

ANMA NASEA Convention 2010
Lexington, Kentucky, Sept 3-5

Yeti 2010

View Points



This Convention is
Dedicated to
Mohan Narayan Shrestha
Pioneer Nepalese American
Professor





Mt. Everest Restaurant

Taste of Himalayas



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COMMONWEALTH OF KENTUCKY
OFFICE OF THE GOVERNOR

STEVEN L. BESHEAR
GOVERNOR

700 CAPITOL AVENUE
SUITE 100
FRANKFORT, KY 40601
(502) 564-2611
FAX: (502) 564-2517

September 3, 2010

Greetings:

On behalf of the Commonwealth of Kentucky, I welcome you to Lexington for the 2010 Joint Convention of the Association of Nepalese in Midwest America and the Nepalese Association in Southeast America. We are proud to host such an event in the heart of the Bluegrass.

It is inspiring to see people coming together from neighboring regions in celebration of their common heritage. This weekend provides an important opportunity not only for fellowship, but for the examination and discussion of important issues facing your community and all Americans.

During your stay, I hope you will explore some of the many places that display the history and unique appeal of the Commonwealth. Known as the "Horse Capital of the World," Lexington boasts some of the Southeast's best attractions, including Keeneland racetrack, the Alltech FEI World Equestrian Games, the Kentucky Horse Park, and Henry Clay's estate (known as "Ashland"). While you are here, I'm sure you will experience the charm and hospitality that characterize the Bluegrass.

Best wishes to all for a successful conference, and enjoy your stay in Lexington.

Sincerely,

A handwritten signature in black ink, appearing to read "Steven L. Beshear".

Steven L. Beshear



Lexington-Fayette Urban County Government
OFFICE OF THE MAYOR

Jim Newberry
Mayor

September, 2010

Dear Friend,

Welcome to Lexington and the 2010 Joint Convention of the Association of Nepalese in Mid-West America (ANMA) and Nepalese Association in Southeast America (NASEA).

If you are new to Lexington, we are a modern city of approximately 300,000 residents. Our diverse economy is strong and growing, particularly in our horse, healthcare and high tech sectors. As the home of the University of Kentucky, Transylvania University, Bluegrass Community and Technical College and several other institutions of higher learning, we are one of the most highly educated communities in the nation.

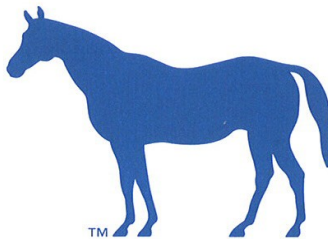
September is a great time to visit Lexington and the Bluegrass, and we hope you will take the opportunity to explore some of our world-class scenery, particularly the beautiful horse farms that identify us as the Horse Capital of the World.

Later this month, we will welcome the Alltech FEI World Equestrian Games to our community. In celebration of the Games, the members of our talented arts community have decorated 82 fiberglass horses and they are now on display all over downtown. Our artists' creativity and talent are amazing, and I encourage you to enjoy their creations as you explore our downtown, its great restaurants and lively night life.

Many of our visitors return often and begin to think of Lexington as their home away from home. We want to make you feel at home while you are here.

Sincerely,

Jim Newberry
Mayor of Lexington



September 4, 2010

Dear Friends,

Greetings and welcome to Lexington. We are pleased that the ANMA and NAsEA 2010 Annual Convention is taking place in our great city.

The Lexington Convention and Visitors Bureau hopes that your visit includes a successful meeting as well as opportunities to enjoy some of the many attractions that make Lexington and the surrounding area such a unique destination. The Kentucky Horse Park (home of the Alltech® FEI™ World Equestrian Games™, September 25 - October 10), Keeneland Race Course and some of our area's world renowned horse farms are sure to appeal to the horse-lovers.

Those who are interested in one of our area's most significant industries may enjoy visiting area Bourbon distilleries, such as Woodford Reserve or Buffalo Trace; a tour of either will offer insights into the production and history of this famous Kentucky "spirit".

For information about the many other attractions and places to see, please refer to your *2010 Visitor Planning Guide*.

Our main visitor center is located in downtown Lexington at Rose and Vine Streets...just blocks from the Hilton Lexington/Downtown. We would love to visit with you in person. Or, feel free to call us at 233-1221 for updates of what is happening during your visit to Lexington, or for additional information about some of our many other wonderful attractions, shopping and dining opportunities.

We're glad you are here, and look forward to your return. Thank you!

Sincerely,

A handwritten signature in blue ink that reads "David Lord". The signature is stylized with a cursive script.

David Lord
President

Lexington Convention and Visitors Bureau

301 East Vine Street Lexington, KY 40507 (800) 848-1224 (859) 233-1221 Fax (859) 254-4555 www.visitlex.com

A Message from ANMA President



Mukesh Kumar Singh
President, ANMA

It has been my pleasure to serve as the president of ANMA for past two years. I have served in various capacities as well as involved with ANMA for past fifteen years. Therefore, this organization is very near and dear to me. I have been able to make several friends and developed and grow relationship with its members and well wishers. I will always identify myself as ANMA member and this will remain my brand for life time.

When I took presidency of this organization, I wanted to focus on opening a cultural center, which has been in discussion for past several years. With leadership and assistance from Nepali Diaspora of Chicago it appears to me that this dream will become reality. Nepali Cultural Center is officially registered. Website is registered, account is open, and funds have started coming in. Since I will be handing over my president's responsibilities to very able, competent, and hard working person Mr. Rajendra Khatriwada, I will be able to spend more time to ensure that the cultural center is open as soon as possible. I would also like to note that it has been a great privilege for me to work with all the executive members and they all have played vital roles to take ANMA to the next level.

Since we started to conduct joint convention with NASEA, our convention has been very attractive and it has become national level convention. To this end, I had excellent experience working with NASEA's leadership including two presidents, Mr. Tek Thapa and Mr. Raja Ghale. Both of them are excellent leaders and have served NASEA very well. I have been very involved with this convention due to the fact it was ANMA's turn this year. I cannot put in words how pleasant experience I had working with Mr. Ghale and his great executive team. I wish NASEA well and hope that this partnership will continue for many more years to come.

I want to share some of the thoughts regarding how we can make ANMA more vibrant. First of all, I think we need to make our donor base wider. It is also very essential to focus on leadership development. Additionally, we need to find how we can recruit and make it more attractive to our next generations. Furthermore, we need to find a way to address the needs of different demographics in our organization. In our organization we have students, professionals, people who received immigrant status via lottery program, and the generation who are born and raised here. Needs for each of these groups is different and we need to find a way to address them.

Lastly, I would like to thank my wife Sarala Pandey who has supported me all the way. I also like to thank my son Ilesh Singh, daughter Ashtha Singh, and as well as my other family members Allen Gomes and Pabitra Khanal Gomes. Without their support I would not have been able to do my duties towards ANMA. I want to assure the entire membership that I will remain active and you can always count me in.

Thanks!
With Best Regards
Mukesh Kumar Singh
President, ANMA

A MESSAGE FROM NASEA President



Raja Ghale

Dear friends,

Namaste

Welcome to the joint convention of NASEA (Nepalese Association in Southeast America) and ANMA (Association of Nepalese in Midwest America), 2010. On behalf of NASEA and Convention organizing Committee, it is my great honor and privileges to welcome and have you here in Lexington, Kentucky, the Horse capital of the world.

While you are here in Lexington, please plan to see 2010 World Equestrian games. The largest sporting event ever held in Kentucky. Games are known as the Olympics for horses and are being held outside Europe for the first time ever.

We have chosen the 'Hilton Hotel' as the venue which is located at the heart of the city and it is attached by sky walk to shopping, dining and many attractions nearby.

For the first time in almost two decades of NASEA history an election to choose the officials was held on April 24, 2010. I am fortunate to be elected President along with my fellow executive members who are energetic, self motivated and dedicated. It is a milestone in the NASEA's history. Let me assure you our team will do our level best to achieve our community's aspirations and expectations.

With your good wishes and cooperation, within the short span of time we are able to do following:

1. Helped and supported Chin Maya Mission. 2. Six Executive meetings within and outside Georgia. 3. participated in APAC (Asian / Pacific American Council of Georgia) program. 4. Grand Picnic with the support of NAG (Nepalese Association of Georgia). 5. Participated in the first National Convention of OBCA (Organizations of Bhutanese Communities in America). 6. Participated in 3rd convention of ABA (Bhutanese Association in America). 7. Actively took part in NRN - 4th Regional Conference in Houston, TX, 8. Helped Sherchan family with the support of NAG. 9. Sponsored Everest Soccer Club to participate in Asian Cup Tournament with the support of NAG. 10. Vedanta and Satsang Program by Shree 1008 Swami Atmananda Giri Maharaj with the support of NAG. 11. Monthly Talk Program via Teleconference. 12. Coordinated Nepali Cultural Program by renowned singers - Anju Panta, Jagdish Samal and group .It was jointly organized by NAG.and coordinated by Everest Entertainment , Inc..

The theme of this year's convention is "**Working Together for Better Tomorrow.**" We have the ongoing projects like Publishing E-News letter, reaching out and working with Nepalese and other communities, local, regional, national and international organizations. The mega project we are engaged in are **Nepali Festival** and to build a **Nepali Community center** in the near future.

ANMA and NASEA by their names look like Regional Associations, but we organize national and international level of convention. People from more than 25 states of America, Canada and Nepal are coming together to attend the convention this year. We have been successfully holding the joint conventions to provide forum to Nepalese and friends of Nepal in North America since 2005, and we will continue it. The conventions have provided opportunities to get together, meet long lost friends and also to address many issues important to us. The convention will also showcase the entertaining cultural activities and exciting sport events.

The Convention will bring together hundreds of key members of Nepali Diaspora in America to participate in a range of panels on important issues, including but not limited to 'Indigenous people', 'Save the Himalayas', 'Healthcare', 'Common investment', 'Youth programs', 'Cultural center', 'Women's issues', 'Leadership development', 'Immigration', 'Tax' etc.

Even though we started working late on convention planning this year because of some internal problems of NASEA, we are now in full swing to make the convention a grand success by supporting each other and standing united. All the convention organizing committee members and volunteers have been working day and night tirelessly to make the convention a huge success. I am sure that this convention will bring you lots of information in many areas, exciting entertainment by renowned artists all the way from Nepal and talented local artists, and much more. I am sure your trip to Lexington will be a life time memory.

Last but not least, I would like to recognize and thank a good friend of mine and president of ANMA, Mr. Mukesh Singh who proposed us to have a joint convention. I find him one of the most comfortable person and ANMA an organization to work with. Let me also thank the host organization 'Kentucky Nepal Society' and the convention Chair person, Mr. Rajendra Khatriwada, Co-chairs, Mr. Bhoj Rawal and Mr. Sanjeeb Sapkota and many volunteers for their hard -work in putting the event together and make it a grand successful.

I am also looking forward to see you all in the future events.

Thank you very much. May God bless us, Nepal and USA !!!

Most sincerely,

Raja Ghale

President - NASEA

www.naseaonline.org



Message from Convention Chair

Welcome to Lexington and to the 6th Annual Convention of the Association of Nepalese in Midwest America (ANMA) and Nepalese Association of Southeast America (NASEA) hosted by Kentucky Nepali Society. I would like to thank ANMA /NASEA/ KNS Presidents Mukesh Singh, Raja Ghale and Bhoj Rawal and the entire Executives Committees for inviting me to serve as the 2010 joint Convention Chair. Serving you as Convention Chair has been an incredible opportunity that gave me an appreciation of the efforts that place behind-the-scenes to make the annual convention an intellectually stimulating and enjoyable event for our conventions participants. It has been an honor to work for all of you.

The theme of the 6th Annual joint Convention, "*Working together for better tomorrow- Unifying Diverse Nepali Diaspora with a Common Thread*," is intended to emphasize all Nepalese inside and out side of the country to be united and complete the task as time is challenging. We could not ask for a more fitting theme given the time which was selected from collection convention co-chair and NASEA vice-President Sanjeeb Sapkota.. With this year being the constitution writing year in Nepal, one cannot think more about being united for a better future. Clearly, this message has resonated strongly with Nepal and Nepali Diaspora.

In keeping with this year's conference theme, the convention is dedicated to Dr. Mohan Narayan Shrestha. He was an intellectual, dynamic community leader and one of the founding life members of ANMA. So we dedicated this conference on him to remember his contribution to shape this organization in present days.

I strongly encourage participants to take advantage of the program schedule to guide themselves to the diverse, innovative and exciting programs, presentations that has filled every hour of the entire convention. This is located at www.jointconventions.org

I would like to express my appreciation to the members of the 2010 convention Committee who has spent hours helping to shape this year's convention. We had many new faces on the committee this year and I hope they will continue to be interested in participating in our organizations events. I would like to thank the Convention Publication committee specially Sailesh Manadhar and Buddha Ratna Maharjan for designing and publishing this Souvenir, Also I would like to thank Lexington Convention and Visitor Bureau for providing necessary manpower and materials. What an incredible location for our Annual Convention Lexington! We are excited to have the Hilton Lexington Downtown as our conventions site. The hotel is located in the heart of the city, within walking distance to many of Lexington famous locations, shopping, dining, theatre, and nightlife.

Once again, I am honored to serve as you, and if there is any way I can assist you throughout your stay please feel free to contact me. If there are any ideas that you believe the organization will benefit from, please contact me. Remember that ANMA would not exist without its members.

Rajendra K Khatiwada
Chair, ANMA NASEA Convention 2010
Email: rkhatiwada@aol.com



Bhoj Rawal

A Message from KNS President

Kentucky Nepali Society (KNS) welcome you to the horse capital of the world and state of bluegrass to join us for the 6th annual ANMA/NASeA Joint Conventions. KNS greatly honored to get this opportunity to host such a historical event also KNS would like to thank you all of the ANMA/NASeA members, all guests coming from all over the USA and various part of the world, for giving us this unique experience to expand and share their experience with us for “Working Together for Better Tomorrow”.

As you all know it's not one man's job it has to be a team work and KNS members had puts lots of time and effort in various part of the activities to make this conventions successful. Once someone said that “Coming together is a beginning. Keeping together is progress. Working together is success and if everyone is moving forward together, then success takes care of itself”. That what exactly we did and involve every one of the KNS members in the challenging journey. I feel fortunate and honored to work with this dynamic team of people who pulled this huge task and make it a successful convention.

Once again we welcome you ALL in the horse capital of the world and wishing you and your family a pleasant stay.

Bhoj Rawal
(Conventions Co-Chair/KNS President)



This convention is dedicated
To

Mohan Narayan Shrestha

02.22.1939 - 09.14.2007

Pioneer Nepalese American Professor

Born in Kathmandu, Nepal in 1939 to Badri Narayan and Phool Kesari Shrestha, Mohan was the eldest of two children. With his family's encouragement, he devoted himself to his studies, graduating from high school at the age of 13. Then under the mentorship of Prof. Jagat Bahadur Budathoki, Prof. Shyam Raj Dhoj Joshi, and Prof. Trailokya Nath Upreti, he went on to complete his IA, BA and BEd degrees.

In 1959, he married Vijaya Laxmi Malla and found a second family who whole-heartedly accepted him into their midst, immeasurably enriching his life. With his father-in-law, Prof. Khadga Man Malla, he loved to discuss spirituality and philosophy. His oldest brother-in-law, Prof. Upendra Man Malla became a mentor and role model. His mother-in-law, Mrs. Pran Maya Malla, for whom he had the utmost respect and admiration, firmly encouraged him to continue his education and pursue a Masters degree, which he did, receiving a First Class, First and graduating with the highest university wide test scores of all MA candidates. Mohan's exceptional educational achievements earned him, in addition to his diplomas, three gold medals personally awarded to him by King Mahendra Bir Bikram Shah Dev.

Soon afterward in 1964, Mohan won a Fulbright Scholarship, which opened the door to travel and study in the United States. His wife and two children, Mahesh and Deepika, followed in 1965. In 1969, he was awarded a PhD in Geography from the University of Iowa and became Assistant Professor of Geography at Bowling Green State University (BGSU). With the exception of two years, when he returned to Nepal to teach at Tribhuban University, he spent his entire professional career at BGSU. His research focused on computer mapping and population migration, and settlement patterns. He authored numerous articles, served as editor on several jour-

nals, and contributed chapters to textbooks. As one of the first geographers studying the impact of deforestation and development in Nepal, he traveled widely and was an early voice calling for sustainable development in Nepal. In 2004, after 35 years of service he was granted professor emeritus status by the University.

In addition to his academic pursuits, Mohan was active in the Nepalese community, serving in different capacities within the Nepa Pasa Pucha, the Association of Nepal in Midwest America (ANMA), the Association of Nepal in the Americas (ANA), and the Nepalese American Council. For the first National Convention of Nepalese and Friends of Nepal in 1995, he served as Program Chair and editor of the proceedings: Nepalese American Perspectives.

Mohan will be remembered as a true pioneer. Through his hard work and excellent example, he paved the way for so many others to follow. Though he sometimes remarked that he did not consciously choose to be a teacher, it seemed to come to him naturally, perhaps because he was a student of life, an avid seeker of knowledge and meaning, who could not help but share his reflections liberally and generously with all whom he came in contact. He treasured the companionship of good friends, loved to travel the world, and had a real weakness for desserts. At the core of his life was his family, especially his four grandchildren. He was an exceptional man who successfully bridged two vastly different cultures, drawing strength from both, while remaining true to his own unique identity.

Wish you a joyful
"joint Convention"
2010

Anita and Baikuntha Sharma
Lexington, KY

Best Wishes for Successful Joint Convention
2010
Lexington, Kentucky

Nita and Rajendra Khatiwada
Georgetown, KY

Lexington is looking forward to welcoming
the **Association of Nepalese in Midwest America**
to the Horse Capital of the World.

LEXINGTON, KY
Horse Capital of the World



Lexington Convention and Visitors Bureau

301 East Vine Street
Lexington, KY USA 40507-1513
www.visitlex.com or .mobi
(800) 845-3959



**The Atlanta
Northwest**

**Marriott
wishes the**

**Association of Nepalese in Midwest America and the Nepalese Association in Southeast
America a successful 2010 Joint Convention in Lexington, Kentucky.**

We cannot wait to welcome you to Atlanta in 2011!

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Atlanta, Georgia 30339
(770) 952-7900
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Wish you a joyful
“joint Convention”
2010

