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Royal Bhutan Airlines

TASHI DELEK

VOL. XXVI | ISSUE V | SEPTEMBER-OCTOBER 2025

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BRIEF DESCRIPTION

Druk Holding and Investments Limited (DHI), the commercial arm of the Royal Government of Bhutan, was established in 2007 upon issuance of Royal Charter in 2007 "to hold and manage the existing and future investments of the Royal Government for the long term benefit of the people of Bhutan". DHI, the largest and only government-owned holding company in Bhutan, has shares in 22 different companies operating in the manufacturing, energy and resources, financial services, communication and transportation, real estate, technology, construction, trading and offshore business sectors. Of the 21 portfolio companies, 11 are fully owned (DHI-Owned Companies), 4 are controlled (DHI - Controlled Companies - 51% and above) and 7 are linked (DHI-Linked Companies - below 51%). The Ministry of Finance is the sole shareholder of DHI.



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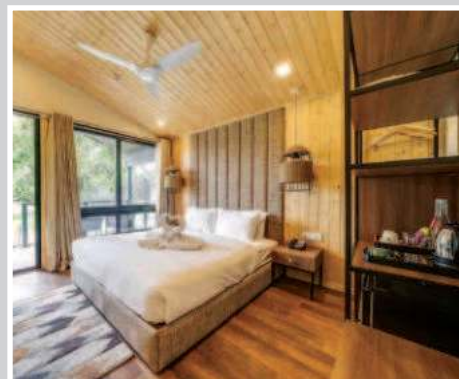
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Leverage, upscale, and accelerate innovative financing to enhance environmental conservation.

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Vision

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BTF is the only accredited entity in Bhutan to the Adaptation Fund (AF) and the Green Climate Fund (GCF).



'Investing in a Legacy for Nature'

Since its inception, BTF has funded more than 288 projects in 20 districts of Bhutan, amounting to a total of USD 35m, in the four priority thematic areas of:

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4. Addressing adverse impacts of development on the environment



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Yarn and Yathra House is a small Boutique based in Thimphu, founded by **Karma Tshoki**, it specializes in handcrafted woollen textiles like bed covers, rugs, and shawls made using vibrant Yathra fabric traditionally woven in Bhutan.

"I used to sit beside my grandmother as she wove for the community. Watching her hands move with such grace sparked something in me that has never left." This early inspiration became the foundation for Yarn and Yathra House, a space where Bhutanese heritage is both preserved and reimagined for modern interiors.

Beyond design, the studio is a **women-only workspace** offering training and livelihood to Bhutanese women overcoming personal and social challenges. Many arrive with no experience, just a willingness to learn. Today, they are skilled artisans, creating not just textiles but new futures. Visitors are welcome to **book** a tour of our **weaving house** to witness the process and meet the artisans or visit our **boutique** located next to the Bhutan Postal Museum.

Contact Us

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TASHI DELEK

Tashi Delek is an auspicious and versatile Bhutanese expression. It is a word or an expression encompassing a number of meanings such as wishing you well, good wishes, congratulations, may many good things come to you, cheers, and good luck.

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Dear Passenger,

Welcome aboard Drukair, Royal Bhutan Airlines.

Since our very first commercial flight in 1983, when Drukair took to the skies with an 18-seater Dornier 228-200 aircraft, we have carried the Kingdom's flag and spirit with pride. What began as a small but determined mission to connect Bhutan to the outside world has now grown into a robust network linking our nation to the region and beyond. Each step in our journey has been guided by the same commitment that defined our early days to ensure safety, deliver service excellence, and share the warmth of Bhutanese hospitality with every passenger.

Over the decades, we have celebrated many milestones, the growth of our fleet, the expansion of our international routes, and the strengthening of our capabilities to meet global standards. Today, Drukair is proud to stand as a bridge between Bhutan and the world, playing a vital role in supporting the Kingdom's national aspirations. This role has never been more meaningful as we join our nation in embracing His Majesty's visionary Gelephu Mindfulness City, an initiative that will redefine Bhutan's place on the global stage.

Connectivity is the lifeline of progress, and we remain committed to ensuring that Bhutan is accessible, welcoming, and well-linked to the opportunities of the wider world.

In this spirit, we take pride in nurturing the next generation of aviation leadership. The recent promotion of new Captains reflects our focus on professionalism, skill, and national pride in the cockpit. We also celebrate a historic milestone in Bhutanese aviation, our first female helicopter pilot. Her achievement is not just a personal triumph but an inspiration for young women across Bhutan, signalling a future where opportunities in aviation are open to all.

On 9 July 2025, Drukair signed the IOSA Consultant Agreement with Windforce10 BV, the first step toward achieving IOSA certification and, in time, IATA membership. This milestone reflects our determination to meet and exceed the highest international safety and operational standards, further strengthening our reputation and enhancing the travel experience for our passengers.

Our purpose, however, extends beyond air travel. Since 2018, the Tongsa Penlop Inspire Program has empowered underprivileged youth by offering fully sponsored educational trips that open their horizons and spark personal growth. We are delighted to resume this meaningful initiative, reaffirming our commitment to community development and the belief that investing in our youth shapes a brighter national future.



Tandi Wangchuk
Chief Executive Officer
Drukair Corporation Ltd.

As the Kingdom's gateway, Drukair also plays a key role in promoting tourism, showcasing Bhutan's cultural treasures, values, and natural wonders. September and October are among the most magical months to visit Bhutan. The skies are clear, the air crisp, and the landscapes lush after the monsoon. Trekkers will find nature at its most vibrant, while cultural enthusiasts can immerse themselves in the splendour of Thimphu, Gangtey, and Wangdue Tshechus. For those seeking tranquillity, this season offers serene retreats, wellness experiences, and peaceful exploration of Bhutan's heritage. Late October also heralds the graceful return of the black-necked cranes to the Phobjikha Valley, a reminder of the natural cycles we treasure.

To make these journeys even more memorable, we are pleased to share our seasonal offers, enjoy 25% off fares for all passengers and 35% off for our valued FFP Members on our Dubai sector (valid until 31 December 2026). In addition, passengers can pre-purchase excess baggage at special discounted rates and benefit from reduced rates at the airport.

These achievements and initiatives reflect Drukair's unwavering commitment to excellence, inclusivity, and Bhutan's evolving development story. We are more than an airline; we are a national symbol, carrying the hopes, values, and aspirations of our people with every flight we operate.

On behalf of all of us at Drukair, I extend my heartfelt gratitude to our passengers, partners, and the dedicated Drukair team. Together, we will continue to soar higher, guided by our vision for growth, sustainability, and exceptional service.

Have a pleasant flight.

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TASHI DELEK
FACTS ABOUT
BHUTAN



NATIONAL FLAG

The National Flag is divided diagonally into two equal halves. The upper yellow half signifies the secular power and authority of the King while the lower saffron-orange symbolizes the practice of religion and the power of Buddhism, manifested in the tradition of Drukpa Kagyu. The dragon signifies the name and the purity of the country while the jewels in its claws stand for wealth and perfection of the country.



NATIONAL EMBLEM

The National Emblem of Bhutan is a circle that projects a double diamond thunderbolt placed above the lotus. There is a jewel on all sides with two dragons on vertical sides. The thunderbolts represent the harmony between secular and religious power while the lotus symbolizes purity. The jewel signifies the sovereign power while the two dragons (male and female) represent the name of the country Drukyl or the Land of the Dragon.



NATIONAL FLOWER

The National Flower is the Blue Poppy (*Meconopsis Gakyidiana*). It is a delicate purple or blue tinged with purple blossom with distinctly concave petals. This species grows at an elevation of 3700-4300 meters above sea level. *Gakyidiana* is an epithet based on the Dzongkha word for happiness, *gakyid*, to reflect Bhutan's important cultural aspiration of 'Gross National Happiness' and *diana* is nomenclature term for the flower.



NATIONAL DRESS

Men wear the Gho, a knee-length robe that is tied at the waist by a traditional belt known as Kera. Women wear the Kira, a long, ankle-length dress accompanied by a light outer jacket known as a Tego with an inner layer known as a Wonju.



NATIONAL GAME

Archery was declared as the national game in 1971 when Bhutan became a member of the United Nations. Bhutan also maintains an Olympic archery team. Archery is played during public holidays in Bhutan and local festivals.



NATIONAL BIRD

The National Bird is the Raven (*Corvus corax*). The Raven adorns the Royal Crown. The raven represents the deity Gonpo Jarodongchen (raven headed Mahakala), one of the chief guardian deities of Bhutan.



NATIONAL TREE

The National Tree is the Cypress (*Cupressus torolusa*). Cypresses are found in abundance and one may notice large cypresses near temples and monasteries. This tree is found in temperate climate zone, between 1800 and 3500 meters.



NATIONAL ANIMAL

The National Animal is the Takin (*Burdorcas taxicolor*) and is associated with religious history and mythology. It is a rare mammal with a thick neck and short muscular legs. It lives in groups and is found above 4000 meters on the north-western and far north eastern parts of the country.



CLIMATE SEASON

Bhutan has four seasons. Spring from March until April followed by Summer with occasional showers until late September. Autumn follows until late November, characterized by sunny days. Winter until March, with snowfall in regions above 3,000 meters.



NATIONAL AIRLINE

Drukair, the Royal Bhutan Airlines, is the National flag carrier of Bhutan. Drukair was founded on April 5, 1981 under the Royal Charter by His Majesty the Fourth King Jigme Singye Wangchuck. Drukair plays a vital role in promoting Bhutan as a tourist destination and plays an important role in connecting Bhutan to the world.



CARBON STATUS

Bhutan is the first carbon negative country in the world, absorbing six million tons of carbon every year. The Constitution of Bhutan places a high premium on conservation of its natural environment, mandating the country to maintain at least 60 percent of its land under forest cover for all times to come.



DEVELOPMENT PHILOSOPHY

Promulgated by His Majesty the Fourth King His Majesty the Fourth King Jigme Singye Wangchuck, Gross National Happiness guides all development process in Bhutan. The central objective of GNH is to ensure a holistic and sustainable development by balancing the material and the non-material values.



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MINDFULNESS NATION

NOMADS OF BHUTAN



Bhutan is home to many culturally rich agricultural and rice cultivating communities that make up its striking cultural landscape. As travelers make their way from one stunning location to another, they cannot help but stop and admire the iconic traditional houses and villages set against the backdrop of emerald-green rice fields and majestic mountainsides that dot the Bhutanese countryside. Increasingly an important element of many itineraries, travelers are choosing to spend time in homestays and farm stays. Such on-the-ground immersive forms of travel provide a small yet precious window into the everyday lives and cultural practices of Bhutanese farmers. This is important, as agriculture in the lowlands of the country is a significant backbone of Bhutan's economy, culture, and way of life.

What is less known, are the nomads in the highlands of the Himalayan Kingdom of Bhutan.

Off the Beaten Path

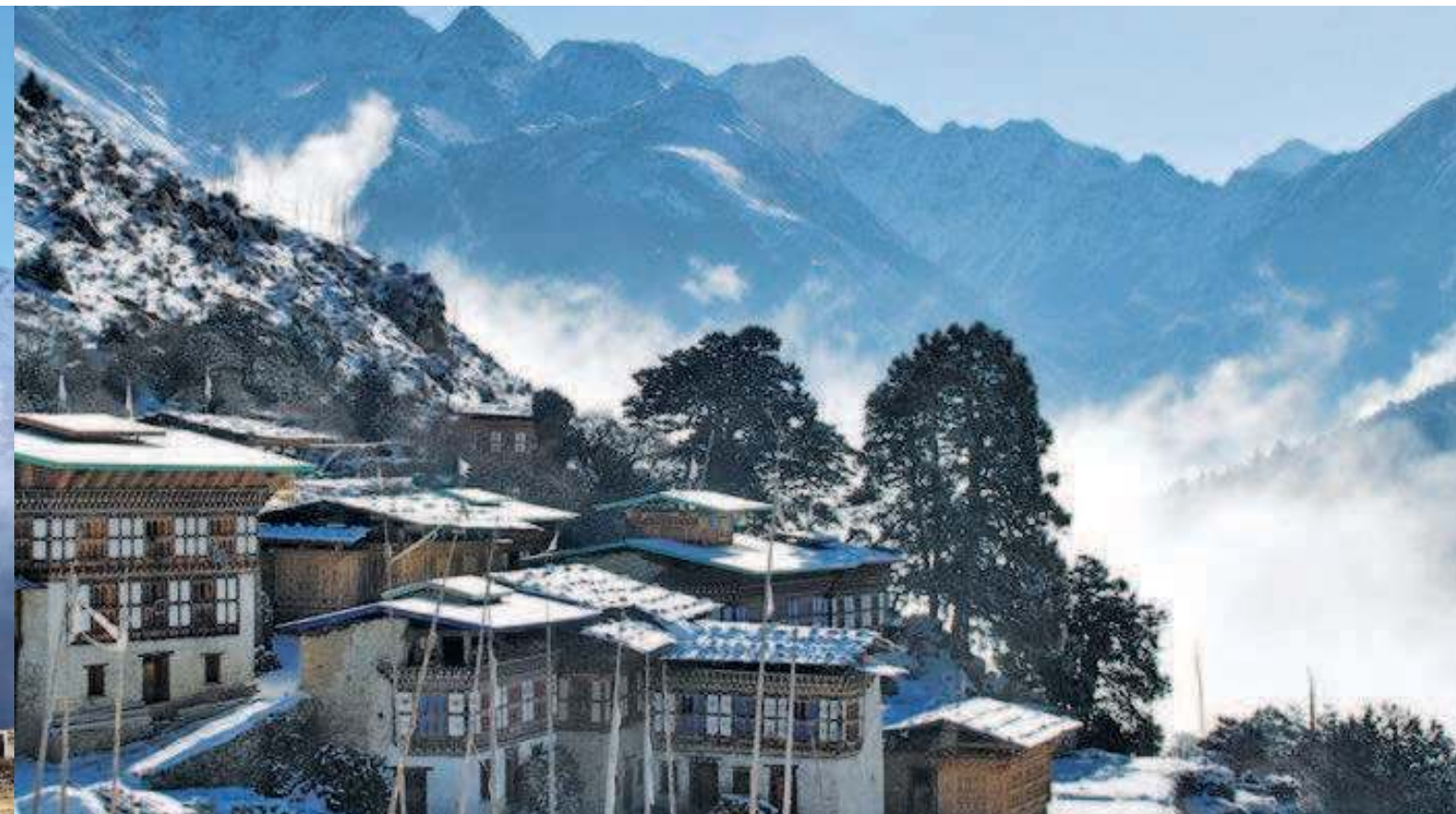
Often neglected in travel itineraries, nomads represent an important part of Bhutanese culture and society. This is because the nomads of Bhutan are smaller in number, survive through harsh winter months, practice pastoralism-

based seasonal migration, and often live in remote villages and communities. This makes visiting nomadic communities somewhat off the beaten path of mainstream travel itineraries.

In order for itineraries to include visits to pastoralist locales, they need to have longer tour stays in the Himalayan Kingdom, given the travel distances and careful planning required to visit nomadic communities in unobtrusive and culturally sensitive ways. They also require careful time management, as nomadic pastoralists are often on the move during the year, as they seasonally make way their way between summer and winter pastures. In this sense, pastoralists in Bhutan are actually semi-nomadic, but nomadic nonetheless.

People and Animals on the Move

This sense of perpetual movement is deeply engrained into the cosmological understanding and ways of life for pastoralist indigenous people around the world, and in Bhutan. It is also reflected in the cultural practices of indigenous pastoralists, from songs, dance, dress and other forms of culture that support, enable and respect life on the move. In many ways, nomadic pastoralism, that is, the movement of people with their livestock, provides the very



basis of life itself in fragile environments.

In the northern highlands of Bhutan and other locales in the Himalayas, yaks play a practical role for highlanders, as they enable survival of semi-nomadic pastoralists in harsh environments that make up the high-altitude alpine pastures and mountainside villages. They provide important draught and transport power, food in the form of meat and dairy products used to make cheese and butter (dried or fermented, it can be stored for months), manure that is used as fuel for making fires, wool for making clothes, blankets, tents and rope, and they provide the possibility to barter such surplus for salt, rice, clothes, housing, tools and other of life's amenities.

In harsh environments and climates where agriculture has been difficult in the past, yaks and nomadic pastoralism enable life, livelihoods and unique ways of life. As the climate and other factors have changed, pastoralists in Bhutan have changed from a nomadic to semi-nomadic life, migrating seasonally to the lowlands with their yaks in the harsh winter months, and remaining in their villages during the summer where they are now able to grow vegetables due to the warming climate. Most importantly, nomadic pastoralism closely follows and respects the natural characteristics of fragile, rugged and arid alpine

landscapes, ecosystems, harsh climates, changing seasons, where biodiversity and natural food supplies is also fragile.

The Nomadic Pastoralists of Bhutan

The northern-most part of Bhutan is unique and distinct. It is made up of high-altitude alpine pastures and rugged mountain ranges, where communities of semi-nomadic pastoralists live. Their cultural practices, identities and livelihoods are also distinct, as they center on pastoralism as a central way of life. Yak-herding pastoralists, such as Layaps living in the northern-most regions of the country, live in high altitude villages at approximately 3,500-4,000 meters above sea level. The communities are perched high in the Himalayan mountains, surrounded by glistening white snow-capped mountains. However, with climate and other types of changes, yak-herding has become more challenging. Their unique way of life means that Layap cultural practices place yaks, the mountains, the spirits of the mountains and their ancestors, at the center of their cosmological understanding of the world. Layaps dress, food, songs, dances, social relations, and other material and intangible forms of culture are also unique and notably distinct from the agricultural lowlands of the country.

Other pastoralists, such as yak-herding Lunanaps, who

live in the north-most part of Bhutan, were not so long ago showered with adoring international attention. For Lunana was the center of the incredible Oscar-nominated film, "Lunana: A Yak in the Classroom". Created and directed by Pawo Choyning Dorji, the touching story was filmed entirely on location in the high-altitude community. In this remote part of Bhutan, its director found an ideal location for his moving film, where a version of fast cash, capitalist development, and material and consumerism-driven globalized modernity has not infiltrated the community. It therefore depicts pastoralist life, values and sense of community poignantly well.

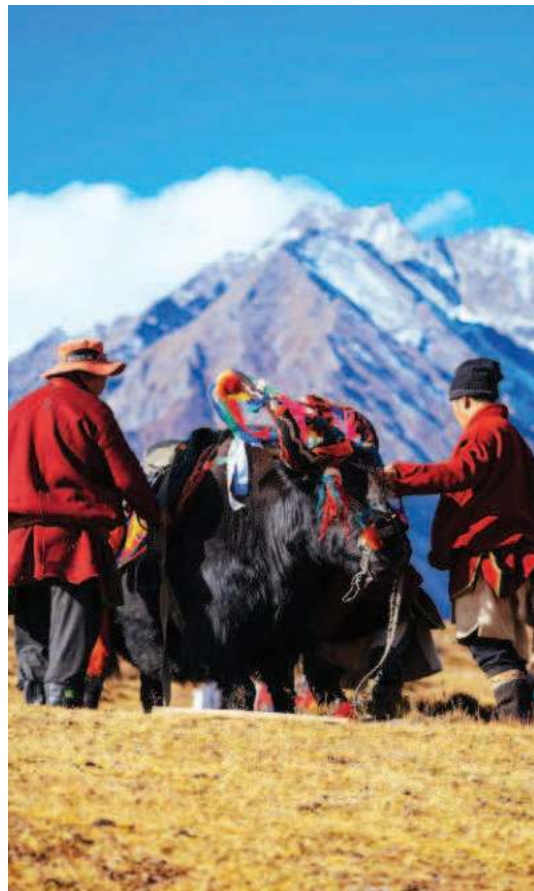
A deep sense of community binds together indigenous communities such as Lunana, where yaks, yak-herding and semi-nomadic pastoralist ways are valued and at the centre of life in this stunning but environmentally fragile locale high up in the Himalayas. This same sense of pastoralist values is captured in the film "Norbu, My Beloved Yak", filmed entirely in Laya. And still further, this same sense of culturally-rich pastoralism, centered on yak-herding and indigenous values, is deeply present in even more remote communities such as Merak Sakten.

These pastoralist locales are less frequently visited by travelers, but I would argue, offer among the most

powerful travel experiences in Bhutan, far off the beaten path. For instance, Merak-Sakten has received less attention than Lunana and Laya, and travelers who visit communities in Merak-Sakten are warmly welcomed, and fondly recount unique, unforgettable, and once in a lifetime experiences. This is a locale worth visiting as a hidden gem, untouched by tourism and off the beaten path, before it becomes more widely known and frequented as a travel destination.

Nomads of the World: Environmentally Sustainable Logic of Pastoralism

Increasingly, under great duress from homogenizing forms of capitalism, life across the planet has become sedentary and urbanized. This has not been, and is not the way many people live or want to their lives. Nor is it always the best way to live on fragile landscapes and ecosystems. Nomadic pastoralism provides an environmentally sustainable, carefully adapted and culturally rich way of life for many nomadic people, from the cattle-herding Masai pastoralists of Kenya, to the sheep and goat-herding Mongol pastoralists of Mongolia, the camel-herding Tuareg pastoralists of Mali, and the yak-herding Layaps, Lunanaps and Brokpas of Bhutan. To put things in perspective, and



amazingly, 40-50 percent of the earth's total land mass is made up of pastureland, also referred as rangelands. This is significant.

Rangelands vary from desserts (habitat for camels), arctic tundra (habitat for reindeers and caribou), grasslands (habitat for cattle and goats), plains and low-lying hills (habitat for sheep), and highland alpine mountain ranges, such as those in Bhutan, which are ideal habitat for yaks. In these geographical landscapes, it is not only goats, sheep, cattle, camels, reindeers, moose, lamas or yaks that make them their home, but humans too. Pastoralists derive their livelihoods and survival, and their very identity, culture and way of life, as inherently intertwined with the raising, keeping and herding of these important animals. They tend to move seasonally across the vast rangelands and pastures, from winter to summer pastures, or from rainy or dry pastures, depending on their location. The lives of animals and indigenous people, therefore, are one, and inseparable.

Through the environmentally sustainable logic of pastoralism, nomadic pastoralists have survived, thrived and conserved their environments, and the animals and biodiversity that survive in such ecosystems, for centuries, if not millennia. However, as mentioned earlier, narrow forms of development, globalized modernity, predatory capitalism and individual consumer culture and materialism (including highly unsustainable and

environmentally and culturally destructive and corrosive forms of travel) are threatening pastoralism as a sustainable way of life around the world. Such forms of development and tourism also threaten the land, livelihoods and rights of pastoralists in different parts of the world. The future survival of highland locations, pasture lands and rangelands will impact everyone on our increasingly fragile yet interconnected planet. It is critical that we do everything we can to protect and conserve the ways of life of nomadic people and their fragile ecosystems. The first step toward doing our part, is becoming aware about the critical importance of nomadic pastoralism as a sustainable and viable way of life in fragile environments and ecosystems, such as the highlands of Bhutan. Greater awareness, and environmentally sustainable and culturally respectful travel to pastoralist communities that help to conserve their unique ways of life and celebrate their unique of life, is one step towards this important goal.

