



ZHEMGANG MONTHLY

FROM STEPS TO LEAPS

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Dzongkhag Webpage Revitalization Team

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Month that was

8 Jan - 1st Bi-Monthly Management Coordination Meeting

13-20 Jan - Website Revitalization Retreat to Tama

22 Jan - 2nd Bi-Monthly Management Coordination Meeting

22 Jan - Dasho's Bilateral Meeting with Mongar Dzongkhag

25 Jan - Visit of Gyalpoi Zimpon

25 Jan - NCWC Team Visit

NCDs screening during Pantang Tshechu

Rise of Non Communicable diseases has been a challenge and concern for the Ministry of Health. More than thousand people die of complications from Hypertension, Diabetes and alcohol liver diseases every year. Currently, Zhemgang Dzongkhag has recorded more than one thousand three hundred seventy seven cases of NCDs. Despite having good health coverage and sensitization programs and advocacy carried out in different places regarding NCDs, cases were still increasing every year. In this regard, Dzongkhag Health Sector has initiated in screening NCDs.



Pantang tshechu under Fangkhar geog was scheduled from 14 to 16th January 2019. Such occasion and congregation provided the perfect platform for the health sector of Zhemgang to screen and advocate people on the repercussions of NCDs in their lives. More than hundred people were found witnessing annual tshechu at Pantang village.

Job responsibilities were shared among the team members. There was a team for registration and few staff were assigned to check the weight and height of the people. We had different section for Pre-counseling and health education, VCT and RBS test and pharmacy unit.

People queued in line to get themselves screened for NCDs. 132 people were screened for Hypertension, Diabetes and Body Mass Index. In general, there were 57 male and 75 female. Of the total, 33 percent of people were detected with hypertension and 23.4 percent with diabetes. Body Mass Index was also measured for every participant. From the total population of 132, 25 percent were detected with obesity and 42 percent of them were overweight. These are risk factors for hypertension, diabetes and for other NCDs. Hence, they were informed about the requirement for daily physical exercises, diet modifications, avoid smoking and alcohol reduction. People were also sensitized about complications and treatment and asked them to follow up timely in nearby health facilities. Only 33 percent of the population screened for NCDs had their BMI normal.

contributed By Health sector

Zhemgang Dzongkhag Webpage Revamped



Upon the advice of Dasho Dzongdag, Dzongkhag website gets revamped with new theme and outlook. Team also worked on re-arrangement of menu and contents, and few additional service features. Webpage serves as the Dzongkhag's portal to help disseminate information and expedite the working process in the Dzongkhag.

New features includes:

1. **Staff Outstation Report:** A google form to stock in the whereabouts of the staff. Sector heads or HRO will feed the Google sheet which can be viewed by Sector Heads and Administrative heads to understand the status of staff and their whereabouts.

2. **Submit Information** Staff under Dzongkhag can submit data to website team for uploading on webpage, newsletter or administrative heads.

3. **Message to sectors** . This form is to be used by Administrative Heads, Planning Officer/s and HRO to send messages to various sectors.

While the web page will be officially relaunched after the major changes on 13th February 2019. Comments, feedbacks and suggestions are still being collected and worked on for further improvement.

Tips and Tricks - Technology

How to cut videos with VLC media player

To crop or to cut video with VLC media player, open the menu bar & click on view menu, in this view menu select advanced controls that will result in some extra options (like record option,) over normal toolbar.

Now play the video of your choice and click the record button from the point you want to crop the video and stop that video on the point; till where you want to crop by clicking the same button. That cropped part of video will automatically be saved in library/videos (in windows vista, 7, 8 and 8.1) and in My Documents/My Videos (in windows XP).

Windows Task Switcher

Just hold alt or windows key, now press tab to rotate through software/applications

Use your Chrome Browser as Notepad quickly

Just type or copy " data:text/html, <html contenteditable>" to the address bar.

Do you Know you can play mp³ movie directly on chrome browser Just drag files in Chrome Window

Convert YouTube Videos to Gif by adding gif before youtube in url

Contributed by Mohan Subba

Annual Census - 2018



The Dzongkhag Civil Registration and Census, Zhemgang successfully conducted the annual census from 1st November till 22nd December 2018 for all eight Gewogs and a Thromdey. The census is conducted annually and its main purposes are to update new birth registration and deletion of death cases. It is the Department's mandate as per National citizenship act of 1975. The challenges we faced during the annual census were poor road connectivity in some Gewogs and difficulty to bypass. The gewogs are connected with internet facilities but rarely functions.

