipment by contractors, etcetera. Also notable was the over nine thousand applications initially made by Bhutanese citizens for three thousand available positions to act as *desuups* (volunteer guardians of peace) in response to COVID-19 (Kuensel, 2020b).

### ***Culture***

While the GNH index predominantly measures tangible forms of culture and intangible forms of formal cultural practices, intangible forms of culture such as everyday norms, practices and beliefs played a significant role in combating the pandemic that require attention (Thin et al., 2017). Collective responsibility is related to cultural norms and practices, further influenced by Buddhist and spiritual consciousness about interdependence, *dana* (giving), compassion, loving-

kindness and service to others. Although changing, diverse and non-monolithic, they shape responses to COVID-19 in Bhutan to varying degrees. They were part of the cultural and spiritual landscape during the pandemic, with Bhutan's top religious leader, the *Je Khenpo*, offering blessing and oral transmissions of the Medicine Buddha teachings on live national television and social media channels to thousands of devotees, and monks and nuns across the hundreds of monasteries in Bhutan conducting daily prayers and meditation for the nation, its people, the world and all sentient beings.

Cultural norms regarding contributing to the greater good, providing service to others and giving to those in need played a key role in Bhutan's response. The manner in which cultural norms regarding compassion and kindness prevailed over fear of infection spread, is perhaps best exemplified by the case of Bhutan's first COVID-19 cases. Following the COVID-19 positive cases in March outlined above, Bhutan immediately closed its borders and provided full medical care, support and counseling to anyone infected. This included the now famous case of the first two people infected by the virus: two American tourists who travelled to Bhutan after being infected by the pandemic while vacationing in India. As widely reported by Washington Post (Slater, 2020), while the nation prayed for their recovery, the tourists recovered and publicly expressed gratitude for receiving the best medical care, treatment and attention possible from Bhutanese doctors, nurses and government officials, as well as personal attention and compassion from the King.

Other cultural norms that played a role in ensuring a sense of solidarity and collectivity had to do with practices that create a sense of community at the local level. Common cultural practices in Bhutan include sharing one's meals with others. For example, in offices across the country, people often bring their individual meals to the lunch table to be shared with colleagues. Similarly, sharing a meal in local restaurants and restaurants-cum-bars provides a sense of solidarity and community, and important support mechanisms in the face of

a pandemic that many Bhutanese women, men and children had never experienced before in their lifetimes. Sharing food, supplies and other forms of support and service to others between neighbors, friends, extended family and relatives in villages, towns and cities is common in Bhutan. These cultural practices helped individuals get through the crises in its initial stages, both through psychological support and sharing of material and monetary resources. Information technologies and social platforms such as WhatsApp, Facebook, Instagram, Twitter, etc. provided conduits for sources of information, cultural activities such as song and dance, and for people to provide social support towards one another during the initial stages of the pandemic.

### ***Time Use***

In late March 2020, Bhutan instituted lockdown measures that included work from home, businesses closures after 7 pm, travel restrictions between districts, and border closures for tourism, and limited trade to essential goods under strict quarantine procedures. This entailed a slowdown in the formal economy, with no foreign tourists and fewer Bhutanese men and women frequenting restaurants, shops, markets and other income-generating locales due to fear of spread and lockdown measures. As a result, more Bhutanese were spending time confined to their homes, carrying out subsistence agriculture, and engaging in outdoor activities including nature walks and hiking while social distancing.

Initial estimates from closure of foreign tourism indicated a national revenue loss of 4.4 million US dollars between January 15 and March 23, 2020 after 2550 international tourists cancelled their trips due to COVID-19, excluding cancellations from regional tourists (Rinzin, 2020). The downturn in an economy that is heavily dependent on tourism resulted in limited work for tour guides, hotel and restaurant staff, shop-keepers, etcetera, who turned to alternative modes of livelihoods and/or subsistence and informal activities. In effect, more people were spending time in their homes and extended households pursuing subsistence and/or small-scale

agriculture, food production, and small retail, online businesses or taxi services. The pre-existing gender division of labour and women's triple burdens of household, livelihood and community work increases their work time while decreasing their leisure time (Ura et al., 2012a, 2012b; Verma & Ura, 2017). During the time of COVID-19, this trend was further exacerbated to their disadvantage, as their work time further increased. Prior to the pandemic, the out-migration of men to urban centres was reinforced by both patrilineal and matrilineal land tenure relations, which requires women to "remain behind" in rural homes and villages to carry out unpaid household, agricultural and care work. However, COVID-19 forced many men to return to their rural homes to take up small-scale cash crop farming, subsistence agriculture, livestock breeding and other activities, although some continued to remain in urban centres in *desuup* positions, government posts, and other work. As the importance and desire for self-sufficiency and localization increased, in the form of farming, home gardening and other activities, instances of gender-based violence increased in both rural and urban settings. As noted earlier, education by e-learning during the pandemic placed greater pressure on girls, given expectations for them to carry out household, community and livelihood work.

### ***Psychological Wellbeing***

Globally and in other countries, COVID-19 affected the health, safety and wellbeing of individuals causing insecurity, confusion, emotional isolation, stigma, and also impacted communities subject to economic loss, work, school closures and limited interaction (Pfefferbaum, 2020). These effects translated into a range of emotional reactions such as distress, anxiety or psychiatric conditions, unhealthy behaviors such as excessive substance use, domestic violence, or noncompliance with public health directives such as self-isolation, quarantining or social distancing by people who contracted the disease or were in the general population (ibid.).

In Bhutan, in order to respond to psychological impacts of COVID-19, a two-pronged approach was taken: to support those individuals undergoing the long twenty-one day quarantine, and to support the general public. When the pandemic first broke, Bhutanese men and women reacted with panic, which also prompted panic buying. However, this quickly subsided as the government ensured stock-piling of food and supplies and freely distributed hand sanitizers and face masks. Upon Royal Command, a mental health and psychosocial response team was formed to protect the mental wellbeing of people in quarantine, as well as to provide COVID-19-triggered psycho-social mental health counseling and support to those who experienced an increase in anxiety or fear as a result of the pandemic (Tshedup, 2020). Under universal health care provisions in Bhutan, this entailed free counseling, free access to mobile health centres, and free phone lines for victims of domestic violence or substance abuse. In order to respond to the needs of those who showed withdrawal symptoms to drugs, such as youth quarantined in quarantine centres, the national mental health and psychosocial response team worked with the Bhutan Narcotic Control Agency to develop a standard operating procedure (ibid.). The early period of the pandemic highlighted issues faced by youth, especially substance abuse, and by women who experienced gender-based violence exacerbated by social distancing and home confinement. Although the GNH findings indicate that women experience greater negative emotions than men (Verma & Ura, 2017), there exist critical gaps in data in general, but more so with regards to gender data pertaining to psychological wellbeing in relation to the pandemic.

### **Reflections and Lessons from Bhutan's Initial COVID-19 Responses**

Some argue that Bhutan is an 'outlier', given its special context-specific historical, cultural, spiritual, political, economic, ecological, demographic and geographical circumstances. There is little question that it is a unique country, as the last remaining culturally-intact Himalayan Kingdom. Indeed, this is what attracts travelers, tourists and

pilgrims from around the world to make the journey to Bhutan. However, this does not mean that lessons from Bhutan cannot be considered and engaged elsewhere. As mentioned earlier, various elements of GNH, the foundation for Bhutan's response to the COVID-19 pandemic, have been regularly used, referenced, scaled out and up across the world, as well as provided entry points for rethinking development and conventional economics beyond the narrow confines of GDP (SNDP, 2013; RGoB, 2012; United Nations, 2012). Bhutan's ability to respond initially to COVID-19 was shaped by its conceptual framework of GNH, based on a holistic and balanced approach to development. This is critical, as it allowed Bhutan in the early stages of the pandemic to avert heavily economically influenced and short-sighted COVID-19 approaches taken elsewhere, which widened economic inequality, enabled elite capture of wealth, caused political instability, eroded social cohesion, and failed to contain the virus leading to widespread infections and fatal deaths.

The case of Bhutan illustrates several critical factors that enabled a resilient response to COVID-19 in the first period of the pandemic. First, as Bhutan is an under-resourced country, the Bhutanese case proves that not a great deal of resources were needed to initially respond to the pandemic. This is in stark contrast to well-resourced 'developed' nations in the North that were not able to adequately respond to the pandemic, despite their wealth. Second, critical to the response to COVID-19 was evidenced-based, scientifically-led analysis, planning and implementation by the government, which was able to quickly adapt to changing realities and avoid overloading its healthcare systems. For example, this was reflected in widespread testing, border closure, retraining of tourist guides as agriculturalists, construction workers, *desuups*, and the swift increase in quarantine days from fourteen to twenty-one days, based on rapid analysis of the second COVID-19 case that was detected only on the fourteenth day of quarantine. This extension of quarantine period played an important role in detecting the virus in other imported cases, and preventing its further spread. Third,

strong, early, decisive and responsive measures by the government such as closure of borders, halt to tourism and passenger flights, widespread testing, and the development of a preparedness and response plan and emergency committee as early as February helped to contain the virus. Fourth, was the importance of strong, unified leadership in lockstep with its citizenry at a time of crisis. Bhutan's response to the pandemic by its leadership was able to garner public support, trust and respect from its citizens, which proved critical in ensuring a collective response. Rather than being monolithic or homogeneous, it was characterized by active debate, openness to critical feedback and discussion as evidenced on social media, which strengthened decision-making through reflection and adjusting approaches in response to citizens' concerns. Fifth, localization efforts such as the production of hand sanitizers, face masks and scaling out local agriculture helped to contribute to the national response and avert shortages of these important commodities. Sixth, was the carefully thought out scenario planning, that valued safety and wellbeing. Even though tourism is one of Bhutan's biggest revenue generators, the welfare and safety of Bhutanese citizens took precedence, with government responses indicating that tourists could only be expected by 2022, and a full tourist numbers would likely occur only in 2025 (Rinzin, 2020). Seventh, is the importance of collective consciousness and community vitality, which highlights cultural values of charitable giving (*dana*), service to others and robust social institution and cultural practices. Such values transcend beyond Buddhist values, and are reflected in other spiritual and secular practices across the world that value compassion, empathy and harmony with nature. Eighth, is a focus on what matters most in life, the happiness and wellbeing of human and sentient beings, whereby happiness, in this sense, is distinct from "fleeting, pleasurable and 'feel good' moods so often associated with the term [happiness]" (Thinley, 2009, cited in Karma Ura et al., 2012a, p.7). In this way, wellbeing within GNH is about deeper, meaningful, and long-term attainment of happiness, rather than temporary, superficial forms. This enabled wise and foresighted decision-making in

response to the COVID-19 pandemic, while noting the impermanence of things including the contagion.

While Bhutan's response to COVID-19 was exemplary when compared to other locales in the world, there were also some research and policy gaps that require attention in the future. These included gendered impacts and effects of the pandemic such as gender-based violence, gender differences in psychological wellbeing and decision-making, and the increase in women's work, the need to diversify the economy away from a focus on tourism and its ancillary services and facilities, further localization efforts that take into account food security and organic agriculture, the problem of rural-urban migration and rapid urbanization, youth unemployment leading to out-migration to foreign locales for low-paying, pink and blue collar jobs, and capturing environment benefits through clean energy and transportation solutions such as reduced carbon emissions due to fewer cars used during the pandemic, even as Bhutan remains the only carbon negative country in the world.

### **Conclusion: Rethinking 'Development'**

Perhaps the greatest legacy of COVID-19 within the landscape of development was the way it laid bare the ability of different development conceptual approaches to respond to the rapid and furious spread of the pandemic. In the initial stages of the pandemic, countries where conventional, market-led and GDP-centric approaches as the sole indices of measuring 'progress' did not fare well. For instance, BRIC and affluent countries of the North were most impacted by COVID-19. Further still, countries such as the United States which features a hyper-individualistic, mass-consumption approach suffered the most, with the highest number of pandemic cases in the world (1.6 million cases on May 23, 2020) at the initial period of the pandemic – a status that remains tragically unabated.

In the initial onslaught of the COVID-19 pandemic worldwide, the inability and failures of conventional approaches to development to respond to the pandemic revealed deep flaws,

such as the imbalanced privileging of materialistic and economic factors over environmental, health, culture, social and wellbeing. The evidence indicates that development unwaveringly focused on economic growth during the time of a pandemic, lead to unequal exchange and elite capture, inequitable wealth gaps and accumulation even at a time of negative growth, gender inequalities, spread of infections, elevated fatal deaths of humans, and the under-valuing of all forms of life and our common responsibility towards them. This in turn raises critical questions about inherent flaws within conventional development approaches led by mainstream economics. It also raises interest and stakes in the way development alternatives and alternative economic pathways such as GNH provide an alternative set of moral concepts to view the pandemic, and most importantly, how it fared against such unprecedented pressures.

In the face of growing climate crises caused by human over-exploitation and negligence towards the planet and all its inhabitants, it is likely that this will not be the last pandemic we will face in our lifetimes. While scholars and development practitioners have been calling for new economic and development thinking that garners an urgent transition from GDP to sustainable degrowth driven by indicators of wellbeing rather than never-ending growth, Bhutan has been actively pursuing and operationalizing an alternative approach that holistically values people, livelihoods, the environment, culture and good governance. It must be noted that this has been occurring as per Bhutan's middle path of following both GNH and GDP. Many months after the initial phase of the pandemic, the latter is reported to have plummeted dramatically to negative numbers. The same cannot be said about the former, or least not to the same extent. Initial evidence framed against the nine domains of GNH suggests that while wellbeing and happiness have understandably been tested in a myriad of ways, they are still very much part of the Bhutanese landscape, persevering, resilient and in some cases flourishing (in the case of community vitality, for instance) in response to onslaught of the pandemic.

This paper has explored, through the effects of COVID-19 on various development sectors in Bhutan, the degree to which GNH has been resilient to the pandemic. It has explored what Bhutan's approach, buttressed by GNH, can potentially teach us. It has also reflected on whether such learnings can continue to be applied elsewhere, in other national contexts, as has been the case before the pandemic hit. In this regard, GNH has withstood one of the greatest tests of time. Even for its critics and cynics, its ability to inform policy-making in order to avoid fatalities in the early stages of the pandemic and stop the spread of the virus has been commendable. This set up the conditions for Bhutan to remain without community spread and fatal deaths caused by COVID-19 for months afterwards. From the time of its first case, the country remained safe from the spread of pandemic for almost nine months, which in and by itself is commendable. Hence, it is no longer a question of whether GNH is a resilient development pathway, but how it can be scaled out and up to dislodge and disrupt problematic, conventional approaches to development that have failed to protect human life and wellbeing elsewhere during the initial global outbreak of COVID-19. In this regard, while Bhutan can be considered an 'outlier' because of its unique context-specific characteristics, it is simultaneously a successful role model that provides valuable lessons for dealing resiliently with crises such as pandemics for other nations to reflect and learn from.

In a rapidly changing and uncertain world, a holistic and balanced development approach such as GNH is urgently required for resilient, holistic and sustainable responses to future global shocks. This in turn rests on disrupting the very concept of 'development' to ensure meaningful, sustainable and equitable wellbeing outcomes. During the time of COVID-19, the division of countries by their 'developed' and 'developing' status did not seem to matter. Rather, a small resource-strapped 'developing' country such as Bhutan fared much better in combatting the pandemic than more affluent, 'developed' countries.

The COVID-19 pandemic challenged received wisdom about 'development', upending hegemonic logic. In the initial stages of the pandemic, it appeared not to matter whether a country was resource-laden, powerful, 'democratic', or big. Many big, rich, 'developed' economies with hyper-individualistic and consumer-driven cultures devoid of universal health care, for example, proved underprepared, disorganized, politically polarized, uncoordinated and under-resourced for the pandemic whereas smaller, 'developing' economies were more resilient in response to the disease, losing fewer lives whilst being able to protect their citizens, healthcare and other essential workers. Most importantly, small land-locked 'developing' nations such as Bhutan and Lesotho, and small island states of the Pacific and the Caribbean such as Kiribati, Tonga, Samoa and Saint Lucia fared better in combating and isolating the COVID-19 virus. In this sense, the meaning of 'developed' and 'developing' nation was disrupted and ruptured, requiring a deep rethink of the very concept of 'development' itself.

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# Healing in the Himalayas: Robert Saunders, Surgeon, and the Embassy to Bhutan and Tibet of 1783

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## Abstract

In 1783, Captain Samuel Turner, surveyor Samuel Davis, and surgeon Robert Saunders journeyed from India on an embassy through Bhutan and into Tibet. Saunders, of the Bengal Medical Service, reported his medical observations in the *Proceedings of the Royal Society*, the leading science journal of its time. In his observations, Saunders provides glimpses into both Bhutanese and British medical practices of the late eighteenth century. Saunders' description and observations of goiter became widely quoted, helping to forge a path to the elimination of the condition, and his explanation for the causes of snow blindness were confirmed in laboratory experiments more than 100 years later. Saunders not only sought to observe and to teach, but also to learn from the local healers he encountered. His writings show a respect for the Bhutanese and Tibetan peoples and their medical knowledge that is rare in colonial writings.

## Introduction

In January 1783, Captain Samuel Turner of the Honourable East India Company received instructions regarding the political mission he was to undertake. With the birth of the new Panchen Lama (referred to in the West at that time as the Teshoo Lama<sup>1</sup>), Turner was to travel from Bengal through Bhutan into Tibet. The intention was to cement British

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<sup>1</sup> The name would also be applied to a Buddhist monk in Rudyard Kipling's novel of 1901, *Kim*.

relations with Tibet, which had been established by an earlier mission, that of George Bogle, in 1774.<sup>2</sup> Some years later, in 1800, Turner would write a book based on his travels,<sup>3</sup> one that was a great success both critically and commercially.<sup>4</sup>

Turner, though, was not the sole author. Included in the book were illustrations, “taken on the spot,” by the surveyor and artist Samuel Davis. “Mr. Robert Saunders, surgeon” wrote part IV (pp. 387-416; 387-400 concern Bhutan) - “Some account of the vegetable and mineral productions of Boutan and Tibet”—though the table of contents describes it more accurately as “Observations botanical, mineral, and medical.” Saunders’ contribution had been published eleven years earlier in the *Proceedings of the Royal Society* - arguably the world’s leading scientific journal of the day.<sup>5</sup> In Thomas Thompson’s *History of the Royal Society* (1812, p. 234), Saunders’ article was described as “a very entertaining account.”

Saunders’ survey, while it summarizes the plant life and minerals he observed, certainly had implications for commerce. Had he found abundant timber, coal, and other easily exploitable natural resources, one could imagine that the East

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<sup>2</sup> See Clements R. Markham *Narratives of the mission of George Bogle to Tibet* (Trubner and Co: London, 1876). The assistant surgeon on this journey was Alexander Hamilton, who was twice sent on missions to Bhutan. An Alexander Hamilton became professor of military surgery at the University of Edinburgh in 1780. (See John Comrie: *History of Scottish Medicine* (Bailliere, Tindall, and Cox: London, 1932), p. 629.

<sup>3</sup> Samuel Turner, *An account of an embassy to the court of the Teshoo lama, in Tibet; containing a narrative of a journey through Bootan, and part of Tibet* (Bulmer: London, 1800).

<sup>4</sup> Trevor Lipscombe, “The First British Book about Bhutan: A Publishing History of Turner’s *Account of an Embassy*”, *Journal of Bhutan Studies*, 35(1), 2016, pp. 1–19.

<sup>5</sup> Robert Saunders, “Some Account of the Vegetable and Mineral Productions of Boutan and Thibet. By Mr. Robert Saunders, Surgeon at Boglepoor in Bengal,” communicated by Sir Joseph Banks, Bart., PRS. *Philosophical Transactions of the Royal Society*, Vol. 79, 1789, pp. 79–111.

India Company would have been keen to establish more extensive trade in the region. Naturally, spices and fruits - already a source of extensive and lucrative commercial trade between India and Britain - would likewise have caught the attention of his East India Company sponsors. Scientifically, his reports of new plant species appealed to botanists in the era immediately succeeding Linnaeus's catalog of plants (*Species plantarum*), which had been published in 1754.

We focus here on Saunders' medical observations, though these are not necessarily distinct from his botanical observations. Much of eighteenth-century European medicine was guided by the *Materia Medica*, encyclopedias presenting the botanical information available on a plant and the medicinal purposes to which it could be used. Indeed, not too long after the publication of Saunders's article, Whitelaw Ainslie - likewise a former East India Company surgeon - compiled the *Materia Medica of Hindoostan*, featuring native plants.<sup>6</sup> Such *materia medica*, logically the successors of the medieval herbals, were the forerunners of the formulary used in pharmacy today - an extensive list of agreed-upon therapeutic medicines that may be prescribed for various diseases. The *materia medica* remains popular in the twenty-first century among advocates of the (scientifically discredited) naturopathy movement.

Saunders' remarks remain of interest for two main reasons. First, during the latter half of the eighteenth and the first half of the nineteenth century, western medicine underwent substantial changes. In the 1750's, for example, many purported cures did more harm than good: bloodletting, cupping, and tapping, to name but three. Medicines were still derived extensively from plants, hence the *materia medica*. In that respect, European medicine greatly resembled folk

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<sup>6</sup> Whitelaw Ainslie, *Materia Medica of Hindoostan* (Government Press, Madras: 1813). There would also be Tibetan equivalent. See Olaf Czaja, "The Substitution of *Materia Medica* in Tibetan Medicine: An Inquiry into traditional Tibetan practices." EASTM 46, pp. 119-212, 2017.

healing. The most “modern” treatment available was inoculation (technically, variolation) against smallpox, a method that was introduced into Britain from Turkey. Jenner’s use of cowpox to vaccinate against smallpox was not to occur until 1788 - after Saunders’ journey to Bhutan - and a basic medical instrument, the stethoscope, would not be invented by Laennec until 1819. Hence, one can read Saunders’ account as a way to see how medicine was practiced locally in the late eighteenth century.

One can also see a movement among physicians of this period for a gentler approach to healing. Contemporary British author Jane Austen, in her unfinished novel *Sanditon*, created the character Dr. Reid, who prescribes sea air as a cure. Austen pokes fun at those who, like *Sanditon*’s Mr. Parker, believed sea air and sea bathing were “anti-spasmodic, anti-pulmonary, anti-septic, anti-billious and anti-rheumatic.” In reality, inspired by the same reasoning, the town of Margate on the North Kent Coast opened its Royal Sea Bathing Hospital in 1796: water cures were to become - and still remain - popular. Likewise, in Jane Austen’s *Sense and Sensibility* (1811), Marianne Dashwood laughs at Colonel Brandon for wearing a flannel waistcoat because “a flannel waistcoat is invariably connected with aches, cramps, rheumatisms, and every species of ailment that can afflict the old and the feeble.” This contrasts with signer of the American Declaration of Independence, Benjamin Rush, M.D., who proposed in 1777 that flannel shirts prevent illness. In writing a treatise for the Continental Army, Rush said that British Colonel “Gage obliged the soldiers of his regiment to wear flannel shirts from an accidental want of linen; and it was remarkable during a sickly campaign on the lakes that not a single soldier belonging to that regiment was ever seen in any of the military hospitals.”<sup>7</sup>

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<sup>7</sup> Benjamin Rush, MD, *Directions for preserving the health of soldiers: Addressed to the officers of the United States* originally published in 1777. Later in book form, Dobson, Fry, and Kammerer, Philadelphia, 1808, p. 5.

During this period, British high society would flock to the town of Bath to “take the waters” in the hope of obtaining a cure - even though the waters tasted disgusting due to impurities such as sulfur. Jane Austen’s novels *Northanger Abbey* and *Persuasion* are set, at least in part, in this town, which drew visitors for the waters, but also for the extensive social life. “Oh! Who can ever be tired of Bath?” asks Catherine Moreland, the heroine of *Northanger Abbey* (1817).

In Germany, meanwhile, physician Samuel Hahnemann was researching what would become known as homeopathic medicine. He did so because of his growing belief that standard cures of the time, particularly blood-letting, caused harm to the patient. “My sense of duty would not easily allow me to treat the unknown pathological state of my suffering brethren with these unknown medicines. The thought of becoming in this way a murderer or malefactor towards my fellow human beings was most terrible to me.”<sup>8</sup>

A second reason to study Saunders more closely has simply to do with his tone. He is literally a student - one who studies. Unlike some of his colonialist colleagues, Saunders clearly does not regard himself as necessarily better, or more advanced, than the Bhutanese or Tibetan healers he encounters. He seeks to learn what they can teach him and, in return, to teach what they would like to know. Saunders’ writings evidence a cultural exchange of medical information between healers, seemingly of equal abilities. As Bhutanese scholar Michael Aris shrewdly observed, Saunders wrote an “enthusiastic account of traditional Bhutanese medicine.”<sup>9</sup> Saunders’ own words indicate a sympathetic reading of local medical practices: “I have dwelt long on this subject, because I think the knowledge and observation of these people on the diseases of their country, with their medical practice, keep pace with a

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<sup>8</sup> Christian Samuel Hahnemann, Letter to Hufeland, quoted in Richard Haehl *Samuel Hahnemann, His Life and Work* (Homeopathic Publishing Company: London, 1900) p. 64

<sup>9</sup> Michael Aris, Ed., *Views of Medieval Bhutan: The Diary and Drawings of Samuel Davis, 1783*. (Serdina: London, 1982).

refinement and state of civilization, which struck me with wonder, and no doubt will give rise to much curious speculation, when known to be the manners of a people holding so little intercourse with what we term civilized nations.”<sup>10</sup>

We begin with a biographical sketch of what little is known about Robert Saunders and follow with a close reading of his medical observations.

### **Robert Saunders, Surgeon at Boglepoor**

According to the *Roll of the Indian Medical Service, 1615–1930, Volume 1* (p.29), Robert Saunders was first appointed assistant surgeon in Bengal on March 12, 1782.<sup>11</sup> At that time, though there was no Indian Medical Service, he joined the Bengal Medical Service, founded in 1763. The requirement for being an assistant surgeon was to obtain a certificate from the Company of Surgeons of London, which Saunders had obtained in 1780. The Company had recently split, in 1745, from the Company of Barber-Surgeons and would eventually become what is known today as the Royal College of Surgeons.

In the eighteenth century, physicians (those with an M.D. degree) usually were from, and for, the ranks of the wealthy. They would refer their patients to surgeons, who were of lower social standing, for treatments such as the application of leeches and other forms of bloodletting, bone-setting, and so forth.<sup>12</sup> D.G. Crawford, former Lieutenant Colonel in the Indian Medical Services, wrote in 1911 in the *India Medical Gazette*

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<sup>10</sup> Saunders, *Phil. Trans. Roy. Soc.* 1789, p. 554.

<sup>11</sup> Dodwell, E., Miles, J. Samuel. *Alphabetical list of the medical officers of the Indian Army: with the dates of their respective appointment, promotion, retirement, resignation, or death, whether in India or in Europe; from the year 1764, to the year 1838.* (Longman, Orme, Brown: London, 1839) p. 52.