The Royal Highland Festival

The good news is that even though few travelers venture to the northern pastoralist communities of Bhutan, knowledge about the livelihoods and importance of pastoralists is increasing. This is due to the far-sighted efforts of His Majesty The King of Bhutan, Jigme Khesar Namgyel Wangchuck, who took up the preservation of

pastoralism in Bhutan as an important national issue, and one that is close to His heart. A decade ago, His Majesty dedicated efforts to initiating the first Royal Highland Festival, which now attracts tourists and travelers from all over the world. Having had the unique opportunity of attending the very first Royal Highland Festival in October 2016, and many times since then, I am happy to note that the upcoming 7th edition of the festival will mark the 10th year since its inception in 2026.

The Royal Highland Festival is an annual celebration held in the remote village of Laya in the district of Gasa Dzongkhag (district), the highest settlement in the breathtaking high-mountain landscapes of Bhutan. Initiated in 2016 under the vision of His Majesty The King, the festival aims to promote and preserve the unique highland pastoralist culture, improve the livelihood of highland communities, and showcases not only the majestic scenic beauty of the highland mountains of Bhutan, but also celebrates the rich cultural practices of its nomads. In doing so, it brings together Layaps, Lunaps, Brokpas and other nomadic highland pastoralists from across the country together in one place for several days of celebration.

Heralded as one of the highest altitude festivals in the world, The Royal Highland Festival has become an annual cultural event held in the remote village of Laya, known

for its stunning mountain scenery and glacial lakes. The festival is typically held in late October (this year, the 7th Royal Highland Festival - A Celebration of Highland Life in Bhutan, will be held from October 23-24 in Laya, Gasa), running concurrently with the 25-kilometer Laya Run, and the epic high-altitude Snowman Race that takes place non-stop over several days of extreme high-endurance running.

Most importantly, by showcasing the unique cultural traditions, practices, resilience and ways of highland nomadic pastoralists, the festival aims to promote the preservation of highland cultural practices, celebrates the region's unique natural beauty and environment, and supports the local economy through the exhibition and sale of local arts, handicrafts, medicinal herbs, yak-related products and local handwoven textiles which are becoming increasingly rare. The festival encourages community engagement, not only through active participation in the festivities, but also through local homestays, which provides a small but important window into authentic ways of life of nomadic highlanders.

The festival also features local cultural performances of music, dance and poetry by community members, sports competitions, local traditional sports such as archery and khuru (darts), horse races, local product exhibitions, local food stalls, and beloved highland animals such as yaks, horses, sheep and mastiff dogs. One of my favorite parts



of the festival are the roaring campfires, around which highland children, women, men and visitors from around the world and the lowlands gather around, to enjoy famous Bhutanese musicians, comedians, actors and one another, all together, as one, under the awesome starry night up above.

Besides awe-inspiring stargazing, the festival also provides opportunities for highland trekking, camping, and greater awareness of highland nomadic life. Travelers can enjoy a rare glimpse into Bhutan's rugged highlands off the beaten path, and also witness the strong bond between people, animals and nature that is at the heart of nomadic pastoralism. Set against the stunning backdrop of the snow-capped Himalayas, the Royal Highland Festival is not only a tribute to Bhutan's diverse cultural heritage, environmental harmony, and spiritual consciousness, but also provides the opportunity of raising awareness and support for the nomads of Bhutan, and the world.

Towards Mindful Travel

Travel to the wonder of culturally rich Bhutan is a unique experience. It allows travelers to experience a country that places central importance on the preservation of cultural and spiritual practices, the conservation and protection of nature, and the promotion and preservation of its nomadic people. The country is rich in cultural practices that nurture our abilities towards compassion, kindness and respect towards other human beings and different ways of life, including the unique ways of life of nomadic pastoralists. The culturally preserved sites of the highlands of Bhutan remain protected against many of the forces of modernity, as they should be. In this majestic Himalayan Kingdom, foreign and national

travelers alike have a responsibility as travelers, pilgrims and tourists. We must tread carefully and gently, with great respect, loving-kindness and compassion towards its local highland cultural-spiritual spaces and sites, and all its inhabitants, big and small, human and non-human, and its local cultural and spiritual practices steeped in age-old indigenous knowledge. These culturally, spiritually and environmentally important highland sites are not just "tourist destinations" but are cultural ways of life for nomadic pastoralists, and home to sentient beings that inhabit these precious spaces. We are mere visitors passing by, but also have the potential of being transformed by our travels and taking and disseminating our learnings widely when we go back home, while being careful not to impact or harm such fragile locales we visit in turn. As the famous saying goes, take only memories, leave only footprints. Bhutan provides the traveler an unprecedented experience in culturally rich spiritual setting, rich with age-old nomadic wisdom – a gentle yet powerful reminder that we are all interconnected with one another, to nature and this amazing planet we share with all other sentient beings. Travel to such unique off-the beaten path locales provides us the path to remain truly aware, and travel gently with kindness and compassion to different ways of life, towards other people, to nature, and to one another.



DR RITU VERMA

An anthropologist, researcher, author and photographer, she has published extensively on GNH, Bhutan, and beyond. She is a regular columnist in this magazine. Find her at rituvermapuri.wordpress.com, ucla.academia.edu/RituVerma and twitter.com/Rituvermapuri



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Bonds of friendship

The astonishing beauty of this distant kingdom is nothing short of mind-blowing. That's what I thought then, over 20 years ago when I visited Bhutan for the first time, and that's what I still think today, after visiting the country again after all these years.

Last time, the trip was made in the company of a friend and then we had a guide, Karma, who was absolutely excellent. This time, it was Karma again who welcomed me at Paro airport and was there ready with explanations, tips and advice. These meetings with people can create lifelong bonds and this year it wasn't just the country I longed to see again, it was also Karma, who I have kept in touch with and who it felt great to

meet again. Friendships like this can build bridges and form part of the increasingly important understanding and respect between people, in times when polarization and a hardening world climate do not necessarily evoke positive curiosity. It is also an important reason why an association like the Swedish Bhutanese Society (of which I am a member) has been created – the interest in exchanges and people coming together in different ways in the pursuit of increased understanding, awareness and, above all, friendship.

What was recognizable and what was new? It is of course not possible to capture all aspects in a short space of time, but a few things can be mentioned, among the impressions that a tourist has time to perceive. Now, as

during the previous visit, places were discovered that captured me with their beauty; the dramatic nature of Trongsa with the river rushing forward at the bottom of the valley, as a contrast to steep, green-clad mountain sides and with its dzong that stands proudly with its presence. The friendliness and humility of the people I met and had time to exchange a few words with. There is something genuinely positive in the air. It may be that I have a romanticized image of this, but that is My experience. What was new then? The most noticeable thing was how much Thimphu has changed, but there are certainly a lot of landmarks left. Much, however, has been swallowed up by new buildings. I would not have expected anything else. Even though much has now been built in concrete, the traditional style has still been preserved. The school that I last visited no longer exists, but the main street is almost the same. The cinema is located in the same place, but has a completely new look. Back then it was a dark room with ceiling fans. Now it is a modern facility that resembles a cinema anywhere in the world. Those who have been to the country more

than once and for a longer period of time will certainly have more to say about the change in Thimphu.

What do I take with me from this year's stay in this dream country of mine? What are the most lasting impressions from this trip? Firstly, it is the opportunity to see and experience a tshechu and it was really as fascinating as I had imagined. When it was time for the so-called Black Hat Dance, there was an atmosphere in the air that you could almost touch. People come together, socialize, deepen their friendships and new bonds are formed. The human aspect of us seeking a common understanding of the world we live in, exploring different ways of expressing this, yes, that is part of what is depicted here. Secondly, it was confirmed what beautiful nature you can see. The fog that lies like a veil around the Dochula pass, the rice fields that cling to terraces, a fox that stops and exchanges glances with me before running into the greenery, the scent of coniferous forest and birds that wake you up early in the morning. Not least the friendship that has lasted despite only these two occasions over a long span of time and



many hundreds of miles, but also new friendships that reinforce the feeling of being welcome, of all the positive things about meeting across borders, visible as well as invisible.

A crucial component of the desire to travel – the fascination for our similarities and differences, the joy of feeling connected but also of discovering new sides of oneself through new perspectives. That, and seeing all the beauty. Bhutan will always mean a lot to me, thanks to all the positive things I have had the honor of experiencing, thanks to all the beauty.

My friend and guide Karma has his own company that I can highly recommend to anyone who is about to visit Bhutan and it was he who put together my itinerary according to my wishes, everything beyond expectations. (www.bhutantravelerschoice.com)

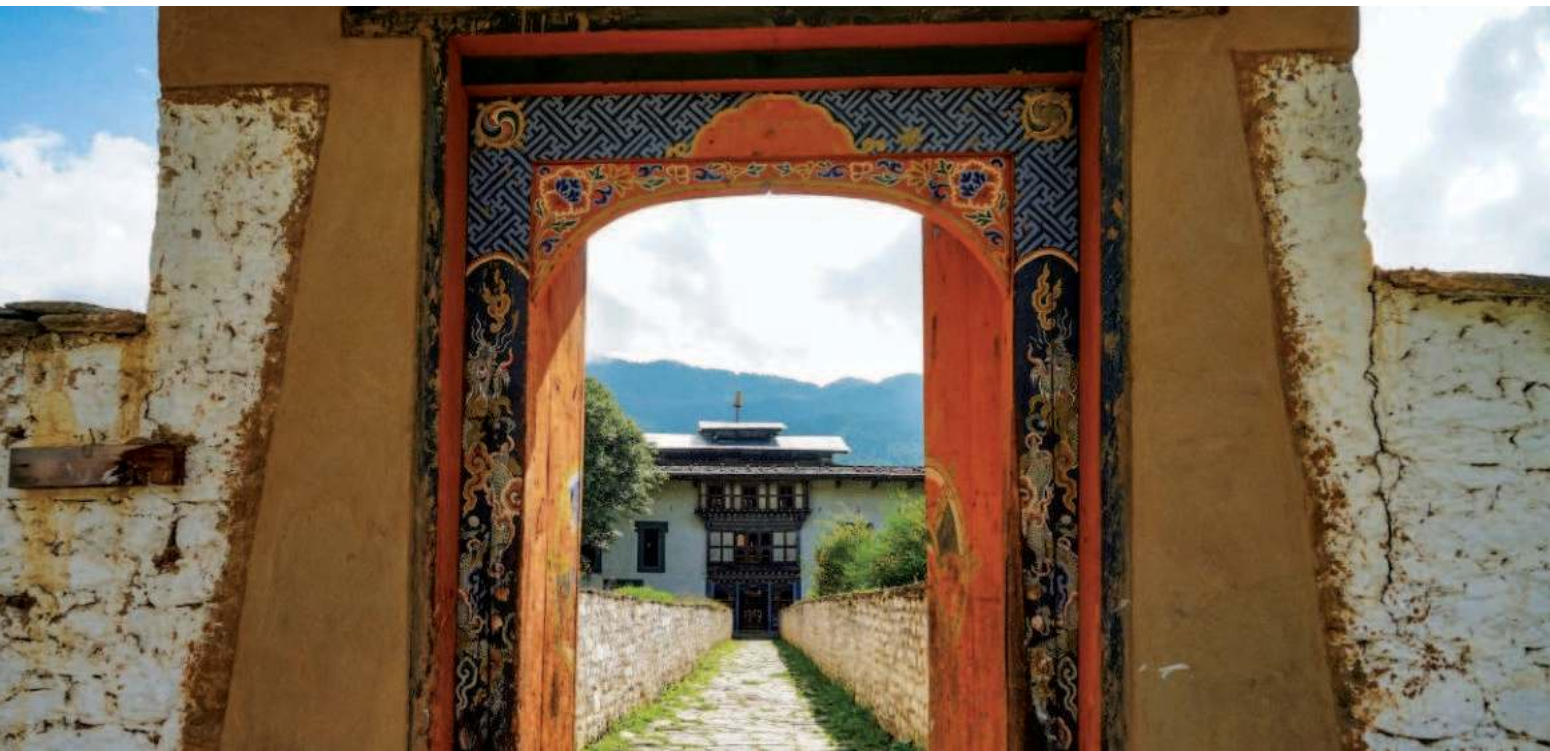


CECILIA HALLSTROM

From Sweden, she works as a Student Care Coordinator at an International English school in Sweden. She loves travelling.



Journey Through Time at Wangduechoeling Palace



The crisp Bhutanese air carried the scent of pine and ancient wood as I stepped through the gateway of Wangduechoeling Palace in Bumthang, the soul of central Bhutan.

Honestly? Pinch me. I never truly imagined the day would come when I'd tread the very same flagstones, cross the same serene courtyards, where giants of Bhutanese history, great monarchs and visionary leaders once walked, strategized, and shaped a nation. The weight of that history settled around me, not as a burden, but as a profound, humbling embrace.

Wangduechoeling Palace isn't just another beautiful Bhutanese structure, it's a masterpiece, often cited as one of the 'finest palaces' in the entire kingdom. Standing

before its majestic facade, the reason became instantly clear. The traditional 'roofed design' a hallmark of Bhutanese architecture, reaches skyward with elegant grandeur. But it's the intricate details that truly steal the breath away.

Exquisitely carved wooden pillars, their surfaces alive with mythical creatures and symbolic motifs, frame the entrance and windows. Inside, the walls whisper stories through vibrant, meticulously preserved murals depictions of Buddhist lore, protective deities, and scenes from Bhutanese life, rendered with a skill that feels timeless.

It's no wonder I've been told by the curator that Wangduechoeling served as a direct architectural and artistic inspiration for other significant palaces built later. Its harmonious blend of power and artistry set a benchmark.

But Wangduechoeling's significance runs far deeper than its undeniable beauty. This palace is pivotal to the very soul of modern Bhutanese history. Wangduechoeling Palace was the cradle of the Monarchy. This is where history took its most decisive turn. Wangduechoeling is the birthplace of Jigme Namgyel's son. Born within these very walls, Ugyen Wangchuck would go on to achieve what his father worked towards unifying the country.

In 1907 he was unanimously elected as the first Hereditary King of Bhutan, founding the Wangchuck dynasty that reigns to this day. The palace is literally the 'genesis of the Bhutanese monarchy'. Following his election, Gongsar Ugyen Wangchuck chose Wangduechoeling as his principal residence for several years. From here, the first King consolidated the nation, established central authority, and began navigating Bhutan's relationship with the outside world.

Wangduechoeling Palace embodies the transition from a fragmented, feudal Bhutan to a unified, hereditary monarchy. It represents the culmination of Jigme Namgyel's efforts and the dawn of the Wangchuck era, which brought unprecedented stability and defined Bhutan's unique path.

Walking through the quiet inner courtyards, running my fingers over sun-warmed, intricately carved wood, and gazing up at the faded yet still vibrant ceiling murals, I wasn't just a blogger seeing a tourist site. I was standing at the crossroads of Bhutan's destiny. The silence wasn't empty; it was thick with the echoes of crucial decisions, whispered councils, and the birth of a nation's enduring identity.

Wangduechoeling Palace is more than bricks, wood, and paint. It's a sacred chapter in Bhutan's story, a testament to the vision and strength of its founders, and the tangible origin point of the beloved monarchy.



As one of the first Bhutanese travel blogger, I've seen many wonders, but nothing beats that profound connection to the very roots of the Dragon Kingdom, right here in this majestic, inspiring palace courtyard. That, my friends, is the magic of Wangduechhoeling. It's not just history preserved, it's history you can feel beneath your feet.

One of the most profound moments of my visit to Wangduechhoeling Palace was witnessing how the dedicated management team is preserving Bhutan's soul digitizing ancient songs and folklore, ensuring these treasures live on for future generations. This palace isn't just a monument; it's a beautiful harmony of heritage and progress, standing as a testament to how tradition can thrive in the modern world.

If you're traveling to Bumthang, Wangduechhoeling Palace is a must-visit. What truly moved me was its commitment to inclusivity, it's one of the few heritage sites in the country with a lift system, making it accessible to

all visitors. This isn't just a palace; it's a beacon of Bhutan's values: preservation, innovation, and equality.

After seven years of exploring and sharing Bhutan's wonders as a travel creator, I'm thrilled to let readers know that I have produced Bumthang Travel Series and the Wangduechhoeling Palace episode resonated deeply with viewers. If you'd like to experience this magical place through my lens, check out my YouTube channel, @denkarsgetaway.

Let's keep the spirit of Bhutan alive, one story at a time.



TSHERING DENKAR
She is a full-time Bhutanese female solo travel blogger. In her blog, she shares personal experiences and narratives of traveling to various getaways within Bhutan. Follow her <https://denkarsgetaway.com> or @denkarsgetaway on Facebook and Instagram



International Students Programme: Study in Bhutan, GCIT



Invitation Message from GCIT President

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Our Recent Collaboration

In March-April 2025, GCIT Spark hosted a group of Nanyang Polytechnic international students from Singapore. The programme merges sustainability and environmental conservation with Tech & AI Innovation.

Learning beyond the classroom, the students discover Bhutan through gamification, synthesis with AI visualisations and dialogues with experts in community led-eco projects.

They also gain fresh perspectives of leadership on how GNH indicators guide Bhutan's policies, businesses and social decisions. In their own words, the students quoted that "this is one of the most valuable learning and impactful immersions they have invested beyond their imagination."



MOUNTAIN COFFEE

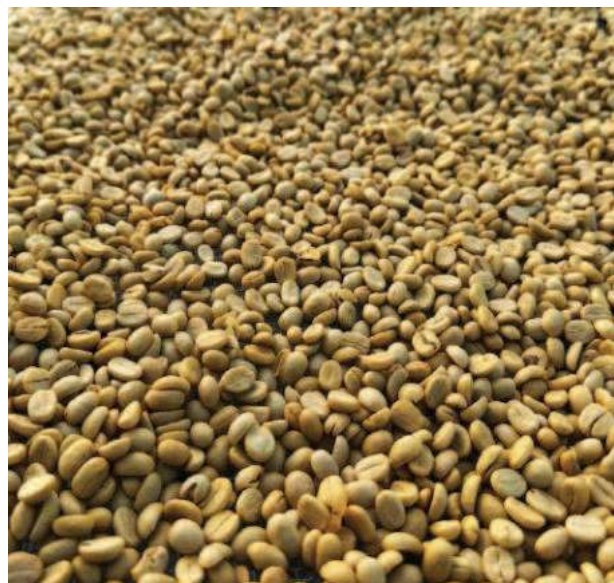
Brewing Sustainability



The first thing you notice in Paro on an autumn morning is the air—clean, crisp, faintly scented with pine. Then, as you wander around the quaint Paro town towards Mountain Café, another aroma rises, that of freshly roasted coffee, warm and nutty, curling through the cold.

Inside, sunlight falls across wooden tables. A barista is tamping grounds with slow precision, the soft hiss of the espresso machine blending with the murmur of conversation. A plate of salad—ruby tomatoes, crisp lettuce, fresh herbs—lands on the next table. Freshly picked this morning from the café’s own organic farm.

For Karma Chime, the founder of Bhutan Mountain Coffee and the Mountain Café franchise, this is the point where two worlds meet: the coffee he helped plant in the



Green parchment coffee



humid foothills of southern Bhutan, and the vegetables grown in Paro’s mountain soil. “We wanted to create something that was whole,” he says, sitting in a quiet corner of the café. “Not just coffee, not just food, but a way of working with the land that keeps giving back.”

From Tours to Coffee Trees

Karma Chime’s own journey began far from Bhutan’s high valleys. Years ago, travelling to Europe as a tour operator, he fell for the café culture of Utrecht in the Netherlands where old buildings were transformed into warm, communal spaces over cups of coffee. “It was about connection,” he recalls. “You went for the coffee, but you stayed



Mountain Coffee has received certificates from Specialty Coffee Association and Q grader

for the conversations.”

When he returned to Bhutan, he found coffee here was mostly imported and often stale. But he had read about the potential for Arabica in the country’s southern belt where altitude and climate could produce high-quality beans.

In 2016, he founded Bhutan Mountain Coffee with a plan that went far beyond selling a drink. “I didn’t want to just buy beans,” he says. “I wanted to help grow them, and for farmers to feel it was their coffee as much as mine.”

A Slow-Brewing Cooperative

That vision began with free seeds, training, and most importantly, a guaranteed market for whatever the farmers produced. More than 600 farming families in Samtse are now part of the network. Bhutan Mountain Coffee has also expanded its support to farmers in Gelephu. In Trong, Zhemgang, Mountain Coffee has set up a private research centre to study coffee cultivation suited to Bhutan’s climate, experimenting with varieties and techniques to increase yields without harming the ecosystem.

The result is a form of agriculture that is both deliberate and resilient. Coffee plants grow under the canopy of

native trees, preserving bird habitats, preventing erosion, and locking carbon into the soil.

From Foothills to the Roaster

Harvested beans are processed at the Damdum Industrial Estate in Samtse for slow, careful processing. The parchment coffee is then sent north to Paro for roasting. In the café’s small roastery, the drum turns steadily, releasing a warm, chocolatey fragrance.

Bhutan Mountain Coffee produces a range of blends, from robust house roasts to smooth, delicate profiles sold in drip packs for travellers. Drukair serves it on its flights, giving passengers a taste of the country before they even land.

A Café That Grows Its Own Menu

If coffee begins in the south, the rest of the Mountain Café menu begins just a short walk from the flagship café in Paro. On the organic farm, rows of lettuce, coriander, spinach, and beans grow. “Everything here is organic, no chemical.” Karma Chime says.

This produce finds its way into quinoa salads, buckwheat pancakes, and steaming bowls of seasonal soup.

The cafés cater to vegetarian, vegan, and gluten-free diets alongside Bhutanese staples, reflecting both the country’s agricultural roots and its increasingly global visitors.

From the first Paro location, Mountain Café has expanded to five outlets, including Thimphu, Phuentsholing, and Paro International Airport.

Bhutan Mountain Coffee and Mountain Café together employ 60 full-time Bhutanese staff, with additional seasonal workers during harvest periods.

For the Traveller

For visitors, the journey into Bhutan’s coffee culture is as much about place as it is about taste. You might start in Paro, sipping a cappuccino while looking out at snow-dusted peaks. Or you might find yourself in the humid lowlands, standing among coffee trees while a farmer explains how the monsoon shapes the harvest.