Nita and Rajendra Khatiwada
Georgetown, KY

Wish you a joyful
“joint Convention”
2010

Luxmi Dangol
Lexington, KY

Wishing You a Successful Convention
2010

Bhoj and Beema Rawal
Lexington, KY

Wish you a joyful
“joint Convention”
2010

Karisma and Sushil Sharma
Lexington, KY

Wishing You a Successful Convention 2010

Mukti and Kalpana
Lexington, KY

Wish you a joyful
“joint Convention”
2010

Sachin and Mani Maharjan
Lexington, KY

Wishing You a Successful Convention 2010

Mohani and Lila Dumre
Lexington, KY

Wishing You a Successful Convention 2010

Jagdish Gurung and Monika Budhathoki
Lexington, KY

Wishing You a Successful Convention 2010

Madhav and Neera Adhikari
Lexington, KY

Wishing You a Successful Convention 2010

Karuna Dangol, Buddha, and
Karson Maharjan
Lexington, KY

Wishing You a Successful Convention 2010

Raj and Sashi Rai
Georgetown, KY

Wishing You a Successful Convention 2010

Suresh and Jyoti Adhikari
Lexington, KY

Wishing You a Successful Convention 2010

Raghu and Gayatra Acharya
Lexington, KY

Wishing You a Successful Convention 2010

Ek Narayan and Tulasa Subedi
Lexington, KY

With Best Wishes for
Successful, Peaceful and Enjoyable Conven-
tion

Anita and Dhurba Shrestha
Saginaw, MI

With Best Wishes for
Successful, Peaceful and Enjoyable Convention

Anita and Gauri Adhikari
Ann Arbor, MI

With Best Wishes for
Successful, Peaceful and Enjoyable Conven-
tion

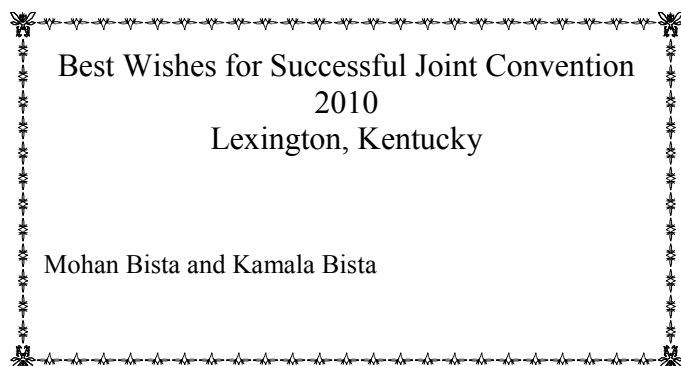
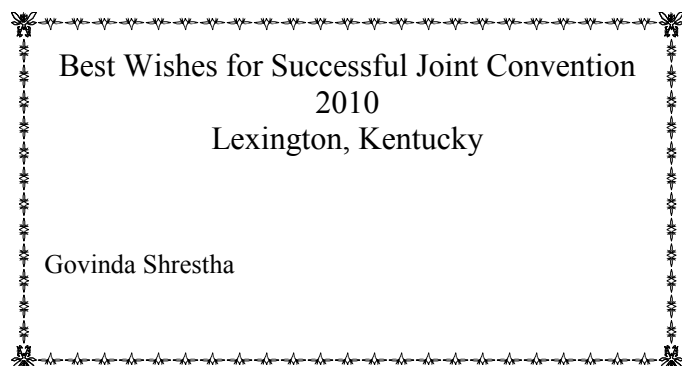
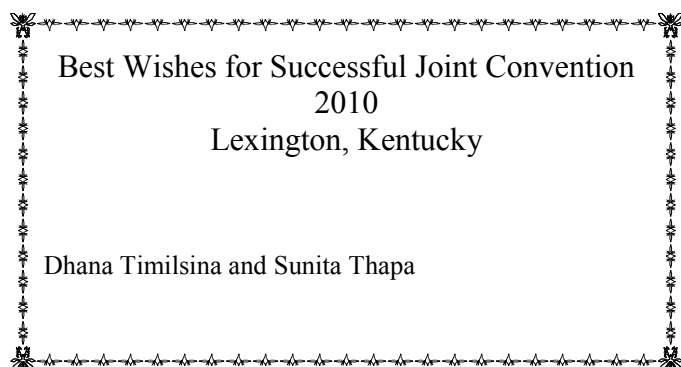
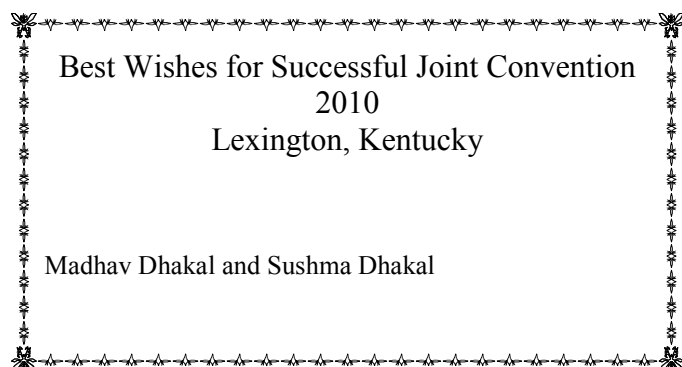
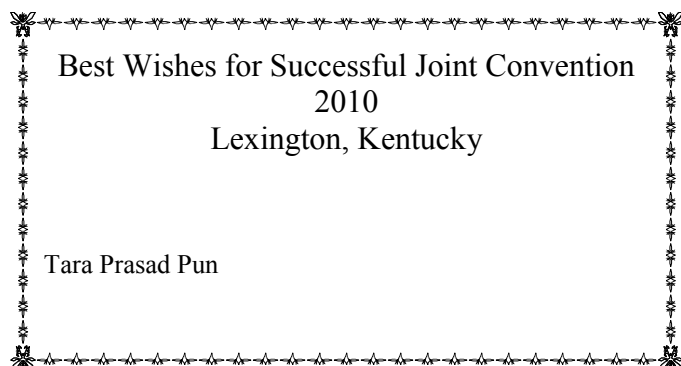
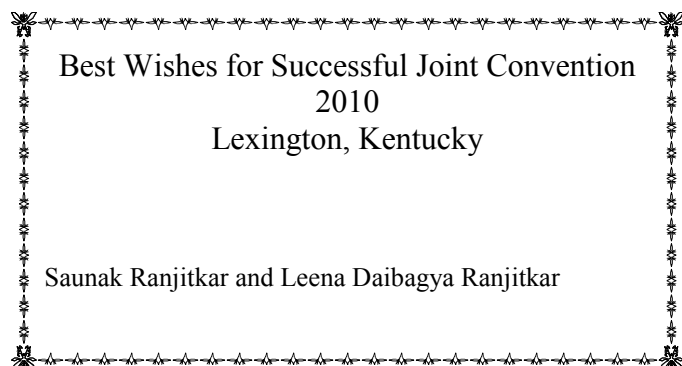
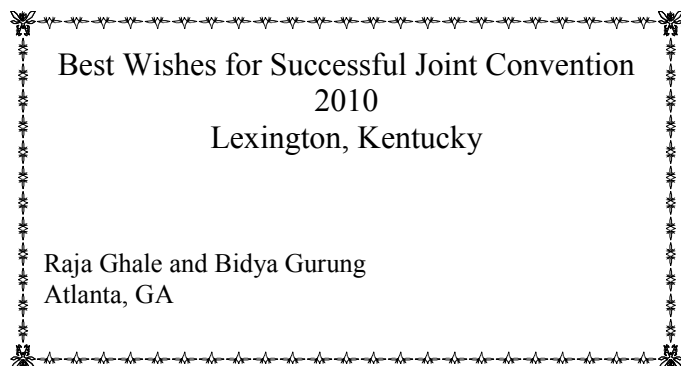
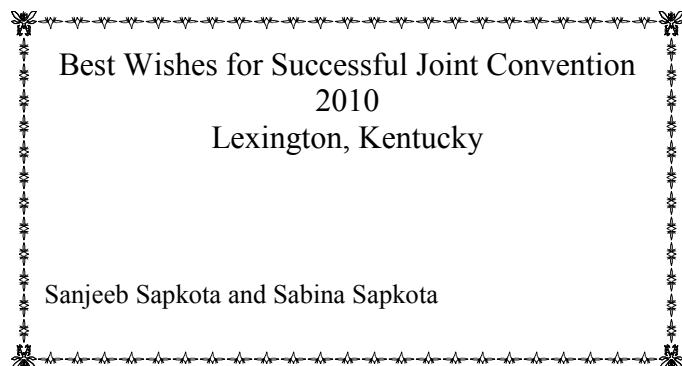
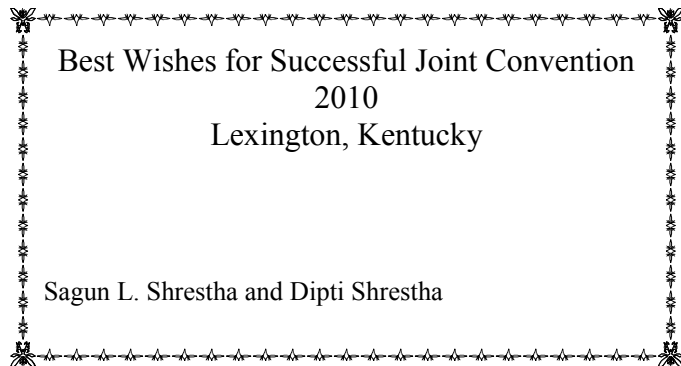
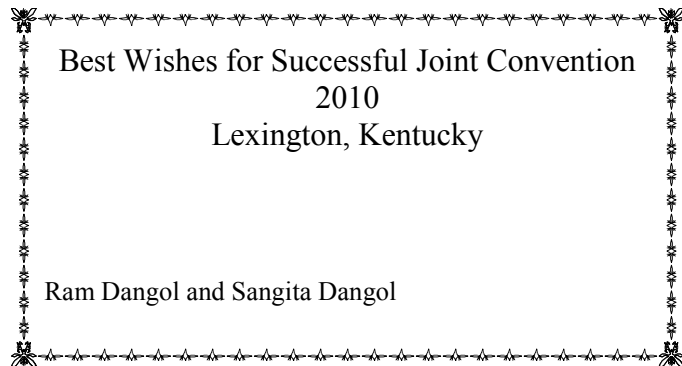
Sanjaya and Sudha Shrestha
Chicago, IL

With Best Wishes for
Successful, Peaceful and Enjoyable Conven-
tion

Jay Mandal
Chicago, IL

With Best Wishes for
Successful, Peaceful and Enjoyable Conven-
tion

Manoj and Sushma Pradhan
Chicago, IL



Student Writing Contest; NAsEA's Tradition

Dr. Sushama Pradhan
Writing Contest Committee Chair

School is the most interactive and most significant place where children can acquire the culture of the new place or completely lose the original identity at all. This is even more important for small community like Nepali where chances of interacting with another Nepali child are much less than bigger well established communities. Culture is kept alive by only participation, without this it will get lost ultimately. So by making our children participate in awareness about Nepali culture and heritage, we are trying to make sure our heritage and traditions will be continued by our future generation. I hope that learning about our extremely rich cultural and natural heritage that only few countries in the world can parallel, will make our young generations very proud of their Nepali root and identity.

Nepalese Association in Southeast America (NAsEA) has been playing vital role in making Nepali children aware of Nepali culture and heritage by organizing students writing contest every year since year 2007. The student writing contest of year 2010 has just concluded. The primary aim of the contest is to make our children aware of their Nepali heritage and identity; and impart and improve knowledge about Nepal and Nepali culture.

Starting this year, we can proudly say the contest is now open to all the school going children of North America. Last year, we started the middle school contest, and from this year, we have started the elementary school contest too. I am very proud of this achievement and congratulations to NAsEA for reaching this target of reaching all the school children of North America. I would also like to thank to Dr. Prahlad Panta, Dr. Sanjeeb Sapkota and Ms. Anita Adhikari for sponsoring High School, Middle school and Elementary school writing contest respectively.

And above all, I would like to thank all the children who participated in the contest and devoted their valuable summer time to do research and think about Nepal. The time and effort they have put on this contest is highly commendable. It was very challenging for us to select the winners as all the entries were excellent. It was very insightful rewarding experience for us, the committee members, to go over the writings and perceive the understanding and perception of Nepali youngsters toward their identity and heritage.

It is very important that we continue to keep our children aware about their Nepali origin and make them interested about Nepal and Nepali culture. Earlier we impart this awareness better it is. For this, program like this is very essential – which makes them to do some research, think and analyze and finally put on paper.

For this year the topic of the essay for the high school was "Nepali family traditions: How it has influenced me. A four-member committee was formed under the chairmanship of Dr. Sushama Pradhan (NC). The other committee members were, Mr. Dhruva Tripathi, (AB) Co-Chair, Mr. Shailendra Devkota (NC), Dr. Anju Malla (GA), and Mr. Jhalendra Shrestha (AB). The winners in respective order are Miss Pratiksha Gurung (Canada), Simron Khadka (USA) and Swikriti Sapkota (USA). The first, second and third place winners will be awarded cash prizes of \$300.00, \$100.00 and \$50.00 respectively along with an award certificate.

The middle school students were asked to write an essay about "The place my mother was born: Through my eyes". Under the chairmanship of Dr. Sushama Pradhan, a contest committee was formed. The committee members were Ms. Sashi Bhatta (NC), Dr. Lila Bahadur Karki (AL) and Dr. Tilak Shrestha (GA). The first prize winner is Ms. Apekha Shrestha (Canada). The second and the third prize winners are Ms. Slisha Shrestha (USA) and Mr. Paras Khatri (USA) respectively. The first, second and third place winners will be awarded cash prizes of \$100, \$75 and \$50 correspondingly along with an award certificate.

Elementary school children were asked to write a Show and Tell on topic "Show and Tell: Nepal". A four member committee was formed under the chairmanship of Dr. Narayan Bahadur Rajbhandari (NC). Other members of the committee were Ms. Srijana Sharma (GA) Co-Chair, Ms. Roshani Adhikari, (MI), and Mrs. Shilu Ghimire (AB). The first prize winner is Ms. Anusha Kayastha (USA). The second and the third prize winners are Mr. Summit Pradhan (USA), and Ishika Tripathi (Canada) respectively. The first, second and third place winner will be awarded a prize of US \$40, \$35 and \$25 respectively, along with their award certificate.

I would like to thank Mr. Raja Ghale, president of NAsEA, for continuous support and dedication; and NAsEA and ANMA for introducing, maintaining and expanding this contest. I would also like to thank Dr. Sanjeeb Sapkota for not only being a patron to the middle school contest, but also for his commitment to continue this project.

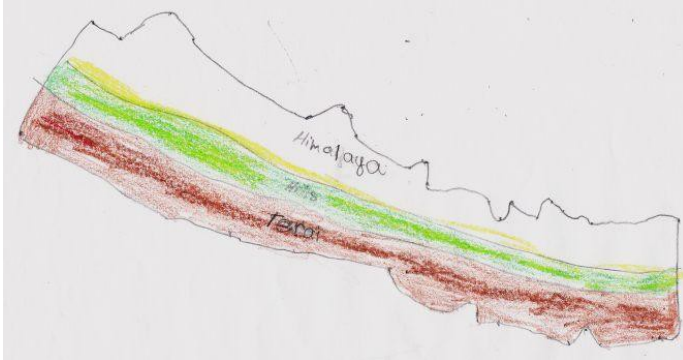
Map of Nepal

Ishika Tripathi
403-282-4062
dtripath@ucalgary.ca

I am Ishika Tripathi. I am in grade 4. I am writing about Nepal's map. Here is some information about Nepal's map and about what it looks like:

Nepal is rectangular in shape. Its length is 800km and its width is 250km. Nepal's width is short on the east and long on the west and the middle part is the shortest.

Nepal is a small country in Asia. It is the 93rd biggest country in the world. It is surrounded by China in the North and India in the South, East and West.



Nepal has three parts – mountains, hills and Terai. Kathmandu is Nepal's capital city. Nepal has 75 districts. The longest river in Nepal is Karnali and largest lake is Rara Lake. Pokhara is almost in the center of Nepal. On the west, the



main cities are Dhangadi, Nepalgunj and Pokhara. On the East, main cities are Kathmandu, Patan, Bhaktapur, Birgung, Janakpur, Dharan, and Biratnagar. Mount Everest (Sagarmatha) is in the East part of Nepal. On the North side of Nepal there are mountains. On the South it is plains. The mountains are called Great Himalaya Range and the plains are Indo-Gangetic Plain.

Tarai plains are warm, in the hills its medium temperature and in the mountains it's cold.

Nepal is a beautiful country and even if it is small, it has different languages, people, animals, plants and religions. Thank You!

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The Red Panda

Summit Pradhan

Grade: II

Email: summit100@gmail.com

I am doing the show and tell on the red panda, because many people do not know facts about it. The red panda lives in the mountains of Nepal. Red pandas are endangered animals. Red Panda's body is little larger than cats but has long tail. Including its tail, it is 42 inches long and weighs 7-14 pounds. Their body is covered with very attractive reddish-brown fur. Their tails are used to wrap themselves with when it gets cold. Red Pandas like to eat bamboo, berries, birds, insects, and small animals. They are active from dusk to dawn only. I am proud to be a Nepali because we have red pandas.



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Show and Tell Nepal (Nepali Special Foods)

Name: Anusha KAYASTHA (4th grade)
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References: Mom, Dad and Internet (google.com)

If we don't eat food, our stomach will be empty and we die. There are many types of foods like Indian, Chinese and Korean. Its fun to eat different foods to know how they taste. I eat 'Nepali' food which is very different from others like pizzas and burgers. Rice, Daal, Tarkari and Achaar are common Nepali food. My favorite special Nepali foods are Sel, Yomari and Bara. These are unique because we eat them on special occasions. But, don't be confused with the food 'Bara' with the district in Nepal called 'Bara'.

Sel is similar to donuts which are made of rice flour. My mom makes them during Nepali festivals Dashain and Tihar. Here is the picture of Sel my mom made. On Bhai Tika in Tihar, I give Sel and fruits to my brother.



Yomari is another special food. Newars eat Yomari on a special day called 'Yomari Punhi'. 'Yomari Punhi' falls on 'full moon' day of December. This day is close to my birthday. I found yomari picture on the Internet. Yomari is made of rice flour with sweet stuffing called 'Til and Chaku'.



Bara is another special food. My mom makes Bara on our birthdays. Some 'Bara' has 'holes' like donuts and some don't. Here is the picture of Bara my mom made.

We can compare Nepali special foods

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Sarad and Jyoti Shrestha
Chicago, IL

and occasions with 'Thanksgiving' in USA when we eat 'Turkey'. Special foods may not be healthy. We should eat less unhealthy food so we can remain healthy.



Yomari cakes are filled with sesame seeds mixed with molasses



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THE PLACE MY MOTHER WAS BORN: THROUGH MY EYES

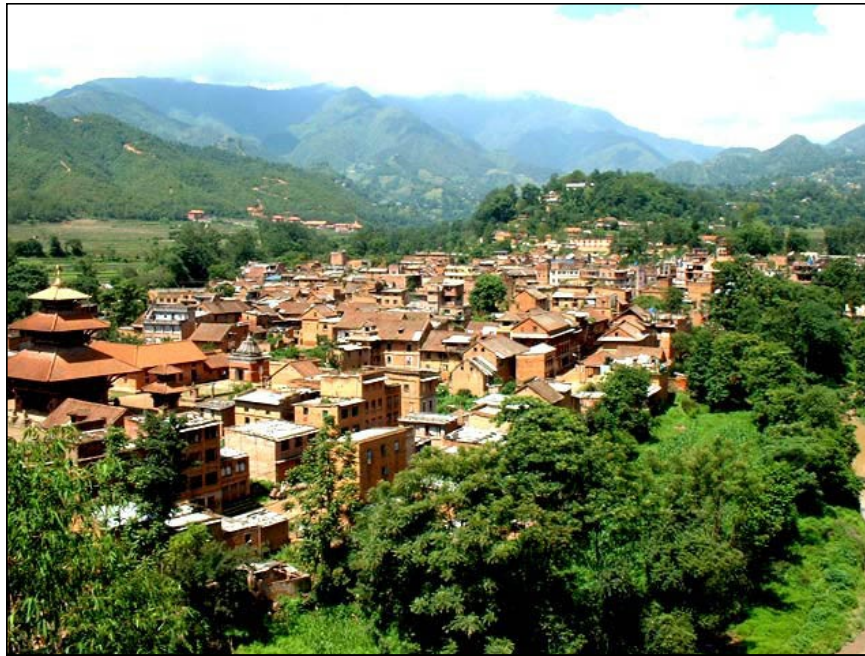
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Panauti is one of the most beautiful and old town in Nepal where my mom was born. I have been in Panauti many times; it feels as if it has been left exactly the way the founders had built the town. Panauti lies in the Kavre District of Nepal. It is 32 km south-east of the capital Kathmandu and next to Banepa. The village was a small state given by King Bhupitendra Malla as gift to his sister. A part of Panauti is considered as one of the UNESCO

World Heritage Sites. One of the interesting facts about Panauti is that even if there is an earthquake, nothing will be damaged because it is believe of divine power. In the year BS 1990/2045, there was a massive destruction of earthquake in Nepal, but in Panauti, not even a brick was wrecked. This town is very rich in Nepalese Culture. They celebrate "Bahrabarse Mela" once in every 12 years. There are many famous Hindu Temples and is situated a famous Buddhist Temple "Namo Buddha" nearby.

If I were born in Panauti, I would have had many friends like I do now in Calgary. I would invite them to my house and play all day for 3 hours. My mom sometimes reminds me about a day in Panauti when I was 3 years old. My 5 year old sister Priyanka and I were lost in Panauti for 4 hours. We could not remember where we were. They would have also invited me to their house and we would have also played all day. Sometimes, we could

have even done our homework from school together. I could have spoken in Newari language with my family and friends. Me and some of my friends would make up a tour and guide the tourists around the parts of Panauti that we knew. We would earn money by doing that because this is a tourist place. I could have my ritual ceremony of "Bel-bibaha and Gufa (Bara Tayegu)" in Panauti and could enjoy more with my relatives and friends than in



Calgary. The truth if I was in Nepal, I would be not grown in Panauti because that is my "Mamaghar". But I could go frequently to visit my relatives and friends and that fun in Dashain and "Linge-ping" in "Mamaghar". That I really missed here in Calgary.

Right now I live in Calgary. The similarities between Panauti and Calgary are both have his-

torical places and both have beautiful mountain views. But Calgary is very young compared to Panauti. Panauti is small city and Calgary is big city. But unlike Calgary, Panauti is very crowded. Calgary has tradition of cow-boys and Panauti has bow toys-which I used play with my sister.

If I tell something about my friends, I always say about my mom's birthplace "Panauti". Mom always used to say; Panauti is a "Heaven", a land of beauty.

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CHITWAN, WHERE MY MOTHER WAS BORN: THROUGH MY EYES

By Slisha Shrestha, Grade 7, Trickum Middle School

My mother was born in an exciting place of fertile farmland called Chitwan, Nepal. It was full of adventure, and it probably still is. But I imagine it to look much different from the time she lived there. I was born not far away from there in Katmandu. Yes, it is pretty far, but not as far as compared to where I live now in America.


In Chitwan, my mom grew up helping to grow crops with her family. They planted corn and rice, and sold it in the market. She told me about how instead of going to Disneyland for summer vacation, she would have to stay home helping with the field work. Even at the young age of five she would help out. It is so different from my life here. My little sister who is almost five years old is getting ready for pre-school, not helping plant corn and rice.

Chitwan isn't just a place for farm work. If you explore it like my mom did, you can see how beautiful it is. Wandering through the jungles there is dangerous. In some of the jungles, if you look up, you wouldn't even be able to see the sky. And walking out in the plains by yourself is also unsafe because you might come across a poisonous snake or even a rhino. But when you are alert, you will be able to see so much wildlife that I could only imagine seeing on television.

After I did some research about Chitwan, I found out that they had opened a national park a long time ago. It is called the Chitwan National Park. I would love to see it. It is a place where you can see the animals of Chitwan like the rhinos or tigers. You can also go trekking and rafting. It seems like the place to go to experience the nature and wildlife in Nepal.

After I researched Chitwan and heard the stories my mom told me, I realize how we grew up so differently. She would walk for miles to go to school for some education. All I have to do is hop into the bus and I'll be at school in just thirty minutes. My mom told me about the time when she was in high school and she and one of her friend save enough money to buy one textbook. Just one textbook to share! Here in America, the kids worry about what kind of cell phone or iPod this or that person has. It makes me feel like some of us are abusing what we have, while many kids back in Nepal struggle for a good education.

Chitwan has changed so much since the time my mom lived there. It still has the plains and jungles, but now there are more people living there. They have built cities and roads and more. I really want to visit Nepal. And when I do, I will be sure to see what Chitwan is like.



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THE PLACE MY MOTHER WAS BORN: THROUGH MY EYES

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This is an essay about the great country Nepal. Nepal is the country where I was born, and where my mom and dad were born. I only lived there for about three years after I was born. I still remember a few things of Nepal when I lived there as a baby. When I lived there, I did all sorts of things that I don't do here. My dad use to have motorcycles. He had bought me an exact motorcycle helmet like his except it was smaller. I would sit on the gas tank and hold the bars that connect the handlebars, and pretend I was actually riding it, but I was too little to actually ride it. We would go to places like the zoo, temples, festivals, stores and a lot of other places. Those places and activities were a lot of fun to me. And I would remember all those things throughout my life.

