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Message from the NASEA President



Nepalese Association in Southeast America (NASEA) is very excited to bring out the third publication of "**Shangri-La**". **Shangri-La** aims to publish literature that will promote and preserve our Nepalese languages, heritage, and culture in North America and beyond. We have received much positive feedback in regards to seeing the growth and expansion of this newsletter in the Nepalese community. Therefore, we greatly appreciate all of the contributors for providing us with their valuable literature, advertisements, and help in publishing our **Shangri-La**. Also, we express much gratitude to the Publication Committee, chaired by Dr. Dilip Panthee and staffed by his fellow members, who all worked tirelessly to make this project a success. We could not have achieved this goal without everyone's help. **Shangri-La** is a fictional utopia situated in the Himalayas in James Hilton's novel, *Lost Horizon*. In popular culture, it has come to signify an earthly paradise. We hope that you, as our readers, can find a slice of paradise in this newsletter as well.



Editorial**Dashain: An Occasion of Family Reunion**

In the Nepali lunar calendar, Dashain takes place on the full moon of the month of Ashwin. This two week celebration begins with 'Ghatasthapana,' which is the establishment of the water pitcher decorated with different colors and flowers. Planting barley in a special container for 'Jamara' is a major ceremony of Ghatasthapana. Then there is daily worship in the temples of the Durga Goddess. Saptami (or Fulpati), Astami (Maha-astami or Kalaratri), Nawami (Mahanawami), and Dashami (Vijaya Dashami) are days of special importance. On the seventh day of Dashain, Fulpati (consisting of Marigold flowers, Artemesia, Bermuda grass (called Dubo), sugarcane, mango leaf, wild citrus (called belpatra) and fig leaf (called Pipal) are seven auspicious items used in the worshipping of the Goddess) is brought from one temple to another temple. For example, in Kathmandu, it is brought from Gorakha to Hanuman Dhoka. On Mahaashtami, animals are sacrificed in Durga temples. In today's culture, however, the tradition is changing and animal sacrifice is becoming less popular due to the rising issue of animal rights. Regardless, there is no compromise in other forms of worship and celebration on this day. The most important day of Dashain is Vijaya Dashami. The main event of this day is the offering of tika and jamara, along with blessings, to children and adults by their seniors.

Dashain is the worship of power, symbolized by the goddess Devi. The history of Dashain goes back to the Vedic era. Most of the events of Dashain are taken from Ramayan and Mahabharat. Dashain in the Spring is the celebration of Lord Ram's birthday, whereas Bada Dashain or Autumn Dashain is the celebration of the return of Ram to Ayodhya from his 14 years of exile. Dashain is also the symbol of the victory of divine power over evil. Therefore, the celebration of Dashain is as old as Ramayan and Mahabharat. Some of the shlokas recited on Dashain contain words from both of these stories. For example, during Vijaya Dashami, the main blessing is given in the form of the following shloka:

आयु द्रोण सुते श्रीयं दशरथे सत्रुस्च याम...राघवे, ऐश्वोर्यं नहुशे गतिस्च पवाने मनंच दुर्योधने,
दानवा सुर्य सुते बलम हलधरे सत्यम्य कुन्ती सुते, बिज्ञाने बिदुरे भवति भवताम किर्तिस्च नारायणे

Seniors chant this mantra and bless their juniors with tika on the forehead and jamara behind the ears. Its meaning is that "...may you become immortal like the son of Dronacharya, i.e Aswasthama, may your prestige prosper like that of King Dasaratha of Ayodhya, may you become able to wipe out your enemies like Lord Ram, may your material wellbeing thrive like that of King Nahush, may your speed equate with that of the air, may people respect you like they respected Prince Duryodhan of Hastinapur, may you become a powerful warrior like Bhismapitama of Mahabharata, the son of Santanu, may you become strong like Balaram, the elder brother of Lord Krishna, may you become truthful like Youdhisthir, the son of Kunti, who never lied, may you become as wise as the Bidhur, and may your glory flourish like that of Lord Bishnu. This shloka comes from Mahabharat, where there are several stories on Lord Ram and his sacrifice, while other shlokas come from the Ramayan. Therefore Dashain is a mixture of both of these important eras.

Even within the Hindu community, there are variations of Dashain. For example, in Nepal, Dashain is considered more of a party, while in India, it consists of fasting alongside celebrations. In Nepal, the main event of Dashain is receiving tika, jamara, and blessings from the seniors on Vijaya Dashami. However, in India, many communities do not receive any tika at all. The Nepali tradition began with the Kirat people, who would receive tika—at the time a mixture of rice and blood of sacrificed animals—from their elders before going off to war. They believed that this tika was a blessing from the Goddess Devi, which would bless them to win the war. Later, the practice evolved to incorporate the use of curd or yoghurt and red coloring, as a substitute for blood, in making the tika. The tradition of tika soon spread from the Kirat to Nepali communities. While there are variations in the celebration of Dashain, in essence, it is the worship of divine power. We believe that tika from our elders is a blessing, and as a result, we try to receive tika and blessings from as many of our elders as possible. This provides an opportunity for family reunions—Dashain is the one time of the year that we try to get together with our families regardless of how far apart we live. Dashain is a great opportunity to reconnect with family and to become more closely bound as a Nepali community.

Publication Committee

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Academic and Professional Committee Report

Dr. Ramjee Sharma

Academic and Professional Committee scholarship subcommittee selected **Mr. Real KC** as the first winner of 2014 Prahlad & Bindu Pant Scholarship Award. The runner-up of this award was Miss Monica Acharya. The award was handed to Real by NASEA President Dr. Ram Baral during the cultural program of NASEA/ANMA Joint Convention in Denver, Colorado. The scholarship award was of US \$ 2000.00.

As per the decision of Executive Committee, scholarship selection subcommittee of NASEA Academic and Professional Committee selected the first winner and the runner-up of this award from a pool of applicants. The subcommittee was made up of Dr. Neelam Poudyal, Dr. Shushil Adhikari and Dr. Ramjee Sharma.

Real completed his high school from Stillwater High School, Stillwater, OK and he is now studying in Oklahoma State University as a full time undergraduate student. He wants to become an aerospace Engineer and help Nepali community in the future. He thinks that Nepali parents should encourage their children to use Nepali language and NASEA needs to help in this endeavor by offering Nepali language classes.

An annual \$2,000 scholarship award has been established by Dr. Prahlad and Bindu Pant. This award is managed and coordinated by Nepalese Association in Southeast America (NASEA). This scholarship is awarded annually to one student on the basis of the financial needs of the student and not on the basis of merit.

The scholarship award is open to any student of Nepali origin (one or both parents from Nepal) residing in the United States, who is a US high school graduate and has been admitted as a full-time student to a US college or university.

Literary Section

The Blooded Emotions



*Sanjeev Joshi
Baton Rouge, LA*

Rohit was indifferent to the big storm passing around the park where he used to spend many lonely hours, as this storm didn't count for much in the face of the hurricane that had erupted volcanoes in his life, sabotaging each of his emotions and feelings. It was getting harder for him to breathe in air so full of deceit, treachery and perfidy. His tears couldn't stop when he remembered all those harsh betrayals he faced from the ones he loved and trusted most.

Rohit, a simple yet ambitious young boy twenty-two years of age had lost his mother a couple of years ago in a brutal car accident. He still remembers crying like he couldn't stop when his mother was in the final stages of her life. When the doctors told him that she had embraced demise, Rohit kept looking for some time, forgetting everything, after which he went unconscious. He was so close to his mother because no one in his family understood him more than she did. His father, a rich, arrogant and stubborn businessman, never had time to share with him and his mom in all those years. On the day of the accident, he only appeared at the hospital after his wife had died.

Since his early childhood, Rohit had hated his father, but it was because of his mom that he never showed his anger against him. He can never forget his mother's final words to him.

"Rohit, my baby, I understand you have disliked your father all your life, but if possible; for my sake, never show your anger against him. He never gave me his time either, but I don't have any complaints against him and I would like you to get along with him, too. If you cannot be good with him, don't be bad with him either," she continued, "You have found such a great companion in Shalini, who loves you so much. Always take care of her and keep following the lessons that I have taught you. You are a great son, I apologize from the bottom of my heart that I could never bring your father's love to you."

"Please mom, don't say that, you are indeed the best mom in the world," Rohit murmured, and both started to cry. Shalini carefully placed her hands on Rohit's shoulder. The following moment was extremely emotional, Rohit's mom taking his and Shalini's hands and beginning to choke. Rohit hastily left to call the doctor but when he came back, everything was over and his mom had left the world.

As time passed, Rohit decided to heed his mom's final words by getting along with Shalini and leaving his father to his own life. Shalini, his classmate of one year, proposed to him a couple of months before his mother's accident. Though he was attached to her, he decided to agree to her proposal only after asking his mom's opinion. His happiness was of utmost importance to his mom, so she easily agreed to the proposal, thus allowing for the two of them to begin their relationship.