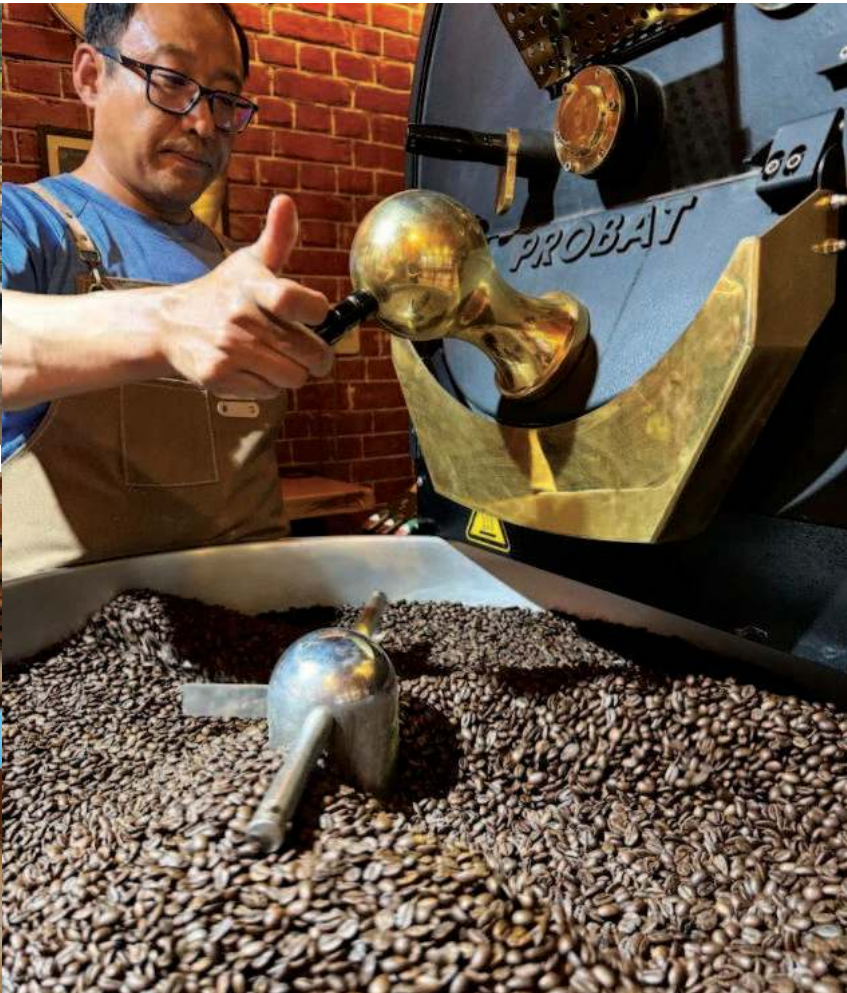
Either way, it’s a reminder that in Bhutan, a simple cup of coffee carries the story of rivers, forests, and the hands that shaped it, from seed to cup, from farm to table. And like the best travel experiences, it leaves you not only with a flavor to remember, but with a sense of how deeply a place can shape what you taste.



Hand sorting of coffee green beans



Farmers in Pemaling Gewog with coffee cherries



Coffee cupping to find the taste note





Riding with the Wheels of the Wind

I'd often make the treacherous bus journey from Thimphu to Trongsa to spend the long winter school holidays with my late grandfather. He was a gifted storyteller and he'd take me down the rabbit hole of enchantment with stories of his travels when he was young man, of ancient folklores filled with magic and superstition. A seed was sown early on – a wanderlust for adventures beyond the horizon.

I was particularly enthralled by how the powerful local deity Ap Muksen would impregnate beautiful women and father children who'd grow up to become 'ngyagoes' – men of superhuman strength and ability. One such character was Garp Lungi Khorlo – translated as the 'Wheel of the Wind', and was blessed with an extraordinary ability to run great distances in his official capacity as the messenger of the Trongsa Penlop. Legend has it that he could run from Trongsa to Punakha and return

before nightfall. On one such errands, he was bewitched by the infamous Nyala Duem – and unfortunately met an untimely death. My grandfather said many a travelling lothario had succumbed to the seductive beauty of the infamous evil demon.

On the way back from the village, I'd often gaze out looking at the mountains on the other side of the gorge, wondering about the obsolete ancient trail that once connected the Shar and Mangde valleys on either side of the Pelela pass. The trail that practically built the modern state of Bhutan.

After nearly 25 years it was time to put that yearning to rest. Inspired by Garp, and my desire to create a world-class mountain-biking tour in Bhutan, my seminal friend Sonam Tenzin and I set out to ride the trail that Garp Lungi Khorlo ran. Such explorative rides are often treacherously unpredictable, and you need a comrade





who wouldn't flinch at the face of adversity. In Sonam, I've found an unbreakable spirit who'd take any despair in his stride even if it meant riding through the lair of Nyala Duem in the dark!

We started riding early from Samtengang, gradually climbing over the ridge for about three hours. On cresting the first ridge, the trail opened into some beautiful meadows with breathtaking views of towering peaks in a distance. From here the trail plummeted down into the woods on a precipitous sliver of moss-covered single-track to Razawog village where we had the good fortune of coming across village folk taking a break from the day's work to have a picnic lunch by a creek. Seeing two exhausted bikers, they offered us tea and lunch, and in that partaking, I realized the thread that binds us as a community is a shared responsibility to help each other, infused with a fair dose of light-hearted banter and good food. The women grumbled that there aren't enough men in the village, and begged for us to stay, but the days of night-hunting are a thing of the past, and we had to crank on to our destination – my village Tangsibji.

After crossing the Dangchu river, we followed the river upstream riding on a stretch of disused trail that lurched up the mountain's flank on a long perilous climb to Nobding. At this point, the high Pelela pass loomed before us putting a serious damper on our spirits, but we found new life in our legs nourished by the delicious village meal, and the wheels on the bike kept turning perhaps aided by the spirit of Garp Lungi Khorlo. At 4 pm, Sonam and I stood atop the pass exhausted and

laughed at our foibles for having ridden almost 90% of the climbs, teetering constantly on the thin line between joy and despair.

As any mountain biker would agree, a prospect of a long downhill would make us smile like a Cheshire cat, so we opened our shocks and pointed our handlebars downwards into the nomadic villages of Longtey and Longmey where herders were rounding up their cattle for the night. With so much history and folklore attached to the trail, it felt like our mountain bikes were time-travel machines that thrust us back into medieval Bhutan. Stories came to life and historical figures palpable in every neck of the woods. As dusk fell, we stubbornly continued riding in the dark and made it to Rukupji village but decided to abandon the ride as if by premonition from the 'Wheel of the Wind' to steer clear from the perils of Nyala Duem.

Although a part of me longed to witness the legendary beauty of the evil spirit, we had to bypass Chendepji village and continue to Tangsibji to retire for the night. The little boy had returned to his village on a mountain-bike.

Photo credit – Kristina Vackova



PELDEN DORJI

He runs Bhutan Rides – a local tour company that organizes world-class mountain-biking and motorcycling tours in Bhutan. Please write to www.bhutanrides.com to curate your next riding adventure in Bhutan.



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Year of Establishment: 2022

Company:

Serkar Dairy Private Limited (SDPL) is a BFDA-certified dairy enterprise producing premium Greek yogurts, drinking yogurts, pasteurized milk, and processed cheeses. Established in 2022 and operational since September 2023, SDPL was formed as a social enterprise to promote climate-resilient livestock farming and support rural communities.

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Operations:
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The Ramtokto plant in Thimphu produces Greek yogurt, drinking yogurt, and pasteurized milk. SDPL launched its first product, Probiotic Greek Yogurt, in October 2023. Currently, the company sells Greek yogurt exclusively in the domestic market, with plans to export to neighboring regions once ISO certification is achieved.

Ngabiphu

Located in Ngabiphu, Thimphu, the plant specializes in the production of processed cheese. In May 2024, SDPL launched its Ai Ga Processed Block Cheese. The company supplies cheese to institutions, including Gyalsung Academy, through the FCBL distribution network, and to major outlets across 20 Dzongkhags.



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Chokyi Gyatso Institute, Ceremony Hall



FROM TICKET WINDOW TO TEMPLE

THE ROAD TO CHOKYI GYATSO INSTITUTE

Siliguri was fun. While it lacks the sacred atmosphere of Varanasi or the architectural splendour of Jaipur, it has its own distinct charm — cosmopolitan, liberal, and very vibrant. The city has also welcomed — and even been home to — many revered Buddhist masters from the Himalayan regions, adding a layer of magic to its bustling street markets and upscale malls.

I'd like to linger longer, but my work here is done. It's

time to move on. My original plan to travel to Varanasi fell through. So, instead of hanging out with dreadlocked aghori and sadhus, I'll head to Dewathang in southeastern Bhutan to spend time with fellow head-shaven Buddhist monks.

At Siliguri Junction Station, I am unable to find the correct ticket window. A staff member notices and calls me inside. Despite the last-minute rush, they help me secure a berth. I'm touched by their kindness, and the next morning

I'm waiting for an express train that started its journey in distant Mumbai.

The station pulsates with life — people come and go, reunite and part. It embodies the Four Seals of Buddhism: all things change, emotions are imbued with longing and unease. Groups gather only to dissolve, while laughter and goodbyes mingle with the quiet ache of impermanence.

The train jolts forward, and as we cross the plains of Assam, dark monsoon clouds unfurl across the sky, their shadows sweeping over the land. The clouds soon thicken, drawing together until they completely obscure the sun. Rain lashes the windows, while lightning flickers, briefly illuminating the darkness. Inside the carriage, the storm strangely deepens my sense of safety and wellbeing.

After seven hours, I am met by monk friends at Rangiya Junction Station, and soon I am at my destination — the Chokyi Gyatso Institute. I've stayed here many times. It instantly feels like home.

I am told that a five-day puja is set to begin the next morning. I intend to be there at the start — 6 AM — but

I oversleep. No regrets; the rest was needed. After that failed attempt at early rising, I abandon the pretense of diligence and settle on joining the puja at 8 AM, right after breakfast. Each day, I'm invited to the front and given a spot by the wall, where I can sit comfortably. Old age has its advantages.

The days pass quietly. A local asks what the puja is for, and I realize I never thought to ask. I have no idea. I just sit, letting the sights, sounds and smells wash over me, enjoying the spectacle of a ritual whose meaning remains unknown to me, but that I have come to respect.

Understanding the meaning behind a puja is beneficial, but even without knowing all the details, simply being present — taking in the sights, sounds, and atmosphere — can be deeply impactful, as each element of the ceremony holds symbolic significance.

In everyday life, we're already shaped by symbols and imagination. A small image on a screen can stir strong emotions. We react to symbols we've been conditioned to recognize — like a flag, a brand logo, an erotic image,



Khenpo Tshering with ritual bell



Banana leaf plates



Blessed food served on a banana leaf plate

or an emoji. Vajrayana Buddhism works with this same dynamic, but in a conscious and intentional way.

Through visualizing deities, mandalas, or even just seeing symbolic images, our perception shifts, reshaping how we see ourselves and reality. Over time, these symbols can soften or shift deep mental habits — even if we don't fully understand them at first.

At the very least, these symbols plant seeds within the mindstream. Like papaya seeds lying dormant until nourished by warmth and moisture — eventually bearing papaya fruit — the impressions formed through exposure to chants, rituals, or offerings, even passively, will remain, ripening into Dharmic fruition when the right conditions arise.

This latter principle is illustrated in a well-known story about Vasubandhu, a 4th-century Buddhist scholar. While reciting sacred texts in his room, a pigeon often perched on his windowsill, unintentionally overhearing the chants. After its death, the pigeon was reborn as a human who spoke of Vasubandhu as his teacher. Recognized as the pigeon's

rebirth, the child later became the Buddhist scholar Stihramati — demonstrating how even indirect and unintentional exposure to the Dharma can shape our spiritual path in profound ways.

A similar tale reinforces this idea. In ancient India, a pig once wandered near a Buddhist monastery, chasing food. By chance, it ran all the way around a sacred stupa. Though it had no intention of performing a religious act, the circumambulation carried karmic significance. When the pig died, its karma bore fruit, and it was reborn as a human — eventually encountering the Dharma and walking the path toward enlightenment.

Chokyi Gyatso Institute itself reflects this principle — that the seeds of Dharma, once planted, can grow across generations. The institute began with the vision of the revered yogi Lama Sonam Zangpo, who practiced in this remote part of Bhutan in the mid-20th century.

What started as a modest temple has since been developed by his maternal grandson, the well-known Bhutanese lama and filmmaker Dzongsar Khyentse Rinpoche, into

a vibrant and elegant monastic college set in a verdant subtropical landscape. Today, it is home to over 200 monks and serves as both a centre for Buddhist studies and a place of active practice.

Unlike most Buddhist educational institutions, Chokyi Gyatso does not emphasize formal titles or certificates. Instead, graduates are encouraged to embody the wisdom they have gained from their studies in their everyday actions, with the singular aim of awakening to the truth and guiding all sentient beings toward liberation.

Focusing fully on the core goal of Buddhism and embodying the spontaneous and liberating ethos of Vajrayana, the institute also refrains from imposing dress codes or rules of etiquette on visitors. Instead, it offers an inviting, open space where everyone — from elders with prayer beads to young rappers with tattoos — feels genuinely welcome and at ease. Visitors are free to stop by, ask questions, clear doubts, engage with practice, or to just soak up the atmosphere.

The sun is setting, and — as always — the puja con-

cludes with square-cut banana leaf plates passed out to the monks and lay attendees. Monks follow swiftly, distributing the day's food offerings. Unlike at most monasteries, where plastic-packaged snacks are the norm, devotees at Chokyi Gyatso bring home-cooked food and fresh fruit.

These offerings are later served on the same simple, eco-friendly banana leaves. In this way, the ultimate truth — that nothing is more real than a dream, as the puja seeks to remind us — is interwoven with a relative truth: that even within the dream, we live with the consequences of our actions, and therefore must care for our environment.

A ripe mango tumbles from the monk's small pile of offerings across from me. As it rolls across the stone floor, it catches the last rays of sunlight, momentarily glowing deep amber. It comes to rest at the edge of my cushion. I pick it up, and pretend to keep it. The monk smiles, amused — he knows I'm only joking. I pass the fruit back, and we exchange warm smiles.

The days pass quickly, and soon the final day of the puja arrives. Blessings, in the form of consecrated substances, are distributed starting at 3 AM. I intend to be there, but — just as on my first day — I oversleep. At least I am consistent. Still, I must have earned some merit over the days, as I receive the same substances around noon, just as the event concludes.

That evening, my last, I spend time with the affable and insightful head monk, Khenpo Tshering, and institute friends at the cosy TN Café in Dewathang. We chat without agenda, enjoying pizza and cappuccino. Outside, lightning flashes and thunder rolls — a vivid reminder that I am in a subtropical region at the height of the monsoon.

By morning, the storm has passed, and under a clear sky, I board a bus bound for Thimphu. Though I had hoped to reach Varanasi, the journey to Dewathang had been more than worthwhile — the rituals, the sounds, the smells, and the friendships wove together a tapestry of meaningful encounters.

I pray that all who attended the puja, can like the pigeon and pig, be reborn in auspicious circumstances, able to continue along their path toward awakening to the truth. As for me, after repeatedly oversleeping and indulging in snacks, I fear my karma will be retrogressive, leading from being human to a rebirth as a pig. Sad!

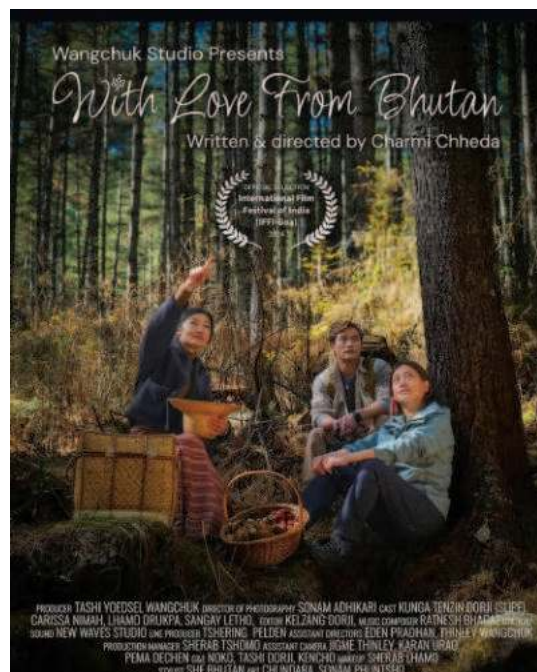


SHENPHEN ZANGPO

He was born in Swansea, UK, but spent more than 28 years practicing and studying Buddhism in Taiwan and Japan, and around 15 years working with substance abusers in Bhutan, teaching meditation and organizing drug outreach programmes. Currently, he is engaged in activities that present the traditional wisdom of the Dharma to the youth of Bhutan in a modern and relevant way.

With Love from Bhutan

A cinematic journey of love, family, culture & identity



It's not every day someone asks you to act in a feature film.

But that's how it began. One evening in Thimphu, over a quiet drink at my favorite bar, The Grey Area, my friend and filmmaker Charmi Chheda leaned over and said, quite matter-of-factly, "I've written a role for you".

Charmi—whose three full-length feature films I had admired—has just been awarded Bhutan's National Order of Merit for her extraordinary contribution to the country's performing arts. She needed a foreigner to play a wife

and mother in her new film, "With Love from Bhutan", and apparently I fit the bill. "It won't take long," she promised.

I laughed and declined. At the time, I was working full-time in Thimphu with the Department of Tourism Bhutan—a demanding role that left little room for anything else, let alone a film shoot. I had no acting experience. None. But Charmi persisted—gently, patiently, and, mostly out of curiosity and trust in her, I finally said yes.

What followed was a beautifully disorienting plunge into a world I'd only ever watched from the sidelines—a fun and unexpected adventure that will forever mark my time in Bhutan. And so, on a cold December morning, I stepped onto set as Ama Jane.

The plot

The story follows Jimmy (Tashi Wangchuk), an American-Bhutanese food anthropology student returning to Bhutan after twenty years abroad. His mother, Ama Jane (played by me), once the driving force behind the pioneering restaurant Pelbue, had abruptly left the country—taking Jimmy with her and leaving behind her stepdaughter Yangchen (Tshering Denkar) and estranged husband Karma (Kunga T. Dorji). That departure left wounds that deepened over time, especially for Yangchen, who felt abandoned and alienated.

Tandin Bidha—one of Bhutan's most celebrated actresses—plays a pivotal role, grounding the film with her grace and strength. She once described "With Love from Bhutan" as "a love letter to my beloved country." And it is. Though the story is quintessentially Bhutanese, it speaks universally. It captures the bittersweet tension of change, the resilience of women, and the ways families try—imperfectly, lovingly—to stay connected.

The ensemble cast is also fantastic. Newcomer Tashi Wangchuk brings quiet sincerity to Jimmy, a man caught between two worlds and burdened by a secret. Vlogger and influencer Tshering Denkar gives a restrained, simmering, and ultimately heartbreaking performance as Yangchen. Kunga T. Dorji (Supe) plays Karma, the distant and conflicted father-artist, with a fragile depth that lingers.

On becoming Ama Jane

I played Ama (mother) Jane—a foreign wife and mother who married into a Bhutanese family and is at the film's quiet center. She's steady, soft-spoken. She cooks. She listens. She loves. And beneath all that, she carries the invisible weight of cultural difference—the tension between reverence and belonging, between fitting in and holding onto herself.

In many ways, she felt familiar. I too have lived in Bhutan for years, and I've often wrestled similar questions. How do you respectfully honour a culture that isn't yours without losing your own? What does it mean to truly belong?

Ama Jane, like the film itself, asks a powerful question: What does it mean to be Bhutanese? Is it defined by blood, by passport, by values, by behavior—or by the way we choose to live and love? And while she ultimately

returns to the US, her bond with Bhutan endures—deep, unbroken, and impossible to sever.

Behind the scenes and beneath the surface

We filmed across Paro and Thimphu in the winter of 2023/24—those short, icy days when your breath hangs in the air and the light disappears before you're ready. There were no trailers, no elaborate lighting rigs, and definitely no Hollywood budget—just a small, determined crew who somehow made it all happen. Every scene was shot again and again from different angles, with Charmi's direction both intuitive and exacting. She chose people not only for their skill, but for the quiet presence they brought. "Good acting," she told me once, "is no acting at all."

Her approach gave the film its distinctive rhythm—silences carrying as much weight as dialogue, emotion allowed to arrive in its own time. Through Sonam Adhikari's cinematography, the story's contrasts come alive: the vast openness of Bhutan's valleys set against the intimate confines of family homes, echoing the central tension between the freedom of the world outside and the constraints within our own walls. It was a front-row seat to the real work of filmmaking—stripped of glamour, full of heart, and anchored by a shared belief in the story we were telling.

Tashi, and the art of letting go

Tashi Yoedzel Wangchuk, who played the male lead and also produced the film under Wangchuk Studios, described the experience as "overwhelming and affirming." A former professional athlete, Tashi spoke candidly about how acting unlocked something deeply personal for him. "I used to be so focused on getting everything perfect," he told me. "Now I try to be more fluid and flexible. More present."

His performance—quiet, raw, and human—anchors much of the film's emotional rhythm. As Tashi beautifully put it, "Bhutanese filmmaking feels like a family coming together." That was exactly how it felt—on set, and even now, long after the cameras stopped rolling.

Food as a language of love

With Love from Bhutan is, at its heart, a story about family, food, and forgiveness—but it's also a deeply sensory experience. The act of cooking, eating, and sharing meals becomes a conversation all of its own. As Charmi says, "In Bhutan, love is expressed through food and people eating together. The word is zatshang."

That idea became one of the film's anchors, brought to life with beautiful precision by Bleu Dorji, who crafted



the food scenes and shaped the film's entire culinary story. Bleu didn't just think about what dishes appeared on screen—she considered how they were cooked, how they were served, and the quiet emotional weight they carried in each scene.

One of the film's most important settings is Pelbue—a restaurant that, in real life, is Bleu's own Phangu in Thimphu. Filming there gave the story a layer of truth you can feel.

Love in Bhutan is rarely spoken aloud. It's folded into momos. It's stirred into suja. It's in the bowl of hot rice and ema datshi waiting when you walk through the door. That's zatshang. And that's the heart of this film.

A red-carpet premiere

In 2024, "With Love from Bhutan" had its global premiere at the Indian International Film Festival (IFFI) in Goa. For an independent Bhutanese film with no commercial machinery behind it, this was huge.

We walked the red carpet and stepped into a packed theatre. The film became one of the most well-attended screenings of the entire festival. People laughed. They cried. And they connected. The story's themes and values seemed to cross every border and language barrier in the room.

In Bhutan, screenings in July and August 2025 drew smaller but equally passionate crowds. Audiences recognised themselves—or someone they loved—on screen. They saw their mothers, their friends, their own stories reflected back at them. Charmi shared a comment from one viewer who said, simply, "Thank you for showing the Bhutan I know."

A story that stays with you

Bhutanese cinema may not have the scale or budgets of larger industries, but it has something far more precious: sincerity. These are bold, tender, and deeply honest sto-

ries—crafted with limited resources, but an abundance of heart.

In recent years, Bhutanese filmmakers have shown the world what's possible when storytelling is rooted in truth. A new wave of films is exploring identity, tradition, and change, and Bhutan is stepping onto the global stage with confidence—earning international acclaim, including multiple Academy Award nominations.

"With Love from Bhutan" is part of that movement. It's also a reminder of something I've learned through years in tourism and marketing: what truly moves people isn't the monuments, landscapes, or landmarks—it's the stories woven through them. Films like this are cultural bridges; they don't try to explain Bhutan—they let you feel it.

Whether you've visited Bhutan before or are discovering it for the first time through this story, With Love from Bhutan is an invitation—to pause, to feel, to connect, and perhaps to fall a little in love with the country, its people, and the quiet stories that stay with you long after the credits roll.

"With Love from Bhutan" is showing in cinemas in Bhutan in August 2025 and will soon be available to view on a global OTT platform.



CARISSA NIMAH

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BRAND BHUTAN

Brand Bhutan is a national initiative under the Department of Trade, Ministry of Industry, Commerce and Employment, Royal Government of Bhutan. It gives a unified identity to Bhutanese products and experiences through two sectoral brands: 'Made in Bhutan' for locally manufactured goods and 'Grown in Bhutan' for Bhutan's agricultural and natural produce.