The place I live now is very different than Nepal. Here in America there are hardly any motorcycles. And there aren't any people outside doing things. Everybody is either inside at home or at work, and most people work indoors. And when people need to get somewhere they get in to their cars and go where ever they need to go. Here in Morrisville, NC in my neighborhood, the neighbor next to my house doesn't know us. We don't even know her name or where she works or anything at all. If we ever see each other the most that any of us says is 'hi'. In Nepal people would go over to each other's houses even if they were not next door neighbors. They would go over to have tea too.

Nepal is a small country in size but its cultural and natural diversity makes it one of the most interesting and rich places in the world. And Nepal has always been free. The culture of Nepal is a mixture of music, architecture, religion, festivals and literature. In Nepal there are many cultural groups such as Newars, Madeshis, Limbus and etc. The people there are extremely nice, helpful and brave. Nepal also has beautiful hills and mountains. It is proudly the home of the world's tallest mountain – Sagar Matha or Mount Everest. There are many valleys, rivers and streams, fields, waterfalls, lakes and much, much more in Nepal. All these things make sceneries in Nepal really beautiful. Tourists from all over the world go to Nepal to enjoy the culture and natural beauty of Nepal. Nepal is the birth place of Buddha. He was the one that established Buddhism. It symbols peace and prosperity.

This has been my essay of the great country Nepal's culture and how I think of it. Hopefully, I will be able to visit Nepal soon and enjoy everything there.



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Nepali family traditions: How it has influenced me

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'Family comes first...' in a culture like Nepal's – this philosophy is deeply rooted within our identity. In addition to Nepal's diverse ethnic groups and long-established customs, it has countless traditions that are a result to long historic background from which they have deprived. As a 21st century Nepali family living in Canada, my parents have imprinted some on us.

Namaste – An acknowledgement most of the Southern Asia is familiar with is a form of greeting and salutation in the Nepalese society. By joining your palms together and placing it slightly below your chin, one has just performed a gesture that even the western world is familiar with. It's a sign of utter respect to the elders that everyone does in Nepal. Living in Canada, it's no exception here. My family has always imposed the importance of showing respect to others; and by greeting in the form of Namaste, the most common tradition of Nepal – we keep our lives connected to our culture.

My day starts off with a prayer that I murmur to myself, for my family's well being and good fortune. It's a small tradition that I follow, for my part to give to my family and a habit that I've built myself into; that it gives me a sense of absence when I do skip out. Within the family, my father would be the most religious in the house, every morning he lights a candle and utters a brief prayer to god. When you smell the alluring aroma of dhoop, you know that it's time to wake up!

For the Nepalese ladies, Teej is the festival to look forward to. Every year- my mother, sister and I attend a Teej party strictly for women. It's a ritual that all the attendees are expected to dress in red and the festivity feels almost as if you're in Nepal. It's that time of the year, when your feelings are expressed through songs and dance. Food is also the main staple for enjoyment and everyone is has an impeccable time.

The fall season brings the excitement of Dashain and Tihar to our house. It is the most celebrated festival in Nepal and it's no exception here. My parents urge us to make the house pristine as it could be and everyone is in a festive mood. My father puts tika and jamara on every one of us and presents us with gifts. Since we don't exactly celebrate Christmas – I would probably consider this as our version of Christmas. It is also the most eventful time of the

season, with the days in our calendar reserved for gatherings, celebrations and parties. We invite guests over and dine with them, especially before winter arrives. It's also a way to reconnect with the Nepalese community and enjoy each others' company as a secondary family.

Tihar in my house is celebrated as a community rather than a family. The Nepalese community organizes a Deusi celebration that someone hosts at their residence - and a Deusi group, usually consisting of a band of Nepalese with traditional instruments and clothing – sing and dance the Deusi and Bhailo songs. The group also sends a sincere blessing to the host, as a way to thank them for their hospitality and that to me - portrays the true meaning of Deusi and Bhailo at Tihar. It's a delight to watch for someone unfamiliar with Tihar and it sets a memorable example for the young Nepalese.

Once the chilly month of January rolls around, preparations to celebrate Loshar is arranged – our house is relatively calm and it brings everyone closer. We consider it to be the occasion to celebrate with family and to ensure that bad omens are not passed to the next year. My mom prepares Sel roti; especially for Loshar and the feast itself is rather more exquisite than usual. We also visit a local Buddhist monastery for a moment of serenity from the hectic life we have. It is also the closest thing to Nepal we have – in relation with our religion here in Canada.

My family traditions have taught me that no matter which part of the world you are in, it's important to take your culture with you. I enjoy celebrating these festivals with my family and it's safe to say that it has formed a basis in my childhood; I also hope to preserve these customs and carry them out with my family in the future. Life in North America can be demanding and quality family time could be difficult to make up for, but I believe that it's my Nepali traditions that brings us closer and I hope that someone who reads this out there understood that about my family.

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Influences From Nepalese Family Traditions

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As a Nepalese teenager, I am knowledgeable of my parents' influence on Nepalese traditions. Like any other parents, they love me. They want to make sure their daughter grows up to be strong and beautiful. I understand my parents. Ever since we immigrated to the United States, I was more interested in Nepali traditions than usual.

Living in the United States was different because Nepalese people were peculiar in many ways. The Nepalese children were westernized, but their parents tried to keep them traditional. My parents were among them. At first, my parents were proud of me because all the Nepali parents admired me for my politeness and maturity. While the parents adored me, I was an outcast to the children. I had a different English accent and spoke Nepali with them. They always replied in English and didn't even bother saying "Namaste" to adults. I was shocked. My parents kept on motivating me to speak Nepali and be traditional, but I needed to fit in because I was lonely. My plan was to be more American by speaking more English, getting my parents to buy me the new video games, not participating in pujas, being more interested in English songs, not bothering to say Namaste, etc. I started being in the crowd and I loved it.

Being in the United States has made my parents work harder to keep the traditions. If we were still in Nepal, my whole family would assist my parents. Living here has kept some Nepalese traditions ignored, and I'm relieved some are avoided. It seems medieval to isolate a girl for 14 days in a room when she first starts menstruating. I had to skip that tradition due to school, but families still do it in rural and cities in Nepal. My parents were disappointed that such an important tradition had to be skipped, but education is more significant. Starting with the next cycle, girls or women shouldn't go in the kitchen, touch men, go near the gods, share their food, etc. for four days. With two daughters in the house, some Nepalese people are surprised my parents aren't bothering to raise a son. Having a brother probably meant more fun, but there was another story behind it. Nepalese people wanted sons because they were said to bring wealth. My parents were proud of my sister and me, but most rural citizens and strict families have all these sayings about how having a daughter brings an "ill fate." Due to Westernization, these adages are disappearing, but most women in rural areas still suffer in a harsh environment. We need to be more aware of sexism as a tradition because it doesn't show a positive image to others and breaks human rights. Getting critics from people and following strict rules no matter the environment had made a negative influence on me. I have to refuse sharing my snacks with my friends during that certain time and getting sexist remarks has led me to become hard on myself after any other disputes. These are some dissenting things that remain in my life.

Impugning practices in our Nepalese culture may hold me back, but I admire being from Nepal. I believe most of our family traditions show important life lessons. Respecting our elders, being faithful to our religion, and eating wonderful food fills the holes in my heart. My parents taught me to respect the elders because it shows great obedience and positive impressions. I always say "Namaste," and offer to help if I see a Nepali adult. Being faithful to my religion gives me support and hope. If there is a situation when nobody can help me, I can always look up to the gods because being near them gives me a strong feeling to fight back. Finally, the food is too good to be true. Rice, lentils, vegetables, pickles, and meat is a good combination. It even sounds better if you say "bhaat," "tarkari," "achar," and "masu". These foods are much healthier than American foods like hamburgers and hot dogs. Along with being homemade, my favorite food is, "momo," which is dumplings. The foods have adapted to my stomach and I cannot live a day without eating them. There are more good impacts, but I believe these are the best imprints in my life.

Since I like to be optimistic, I believe respecting our elders is the most significant tradition in our life. The word "respect" is a small word with a huge reputation. Americans always compliment on my politeness and etiquette. They always ask my mother, "How do you do it?" My mother just laughs it off, but having respect for adults is a big step to being a grown up. Young people need to respect adults because they are mostly dependent. That is a tradition that fits in any part of the world because it is golden. Being a Nepali teenager has led me to have fun with my culture, but even the negative has brought me to bring awareness to some parts. For example, a tradition like sexism has gotten me to guide the future to divert that path. Overall, being in a Nepalese family is favorable to me because it helped me become more mature and kind-hearted.

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Nepali Family Traditions

Swikriti Sapkota
Apex, North Carolina

What is tradition? According to the dictionary, tradition is the handing down of statements, beliefs, legends, customs, information, etc., from generation to generation, esp. by word of mouth or by practice. Tradition is something that every country, tribe, etc is rich in. One of the countries that is richest in tradition is Nepal. Although vast, tradition is very important in Nepali families. Tradition is the root and core of all families in Nepal.

One of the most important traditions of Nepali families is that the core of the family is based on patriarchal beliefs. In Nepali families, it is believed that the male figure in the house should make most of the important decisions. Also, the male figure is deemed to be more important than women. Although very rare in the cities and other areas where people are well educated, village families of Nepal still prefer a baby boy to be born in their house rather than a girl. This particular tradition has had much influence in my life. For example, when I have to make important decisions or even leave the house to meet my friends, I have to ask my father for what he wants me to do. This tradition has also made me respect men more because they are portrayed as more responsible and hardworking. The issue of village families wanting a boy saddens me because being a girl myself, I think of all the little girls that are resented because their parents or grandparents wanted a boy.

Another tradition that most Nepali families generally hold is their belief in arranged marriages. When the child is of marriageable age, the elders in the house are responsible to find a suitable person for their kids to marry. The person chosen by the elders to marry their kids are usually of the same caste, social status, and education. Personally, I don't agree with this belief because even though almost all of arranged marriages are successful, there are many threats to marrying people you aren't very familiar with. Some of the problems arranged marriages can create are issues such as the husband and wife having different interests and beliefs. This can create a rift in their relationship. This tradition also has many good points to it. For example, the bride or groom will have an easier time adjusting in their new life with their spouse since they are from the same social status, caste, education, etc. Also, the elders in the family have more experience in life and in judging people. This means that the person they pick out for you is a person they think has good beliefs and values.

One tradition in Nepali families I respect more than others is the tradition that the kids take care of their parents in their old age. In Nepal, it is of the uttermost importance that the kids take care of their parents at old age. It is a character that every responsible and well mannered person has in Nepal. Western traditions such as the parents living separate from the kids is frowned upon. I respect this tradition very much because I believe that taking care of parents is the least you can do for them after they provide you a house to live in, food, and a good education.

Last but not least, another important tradition that Nepal is centered around is hospitality. Guests in Nepal are considered to be as important as god, and are therefore taken care of in the most extravagant manner. Guests are always offered food and not permitted to help with preparation or cleanup. Also, only the right hand is used to offer food to guests. Overall, these are only a few traditions among many, which Nepali families have. The above four are only a couple within a culture as vast as the oceans.

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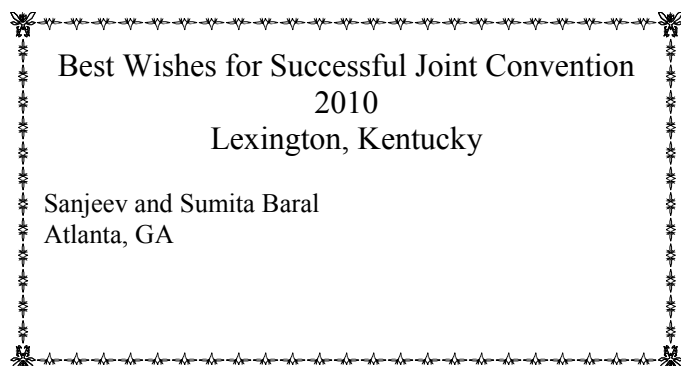
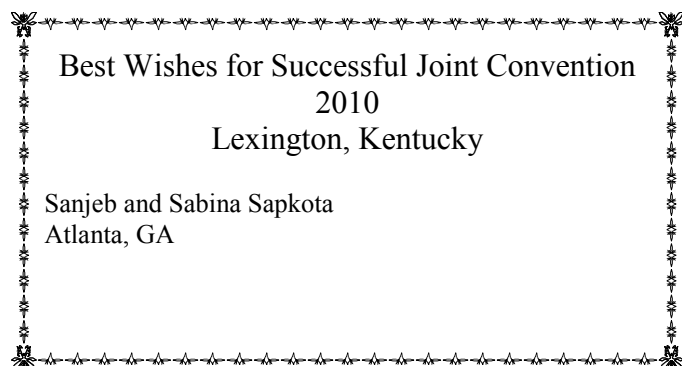
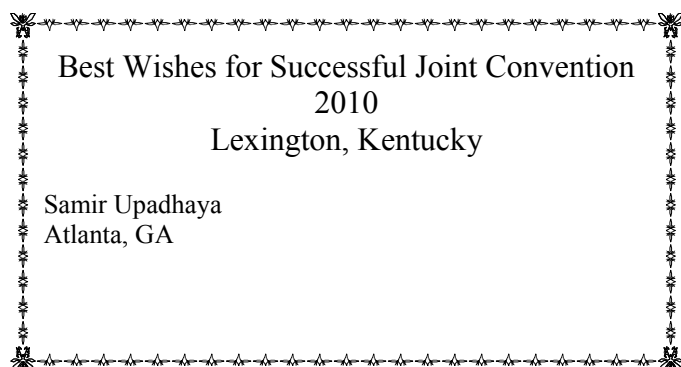
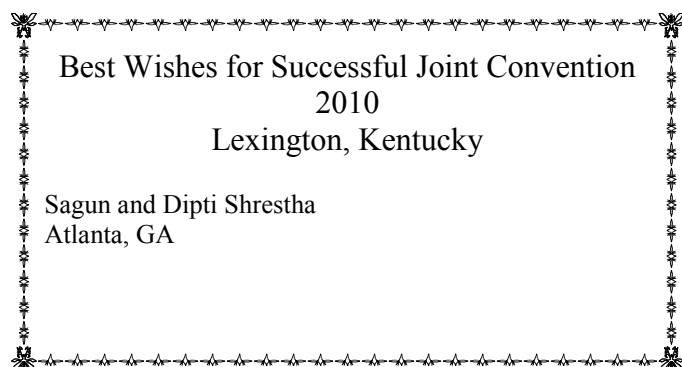
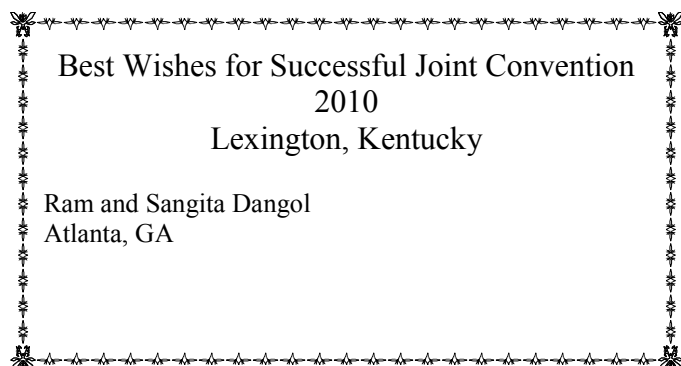
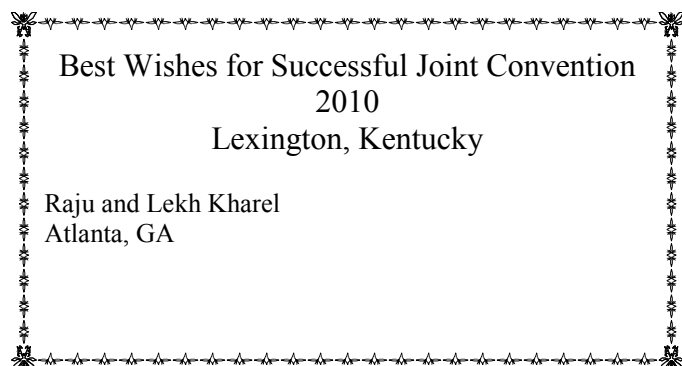
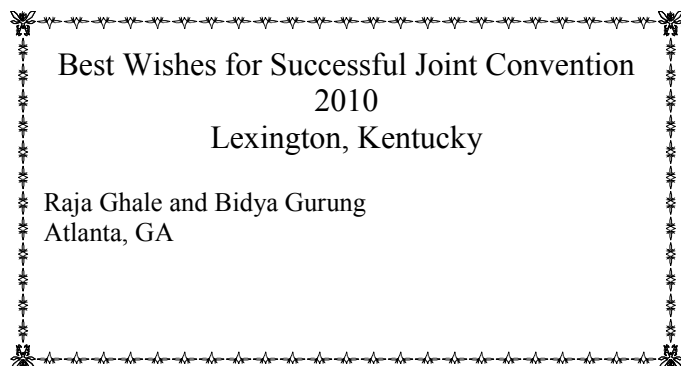
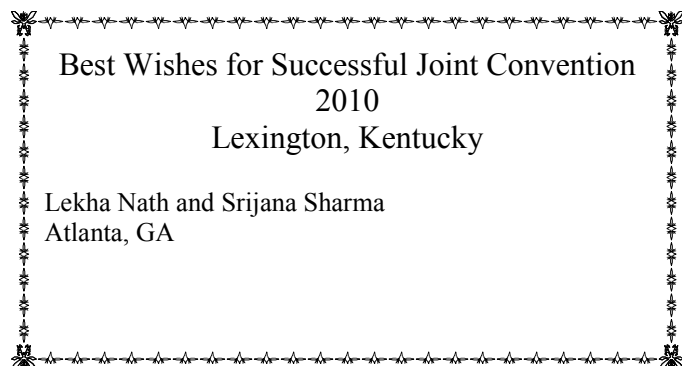
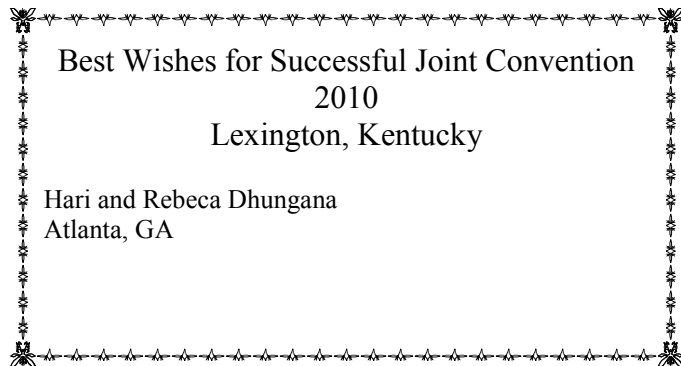
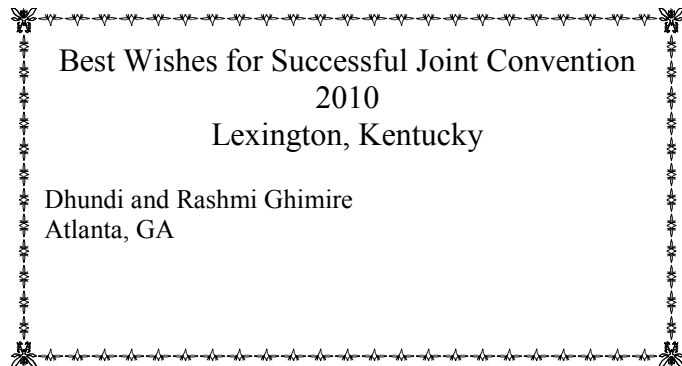
साधारणतया, एक बयस्क स्वस्थ मानव शरीरमा तौलको १/११ भाग रगत हुन्छ/अर्थात करिब १५० पाउन्डको तौल व्यक्तिको करिब ४ लिटर जति रगत हुन्छ भने भर्खर जन्मेको बच्चाको १ कप जति रगत हुन्छ/

आजको २१औं शताब्दीमा विज्ञानको उन्नत विकास भइसकदा पनि प्रयोगशालामा रगत बनाउन सकिएको छैन/ केहि गरि कुनै बिरामीलाई रगत आवश्यक परेमा स्वस्थ व्यक्तिले रगतदान गरेमा मात्र उसले पुनः नयाँ जीवन पाउन सक्छ/ तथ्यांकको आंकडा हेर्दा यसवर्ष विश्वमा करिब ८३ मिलियन युनिट रगत र अमेरिकामा करिब १५ मिलियन युनिट रगत आवश्यक पर्दछ/ अर्थात हरेक ३ सेकेन्डमा रगत आवश्यक पर्दछ/

रक्तदान गर्ने व्यक्तिको उमेर १७ वर्ष (१६ वर्षको लागि अभिभावक स्वीकृत लिनुपर्छ/) भयोको महिला वा पुरुष हुनुपर्छ/ व्यक्तिको वजन कमिमा ११० पाउन्ड हुनुपर्छ/ शरीरमा हेमोग्लोबिनको मात्रा १२.५ ग्राम प्रतिशत भन्दा बढी हुनुपर्दछ/ रक्तादाताको ब्लड प्रेशर कमिमा ११०/७० देखि बढीमा १६०/९५ मि.मि. मर्करी हुनुपर्दछ/ शारीरिक परिक्षण गर्दा स्वस्थ हुनुपर्दछ/ यस बाहेक स्वास्थ्य सम्बन्ध अन्य सोधियका कुरामा पास भयोमा मात्र रगत दान गर्न सकिन्छ/ रक्तदान गर्दा ५ देखि ७ मिनेट सम्म लाग्न सक्छ/

रगतमा भएका चार वटा छुट्टा छुट्टै तत्वहरु रेड सेल्स, प्लेटलेट्स, प्लाज्मा र कोप्रेसिपिटेड छुट्टा-छुट्टै विभिन्न बिरामीहरुलाई संचार गरिन्छ/ साधारणतया दान गरेको होल ब्लडबाट तिन तत्वलाई अलग गरि सम्बन्धित बिरामीलाई उक्त तत्व संचार गरिन्छ/ त्यसैले एक रक्तदानबाट ३ जनाको जीवन बचाउन सकिन्छ भनिएको हो/ रक्तदाताहरुले होल ब्लड या यसका तत्वहरुमात्र पनि दान गर्न सक्छन्/ जस्तै रेड सेल्स, प्लाज्मा, प्लेटलेट्स/ यस्तो दानको तरिकालाई एफेरिसिस भनिन्छ/ स्वस्थ मानिसको हड्डी भित्रको बोनम्यारोले नियमितरूपमा ति तत्वहरु बनाइरहेका हुन्छन्/

पहिलो पटकका रक्तदाताले थाहा पाउनु पर्ने कुराहरु: (क) रगत निकाल्नका लागि प्रयोग गरिने सुइ देखि डर लाग्न सक्छ, तर नडराउनुहोस/ तपाइको अलावा रक्तदान गर्नेहरुमा अरु पनि छन् / सुरुमा सुइले छुसुक्क घोचेको जस्तो महसुस हुन्छ र त्यसपछि केहि दुख्दैन/ (ख) प्रायः जसो खानेकुराहरु खाँदा आइरन युक्त खानेकुरा खानु पर्छ/ (ग) रक्तदान गर्नु अघि र पछि पनि प्रशस्त तरल पदार्थ पिउनु पर्दछ/ यसले शरीरमा सुख्खापन हुनबाट बचाउछ/ (घ) रक्तदान गर्नु पूर्व स्वस्थ खानेकुरा खानु पर्दछ/ सकभर चिल्लो खानेकुराहरु नाखानुहोला/ (ङ.) रक्तदान गर्ने ठाउँमा आफ्नो फोटो भयोको परिचयपत्र लियर जानुपर्छ/ (च) रक्तदान गर्ने अघिल्लो दिन बेलुका चाँडै सुतेमा राम्रो/ (छ) रक्तदान गर्न जाने ठाउँमा जाँदा सजिलो खालको सर्ट लगाएर गएमा राम्रो/ रक्तदान गर्न बाहुला माथि सार्न सजिलोहोस भनेर/ (ज) रक्तदान गर्ने बेड वा मेचमा सजिलोसग बस्नुहोला/ सकभर मनमा राम्रो कुरा मात्र लिनु भय राम्रो/ (झ) अन्त्यमा, बढो गौरवान्वित्कासाथ रमाउदै आज मानव जीवन बचाउन सहयोग गरियो भन्ने सम्झनुहोला/



Need for and Introduction of Nepali American Center (NAC) in Chicago

By

Bishnu Phuyal, Ph.D.