During the annual census registration, we collected 67 death cases which were reflected and not deleted from the census records especially in Lower Kheng (four Gewogs). The census team verified and compiled 73 dropout cases for further submission to the Department, which were not enumerated in the census due to parents working and residing outside Zhemgang Dzongkhag and failure to attend the annual census programme on time. The huge number of census drop out cases is either due to confusion in submission of documents or negligence. It is mandated that when the child is born, the parent's duty is to enumerate their child within three months or before to curb the dropout cases in the Gewogs/Dzongkhag. During the registration, the team also came across 75 cases of double census for deletion since both the parents tried to enumerate their child on different occasions.

The photos shown are the general public's reported for the census in the Gewog centre.

contributed By Census Sector

Smoke dried Chicken as a Value added product from Berti village

Foods have been smoked by humans since time immemorial to prevent the growth of microorganisms, as well as slowing the oxidation of fats that cause rancidity. Traditionally, foods are smoked to preserve for longer period where there is no facilities of refrigeration in the remote areas. But the smoke dried chicken from Berti was targeted to diversify the product processing to develop a unique taste and flavor imparted by the smoking process.

Dzongkhag Livestock sector in collaboration with RDLC, Zhemgang recently initiated smoke drying of chicken as a value addition for the marketing of Chicken from Integrated Livestock Farm at Rawdom Berti Trong Gewog. The main aim of such intervention was to increase the shelf life of product and to fetch more income through a simple value addition and developing a nice smoke flavor. It was observed that there is a weight loss of 50% in the process of smoke drying. Therefore the cost of production per kg of smoke dried chicken is Nu 500, and the selling price is fixed at Nu 650/kg. The products were packed in plastic bags of 1 kg and 0.5 kg for marketing at the moment. The initiative got promising reactions from the customers and the products were sold like hot cake.

Submitted by Dzongkhag Livestock Sector



A single rose can be my garden.. a single friend, my world.

I remained silent the whole route. I was not able to utter a word. They got stuck, frozen somewhere, almost lost, for I never did realize that I would walk through such a day in my life. I knew all of us, at that moment felt the same. I knew time could not be turned back, but I desperately wanted to take things my way. The only thing that I could do was to silently accept all that was happening, although difficult. It was a horror which we all had dreaded of.

Our college days were over after our final exams, there was joy and satisfaction in the accomplishment, yet equally felt the fear and sadness of the separation. "Everything that begins, has an end", people say. We were once again separated by the same fate and mercy with which we were brought together, but I discovered that the path we take in between and the things that happen never seem to fade. The experiences, joy, pain, love, hate, and all that happens creep and dig deep inside. We had a lot to take along within each of us. Six of us, searched for a house and had lived together. We all attended the same college and class. It all happened in due course of time that it brought us together, closer, and made us so comfortable with each other and we began exploring happiness in each other.

All of us were away from home and the support that each gave to one another made us the best of friends and forget all our worries. Together we had spent the best times of our life. Study, of course was our main motto but our lives also encompassed fun, laughter, insults, happiness, joy, sadness and friendliness. The goodness that we felt in each other made us forget that we were from different places, far away from home and bound to set on different routes. Each day floated so merrily, we would gossip over tea, discuss a lot about studies, study real hard, and we all fared well in classes and exams. We would go out for walks, roam around market, attend seminars, watch latest movies and was ruled with easy go lucky mentality.

Finally the day arrived, unnamed, and tearing us all apart. We had put up with each other like a family, and more than friends, we treated one another like brothers but we never stopped to think about this very dreaded day. Sheetal's eyes were teary by the time we reached the station. We had gone to see him off for he was the first to set for the journey back home. He was my best friend. All secrets, advices, experiences, likes and dislikes, joy and sadness were well known between us. We knew about each other more than we knew about ourselves. He cared me like a brother and respected me. He would talk about my weaknesses and strengths, about reality, truth and action. We would talk about our dreams, wishes, hopes and our future. We were like guides for each another. And both of us hated the fact that we would be now separated.

The train had already made to the station and we hurried with his bags into one of those crowded coaches after having read his name outside on a list, pasted near the entrance. Having fought for his seat and placing his goods in a corner, we all crept out. But the harsh reality still kept me seized. I had known the realities of life, yet I wasn't ready to accept this. I had asked so many questions to myself while I silently listened to all his talks. I was mute for most of the departure time and with a strong hug to all, he boarded the train.