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Bhutanese Thangka Painter Phurba Namgay Loves Rockets

Phurba Namgay was born in 1964 in the heart of Bhutan, in a lovely village called Chendebji in Trongsa district. You'll see this charming village tucked on the side of a hill after descending the Pelela pass and heading toward Trongsa town. Chendebji is known for its unique Nepali-style stupa, with Buddha eyes on all four sides. While the village has remained largely unchanged for the past 60 years, the same cannot be said for Namgay.

As a child, Namgay studied to become a monk under the guidance of his uncle, a Buddhist lama. His education

involved mastering Tibetan writing, known as Choe-kyi, as well as Buddhist philosophy, and ritual practices—on top of regular schoolwork. But Namgay also had a knack for drawing, using a stick to sketch dragons, flowers, and all sorts of fantastical figures in the dirt. His uncle noticed his exceptional talent and imagination, and by the age of 13, instead of entering the monastery, Namgay was sent to study Bhutanese traditional painting at the newly established Institute for Zorig Chusum in Thimphu. Zorig Chusum means “thirteen arts and crafts,” a reference to the thirteen recognized traditional crafts of Bhutan: carpentry,

masonry, carving, painting, wood turning, embroidery, weaving, sculpting, bronze-casting, ornament making, cane and bamboo weaving, paper making, and blacksmithing.

At the Zorig Chusum, Namgay began by studying rimol, a meditative style of drawing that depicts Buddhist symbols: flowers, birds, mountains, Buddhas, and other sacred imagery. It's a painstaking process, as every element—like the Buddha's ears, fingers, and body—must be precisely proportional. In Buddhist art, perfection is key. The more flawless the drawing, the more merit the artist earns. Namgay spent years perfecting his technique, drawing on slate with chalk dust and a stylus.

Once his drawing was perfected, he learned to make mineral paints and prepare canvas. He learned to make brushes from bamboo and animal hairs. He learned to mix gold with glue or lavender seeds, then paint with it and burnish the surface using an agate stone. These methods, handed down through generations, are as ancient as they are exquisite—and Bhutan's isolation has meant that the painting style of its thangka artists has remained largely unchanged over the centuries.

After eight years of training, Namgay became an apprentice painter, working on murals in temples and monasteries

across Bhutan, with notable projects at Punakha Dzong and Paro Tsang Chuiko. Eight years later, he returned to the Zorig Chusum as a master painter and teacher, a lopen of thangka painting.

That's when his life really took a turn for the interesting. He met and married an American English teacher at the Zorig Chusum—(full disclosure: I am the English teacher). Together, we travelled to the US, India, Thailand, and Europe, never passing up the chance to visit art galleries and museums. Namgay was like a sponge, soaking up everything he saw.

Once, while in the US, a friend handed him a stack of Sotheby's auction catalogues. One evening, Namgay let out a yelp and hurled one of the catalogues across the room. “What's wrong?!” I asked. He retrieved the catalogue, his eyes wide, and pointed to a minimalist painting of alternating gray lines by Agnes Martin that had sold for a jaw-dropping \$14 million. His mind was officially blown.

Driving in the US was a whole other adventure. Namgay struggled with road signs—after all, in Bhutan, there aren't any to begin with. And if there are, they're usually ignored. He pointed out that Bhutan's “road signs” are a bit more colorful: dragons, guardian deities, phalluses, lotuses, and Buddhas are all part of the visual landscape, painted on



every building in Bhutan. He began a series of paintings blending American road signs with the religious iconography of Bhutan. His first piece, a tiger on a crosswalk, became a hit at a show in Nashville at Cumberland Gallery. He painted Buddha heads on fire lanes, stop signs and Hummers driving out of clouds where Buddhas sit. The paintings charmed collectors with their whimsical, folk-art quality, combined with Namgay's masterful thangka technique. The Rubin Foundation in New York even purchased pieces for their collection and encouraged him to explore more contemporary Western themes using his traditional skills.

Namgay loves American photorealism and his paintings now occasionally feature photorealistic elements, like rockets. And here's where things get really fun. As a child, Namgay's Indian teacher told his class about people called Americans who had built things called rockets—and how one rocket had blasted into the sky and landed on the moon, Apollo 11. In fact, Americans who rode in the rocket got out and walked on the moon. He says that's when his obsession with rockets and space exploration began. He thought about rockets like American children might think about dragons, magical beings they hoped existed but knew they might not. They longed to see one some day.

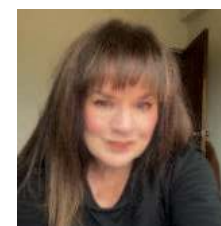
When we visited the Smithsonian and the Huntsville Space and Rocket Center in Alabama, Namgay got to see the real deal—rockets that had been to space, including Apollo 11. It was a full-circle moment for him. Inspired, he began creating a series of paintings that combined photorealistic rockets with traditional Buddhist symbolism. One standout piece even features three rockets launching from a steaming Starbucks cup. Another features rockets launch-

ing out of a lotus, trailing some pretty menacing smoke. There are rockets hatching dragons while flying over the ocean. It's the perfect fusion of space-age technology and Buddhist iconography. In Namgay's world, rockets don't just break through the atmosphere—they soar upward, like birds (or dragons), creating positive feng shui for prosperity and long life.

Namgay continues to paint traditional thangkass, but in between his larger projects also spends time experimenting with his rocket series, which are wildly popular with visitors to Bhutan.

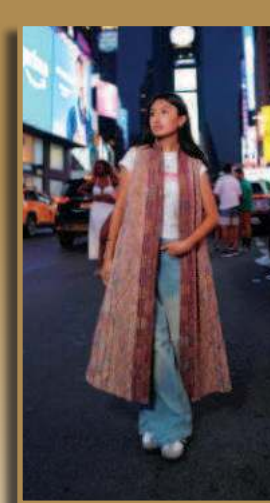
If you're reading this you can see Phurba Namgay's work at the National Museum in Paro, from September through November this year. "Phurba Namgay: Buddhas and Rockets" is on the ground floor of the gallery building just across from the entrance to the museum. And while you're there, come say hello—we promise, Namgay might even be drinking a rocket-powered cup of coffee.

Phurba Namgay's website : www.phurbanamgay.com
Instagram: www.instagram.com/namgayrockets/



LINDA LEAMING

She is the author of the best sellers, *MARRIED TO BHUTAN* and *A FIELD GUIDE TO HAPPINESS*. Her third book about Bhutan, *NO RIGHT ANGLES*, is forthcoming. She lives in Thimphu with her husband, Phurba Namgay, a painter.



AmA by Deki Natural Dyes – Weaving Stories of Bhutan

High in the valleys of Bhutan, where mountains breathe ancient wisdom, threads tell stories of resilience, hope, and beauty. AmA by Deki Natural Dyes is more than a textile brand, it is a living legacy of mothers and daughters carrying forward Bhutan's centuries old art of natural dyeing and weaving.

Founded by Ama Deki, run by a third generation textile artist Tshering Choden, the craft was passed down from mother to daughter. What began as a home practice grew into Deki Natural Dyes, a company rooted in Bhutanese heritage and a deep respect for nature. In 2024, the brand reemerged as AmA a name that means "mother" across many languages. The rebrand was born from personal tragedy when Deki's daughter, now leading the company, lost her husband in an accident while she was pregnant. Through grief, she found strength in weaving, dedicating the new brand to children who lose a parent, and to all mothers whose love shapes generations.

Each textile is hand dyed with colors drawn from the earth, madder root reds, indigo blues, walnut browns and woven by Bhutanese artisans using local yarns. No chemicals, no shortcuts: only patience, skill, and nature's palette.

Today, AmA is entering the global stage. From showcasing at the International Folk Art Market to a space at Asian Art Museum at San Francisco.

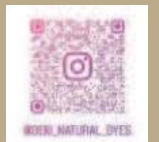
Our intention is to showcase luxury fashion line blending Bhutanese handwoven fabrics with contemporary design, the brand is redefining how traditional crafts meet haute couture. Every purchase carries a story of cultural preservation, sustainability, and social impact. A portion of profits is reinvested into weaver reskilling, artisan retreats, and support for children in need.

As Bhutan opens itself to the world, AmA by Deki Natural Dyes invites travelers to carry home not just a textile, but a story of mountains, mothers, and memories woven into fabric.

Contact No: +975-17600459 **Email:** iweargreenfibers@gmail.com

Location: Showroom- CSI demonstration house, Changzamtok Thimphu
Demonstration Workshop of Natural Dyeing-Institute of Bhutanese Arts and Management, Paro & Babesa Thimphu

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INSTAGRAM

FACEBOOK

Russian Café and Bakery Brusnika



Brusnika, a charming café with a beautiful menu, is a testament to the passion of its owners, Tashi and Natalia.

Inspired by the wonderful bakeries and cuisines of their homelands, Bhutan and Russia, Tashi and Natalia realized the need for organic Artisan type breads in Bhutan.

The café had humble beginnings, with Natalia practicing a fusion of Russian style pastries using local grains, including Bhutan's favourite grain, rice! She started to bake for family and friends, and soon dreamed of opening her own bakery.

When Natalia and Tashi found a beautiful place with the most amazing view in town, Russian Cafe and Bakery Brusnika was born. Natalia trained Bhutanese ladies how to bake bread, cakes, and pastries. Now, the cafe and bakery serves a charming menu of continental cuisine infused with Russian flavors.

The bread and pastries are a mix of Russian and German, a simple homage to the Bhutanese-Russian family's personal history. Natalia was born and brought up in Russia, and the couple spent 10 years in Germany.

The concept of food at Brusnika is simple: eat local, eat healthy. The café uses local milk and butter, homemade cheese, jams by Brusnika, organic vegetables and fruits, and avoids processed food as much as possible.

Brusnika is more than just a café; it is a place where people can come together to enjoy delicious food, stunning views, and the warmth of Russian-Bhutanese hospitality.

Come and enjoy healthy, homemade food and incredible views at Brusnika!

Scan for Directions!



brusnika_thimphu

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Closed on Mondays

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Average bill for Breakfast: \$8
Average bill for lunch: \$15

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Russian Café



EXPOSURE



NIMROD SHEINMAN

An Israeli physician and educator, and founder of Israel's Center for Mind-Body Medicine, he works internationally in holistic medicine, psychotherapy, and mindfulness-based education. He collaborates with Bhutanese institutions on initiatives related to education, AI, Buddhist studies, and GNH. Reach him at [bhutan-journey.com](mailto:nimush123@gmail.com), nimush123@gmail.com, or facebook.com/nimrod.sheinman.

The Sacred Migration

Following Bhutan's Central Monk Body

It was an early May morning in the Punakha Valley when we heard the unmistakable sounds of Bhutanese trumpets and drums. Looking around, we noticed a rising cloud of smoke across the river. "Oh, just another Buddhist ceremony," we assumed.

But very quickly, the true meaning became clear: the sacred migration of Bhutan's Central Monastic Body from Punakha Dzong to Tashichho Dzong in Thimphu was commencing. Right now.

Twice a year, the Central Monastic Body relocates between two seasonal residences: the old Punakha Dzong, located in the warmer lowlands, and the newer Tashichhodzong in Thimphu, nestled higher in the mountains. The move from Punakha to Thimphu takes place in late spring, as temperatures rise in the valley. When winter returns, the monks migrate back to Punakha, where



A decorated truck carrying sacred relics, with Zhabdrung's picture in the front



EXPOSURE

the milder climate offers a more comfortable retreat.

This biannual migration, practiced for centuries, is not only a practical adaptation to Bhutan’s seasonal climate—it is also a spiritual and cultural tradition, rich in ceremony and symbolism. Historically, the journey was completed on foot, over several days through mountainous terrain. Today, the monks travel by convoy: a procession of decorated trucks and buses, including two vehicles that carry some of Bhutan’s most sacred relics.

One of these relics is the Rangjung Kharsapani, a small “self-arisen” statue of Avalokiteshvara, the deity of compassion. According to tradition, Zhabdrung Ngawang Namgyal—the 17th-century founder and unifier of Bhutan—carried this relic with him when he fled Tibet. Zhabdrung, who is highly revered in Bhutan, laid the foundations for the dual system of governance that still defines Bhutanese leadership today. He was also responsible for the construction of Punakha Dzong (the “Palace of Great Bliss”), considered one of the most majestic structures in the country, and still the site where Bhutan’s kings are crowned.

The road from Punakha Valley to Thimphu Valley is winding and scenic. It climbs steadily from about 1,200 meters to over 3,000 meters at Dochula Pass, before descending again to Thimphu at around 2,200 meters. Along the way, it passes through forests of old-growth trees, small mountain villages, fluttering prayer flags, and terraced rice fields clinging to steep slopes.

As the convoy ascended from Punakha toward Dochula, the atmosphere along the road was extraordinary. Hundreds of people from nearby villages gathered with offerings. Piles of burning juniper and pine branches released purifying smoke—an ancient act of reverence and a way of honoring the sacred procession.

Families, schoolchildren, and elders lined the route, waiting for a glimpse of the relic trucks, the Lopens, or the passing monks. For Bhutanese, witnessing this procession was considered a deeply auspicious blessing. The vehicles moved slowly, stopping frequently to honor those waiting. A long line of cars accumulated behind the procession—but there was no honking, no impatience, no frustration.

At one of these stops, I was invited into



Relics Truck leaving Dochula Pass



the first monks’ bus, where a dozen young monks welcomed me with warm smiles and cheerful attempts at English. Monastic education in Bhutan does not include English, making fluent conversation rare. But the monks were fluent in what might be called “friendship literacy”—hospitality, openness, and joy.

We stopped at Dochula Pass, a 3,000-meter-high mountain pass famous for its panoramic views and 108 white chortens. Even monks needed lunch. While we rested, branches continued to burn nearby, and Bhutanese families waited to greet the convoy and receive blessings. As the buses paused, the cars behind them were finally free to continue toward Thimphu.

From Dochula to Thimphu, the road curved downward. With fewer villages along this stretch, the journey quickened. Occasionally, the convoy slowed to greet groups of monks waiting along the roadside.

We were headed to Simtokha Dzong, another historic fortress built by Zhabdrung in the 17th century. Located on a prominent ridge near Thimphu, this dzong served as an overnight stop for the monastic body.

As we approached Simtokha, we saw orange-clad De-Suung volunteers—Bhutan’s “Guardians of Peace”—directing traffic and assisting with logistics. The De-Suung program, founded in 2011 by His Majesty the King, trains citizens to serve in times of ceremony, celebration, and national need.

By now, Simtokha Dzong’s courtyard was filled with Bhutanese locals, eagerly waiting in their finest traditional dress. Nearby, members of the monastic community lined the driveway, preparing to welcome their fellow practitioners from Punakha. High above, to my surprise, a ceremonial monastic orchestra had assembled on the roof, poised with traditional instruments. As the convoy approached, they began to play, and the sounds of long horns, deep drums, conch shells, and cymbals resounded across the valley.

As the vehicles arrived, the Lopens and monks disembarked and walked the path toward the dzong, with sacred relics reverently carried behind them. Families formed two respectful lines along the walkway, bowing their heads in silent reverence as the sacred procession passed. The music continued to echo as the relics were ceremoniously carried inside. I took my time to wave goodbye to the monks, and to three smiling De-Suung lady volunteers.

The next morning, the monks and relics will continue their journey to their summer home at Tashichho Dzong in Thimphu. They will remain there until the cold season returns. Then, before winter, the sacred migration will begin once more—this time in reverse.

As you may realize, spirituality in Bhutan is not confined to temples or hidden within monasteries. It dances through festivals, walks along mountain roads, rides between valleys, and circles sacred stupas. Visitors are invited—not only to observe and witness these living traditions, but to join in, participate, rejoice, and celebrate.



Whispers of Healing from the Himalayas

A quiet encounter with Bhutanese traditional medicine

In a time when the world feels increasingly fast, fragmented, and uncertain, there is a quiet shift unfolding—not one driven by technology or headlines, but by something more personal: how we relate to our own bodies, to illness, and to the simple act of being alive.

Modern medicine has given us much to be grateful for. Its scientific achievements and technological precision have extended lives and alleviated suffering in profound ways. Still, in recent years, a gentle question has begun to emerge: Could there be another layer to healing—something more relational, more human, more whole?

That question reminded me of a visit I made to Bhutan some years ago. Known for its philosophy of Gross National Happiness, Bhutan also maintains a system of traditional medicine grounded in Himalayan wisdom. While staying in Thimphu, I had the opportunity to visit a traditional medical institute. What stayed with me was not only what I observed, but what I received.

I was fortunate to receive personal guidance from one of the institute's physicians. Though it wasn't a formal consultation, the time he took with me had the quiet clarity of true instruction—something that went beyond words and stayed with me deeply. It reminded me that healing may not always be about fixing a problem, but about remembering something we've neglected: our own capacity for balance, gentleness, and trust.

I later shared this experience with a close friend of mine, a poet. His wife, who practices natural methods of care, often reflects from her experience that some aspects of well-being can be supported not only through clinical approaches, but also through quiet attention, intuition, and presence. Not everything that matters can be measured, she says. Not everything we value must be proven to be felt.

Another friend of mine—a physician—passed away from cancer some time ago. Shortly before his death, we had a final conversation. Years earlier, when I was preparing for surgery, he had offered me kind and generous advice.

Remembering that, he asked gently, "Are you still going to the hospital?"

I replied, "Actually, I've stepped away from it."

He paused and said, with a soft smile, "That's an interesting choice. I can understand why."

He remained committed to his treatment until the end, and I have great respect for that. I do not draw conclusions from his story. But in his words, I sensed something tender—an awareness, perhaps, that healing is not only a medical process, but also a deeply personal journey.

My brief glimpse into Bhutan's traditional healing system has stayed with me—not as a replacement for modern care, but as a quiet reminder. That healing may sometimes be less about mastery, and more about relationship.

Less about solving, and more about listening.

Less about resisting illness, and more about remembering how to live well.

Of course, no society is without its challenges. Bhutan, too, faces the complexities of the modern world. But in its aspiration to create a warm, human-centered culture, it quietly echoes something many of us carry deep inside: a longing for wholeness that can't be bought, prescribed, or optimized—only remembered.

When I told all of this to my poet friend, he didn't say, "I want to become a healer."

He simply said,

"I want to learn how to live like that."

And maybe—

that's where real healing begins.



KOSHO KINPU ITAGAKI

He is a Japanese Soto Zen priest currently active in Seattle, USA. He was trained at Saijōji Soto Zen Monastery in Kanagawa Prefecture under Rōshi Suigan Yōgo. His philosophy deeply resonates with Bhutan's vision of Gross National Happiness, and his practice emphasizes integrating spiritual well-being and social harmony into everyday life.



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UNEARTHING A CULTURAL TREASURE CTAS AND ITS LIVING HERITAGE

Nestled in the misty folds of Bhutan's hills lies a school unlike any other—a place where tradition meets transformation, and ancient artistry shapes modern futures. Welcome to Choki Traditional Art School (CTAS), a sanctuary for underprivileged youth and a beacon of hope since 1999.

More than an institution, CTAS is a living canvas of Zorig Chusum—Bhutan's thirteen traditional arts. Here, students from humble beginnings learn not only to paint, carve, and sculpt, but to embody the cultural and spiritual soul of the nation.

Sustaining this legacy is CTAS's foremost priority. During the 2023 school fundraising walk along the Trans Bhutan Trail, supporters had the rare opportunity to witness alumni contributions firsthand. From breathtaking murals adorning dzongs to intricately carved choeshams and sacred temple motifs, the work of CTAS graduates was visible across Bhutan's spiritual landscape. That sense of pride—seeing tradition passed on with such devotion—has only deepened the school's determination to carry its mission forward.

In line with this commitment, and in celebration of His Majesty the King's Birth Anniversary this year, the school launched its Living Museum, a cornerstone of its sustainability

strategy. The museum is housed in a remarkable 340-year-old heritage home believed to have been consecrated by Gyelse Tenzin Rabgay, the 4th Desi of Bhutan and a revered patron of the traditional arts.

The roots of CTAS run deep into Bhutanese lore. The village of Chokor, where the school now stands, is steeped in spiritual significance. According to legend, Lama Drukpa Kunley (1455–1529)—known as the “Divine Madman” and one of Bhutan's most revered saints—subdued a demon while traveling to a village north of Thimphu, opposite Chokor. In a miraculous event, a pile of stone scriptures appeared from the mountain. To determine where the scriptures should be placed, he shot an arrow toward Chokor village. At the exact spot where the arrow landed, a natural medicinal spring emerged—a spring that remains to this day, renowned across Bhutan for its healing properties and visited by many seeking cures for various ailments.

The pile of stone scriptures flew to their present location, next to the medicinal spring. The village was thereafter named Chokor, meaning “wheel of teaching,” symbolizing the spiritual importance of the scriptures. Lama Drukpa Kunley also

prophesied that three stupas should be constructed near the stone scriptures to protect the community from future demons and negative forces.

It is believed that in the 17th century, Gyelse Tenzin Rabgay (1638–1696), the 4th Desi of Bhutan, consecrated these stupas—each representing one of the three divine aspects: Compassion, Wisdom, and Power—along with a nearby noble house, which today forms the cultural heartbeat of CTAS. Gyelse Tenzin Rabgay's profound dedication to preserving Bhutanese culture, especially the “Zorig Chusum” (the thirteen traditional arts), and his instrumental role in promoting these crafts, make the establishment of the school at this site feel not only fitting but predestined.

A collaborative study between Bhutan's Department of Culture and Dzongkha Development and the Tokyo National Research Institute for Cultural Properties confirmed the home's 17th-century origins, echoing oral histories passed down by elders in Kabesa.

Abandoned during a smallpox epidemic in the 1950s, the house sat in silence for decades until CTAS relocated there in 2002. Its 1.6-meter-thick walls and original timber have stood the test of time—not only as a physical structure but as a vessel for purpose. Preserved as a Living Museum, it revives a way of life quietly disappearing in today's world.

Today, it serves as more than a museum—it's a portal to the past. Guests can engage in immersive cultural activities:

preparing zaw (puffed rice), sipping hot butter tea, weaving and trying their hand at block printing, iconography, and ritual cake making. A 20–30-minute painting session lets visitors take home their own handcrafted souvenir.

For students, the Living Museum offers a rare chance to experience the essence of a traditional Bhutanese home—from ancestral tools and storerooms to sacred corners, simple customs and family value. It paints a vivid picture of a time when families gathered by the hearth, elders share stories of the day, children listened with quiet curiosity, and mothers served warm, lovingly prepared meals. In an age dominated by glowing screens and digital distraction, this space gently reminds us that the values of family, community, and connection are as vital to preserve as our art and history.

Outside the museum, tradition is still thriving. Students demonstrate thangka painting, embroidery, tailoring, bamboo craft, sculpture, and woodturning—artistry that not only strengthens their skills but enriches the visitor experience. These hands-on exchanges are at the heart of CTAS's sustainable future.

Whether you're marveling at the Living Museum or witnessing an artisan in action, every encounter tells a story of resilience, identity, and continuity. The pride of seeing graduates bring Bhutan's heritage to life has only deepened the school's commitment to pass on these sacred traditions for generations to come.