But it was only three months after his mom's accident when Shalini gave Rohit some news that turned out to be the biggest mishap of his life.

"Rohit I know you will be annoyed to hear this, but I have to tell you. We will be in a relationship, but not through our marriage."

"What do you mean Shalini?" he interrupted.

"I am not marrying you, Rohit. Instead, I am marrying your father a month from now."

Shalini fell silent after speaking those brutal lines. The land below Rohit looked shifted to him, and he quivered, "Do you understand what are you saying Shalini? This is not possible. I mean how, Shalini that can't be true."

It's the truth, Rohit, if you don't believe me, ask your father." And with that, she left.

Mr. Vinay Kashyap, the man whom Rohit hated most in his life despite him being his father, had just given Rohit another reason to hate him. He asked him furiously, "Dad, why are you ruining my life? How can you marry a girl who is half your age? I will never accept this relationship."

Mr. Kashyap annoyingly refuted, "I am not forcing you to accept this relationship. I will do whatever I want. Shalini and I love each other. You have no say in this matter. You are living on my money, Rohit. Do you understand that?"

Rohit spoke his final words before leaving, "I don't want your money, Mr. Kashyap. Although I promised mom that I will try to get along with you, today I am going to break her promise for her and my own sake. Mr. Kashyap, starting today, you are no longer my father. From this moment on, you are dead to me." He then spoke his final words to Shalini, who was with his father at that moment, saying, "If Mr. Kashyap can deceive me, who are you not to?"

After that day, living in that city became harder for Rohit, so he decided to move to another place and start life all over again. He always felt that his mom would be watching him from the heavens, so he wanted to make her happy, which he knew she would be if she saw her son trying to overcome all the harsh betrayals and overcome his struggles. And as time passed by, it healed all the wounds.

But it was only this morning that everything again changed brutally for Rohit when he happened to find his father's file in a pile of others. He tried to remember how that file had gotten there. When he was leaving his father's home, along with his important study materials, he had decided that he would take all his memories with him. His dad's file must have been among his mom's medicinal files in her bedroom. He opened the file slowly.

On the first page were some phone numbers, and on the second he found a note that read, "ACCIDENT OF MY WIFE MUST TAKE PLACE ON AUGUST 20th." At first he didn't understand, but he quickly remembered that his father would take notes regarding the dates of important business meetings because he had a habit of forgetting what he didn't note down. Rohit couldn't believe it; his eyes remained opened but his mind was still closed to the information he had read. He turned the next page with questions and emotions running through his mind. The final page was a short letter which read:

My love Shalini,

I know that you and me are still separate and you have to act as if you are in love with my son. But this chapter will close soon as my wife will get an accident 10 days from now. I have made every arrangement of it. Our way will be clear after that.

Yours,
Vinay

Rohit was still unable to believe that his father had killed his mother just to be with Shalini. He went through the file again and again. Finally, he sat in the chair near him simply emotionless, shocked. He had just met the most brutal truth of his life, leaving him blank. Then his feet automatically took him to the park nearby, where he could find a way to ease his loneliness.

He sat there, emotionless, for nearly a day, blank in every way. Finally as a feeling spread through his entire body and soul, he stood up firmly, tilted his head up, and looked into the sky. He knew somewhere in the heavens his mother was listening to his soliloquy.

“Mom, I can’t let the person who killed you get away. Had you not said the words to me before you left the world, I would have killed dad myself today. But I don’t want to become evil by killing him because I have to live for you who always want to see me ahead in life in everything. But I promise, mom, I won’t sleep from now until the moment I get dad and Shalini behind bars and make sure that they get the punishment they deserve. I promise, mom.”

He then slowly but surely headed towards the police station to turn in the file with all its proof against his father and Shalini.

राजनीतिमा पोलिटिक्स घुसेपछि



सुजना अर्याल नेपाल
वेस्ट पाम बीच, फ्लोरिडा

निस्वार्थ भित्र लुकेको स्वार्थ जस्तो
वार्ता भित्र हराएको वार्तालाप जस्तो
मिलाप भित्र अलापिएको विलाप जस्तो
बूँदा माथिको सुत्रिय बूँदा जस्तो
सहयोग भित्र छोपिएको असहयोग जस्तो
सद्भावमा बिलाएको दुर्भाव जस्तो
नाटक भित्र मनचिएको नौटंकी जस्तो
असंलग्नता भित्र जकडिएको असंलग्न नीति जस्तो
मास्टर माइन्ड द्वारा रचिएको ग्रान्ड डिजाइन
जस्तो
गोलबन्दीमा अड्किएको गूढबन्दी जस्तो
आशा भित्र छाएको निराशा जस्तो
साधारण देखिने असाधारण परिस्थिति जस्तो
बर्मा गएपनि कर्म संगै भने जस्तो
नेपाल छोडेपनि कपाल संगै भने जस्तो
कहीं नभएको जात्रा हाँडी गाउँमा भने जस्तो
राजनीति भित्र पोलिटिक्स घुसेपछि हुँदोरहेछ यस्तो

माटोको महिमा



गोमा पराजुली

कोलम्बिया, साउथ क्यारोलिना

माटो हो जनजिन्दगानी सुखको सौन्दर्यको सागर,
भत्किन्छन् यसको सिहार नहुँदा ऐश्वर्यशाली घर,
माटाको अब प्रेमपूर्वक गरौं संभार संरक्षण,
माटाको ममता बुझौं अनि गरौं आजन्म संवर्धन।

1

माटो यौवन हो मनुष्यहरुको सौन्दर्यतावर्धक,
माटो वर्कत हो किसानहरुको समृद्धतावाहक,
माटोमा जब बढ्छ अम्ल घटिया क्षारियता संकट,
नासिन्छन् सबथोक तत्क्षण त्यही बदल्छन् जरा जर्कट।

2

माटोको गुण, धर्म, कार्य नबुझी कुल्ची हिँडेको किन,
मान्छेकै त्रुटिले प्रदुषण बढी खोज्छन् हिमालै छुन,
खाने अन्न तथा बनस्पती सबै मर्छन् बिमारी हुँदा,
सुक्छन् मूल तथा जलाशयहरु भूउष्णता भित्रिदा।

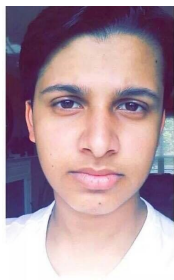
3

माटो श्वास प्रश्वास हो वदनको संसक्ति हो प्यारको,
माटै हो मणितुल्य साधन ठुलो समृद्ध नेपालको,
माटोमा अवीलम्ब दम्भ नगरी रोपौं नयाँ सिर्जना,
बदल्छन् बल विर्य बौद्धिकपना आरोग्य सम्पन्नता।

4

माटो जिवन हो विशुद्ध रहँदा हो मृत्युसञ्जीवनी,
यस्को रुप विगारीँदा अशुभ भै रोपिन्छ काँडा बनी,
माटो ईश्वरको विराट स्वरूप हो, हो धर्तिको सौरभ,
माटामै मन प्राण अर्पण गरौं अग्ल्याउँदै गौरव।

Flight of My Life



*Jwalant Panthee
Asheville, North Carolina*

"Why do I have to go?" I moaned.

"I'll lose all of my friends. No one will like me."

"Of course they will!" my mom replied. "You are a handsome, intelligent young boy."

It was December 2001. My family and I were about to leave our native country of Nepal to pursue life in America. My dad had left six months before us to get an apartment there and start working. My whole family shoved ourselves into a puny station wagon, and while we sped to the airport, I thought about life in America. I thought that it would be a place filled with monsters, evil, and cruelty. I thought that no one would be fun and that everybody was caught up in work and spoke in a monotone. While we exited the car, I started to forget my thoughts and began saying my goodbyes.

"Good luck!" hollered my uncle.

"Best wishes!" shouted my grandpa.

"Come back soon!" yelled my aunt.

After about five minutes of telling everyone how much we'd miss them, we finally boarded the plane.

The plane was as big as the Titanic! A tan-ish line surrounded the immense plane and a fierce falcon guarded the beast. As soon as we stepped foot onto the aircraft, an Oriental flight attendant took our tickets and showed us to our seats. Everyone on the plane was either watching the safety procedures or ordering food. We had just had lunch, so I was stuffed! My mom was looking at a map of Tennessee and trying to locate Knoxville, our soon to be home. As I fumbled trying to put on my seatbelt, an elderly couple walked past me.

Looking at the couple, I remembered my grandma. I remembered one sweltering summer day when my sister and I were going to my grandparent's barn. My grandmother came with us to the stable to milk the water buffalo. My sister was horrible at milking, but I was a pro. My grandma would snicker every time my sister pulled the udder and nothing came out. After milking the animals, my grandma would give me a sweet pastry if I met her quota. Oh, how I missed her. My sister however was taking the whole thing harder than I was. A river of tears surrounded her legs and drowned her feet! She was right next to me crying her eyes out because she wanted to stay in this country and not leave all of our relatives.