Everything was fine until the engine started and whistled its way. I didn't realize that I started crying, I didn't notice the presence of all the passengers and passerby. I cried so hard and loudly, it was a parade and all were drawn to it. My friends held me to console and stop me with the sobbing, but it was tough to hold back the tears. I never knew that it would be so unbearable heart wrenching for me. Changes transpire in every aspect of our lives but I found this an incredible one. I wished that I was taken back to the start. Slowly that great coach started to inch forward, I saw him wiping his tears and suddenly shouted out loudly that we will meet someday. "When will that be? I know you are lying", I responded back with a withered voice and I burst out even louder. I couldn't help myself. But no matter what, it just went on forever. I couldn't do anything. A staggering walk reached me to our room, I knew that I was so deserted, I felt almost lost. He meant so much to me. One by one, all of my room mates disappeared, everyone was occupied with their lives. Life is all it was. It was an ordeal, a trial, a lively portrait of truth and being. I soon realized that I had to return back home.

We often called each other at times and exchange mails. We shared our new ventures, lives and endeavors. He was all I babbled about- at home and with others. Almost all knew him through me, through my talks and my repeated stories. We often wanted to meet, however it remained as plans which were yet to be fulfilled.

It was almost a year later that I received a notice to report once to our college for some formalities. We decided to catch up at our old place. I was drenched with joy and excitement for the day had finally shown its dawn when I would be meeting my long lost friend. I took leave and headed for the college. Getting back with old mates was fun and lively but the air had changed. Nothing seemed and felt the same though all had so many talks and a lot bunch to chat. Lots of 'hi' and 'hello' flew around but my eyes searched around for Sheetal. As we were asked to assemble in the old study hall, I felt a hard pat on shoulder upon nearing the entrance. Almost scared, I turned back for a glance. "Brother, how are you?" asked Sheetal. It was him. He gave me a big hug and almost lifted me up in joy and I shouted his name loud. "Shhhhh... get in first", shouted our old Maths teacher. Both of us smiled at him and hurriedly entered the hall. My happiness was on whole new level and I couldn't find words to describe my emotions.

Life after all wasn't what I had feared. Best awaits for those who don't give up and hold onto the arms of the hope. We are what we make of ourselves and what we believe.

I bid him farewell this time with much gladness for I knew our walks of life would bring us together often. Thank you Sheetal you are such a brother to me. (Its 16 years now and we make sure we meet at least once a year. Do you have such friends?)

Contributed by Mohan Subba True Story



Coronation Address
Changlimethang,
November 7, 2008

“.....as the world changes we may lose fundamental values on which rest our character as a nation and people. It is critical that we are able to recognize Bhutanese character irrespective of how far we look back into the past or into the future. The Bhutan we see is vastly different – unrecognizable even when compared to the Bhutan in the time of our first king. Yet, the character of our people and the nature of our fundamental values have remained unchanged.”

“Throughout my reign I will never rule you as a king. I will protect you as a parent, care for you as a brother and serve you as a son. I shall give you everything and keep nothing. I shall live a life as a good human being that you might find worthy to serve as an example for your children. I have no personal goals other than to fulfil your hopes and aspirations. I shall always serve you, day and night, in the spirit of kindness, justice and equality.”

“....the future of our nation depends on the worth, capabilities and motivation of today’s youth. Therefore, I will not rest until I have given you the inspiration, knowledge and skills so that you will not only fulfil your own aspirations but be of immense worth to the nation. This is my sacred duty. A strong motivated young Bhutan guarantees a strong bright future. The future is neither unseen nor unknown. It is what we make of it. What work we do with our two hands today will shape the future of our nation. Our children’s tomorrow has to be created by us today.”

Compiled by Dechen Pema Yangden

LO-NGA NEY IN ZHEMGANG

Lo-Nga Ney is situated high on the mountain between Khomshar and Bardo village under Zhemgang dzongkhag. It is about 2-hour journey uphill from the main road, and the main road is about half an hour drive from Dongag Wosel Dargyeling Monastery popularly known as Khomshar Dratshang. And it is about 8-hour drive on the unpaved road from Buli towards Khomshar Dratshang.

History

Lo-Nga Ney is considered a very sacred and untouched site of Guru Rinpoche, who was believed to have resided there for five years. Lo Nga means five years and Ney means sacred place, hence, the place is called Lo-Nga Ney. The oral history says that Guru Rinpoche along with his consort Khandro Monmo Tashi Khyuedron visited the site to meditate and tame evil spirits that caused misfortunes and deaths in the region.