In a world that moves ever faster, CTAS invites us to pause—to look back with reverence and forward with purpose. A visit here isn't just cultural; it's transformational. Whether you have an afternoon or simply a heart full of curiosity, a stop at Choki Traditional Art School is a soul-stirring journey into Bhutan's living spirit.

We warmly welcome you to our school.



SONAM CHOKI

Daughter of the school founder, she is the principal of Choki Traditional Art School. She helped her father pursue his dream to establish the school since 1999 when the school was started, commemorating the His Majesty the Fourth King's 25 years of glorious reign.



Where Second Chances Bloom

Inside Nazhoen Lamtoen's compassionate mission to guide vulnerable youth back to safety, dignity, and hope

When I first stepped through the gate of Nazhoen Lamtoen's shelter home in Thimphu, I was greeted by a group of children busy watering plants in the courtyard. There was laughter, muddy shoes, a shared snack being passed around and a sense of ordinary life that felt deeply precious. As someone who has spent the past years helping people reconnect with their bodies, breath, and inner balance, I know that healing often begins not with dramatic change, but with the quiet return of routine, dignity, and belonging.

What I didn't yet realize was just how much this organization had grown, and how deeply it had already shaped the lives of hundreds of children across Bhutan.

This is the story of Nazhoen Lamtoen: a story of resilience, community, and second chances. It is also the beginning of a new chapter in my own journey.

LISTENING FIRST

My work in well-being has taught me many things,

but perhaps the most important is the value of listening. Whether I'm guiding someone in a yoga pose or offering space for meditation, it's never about perfection, it's about allowing people to feel safe enough to be honest — with themselves, and with what they're carrying. That same principle guided me as I stepped into my new role as Ambassador for Nazhoen Lamtoen. I began by listening — to the team, the volunteers, and especially the children.

Some were in conflict with the law. Others were healing from trauma, neglect, or life on the street. Many had experienced rejection — not only from institutions, but sometimes from their own families. Despite their young age, their stories were heavy.

But their dreams were still alive.

One girl told me she wants to become a social worker so other girls like me don't feel alone. A boy showed me the watercolour on canvas he completed for an art exhibition by Nazhoen Lamtoen, his voice proud and shy all at once. These aren't just stories of survival — they're stories of transformation.

A DECADE OF GRASSROOTS IMPACT

Nazhoen Lamtoen began in 2014, not as a formal organization, but as a handful of volunteers moved by lived experience. Its founder, having faced stigma and rejection after a troubled youth, understood how fragile the path to reintegration could be — especially for children released from juvenile centres without family support, a safe home, or even a No Objection Certificate to pursue work or education.

Their first initiative? Fruit juice cafés, where young people could earn an income with dignity. Between 2014 and 2016, ten formerly incarcerated youth were reintegrated through this model — supported not just with jobs, but with mentorship, purpose, and community.

That grassroots energy became the foundation for Nazhoen Lamtoen's official registration in 2016 as a Civil Society Organization. What followed was a powerful expansion. Life skills programs inside juvenile centres. Parenting workshops. Vocational training. Empowerment for children and families in six districts. Tailoring kits and dairy cows. Photographic storytelling. Reconciliation circles.

In every corner of the country, they began planting seeds of possibility.

FROM PROTECTION TO PREVENTION

One of the things that impresses me most about Nazhoen Lamtoen is its holistic approach. It's not just about offering care after harm is done — it's about preventing that harm in the first place.

Their community-based programs are designed with this in mind. In 2018, they launched a livelihood empowerment project across Zhemgang, Mong-

gar, Chukha, Paro, Thimphu, and Dagana — working directly with families living in poverty or distress. The goal was not only to support children but to stabilize entire households.

Local case managers helped families start micro-businesses — home-based tailoring to small-scale farming initiatives— offering income, agency, and hope. Over 1,500 children and 300 families were supported through this initiative alone. This kind of grassroots prevention matters. It acknowledges that most children in conflict with the law or trapped in trauma aren't "bad kids" — they're simply surviving systems that have failed them. When you lift the family, you lift the child.

SAFE SPACES THAT RESTORE DIGNITY

In 2019, Nazhoen Lamtoen opened Bhutan's first shelter home dedicated to children in difficult circumstances. It offers both short- and long-term protection for children referred by police, The PEMA Secretariat (inaugurated in 2022 by Her Majesty The Gyaltsuen), schools, or communities. Since opening its doors, over 150 children have found refuge there.

That same year, the Happiness Centre was launched in Phuentsholing — Bhutan's only aftercare home for youth recovering from substance or alcohol use disorders. Many of these young people leave rehab with no place to go. The Happiness Centre offers them safety, structure, and a chance to rebuild. Since its inception, 390 youth have been supported there.

For me, these spaces feel especially important. In yoga therapy, we speak of holding space — creating an environment where someone feels safe



enough to let down their guard, to breathe a little more deeply, to begin again. Nazhoen Lamtoen holds space in exactly that way.

TRANSFORMING JUSTICE WITH COMPASSION

One of Nazhoen Lamtoen’s most groundbreaking initiatives is its Diversion Program, launched in 2022. In partnership with over 80 agencies across 12 districts, this program gives children involved in minor offenses an alternative to the criminal justice system.

Instead of jail time and a permanent record, children are offered community-based alternatives: counselling, skills training, restitution, and community service. More than 100 children have already benefited from this approach.

This is not just about avoiding punishment. It’s about believing that children can grow. That compassion is stronger than control. And that accountability doesn’t require shame.

In Buddhism, we speak often of tsem — regret, but not guilt. A desire to do better, not a belief that we are inherently broken. The Diversion Program embodies that wisdom.

VILLAGE WATCH: PROTECTING THE VULNERABLE BEFORE THEY FALL

In 2023, the organization launched its Community Child Protection Team (CCPT) initiative — training local volunteers, in partnership with district women and children’s committees, to identify and respond

to early signs of abuse or neglect. These community-based teams are now active across Bhutan, acting as the eyes and ears that can spot vulnerability before it escalates into crisis. In a country where close-knit communities are both a strength and a silence, this project fosters dialogue, trust, and early action. Sometimes, saving a life begins with simply noticing.

WHY I SAID YES

When Nazhoen Lamtoen asked me to become their Ambassador, I was deeply honoured — but I also paused. What could I offer that would truly serve their mission?

Then I thought back to the girl who told me she wanted to help others like her. I thought of the boy with the camera. Of the mother in Paro who started a tailoring business after losing her husband. Of the social worker in Monggar who walks miles to check on children in far-off villages. Of the 17-year-old boy who said, “I thought my story was over. But now I think maybe it’s just beginning”.

I realized that my role is not to save or lead — it is to amplify, to connect, to accompany. Nazhoen Lamtoen’s name means “Guiding the youth on their path”. But to me, it feels more like tending to a flower garden — offering care, space, and sunlight so that young lives can grow and unfold in their own way. Each child, like each flower, needs

something different to thrive. And as someone who has spent much of her life nurturing well-being — of animals, of people, of inner worlds — I felt called to offer what I could — a little sunlight, a little soil — to help them bloom.

Gelwa Flowers – Petals of Possibility

Lovingly made by the children of the Children’s Half-Way Home, each arrangement is a reflection of creativity, care, and resilience. All proceeds from the sale of Gelwa Bouquets go directly towards supporting the daily needs of the shelter home, helping them provide a safe, nurturing space for children in need

HOW YOU CAN JOIN

People often ask me how they can help. If you’re arriving in Bhutan, drawn by its quiet wisdom and deep-rooted values, consider planting a gesture of kindness that will take root long after you’ve gone. And if you’re leaving, carrying with you the compassion you’ve witnessed, there’s a way to bring that spirit forward. Through our campaign on Global Giving, Nazhoen Lamtoen invites international supporters to join our growing circle of care — not just by following our journey, but by helping sustain it.



THE BHUTAN WE’RE GROWING

In Bhutan, we’ve always believed that raising a child is a shared responsibility — one rooted in compassion, community, and care. But today, perhaps more than ever, it also takes courage. Courage to see. Courage to act. Courage to believe that every child — regardless of their past — is worthy of protection, opportunity, and love. In Nazhoen Lamtoen’s world, I see that courage every day. In their staff. In their volunteers. And most of all, in the children. This is the Bhutan I love and want to nurture. A

Bhutan where well-being is not reserved for the fortunate but extended to those who need it most. Where we are not defined by what we’ve done, but by what we can become. This is where second chances bloom. And this is where I choose to stand.



YOGA YANGCHEN

She is a yoga and meditation teacher, yoga therapist in training, sound healer, animal rights advocate, and content creator. Her passion in life is improving the well-being of all sentient beings, people and animals alike. Based in Thimphu, she works on changing mindsets through her well-being practice.

Connect with Yoga Yangchen

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Connect with Nazhoen Lamtoen

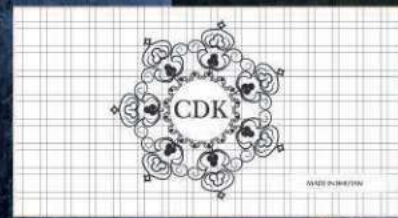
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YOGA. MEDITATION. SOUND BATH. SOUND HEALING.



YOGA YANGCHEN

A yoga and meditation teacher, yoga therapist in training, sound healer, animal lover, and content creator. She is devoted to uplifting the well-being of all sentient beings, humans and animals alike. Join her for a private sound bath, sound healing, yoga, or meditation session. At her studio, your hotel, or a scenic location of your choice. A true Bhutanese blessing for body, mind and soul.



The Designer

CDK aspires to a slower, more thoughtful way of life. Originally founded by the self taught designer Chandrika Tamang in 2016 out of passion who left her regular job from a bank and started designing from her home. She began with her first clothing brand CDK targeting local Bhutanese to promote Bhutanese contemporary clothing and supporting home based weavers. With learning and experimenting, the brand is a reflection of her self. She would like focus more on sense of ease and a slower, thoughtful way of life. Then the idea to incorporate zero waste designs, hand stitched details and using cutoffs to create accessories and to focus more on today's life by creating and curating simple, functional, meaningful clothing and home textiles, which has vast social and cultural impact. Her motto "LESS IS MORE" has become more relevant to her personality.

About CDK

At the heart of CDK is our commitment to support traditional weaving techniques and craftsmanship. We strive to make our work sustainable and provide economic opportunities for focusing on women. We collaborate with artisans from around the country to create original fabrics and handmade pieces with old and new weaving technique from different places in the country. We celebrate and value the skilled work of these artisans and it is our privilege to play a role in the continuation of these age-old techniques and give a modern touch to make zero waste and hand crafted products.



Opposite to IMTRAT Hospital,
2nd floor, Karsang Building

cdk_gyencha

CDK

+97517809503

www.cdkgyencha.com

Product Photography: Chandrika Tamang

+975 17992020

CONNECT@YOGAYANGCHEN.COM



YOGAYANGCHEN

YOGAYANGCHENBHUTAN



Agri-preneurship in Bhutan

Perspective from a public
servant turned agri-preneur

After a fulfilling eighteen-year tenure in public service, I found myself yearning for change—one that would let me continue to impact my community positively while forging a more profound connection with nature. Driven by a vision of sustainable living, I was compelled to take up farming, a vocation that promised to let me care for the land and provide sustenance for my family and neighbours through dedicated labour of love!

My public service experience was richly rewarding, marked by complex policy-making and addressing a diverse population's conservation-related needs. However, I increasingly craved a tangible, nurturing way to

contribute. I saw farming as a seamless continuation of my work, an arena where I could apply my expertise in management and community engagement to the stewardship of land and resources.

Driven by concerns for food security, environmental health, and a commitment to local produce, I turned to farming to embody my values of self-sufficiency, sustainability, and ecological integrity. The simplicity of rural life and the fulfillment of manual labour resonated deeply, making farming a conscious choice for a more grounded existence.

Building on principles from my public service years—community solidarity, hard work, and shared visions—I

founded Happiness Farms to promote sustainable farming in Bhutan. At Farm 1 in Paro, we focus on Japanese pears, apples, and walnuts, known for their market appeal and quality. Farm 2 in Punakha diversifies with avocados, premium oranges, lemons, pineapples, and dragon fruit, meeting market demands and strengthening agricultural resilience.

We continue to expand our fruit selection while offering unique experiences, such as traditional cottage-style accommodations, guided farm tours, fruit plucking, outdoor activities, and a farm-to-table restaurant featuring produce from our fields. Our innovative 'Tree Membership' program allows individuals to own and enjoy the harvest from fruit trees for a set period.

Encouraging Bhutanese youth to pursue farming requires addressing challenges and aligning with their aspirations. Key efforts include integrating modern technology, fostering entrepreneurship, improving education, promoting sustainability, increasing land access, and developing robust marketing strategies. Agriculture and rural communities are crucial for Bhutan's vision of becoming a developed economy by 2034, driving economic growth, ensuring food security, and preserving the environment.

As Bhutan enters an era of transformative change,

agriculture faces new opportunities and challenges driven by technology, shifting consumer demands, and sustainability. The government's role is vital in supporting farmers, fostering innovation, and driving growth, ensuring the sector's long-term success and national economic benefits.

To this end, the government can implement several key strategies:

1. Providing monetary assistance with grants, low-interest loans and subsidies, especially to those with small-scale operations, to enable farmers to invest in modern technology and eco-friendly farming methods.
2. Funding innovation and research to discover new farming techniques, crop varieties, and animal breeds that are more productive and climate resilient.
3. Developing infrastructure such as roads, irrigation systems, and storage facilities to improve market access and reduce post-harvest losses.
4. Offering education and skills training to prepare farmers for modern, sustainable farming practices and marketing.
5. Improving market access by developing efficient supply chains, offering market information, and assisting with export opportunities to broaden farmers' customer base and income.



modern farming practices, enhance crop yields, and diversify their products. This empowerment is essential for the sector's growth and the community's prosperity. The changing agricultural landscape in Bhutan is opening new avenues for agribusiness and entrepreneurship.

The rise of organic farming, agro-tourism, and value-added products presents new business opportunities in agriculture. Initiatives like farm-to-table and eco-friendly processing align with changing consumer preferences, while e-commerce connects farmers directly with fair markets and informed buyers.

Preserving Bhutan's traditional agricultural practices and heritage is vital alongside innovation. By blending entrepreneurship, technology, sustainability, and indigenous knowledge, Bhutan can build a resilient and thriving agricultural future.

All in all, the evolving Bhutanese agricultural sector offers abundant possibilities for growth, innovation, and sustainability. By welcoming change, nurturing entrepreneurial spirit, and harnessing technology, Bhutan's agriculture can flourish in the modern age, contributing to national prosperity and honouring its rich agricultural legacy. The time to initiate these transformative steps is now to ensure readiness for 21st-century transformation.




FARMER DORJI

An environmentalist with 25+ years of experience, he is known for his visionary leadership. He has successfully coordinated significant projects, including the 2008 Smithsonian Folklife Festival (Assistant Coordinator) & Bhutan's Guinness World Record endeavor. He is a passionate farmer & committed tourism ambassador. For inquiries: dorjibt@gmail.com, +975-17909870

6. Promoting sustainable methods like organic farming and agroforestry to preserve the environment and ensure long-term food security.



Addressing policy challenges is also crucial for the advancement of Bhutanese agriculture. Farmers currently contend with issues such as land fragmentation, which impedes effective land management and investment; human-wildlife conflicts, limited access to finance, which restricts the ability to improve farming operations; poor infrastructure and market access, leading to high transportation costs and limited selling opportunities; and climate and environmental challenges that threaten crop yields and productivity.

Empowering farmers is pivotal to overcoming these challenges. Education, training, and access to information can equip them with the skills needed to adopt



FRUIT TREE MEMBERSHIP

Introducing first of its kind!

Membership Options, Duration, and Pricing:

We are thrilled to announce the launch of our new exciting initiative: the First-of-its-Kind Fruit Tree Membership Project at The Happiness Farm 1. This farm-orchard project aims to provide individuals with the unique opportunity to own and enjoy the fruits of Japanese Pears, and Apple trees for a specified duration.

We are offering three Membership options on a first-come, first-served basis, with limited trees available.

Happiness Farm Yearly Membership Package

For Residents: Nu 50,000/year

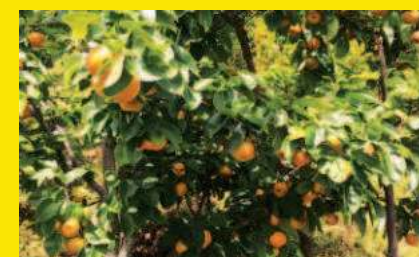
- 1**

 - Apple tree
 - Pear tree

4

 - free lunches
 - free dinners
 - breakfasts

- FREE**
- 2 rooms for two nights
 - to visit your tree anytime and use the common areas.
 - Able to book rooms and meals at members discount of 20%



Please note

Please note that by participating in this project, you will have full ownership of the Fruiting Trees and the right to enjoy its harvest throughout the chosen duration. However, please be informed that this ownership/membership does not extend to the land itself.

In the event that you are unable to personally nurture and harvest the fruits from your tree, we encourage you to consider donating them to a local institution, school, or charity. By doing so, you contribute to the local employment and economy of the community through your goodwill and participation.



The Happiness Farm will post the detailed information regarding the Project on our Facebook page - including tree availability, contract terms and conditions. Please visit our social media page regularly to access all the necessary information and make an informed decision about becoming a Proud Tree Owner.

For Non-Residents:

- 1**

 - Apple tree
 - Pear tree

2

 - free lunches
 - free dinners
 - breakfasts
 - rooms for 2 nights

Fee Structure

5 years	10 years	20 years
@USD \$ 599	@USD \$ 999	@USD \$ 1799

- FREE**
- to visit your tree anytime and use the common areas.
 - Able to book rooms and meals at members discount of 20% for family members



Corporate Package:

One Fruit Bearing Apple and Pear Trees

Fee Structure

5 years	10 years	20 years
@USD \$ 599	@USD \$ 999	@USD \$ 1799

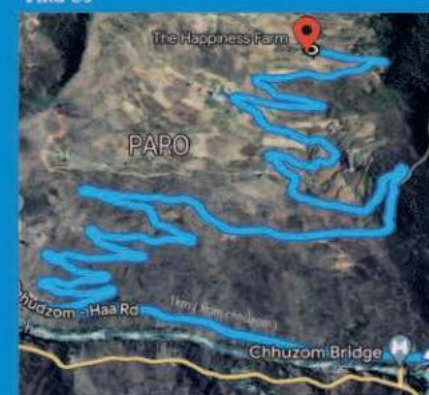
As an environmentalist at heart, the proceeds from this initiative will be reinvested in the further development of The Happiness Farm 1 and citizen initiatives focused on environmental conservation in the locality. By participating in this project, you will not only enjoy the fruits of your tree but also contribute to the growth and sustainability of the farm and its valuable community and environmental initiatives.

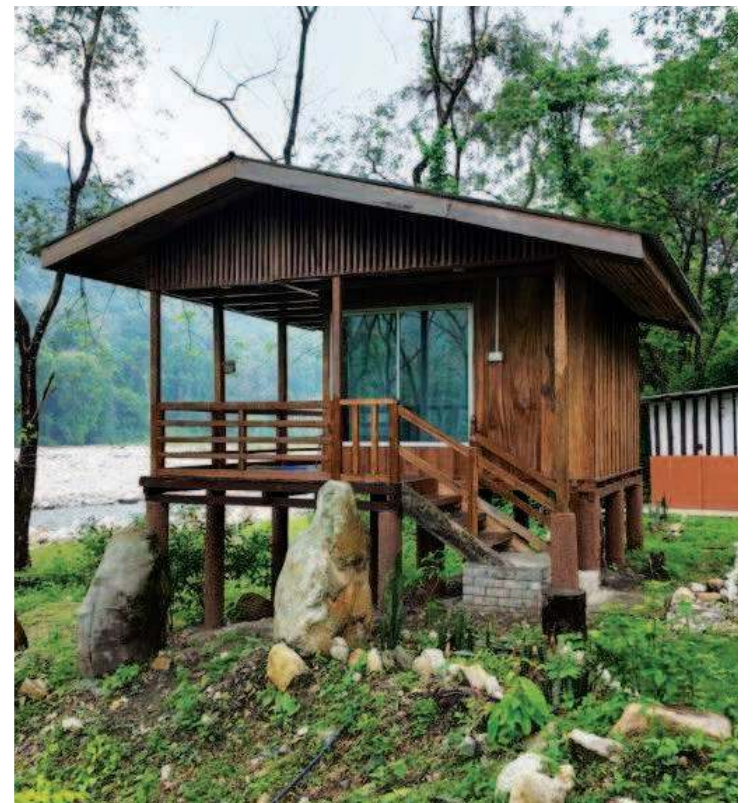
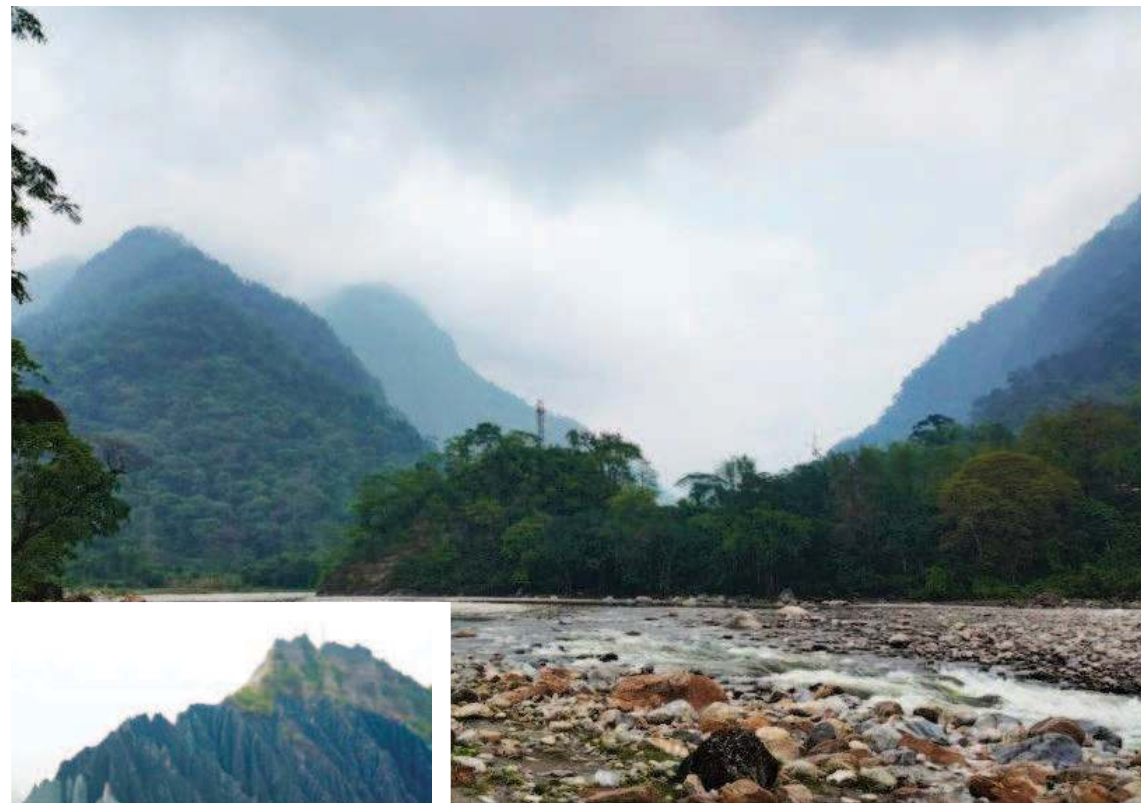
We invite our valued participants to embark on this journey with us in this First-of-its-Kind Fruit Tree Membership Project. We look forward to your kind support in creating a flourishing and environmentally conscious community.