We Nepalese immigrants in the United States have founded a few organizations to perform social, cultural and charitable events and religious festivals. First generation Nepalese immigrants led and guided these organizations so far. With steady increase of Nepalese in the country including Chicago in the last 15 years brought new hopes for bigger, vibrant and stronger Nepali community. Nevertheless we continue to face many different challenges.

Having an ability to live harmoniously with people from other cultural background, we are living far and wide places based on suitability for jobs, individual interest and affordability. Dispersed living like this is one inconvenience for families to meet with each other frequently, which prevented an environment for stronger Nepali unity and an opportunity for children to learn various Nepalese social etiquettes, cultural values, conversational Nepali language and many more.

Many second generation and most third generation members generally are not clear of Nepalese social and cultural background, reasons and values of various functions observed, etc. or unsure what actual Nepalese cultural practices and values are in the same way learned by the first generation in Nepal. In addition, most of them do not know reading and writing Nepali language, some even do not know to speak it. However it is not their fault.

Unavailability of a common center or facility for Nepalese is the main reason for the above problems. It is also the cause for continued reduced interaction among families, gradual deterioration in practicing Nepalese traditions and cultural functions commonly practiced in Nepal, etc. Indirectly it contributed to weakened family and social bonds as well. An absence of common center also prevented collection of literature, historical and cultural artifacts, natural paintings, etc. and put together for general use to help younger generation and non-Nepalese to know about Nepal and Nepalese.

Furthermore, we should not be permanently satisfied in using facilities built by others. These include visiting temples built by Indian communities for religious purpose or desperately look for a facility every time to organize an community event, such as celebrating Dashain that demands larger space for larger community gathering, etc. The most critical one is depriving our own children from learning the values of our culture and heritage. These are most serious drawbacks that can cause for gradual loss of Nepalese self identity in this new country.

Nepalese community leaders have realized that people from other communities from a particular country or from a particular social or cultural background have united and established centers common to all of them in Chicago and elsewhere. Those centers provide broad range of services as well as open opportunities for people of all ages to advance. Those centers help maintain and flourish their identity.

We should not let our identity to disappear in this country. Establishing a common center in the past was not possible to due to small number of Nepalese as well need for large monetary contribution required for such a mission from ourselves. The situation has changed now. We have grown in number and in our economic strength compared to just a few years back. Now is the demand of the time for all of us in the community to solve all above issues. In a cosmopolitan society like Chicago where so many other came and survived, remained and thrived and cared and contributed to build a community of diverse culture, it should be possible in our case as well. We also should sacrifice to establish a center to maintain our social, cultural, and religious identity in this country by following others example.

It is easily possible if we unite and take necessary steps to fulfill the desire of elder generation. It is our duty to build a common place which all of us can call it our own and fulfill our responsibility to our children. We need pass the value of our culture to our younger generation with serious effort and commitment.

Such centers can be started in larger cities first. We can perform Nepalese social, cultural and religious events at such centers to preserve and enjoy Nepalese culture and value alive. We can do this and also advance our community for a better Nepalese society in this country. For that we need to unite ourselves first and request for support to our American friends.

ANMA in cooperation with Nepalese from Midwest region and in particular Chicago have begun groundwork for establishing Nepali American Center in Chicago. With a vision to satisfy above needs, community members have come up with initial model of such a center. The center will be a display of a mini-Nepal housing various natural beauties, historical facts, spaces and facility for performing different Nepalese social cultural and religious activities, etc.

Such a center should be built keeping in view for the steady growth of the people (Nepali and recently settling Bhutanese of Nepali origin and culture) as well as space to accommodate for gradual increase in activities adequate enough spaces for at least next 2-3 decades. Enough parking space and various other rooms and halls for the facility covering an area of 1-4 acres of land seems desirable. This center will be built ideally located to suit for every bodies travel as much as possible.

Currently Chicago area Nepalese in coordination with members of ANMA and other Nepalese leaders and in particular young Nepalese professional and other across the country are developing guidelines for its framework and effective fund collection effort. It is gradually gaining momentum as everyone is realizing it as a Chautara common to everyone in the community. It is very satisfactory to note that similar kinds of activities are also started elsewhere in the country.

Nepalese government representation in US and other prominent have expressed great satisfaction that such activities important for Nepalese living here as well as for a coordinated non-resident Nepalese effort in the development of Nepal are taking place. Please visit www.nepaliamericancenter.org to know ANMA sponsored Chicago area effort and support for its realization.

“आउनु तिमि चाखलाई”

चौलानि छड्क्यो भात पाक्यो
अब दाल बा“कि छ पाक्नलाई
हरीयो तरकारी पाकेपछी
आउनु तिमि चाखलाई

तिमी सूतेर बसिरख
या टिभीमा नाच हेरिबस
लामा काला तिम्रा केशहरु
घरिघरि कोरी बस

म रोटी मिठो पका“उछु
त्यसमा नौनी पनी लगा“उछु
मस्यौरा भयो भूजिया पाक्यो
अब साग बा“की छ पाक्नलाई
गोलभेंडाको चटनि बनेपछी
आउनु तिमि चाखलाई

ऐनामा आफूलाई हेरिबस
या फोनमा कुरा गरिबस
सुन्दर तिम्रो त्यो मुहारमा
किम पाउडर घसीबस

म कूकरमा सिठी लगा“उछु
मिठा मिठा व्यञ्जनहरु बनाउ“छु
तरुवा तर्यो आलूदम पाक्यो
अब दुध बा“की छ तात्नलाई
गेडागुडि गली गएपछी
आउनु तिमि चाखलाई



Kumar Niraula “Kramasha”



Sanjeeb Sapkota
Vice President, NASEA

Opportunities and Challenges facing NASEA: Heading for Paradigm Shift

From tens of Nepalese who started this association in Atlanta in 1991, NASEA (Nepalese Association in South East America), has now grown to a remarkably large organization with thousands and thousands of members in nine states in covers: Tennessee, South Carolina, North Carolina, Mississippi, Louisiana, Georgia, Florida, Arkansas and Alabama. In its almost two decades of history, NASEA has seen lots of ups and downs, glory and fall, but it never failed to bind Nepalese in South East America in one strong thread. The founding members and seniors have worked hard to ensure that the organization thrives and stand intact in shine or rain, hurricane or breeze and help perform what it is meant to perform.

In the earlier days, hosting *Dasain* and New Year gathering was almost the year-round activity of this organization but today circumstances asks a lot more from it. NASEA with its mission to promote the Nepalese values, tradition and culture as well as to assist fellow compatriots in achieving their goals is expected to address and advance in every front beginning from strengthening the foundation, adding necessary infrastructure, providing basic services to the Nepalese communities and promoting literature particularly among the youth.

One of the challenge NASEA faces is to reach out to the Nepalese in the far corners of the SE America. Not all Nepalese in SE America region know about NASEA let alone getting its benefit. Nepalese in 'rural' corners are hard to reach. This is challenging NASEA to be truly inclusive. Ways to contacting them each of them and including them in the mailing list have to be sought persistently and patiently. Other challenge is

the ever changing addresses as people tend to move and relocate. One good thing is that the email address does not necessary change so its usage has to be relied heavily. Being in contact with its members help build strong foundation and promote two-way dialogue between the individual and the organization.

A recent modification in the organizational structure of NASEA is that the president of each state-based Nepalese organization is the Regional Coordina-



Officials of Nashville Nepalese Association interacts

tor for NASEA. For example, president of South Carolina Association of the Nepalese (SCAN), Nepalese Association of Georgia (NAG) and Nepal Center of North Carolina (NCNC) are designated regional coordinator for their respective states. This way Nepalese in each of the states are in communication with NASEA via their presidents. This is believed to lend support to a sustainable, stronger state-NASEA relationship. The states where there is no state-based Nepalese association like in Louisiana and Tennessee, an active, prominent Nepalese is designed to assume this responsibility. Working with the state organization, NASEA should plan for a periodic if possible monthly, activity in each of the state that promotes Nepalese culture and values.

Recently we welcomed Nashville Nepalese Association (NNA) as a partner of

NASEA in Tennessee. The young and dynamic NNA has potential and prospect to grow and expand to serve Tennessee state at large collaborating with similar metro level organizations within the state.

Services to the Nepalese community is the core area of activity for NASEA. Services like Immigration, legal, public health, assisting in mortuary, following with authorities to seek justice in the case of homicide of a Nepali, assisting the unemployed find jobs etc are a few in the list. But before all these, NASEA should develop articulate policy statements, positions and stand on what it can do and what are its limitations. These policies could be involving, seniors, newly arrived, students, entrepreneurs, and experts from NASEA states or other. These policies could be organizational guiding principle on how NASEA approach different events and scenario. Recently NASEA's Public Relations committee began monthly talk session via conference call inviting participants from across the United States to listen to experts on immigration and social economical issues. This has been running pretty successfully so far. Another major venture NASEA has started is the first ever electronic newsletter. This initiative of publication committee is believed to be a 'sticky glue' that binds all NASEA states together more strongly by publishing states' update periodically.

Children born in the US to Nepalese parents are a target audience for educating them with Nepalese values, tradition and culture that is either lacking or inadequate in the Diaspora. This audience also include children or youth who have immigrated to the US for a significant number of years and have been detached of the culture they learnt back home. NASEA has an opportunity in assisting these children and youth together with the assistance of their parent by providing exposure to the Nepalese values, tradition, culture that is devoid of their American live.

European American. The government of Nepal has announced 2011 as a 'Visit Nepal' year. This is a good timing for such festival in the US cities either in the year 2010 or 2011.

The use of information technology (IT) is another tremendous opportunity for NASEA. With world-wide-web NASEA could link with the state based organizations, provide online store with items of Nepalese values like *topi*, flag, pins, vehicle number plate with Nepal or elements of it, bringing out periodic e-newsletter, put a craig-list type of selling-buying site, begin online donation systems. The IT could also be used to promote Nepalese literature with tools like blogging targeting children and young adults.

To learn the best practices, experiences,

rooms for improvements, NASEA has to work with other Asian communities, state governor's office and with the Nepalese Association across the United States.

NASEA is a great organization and has come a long way catering services of all sorts to the Nepalese communities not only in the US but also in Nepal. However it has a potential to do a lot more meeting the needs of Nepalese at all levels: children, young adults, students, women, entrepreneurs, professionals, retirees etc.

Long Live NASEA!

Best Wishes for Successful Joint Convention
2010
Lexington, Kentucky

Tek and Bimala Thapa
Atlanta, GA

Best Wishes for Successful Joint Convention
2010
Lexington, Kentucky

Dhurba and Chandra Bhatarai
Kalamazoo, MI

Best Wishes for Successful Joint Convention
2010
Lexington, Kentucky

Ganesh Sakati and Savana Basnet
Atlanta, GA

Best Wishes for Successful Joint Convention
2010
Lexington, Kentucky

Khagendra and Rajani Thapa
Big Rapids, MI

Best Wishes for Successful Joint Convention
2010
Lexington, Kentucky

Mukesh and Sarala Singh
Columbus, OH

Best Wishes for Successful Joint Convention
2010
Lexington, Kentucky

Dinesh and Indira Koirala
Atlanta, GA

Best Wishes for Successful Joint Convention
2010
Lexington, Kentucky

Shambhu and Sabita Panta
Kenton, MI

Best Wishes for Successful Joint Convention
2010
Lexington, Kentucky

Nanda and Mani Joshi
Lansing, MI

Nepal Sambat, Bikram Sambat and adjustment.

Calendar – Sambat/Samvat/Samwat.

Tilak B. Shrestha, Ph.D.

tilakbs@hotmail.com

October 2009

Nepal Sambat (NS) is basically a lunar calendar adjusted to the solar cycle – lunisolar. Its association with the Moon phase makes it an ideal calendar for the Dharmic festivals. Bikram (Vikram) Sambat (BS) is a Solar calendar ideal for seasonal issues like planting/harvesting, and official events.

Lunar NS and Solar BS caters for different needs and do not compete. That is NS and BS do not substitute each other. Thus, we must promote both calendars: NS for Dharmic festivals and BS for official events. We also need to use the solar Gregorian calendar to communicate in international level. Most of the business people in Nepal close the old and begins new account according to NS. Thus, it could be the ideal as the fiscal year.

NS is an indigenous Nepalese creation with its own legend. It is a pride of all Nepalese. It does not belong only to Newar community. NS usually begins on the day after Laxmi Puja or Gobardhan puja day or 'Mha' Puja day of Newar community. It was initiated in the reign of King Raghav Deva on October 20, 879 AD. The first day of 1130 NS is on October 19, 2009.

The legend associated with NS goes that a commoner Sankhadhar Sakhwa made lots of money by converting sand from Bishnumati river to gold, paid every body's debt, and made all Nepalese free of debt then. To commemorate the occasion (national, economic and spiritual) the Sambat was instituted. Historians or chemists may dispute a few finer points. However, they are not important and best left to the academicians. 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 in the list of the heroes of Nepal "Nepali Bivuti" by the Government on November 18, 1999.

BS is instituted by the ancient Emperor Vikramaditya to commemorate his victory over the invading Sakas. The first day of 2066 BS is on April 14, 2009.

Earlier, NS was the prominent among other Sambats used in Kathmandu valley. Though it is ideal for Dharmic festivals, being a lunar calendar its dates repeats and skips frequently. Besides, every 3 years an extra month needed to be added. The other prominent calendar in use then was the solar Saka Sambat. King Prithvi Narayan used Saka Sambat as the official calendar. Later, Chandra SJB Rana replaced Saka Sambat with BS as the official calendar in 1903 AD. BS being older than both Saka and Gregorian gives the sense of antiquity and perceived importance.

The Solar year or the sun coming to same position as per distant stars, which defines the seasons, is 365.2424 days. The Lunar month or the 'synodic period' between same phases of Moon is 29.530589 days. Both these numbers differs from the actual period 'sidereal' of revolution. But these numbers are relevant for the calendars. Presently, the annual equinoxes are on March 20 (Spring) and September 22 (Autumn). The solstices are on June 21 (Summer) and December 21 (Winter). Even in the ancient times, the 365 days in a year is recognized and calendars are devised as such. However, recognition of the fraction 0.2424 rendered different ingenious solutions.

Twelve lunar months makes only 354.36 days. Thus, the lunisolar NS is adjusted to the solar cycle by adding one extra month every 3 years. It gives 364.21 for a year. NS is pegged to the observed Sun's position against the stars and additional adjustments are rendered by adding or losing a lunar month once a while.

BS is also pegged to the observed Sun's position against the stars. Its months have anywhere from 28 to 32 days. Aligning it to the solar year is done by adjusting the number of days of the months. It does not use rule-based leap year. One of the ancient Hindu treaties on the astronomy describing the computation is the 'Surya Siddhanta.'

Currently the solar Gregorian calendar is the internationally used system. It adjusts to the solar cycle using rule-based leap year. It has 365 days in the common year and 366 days in the leap year. It uniquely improves on the earlier Julian calendar by an imaginative leap year rule. In Julian calendar every 4th year is the leap year. Thus it accounts for 365.25 days. The unaccounted fraction 0.0076 days off sets it over a week in a millennium.

The Gregorian calendar tries to fix it with the new rule: Every year that is exactly divisible by four is a leap year, except for years that are exactly divisible by 100; the centurial years that are exactly divisible by 400 are still leap years. For example, the year 1900 is not a leap year; the year 2000 is a leap year.

Thus, it repeats completely every 146,097 days, which fill 400 years, and which also happens to be 20,871 seven-day weeks. Of these 400 years, 303 (the "common years") have 365 days, and 97 (the leap years) have 366 days. This gives an average year length of exactly 365.2425 days. Thus it is longer by 0.0001 day. In one millennium it off sets only by 0.1 day. Or, it will off set by a day after 10 millenniums.

Pope Gregory XIII instituted the calendar in 1582. The Julian calendar was already off set by almost 10 days then. Thus, the Gregorian calendar takes off about 10 days to adjust it back. However, its acceptance was quite slow. British Empire including America adopted it only in 1752. It is interesting to note that the adoption was quite confusing. The day after September 2, 1752 (Wednesday) became Sept 14, 1752 (Thursday).

The recent news on possible adjustment of Bikram Sambat provokes a few suggestions. Perhaps we can have the spring equinox as the first day of the year, fix the days in the months, and use Gregorian style leap year rule. Currently BS New Year falls usually on April 14. Move it to the spring equinox (March 20 in 2009). It can be done painlessly by having only 31 days in the months with 32 days. After a few years the New Year will slide back to the equinox. Fix the days of the month using 30 and 31 days in sequence, except for the last month. That is 30 days for Baisakh, Ashad, Bhadra, Kartik, Poush and Falgun; and 31 days for Jestha, Shrawan, Aswin, Mangshir and Magh. The last month Chaitra will have 30 days in general and 31 days in the leap year. It will give 365 days for a year in general and 366 days in the leap year. The leap year to follow the rule of the Gregorian system. That is, the next leap year will be 2012 BS and the month of Chaitra will have 31 days. It makes conversion between BS and Gregorian easy. Also we should keep an eye on the position of the sun relative to the stars. Bikram Sambat can be fine tuned by appropriate correction as per the location of the sun on the leap year, above the standard rule.

Perhaps our Nepal Academy 'Pragna Pratisthan' should take initiative on it. FYI, here is the converter between BS and Gregorian calendars: <http://www.ashesh.com.np/nepalicalendar/>
May Bhagwan Surya Deva enlighten us all.

Tradition: Buddhism and Hinduism

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Here is a short note on the relationship of Buddha and other Dharmas with Hinduism. The view that Nepalese can be divided as Buddhists and Hindus is not correct. The issue should be studied objectively. It should not be looked through the lens of ethnic politics.

The Dharmic practices we learn when we are growing up from our parent are our tradition 'Parampara', not Dharma. We all have our family traditions. A tradition is made up of different Dharmas – Shaiva, Vaishnav, Baudha etc. That is why all of us celebrate Dasain\Mohani, Tihar\Swonti, Buddha Jayanti, Shiva Ratri etc. The Dharmic discipline comes later only through conscious practice. Each Dharma teaches a set of doctrines and practices. We practice all these Dharmas as per our personal or family interests. That is how different traditions evolved. The differences are only due to the variations in emphases to different Dharmas and practices. Hinduism is the collection of all these Dharmas and traditions evolved in Indian sub-continent and Tibet (Kailash, Mansarovar). It is a geographical definition, not doctrinal. Thus, there are no specific requirements to be a Hindu. We are connection through this cross spectrum of Dharmas and traditions.

Traditions overlap and are not hostile against others. We do not say only my tradition is correct. If you compare traditions they mostly overlap, with some differences by sub-groups or regions. For example, Bahuns celebrate Teej, Newars do not. Newars celebrate Mha Puja, Bahuns do not. Gurungs celebrate all, include Lhochar but exclude Teej and Mha Puja. Kiratis celebrate all and include Sakhewa. In Bhaktapur every body celebrate Bisket, but not in Kathmandu. Tuladhar tradition may emphasize on Baudha Dharma more than say Pradhan tradition. But both Pradhan and Bahun traditions also have strong component of Baudha Dharma. Otherwise, we all celebrate many festivals and none of us are exclusive to only one.

In comparison, let us look into Chinese tradition. They go to Buddha, Confucius and Tao temples. They are not exclusive to Buddha Dharma. Thus we cannot call them Buddhist only. Their tradition and ours overlaps along Buddha Dharma. Also neither Chinese tradition nor our traditions are hostile against each other. If we go to China we have no problem visiting Taoists temple and paying respect.

