KUENSEL
THAT THE PEOPLE SHALL BE INFORMED
SUNDAY, APRIL 17 , 2016 • Nu 10

A son to all Bhutanese
Jigme Namgyel Wangchuck



His Majesty The King's address

It is most auspicious for all of us to have gathered here today to observe the sacred occasion of Zhabdrung Kuchoe at Pungtang Dewachenpoi Phodrang, the principal seat of Zhabdrung Ngawang Namgyel.

All the people of our country were joyously united in offering prayers when our son was born in February this year. I express my appreciation to all the people of 20 dzongkhags for your prayers, support and love, and wish you Tashi Delek on the auspicious occasion of Zhabdrung Kuchoe.

Today is a very significant day in an exceptional year filled with propitious events. The year marks the birth anniversary of Guru Rinpoche and the 400th anniversary of Zhabdrung's arrival in Bhutan. **Pg.2**

A sacred ceremony, an extraordinary event

Tshering Palden and Tenzin Namgyel

Bhutan witnessed a historic moment yesterday.

Three generations of the Wangchuck Dynasty were at the Sacred Machen of Pungthang Dewachenpoi Phodrang – His Majesty The Fourth Druk Gyalpo, His Majesty The King, and His Royal Highness – to pray for the well being of the country and people now and for all time to come, and to receive the name for His Royal Highness The Gyalsey.

His Holiness the Je Khenpo presided over the ceremony.

His Majesty The King introduced His Royal Highness The Gyalsey to Royal Family members, spiritual and government leaders, and representatives of all sections of Bhutanese society.

Outside a special Zhabdrung Rinpoche thongdrel hung from the dzong's *utse* and the most sacred relics of Zhabdrung including the *Rangjung Kharsa Pani* were displayed on one side of the courtyard for public veneration.

Pg.2

His Majesty The King's address

From Pg.1

Along with His Majesty the Fourth Druk Gyalpo, I and my son offered our prayers today to Zhabdrung Ngawang Namgyel in the sacred Machen Lhakhang for the present and future wellbeing of our people and country.

Never before has there been a time when the Royal Grandfather, Father and Son of the Wangchuck Dynasty come together at the same time to offer prayers in the sacred temple of Zhabdrung Ngawang Namgyel. This has come to signify a most fortunate event on a most auspicious day.

As I have said before, The Gyalsey is not just the prince of The King and The Gyaltsuen, but a son to all the Bhutanese people. After profound contemplation, He has been named Jigme Namgyel Wangchuck in the sacred Machen Lhakhang.

Jigme means fearless. It symbolises great courage to overcome any challenge that He may confront in future as He serves our country.

Namgyel means victorious in all directions and victory over all obstacles. It is a name taken from the revered Zhabdrung Ngawang Namgyel, who enabled the Dharma to flourish in all directions as prophesied by Guru Rinpoche.

Wangchuck is the name of the royal lineage and dynasty.

When the time comes for Gyalsey Jigme Namgyel Wangchuck to serve His country, He must always place the concerns of His country above all else and serve His people justly with great love and dedication. It will be His sacred responsibility to build a harmonious and just society, and thereby, fulfill all the aspirations of His people.

He must live such a life as a good human being and serve his country in a manner that it will be exemplary and worthy of emulation.

He will also have the responsibility to preserve and foster the legacies and teachings of Guru Rinpoche and Zhabdrung Ngawang Namgyel.

My heartfelt prayers and aspirations are that during His reign, our people will be able to enjoy even greater peace, security, prosperity and happiness than they have in the past. I thank all the people of the 20 dzongkhags for your continued support, loyalty and dedication.

A sacred ceremony, an extraordinary event

From Pg.1

As His Majesty The King began addressing the nation soon after the naming ceremony, more than ten thousand people gathered at the Thangzona celebration ground near the dzong, turned silent.

Many Bhutanese families across the country remained glued to their television sets for a moment awaited since the birth of HRH The Gyalsey on February 5.

"Our son's name is Jigme Namgyel Wangchuck," His Majesty The King said and the crowd cheered and applauded. People repeated the name to themselves and to each other.

Soon after, His Majesty The King entered the public ground holding HRH The Gyalsey, Jigme Namgyel Wangchuck and all heads turned in one direction.

People craned their necks to catch a glimpse of His Majesty and His Royal Highness, who were followed by His Majesty The Fourth Druk Gyalpo, Her Majesty The Gyaltsuen, and other members of the Royal Family.

With folded palms on their foreheads, eyes closed, many uttered prayers and good wishes.

Up in the mountains, Lhaba Tshering and his family in a simple ceremony lit butter lamps to observe Zhabdrung Kuchoe. They made food offerings, then watched the live broadcast on television until the last item.

Lhaba Tshering's ancestors were the first Bhutanese to offer shelter to the travelling saint when he reached Danglo village, Laya.

In return his family was gifted with a huge water container and a turquoise for their hospitality.

"I'm most happy that our Gyalsey is named on the occasion of Zhabdrung Kuchoe and will forever remain proud of what my ancestors did," Lhaba Tshering said. "As did my parents, we too shall remain loyal and dedicated to our leaders."

There was also a group of highlanders from Sakteng, Trashigang who came to offer thridhar to HRH The Gyalsey.

"We've been fortunate to be blessed with benevolent and compassionate Kings until now, our prayer for HRH The Gyalsey is that he follow their lead and lead us and our children into a future with greater peace and harmony," Thubten Tashi, a nomad from Borangman, Sakteng said.

This year marks the 400th year of Zhabdrung Ngawang Namgyal's arrival in the country, and the Fire Monkey year in the Bhutanese calendar is also the birth year of Guru Rinpoche. According to astrologers, such a year comes only once in 60 years.

Among those to arrive early was Khandu Wangmo from Thimphu. She came at 5am braving the drizzle and chill.

"We came to see Their Majesties and join in the celebrations," the 76-year old said.

The former Chief Justice of the Supreme Court Sonam Tobgye said, "The country will be blessed with a Prince endowed with fearlessness and discerning wisdom. He will be all victorious and will have awesome powers as the occasion is sanctified by the blessings of Zhabdrung Rinpoche and Guru Padmasambhava."

Zhabdrung Rinpoche gave the country its culture, laws and administrative system - a unique identity. He introduced the dual system of administration, and naming His Royal Highness The Gyalsey on this auspicious day is in conformity with history, tradition and culture of the country, elders said.

Spectators , both young and old, donned their best attire.

A class XII student of Punakha Central School, Somita Rai who was one of the many students helping manage the crowd said: "I felt very special to be a part of the celebrations."

"This is a memorable moment. I want to cherish and share it with my grand children," a woman from Talo, Punakha said.

Chhams related to Zhabdrung were performed at the ground along with an entertainment programme, as part of Zhabdrung Tsechu. Relics of the Zhabdrung from across the country will be displayed at the Dzong from April 17 to 22.

Relics on display

Coinciding with the naming ceremony of HRH The Gyalsey at the Pungthang Dewachenpoi Phodrang yesterday, 15 scared relics from the time of Zhabdrung Ngawang Namgyel were displayed for public viewing.

The relics comprise of a pair of silver *dungs* (horn), a wooden cup and a *gomzha* (meditation hat) believed to have been brought by Zhabdrung from Tibet. Zhabdrung used the *gomzha* when he was presiding over important and sacred *wangs* (transmission of religious discourse) said Tensung Lopen Kezang. The hat is made of fine brown silk with intricate patterns.

These relics are housed at Chari Monastery in Thimphu. Chari is the first retreat centre founded by Zhabdrung Ngawang Namgyel. The relics displayed yesterday were brought from Thimphu, Wangdue, Gasa, and Punakha.

From Jarogang Lhakhang in Wangdue was brought a self-made rice statue of Zhabdrung. Tensung Lopen Kezang said that Zhabdrung made the statue from the leftover rice that a lady called Zombachumo offered to Zhabdrung when he visited her house. The three-inch statue is the main relic of Jarogang Lhakhang.

A set of a vajra and bell that Zhabdrung discovered from a cliff in Jarogang were also among the relics on display.

Relics brought from Gasa included a statue of Zhabdrung, a saddle and shoes worn by Zhabdrung. The saddle of the deity Gomo is one of the main relics of Gasa Dzong. It is believed that Gomo came to Bhutan along with Zhabdrung.

A six-inch clay statue made by Zhabdrung is the main relic of Tashi Lhakhang in Laya. Shoes were given to a resident of Laya where Zhabdrung spent some nights before heading towards Thimphu.

