

ROYAL CIVIL SERVICE COMMISSION
BHUTAN CIVIL SERVICE EXAMINATION (BCSE) 2019
EXAMINATION CATEGORY: TECHNICAL

PAPER I: LANGUAGES AND GENERAL KNOWLEDGE

Date	: October 11, 2019
Total Marks	: 100 [70 marks for Part A – English and GK; 30 marks for Part B – Dzongkha]
Writing Time	: 3 hours
Reading Time	: 15 minutes (prior to writing time)

READ THE FOLLOWING INSTRUCTIONS CAREFULLY:

1. Write your Registration Number clearly and correctly on the Answer Booklet.
2. The first 15 minutes is to check the number of pages of Question Paper, printing errors, clarify doubts and to read the instructions. You are NOT permitted to write during this time.
3. This paper is divided into two parts:
 - ❖ Part A – English and General Knowledge which carries 70 marks; and
 - ❖ Part B- Dzongkha Language which carries 30 marks.

Part A of the paper is divided into three sections:

- ✓ Section I – Case study;
- ✓ Section II – Topical Discussion; and
- ✓ Section III – Multiple Choice Questions.

Part B of the paper is divided into two sections:

- ✓ Section I – Comprehension རྩིབ་དང་པ་ ཞོབ་ལེན་ནི།
- ✓ Section II – Translation རྩིབ་གཉིས་པ་ རྒྱ་སྐད་ལྟར་།

4. Specific instructions for Part A and Part B are provided under each Part/Section separately. Please read the instructions for each Part/Section carefully and answer the questions that follow.
5. **You are required to write your answers for Part A and Part B on separate Answer Booklets. Make sure that you write your registration number in the space provided in both the Answer Booklets.**
6. All answers should be written with correct numbering of Section, Part and Question Number in the Answer Booklet provided to you. Note that any answer written without indicating any or correct Part, Section and Question Number will NOT be evaluated and no marks would be awarded.
7. Begin each Section and Part in a fresh page of the Answer Booklet.
8. **You are required to hand over the Answer Booklets to the Invigilator before leaving the examination hall.**
9. This paper has **11 printed pages**, including this instruction page.

GOOD LUCK!!!

PART I

Section I : Case Study

Read the following passage (an excerpt from the book ‘Can Asians Think?’ by Kishore Mahbubani) and answer ALL THREE questions that follow. (30 marks)

A Level Playing Field

It is never a pleasant experience to be lowered from a pedestal. I apologise for any psychological discomfort that my remarks may cause. Yet, to achieve this objective in one paper, I will have to be ruthless if I am to be brief. To remove the “sacred cow” dimension surrounding the subjects of human rights and freedom of the press, I propose to list 10 heresies that the West, including the United States, has either ignored, suppressed or pretended to be irrelevant or inconsequential in its discussions on these subjects. If these heresies have any validity at all, I hope that this will lead Western writers to accept that they do not have a monopoly of wisdom or virtue on these subjects and that they should try to exercise a little more humility when they discourse on these to a non-Western audience.

Heresy No. 1: American journalists do not believe in the Christian rule “Do unto others as you would have others do unto you”.

From Gary Hart to Bill Clinton, there has developed an honourable journalistic tradition that the infidelities of a politician are public property, to be exposed in every detail. But those who participate in this tradition do not feel themselves bound by Jesus Christ’s statement, “Let he who has not sinned cast the first stone.”

To the best of my limited knowledge, based on my short stay in Washington, DC, the level of infidelities seemed about the same in all sectors of society, whether in Congress or in the press corps. Power proves to be a great aphrodisiac. Both politicians and journalists have equal difficulty resisting the temptations that flow their way. Yet, the actions of one group are deemed immoral and subject to public scrutiny, while those of the other are deemed private matters. But in the informal pecking order worked out in Washington, DC, (as in any other tribal society), many a senior journalist enjoys far more effective power than a congressman. But they are subject to different levels of scrutiny.

The same disparity applies to personal finances. All aspiring politicians, even the few unfortunate ones who may have entered politics to do a service to the nation, have to declare every penny of their financial worth. Yet none of the Washington, DC, journalists, many of whom enjoy far greater incomes, feel any moral obligation to declare all their financial worth; nor do they feel any need to declare how their own financial worth would be enhanced by discussing the financial worth of an aspiring politician. A full disclosure of income and wealth on the part of those who make, and those who influence, public policy decisions (including lobbyists and journalists) will probably indicate the great mismatch in financial muscle between the actual policymakers and those who seek to influence them. It may also help to illuminate why, despite so many rational discussions, so many irrational public policy choices are made.