The seats we were in were excruciatingly uncomfortable! They were basically just bricks with a thin piece of cloth over them. The seatbelts were covered in coffee stains. There was a strand of spaghetti under mine! It was as filthy as a pig sty. As I tried to somewhat get comfortable, an announcement came over the intercom.

"This is your pilot speaking. The plane seems to be well under the expected occupancy. Any passengers who wish to move up to the business and first class seats may do so now. That is all."

As soon as I heard that I bolted out of my seat and sprinted to the luxurious chairs. When I arrived, I was in heaven! The seats were pure leather and massaged my aching back. They were heated, too! I dozed off like a baby, all warm and pain free.

"Ladies and gentlemen, we are now flying over McGhee Tyson Airport in Knoxville, Tennessee," said a staticky voice over the intercom.

I awoke with a start. Steaming heat waves arose from the asphalt as I peered out of the window. The airport was about half the size of Nepal's. Fifty-foot tall beige walls held the inhabitants hostage. *Screech!!!* went the plane's wheels as it came to a complete stop. My family and I unfastened the leather wrapped seatbelts and got our carry-ons, my mom's purse, and a small backpack. The bustling traffic to the exit door poured an ounce of claustrophobia in my chest as each person waddled on by. Finally we got to make our way to the exit.

"Merry Christmas!" said the pilot.

I lethargically looked up with a puzzled expression on my face. What was this "Merry Christmas" he was talking about? I had no idea what to say so I just smiled and nodded. As we started our way down the tunnel, I started pondering the man's words. Was "Merry Christmas" the name of his newborn child, or was it his favorite food? As we arrived at the end of the tunnel, one of the flight attendants handed me a green apple lollipop. I was only three years old, so I gladly excepted the woman's token.

Then she asked me, "What's your name?"

"Jwalant," I replied.

"Ja-who?" she exclaimed.

"Ja-la-nt," I answered back.

After that she tried over ten times to pronounce it. Of course, she got it wrong each time. After that whole episode was over, my family and I started searching for my dad. As we exited the tunnel, the ceiling high glass walls poured enormous gallons of sunlight in to the modern airport. During our search, we explored the airport a little bit. The airport had a miniature waterfall with fresh spring water and forest plants surrounding the bottom. The rocks had such luster that I couldn't even see them properly! The floor was marble which was so luminous that my eyes were blinded! There were restaurants all around me, but one particular smell interested me.

The aroma of the Olive Garden restaurant reached up my nose and pulled my stomach towards the entrance. My stomach growled at me and emphasized the fact that I only had lunch two whole days ago.

Squeak! Squeak! went the shoes of a businessman who stared at me awkwardly as he made his way into the airport. My mom then came and dragged me along with her on the search. We couldn't find my dad near the waterfall, so we looked downstairs. The escalator was as big as the glass walls themselves! And as if it were all planned out, there my father stood, right at the bottom of the escalator. I sprinted down the escalator and gave him a good old bear hug.

"How was your trip?" he asked.

"Pretty good," I responded. "The cool thing was that-" I was cut short by my dad.

"We can talk about that stuff at home, but let's get your luggage first," he said.

"Ok," I replied, kind of disappointed.

We waited for what seemed like forever at the luggage pick up, but we never saw our bags! Then, an airport personal came over.

"Last name?" he said.

"Panthee," my dad replied.

"I'm sorry to inform you that your luggage has been lost," he said.

"Oh my! When will we receive it?" my dad questioned.

"Um... I'm not sure... It may be as long as a week from Thursday," he said..

"Oh, alright. I guess we'll meet again then," my dad said.

Of course, at that moment I didn't know what he was talking about, but from my parent's faces, I could tell something was wrong.

When we were out of the airport, I suddenly remembered the pilot's words. I asked my dad what "Merry Christmas" meant. He told me that Christmas is a holiday for Christians. I didn't know what Christians were, but I didn't want to bother my dad any more so I just said, "Oh, alright", and walked alongside him.

Within two weeks of my arrival to America, I started preschool. At first I thought it was the worst idea ever. Then one day, I actually started liking it. Here's the story.

After hours of trying to get me on the bus, I finally took my first steps into preschool. After hiking my bony, nervous feet into the school for 30 seconds, my teacher finally came and took me to class. My teacher had sandy blonde hair and a face smothered in make-up. The hallways were extremely frigid with a brown marble floor. As I entered the room, it was total chaos! The room was overrun with computers, toys, books, and building blocks. There was crying everywhere! Everyone in the room had faces as red as tomatoes. I, however, did not cry. Throughout the day, my teacher kept on glancing over at my face as if I was going to start sobbing any moment, but she didn't hear a peep out of me!

Throughout the day, I started playing with everyone around me. I felt like everyone was my friend. At recess, we stood in a circle and kicked a rubber playground ball to each other. I know that might seem boring, but hey, it was fun for me at that age. We also went down the slides in all sorts of different directions and positions, saw who could hang on the monkey bars the longest, and had races from the slide to the swings.

After recess, we had lunch. The lunchroom was probably the loudest place I had ever been in my life. All over the cafeteria, you could see kids laughing, or getting angry because they didn't want the school's pizza, or crying because their peas spilled all over the floor.

I actually enjoyed my lunch, sitting next to a person I played outside with. He was trying to talk to me, but because I didn't know English, we kind of just sat there staring at each other.

After we came back from lunch, we were instructed to draw a picture of our favorite food. While everyone was drawing, I took a minute to stop and look. I looked all around the classroom at all the toys we had and the computers in the back. I hadn't gone to school in Nepal, but this was pretty fun. My sister told me that the teachers were very strict in Nepal. Here, they were very cool. When I was exploring around, I finally came to the conclusion of how exhilarating America was! It wasn't a place filled with evil and cruelty. Everyone here was extremely nice and very fun!

When I got home that day, I couldn't stop talking about school. I explained all of the friends I had made and all of the toys I played with.

"Remember what I said about liking America? I was right, wasn't I?" asked my mother.

"Yes, mom, you were right," I replied.

Looking back on the feeling I had for America I realized how prejudiced I was. I was making opinions about something I didn't even know much about! From that day forward, I have learned to keep an open mind and always try new things. Just like never judging a book by its cover, but that's a story for another day.



What Factors to Our Age?



Bishnu Phuyal, Ph.D.

When a baby is born, it knows nothing. This is what we think and say is true. Over time a person gains knowledge, the degree of which varies from person to person. Some also draw wisdom, the breadth of which seems initially arguable, questionable, and fallible. But the truth of the matter is that the effect of the wisdom of the person becomes gradually obvious and valuable only when many of us find time and again that the actions and the reactions of the deeds and the manners, the patience and the silence, and so on shows that it begins to impact on one or more individual clearly reflecting the virtues that matter to that individual and to the society. Such people live for their own joy and for the joy to others causing somehow to reduce the difficulties and challenges of ignorance, make understand things that are important and things that are not important for a life to live and in the process help understand the purpose of the life and the living. Such people are quite rare and the rest of us are plentiful. People of wisdom do not consider what other think about them. Their attention is how to live so that own life can be joyful to self and to other. They seem to show no disagreement, no friction with people and things. In many ways they accept things and help change in the behaviors to make more things acceptable. In many ways the behaviors of wise people resembles to children. So are they like small children?

Other than this kind of people and small children, rest of the people begin to enjoy less as they grow up. Number of things that are acceptable gradually becomes less and less as one grows. So age seems to follow inverse principle to breadth of things that are acceptable.

Sounds strange, but it is true. How does such changes in people compare to love? A baby loves everybody without any precondition. We know this. Baby does not discriminate. With ages, such things changes as we experience every day within ourselves and to those whom we deal more or less regularly. With age we tend to put conditions to like something. Therefore it seems that the number of people we like and live with seems to shrink. Don't we hope to be the contrary? It seems it does not work that way as we can experience day and night. So we lose what we love as we grow? And therefore we can say that we lose as we begin to set conditions for our own sake. Strangely each of us also have different set of conditions that we favor and disfavor, need and avoid, and hence we begin to disagree or confront with each other. This is true to many of us. The exceptions are only those wise ones who are very few. Then what we become by growing, good or bad? Should not we remain like a baby? That way we like everyone and do not care whether someone likes or dislikes us? Are not those wise just like that? Why are those wise grown up person that are like baby are rare? So, with aging, are we gaining or losing the meaning and the purpose and the importance of our own life?

#44 Live your life with theirs in mind.

Together let's start planning for your family's future.