Among the relics was also a statue of Zhabdrung's mother, Yum Sonam Peldon. The statue is made out of sand called *Bjama Atrong*, which is believed to have a letter 'Ah' in each piece of sand. The statue is one of the relics of Punakha Dzong.

Other relics included fingerprints of Zhabdrung on a stone, beads that he used for recitation, cymbals, tooth relic of Sangay Yoesung and Zhabdrung's walking stick.

The relics, which are usually sealed, were put on public display yesterday to celebrate the 400th year of Zhabdrung's arrival in the country.

Our Gyalsey: The future echoes history

A name that rings of prophecy, Gyalsey Jigme Namgyel Wangchuck brings Bhutanese history alive. Tied to the past and woven into the future, His Royal Highness defines the identity for yet another generation of Bhutanese people and opens another chapter of the Bhutanese civilization.

His Royal Highness the Gyalsey is Jigme Namgyel Wangchuck, a name that bears the weight of history, echoes the promise of the future, and frames his own destiny. The Royal name resonates with the personalities, events, and prophesies that, over the centuries, nurtured a mythological land into a modern nation state.

The timing of the naming ceremony is the blessed Zhabdrung Kuchoe, the 17th Rabjung (astrological cycle of 60 years), the 10th day of the third Bhutanese month (April 16, 2016), 400 years after Zhabdrung Ngawang Namgyal came to Bhutan. The place is the Machhen Lhakhang in the historic Punthang Dewachenpoi Phodrang originally constructed by the Zhabdrung himself when he created the polity of Bhutan and established a system of governance that continues to evolve to this day.

Reminiscent of special moments in Bhutan's history, the sacred ceremony was attended by His Majesty The King and Her Majesty The Queen, His Majesty The Fourth Druk Gyalpo, His Holiness the Je Khenpo, the entire Royal Family, political and government leaders, and the people. It was another extraordinary event that will be remembered as a landmark in the narrative of Bhutan's unique history.

In the eighth century Guru Rinpoche prophecised that "above what resembles the trunk of an elephant mountain, a being bearing the name 'Namgyel' will appear." In the 17th century, the dynamic Zhabdrung Ngawang Namgyel came from Tibet and integrated Bhutan's scattered communities into a unified populace and established the Bhutanese polity. In the process he crafted the Bhutanese identity.

The Zhabdrung structured the dual system of government, with the state clergy and temporal rulers sharing power until the beginning of the 20th century. This form of national governance was based on the tenets of Buddhism that provided administrative, moral, social, and legal guidance. Successive Je Khenpos and Desis enriched the Dzong with images of Buddhas and Bodhisattvas, lineage Gurus, wrathful and peaceful deities.

It was also in the Punthang Dewachenpoi Phodrang that the Dratshang, Ponlops, Dzongpons, and representatives of the people, put their seals on the historic Genja and unanimously elected Gongsar Ugyen Wangchuck as Bhutan's first hereditary Monarch. Gongsar Ugyen Wangchuck was enthroned on December 17, 1907, and brought an end to decades of regional feuds and internal strife.

The Monarchy represented a shift into secular rule and refined statecraft. The relationship between the sovereign, who bestowed benevolence, and the people, who submitted their devotion to the Monarch, became the strength of Bhutan's political evolution. The succession of hereditary Monarchs launched an era of political stability and steered the country into an era of rapid economic growth.

The 40 lhakhangs inside the Punthang Dewachenpoi Phodrang, house many rare and precious relics including the self-created Chenrezig Kharsapani, as well as the precious remains of Zhabdrung Ngawang Namgyel, Terton Pema Lingpa, and Dungse Jampal Dorje.

Over the centuries all the Je Khenpos and Desis were formally installed in Punakha with the auspicious ceremonies held in the Dzong. The Dharma Kings of the Wangchuck dynasty were all enthroned here, in the presence of the Zhabdrung's Kudrung. The most important Vajrayana ceremonies and rituals have been performed without interruption for 360 years.

A name that rings of prophecy, Gyalsey Jigme Namgyel Wangchuck brings Bhutanese history alive. Tied to the past and woven into the future, His Royal Highness defines the identity for yet another generation of Bhutanese people and opens another chapter of the Bhutanese civilization.

Jigme means fearless, the concept drawn from the realisation of the ultimate truth. When the mind is not obscured and it is crystal clear this means that one has realised the ultimate truth and is therefore not scared of illusion. Fearlessness doesn't only come from realisation, it also comes from compassion. When there is compassion that is not limited by time, space and number, it is also a source of fearlessness.

Namgyal carries the sense of complete, total victory. It is the blissful experience and realisation that will pacify all unfavourable and harmful circumstances. One's lifespan, merit, wisdom, qualities are increased. One will have control over others and destroy enemies and evil spirits. From the Buddhist point of view this is victory over the four maras, in other words, all obstacles. Obstacles in the Buddhist sense are understood as obstacles for oneself and for the activities that benefit others.

Wangchuck can literally mean "Lord." In the Buddhist sense, this means that one possesses not only worldly qualities, but beyond the worldly as well. In the worldly sense, it means having majestic qualities, born with authority. From a historic point of view, the dynastic name, Wangchuck, is believed to have been given by Jigme Namgyel's Guru, Jangchub Tsundrue.

It is of profound significance that the five gilded pinnacles of the Dewachenpoi Phodrang continue to glisten in the sunlight, more brilliant than ever. Straddling the confluence of the snow-fed Phochhu and Mochhu rivers, this magnificent monument has been repeatedly challenged by man and nature. It was damaged by fires in 1780, 1789, 1802, 1831, 1849, and in 1986. There was a massive earthquake in 1897 and a devastating flash flood in 1994 when the Dzongchhung, which houses the images of the Jhou (Lord Buddha) and Dupthob Nagi Rinchhen (Vanaratna), miraculously survived.

One of the most memorable landmarks in Bhutanese history, the Dzong was once restored to its former glory after the flood by the fourth Druk Gyalpo, His Majesty Jigme Singye Wangchuck. It was a herculean architectural and construction feat that paid homage to the tradition of Bhutanese architecture and craftsmanship at their best. Today, the Dzong stands as a symbol of unity, peace, stability, and prosperity, and the assurance that the dharma will continue to flourish.

In November last year, His Majesty The King said that our "Prince will be a Son to the people of Bhutan". His birth, in the year of Guru Rinpoche's own birth and the 400th anniversary of the Zhabdrung's rule, incarnates the spirit of Zhabdrung Ngawang Namgyel and the aura of the Wangchuck dynasty. Not only does he bring the Tendryil of the Guru and the Zhabdrung, but he carries the name of Bhutan's larger than life hero, Jigme Namgyel Wangchuck, the father of the first King, whose legendary skills, courage and strength became the foundation of the Monarchy.

Bhutan's Monarchs shaped Bhutan's destiny, with each King playing a special role in crafting Bhutanese history. As legend, myth, and fact continue to converge, the past assures us that generation after generation of Bhutanese people will draw our strength from the continuity of the vital institution of our Monarchy.

Contributed by
Dasho Kinley Dorji

When a nation sees its future

Yesterday, the nation celebrated the naming ceremony of HRH The Gyalsey at Punakha Dzong. Outside the magnificent 17th century fortress, the Thangzona was teeming with people. For the Bhutanese young and old, the day had special significance.

As His Majesty The King, His Majesty Drukgyal Zhipa and HRH The Gyalsey left the sacred Machen, the nation held a deep breath. We witnessed past, present and the future shaping the destiny of our nation.

Our Kings have played a critical role in consolidating the sovereignty of the nation. The peace and prosperity that we enjoy today are the fruits of their unparalleled wisdom and selfless service to the country and the people. We continue to be blessed by the far-sighted vision and compassion of our monarchs.

As His Majesty The King has His Father to seek guidance from, so will The Gyalsey in his time. It is indeed a rare blessing that The Gyalsey has both his father and grandfather who will groom Him to be a monarch extraordinaire, so that during His reign people continue to enjoy peace and happiness as the Bhutanese have under the Wangchuck Dynasty since 1907.

It was, therefore, a solemn occasion for the Bhutanese to offer their prayers. As His Majesty The King held The Gyalsey in His arms and walked among the people, there was joy in the faces of the people. Many were moved to tears.

People felt and saw the future of the nation unfold before their eyes. They felt the continued national leadership strengthened and stability of the nation bolstered. They saw the success of the nation grow from strength to strength. Our political government will change from time to time, but we will have the blessing of a leader who will guide us through to achieve our profound national dreams.

It is this sense of continuity that the naming ceremony of The Gyalsey reflected for us.