The ethnic politics and Dharmic ignorance create non-existing problems. In the given setup, to assign Bahun, Pradhan and Kirati traditions into Hindu camp and Tuladhar, Chinese and Gurung traditions into Buddhist camp is the outcome of serious comedy. On top of it, if you apply the Marxist 'class struggle' model between the two imaginary classes, it does not remain humor any more.

The problem comes when we do not see the difference between Religion and Dharma. Religions are exclusive and hostile against others. Religions like Christianity and Islam teaches only they are correct and good, others are wrong and evil. Thus, they discourage learning from others and actively try to convert. It is a mistake to think Dharma as Religion, and adopt intrinsic intolerance of religions. It is creating non-existing problems by aping religions.

In contrast, Buddha or any other Dharma does not try to convert and degenerate others. It merely adds one more dimension to the existing Dharmas. In Nepal, Buddhism neither acted against Shaiva or Vaishnav, nor against Taoists or Confucians in China. All Nepalese or Chinese people go to all temples and learn as we wish.

Buddhism is a spiritual discipline, not a political or cultural or ethnic grouping. Buddhist discipline uses only empirical means, not beliefs. Thus, there is no such thing like Buddhist, or non-Buddhist. It is like music. We all sing, if not in stage then in bathroom. Music is inherent in humanity. Even birds sing. In the process of learning truth, the first stage is the objective studies or Science. The next stage is the empirical studies like Buddhism or Jainism. Any body, even Muslims or Christians may practice Buddhism. And there is no such thing called nation of Buddhist. If there are any, it merely reflects culture and politics. On the other hand, merely having name like 'Shakya' does not make one Buddhist. To be Buddhist you have to practice the discipline Shakyamuni taught.

Within Hinduism we have many Dharmas with different emphases. Both Buddha Dharma and Shiva Dharma emphasize Gnan yoga and Raj yoga. Even paintings of Buddha and Shiva will depict them meditating – Raj yoga. They also may depict 'Gnan Chhachu' and 'Third eye' – Gnan yoga. In contrast, Vaishnav Dharma emphasizes Bhakti yoga and Karma yoga. This is how different Dharmas differ. We learn from and celebrate all. It is really unfortunate and ignorance to divide people in political terms – Hindus, Buddhists,

Hare Krishnas etc. It is not correct and merely motivated by the politics of ethnic division.

One of the sources of misunderstanding is the confusion between the terms – Vedic, Astik and Nastik Dharmas. Dharmas described in Veda are Vedic. If a Dharma argues depending upon Veda, then it is Astik, otherwise Nastik. Some time the term 'Astik' is also used to denote Dharma with divinity as a priori and Nastik without. However, Nastik does not mean atheism. Thus, Dharmas like Dwaita and Adwaita are Astik. They rely on Veda and also believe in divinity. Dharmas like Mimamsa and Shankhya relies on Veda but does not have divinity as a priory. Thus, they are Vedic but may be classified as Astik or Nastik, as per the context. Dharmas like Baudha, Jaina or Charvaka (materialists) neither relies on Veda nor on divinity. Thus, they are Nastik, but not atheist. Buddhism uses discipline strictly within empirical means. Thus, it will ask, "How do you know?" to both the statements – 'God exist' and 'God does not exist.' On the other hand, when Buddha was asked about God, he remained silent. Because, he was teaching the way of knowledge, not beliefs. However, all these Dharmas evolved within Indian sub-continent, borrow from each other freely, and their practices overlap.

Shaiva and Baudha Dharmas are very similar emphasizing knowledge (Gnan) and meditation (Raj). The difference is that Shaiva begins with the assumption of 'Brahma' as the ultimate reality. The world 'Sansar' as we know is one of its manifestations. Baudha remains empirical and makes no assumptions. Though the goal is to go beyond (Nirvan), the discipline is within the direct understanding and experience of an individual in the world as it is. For Baudha Dharma the 'Bodhi' (Brahma) is the result of the empirical finding, not a priori.

Here is an interesting historical note. Dharmic discourse\debate (Shastrartha) is one of the standard tools in the way of knowledge (Gnan yoga). Ancient Kings used to hold these discourses and many learned scholars used to participate. These discourses are not a boxing match between scholars but both trying to expand their knowledge. One of the philosophers of the middle age Shankaracharya (Adi Shankar, Shankar) was an Adwaita (Non-duel) scholar and debated mainly with Mimamsa school of Darshan. He also debated with Jaina, Shaiva and Baudha scholars. On the other hand, he also learned from other schools of Darshan. Here is an excerpt from Wikipedia, "While Shankara is given credit for the defeat of Buddhism in Hindu literature, he was in fact active after Buddhism had almost entirely faded from prominence. In particular, he was not a contemporary of the last great Indian Buddhist philosopher, Dharmakirti. When Shankara came north to the intellectual centers there, he borrowed many of the ideas that had been formulated by Buddhist philosophers of the past. (http://en.wikipedia.org/wiki/Adi_Shankara)"

Exactly what was the debate between Baudha and Adwaita scholars about? Adwaita Darshan makes one assumption of the 'Brahma' and Baudha Darshan makes none. A theory with less number of assumptions is stronger than another with more. Thus, Buddhist scholars would argue theoretically Buddhism is more robust than Adwaita. Adwaita scholars would argue that an assumption is valid if it can explain many of the otherwise unexplainable phenomena. Buddhist scholar would ask, "Have you seen Brahma?" Adwaita scholars would counter, "Who and what is looking?" And the debate is earnestly on. Here is a note of caution. The issue needs to be studied objectively without prejudice. It will be unfortunate and against the very essence of Gnan Yoga and Baudha disciplines to see it through the ethnic politics.

In our history there are many instances of disagreements and also recognizing unity in diversity. One such instance is between Dwaita (Vaishnav - Hari) and Adwaita (Shaiva – Hara) Darshans. The underlying singularity is depicted in the deity – "Harihara." The Vaishnavs see personal divinity in all and everywhere. It is their highest form of appreciation to regard Buddha as the manifestation of Lord Vishnu. Shaiva deity Pashupati Nath is worshipped as Avalokiteshwor in Buddhist tradition annually to demonstrate the oneness. By the way, 'Bajracharya' are the teachers of the 'Bajra Yan' school. The Bajra Yan (Thunderbolt doctrine) is the amalgamation of Shaiva, Baudha and Tantra disciplines. And Newar 'Mha puja' festival comes from Tantric Darshan. Thus we have many currents and crosscurrents of Dharmic traditions within Hinduism. The 'OM' collectively symbolizes the underlying unity of all these Dharmas. For example - 'Om, Mani padme hum.'

The unity of the three principal Dharmas of Hinduism in Nepal – Buddhism (Buddha), Shaiva (Nilkantha) and Vaishnav (Narayan) is beautifully given in the temple located in Kathmandu valley, which we lovingly call – 'Budha Nilkantha Narayan.'

Satyam ewa jayate.
Vashundhaiva kutumbakam.
Sarve api sukhino santu.
Yeto Dharma stato jaya.
Sarva Dharma sambhava.
Om, mani padme hum.
Om, shantih, shantih, shantihi.

Truth always triumphs.
World is a family.
Let all be happy.
Victory is where virtue is.
Many paths to the summit.
Goodness comes out of goodness.
Divine peace, peace and peace.

Beach

Golden rays shinning down
Pure white sand on the ground

Kids are in the sand
Building castles that are grand

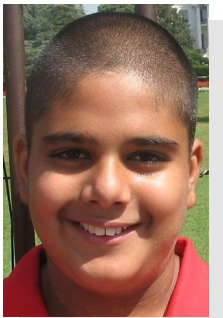
People are talking
Birds are hawking

Some people are sunbathing
Others are ray taking

They have lotion
And putting it on in slow motion

Guys are playing football
But most importantly

We're at the beach with our...
Golden rays
they sure do amaze
White sand
its kind of hard to stand
But you could sunbath
try not to get a bad sunburn
Cause they burn
but don't let that be con-
cerned
But remember to have fun
if not then why you come.



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जंगल

जंगल तिमि अनमोल छै
मग्न छै
सुर्यको धुप खप्ने ताकत छ
चीसो हावा सहने शाहस छ
त्यसैले तिमि चुप छौ ।

छायां दिन्छौ धर्तीमा
गास बास दिन्छौ चराहरुलाई
फल दिन्छौ मानिसहरुमा
सौन्दर्य दिन्छौ प्रकृतिलाई ।

चिसो तातो हावा निलेर
आफ्नो रुप अरुलाई देखाउछौ
कति स्वाभिमानि छौ
हे जंगल तिमि
कति अभिमानि छौ ।

न्याय अन्याय देख्न सक्छौ
दुख कष्ट छिपाउन सक्छौ
दैविक प्रकोपहरुमा पनि
तिमि
नाचि नाचि बाच्न सक्छौ ।

मानवहरुलाई पनि नैतिकताको
पाठ सिकाउ
धैर्य गर्ने शक्ति दिलाउ
हे जंगल
समानताको भाव सिकाउ ।

छैन त्यो तागत
बाधा अड्चनहरु पीउन
आश्रु कै भरमा मात्र पर्दछ
जीवन सधै जिउन ।



भगवती न्यौपाने, नर्थ क्यारोलाइना

What Life is All About?

Life of mine is so interesting
Interesting it can be
Life of mine is so interesting
So why don't you come and see

Ocean of happiness, ocean of misery
I can't remember them all
After all my memories are still bounc-
ing
In my heart like a ball

Love is like a beautiful rose
Sweet and scented that I know
Love is so delicate
And it's also very romantic

Life of mine is so interesting
Interesting it can be
Life of mine is so interesting
So why don't you come and see

My life is a wave that goes on and on
In a ocean of beautiful thoughts
Life just whooshes in the air
Like a heard of hungry moths

In every life you have a goal
Reaching for the stars
In the future you will shine so bright
Up in the sky far and far

Life of mine is so interesting
Interesting it can be
Life of mine is so interesting
So why don't you come and see

In life you have a mystery
I don't know what to say
Clues by clues you solve it
Every single day

This is the end of the poem
But my dreams are the same
Everyone has a life that
Goes on again and again



By: Sristy Acharya
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The Whispers of Yeti

In the eastern horizon
the sun rose with its golden-red color
and in the western sky
the moon was going down to kiss the horizon.
They all face to face
lamented for the departure of the beloved stars
the morning breeze whispered
that the dew drops were falling down in tears
from the higher leaves to the flowers below
the stars of the earth were shining all around



Prof Mohan Sitaula

The rays spread
like the pressurized particles of water
from an electric fountain
they were like the stolen shots of sights
of a lover to the beloved
or the sharp arrows of romantic eyes in crowd
from the heat of an enchanted hearty partner !

With the rays
it was a new dawn in and out
of the human mind
the Himalayan snow was thawing down
like the same of Colorado and the Mont Blanc
or the Pyrenees;
it was also thawing down
in the warm hearts of the people
residing down in the villages and towns
where the dancing lips of the trees
and the lowly leaves of the fresh grass
are patted repeatedly
by the palms and the feet of the people,
by dear pets and neighboring animals
and also kissed frequently
by the buzzing bees and the singing birds
Oh! Startled sometimes by the humming sounds
from above, the tireless wanderers of the sky-watch !
That a new awakening was taking place.

At this
the conscience of the whole atmosphere
was illuminated in a glow
when the groves and the jungles,
villages and the towns were buzzing
where the wind restlessly and repeatedly
had been whispering the presence of the Yeti
in the Himalayas or in the dense jungles below
from generation to generation !

They say :
"the foot prints of the Banjhakri or Snow-man
- they also tell him the 'Sokpa'-
are visible here and there"
making such longing folklores
luring the popular psyche all the time
and tell different tales from lips to lips, ears to ears
saying: 'not me, but my uncle had seen him....'
and form a huge size of the long
hairy-dark and skinny Yeti
with opposite feet as preoccupied in their vision !

They all remind me of the vibrant beats
and the laborious sweats, so sweet
of the unified Nepali hearts
and the hearts of the world-in unison
that have various messages to express
for the labor-world;
messages that keep moving round the globe
when every beating has its spirit recast
in the finished skill of the finest art

where every tip of the unknown numbers of fingers
has made the longest journey ever, so humble
to unfold the untold world of dedicated services !

The same thing that I never forget
from the noble history of facts unwritten
but carved silently in all the accomplishments
anonymous and modest of mention of those
who actually made it to be
the wonders of art and the arts of wonder
for the memory and pride of the 'big ones'.

The unwritten messages and appeals
of those hard labors and sweet arts
forgotten now and then
but reminded during visits of the visitors
or when pronounced only in poems and songs
or heard in the mute sounds of the Yeti's foot prints
or unheard but felt to be the best ones
out of his sweet and solitary wander land
like the silent conversations with fine art
as if Monalisa is mutely speaking
to every enchanted heart !

Thus the tales of Yeti run round luring all listeners
in fear, wonder, love, charm and awe
through the informal sayings from door to doors
and for them the folksongs are sung
just not in the highways of 'now'
of present importance of pump and show
rather, the poems are recited and sung are the songs
upon the Choutaries or the Phalainchas-
the country platforms - of the high ways,
and the wide, wide pastoral fields
or in the rustic huts, inns and the old forts,
where the ways of life so attached with comfort !

They are recited and sung
among the commoners
at the rural alters, neat and clean
lit with lamp and sweet with fragrance
the voices so honest
with pure love and holy prayers
in a mood and moment of an elegy
that have silent echoes for all to come !

Oh dear ! Listen to the echoes around
with a touching appeal to all the workers
Oh ! See it bearing a torch of guide
a gospel to the thinkers
and the wanderers of the sweats and services
so hard and delicate to feel,
modest and honest to measure,
humble and noble to appreciate!

This is the universal sweet music
the lore of labor and the lyric of life
heard-unheard, sung-unsung
but handed down with the pass of generation
spell-bound like the beck and call of a magician
from the distant time and place
imbued with the cherished juice
produced so pure
from the souls of the native soil
of my traditions and culture !

Where ever I go amidst my people, my friend !
It is silently resounded everywhere
as love of my nativity and 'work is worship'
in the beauty of hearts and the hearts of beauty:
Yes, they are the whispers of the 'Yeti' :
'Strength in Diversity, Power in Unity'.

Austin , TX, USA - July 29, 2010

डलरले कमाएको स्टार्टस



धुव थापा,
बर्कले क्यालिफोर्निया

“साथी म त बरवाद भए”, अचानक सेल फोन उठाउन भ्याएको थिईन उतावाट आवाज आयो, मैले सोधे, “हैन के भो एति विहानै ? तिमी कसरी बरवाद भयो मित्र, हिज मात्र हामी फोनमा कुरा गरेको हैन तिमी त धेरै खुशी थियौ त, एति धेरै वर्षपछि सपरिवार भएकाछौ भरखरै परिवार नेपालबाट आएको, के भयो मित्र ? भनन्” । साथी फोनमा भक्कानिदै भन्न थाल्छ, “हैन मित्र तिमी एकक्षण मेरोमा आउन म त केहि सो

चैन सकिन, यहि आएर तिमीलाई सबै कुरा सुनाउछु” उस्ले फोन राखिदियो । मैले केहि बोल्ने पाएको थिईन फोनको लाइ न कट । मनभित्र थुप्रै प्रश्नहरु आउन थाले, आखिर के भयो त उस्लाई? हतार हतार नुहाएर गाडी निकालेर सोभै उस्को डेपार्तिरलागे । यो अमेरिकामा खे के के हुन्छ हुन्छ? थाहै पाउन गाह्रो । मनमा चस्म चिसो पस्यो कतै स्टोरमा काम गर्दा गोली त चलेन? कतै उ घाईते त भएन? हिज आज निक्कै यस्ता घटनाहरु सुनिन थालेकाछन् धेरै नेपालीहरुले विनाकारणै ज्यान समेत गुमाएकाछन्, हैन, हैन सायद अरुनै केहि कारण हुन सक्छ, जे होस आखिर उतै जादैछु थाहा भईहाल्छनी । उ बसेको सहर मेरोबाट करिब एक घन्टाको दुरीमा छ त्यहि पनि यो अमेरिकाको सडकमा द्रुत गतिमा गाडी चलाउदा, नेपालमा हो भने करिब चार घन्टा लाग्न सक्छ, त्यति दुरीलाई तय गर्न, यहि विधेयता छ अमेरिकाको हरेक सहरलाई सडकको जोड को छ र त्योपनि द्रुत गतिमा हाईवेले जहाँ प्रति घन्टा सत्तरी माईलको गतिले गाडी चलाउन पाईन्छ भने सडकमा नेपालमा जस्तो गाई बाखा र मानिस रिक्सा दौडैदैन । त्यही माथी जि पि एसको माध्यमले एक स्थान देखि कहिले नपुगेको स्थानमा जान समेत कसैको सहयोग लिन नपर्ने जिपिएसमा गन तय्य स्थानको ठेगाना सेट गर्थे र गाडी दौडायो हावाको गतिमा । म पनि उस्को नया डेराका ठेगाना मिलाएर उस्लाई भेटन भनी गाडी लिएर निस्किए । आज आईतावार भएकोले म विदामै थिए र घरमा त्यति काम पनि थिएन मेरो श्रीमतिपनि घरमा थिइन उ छोराको कराउे क्लासमा गएकि थिई र फोनमा उस्लाई साथीको मा जादैछु खे के इमेजेन्सी पर्यो रे बोलाएको छ भनेर घरबाट निस्किए । म बाटो भरि के के सोचिँदै उ बस्ने नजिकको सहरतिर लागे ।

आहाँ कस्तो राम्रो दिन रहेछ, यो क्यालिफोर्नियाको विशेषता भनेके यहाँको मौषम हो फन हामी बसेको यो बर्कले त वास्तवमै स्वर्ग छ न कहिले गरम हुन्छ न मुटु कमाउने जाडो । अन्य राज्यमा बस्ने साथीहरु गरममा उखर माउलो गरम भएको र जाडोमा हिउपरेर घरबाटै निस्कन नसकेको जानकारी गराउछन् तर आफुभने सदाबहार मौसममा रमेर बसेका छौ । त्यहि माथि कहिले काहि अलिक गर्मि भएमा मरि नाको चिसो हाँवा खान त कहिले बर्कले हिलको नागवेली जस्तै गोरेटोमा गाडी दौडाउदै गल्फ कोर्स सम्म जानको मज्जा मलाई कहिलेपनि वोस्टनमा बस्दा होस वा रोड आइ लयापडमा बस्दा नै लाग्यो । यहिको मनोरम वातावरणमा मेरी श्रीमति मार्च अप्रिल लागेपछि बर्कले हिलमा लटरम्म फुलेको लाली गुलाब छोरालाई देखाउदै भन्छ, हेर त बाबु त्यही हो हाम्रो नेपालको राष्ट्रिय फुल, छोरापनि मख पुरे भन्छ तर मै ले त नेपालमा कहिलेपनि देखिन त यो फुल फुलेको ? उस्का बालशुलभ प्रश्नको जवाब दिदै भन्छ हैन हामी नेपालको तराई मा बस्छौ र यो हिमाली वा पहाडी क्षेत्रमा फुलने भएकोले न देखेको हो, तर यस पाला नेपाल जादा तिमीलाई देखाउला है, उ पनि मख पदै भन्छ हामी नेपाल कहिले जाने? मेरो आठ वर्षे छोरोलाई नेपालको बारेमा जति कुरा सुनाएपनि सधै एउटै प्रश्न गरि रहन्छ, मम्मी नेपाल त्यति शुन्दर छ भने हामी यहाँ किन बसेको त? यस प्रश्नको जवाफ न मै ले आज सम्म दिन सकेको छु न त मेरी श्रीमतिले नै तरेपनि हामी घरमा उस्लाई नेपालकै संस्कार र शिक्षा दिन रुचाउछौ र भन्नु पर्दा उ यहाँ नर्सरी देखिनै पडदै आएको भएपनि नेपाली भाषा उस्ले विशिष्टको छैन र एउटा नेपालीको बच्चा जस्तै बोल्न सक्छ, यहिमा हामी सन्तुष्ट छौ । तर यहाँ रहेका धेरै अभिभावकहरु आफ्नो बच्चासित घरमापनि नेपाली नबोलेको देख्दा दिक्क लाग्छ र वहाँहरु आफ्नो सन्तानले नेपाली भन्दा अंग्रेजीमात्र बोलेकोमा दंग पर्छन् र भन्ने गर्छन् हेर्नोस न हाम्रो बाबु त अमेरिका आएको दुई वर्ष भएको छैन नेपाली त बोल्ने छाड्यो, कस्तो राम्रो अंग्रेजी बोल्छ, हुनपनि यहि बस्ने हो ने पाली बोलेर के पो हुन्छ र वरु उस्को अंग्रेजी बोल्ने लवजमा नेपाली प्रभाव परेर यहाँकाहरुले जस्तो बोल्न सक्दैनन् त्यसैले