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मनोज श्रेष्ठ

महा प्रबन्धक, ट्राभल्स हाउस नेपाल

२२ वर्ष अघि देखी म हवाई सेवा र ट्राभल्स एजेन्सीको क्षेत्रमा कार्यरत छु । ४ वटा जति हवाई सेवामा म्यानेजरको रुपमा कार्य गर्दै सन् २००५ मा अमेरिका आएपछि 'ट्राभल्स हाउस नेपाल' स्थापना गरेर ट्राभल्स एजेन्सी चलाउदा मैले बुझेको यात्रुहरुको चासो भनेको कसरी सस्तो भाडा दर र राम्रो 'सर्भिस'मा यात्रा गर्न पाईन्छ भन्ने नै महत्वपूर्ण रुपमा रहेको पाएको छु ।

सस्तो भाडादरका बारेमा कुरा गर्दा हवाई सेवाको भाडा निर्धारणका बारेमा थाहा पाउनै पर्ने हुन्छ । सबै हवाई सेवाहरुले 'सिजन' अनुसार भाडा दर परिवर्तन गरिरहेका हुन्छन् । 'ट्राभल्स एजेन्सी' हरुसंगको 'कम्युनिकेसन', आफ्नै 'फ्लाइट लोड' र विश्व बजारलाई हेरेर उनीहरुले आफ्नो भाडा निकर्वाण गरेका हुन्छन् । ट्राभल्स एजेन्सीहरुले आफ्ना कुराहरुलाई हवाई सेवाका व्यवस्थापकहरूसंग व्यवस्थित रुपमा राख्दा उनीहरुका यात्रीहरुले सस्तो भाडामा राम्रो सुविधाका साथ यात्रा गर्ने अवसर प्राप्त गर्न सक्नेछन् ।

हरेक 'फ्लाइट' मा 'इकोनमि', 'विजनेश' र 'फस्ट' गरि वर्गहरु वर्गीकरण गरिएको हुन्छ र हरेक वर्गको भाडा दर पनि फरक फरक हुनु स्वभाविक कुरा नै हो । तर महत्वपूर्ण कुरा के छ भने 'इकोनोमिक क्लास' भित्र ५-६ वटा वर्ग हुन्छन् भन्दा अनौठौ लाग्न सक्छ र अनौठौ लाग्नु स्वभाविक पनि हो ।

'इकोनोमिक क्लास' भित्रको यस्तो वर्ग टिकट काट्नका लागि मात्र निर्धारण गरिएको हुन्छ । उदाहरणका लागि ए, वि, सि, डि, इ गरेर वर्ग छुट्याईएकोमा ए वर्गका लागि २० टिकट छुट्याईएको छ भने ति २० टिकट सस्तोमा पाईन्छन् । त्यसपछि वि वर्गमा जादा केहि महंगो, सि वर्गमा जादा झन महंगो र एवम क्रमले महंगो हुदै जान्छ । एउटा वर्गवाट अर्को वर्गको भाडा दरमा औसत ७५ डलरको अन्तर पर्छ । त्यसैले ए र इ वर्गमा पर्ने अन्तर कति ठूलो हुन सक्ला ? तर रमाईलो कुरा के छ भने 'इकोनोमिक क्लास' मा रहेका जुन सुकै वर्गमा टिकट काटेर उडानका लागि हवाई जहाजमा प्रवेश गरेपछि वस्ने ठाँउ भनेको उहि हुन्छ । ए वर्गमा टिकट काटेको यात्रु र इ वर्गमा टिकट काटेको यात्रु कुममा कुम मिलाएर यात्रा गरिरहेका हुन्छन् तर उनीहरुले टिकटका लागि तिरेको रकममा भने ठूलो अन्तर रहेको हुन्छ ।

हवाई सेवामा देखिने एउटा भाडादर भनेको 'पब्लीक फेयर' भन्ने हुन्छ जुन सधै निक्कै महंगो हुन्छ । अहिले कै कुरा गर्दा अमेरिकाको वासिङटनबाट नेपालको काठमाडौ जाने टिकटको 'पब्लीक फेयर' भनेको करिब २३०० सय डलरवाट सुरु हुन्छ । दोस्रो भाडादर भनेको हवाई सेवाले 'स्पेशल फेयर' भनेर निकाली रहेका हुन्छन् । यो भाडादर चाहि करिब ६ महिना अघि निर्धारण गर्ने गर्दछन् । अहिलेकै समयलाई आधार मानेर वासिङटन – काठमाडौको कुरा गर्ने हो भने यो भाडा दर औसत ११७५ डलर तिरबाट सुरु हुन्छ । अर्को र सस्तो भाडादर भनेको चाहि 'सर्ट टर्मस डिल' जस्तो हुन्छ । यस डिलमा चाहिं यो समयदेखि त्यो समयभित्र जाने आउने गरिसक्नु पर्ने भन्ने कुरा उल्लेख गरिएको हुन्छ । त्यसैले यो डिलमा भाडादर निक्कै सस्तो हुने गर्छ ।

टिकट काट्ने सन्दर्भमा प्राय सबै हवाई सेवामा एक वर्ष भित्रको टिकट काट्न सकिन्छ । यसरी टिकट बनाउदा आफुले कती तिरीदैछ भनेर चनाखो त बन्नै पर्छ । अनुभवका आधारमा भन्ने हो भने तीन चार महिना अगाडि टिकट काट्नु उचित हुन्छ । धेरै अगाडि टिकट काट्नु पनि राम्रो मानिदैन किनभने तीन चार महिनाको अवधि भित्र रहने गरि विशेष 'डिल' हरु आउने गर्दछन । हामीले काम गर्ने क्रममा बटुलेको अनुभवबाट कुन कुन समयमा कस्तो खाले डिल आउन सक्छ भन्ने अनुमान लगाउने गर्छौं, त्यो एक हदसम्म मिल्न पनि जान्छ । ट्राभल एजेन्सीमा हामी काँहा आउने ग्राहकहरुलाई हामी कहिले काँहि अहिले टिकट नकिन्नुस्, पखिनुस् भन्छौ । यसो भन्नुको कारण हाम्रा ग्राहकहरुलाई सस्तोमा टिकट मिलोस भन्ने अभिप्राय हुन्छ ।

भाडादरमा प्रभाव पार्ने महत्वपूर्ण कुरा भनेको समय हो । समयका हिसाबले भन्नु पर्दा 'समर'को समयमा विश्वव्यापी रुपमा 'लोड' बढेको हुन्छ । त्यसैले यस समयलाई 'पिक सिजन' भनिन्छ । यस समयमा वर्ष भरीको तुलना गर्दा भाडादर महंगो परेको हुन्छ । जनवरी देखि अप्रील सम्मको समय भाडाको हिसाबले सस्तो पर्ने समय हो ।

अमेरिकावाट नेपाल जाने यात्रुका सन्दर्भमा हेर्ने हो भने जनवरी देखि अप्रील सम्म अलि 'क्याजुवल ट्राभल्स' बढि हुने गर्छ । यसवेला भाडादर केहि सस्तो पर्ने कारण यस समयको फाईदा उठाउन सक्दा कम खर्चमा यात्रा हुन सक्छ । चार्डपर्वका बेला नेपाल जानेको चाप केहि वढ्न जान्छ भने डिसेम्बर तिर विदाका कारण विद्यार्थीहरु नेपाल जाने कारण अलि 'लोड' हुन्छ । जुन १२ देखि जुलाई अन्त्य सम्मको समयलाई 'पिक सिजन' भनिन्छ, यो नेपालका सन्दर्भमा मात्र नभएर विश्वव्यापी हो । त्यसैले यसवेला टिकट दर महंगो पर्छ ।

कहिले काँहि लाग्न सक्छ अहिले नेपाल जाने 'सिजन' नै होईन तर टिकट किन पाई रहीएको छैन ! फेरी भाडा दर पनि महंगो ! के कारण हो ? यसको कारण भनेको हाम्रो गन्तव्यलाई अरु गन्तव्यहरुले पनि प्रभाव पारिरहेको हुन्छ । उदाहरणका लागि हेर्दा यदि हामी मध्ये कोहि डिसीबाट 'गल्फ एयर' प्रयोग गरि नेपाल जादैछौ भने डिसी – लन्डन – बहराईन हुदै जानु पर्छ । यसबेला लन्डन र बहराईनमा 'ट्रान्जीट' पर्नेहरुको चापले काठमाडौंको गन्तव्यलाई प्रभावित पारीदिन्छ । यसकारण अन्तराष्ट्रिय उडानमा विश्व प्रभाव रहेको हुन्छ । त्यसै हुनाले भाडादरका विषयमा, सस्तोमा टिकट पाउने सन्दर्भमा र उपयुक्त हवाईसेवाका विषयमा भरपर्दो ट्राभल एजेन्सीको राय लिनु नै बेस हुन्छ ।