And so the mood that prevailed at the ceremony; radiant colours of aspiration and confidence that showed in the faces of the people came from genuine love and reverence for the future leader of this great nation.

MY COUNTRY, MY TOWN



Spelling aside... ...**the message, repeated for emphasis, may be received loud and clear.** Pema Wangmo, SDFSec., Thimphu

MY SAY

The legacy lives

Sir,

I am out of words to pen down what our monarchs have given to our nation that attained utmost peace, prosperity under their guidance.

The birth of His Royal Highness The Gyalsey with the onset of spring connotes hope that the legacy of the Wangchuck dynasty will endure for eternity.

Yesterday was another occasion, a once in a lifetime event indeed. As the nation celebrated 400 years of Zhabdrung Ngawang Namgyel's arrival in the county, we got a glimpse of His Majesty The Fourth King, His Majesty The Druk Gyalpo and His Royal Highness The Gyalsey in one frame

In fact no generation of Bhutanese were lucky enough as ours to witness the past, present and future of the country, and that too on the day the builder of the nation, Zhabdrung attained spiritual enlightenment.

His Royal Highness The Gyalsey, in the words of His Majesty is not only his son. He is the son of Palden Drukpa.

The legacies and endeavours of our monarchs have already been demonstrated; that sovereignty of the nation and wellbeing of its people are above everything.

We have unfathomable trust and conviction that His Royal Highness will grow into an incredible and one of a kind human being to carry forward the legacy his forefathers have always pursued.

There is not doubt that Bhutan's reputation will reverberate through the world, as long as we have our monarchs at the forefront.

Long Live His Royal Highness The Gyalsey, Jigme Namgyel Wangchuk. Palden Drukpa Gyelo!

Tshering Dorji
Changzamtog,
Thimphu

Send your letters and pictures to
editor@kuensel.com.bt
Letters will be edited for space and clarity

MANAGING DIRECTOR - Bachu Phub Dorji, EDITOR IN-CHARGE - Gyalsten K Dorji,
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Royal visit

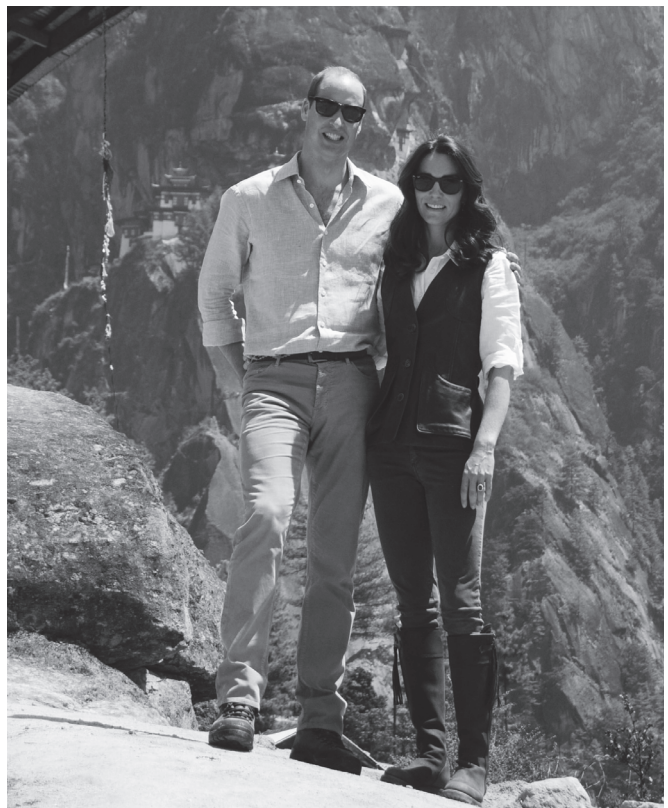
Duke and Duchess of Cambridge conclude trip to Bhutan

Staff reporter

The visit to Bhutan by Their Royal Highnesses the Duke and Duchess of Cambridge of the United Kingdom, which took place at the invitation of His Majesty Jigme Khesar Namgyel Wangchuck, concluded yesterday.

During the two-day visit, Their Royal Highnesses received an audience with His Majesty The King and The Gyaltsuen.

His Royal Highness Prince Jigyel Ugyen Wangchuck hosted an archery match and other traditional sports at Changlimithang, which the Duke and Duchess participated in. Their Royal Highnesses also interacted with students from Ability Bhutan Society and the Draktsho Vocational Training Centre for Special Children and Youth at Changlimithang.



Their Royal Highnesses the Duke and Duchess hiked up to Taktshang on their second day in Bhutan

On the second day of the visit, Their Royal Highnesses trekked to the Taktshang Monastery in Paro and later in the evening met with Bhutanese who have studied in the United Kingdom.

Their Royal Highnesses' successful visit has reinforced the growing ties of friendship between the Royal Families and Peoples of Bhutan and the United Kingdom, a foreign affairs press release stated.

Visa

UK visa application centre to open in Thimphu

Staff reporter

Following the Duke and Duchess of Cambridge's successful visit to Bhutan, the UK has announced the opening of a new Visa Application Centre (VAC) in Thimphu to further strengthen ties between the two countries.

The new VAC is a joint venture with Australia and VFS Global, UK Visas and Immigration's commercial partner. It is planned to open mid-May in Thimphu, and will provide customers the opportunity to apply for their UK visas in Bhutan rather than having to travel to India.

"I was honoured to accompany The Duke and Duchess on their visit to Bhutan," British High Commissioner Sir Dominic Asquith (KCMG) said. "Their Royal Highnesses spent time with Their Majesties The King and Queen, children from local NGOs as well as a number of Bhutanese with links to the UK and were thrilled to get to know more of this beautiful country and its people."

The British High Commissioner added: "I am so pleased we are able to build on the strong relationship between our two countries by opening the UK's first Visa Application Centre in Bhutan. I hope it encourages more Bhutanese to visit the UK, where they are sure to receive a warm welcome."

UK Visas and Immigration Regional Director for South Asia, Nick Crouch said: "UKVI is committed to improving its service and making it easier for customers across the world to apply for their UK visas. This new visa centre will allow Bhutanese to apply for their visas in their own country."

He added that it is hoped that by offering this new service, more Bhutanese will apply for UK visas to visit or study in the UK.

The UK/Australian Visa Application centre will open five days a week (9am-2pm) and is located on the fifth floor of Thimphu Plaza, Changlam.

ZAKAR

TOMORROW'S
Good day
- to perform *lhasung*
- to appoint to new post
- to learn astrology
- to hand and take over office
- to marry
- to celebrate
- to enter in a new house
- to shift house
- to sow seeds
- to plant trees and flowers

Bad day
- to start new business
- to roof house
- to hoist *lungdar*

A good day for rituals (*laza*) for those born in the snake and horse years.
Generally a good day (*sogza*) for those born in the rat and pig years.
A bad day (*shedza*) for those born in the monkey and rooster years.

APRIL 19, TUESDAY
Good day
- to perform daily rituals

Bad day
- to consecrate
- to perform *lhasung*
- to learn astrology
- to appoint to new post
- to hand and take over office
- to marry
- to celebrate
- to shift house
- to roof house
- to start new business

A good day for rituals (*laza*) for those born in the rat and pig years.
Generally a good day (*sogza*) for those born in the ox, dragon and dog years.
A bad day (*shedza*) for those born in the snake and horse years.

WEATHER

APRIL 17, 2016
SUNRISE : 5:37 am
SUNSET : 6:26 pm

Thimphu

22 / 10 °C

	Max	Min
Gasa	16	6
Trongsa	21	10
Bumthang	19	9
Trashigang	26	10
Sarpang	30	21
Phuentsholing	31	21

Source: Meteorology Division, DHMS, MOEA | For any weather information: Call hotline 339673

Aviation

Drukair's aircraft damaged by hail

Fortunately the pilots landed KB-140 safely in Guwahati



The aircraft sustained some damage to its nose

Staff reporter

A Drukair aircraft with 103 passengers aboard was damaged after flying through hail while on approach to Guwahati airport in India yesterday.

The flight, KB 140, which was on the way to Bangkok via Guwahati, landed safely.

A press release issued by the national airline stated that the weather condition at Guwahati was forecast to be good in terms of visibility and with only light showers occurring.

The pilots were in the process of circumnavigating to avoid thunderstorms en route to Guwahati when they encountered hailstones. "On the approach of flight KB 140, the pilots unexpectedly encountered severe hail stones at the proximity of thunderstorm, though on very rare occasions thunderstorms produce hail stones," a press release from the airline stated.