Heresy No. 2: Power corrupts. The absolute power of the Western journalist in the Third World corrupts absolutely.

The greatest myth that a journalist cherishes is that he is an underdog: the lone ranger who works against monstrous bureaucracies to uncover the real truth, often at great personal risk. I never understood this myth when I was in Washington, DC. Cabinet secretaries, senators and congressmen, ambassadors and generals promptly returned the phone calls of, and assiduously cultivated, the journalists in Washington, DC. Not all these powerful officeholders were as good as Kissinger or Jim Baker in seducing American journalists, but none would dare tell an American journalist of a major paper to go to hell. It was as inconceivable as trying to exercise dissent in the court of Attila the Hun.

The cruelest results of this myth are experienced in the developing world. On arriving in a Third World capital, no American journalist would shake out from his unconsciousness the deeply embedded myth that he was once again arriving as a lone ranger battling an evil and corrupt Third World government. Never would he admit that he had arrived in a Third World capital with as much power as a colonial proconsul in the 19th century. In both cases the host government ignored these emissaries at its own peril. The average correspondent from an influential Western journal who arrived in a Third World capital would, of course, ask to see the president, prime minister and perhaps foreign minister. If, heaven forbid, any of these leaders should refuse, this would be a typical response: "Given that Kings and Presidents throughout the world regularly grant interviews to The Guardian (please note our recent exclusive interview with the King of Jordan) and, indeed, sometimes write in The Guardian (as with former President Gorbachev), I do wonder by what token The Guardian is not considered worthy of such a request. We are, after all, the second highest selling quality national daily in the UK." (Note: this is an extract from an actual letter.)

A Western journalist would be thoroughly puzzled by a request for reciprocity from, say, a journalist from The Times of India in Washington, DC. Pressed for a justification for this imbalance, he would dismiss the case for reciprocity on the grounds that The New York Times (NYT), for example, is a better paper than The Times of India. Never would he admit to himself that the prime minister, even of India, would hesitate to turn down an NYT request knowing that the NYT controlled the gateways to key minds in Washington, DC. What is sweet about this exercise of power by an NYT correspondent is that he would never have to admit that he was savouring the delicious fruits of power, since they come with no obvious trappings of office.

Question 1

(10 marks)

According to the author, how do American politicians and American journalists differ in terms of enjoying their freedom?

Question 2

(10 marks)

How does the absolute power of the Western journalist in the Third World corrupts absolutely?

Question 3

(10 marks)

What is the tone of the author in the essay? Justify your answer by substantiating with three quotations (or citations) from the essay.

Section II : Topical Discussion

This section consists of four questions related to topical issues. Answer ANY TWO questions. Each question carries 10 marks.

Question 1

Among many others, one of the educational reforms of the current government is the introduction of Technical and Vocational Education and Training (TVET). Considering the Bhutanese outlook toward social status and prestige, how will the TVET reform work in Bhutan? Validate your argument with empirical evidences.

Question 2

Over the past years, the research for ‘The Mindset of Success’ has shown that how we think is the new frontier of performance. The difference between the ‘good’ and the ‘great’ is the difference between your mindset and your skill set. Skills may not be a good indicator of performance, as one American CEO put it: “I hire most people for their skills and fire most for their values.”

In your opinion, what will contribute more to the performance and development of our country? The Mindset or the Skill Set? Justify your stance with illustrations and empirical examples.

Question 3

With teachers and medical practitioners as the highest paid civil servants in the country, the media (especially the social media) in the region applauded the move; however, within the country, people raised hue and cry about the disparity in the pay raise. In your opinion, do the teachers and medical practitioners in Bhutan deserve to be the highest paid civil servants?

Question 4

India’s attempt to land a robotic spacecraft near the moon’s South Pole appeared to end in failure. The initial parts of the descent went smoothly. But less than two miles above the surface, the trajectory diverged from the planned path. The mission control room fell silent as communications from the lander were lost. Will you consider India’s moon landing mission a complete failure?

Section III : Multiple Choice Questions

Choose the correct answer and write down the letter of your chosen answer in the Answer Booklet against the question number e.g. 21 (b). Each question carries ONE mark. Any double writing, smudgy answers or writing more than one choice shall not be evaluated.