CONTACT US @

Dorji
Farmer & the Founder of the Happiness Farm
+97517 90 98 70/+975 77606162
www.thehappinessfarm.com/tree-membership

Find Us





ECOLOGICAL PARADISE

Exploring jewels and promises of Jigmechhu

An emerald river flows through hills that rise against the sky, the horizon merging gently with the deep and lush green forests. Where does it end? Where does it begin? I have no clue.

But the lives and scenic landscape, located on the banks of Jigmechhu river opened up to me a space where I was able to witness firsthand, how nature supports sustainable livelihoods and vice-versa.

I was in Jigmechhu, Gedu, a small village located in southern part of Chhukha district.

The sluggish summer afternoon made me rush to Jigmechhu riverbanks and as I dipped into the clear water, a school of finger-size fish with glistening scales started swimming towards my toes.

The loud roar of Rufous-necked hornbill flying on the

other side of the river caught me by surprise, igniting my curiosity about this small ecological paradise.

No doubt Bhutanese from across the country flock here every winter. The weather becomes cooler, and nature offers a much need respite, away from the maddening crowd.

The people of Jigmechhu

I met Wangchuk, a 50-year-old farmer, one of the first members to operate Jigmechhu eco-tourism and recreation site. In the last five years, Jigmechhu campsite received over hundreds of visitors from within the country and a lone foreigner.

Since then, Jigmechhu eco-tourism and nature recreation activity has become one of the major sources of income for the community. The main attraction were

visitors chancing upon the sight of the rare and critically threatened white-bellied heron and the Golden Mahseer, commonly known as the tiger of the river.

Originally from Bayulkuenzang, a village located 30 minutes up-hill drive from Jigmechhu, the villagers say they were relocated to the current place in 1990s. Bayulkuenzang was known for huge mandarin production, and they could easily export to Assam, India, a few kilometers from its nearest district Dagana.

The mandarin growth started to fail in early 2000s. And gradually, the mandarin export came to halt in the latter years. The villagers earned their living through farming and fishery then.

Nature recreation and eco-tourism at Jigmechhu

After a decade of slow growth, Jigmechhu community is confident that the eco-tourism activities could bring back the past glory- a prosperous settlement with stable source of in income.

Located in the southern foothills part of Bhutan, the rich sightings of rare and threatened species and birds are drawing visitors from across the country to Jigmechhu, especially during winter.

Jigmechhu Ney, a sacred site located a few meters away from the campsite is also a huge part of the recreation activity at Jigmechhu.

Wangchuk said that Jigmechhu has a huge potential to

attract visitors even during summer.

For now, Jigmechhu eco-tourism campsite is opened to visitors for five months in winter.

“The eco-tourism activity helped us earn extra income and it also helped villagers sell vegetables and other produces easily. The eco-tourism activities also supported a few shopkeepers run their sale well,” he said.

The dzongkhag administration, development and conservation partners helped Jigmechhu communities develop the campsite and lodging facilities, helping the group improve their services each year.

The future

As the nature recreation and eco-tourism activities become more attractive, the communities see an increased value in securing the future of this critical landscape, a home for white-bellied heron and golden mahseer.

However, the sighting of critically endangered, white-bellied heron is become far and few by the day. The bird enthusiasts often hike deep into the forests, towards an ox-bow lake that has a high chance of sighting the white-bellied heron in Jigmechhu.

Gedu Divisional Forests office is working hard to engage the community, educating them on the importance of the landscape and the species of high importance that need collective efforts to keep the habitat intact.

There are three remote villages nearby Jigmechhu.



Agriculture farming is limited due to extreme temperature rise in summer and heavy rainfalls during winter. Inadequate irrigation and water make farming more challenging.

We were three from WWF-Bhutan listening to this list of challenges facing the Jigmechhu community. We talked to elderly and shop owners about the livelihood opportunities and challenges.

WWF-Bhutan plans to work with the Jigmechhu community, other conservation partners, local government administration and stakeholders on ground to support the development of nature-friendly and economically viable community-based ecotourism in Jigmechhu.

The collaboration aims to ensure the protection of the nature and biodiversity, develop and sustain the community livelihoods, and empower Jigmechhu community manage increased tourism by adopting sustainable livelihood practices.

I continued my journey to far eastern part of Bhutan after spending a day and a night at Jigmechhu. On the way to Jomotsangkha Wildlife Sanctuary, the park rich in biodiversity in Samdrup Jongkhar, I came across a freshly rising hills made from dak and white limestones rocks.

I followed Jigmechhu river until I lost sight of it and drove into the unceasing plains of India.

All photos by Gedu DFO Nima/ WWF-Bhutan
Chening / WWF-Bhutan



NIMA

He is a Communications Officer at WWF-Bhutan. He worked as Reporter with Kuensel, Bhutan's national newspaper – where he reported extensively on local governance, climate change, environment, cross-border trade, and sports for more than five years. He enjoys writing, reading, and hiking.



Caring and investing in the conservation vision of Bhutan since 1977



©DgEPS/ WWF-Bhutan



- Our Vision**
A sustainable and just Bhutan for nature and people
- Our Goals**
Securing natural ecosystems
Fostering greater sense of ownership and responsibility
Catalyzing a green and nature-based economy

VISIT PANDA EXPLORE: LEARN ABOUT OUR WORK IN BHUTAN. GET INVOLVED.



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Kawajangsa, Thimphu, Bhutan
+975-2-337677/ 323528/ 323316

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kinleywangmo@wwfbhutan.org.bt
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bfw
BHUTAN FASHION WEEK

One Historic Convergence Of Past. Present And Future!

From palace to prayers, the first ever Bhutan Fashion Week (BFW) will take you on an extraordinary fashion journey through time and places.

The Past: Kicking off from the enchanting Wangduecholing Palace Museum in Bumthang, the BFW will present Bhutanese designers and their precious works to the world in the mystique of the royal heritage.

The Present: The pulse of Paro will come alive, as fashion takes on the street of the town that cradles renowned spiritual sites and architecture. Fun filled and free spirited, the BFW will turn the pavement into runway to flaunt the creative works of our local designers, embellished with all the fun and fair alongside.

The Future: In quest of a future that defines lasting peace

and harmony for Bhutan and the world at large, the third display of BFW will take place amid the spiritual ambience, at the feet of the largest seated bronze statue of Buddha Dordenma at Kuenselphodrang in Thimphu.

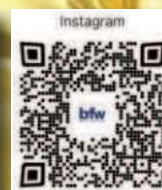
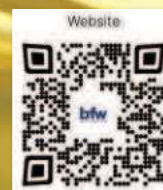
The three portals will culminate into a grand finale at the Royal Textile Academy (RTA) in Thimphu. We look forward to seeing you at the venues, to weave memories of Bhutanese colours and creativity.

With objectives to celebrate Bhutan's textile heritage, promote creativity and market vision, the BFW is brought to you by Department of Media, Creative Industry and Intellectual Property (DoMCIIP), in collaboration with the Royal Textile Academy.



21 Designers!
7 Days!
Four venues!

From October 27 to November 1



For more details, contact:

Overall lead: Lekey Dorji at lekeydorji@moice.bt

Show Director: Kelly Dorji at kdorji@gmail.com

Fashion Consultant: Karma Wangchuk at karmatw@gmail.com

Media Consultant: Kesang Dema at yithsimmedia@gmail.com





Book
review

Zangdok Palri of Kurjey - A Sublime Manifestation of the Lotus Light Palace in Bhutan

This third volume in the Zangdok Palri Lhakhang (temple) series chronicles the creation of a visionary sanctuary near Jakar, Bumthang. Through rich imagery and text, it captures the region's history, landscapes, and the devotion behind the temple's realization. The project was a heartfelt offering by Her Majesty the Royal Grandmother, Ashi Kesang Choeden Wangchuck, dedicated to her late root guru, Kyabje Dilgo Khyentse Rinpoche, and mother, Mayum Rani Choeying Dorji.

In his foreword, Dzongsar Khyentse Rinpoche recalls poignant moments with Her Majesty and childhood memories in Bumthang, setting the tone for the literary and photographic journey that follows.

The text states that preparatory work began after Dilgo Khyentse Rinpoche blessed the Kurjey site in 1988, fulfilling a prophecy also affirmed by spiritual treasure revealers. Soon after, Mayum Rani offered her patronage,

and Her Majesty pledged to fulfill their shared aspiration. Following the passing of her root guru and beloved mother, Her Majesty committed the resources needed to complete the temple, including the intricate five-storey Zangdok Palri mandala — a representation of the three-kaya pure realm.

Photographs and clear text showcase the temple's design, sacred artwork, and the June 2008 consecration — a culmination of deep spiritual devotion. The final section pays tribute to Bhutanese Dharma patrons, especially noting Her Majesty's enduring support of Bhutan's spiritual heritage and healthcare. A separate text of prayers in English and Choekey script is also included.

Proceeds from the book support the Gyalyum Kesang Choeden Wangchuck Trust Fund, which sustains monastic education, preserves Bhutanese culture, and funds essential healthcare services.

The silence that Threads



Medium: Acrylic on Canvas
Artwork Title: Size: 119cm x 59cm

The core of my creative process lies in “Molay”, a singular representation of women that I observe in Tshechu. A spiritual entity whose feminine energy is woven into folktales that lives in the hearts of Bhutanese women, including mine. When I see Molay, I see women who have shaped me and I see myself.

My work often explores the diversity of women and their representation, encouraging viewers to challenge preconceived notions and engage in meaningful dialogue. Through subtle storytelling and evocative artistry, I aspire to foster greater understanding, inspire conservations, and transcend conventional narratives.

Pem Lham holds a BA in Fine Arts from Beacon House National University in Lahore, Pakistan. In 2023, she was selected for the prestigious Silver Jubilee Grant by VAST Bhutan. Her debut solo exhibition will open this 30th September, coinciding with the vibrant Thimphu Tshechu Festival. It will be on view for a month, offering an opportunity to engage with her work amid Bhutan's lively cultural celebrations.

We invite you to experience these pieces, to see beyond the surface, and to join in a conversation about evolving stories of women in Bhutan and beyond.



Artist
PEM LHAM

Exhibition Dates: 30th September - 30th October, 2025
Venue: VAST Bhutan, Thimphu
Open to All | Free Entry



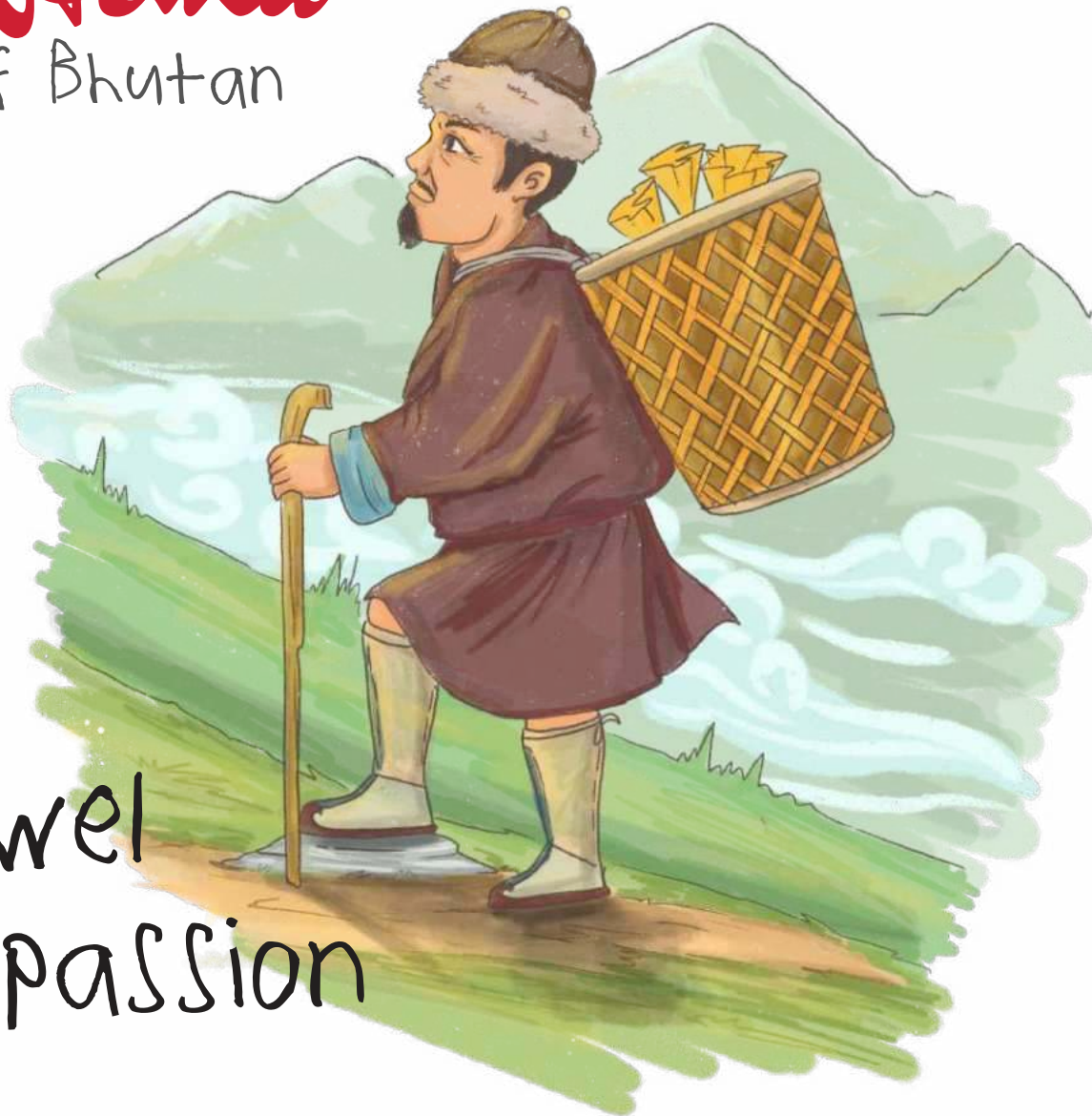
This review is brought to you by VAST Bhutan, a registered civil society organization. VAST Bhutan over 25 years of existence has helped nurture several young artists and supported their endeavors.

For purchase of original Bhutanese contemporary artworks contact: Ms. Sonam Deki, mobile number: +975 77752813

Hema Hema

Folktales of Bhutan

The Jewel of Compassion



Once upon a time, in a distant village, nestled amidst the towering Himalayas, there lived a kind-hearted trader. He roamed far and wide, crossing treacherous mountain passes to trade goods from Tibet. His journeys brought him precious items, but his true wealth lay in his compassionate soul.

On one such journey back home, he encountered a troubling scene. Three rustic boys were attempting to

kill a trapped bear. The trader's heart ached at the sight, and he pleaded with them to spare the bear's life. The boys, however, were unmoved.

Desperate, the trader offered them a bag full of gleaming gold in exchange for the bear's freedom. Astonished by his offer, the boys agreed, and the bear was set free.

The trader continued his journey, his heart lighter for having saved a life.

Not long after, he stumbled upon

two more boys, this time tormenting a monkey. Once again, the trader's compassion swelled. He offered another bag of gold, and the boys, delighted by their newfound riches, released the monkey. With only a small bag of gold and his trusty horse left, the trader pressed on.

As the sun dipped below the horizon, he encountered yet another scene of cruelty—a boy threatening a tiny rat. The trader pleaded for the rat's life, but the boy

remained obstinate. In a final act of generosity, the trader handed over his last possessions: his horse and the remaining gold. The boy, overjoyed, let the rat go, leaving the trader with nothing but the clothes on his back.

Days passed, and the trader, now weary and hungry, arrived at the local chieftain's palace. Desperate for food, he attempted to steal a morsel but was caught and brought before the infuriated chieftain. The chieftain ordered that the trader be locked in a wooden box and thrown into the river.

The swift current carried the box downstream, where it eventually washed ashore. By a stroke of fortune, the rat he had saved noticed the box and, curious, gnawed through the wood. To its surprise, it found the trader inside, unconscious but alive.

Recognizing him, the rat scurried into the forest and soon returned with the bear and the monkey. Together, they freed the trader and brought him to safety.

When the trader awoke, he was astonished to

see his animal friends gathered around him. He recounted the events that led to his predicament, and the animals, moved by his kindness, vowed to repay him.

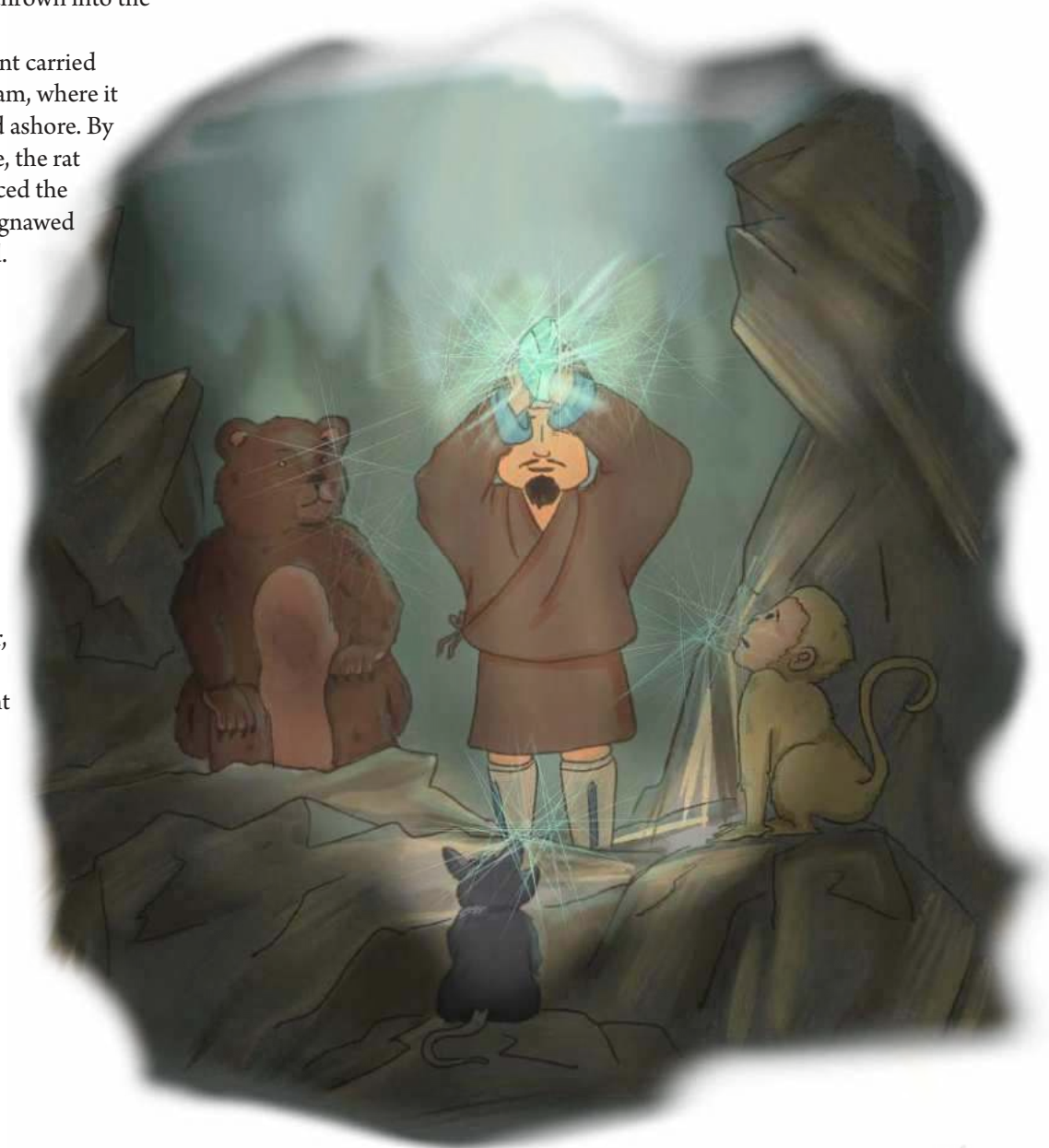
"We must do something to thank you," said the bear.

"I have an idea!" exclaimed the monkey. "Follow me!"

The monkey led them to a hidden cave at the edge of the forest. Inside, he retrieved a sparkling jewel. The trader was intrigued.

"This," the monkey explained, "is a wish-fulfilling jewel. It has been guarded by my ancestors for generations. But today, we have found the one worthy of its power."

With a trembling hand, the trader placed the jewel on his forehead and made a wish. In an instant, they were transported to a grand castle filled with treasures and attended by hundreds of servants. The trader, the bear, the monkey, and the rat lived in the castle happily ever after.





Connecting Bhutan to the world since 1983

About the Airline

Drukair Corporation Limited, operating under the brand Drukair – Royal Bhutan Airlines, serves as the national flag carrier of the Kingdom of Bhutan. Established on April 5, 1981, by Royal Proclamation of His Majesty the Fourth King, Jigme Singye Wangchuck, the airline has since been a proud symbol of Bhutanese aviation.

Headquartered in Paro, Bhutan, the airline operates from Paro International Airport, connecting Bhutan's stunning landscapes with key cities across South Asia and beyond. Currently, the airline serves ten international destinations and three domestic routes, positioning itself as a vital gateway to Bhutan. On October 28, 2024, Drukair expanded its operations by introducing direct flights to Dubai, marking its entry into the Middle Eastern market and further enhancing Bhutan's global connectivity.

In addition to its fixed-wing operations, Drukair offers helicopter services, further diversifying its portfolio and ensuring the travel needs of both Bhutanese and international travelers are met.

Our Fleet

Business Class: 20 Seats
Economy Class: 120 Seats

1 Airbus A320neo



Business Class: 16 Seats
Economy Class: 102 Seats

3 Airbus A319



Business Class: 8 Seats
Economy Class: 32 Seats

1 ATR 42-600



1 Pilot and 6 Passengers, or
2 Pilots and 5 Passengers

3 Airbus H130



Domestic Route Map

— Operational



International Route Map

— Operational
- - - Seasonal

Discover



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IN THE PRESS

Empowering Bhutan's Global Vision: Drukair Celebrates New Captain Promotions



As Bhutan prepares towards His Majesty's visionary Gelephu Mindfulness City, global connectivity plays a pivotal role. Aligning with Drukair's HR policies and its strategic expansion to support this vision, we are proud to recognize our newly promoted Captains who will not only navigate the skies but also uphold Bhutan's growing presence on the global stage. Congratulations on this well-deserved achievement.

Wings of Progress



As we celebrate the Gosar Yarseng Tendrel for Junior First Officer Kuenga Wangmo on June 26th, we are proud to recognize a significant achievement within our skies.

Congratulations to Bhutan's first female helicopter pilot on earning her wings. Here's to many safe flights and soaring success ahead.