हामी त आफ्नो छोरा छोरीलाई यहिको रहन सहन र भाषा अनुशार हिडन सिकाउछौ । एक दिनको कुराहो म मेरो एक जना मित्रको छोरोको जन्मदिनको पार्टीमा गएको थिए, त्यहाँ थुप्रै नेपाली बच्चाहरु आएका थिए तर कोहिपनि नेपाली बोल्न न जान्ने, मैले धेरै बच्चाहरुलाई नेपालीमा बोल्न खोजे सबै मलाई त कुन ग्रहबाट आए जस्तो गरि हेरे वि बच्चाहरुले । तर त्यही छिमेकमा मेरो एक जना अमेरिकी साथीको परिवार पनि बस्ने गर्छन् उस्लाई फोन गरेर सोधे के उ घरमा छ भनेर? उस्लेपनि म आएको थाहाँ पाउना साथ मलाईपनि छोरालाई लिएर आउन आग्रह गर्थे, मेरो छोरो उस्को छोरोसित खेल्न निक्कै रुचाउछ, किनभने ति अमेरिकि दम्पतीले नेपालबाट बच्चालाई धर्मपुत्र बनाएर ल्याएको छ र हरेक वर्ष गर्मी विदामा नेपाल लै जाने गर्छ त्यस बच्चालाई, साथै मेरो छोराकै स्कूलमा पढने भएको ले होला निक्कै मिल्छन् दुईजना, साथै उनिहरु नेपालीमा बोल्न पाउछन् र नेपालको बारेमा जानकारी दिने धेरै सामग्रीहरु उस्को छोराको कोठामा सजाएर राखेको छ, उ जहिलेपनि मलाई भेटने साथ खै यस्लाई नेपाली पडाउनुपर्ने यहाँ त्यस्तो केहि व्यवस्थागन सके राम्रो हुनेथ्यो भनि रहन्छ । उनिहरु ने पालमा पिसकोरमा धेरै वर्ष बिताएको र नेपाल भनेपछि मरि हते गर्छन् र जहिलेपनि भन्छ हामीलाई एउटै चिन्ता छ कि हाम्रो यस छोरोले नेपाल र नेपाली भाषा कहिले नभुलोस जे भएपनि उ त नेपाली हो नि । तर मलाई दुख लागेर आउछ जब हाम्रै नेपालीहरु आफ्नो सन्तानले नेपाली बोल्न जान्दैन त भनेर गर्व महशुस गरेकोमा ।

अचानक मेरो अधि दौडिरहेका गाडीको गति कम भयो र मेरो ध्यानपनि भंग भयो, एसो हेरेको बाटोमा मोटर साईकल र एउटा कार ठोकिएछ, एकै क्षणमा हवाई पुलिस र एम्बुलेन्स आएर वाटो क्लियर बनाउन थाल्यो । लगभग दस मिनेटपछिको रुकावटपछि फेरि गाडीहरु आफ्नै गतिमा दौडन थाल्यो, म मन मनै सोचन थाले हेर यहाँ यस्तो दुर्घटना हुदा समेत केहि बेरमै वाटो खाली हुन्छ नेपालमा भए दिन भरि चक्का जाम हुने थियो ।

फेरि गाडीहरु आफ्नै गतिमा दौडन थाल्छ र यो मनपनि आफ्नै गतिमा फेरि त्यही साथीको बारेमा सोचन थाल्छु, के भयो होला उस्लाई फोनमा कुरै गर्न चाहने, यसरी कहिलेपनि मलाई यसरी अचानक बोलाउने थियोरु? जे होस म उतै जादै छु थाहा भईनै हाल्छ नि, मलाई लाग्छ सायद आठ वर्ष भयो होला मैले उस्लाई चिनेको, नेपाल वाट भर्खर भर्खर आएको थियो, पूर्वी नेपालको एउटा सानो गाँउको हो भन्थ्यो, सायद धरान देखि भित्र चतरा जाने बाटो भएर जान पछ भन्थ्यो, अहिले मलाई थाहाँ भएन उ त्यहाँ कुन गाउँको हो भनेर तर उस्ले भने अवस्थपनि मलाई आफ्नो गाउँको बारे मा सुनाएको थियो । उ एक दिन उ काम खोज्दै मकहाँ आएको थियो र मैले एकजना चिनेको मित्रकोमा काम लगा इडियको थिए । आज सम्म त्यही स्टोरमा काम गरिरहेकोछ । यहाँको दैनिकीमा दिन रात हैन तर वर्ष वितेकै थाहा हुदैन आज आठ वर्ष वितेछ । एतिका वर्षमा उस्ले सधै आफ्नो श्रीमति र सात वर्षको छोरीको कुरा मात्र गर्ने ।

उ साह्रै साफो, इमान्दार कहिले मौज मस्त र अमेरिकाको हावा नलागेको मान्छे । महिना मन भ्याएको छैन सबै डलर ने पाल पठाई हाल्ने । कहिले गाडी समेत किनेन, जहिलेपनि साव जनिक यातायातमै हिडने हुनाले उ त्यति केतै जादैनथ्यो । जहिलेपनि नेपालको बारेमै सोचि रहने, कहिले नेपालको बदलदो राजनैतिक परिस्थिति त कहिले नेपालमै शान्ति हुने भएत यहाँ विदेशमा के यस्तो दुख गरेर बस्नु भन्ने भन्थ्यो, तर उ बाध्य थियो, साधारण परिवारको छोरो सायद निक्कै कर्जा टाउकोमा उठाएर विदेश आएको हुनुपर्छ, उ भन्ने गथ्यो मलाई त विदेश आउने मन थिएन के गर्ने श्रीमतिले जहिले पनि साथी भाई, इस्ट मित्रले गरेको प्रगति देखाएर के जिवन भर हामी दुबैमा जिव्जिवी वितानुन भन्ने गरेकै कारणले आज उ विदेश आएको भन्थ्यो । एता आएपछि उस्ले श्रीमति र छोरीलाई पनि गाँउबाट काठमाडौ फिकाएको थियो, भनौ उनिहरु नै गाँउमा बस्न नमानेकोले काठमाडौ डेरा लिएर बस्न थालेका थिए ।

उ सधै परिवारकै बारेमा चिन्ती रहन्थ्यो र उनीहरुकै भविष्यको लागि भनेर दिन रात मेहनत गर्थ्यो । कहिले छोरीको स्कूलको बारेमा त कहिले श्रीमतिको बारेमा मलाई सुनाउने । छोरी नेपालकै वेस्ट बोर्डिंगमा हालेको छु, यहाँ मैले जे गरेपनि सबै तिनीहरुकै लागि हो, यस्तै गन्थन जहिले

पनि सुनेउने मलाई फोनमा । उस्लाई कहिले यहाँ मनोरन्जन गरेको वा त्यस्ता गतिविधीमा सरिक भएको आज सम्म मैले देखेको छुईन, यहाँ सम्मकि उ यहाँ हुने नेपालीहरुको काय कमहरुमा समेत देखिदैन थियो, सधै घर परिवार छोरीको भविष्यको चिन्ता हुन्थ्यो उस्लाई । दिनमा कहिले काहि अठारह घण्टा सम्म कामगरेको जानकारी दिन्थ्यो मलाई ।

म गाडि जसरी आफ्नो गतिमा चलाई रहेको थिए त्यो भन्दा पनि द्रुत गतिमा मेरा दिमागहरु एस्कै बारेमा सोचन बाध्य भइ रहेथ्यो, एकदिन फोन गरेर भन्दै थियो, “हेरन कस्तो मुस्किलले पेपर बनाएर परिवार फिकाउन लागेको आमा छोरी नै आउदिन भन्छन्, सम्झाई दिनुन”, मैले भने, “हैन यो परि वारिक मामला हो सम्झाए मानीहाल्छननी, मानिसहरु अमेरिका भनेपछि नेपालमा घर खेत सबै बेचेर हिडछन्, त्यसै पेपर बनाईदिन्छु, भिषा मिलाईदिन्छु भनेर पन्द्र वीस लाख खाइ दिन्छु, किन के भयो अमेरिकी छोरीपनि आउने?” “खै कहिले कहिले के कहिले के बहाना लाउछे छोरीपनि एस एल सी दिएर मात्र आउने भन्छे ” । एकदिन फेरि फोनमा सुनाउँदै थियो, “हैन नेपाल कस्तो महँगो भयो यार, महिनामा एक लाखले घर चल्दैन भन्छे, छोरीपनि स्कूलमा साथीहरुको बथ डे र पार्टीमा जानुपर्छ खाली हात गएर भएन डैडी अमेरिका मा बस्ने मचाही जाबो चार पाच हजारको उपहार दिनु साथीलाई भन्दै गुनासो गर्दै भन्छे, डलर अलिक धेरै मेरो नाममा पठाउनुपर्यो हजुरलाई के मेरा साथीहरुको सामु लज्जित भएको मन पर्छ? मत छक्क पर्छु त्यस्ती फुल्चि ने पालमा छोडेर आएको अहिले अमेरिकामा बस्ने बाबुले छोरीको पकेट मनी पुर्याउन हम्मे” । यस्तै यस्तै उस्का परिवार सित भएका फोनका वार्तालापहरु मलाई सुनाउने गर्छ । मलाई पनि लाग्न थाल्यो सायद अमेरिकामा बस्ने श्रीमान र डैडीको स्टार्टस मेन्टेन गर्दा गर्दै देखा सेकीमै काठमाडौको आधुनिकताले गाजेछ उस्को परिवारलाई, उ भनेर यहा लिभींगमा साहुकैमा कामगर्दै त्यही स्टोरमाथिको एउटा कोठामा सात वर्ष वितायो, हाले मात्र नया एपार्टमेन्टमा सरेको थियो त्यहीपनि परिवार आउदै छ भनेर । तर जेहोस उस्ले परि वारलाई सम्झाउन सकेछ र गत महिनामात्र परिवार आइपुग्यो भनेर मलाई सुनाएको थियो मलाई एयर पोर्ट लिन जान अनुरोध गरेको थियो तर म आफ्नो कामको शिलशिलामा बाहिर गएको हुनाले उस्लाई सहयोग गर्न सकिन, पछि थाहाँ भयो उस्कै शाहुको छोरोले परिवारलाई एयर पोर्टदेखि ल्याउन मदद गर्थे रे ।

उस्को परिवार आईसकेको थाहाँपए पछि एकदिन फोन गरेर भनेको थिए “ ल एकदिन भाउजुलाई लिएर म कहाँ खाना खान आउने, मैले बढाई दिदै भनेको थिए ।” उस्कै बारेमा सोच्दा सोचिँदै म उ बस्ने डेरा नजिकै पुगेछु, अचानक रातो बत्तीमा आफुभन्दा अधि दौडिरहेको गाडी रौकिपछि पर्मान हतन पत्त गाडीको ब्रेक हान्न पुग्छु, तर भाग्य राम्रो मेरो अगाडि भएको गाडीकै कारणले रोकन सफल भए नत्र रातो बत्तिमा हिडेको भए ? मन ढक्क फुलेर आयो या त मेरो गाडी अरु गाडीसित ठोक्किनथ्यो वा टाफिक लाईटमा भएको क्यामेराले फोटो खिचेर चार सय डलर र टाफिक क्लास लिन जानपर्ने हुन्थ्यो । जे होस केहि भएन । म जिपिएसमा हेरेर त्यसकै निर्देशन अनुशार उस्को घर नजिकको बाटोको किनार मा गाडी पार्क गरेर उस्को घर तिर लागे, उस्ले दिएको ठेगाना अनुशार उस्को कोठाम पुग्न केहि कठिनाई भएन, यहि विशेषता छ यहाँको घर नम्बर वा कोठा नम्बर भएपछि र त्यस स्थानको सिंह ठेगाना भएपछि जिव्जिवीमा कहिले नपुगेको स्थानमा समेत पुग्न कुनै मुस्किल पर्दैन । मपनि उस्कै कोठामा पुगेर कलवेल बजाउन पुगे । तर कल वेल बजाउदापनि कोहि आएनन ढोका खोल्न, एसो धकेलेको ढोका खुले रहेछ, र लिभिंग रूममा उ थच्च बसेर भोकाई रहेको । “हल्लो मित्र के छ हाल खबर? खै त भाउजु, छोरी?”, मलाई देखे वित्तिकै उत रुन थाल्यो, “खै के भन्ने मलाई छाडेर कहाँ गए तिनीहरु, म त बरवाद भए, मसित नबस्ने रे, मेरो र उनिहरु को स्टार्टस मिलेनरे छोरीपनि मलाई डैडी भन्न लाज लाग्छरे, म त त्यही गाउँकै जस्तो पाखे छु”, हातमा च्यापेको पत्र देखाउँदै विलोना गर्न थाल्छ, म चुपचाप उस्को विलोना सुनिरहे, मेरोमा केहि शब्दै थिएन उस्लाई सम्झाउने ।



नगेन्द्र न्यौपाने
नर्थ क्यारोलाइना, यु.एस.ए.

नर्थ क्यारोलाइना सम्मेलन (२००९) : एक अनुभव

हरेक सेप्टेम्बरको पहिलो सोमवार NASEA /ANMA को संयुक्त सम्मेलन हुने गर्छ। अमेरिकाको दक्षिण-पूर्व र मध्य-पश्चिम राज्यहरूमा बस्ने नेपाली र नेपाल सम्बन्धि चाख देखाउने सबैलाई अवगत भएकै विषय हो। सन् २००९ मा यो संयुक्त सम्मेलन नर्थ क्यारोलाइनाको राले शहरमा भएको थियो।

त्यो संयुक्त सम्मेलन रालेमा गर्ने भन्ने निर्णय पहिलेनै तय भइसकेपछि, यसको पुर्वतयारीको लागि अर्को एउटा सानो बैठक २००९ जुलाई महिनामा रालेमा नै बसेको थियो। त्यो बैठकले नर्थ क्यारोलाइना स्थित स्थानिय नेपालीहरूको संस्था (NCNC)का अध्यक्षलाई नै संयुक्त सम्मेलनको पनि अध्यक्ष बनाउने निर्णय गर्‍यो। त्यतिबेला स्थानिय संस्थाको अध्यक्ष यो पतिकार संयुक्त सम्मेलनको अध्यक्ष समेत भयो।

सम्मेलनको अन्तिम दिनमा सहभागि साथी-भाइहरूलाई हार्दिक विदाइ गर्दै उहाहरूबाट थुप्रै धन्यवाद पाए पनि म आफु अध्यक्षको हैसियतले संतोष पटकै लागेन। भावानात्मक रूपमा सम्मेलन सफल भएको मैले ठहर गरिन। सम्मेलनको सबैभन्दा पहिलो चनौतीपूर्ण र अप्ठ्यारो स्थिति देखा पर्यो - चुनाव खेलावैला।

आगामि वर्षको पदाधिकारीहरूको लागि हुने छनौटमा पहिला काम गरिसकेका वजुक्त देखि नौजवानहरू संस्थाको आन्तरिक मिटिंगमा अलि चर्का चर्की बहसमा उत्रिनु अलि असजिलो देखिएको थियो। अझ सो आन्तरिक मिटिंगमा पलिसको उपस्थिति चाहि सबैलाई अप्ठ्यारो देखिएको थियो।

तरै पनि त्यसलाई मैले त्यति ध्यान दिन सकिन, किनकि त्यसको पुर्व आभास मलाई थियो। पुराना पदाधिकारीहरूले आफ्नो पक्षका साथीहरू बाहेक अरुलाई समितिमा नराख्ने मनोवृत्ति देखाएपछि, त्यस्तो दोडादोडको स्थिति बनेको थियो।

सम्मेलन सकिएको दिन विदाइ हुन लाग्दा एकजना मित्रले हात मिलाउँदै भन्नु भएको वाक्यको एउटा अंश मेरो दिमागमा अझै ताजा छ।

“न्यौपानेजी! पोहोर सालहरू जस्तो सहभागिहरू त्यति भएको जस्तो लागेन, किनहोला?”

उहाको अनुमानमा प्रश्न चिन्ह राख्ने ठाउँ छैन। मैले पनि त्यसलाई स्वीकार गरेको छु। सम्मेलनको भिड भनेकै स्थानिय समुदाय हो। स्थानिय समुदायलाई बेवास्ता गरेपछि, त्यो अवस्था सृजना भएको हो। स्थानिय व्यक्तिहरूको उपस्थिति कम हुनको मुख्य कारण प्रवेश शुल्क चर्को नै हो। एक छाक भात र स्थानिय कलाकारको नाच हेर्न ३५ डलरको टिकट किनेर सहभागी हुने नेपालीहरू कमै भेटिन्छन्। आयोजक कमिटिले अन्य ठाउँको खर्च जोगाएर पनि प्रवेश शुल्कमा कम गर्नु पर्‍थ्यो। त्यो हुन सकेन।

अझ अति विभाजनको कुरो थियो पुर्व नेपालका शिविरबाट आउनभएका दाजुभाइहरूलाई सहभागी गराउन नसक्नु। (वास्तवमा मलाई शरणार्थी शब्द भन्न अति गाह्रो लाग्छ भने भुटानी भन्नु पर्दा फन चित्त दुख्छ, त्यसैले मैले यहाँ पुर्वी नेपालको शिविर प्रयोग गरेको छु)। उहाँहरूलाई प्रवेश शुल्कमा सहूलियत दिने भन्ने बारेमा निकै चर्काचर्की बहस भए पनि सफल हुन सकेनौ। आयोजकको जिम्मेर थियो - सम्मेलन घाटामा हुनु हुँदैन। अर्कोतिरबाट हेर्दा सम्मेलन नाफा कमाउन पनि गरिएको होइन। यस्तो अवस्थामा घाटा सहेर हुन्छ वा कुनै स्रोत र साधन प्रयोग गरेर सहभागि हुल्ने व्यवस्था गरिनु पर्छ। वास्तवमा सम्मेलन भनेको प्रवासी दाजु भाई, दिदी बहिनीहरू एकतामा बाध्ने र भाइचारा बढाउने हो। बजेट आर्जन गर्ने तिर आँखा लगाउनु हुँदैन।

भाषाको बारेमा पनि ठर्रो अभिव्यक्तिहरू थुप्रै आए। अमेरिकामा बसिएको छ भन्दैमा आफ्नो दाजु भाईसँग बोल्दा पनि अंग्रेजी नै वालु पर्छ भन्ने छैन। प्रवासमा बसेका नेपालीहरूलाई जमघट गराएर एउटै सुत्रमा बाध्ने शक्ति नै भाषा हो। आफ्नो भाषामा हँस्दा, बोल्दा, सुखदुख साँटदा जति आनन्द आउँछ अर्को भाषामा आउन सक्दैन। अचम्मको कुरा स्रोतारु सबै नै पाली भाषा बुझ्न सक्छन्, वक्ताले पनि नेपाली भाषामा नै बोल्न सक्छन् तर पनि भाषण चाहि कनिकन अंग्रेजीमा? सुन्नेलाई समेत अप्ठ्यारो। अझ एकजना वक्ताले कुन भाषामा बोलेका थिए, सायद तिनलाई त्यो भाषाको ज्ञान नै छैन, उनलाई त्यो भाषाको ज्ञान भएको भए आफूले लेखेको पढ्न पनि झोझो परेको थियो। सकि नसकि जिब्रो लट्पट्याइरहेको देखा वातावरण निकै शर्मजनक थियो। स्रोतारु नै लाजले राताराता देखिन्थे। भाषाको बारेमा संकुचित अवधारणा ल्याउन राम्रो होइन।

आफ्नो अभिव्यक्ति दोस्रो व्यक्ति सामु राख्न पाउने हक कुनै पनि प्रजातान्त्रीक देशमा छ। तर बौद्ध भिक्षु कृष्णमानले यो परिस्थितिबाट बन्धीत हुनु पर्दा दुःख लागेको छ। अन्तिम प्रहरमा आएर उहालाई मन्त्रमा जान नदिनु उहाको व्यक्तिगत मर्यादामा दुंगा प्रहार गर्नु हो। कि उहालाई शुरुमा नै निमन्त्रणा पत्र थमाउन हुन्थेन, तर थमाई सकेपछि बजारिया हल्लाको पछि लान उचित होइन। कुनै एउटी नारी माथि उहाँले अमर व्यवहार गर्नुभयो भन्ने खबर “अनलाइन” समाचारको शिकार उहा बन्नुभयो। उहाले आफ्नो अभिव्यक्ति वा सफाई राख्न पाउनु भएन। त्यो न्यायसंगत छैन।

आयोजक समितिमा रहनु भएका कुनैकुनै साथीहरूको कटुवचन, घमन्ड्याई नाफा कमाउने जस्तो प्रवृत्तिका बावजुत, साथै एक दुई वाटा घतलाग्दा र तीतो अनुभव संगसंगै सम्मेलन तीनदिन सम्म शान्तिपूर्णरूपमा बग्यो। परिणाम राम्रै निस्कियो। यो खुशीको कुरा हो। इमान्दार, काममा खट्ने साथीहरू पनि थुप्रै हुनहुन्थ्यो। आफ्नो पकेटबाट खर्च गर्ने साथीहरू पनि थुप्रै देख्यो। उहाहरूबाट सम्मेलन प्रति गरिएको आस्था र उत्तरदायित्व सधैं चिरस्थायी रहनेछ। हृदय देखि नै मूरीमूरी धन्यवाद। आगामि दिनहरूमा NASEA /ANMA को संयुक्त सम्मेलनको प्रगतिको कामना सहित। अस्तु।

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Atlanta, GA

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Sunil and Renu Wagley
Novi, MI

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Dr. Prakash Neupane
Munster, IN

My trip to observatory



Sauriyen Sapkota, Age 9
Lawrenceville, Georgia

It all started when one day my Dad came from office early and said that he was taking us to a surprise fun place. I knew it got to be the 'Fern Bank Museum', because I heard him tell mom that morning. But why? A museum is not a surprise place to me because I have been to others. It didn't take long to find out. We were heading to the planetarium. The planetarium was attached to the Fern Bank Museum. When we got to the entrance a man was about to close the door for the show on planetarium that started at 8:00 PM. He saw us running to the door. He was waiting for us only.

We got our seats in the sea of people. We waited quite a bit though it was already the time for the show to begin. Then the lights were

turned off and it became really dark. We looked up and we could see fake stars. We saw planets, meteoroids, and comets. They explained about the rocks and minerals found in solar systems. Just as we looked up my baby brother wanted to go to the bathroom so my dad had to take him out and missed the rest of the show. But I and my mom got to watch the entire show though. It was really cool.

Then came the real fun part. We went up to the observatory and the astronomer used a humongous



telescope to show us Venus. It was a big white dot on the sky. Then the astronomer moved the entire dome of the observatory to a different patch of sky. He wanted to show us the moon. The moon looked gray. It had huge craters. Then we formed line again to see Saturn! When it was just our turn to see Saturn the clouds rolled in. People were disappointed and so was I. We were about to leave when the astronomer told us that the cloud had gone away because of the wind. When I saw Saturn and three moons it was one of the best things I have ever seen in my life. It was really so cool. A storm was

about to come so we headed home.