Damage to the aircraft is currently being assessed the airline said, while adding that it will be back in operation as soon as possible.

An image of the aircraft uploaded onto social media shows that the aircraft's nose has been punctured by the hailstones.

As a result of the incident, flights have been rescheduled.

The airline issued the press release in response to "various speculations in public".

The aircraft is currently grounded for technical reasons at Guwahati airport. A relief flight was operated to carry passengers bound for Bangkok.

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CLASSIFIEDS

Automobiles

Required on hire: 20 nos. of dumper (6 wheeler and 10 wheeler) for one year. Contact 77344784.

Immediate sale: Mahindra Scorpio Pick up double cabin '07 model (2.95 lakhs, negotiable and as is where is). Contact 17668537.

Sale: Landcruiser GX 2005 model, maroon colour (125,000 kms run in excellent condition). Single owner driver. Contact 17110434.

Land

Sale: Land and house above Utpal School, Paro. Contact 17320550.

Vacancy

Required: 1 sales executive with minimum 2 to 3 years experience and 2 mechanic for two wheeler. Training will be provided, location Thimphu. Email: jigme.tshering@gmail.com, Thimphu Leksol Automobiles. Contact 17110900.

Vacancy: The Zone Executive Suites is looking for honest, hardworking, healthy staff in house keeping and baking departments. Contact 17111444/77111444.

Vacancy: Trainer with Degree/three years Diploma in Hotel Management. Mail your resume at mb_monger@yahoo.com.

Vacancy: 11 dancers (female) for Tashi Tagay Drayang. Salary 9,000. Contact 17268268.

Vacancy: Housekeeping, Waiters and Sweeper at Hotel Riverview, Thimphu. Submit your application at the reception. Contact 17612643.

Others

Announcement: High quality shuttering plywood and doors besides normal plywood and block boards. Available with Bhutan Ply, Phuentsholing at very reasonable price. Contact 17625657.

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as of yesterday

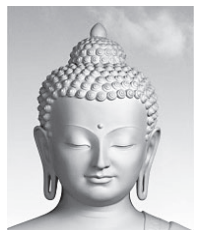
	NOTES	
	Buy	Sell
US $	65.60	67.80
POUND	92.90	95.50
EURO	73.90	75.95
YEN (100)	60.05	61.80
HK $	8.45	8.70
AUS $	50.45	51.85
SING $	48.10	49.50

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Wisdom wise

Holding on to anger is like grasping a hot coal with the intent of throwing it at someone else; you are the one who gets burned.



Buddha

A WORD a day

Embroiled.

v. 1. Involve (someone) deeply in an argument, conflict, or difficult situation; 2. Bring into a state of confusion or disorder.

The organization is currently embroiled in running battles with pressure groups.

REBUS



ANSWER: Jack in the box

Sudoku

			3			2		
				4				6
4				9	2		8	3
8		6			3		1	
		4	8		9	3		
	9		6			8		4
3	1		7	6				5
7				3				
		9			1			

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DIFFICULTY RATING: ★★☆☆☆

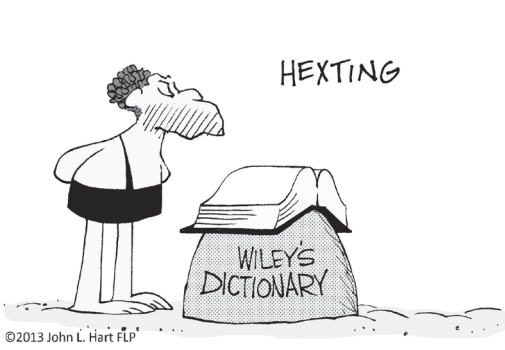
How to play

Fill in the grid so that every row, every column, and every 3 X 3 box contains the numbers 1 through 9.

Answer

9	5	1	3	8	6	2	4	7
2	3	8	1	4	7	9	5	6
4	6	7	5	9	2	1	8	3
8	2	6	4	7	3	5	1	9
5	7	4	8	1	9	3	6	2
1	9	3	6	2	5	8	7	4
3	1	2	7	6	8	4	9	5
7	8	5	9	3	4	6	2	1
6	4	9	2	5	1	7	3	8

BC





History

LIFE and WORKS

Jamgon Ngawang Gyeltshen

Jamgon made a magnificent embroidered brocade thangka depicting the chain of former existences of saints or incarnate lamas of the Drukpa Order. It is also recorded that he commissioned the building of one hundred mani-walls and chortens engraved with sacred prayers (man thang mchod rten ma ni 'i rgyan can) at the important sites.

Fungi of Bhutan

No local name known



Scientific name:
Hygrocybe conica

- Is inedible
- Is relatively easy to identify by the conical shape of the cap and from bright red to orange-red, yellowish-orange and even greenish-yellow colours
- All parts of the fruit body bruise and discolour strongly black when bruised and as it ages
- Is also known as witch's hat

Tech Tricks

MS WORD 2013

Editing a Document
Paragraph Formatting

Paragraph formatting involves changing the alignment, line spacing, or indentations of paragraphs. Commonly used commands are located in the Paragraph group, under the Home tab, while more commands can be found in the Paragraph Dialog Box. The Paragraph Dialog Box can be accessed by clicking the Paragraph Dialog Box Launcher

Daily Living

Enlightenment



Buddhism is not divorced from reality but is found within it, confronting human suffering head-on and teaching a way to overcome it. Buddhism is about transforming this world of suffering and hardship into a world of hope. Buddhism is in the here and now, not in some distant place.

- Daisaku Ikeda

Medical Terminologies

- ཁྲག་སེལ། Dialysis
- མཁལ་རྡོག་ལས་ཚབ་སྟེ་ཕྲན། Dialysis unit
- ཚ་གདན། Diaper
- ཀ་རིམ། Diaphragm
- བཤལ་ནད་ Diarrhoea

To be continued...

ecotip:

GETTING to work

If you're one of the lucky few blessed with clear stretches of road on your way to work, use cruise control, as it saves fuel and also helps you maintain a constant speed.

Significance of the Birth of The Prince His Royal Highness Gyalsey Jigme Namgyel Wangchuck

With the naming of the Prince as HRH Gyalsey Jigme Namgyel Wangchuck at Punakha Dzong yesterday on the holy occasion of Zhabdrung Kuchoe, the past, present and future of Bhutan came together. This most auspicious name encompasses names of Zhabdrung Ngawang Namgyel, Desi Jigme Namgyel, His Majesty Jigme Khesar Namgyel Wangchuck and indeed of all our former Kings. The naming tendrel in front of the Machen or holy remains of Zhabdrung Ngawang Namgyel was the third in a series of nation-wide celebrations concerning the Gyalsey. The first was the royal announcement of the pregnancy of Her Majesty The Gyaltsuen on November 11, 2015 and the second, the birth of The Gyalsey.

As the Bhutanese celebrated the lunar new year or Losar on February 9, the sense of joy and festivities were boundless. Everyone felt that we had received a special and precious new year gift in the person of His Royal Highness The Gyalsey, who was born four days earlier on February 5. He is the first child of His Majesty The King and Her Majesty The Gyaltsuen. The great joy for the Bhutanese people arises from many significances associated with The Gyalsey's birth. This article will attempt to highlight the most significant aspects.

Convergence of Five Auspicious Events

Year of the Birth of Guru Rinpoche

Astrologically, February 5 was a very auspicious day when the earth and water elements met. It was the 27th day of the Fire Male Monkey year. His Majesty The King was also born in the Iron Monkey year. Not only do His Majesty and His Royal Highness share the same birth sign, both were born in the same month, February, and in leap years too, 1980 and 2016.

The fact that the Monkey year is the one in which the second Buddha, Guru Rinpoche was born made the birth of The Gyalsey a very auspicious and holy occasion. Guru Rinpoche was born in the Water Monkey year. He visited Bhutan three times and blessed the entire land as a Baeyul or Sacred Hidden Land. It was in this land, which he blessed as Baeyul, that Bhutan as a nation was eventually created in the 17th century by Zhabdrung Ngawang Namgyel.

The connection between Guru Rinpoche and the Monarchy extends beyond mere coincidence of birth years of His Majesty The King and The Gyalsey with the second Buddha. It was Guru Rinpoche who predicted the birth and reign of the First King His Majesty Ugyen Wangchuck. The prophecy as recorded in Kathang Duepa, a brief biography of Guru Rinpoche reads, "From the direction of Bumthang, the limits to the throne will be overcome/ There will appear my emanation, who will reign in accordance with the Dharma." The First King reigned from Bumthang. Ugyen, his first name was also the same as that of Guru Rinpoche (known as Ugyen Guru).