Drukair Signs MoU with Chan Brothers Travel

On July 4, 2025, Drukair signed a Memorandum of Understanding (MoU) with Chan Brothers Travel in Singapore to launch exclusive chartered direct flight tours, promoting multi-destination travel between Bhutan, Singapore, and Uzbekistan.

The ceremony was attended by Drukair CEO Mr. Tandi Wangchuk, DoT Director Mr. Damcho Rinzin, Chan Brothers Executive Director Ms. Chan Guat Cheng, and H.E. Mr. Alisher Kayumov, Ambassador of Uzbekistan to Singapore, along with media representatives from Singapore. The partnership aims to enhance regional tourism and strengthen connectivity through non-scheduled charter operations.

Drukair signs IOSA Consultant Agreement with Windforce10 BV



On July 9, 2025, Drukair officially signed the IOSA (IATA Operational Safety Audit) Consultant Agreement with Windforce10 BV marking a major milestone as we take the first step toward IOSA certification and future IATA membership.

This agreement underscores Drukair's unwavering commitment to international safety standards, operational excellence, and global connectivity. Achieving IOSA certification will not only strengthen our safety and operational frameworks but also open doors to greater collaboration within the international aviation community.

Drukair Strengthens Trade Ties with Vietnam through successful Agents Seminar in Hanoi

On July 23, 2025, Drukair, in collaboration with Hong Ngoc Hà Travel, Drukair's GSA in Vietnam, successfully hosted an Agents Seminar in Hanoi, Vietnam.

The event brought together around 40 prominent travel agents and tour operators to promote mutual cooperation and tourism between Bhutan and Vietnam.

The seminar featured a presentation by Drukair, highlighting the airline's products and services. This was followed by an interactive Q&A session, a round of exciting lucky draws, and a networking lunch, further strengthening business relationships.

The initiative reflects Drukair's continued commitment to strategic partnerships and expanding its presence in the Vietnamese market.



A Fond Farewell to Our Valued Colleagues

Drukair bid a fond farewell to Mr. Tsho Tsho Drukpa, Senior Stores Assistant, who dedicated 30 years of service to the company, and Mr. Sonam Tobgay, Senior AME, who served for 35 years.

A simple ceremony was held to express our heartfelt gratitude for their remarkable contributions, during which each was presented with a small token of appreciation.

We extend our sincere best wishes to both for happiness and success in their future endeavors.



The Sky's the Limit: Drukair's Tongsa Penlop Inspire Program Returns to Inspire Young Minds.

After a five-year hiatus, Drukair is proud to announce the much-anticipated resumption of its Tongsa Penlop Inspire Program (TPIP) this year. This flagship initiative, part of Drukair's Corporate Social Responsibility, is set to continue its profound mission: to provide underprivileged students in Bhutan with truly once-in-a-lifetime learning experiences.

A Vision for Future Generations

Envisioned by Yab DASHO Dhondup Gyaltsen and initially launched in 2018, the TPIP is designed to transcend traditional classroom learning. It offers selected students fully sponsored excursions to diverse Drukair destinations, opening their eyes to a world beyond their immediate surroundings through travel, cultural immersion, and educational adventures. As Bhutan's national flag carrier, Drukair is committed to giving back to the community, and this program serves as a powerful tool to inspire academic and personal growth among the youth.

Journeys of Discovery: The Impact So Far

The program has already created indelible memories and fostered significant growth in its past editions. In 2018, the inaugural group saw 44 underprivileged students, including four with special needs, embark on a memorable journey to Bangkok, Thailand. This was followed by another group of students in 2019 who experienced a comprehensive six-day educational tour in Thailand. These experiences are carefully curated to broaden horizons and ignite a passion for learning and discovery.

Join Us in Inspiring Future Generations

The Tongsa Penlop Inspire Program thrives on community spirit, and Drukair extends a heartfelt invitation for individuals to become a vital part of this transformative endeavor. Your contribution can play a pivotal role in shaping the lives of less privileged students, fostering a brighter future for them. To amplify your generosity, Drukair is committed to matching every contribution to the TPIP on a one-to-one basis, effectively doubling the impact of your support. We believe that by working together, we can create "ripples of positive change that will resonate through generations". For further details on how you can help or to make a contribution, please write contact us at:

tpip@drukair.com.bt / +975 77454495



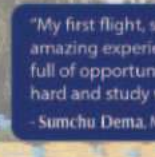
"Visiting Bangkok felt like a dream. It showed me there's more to the world than our mountains and made me want to study harder. Now, I believe I can do anything if I try."
- Sonam Pelden, Ura Central School, Bumthang



"Taking my first flight and visiting a new country felt like stepping into another world. Every moment was a lesson, showing me that learning isn't just in classrooms. It has inspired me to study well and aim higher in life."
- Tshering Dema, Bitekha Middle Secondary School, Paro



"Flying to Bangkok and seeing a new culture changed my life. Every day made me feel more confident and showed me that the world is full of possibilities. This trip made me dream bigger."
- Dhendrup Rahten, Jigme Sherubling Central School, Trashigang



"My first flight, seeing the sea, and exploring Bangkok were amazing experiences. This trip showed me that the world is full of opportunities, and now I'm more motivated to work hard and study well."
- Sumchu Dema, Minjiwoong Central School, Samdrup Jongkhar



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Ready to discover the Land of the Thunder Dragon? Drukair Holidays, the holiday wing of Drukair, takes you beyond the ordinary with seamless, soul-stirring journeys into the heart of the Himalayas.

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Scan the QR code to connect with us.



Transit Procedure at Suvarnabhumi Airport, Bangkok

Drukair
Royal Bhutan Airlines

Drukair to International Flights

- 1 After landing at the Bangkok Airport, follow the signs “Transfer Desk” or “Connecting Flights” displayed throughout the terminal.
- 2 Proceed to the Security Check.
- 3 Locate your Airline Transit Counter: Proceed to **Floor 3**, where all the Transfer Desks are located.
**Generally the transit counter opens 3 hours before your departure time.*
- 4 Check-in at the Transit Counter.
- 5 Proceed to Your Boarding Gate.
**Please note that the Boarding Gate assignments may change occasionally, so always reconfirm your gate by checking the Flight Information Display Screen.*

International Flights Connecting Drukair

- 1 After landing at the Bangkok Airport, follow the signs “Transfer Desk” or “Connecting Flights”.
- 2 Proceed to the Security Check.
- 3 Locate the Drukair Transit Counter: Proceed to **Floor 3, Transfer Desk 2, West Side**, where the Drukair transit counter is located.
**Generally the transit counter opens 3 hours before your departure time.*
- 4 Check-in at the Drukair Transit Counter.
- 5 Proceed to Your Boarding Gate.
**Please note that the Boarding Gate assignments may change occasionally, so always reconfirm your gate by checking the Flight Information Display Screen.*

For Drukair-specific assistance: tkkstation@drukair.com.bt
For airport-related information: suvarnabhumi.airport.thai.co

Passenger Transfer Guidelines in Dubai Airport

- 1 Follow “Connections” Signs:
After you disembark, look for signs marked “Connections” to guide you towards the transfer area.
- 2 Proceed to Transfer Security:
Go through the security check located just before the “Connections” counters.
- 3 Visit the “Marhaba” Counters:
Once the passenger has cleared security, proceed directly to the “Marhaba” counters. The Marhaba team will guide you through the transfer process and direct you to the “Connections” counter. At the **Connections** counter, you’ll receive your onward boarding pass.
- 4 Relax and Enjoy Amenities:
If your layover is longer than 4 hours, you can relax in the departure area and return to the “Connections” counters once your onward airline begins check-in, which is usually 3-4 hours before departure.
- 5 Boarding:
Arrive at your boarding gate at least 1 hour before departure.

Please note: No additional charges apply for this service

Additional Information

Transfers Not Available:

Passengers will not be able to transfer on the following airlines:

- British Airways
- United Airlines
- Pobeda
- Wizz Air
- Flyadeal

Terminal Information:

Drukair operates from Terminal 1.

If your onward flight departs from a different terminal, an inter-terminal transfer will be required. Passengers are advised to avoid short layovers to allow enough time for inter terminal transfers.

Contact Us:

WhatsApp/Botim: +971 984195170 | Email: dubaitransfers@drukair.com.bt

DRUKAIR OFFICES

BHUTAN

PARO HEADQUARTER

Drukair Corporation Ltd.
Paro Town (Opposite to Paro Municipal Office)
PO BOX: 1219, Bhutan.
Toll Free - 1300 (Within Bhutan)
Tel: +975 8 276430 (International)
WhatsApp: +975 17131300
Email: enquiry@drukair.com.bt

Cargo & Mail Services

Paro International Airport Cargo Section
Tel: +975 08 271853
Email: cargo@drukair.com.bt

THIMPHU

Drukair Corporation Ltd.
Thori Lam, behind BBS building,
Kawajangsa, Thimphu.
Tel: +975 2 332154 (Accounts)
Email: qjc@drukair.com.bt

PARO INTERNATIONAL AIRPORT

Drukair Corporation Ltd.
Tel: +975 17110091 / 17170067
Email: pbhsupv@drukair.com.bt

Tamu Worldwide Shipping Pvt. Ltd.
1st Floor, Building #5, Jangchub Lam,
P.O Box: 1154, Thimphu, Bhutan.
Thimphu, Bhutan.
Tel: +975 2 333327
Mobile: +975 17114717
Email: kamalrajg@tamushipping.com
Website: www.tamushipping.com

BANGLADESH

DHAKA - AIRPORT OFFICE

Drukair Corporation Ltd.
Room No # 316, Terminal 2, 2nd Floor,
Hazrat Shahjalal International Airport
Dhaka, Bangladesh.
Tel: +88 2 8901823
Email: dackk@drukair.com.bt

GSA - Passenger & Cargo

Skybangla Aviation Ltd.
Suite No. 6C (6th Floor)
Sonartori Tower, 12, Sonargaon Road (Adjacent Bangla Motor), Dhaka - 1000, Bangladesh.
Tel: +880 2 9632775
Mob: +880 1749177643
Email: dhaka@drukair.com.bt / daccargo@drukair.com.bt

INDIA

BAGDOGRA - AIRPORT OFFICE

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Bagdogra International Airport, Bagdogra.
Tel: + 91 0353 2698011
Email: ixbkk@drukair.com.bt

BAGDOGRA - CITY OFFICE

GSA - Global Aviation Services Pvt. Ltd.
Drukair Corporation Ltd.
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Siliguri - 734001, Dist. Darjeeling, West Bengal.
Tel: 0353 2540892
Email: bagdogra@drukair.com.bt / bagdogracargo@drukair.com.bt

KOLKATA - AIRPORT OFFICE

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KOLKATA - CITY OFFICE

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Email: kolkata@drukair.com.bt / kolkatacargo@drukair.com.bt

BODH GAYA - AIRPORT OFFICE

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Gaya, Bihar.
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BODH GAYA - CITY OFFICE

Global Aviation Pvt. Ltd.
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Email: bodhgaya@drukair.com.bt / bodhgayacargo@drukair.com.bt

GUWAHATI - AIRPORT OFFICE

Drukair Corporation Ltd.
LGBI Airport, Guwahati, Assam.
Tel: +91 0361 2840907
Email: gaukk@drukair.com.bt

GUWAHATI - CITY OFFICE

GSA - Global Aviation Services Pvt. Ltd.
Sood Villa, 2nd Floor, Behind ICICI Bank,
G S Road, Christian Basti, Guwahati - 781005.
Tel: +91 361 2346996
Email: guwahati@drukair.com.bt / guwahaticargo@drukair.com.bt

NEW DELHI AIRPORT OFFICE

Drukair Corporation Ltd.
Room No. 46, Level IV,
Indira Gandhi International Airport,
Terminal 3, New Delhi.
Tel: +91 11 49638616/18/19
Email: delkk@drukair.com.bt

DELHI - CITY OFFICE

GSA - Global Aviation Services Pvt. Ltd.
GF1-16, Prakash Deep Building 7 Tolstoy Marg,
Barakhamba Road,
New Delhi - 110001.
Tel: +91 11 47125100
Email: delhi@drukair.com.bt / delhicargo@drukair.com.bt

U.A.E

DUBAI (GSA - Passenger)

Sharaf Travels LLC.
Sharaf Building, Khalid Bin Walid Road,
P.O Box - 21593, Bur Dubai,
Dubai - United Arab Emirates.
Tel: +971 3976161
Email: dubai@drukair.com.bt

DUBAI (GSA - Cargo)

Sharaf Cargo LLC.
Sharaf Building, 06th Floor,
mankhool Road, Bur Dubai
Email: dubaicargo@drukair.com.bt

| GSA - General Sales Agent

| PSA - Passenger Sales Agent

| CSA - Cargo Sales Agent

DRUKAIR OFFICES

THAILAND

BANGKOK - AIRPORT OFFICE

Drukair Corporation Ltd.
Z3-010, 3rd Floor, 999 Moo 1, Airlines office (AOB)
Suvarnabhumi International Airport.
Bangkok, Thailand.
Tel: +66 21343040
Email: bkkkk@drukair.com.bt

GSA - Passenger & Cargo

Oriole Travels & Tours Co Limited.
5th Floor Suite No 141/4, Skulthai Surawong Tower,
Surawong Road, Bangkok 105000, Thailand.
Tel: +662 237 92013
Email: bangkok@drukair.com.bt /
bangkokcargo@drukair.com.bt

PSA

OMG Experience Co., Ltd.
10/12-13 Convent Road, Near Sala Daeng BTS,
Silom MRT, Bangrak,
Bangkok 10500, Thailand.
Tel: +6626304600; +66246608854
Email: info@omgexp.com

NEPAL

KATHMANDU - AIRPORT OFFICE

Drukair Corporation Ltd.
Room No. 009, Tribhuvan International Airport,
Kathmandu, Nepal.
Tel: +977 14113112
Email: ktmkk@drukair.com.bt

GSA - Cargo

Starlight Express Private Limited
Starlight Building, Sahayogi Nagar, Janata Sadak,
KTM32, 44600 G.P.O Box 12713, Kathmandu, Nepal.
Tel: +977-1-4155451
Email: kathmanducargo@drukair.com.bt

CSA

Zenith Nepal Cargo Service pvt. Ltd.
P.O Box: 7237, Thamel, Kathmandu, Nepal.
Tel: +977 9841579173; +977 9851022305
Email: zenithe305@gmail.com
Website: www.zenithcargo.com

CSA

M/s Sunrise International Private Limited
Pulchowk Na tole 19 lalitpur
Kathmandu, Nepal.
Tel: +977-9849765848/ 77251477/ 17661618
Email: internationalsunrise2022@gmail.com

SINGAPORE

GSA - Passenger

Druk Asia Pte Ltd.
60, Albert Street, #12-03, OG Albert Complex,
Singapore - 189969.
Tel: +65 8767 9939
Email: singapore@drukair.com.bt

CSA

Druk Logistics Pte Ltd.
60, Albert Street, # 12-05,
OG Albert Complex, Singapore - 189969.
Tel: +65 96238188
Email: info@drukcargo.com

GSA - Cargo & PSA

Chariot Travels Pte Ltd.
101 Kitchener Road-03-38, Jalan Besar Plaza,
Singapore - 208511.
Tel: +65 84941625, 6388-883 / +65-90613070 /
90042659
Email: drukair@chariot.com.sg / singaporecargo@
drukair.com.bt

JAPAN

TOKYO (GSA - Passenger)

White Bear Family Co. Ltd.
UMAX Bld.3F 6-21-3 Shimbashi Minato-Ku
Tokyo Japan.
Email: tokyo@drukair.com.bt

CHINA

SHANGHAI (GSA - Passenger)

WorldAir Travel Co. Ltd.
Floor 3, Building E, No. 998, Shenbin South Road,
Minhang District, Shanghai.
Tel: +8613501919559
Email: shanghai@drukair.com.bt

HONGKONG

HONG KONG (GSA - Passenger)

Megacap S. A. Ltd.
9F Chung Nam building,
1 Lockhart Road, Hong Kong.
Tel: +852 3705 6322
Email: hongkong@drukair.com.bt

U.S.A

Florida (GSA - Passenger)

AirlinePros International Inc.
9F Chung Nam building,
6303 Blue Lagoon Drive, Suite 400,
Miami, Florida 33126, USA
Tel: +877 958 1077
Email: florida@drukair.com.bt

AUSTRALIA

Sydney (GSA - Passenger)

Aviation Online Pty Ltd.
Suite 14b, Level 1, 123 Clarence St, Sydney, NSW 2000, Australia
Tel: 1300 781 747
Email: sydney@drukair.com.bt

| **GSA** - General Sales Agent

| **PSA** - Passenger Sales Agent

| **CSA** - Cargo Sales Agent

DRUKAIR OFFICES

INDIA (GSA - Passenger)

AHMEDABAD

Global Aviation Services Pvt. Ltd.
202-203, Olive Arcade, 2nd Floor Umashankar Jashi
Marg, Off C.G.Road, Nr. Girish Cold Drinks Cross Roads,
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bengalurucargo@drukair.com.bt

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Global House, 733 Anna Salai
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chennaicargo@drukair.com.bt

COCHIN

Global Aviation Services Pvt. Ltd.
K.G. Oxford Business Centre, Office No.2A,
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Ernakulam, Kochi - 682 016.
Phone: +91 04842350544
Email: cochin@drukair.com.bt /
cochincargo@drukair.com.bt

HYDERABAD

Global Aviation Services Pvt. Ltd.
5-9-58/A/203, 2nd Floor, Gupta Estate,
Basheer Bagh, Hyderabad - 500004
Phone: +91 040 66102785
Email: hyderabad@drukair.com.bt /
hyderabadcargo@drukair.com.bt

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Global Aviation Services Pvt. Ltd.
304, Ganpati Plaza, M. I. Road,
Jaipur - 302 001
Phone: +91 0141-2377752
Email: jaipur@drukair.com.bt /
jaipurcargo@drukair.com.bt

JALANDHAR

Global Aviation Services Pvt. Ltd.
204, Prestige Chambers, 1st Floor, Opp Narinder Cinema,
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Phone: +91 0181 5082071
Email: jalandhar@drukair.com.bt /
jalandharcargo@drukair.com.bt

LUCKNOW

Global Aviation Services Pvt. Ltd.
Ground Floor, Ganpati House,
4-Way Road, Madan Mohan Malviya Marg,
Lucknow - 226001.
Phone: +91 0522 2209824.
Email: lucknow@drukair.com.bt /
lucknowcargo@drukair.com.bt

PUNE

Global Aviation Services Pvt. Ltd.
3, 4, 7 & 7A 1st Floor, Hermes Kunj
(A wing), Mangaldas Road, Pune - 411011
Phone: +91 020 105 2222
Email: pune@drukair.com.bt /
punecargo@drukair.com.bt

KUWAIT

KUWAIT CITY (GSA - Passenger)

Caesars Int'l Travel Co. W.L.L.
18th Floor, Aljawahra Tower,
Ali Al-Salem Street, Safat-13056,
PB-28229
Tel: +965 22072040
Email: kuwait@drukair.com.bt

KUWAIT CITY (PSA)

Alrashed International Travel Co. W.L.L
Office No: 8/9, Al Salam Tower, Mezzanine Floor;
Fahad Al Salem St., Saliha; P.O. Box: 242;
Tel: +965 22072707
Email: drukair@alrashed.travel
Website: www.alrashed.travel

SOUTH KOREA

SEOUL (GSA - Passenger)

Pacific Air International
3F., E-PLAZA Bldg., 25 Sejong-daero 4-gil,
Jung-gu, Seoul, 04527, Republic of Korea.
Tel: +82 2 317 8880
Email: seoul@drukair.com.bt

SEOUL (CSA)

Pacific Air International
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Tel: +82 2 317 8822
Email: downtown@paagrp.co.kr

MALAYSIA

KUALA LUMPUR (GSA - Passenger)

Asia Travel Cafe Sdn Bhd
No.9, Tingkat 1, Jalan Tingkat Tong Shin, Bukit Bin-
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SRI LANKA

COLOMBO (GSA - Passenger)

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FRANCE

PARIS (GSA - Passenger)

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Tel: +33 1 76 36 12 56
Email: paris@drukair.com.bt
Website: www.talaviation.com

enquiry@drukair.com.bt >> for general enquiry (During weekdays - Working Hrs. 9AM-5PM BST)
reservation@drukair.com.bt >> for ticket booking and date change before 4 days of departure. (Within Bhutan only)
wearelistening@drukair.com.bt >> for any complaints and feedback. (During weekdays - Working Hrs. 9AM-5PM BST)
happiness@drukair.com.bt >> for queries related to HappinesSMiles Program
card_refund@drukair.com.bt >> for any assistance related to ticket purchased from website (During weekdays - Working Hrs. 9AM-5PM BST)

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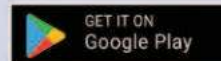
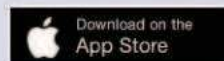
1300 (Toll Free within Bhutan)



Pre- purchase baggage option available at:

drukair.com.bt

Drukair mobile app



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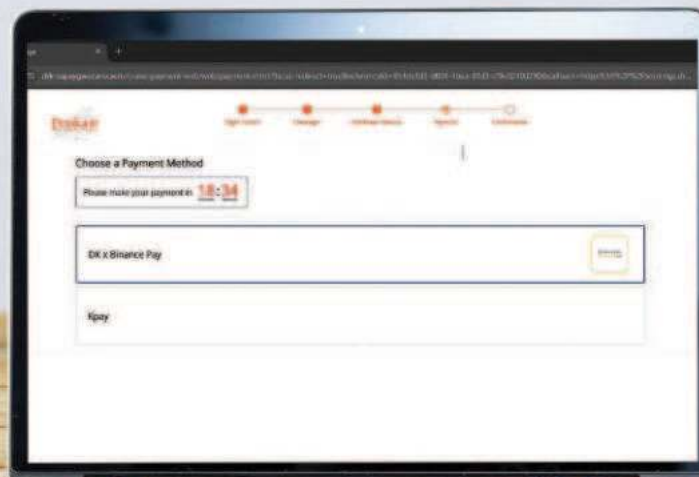
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Mobile App
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All Drukair Stations



- ✓ Faster than traditional payments
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Drukair
Heli



Drukair Heli

ELEVATING BHUTAN

Discover Bhutan like never before—by air. Drukair Helicopter Services offers you a once-in-a-lifetime opportunity to witness the breathtaking landscapes of the Land of the Thunder Dragon from the sky. From the snow-capped peaks of the Himalayas to lush valleys and sacred monasteries perched on cliffs, every flight is a magical experience. Whether you're seeking a quick transfer, aerial sightseeing, or an exclusive trip to remote cultural sites, our helicopter charters blend comfort, safety, and unforgettable views.

To learn more about our packages or to plan your tailor-made helicopter journey:

+975 17170964

heli@drukair.com.bt

INFO & TIPS



DRUKAIR FLIGHT TIMING

As Bhutan's National Flag carrier operating in and out of Paro, Drukair requests every passenger to refer Conditions of Carriage and the foot note on ticket itinerary. Due to operational challenges out of Paro International Airport in Bhutan that is severely dependent on weather conditions, Drukair makes every effort to maintain the schedule integrity. However due to circumstances beyond our control, schedule timings are subject to change without prior notice. Therefore, we request travelers to check with Drukair offices or its agents for the latest information.