1. The territory of Bhutan comprises twenty Dzongkhags with each Dzongkhag consisting of Gewogs and Thromdes. Alteration of areas and boundaries of any Dzongkhag or Gewog shall be done only with the consent of not less than
 - a) all the members of the Parliament.
 - b) one-fourth of the total number of the members of Parliament.
 - c) two-third of the total number of the members of the Parliament.
 - d) three-fourth of the total number of members of Parliament.

2. In 2019, which country hosted an International Conference on the 8th century Himalayan sage Guru Padmasambhava?
 - a) India
 - b) Taiwan
 - c) Bhutan
 - d) Sri Lanka

3. In which country India did not launch the RuPay card?
 - a) UAE
 - b) Bangladesh
 - c) Bhutan
 - d) Singapore

4. Which of the following is not a requirement for a person who applies for citizenship by naturalization in Bhutan?
 - a) Must have attained 18 years of age.
 - b) Be able to speak and write Dzongkha.
 - c) Have lawfully resided in Bhutan for at least fifteen years.
 - d) Not have any record of imprisonment for criminal offences within the country or outside.

5. Bhutan signed the Rio Convention on Biological Diversity on 11 June 1992 but became a party to the convention in
 - a) 1993
 - b) 1994
 - c) 1995
 - d) 1996

6. What was the theme of the International Youth Day in 2019?
 - a) Wholesome Education
 - b) Educate the Teachers
 - c) Mother Tongue Education
 - d) Transforming Education

7. In the 2018 general election, the DNT party won the election with
 - a) 29 of the National Assembly's 47 seats.
 - b) 30 of the National Assembly's 47 seats.
 - c) 31 of the National Assembly's 47 seats.
 - d) 32 of the National Assembly's 47 seats.

8. Which institution is Mr. Udaya Kumar Dharmalingam who invented the Indian currency rupee symbol (₹) associated with?
 - a) IIT Delhi
 - b) IIT Kharagpur
 - c) IIT Guwahati
 - d) IIT Bombay

9. What is the name of Facebook's new digital currency?
 - a) Libra
 - b) Genius
 - c) Polaroid
 - d) Glossier

10. Which of the following is not a national park in Bhutan?
 - a) Jigme Dorji National Park
 - b) Namgyal Wangchuk National Park
 - c) Jigme Khesar Strict Nature Reserve
 - d) Jigme Singye Wangchuck National Park

11. Besides the European Union, with how many other countries does Bhutan maintain diplomatic relations?
 - a) 50
 - b) 51
 - c) 52
 - d) 53

12. When was the national flag of Bhutan adopted?
- a) 1967
 - b) 1968
 - c) 1969
 - d) 1970
13. What is the name of the drone to be launched by NASA that would fly to the Saturn moon Titan?
- a) Mayfly
 - b) Botfly
 - c) Butterfly
 - d) Dragonfly
14. Which in the following is not a civil service award?
- a) Civil Service Award for Honest Service
 - b) Civil Service Award for Lifetime Service
 - c) Civil Service Award for Excellent Service
 - d) Civil Service Award for Dedicated Service
15. According to Greenpeace data, which country is the largest emitter of anthropogenic sulphur dioxide (SO₂) which is produced from burning of coal and greatly contributes to air pollution?
- a) USA
 - b) China
 - c) India
 - d) Russia
16. Who introduced the law 'Mitong' or a kind of fine based on human valuation for murder in Bhutan?
- a) Umze Peljore
 - b) Umze Tenzin Drugyel
 - c) Gyalse Tenzin Rabgye
 - d) Chhoegyal Mijure Tempa
17. Which country will host the 46th G7 summit in 2020?
- a) China
 - b) France
 - c) United Kingdom
 - d) United States

18. The lyrics of the National Anthem of Bhutan was originally composed by
- a) Dorji Lopen Dolop Droeb Namgay
 - b) Pekar Jungney, the first Je Khenpo
 - c) Dasho Gyaldun Thinley
 - d) Aku Tongmi
19. If a baby cow is called 'calf' a baby monkey is called
- a) kid.
 - b) kit.
 - c) infant.
 - d) baby.
20. In which year was the Royal Civil Service Commission (RCSC) established through a royal charter?
- a) 1983
 - b) 1982
 - c) 1981
 - d) 1980

