

**ROYAL CIVIL SERVICE COMMISSION
BHUTAN CIVIL SERVICE EXAMINATION (BCSE) 2025
EXAMINATION CATEGORY: DZONGKHA**

PAPER II: ENGLISH LANGUAGE AND CURRENT AFFAIRS

Date	: October 10, 2025
Total Marks	: 100
Writing Time	: 3 hours
Reading Time	: 15 minutes (prior to writing time)

GENERAL INSTRUCTIONS:

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 five sections
 - ❖ Section I – Essay Writing
 - ❖ Section II – Letter Writing
 - ❖ Section III – Comprehension
 - ❖ Section IV – Translation
 - ❖ Section V – Current Affairs
4. Specific instructions are provided under each Section separately. Please read the instructions carefully and answer the questions.
5. All answers should be written on the Answer Booklet provided to you. Candidates are not allowed to write anything on the question paper. If required, ask for additional Answer Booklet.
6. **All answers should be written with correct numbering of the Part, Section and Question Number in the Answer Booklet provided to you. Note that any answer written without indicating the correct Part, Section and Question Number will NOT be evaluated and no marks will be awarded.**
7. Begin each Section on a fresh page of the Answer Booklet.
8. You are not permitted to tear off any sheet(s) of the Answer Booklet as well as the Question Paper.
9. Use of any other paper including paper for rough work is not permitted.
10. **You must hand over the Answer Booklet to the Invigilator before leaving the examination hall.**
11. This paper has **9 printed pages**, including this instruction page.

GOOD LUCK!

SECTION I
ESSAY WRITING [25 MARKS]

Write an essay of about 300-350 words on any ONE of the following topics (Question 1-2)
(Marks will be awarded for orderly and coherent presentation of materials, content, analytical ability, and use of appropriate features and general accuracy of spellings, punctuation and grammar.)

Write the SECTION and QUESTION NUMBER clearly while writing the answer. Note that any answer written without indicating any of the above will NOT be evaluated and no marks will be awarded.

Topic 1

The colleges under the Royal University of Bhutan offer courses in diverse fields such as engineering, sciences, arts, Bhutanese language and literature, and social sciences.

Discuss how these courses can prepare graduates to meaningfully contribute to the development of Gelephu Mindfulness City in the future.

Topic 2

According to the Bhutan Media Foundation, Bhutanese spend an average of 163 minutes online each day, which is higher than the global average of 145 minutes per day. Intensive social media users include Generation Z (ages 13-29), Millennial (ages 30-44), university graduates, and employed citizens, each spending four or more hours daily on these platforms.

Discuss the impact of spending significant time on social media on mental health, time management, and social connections in the era of rapid technological advancement.

SECTION II: LETTER WRITING [20 MARKS]

Write a letter of an about 150 words on any ONE of the following Topic [Question 1-2]

Topic 1

Your name is Sonam, an educated farmer from Mendrelgang Gewog, Punakha Dzongkhag. As a farmer, you are initiating a new agricultural project in your gewog.

Write a letter to the Dzongkhag Agriculture and Livestock Officer mentioning the current clear problem statement, a well-defined objectives, methods, and a comprehensive budget, for your new project initiative.

Topic 2

You are Dorji, the student counsellor of the College of Science and Technology, Phuntsholing, Chukha. Your college is organizing a symposium on “Buddhism in the 21st Century” during winter vacation.

Write a letter to the President of your college requesting permission to participate. In your letter, explain why you are interested to organize this event, and explain its importance to the students and college, and how it can benefit the society.

SECTION III

COMPREHENSION [20 MARKS]

Read the passage below and then answer the questions that follow.

(Marks will be awarded for your ability to understand, analyse and express thoughts clearly).

Write the Section, and Question Numbers clearly to get your answer evaluated.