Guru Rinpoche also appeared before Terton Drukdra Dorji, a great treasure revealer of the 18th century, at the holy site of Tshaluney in Thimphu and gave this prophecy: "Son, don't be disheartened but listen well/ Amidst forests of this hidden Southern Land, where three valleys converge/ In the hamlet known by the name Womina/ A person born in the Wood Sheep year in that place/ Will be the illustrious one with a delightful demeanor!" The Fourth King was born in Dechencholing, a place that was traditionally known as Womina, in the Wood Sheep year, 1955.

The Fourth King is also widely believed to be an emanation of Zhabdrung Ngawang Namgyel. It is also important to mention that the Royal Family descends directly from Terton Pema Lingpa, one of the five great treasure revealers, who was also foretold by Guru Rinpoche to be his own emanation.

Despite such connection between our Monarchy and Guru Rinpoche, no Bhutanese monarch has ever proclaimed officially or invoked any divine association as the basis of their reign. The founding of monarchy in 1907 was based on a signed contract called *genja* between His Majesty Ugyen Wangchuck, the monastic body and various officials representing different regions and people. It was not based on any invocation of divinity or divine rights. This is one among many important reasons which make the Bhutanese monarchy both modern and unique in terms of the timing and rationale of establishment.

Four Hundredth Year of the Arrival of Zhabdrung Ngawang Namgyel

The Gyalsey was also born during the 400th anniversary of the arrival of Zhabdrung Ngawang Namgyel in Bhutan in 1616. Bhutan did not exist as a country then. Ten years after his arrival, he declared the founding of Palden Druk Zhung (Government of Palden Drukpa) from his monastic seat at Chari. Between 1626 and 1651, he created a national political community by consolidating territories, establishing administration, fighting invasions, winning political loyalties and organising society. His arrival and reign have been predicted by many Buddhist masters including Guru Rinpoche. Therefore, his arrival in 1616 marks a historic moment in the life of the Bhutanese nation. The fact that The Gyalsey was born during the 400th year of his arrival makes the occasion even more auspicious.

Over the last four hundred years, forms of government have changed in Bhutan. From being a monastic government initially, it evolved to be a monarchy in 1907 and then a parliamentary democracy in 2008. However, the essence of the government, which is the interdependence of the secular and the spiritual or *Chhoe-sid nyi*, has continued as the ideological core of the state. Zhabdrung Ngawang Namgyel was the founder of such a government, and the Bhutanese Monarch epitomises this interdependence. Article 2.2 of the Constitution states: "The *Chho-sid nyi* of Bhutan shall be unified in the person of the Druk Gyalpo who, as a Buddhist, shall be the upholder of the *Chhoe-sid*." The Gyalsey's birth during the 400th anniversary is symbolic of the fact that he will, in future, become the holder and expression of the *Chhoe-sid nyi* tradition, a unique feature of the Bhutanese political system introduced by Zhabdrung Ngawang Namgyel.

As His Majesty commanded yesterday, the second name Namgyel is from Zhabdrung's name. The naming ceremony took place in front of the holy Machen of Zhabdrung. The tendrel ceremony took place in Punakha Dzong, built by Zhabdrung in 1637, as the centre of the dual system or *Chhoe-sid nyi*.

Indeed, soon after the Royal Announcement of His impending birth at Chang Lingmithang stadium in Thimphu on November 11, 2015, an auspicious snowfall was visible at the holy site of Phajoding Monastery located high up in the mountains overseeing Thimphu valley. The snowfall around that time of the year was unprecedented! This was auspicious because Phajoding Monstery was the holy site of meditation of one of the most illustrious Drukpa Kagyud masters known as Phajo Drugom Zhigpo of the 13th century. He and his sons became pioneers in introducing the *Chhoe-sid nyi* system of governance although the extent of their rule was confined then to western Bhutan.

One Hundred and Eighth Year of Founding of Monarchy

The year 2016 also marks the 108th year of the founding of monarchy in 1907. For both Buddhists and Hindus alike, 108 is a sacred number. There are various reasons for its sacredness. For example, the entire teachings of the Buddhas are compiled in 108 volumes known as Kangyur. In everyday spiritual practice such as reciting of mantras using prayer beads, accumulating prostrations or hoisting prayer flags, 108 is the standard number for each round or lot. This is said to remove misfortunes or obstacles associated with 108 types of defilements.

Buddhists also identify 108 energy channels branching out from three major arteries called *uma*, *roma* and *changma*. Then there are the 108 sensations. Generally, senses are categorised into six parts: sight, sound, smell, taste, touch and mind. As each of these senses are spread over three times of past, present and future, they become eighteen senses. As the eighteen senses are further broadened into outer and inner senses or pure and impure senses, they total thirty six. Further, as each of the thirty six senses are elaborated into three categories of intense, intermediary and mild sensations, they total hundred and eight.

Hence the birth of the Gyalsey in the 108th year of the founding of monarchy adds another dimension to the auspicious convergence of sacred moments! It was mentioned earlier that both His Majesty The King and The Gyalsey were born in leap years which consist of 366 days. Interestingly, when each digit of the leap year is multiplied (3x6x6), they give a product of 108.

Continued to Pg.10

Images from **Zhabdrung Kuchoe** in Punakha



People performed colourful cultural programmes



Thousands gathered for Zhabdrung Kuchoe and the naming ceremony of HRH The Gyalsey





The Thongdrel of Zhabdrung Ngawang Namgyel at Punakha Dzong



His Majesty The King granted tokha to His people



Significance of the Birth of The Prince His Royal Highness Gyalsey Jigme Namgyel Wangchuck

From Pg.8

Sixtieth Birth Anniversary of the Fourth Druk Gyalpo

The Bhutanese people engaged in a year-long celebration in 2015 to mark the 60th birth anniversary of the Fourth King His Majesty Jigme Singye Wangchuck. It was a year that saw the creation of social, cultural and intellectual capital as individuals, socials groups and institutions dedicated investments, initiatives and celebrations to one of Bhutan's greatest leaders. The celebrations took place amidst a strong spiritual ambience as members of the spiritual community recited sutras and mantras, constructed and renovated religious monuments, performed purification rituals and organized prayer ceremonies.

For Buddhists, the 60th year is very important. It marks the completion of five sexagenary cycles consisting of 12 years each. Sixty years constitute a *rabjung*, which is a Buddhist equivalent of a century.

On November 11, 2015, the day the Fourth Druk Gyalpo attained sixty years of age, His Majesty The King announced to the great joy of the Bhutanese people that Her Majesty The Gyaltsuen was expecting the birth of The Gyalsey in about three months. The fact that the Prince had not only been conceived but was already six months into pregnancy of Her Majesty The Gyaltsuen had not been publicly disclosed that far. Hence, the news of the impending birth was the crowning moment to the year-long celebration.

His Majesty commanded that the Royal Couple would present The Gyalsey to the Fourth Druk Gyalpo. Indeed, The Gyalsey was presented to the Fourth Druk Gyalpo soon after his birth. Thus, his conception during the celebrations of the Fourth Druk Gyalpo's 60th birthday, the Royal Announcement November 11, the birth as the culmination of the celebrations and presenting the Prince to his Royal Grandfather imbued a far greater significance to the Bhutanese people.

Ninth Year of His Majesty's Reign

On December 9, 2015, His Majesty The King completed the ninth year of a very successful reign. From the Buddhist point of view, this is a very auspicious number. A major significance is the nine stages or vehicles to enlightenment according to the Nyingma School of Buddhism. These are *Sharavakas*, *Pratyeka Buddhas*, *Boddhisttva Yana*, *Kryatantra*, *Upatantra*, *Yogatantra*, *Mahayoga*, *Anuyoga* and *Atiyoga*. Each vehicle or *yana* has what is called *zhilam dresum* or the triad of a ground, a path and a fruit.

Besides, Buddhism specifies nine levels or grounds for enlightenment called *sa rimpagu*. A vajra with nine spokes is a representation of the nine yanas as well as the nine levels.

Then there are the nine treasures (tergu), nine elements (zeygu), nine sources of refuge (neypagu), nine powers associated with enlightened beings (wangpogu), nine skills of heroes (photselgu), nine kinds of cereals (drunagu) and finally the nine great treasure revealers or Tertons. They are Dorji Lingpa, Ratna Lingpa, Pema Lingpa, Karma Lingpa, Ugyen Lingpa, Sangye Lingpa, Samten Lingpa, Zhigpo Lingpa and Kuenchong Lingpa. The first five are also separately called the Five Great Tertons.