<sup>12</sup> The training of physicians developed sharply during the nineteenth century. Thomas Neville Bonner *Becoming a Physician: Medical Education in Britain, France, Germany, and the United States, 1750-1945.* (Baltimore, Johns Hopkins, 2001).

(pp. 1–7): “In those days, and indeed up to a much later date, the physician, both socially and professionally, stood distinctly higher in position than the surgeon”.<sup>13</sup>

Obtaining the certificate from the Company of Surgeons appears not to have been difficult. In 1818, of the 322 men who took the exam to become army assistant surgeons, 276 passed and only 46 failed.<sup>14</sup>

Scottish novelist Tobias Smollett - himself a former surgeon in the Royal Navy - makes fun of the process in his novel *Roderick Random* (1748). In his surgeon’s exam, Roderick is asked what he would do if he encountered a patient with his head cut off. He says he knows of no cure; the examiners then busy themselves with arguing and there were no further medical questions. Intriguingly, when Random informs the examiner he comes from Scotland, the examiner replies, “I know that very well - we have scarce any other countrymen to examine here - you Scotchmen have overspread us of late as the locusts did Egypt” (ch.17).<sup>15</sup>

The *Medical Register for the year 1783* lists Robert Saunders as “India surgeon” on p. 23, but on p. 144, for Banff (in Scotland), it reports “R. Saunders, late of this place, has gone to India”. (Saunders is not listed in the *Register* for 1780, consistent with the information printed in the *Roll of the Indian Medical Service*.)

Crawford’s *History of the Indian Medical Service Volume 2* confirms that Saunders accompanied Turner, as does

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<sup>13</sup> As a lasting consequence of their different social statuses in the eighteenth century, physicians in Britain today are still called “doctor” by their colleagues, whereas surgeons are called “Mr.”

<sup>14</sup> Charles A. Cameron, *History of the Royal College of Surgeons in Ireland* (London: Fannin and Co, 1886), p.302.

<sup>15</sup> The campaign of Bonnie Prince Charlie to overthrow “German Geordie” (King George II) ended in 1746 at the Battle of Culloden. Many in Scotland left the country in the ensuing years as a consequence of the Highland Clearances.

*Surgeons Twoe and a Barber*.<sup>16</sup> After the embassy, though, there is little information about Saunders. As per the *Roll*, he served in 1782 during the First Maratha War (1775–1782) under General Goddard, and the next year joined Turner’s embassy. He resigned, so the *Roll* reports, in 1790, after being listed as wounded.<sup>17</sup> This does not square with the *Glasgow Almanack* for 1793 which includes, under assistant surgeons, Robert Saunders, reporting him as being in Europe (p. 157). Three years later, the *Town and Country Almanack* for 1796 had Saunders as surgeon, rather than assistant surgeon, at Boglepore (p. 184).

William “Oriental” Jones, one of the most colorful characters in Asiatic Studies of the nineteenth century, certainly was in touch with Saunders. In Jones’ work *On the Spikenards of the Ancients*, the author reports contacting Mr. Saunders “who met with it [*datura ferox*] in Butan where, as he was informed, it is very common... I suspected nevertheless, that the plant which Mr. Saunders described, was not Jatamarisi.”<sup>18</sup> It was natural for Jones to correspond with Saunders, since they are mutual acquaintances of Samuel Davis, the surveyor on the embassy.

The story becomes more complicated. Jeremias Reuss, in 1804, identifies Robert Saunders, surgeon at Boglepore in India, as the “late physician in Banff”<sup>19</sup> and also author of *Observations of the Sore Throat and Fever that Raged in the North of Scotland in the Year 1777*.<sup>20</sup> In addition, in 1898, the *Fasti Academiae Mariscallanae Aberdonensis* recorded a graduate of “176?” (sic), Robert Saunders “Physician in Banff,

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<sup>16</sup> Donald McDonald, *Surgeons Twoe and a Barber: Being Some Account of the Life and Work of the Indian Medical Service (1600–1947)*, p. 90.

<sup>17</sup> Dodwell and Miles, p. 53, say February 6, 1791.

<sup>18</sup> *The Works of Sir William Jones*, vol. 2, p. 14.

<sup>19</sup> Jeremias David Reuss *Alphabetical Register of all the authors actually living in Great Britain*, vol. 2, (Nicolai, Berlin, 1804), p. 295.

<sup>20</sup> Robert Saunders, *Observations of the Sore Throat and Fever that raged in the North of Scotland in the Year 1777* (J. Murray: London, 1778).

afterwards in India. [M. Corp. S. 1781. Brother of Dr. William Saunders.]”<sup>21</sup>

If this information is correct, Robert is the brother of the famous physician William Saunders, FRS, personal physician to the Prince of Wales, who wrote a book on the uses of mercury, *A New Method of Exhibiting Mercury in the Venereal Disease* in 1767, and a *Catalogue of the Materia Medica*. On this view, Robert Saunders’ father is James, a doctor at Banff. Genealogical studies suggest that this Robert Saunders was born August 28, 1754 in Banff, Scotland and was married to Mary Page Keble in Behar, India, on March 3, 1786. Robert died March 4, 1825 in Southend (Lewisham) in Kent, England.

Other evidence suggests the contrary. *Scottish Notes and Queries*, vol XI, 1898, p. 22,<sup>22</sup> said Robert succeeded James in his practice in Banff. There is also the question of why a physician who inherits a Scottish practice takes on the “lower” position of assistant surgeon and heads to India? In addition, Dodwell and Miles list only his appointment and resignation; the letters “MD” do not follow his name, as it does for physicians in the register. It is not clear, then, that Robert Saunders, physician of Banff, is the same person as Robert Saunders, surgeon at Boglepoor. Perhaps the simplest explanation is that two people share the same name and their histories have become conflated. Robert Saunders is not an uncommon British name. As evidence, his contemporaries included Robert Saunders Dundas, and Robert Saunders, Esq., of the Bengal Civil Service. But the transition from medically trained physician from Scotland to surgeon in the Indian service is not without precedent. Robert Kyd (1746–1793), a Scotsman, trained in medicine at Edinburgh before joining the army as an ensign, eventually going to India and establishing the Calcutta Botanical Garden. William Roxburgh (1751–1815) - also a surgeon and botanist from Scotland, trained in medicine at Edinburgh - headed to India as well, and

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<sup>21</sup> *Fasti Academiae Mariscallanae Aberdonensis*, Vol. 2, 1898, p. 124.

<sup>22</sup> *Scottish Notes and Queries*, Vol. XI, 1898, p. 22.

became surgeon for the Madras Medical Service. The author of *Flora Indica*, Roxburgh was a contemporary of both Saunders of Banff and Saunders at Boglepoor, and both Roxburgh and Saunders of Banff have MD's from Marischal College, Aberdeen.

Fortunately, we do know that Saunders was a great companion. As Turner writes, "I had every reason to congratulate myself on the choice which had been made as to my associates: and in their kind and friendly attention, I had the satisfaction to find a constant source of comfort, amidst all the toils and difficulties of a long and tedious journey."<sup>23</sup> And, together with Turner, Saunders "enjoyed the distinction of being the first of our nation, that ever signalized themselves by skating in Tibet."<sup>24</sup> He clearly earned the esteem of others. When Saunders develops a fever, Turner reports (p. 104) "The Raja expressed to me a great uneasiness at his sickness; and manifested a sincere concern for his recovery," one of the few occasions of illness reported, except that the high winds caused the expedition to incur "loss of the skin from the greatest part of our faces."

Whether Robert Saunders, surgeon at Boglepoor, was also Robert Saunders, physician of Banff, we do not know. But in either case, he was an asset to the embassy of Samuel Turner and, as we shall see, a keen observer of things botanical and medical, and a person who showed great respect for those he met.

### **Saunders' observations, botanical and medical**

The East India Company sought to generate profits. Hence, while the embassy was to reconnect with Tibet, one suspects that anything the political mission stumbled upon that might make the Company richer would have been welcomed. Naturally, Saunders would please the Company by commenting at length on natural resources. He notes the iron

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<sup>23</sup> Turner, *Account of an Embassy*, p. 4

<sup>24</sup> Turner, *Account of an Embassy*, p. 352.

to be found in Bhutan and the gold, lead, and copper to be found in Tibet. From a medical perspective, though, his observations on the *materia medica* would also have appealed greatly, as would his notes on surgery and related medical procedures. Thus, we look first at his botanical observations, noting how well they fit with the European material medica of the time, before turning to other aspects of disease.

Saunders begins his comments on Bhutan by mentioning that he sees pineapples, mangos, oranges, and limes growing in the area, not dissimilar to Bengal. While a simple observation, this might be loaded with meaning. In 1753, James Lind wrote a *Treatise on the Scurvy*, identifying the consumption of citrus fruits as a way to avoid the disease,<sup>25,26</sup> which hints of medicinal and commercial value in such fruits.

Saunders then speaks of three species of the “sensitive plant” (touch-me-not) used to treat fevers, one of which serves as the basis for Terra Japonica, “the history of which we are but lately acquainted with.” Terra Japonica, known locally as catechu, is an astringent. William Cullen, whom William Saunders had served as an assistant, in his 1781 *Lectures on the Materia Medica*, describes catechu as useful in the treatment of hemorrhages of the uterus (154–155), and that it is “a tolerable powerful astringent and I have often experienced its effects in diarrhoeas and dysenteries” even though “the name terra japonica is very improper.”

The *chenopodium*, or *semen santonicum* - also known as wormseed - is “a medicine formerly in great character, and

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<sup>25</sup> James Lind *A Treatise on the Scurvy* (Sands, Murray, and Cochran: Edinburgh, 1753).

<sup>26</sup> It is not until 1794, however, that Rear Admiral Alan Gardner orders lemons to be carried on board HMS Suffolk. The complete lack of scurvy among sailors on that voyage, arguably the first clinical trial, convinced the Royal Navy that citrus fruits prevent scurvy. By carrying such fruits with them on board ship, especially limes, gave rise to the nickname for British people, “limeys,” a contraction of “lime juicers”.

used in those diseases from which it is named, is common here.” This plant receives its own chapter in John Hill’s 1751 *History of the Materia Medica*, where he says that Abrotanum, because it is cheaper, is driving out wormseed, which might explain the basis for it being “formerly used.” Chenopodium was also included in the reference volume *A Treatise on Verminous Diseases*, of 1817, where it is said to be particularly efficacious for children.

*Rheum palmatum* is referred to by Saunders as a drug. It is, though, a form of rhubarb - which is a cathartic and, in large amounts, a poison. According to the *Elements of materia medica and pharmacy*, the dose is “one scruple or half a drachm,” and it is useful in treating “dyspepsia, hypochondriasis, jaundice, and some similar affections.”<sup>27</sup> He speaks, too, of the bark of the so-called bastard cinnamon (*laurus cassia*), saying that it is put to medical use by the local inhabitants, but unfortunately does not say precisely what this use was. Thomas Castle, in his *Lexicon Pharmaceuticum* of 1828 (p. 95), says its inferior quality compared to true cinnamon meant it was not used in Europe.

One curiosity is Saunders’ reference to the kuthullega nut, used locally for fever and “well-known in Bengal.” This may well be the bonduc or fever nut, with kuthullega a mishearing or mistyping perhaps of one of the Hindi variants of the name, which Ainslie renders as cat-caleji in his *Materia Medica of Hindoostan*, 1813, p. 81.

Saunders reports that he “saw the *datura ferox* or thorn apple, a plant common in China, and some parts of Thibet where it is used medicinally. They find it a powerful narcotic and give the seeds where they wish that effect to be produced.” It is also highly toxic, being of the deadly nightshade family, whose powers were known in the Graeco-Roman world;<sup>28</sup> Galen

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<sup>27</sup> John Murray (ed.) *Elements of materia medica and pharmacy* 1804, p. 267.

<sup>28</sup> John Scarborough, “Thornapple in Graeco-Roman Pharmacology,” *Classical Philology*, 107(3), pp. 247–255 (2012).

suggested that milk or grapes could serve as antidotes. Jonathan Pereira, in his *Elements of Materia Medica and Therapeutics*, writes, “In 1802 General Gent introduced this species into the country as a cure for asthma.”<sup>29</sup> This usage caught on in the New World, and was attributed to an Indian discovery.

In 1813, the *New England Journal of Medicine* reports:

It seems that the *Datura* of the East-Indies, *Datura Ferox*, has been used at Madras with considerable benefit to asthmatic patients. A quantity of the dried root was brought to England, and tried there by some individuals, with evidently palliative effects. A gentleman having exhausted his stock of the oriental plant, was advised to have recourse to the common *Stramonium*, as a plant bearing close affinity to the *Datura Ferox*. This was accordingly tried and being found to afford nearly the same relief as the other, it rose rapidly into notice. But the cases of asthma which are thus susceptible of relief, and the precise kind of preparation best suited for use are undetermined.<sup>30</sup>

Saunders, by commenting on plants with medicinal uses, displays his own extensive knowledge of the European *materia medica* of his day. However, there is no hint that local healers lack his knowledge of the use of a particular plant. This suggests that the *materia medica*, and thus medicinal healing,

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<sup>29</sup> Jonathan Pereira, edited by Joseph Carson *Elements of Materia Medica and Therapeutics, Volume 2* (Blanchard and Lea: Philadelphia, 1852) p. 562. The quote regarding General Gent comes from a letter published as part of a study “On *Datura Stramonium*” comparing *D. Ferox* and *D. Stramonium* as cures for spasmodic asthma in the *Edinburgh Medical and Surgical Journal*, Vol. 8, 1812, pp 364–365.

<sup>30</sup> *New England Journal of Medicine*, “Historical Outline of Medical Science”, 2(1), (1913) pp. 1–3.

of Britain and Bhutan are on a par during this time period.<sup>31</sup> Bhutanese traditional medicine still remains strong to this day.<sup>32</sup>

Saunders does more than comment on medicinally useful plants. He also serves as a teacher and a student of medicine. In meeting with the Rajah, Turner tells us, “Mr. Saunders afforded him a great treat, by shewing his chirurgical instruments and explaining their use.” As a consequence, the Rajah gives him “specimens of all his drugs.”<sup>33</sup> In return, Saunders gives the Rajah all he can spare from his medicine chest. One sees here an exchange of gifts among equals, not one of a colonial power showing superiority over indigenous peoples. Saunders shows the Rajah the purgative ipecacuanha to induce vomiting, which the Rajah tries on himself, first.

In addition to sharing medicines, Saunders showed the local healers how to fashion their own lancets. This may later have become extremely useful. According to the journal of Samuel Davis, “The Raja presented one [book] to Mr. Saunders, which he said comprehends the whole science of medicine... In surgery, perhaps, they may have some little skill... Mr. Saunders said he was surprised to see a difficult case of a fractured skull treated by one of their practitioners with great propriety.” The method used was almost certainly trepanning, which requires sharp medical tools to bore a hole into the head.

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<sup>31</sup> A critical, if not harsh, summary of modern Tibetan and Bhutanese medicine compared to that of the West can be found in Donald R. Gore, “Tibetan Medicine” *Perspectives in Biology and Medicine*, 42(2) (1999), pp. 270–279.

<sup>32</sup> See Phurpa Wangchuk, Stephen G. Pyne, and Paul A. Keller, “An assessment of the Bhutanese traditional medicine for its ethnopharmacology, ethnobotany and ethnoquality: Textual understanding and the current practices” *Journal of Ethnopharmacology*, 148(1), pp 305–310, (2013).

<sup>33</sup> The Rajah’s gift might have been extensive. A recent estimate suggests that Bhutanese traditional medicine includes some 1,000 plants. See Phurpa Wangchuk and Tashi Tobgay “Contributions of medicinal plants to the Gross National Happiness and Biodiscovery in Bhutan.” *Journal of Ethnobiology and Ethnomedicine*, 11(48), (2015).

Saunders method for fashioning sharper lancets may have greatly benefited future patients undergoing this trepanning procedure.

In conjunction with lancets, Saunders describes to them the method of tapping, a medical practice that, at the time, was thought to restore balance to the body by removing excess fluids from the body - fluids a British surgeon would have interpreted as signs of an excess of one of the four humours. Specifically, Saunders teaches them in the context of the dropsy. Saunders may well have been a good instructor and carer for the sick; Turner observes (p. 203), “Mr. Saunders humanely consoled him [the Lama] with his good counsel and medical advice.”

Bhutanese and Tibetan healers, in turn, taught Saunders. Saunders notices that “in bleeding, they (surgeons) have a great opinion of drawing blood from a particular point.” In essence, bleeding should be carried out at the closest, largest vein available, and never in cold weather. Given his generally favorable description of the medical practices that he encountered, Saunders might well be suggesting that British practitioners should give serious consideration to the points used for drawing blood, perhaps indicating that the West might learn from the East. He observes that the treatment for skin conditions and for bowel diseases was to take a hot bath, a remedy western medicine did not prescribe for these particular ails, and notes that cupping was practiced in the region, as it was in Britain.

The mission encountered other, more-serious diseases. “The liver disease is occasionally to be met with, and complaints in the bowels are not infrequent.” But Saunders also observes smallpox, which is not frequently encountered, given that isolated cases are usually responded to by a quarantine. Should the patient succumb, the house “is afterwards erased” by fire. Thus “the progress is checked by the vigilance and terror” of the people. Saunders goes on to express concern, then, with the newly employed treatment in the West of

inoculation (*vide supra*, with smallpox, not with cowpox); he fears that some of those inoculated will develop smallpox and pandemonium may ensue. In other words, Saunders expresses implicit approval of local practices: the current Himalayan method of handling isolated outbreaks may well be preferable to what the West could offer at that time.

In a sense, Saunders is a medical pathbreaker. (Snow) blindness, he says, is more common in Tibet than Bhutan. As early as Xenophon (fl. 400 BCE), we have known of blindness in snowy regions (“disabled soldiers, struck down with snow-blindness or with toes mortified by frostbite, were left to their fate”<sup>34</sup>). Saunders suggests the reason is “the high winds, sandy soil, and glare from the reflection of the sun, both from the snow and sand, account for this.” While Saunders reports this in 1789, finding the cause of snow blindness is generally attributed to Johannes Widmark, in his 1888 article “The Influence of Light on the Anterior Part of the Eye,” settling a fierce, contemporary debate over what is due to light and what is due to the other culprit identified by Saunders - abrasion by small particles, such as sand<sup>35</sup>. We might reasonably claim, then, that Saunders was truly the first to report accurately on the causes of snow blindness.

Saunders is also path-breaking in terms of goiter: “Of the diseases in this country, the first that attracts our notice as we approach the foot of the hills, is a glandular swelling of the throat” (p. 407). But Saunders goes further, saying, “This very extraordinary disease has been very little attended to... it is not exaggerating to say that one in six of the Rungpore district and of Boutan has this disease.” In addition, he notes the discrepancy between previous opinions - that goiter is caused

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<sup>34</sup> Xenophon, *Anabasis*, book 4, chapter 5.

<sup>35</sup> In the *London Medical Recorder*, November 20, 1889, p. 462, W.W. Ireland translates the French language section “Comptes rendus des traites”, Band xxi, No. 6 of the *Nordiskt Medicinkst Arkiv*. This is a precis of the main article, in Swedish, of E. J. Widmark “Om lyusets infyltande på ögats främre medier” *Nordiskt Medicinkst Arkiv*, Band xxi No. 1, pp. 1-62.

by impurities in snow water - and the realities he sees in Bhutan. Saunders says, “If a general view of the disease, and situations where it is common, had been the subject of inquiry, or awakened the attention of any able practitioner, we should have been long since undeceived in this respect.”

Rapidly, Saunders’ observation becomes the standard for goiter. His estimate of 1 out of every 6 people is reported in a study of India from 1832.<sup>36</sup> Arguably more important, his work becomes part of the medical record. Benjamin Smith Barton, professor of materia medica at the University of Pennsylvania, refers to it the year after Turner’s *An account of an embassy to the court of the Teshoo lama, in Tibet* was published,<sup>37</sup> using it to study goiter in the United States. So, too, does William Gibson - a professor of surgery at the University of Pennsylvania who fought in the Battle of Waterloo - in his “Essay on Bronchocele or Goitre,”<sup>38</sup> who also cites it in his medical textbook.<sup>39</sup> As a consequence of the mission and Saunders’ part in it, knowledge of goiter and its causes becomes far better known.

Goitre, though, remained common,<sup>40</sup> sufficiently well enough to enter Bhutanese folk lore,<sup>41</sup> and led to people seeking

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<sup>36</sup> H. Murray, *Historical and descriptive account of British India*, 1832, pp. 218–219.

<sup>37</sup> Benjamin Barton Smith, *A memoire concerning the disease of goitre as it prevails in different parts of North America* Philadelphia 1800. pp. 11–12, 42, 87, 90.

<sup>38</sup> W. Gibson “Essay on Bronchocele or Goitre”, *Philadelphia Journal of the Medical and Physical Sciences*, Vol. 1, 1820, pp. 44–73.

<sup>39</sup> William Gibson *Institutes and Practice of surgery* (James Kay, Jr. and Brother: Pittsburgh, 1844). P 59–60.

<sup>40</sup> M. Miles, “Goitre, cretinism, and iodine South Asia: Historical perspectives on a continuing scourge” *Medical History*, 42(1), (1998).

<sup>41</sup> See, for example, the story “Lazy boy and the king”, featuring the goitre ghost, in Dorji Penjore, “Oral Traditions as Alternative Literature: Voices of Dissents in Bhutanese Folktales” *Journal of Bhutan Studies*, Vol. 20, 2009.

healing through bathing in sacred pools<sup>42</sup>. Physicians report that, in the early 1960's, goiter affected approximately 80% of the women in Bhutan. In addition, venereal diseases remain common.<sup>43</sup> Significant inroads have been made recently, though, in the fight against goiter, especially by Gomchen Wangchuk,<sup>44</sup> and against smallpox.<sup>45</sup>

There is also extensive commentary on venereal disease, “which seems to rage with unremitting fury in all climates, and proves the greatest scourge to the human race.” Saunders notes his willingness to learn from local medical practice, “I must own that I had expected to have been able to have added one other specific for this disease to our list in the *Materia Medica*, being informed that the disease was common and their method of treating it successful.” The treatment, though, was based on mercury, and as such was already being used in the West.<sup>46</sup> Mercury was, in fact, regarded as a cure all by European and American doctors,<sup>47</sup> including William Saunders: In Great Britain, it was primarily given for venereal disease, while in the early United States, Benjamin Rush advocated for calomel (mercury chloride) purges. “Dr. Rush’s *Bilious Pills*,” given to the Lewis and Clark Expedition of 1803, contained 50% calomel, and were given the nickname

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<sup>42</sup> See Phurpa Wangchuk “Healing through Spirituality, Waters and Herbs: An Indigenous Panacea of Bhutan” in the *Sixth Colloquium on Tangible and Intangible Culture*.

<sup>43</sup> Tashi Tobgay, Ugen Dophu, Cristina E Torres, and Kesara Na-Bangchang, “Health and Gross National Happiness: review of current status in Bhutan”, *Journal of Multidisciplinary Healthcare*, 4, 2011, pp 293–298.

<sup>44</sup><https://kuenselonline.com/gomchen-wangchuk-the-man-who-helped-bhutan-eliminate-goiter/>

<sup>45</sup> Sanjoy Bhattachrya “International Health and the Limits of its Global Influence: Bhutan and the Worldwide Smallpox Eradication Programme” *Medical History* 57(4), (2013) 461–486.

<sup>46</sup> Tibet had its own methods for purifying mercury. Olaf Czaja “On the history of refining mercury in Tibetan medicine” *Asian Medicine* 8 (213) 75–105.

<sup>47</sup> See Leonard J. Goldwater *Mercury: A History of Quicksilver* (York Press: Baltimore, 1972).

“Thunderclappers.” In India, post-1750’s, calomel was prescribed for dysentery and fevers.<sup>48</sup> Saunders describes at great length the mercury-based compound and its application. Barbara Gerke argues persuasively that what Saunders observed was not, in fact, of Bhutanese or Tibetan origin, but rather a treatment they had learned from Chinese medicine.<sup>49</sup>

Saunders’ work was not only well-received by those who study goiter, but also the wider medical community. Synopses of his work appeared in the *Analytical Review* and the *Critical Review*, as well as in the *Edinburgh Magazine*, in 1789. The *Gentleman’s Magazine* followed suit in 1790. His description of a lake of tinkal, now commonly known as borax, found its way rapidly into overseas publications. Likewise, his notes on Lac found their way into the *Principia Botanica* of Robert Waring Darwin of 1810 (p. 324) and into the pages of the *Philosophical Magazine*.

The article in the *Proceedings of the Royal Society*, which was reproduced in Turner’s own book, contains Saunders’ acute observations, which were of interest to avid readers of stories of exploration and adventure; to those keen to exploit the natural resources commercially; but also to those who are interested in the scientific pursuits of botany and of medicine, which made Saunders’ article highly influential in its own time and beyond.

## **Conclusion**

We see in Robert Saunders a person of his time. Obtaining a certificate as an assistant surgeon, he seeks a new beginning in the British Empire, rising to the rank of surgeon. He is chosen to accompany Turner on a pivotal journey, and his writings based on that journey show his sharp observational

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<sup>48</sup> Mark Harrison, *Medicine in an Age of Commerce and Empire* (Oxford: Oxford University Press, 2010), p. 149.

<sup>49</sup> Barbara Gerke, “Poison of Touch: Tracing Mercurial Treatments of Venereal Diseases in Tibet” *Social History of Medicine* 28(3) 532–554 (2015).

skills, and his abilities as a surgeon, teacher, and as a student. It is Saunders who suggests that the Himalayas might be the highest mountains in the world.<sup>50</sup> As a surgeon of his times, he keeps a look out for those plants that might be beneficial and to add to the *materia medica*, and hence to cure the sick - helped by the medicinal plants received from the Rajah. But above all, he treats those he encounters with respect and collegiality, a refreshing change from typical colonial attitudes to non-Europeans. His observations on goiter certainly helped advance the cure of the disease, even if it has taken far too long for a cure to come to the Kingdom of the peaceful dragon, and Saunders might well be the first to explain the causes of snow blindness. The medical and interpersonal skills he displays are highly sought after today, among practitioners of Western and traditional Bhutanese medicine alike.

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<sup>50</sup> R. H. Phillimore (Ed.) *Historical Records of the Survey of India: Volume 1, Eighteenth Century* (Survey of India: Dehra Dun, 1945) p. 77.