The Future of the Buddhadharma: Dzongsar Khyentse Rinpoche

Whenever we are talking about the future of Buddhism, I think we need to talk about a few things. One - I have been trying to get the right word, and the best I can come up with is ‘hillbilly Buddhist’. By this, I am talking about people who don’t even know the Four Noble Truths, though they kind of know who the Buddha is. They may not know where the Buddha came from, but they are Buddhist by birth, culturally Buddhist, born in a Buddhist place; they are not intellectual. We have been paying attention to academics, and there is a lot of activity on science and Buddhism, psychology and Buddhism, Buddhist institutes, Buddhist scholarships. But I think those hillbilly Buddhists are so important because where do you get cream if you don’t have milk? They are the milk.

Connected to hillbilly Buddhists, we need to be aware of geopolitics. Of course, ours is not a political organization, of course not, but politics are part of our life. The water you drink, the food you eat, will always have some sort of political aspect; it’s something that you cannot avoid. And geopolitics is very big, and it’s getting more astute, more pronounced, sharper. And it’s just going to get—‘worse’ is maybe not the right word—it’s just going to get quicker and whatever...

And religion plays an important role because, as I have been saying recently, identity crisis is on the rise, and it’s just going to rise more and more. We now know why the *Heart Sutra* is so important, because here, actually, Buddha is saying there is no identity - if only people can get that. Identity crisis is going to be really, really strong. And religion always fuels that identity crisis. Politicians will use it.

Nations will use this. Yes, I rejoice that the United States government recognized Buddha Jayanti recently. I rejoice in this very much, but the intention of the United States government may not necessarily be to propagate the Buddha dharma. But that is fine. I think the stakeholders need to know that, and if we can reap profit and not become the tool of politics, I think we should. Whatever profit - geographical profit, space profit, money profit, influence profit - we should.

And then also, when we talk about the future of Buddhism, I think demography and population demographics are all related. Just the other day I was going to Bloomingdale's. Right outside there were so many Sherpas, so many Nepali - like food delivery workers - I was thinking, 'Wow!' It can have a positive effect too. For instance, Buddhism in Australia: the first-ever influence of Buddhism was brought by Chinese. The Chinese people brought a Guanyin statue. That's how the religion sort of ends up moving around. Not necessarily always just because a Rinpoche taught, or a Rinpoche set up a dharma center. These are important - these hillbilly Buddhists are so important.

But, for instance, as a Bhutanese, I am thinking that a lot of Bhutanese have moved to Australia and Canada. We are talking about 100,000. And they are all educated Bhutanese. And they are sort of hillbilly Buddhists. And they are going to have their children, and most of them may never go back to Bhutan. And their children are going to be exposed to a different culture - different altogether - a different world. And they may not speak their language, they may not understand Buddha dharma, and they may end up becoming Mormon, whatever - it doesn't matter, this is what happens.

And then connected to that, migration. So basically what I am saying is, when we are talking about the future of Buddhism, I think we should also be aware of how people are migrating and to where. For instance, I am going to New York in a few weeks, and there are a lot of Bhutanese there, a lot of Himalayan people. And they are going to be migrating there, most likely. So, should we, Khyentse Foundation, have Sunday schools there for these people, who probably are there for economic reasons, not because of anything else? And when they go there, I am sure they also have this insecurity of losing their identity, and a big part of this identity, for them, is Buddha dharma. But there is no facility, so should we step in?

And again, very related, Taiwan. Until recently, it was one of the strongest Buddhist-influenced places, but from what I hear, people going to the Buddhist temples, people becoming monks and nuns - the ratio is dwindling. And perhaps because the local Taiwanese Mahayana masters are not really knowing how to package it. So maybe this is where we, Khyentse Foundation - not like going in and

saying, 'We, Khyentse Foundation, associated with Tibetan Buddhism,' not as Tibetan Buddhists but as Buddhists - maybe we can assist with this. And so on and so forth.

Question A [5X1=5 marks]

Instruction: Answer the following questions by writing the correct option against each Question Number in your answer booklet. For example, 6 (d).

1. The term 'hillbilly Buddhist' primarily refer to
 - A culturally born Buddhists with little formal knowledge.
 - B rural monks and nuns.
 - C Buddhism rejecters.
 - D Buddhist scholar.