It is thus a very auspicious confluence of events for The Gyalsey to be born in the ninth year of His Majesty The King's reign.

Age at Enthronement in the Future

When His Majesty The King retires around 2045, His Royal Highness The Gyalsey would be around 29 years old. His Majesty may choose to retire a few years early or reign on till 2045 depending on His royal consideration. At the moment, it appears that The Gyalsey may be enthroned as the Sixth Druk Gyalpo in his late twenties. Assuming kingship at such an age is very important. In order to ensure that a king is not too young at the time of enthronement, the Constitution has specified 21 years as the age the Crown Prince needs to attain before being enthroned.

A British scholar Bagehot wrote in the 19th century that: "The only fit material for a constitutional king is a prince who begins early to reign - who in his youth is superior to pleasure - who in his youth is willing to labour - who has by nature a genius for discretion. Such kings are among God's greatest gifts, but they are also among his rarest."

Bhutan has had the good fortune of receiving the greatest and rarest of gifts in the person of our successive Kings. His Majesty The King took over responsibilities of the King at age 26 although his formal coronation was at age 28. The Third Druk Gyalpo became king at age 23 whereas the Second Druk Gyalpo was enthroned at age 21. Although the First Druk Gyalpo was enthroned at age 45, he was only 23 years old when he became the de facto leader of the country as Paro Penlop after winning the last battle in 1885 at Chang Lingmithang, and ushering in an unprecedented era of peace after more than 200 years of internal strife and civil war. Likewise, his father Desi Jigme Namgyel became the 51st Druk Desi or civil ruler at age 45. However, he was only 28-years-old when he too became the de facto ruler of the country as the 14th Trongsa Penlop in 1853. Only the Fourth Druk Gyalpo succeeded to the throne at a young age of 16 years after the premature demise of his father. He was 18 years old during his formal coronation in 1974. However, he has proven to be an exceptional and visionary leader overcoming the limitations of his age and education.

It can thus be seen that most of our rulers since the time of Desi Jigme Namgyel had taken over the helm of national leadership when they were in their twenties. They began to reign early. So would The Gyalsey when he succeeds his Royal Father in the future. It is also important to mention that Zhabdrung Ngawang Namgyel was only 22 years old when he arrived in Bhutan four hundred years ago.

Long Future Reign of the Gyalsey

Assuming that The Gyalsey succeeds His Royal Father at age 29, he would reign for 36 long years. For Bhutan and the Bhutanese people, this is good news. It ensures political stability by way of continued national leadership over an extended period of time. For a small land-locked country located between two huge, populous and powerful neighbours, political stability is key to our survival as a nation.

Before the founding of monarchy in 1907, Bhutan was ruled by a total of fourteen gyaltshabs who served as heads of state in the name of Zhabdrung Ngawang Namgyel and fifty four desis or civil rulers who wielded powers of administration. Those who served as the gyaltshabs were reincarnations either of Zhabdrung Ngawang Namgyel, his son Gyalse Jampel Dorji or of another scion of the family, Gyalse Tenzin Rabgye. On the other hand, the office of desi was assumed by both monastic officials and lay people.

Among several problems associated with their rule that generated more than two centuries of political instability, a few are noteworthy for comparison in the present context. First, most of the gyaltshabs were enthroned at a very young age. Some were enthroned at an age as young as three, four or six years old. Second, their reigns lasted for very short periods. Third, there were times when reincarnations sometimes would not appear on time and there would be a vacuum in continuity of leadership. On the contrary, multiple reincarnations would sometimes appear around the same time creating a situation where there were multiple claimants to the throne. They became mere pawns in the hands of powerful governors and chieftains who enthroned these gyaltshabs as mere figure heads only to legitimize their rule.

Likewise, the reigns of the desis were also very short. Among the fifty four desis, fifteen of them ruled for less than year, twenty four ruled between two and four years whereas twenty two were assassinated.

The founding of monarchy in 1907 addressed most of these problems. One, hereditary succession as opposed to succession by multiple reincarnations ensured smooth and uncontested transfer of power as there could only be one heir to the throne. Two, as the crown princes succeeded the kings, there was no vacuum in continuity of leadership. Third, long reigns of our Kings ensured that the heirs had enough time for education and grooming to take over the reins of the state.

For example, Desi Jigme Namgyel served as desi only for three years (1870-73) because the attraction and prestige of that office had long been lost. However, he served as the de facto ruler of the country for 28 years, i.e. from the time he became Trongsa Penlop in 1853 till his death in 1881. No ruler before him had served as such for so long. This long rule provided him an opportunity to unify the country that had for all purpose fragmented into multiple power centres and different factions.

Gongsar Ugyen Wangchuck served as King for nineteen years. Again, it must be emphasised that like his father, he was the de facto ruler of the country since 1885 when he defeated the last vestiges of internal civil strife and reigned as Paro Penlop first and later as Trongsa Penlop for 22 years accumulating a total of 41 years as the country's ruler.

Continued to Pg.11

Significance of the Birth of The Prince His Royal Highness Gyalsey Jigme Namgyel Wangchuck

From Pg.10

The Second King reigned for 26 years followed by a 20-year reign of the Third King and 34-year reign of the Fourth King. His Majesty Jigme Khesar Namgyel Wangchuck completed the ninth year of his reign. When He retires around 2045, He would have reigned for nearly 40 years, which would be the longest reign among all the Druk Gyalpos. Thus the reign of The Gyalsey for about three sexagenary cycle of 36 years would follow the rich political tradition of our Kings' long reigns, which have been vital for Bhutan's political stability and survival.

Continuity of National Leadership

The birth of The Gyalsey also ensures continuity of national leadership over a long period of time in contrast to short-term political leadership. By the time His Majesty retires, He would have presided over eight governments. Similarly, The Gyalsey would reign and preside over seven different governments. The assumption is that all governments in future would complete their five-year term. Some governments could be re-elected and some may dissolve prematurely. However, the fact remains that His Majesty The King and The Gyalsey would reign during the administrations of at least these many governments.

Political leadership is short-term, tied up to the electoral cycle. Change in government at frequent intervals is an integral part of the democratic political system. For example, Queen Elizabeth of the United Kingdom has been presiding over as head of state for twelve governments now since she was enthroned in 1952. Likewise, Emperor Akihito of Japan has thus far presided over fifteen governments since 1989 and King Bhumibol Adyuladej of Thailand over thirty five governments since 1946. In Nepal, there were nearly sixteen governments between 1991 and 2008 during the time of Constitutional Monarchy. After it became a republic in 2008, Nepal has had thus far eight Prime Ministers in eight years averaging one Prime Minister every year. It must be mentioned that in these countries, some Prime Ministers have been re-elected at later dates to lead a new government.

Although governments would change frequently, a sense of continuity and certainty is provided by the monarchs and monarchy under longer periods of reigns. In other words, while political leadership changes periodically subject to electoral cycles, the national leadership embodied by the monarchy continues much longer. The contrast is clear if we look at both the political and national leadership before the founding of monarchy in 1907. Both the exalted reincarnations who served as gyaltshabs and as well as the desis, who functioned like chief executives of administrations, were frequently changed. Both did not provide a sense of continuity of leadership and confidence in the political system. In democratic Bhutan, chief executives will change frequently but unlike the gyaltshabs, monarchs will continue to provide the extended and necessary long-term national leadership.

Continuity of the Wangchuck Dynasty

The birth of The Gyalsey ensures the continuity of the Wangchuck dynasty. For Bhutan and the Bhutanese, the continuity of this dynasty is crucial for our ability to continue surviving as a nation. The Wangchuck dynasty came during a crucial period in national, regional and global history. The leadership of successive Kings ensured that our security and sovereignty were not only protected but strengthened during a turbulent period characterised by world wars, the Cold War, nationalist movements and decolonisation.

His Majesty The Fourth Druk Gyalpo is a proud father of many princes and princesses and grandfather to their children. Hence there is no question about the continuity of the royal lineage. As the direct heir to the golden throne, The Gyalsey further ensures both the continuity of the lineage as well as the political dynasty. The continuity of this political dynasty is a symbol of the continuity of the nation. Therefore, The Gyalsey is the symbol of future Bhutan.

Conclusion

Never has there ever been a time when a former King, a reigning King and a future King have been among the Bhutanese people at the same time. It is as His Majesty commanded yesterday that there has never been a time in our history when a royal grandfather, father and son appeared together before the holy Machen.