The number and occasions of the visits of Guru Rinpoche to Lo-Nga Ney are quite confusing. According to the informant, Guru Rinpoche travelled five times to Lo-Nga Ney: Guru Rinpoche's first visit to Lo-Nga Ney was before his visit to Tibet; the second was made via Sarpang, Nabji, then he made a trip to Buli and then to Lo-Nga. It was during this visit that Guru Rinpoche supposedly left his footprint, and Khandro, her oven at Buli, which can still be seen nearby Buli gewog office. The footprint on the rock is in the present Lo-Nga Ney direction, so people believe that Guru Rinpoche flew to Lo-Nga from Buli.

In fact, Yonten Dargye's (2009) written account further consolidates that Guru Rinpoche made his first visit to Bhutan around 737-738 CE, via Nabji, Buli toward the Kheng region on the invitation of the Bumthang King Sindhu Raja (p.12,34). Furthermore, the informant said that Guru Rinpoche made the third visit on his way to Tibet, and subsequently, he returned to Bumthang via Singye Dzong and then to Lo-Nga Ney with his Tibetan Khandro Yeshey Tshogyel. Thus, the oral history about Guru Rinpoche's visit to Bhutan from Tibet corroborates with Dargye's written narrative about Guru Rinpoche's second visit to Bhutan, which was made together with Denma Tsemang and Khikha Ratho from Tibet (p.9).

The informant also claims that Guru Rinpoche again visited Bumthang and then came back to Lo-Nga with Khandro Monmo Tashi Khyuedron. It was during this visit that Guru Rinpoche and Monmo Trashi Khyuedron spent 5 years at the Ney, and hence the name 'Lo-Nga Ney' (five years).

The local people say that Lo-Nga Ney is well known for its extraordinary healing power of the Drupchu (accomplishment-stream). The Drupchu apparently emerged after Guru Rinpoche urinated at that place and it is called Guru's Drupchu. Similarly, about 5-10m below Guru's Drupchu is the Khandroma's Drupchu, believed to have emerged from Khandro's Baga (Khandro's genital). The Khandroma is said to be Dorje Phagmo (skrt. Vajravarahi). The villagers are of the opinion that these Drupchus have the power to heal internal and external wounds, cough, skin diseases, joint pain, back pain, and cleanse all impurities.

Furthermore, the informant mentioned another local belief related to the healing power of the Drupchu to treat goitres. A person has to break an egg on the rock which is 15m above the Drupchu, then come down to drink the Guru's Drupchu, and move on without turning back. The goitre would somehow be healed. Many people from Khomshar, Langdurbi, Digala, and Mongar are said to have been cured. Mr. Rinchen Dorji, 72, is a living evidence in Khomshar whose goitre was cured after he broke an egg and drank from Guru's Drupchu. However, Khenpo Thubten Dorji commented that "it may not be the breaking of an egg on the rock, but the sacredness of the Drupchu that must have cured the goitre." According to oral sources, an amazing fact about these Drupchus is that, irrespective of the season, the sizes of the Drupchus remain the same.

If a Riwo Sangchoe (Smoke Offering) and Sangs rituals are conducted for days, the Drupchus apparently become bigger than their normal size. On the contrary, if the Drupchus are contaminated then the Drupchus would dry within a day. Khenpo Leki Tandin made reference to a local hunter, Dechen Wangdi, 57, who was skeptical, did not accept the sanctity of the Drupchus. He defecated near the Drupchu and the Drupchu dried for 6 months. Later, the monks from Khomshar Dratshang came to perform Riwo Sangchoe for two days to purify the place, and the stream started flowing again..

LO-NGA NEY IN ZHEMGANG (Continued)

In addition, Khenpo Leki Tandin also shared a personal story regarding the sacredness of Lo-Nga Ney. He said that the area near Lo-Nga Ney caught forest fire three times: one prior to 2011, one in 2011, and another in 2016. But he claimed that the fire never reached the spot where Guru Rinpoche and Khandro resided. Before the fire could reach Lo-Nga Ney, a torrential downpour would extinguish the fire. Thus, his narrative further establishes the sacredness of this Lo-Nga Ney.

Above the Drupchu, on the cliff is a spot where Guru Rinpoche was believed to have subdued demons. It is said that Guru Rinpoche left imprints of his body, hands, and feet on the curved rock in a sitting posture and the position of the imprints seem to indicate that Guru Rinpoche was facing Khomshar. People of that locality call this place Lo-Nga Draphu, which is also called Taktshang Drakar (white cliff). The local people consider this sacred place a second Paro Taktsang.