2. What role does geopolitics play in the future of Buddhism, as described in the passage?
 - A Geopolitics affects daily life and influences how Buddhism is perceived and practiced.
 - B Buddhist leaders always avoid any political involvement.
 - C Geopolitics is irrelevant to Buddhism and its practice.
 - D Buddhism controls all political decisions worldwide.

3. The passage suggests that an 'identity crisis' is rising because
 - A religion often fuels identity conflicts, which politicians can exploit.
 - B the Heart Sutra promotes a strong fixed identity.
 - C Buddhism clearly defines people's identities.
 - D People have lost interest in all religions.

4. Who brought the first influence of Buddhism to Australia according to the passage?
 - A Bhutanese monks
 - B Tibetan Rinpoches
 - C Nepalese Sherpas
 - D Chinese people

5. The speaker uses to show how Buddhism spreads beyond formal teachings and dharma centers by
 - A Bhutanese monks establishing monasteries abroad.
 - B Chinese bringing a Guanyin statue to Australia.
 - C Taiwanese masters teaching meditation online.
 - D Nepalese Sherpas opening Buddhist schools.

Question B

[5 marks]

How does geopolitics influence the practice and future of Buddhism according to the speaker? Explain with reference to identity crisis and political intentions.

Question C

[5 marks]

Explain the speaker's concern about Bhutanese people migrating to countries like Australia and other countries. How might this affect the future of Buddhism and Bhutanese culture?

Question D

[5 marks]

In what ways can contemporary Buddhism adapt to rapid technological change without compromising its fundamental teachings and cultural traditions? Support your answer with ideas from the passage and your own views.

**SECTION IV
TRANSLATION [25 MARKS]**

Read the following passage carefully and translate to English.

(Marks will be awarded for clarity in expression, accuracy and completeness in translation and correctness of spelling, grammar and punctuation).

སློབ་དཔོན་ཚུ་ དགོངས་ཁྱུ་འབད་ནི་ལས་ ག་དེ་སྤྱེ་ བསྐྱར་བཅོས་འབད་ཚུགས་ག?

ཟླ་ལོ་ ༢༠༡༤ ལུ་ སློབ་དཔོན་དགོངས་ཁྱུ་འབད་མི་ ཡར་མངའ་བཟོ་མི་དེ་གིས་ ང་བཅས་རའི་ ཤེས་རིག་གི་ལམ་ལུགས་ནང་ ཅུམ་
ག་ཅིག་ འཛོལ་བ་ཞུགས་ཡོད་པའི་མངོན་གསལ་བྱུང་ཡོད་པ་ད་ ལོ་ག་ཅིག་ནང་ སློབ་དཔོན་ ༡,༡༧༣ གྱིས་ཤེས་རིག་གི་ལམ་ལུགས་
དགོངས་ཁྱུ་འབད་མི་དེ་ ཟླ་ལོ་ ༢༠༡༣ དང་ཕྱད་པ་ད་ གསུམ་ལྟ་བུ་སྤྱེ་ ཡར་འཕྲོལ་མངའ་བཟོ་ཡོད་པ་ལས་ དེ་འཕྲོལ་ས་ གྲོས་ཐག་གཅན་
དགོ་པའི་གནས་སྤངས་ཅིག་ཡིན་མས། དགོངས་ཁྱུ་འབད་མི་དེ་གིས་ལས་ ཁག་འབག་སློབ་དཔོན་ ༤༤ དང་ ཅུམ་རྒྱུ་ཀྱི་ལས་
བྱེད་པ་ ༥༤ ཡོད་པ་ད་ མི་མང་གི་སློབ་ཁྱུ་ནང་ དགོངས་ཁྱུ་ཚད་གཞི་ བརྒྱ་ཆ་ ༤.༧༠ འབད་མི་དེ་ ཉེ་མ་དང་ཕྱོད་པ་ད་ མཐོ་
ཤོས་ཅིག་ཡིན་པ་ད་ དེ་ཡང་ ལྷན་རེ་ནང་ སློབ་དཔོན་ ༧༧ དེ་ཅིག་གིས་ དགོངས་ཁྱུ་འབད་མི་ལུ་ལྟ་བུ་ད་ འདས་པའི་ལོ་ ༥ འི་
ནང་ སློབ་དཔོན་ཚུ་གིས་ དགོངས་ཁྱུ་འབད་མི་དེ་གིས་ཁ་དེ་ མཐོ་ཤོས་ཅིག་ཡིན་མས།