Desi Jigme Namgyel's grandson, the Second King was born in 1905, 24 years after he passed away. The First King passed away in 1926, and his grandson, the Third King was born only two years later in 1928. Likewise, the grandson of the Second King, His Majesty The Fourth Druk Gyalpo was born in 1955, three years after he passed away in 1952. His Majesty The King, Jigme Khesar Namgyel Wangchuck was born eight years after the premature demise of his grandfather, the Third King in 1972. However, The Gyalsey was born when his grandfather, His Majesty The Fourth Druk Gyalpo is only 60 years old, enjoying good health and continues to live amongst us providing inspiration and confidence.

Considering all these events, historical facts and spiritual symbols, it is doubtless that The Gyalsey has been born under very special circumstances. This points to a very bright future for the Bhutanese people. His birth strengthens our aspiration and confidence to not only survive but prosper as a national community. It is only fitting that as much as we celebrate our good fortune, we also take this precious opportunity to engage in activities to accumulate and multiply our merits, personal and collective! We are deeply grateful to Their Majesties for the birth of our Gyalsey. His birth gives us confidence and bears testimony to the fact that our collective merit as a nation is not on the wane but flowering and bearing sweet fruits!

Contributed by
Dasho (Dr) Sonam Kinga

FLIGHTS

DrukAir

Date	Route	Flight No.	Departure	Arrival
April 18	Paro to Bangkok via Bagdogra	KB 130	11:00 am	04:10 pm
April 18	Bangkok to Paro via Kolkata	KB 121	06:50 am	10:10 am
April 18	Paro to Delhi	KB 204	08:50 am	10:40 am
April 18	Delhi to Paro	KB 205	05:00 am	07:50 am
April 18	Paro to Kathmandu	KB 400	07:00 am	08:05 am
April 18	Kathmandu to Paro	KB 401	08:45 am	10:20 am
April 18	Paro to Singapore via Kolkata	KB 500	07:30 am	03:50 pm
April 18	Bangkok to Paro	KB 151	04:30 am	06:30 am
April 19	Paro to Bangkok	KB 120	11:00 am	04:20 pm
April 19	Bangkok to Paro via Bagdogra	KB 131	06:50 am	10:00 am
April 19	Paro to Delhi via Kathmandu	KB 204	11:50 am	02:45 pm
April 19	Delhi to Paro via Kathmandu	KB 205	06:30 am	10:25 am
April 19	Paro to Dhaka	KB 300	06:00 am	07:20 am
April 19	Dhaka to Paro	KB 301	08:00 am	09:20 am
April 19	Singapore to Paro via Kolkata	KB 501	06:30 am	10:50 am

Domestic

*** No flight on April 18 ***

April 19	Paro to Bumthang	KB 1002	10:15 am	10:50 am
April 19	Bumthang to Paro	KB 1003	11:10 am	11:45 am

Note : All timings in local. Timings are subject to change. Call Drukair toll free No. 1300 for latest flight information.

Bhutan Airlines (Tashi Air)

April 18	Bangkok to Par	B3701	06:30 am	09:55 am
April 18	Paro to Bangkok	B3700	10:35 am	04:05 pm
April 18	Paro to Delhi	B3773	11:00 am	02:05 pm
April 18	Bangkok to Paro	B3703	06:00 am	08:00 am
April 19	Paro to Bangkok via Kolkata	B3700	10:35 am	04:05 pm
April 19	Bangkok to Paro via Kolkata	B3701	06:00 am	09:55 am
April 19	Delhi to Paro via Kathmandu	B3774	08:00 am	11:45 am

Note : All timings in local. Timings are subject to change. Call Bhutan Airlines toll free No. 1234 for latest flight information.

Recognition

His Majesty The King awards three with *Bura Marp*

Staff reporter

His Majesty The King granted Red Scarfs to three individuals in recognition for their services to the nation yesterday in Punakha Dzong.

The award coincided with Zhabdrung Kuchoe and the naming ceremony of His Royal Highness The Gyalsey

The recipients are works and human settlement minister Dorji Choden, Dratshang Lhentshog secretary Karma Wangchuk Penjor and Royal Physician Dr Tobgyel Wangchuk.

Dasho Dr Tobgyel Wangchuk has a MBBS from the All India Institute of Medical Science, Delhi and M.Sc in ENT from the Institute of Medicine in Yangon.

He is a recipient of the Drakpoi Thuksey and received Kapney Patang from His Majesty The King in 2010.

He was the team leader of the relief medical team deployed to Nepal following the 2015 earthquake.

Dasho Karma Wangchuk Penjor has a Master's degree in Development Management from the Asian Institute of Management, Manila, in the Philippines and a Bachelor's degree in Economics and Political Science from University of California, Berkeley.

He is the first Bhutanese to have received a scholarship from the World Bank to Columbia University where he pursued the Economic Policy Management Graduate Programme.

After working in RCSC and the finance ministry, he became the director for the Dratshang Lhentshog in 2007 and secretary in 2010.

Lyonpo Dorji Choden, the first woman minister has over ten years of experience working at the mid and senior level executive positions in the civil service.

As the first female engineer in Bhutan, she has inspired young women to enter into the technical profession.



His Majesty awards *Bura Marp* to Dr Tobgyel Wangchuk, Lyonpo Dorji Choden and Karma Wangchuk Penjor

She has Master of Arts in Public Administration from Maxwell School of Citizenship, Syracuse University, New York and a Bachelor's degree in Civil Engineering from Birla Institute of Technology, Ranchi, India.

She also served as one of the first Commissioners for the Anti-Corruption Commission form 2006 to 2008.

In the works and human settlement ministry, she served in various technical capacities before being elected as a minister.

She has managed several projects for the United Nations while working as the Assistant Resident Representative.



Event

Guru Tshengye thongdrel in Trongsa

Nima Wangdi | Trongsa

Guru Tshengye Thongdrel, which is more than a hundred years old, was displayed for the public at Trongsa Dzong to mark Zhabdrung Kuchoe yesterday.

Hundreds of devotees received blessing from the thongdrel and offered their prayers to Zhabdrung. The 12-metre by 3-metre thongdrel was made under the command of Trongsa Penlop Jigme Namgyel.

Tensum clerk, Jambay, said the thongdrel was not displayed for public viewing since the reign of the Third Druk Gyalpo.

Senior monks of Choerab Dratshang said the thongdrel is made out of a superior silk quality called Banaraza, which is available in Varanasi, India.

Jambay said the thongdrel is usually stored in the Thong Lhakhang. "The thongdrel was displayed only in the Goenkhang during the seven-day annual Dechog khorlo Dompai ritual." Jambay. Dechog khorlo Dompai ritual is conducted from the fourth day till 10th of the 12th month of the Bhutanese calendar.

Tashi, from Drangla in Trongsa, said he last saw the thongdrel when the His Majesty The Fourth King was crowned as Trongsa Penlop. "I am lucky to see this again after so many years."

About 25 relics of Trongsa Dzong were also displayed for public viewing.

The dzongkhag administration and the dratshang offered Kusung Thukten Mendrel to the thongdrel.

Printed and published by Kuensel Corporation Limited, PO Box 204, Tel: 975-2-322483/324688, Fax: 975-2-322975, www.kuenselonline.com BICMA Lic no. 303000005, ISSN 0259 1499

INVITATION OF BIDS (IFB)

MINISTRY OF WORKS & HUMAN SETTLEMENT
Department of Roads, Regional Office: Lingmethang

DOR/ROL/Plg-15/2015-2016/1363

The Chief Engineer, DoR, Lingmethang invites sealed bids from eligible and qualified national bidders as per the IFB data given below:

Sl. #	Name of the work	Contract package	Estimate without the cost of bitumen	Contract category	Contract duration	Bid security (Nu. In millions)	Last date of submission
1	Black Topping of Balam GC Road (12.90 Km)	DoR/RoL/Plg-15/2015-2016/25	39.21	W1- Large	16 Months	0.838	16/05/2016 at 1:00 PM
2	Black Topping of Challi GC road (7.371 Km)	DoR/RoL/Plg-15/2015-2016/26	22.557	W1- Large	12 months	0.541	16/05/2016 at 1:00 PM
3	Black Topping of Silibi Gorsum GC road (15 Km)	DoR/RoL/Plg-15/2015-2016/27	37.061	W1- Large	18 months	0.906	16/05/2016 at 1:00 PM
4	Black Topping of Minji GC road (8.10 Km)	DoR/RoL/Plg-15/2015-2016/28	23.408	W1- Large	13 months	0.566	16/05/2016 at 1:00 PM
5	Black Topping of Tsakaling GC road (11.30 Km)	DoR/RoL/Plg-15/2015-2016/29	34.25	W1- Large	14 months	0.838	16/05/2016 at 1:00 PM
6	Black topping of Jurmey GC Road (17.20 km)	DoR/RoL/Plg-15/2015-2016/30	44.487	W1-Large	20 months	1.10	16/05/2016 at 1:00 PM