# ཁྱིམ་གྱི་བཀོད་རིས་ལུ་ འབྲུང་ཁམས་ཀྱི་ཕན་གནོད་འབྲུང་ཚུལ།

དགེ་འདུན་དཔལ་བཟང་།\*

## ༡ མཚོན་བཟོན་དང་འབྲེལ་ཞིབ་འཚོལ་འབད་དགོ་པའི་དམིགས་ཡུལ་དང་དགོས་པ།

འགོ་དྲུག་པ་མར་གཟིགས་པའི་མཁུན་རབ་ཀྱིས།། འགོ་རྣམས་ཐར་པའི་གོ་འཕང་འགོད་པའི་ཕྱིར།།  
 ཚོད་མེད་བཞི་ཡི་ལས་ལས་འདྲེན་མཛད་པའི།། རྒྱབ་དབང་མཉམ་མེད་རྒྱལ་པོ་དེར་ཕྱག་འཚལ།།  
 འཇིག་རྟེན་བྱ་བའི་ལམ་ལ་སློངས་པ་ལས།། ཡང་དག་ཕྱིས་ཀྱི་ཚོས་ཀྱི་སློ་མོ་རྣམས།།  
 རྒྱ་ནག་རི་བོ་ཕྱེ་ལཱའི་ཕོ་བྲང་ནས།། ཡོངས་སུ་སྤེལ་བར་མཛད་དེར་གུས་ཕྱག་འཚལ།།  
 ཕྱི་དང་ནང་གི་ཕྱིས་གཞུང་མཁའ་དབྱིངས་ལས།། བཤད་པའི་ཁྱིམ་གྱི་ཕྱི་ནང་བཀོད་རིས་དང་།།  
 དེ་དག་གནོད་པའི་སློན་གྱི་ཕྱང་པའི་ཚོགས།། བརྗོག་ཐབས་རྒྱ་མཚོ་ལྟ་བུར་མཆིས་པ་ལས།།  
 བདག་གི་རིག་པའི་སྲིན་བུ་མི་འབྱེད་ཀྱིས།། ཇི་ཅོམ་རྣམས་པ་དེ་ཅོམ་གསལ་བར་བགྱི།།

ཟེར་མཚོན་བཟོན་དང་བརྩམ་པར་དམ་བཅའ་ཚུ་ལྷ་ཞིན་ལས་ ཞིབ་འཚོལ་འབད་དགོ་པའི་  
 དམིགས་ཡུལ་དང་དགོས་པ་ཚུ་ལྷ་བ་ཅིན་ང་བཅས་ར་མི་ཚུ་ དགའ་སྲིད་དགོ་མཉོ་མི་ཅང་ཅ་ཨིན་མ་  
 ལས་ རྒྱག་བསུལ་མ་དགོ་པ་འདི་ཐག་ཚོད་ཨིན། དེ་འབད་ཨ་ལས་བདེ་བ་དེ་བསྐྱབ་པའི་དོན་ལུ་  
 རང་གི་སློད་གནས་དེ་ཡང་བདེ་བའི་རྒྱ་ཅིག་ཨིན་ལས་ དེ་བཟོ་ནི་ལུ་ཚུ་འགོངས་མ་ཨིན་པས།

དེ་བཟོ་བའི་སྐབས་ ཕྱིས་ཀྱི་ར་ལུངས་མ་ཚོད་པ་ལས་ འབྲུང་བཞིའི་གནས་སྟངས་དང་ཡུལ་ལྗོ་གཞི་  
 བདག་ བཟའ་དང་སྐར་མ་ལ་སོགས་པའི་གནས་གཞི་ལུ་བརྟག་དཔྱད་མེད་པར་རང་གི་འདོད་པའི་  
 དབང་ལུ་སོང་སྟེ་ ཁྱིམ་གྱི་བཀོད་རིས་ཚུ་གིས་ འབྲུང་ཁམས་དང་ ས་བདག་ལྷ་གཉན་ལ་སོགས་པ་

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\* རྒྱལ་གཞུང་འཛིན་སྐྱོང་སྐོབ་སྤེའི་ལེགས་སྦྱར་བ། Email: [gedun\\_pelzang@rim.edu.bt](mailto:gedun_pelzang@rim.edu.bt)

ཁྱིམ་གྱི་བཀོད་རིས་ལུ་ འབྲུང་ཁམས་ཀྱི་ཕན་གཞོན་འབྲུང་ཚུལ།

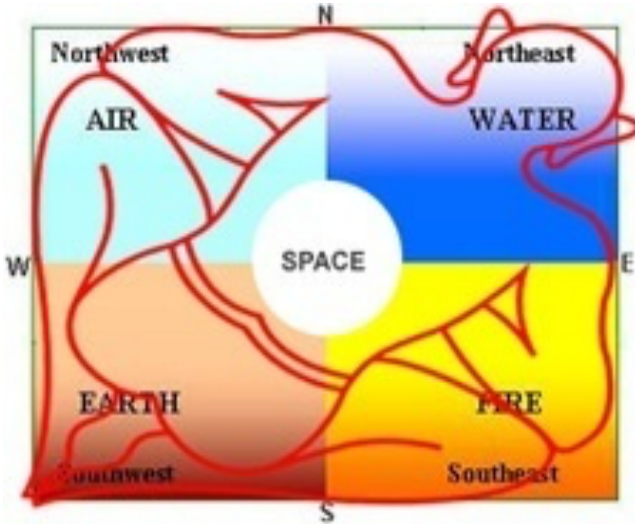
ལུ་གཞོན་པ་འབྲུང་མ་ཡིན་པས། དེ་སླེ་གཞོན་པའི་བསྐྱང་ལས་ རང་ལུ་ཡང་དགའ་སྦྱིད་མི་འབྲུང་  
མས། དགའ་སྦྱིད་མེད་པའི་བསྐྱང་ལས་ གོང་འཕེལ་འགྲོ་མི་ཚུགས་པས། དེ་འབད་ཨ་ལས་ དེ་ཚུ་  
གི་གཞོན་པ་ཡོད་པ་ཤེས་ཚུགས་པ་བཟོ་ནི་འདི་ཞིབ་འཚོལ་འབད་དགོ་པའི་བྱུངས་ཡིན།

དེ་ལས་དམིགས་ཡུལ་འདི་ དེ་ཚུ་མཁུན་ཏེ་ ག་ར་གིས་ ཁྱིམ་རྒྱབ་པའི་སྐབས་ ཁྱིམ་གྱི་རབ་  
གསལ་ཤར་ལུ་འགོར་དགོ་ཟེར་མི་ཅིག་རྒྱུང་ཅིག་ཤེས་ཏེ་བཞག་ནི་མིན་པར་ ཁྱིམ་གྱི་བཀོད་རིས་  
ཚུ་ཚུལ་མཐུན་བཟོ་དགོ་པ་ཡིན་མེས་ཤེས་ཚུགས་པ་བཟོ་ནི་དང་ དེ་ལས་བརྟེན་ ཚོ་རིང་ནད་མེད་བདེ་  
སྦྱིད་འབྲུང་བཅུག་ནི་འདི་ དམིགས་ཡུལ་ཡིན་ཟེར་ཞུ་ནི་ལགས། དེ་འབད་ཨ་ལས་ དང་པ་ར་ཤེས་  
དགོ་པ་འདི་ འབྲུང་བཞི་ཆགས་གནས་འདི་ཡིན་མེས་ལས་ འབྲུང་བཞི་འུ་ཆགས་གནས་འདི་ཞུ་གོ།

2 ཅུས་གཞུང་ལས་ཕྱོགས་བཞི་མཚམས་ཀྱི་འབྲུང་བཞི་གནས་ཚུལ།

རྒྱབ་བྱང་།	བྱང་ཕྱོགས་འབྲུང་བ་ཚུ་ཡི་གཞི།།	བྱང་ཤར།
རྒྱབ་ཕྱོགས་འབྲུང་བ་ ལྷགས་ཀྱི་གཞི།།	བར་སྤང་ནམ་མཁའི་ཁམས་ཞེས་བྱ།། ཡང་ན་ཚངས་པའི་གནས་ཞེས་བྱ།།	ཤར་ཕྱོགས་འབྲུང་བ་ ཤིང་གི་གཞི།།
ལྷོ་རྒྱབ།	ལྷོ་ཕྱོགས་འབྲུང་བ་མི་ཡི་ཁམས།།	ཤར་ལྷོ།

2 རིག་བྱེད་ཀྱི་གཞུང་ལས་ཕྱོགས་བཞི་མཚམས་ཀྱི་འབྲུང་བ་གནས་ཚུལ།



3 འཇིག་རྟེན་གྱི་ཕྱོགས་སྐྱོང་བཅུ།

རི་རབ་སྐྱེད་གི་ཤར་ཕྱོགས་སུ།།བར་བྱིན་ཤར་ལྗོང་མེ་ལྷ་དང་།།ལྗོང་ལ་གཤིན་རྗེ་སྐྱེ་ལུབ་ཏུ།།སྲིན་པོ་  
 ལུབ་ཕྱོགས་རྒྱ་ལྷ་དང་།།ལུབ་བྱང་རྒྱུད་སྐྱོང་བྱེད་གཞོན་སྦྱིན།།བྱང་ཤར་དག་པོ་སྐྱོང་ཚངས་པ།།འོག་ཏུ་  
 ལུབ་འཇུག་གནས་པ་སྟེ།།ཕྱོགས་སྐྱོང་བཅུ་ཞེས་གྲགས་པ་ཡིན།།

དེ་བཞིན་གཟའ་དང་སྐར་མ་ཡང་།།ཕྱོགས་དང་མཚམས་སུ་གནས་པ་ཡིན།།ཉི་མ་མིག་དམར་སྟོ་ཡི་  
 ཕྱོགས།།རྒྱ་བ་ལྷག་པ་བྱང་གི་ཕྱོགས།།པ་སངས་ཤར་དང་སྐྱེན་པ་ལུབ།།གཟའ་བདུན་དག་གི་ཁམས་  
 ཉིད་ཀྱང་།།ཉི་མ་མིག་དམར་མེ་ཡི་ཁམས།།རྒྱ་བ་ལྷག་པ་རྒྱ་ཡི་ཁམས།།ཕྱར་བུ་ཤིང་ཁམས་པ་  
 སངས་ལྷགས།།སྐྱེན་པ་ས་ཡི་ཁམས་ཡིན་ནོ།།

སྐར་མའི་ཕྱོགས་དང་གྲངས་ངེས་ནི། ཤར་སྐར་རྟུག་ནི་ཤིང་གི་ཁམས། ། ལྟོ་སྐར་རྟུག་པོ་མེ་ཡི་  
 ཁམས། ། རྟུབ་སྐར་རྟུག་ནི་ལྷགས་གྱི་ཁམས། ། བྱང་སྐར་རྟུག་པོ་ཚུ་ཡི་ཁམས། ། མཚོམས་སྐར་བཞི་པོ་  
 ས་ཡི་ཁམས། །

**༥ ལྷ་གནས་དང་གཟའ་སྐར་གྱི་ཤོག་ཁམས།**

། རྒྱབ་བྱང་གི་ལྷ་དང་གཟའ་སྐར་།  
 ༡ རྒྱབ་ལྷ་གནས། ། རྒྱ་ཡུ་དེ་བོ།  
 ༢ ཅན་པོ་ (2. Moon)  
 མཚོམས་སྐར་བཞི་པོ་ས་ཡི་ཁམས། །

། བྱང་ཕྱོགས་གྱི་ལྷ་དང་གཟའ་སྐར་།  
 ༡ གཞོན་སྤྱིན་ལུས་ངན། ། རྒྱོ་བོ་པོ།  
 ༢ རུ་ཚྭ་ (5. Mercury)  
 གཟའ། རྒྱ་བ་ལྷག་པ་བྱང་གི་ཕྱོགས། །  
 གཟའ་ཁམས། རྒྱ་བ་ལྷག་པ་ཚུ་ཡི་  
 ཁམས།  
 བྱང་སྐར་རྟུག་ ཚུ་ཡི་ཁམས།

། བྱང་ཤར་གྱི་ལྷ་དང་གཟའ་སྐར་།  
 ༡ བྱང་ཤར་རྟུག་པོ་ལབང་པོ། ། ཞི་རྒྱ།  
 ༢ རྒྱ་མའམ་གྱུ་ཚྭ་ (3. Jupiter)  
 གཟའ། བྱང་ལྷ།  
 གཟའ་ཁམས། ཤིང་ཁམས།  
 མཚོམས་སྐར་བཞི་པོ་ས་ཡི་ཁམས།

། རྒྱབ་ཕྱོགས་གྱི་ལྷ་དང་གཟའ་སྐར་།  
 ༡ རྒྱབ་ཏུ་ཚུ་རྩ་བཞུགས། ། རྒྱ་ཚུ་ཏེ་  
 བོ།  
 ༢ ཤན་པོ་ (8. Saturn)  
 གཟའ། སྤྱིན་པ།  
 གཟའ་ཁམས། ས་ཁམས།  
 རྟུབ་སྐར་རྟུག་ ལྷགས་གྱི་ཁམས།

༡ རིང་བ་གྱི་སྤྱིང་རྟུ་རྟུ་དབང་ཚོངས་པ་  
 བཞུགས།  
 ། རྒྱ་མའམ་།  
 ༡ རོག་ཏུ་ལྷབ་འབྲུག་ནག་པོ་གནས།  
 ། རི་ཤ་ཏུ།

། ཤར་ཕྱོགས་གྱི་ལྷ་དང་གཟའ་སྐར་།  
 ༡ བརྒྱ་ཕྱིན་བཞུགས། ། ཞི་ཤུན་།  
 ༢ ཉི་མའི་ལྷ་ ། རྒྱ་ཚུ་དེ་བོ། (1.  
 Sun)  
 གཟའ། བ་སངས།  
 གཟའ་ཁམས། ལྷགས།  
 ཤར་སྐར་རྟུག་ ཤིང་གི་ཁམས།

། རྒྱ་རྟུབ་གྱི་ལུལ་བདག་དང་མཚོམས་  
 སྐར་།  
 ༡ རྒྱ་རྟུབ་ཏུ་སྤྱིན་པོ་གནས། ། རྒྱ་རྒྱ་རྒྱ་  
 ཡོ།  
 ༢ འཚིབ་དག་ (Yama)  
 (སྤྱི་གཅན་འཛིན་/ 4. Rahul)  
 མཚོམས་སྐར་བཞི་པོ་ས་ཡི་ཁམས།

། རྒྱ་ཕྱོགས་གྱི་ལྷ་དང་གཟའ་སྐར་།  
 ༡ གཞོན་ཚེ་བཞུགས། ། ཡ་མུ།  
 ༢ མཚུམ་ (9. Mars)  
 གཟའ། ཉི་མ་མིག་དམར།  
 གཟའ་ཁམས། མེ་ཡི་ཁམས།  
 རྒྱ་སྐར་རྟུག་ མེ་ཡི་ཁམས།

། ཤར་ལྷོ་ལྷ་དང་མཚོམས་སྐར་།  
 ༡ མེ་ལྷ་བཞུགས། ། ཞི་རྒྱ་དེ་བོ།  
 ༢ རྒྱ་ལྷ་/ (6. Venus)  
 མཚོམས་སྐར་བཞི་པོ་ས་ཡི་ཁམས།

### 6 ས་གཞིའི་དབྱིབས་ཀྱི་དཔྱད་པ།

#### 6.1 ས་གཞིའི་དབྱིབས་བཟང་པོ།

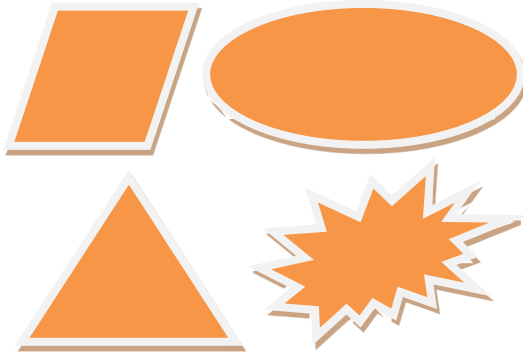
ཕྱིས་གཞུང་ལས། ནང་དབྱིབས་ཟུ་བཞི་ཡིན་པ་ལ། ནང་མོ་གཡས་གཡོན་བཟང་བར་བཞེད། མཐོང་ལ་གནམ་ཡང་དེ་བཞིན་ནོ། ། ཁྱིམ་གྱི་དབྱིབས་ཟུ་བཞི་དེ་བཟང་མོ་ཨིན་པའི་ཁར་ གཡས་དང་གཡོན་གཉིས་ལུ་དཀྱུས་དུམ་གྱ་ཅིག་རིང་མོ་སྟེ་ཡོད་རུང་བཟང་མ་སྟེ་བཤད་དེ་ཡོད་པ་ལས་ འཇིག་རྟེན་པའི་བཤད་སྟོལ་ལས་ཡང་ ཟུ་བཞི་ཁག་ཁ་ཡོད་པ་ཅིན་ལྷ་མི་ཐེག་པ་ལས་ དཀྱུས་དུམ་གྱ་ཅིག་ནང་ནང་སྟེ་བཟོ་དགོ་ཟེར་ཨིན་པས།

རིག་བྱེད་ཀྱི་གཞུང་ལས་འབད་རུང་ ཁྱིམ་རྒྱབ་མིའི་ས་གཞི་དག་འཕྲོས་འདི་ར་ཟུ་བཞི་དང་ དེ་ལས་ཞན་པ་ཅིན་ དཀྱུས་དུམ་གྱ་ཅིག་རིང་མོ་སྟེ་ཡོད་པ་ཅིན་ལེགས་ཤོམ་སྟེ་བརྩིས་ཨིན་པས། དེ་དང་ཆ་འདྲུས་སྟེ་ ས་གཞི་དེ་སྤྱག་ལས་རི་བརྩམ་སྟེ་ཐོན་ཏེ་ཡོད་པ་ཅིན་ གནམ་མེད་ས་མེད་ལེགས་ཤོམ་སྟེ་ཕྱིས་ཨིན་པས།



གོང་གི་པར་དང་པ་འདི་བརྩམ་སྟེ་ཟུ་བཞི་ཁག་ཁ་སྟེ་ཡོད་པ་ཅིན་རབ་ཀྱི་རབ་སྟེ་བརྩི་རུང་ ལ་རྒྱུན་ལས་འབད་བ་ཅིན་ དེ་བརྩམ་སྟེ་ཡོད་པ་ཅིན་ལྷ་མི་ཐེག་ཟེར་ཨིན་པས། ཟུ་བཞི་ཁག་ཁ་སྟེ་མེད་རུང་གོང་གི་གཡས་ཕྱོགས་ཀྱི་པར་དེ་བརྩམ་སྟེ་དཀྱུས་དུམ་གྱ་ཅིག་ཡོད་རུང་ དེ་ཡང་རབ་སྟེ་བརྩིས་ཨིན་ཟེར་ རིག་བྱེད་ཀྱི་གཞུང་ལས་ཡང་བཤད་པ་ཨིན་པས།

༦.༢ ས་གཞིའི་དབྱིབས་ངན་པ།



གོད་གི་པར་ནང་འཁོད་པའི་ས་གཞི་ཚུ་བརྒྱུ་སྟེ་དབྱིབས་རྒྱུ་པོ་དང་ལྷན་ཆད་ཆད་པ་ལ་སོགས་པ་  
ཚུ་ལེགས་ཤོམ་མེན་པ་སྟེ་བརྗེས་ཡིན་པས།

༦.༣ ས་གཞིའི་ཕྱོགས་ཀྱི་མཐོ་དམན་གྱི་བཟང་ངན།

ས་གཞིའི་ཕྱོགས་ཡང་ རིག་བྱེད་ཀྱི་གཞུང་ལས་འབད་བ་ཅིན་ ལྷོ་རུབ་ཕྱོགས་ལུ་མཐོ་དྲགས་སྟེ་  
ཡོད་པའི་ཁར་བྱང་ཤར་ལུ་དམའ་དྲགས་སྟེ་ཡོད་པ་ཅིན་ ལྷོ་རོལ་དར་ཞིང་རྒྱས་འོང་ཟེར་ཡིན་པས།  
རུབ་ཀྱི་ཕྱོགས་ལུ་མཐོ་དྲགས་སྟེ་ཡོད་པའི་ཁར་ ཤར་གྱི་ཕྱོགས་ལུ་དམའ་བ་ཅིན་ ཚོ་རིང་བདེ་སྐྱིད་  
འབྲུང་འོང་ཟེར་ཡིན་པས། དེ་ལས་བྱང་ཤར་ཕྱོགས་དམའ་བའི་ཁར་ལྷོ་རུབ་ཀྱི་ཕྱོགས་མཐོ་བ་ཅིན་  
ཇོ་བདག་སྤྱང་ཀ་འགྲོ་བའི་ཁར་ཁྲིམས་ས་སྤྱག་ནི་ བྱེད་ལམ་འཐོན་ནི་དང་ན་ཚོ་འབྲུང་འོང་ཟེར་ཡིན་  
པས། དེ་ལས་ ཤར་དང་ཤར་ལྷོ་བྱང་ཤར་གྱི་ཕྱོགས་མཐོ་སྟེ་རུབ་ཕྱོགས་ལུ་དམའ་བ་ཅིན་དཔུལ་གྱི་  
དཀའ་ངལ་འབྲུང་ནི་དང་ དགའ་སྐྱིད་མི་འབྲུང་བའི་ཁར་ ལུ་གཞི་ལུ་གོད་ཀྱིན་འབྲུང་བའི་ཉེན་  
ལག་ཡོད་ཟེར་ཡིན་པས།

རྒྱལ་ཕྱོགས་སུ་ ས་རྒྱ་ཆེ་སུ་དང་ཤར་ཕྱོགས་སུ་རྒྱ་རྒྱུང་དྲགས་ དེ་ལས་བྱུང་ཕྱོགས་མཐོ་བའི་ལར་  
 ལྷོ་ཕྱོགས་དམའ་དྲག་སྟེ་ཡོད་པ་ཅིན་ གནས་ཚང་དང་ཨ་ལོ་ལུ་ཤི་རྒྱུན་དང་རྟག་སུ་ར་ ག་ཚ་དང་ཚ་  
 བྱང་ལང་ནི་གི་བྱང་ཕྱུང་འཐོན་ཏེ་ར་སྟོན་འོང་ཟེར་ཨིན་པས། བྱིས་གཅིག་ནང་ཕྱི་ཁའི་སློ་གཉིས་  
 བཅུག་དགོཔ་འཐོན་པ་ཅིན་ སློ་གི་མཐུན་མི་མཐུན་ཚུ་འོག་ལུ་བཀོད་དོ་བཟུམ་སྟེ་དགོཔ་ཨིན།

པ་ བྱིས་གཅིག་ལས་བཤད་པའི་སློ་སོ་དུག་གི་བཟང་དན།

<del>རྒྱལ་བྱང་</del>												
<del>གི་</del>	༡	༢	༣	༤	༥	༦	༧	༨	༩			
<del>མཚོ་མས།</del>	དན་	དན་	དན་	བཟང་	བཟང་	བཟང་	དན།	འཛིང་		བྱང་ཤར་		
<del>། དན། །</del>												
༤ དན།				བྱང་གི་ཕྱོགས།						༡ དན		
༧ དན་										༢ དན		
༦ བཟང་									ཤར་	༣ དན		
༥ འཛིང་									བྱི་	༤ བཟང་		
༤ བཟང་									ཕྱོགས།	༥ བཟང་		
༣ འཛིང་										༦ བཟང་		
༢ འཛིང་										༧ དན།		
༡				སྟོ་གི་ཕྱོགས།						༨		
<del>ལྷོ་རྒྱལ་བྱི་</del>												
<del>མཚོ་མས།</del>	༤	༧	༩	༥	༤	༣	༢	༡				
<del>། དན། །</del>	དན།	འཛིང།	དན།	བཟང།	དན།	དན།	བཟང།	དན།		ཤར་ལྷོ་འི་		
										མཚོ་མས།		
										། དན། །		

ཕྱོགས་བཞི་སྟེ་ཨང་གྲངས་བརྟེན་ཐངས་ནི་ བྱང་ཤར་ལས་ འགོ་བཅུག་སྟེ་ སློ་གཅིག་ལས་སློ་  
 བརྒྱུད་མཉམ་པར་བགོ་བའི་གཡས་སྐོར་སྟེ་བརྟེན་དགོ་ཟེར་ཨིན་པས།

༢.༡ ཕྱོགས་བཞིའི་སློབ་བཟང་དན་གྱི་རྒྱུ་ལ།

ཤར་དང་སྟོར་བཟང་དེ་ཡང་ནི། ཞིབ་པར་ཕྱོགས་རེ་བརྒྱད་རེ་བྱེ། ཤར་སྟོར་དང་པ་གཉིས་པ་གསུམ།  
 བདུན་དང་བརྒྱད་པ་དན་པ་ཡིན། བཞི་དང་ལྔ་ལྔ་བཟང་བ་ཡིན། ལྟོ་ཡི་ཕྱོགས་གྱི་སློབ་མོ་ནི།  
 དང་པོ་གསུམ་པ་བཞི་པ་དང་། ལྷུག་དང་བརྒྱད་པ་དན་པ་ཡིན།  
 སློབ་མོ་བདུན་པ་འབྲིང་དུ་བཤད། གཉིས་པ་ལྔ་པ་བཟང་བ་སྟེ། ལྷུག་སྟོར་དང་པོ་བཞི་ལྷུག་བཟང་།  
 གཉིས་དང་གསུམ་ལྔ་འབྲིང་དུ་བཤད། བདུན་བརྒྱད་གཉིས་ནི་དན་པ་འོ།  
 བྱང་སྟོར་དང་པ་གཉིས་པ་དང་། གསུམ་བརྒྱད་རྣམས་ནི་དན་པར་བཤད།  
 བཞི་དང་ལྔ་ལྔ་བཟང་བ་དང་། བདུན་པ་ཉིད་ནི་འབྲིང་པ་འོ།

༢.༢ མཚམས་བཞིའི་སློབ་མིགས་བསལ་ལོ་ལམས་དང་བསྟུན་པའི་བཟང་དན་  
 སྟོར་མ་ལྷོན་འདོད་ཡོད་པ་ཅིན་ ཚུམ་གཞུང་ནང་གཟིགས་གཞན་།

༤ རིག་བྱེད་གྱི་གཞུང་ལས་བཤད་པའི་སློབ་མོ་ལྷུག་གི་བཤད་པ།

༤.༡ ཤོག་ཁམ་རེའུ་མིག

༩	༨	༧	༦	༥	༤	༣	༢	༡
༢	བྱང་ཕྱོགས།							༢
༣								༣
༤								༤
༥	ལུ་བ་	བར་སྟང་ནམ་མཁའི་ལམས་ཞེས་བྱ།				ཤར་		༥
༦	ཕྱོགས།	ཡང་ན་ཚངས་པའི་གནས་ཞེས་བྱ།				ཕྱོགས།		༦
༧								༧
༨	སྟོར་ཕྱོགས།							༨
༩	༨	༧	༦	༥	༤	༣	༢	༩