ཟླ་ལོ་ ༢༠༡༠ ལུ་ སློབ་དཔོན་ ༡༤༣ དང་ ཟླ་ལོ་ ༢༠༡༡ ལུ་ ༣༥༣ ཟླ་ལོ་ ༢༠༡༢ ལུ་ ༤༧༤ དེ་ལས་ ཟླ་ལོ་ ༢༠༡༣ ལུ་
༣༧༡ གིས་ དགོངས་ཁྱུ་འབད་ཡོད་པ་ཡིན་པས། ཟླ་ལོ་ ༢༠༡༤ ལུ་ སློབ་དཔོན་མང་རབས་ཅིག་གིས་ དགོངས་ཁྱུ་འབད་མི་དེ་གིས་
སྤངས་དེ་ ཚབས་ཆེན་ ཅིག་ཡིན་རུང་ གནས་སྤང་དེ་གིས་ གནས་ཚུལ་གྱི་ཆ་ཤས་ཅིག་རྒྱུང་ག་ཅིག་ སློབ་དེ་ཡོད་པ་ད་ དགོངས་ཁྱུ་
འབད་བའི་རྒྱུ་ལས་ སློབ་དཔོན་ཚུ་གིས་ ཁོང་གི་རེ་བ་དང་ དགོས་མཁོ་ཚུ་འགྲུབ་ནི་ལུ་ རྒྱབ་སྐྱོར་མེད་པའི་ལམ་ལུགས་དེ་ལུ་

སེམས་པམ་བྱུང་སྟེ་ཡོད་ཅེས་ སློབ་དོ་ཡོད་པ་ཡིན་མས། ང་བཅས་རའི་ སློབ་དཔོན་མང་རབས་ཅིག་ གནད་དོན་ག་ཅི་སྟེ་ ཐོན་འགྲེལ་ ཡིན་ནམ་? དེ་ཡང་ ལྷ་གི་ཁྲིད་ཆད་ལྷི་མི་དང་ ཆོ་གཡོག་གི་གནས་ཆད་ ཡར་བྲག་འགྲོ་ནི་ལུ་ཐོགས་ལུས་མི་ རོས་འཛིན་མེད་མི་ལུ་ བརྟེན་ཡིན་མས།

དེ་ལས་ གྲོང་གསེབ་གྲི་ས་གནས་ཚུ་ནང་ གནས་སྤོང་མེད་དེ་གིས་ གནས་སྤངས་སྟོང་ལས་ བཟོ་དོ་ཡོད་པ་སྟེ་ ཡིན་མས། སློབ་ དཔོན་ཚུ་ འཕམ་འཕམ་སྟེ་ར་ དཔེ་ཆ་སྟོན་ནི་དང་ གོས་སྟོན་འབད་ནི་ དེ་ལས་ བདག་སྟོང་གི་འགན་ཁུར་ཚུ་ ལྷ་མང་འབག་དགོ་པ་ ལས་ ཁོང་ལུ་ ལྷ་གི་དཀའ་ངལ་བྱུང་དོ་ཡོད་པའི་ཁར་ བཙུ་མཐོང་ཚུང་སུ་ཅིག་ལས་མེད་པ་ཡིན་མས། གྲོང་གསེབ་གྲི་ས་ཁོངས་ཚུ་ནང་ གཞི་རྟེན་མཐུན་ཆུང་ཚུ་ ལེགས་ཤོམ་མེད་མི་དང་ བཟའ་ཚང་ཚུ་དང་ ཐག་རིང་ས་སྟེ་ སྟོན་དགོ་པ་བྱུང་མི་ལུ་བརྟེན་ དཀའ་ངལ་དེ་ ཉེང་སྐལ་ར་ སློམ་འགྲོ་དོ་ཡོད་པ་ད་ དེ་དང་གཅིག་ཁར་ ལས་སྟེ་གཞན་ཚུ་དང་ ཡང་ན་ རྒྱལ་ཁབ་གཞན་ཁར་ འོང་འབབ་ལེགས་ ཤོམ་འཐོབ་ནི་དེ་ གོ་སྐབས་ཡོད་པ་ལས་ སློབ་དཔོན་གྱི་ལྷ་འབད་ནི་དེ་ གནམ་ཁ་ལེགས་ཤོམ་ཅིག་སྟེ་ མི་མཐོང་དོ་ཡོད་པ་ཡིན་མས། སློབ་གྲྭ་ཚུ་ནང་ སློབ་དཔོན་ལངས་སྟེ་མེད་ནི་དེ་གིས་ སློབ་ཁང་ནང་ སློབ་ཕྲུག་གི་བྱངས་ཁ་ཡར་འཕར་འགྲོ་མི་དང་ ཤེས་རིག་གི་སྤྲུམ་ ཆད་ མར་བབས་འགྲོ་དོ་ཡོད་པ་ད་ དམིགས་བསལ་དུ་ གྲོང་གསེབ་གྲི་ས་ཁོངས་ཚུ་ནང་ སློབ་དཔོན་མ་ལང་པའི་ དཀའ་ངལ་སློམ་ བྱུང་དོ་ཡོད་པ་ལས་ སློབ་ཕྲུག་ཚུ་ལུ་ ཤེས་རིག་གི་བྱད་པར་ སློམ་བཟོ་ནི་དེ་ཉེ་ཁ་འདུག།