RESERVATION

For any travel requirements, please contact reservation@drukair.com.bt or call our toll free number 1300 (in-country) / +975 8276430 (International) / WhatsApp number +975 17131300 for any assistance required. International airties, tour promoters and travel agents abroad are invited to communicate their reservation requirements with the space control of Drukair.

RECONFIRMATION

Request all passengers to reconfirm their reservations 72 hours prior to departure. For passengers in Bhutan, reconfirmation can be either done at any Drukair offices or you can contact reservation@drukair.com.bt or call Drukair's toll free no: 1300 / WhatsApp number +975 17131300 during office hours 07:00 - 21:00 (GMT+6).

VALIDITY

Tickets issued against full fare are valid for a period of one year from the date of travel, except as otherwise specified in the ticket conditions.



CHANGE IN FARE AND TAXES

Fares and taxes are subject to change without notice. In the event of a passenger commencing journey after a revised tariff becomes effective, the differences between the fare paid and the fare applicable will be collected from the passenger before embarkation.

REFUND AND CANCELLATION

Refund of ticket can be made at the issuing office. For the conditions of refund and cancellation, please check with any Drukair Office.



BAGGAGE

A checked baggage allowance of 40kg in business class and 30kg in economy on international flights and 20kg for economy and 30kg for business class for domestic flights is permissible. An infant under two years of age is not entitled to baggage allowance.

HAND BAGGAGE

For security reasons and your own safety, passengers are allowed to carry only one piece of hand baggage. The total of its three dimensions must not exceed 100 cm, and the weight must not exceed 5 kg in Economy Class and 7 kg in Business Class.



SECURITY

All passengers and their baggage are subject to check before boarding a flight. Transit passengers are therefore requested to remain on board at transit stations as otherwise, they will be again subject to security checks.

According to the Security Regulations, passengers are advised:

Not to accept any baggage/packet from unknown person. Not to leave baggage unobserved at anytime especially within airport area. Unattended baggage may be removed by the Airport Security Staff as object of suspicion.

If passengers are carrying any arms or explosive substance, it must be declared before check-in. Concealment is an offense under Aircrafts Act & Rules.

To remove battery/dry cells from radio, transistor sets, two-in-one and other such electrical/electronic items and hand them over to the airline staff before security check or carry them in registered baggage.



CUSTOMS: TOURIST ALLOWANCE

A tourist is allowed to bring any quantity of tobacco products. However, it must be declared at the customs. The import of tobacco products is subjected to 100% Customs Duty.

A tourist shall be allowed to import temporarily free customs duty for his/her personal effects and articles required for the visit, provided that the items imported are for personal use only. A tourist is allowed to bring in one liter of alcohol.

All information mentioned above are based on those valid at the time of print and are, therefore, subject to change. For further information, contact any Drukair Office or its agents in your area or visit our website: www.drukair.com.bt



VISA REQUIREMENTS TO ENTER BHUTAN

Visitors of all nationalities, except those from India, require a visa before entering Bhutan. For all visitors, except those from Bangladesh and the Maldives, this visa must be applied for and approved in advance of travel. Visitors from Bangladesh and the Maldives also require a visa, but this can be applied for and approved either in advance of travel or upon arrival in Bhutan.

Visitors from India are able to apply for a permit but are required to hold an Indian passport or an Indian voter ID card. For Indian nationals under the age of 18, a passport or a birth certificate can be used to enter and they must be accompanied by a legal guardian. Nationals from Switzerland and Thailand holding diplomatic or government-official passports are eligible for a visa at their port of entry.

Before travelling, visitors from India, Bangladesh and the Maldives can apply for a permit (Indian nationals) or visa (Bangladeshi or Maldivian nationals) online. You may also apply at the point of entry, but please be aware that there may be a long wait depending on the number of applicants at the time. We recommend arranging your permit/visa beforehand.

Note to all passengers: All passengers are advised to check their travel document validity. For passengers traveling with their passport, validity of their passport should not be less than six months from the date of departure from Bhutan. Drukair will not be liable and will refuse check-in of those passengers whose passport does not meet the validity requirement.



IMPORTANT INSTRUCTION

For safety, passengers are required to fasten seat belts during take off and landing. However, they are advised to keep the seat belts fastened during the entire flight.

Smoking and chewing "doma" (areca nut and betel leaf) in the aircraft are strictly prohibited.



SPECIAL LOUNGES

Executive/Business Class passengers, including counter upgrades/ FFP entitlements as per FFP policy document can avail the comfort of our special lounges. They offer a buffet service, Internet access points and washroom facilities.



TRAVEL TIPS

Transit time should not exceed 24 hours to connect on your onward carrier and to avoid any misconnections. Please note that unfortunately we are unable to offer advice or guidance on frequently changing restrictions in individual countries, therefore all passengers are advised to check related government websites for further travel advice.

As per the notice circulated by Thai Immigration Office to all airlines, visa on arrival for passengers holding one-way or open ticket will not be extended. Therefore, such passengers are advised to obtain necessary visa prior from the concerned diplomatic representations abroad to avoid being inconvenienced and deported. All transit passengers are requested to observe the following procedures pertaining to transit check-in.

Passengers can check-in on Drukair flights on transit at Bangkok without having to go through immigrations. The process is as follows:

Outbound Flights - Out of Paro

To kindly inform the check-in counter at Paro on details of the onward flight

Baggage will then be tagged as transit showing final destination of the passenger on the onward carrier

At the transit check-in at Bangkok passengers are requested to present their baggage tag to the transit desk

The boarding pass is issued on the onward carrier and the baggage transferred

For any special assistance required for groups on transit you may please email enquiry@drukair.com.bt



MEALS & REFRESHMENTS

Drukair offers multi-cuisine menu on board. Bangkok Airways Catering, Paro Catering, Taj Group and SATS provide most of our in-flight catering.

Meals are served after a flight is airborne for reasonable duration. The timings are:

Breakfast: 0730 - 1030

Lunch: 1030 - 1430

Dinner: 1830 - 2130

On one-hour sector flight, snacks are served. Refreshment and drinks are served throughout the duration of the flight.

Customs Information

CUSTOMS DECLARATION

Passengers entering Bhutan have to pass through the customs checks. All passengers carrying baggage in excess of allowable limit (which is goods worth US \$1000), or, dutiable goods, or, restricted items, must make declaration in the prescribed form.

Should the passengers fail to make the declaration in whole, or, file incomplete declaration, as against the mandate of Section 96, Ch. 13 of the Customs Act of Bhutan, 2017 (CAB), it shall lead to invocation of Section 143 & 146, Ch. 19 of the CAB.

Note: Baggage or goods in commercial nature shall not be considered as free baggage allowance even if the value of the goods is less than US\$ 1000 or equivalent Ngultrum.

FREE BAGGAGE ALLOWANCE FOR AIR PASSENGERS

Personal effects up to the assessed value of US\$ 1,000 or equivalent

in Ngultrum subject to the ceiling prescribed below:

- (a) Alcohol/Spirits – 2 bottles, each bottle not larger than one liter
- (b) Perfume: 1 bottle, not larger than 2 ounces
- (c) Gold (including jewellery) – 50 grams
- (d) Silver (including jewellery) – 1 kilogram
- (e) Clothing items: Maximum of 10 pieces each of type of clothing whether stitched or unstitched
- (f) Other household or personal goods including electronics and bedding shall be limited to one piece each.
- (g) Items of gifts and presents shall be included in the above free allowance.

Note: Baggage or goods in commercial nature shall not be considered as free baggage allowance even if the value of the goods is less than US\$ 1000 or equivalent Ngultrum.

FREE BAGGAGE ALLOWANCE FOR FOREIGN TOURIST

- (a) Used personal effects and articles reasonably required for the visit provided items imported are for personal use and shall be re-exported upon leaving Bhutan.
- (b) Import free of Customs duty, articles up to Ngultrum 10,000/- or equivalent, for personal use or as gifts and travel souvenirs if carried on the person or in the accompanied baggage, including spirit of not more than two liters and perfume of not more than 100 ml.
- (c) High value articles and sports items as approved and imported in reasonable quantities shall be considered under temporary admission considering that the articles or items are re-exported on leaving Bhutan.

LIST OF RESTRICTED GOODS:

- i. Arms and Ammunitions
- ii. Gold and Silver in excess of free baggage allowance
- iii. Explosives and explosives devices
- iv. Medicinal products including narcotics and psychotropic substance for medical use
- v. Other narcotics and psychotropic substances and precursor
- vi. Animal and their parts and products including food
- vii. Plants, their parts (seeds/fruits/flowers/shoots/roots/ tissues) and products
- viii. Genetically Modified Organisms (GMOs) and their products
- ix. Industrial and toxic wastes and residues
- x. Wireless and remote sensing telecommunication and broadcasting equipment
- xi. Scraps
- xii. Used or second hand goods, vehicles, machinery and equipment
- xiii. Chemical and Fertilizers
- xiv. Plastic packing materials
- xv. Valuable cultural properties
- xvi. Ozone Depleting substances
- xvii. Intellectual property rights
- xviii. Unmanned Aircraft System (UAS)/Drones

Note: A tourist can bring US\$10,000 or equivalent without declaring. If the amount exceeds US\$10,000, it must be declared at the customs.

LIST OF PROHIBITED GOODS:

GENERAL DESCRIPTION

- i. Narcotics and psychotropic drugs and substances
- ii. Pornographic materials
- iii. Animals and plants classified as endangered species and their parts and products



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Ministry of Finance

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Key Information



Bhutan’s breathtaking landscapes and diverse terrains make it a paradise for trekking enthusiasts. From challenging high-altitude treks to scenic and moderate trails, there are various trekking options to explore the natural beauty and cultural heritage of Bhutan. Here are some popular trekking routes to consider:

Druk Path Trek: This trek is a great introduction to Bhutan's natural and cultural wonders. It takes you from Paro to Thimphu, passing through stunning alpine meadows, rhododendron forests, and serene mountain lakes. Along the way, you can also visit ancient monasteries and enjoy panoramic views of the Himalayas.

Jomolhari Trek: Considered one of the most beautiful treks in Bhutan, the Jomolhari Trek offers a challenging yet rewarding experience. It takes you to the base camp of Mount Jomolhari, the second highest peak in Bhutan. The trail passes through remote villages, pristine valleys, and high mountain passes, offering stunning views of snow-capped peaks.

Snowman Trek: For experienced trekkers seeking an ultimate adventure, the Snowman Trek is an epic journey that traverses through Bhutan's remote and untouched wilderness. It is one of the most challenging treks in the world, taking about 27 days to

complete. The trail leads through high mountain passes, pristine lakes, and remote villages, showcasing Bhutan's pristine beauty.

Trans Bhutan Trail Trek: The Trans Bhutan Trail is a 403km route, spanning from Haa in the West of Bhutan to Trashigang in the East. It is considered one of the world's greatest walks and one of the best hiking routes in Asia. The trail traverses through remote villages, ancient monasteries, terraced fields, dense forests, and pristine alpine meadows, providing a comprehensive glimpse into the country’s natural beauty and cultural heritage.

Bumthang Cultural Trek: This trek combines nature and culture, taking you through the beautiful Bumthang Valley, known as the cultural heartland of Bhutan. You can visit ancient temples, monasteries, and remote villages, while enjoying the scenic landscapes of green valleys, pristine forests, and farmlands.

Dagala Thousand Lakes Trek: Offering breathtaking views of high mountain passes and numerous glacial lakes, the Dagala Thousand Lakes Trek is a moderate trek suitable for all fitness levels. The trek takes you through alpine meadows, yak herders' camps, and serene lakes, providing ample opportunities for photography and nature exploration.

Before embarking on any trek in Bhutan, it is essential to obtain the necessary permits and hire a licensed guide. The best time for trekking in Bhutan is during spring (March to May) and autumn (September to November) seasons when the weather is favorable and the landscapes are at their most vibrant.

Other Treks in Bhutan

Bumdra Trek	Rodung La Trek
Bumthang Owl Trek	Samtengang Winter Trek
Gangtey Trek	Soi Yaktsa Trek
Laya Gasa Trek	Salt Route Trek
Merak Sakteng Trek	Sinchula Trek
Nabji Korphu Trek	

Driving Time Between Various Places in Bhutan (For tourists)

FROM	TO	DISTANCE (KM)	DRIVING TIME (APPROX)
Thimphu	Paro	49.9	1 hr
Thimphu	Phuentsholing	146.2	4 hrs
Phuentsholing	Bagdora	154.7	4 hrs
Thimphu	Wangduephodrang	70	3 hrs
Thimphu	Punakha	77	3 hrs
Punakha	Wangduephodrang	13	45 min
Wangduephodrang	Trongsa	129	4 hrs 30 min
Trongsa	Bumthang	68	2 hrs
Bumthang	Mongar	193	7 hrs
Mongar	Lhuentse	75	3 hrs
Mongar	Trashigang	91	3 hrs 30 min
Trashigang	Chorten Kora	51	2 hrs
Trashigang	Samdrup Jongkhar	180	7 hrs
Samdrup Jongkhar	Guwahati	110	3 hrs
Samdrup Jongkhar	Phuentsholing	400	10 hrs
Thimphu	Gelephu	243	6 hrs 30 min
Phuentsholing	Gelephu	196.6	4 hrs 45 min

Festival Dates for 2025

FESTIVAL NAME	FESTIVAL LOCATION	FESTIVAL DATE
Punakha Drupchen	Punakha	Mar 6 - 8
Punakha Tshechu	Punakha	Mar 9 - 11
Bhutan International Marathon	Annual Event, Gasa-Punakha	Mar 4
Gomphukora	Trashigang	Apr 5 - 7
Talo Tshechu	Talo, Punakha	Apr 5 - 7
Gasa Tshechu	Gasa	Apr 5 - 7
Zhemgang Tshechu	Zhemgang	Apr 5 - 7
Haa Spring Festival	Haa	Apr 7 - 9
Paro Tshechu	Paro	Apr 8 - 12
Chhorten Kora	Trashiyangtse	Mar 14 and Mar 29
Rhododendron festival	Lampelri Botanical Garden, Dochula	April 22 - 24
Ura Yakchoe	Ura, Bumthang	May 9 - 13
Kurje Tshechu	Choekor, Bumthang	Jul 5
Mushroom Festival	Genekha, Thimphu	Aug 15 - 16
Tour of the Dragon Bicycle Race	Bumthang-Thimphu	Sept 6
Thimphu Drupchen	Thimphu	Sep 28
Paro Dromche	Paro	Sep 28
Wangdue Tshechu	Wangduephodrang	Sep 30 - Oct 2
Thimphu Tshechu	Thimphu	Oct 2 - 4
Tamshing Phala Choepa	Tamshing, Bumthang	Oct 2 - 4
Gangtey Tshechu	Gangtey, Phobjikha Valley	Oct 5 - 7
Jhomolhari Mountain Festival	Dangochang (Jhomolhari Base Camp)	Oct 14 - 15
Royal Highland festival	Laya, Gasa	Oct 23 - 24
Chukha Tshechu	Chukha	Oct 29 - 31
Jakar Tshechu	Choekor, Bumthang	Oct 29 - 31
Dechenphu Tshechu	Thimphu	Oct 31
Jambhay Lhakhang Drup	Choekor, Bumthang	Nov 5 - 8
Black Necked Crane Fest.	Phobjikha Valley	Nov 11
Mongar Tshechu	Mongar	Nov 28 - 30
Trashigang Tshechu	Trashigang	Nov 29 - Dec 1
Pemagatshel Tshechu	Pema Gatshel	Oct 29 - Nov 1
Rangtse Nye Festival	Haa	Dec 1 - 2
Druk Wangyel Tshechu	Dochula	Dec 13
Trongsa Tshechu	Trongsa	Dec 27 - 31
Lhuentse Tshechu	Lhuentse	Dec 27 - 31

National Holidays 2025

2 Jan	Winter Solstice (Nyilo)
30 Jan	Traditional Day of Offering
21-23 Feb	Birth Anniversary of His Majesty the King
28 Feb-1 Mar	Losar New Year
2 May	Birth Anniversary of Third Druk Gyalpo
7 May	Zhabdrung Kuchoe
11 Jun	Lord Buddha's Parinirvana
5 Jul	Birth Anniversary of Guru Rinpoche
28 Jul	First Sermon of Lord Buddha
23 Sep	Blessed Rainy Day
28 Sep	Thimphu Drupchen Dromchoe
2-4 Oct	Thimphu Tshechu
2 Oct	Dashain Festival
1 Nov	Coronation of His Majesty the King
11 Nov	Birth Anniversary of Fourth Druk Gyalpo
11 Nov	Descending Day of Lord Buddha
17 Dec	National Day

Negative list on movement of tourist within Bhutan

Prohibited Areas

Place	Dzongkhag
Chekha	Paro
Changju	Samtse
Singye Dzong	Lhuentse
Tobrang	Trashiyangtse
Takpang	Lhuentse
Singphey	Trashiyangtse
Tshampa	Bumthang
Beyond Haa Damthang	Haa

Restricted Areas

Place	Dzongkhag
Gunitsawa	Paro
Soi	Thimphu
Khatang	Bumthang
Lingzhi	Thimphu
Beyond Bumdeling	Trashiyangtse

***Note:** However, tourist will be allowed to visit restricted areas identified as trekking route by the Department of Tourism if accompanied by trekking guide.*

Average Temperature

Month	Figures in Centigrade	Paro	Thimphu	Punakha	Wangdue	Trongsa	Bumthang	Mongar	Trashigang	Gelephu
JAN	MAX	9.4	.3	16.1	17.0	13.0	10.8	15.5	20.4	24
	MIN	-5.8	-2.6	4.2	4.3	-0.2	-5.1	8.2	10.5	13
FEB	MAX	13.4	14.4	19.6	19.0	13.9	10.0	15.9	21.7	27
	MIN	1.5	0.6	5.3	7.8	0.4	-1.4	8.3	11.5	15
MAR	MAX	14.5	16.4	21.12	22.8	16.7	16.2	20.0	24.8	32
	MIN	0.6	3.9	9.2	10.4	4.4	3.5	11.6	14.4	22
APR	MAX	17.6	20.0	24.4	26.2	20.1	18.7	2.8	28.3	32
	MIN	4.6	7.1	11.2	12.9	6.6	3.9	14.0	17.0	23
MAY	MAX	23.5	22.5	27.2	29.1	21.0	21.3	25.1	30.0	31
	MIN	10.6	13.1	14.2	17.7	11.6	9.5	17.4	20.6	25
JUN	MAX	25.4	24.4	31.2	29.2	22.2	22.5	26.1	30.7	31
	MIN	14.1	15.2	19.5	20.1	13.6	3.5	19.5	22.6	26
JUL	MAX	26.8	18.9	32.0	18.4	25.3	14.1	16.1	30.5	31
	MIN	14.9	13.4	21.6	16.2	15.3	10.9	15.8	23.1	26
AUG	MAX	25.3	25.0	31.4	29.1	23.8	23.0	25.4	30.2	32
	MIN	14.7	15.8	19.8	20.0	15.0	13.7	19.6	22.7	26
SEPT	MAX	23.4	23.1	29.9	27.5	22.6	21.6	24.7	30.0	31
	MIN	11.7	15.0	20.4	19.1	14.2	12.1	19.4	23.9	25
OCT	MAX	18.7	21.9	27.8	26.1	21.8	19.5	22.7	29.1	30
	MIN	7.4	12.4	18.9	14.7	11.7	5.9	15.8	17.7	22
NOV	MAX	13.9	17.9	22.3	22.6	19.8	16.1	19.9	26.1	28
	MIN	1.4	5.0	13.0	9.6	6.4	-0.5	11.2	13.6	17
DEC	MAX	11.2	14.5	15.0	19.1	18.2	12.3	15.7	23.0	25
	MIN	-1.7	-1.1	7.9	6.3	2.5	-2.3	9.5	11.6	14



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Basic Dzongkha

INTRODUCTIONS

Greetings and well wishes

Kuzuzangpola

What is your name?

(for elders or with respect)

Na gi Tshen Ga Chi Mo?

What is your name?

(for friends)

Chhoei gi Ming Ga Chi Mo?

My name is

Ngegi Ming.....Ein

Where are you from?

Chhoei ga te lay mo?

How old are you?

Kay Lo gadem chi Ya si?



Good bye: *Log Jay Gay.*
(Meaning we will meet again)

TRAVEL TALK

Where does this road lead to?

Lam di ga thay jow mo?

Is it far?

Tha ring sa in-na?

Here : *Na/ Nalu*

There : *Pha/ Phalu*

Where? : *Ga Tey?*

Which? : *Gadee?*

In front of : *Dongkha*

Next to : *Bolokha*

Behind : *Japkha*



SHOPPING CONVERSATION

What time does it open?

Chutsho gademchi lu go pchiu mo?

What time does it close?

Chutsho gademchi lu go dam mo?

What is this? : *Ani ga chi mo?*

How much is it? : *Dilu gadem chi mo?*

That's too much : *Gong bom may*



Waiter! : *Wai Chharo!*

(literally meaning friend)

Waitress : *Wai Bumo!*

(literally meaning girl)

Please Have/ Eat : *Zhey*

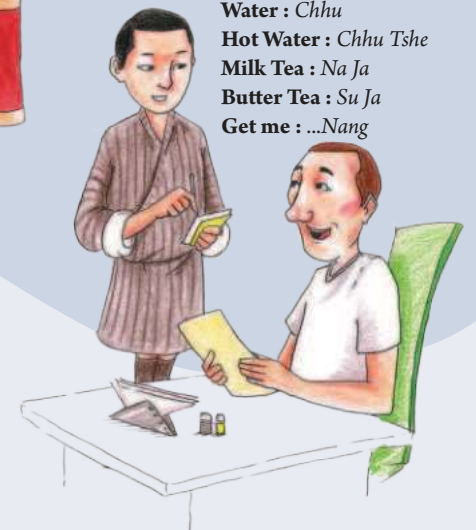
Water : *Chhu*

Hot Water : *Chhu Tshe*

Milk Tea : *Na Ja*

Butter Tea : *Su Ja*

Get me : ... *Nang*



TELEPHONE TETE-A TETE

Hello : *Kuzoozangpo La*

Who is speaking : *Ga Sung Mo La?*

I'm.....Speaking : *NgaZhu Do La*

Yes, Yes : *Ong, Ong*

Yes in Affirmative : *Ein Ein La*

Roger/ Signing off : *Las La. Laso La*



It was tasty

Zhim bay (While making
a gesture of moving one's
forefinger in front of the cheek)



No more, thanks

Me Zhu (while making a gesture of moving
one's hand in front of the mouth)



Thank you
Kardrinchhey

EMERGENCY ESSENTIALS

I'm ill : *Nga nau may*

Where is the hospital?

Menkhang ga tey in na?

Where is the toilet?

Chhapsa ga tey in-na?





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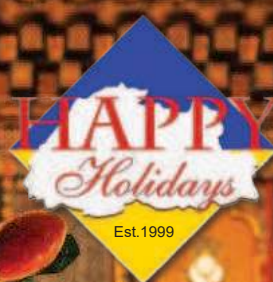
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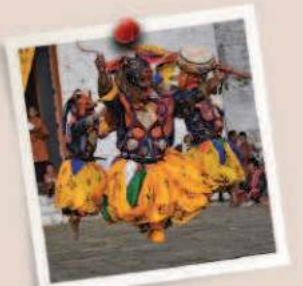
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