यात्रा गर्दा आफुले लैजान पाउने सामानको तौल बारे पनि जानकारीको अभाव रहेको हुन सक्छ । कसैले यति र कसैले उति भन्ने कारण यत्र-तत्र वहस चलिरहेको हुन्छ । कुरा के हो भने अमेरिकी 'क्यारीएर' हरुले ५० पाउण्ड सम्मको एक 'पिस' लान दिने गरेका छन भने प्राय अरु 'क्यारीएर' हरुले ५० - ५० पाउण्ड भित्रका २ 'पिस' लान दिने गरेका छन । आफुले यात्रा गर्दाको सुरुवातको 'क्यारीएर' कुन हो त्यसको निमय भित्र आफुले लान पाउने तौल निर्धारण हुने हुन्छ । उदाहरणका लागि अमेरिकी 'एयरल्यान्स' बाट लन्डन र लन्डनबाट 'जेट एयर' हुदै काठमाडौं जाने र फेरी आउने हो भने जाने बेलामा एक 'पिस' मात्र लान सकिन्छ । तर आउदा २ 'पिस' ल्याउन पाईन्छ ।

आफ्नो ट्राभल एजेन्सीसंग परामर्श लिनु उपयुक्त हुन्छ ।

यात्राका बेला विचमा पर्ने ठाँउको 'ट्रान्जिट' भिसा बारे पनि अन्यौलता हुने गर्छ । विशेष गरि लन्डन हुँदै जाने हो भने त्यहाँको भिसा लिनु पर्ने वा नपर्ने भन्ने बारे अन्यौलता हुन्छ । लन्डन भएर जाने यात्रुमा भिसा लिनु पर्ने वा नपर्ने वर्गिकरण गरिएको छ । सन् १९९८ भन्दा यताका 'ग्रेन कार्ड होल्डर', 'एच वन भिसा' मा भएका भएपनि पासपोर्टमा 'भ्यालिड भिसा स्ट्याम्प' भएकाहरु, 'आई २० भ्यालिड' भएका र पासपोर्टमा 'भ्यालिड स्ट्याम्प' भएका विद्यार्थीहरु र 'टुरिष्ट भिसा' मा रहेका 'भ्यालिड भिसा' भएकाहरुलाई भिसाको जरुरी हुँदैन । सन् १९९८ भन्दा उताका 'ग्रेन कार्ड होल्डर', 'स्टाटस' मा नभएकाहरु र माथि उल्लेख गरिएको आधार नभएका विद्यार्थी तथा 'एच वान' भिसामा रहेकाहरुले भिसा लिनु पर्ने हुन सक्छ । यो जानकारी सामान्य जानकारी दिने उद्देश्यले लेखिएको कारण यसैलाई आधार मानेर भिसा लिन पर्ने वा नपर्ने भनेर यात्राको तय गरिहाल्नु भने उचित हुँदैन किनभने नियमहरु परिवर्तन भईरहेका हुन्छन् र यो जानकारी कुनैबेला अमिल्दो पनि हुन सक्छ । यसकारण यात्रा गर्ने बेलामा सम्बन्धीत निकायमा वा आफ्नो ट्राभल एजेन्सीसंग परामर्श लिनु उपयुक्त हुन्छ ।

**We Wish You a Very Happy
Vijaya Dashami & Deepawali
2071
NASeA Executive Committee**

'DHARMA' and Politics



**Dr. Tilak B. Shrestha
Huntsville, Alabama**

Dharma is the study of own nature and the discipline of self improvement. The Dharmic discipline is about: a. the search for truth (**Satya**), and b. ways of spiritual growth (**Yoga**). Spiritual growth is transcending - a. first from own ego, and then b. to the universal reality. Dharma is not religion. Religion is to believe a set of doctrines and to obey a set of commandments. Dharma is mainly internal and personal issue. However, it also does express in external social level as - c. issues of social harmony, and d. cultures.

Sanatana: To wonder about ultimate truth and to strive for spiritual progress is universal phenomena inherent in humanity. It is not limited by geography, history or culture. Sanatana is such universal principles and ways of spiritual growth, studied and practiced around the world.

Dharma: It is a subset of the 'Sanatana' practiced by an individual or a group of people.

Buddha dharma: Dharma using methods within human faculty. Thus it uses only scientific and empirical techniques. Jainism is another such Dharma. Buddhism is a major break through within the long traditions of Hinduism. That is Buddha achieved Nirvana without depending on supra-humanity. Thus Buddha's teachings and analyses are within rational self-examination of the world including one's mind.

Parampara: Most of the Hindus usually follow their family tradition or 'Parampara', not Dharma. The tradition includes elements from different Dharmas. It does evolve by learning new and dropping useless elements.

Hinduism: The collection of all the Dharmas and Traditions in the Indian sub-continent including Tibetan plateau. It is a geographic definition. It includes Shaiva, Vaishnav, Buddha, Jain, Sikh, Atheism (Charvak\Lokalaya), Tantra and any other Dharmas evolved in the region. Dharmas mostly overlap. A Dharma practiced by one group differs from another merely by emphases in different methods or by cultural backgrounds. It is like going to college where each student chooses different but overlapping sets of courses to study. Dharmas, like different courses, are not hostile against others. Rather differences are recognized and appreciated - 'Sarva dharma sambhava.' However, it is not about blind acceptance of any doctrines. Each doctrine has to pass the test of - a. critical examination and b. time. Thus, it is the collection of wisdoms from thinkers of all races, regions and times, and inherently multi-cultural, tolerant & self-correcting. Same principles apply in our perception of the other religions. Dharmas are not rigid but evolve. Thus we have growth, not conversion.

A. Search for truth: The free examination and search for truth. The inquiry about the truth may be discussed within the framework of two sets of paradigms. First set is the way of learning: a. intellectual, b. experiential and c. existential. Second set is of the lessons: a. scientific, b. empirical and c. revelatory.

B. Ways of spiritual growth: Yoga\Tao\Zen\Discipline\Way. The way or practice of 'Yoga' leads to healthy body and mind; and ultimately to the salvation or liberation. There are many ways of spiritual journey, broadly grouped into the four.

1. Way of love and devotion (**Bhakti**)
2. Way of selfless duty

(**Karma**)

3. Way of self-realization (**Raj**)
4. Way of knowledge (**Gnan**)

C Issues of social harmony: The insights, not social or legal rules, towards the social harmony. Justice is the first step toward harmony.

The relationships are of two kinds - between individuals within a society, and between different societies. The secular issues like 'democracy', 'socialism', 'human rights' are also part of it. Insights e.g. -

Goodness comes out of goodness

Om mani padme hum

World is one family

Bashundhaiva kutumbakam

Many paths to the summit

Sarva dharma sambhava

Let all be happy

Sarve api sukhino santu

Victory is where virtue is

Yeto Dharma stato jaya

Truth always triumphs

Satyam eva jayate

Divinity in every heart

Ishwor sarba hridaya tisthati

Satyam, Shivam, Sundaram

Divinity truth, auspicious and

bliss

Divine peace, peace, and peace

Om shantih, shantih, shantihi

D. Cultural mosaic: The world mosaic of human dharmic\religious heritage. It's evolution in different environmental, historical and philosophical backgrounds. The mutual appreciation between peoples of different dharmic\religious backgrounds and their colorful festivals.

Dharma & politics: Thus, Dharma does not have any inherent political or social code; nor wants to impose any. However, it does affect indirectly by the internal disciplines. **Gnan** yoga helps us to understand the consequences of our policies. **Karma** yoga helps us to distinguish between larger and self-interests. **Raj** yoga helps us to keep our views free of paranoia. **Bhakti** yoga helps us to foster neighborly love. Thus our Dharma helps in defining the better framework on which the mechanics of politics operates.

We need to know: Even elementary knowledge is helpful in **clearing** many misunderstandings.

Dharma is not religion. Dharma is about truth and spiritual practices, not social \ political control.

Hinduism is the **collection** of many Dharmas like Shaiva, Vaishnav, Baudha, Tantra, Jain, Shikh etc. In home we celebrate our **traditions**, not Dharma. Each tradition draws from all the Dharmas. Thus, we celebrate all the festivals: Dasain, Tihar, Buddha jayanti, Shiva ratri, Lhosar, Sakewa, Chaita, etc. Hindu rastra means respect to our roots, values and heritage, prerequisite to our nationhood. It is not theocracy, and **secularism** is irrelevant. Veda is knowledge base, not a manual to believe and obey. Original Tibetan Dharma '**Bon Po**' is Shiva Dharma. Its main deity 'Shiva Omkar' residing in Kailash by Man Sarovar is 'Shiva Omkar' in Sanskrit. http://en.wikipedia.org/wiki/Shenlha_Okar.

Shiva's teachings are given in Tibetan Bon Po, Kirati Mundhum, Veda, South Indian Agama etc. Shiva teaches direct **Gnan**, not belief. Our real nature is universal, not temporary: God of 'Samhaara.' 'Pashupati' means divinity of '**life**', not 'animal.' Animals are also life. Shaiva or Advaita Darshan stipulates one **Brahman** as the only reality, not conceivable by us. However, its two aspects can be perceived, in person and in abstraction: Consciousness (Shiva \ Lingam) and Nature (Parvati \ Yoni). They are not to be understood as human anatomies, which in Sanskrit are 'Shisna' and 'Bhaga.'