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Gobinda Shrestha
Mariata, GA

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Hari Bhandhary
Mariata, GA

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Mohan and Kamala Bista
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BowlingGreen, OH

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Ramesh and Sudha Amatya
Cincinnati, OH

“We Are Abandoned”

Courtesy: Dr. Ram Chandra Baral, Professor, Benedict College, Columbia, SC:

The interview of our former Prime Minister B. P. Koirala taken by Theodore Jacqueney just before returning to Nepal and jail 32 years ago is still relevant today (WorldView, January-February, 1978). The interview may not have been noticed by many, but is important to the concerned people in international arena for the better direction and prosperity of Nepal's democratic growth, health, maturity and prosperity. Therefore, please peruse this thoroughly and evaluate for the better judgments of our nation Nepal's constitutional destiny where we are still hovering in thickest darkness. I pray that our nation will prosper from our mistakes and learning experiences.

Jacqueney: Mr. Prime Minister, you are known to be a champion of freedom and the democratic process and have repeatedly called for democracy in Nepal. What is your concept of democracy for your country?

Koirala: To be very clear, my concept of democracy is democracy as it used to be understood in the nineteenth century--liberal democracy. This means that there are three basic elements of democracy.

One is that the people have democratic rights--freedom of organization, freedom of the press, and freedom of conscience so that people can practice whatever religion they want. Briefly, civil liberties. The *second* feature of democracy is that sovereignty of the state belongs to the people of the nation as a whole; the administration of the state should be in the hands of the representatives of the people. This means that government must be formed on the basis of the wider franchise, and the government should be responsible to the parliament that is elected by the people. And the *third* feature of democracy is that the judiciary must be independent.

Now, in our context in Nepal, democracy takes another dimension: Democracy alone, without economic development, becomes meaningless. On the question of economic development democracy is also necessary. In conditions of acute poverty, when there is not enough capital for development purposes, democracy alone is that institution that can get people involved in the process of development. Our slogan is: “We need democracy for development purposes also.”

This is very important, because there is a misconception among some Socialists that since people live in conditions of poverty, real need is food and shelter and the eradication of diseases and that liberal democracy is of secondary importance--that priority should be given to economic development. This is a misconception, according to our analysis: We cannot eradicate poverty unless we motivate the people. Our capital is the people. We don't have machinery, and we don't have financial capital; we have labor. So we have got to motivate our people for developmental purposes. And that motivation can be provided only by institutions that are democratic and responsible to the people and reflective of the aspirations of the people. This is the best way to provide the leadership that can involve the people in the developmental process.

Jacqueney: Mr. Prime Minister, to what do you attribute your passion for democracy?

Koirala: My father was a rebel. He died in prison. My father became a rich man through his own efforts. And then he thought it was time for him to think of the people. He started opening schools and hospitals, an undertaking that was not liked by the feudal rulers of Nepal. And he wrote to the *Rana*

(King) ruler saying that there is a vast gap between the small minority of rich people and the rest of the population. To dramatize this he sent a parcel of torn clothes from the back of a poor peasant to the ruler, with a covering letter saying that he should compare his own royal robes with the torn, tattered clothes of his poor subject and understand the gulf that separates the ruler from his own people.

The ruler became enraged, and a warrant of arrest was issued against my father when he was about thirty or thirty-four years old. I was three or four years old at the time, and we had to flee the country and be refugees in India. That is how I started imbibing the movement for democracy. My father had to struggle hard to maintain our family in India, to keep us alive; but he still joined the national liberation movement of India. I received my political training at home. Then, after the *Rana* ruler died, his successor permitted us to return to Nepal. Then I knew what it was to be a Nepalese subject. We had no dignity. No honor. It was my sense of honor that led me to political life. That is why I always emphasize that our political struggle has a spiritual dimension also.

So first of all I was brought up in a democratic political posture in the family. And secondly I saw the injustice of the tyrannical, authoritarian system, which not only reduced people to poverty and deprived us of fundamental political rights, but deprived us of the right to live as human beings. I have been in prison, in India and Nepal, altogether about fourteen years. In India, of course it was for democratic rights and for India's way of life, so everyone thinks that the model to adopt is America. And whatever they may say, many Third World leaders have this model in mind. The first to conceive of a different model was Gandhi in India, and Jaya Prakash (J.P.) Narayan today; and now there are thinkers coming up, in England people like the author of the beautiful book *Small Is Beautiful*, E. F. Schumacher. He coined the phrase “intermediate technology” for the Third World, technology that does not need great infusions of capital. That is the model we will adopt, not the American model, which we can't afford in our country.

Jacqueney: Many people now believe that for the Third World electoral, constitutional democracy is irrelevant to development, a useless luxury. How do you respond to those arguments?

Koirala: *Very strongly.* This usually is the propaganda coming from those in power who want to perpetuate themselves in power, and there are, unfortunately, unthinking intellectuals in prestigious campuses who subscribe to this kind of stupid argument about development. I can't understand how a dictator, who is not responsible to anybody, not even his own people, can develop faster than leaders drawn from the people themselves and responsible to them by periodic free elections. As long as Indira Gandhi was a dictator, or developing into an authoritarian ruler, there were publicists, professors, and writers who thought that she was doing the right thing, that what she was doing was needed.

According to our conception, democracy and economic development are *not* contradictory concepts, they are complementary concepts. As a matter of fact economic development starts from politics. If you have appropriate political instruments that are responsible to the aspirations of the people, only then can you start thinking about development and serving the people.



Dr. Ram Baral

Otherwise it is all humbug.

And then, secondly, who is to decide who will be their authority who will have dictatorial power to develop? Not professors from Harvard University. They are not going to select them. It will be some man riding on a white charger, who will say that "I am destined to develop the country, and the power must belong to me." It is a very simple question: Even if we agree, for the sake of argument--that a poor country needs an authoritarian rule, who will be that authority? Who is going to protect the people from authoritarian power? Whoever has the longest sword? We will have to measure the length of the sword to decide who will have the maximum power in the state. I react very strongly to this kind of propaganda. And unfortunately there are intellectuals who make these kinds of arguments for the Third World.

Ultimately we must ask the basic question: What is the objective of development? Is the objective to improve the statistical numbers on a piece of paper? Or is the objective to make a man happy? If making people happy is the objective, how can you make them happy by depriving them of their elementary human rights? Russia has not made faster economic development under authoritarian rule than if democracy had been introduced after the overthrow of the czarist regime. Even during the czar's time the development was about as fast as it was during Stalin's time in Russia. West Germany has developed faster than East Germany. And I think that India has been developing faster than Pakistan, even though Pakistan has been receiving massive economic aid from outside. Per capita aid is very much greater in Pakistan than in India. Moreover, you cannot present this problem to poor people--this is insulting the dignity of people of the poor nations, to present the issue as a choice between poverty and democracy.

Jacqueny: Have you ever had any conversations on these subjects with any leaders of Third World dictatorships in the course of your political life?

Koirala: I have, but not with many. Many of the Third World leaders with whom I did talk about these subjects were themselves democrats, like in Burma before the military takeover, so these questions did not come up in the context that they would now. But one example that would interest you was when I was in Iran in 1960. I spoke with the Shah of Iran, and I told him--I was prime minister then--that monarchy should not be dictatorial, it should be constitutional, and the people should be permitted to select the government of their choice.

Jacqueny: And what was the Shah's response?

Koirala: He gave the usual explanation of dictators: He said that his people were poor and uneducated and therefore not fit to enjoy democratic political rights. The Iranian people do not know what is good for them, he said. He said things must progress, but they must progress very slowly. He also said, "You should not ride on a fast horse."

Jacqueny: I don't understand exactly.

Koirala: He was prophetic. I rode a fast horse for democracy, and two or three months after meeting with the Shah I was toppled. As I recall, I met the Shah in 1960, perhaps in October or so. I did not have much occasion to meet with many Third World leaders after this [Koirala was in political prisons in Nepal for eight years--*T.J.J.*]. But I did meet with Indian leaders and with Pakistani opposition leaders.

Jacqueny: I understand that the new young king of Nepal released you from prison and permitted you to come to America for medical attention. Once your operations here are completed I know you intend to return. What do you expect, and what are your plans?

Koirala: I had a ninety-minute interview with the king before I left Nepal. That is the only time I met him. He was a young

boy, a student in England, when I was prime minister. I got the impression that he is a well-meaning young man, and if there were no pressures from his coterie, he would go along with development along democratic lines. This impression is based only on one interview; I may be wrong, but I carry a very good impression of the king, and I expect that he will gradually liberalize the administration. I do not expect that at one go he will introduce democracy, but he has realized that if Nepal has to exist as a nation or develop as a nation, it must also develop democratic institutions, and the very fact that he met me and permitted me to come here is a good indication. It is a political gesture--don't you think so?

And then we must make very clear--because here to discuss politics is to discuss terms of getting to power. I am discussing whether we have an understanding with the king that when I return home I would be put into power, getting back into the chair of the prime minister. It is not that way.

We want basic human rights to be established for the people. We are not at all interested in getting into power without getting specific sanctions from the people. So we are not in a race for getting into the seat of power. We are for democracy. And if through the democratic process we get into power, then we will be. But getting back into power is not our prime objective. We won't want to get to power willy-nilly, at all costs, by fair means or foul.

We feel strongly that unless we develop economically, unless the people are motivated, unless there are democratic institutions our state cannot exist as an independent state, sandwiched between two great powers of Asia, both developing at a very fast rate. We cannot just stagnate, vegetate, tucked away on the slopes of the Himalayas. We cannot just remain as a seventh-century kingdom. We have got to develop. We must think in modern terms, and we must think in democratic terms. I think this message must have been realized by the king, and by everybody in Nepal who has the interest of the country at heart.

Jacqueny: I understand that, as you have been recuperating from the throat operations you have been through, you have been invited to visit with some American senators, congressmen, State Department officials, and others. What do you say to such Americans, and what do they say to you?

Koirala: I told them that you do the opposite of helping democrats in the Third World. I give the example of the Shah of Iran. You Americans put him on the throne. You know the story: He had fled his country. The CIA put him back on his throne. And ever since he has been suppressing the democrats in his country. Now the alternative to the Shah is not democrats but Communists, because the Shah of Iran has seen to it that all Iranian democrats have been killed. But as long as the Russian regime exists on his border he can never wipe out all the Communists. So in Iran you have been helping to finish off all the democrats and create a real danger of a Communist revolutionary government controlling a great deal of petroleum against you.

You should thank us--we, Third World democrats. For myself, I do not want any other help from Americans, except the expenditure of breath. I want words from the leaders of America that you want to see democracy in my country. Show your commitment to your own ideology of democracy! We do not need your military or financial assistance.

We hope that when President Carter takes a stand on human rights, he does not mean it in a cold war context but means precisely what he says. If there is a little support for our cause, it could help. Congressmen, senators, other officials--if they will just say that they want democracy in Nepal. Let them write to the king, privately maybe, or publicly, and my battle

is won. I have also told them this whenever I have met with them. They will be amused by my seemingly hostile attitude toward both the United States and the Soviet Union, because both seem to be interested in introducing Communist authoritarian rule to the world. Russia does this positively, and American negatively, by supporting unpopular dictators to whom the only alternative are the Communists.

In Vietnam you did not help the democrats, with whom you could have stabilized the situation. Instead you stabilized the dictators. There was a very strong democratic movement in Vietnam. You Americans thought there were only the Communists in Vietnam, that the other democrats did not exist. South Americans have told me that we should create a Communist movement in Nepal so that America would be interested in helping us. What has your government been doing all these years helping all these dictators? Having put the Shah of Iran back on his throne, you are now placating him because he might go to Russia. Let him go. But you have created a situation where democrats are of no consequence in Iran.

The story repeats itself. Before Indira Gandhi was defeated people here in America thought that she was the only hope. Some Americans supported her for imposing authoritarian rule. It pains me to say that learned men in prestigious Ameri-

can universities write about "soft states" and "hard states" and "authoritarian states," and play with ideas without understanding the ideological basis of dictatorship all over the Third World. People like me are fighting those dictatorships everywhere, with their backs to the wall, but never receive international understanding from the democracies. When democrats are shot down like dogs in the Third World, no voices of protest are raised.

I think that America, because it is the leader of the democratic world, is derelict in its duty all over the world. You have failed the Third World. You have failed the people who could have come to power to help the democratic world. Now one after the other potential democracies go under the heels of dictators, and learned men in democracies write books saying that this is the process of development. We democrats feel this way because we stake our lives on these principles, and we are abandoned.

Jacquency: What can Americans do now to help in Nepal?

Koirala: Let Americans write to the king; private individuals, senators, congressmen, artists, writers, people in public life: Write to the king publicly and privately. Be polite to the king: Call him "Majesty." Tell him that democracy must be restored.



आचार्य श्री तुलसीराम शर्मा

आचार्य श्री तुलसीराम शर्मा हाल शिकागोको श्री राधेश्याम मन्दिरमा प्रमुख पुजारी हुनुहुन्छ। वहाँ नेपालबाट अमेरिका आएको झन्डै पाँच बर्षदेखि सो मन्दिरमा प्रत्येक महिनाको पहिलो शनिबार सबै नेपालीहरू भेलागरी पुष्प प्रबचन कार्यक्रमहरू संचालन गर्दै आउनु भएको छ। समस्त शिकागोका नेपालीहरू वहाँ प्रति आभारी छन्। यसको साथै वहाँ धेरै नेपाली र भारतीय हिन्दुहरूलाई हिन्दु प्रचलन अनुसार धार्मिक पूजा तथा सामाजिक कार्यहरूको सेवा प्रदान गर्दै आउनु भएको छ। वहाँलाई ६३० ३०७ १२०० मा फोन गरेर सम्पर्क गर्न सक्नु हुन्छ।

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Bay City, MI

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Tara, Deepa and Neha Pokharel
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Born and raised in Nepal, Buna has been Blind since birth. At 18 she was awarded a scholarship to study in the United States.

At an early age Buna realized that she had a dream... not just to survive but to live. She had a desire to spread her wings because she knew there is much more in life than just existing. Today she fully lives her life with confidence and competence by inspiring others across the globe.

The national and international media has published numerous articles and interviews touching upon her personal and professional success. In this respect her story was recently featured in CBS-Channel 4 Colorado, Morning News. Buna was invited to present an empowering speech at the United Nations in 2007. In 2006, when Buna went home to visit her family for the first time in 16 years, Nepal Television and Kantipoor Television interviewed her. For promoting literacy she was recognized as a community leader by the City of Littleton, Colorado during the 2004 National Library of the Month celebration. MSNBC hailed Buna Dahal as a “Young Inspirational Leader” in a nationally broadcast interview in 2000.

Buna believes, “Retaining the job requires more creativity than obtaining a job.”

Jayesh Parekh
Purnima Parekh

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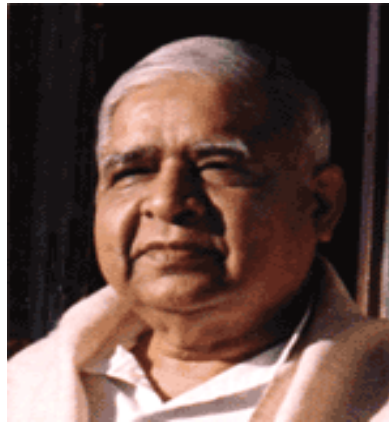
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Vipassana Meditation - Bed Nath Acharya
as taught by S.N. Goenka in the tradition of Sayagyi U Ba Khin



Vipassana means to see things as they really are, is one of Nepal and India's most ancient techniques of meditation. It was re-discovered by **Gotama Buddha** more than 2500 years ago and was taught by him as a universal remedy for universal human ills, as an **'Art of Living.'**

Since the time of Buddha, Vipassana has been handed down to the present day, by an unbroken chain of teachers. Although Indian by descent, the current teacher **S.N. Goenka** was born and raised in Burma (Myanmar). There he had the good fortune of learning Vipassana from the teacher **Sayagyi U Ba Khin**. After being trained for 14 years, Goenka Jee settled in India and began teaching Vipassana in 1969. Since then he has established many Vipassana centers and taught tens of thousands of people of all races and religions in both East and West. In 1982 he began to appoint assistant teachers to help in Vipassana courses offered at various Centers throughout the world.

There are **14 fullfledged Vipassana centers in USA and 7 in Canada** now. For introductory information including - Goenka jee, Schedules of courses, Vipassana Centres Worldwide, Code of Discipline, Application for ten-day course, etc. please visit website **<http://www.dharma.org>**

Bed Nath Acharya is a Civil Engineer by profession and a graduate of University of Queensland, Australia, 1968. Acharya Jee worked with Nepal government for two years and then established own consulting firm. Travelled throughout Nepal from Himal to Tarai and served in the fields of drinking water supply systems, irrigation systems, micro-hydro schemes, rural mountain roads, off-farm income generation schemes, research in socio-economic, environmental, technical and human resource aspects of mountain people; project monitoring and evaluation etc. Also served as engineering advisor consultant of GTZ from 1984 to 2000.

Acharya Jee came in contact with Vipassana in 1982 and continued to develop in it. Thinks Vipassana not only helped him develop peace of mind but also enhanced his professional career. His wife **Mrs. Manohari Acharya** also started practicing Vipassana in 1984.

World Vipassana teacher **Sri Satya Narayan Goenka** appointed Acharya Jee as a Vipassana teacher (AT) in 1988. Acharya Jee started giving full time to Vipassana after retiring from professional work in 2000. He has helped develop six out of eight **Vipassana centers in Nepal**. So far, he has conducted more than **140 ten day Vipassana courses** in countries such as **Nepal, India, Myanmar, Hongkong, Indonesia, Malaysia, Singapore, Thailand, USA** etc.

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Omaha, NE

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Omaha, NE

विपश्यना के हो ?

यस बाट कस्ता लाभ मिल्छन ?

विपश्यनाका अन्य विसेसता के हुन ?

विपश्यना कहाँ सिक्न पाईन्छ ?

विपश्यना सिविरमा भाग लीन कस्ता नियम पालन गर्नु पर्दछ ?

अनुसासन संहिता र आवेदनपत्र कहाँ पाईन्छन ?

विपश्यना के हो ?

विपश्यना को अर्थ हो आफ्नो बारेको सच्चाईलाई विसेसरूपले हेर्नु अर्थात् यथार्थ रूपले हेर्नु, अर्थात् स्वयम् अनुभव गर्नु । विपश्यना ध्यान गर्दा साधकले आफ्नो शरीर र मनको सूक्ष्म निरीक्षण तथा अध्ययन गर्दछ । विपश्यना सिविरमा भाग लिन सबै प्रथम पाँच शीलपालन गर्ने बर्त तिनुपर्दछ । त्यसपछि साढे तीनदिन सम्म साधकलाई आफ्नो नाकको प्वालको द्वारमा आफ्नो मनलाई स्तापित गर्ने र त्यहाबाट चल्ने आफ्नो स्वभाविक अथवा प्राकृतिक सासमा निरन्तर आफ्नो मन लगाई राख्न र आफ्नो मनलाई एकाग्र पार्न सिकाईन्छ, जसलाई समाधि को अभ्यास भनिन्छ । चौथो दिनमा विपश्यना ध्यान गर्ने सिकाईन्छ जसलाई प्रज्ञा जगाउने काम पनि भनिन्छ । विपश्यनाको अभ्यास गर्दा, आफ्नो सबै खाले शारीर र मनका अनुभूति (अर्थात् संवेदना) हरूलाई तटस्थभावले जान्न सिकाईन्छ । यस प्रकारले सास र संवेदना दुबैलाई हेरेर (अथवा अनुभव गरेर) जान्न थालेपछि साधकले आफ्नो शारीर र मनको सूक्ष्मतरमा सच्चाईलाई कुनैपनि प्रतिक्रिया नगरी जान्न थाल्दछ, जसलाई समताभाव जगाउनु भनिन्छ । आफ्नो बारेको साच्चाई लाई तटस्थभावले या समताभावले हेर्न र जान्न थालेपछि प्रकृतिको आफ्नै नियम (जसलाई धर्म भनिन्छ) बमोजिम साधकका सबैखाले मानसिक विकार अथवा विकृतिहरू आफैं एक-एक गरेर हट्न थाल्दछन र त्यसको सट्टा साधकमा दसगुणहरू पनि एक-एक गरेर आफैं विकसित हुन थाल्दछन । सबैखाले विकारहरूबाट मुक्त हुनु र सबैखाले सदगुणहरू विकसित गर्नु नै विपश्यना साधनाको लक्ष हो । विपश्यनालाई सबैखाले मनोविकार जन्य रोग या मनोजन्य विकृतिहरूलाई निर्मूल पार्ने एउटा प्राकृतिक जीवनकला भन्न पनि सकिन्छ । यस विपश्यना साधना विधिका वर्तमान आचार्य श्री सत्य नारायण गोयनकाज्यू हुनुहुन्छ ।

वहाका गुरु बर्माका स्व. सयाजी उ वा खिन हुनुहुनथ्यो । सन १९६९ मा अफना गुरुको आज्ञा अनुसार गोयनकाजीले यस विद्यालाई बर्मा बाट भारत ल्याउनु भयो । त्यसपछि सन १९८१ मा नेपालमा पनि ल्याउनु भयो । अहिले आएर विस्वभरि लगभग ३२० वटा विपश्यना ध्यान केंद्र हरू अथवा शिविर आयोजन स्थलहरू फैलीएका छन । नेपालमा मात्र अहिले आठ वटा विपश्यना केन्द्रहरू वनेका या बन्दै गरेका छन । विस्वभरि लगभग २००० जना तालीम प्राप्त सहायक आचार्यहरू समेत नियुक्त भै सकेका छन जसले गोयनकाजीको तर्फ बाट विपश्यना शिविरहरू को सञ्चालन गर्दछन ।

विपश्यना बाट कस्ता लाभ मिल्दछन ?

विपश्यनाका

अन्य विसेसताहरू के हुन ?