ལྷག་ལུས་སློབ་དཔོན་ཚུ་ལུ་ ལྷ་གི་ཁྲིད་ཆད་ ཡར་མེང་འགྲོ་བའི་དཀའ་སྤྱུག་འབྱུང་ནི་དེ་ཉེ་ཁ་ཡོད་པ་ད་ དུས་ཚོད་འཁོམ་ཅིག་ཁར་ དེ་གིས་ ང་བཅས་རའི་ ཤེས་རིག་ལམ་ལུགས་གྲི་གཞི་འབྱམས་དེ་ ཉམས་སུ་བཟོ་སྟེ་ རྒྱལ་ཁབ་གྲི་མི་སྡེ་དཔལ་འབྱོར་གོང་འཕེལ་ལུ་ གཞི་རྟེན་འབྱུང་ནི་ཡིན་མས། ལམ་ལུགས་འདི་ བསྐྱར་བཅོས་འབད་དགོ་པ་ཅིན་ སློ་ཁོག་སློམ་བཙུགས་ཏེ་ ལམ་ལུགས་གྲི་ བསྐྱར་ བཅོས་ཚུ་འབད་དགོ་པ་མ་ཆད་ སློབ་དཔོན་ཚུ་གི་དབུལ་ཕོགས་ཡང་ དོ་འབྲན་ཅན་སྟེ་བཟོ་དགོ་པ་ད་ དེ་ཡང་ སློབ་དཔོན་ཚུ་གིས་ རྒྱལ་ཁབ་གྲི་ས་ཁོངས་སྤྱི་འབྲེལ་བཟོ་ནི་ལུ་ འགན་འཁུ་སློམ་འབག་དོ་ཡོད་པ་ལས་ རོས་བརྟེན་བཟུ་དགོ་པ་འདུག། གྲོང་གསེབ་གྲི་ས་ ཁོངས་ཚུ་ནང་ གནས་སྤོང་མེད་མི་ཚུ་ལུ་ སེམས་ལུགས་མཐུན་ཆུང་ཚུ་བྱིན་དགོ་པ་ད་ དེ་ཡང་ ཁྱིམ་གྱི་འཕུས་བྱིན་ནི་དང་ གནས་ ལུན་མར་པབ་འབད་ནི་ དེ་ལས་ གཞི་རྟེན་མཐུན་ཆུང་ཚུ་ ལེགས་ཤོམ་བཟོ་དགོ་པའི་ཁར་ གོ་སྐབས་ཡར་མེང་དང་ བྱད་རིག་གི་གོ་ སྐབས་ཚུ་ བྱིན་ནི་དོན་ལུ་ ལྷ་གཡོག་གི་ལམ་ལུགས་ཚུ་ བསྐྱར་ཞིབ་འབད་དགོ་པ་འདུག། ལྷག་པར་དུ་ བྱད་རིག་གོང་འཕེལ་གཏང་ ནི་ལུ་ གཙོ་རིམ་བཟུང་དགོ་པ་ད་ དུས་རྒྱུན་གྱི་ སྦྱོང་བརྩམས་དང་ གོ་བསྐྱར་ཞལ་འཛོམས་ དེ་ལས་ དེང་སང་གི་ སློབ་སྟོན་ལག་ཆས་ ཚུ་ ལག་ལེན་འཐབ་ཚུགས་པ་ཅིན་ སློབ་དཔོན་ཚུ་ལུ་ ལྷོགས་བྱུབ་ཅན་བཟོ་ནི་དང་ ལྷ་གཡོག་ནང་འབད་རུང་ ངལ་རངས་བསྐྱེད་ནི་དེ་ པན་བྱད་འདུག།