Both Shiva and Buddha Dharmas emphasize on - Gnan and Raj yogas. Both teaches Jiva, Sansar, Maya, Brahman \ Bodhi, and meditation. Buddha meditated as Shiva taught and enlightened. Thus, Buddha confirmed Shiva's teachings. Basically both are the same. However, in Shiva darshan 'Brahman' is **a priori**. But Buddha darshan has **none**. Thus, Buddha brought the discipline from the realm of 'belief' to the 'empiricism.' This is Buddha's **greatness** and the spiritual **break through**. Strictly speaking both Shiva and Buddha Dharmas do not have **rituals**. Whereas, Vaishnav Dharma or Dwaita darshan emphasizes Bhakti and Karma yogas, and uses temples, prayers, pilgrimages, candles, incense, flowers etc. Such practices in Shiva or Buddha Dharmas are from Vaishnav tradition. Vaishnavs see divinity in person all around including Buddha as the incarnation of **Vishnu**.

Nepalese people coming from both sides of Himalayas are not pure but a **mix** of Caucasian and Mongol races in different degrees. The '**Arya**' means 'cultured', not 'race.' There was **no Aryan invasion** into India. On the contrary, there was **migration** of Vedic people from India to Iran \ Europe due to tectonic shift and drying up of **Sharaswati river**. Early '**Rig**' Vedic age – 4,000 BC. Ramayana, decline of Rig Vedic age – 3,750 BC. Mahabharat, River Sharaswati loses Yamuna – 3,100 BC. Sharaswati loses Sutlej – 2,000 BC. Buddha – 563 BC. '**Varna**' and '**Jati**' are not Dharmic but social issues. Varna is **not** Jati. Varna refers to human motivations, separation of powers, Gurukul discipline, social ranking; but **not ancestry**. Jati is the extended family, strength in number, association by cultures and professions. The real solutions to our caste problem are: **education**, job and business **diversifications**, and **inclusive** politics.

No Dharma prescribes **animal sacrifices**. On the contrary, Shree Bhagawati is the **mother** and **protector** of all the **life**, including animals. The tradition of animal sacrifices in Nepal does not come from Dharmic disciplines but from two sources: tribal and martial cultures. Tribes practicing hunting as source of food consider it natural and offer meat, which they enjoy, to divinity also. Martial cultures use bloodshed as a psychological inoculation against the horror of bloodshed in the battles. All the Dharmas within Hinduism use the common bond '**OM**', e.g. 'OM, Mani Padme Hum.' The perfect harmony between the three principal sects of Hinduism in Nepal namely Baudha (Buddha), Shaiva (Nilkantha) and Vaishnav (Narayan) can be seen in the temple in Kathmandu, which we lovingly call '**Budha Nilkantha Narayan.**'

Dashain Festival



Dr. Tilak B. Shrestha
Huntsville, Alabama

We Nepalese have many festivals to enjoy. Among them 'Dasain' is the biggest and the most important festival. It is also called 'Dashahara' and 'Mohani.' The festival is about honoring and worshipping Mother Goddess of Protection, known with many names like: Durga, Bhavani or Bhagawati. She is shown riding a tiger, a symbol of fearlessness and strength. Children get new clothes, good food, blessings and gifts from seniors. Houses and weapons are cleaned. People travel back to their homes and villages, swing in the bamboo 'pings' and fly kites. There is festivity all around for two weeks.

The festival begins on the 1st moon day of the Ashwin (around October) month, by planting barley seeds to grow 'Jamara.' On the 8th day the worship of Mother Goddess Durga begins. On the 10th day, also called Vijaya Dashami (Victory day), the seniors bless the juniors with Tika, Jamara and gifts. For a few more days every body is busy going to the seniors to be blessed. The festival ends on the 15th or full moon day, to continue in the next year. Of course, on the following 1st moon day, we have another very important festival 'Lakshmi Puja', honoring and worshipping Mother Goddess of Prosperity, Laxmi or 'Deepavali \ Deewali', festival of lights.

The legend goes that long time ago there was a terrible demon called Mahishashur 'Buffalo demon.' He terrorized all the people. Many went to fight him but no body could defeat him. Finally, Mother Goddess of Protection, Durga herself manifested. She collected all the tribes. She is depicted with many hands holding many weapons symbolize the many tribes united under her leadership. There was a long and terrible battle. Finally, she defeated and killed the bad demon.

It was the 'Victory of Good over Evil' and restoration of Peace. There is one more legend associated with the festival. God incarnate Rama defeated the evil Ravana on this day. Again the theme repeats – 'Victory of Good over Evil.'

We philosophize that to protect weak and young is a universal phenomenon, inherent in the very nature. Even a mother cat will protect her kitten. The sense of protection is very potent in the motherly instinct. A weak female will turn into a fiery warrior just to protect her children. We may imagine a boulder protecting a pebble. Similar other universal phenomena may be recognized like seniors teaching 'knowledge' and providing 'prosperity' for juniors. We honor and worship Mother Sharaswati as Goddess of knowledge and Mother Lakshmi as Goddess of prosperity. Mother Bhagawati is the Goddess of protection. Here in this world, mother is the first to protect, feed and teach her baby.

The divinity (Ishwar) does not have any attributes for us to relate with. However, divinity manifests in different forms (Gods \ Devatas, Goddesses \ Devis) as per human needs and cultures, for us to relate. We may approach divinity through love, and love of the whole humanity and the nature (Bhakti yoga).

Many people also sacrifice goats in this festival. However, we must remember that none of our Dharmas prescribe animal sacrifices. On the contrary, Shree Bhavani is the mother and protector of all the life, including animals. The tradition of animal sacrifices in Nepal does not come from Dharmic disciplines but from following two sources: a. tribal customs and b. martial cultures. Tribes practicing hunting and foraging as a source of food consider it natural and offer meat, which they enjoy, to divinity also. The 'Tika' made of vermillion, rice and yogurt comes from the tribal culture. The martial culture use shedding animal blood as a psychological inoculation against the horror of bloodshed in the battles. Some times the meaning of sacrifice is misunderstood. Spiritual practices begin with sacrifices of five inner negatives - passion 'kam', anger 'krodh', greed 'Lova', infatuation 'moha' and pride 'mada', not five animals (panchbali).



The most important feature of the festival is for the juniors to go to the seniors for blessings. It confirms our family, tribal and social ties. Such family \ social ties are the source of our security. It simply means **‘Unity is the Strength.’**

Mother Goddess Durga \ Bhavani \ Bhagawati

(Life Insurance ...)

Any kind of financial strategy these days seems fraught with uncertainty, so it's important to consider what vehicles work best for your own circumstances. Life insurance can help you ensure that your family's financial future is protected while also providing an alternate source of funds for everyday needs or unforeseen events.

This educational, third-party article is provided as a courtesy by Suresh Basyal, Agent, (CA Ins. Lic. # OI22834) New York Life Insurance Company. To learn more about the information or topics discussed, please contact Suresh Basyal at 309.750.2383 or email: sbasyal@ft.newyorklife.com or learn at www.SureshBasyal.com

Life Insurance Offers Always Peace of Mind



Suresh Basyal, New York

In any economy, protecting your personal assets can be a struggle. And in uncertain times, making the correct financial decisions is imperative to create a stable future for you and your family. When making these important decisions, you may find that the purchase of a whole life insurance policy is the best option for you.

When it comes to securing the future of your family, it is important to anticipate. Even if things are comfortable right now, you should realize the possibility of unforeseen events such as an economic downturn or untimely death. Purchasing whole life insurance can be an effective way to adequately secure you and your family's financial future and any life changes that may occur.

Invest in your loved ones

The primary purpose of life insurance is to protect your loved ones in the event of your death. With whole life insurance, your death benefit is guaranteed¹ provided premiums are paid. This product provides long-term protection for those you care about most.

Invest in your future

But whole life insurance is more than just death benefit protection. It also provides tax-deferred cash value that accumulates over time, regardless of the economy. In the event of both known and unknown expenses, it provides a readily available source of funds. And for the long run, it can supplement your retirement income.²

¹Guarantees backed by the claim-paying ability of the issuer.

²Loans against your policy accrue interest and decrease the death benefit and cash value by the amount of the outstanding loan and interest; withdrawals reduce the available death benefit.

Neither New York Life Insurance Company nor its agents provides tax, legal, or accounting advice. Please consult your own tax, legal, or accounting professional before making any decisions.

Blood Donors of America (BDA): What it is and what it does?