རྒྱལ་གཞུང་གི་གཞུང་ལྟོས་ཚོགས་ཀྱི་
སྤྱི་ལོ་༢༠༡༩ ལོའི་ འབྲུག་གི་ཞི་གཞུང་ཚོས་རྒྱགས་
ཚོས་རྒྱགས་ཀྱི་དབྱེ་བ་ ཐབས་ཤིག

འགྲེལ་ དང་པོའི་ སྡེ་ཚན་ ལ་ པ། རྫོང་ཁའི་སྐད་ཡིག།

རྒྱགས་བསྐྱེམས་ ༣༠།

འགྲེལ་དང་པོ་ མོ་བ་ལེན་ནི།

རྒྱགས་ ༡༥།

༤ ང་བཅས་ར་འཛམ་བུ་སྤྱི་འོས་ ག་ནི་བ་ཉམས་དགའ་བའི་ དཔལ་ལྷན་འབྲུག་པའི་རྒྱལ་ཁབ་འདི་ནང་ ཏུ་སྤོང་གི་འབྲུང་བ་དང་
བསྐྱེད་ རྒྱལ་སྤྱིའི་ལམ་ལུགས་དང་མཐུན་པའི་ དམངས་གཙོའི་རིང་ལུགས་ གཞི་བཙུགས་གནང་བའི་སྐོར་ལས་ ལོ་རྒྱུས་ཏུ་ལྟ་བུ་གི་
ལུ་བ་ཅིན་ དེ་ཡང་འབྲུག་མི་ཡོངས་ཀྱི་ དྲིན་ཅན་གྱི་གཙུག་རྒྱུན་ ཚོས་རྒྱལ་བྱང་རྒྱལ་སྤྱོད་དཔལ་ དཔལ་མི་དབང་ལབ་སྲས་རྣམས་གཉིས་
ཀྱིས་ སྤྱི་མཐོན་པར་མཐོ་བའི་གསེར་ཁྲིའི་སྤྱི་ལོ་ རྒྱལ་ཁབ་དང་མི་སེར་གྱི་ མཐའ་དོན་ཁོ་ན་ལུ་གཟིགས་ཏེ་ མི་དབང་རྒྱལ་པོའི་སྤྱི་
དབང་ དམངས་གཙོའི་རིང་ལུགས་ཀྱི་སྤྱི་ལོ་ཞིན་མ་ལས་ མི་སེར་དམངས་ལུ་ གསོལ་ར་སྤྱོད་གནང་སྟེ་ཡོད།

དེ་ཡང་ མི་དབང་འབྲུག་རྒྱལ་བཞི་པ་མཚོག་གིས་ སྤྱི་ལོ་༢༠༠༡ ལས་དབུ་བཙུགས་ དམངས་གཙོའི་རིང་ལུགས་ཀྱི་དོན་ལུ་ ཚ་ཁྲིམས་
ཚེན་མོ་བཞེངས་དགོ་པའི་ བཀའ་ལླང་དང་ལམ་སྟོན་ཟབ་མོ་ གནང་མ་གིས་མ་ཚད་ དམངས་གཙོའི་རིང་ལུགས་ གཞི་བཙུགས་འབད་
དགོ་པའི་དགོས་པ་དང་ བཅོམ་ལོན་གྱི་སྐོར་ལས་ཡང་ མི་སེར་ཡོངས་ལུ་ བཀའ་སྟོན་གསེར་གྱི་ཐིགས་པ་ ཡང་ལས་ཡང་དུ་གནང་ཞིན་མ་
ལས་ སྤྱི་ལོ་༢༠༠༤ ལུ་ འབྲུག་གི་བཅག་འཐུ་ལྷན་ཚོགས་ གཞི་བཙུགས་གནང་། དེ་ལས་ཚུར་ དེ་ལས་བཞེན་དུ་ ལྷན་ཚོགས་དེ་ནང་
ཕྱག་ལུ་གནང་མི་དང་ མི་སེར་ཡོངས་ལུ་ བཅག་འཐུའི་བྱ་རིམ་དང་ ལམ་ལུགས་ཚུ་ནང་ སྤོང་བརྟེན་དང་སྤྱི་བ་ཚུ་ མ་བཏུབ་བཏུབ་སྟེ་
གནང་ཡི།