To the west is the main cave where Guru Rinpoche apparently meditated on “Thruue-kur”/“Tsalung,” and on the cave wall emerged a letter ‘ཨ’ (Ha), which is said to be a symbol of his spiritual realization. This letter is still evident on the cave wall today. Accordingly, the place came to be known as Guru Draphu (Guru’s meditation cave) or sometimes called as Hung Chen Dra. In addition, a self-embossed Reldri of Jampelyang (Wisdom Sword of Manjusheri) can also be seen on the cave wall. The informant also narrated another story about an unnamed old man from Samdrup Jongkhar (supposedly aged more than 100 years), who apparently informed Khenpo Thubten about the letter ‘ཨ’ at Lo-Nga Ney. The amazing part of the narrative is that the old man had never been to this place. Later, the monks from Khomshar Dratshang went and verified it to be true.

In the mid-20th century, a yogi called Lama Ugyen Chogyel, a disciple of the famed Lama Sonam Zangpo (1888-1982) meditated at the Lo-Nga Ney for 3 years, and many others followed his suit. It was during his time that the sacredness of Lo-Nga Ney and the benefits of the Drupchus spread in the locality. The site also has a Traenwa Depushuksa and a Khandroma Ney, but there is no footpath or any trail to the Ney.

People come to Lo-Nga Ney to offer sangs (smoke offering), conduct Tshokor (feast offering), and pay homage to the sacred marks left behind by Guru Rinpoche.

Currently, there is no practitioner meditating in the cave and no retreat house. However, approximately 100m away from Hung Chen Dra cave, there is a new construction coming up. In the future, Khomshar Dratshang in collaboration with Bardo gewog office has plans to make a small room for visitors, a place to make offerings, and to improve the existing.

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Contributed by Karma Wangchuk

Gewog in Focus - Shingkhar

Shingkhar is one of the Gewogs of the Zhemgang Dzongkhag bordered by Sengor Gewog of Mongar Dzongkhag in the east, Bardo Gewog in the south, Nangkor Gewog in the west and Chumey and Ura Gewog of Bumthang in the North. The Gewog is administered from the Gewog Centre established at Shingkhar approximately about 120 km from the Dzongkhag Headquarter.

The Gewog lies at an elevation ranging from 1000 to 4000masl which falls in an area having micro-climatic differences, characterized by south facing slopes much drier and warmer than the north facing slopes having different vegetation pattern with recess close to tributaries are moist and receives limited sunshine. The northern portion of the Gewog falls under the Phrumsengla National Park. There are seven villages which have derived their names either based on the beliefs, observation, landscape, or the times of settlement. The Gewog has approximately about 309km² of area where 77% is covered by forest.

Zangling is derived from combined word of 'zang' and 'ling' meaning 'land of copper'. A hollow stone considered to be 'nye' 'a sacred place', located south of present village, gives a sound of copper drum when it is beaten. The other popular sacred site located in this area is Ugyenpong (Guru's sacred site).

Thajong is last of the entire villages in the locality to be inhabited by the people from Nimshong and Zangling village. 'Thajong' literally means 'last of the land or place'.

Nimshong village receives very early sunrise after dawn compared to other villages in the vicinity. The name therefore, was derived from term 'Nimjong' meaning land or place of sun. In this village, sacred remains of Guru Rinpoche can be seen at two locations Ugyengor Nye and Kemegor (where a demon was subdued).

Radhi possibly derived its name from the sardonic term brag 'dod meaning attachment to the landscape they occupied, surrounded by crag (Brag in Khengkha is cliffs) on three sides (north, south and east). Therefore, the name of the village initially could have been 'brag 'död' changing to Radhi later.

Shingkhar derived its name from 'Zhingkham' ('abode of peace). The Village has two important sacred sites of Guru Rinpoche (Kuje Nye and Tingkar Nye). Historically, Shingkhar village occupied a significant place in the history of the Khengrig namsum, where village (Shingkhar Trong) housed the office of Dungpa appointed during the reign of 2nd Druk Gyalpo to administer the region until the position of Gup was created.

Shingkhar

Wamling was known as 'Womailing' meaning 'land of milk'. 'Womailing' could have changed to Wamling due to change in pronunciation. Village also possess significant site, Tangtsho (Lake) located about half an hour walk from the Wamling Tshokiling Dratshang.

Thrisa village was first occupied by settlers from Tunglabi, presently under Bardo Gewog as the new tax bearer (Threlpa) to the government. Thus, the newly occupied land came to be known as 'Threlsa', meaning 'Land for Tax', later it has changed to 'Thrisa'.

Contributed by Mohan Subba

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