གོང་གི་ཤོག་ཁམས་འདི་ སློ་བྲངས་ངོས་བརྒྱུང་ཐངས་ཡིན། དེ་ཡང་ སློ་དགུ་ཡེ་མཉམ་མཉམ་སླེ་བཤོ་  
ཞེན་མ་ལས་ སློ་དང་པོ་འདི་ ཞེ་ཤུན་གྱི་ཕྱོགས་ལས་གཡས་གཡོན་གཉིས་ལུ་ཕྱོགས་གཉིས་ཡེ་སླེ་  
བརྩམ་ཡིན་པས། ཤར་ལྷོ། ལྷོ་རུབ། རུབ་བྱང་གསུམ་གྱི་སློ་དང་པ་མེད་མི་འདི་མཚོ་མས་གྱི་སློ་དང་  
ཚུད་མོང་ནི་དེ་གིས་མེད་པ་ཡིན། མདོར་བསྟུ་བ་ཅིན་ སློ་བརྒྱུད་དང་དགུ་སླེ་བརྩམ་མ་འདྲ་ཅུང་  
དོན་ལུ་གཅིག་ར་ཡོད་པ་ལས་ཕྱོགས་དེ་གསུམ་གྱི་སློ་ཚུ་འཚོལ་དགོ་པ་ཅིག་མ་མཐོང་མ་ལས་མ་  
བཙུགས་པར་བཞག་ཅི་ཟེར་ཞུ་ནི།

༤.༢ རིག་བྱེད་གྱི་གཞུང་ལས་བཤད་པའི་སློ་གནས་གྱི་བཤད་པ།

༡༽ ཤར་སློ་༡ པ་དང་༢ པ་འདི་ མ་བཟང་ཅུང་གོད་པ་མེད། ༣ པ་༤ པ་འབྲིང་ཅོམ་དང་། ཤར་  
སློ་༥ པའི་གནས་འདི་ ཉི་མའི་སློ་ཞེན་མ་ལས་གཉམ་སྟེན་གྲགས་འབྱུང་བའི་སློ་འབདམ་ལས་  
ཤར་གྱི་སློ་ཀུན་ལས་བཟང་མ་ཡིན་པས། ཤར་སློ་༦ པ་དང་༧ པ་ཡང་འབྲིང་ཅོམ་ཅིག་ཡིན། དེ་  
ལས་༨ པ་དང་༩ པ་གཉིས་ནད་སློ་ཞེན་མ་ལས་ངན་པས།

༢༽ ལྷོ་སློ་ ༡ པ་ལས་༣ པ་ཚུན་འབྲིང་ཅོམ་ཡིན་ཅུང་ སློ་༤ པ་འདི་མཚོ་མ་ཡོད་པ་ལས་ དངོས་  
ལྷུ་འབྱུང་བའི་སློ་འབདམ་ལས་བཞི་པའི་ཐང་ལུ་སློ་བཏོན་པ་ཅིན་ལོངས་སྤྱོད་ལུན་སུམ་ཚོགས་  
ཏོག་ཏོ་འོང་། དེ་འབདམ་ལས་ སློ་བཞི་པའི་ས་སྤོང་དེ་གིས་སློ་འོངས་མ་ཐོན་པ་ཅིན་ ལྷོ་སློ་དང་  
པ་ཚུན་རྒྱ་བསྐྱེད་འབད་ཚོག་ཟེར་ཡིན་པས། དེ་ལས་༡ པ་ལས་༣ པ་ཚུན་མི་བཟང་བའི་ཁར་ལྷུག་  
པར་དུ་ ༥ པ་ལས་༩ པ་ཚུན་ཚུ་ལས་ལེགས་ཤོམ་མེན་པས། གཅི་སླེ་ཟེར་བ་ཅིན་ ལྷོ་རུབ་གྱི་ས་  
བདག་གི་རྒྱལ་གི་ལས་རྟགས་དུག་སྤུལ་གྱི་ཁ་སྤངས་དང་དང་གཟུང་ར་རྒྱལ་གྱི་གོད་པ་ཡོད་པ་  
ཡིན།

༣༽ རུབ་སྐྱོའི་གནས་༣ པ་༤ པ་༥ པ་༦ པ་ཚུ་ནང་ ཤ་ནི་དེ་བ་བཞུགས་ཡོད་པ་ལས་ རོར་གྱི་  
ལོངས་སྤོད་ཡོད་ཟེར་ཨིན་པས། རུབ་སྐྱོའི་གནས་༧ པ་༨ པ་༩ པ་གསུམ་འདི་ ལྷོ་ཕྱོགས་ཀྱི་  
གཟུང་བུ་ལོ་དང་སྐུལ་གྱི་གཞོན་འཚུབས་ཡོད་པ་ལས་མི་དགའ་ཟེར་ཨིན་པས།

༤༽ བྱང་སྐོག་ པ་ལས་༤ པ་ཚུ་ནང་འབྲིང་གི་རབ་ཨིན། ལྷོ་གནས་༥ པ་འདི་ མ་ཀྱའི་དང་ཀོ་བེ་ར་  
གཉིས་བཞུགས་ཡོད་པ་ལས་རུབ་སྐྱོའི་གནས་ག་ར་ལས་བཟང་ཤོས་ཅིག་ཨིན་ཟེར་ཨིན་པས།  
གལ་སྲིད་སྐོ་གནས་༥ པ་དེ་གིས་ ལྷོ་གིས་སྟོང་མ་ལང་པ་ཅིན་སྐོ་གནས་༤ པ་དང་༣ པ་༢ ཚུ་གི་  
ཉོང་ལུ་རྒྱ་བསྐྱེད་གཏང་ཚོག་ཟེར་ཟེར་ཨིན་པས། ལྷོ་གནས་༦ པ་ལས་༩ པ་ཚུ་ནང་འབྲིང་ཅོམ་ཅིག་  
ཨིན།

༤.༣ ཕྱི་ནང་གི་སྐོ་ཕྱོགས་བརྗེ་བྲངས་ཀྱི་དོགས་གཅོད།

རིག་བྱེད་ཀྱི་གཞུང་ལས་ ལྷོ་ཕྱོགས་བརྗེ་བྲངས་དེ་ཡང་ ལྷོ་དགུ་རེ་མཉམ་མཉམ་སྡེ་བཤོ་ཞིན་མ་  
ལས་ ལྷོ་དང་པོ་འདི་ བྱང་ཤར་གྱི་མཚོམས་ལས་ ཤར་ལྷོ་ཚུན་སྐོ་དགུ་དང་ཤར་ལྷོ་ལྷོ་ལྷོ་ལས་  
ལྷོ་རུབ་ཀྱི་མཚོམས་ཚུན་སྐོ་དགུ་རེ་སྡེ་བརྗེས་མ་ཨིན་པས། དེ་བཟུམ་སྡེ་ར་ བྱང་ཤར་གྱི་མཚོམས་  
ལས་ རུབ་བྱང་དང་རུབ་བྱང་ལས་ལྷོ་རུབ་ཚུན་སྐོ་དགུ་སྡེ་བརྗེས་མ་ཨིན་པས། དེ་ལས་ནང་པའི་རྗེས་  
གཞུང་ལས་འབད་ཅུང་ བྱང་ཤར་གྱི་མཚོམས་ལས་ ལྷོ་བརྒྱད་བརྒྱད་མཉམ་པར་བཤོ་བའི་གཡས་  
སྐོར་སྡེ་བརྗེ་དཤོ་ཟེར་ཨིན་པས། དེ་འབདཝ་ལས་ ཕྱི་ནང་གཉིས་ཀྱི་འདོད་པ་དུམ་གྲ་ཅིག་མ་  
མཐུན་སྡེ་འདུག་ཟེར་ཞུ་ནི། དེ་ལུ་མ་ལས་པ་ཚུ་གིས་དབྱེད་པ་མཛད་དེ་གཟེགས་གནང་ཟེར་ཞུ་ནི་  
ལགས།

༤.༤ ལྷོ་ལོ་གངས་དང་ཕྱོགས་སྐྱིག་ཐངས།

- ཤར་སྐོ་བྱང་དང་རུབ་ཀྱི་སྐོ་དང་མཐུན།

- ལུག་སྒོ་བྱང་དང་ཤར་གྱི་སྒོ་དང་མཐུན།
- ལྟོ་དང་ལུག་གི་སྒོ་གཉིས་མི་མཐུན།
- ལྟོ་དང་ཤར་གྱི་སྒོ་ཡང་མི་མཐུན།

མཐུན་ཚུལ་དེ་ཡང་ དཔེར་ན་ ལྷགས་རིའི་སྒོ་དང་ མ་སྒོ་ཐད་ཀར་བཅུག་མི་བཏུབ། གལ་སྲིད་ ལྷགས་རིའི་སྒོ་འདི་ཤར་སྒོ་ཨིན་པ་ཅིན་ མ་སྒོ་འདི་བྱང་གི་ཕྱོགས་ལས་བཅུག་པ་ཅིན་ལེགས་ཤོམ་ ཨིན་པས། སྒོ་ཚུ་བྱང་སྐྱེ་བཅུག་དགོཔ་ཨིན་པས། དེ་ཡང་བྱང་སྐྱེ་བཅུགས་རུང་ ལྷན་ཀོར་གྱི་བྱང་ཆ་ ཨིན་པ་ཅིན་མི་བཏུབ་པས། དཔེར་ན་ ༢༥༨ ཡང་ ༤༨༨ བཟུམ་ཚུ་ལེགས་ཤོམ་ཨིན་རུང་ ༡༠ དང་ ༢༠ བཟུམ་གྱི་ལྷན་ཀོར་ཡོད་པའི་བྱང་ཆ་ཚུ་ལེགས་ཤོམ་མེན་མ་སྐྱེ་བཅིམ་མས།

༡.༥ སྒོ་བྱངས་ཚུལ་མཐུན་དང་ཚུལ་མིན་གྱི་པན་གཞོན།

- སྒོ་ ༢ ལུན་ལུམ་ཚོགས་ཏོག་ཏོ་འོང་།།
- སྒོ་ ༣ ཞེ་སྤང་ཅན་འོང་།
- སྒོ་ ༤ ཚོ་རིང་འོང་།
- སྒོ་ ༥ ཅན་འོང་།
- སྒོ་ ༦ ལཱ་ལོ་ལེགས་ཤོམ་སྐྱེ་འོང་།
- སྒོ་ ༧ སྒྱི་རྒྱུན་འོང་།
- སྒོ་ ༨ ལོངས་སྤྱོད་འབྱུང་འོང་།
- སྒོ་ ༩ ཅན་གཞི་འབྱུང་འོང་།
- སྒོ་ ༡༠ ལཱ་མ་ཤོར་འོང་།
- སྒོ་ ༡༡ བར་ཆད་འབྱུང་འོང་།
- སྒོ་ ༡༢ ཚོང་ལེགས་ཤོམ་འོང་།
- སྒོ་ ༡༣ བར་ཆད་འབྱུང་འོང་།

སློབ་པ་ འོངས་སྤྱོད་གོང་དུ་འབེལ་འོང་།

༤ ཁྱིམ་གྱི་བཀོད་རིས་ཀྱི་བཤད་པ།

༤.༡ སྤྱིར་གཏང་ཁྱིམ་གྱི་ཕྱོགས།

བྱི་རྩེ་དཀར་པོ་ལས། དབུས་སུ་ཚངས་པ་གནས་པ་ཡི། །མཐོང་སྤང་མདུན་རོས་ཤར་རས་  
སྤོར། །བསྟན་ལ་མདུན་དམའ་རྒྱབ་མཐོ་བའི། །ཟེར་ཁྱིམ་གྱི་ཕྱོགས་འདི་ སྤྱི་ལུ་ཚངས་པའི་  
གནས་སྤེ་བཞག་སྤེ་ གཞོང་ ཤར་དང་སྤོང་ཕྱོགས་གང་རུང་ཅིག་ཁར་ བསྟན་ཞིན་མ་ལས། གཞོང་  
ཕྱོགས་དམའ་དྲག་དང་ རྒྱབ་ཕྱོགས་མཐོ་དྲག་སྤེ་བཟོ་དགོས་ཡིན་པས། རིག་བྱེད་ལས། མདུན་  
ཕྱོགས་དམའ་སུ་དང་རྒྱབ་ཕྱོགས་མཐོ་དྲག་སྤེ་རྒྱབ་དགོས་མ་ཚད་ ས་གཞིའི་མཐོ་དམན་ཡང་  
མདུན་ཕྱོགས་ལས་རྒྱབ་ཕྱོགས་མཐོ་སྤེ་དགོ་ཟེར་ཡིན་པས།

༤.༢ མཚོད་བཤམས་ཀྱི་ཕྱོགས་དང་དོགས་གཅོད།

དེ་ལས་མཚོད་བཤམས་ཀྱི་ཐད་ཁར་ བསྟན་ལ་མདུན་དམའ་རྒྱབ་མཐོ་བའི། །ཟེར་བའི་ཚིག་རྒྱང་གི་  
འཕྲོ་མཐུད་ལུ་ གཡས་སུ་མཚོད་ཁང་ཡང་ན་ནི། །བྱང་གི་ཕྱོགས་སུ་བྱ་བ་འོ། །དབུ་ཕྱེའི་བྱང་དུ་  
མགོན་ཁང་ངམ། །ཡང་ན་བྱང་ཤར་མཚོམས་སུ་བྱ། །ཡང་ན་སྤོ་རུབ་མགོན་ཁང་དང་། །མཚོམས་  
ཁང་བྱ་བར་གཤིས་པ་ཡིན། །ཟེར་མཚོད་བཤམས་འདི་ ཁྱིམ་གྱི་གཡས་ཁ་ཐུག་དང་ ཡང་ཅིན་ བྱང་  
ཕྱོགས་སུ་བཏུབ་ཟེར་ཡིན་པས། མགོན་ཁང་འདི་ དབུ་ཕྱེའི་བྱང་ལུ་དང་ བྱང་ཤར་ ཡང་ཅིན་ སྤོ་  
རུབ་ཀྱི་ཕྱོགས་སུ་ མགོན་ཁང་དང་མཚོམས་ཁང་ལེགས་ཤོམ་ཡིན་ཟེར་ཡིན་པས། ས་དབྱེད་ཀྱུན་  
འདུས་ནོར་བུ་ལས། ཤར་དུ་སྤོམ་པའི་གནས་ཁང་གིས། །ཟེར་ སྤོམ་རྒྱབ་སའི་གནས་ཁང་ཡང་ཤར་  
ཕྱོགས་སུ་བཟང་མ་སྤེ་ཡིན་མ་ལས་མདོར་བསྟུ་བ་ཅིན་ ཤར་གྱི་ཕྱོགས་སུ་མཚོད་ཁང་བཟང་བའི་  
དོན་ར་སྤོམ་ཡིན་པས།

རིག་བྱེད་ལས་ཡང་ བྱང་ཤར་དང་ཤར་གྱི་ཕྱོགས་སུ་འགོར་དགོས་ཡིན་པས། ཡིན་རུང་ཞལ་མི་  
མཐུན་པ་སྐྱོ་ཚོགས་ཡོད་པ་ལས་ རྒྱ་མཚན་བཤད་དེ་ཡོད་མི་ཚུ་གིས་དབང་དུ་བཏང་པ་ཅིན་ མཚོན་  
བཤམས་འདི་ཤར་དང་བྱང་ཤར་གྱི་ཕྱོགས་སུ་ཡོད་པ་ཅིན་ རྩོམ་ཉམ་ཤར་མ་ཅིག་ཉི་མའི་འོད་འདི་  
རྟེན་ལུ་ཕོག་ཚུགས་ཟེར་ཡིན་པས། འོད་རྟེན་ལུ་ཕོག་ཚུགས་པ་ཅིན་ དེ་གིས་ རྐྱེན་རྐྱེན་ལུ་ཚགས་  
པའི་དེ་པ་ཚུ་བསྐྱམ་ཚུགས་པ་མ་ཚོད་ རྐྱེན་ལང་ཡུན་རིང་མོ་སྟེ་གནས་ཚུགས་ཟེར་ཡིན་པས། དེ་  
སྟེ་ཡིན་པའི་ལུངས་ཡང་ རྩོན་རབས་ཀྱི་ལྷ་ཁང་ཚུ་ནང་མཇལ་བ་ཅིན་ ལྷ་ཁང་གི་ཕྱོགས་གར་ཤར་  
དང་བྱང་ཤར་གྱི་ཕྱོགས་ཚུ་ནང་འགོར་ཏེ་ཡོད་ཟེར་ཡིན་པས། ཡིན་རུང་ ལ་ལུ་ཅིག་གིས། འོངས་  
སྟོན་གྱི་དོན་ལུ་ རྟེན་གྱི་ཞལ་སྟོར། ཡོན་ཏན་གྱི་དོན་ལུ་ རྟེན་གྱི་ཞལ་རུབ་ལུ། ལུས་ལམས་བཟང་  
བའི་དོན་ལུ་ རྟེན་གྱི་ཞལ་ཤར་ཕྱོགས་ལུ། དྲག་སྐྱབས་གྱི་དོན་ལུ་ རྟེན་གྱི་ཞལ་སྟོར་ལས་བྱང་ལུ་  
འགོར་དགོ་ཟེར་ཡིན་པས། དེ་འབད་མ་ལས་རྣམ་དཔྱོད་ཅན་གྱི་ན་གཞོན་ཚུ་གིས་ དབྱེ་ཞིབ་མཛོད་  
དེ་བཀའ་རིན་བསྐྱེད་གནང་ཟེར་བྱུ་ནི།

༥. ༣ ནང་པའི་རྩེས་གཞུང་ལས་མ་ཐོབ་རུང་ རིག་བྱེད་ལས་མཚོན་བཤམས་མ་བཏུབ་པའི་ཕྱོགས་  
དང་གནས།

- ཤར་སྐྱོད་དང་རུབ་སྐྱོད་ རྩོམ་ཕྱོགས་ཀྱི་ཕྱོགས་གསུམ་ལུ་ མཚོན་བཤམས་རྩལ་ལས་མི་  
བཏུབ་ཟེར་ཡིན་པས།
- མཚོན་བཤམས་འདི་ཨི་ལུག་དང་ཉལ་ཁང་གི་འོག་ལུ་མ་པ་ལས་མི་བཏུབ་ཟེར་ཡིན་  
པས།
- མཚོན་བཤམས་འདི་མཚོན་ཁང་ཡིན་ལས་ཆབ་གསལ་གི་ལྷ་ག་དང་འོག་ལུ་མི་བཏུབ།
- ཆབ་གསལ་གི་རྒྱབ་ཁང་མཚོན་བཤམས་མི་བཏུབ།

༥. ༤ ཉལ་ཁང་གི་ཕྱོགས་བཟང་དན་གྱི་བཤད་པ།

༥.༥.༡ རྒྱུ་དཀར་པོ་ལས། བྱང་ཤར་མཚོམས་སུ་མལ་གཟིམ་རུང་།།བྱང་ཤར་གྱི་མཚོམས་  
ལུ་ ལྷ་ཚེན་མའི་གཟིམ་རུང་དགའ་ཟེར་ཡིན་པས། རིག་བྱེད་ཀྱི་གཞུང་ལས་འབད་རུང་དེ་བཟུམ་  
ཅིག་འབད་རང་བཤད་པ་ཡིན་པས། ས་སྲ་གསལ་བའི་མེ་འོང་ལས། ལུབ་ཏུ་སོ་མལ་དང་ཉལ་ས་  
བྱས་ན་ཟས་ཞོར་འཕེལ། ཉལ་སའི་ཕྱོགས་འདི་ ལུབ་ཀྱི་ཕྱོགས་སུ་བཟོ་བ་ཅིན་ ཟས་ཞོར་འོངས་སྡོད་  
འཕེལ་འོང་ཟེར་ཡིན་པས། རིག་བྱེད་ལས་འབད་རུང་ ཉལ་ས་ཅོག་འཐད་པ་ལས་ འོག་ལུ་རྒྱས་  
བཤད་ནང་གཟིགས་པ་ཅིན་མཚེན་ཟེར་ལུ་ནི། རིག་བྱེད་ཀྱི་གཞུང་ལས་འབད་བ་ཅིན་ ཤར་ཕྱོགས་  
ཀྱི་གཤམ་མིག་འདི་ན་ མཚེན་ཁྲིམ་དང་འོ་ན་རྒྱས་རྒྱས་པ་ ཡལ་ལོ་རྒྱུང་ཀུ་གི་ ཉལ་ཁང་འབད་བ་  
ཅིན་ དགའ་ཤོས་ཡིན། གཤམ་མིག་དེ་ན་ཡུན་རིང་སྡེ་སྡོད་པ་ཅིན་ མི་དེ་མིང་གཏམ་ལུ་རྩམ་  
འདོད་བསྐྱེད་མི་ཅིག་ལུ་འགྱུར་འོང་ཟེར་ཡིན་པས། ཤར་ཕྱོད་གུང་ཕོག་རུང་ གཏམ་སྟན་གྲགས་ཀྱི་  
དོན་ལུ་གྱོད་གུང་འབག་མི་ཅིག་འཕྱོ་འོང་ཟེར་ཡིན་པས། ཡིན་རུང་དཔེ་ཆ་ལྟབ་མི་འབད་བ་ཅིན་  
དགའ་ཤོས་ཅིག་ཡིན་པའི་ཁང་ལྟག་པར་དུ་ གཞོད་ཤར་འགོར་ཏེ་ལྟབ་པ་ཅིན་བརྩོན་འགྲུས་ཅན་  
ཅིག་ལུ་འགྱུར་འོང་ཟེར་ཡིན་པས།

༥.༥.༢ ལྷོ་ཕྱོགས་ཀྱི་གཤམ་མིག་འདི་ལུ་ཕན་ཅིག་ཡིན། ཕོ་མོ་ག་ར་ཉལ་རུང་མ་བཏུབ་  
མེད། དེ་གི་ནང་ལས་ གཉེན་རྒྱབ་རན་པའི་བུ་མོ་གི་ཉལ་ཁང་འབད་བ་ཅིན་དགའ་ཤོས་ཡིན། ག་ཅི་  
སྡེ་ཟེར་བ་ཅིན་ ལྷོ་ཕྱོགས་འདི་ འབྲུང་བ་མའི་རང་བཞིན་འབད་མ་ལས་བུ་མོ་དང་མཐུན་མ་ཡིན།  
གལ་སྲིད་ལྷོ་ཕྱོགས་ཀྱི་གཤམ་མིག་འདི་ ཡིག་ཚང་དང་བཟོ་སྲ་ཁང་བཟུམ་ཅིག་འབད་ཅིན་ ལུས་  
ཤུགས་ཅན་ཅིག་ཡིན། དེ་འབད་མཇུག་ ལུ་འབད་མི་ཆ་འབྲུབ་ཀྱི་གཞོད་འདི་ ལྷོ་ཕྱོགས་སུ་འགོར་ཏེ་  
འབད་བ་ཅིན་ ལྷོ་ཡི་ཕྱོགས་འདི་གཟུང་སྟོབས་ཚེན་དང་འབྲེ་གཞོན་གྱིས་དབང་མིའི་ཕྱོགས་ཅིག་  
ཡིན་མ་ལས་ལུ་འབད་མི་གི་སེམས་ལུ་གཞོན་བགོགས་ལུགས་ཏེ་བསམ་རན་གྱི་ལུ་བརྩམ་ནི་ལུ་སྡོམ་  
བ་འབྲུང་ནི་ཡིན་མ་ལས་གཞོད་ལྷོ་ཕྱོགས་དང་ལུབ་ཕྱོགས་སུ་འགོར་ཏེ་ལུ་འབད་ནི་འདི་ ག་དེམ་

ཅིག་འཛེམ་ཚུགས་ཚུགས་འཛེམ་དགོ་ཟེར་ཡིན་པས། དེ་འབད་ཨ་ལས་ དེ་ན་ ལཱ་འབད་མི་ཚ་བྱབ་  
ཀྱིས་གདོང་ཤར་དང་བྱང་ཕྱོགས་སུ་འགོར་བ་ཅིན་ལེགས་ཤོམ་ཡིན་ཟེར་ཡིན་པས།

༥.༥.༣ ལུ་ཕྱོགས་ཀྱི་གཤག་མིག་ནང་ལུ་ བོ་མོ་ག་ར་ཉལ་རུང་མ་བཏུབ་མེད། དེ་གི་ནང་ལས་  
གཉེན་རྒྱུ་རན་པའི་བུ་མོ་གི་ཉལ་ཁང་འབད་བ་ཅིན་དག་འཁོས་ཡིན།

༥.༥.༤ བྱང་ཕྱོགས་ཀྱི་གཤག་མིག་ནང་ལུ་ བོ་མོ་ག་ར་ཉལ་རུང་མ་བཏུབ་མེད།

༥.༥.༥ ཤར་ལྗོངས་ཉལ་ཁང་དེ་གཞན་ཤོས་དང་ཨ་ལོ་རྒྱུང་ཀུ་ དེ་ལས་མགོན་ཁང་གི་དོན་ལུ་ མ་  
བཏུབ་ཅིག་མེད་རུང་ གཏན་འཇགས་ཀྱི་ཉལ་ཁང་ཡིན་པ་ཅིན་ ཤར་ལྗོངས་ཕྱོགས་དེ་ མའི་རང་བཞིན་  
འབད་ནི་དེ་གིས་ ཞེ་སྤང་བསྐྱེད་བཅུག་སྟེ་ བཟའ་ཚང་པོ་མའི་བར་ན་ཁ་བྲལ་འགྲོ་ནི་དང་ཁ་བྲལ་མ་  
འགྲོ་རུང་གཅིག་གིས་སྤོང་མི་དེ་ གཞན་མི་དེ་གིས་མ་ཉན་པར་ རྟག་ལུ་རྒྱན་དུ་ ལྷབས་མ་བདེའི་  
བྲེལ་ཨ་ན་རྒྱུད་དེ་རང་སྤྱོད་འོང་། དེ་འབད་ཨ་ལས་ ཉལ་ཁང་དེ་ནང་ གོང་ལུ་ལུ་དོ་བཟུམ་སྟེ་ གན་  
ཤོས་དང་ཨ་ལོ་རྒྱུང་ཀུ་མེས་རྒྱུང་རྒྱ་བཞག་པ་ཅིན་ སློ་སྟོབས་བསྐྱེད་ནི་ལུ་པན་ཐོགས་སློམ་ཡོད་པ་  
ཡིན། དེ་ལས་མེ་གི་ལཱ་དང་ རླུང་འཚོ་གཤག་བཅོས་ཀྱི་ཁང་མིག་འབད་བ་ཅིན་ལེགས་ཤོམ་ཡོད།