དེ་ལས་སྤྱི་ལོ་༢༠༠༧ སྤྱི་ལོ་༡༩ པའི་སྤྱི་ཚེས་༢༡ ལུ་ བཅག་འཐུ་ལྷན་ཚོགས་ཀྱི་ཁ་ཐུག་ལས་ དང་པོ་རྒྱལ་ཡོངས་ཚོགས་སྤྱིའི་བཅག་འཐུ་
ཤོ་ཐེངས་དང་པོ་ རྫོང་ཁག་ ༡༥ ནང་འགོ་འདྲན་འཐབ་། ཤོ་ཐེངས་གཉིས་པ་ སྤྱི་ལོ་༢༠༠༩ ཀྱི་སྤྱི་ལོ་༡༩ པའི་སྤྱི་ཚེས་༢༩ ལུ་ ལྷག་
ལུས་རྫོང་ཁག་ ༥ ནང་ འགོ་འདྲན་འཐབ་སྟེ་ རྒྱལ་ཡོངས་ཚོགས་སྤྱིའི་བཅག་འཐུ་འདི་ རྫོང་ཁག་ ༣༠ ནང་ ལེགས་ཤོམ་སྟེ་
མཐུག་བསྐྱེད་ཞིན་མ་ལས་ མི་སེར་གྱི་འཐུས་མི་སྤྱི་ཚབ་ ༣༠ མགུར་ ཚ་ཁྲིམས་ཚེན་མོའི་དགོངས་དོན་ལྟར་དུ་ མི་དབང་མངའ་བདག་
རིན་པོ་ཆའི་ཞབས་ལས་ ལྷན་ལྷན་གྱི་མི་དོམ་ ༥ ལ་སྐོར་སྟེ་ འདེམས་བསྐོས་གནང་སྟེ་ ཡོངས་བསྐྱེམས་འཐུས་མི་གཏངས་ ༣༥ སྟེ་
འབྲུག་གི་རྒྱལ་ཡོངས་ཚོགས་སྤྱིའི་ མ་བཏུབ་བཏུབ་སྟེ་ དབུ་བཙུགས་གནང་ཡོད་པ་མ་ཚད།

རྒྱལ་ཡོངས་ཚོགས་འདུའི་ཐད་ཁར་ཡང་ སྤྱི་ལོ་ ༢༠༠༧ སྤྱི་ཟླ་ ༣ པའི་སྤྱི་ཚེས་ ༡༧ ལུ་ བཙག་འཐུ་ལྟན་ཚོགས་ཀྱིས་ མི་སེར་གྱི་ཁ་ཐུག་ ལས་ སྤྲོད་ཚོགས་བཅོམ་ཚོགས་པའི་ རྩལ་བསྐྱུགས་གནང་མི་དང་འཁྲིལ་ཏེ་ སྤྲོད་ཚོགས་ཀྱི་ཚོགས་པ་འགོ་དང་པ་ མི་སེར་དམངས་གཙོ་ ཚོགས་པ་དང་། འབྲུག་ཕུན་སུམ་ཚོགས་པ་གཉིས་ཐོན་པའི་ལུ་མར་ སྤྱི་ལོ་ ༢༠༠༥ སྤྱི་ཟླ་ ༥ པའི་སྤྱི་ཚེས་ ༢༥ ལུ་ ཚོགས་རྒྱུན་འགོ་ འདྲེན་འཐབ་ཐོག་ལས་ འབྲུག་ཕུན་སུམ་ཚོགས་པ་གིས་ གཞུང་སྲོལ་ཚོགས་པ་དང་ མི་སེར་དམངས་གཙོ་ཚོགས་པ་གིས་ ལྷོག་ལྷོགས་ ཚོགས་པ་སྟེ་ བཙག་འཐུ་གྲུབ་སྟེ་ འབྲུག་ལུ་དམངས་གཙོའི་རིང་ལུགས་ རྒྱུང་སྤྱི་སྟེ་ གཞི་བཙུགས་གནང་སྟེ་བཀའ་དྲིན་བསྐྱེད་ཡོད།།