- ०० चरित्र र व्यक्तित्वको सन्तुलित विकास र वृद्धि ।
- बिधि, शब्दसत्यलाई नभएर स्वःअनुभूतिलाई जोड् ।
- ०० सबै दूर्यसनहरु बाट सदाको लागी विमुक्ति ।
- सहज र उपायोगी विद्या ।
- ०० मनमा वास्तविक सुख र शांति ।
- सर्बकालिक र सार्वदेशिक साधना बिधि ।
- ०० सबै खाले मानसिक तनाव र व्याकुलता बाट सर्वदा विमुक्ति ।
- अनुभूतिको आधारमा ज्ञान जगाउने साधना ।
- ०० हरेक क्षण सत्य नै सत्य को दर्शन द्वारा परम सत्य प्राप्ति तर्फ अग्रसरता ।
- आफै हटाउन सिकाउने आध्यात्मिक कला ।
- ०० मन माथि आफ्नो पूर्ण नियन्त्रण तथा निर्मलता प्राप्ति ।
- ज्ञान्यतालाई समाले साधना ।
- ०० हरेक क्षण शुद्धि नै शुद्धि हुँदै परम विशुद्धि तर्फ अग्रसरता ।
- अनुमोदित शरीर र मनको विज्ञान ।
- ०० सबै खाले अन्धविश्वास, अन्धमान्यता र अन्धभक्ति बाट सर्वदा विमुक्ति ।
- सुखी जीवन प्रदान गर्ने अद्वितीय साधना विधि ।
- ०० उच्च कोटिको अध्यात्मिक विकास ।
- ०० सबै प्रति मंगल भाव, करुणा र प्यार ।
- ०० सांसारिक जीवनका उथल-पुथल लाई सामना गर्न सक्ने अद्वितीय सक्ति ।
- ०० आत्म मंगलका साथै सर्व मंगलको उदगार ।
- ०० उपदेशात्मक नभएर कृयात्मक साधना
- ०० पूर्णतया वैज्ञानिक, आसुफलदायी, सरल,
- ०० सामप्रदायिकता विहीन, सार्वजनिक,
- ०० पराई ज्ञानमा आश्रित नभएर आफ्नै
- ०० आफ्नै प्रयत्नले अफना सबै खाले दुर्गुणहरु
- ०० अन्धविश्वास र अन्धमान्यतालाई त्यागेर
- ०० सबै खाले विज्ञानहरु बाट प्रसंसित तथा
- ०० वास्तविक सुख, शांति र सामनजस्यता बाट

विपस्यना कहाँ सिक्न पाईन्छ ?

- ०० विपस्यना सिक्न अनुभवी गुरुको सान्निध्यमा दश दिने आवासीय विपस्यना सिविरमा सम्मिलित हुनु पर्दछ । किताब पढेर या प्रवचन सुनेर विपस्यना सिक्दिन ।
- ०० दश दिने विपस्यना शिविरहरु बेला-बेला मा विपस्यना केंद्रहरु मा या विपस्यना शिविर आयोजन स्थलहरुमा लगाईन्छन ।

विपस्यना सिविरमा भाग लिन कस्ता नियम पालन गर्नु पर्दछ ?

- ०० कुनै पुरानो साधक लाई प्रेरक बनाई आवश्यक प्रेरणा प्राप्त गर्नु पर्दछ । प्रेरक बाट सिविरका नियम अनुसासन समयसारिणी ईत्यादि का बारेमा जान्नु पर्दछ ।
- ०० विपस्यना सिविरमा भाग लिन चाहने व्यक्तिले अनुसासन संहितालाई राम्रो सित पढेर र कुरो भुझेर निवेदन दिनु र सिविरमा सामेल हुनु पर्दछ ।
- ०० शिविर अवधि भरी शिविर स्थलमा नै बस्नु पर्दछ । बहिर जान पाईदैन र कुनै पनि बाहिरी सम्पर्क गर्न पाईदैन ।
- ०० बीचमा शिविर छोडेर जान पाईदैन, बीचमा छोडेर गएमा गंभीर हनी पुग्न सक्दछ ।
- ०० सिविरको दौरानमा दश दिन सम्म पूर्णरूपले मौन ब्रत पालना गर्नु पर्दछ अर्थात अरु साधक-साधिका हरु सित इसाराले सम्म पनि कुनै कुरा गर्न या सम्पर्क गर्न पाईदैन ।
- ०० शिविर अबधि भरीको लागी अरु सबै खाले ध्यान या साधना या कर्म-काण्ड या पूजा-पाठ या मन्त्र -जप या यज्ञ - अनुष्ठान इत्यादि सबै क्रिया- कलाप लाई पूर्ण रूपले छोडनु पर्दछ ।
- साथै माला, टिका, जंतर, गर-गहना इत्यादि धारण गर्नु पनि हुँदैन । साथै यस साधना लाई अरु साधना बिधिहरु सित दांजनु पनि हुँदैन ।
- ०० यहाँसम्मकि कुनै पुस्तक या लेखन सामग्री पढ्न तथा लेख्न पनि पाईदैन ।
- ०० शिविरको दौरानमा जब -जब, जे-जे र जती-जती सिकाईन्छ र जसरी-जसरी सिकाईन्छ त्यसलाई मात्र निष्ठा पूर्वक अभ्यास गर्दै जानु पर्दछ ।

०० मलाई सबैथोक थाहा छ, भनेर आफै जान्ने हुनुहुदैन, त्यसो गरेमा साधकलाई गंभीर हानी पुग्न सक्छ । म यो विद्या सिक्न आएकोछु र अहिले म केही पनि जान्दैन भन्ने

भाब मनमा बनाउदा यो साधना सिक्न सजिलो हुन्छ । मनको चंचलतालाई नियन्त्रणमा राख्न सके साधनामा गंभीरता प्राप्त हुन्छ ।

०० विपश्यना सिविरहरूमा निशुल्क सात्विक र साकाहारी भोजन को प्रबंध हुन्छ ।

०० सिविरमा पुरुस र महिला लाई छुट्टा छुट्टै, निवास ,ध्यानस्थल, भोजनालय र सौचालय-स्नानघर को प्रबंध हुन्छ । भोजन तथा निवासको खर्च वर्च पुराना साधक-साधिका को स्वेच्छिक दान बाट गरिन्छ ।

०० शिविरको दौरान मा साधकलाई पांच शील पालन गर्न भनिन्छ, ती हुन--(१) जानी-जानी आफुले कुनै प्राणीको ज्यान नालिनु (२) चोरी नगर्नु (३) व्याभीचार नगर्नु, शिविर भरी ब्रह्मचर्य पालन गर्नु (४) झूठो नबोल्नु रा (५) कुनैपनी नसालू चीज को सेवन नगर्नु । यस्ता पांच शीललाई म पालन गर्दै छु भन्ने होश राख्दा साधनामा चांडो प्रगति हुन्छ ।

०० आफुले राखाई खेको कुनै औसधि भए शिविर अबाधि भरीको लागि पुग्ने मात्रामा त्यस्ता औसधि लिएर, सीवीरमा आउनु पर्दछ र गुरुसित अनुमति मागेर त्यस्ता औसधि नियमित

रूपमा खानु पर्दछ । आफ्नै मनले त्यस्ता औसधि खान छोड्नु हुदैन र गुरु सित अनुमति नमागी पनि त्यस्ता औसधि खानु हुदैन ।

०० घर बाट कुनै पनि खानेकुरा शिविर स्थलमा ल्याउन या मगाउन पाईदैन । शिविरमा नै आवश्यक खानेकुराको प्रबंध मिलाईन्छ ।

०० दश दिन को शिविर बसिसके पछि नया साधक पनि पुराना साधक बन्छन । त्यस्ता साधकले भविष्यमा लाग्ने त्यस्तै शिविर सञ्चालनको लागि र आफ्नो दान पारमिता बढाउन को

लागि स्वेच्छाले दान दिन सक्छन ।

अनुशासन संहिता र आवेदनपत्र कहाँ पाईन्छन ?

०० विपश्यना केन्द्रहरूका सम्पर्क व्यक्तिहरू अथवा विपश्यना केन्द्रहरू अथवा शिविर आयोजकहरू कहाँ "अनुशासन संहिता तथा आवेदन पत्र" पाईन्छन ।वेब साईटमा पनि अनुशासन संहिता र आवेदनपत्र दिइएकोछ ।

०० बिभिन्न देश तथा महादेशहरूमा रहेका विपश्यना केन्द्रहरू र बिभिन्न शिविर आयोजन स्थलहरू को नाम ठेगाना र बिभिन्न मितिहरूमा तिनमा लाग्ने शिविर को लगी

वेब साईटमा हेर्नुहोश । वेब साईट हो --- <http://www.dhamma.org>

संकलन:

वेद नाथ आचार्य

पुन मुद्रण: अगस्ट १७, २०१०

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Astha, Isha and Sanjeev Panta
Omaha, NE

चरैवेति

यो वैदिक सुकले सम्पूर्ण प्राणि मात्रलाई जिवन्तता प्रदान गरेको छ । वेद द्वारा नै भौतिक एवं आध्यात्मिक ज्ञानको प्रादुर्भाव भएको हो भन्नलाई सकोच मान्न पर्दैन । किनकि आजसम्म उपलब्ध साहित्यहरूमा वेद नै प्राचीनतम ग्रन्थ हो । वेदको अर्थ नै ज्ञान हो । त्यो यति बिस्तृत छ कि यस्को अन्त नै छैन । " सत्यं ज्ञानं अनन्तं ब्रह्म " भनेर वेदको अनन्ततालाई उजागर गरिएको छ । जुनसुकै कुरा पनि वेदले सूत्रात्मक रूपमा बताउने गर्छ जसको व्याख्या पनिषिहरूको विषय बन्ने गर्छ । चरैवेति यो वैदिक वाक्यले सक्रिय जीवनशैलीको पुष्टपोषण गरेको पाइन्छ । अगाडि बढ्दै जाउ, गतिशील बन, केहि गर, निष्क्रिय नबन, आफूलाई कहि पनि नरोक - "उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत " अर्थात् उठ, जाग, केहि गर र श्रेष्ठता प्राप्त गर । यो आदिम ज्ञानले मानव जीवनलाई कति प्रभाव पारेको होला भन्ने कुरा सहजै अनुमान लगाउन सकिन्छ । किनकि त्यति बेला अहिलेको जस्तो बिकसित दुनिया थिएन । जे मिल्थ्यो त्यो नयाँ हुन्थ्यो । यी सूक्तिहरू प्राचीन भए पनि अहिले पनि त्यत्तिकै सांदर्भिक छन् ।

कियाशील जीवनमा अनन्त संभावना हुन्छन् । गतिशील नदी जसरी सागर सम्म पुग्छ त्यसरि नै कियाशील जीवन परमात्मा सम्म पुग्न सक्छ । पोखरीको निष्क्रिय पानी जसरी दुर्गन्धित हुन्छ त्यसरि नै निष्क्रिय जीवनमा धेरै विकृतिहरू फैलिन सक्छन् । जीवनका दुइ पाटा हुन्छन भौतिक र आध्यात्मिक यी दुबै पाटाहरूलाई साथ - साथमा चलाउनु लाई नै जीवन कियाशील भएको मानिन्छ । नभए एकांगी जीवनले पूर्णता प्राप्त गर्न सकिदैन । त्यसैले त आज यु.एस.ए आदि पाश्चात्य मुलुकहरूले पूर्विय ज्ञानको आवश्यकता महशुस गर्न थालेका छन् । हामी पूर्वियहरू भौतिक सम्पदिका लागि पाश्चात्य देशहरूमा आकर्षित छौ । आध्यात्म बिना भौतिक जगत अन्धो छ र भौतिक बिना आध्यात्म लंगडो हुने कुरा त सर्वविदित नै छ । भौतिक शरिरको आवश्यकता हो भने आध्यात्म मनको आवश्यकता हो । त्यसैले आध्यात्म बिना शान्ति सम्भव छैन । महाकवि देवकोटा मुत्तुशैयाबाट बोल्दछन् "आखीर श्रीकृष्ण रहेछ एक" यो नै जीवनको सार हो ।

"शरिरमाध्यं खलु धर्म साधनम्" भनेर आध्यात्मको गहिराइमा पुग्नु शरीर साधन हो र साधन सबल हुनु अति जरुरी छ । तर त्यो साधन अर्थात् माध्यम जहिले पनि अरुका लागि हुने गर्छ । त्यसैले सबल पाँच भौतिक शरिरको माध्यमले आध्यात्मिक परम आनन्दको अनुभुति नै हामि सबैको अन्तिम गन्तव्य हो । जो भगवानले हामीलाई प्रदान गर्छन् ।

पं. श्री नुत्ति राम शर्मा

Best Wishes for Successful Joint Convention
2010
Lexington, Kentucky

Mahendra Adhikari
Omaha, NE

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Lexington, Kentucky

Kiran Regmi and Family
Omaha, NE

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Bikash Shah and Family
Omaha, NE

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Bikash Shah and Family
Omaha, NE

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Lexington, Kentucky

Narendra Neetu Wagley
Richmond, VA

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Raj and Deepa Wagley
Bethesda, DC

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Vijaya Shrestha
Bowlinggreen, OH

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Ramesh and Sudha Amatya
Cincinnati, OH

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Ragu and Sangeeta Sapkota

Wishing You a Successful Convention 2010

Ashok Sushma and Aakash KC Manandhar

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Sushil Guragai and Family

Wishing You a Successful Convention 2010

Khem Kandel and Family

Wishing You a Successful Convention 2010

Shakti and Ganesh Basnet

Wishing You a Successful Convention 2010

Suman and Marlene Silwal

Wishing You a Successful Convention 2010

Saubhagya and Ganga Shrestha

Wishing You a Successful Convention 2010

Ram C Baral and Kusum

Participants of ANMA/ NASEA Convention cultural program 2010

Name	Category	Title of item	Location
Nischaya Khatiwada	Instrumental	National Anthen Nepali/USA	Lexington KY
Rashmi Khatiwada			Lexington KY
Nitish Khatiwada			Lexington KY
Sahaja Pandey	Group Dance	Ganesh bandhana- kathak dance	Cincinnati Ohio
Suja Pandey			
Supriya Malla			
Ilesh Singh	Ganesh Bhajan	Bandhe Umaa nandanam	Columbus, OH
Usha Adhikari	Group Dance	Dil Yo Mero	Lexington KY
Rebika Khanal			Lexington KY
Ajeeta Dhakal	Group Dance	Sarangi Ko Dhunle	Lexington KY
Asmita Dhakal			Lexington KY
Ayusha Pokharel	Group Dance	Ubho Ubho lagyo	Lexington KY
Bibhasa Pokharel			Lexington KY
Sajana Dumre	Group Dance	Guras Phulda banai	Lexington KY
Priyanka Shah			Lexington KY
Rizma Shrestha	Group dance	Lalu Pate	Lexington KY
Shristi Shrestha			Lexington KY
Binti Kunwor			Lexington KY
Sabita Thapa			Lexington KY
Prabina Bhattari	Group dance	Aha banma phulyo	Lexington KY
Pratiksha Bhattra			Lexington KY
Ashtha Singh	Solo dance	Kati maya	Columbus, OH
Sarala Pandey	Solo dance	Chiya baari dada	Columbus, OH
Ram Magar Aale	Song		Columbus, OH
Bigyan Mainali	song	Oraali laageko mirga	Alabama
Madhab Dhakal	Song	Aaja pheri akant maa	Alabama
Kripali Gautam	Dance	Pan ko paat rimix	Tenesi
Bishal Bharati	Song	Nepali song	Wilmington NC
Munsa` Manandhar	A semi classical nepali dance	Aang aag ma tarang	Atlanta
Shreya Pokhrel			Atlanta
			Atlanta
Neelesh Manandhar	A medley of 2 folk dances,	"Kalotopi bhadgaunle" and "Taal ko pani"	Atlanta
Sakar Pokhrel			Atlanta
Vipul Mainali			Atlanta
Saabi shrestha	Solo Dance	Hariya Chura mera hatma song by Anju pant	Chicago
NASEA Exe Members	Group dance		Georgia
Deepak Gajmir	Group Marshal Art		Georgia

Wishing You a Successful Convention 2010

Khem Kandel and Family

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Ananda Raj Tiwari
Cleveland, OH

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Dharmendra and Sarada Dhakal
Nesville TN

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Prakash Gyawali

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Sushil and Dhristi Khanal

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Kiran Poudel

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Shamanta and Rashmi Thapa

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Bhiraghu Saha
Hunstiville, AL

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Bhoj and Beema Rawal
Lexington, KY

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Santosh and Mina Pokhrel
Hunstiville, AL

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Dharmendra and Deeta Sriya Basnet

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Dipendra Lamichhane and Dr. Archana Lamichhane

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Dr. Bhaskar Dawadi
Florida

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Dr. Lila and Uma Karki
Auburn, Alabama

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Tilak Shrestha
Hunstville, AL

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Bhiraghu Saha
Hunstville, AL

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Bala Krishna and Radha
Raliegh, NC

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Dr. Narayana and Nirmala Rajbhandari
Apex, NC

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Dr. Ducka and Bdya KC
Charolett, NC

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Home Nath Timilsina
Greensboro, NC

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Geeta and Bhimsen Basnait
North Carolina

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Iswar and kamala Devkota
Raleigh, NC

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Madan and Dharma Rajbhandari
Raliegh, NC

Wishing You a Successful Convention 2010

Mama Ramji
Charolett, NC

Wishing You a Successful Convention 2010

Manoj and Dr. Sushna Pradhan
Raliegh, NC

Wishing You a Successful Convention 2010

Nagendra and Bhagawati Neupane
Raliegh, NC

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Mohan and Amrita Adhikari
Raliegh, NC

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Mohan and Kamala Bista
Marietta, GA

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Narayana and Annapurna Deo
Raliegh, NC

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Niraj and Kabita Nepal
Raliegh, NC

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Gobinda Shrestha
Marietta, GA

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Shyam and Geeta Aryal
Raleigh, NC

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Hari Bhandari
Marietta, GA

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Ms.Kiran Prajapati
Chicago, IL

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Mohan Timilshina
Atlanta, GA

Wishing You a Successful Convention 2010

Krishna Devkota
Atlanta, GA

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Ms.Sangita Malla
Alpharetta, GA

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Baburam Sharma
Atlanta, GA

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Prem Kuwar & Family
Marietta, GA

Wishing You a Successful Convention 2010

Tara P. Pun/Janak Baral
Atlanta, GA

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Ram Bahadur Khatri
Marietta, GA

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Convention 2010

Prakash and Ajita Bhetwal
Louisville, KY

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Convention 2010

Hemanta and Srijana Bhetwal
Louisville, KY

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Priti Sagar and Debaki Khatri
Louisville, KY

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Purushottam and Kamala Bohara
Louisville, KY

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Mon - Sun: 5:30 PM - 10:30 PM (Dinner)**

Padma Dal Memorial Foundation, Alabama, USA

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सफलताको कामना गर्दछौ ।

डा लिला व कार्की

अध्यक्ष, पद्मादल स्मृति प्रतिष्ठान, नेपाल

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को
शुभकामना**

**मिना, सन्तोष, श्रेया
र ईशान पोखरेल**

Nepal Sports Taekwondo and the Quest for Olympic Medal

By Y. B. Pun

President

International Nepalese

Taekwondo Association (INTA)



(Photo from left: Bidhan Lama, Yam B. Pun, Narayan Gurung)

Since the establishment of Nepal Olympic Committee (NOC) in 1962, Nepal has been participating in Olympic Games fairly regularly. Nepal first participated in the 1964 Olympic in Tokyo, Japan.

Taekwondo was introduced in Nepal in early 80's. Prior to this, martial arts were illegal in the country for general public. Judo and Karate were taught only to arm-force units such as army and police. People, including myself, living abroad learned Taekwondo and other martial arts in different times and different countries. Since Taekwondo is a Korean martial art, a Korean Master named Jay Kyun Shin was brought in to teach Nepalese athletes the sport Taekwondo. One of the founding members of Taekwondo in Nepal and Chief Master Instructor, Mr. Deep Raj Gurung, learned Taekwondo while he was studying in Darjeeling, India. I started learning Taekwondo while I was in Hong Kong in the 70's.

Soon after the introduction of Taekwondo in Nepal, National Sports Council (NSC, Nepal) invested its resources into developing new talents. The best talent developed at the time was Mr. Bidhan Lama. In the quest for Olympic medal, two athletes, Bidhan Lama and Man Bahadur Tamang, represented Nepal and Mr. Lama won a bronze medal in the 1988 Olympic in Seoul, Korea, where Taekwondo was debuted as a demonstration sport. Mr. Lama's achievements include: a bronze medal in 1986 Asian Games, a bronze medal in 1987 World Championship, a silver medal in 1988 Asian Championships and numerous national and international medals. Three promising Taekwondo talents, Narayan Gurung, Pramila Thapa and Sita Rai, represented Nepal in the 1992 Olympic in Barcelona, Spain. Mr. Gurung's achievements include: a gold medal in 1989 German Open, a silver medal in 1989 Belgium Open, a bronze medal in 1990 Asian championship 1990 and numerous national medals. Mr. Gurung was best hoped for person to continue Mr. Lama's legacy since they competed in the same weight class. In fact, they met six times in their competition days, with three win each.

New successful talent, Sangina Baidhya, represented Nepal in 2004 Olympic in Athens, Greece. And, most recently, an accomplished rising talent, Deepak Bista, participated in the 2008 Olympic in Beijing, China.

I had the privilege of first-hand training and coaching Taekwondo athletes from 1985 to 1992 in Nepal. So far, Nepal has developed seven Olympians: Sangina Baidhya and Deepak Bista, are working in Nepal to develop new talents; Man Tamang is deceased, and rest are in the US and pledged to do their part. By looking at Taekwondo athletes' track records, I believe Nepal has a high possibility of medaling in the Olympic. Thus, the quest for Olympic medal must continue.

Wishing a big success of joint convention of Association
of Nepalese in Midwest America (ANMA) and
Association of Nepalese in Southeast America (NASeA)!

Lexington, Kentucky
September 3-5, 2010

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