༥.༥.༦ ལྷོ་ལུ་ཕྱོགས་སུ་ སྤྱིན་བདག་གཙོ་བའི་ཉལ་ཁང་འབད་བ་ཅིན་ བྱ་བ་ག་ཅི་བརྟམས་རུང་  
སྤྱི་བཟུགས་པ་སྟེ་འབད་མི་ཅིག་ལུ་འགྱུར་འོང་། དེ་གིས་སྟེ་རྒྱ་ལོ་ར་དར་ཞིང་རྒྱས། བསམ་པའི་དོན་  
ཚུ་ག་ར་རང་བཞིན་སྤྱི་གིས་འགྲུབ་སྟེ་འགྲོ་འོང་ཟེར་བཤད་དེ་འདུག། གཉིས་པ་ཟེར་ཨ་ད་ ལྷོ་ལུ་བ་  
ཀྱི་ཕྱོགས་འདི་ གཟའ་སྤྱོད་གཅན་འཛིན་གིས་དབང་པའི་ཁར་སྤྱོད་གཅན་འཛིན་གི་ལས་རྟགས་འདི་  
དུག་སྤྱི་གི་ཁ་ཡིན། ཁ་དེ་ལས་ ཁ་རྒྱུངས་འཐོན་པའི་བསྐྱང་ལས་ བྱིམ་དེ་ནང་བྱབ་སྟེ་ བྱིམ་གི་  
ཟས་ནོར་ལོངས་སྤྱོད་ག་ར་ཐལ་བར་བསྐྱབ་སྟེ་བདེ་སྤྱིད་མེད་པ་བཟོ་ཨ་ཡིན་ཟེར་བཤད་པ་ཡིན་པས།  
དེ་འབད་ཨ་ལས་ བྱིམ་གི་བདག་པོ་གཙོ་ཅན་འདི་ཕྱོགས་དེ་ན་ཉལ་བ་ཅིན་ རོ་བདག་དེ་ལུ་ དབང་

ཚད་གྱི་ལྡིང་ཡོད་པ་ལས་ ལྡིང་དེ་གིས་ དུག་སྐྱུལ་གྱི་ཁ་མནན་ཏེ་ དུག་སྐྱུལ་གྱི་ཁ་སྐྱངས་འཐོན་མ་  
ཚུགས་པའི་ཕན་པ་ཡོད།

དེ་མ་ཚད་ལྡོ་རུབ་གྱི་ཕྱོགས་འདི་ས་བདག་གི་རྐང་མ་ཕོག་པ་ལས་བྱ་བ་ག་ཅི་བརྒྱུམས་རུང་རྐང་མ་དེ་  
ལུ་བརྟེན་བསྐྱབ་པར་འགྲོ་དགོ་ནི་དེ་གིས་ ཁྲིམ་བདག་གཞོན་ཅན་འདི་ཡང་དེ་ནང་སྔོན་པ་ཅིན་ བརྟེན་  
ཏོག་ཏོ་ཅིག་ལུ་འགྲོ་ནི་ཨིན་མ་མ་ཚད་ ཕྱོགས་དེ་གི་གདོང་ཕྱོགས་ལུ་བྱང་ཤར་གྱི་མཚམས་ན་ལྷའི་  
སྐྱམ་བུ་དང་སྔོང་སྲུང་བུ་ཡང་བཞུགས་ (Jupiter) ཡོད་པ་ལས་སྐྱམ་གིས་གཟིགས་པ་ད་དོས་  
སྲུབ་གནང་མ་ཨིན་ཟེར་ཨིན་པས། ད་རུང་འབྲུང་བ་ས་ཡི་རུས་ཤུགས་ཡང་དེ་ན་ཡོད་པ་ལས་མི་དེ་  
གི་སེམས་ཤུགས་འཕར་ནི་ལུ་ཡང་ཕན་ཐོགས་ཡོད་ཟེར་ཨིན་པས། ས་དབྱེད་ཀྱི་འདུམ་ཞོར་བུ་  
ལས་ཡང་། རུབ་རུ་སོ་མལ་དང་ཉལ་ས་བྱས་ན་ཟས་ཞོར་འཕེལ་མ་ལས་ཡང་ ཁྲིམ་གྱི་སྐྱིན་བདག་  
གཞོན་ཅན་འདི་ ཕྱོགས་འདི་ན་ ཉལ་བ་ཅིན་ལེགས་ཤོམ་ཡོད་པའི་སྐྱུ་བ་བྱེད་བཏུབ་པས་ཟེར་ཞུ་ནི།

གནད་དོན་འདི་ན་ དོགས་སེལ་རྒྱུ་ལུ་ཅིག་ལུ་བ་ཅིན་ ལ་ལུ་གི་སྐྱགས་ལར་ རུབ་རུ་སོ་མལ་དང་  
ཉལ་ས་བྱས་ན་ཟས་ཞོར་འཕེལ་ཟེར་བའི་ལུང་གི་སྐྱུ་བ་བྱེད་དེ་གིས་ རུབ་ཕྱོགས་གྱི་ཕྱོགས་ནང་ཉལ་  
བཏུབ་པའི་སྐྱུ་བ་བྱེད་བཏུབ་རུང་ ལྡོ་རུབ་གྱི་ཕྱོགས་ནང་ཉལ་བཏུབ་པའི་སྐྱུ་བ་བྱེད་མི་བཏུབ་པས་ཟེར་  
བའི་སྐྱགས་བཞེད་གནད་པ་ཅིན་ བདེན་པ་བཟུམ་ཅིག་ཡོད། ཨིན་རུང་ དོན་ལུ་དབྱེད་དེ་བཟུམ་ད་  
འགལ་བ་མིན་ལུག་ཟེར་ཞུ་ནི།

ཕྱིས་གཞུང་ལས། རུབ་ཟེར་བའི་ལོ་དོན་སྤྱིར་གཏང་རུབ་ཕྱོགས་ལུ་ རུབ་གྱི་དབུས་གྱི་ཆ་ཤས། ལྡོ་  
རུབ་མཚམས་གྱི་ཆ་ཤས། རུབ་བྱང་མཚམས་གྱི་ཆ་ཤས་སྡེ་ཆ་ཤས་གསུམ་ཡོད་རུང་ ཆ་དེ་ཚུ་སོ་  
སོར་མ་བྱེ་བར་ རུབ་བྱང་གི་མཚམས་ལས་ལྡོ་རུབ་གྱི་མཚམས་ཚུན་ག་ར་རུབ་སྡེ་རང་བཅི་སོལ་  
ཡོད་པ་ལས་ ལྡོ་རུབ་གྱི་མཚམས་དེ་ཡང་ རུབ་གྱི་གྲངས་སུ་བཅིས་མ་ཨིན་པས། རྒྱ་མཚན་དེ་  
འབད་མ་ལས་ ལྡོ་རུབ་གྱི་མཚམས་དེ་ཡང་རུབ་སྡེ་བཅིས་ཏེ་ རུབ་རུ་སོ་མལ་དང་ཉལ་ས་བྱས་ན་

ཟས་ནོར་འཕེལ་ཟེར་ དེ་གིས་སློབ་གསུངས་གསུངསམ་བཟུམ་ཅིག་འདུག་ཟེར་ལྟ་ནི། དེ་འབད་ནི་དེ་གིས་ ནང་པའི་རྩིས་གཞུང་དང་རིག་བྱེད་ཀྱི་གཞུང་གི་དགོངས་པ་གཉིས་མཐུན་པས་ཟེར་ལྟ་མི་དེ་རྒྱ་མཚན་དེ་ལས་བརྟེན་ཨིན་ཟེར་ལྟ་ནི།

༥.༥.༧ ལུ་བྱང་ཕྱོགས་ཀྱི་གཤག་མིག་དེ་ ག་ར་ཉལ་རུང་མ་བཏུབ་མེད་རུང་ དག་འཛོལ་འདི་གཉེན་རྒྱབ་རན་པའི་བུམོ་ཨིན་ཟེར་ཨིན་པས། ལུ་བྱང་གི་ཉལ་ཁང་དེ་རྒྱུང་གིས་དབང་མ་ལས་སྤར་མི་ཅིག་དང་འཁྱོད་མིའི་རང་བཞིན་ཅིག་ཨིན་ནི་དེ་གིས་གཉེན་རྒྱབ་རན་པའི་ཉལ་ཁང་འབད་བ་ཅིན་ལེགས་ཤོམ་ཨིན། གཉེན་གསར་བ་བསྐྱེམས་ཚར་མི་དང་ཨ་ལོ་དགོ་མི་རྩི་གི་དོན་ལུ་ ཉལ་ཁང་དེ་ལེགས་ཤོམ་ཨིན། ཨ་ལོ་རྒྱུང་ཀུའི་རིགས་ཉལ་ཁང་དེ་ནང་ཉལ་བཏུག་པ་ཅིན་ལེགས་ཤོམ་མེན། ག་ཅི་སློབ་བ་ཅིན་ ས་གནས་དེ་རྒྱུང་གི་རང་བཞིན་དེ་སྤར་ཏེ་སྤོང་མི་ཅིག་ཨིན་མ་ལས་ དེ་ན་སྤོང་མི་གི་སེམས་དེ་ཡང་བང་མ་ཆགས་པར་བཤམ་འཁྱོད་ནིའི་མནོ་བསམ་གཏང་མ་ལས་ ལུ་ག་ཅི་བརྟེན་མཐུང་མཐར་འབྲོལ་ཅན་སློབ་སྦྱོར་མི་ཅིག་མེན། ཨིན་རུང་ ཉལ་ཁང་དེ་མཁྱོད་ཁྱིམ་གྱི་དོན་ལུ་ལེགས་ཤོམ་ཨིན།

༥.༥.༨ བྱང་ཤར་གྱི་ཉལ་ཁང་འདི་ སྤྱིར་གྱི་ཡོན་བདག་པོ་མོ་གཉིས་དང་བྱེ་བྲག་ཨམ་སྤུའི་རིགས་ལུ་ལེགས་ཤོམ་མེན་པས། དང་པ་ར་ བྱང་ཤར་གྱི་ཕྱོགས་འདི་རྒྱ་ཡི་རང་བཞིན་དང་ཨམ་སྤུའི་རང་བཞིན་འདི་མེ་འབད་ནི་དེ་གིས་མ་མཐུན་མ་ལས་ ཨམ་སྤུ་ལུ་ན་ཚོ་འཁོར་མ་ཚོད་བུ་གཞི་ཆགས་པ་ཡང་ལུ་ཁག་ཡོད་ཟེར་ཨིན་པས། གཉིས་པ་ཟེར་མ་ད་ བི་རྒྱས་གིས་དབང་མ་ལས་བི་རྒྱས་གི་ལས་རྟགས་ སྤུལ་གྱི་མཚུག་མ་འདི་བྱང་ཤར་གྱི་མཚམས་ནང་ཡོད་པ་ལས་ དེ་ན་ཉལ་བ་ཅིན་སྤུལ་གྱི་མཚུག་མ་གུ་རིག་པ་ད་ ལྷོ་རུབ་ཕྱོགས་ལས་ སྤུལ་གྱི་ཁ་གི་དུག་རྒྱངས་འདི་འཕྲོན་ཏེ་གཞོད་འོང་།

དེ་མ་ཚོད་ ཕྱོགས་འདི་ ས་བདག་གི་མགུ་ཏོག་ཡང་པོག་པ་ལས་ དེ་གུ་འཛོག་པ་ཅིན་ཨམ་སྤུ་རྩི་ལུ་ ལུས་དང་སེམས་ཀྱི་ན་ཚོ་འབྱུང་སྟེ་ར་སྤོང་འོང་ཟེར་ཨིན་པས། བཞི་པ་ཟེར་མ་ད་ ཕྱོགས་འདི་ཨི་



༥. ༤ མགོན་མའི་ཉལ་ཁང་། བཟང་བའི་ཕྱོགས། མགོན་མའི་ཉལ་ཁང་དེ་བྱང་དང་ཤར་  
རྒྱུ་གྱི་ཕྱོགས་གསུམ་ལུ་དགའ་བའི་ཁར་ རྒྱབ་བྱང་གི་མཚམས་འདི་རབ་འདུག། རན་པའི་ཕྱོགས།  
ལྷོ་དང་རན་པའི་ཁར་ བྱང་ཤར་དང་ལྷོ་རྒྱབ་གཉིས་ལུ་ཡང་རན་ཟེར་ཨིན་པས།

༥. ༥ བྱིས་གྱི་གཡོ་ བཟང་པོའི་ཕྱོགས། གཡོ་འདི་ ཕྱོགས་ལས་འབད་བ་ཅིན་ ཤར་དང་རྒྱབ་བྱང་  
གསུམ་ལུ་དགའ་བའི་ཁར་རྒྱབ་བྱང་མཚམས་རབ་ཨིན་པས། རན་པའི་ཕྱོགས། ལྷོ་དང་ལྷོ་རྒྱབ་  
གཉིས་ལུ་ཨིན་པས།

༥. ༦ ཐབ་ཚང་གི་ཕྱོགས་བཟང་རན།

༥. ༦. ༡ ཐབ་ཚང་བཏུབ་པའི་ཕྱོགས། བཱཱཱར་དཀར་པོ་ལས་འབད་བ་ཅིན། ལྷོ་རོས་གཡོས་ཁང་ལག་  
མཚོད་བྱ། ཤར་ལྷོ་དང་རྒྱབ་ཏུ་མེ་ཐབ་བྱ། ཐབ་ཀ་ལྷོ་རྒྱབ་མཚམས་སུ་བཏོད། ། ཟེར་ བཟོ་གྲུ་དང་  
ཐབ་གཉིས་ ཤར་ལྷོ་དང་རྒྱབ་ལུ་བཟོ་བ་ཅིན་བཏུབ་ཟེར་ཨིན་མ་མཚན་ ས་དབྱེད་ཀུན་འདུས་ནོར་བུ་  
ལས་ཡང་ ཤར་ལྷོ་དང་ཐབ་ཁ་བྱས་ན་ལོངས་སྤྱོད་འཕེལ། ཟེར་ཤར་ལྷོའི་ཕྱོགས་སུ་ཐབ་བཟོ་བ་ཅིན་  
ལོངས་སྤྱོད་འཕེལ་འོང་ཟེར་འདུག། དེ་ཡང་ཤར་ལྷོ་འདི་ མེ་ལྷ་གིས་དབང་ནི་དེ་གིས་ ཐབ་ཚང་གི་  
ཕྱོགས་དགའ་ཤོས་ཨིན་པས། ལྷོ་སྤྱོད་གྱི་ཕྱོགས་ལུ་བཏུབ་མི་འདི་ མེ་ལྷ་གིས་ཕྱོགས་ཅིག་གིས་  
དབང་སྟེ་ཡོད་པ་ལས་བརྟེན་ཨིན་པས། རྒྱབ་བྱང་ཕྱོགས་ལུ་བཏུབ་མི་འདི་རྒྱབ་བྱང་དེ་འབྱུང་བ་རླུང་  
གི་གནས་ཨིན། རླུང་གིས་མེ་འབར་བའི་གོ་གསུམ་འབད་མ་ལས་ཐབ་ཚང་བཏུབ་ཟེར་ཨིན་པས། དེ་  
འབད་མ་ལས་ ད་གིས་འབད་བ་ཅིན་ རན་པའི་རྩིས་གཞུང་དང་རིག་བྱེད་གྱི་གཞུང་གཉིས་ཆ་ར་  
དཔོངས་པ་མཚུངས་མ་སྟེ་མཐོང་མ་མས་ཟེར་ལུ་ནི།

དེ་ཡང་ནང་པའི་རྩིས་གཞུང་ལས། རྒྱབ་ཟེར་བའི་གོ་དོན་འདི་ ལྷོ་རྒྱབ་གྱི་མཚམས་ལས་བརྩིས་པའི་  
བྱང་གི་མཚམས་ཚུན་རྒྱབ་སྟེ་བརྩིས་ཨིན་པས། དེ་འབད་མ་ལས་རྒྱབ་གྱི་ཆ་བྱང་ཕྱོགས་ལུ་ཡོད་མི་དེ་  
ཡང་རྒྱབ་གྱི་གསུམ་ཁར་བརྩིས་ཏེ་ བྱང་ཕྱོགས་གྱི་ཆ་དེ་ན་ཐབ་ཚང་ བཟོ་ཡོད་ཅུང་ རྒྱབ་ཕྱོགས་སྟེ་

བརྩིས་མཁུ་ཡིན་པས། དེ་ལས་རིག་བྱེད་ལས་ལྷན་གྲུབ་བྱང་ཟེར་བའི་སྐབས་ལྷན་གྱི་ཕྱོགས་ལུ་ཆ་གསུམ་སྡེ་བྱེ་བའི་བྱང་ཕྱོགས་ལུ་ཡོད་པའི་ཆ་ཤས་འདི་ བྱང་ལུ་དབང་ནི་དེ་གིས་ལྷན་སྡེ་མི་བརྩིབར་ ལྷན་གྲུབ་ཟེར་བརྩིས་ཡིན་པས། དེ་འབད་ནི་དེ་གིས་ཐབ་ཚང་ལྷན་གྲུབ་ལུ་བཟོ་བཏུབ་ཟེར་བའི་དོན་དེ་ཡིན་པས། མདོར་བསྟུ་བ་ཅིན་ ནང་པའི་གཞུང་དང་རིག་བྱེད་ཀྱི་གཞུང་གཉིས་ཆ་ར་གིས་ ཐབ་ཚང་རྒྱབ་སའི་ས་ཁོངས་འདི་གཅིག་ན་ར་ཡིན་པས་ཟེར་ལྷན་ནི། དེ་འབད་ནི་དེ་གིས་དགོངས་པ་མཚུངས་མས་ཟེར་ལྷན་དེ་རྒྱ་མཚན་དེ་ལས་བརྟེན་ཡིན་ཟེར་ལྷན་ཅི་ལགས།

༥.༤.༢ ཐབ་ཚང་མ་བཏུབ་པའི་ས་ཁོངས།

- ཐབ་ཚང་བྱང་ཕྱོགས་ལུ་སྟོན་པ་ཅིན་འབྲུང་བ་ འབྲུང་བ་རྒྱ་གིས་དབང་སྟོ་ཡོད་པ་ལས་མི་རྒྱ་མི་མཐུན་པའི་རྒྱུན་གྱིས་ རང་གིས་རྒྱ་ལོར་ག་དམ་ཅིག་བསྐྱམས་རུང་བསྐྱམ་སྟེ་བཞག་མ་རྒྱལས་པའི་ཟད་འགོ་འགྲོམ་མ་ཟད་ཐབ་ཚང་པ་ཨམ་སུ་ཡིན་པ་ཅིན་གཞུགས་ཁམས་བརྒྱ་ཆ་༥༠དེ་ཅིག་རྟག་ལུ་ར་མ་བདེ་བར་སྡོད་འོང་ཟེར་ཡིན་པས།
- ཐབ་ཚང་བྱང་ཤར་ལུ་སྟོན་པ་ཅིན་ དེ་ཡང་བྱང་ཤར་འདི་ རྒྱའི་ཁམས་ཡིན་མ་ལས་ རྒྱུར་གྱི་འབྲུང་བ་ནང་འབྲུག་དང་ལྷག་པར་དུ་བཟས་ངན་གྱི་བཅོམ་གྱི་བ་ལྷན་ལུ་གཞོན་པ་ལས་ བཟའ་ཚང་ནང་འཁོད་སེམས་ཀྱི་ཆ་བྱངས་མང་སུ་འོང་ནི་དང་རྒྱ་ལོར་འོངས་སྡོད་ཟད་དེ་འགྲོ་འོང།
- ཐབ་ཚང་སྟོ་ལྷན་ལུ་ སྟོན་པ་ཅིན་ གཟའ་ར་རྒྱལ་གྱི་གཞོན་པ་ཡོད་པ་ལས་བཟའ་ཚང་ནང་འཁོད་འབྲུག་པའི་ཉེན་ཁག་སྟོན་པ་ཡོད། སྲིན་པོ་གིས་གཞོན་པའི་སྟོན་ཚུ་ཡོད་པ་ཡིན།
- མཚོད་བཤམས་ཀྱི་ལྷག་དང་འོག་ལུ་ ཐབ་ཚང་མི་བཏུབ། ག་ཅི་སྡེ་ཟེར་བ་ཅིན་ བསང་བསུར་གྱི་དྲི་གིས་མ་གཞོན་རུང་ ཟས་ངན་གྱི་བཅོམ་གྱི་བ་མཚོད་བཤམས་ལུ་ལྷགས་པའི་ཉེན་ཁག་ཡོད་པ་ལས་ཐབ་ཚང་མཚོད་བཤམས་ཀྱི་ལྷག་དང་འོག་ལུ་མི་བཏུབ།

- ཤར་ལྗོངས་ཕྱོགས་སུ་ཐབ་ཚང་དགའ་ཤོས་ཡིན་ཅུང་། ཐབ་ཚང་གི་ཁང་མིག་སྒྲོམ་བཟོ་བ་  
ཅིན་ གཉེན་གྲོགས་ཤོར་བའི་ཉེན་ཁག་ཡོད་ཟེར་ཡིན་པས།
- དེ་བརླམས་སྡེ་ཐབ་ཚང་གི་ཐང་ཕྱང་སྟེ་ཕྱང་ཆ་སི་སི་ཡོད་ཅུང་གཉེན་གྲོགས་གཞན་གྱིས་  
འབག་པའི་ཉེན་ཁག་ཡོད་ཟེར་ཡིན་པས།
- ཐབ་འཇུལ་སྒོ་དང་ཐང་ཀར་མི་བཏུབ།

༥.༤.༣ བརྒྱུག་ཐབས།

བྱང་ཤར་ཐབ་ཚང་ཡོད་པ་ཅིན་ དེ་ན་ཟངས་ཀྱི་ཐ་ལི་གསུམ་དོང་སྟེད་དེ་ ཐབ་ཚང་གི་མགུ་ལས་མར་  
དཔུང་བཞག་པ་ཅིན་ ཟངས་འདི་ རྒྱའི་རང་བཞིན་ཡིན་མ་ལས་བཅོག་གི་བ་དག་རྒྱགས་པའི་རྩས་པ་  
ཡོད་པ་ལས་ གཞོད་པ་རྒྱུང་ཟེར་ཡིན་པས།

ཐབ་ཚང་སྟོ་རུབ་ལུ་ཡོད་པ་ཅིན་ ཐབ་ཚང་གི་སྟོ་སྟེག་ཁར་ རྒྱུ་ཚོད་འཁོར་ལོ་ ལག་པ་དབྱུག་མི་ཅིག་  
(pendulum clock) དཔུང་སྟེ་བཞག་པ་ཅིན་ དེ་གིས་ བི་རུ་ཉི་ཡ་གི་ ལས་རྟགས་སྟུལ་དེ་  
ལ་འབྱུང་མ་སྟེར་མ་ཡིན། དེ་གིས་སྡེ་ སྟུལ་གྱི་ལ་རྒྱུང་མ་འཐོན་མ་རྒྱགས་པ་ལས་ སྟུལ་གྱི་དུག་  
རྒྱུང་གིས་གཞོད་མི་རྒྱགས། དེ་འབད་མ་ལས་ བྱང་པའི་ཕྱིས་གཞུང་ལས་རང་ཐབ་སྟོ་ཡི་ཕྱོགས་  
སུ་བཞག་ཟེར་གསུངས་དགོ་པའི་རྒྱ་མཚན་ཡང་དེ་ལུ་བྱག་པ་མེན་ན་ཟེར་མཚམ་མས།

༥.༤.༤ ཐབ་དང་རྒྱ་གཞོང་གི་ས་ཁོངས་ཀྱི་བདེ་དོག།

ཁྱིམ་རྒྱབ་པའི་སྐབས་ ཐབ་ཚང་གི་ཁང་མིག་འདི་ ཤར་ལྗོངས་ཁང་མིག་ནང་བཟོ་སྟེ་ཡོད་ཅུང་སྟེ་བས་  
བདེ་དོག་གིས་སྡེ་ ཤར་ལྗོངས་མཚམས་ལུ་ ཐབ་མ་རྒྱུད་པར་ རྒྱ་དུང་དང་རྒྱ་གཞོང་ (water tap  
and basin) བཟོ་མི་འདི་ མི་བཏུབ་ཟེར་མཚོ་བ་ཅིན་ གཞོད་པ་སྒྲོམ་ཅིག་མེད་ཟེར་ཡིན་པས།  
ག་ཅི་སྟེ་ཟེར་བ་ཅིན་ རྒྱ་འདི་ཉོད་འབྱུང་ད་ མ་གཏོགས་གཏན་འཇགས་རྒྱ་འཐོན་ཉི་མི་སྟོད་ཟེར་

ཡིན་པས། དེ་གིས་སྤྲེལ་ཚུ་གཞོན་བྱང་གི་ཟུར་ལར་བཅུག་ཅུང་མ་བཏུབ་མེད་ཟེར་ཡིན་པས། ཡིན་ཅུང་ ཐབ་གྱི་ལ་ལྟོ་ཕྱོགས་ལས་བྱང་ཕྱོགས་ལུ་འགོར་ཏེ་ཡོད་པ་ཅིན་ཐབ་ཚང་པའི་གདོད་ལྟོ་ཕྱོགས་སུ་འགོར་མེད་ལྟོ་ཕྱོགས་ཀྱི་གདོད་ཚུ་གིས་ཐབ་ཚང་པའི་སེམས་ལུ་གདོད་ཞུགས་བཅུག་སྟེ་དེ་ལས་མྱུགས་དང་གནས་ཚང་མི་འཆམ་པར་འགྲོ་མ་ཡིན་ཟེར་ཡིན་པས། དེ་གི་ལ་གོན་ལུ་ ཉ་ལུ་ལྷན་གྱི་ལགས་གཡོན་པའི་པར་ བྱང་ཕྱོགས་ཀྱི་བྱང་གུ་ ལ་ལྟོར་འགོར་ཏེ་སྐྱར་བ་ཅིན་ཕན་ཐོགས་ཡོད་ཟེར་ཡིན་པས། ཐབ་ཚང་ཤར་སྟོར་ཡོད་པ་ཅིན་ཐབ་ཚང་པའི་གདོད་ཤར་དང་ ལུབ་བྱང་ལུ་ཡོད་པ་ཅིན་ལུ་འགོར་དགོ་ཟེར་ཡིན་པས།

༩.༩ གཉེར་ཚང་གི་སྤྱང་ཕྱོགས།

༩.༩.༡ སྤྱང་བཏུབ་པའི་ཕྱོགས། བྱི་རྒྱར་དཀར་པོ་ལས། བྱང་གི་སྟེང་འོག་བང་མཚོན་བྲ། །ཡང་ན་གཡས་སུ་བར་བཤད། །ལུབ་ཕྱོགས་སྟེང་དུ་འབྲུའི་ལང་པ། །འོག་ཏུ་ཕྱོགས་ར་ཡང་ན་ནི། །སྟོ་རུ་ཕྱོགས་ཀྱི་ར་བ་བྲ། །ཟེར་བྱང་ཕྱོགས་ཀྱི་སྟེང་འོག་གཉིས་ལུ་བང་མཚོན་དང་ལུབ་ཕྱོགས་ཀྱི་སྟེང་ལུ་འབྲུའི་མཚོན་དང་འོག་ལུ་སྟོ་མོར་བཞག་པ་ཅིན་ལེགས་ཤོམ་ཡོད་ཟེར་ཡིན་པས།