Bijaya Kattel, PhD, Vice President
Lila B Karki, PhD, President

Introduction

The Blood Donors of America (BDA) is a 501 (C)(3) non-profit, non-religious, non-political, charitable and tax-exempt organization established in 2009. It is dedicated to community service primarily by hosting blood drives and creating awareness of blood donations. Beside blood drives, BDA is also working on the bone marrow matching campaigns, and health education (healthy diet, physical fitness, obesity, free health screening, and health awareness consultation). The Organization keeps a target of organizing blood drives over all fifty states in the USA. Our dedicated volunteer teams are working hard to coordinate with all national, regional, state and local level community organizations, student associations at various universities as well as individuals in the community to participate in donating the most precious gift of life, blood. One pint of your blood is above and beyond any kind of donation you can make, because it has the potential of saving three lives. Blood Donors of America is also working on bringing awareness of the importance of donating blood through various educational outreaches including but not limited to essay competitions at various levels in the United States and Nepal.

Announcement of Essay competition at university and college level students in North America has created an interest among students from many States of the United States of America; and many have submitted their writings for competition.

The winners of the first, second and third prizes receive \$500.00, \$300.00, and \$200.00, respectively accompanied by an appreciation certificate (please refer to www.blooddonorsofamerica.org for further detail). A distinguished five-member Essay Evaluation Committee is responsible for judging the essays and announce the winners. The winners will be announced at the 10th ANMA/NASeA Convention during 2014 Labor Day weekend in Denver, Colorado.

Besides hosting blood drives in collaboration with other Nepali organizations, BDA also hosts various programs during their annual functions. It organized a successful program including blood drive in Virginia at ANA annual function in July 4th weekend. Likewise, the organization is planning to host various programs at the 10th ANMA/NASeA convention in Denver, Colorado on August 30-September 1, 2014. A poem competition is organized at the same convention in Denver with a theme 'Donate Blood Save Lives'. We are also working on hosting its Annual General Meeting and the very first BDA convention in 2015.

The Blood Donors of America is also bringing public awareness through experts' consultation, media announcements, publication of educational materials like brochures, flyers, etc., regular meetings, volunteer recognition and appreciation programs, arrangement of different awards and prizes for the outstanding social service. You may visit our resource link at http://blooddonorsofamerica.org/?page_id=334).

In eight months of the formation of this Executive Committee, we have accomplished 33 blood drives and more than 764 pints of blood have been collected in sixteen states (FL, AL, NC, CA, CO, IL, GA, NY, CT, OH, MS, TN, KY, LA, TX, VA,). This much collection can save up to 2292 lives in need. Similarly, we have 250 life members in the same period and it is growing gradually every day/week/month.

Our dynamic teams of dedicated volunteers are outlining many more social activities all over the 50 states to engage thousands of people's expertise and experience for a great cause of community service through BDA. We have a target of hosting at least 50 blood drives in 2014.

Mission Statement

"Non-profit, non-religious, and non-political organization dedicated to work on community services including but not limited to: Hosting blood drives in the local community, creating awareness on blood donation and healthy living in all 50 states in the USA and around the world."

Organizational structure

The Blood Donors of America has a 15 member executive committee (EC) to oversee its activities and make policy and decisions of its actions. In addition, it has one of the strategic objectives to nominate one state coordinator for each state of the United States. So far, 40 states have established a team of volunteers headed by a State coordinator in each state. The process of forming State coordinators followed by Coordination Committee in the remaining states is moving forward. Executive Committee guides, supervises, and empowers State coordinators how they coordinate with existing Nepali Organizations and beyond to bring them together (organizations and individuals) to organize blood drives. Simultaneously, they are motivated to outreach to potential blood donors (Nepali as well as non-Nepali) with necessary technical information (messages of why donating blood is beneficial to humankind).

In addition, 9 committees have been formed so far: Information and Communication (ICC), Bone Marrow Matching Campaign (BMMCC), Bylaws and Convention (BCC), Health and Physical Fitness (HPFC), Organizational/Professional Development Committee (PDC), Internal Affairs (IAC), Membership Drive (MDC), Fund Raising (FRC) and

Information and Technology committee (ITC). These committees are formed in order to decentralize some responsibilities of the EC as needed and get charge of new projects to expand the BDA activities to serve wider community as well as in-house professional and organizational development. Also, there is an advisory council of seven personnel (so far) to advise the executive committee as needed and requested by the organization. For detailed structure please visit its website: http://blooddonorsofamerica.org/?page_id=428

Media and communications

Blood Donors of America has an attractive website with all necessary information of the organization, www.blooddonorsofamerica.org. We produce monthly electronic online newsletter "Punarjeevan." Please visit our website http://blooddonorsofamerica.org/?page_id=205 to see our archives of newsletters. A five-person Editorial Board oversees production of newsletter and other educational materials. Similarly, you may visit our Facebook page by clicking at <http://www.facebook.com/lrAQHnMZzXAQHD-SoZj8jKegVV5yt311tj4xc9sa4p6r01Kg/www.blooddonorsofamerica.org>. Please befriend with Facebook page, share it and learn about recent activities, accomplishments and upcoming events.

Blood Donors of America's Appeal

The Blood Donors of America urges you to be involved and participate in giving blood and saving lives by participating in our national campaign to host blood donation drives in all 50 states of the USA and beyond.

Be involved and help our mission hosting blood drives in the local community, creating awareness on blood donation and healthy living. Please visit our website and contact our team for any help needed. You can also help us by becoming a life member of our organization by paying a onetime membership. Please visit our website & click the membership tab. Please visit our website and many other online media like www.brtnepal.com, www.enepalese.com, www.globenepal.com and many more to learn more on our organization. **Please contact us at:**

Email: info@BloodDonorsOfAmerica.org

Webpage: www.blooddonorsofamerica.org

Facebook: <https://www.facebook.com/blooddonorsofamerica.5?fref=ts>

blooddonorsofamerica.5?fref=ts. **Thank you. *******

10th ANMA/NASeA Joint Convention, 2014 in Colorado A Grand-Success

Bimal Nepal

Executive Vice President, NASeA

Nepalese Association of Southeast America (NASeA) and Association of Nepalese in Midwest America (ANMA) jointly completed their 10th ANMA/NASeA joint convention in Denver, Colorado at the Crown Plaza Convention Center in Aurora from August 29-31, 2014. This event was graciously hosted by two state organizations of Colorado, Rocky Mountain Friends of Nepal (RMFN) and Nepali Ghar. More than six-hundred guests participated from all over USA and Nepal and this event was of historical success. Please click this link below to get the overall glimpse of the joint convention 2014.

<http://dhanphotos.com/phpAlbum/index.php/10TH-ANMA-NASeA-JOINT-CONVENTION-DENVER-COLORADO-2014>

Moment captured by Photojournalist Dhan

Colorado Convention 2014 only marks the 10-Anniversary NASeA-ANMA coming together annually for this joint convention in fulfilling our common goals and objectives as guided by our Bylaws. "Unity, Peace and Prosperity" the theme of this year's joint convention truly reflected our common bond of togetherness between International/National/Regional/State and community leaders coming together in best representing/serving our American Nepalese community here in this region and beyond.

The highlight of the function was the official opening ceremony of the convention inaugurated jointly by the Chief Guest Charge d' Affaires, Rishi Ram Ghimire, Embassy of Nepal and special guest Colorado State Senator, Linda Newell. Charge d' Affaires Ghimire highlighted the role and responsibilities of Nepal Embassy and shared that other Nepali organizations of the US need to learn from ANMA and NASeA joint conventions and best serve their community keeping the Nepali root values alive. In her remarks, Senator Newell shared her inspirational life story and spellbound all the audience how in this country the land of opportunity with hard work, sincerity we can dream and achieve our goals.



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During the inaugural session, RMFN President, Sharad Acharya, Nepali Ghar President Narayan Shrestha, ANMA President Gopendra Bhatrai, NASEA President, Dr. Ram Baral, INLS President Padam Biswokarma, NRN ICC USA Vice President Lok Tiwari and ANMA's immediate past President Mr. Rajendra Khatiwoda also made their remarks.

During this 3-day joint convention, there were various activities and workshops. Some were focused on Nepali heritage and language, like INLS-NASEA/ANMA literary event and poetry workshops and the cultural programs. The cultural program performed by our local youth talent was exceptional. Sports/Concert/Blood Donation in collaboration with Blood Donors of America and various activities engaged all the participants. Yeti Viewpoint, the annual publication of the joint convention, reflected the activities.

Others dealt with the socio-economic transformation of Nepal such as the Nepal Wireless Project, medical contributions into Nepal by Project C.U.R.E, fostering coping skills among the blind in Nepal and a NRN Forum dealing with investment and charity in Nepal and the case for permanent retention of Nepali citizenship. Special Interaction Session between Presidents/Leaders/ of International/National/Regional/State/Student/Community Organizations in NASEA/ANMA region.

Community needs and interests were addressed in sessions like Challenges and Opportunities of Nepalese Entrepreneurs, Nepal Forum, Women

Forum, Youth Programs, Heath Camp/Blood Donations, Caricaturist Art, Mobile Development, Discussions on Dharma and many others. Most of the panels and forums were well attended. The annual general meetings of NASEA and ANMA were also held and during this convention.