1. Bidding will be conducted through the National Competitive Bidding procedures specified in the RoGB Procurement Manual and is open to all eligible bidders from Bhutan.
2. The interested Bhutanese contractors registered with CDB and valid trade licence may download complete set of bidding documents from the Ministry's website **www.mowhs.gov.bt** with effect from **15/04/2016**.
3. Bid must be delivered to the address indicated in the bidding document on the date and time specified above.
4. All bids shall be accompanied by the bid security as specified in the bidding document.
5. Integrity pact form given in the bidding document must be submitted duly filled and signed by the bidders or his authorized representatives.
6. Form of bid must be duly filled and signed.
7. Technical specification and drawings can be downloaded in separate volume.
8. All bidders are requested to check our website **www.mowhs.gov.bt** on daily basis or follow prints and broadcasting media for any addendum issued.
9. All bidders are requested to submit the rate analysis for DBM and AC with the bids. In the rate analysis of DBM and AC, the bidders are advised to put the cost of Bitumen as "Zero".

Chief Engineer.

DEPARTMENT OF NATIONAL PROPERTIES

FM/DNP/GP-44/2-16/1218

NOTICE INVITING SEALED BIDS

1. The Department of National Properties invites sealed bids for the supply of LED lights for DPA office, MoF.
2. Bidding will be conducted through open competitive bidding; a procedure specified in the RGoB procurement Rules and Regulation 2009.
3. Bids must be delivered to the **Director General, Department of National Properties, MoF at or before 12:30 PM on May 6, 2016**. Bids will be opened on the same day at **2:30 pm** in the presence of the bidder's representatives, or who wish to attend in person at the address mentioned above.
4. All bids shall be accompanied by a bid security of **Nu. 5,000 (Five Thousand only).**
5. Interested bidders may obtain further information from Ms. Kelzang Wangmo, Procurement Section at **322582** during office hours.
6. A complete set of bidding document in English may be purchased by the interested bidders upon payment of non-refundable fees of **Nu. 300** each.

Director General

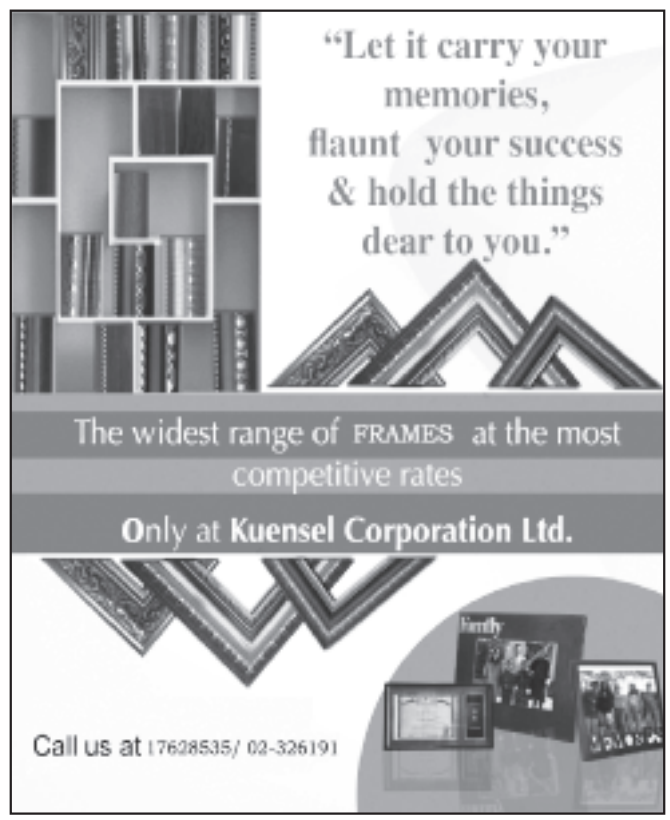
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INVITATION OF BIDS

RELIGION & HEALTH PROJECT, DRATSHANG LHENTSHOG
TASHICHHODZONG, THIMPHU

DL/I9(3) SQT/1782

The Religion & Health Project, Dratshang Lhentshog, Thimphu hereby invites sealed item rate bids from eligible Bhutanese contractors registered with CDB for execution of following work:

Name of the work	Category	Cost of Tender	Sale of tender	Submission of tender	Opening of tender	Department estimation (Nu.)	Construction period
Construction of new water supply scheme at Guru Gang Lobdra, Paro	Small (W3)	Nu. 500/-	19/04/2016 to 18/05/2016	19/05/2016	19/05/2016	1,171,352.00	Three months

1. All the documents can be purchased from the Account section, Dratshang Lhentshog, Thimphu during office hours only.
2. The sealed bids should be submitted to the Engineer section, Dratshang Lhentshog, Thimphu before **12:00 noon**.
3. The bid will be opened in Dratshang Lhentshog Office, Thimphu in presence of the bidder's representative at **1400 hours**.
4. All the bidders are asked to visit the construction site.
5. Participating in other's licence shall not be entertained
6. For any query, please contact telephone # **322754 or 17118477** during office hours only.

Secretary

NOTICE INVITING RE-TENDER

DZONGKHAG ADMINISTRATION, WANGDUE PHODRANG

DAW/DES-10/2015-16/6453

Dzongkhag Administration, Wangdue Phodrang would like to invite sealed tender/bid from the eligible Bhutanese contractor registered with CDB for the following works:

Sl. #	Name of the work	Class of contract	Bid security (Nu.)	Last date of submission	Date & time of bid opening	Contract period
1	Construction of sub post and staff quarter at Shatasha under Daga Gewog	Medium	128,500/-	03/05/2016 on or before 10:00 AM	03/05/2016 at 11:30 AM	14 months
2	Construction of sub post and staff quarter under Nahi Gewog	Medium	83,500/-	03/05/2016 on or before 10:00 AM	03/05/2016 at 11:30 AM	8 months

Tender document containing detailed terms and condition can be downloaded from Dzongkhag website **www.wangduephodrang.gov.bt** with effect from **18/04/2016**. The bid security/earnest money must be submitted in the form of Bank Guarantee/cash warrant drawn in favor of Dasho Dzongdag, Dzongkhag Administration, Wangdue. The tender shall be submitted to Dzongkhag Engineering Sector and will be opened in the Dzongkhag Conference Hall in presence of the intending bidders or bidder's representative on the date and time mentioned above. The bid not accompanied by earnest money/less earnest money or not conforming to ITB shall be liable for rejection without any explanation. Further, bidder must submit a copy of valid trade licence /CDB certificate along with the form of bid duly completed. Bidders are requested to contact Dzongkhag Engineering sector for clarification. Further the individual bidders are requested to visit the site and see the working environment before filling the tenders and later Dzongkhag is not responsible related to working environments.

DTC Chairman

NRDCL NRDCL NRDCL NRDCL NRDCL

NOTICE INVITING TENDER FOR EXTRACTION AND SUPPLY OF FIREWOOD

NATURAL RESOURCES DEVELOPMENT CORPORATION LIMITED
Phuentsholing Regional Office

NRDCL/P/LING/LOG-/I3/2016/515

Sealed tenders are invited from the eligible contractors having valid logging licence for supply of firewood for general public, armed forces, schools, institutions, Dratshang, Dantak and other agencies within Chhukha Dzongkhag (Door to Door supply) for the year **2016-2017 (From June 1, 2016 to May 31, 2017)**.

The tender documents can be purchased from the office of the undersigned during office hours @ **Nu. 1,000/-** per set (non-refundable)

1. Date of sale of tender document : **April 20, 2016**
2. Last date of tender submission : **May 20, 2016 at 12:00 noon**
3. Date and time for tender opening : **May 20, 2016 at 2:30 PM**

For further details, please contact the Dy. Regional Manager, P/ling Region at telephone no. **05-252154** during office hours.

Dy. Regional Manager.

NRDCL NRDCL NRDCL NRDCL NRDCL

DEPARTMENTAL VOLLEYBALL CHAMPIONSHIP 2016

Last date of registration: **April 25, 2016**
Tournament starts from **April 29, 2016**
Venue: Changlimithang, Thimphu
For registration call **1752 1849**

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