ས་དབྱུད་ཀྱུན་འདུས་ནོར་བུ་ལས་ཡང་། བྱང་དུ་བང་མཚོན་བྲས་ན་གོད་སྦྱིན་འགོ། ཟེར་རིག་བྱེད་ལས་བཤད་པའི་ནོར་བུ་གོ་བེ་རམ་གོད་སྦྱིན་འགོ་ཟེར་མི་དེ་ཡོད་ནི་དེ་གིས་ བྱང་གི་ཕྱོགས་སུ་སྤྱང་བཟོ་དགོས་སྟེ་གསུངས་ལུགས། དེ་བཟུམ་སྟེ་རང་བྱང་ཕྱོགས་རྒྱལ་པོ་རྣམ་ཐོས་སྲས་ཟེར་ཞུ་མི་དེ་ཡང་ནོར་བུའི་བདག་པོ་རང་ཡིན་ཟེར་ཞུ་ནི།

དེ་བཟུམ་སྟེ་རིག་བྱེད་ཀྱི་གཞུང་ལས་ཡང་ ལུབ་བྱང་གི་ཕྱོགས་སུ་སྤྱང་བཟོ་དགོས་ཡིན་པས། ག་ཅི་སྟེ་ཟེར་བ་ཅིན་ ལུབ་བྱང་གི་ཕྱོགས་འདི་ ནོར་བུ་གོད་སྦྱིན་གོ་བེ་ར་གི་གནས་ཡིན་ཟེར་ཡིན་པས། ཁོ་གི་ལུ་འདི་ཟེར་ནོར་བྱིན་ནི་འདི་མ་གཏོགས་གཞན་མེད་པ་ལས་ ལང་དམ་སྤང་འདི་ལུབ་བྱང་ལུ་བཟོ་ཟེར་ཡིན་པས། སྤྱང་གི་སྟོ་ཡང་ ལྟོ་ལུབ་ལུ་མ་གཏོགས་ཕྱོགས་གཞན་ག་ཏེ་ལུ་འགོར་ཅུང་

བདུབ་ཟེར་ཡིན་པས། དེ་ལས་སློ་སྦྱིག་འདི་ཤར་དང་རུབ་ཀྱི་ཕྱོགས་སུ་བཟོ་ནི་དང་མཛོད་ཁང་གི་གཤམ་དང་སློ་འདི་གཞན་ལས་མཐོ་མ་སླེ་བཟོ་དགོ་ཟེར་ཡིན་པས།

༩.༩.2 མ་བདུབ་པའི་ཕྱོགས།

ཤར་གྱི་ཕྱོགས་སུ་ཕྱང་མ་པ་ལས་མི་བདུབ། ག་ཅི་སླེ་ཟེར་བ་ཅིན་ ཤར་གྱི་ཕྱོགས་སུ་མཚོད་གནས་ཡིན་པའི་ཁར་ལྷིད་ཅན་གྱི་ཅ་ལ་བཞག་མི་བདུབ་ནི་དེ་གིས་ མཛོད་ཁང་མ་བདུབ་ཡིན་པས།

༩.༡༠ རྒྱུ་གྱི་ཨོ་ལུག་བཙུག་སའི་ཁོངས།

༩.༡༠.༡ ཨོ་ལུག་བཙུག་སའི་ས་ཁོངས་དགའ་ཤོས།

རིག་བྱེད་ཀྱི་གཞུང་ལས། བྱང་དང་ཤར་ལུ་འབྲིང་། ཤར་སློ་དང་རུབ་བྱང་གཉིས་ལུ་འབྲིང་། སློ་དང་རུབ་ཀྱི་ཕྱོགས་གཉིས་ལུ་དགའ་ཤོས་ཡིན། རིག་བྱེད་ཀྱི་གཞུང་ལས་འབད་བ་ཅིན་ ང་བཅས་ཀྱི་རྒྱུ་འདི་ ས་བདག་གི་གཟུགས་གུ་རྒྱབ་སླེ་ཡིན་པས། དེ་འབད་མ་ལས་ རྒྱུ་གྱི་བཟོ་བཤོད་ཡང་ཁོ་གི་ལུས་ཀྱི་ཡན་ལག་གི་གནས་སྤངས་ཚུ་དང་བསྐྱེད་རྒྱབ་དགོ་ནི་དེ་གིས་ ཨོ་ལུག་བཙུག་བདུབ་པའི་ས་ཁོངས་བཤད་པ་ཅིན་ བྱང་དང་ཤར་གཉིས་པོ་འདི་ས་བདག་གི་བྱུག་ཏོག་ཕོགས་ལས་ཨོ་ལུག་བཀའ་རུང་ འགྲད་ཚུགས་ནི་དེ་གིས་ཨོ་ལུག་བཙུག་བདུབ་ཟེར་ཡིན་པས།

ཤར་སློ་དང་རུབ་བྱང་གཉིས་ཡང་ལག་པའི་དཀྱིལ་ལི་ཕོགས་ལས་དེ་ཡང་ཉ་ལམ་བདུབ་ཟེར་ཡིན་པས། སློ་དང་རུབ་ཀྱི་ཕྱོགས་གཉིས་པོ་འདི་ ས་བདག་གི་རྒྱང་མ་རྒྱང་སྐྱུ་གི་བྱི་ཁར་ཕོགས་ལས་གཞོད་པ་མེད་ནི་དེ་གིས་ ཨོ་ལུག་བཙུག་ས་དགའ་ཤོས་འདི་ཡིན། ཡིན་རུང་ ཨོ་ལུག་བཙུག་སའི་སྐབས་སུ་ཨོ་ལུག་གི་མཚུག་ཚངས་པའི་ཕོ་མ་གུ་མ་ཕོགས་ཅིག་སླེ་བཙུག་དགོ་ཟེར་ཡིན་པས། ཚངས་པའི་ཕོ་མ་འདི་ རྒྱུ་གྱི་སྐྱུག་ལུ་ཕོགས་ཡིན། དེ་འབད་མ་ལས་སྐྱུགས་ཁར་བསྐྱུ་གནང་།

༥.༡༠.༢ ཞེ་ལྷག་བཅུགས་སའི་ས་ཁོངས་ངན་ཤོས།

༡ བྱང་ཤར་ལུ་མགུ་ཏྲིག་ ༢ ལྷག་ལུ་ཚངས་པའི་ཕོ་མ། ༣ ལྷོ་རུབ་ལུ་རྐང་མ་ཕོག་པ་ལས་རྩ་ལས་མ་  
བཏུབ་ཡིན་པས། དེ་ཡང་བྱང་ཤར་གྱི་ཕྱོགས་འདི་ ས་བདག་གི་མགུ་ཏྲིག་གུ་ ཡིན་མ་ལས་དེ་གུ་  
ལྷིད་ཅན་གྱི་རིགས་དང་བཅོག་པའི་རིགས་ཕོག་པའི་གཤག་མིག་ཚུ་རྒྱབ་ནི་མིན་པས། དཔེར་ན་ཞེ་  
ལྷག་དང་དོས་ཁང་བཟུམ་གྱི་ལྷིད་ཅན་གྱི་རིགས་དང་བཅོག་པ་ཆབ་གསང་གི་རིགས་ཚུ་རྒྱབ་པ་ཅིན་  
མི་བཏུབ་ནི་མས། དེ་ཚུ་རྒྱབ་པ་ཅིན་མགུ་ནད་དང་མནོ་བསམ་གཏང་ནི་འུ་ལུ་ཐོག་ཕོག་འོང་ཟེར་  
ཡིན་པས།

དེ་ཡང་ལོ་བདུན་གྱི་རྒྱབ་ལས་ཁྲིམ་ན་སྤོད་མི་ལུ་མགུ་ནད་འཁོར་འོང་། དེ་བཟུམ་སྤོ་རྒྱབ་གྱི་  
མཚམས་འདི་ཡང་ ས་བདག་གི་རྐང་མ་ཕོག་པ་ལས་ ལྷིད་ཅན་གྱི་རིགས་མི་ཐེག་པའི་ཁར་  
བསྐྱམས་བཞག་པ་བཟུམ་ཡིན་མ་ལས་དེ་གུ་ཞེ་ལྷག་དང་དོས་ཁང་ཚུ་རྒྱབ་པ་ཅིན་ རྐང་མའི་ན་ཚོ་  
འཁོར་ནི་ཡིན་མ་མ་ཚད་ བྱ་བ་ལས་བཤོས་ལུ་བར་ཆད་སྤོང་འོང་ཟེར་ཡིན་པས། ལྷག་འདི་ས་  
བདག་གི་ཕོ་མ་ཕོག་ནི་དེ་གིས་ ཕོ་མ་གུ་ག་ཅི་ཡང་མ་ཐེག་པ་ལས་ ལྷོང་མ་སྤེ་བཞག་དགོ་ཟེར་ཡིན་  
པས། རབ་བྱུང་པ་ཅིན་ ལྷོང་མ་འདི་ཁྲིམ་ཏྲིག་ཚུན་བཞག་དགོ་པ་སྤེ་ཡིན་པས། དེ་ཡང་ལྷག་ལས་  
གནམ་ཁར་ཚུན་སྤོང་མ་སྤེ་བཞག་པ་ཅིན་ཁྲིམ་ན་འབྲོར་པ་ཆེ་ཏྲིག་ཏྲི་འོང་ཟེར་སྤོབ་ཡིན་པས། དེ་  
མིན་པ་ཅིན་ ཤོ་རྒྱབས་ག་ར་གཞན་ལུ་ཤོར་འགྲོ་བའི་ཉེན་ཁག་ཡོད་ཟེར་ཡིན་པས།

༥.༡༠.༣ བརྗོག་ཐབས།

གལ་སྲིད་ཞེ་ལྷག་འདི་ མ་བཏུབ་པའི་གནས་ཚུ་ནང་ ཐབས་མེད་པར་བཅུག་དགོ་པ་དང་བཅུགས་  
ཡོད་པ་ཅིན་ཞེ་ལྷག་གི་རྐང་ཐངས་དང་ཕོ་མ་རྩ་བར་དོང་གཏིང་རིང་མོ་སྤེ་བཤོ་ཞིན་མ་ལས་ཟངས་ཀྱི་  
རུས་སྤེལ་གྱི་གཟུགས་གཉིས་གིས་ཏེ་གཏོང་སྤོང་རྒྱབ་བཅུག་པ་ཅིན་དེ་གིས་ཞེ་ལྷག་ལྷིད་འབག་  
ཚུགས་པ་ལས་རྒྱུན་བརྗོག་ཚུགས་ཟེར་ཡིན་པས།

༩.༡༠.༥ ཞེ་ལུག་གི་གདོང་ཕྱོགས་ཀྱི་སྐོར།

ཤར་ལྗོངས་ གྱི་ཁའི་ཞེ་ལུག་འདི་ ཤར་ལྗོངས་ཕྱོགས་སུ་ཕོག་པ་ཅིན་ ཞེ་ལུག་གི་རྒྱ་མཚན་ ཁ་ཤར་ལུ་  
འཕོར་དགོ།

རྒྱབ་བྱང་། རྒྱབ་བྱང་ལུ་ཕོག་པ་ཅིན་ རྒྱ་མཚན་བྱང་ལུ་འཕོར།

བྱང་ཤར། བྱང་ཤར་གྱི་ཕྱོགས་སུ་ཕོག་པ་ཅིན་ རྒྱ་མཚན་ཁ་བྱང་ལུ་འཕོར།

ལྗོངས་ལུ་འདི་ རྒྱབ་ཕྱོགས་སུ་འཕོར་ཟེར་འདུག། ཉམ་ཕུ་ར་ཁྱོད་རའི་རྒྱ་མཚན་དང་པ་འདི་བྱང་ལས་  
རྒྱབ་ཀྱི་ཕྱོགས་དང་ཤར་ལས་ལྗོངས་ཕྱོགས་སུ་འཕོ་བཅུག་དགོ་ཟེར་ཞིན་པས། ས་སྤོང་གིས་སྟབས་  
མ་བདེ་བ་ཅིན་ འཕོ་བཅུགས་ཚར་ཞིན་མ་ལས་ ཕྱོགས་འཕོར་ཅུང་བཏུབ་ཟེར་ཞིན་པས། ལ་ལུ་  
གཅིག་གིས་ འཛོགས་དེ་ ཞེ་ལུག་གི་རྒྱ་མཚན་འདི་རྒྱབ་ཕྱོགས་ལས་བྱང་ཕྱོགས་སུ་འཕོར་ཏེ་  
འཛོག་ནི་དང་ལྗོངས་ཕྱོགས་ལས་ཤར་ཕྱོགས་སུ་འཕོར་ཏེ་འཛོག་དགོ་ཟེར་ཞིན་པས། དེ་བཟུམ་སྟེ་བབ་  
པའི་སྟབས་བྱང་ཕྱོགས་ལས་ རྒྱབ་ཕྱོགས་དང་ཤར་ཕྱོགས་ལས་ རྒྱབ་ཕྱོགས་སུ་འཕོར་ཏེ་བབ་དགོ་  
ཟེར་ཞིན་པས། སའི་སྟབས་བདེ་དོག་གིས་སྟེ་ བར་ན་ལས་ཕྱོགས་གཞན་ཁར་འཕོར་ཅུང་མ་བཏུབ་  
མེད་ཟེར་ཞིན་པས།

༩.༡༡ གྲིམ་གྱི་སྐྱམ་ཅོང་དང་གཡལ་།

བྱང་དང་ཤར་རྒྱབ་ཀྱི་ཕྱོགས་སུ་མ་གཏོགས་ལྗོངས་ཕྱོགས་སུ་གཡལ་བ་ཕྱེ་ལས་མ་བཏགས་ཟེར་ཞིན་  
པས། ལྗོངས་ཕྱོགས་སུ་ གཡལ་བཏགས་པ་ཅིན་ གྲིམ་དེ་ནང་སྟབས་མ་བདེ་ཆ་ག་ར་འབྱུང་ནི་ཞིན་མ་  
མ་ཚད་ བྱོད་རྒྱུད་ཕོག་པ་ཕོག་ས་ར་སྤྱོད་འོང་ཟེར་ཞིན་པས།

༩.༡༢ གསང་སྤྱོད།

གསལ་སྟོན་གྱི་ཕྱོགས་བབཅང་།

ཕྱོགས།	ཕྱོགས་ཀྱི་སྟོ་མཚམས།
ཅུབ་ལུ།	སྟོ་ཧ ༥ པའི་མཚམས་ལུ་རབ།
བྱང་ལུ།	སྟོ་༢ པའི་མཚམས་ལུ་རབ།
བྱང་ལུ།	སྟོ་ཧ ༥ པའི་མཚམས་ལུ་འབྲིང་།
ཤར་ལུ།	སྟོ་༢ པའི་མཚམས་ལུ་འབྲིང་།
སྟོང་།	སྟོ་ཧ ༥ པའི་མཚམས་ལུ་འབྲིང་།

གསལ་སྟོན་གྱི་ཕྱོགས་ངན།

- ཁྲིམ་གྱི་སྐྱབ་འདི་ཚངས་པའི་གནས་སྡེ་བརྩིམ་ལས་ གསལ་སྟོན་ཁྲིམ་གྱི་སྐྱབ་ལུ་ཅུ་ལས་མི་བཏུབ། གལ་སྲིད་བཟོ་བ་ཅིན་ ལྷ་འོ་༢༥འི་ནང་འཁོད་ ཁྲིམ་འདི་ན་ལས་གི་རྒྱུན་ཅིག་དེས་པར་འཐོན་འོང་བེར་ཨིན་པས།
- ཇི་ངན་བཙོག་གི་བ་ཡོད་པ་ལས་ གསལ་སྟོན་གྱི་སྐྱབ་དང་འོག་ལུ་ མཚོད་བཤམས་ཅུ་ལས་མི་བཏུབ།
- བག་གི་བ་ཀྱི་བཙོག་པ་ཡོད་པ་ལས་ ཉལ་ཁང་གི་སྐྱབ་དང་འོག་ལུ་ཆབ་གསལ་མི་བཏུབ།
- མཚོད་པའི་གནས་ཁང་ཨིན་པ་ལས་ ཆབ་གསལ་བྱང་ཤར་ལུ་ཅུ་ལས་མི་བཏུབ།
- དབང་ཐང་གི་བར་ཆད་ཡོད་པ་ལས་ མ་སྟོ་གི་ཐོག་ཁར་ཆབ་གསལ་མི་བཏུབ།

གསལ་སྟོན་གྱི་མཚོན།

- ཕྱོགས་བབཅང་།

**ཕྱོགས།      ཕྱོགས་ཀྱི་སྒོ་མཚམས།**

- ཤར་ལུ་      ཤར་གྱི་དབུས་ཕྱོགས་ལས་བརྩིས་པའི་ཤར་ལྗོངས་མཚམས་ལུ་མ་ལྗོངས་ཅིག་ཚུན།
- སྟོར་      སྟོང་དབུས་ཕྱོགས་ལས་བརྩིས་པའི་ཤར་ལྗོངས་མཚམས་ལུ་མ་ལྗོངས་ཅིག་ཚུན།
- རུབ་ལུ་      རུབ་ཀྱི་དབུས་ཕྱོགས་ལས་བརྩིས་པའི་རུབ་བྱང་གི་མཚམས་ལུ་མ་ལྗོངས་ཅིག་ཚུན།
- བྱང་      བྱང་གི་དབུས་ཕྱོགས་ལས་བརྩིས་པའི་རུབ་བྱང་གི་མཚམས་ལུ་མ་ལྗོངས་ཅིག་ཚུན།

གསང་སྟོན་གྱི་སྒོ་      ཤར་སྟོན་དང་སྟོ་སྟོའི་ཕྱོགས་གཉིས་ནང་མཐུན་མི་མཐུན་གྱི་གཏམ་སྒྲུ་ཚོགས་  
ཡོད་པ་ལས་རུབ་སྟོན་༦ པ་དང་། ༧ པ་གཉིས་པོ་འདི་གདམ་ལ་རྒྱབ་པ་ཅིན་དྲག་ཟེར་ཨིན་པས།

- ༡      གསང་སྟོན་གྱི་མཚོན་གྱི་མཐོ་ཚད་འགྲམ་ལས་མ་མཐོ་མ་ཅིག་སྟེ་བཟོ་དགོ
- ༢      ཟླམ་གྱི་གྲང་དང་ཆབ་གསང་གི་མཚོན་གྱི་བར་ན་      ཉུང་མཐའ་ཕྱི་ཀྱ་གཉིས་བཞག་ཟེར་  
ཨིན་པས།
- ༣      ཤར་དང་རུབ་ལུ་དཀྱུས་བཟོ་ནི་དང་      ལྗོ་དང་བྱང་ལུ་རྒྱ་བཟོ་དགོ་ཟེར་ཨིན་པས།
- ༤      ཆབ་གསང་གི་འཛུལ་ས་ཡང་ཤར་ལས་འཛུལ་ཏེ་རུབ་ལས་བཏོན་དགོ་ཟེར་ཨིན་པས།

○ མ་བཏུབ་པའི་ཕྱོགས།

ཆབ་གསང་གི་མཚོན་ཁང་གི་ཕྱོགས་འཛུལ་བ་ཅིན་གཞོན་པ་ག་ཅི་ར་ཡོད་པ་སྟོ་ཟེར་བ་ཅིན་འོག་ལུ་  
གཟིགས་གནང་།

ཨང་	ཕྱོགས།	གཞོན་པ།
༡	བྱང་ལུ་	དུལ་གྱི་གྲོང་རྒྱུད་ཕོག་འོང་།
༢	བྱང་ཤར་ལུ་	ཚོང་གི་གྲོང་རྒྱུད་ཕོག་འོང་།
༣	ཤར་ལུ་	མིང་གཏམ་རན་པ་འབྱུང་འོང་།





ཁྲིམ་ཅུང་རྒྱབ་དགོས་འཕྲོད་པ་ཅིན་ ཁྲིམ་གྱི་ཟུར་གུ་མིན་པར་ མདུན་ཕྱོགས་དང་རྒྱབ་ཕྱོགས་ ཟུར་ཕྱོགས་རོ་མ་གུ་རྒྱབ་པ་ཅིན་དག། ཨིན་རུང་ ལྷགས་རི་གུ་སྤྱར་ཏེ་མིན་པར་ ལྷགས་རི་དང་ཁྲིམ་ཅུང་གི་བར་ན་ངེས་པར་དུ་ སྤྲི་གཅིག་གི་ས་སྤོང་བཞག་དགོ།

༡༢ པར་རིས་སྤྱར་ཐངས།

ཁྲིམ་ནང་ ཚེ་འདས་ཀྱི་ཕ་མའི་པར་སྤྱར་བ་ཅིན་ བྱང་ཕྱོགས་ལས་སྤོ་ཕྱོགས་སུ་འགོར་ཏེ་སྤྱར་བ་ཅིན་སྤོ་ཕྱོགས་སུ་ཐར་པའི་ལམ་ཡོད་པ་ལས་གཤེན་པོ་ལུ་ཕན་ཟེར་ཨིན་པས། རང་གིས་གཙོས་པའི་མཛེས་པའི་རྒྱན་གྱི་པར་རིགས་ཡོད་པ་ཅིན་ རྒྱབ་དང་སྤོ་ལས་ཤར་དང་བྱང་གི་ཕྱོགས་སུ་འགོར་ཏེ་སྤྱར་བ་ཅིན་ འདོད་དོན་ཡིད་བཞིན་འགྲུབ་ཚུགས་པའི་དགོས་པ་ཡོད་ཟེར་ཨིན་པས།

༡༧ ཁྲིམ་གྱི་བཀོད་རིས་ཀྱི་ཤོག་ཁྲམ།

མིང།	ཤར།	སྤོ།	རྒྱབ།	བྱང།	ཤར་སྤོ།	སྤོ་རྒྱབ།	རྒྱབ་བྱང།	བྱང་ཤར།	དབུས་ཚངས་གནས།
མཚོན་བཤམས།	བཏུབ།	ཤིན་ཏུ་ངན།	བཏུབ།	བཏུབ།	བཏུབ།	མི་བཏུབ།	བཏུབ།	རབ།	མི་བཏུབ།
ཉལ་ཁང་གཙོ་བོ།	མི་འཕྲོད།	བཏུབ།	བཏུབ།	བཏུབ།	བཏུབ།	རབ།	མི་བཏུབ།	ཤིན་ཏུ་ངན།	མི་བཏུབ།
ཐབ་ཚང།	འཕྲིང།	འཕྲིང།	སྤོ་ཡེར།	མི་བཏུབ།	རབ།	ཤིན་ཏུ་ངན།	མི་བཏུབ།	ཤིན་ཏུ་ངན།	ཤིན་ཏུ་ངན།
ཨ་ལེའི་ཉལ་ཁང་	བཏུབ།	བཏུབ།	བཏུབ།	མི་བཏུབ།	མི་བཏུབ།	བཏུབ།	བཏུབ།	ཤིན་ཏུ་ངན།	མི་བཏུབ།
མཚོན་ཁྲིམ།	བཏུབ།	མི་བཏུབ།	བཏུབ།	བཏུབ།	བཏུབ།	མི་བཏུབ།	རབ།	མི་བཏུབ།	མི་བཏུབ།
མཚོན་ཕྱང།	ཤིན་ཏུ་ངན།	མི་བཏུབ།	མི་བཏུབ།	འཕྲིང།	ཤིན་ཏུ་ངན།	འཕྲིང།	རབ།	ཤིན་ཏུ་ངན།	ཤིན་ཏུ་ངན།
ས་སྤོང་ཚུམ་མིང།	མི་བཏུབ།	བཏུབ།	རབ།	མི་བཏུབ།	མི་བཏུབ།	བཏུབ།	མི་བཏུབ།	མི་བཏུབ།	མི་བཏུབ།

མིང།	ཤར།	སྒོ།	རྒྱལ།	བྱང།	ཤར་སྒོ།	སྒོ་རྒྱལ།	རྒྱལ་བྱང།	བྱང་ཤར།	དབྱུག་ ཚོང་ས་ གནས།
ས་ཡོག་ཚུ་རྗེང།	བདུབ།	ཤིན་ཏུ་དམ།	མི་བདུབ།	བདུབ།	མི་བདུབ།	ཤིན་ཏུ་ དམ།	ཤིན་ཏུ་ དམ།	རབ།	མི་བདུབ།
ལོ་ལྷག་	བདུབ།	རབ།	རབ།	བདུབ།	བདུབ།	ཤིན་ཏུ་ དམ།	བདུབ།	ཤིན་ཏུ་དམ།	མི་བདུབ།
ཆབ་གསང་ མཛོད་	སྒོ་ལའི་ མཚོས་ས།			སྒོ་ལའི་ མཚོས་ས།	བཟང།		སྒོ་ལའི་ མཚོས་ས།		མི་བདུབ།
ཆབ་གསང།	སྒོ་ལའི་ མཚོས་ས།	སྒོ་རྣའི་ མཚོས་ས།	སྒོ་ལའི་ མཚོས་ས།	སྒོ་ལའི་ མཚོས་ས།	རྩ་ལས་མི་ བདུབ།	མི་བདུབ།	རབ།	རྩ་ལས་མི་ བདུབ།	མི་བདུབ།

**༡༥ ཞིབ་འཚོལ་གྱི་སྐབ་འབྲས།**

ནང་པའི་གཞུང་དང་རིག་བྱེད་གྱི་གཞུང་གཉིས་ཆ་ར་ལས་འཐོན་མི་རྒྱ་གར་བདེན་པ་ཡོད་པ་སྟེ་ར་  
 མཇལ་ཡི་ཟེར་ལྷ་ནི། དེ་ཡང་ག་དེ་སྟེ་ཤེས་ཅི་ཟེར་ལྷ་བ་ཅིན་འཚུལ་སྟོང་དང་མཚོད་བཤམས་ལ་  
 སོགས་པ་རང་གི་གནས་རྒྱ་ནང་མོག་སྟེ་ཡོད་མིའི་བྱིས་ཆ་ལྲབ་གར་བདེ་སྦྱིད་དང་ལྷན་མ་སྟེ་  
 ཡོད་པ་མཐོང་པའི་ཁར་དེ་རྒྱ་མེད་པའི་ས་ཁོངས་རྒྱ་ནང་གར་སྐབས་མ་བདེ་མ་བཟུམ་ཅིག་ར་མཐོང་  
 ཡི་ཟེར་ལྷ་ནི། དེ་འབད་མ་ལས་ར་གིས་འབད་བ་ཅིན་གར་གིས་ཕྱི་ནང་ཕྱིས་གཞུང་ལས་ཐོན་མི་རྒྱ་  
 ལུ་ཆ་བཞག་སྟེ་མཛོད་རྒྱལ་པ་ཅིན་རང་ལུ་འབྲལ་ལུག་གཉིས་ཆ་ར་ལུ་བདེ་སྦྱིད་འབྱུང་ནི་བཟུམ་  
 སྟེ་མཐོང་མ་ལས་བྱིས་གྱི་བཀོད་རིས་དེ་ལུ་གཟིགས་ཞིབ་མཛོད་དེ་ལག་ལེན་འབབ་གནང་ཟེར་ལྷ་ནི་  
 ལགས།