NASEA AGM was chaired by Advisor Gyanendra Gadal. General Secretary Dr. Tilak Shrestha highlighted various activities of NASEA and Treasurer Bala Ghimire proposed the yearly financial report to the AGM for the approval. EVP Bimal Nepal and VP Shailendra Bajracharya seconded the motion of General Secretary and Treasurer respectively. ANMA held her executive committee election where Mr. Sushil Sharma and his team was announced unopposed President-elect for the tenure 2014-2016. NASEA extends Congratulations to the President elect Sharma and his entire team and together we will give consistency in jointly organizing the convention.

During the cultural event NASEA President Dr. Ram Chandra Baral together with EVP Bimal Nepal presented the 1st winner of 2014 Prahlad & Bindu Pant Scholarship Award to the recipient Mr. Real KC. Real graduated from Stillwater High School, Stillwater, OK and he is now studying in Oklahoma State University. He wants to become an aerospace Engineer and help Nepali community in the future. Special thanks to Dr. Prahlad Pant and Mrs. Bindu Pant for establishing this award to help Nepali youth in pursuing their higher education.

Please join me saluting the Nepalese Community members in Colorado and specially our host organizations Rocky Mountain Friends of Nepal (RMFN) lead by President Sharad Acharya and Nepali Ghar President Naryan Shrestha for their great leadership. Special thanks to the joint convention core committee members, all program coordinators and the volunteers without whom this convention would not have been a success! Finally, on behalf of External Relations Committee of NASEA, together with President Dr. Ram Chandra Baral, EC members, Advisors and Former Presidents and I would like to extend our invitation to you all to attend the 11th NASEA/ANMA joint convention 2015 to be organized in High Point, NC hosted by TNCC from Sep 4 to 6, 2015. Long live NASEA-ANMA joint mission of collaboration! *****

Tihar Festival



Dr. Tilak B. Shrestha
Huntsville, Alabama

We Nepalese have many festivals to enjoy. 'Tihar' is one of the biggest and enjoyable festivals. It is also called 'Swanti', 'Deepawali', 'Deewali' or the Festival of Light. The festival is mainly about honoring and worshipping Mother Lakshmi, Goddess of Sustenance, Prosperity, Good fortune and Spirituality. The festival is also associated with other celebrations including 'Mha puja – self celebration' and 'Celebrating brothers.' Mother Goddess Lakshmi is shown sitting on the Lotus flower, a symbol of purity, happiness and prosperity. Lotus flowers grow out of mud, yet remain pure and beautiful. Children get all kinds of sweets, fruits and blessings from seniors. Houses are cleaned and in the evening candles \ diyo \ pala are lit in windows and doors. Houses, neighborhoods and villages all are bright with lights to welcome Mother Goddess Lakshmi. The season is mild, harvest is just in, and people are in jovial mood.

The five days long festival begins on the 3 days before the 1st moon day of the Kartik (around November) month. We consider our self as a part of nature and also celebrate birds and animals, especially cows. After mother's milk, we drink cow milk for sustenance. Also the bulls are used both in ploughs \ agriculture and carts \ transport, the base of ancient economic infrastructure in the Indian sub-continent. Thus in case of famine (El Nino effects), saving cows became an important socio-economic issue.

1. **Day of the crow:** We consider crows as the divine messengers. We give good food and tell them to bring good news.
2. **Day of the dog:** We consider dogs as our friend and protector.

3. **Day of the cow and Lakshmi Puja:** In the morning cows are cleaned, garlanded and given good food.

In the evening Mother Goddess Lakshmi is worshipped. Candles \ diyo \ pala are lit inside and out side the house. The windows and doors are lit with candles to welcome Goddess Lakshmi. The singsong Deusi and Bhailo begins. Both boys (Deusi) and girls (Bhailo) will go around the neighborhood and sing for their prosperity \ happiness and spirituality. In turn, neighbors gift them with sweets, selroti, flowers, rice and money.

4. **Day of the self celebration 'Mha puja', Gobardhan puja and Nepal Sambat:** Different communities celebrate different events. Mha puja is mostly celebrated by Newar community. It is the **celebration of the self** or own body, and comes from '**Tantra**' Dharma. According to Tantra, the directly experienced nature is not merely an illusion but a part \ a projection of the universal reality (Brahman \ Bodhi). In depth study of direct experience can lead to the salvation. Pluck a ripe grape and enjoy. The taste is real, with full realization how it grew and how it would decay. Similarly our own body is also divine, meant to be enjoyed with full understanding of its frailty.

Gobardhan puja is to commemorate the protection of the world by Bhagwan **Shree Krishna**. The legend goes that once there was a terrible rain and the whole world was about to be sunk into the deluge. But Krishna lifted the Gobardhan mountain and used it as a giant umbrella to protect all. It is taken as the love and protection of divinity to all.

It is also the new year of 1134, '**NS**' **Nepal Sambat** \ Era \ calendar. NS is a lunar calendar adjusted to the solar cycle – **Luni-Solar**. Its association with the Moon phase makes it an ideal calendar for the Dharmic festivals. Most of the business people close their business account on this day. It is an indigenous Nepalese creation with its own legend, and a pride of all Nepalese. The Era was initiated in the reign of King Raghav Deva on October 20, 879 AD.

The legend associated with NS goes that a commoner **Sankhadhar Sakhwa**, who paid every body's **debt** and made all Nepalese **free**. To commemorate the occasion (national, economic and spiritual) the Sambat was instituted. The importance of the legend is the very idea of a simple man rising to the occasion and contributing in the national level. He remains our ideal and a source of inspiration. He is recognized as the '**Nepali Bivuti**', Hero of Nepal.

5. **Day of the brothers:** On this day sisters wish long and happy life to brothers. In turn brothers give gifts and promise to love and protect sisters. There is a legend that once **Yamaraj**, the lord of Rule and Hades, came to imprison a brother. But his sister was able to trick him and saved her brother. Sisters give garland made of flowers called 'Makhamali \ Gwe swan' and walnuts, which stays fresh for very long time, symbols of long life. '

People without brothers and sisters may take others as brothers and sisters, a relation for life time. It is about one of the bed rocks of our society – **'bond between brothers and sisters.'**

We philosophize that to feed and provide for young by elders is a universal phenomenon, inherent in the very nature. Even a mother hen will feed her chicks. The sense is very potent in the motherly instinct. Similar other universal phenomena may be recognized like seniors blessing juniors with 'knowledge' and 'security.' We honor and worship Mother Sharaswati as Goddess of knowledge and Mother Bhagawati is the Goddess of protection. Mother Lakshmi is the Goddess of sustenance and prosperity. Here in this world, mother is the first to protect, feed and teach her baby.

The most important feature of the festival is to be happy and light candles inside and outside, i.e. **'True happiness comes from within and being with family, neighbors, friends and sharing.'**

Mother Goddess Lakshmi



Quick Tips for Study Skills and Memory Techniques



Ram C. Baral, Ph.D.
Columbia, South Carolina

Based upon research, very popular and widely used technique is called SQ4R which is explained as follows:

S=Survey	Skim and survey the whole chapter.
Q=Question	Think with the questions 'wh' such as why? what? who? where? how? when? Try to make possible questions for your exams as you grasp and progress.
R=Read	Read the chapter and its main ideas as you look answers to your questions.
R=Recite	Recite important points verbally. Repeat the points keeping them in sequence and order for better recitation.
R=(W)Rite	Use the habit of writing with your reflections of thoughts. Use key words.
R=Review	Review the whole chapter and sum up the ideas.

Memory Techniques

1. Acronyms: Using each first letter from a group of words to form a new word, for example, NCATE (National Council for Accreditations of Teacher Education); and BCTE (Benedict College Teacher Education).
2. Acrostics: Using the first letter of each word you want to remember, for examples: HOMES (For the names of great lakes) -- **H**uron **O**ntario **M**ichigan **E**rie **S**uperior; My Dear Aunt Sally (For mathematical order of operations: **M**ultiply and **D**ivide before you **A**dd and **S**ubtract)
3. Rhymes/Mnemonics: A list of names in an order of rhymes, for example: One for bun, two for shoe, three for tree, four for door, five for hive, six for sticks, seven for heaven, eight for gate, nine for vine, and ten for den.
4. Method of Loci: This method means the objects to be remembered are imagined in known locations (Benjamin, Hopkins, & Natio, 1994.p.267). For example, visualize room or route familiar to you... place each item to be remembered in a location along the route, and "pick it up" as you take a mental walk around that room." US presidents in order ("Mnemonic Devices." p.2).

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& Thanksgiving 2014**

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Request to the readers:

Please give us your feedback to improve the quality of this quarterly publication as far as possible. *We are sorry for being late this time for publication of this issue because of technical reasons.* This is your publication. Please help us by sending your articles regularly at drpanthee@yahoo.com.