SECTION V
CURRENT AFFAIRS [10 MARKS]

Answer ALL 10 questions by writing the correct option against each question number in your answer booklet. For example, 11 (D). Each question carries ONE mark.

1. What is the budget allocation for the 13th Five Year Plan in Bhutan?
 - A Nu. 500 billion
 - B Nu. 456 billion
 - C Nu. 400 billion
 - D Nu. 512.283 billion
2. Who became the first Bhutanese in over sixty years to receive the Ramon Magsaysay Award in 2024 for *“his invaluable and enduring contributions towards harmonizing the richness of Bhutan’s past with the diverse challenges and opportunities of its present, and for inspiring young Bhutanese to be proud of their identity while embracing the future”*?
 - A Dasho Karma Ura
 - B Dr. Lotay Tshering
 - C Dr. Karma Phuntsho
 - D Dr. Dorji Wangchuk
3. Which country did King Maha Vajiralongkorn visit on his first state visit abroad after ascending the throne?
 - A India
 - B Nepal
 - C Bhutan
 - D Myanmar
4. Who presented the award to recognize The Fifth Druk Gyalpo's leadership in promoting human development and the well-being of the Bhutanese people?
 - A World Health Organization (WHO)
 - B United Nations Children's Fund (UNICEF)
 - C United Nations Development Programme (UNDP)
 - D United Nations Educational, Scientific and Cultural Organization (UNESCO)
5. “Climb higher on the shoulders of past achievements – your task is not to fill old shoes or follow a well-trodden path, but to forge a new road leading towards a brighter future.” Who said the above statement?
 - A The King of Bhutan
 - B The King of Thailand
 - C The President of America
 - D The Prime Minister of India

6. Which of the following law was granted by His Majesty The King at the Machhen Lhakhang of Punakha Dzong on 26th December, as the Executive Chairperson of the Gelephu Mindfulness City (GMC) Board?
- A GMC Law No. 1 of 2025
 - B GMC Law No. 2 of 2024
 - C GMC Law No. 1 of 2024
 - D GMC Law No. 2 of 2025
7. According to His Majesty, what values form the foundation of the Gyalsung National Service?
- A Wealth, power, and influence
 - B Strength, intelligence, and competitiveness
 - C Economic growth and technological innovation
 - D Courage, resilience, humility, and righteousness
8. Who is the author of the book “Enlightened Leadership: Inside Bhutan’s Inspiring Transition from Monarchy to Democracy,”?
- A Ashi Dorji Wangmo Wangchuck
 - B Dasho Tshering Tobgay
 - C Dr. Karma Phuntsho
 - D Dasho Karma Ura
9. Which company announced the launch of its first mass-market AR smart glasses, named “Specs”, scheduled for 2026?
- A Google
 - B Apple
 - C Meta
 - D Snap
10. When was Zhungdra (Traditional Bhutanese Folk Music) first performed to commemorate the victories over the Tibetans and as a gesture of appreciation to the protective deities Yeshey Gonpo and Pelden Lhamo?
- A 17th century
 - B 18th century
 - C 19th century
 - D 20th century