**༡༦ བཀའ་རྒྱ་དག་འཚོར།**

མཇུག་ར་རྒྱལ་གཞུང་འཛིན་སྟོང་སྟོང་སྟེ་ཞིབ་འཚོལ་འཛིན་སྟོང་པ་དང་ཡོངས་ལྲབ་མདོ་ཆེན་  
 གྱིས་གཙོས་པའི་འབྲེལ་ཡོད་ལས་བྱེད་པ་གར་ལུ་རྒྱལ་སྟོང་ག་དེ་དག་དབུག་མཛོད་གནང་མི་དེ་

ཉིང་གི་གདིང་ལས་ར་བཀའ་འདྲིན་ཆེ་བེར་ལྷ་ནི་དང་། དེ་ལས་གཉིས་པ་བེར་མ་ད་ ཅང་རྗོ་རྗོ་ལུ་ཡང་  
བཀའ་འདྲིན་ཆེ་བེར་ལྷ་ནི། ག་ཅི་སྟེ་བེར་བ་ཅིན་ལོ་གིས་བརྩམས་མའི་འབྲུག་གི་ཁྱིམ་བཟོའི་རྣམ་  
བཤད་ལས་ཡང་ ས་དགའི་རི་དགའི་སྟོར་ཚུ་དང་གཞན་ཡང་གཟའ་སྐར་དང་ཚོས་བྲུངས་གྱི་  
རིགས་ཚུ་ ཚུ་གསལ་བར་ཉ་དྲུངས་མ་སྟེ་འདྲ་བཤུས་རྒྱབ་སྟེ་ཡོད་བེར་ལྷ་ནི། དེ་ལས་གཞན་ཡང་རྒྱ་  
གར་ཡོངས་འབྲེལ་ཚུ་ལུ་ཡང་བཀའ་འདྲིན་ཆེ་བེར་ལྷ་ནི་དང་འབྲེལ་ ཞིབ་འཚོལ་འབད་བར་འགྲོ་བའི་  
སྐབས་ ཡུལ་ཁའི་མི་སེར་ཚུ་གིས་ དེའི་དྲི་བ་དང་འབྲེལ་པའི་ལན་ སྐྱ་གསང་མེད་པར་གསུངས་  
གནང་མིའི་ཁར་ ར་དང་ཆང་གིས་བསུ་བ་གིས་འགོ་བཙུགས་ཏེ་བཞེས་སྟོག་ནང་མི་ཚུ་ལུ་བཀའ་  
འདྲིན་བསམ་ཡུལ་ལས་འདས་པ་ཡོད་བེར་ལྷ་ནི་ལགས།

བདག་གིས་འབད་ཚོལ་བྱས་པའི་དགོ་བ་དེས། མཁའ་མཉམ་འགྲོ་བའི་རྒྱུད་ཀྱི་ཉོན་མོངས་རྣམས།  
རབ་ཏུ་ཞི་ནས་ཐར་པའི་གོ་འཕང་དུ། ཁྱིམ་གྱིས་བགྲོད་པའི་རྒྱ་རུ་འབྲུར་བར་ཤོག།

**རྒྱལ་ཁྲིམ་པེ་ལོ་ལྟེ་བུ་**

ཅང་རྫོང་མཚན་པའི་ འབྲུག་གི་ཁྲིམ་བཟོའི་རྣམ་ཤེས་ཀུན་པམ་སྤང་བ། ཀེ་ཨེམ་གྱི། ༢༠༠༥ ལོའི་  
པར་སྐྱུན།

རྩོམ་པའི་ལྷན་ཚུན་ཏེ་ཤེས་མཚན་པའི་ ས་དབྱེད་ཀུན་འདུས་ལོར་བྲ། ལྷགས་རྩིས་ཀྱི་ལེགས་  
བཤད་བེ་རྩུར་དཀར་པོའི་ནང་གསལ། གྲུང་ལོའི་བོད་ཀྱི་ཤེས་རིག་དཔེ་སྐྱུན་ཁང་། ༡༩༩༧  
ལོའི་པར་ཐེངས་དང་པོ།

ལྷོ་སྤྱིད་སངས་རྒྱལ་རྒྱ་མཚོས་བརྟམས་པའི་ ལྷགས་ལྷགས་རྩིས་ཀྱི་ལེགས་བཤད་བེ་རྩུར་དཀར་  
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## **Bhutan in SAARC and BIMSTEC**

*Chokey Namgyal Bhutia\**

### **Abstract**

Bhutan has had its own share of history in consonance to the development of its foreign policy over the decades. From abandoning its self-isolation policy to developing relations with India and other countries, to supporting the formation of SAARC and further accepting the membership of BIMSTEC, all the events have steadily contributed to the growth of Bhutan's foreign policy. SAARC was formed in 1985 for regional growth and development, and Bhutan was one of the founding members of SAARC. And since its formation, Bhutan has been actively participating in the activities and programmes of SAARC. BIMSTEC as a sub-regional organization was established in 1997 with the objective of attaining rapid socio-economic development of the Bay of Bengal region through technical and economic cooperation in various areas among the members. It came into prominence due to the failure of SAARC and also due to the fact that it would serve as a bridge between South Asia and South East Asia. Bhutan became its member in the 2004. Thus, the paper will look into the changing dynamics of Bhutan's foreign policy from self isolation to a country which opened up for diversification. Further, the paper will also examine Bhutan's changing dynamics of foreign policy with the formation and Bhutan's engagement with SAARC and BIMSTEC. The areas and potentialities these two organizations have provided for Bhutan will be highlighted upon.

### **Introduction**

With huge natural resources at its disposal, Bhutan as a small landlocked country in South Asia has always stood the test of time maintaining peace within and outside the Shagrila.

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Bordered by Tibet and the Indian states of Sikkim, West Bengal, Assam and Arunachal Pradesh, Bhutan have constantly been encountered by challenges with regard to its landlocked and strategic location, in consonance to its neighbors. Nevertheless, Bhutan over the last few decades has sustainably undergone the process of modernization and democratization.

In 2008, Bhutan became world's youngest democracy and the transition of the governmental system was marked with peace and consensus, which was worth an applaud. Though initially self isolation was its primary policy Bhutan has never hesitated to the changing situation in the world scenario, this can be very well explained through the changing dynamics of its foreign policy, its active participation and cooperation in issues pertaining to South Asia in particular and the world order in general.

Every country has a set of national policies which deals with their respective national affairs. The protection of national interest is the primary goal of any country's national policy. The preservation of a country's national interest is dependent not only on the domestic developments, but it is also determined by a country's relationship with the other states. Each country tries to determine their foreign policies, taking into consideration, their strengths, weaknesses and their changing social, economic, political and strategic requirements.

Therefore, international politics operates through the foreign policies of the entire gamut of nations in the world order. The way a country conducts its relations with the other countries for various reasons is foreign policy. The ambit of conducting foreign relations range from politics, military, culture, economy to technology, etc.

In the age of liberalization, privatization, globalization, and a digital world, no nation can avoid getting oneself engaged in international politics. Today it is not feasible for a country to

stay isolated from the world order. No country can be self-reliable and self-sufficient in the world of interdependence. Therefore, the importance of conducting foreign relations for development is broadly accepted by all the countries today. Every country formulates their foreign policy in a way which seeks to promote its own national and international interest, along with their territorial integrity and sovereignty protection. This is especially true in context of smaller countries.

The existence of foreign policy is a common factor among all the nations, but the principles, ideas and the structure of foreign policy of every nation is different from each other. There are many factors that determine the foreign policy of a country. Geography is the most important factor that will determine the pattern of a country's foreign policy. Geography is one of the parameter to determine a nation's self-sufficiency. Geography includes the climate, fertility, land, soil, location water bodies, landlocked position, etc.

The influence of history, traditions and culture also conditions a nation's foreign policy. Bagged by a history of colonial subjugation, post 1947, India directed its foreign policy towards its support for the freedom movement all over the world, from Indonesia, to Vietnam and many more. Similarly, other significant determinants of foreign policy are public opinion, the scenario of the internal environment, and the ideologies of the particular country, to mention a few.

The determinants which help to mould the foreign policy of every nation exist in plethora, depending upon the country, which makes the existence of foreign policy an inevitable part of a country's politics. Each nation has its own trajectory regarding the evolution and development of foreign policies. In a similar manner Bhutan's foreign policy which has remained so dynamic over the decades has had its own journey, walked and traversed with its unique traditions and principles.

### **Research Methodology**

The methodology that has been used in the manuscript is based on qualitative study which frequently interconnects theory and analysis. An examination and analysis of the primary and secondary data has been made. However, a vast amount of literature of the manuscript has been garnered from the secondary domain. Secondary sources such as, relevant books and articles from Journals, monographs and unpublished theses have been used to generate information. Relevant reports published by several research institutes like IDSA and the Centre for Bhutan Studies have also been used. The adopted methods have suited the objectives of the manuscript as the content of the paper is descriptive, analytical and explanatory in nature with full dependency upon on words and theory.

### **Changing Dynamics of Bhutan's Foreign Policy**

Prior to coming out of self isolation which Bhutan had embarked upon itself, barring a few minimal contacts with the British India and Tibet, Bhutan had chosen not to develop contacts with the other countries for a very long period of time. It was only in the 1960's that Bhutan decided to end its isolation policy and since then Bhutan has peacefully and steadily been expanding and internationalizing itself with its neighboring countries and countries all over the globe.

Infused with the principles of Buddhism, since the ancient period, Bhutan has always given great importance to its traditional, cultural and spiritual values. Avoidance of any kind of foreign adulteration upon its unique identity and traditions was one of the key reasons for Bhutan to isolate itself. Bhutan has always looked at development through a holistic perspective, wherein development needs to focus not just on economic prosperity, but it should also cater to the preservation of the timeless culture, tradition, spiritual happiness and wellbeing of the people at large.

Bhutan's ideas on growth and development have been constitutionally authenticated through its policy of gross

national happiness. This is symbolic to the duality of Bhutan getting traversed to the journey of expanding its foreign affairs and moving along the requirements of liberalization and globalization, but according to its own needs and priorities which adheres primarily to the concept of preservation. This makes the tiny Himalayan nation unique on its own.

Many factors contributed to Bhutan's dynamism in its foreign policy. The needs of the changing time in the modern world, its strategic location between two Asian giants, the Tibet occupation by Chinese, to the episode of reinstatement of Sikkim with India, coupled up with its own insecurities and the need for socio-economic development in the globalised world, compelled Bhutan to give up its isolation policy for the better. The dual combination of aspirations and anxiety earmarked Bhutan regional and international initiatives.

Post 1950's Bhutan stepped onto the path of modernization and development. And it turned towards India as the primary partner, making India the first partner of Bhutan's externalization journey. Thus, the development of friendly relationship between Bhutan and India began, which holds prominence till today. The diplomatic relations between Bhutan and India officially began in the year 1968. However, the relations between Bhutan and India have been molded over the decades, owing to their shared heritage, culture and religion, which made both the countries affiliated with each other in a more enhanced manner.

Over the years the bilateral relationship between the two countries has been pretty well sustained through various initiatives taken from governments at both the ends. Today Indian assistance to Bhutan has diversified in innumerable areas, health, military, education, human resource, roads and infrastructure, hydropower, agriculture etc. Bhutan's first five-year plan which began from 1961 was fully funded by India.

India's budgetary assistance to Bhutan, vis-à-vis. the proportion of loans over grants has been gradually rising and

most of these loans are for the hydropower projects. The foundation of hydropower development cooperation between India and Bhutan was laid on 23 March 1974, when the two governments signed an agreement on the Chukha Hydropower Project in Western Bhutan<sup>1</sup>.

From the early period to today, Bhutan and India have shared cordial relations marked with minimal level of conflict and contradictions and its due credit goes to Bhutan's Buddhist imbibed principle of peaceful way of living within and outside the country.

Nevertheless, Bhutan being a small landlocked country was well aware of the negative implication of being fully dependent upon one country only, especially given the fact that situations between nations keep changing in international politics, hence Bhutan wanted to expand and secure its international position while maintaining good relations with India also.

Therefore, to counter its foreign policy insecurities, Bhutan chooses to seek new initiatives in the region and outside. It chooses the path of diversifying its foreign relations. And fortunately to some extent India has been pretty cooperative in supporting Bhutan's international initiatives, considering Bhutan's strategic importance, India felt the best policy was to keep Bhutan appeased.

With the support from India, Bhutan secured an admission to the Colombo plan in the early 1960s. In the year 1969 Bhutan became a member of the International Postal Union. Bhutan's breakthrough moment in the league of international organizations membership, came when Bhutan got an admission to the United Nations in the year 1971, which was followed by the opening up of the United Nations Development Office in Bhutan in 1979. The United Nations membership

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<sup>1</sup> Saklani, Udisha & Tortajada, Cecilia.(2019), India's Development Cooperation In Bhutan's Hydropower Sector: Concerns And Public Perception, *Water Alternatives*,12(2).

exposed Bhutan to the intricacies of multilateral diplomacy, and it provided a lens for Bhutan to look through the worldwide gamut of international politics and the techniques of strategizing.

Over the decades Bhutan has successfully developed diplomatic relations with many western countries, like Norway, Austria, Sweden, Switzerland, and Denmark. In addition, Bhutan has also diversified its bilateral relationship within Asia and more specifically in South Asia, leveraging Bhutan's experience in international politics.

In the year 1983, Bhutan established its nonresident relations with Nepal and since then the two countries have been determined in their mutual cooperation. The other regional initiative in diversifying its foreign policy was taken in February 1984 in relation to Bangladesh when King Jigme Singye Wangchuck visited Bangladesh. During this visit, a Protocol on expansion and regulation of trade and an Agreement on Economic and Cultural Cooperation were concluded between the two countries. A Treaty of Trade and Transit concluded in September 1980 became operative with the signing of the protocol.<sup>2</sup>

Aware of Chinese aggression in its neighborhood, Bhutan also initiated for border talks with China in 1984. The opening of border talks indeed marked the first direct formal contacts between Bhutan and China. Though much has not been achieved till date, yet it showed Bhutan's enthusiasm to maintain cordial relations with all the countries.

Along with the strive for an independent role in conducting its external relations, Bhutan has also diversified its commercial, economic relations with the other countries, looking for partners beyond India. Bhutan established her diplomatic relations with Japan in the year 1986. Since then, the relations between the two nations have developed gradually. In the

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<sup>2</sup> Muni, S.D.(1984), Bhutan Steps Out, *The World Today*, 40(12).

recently concluded Doklam standoff between Bhutan, India and China, Japan became the first major country to convey its unequivocal support for Bhutan and India through diplomatic channels. Japan stated that all the parties involved in the conflict should not resort to unilateral attempts to change the status quo by force, further amplifying Japan's overtly critical position on the Chinese attempt to change the status quo.<sup>3</sup>

Japanese assistance to Bhutan dates back to before the establishment of formal diplomatic relations between the two countries. In 1964, a Japanese agricultural expert, Keiji Nishioka, was sent to Bhutan to help Bhutan improve its agricultural sector. Japanese official development assistance (ODA) has contributed significantly to improving agricultural productivity and human resource development in Bhutan. The first ODA loan to Bhutan was extended by Japan in 2007 and since then it has been consistently providing aid to Bhutan.<sup>4</sup>

The major areas of Japanese support to Bhutan include agriculture and rural development, economic infrastructure development (which includes road network development and improvement of rural electrification), improvement of social services (which includes human resource development, employment generation, improvement of education service and healthcare service) and good governance (consisting of decentralization and improvement of information equity).<sup>5</sup> Japan's interest in Bhutan is likely to grow even further.

There is a realistic perception, that small landlocked countries, who are more vulnerable to intrusions and external influences due to their not so strong military, economic and political capacities, do not have a major role to play in chalking out their

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<sup>3</sup> Indian Express, Doklam Standoff: Japan Backs India, Says No One Must Use Unilateral Force in Bid to Change Status Quo, 28th August, 2017.

<sup>4</sup> Borah, Rupakjyoti (2018), Japanese Foreign Minister's Bhutan Visit: Enhancing the Bilateral Relationship, *Institute of South Asian Studies*, National University of Singapore.

<sup>5</sup> Ibid.

foreign policy affairs vis-à-vis their neighbors and others, especially when the neighbors are huge and gigantic in many possible ways. In simple terms a small country's foreign policy does not have much significance in consonance to the bigger countries.

The case is true regarding Bhutan too, sandwiched between two Asian giants, Bhutan has always been very cautious in its foreign policy with regard to India and China. And the most general perception with regard to Bhutan's foreign policy was one which was mostly attached to India or China's foreign policy and an independent status was hardly accorded to it.

Nevertheless, nothing exists as it does in the field of international politics. Today in the region, Bhutan has strategically become very important for India's foreign policy. China's encirclement of India, India's weakening neighborhood relationships, barring Bhutan all the other South Asian countries have become signatories to the China's belt road project, all this makes Bhutan and its foreign policy actions very important for India's security concerns as China is in a constant ply to woo away Bhutan from India.

Similarly, for China too, Bhutan occupies a predominant position due to Bhutan's closeness to the India's chicken neck corridor and the Chumbi valley which China has been eyeing. So, both ways the tiny Himalayan country's foreign policy dynamics, in the current scenario, has assumed great importance with regard to China and more specifically for India.

Therefore, India now needs to adopt various authenticated means to keep Bhutan at its side. Bhutan is a landlocked and a small country, but in the current situation existent in the region, Bhutan's foreign policy decision and actions have the capability to bring some meaningful impact in the region and change the status quo.

Bhutan's foreign policy status has undergone considerable changes since 1949 to the present times. With a rather simple and mostly non-conflictual foreign policy coupled up with keeping its indigenous mode of development intact, Bhutan has always maintained a cooperative attitude in the regional initiatives.

Bhutan's participation in the formation and working of SAARC to the formation and working of BIMSTEC are implicit examples of Bhutan enthusiasm in developing a friendly environment in the region and beyond coupled up with the objective of further diversifying its foreign policy initiatives for further growth and development, keeping intact its certain objectives of national security, territorial integrity, economic development, sovereignty, cultural and traditional preservation.

## **BHUTAN and SAARC**

### ***SAARC: The Formation***

SAARC was officially formed in 1985. The Idea of SAARC came into existence in 1980 at the initiation of former Bangladesh President Zia-Ur-Rahman, highlighted to cater to many problems that was facing the South Asian countries.<sup>6</sup> To discuss about the formation of SAARC Zia-Ur-Rahman made a number of visits to India, Sri Lanka, Nepal and Pakistan between the periods 1977 to 1980s.

Zia envisioned for a regional organization in South Asia on line with the ASEAN. In the year 1981, foreign secretaries meeting took place in Sri Lanka which was further followed up by a foreign ministers meeting of the South Asian countries in 1983 in India. In this meeting the countries gave their consensus on the formation of SAARC. Though India and Pakistan were initially reluctant to join the organisation, due to various

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<sup>6</sup> Muzaffar Muhhammad, Jathol Iqra & Yaseen Zahid. (2107), SAARC: An Evaluation of its achievements, failures and compulsion for cooperation, *Global Political Review*, II (I).

reason, but in the later period they ultimately became signatories of the organization.

The first SAARC summit was held in December 1985, with the participation from all the member nations. The SAARC charter was adopted in the summit. The SAARC charter contains ten articles and a preamble. The preamble to the charter embraced general principles of sovereignty, equality, territorial integrity, national independence, non-use of force and non-interference in the internal affairs of the other states and peaceful settlement of all the disputes. After the eighteenth SAARC summit, there has not been any summit held. The 2018 summit was to be held in Pakistan but due to the Uri attack in 2016 the summit was cancelled.

### ***Areas of Activities under SAARC***

Ever since the formation of SAARC, the organisation has been engaged in plethora of activities to promote regional cooperation and growth. Along with making an effort through various initiatives to increase people to people contact, SAARC has taken many initiatives to connect South Asian countries through various platforms like the SAARC audio visual exchange (SAVE), the SAARC documentation centre, visa exemption schemes, various provisions for scholarship, schemes to promote interstate tourism etc, to foster communications between the countries and their people.

The member countries have to an extent cooperated in matter of peace and security in the region. Constant effort has been made towards the removal drive of human trafficking, threats of terrorism, and drug trafficking. The SAARC convention on suppression of terrorism was organized in 1987.

Social issues have always been considered imperative for discussion and action in SAARC. Issues concerning poverty, deplorable condition of women, child issues, drinking water, food, nutrition, education are some of the activities in the social agenda of SAARC. To validate the social issues, the SAARC Social Charter was signed in 2004.

To become more inclusive and to expand its ambit further, SAARC has increased its membership and its observer status members. The SAARC members designated Afghanistan a SAARC membership in the year 2005. And SAARC also offered its observer status to many countries, the first being Japan and China. SAARC has also involved itself with many inter-governmental organizations, through which it has signed numerable memorandum of understanding with various intergovernmental organizations like, WHO, UNCTAD, UNDP, UNESCO, World Bank, etc.

Formed with high regional and inter regional aspirations for growth and development, SAARC has come a long way since 1985. The organization has been able to show its capabilities at many instances, but unfortunately it could not achieve as much as the founding members had envisioned for SAARC.

Abundant with the advantages of geographical proximity, ties of history and culture with each other, SAARC as regional organizations have been grasped with more problems than expected, which have severely impacted the efficient working of the organization. The numerous social, political and economic problems had already been hovering on the functioning of SAARC, wherein further the lack of cooperation amongst the member countries, has led to damaging procrastinations in the works and activities of SAARC.

Adding to this the redundant SAARC summits which cater to primarily theoretical achievements than practical achievements have further added to the already existent damage. In fact, post 2014 summit, another SAARC summit has not yet been held till date, which speaks volume of the SAARC edifice. The strained bilateral relationships especially between India and Pakistan and the lack of robust conflicting solving mechanism in the region have further deteriorated the success of SAARC. The issue of terrorism over the years further adds to the sluggish growth of SAARC. Due to a plethora of reasons therefore SAARC today is considered as a failure

organization due to various complicated problems which seems to not be solved in the region.

Though SAARC has not been very successful in its outputs, yet when the organization was formed, the smaller nations of South Asia, Bhutan and Nepal, had hopes from it. And to a certain extent SAARC has been helpful towards the smaller nations to fulfill their designs. SAARC has been a stepping stone to the smaller countries to help them to decentralize through engagements in various bilateral, regional, inter regional and multilateral cooperation and collaboration among themselves and with the outer countries which has leveraged their growth even if on a minimal aspect.

### ***Bhutan in SAARC***

Bhutan was amongst one of the first country to support the formation of SAARC, therefore Bhutan was one of the core founding members of SAARC and since then Bhutan has actively participated in the regional organization. Bhutan was pretty enthusiastic about the regional grouping as Bhutan held a vision to further project itself as sovereign independent nation to the world and Bhutan also aspired for a platform through SAARC to leverage its economic growth and foreign policy expansion with its South Asian counterparts.

As mentioned earlier Bhutan had initiated its foreign policy, with the avoidance of full dependence on India only, therefore the formation of SAARC provided Bhutan an opportunity to further implement its goals. Through SAARC Bhutan got opportunities to develop contacts with the other South Asian countries.

Bhutan was convinced that joining SAARC would counteract external threats while expanding its relations with the neighboring South Asian countries as Bhutan saw an immense prospect in expansion of its trade within the region and

economic cooperation with the neighboring countries through SAARC and its various programmes and actions.<sup>7</sup>

The timely formation of SAARC was an additional thrust to Bhutan's gradual diversification of foreign policies and quest to consolidate its status as a sovereign nation. SAARC with its principles to advocate non-interference in both internal and international affairs of the member nations enabled Bhutan to maintain multilateral diplomacy in the region.<sup>8</sup>

SAARC provided Bhutan the platform for fulfilling its objectives of foreign policy dynamism to the fullest. Ever since the formation of SAARC, Bhutan has always been an active member of it, participating in most of the programme and meeting of SAARC. Bhutan had the objective of using SAARC as a platform to secure and strengthen its independence and sovereignty against any kind of crisis that would emerge in its neighborhood. SAARC made it possible for Bhutan to project its independent personality on the basis of political equality. It provided Bhutan leverage in dealing independently in its foreign affairs.<sup>9</sup>

After joining SAARC Bhutan developed its relationship with Sri Lanka, Maldives, Pakistan, Nepal, and Bangladesh. It helped Bhutan to integrate within the region. The relationship got further deepened with the various SAARC ministerial meetings, SAARC summits, and other kinds of joint activities help within SAARC.

In 1980, Bhutan and Bangladesh set up diplomatic missions in their respective countries. Further the two countries also signed a trade and transit agreement, and as per the agreement

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<sup>7</sup> Centre for Bhutan Studies (CBS) and Institute of Developing Economies/Japan External Trade Organization (IDE/JETRO) (2004), *Economic and political Relations between Bhutan and Neighboring Countries*, Centre for Bhutan Studies & GNH.

<sup>8</sup> Ibid.

<sup>9</sup> Naidu, A. G. (1986), *Bhutan Looks Outwards: It's Search for Identity*, *Indian Political Science Association*, 47(4).

Bhutan and Bangladesh reached on a consensus to provide most favored nation status to each other, this was a leveraging factor for Bhutan. From 1987 onwards Bhutan's exports to Bangladesh began to pick up and by 1989 trade surplus rose to Nu.126.2 million.<sup>10</sup> In the late 1980s Bhutan started weekly air services to Dhaka. Dhaka granted the Royal Bhutan Airlines, Druk Air, Fifth Freedom Rights and fifty percent concession on handling charges.<sup>11</sup>

Bhutan's total value of exports to Bangladesh in 2001 stood at Nu. 222.4 million, out of which orange exports alone accounted for Nu. 137.5 million (About 62 percent of total exports).<sup>12</sup> Bangladesh provided an alternative market for Bhutan along with it being a source and outlet for Bhutanese goods through its major sea ports. Over the years, Bhutan's relation with Bangladesh has reduced its exclusive dependence on India and helped Bhutan to diversify its trade and external relationship.<sup>13</sup>

Trade and economic relations between Bhutan and Nepal have not been substantive but following the formation of SAARC Bhutan made some efforts to build up trade links with Nepal. Imports and exports between them began post the SAARC formation. In 1997 Bhutan's major exports to Nepal were gypsum and coal. Nepal stated to import consumer goods from Bhutan like, soaps, beer, noodles, etc.<sup>14</sup>

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<sup>10</sup> Labh, Kapileshwar. (1994), "Bangladesh Partnership in Peace and Economic Development Commonalities and Constraints", in Sr Chakawarty (eds) *Foreign Policy of Bangladesh*, Delhi.

<sup>11</sup> Centre for Bhutan Studies (CBS) and Institute of Developing Economies/Japan External Trade Organization (IDE/JETRO) (2004), *Economic and political Relations between Bhutan and Neighboring Countries*, Centre for Bhutan Studies and GNH.

<sup>12</sup> Ibid.

<sup>13</sup> Centre for Bhutan Studies (CBS) and Institute of Developing Economies/Japan External Trade Organization (IDE/JETRO) (2004), *Economic and political Relations between Bhutan and Neighboring Countries*, Centre for Bhutan Studies and GNH.