ལྷག་གི་ཡིག་རྒྱུགས་ལྷག་ཞིན་ན་ རྩི་བ་ ༡༧ ལ་ ག་ གསུམ་གྱི་ལན་བྲིས།

༡༽ འོག་གི་རྩི་བ་ཚུ་གི་ལན་བྲིས། སྐྱགས་ ༧

- ༡- རྒྱལ་ཡོངས་ཚོགས་སྡེའི་བྱ་རིམ་ནང་ ག་ཅིའི་དགོངས་དོན་ལྟར་དུ་ ག་གིས་ མི་ངོག་དེ་ཅིག་ འདེམས་བསྐོས་གནང་མ་ཡིན་ནམ་ (༡)
- ༢- མི་དབང་འབྲུག་རྒྱལ་བཞི་པ་མཚོག་གིས་ ག་ཅིའི་དགོངས་དོན་ལུ་གཟིགས་ཏེ་ ཅུ་ཁྲིམས་ཚེན་མོ་བཞེངས་དགོ་པའི་བཀའ་ལུང་ དང་ལམ་སྟོན་ཟབ་མོ་གནང་གནང་མ་ཡིན་ནམ་? (༡)
- ༣- རྒྱལ་ཡོངས་ཚོགས་སྡེའི་ བཙག་འཐུ་འདི་ མཐའ་མཇུག་ར་ ཤོ་བེངས་ག་ཅི་ནང་ རྫོང་ཁག་ག་དེམ་ཅིག་འགོ་འདྲེན་འཐབ་སྟེ་ ག་དེ་སྟེ་མཇུག་བསྐྱུ་རུག་? (༡)
- ༤- མི་དབང་འབྲུག་རྒྱལ་བཞི་པ་མཚོག་གིས་ དམངས་གཙོའི་རིང་ལུགས་ དབུ་བཙུགས་གནང་ནིའི་དོན་ལུ་ ལྟན་ཚོགས་ག་ཅི་ཟེར་ མི་འདི་ གཞི་བཙུགས་གནང་སྟེ་ ག་ལུ་ ག་ཅིའི་སྐུང་བ་ཚུ་གནང་རུག་? (༡)
- ༥- བཙག་འཐུ་ལྟན་ཚོགས་ཀྱིས་ རྒྱལ་ཡོངས་ཚོགས་འདུའི་དོན་ལུ་ སྤྱི་ཚོགས་དང་པའི་ཚོགས་རྒྱུན་འདི་ སྤྱི་ཚེས་ནམ་ འགོ་འདྲེན་ འཐབ་རུག་? (༡)

༢༽ འོག་གི་མིང་ཚིག་ཚུ་གི་རྫོང་ཚིག་བཟོ། (ཡིག་རྒྱུགས་ནང་ལས་འདྲ་བཤུས་པ་བ་མི་ཚོག་) སྐྱགས་ ༤x.༥=༢༠

- ༡) རྒྱལ་སྤྱི། ༢) མཐའ་དོན། ༣) ཐད་ལ། ༤) ཅུ་ཁྲིམས། ༥) ཤོ་བེངས། ༦) སྤྲོད་ཚོགས།

༣༽ འོག་གི་མིང་ཚིག་ཚུ་གི་རྣམ་གྲངས་ཡིག་རྒྱུགས་ནང་ལས་འཚོལ་ཏེ་བྲིས། སྐྱགས་ ༤x.༥=༢༠

- ༡) མི་དབང། ༢) ཉེང་སྐལ། ༣) ཡིད་དེ་ཐིང་དེ། ༤) བརྟན་ཏོག་ཏོ། ༥) ག་ར། ༦) འཁྲིལ།

འོ་ག་གི་ཡིང་སྐད་ནང་ཡོད་པའི་

སྐད་རྒྱུ་པ།

སྐྱུགས་ ༡༥།

ཡིག་རྒྱུགས་འདི་ རྗོང་ཁ་ནང་ལུ་སྐད་རྒྱུ་པ་འབད། (གནད་དོན་ཕོག་མ་ཕོག་དང་ གོ་རིམ་ རྗོང་སྐྱུར་རྒྱ་
ལུ་བཟླ་སྟེ་སྐྱུགས་བྱིན་ནི་)

The wealth of peace, compassion, and harmony cannot be given to you by others; you yourself have to exert effort to bring the training into the mind. No one wants to be ugly and destructive, but as soon as anger and hatred arise in the mind, all the ugliness manifests and you become destructive. Everyone around grows fearful, so you are isolated.

In contrast, when mind is kept in the state of loving-kindness and compassion there is space for peace and clarity and all other people will respect and rely on you. This makes you a good human being and makes it worthwhile to have a precious human life. So, whether in the conventional life or spiritual, strive on a day-to-day basis to bring joy and happiness. For spiritual progress toward enlightenment, the practice of patience is one of the most important trainings because it eliminates delusion and hatred.

(The Jewel Ornament of Liberation by Gampopa)

TASHI DELEK