<sup>14</sup> Ibid.

On 7th August 1990, Bhutan and Nepal signed an air service agreement operating the flight services between the two countries. Since the formation of SAARC many Bhutanese people have availed the fellowship offered by Nepal in the field of animal husbandry, as well as many trainings and workshops under the United Nations, SAARC and other regional and international organizations.<sup>15</sup>

While there not much of a high degree of bilateral cooperation between Bhutan and Pakistan, but through the various platforms of SAARC, Bhutanese delegates and public have attended various trainings, programmes and courses in Pakistan. Due to the funding programmes of the SAARC and Pakistan government, various funding schemes like the UNDP, UNICEF, UNESCO, World Bank, etc. have made it possible for Bhutan to avail around sixty-five trainings, seminars and workshops in Pakistan over the years. Many official visits have also been made between the two countries after the formation of SAARC.<sup>16</sup>

New sources of trade and market outlets came up for Bhutan's economic activities. And many of the SAARC countries like Pakistan and Sri Lanka also made some potential market for the products from Bhutan. Bhutan exports oranges and apples to Bangladesh. Bangladesh has also been a central market for Bhutan's processed and packed products such as pickles, juice, jams and others. Bhutan exports apples, oranges, processed fruits and wood products to Sri Lanka.

Along with regional integration, Bhutan's international integration process which had already been taken up by Bhutan prior to the formation of SAARC got furthered with the formation of SAARC, which is indeed one of the primary advantages of becoming a member of any regional organization.

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<sup>15</sup> Ibid.

<sup>16</sup> Centre for Bhutan Studies (CBS) and Institute of Developing Economies/Japan External Trade Organization (IDE/JETRO) (2004), *Economic and political Relations between Bhutan and Neighboring Countries*, Centre for Bhutan Studies & GNH.

Therefore, Bhutan developed trade relations with countries like Japan, Singapore, South Korea, Belgium, Thailand, Netherlands, United States, and United Kingdom.

The process of economic integration of Bhutan was further heightened with the creations of SAPTA and SAFTA. Through these two forums Bhutan got a better and precise opportunity to integrate its economy within the region. It got the benefits of tariff cuts; free trade etc. which also contributed towards helping Bhutan to export its products at a much cheaper price with profit derivations for Bhutan. From 1995 exports of Bhutan has considerably increased. Though India is still a major market for imports for Bhutan today Bhutan has some alternative markets, like Bangladesh and Nepal.

In the meeting of the SAARC Energy Ministers held at New Delhi in 2014 a SAARC Framework Agreement for Energy Cooperation was signed. The agreement proposed to establish SAARC Market of Electricity (SAME) where electricity would be traded among the members by establishing power grid across the region. This provided Bhutan opportunity to diversify its markets for electricity revenue.

Tourism industry is an important sector for Bhutan contributing to the revenues of Royal Government along with generating employment opportunities. The Human Resource Development and Tourism as an area of cooperation under SAARC were established mainly for the promotion of tourism in the SAARC region. A SAARC Action Plan on Promotion of Tourism was adopted in the second meeting of Tourism Minister.<sup>17</sup> At present citizens from Bangladesh, India and Maldives do not require visa in Bhutan.

Thus, it can be said that SAARC provided the best platform for Bhutan to further expand and grow along with keeping intact

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<sup>17</sup> Available at [http://saarc-sec.org/areas\\_of\\_cooperation/area\\_detail/human-resource-development-and-tourism/click-for-details\\_3](http://saarc-sec.org/areas_of_cooperation/area_detail/human-resource-development-and-tourism/click-for-details_3), accessed on 29th Sept, 2018.

its territorial integrity, sovereignty, culture and heritage. Along with the advantages Bhutan could accrue through the platform of SAARC, Bhutan has also been constant giving its full cooperation, in the growth and development of SAARC.

Bhutan's concept of gross national happiness (GNH) is one kind of a revolutionary policy, never adopted by any big country prior to Bhutan adopting it. Bhutan's gross national happiness made Bhutan stand out extraordinarily within South Asia and outside the region. Western countries like France, America and Brazil have also taken inspiration from Bhutan.

The concept of GNH was formulated by Bhutan's king Jigme Singye Wangchuck in the late 1980s. The central focus of GNH is the holistic happiness of the people to measure the development of the country, contrary to GDP focus on finances and money to measure the development of any country.

Inspired from the principles of Buddhism the concept of gross national happiness, has four pillars as its base, sustainable development, environmental conservation, preservation and promotion of culture, and good governance.

Other South Asian nations can follow the model of Bhutan in working for environment, good governance, sustainable development, which are the major concerns of South Asian countries in comparison to Bhutan. A small landlocked country of SAARC has laid down the blueprint for holistic development in the region, which can be taken as an example by other countries.

In a modern nation state, which is based on the principles of democracy, the theoretical and the implementation of the concept of good governance is a vital component in the institutions and structures of the state. The system of governance as it exists in every state determines the overall status of any country. As a concept good governance was first introduced by the World Bank in the year 1989, in consonance to the accountability factor in most of the developing states

then. Some of the main features of good governance are a) Public involvement (b) Conformity to law (c) Transparency (d) Receptiveness (e) Harmony among diverse and conflicting interests (f) Impartiality to all individuals (g) Effective and responsible public institutions and the statecraft.<sup>18</sup>

When the issues of good governance in context to south Asia comes up, various kinds of existential problems, put governance at the fence. But within South Asia, Bhutan has provided an example before its counterparts, with the inclusion of the concept of good governance as one of the pillars of gross national happiness. Amidst the many measurements scale on the parameter of governance, the corruption perception index (CPI) ranked Bhutan as the first in South Asia in terms of terms of low levels of corruption in the region for the year 2012 and 2013. And Bhutan also acquired the eight positions all over Asia.<sup>19</sup>

Primarily being a pretty closed country, Bhutan introduced media and communication in the 1990s, at a time when all the SAARC member nations had the facility of media in their respective countries. Yet Bhutan deserves the credit of clean usage of the technology, within SAARC. And Bhutan was also the host to the first SAARC conference on media and democracy.

Bhutanese media puts more concentration on the serving and empowering the people in the right manner rather than full-fledged commercialism, which is something the other SAARC member countries can learn from Bhutan.

With the help from the government the Bhutan Centre for Media and Democracy has facilitated many short-term courses for journalists and media literacy courses for young people and teachers. The fourth king of Bhutan Jigme Singye Wangchuck

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<sup>18</sup> Mazhar, Saleem, Muhammad. (2015), Issues of Good Governance in South Asia”, *Journal of South Asian Studies*, 30(2): 127.

<sup>19</sup> Australian Government Department of Foreign Affairs (2014), Bhutan’s Drive for Improved Governance, *Asian Development Bank*.

empowered the Bhutanese media by making them an active participant in the process of transition of the country from monarchy to democracy. It was on this premise that the Bhutanese media became a player in governance of the country after the introduction of democracy in Bhutan. Under the rule of King Jigme Khesar Namgyal Wangchuck, there was the commencement of a vocal and private media and a tremendous growth of media.<sup>20</sup>

Along with the concerns of poverty, conflicts of various kinds, overburdened problem of populations, South Asia is very vulnerable to the disastrous implications of climate change and environmental degradation. Within South Asia, Bhutan being a landlocked country and a mountainous is equally exposed to the adversaries of environmental degradation, though not as much as the other South Asian countries.

Taking note of the problems associated with it, Bhutan has been adopting various measures for further degradation within Bhutan and in collaboration with the members for South Asia in general. It was a due to Bhutan's stance that SAARC agreed to climate change as the theme for its 16th summit 2010, held in Bhutan. In the summit all the members with the initiative of Bhutan at large strived to work positively towards the problem. Vision Statement with a strategy known as "Bhutan 2020: A Vision for Peace, Prosperity and Happiness" was laid down by Bhutan. The emphasis of the strategy was on maintaining forest region, to develop environmentally friendly power generating sources and to balance economic development with its environmental conservation.

The environmental policies Bhutan generates tries to find a development path which will meet up the food, health care, employment, and education requirements of Bhutan without having to sacrifice the quality of the natural environment or

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<sup>20</sup> Lamsang, Tenzing. (2015), The Role of Bhutanese Media in Bhutan's Democratic Evolution and Governance, *The Bhutanese Leading the Way*, Bhutan, 2015.

depleting the natural resources. Further Bhutan has always been positively cooperating in fostering peace and security in the region.

In 2003 with the help from India, Bhutan launched operations to clear its land off the ULFA militants, which was a source internal threat to India and its neighbors. The stalled talks between India and Pakistan due to the 2008 Mumbai terror attack was resumed in the friendly environment Bhutan in the 2010 summit. Bhutan has also in the past taken the steps for talks between the Sri Lanka government and the LTTTE leaders in its land. Bhutan hosted the Fourth Meeting of the SAARC Home Ministers, to address terrorism issues in South Asia.

Further Bhutan has always been willingly participating as the host and the guest to various programmes, seminars, meetings of the SAARC, for the regions betterment. In 1987 Bhutan had organized the first SAARC seminar on forest. Similarly, to propagate handicraft in the region, Bhutan hosted and organized the seminar on wooden handicraft in 1995. Bhutan agreed to be part of the South Asian growth quadrangle in 1997, alongside Bangladesh, India and Nepal, for the fast economic development of the region. And recently Bhutan has also become a member of another organization known as the BIMSTEC, within which Bhutan has been working and participating with a positive energy like it has always done within SAARC.

## **BHUTAN and BIMSTEC**

### ***BIMSTEC: The Formation***

Bhutan observed the 20th anniversary of the Bay of Bengal Initiatives for Multi-Sectoral Technical and Economic Cooperation (BIMSTEC) by offering butter lamps in the Simtokha Dzong.<sup>21</sup> BIMSTEC as a regional organization was established on 6th June, 1997 with the objective to attain rapid

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<sup>21</sup> Press Release- BIMSTEC Day, (6th June, 2017), Ministry of Foreign Affairs, Royal Government of Bhutan, accessed on 21st August, 2017).

socio-economic development of the sub-region through economic and technical cooperation in various areas among the members. It has a total of seven members namely, Bangladesh, Bhutan, India, Myanmar, Nepal, Sri Lanka and Thailand.

In two decades of its formation the regional organisation has got great prominence and emphasis mainly because of the failure of the South Asian Association of Regional Cooperation (SAARC) and also by the fact that it would become a bridge between South Asia and South East Asia region. In addition, the cancellation of the 19th SAARC summit 2016 that was to be held in Islamabad (Pakistan) because of India's decision to boycott the summit on the grounds of Uri terror attack and the BIMSTEC summit held in the sidelines of the BRICS-BIMSTEC Outreach summit meeting in Goa, India, on October 2016, may have also hypothetically further leveraged the importance of BIMSTEC for its members and India specifically.

In 2004 Bhutan became a full member of the BIMSTEC and has taken the responsibility to be a lead country in the priority area of Cultural Cooperation. Thus, the purpose of this paper is to delve into Bhutan's engagement with BIMSTEC particularly in the area of cultural cooperation. Further, this paper will examine the opportunities available for Bhutan through BIMSTEC.

BIMSTEC was created on 6th June, 1997 on the initiative of Thailand and initially it was known as BIST-EC, the acronym represented the names of the first four founding member countries, i.e. Bangladesh, India, Sri Lanka and Thailand. In December 1997 Myanmar was given full membership and its name was included in the organization's title. The organisation came to be known as BIMST-EC. In 2004, Bhutan and Nepal was also given full membership but no changes were made in the name of the organization. The acronym no longer

represented the full membership of the organization.<sup>22</sup> Therefore, during its first Summit 2004 held in Bangkok it was decided that the letters of the nomenclature should stand for Bay of Bengal Initiative for Multi-Sectoral Technical and Economic Cooperation rather than for initials of the names of member countries.<sup>23</sup>

At present BIMSTEC has total of seven members out of which five members namely Bangladesh, Bhutan, India, Nepal and Sri Lanka are from South Asia and two members, i.e. Myanmar and Thailand from South East Asia. It brings together 1.5 billion people about 21 per cent of the world population and a combined GDP of US \$ 2.5 trillion.<sup>24</sup>

Until the First Summit in 2004, since its establishment BIMSTEC started off with a low profile and for seven years it was only engaged in ministerial-level meetings and deliberations. The First Foreign Ministerial meeting was held at Bangkok on 6th June 1997 and a declaration was issued that delineated the principles, aims and purposes, scope and institutional mechanism of the organization.

After seven years of deliberations and meetings at the foreign ministerial level the First Summit of BIMSTEC was held at Thailand on 31 July, 2004. This summit was held in accordance with the agreement reached in the 5th BIMSTEC ministerial meeting on Dec. 2002 in Colombo.

In the summit the organization was renamed to BIMSTEC from BIMST-EC. The summit agreed to explore the expansion of BIMSTEC cooperation into the areas of culture, education, public health, protection of biodiversity and traditional knowledge, rural community development, small and medium-

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<sup>22</sup> Shrivastava, Smita (2005), BIMSTEC: Political Implications for India”, *The Indian Journal of Political Science*, 66(4): 973-988.

<sup>23</sup> Ibid.

<sup>24</sup> See Brief on BIMSTEC: [https://www.mea.gov.in/Portal/ForeignRelation/BIMSTEC\\_Brief,February,2014.pdf](https://www.mea.gov.in/Portal/ForeignRelation/BIMSTEC_Brief,February,2014.pdf). accessed on 21st August, 2017.

scale enterprise, construction, environment, information and communications technology, biotechnology, weather and climate research, and natural disaster mitigation and management.<sup>25</sup>

The Second Summit of BIMSTEC was scheduled to be held on 8th February, 2007 in New Delhi, India but it was postponed because of the political instability situation in Bangladesh and Nepal, therefore the summit was held on 13th November, 2008 in New Delhi. In the summit the heads of the state and the government encouraged the need for concrete cooperation among the members so as to meet the challenges faced by the world due to economic, social and environmental complexities and also to grab the opportunity given by globalization.

The Third BIMSTEC Summit took place on 4th March, 2014 at Nay Pyi Taw, Myanmar, and the heads of the government decided to go ahead in finalizing the draft Agreement on Trade in Goods, in signing of Agreement on Dispute Settlement and Agreement on Cooperation and Mutual Assistance in Customs Matters within the Framework Agreement of BIMSTEC Free Trade Area.

### ***Areas of Cooperation in BIMSTEC***

BIMSTEC having being established with an objective of attaining rapid socio-economic development of the sub-region through economic and technological cooperation in different areas, initially in the Second Ministers' meeting six areas of cooperation were identified, namely trade and investment, technology, transportation and communication, energy, tourism and fisheries.

In the Eight Foreign Ministers' meet the seven new areas were incorporated for further development of the sub-region thereby the total number of areas for cooperation reached thirteen. The new areas were agriculture, public health, poverty alleviation,

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<sup>25</sup> Document of "BIMSTEC Summit Declaration, *Bangkok*, 31 July 2004", *South Asia Economic Journal*, (2005), 6 (1), p. 162.

counter-terrorism and transnational crime, environment and natural disaster management, culture and people to people contact. Further, in the Twelfth Foreign Ministers' meeting Climate Change was added as the new and 14th area of cooperation among the members.

Economic cooperation since the founding days has been the main objective of the BIMSTEC organization and to achieve it the organization laid emphasis on trade and investment as the organization sees it not only the main driver for regional integration but also the most important means for the overall development of the region. Keeping this in mind in 2004 the members signed a framework agreement for BIMSTEC Free Trade Area, although it is yet to be implemented as negotiations on trade in goods are still in the process.

Similarly, emphasis is laid on early completion of trade in services, investments, customs cooperation and dispute settlement mechanism so that the final agreement is signed at the earliest and then implemented. Despite delay in the implementation of the BIMSTEC Free Trade Area, the intra-regional trade has increased manifolds since its establishments. In 2016 the intra-regional trade stood at \$72.76 billion, thereby showing great potential for further and higher trade in the region.

Transport and Communication being the cornerstone to regional connectivity and prosperity of the sub-region, members since the beginning has emphasized on creating air, land and sea linkages including digital connectivity. Therefore, development of roads under the 1360 km Trilateral Highway project between India-Myanmar-Thailand has been the main project. Further, talks are being held on extending this project to include Bangladesh, Nepal and Bhutan as well as synchronizing with other planned projects that will facilitate connectivity in the region.

Railway connectivity has been increasingly focused particularly and projects of connecting North East States of

India under broad gauge railway track and then connecting it with Myanmar-Thailand rail network is in the process. Railway connectivity will provide an added advantage particularly in transporting bulk goods. Similarly, sea connectivity being a major means of connectivity in the region mainly because the maximum trade within the region has been through sea transportation. Therefore, projects are undertaken to modernize the existing ports in member countries to handle the large volumes of cargos and in handling large vessels as well as to connect ports with railway system for smoother and faster transportation.

The region having being endowed with vast untapped energy resources, efforts have been made by the members for the development, distribution and sustainable use of the resources. Therefore, important projects have been undertaken for the development of regional hydrocarbon and hydropower energy infrastructures, energy trading network between members, natural gas grids and emphasizing renewable energy technologies and conservation of energy. Joint Research and Development activities have been undertaken for developing cost effective technologies.

Tourism is another area of cooperation and the steps have been taken by the members to jointly promote the tourism in the region such as through exchange of visits, joint promotion of tourism packages and others. In addition, steps have been taken to ease the visas and improve connectivity in the region for the growth of the tourism. Proposal to establish BIMSTEC Tourist Circuit and Temple Tourist Circuit in the region can boost the sector.

The Bay of Bengal is a region that is home to 30 per cent of the total fish population of the world and has rich marine resources but it is still untapped. The marine resources has also been an important source of livelihood for the people of the region, therefore, steps have been taken to develop and promote the sector but emphasis is laid on sustainable and efficient use of the resources.

Agriculture is one of the most important areas of cooperation mainly because all the members are primarily agrarian economies and in most, agriculture is the main contributor to their national economy. Therefore, emphasis is given to cooperate among members so that there is an increase in productivity and yields in the region.

Cultural cooperation as an important area is recognized for not only strengthening relation among the members on the basis of cultural and historical linkage but it is also recognized to play an important role in development and promotion of cultural industries so that it plays a vital role in poverty reduction and overall economic development. Therefore, emphasis is given on developing cultural industries among the members.

Poverty has been another important problem of the region and for its reduction BIMSTEC encourages the members that all the measures taken must focus on the poor like cutting expenses, increasing incomes and creating working opportunities. Further, emphasis is laid on educating the poor people, access to credit, rural development and others. Also, members are encouraged to share their experiences to find the best ways for poverty alleviation.

Recognizing terrorism as the single most significant threat to peace and stability of the region, the member states agreed to ratify the BIMSTEC Convention on Cooperation in Combating International Terrorism, Transnational Organized Crime and Illicit Drug Trafficking and agreed to sign the BIMSTEC Convention on Mutual legal Assistance in Criminal Matters.<sup>26</sup>

Environment and Disaster Management is another important area as the BIMSTEC region is mostly vulnerable to environment and natural disaster leading to loss of lives, property and loss of revenue to the affected country; therefore, members are encouraged to intensify cooperation in disaster

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<sup>26</sup> Ibid.

management. Further members have agreed to establish Expert Group on Disaster Management.

### ***Bhutan in BIMSTEC***

Bhutan became the member of BIMSTEC in 2004 and also the country to lead the cultural cooperation sector of the organization. Bhutan proposed culture to be one of the areas of BIMSTEC cooperation during the Thailand summit in 2004. Then it was decided that Bhutan would be the BIMSTEC's lead country in the area of cultural cooperation.<sup>27</sup>

The geographical proximity, rich historical linkages and cultural heritage that existed were seen as the most important factors that would forge relationship among the members and for this BIMSTEC recognized the potential of the cultural cooperation. However, along with strengthening ties cultural cooperation was emphasized as a priority area mainly because it would contribute on development and promotion of cultural industries that would in-turn help in poverty reduction, community vitalization and economic development.

The First BIMSTEC Ministerial Meeting on Culture was held from 23-25th May 2006 in Paro, Bhutan. Bhutan introduced the Concept Paper for cooperation in culture and in the meeting the ministers adopted it and referred it as the Paro Initiative. It was the roadmap for socio- economic progress driven by cultural industries in the BIMSTEC region. BIMSTEC culture industries would cover not only arts and crafts and traditional culture, but also a wide range of other significant areas such as fashion, architecture, filmmaking, publications, graphics, and multi-media productions which includes creative activities in the service sectors like advertising, television, radio, films and other aspects of entertainment<sup>28</sup>.

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<sup>27</sup> Ondrey, Sangey (May 24, 2006), BIMSTEC Culture Minister Meet In Bhutan, Bhutan News Service. Retrieved from <http://apfanews.com/stories/bimstec-culture-minister-meet-in-bhutan.html>.

<sup>28</sup> Ibid.

The Paro Initiative called for the establishment of BIMSTEC Cultural Industries Commission (BCIC) and BIMSTEC Cultural Industries Observatory (BCIO) to be located in Bhutan. And in the Third Summit 2014 held in Myanmar Memorandum of Understanding on the Establishment of the BIMSTEC Cultural Industries Commission (BCIC) and BIMSTEC Cultural Industries Observatory (BCIO) was signed by all the members.

Besides being a lead country of the cultural cooperation area Bhutan has also equally been an active participant in the activities of BIMSTEC in spite of being a small member nation Bhutan has extended its support and cooperation in all levels of activities undertaken in BIMSTEC.

### ***Opportunities for Bhutan in BIMSTEC***

Bhutan is one of the smallest countries in the world and it is landlocked as well as least developed country. Its economy is mainly driven by agriculture, hydroelectricity, and tourism. Bhutan mostly exports electricity, agriculture products, spices and handicraft items.

BIMSTEC is said to act as a bridge between South Asia and South East Asia. As a result, this will help South Asian nations to form strong relationship with South East Asian nations via Myanmar and Thailand. For Bhutan also through BIMSTEC it will be able to establish ties not only with Myanmar and Thailand but with other South East Asian Nations also and the ties will help Bhutan to find new markets for its finished products mainly agricultural products and handicrafts.

Implementation of BIMSTEC Free Trade Area (FTA) on goods and services will lead to increase in exports of products for Bhutan and at the same time this will generate employment opportunities as well as investments in Bhutan. This in turn will help Bhutan to develop its infrastructures, rural areas and will lead an overall development of the country.

Increasing emphasis is laid on developing transportation and connectivity under BIMSTEC particularly India's plan to

connect mainland India via North East to Myanmar and Thailand as well as to other South East Asia will certainly be a boost to landlocked country like Bhutan. The development of roads and railways in North East India will provide a shorter transit route for Bhutan to connect to South East Asian nations. Further, short transit route means importing and exporting goods will be cheaper and this in turn will help to earn extra revenue.

The strong emphasis to develop the untapped energy resources, setting up electric grid network will help Bhutan by attracting investment in developing hydropower to produce extra electricity. Since hydroelectricity has been a main driving force to Bhutan's economy, thus by generating and exporting electricity to member countries it can further contribute to the country's economy as well as this will help Bhutan in electrifying the rural areas.

Tourism sector is another important sector that contributes to economy and it is the only sector that generates hard cash in the country. Under BIMSTEC tourism is an important sector and for its development increasing efforts have been put to improve, land, air and sea connectivity, measures are been take to make visa easily available among the members. Improved connectivity and easy visa availability will boost the tourism industry in Bhutan as it is not only beautiful Himalayan country but also because of Buddhism, therefore, Bhutan will be able to attract tourist from member countries and South East Asian nations and the tourism sector can flourish.

Under BIMSTEC cultural cooperation the main objective is not only to improve relationship among the members based on cultural and historical linkage but also to develop cultural industries that would help in poverty reduction generate employment, develop rural areas and overall socioeconomic development of the members and the region as a whole. Similarly, under this area the cultural industries of Bhutan particularly handicrafts can be developed and promoted.

Through BIMSTEC Bhutan will get access to new market for its products and this in turn will lead to rural development in Bhutan and will generate employment and income and at the same time it will help to sustain the cultural industry of Bhutan.

Besides the above mentioned prospects for Bhutan through BIMSTEC areas like climate change, poverty alleviation and public health will also provide great opportunities to Bhutan's overall development. The information and assistance in climate change will also help Bhutan to deal with the adverse effects of climate change on country's agriculture sector which is the largest contributor to the national economy.

Further, exchange of information on public health and poverty alleviation will also help Bhutan in improving the health of the public, ways to reduce poverty and at the same time increase employment. Other areas of cooperation under BIMSTEC like technology, environment and natural disaster management, people to people contact and counter-terrorism will also provide opportunities and contribute to the overall development of Bhutan.

BIMSTEC as an organization was established in 1997 and since then it rose to prominence mainly because of the failure of SAARC to establish itself as a successful sub-regional organization. In addition, BIMSTEC would act as a bridge that would connect South Asia with the South East Asia. Under BIMSTEC 14 priority areas of cooperation encompassing a wide range of economic, social and technical issues has been laid down so that successful cooperation in these areas would lead to overall socio-economic development of the region.

However, BIMSTEC as an organization has achieved little success and it is still striving to become successful. All the members of BIMSTEC are a member of a larger regional organization, because of which the member nations of BIMSTEC has not been able to give its full attention and priority making it achieve little. Delays in implementing the

works and initiatives have also proved disadvantageous. Sluggish economic progress and lack of proper infrastructure and connectivity, political instabilities and bilateral tensions and differing ideas and opinions in the areas of cooperation adds to the inefficiency.

However, the prospects for cooperation and growth of BIMSTEC do lie, which will solely depend upon the willingness and the expertise of efficiency of the member nations. For BIMSTEC, successfully implementing Free Trade Area is the most important task and once it is accomplished then the BMSTEC will automatically get success in others areas of cooperation.

For Bhutan BIMSTEC offers great opportunities for its overall development. Importantly, Bhutan will be able to establish relations with countries from South East Asia. It will open up new markets for Bhutan to export electricity, agriculture goods, handicrafts and gems. The success of BIMSTEC will lead to increase in investment in Bhutan. It will help Bhutan to expand its tourism sector and exporting sectors that in turn will generate employment and revenue. Besides, rural areas will also be developed mainly by promoting cultural industries. Thus, to conclude it can be said that as BIMSTEC becomes successful Bhutan will also get better and greater opportunities to develop which in turn will lead to overall development in Bhutan.

### **Conclusion**

Being a small landlocked country, the foreign policy of Bhutan has passed through various phases, as and when the circumstances demanded so. From adopting self isolation, to coming out of self isolation, to diversifying its external relations, to enthusiastically joining SAARC and BIMSTEC, Bhutan has been playing its role, in a way which calls for the betterment of its own country and also for the other countries, associated with Bhutan in a way or the other. And in the present regional environment in context to South Asia, Bhutan foreign policy dynamics have garnered much importance,

leaving the space for Bhutan to determine its goals, which Bhutan has been fulfilling in a sorted and non-conflictual manner.

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