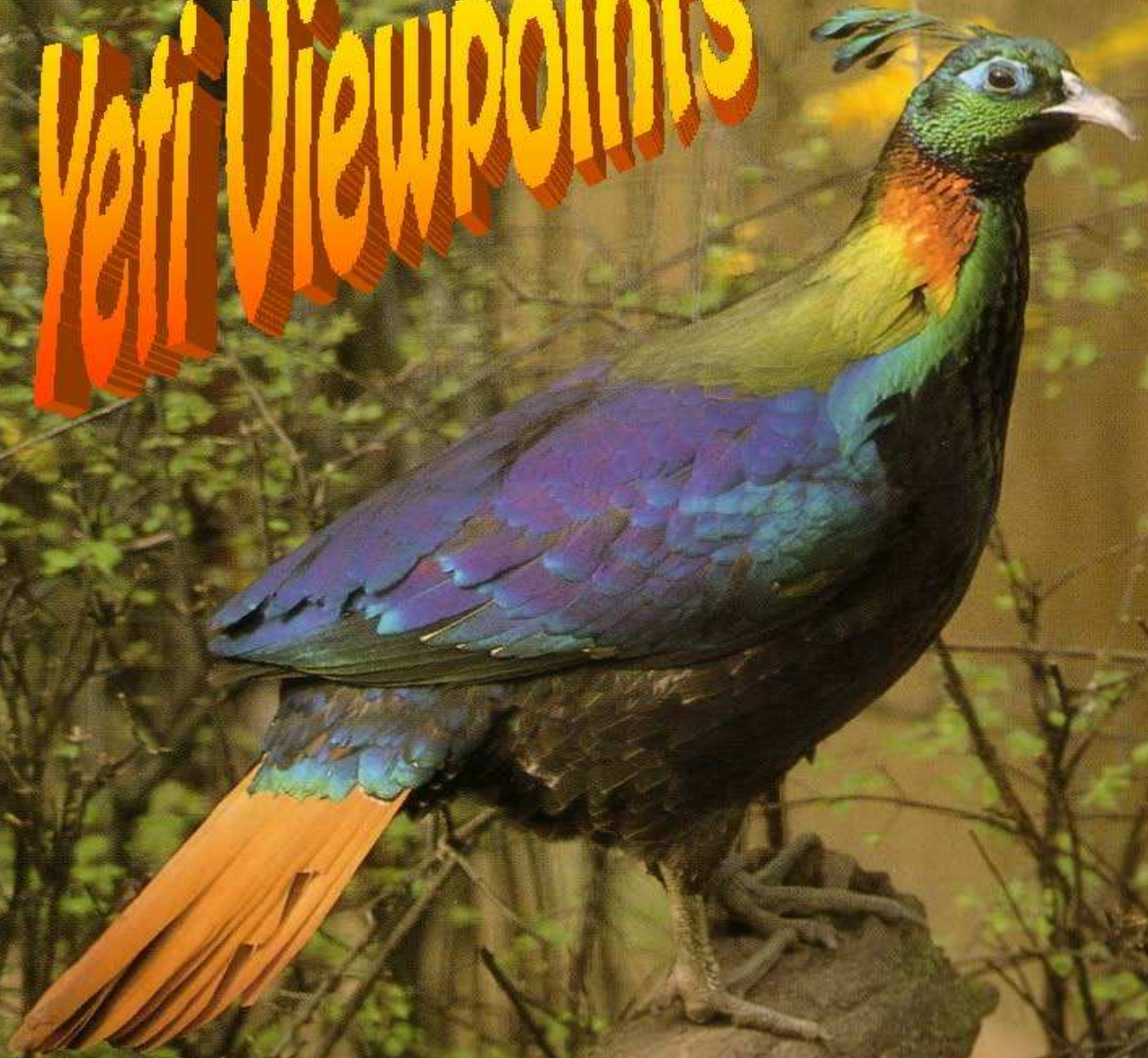


Yeti Viewpoints



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Message from Convention Chairperson

Dear Friends,
Namaskar,

On behalf of the organizing committee, volunteers and the Nepalese community of Indiana, I would like to welcome you all to the 31st ANMA Convention and the 8th Annual Joint Convention 2012 organized by the Association of Nepalese in Mid west America (ANMA) and the Nepalese Association of South East America (NASeA) and hosted by the Nepalese Association of Indiana (NAI).

I would like to thank everyone involved in providing me the opportunity to serve as the chairman of the Joint Convention 2012. Special thanks go to ANMA President Mr. Rajendra Khatiwoda, former ANMA President Mukesh Singh, NASeA President Sanjeeb Sapkota and the executive members of both organizations. During this past year, while preparing for the convention, I came in contact with many wonderful people from far away and close to home and let me assure you that I enjoyed every moment with you. I made lot of friends, enjoyed sharing experiences and learned to respect the hard work that goes behind the scene to make the convention successful. I am very grateful that I have been a part of such a great group of people. What a splendid journey it has been.

The theme of the convention "Preserving Nepalese Identity and Building its Future in the USA" leads us to focus not only in the present but also in the future generation. A number of activities which showcase our native culture, heritage and language are part of the convention. In addition, this year we introduced a number of new activities that involve younger people. Some of the highlights of the convention are the speech contest, talent show and youth club which are primarily intended for younger generation.

I would like to thank members of all convention committees who have spent countless hours in preparation for the convention. We had more than 15 committees with close to 100 members from every part of the mid-west and the south-east. During the last ten months members of the committees met at regular intervals and exchanged ideas, discussed solutions and reset priorities. A large number of NAI members were very active right from the beginning and helped to shape the convention. It is their suggestions, help and participation that made this community effort successful.

Lastly, but most importantly, I want to thank my wife Anju Bhattarai, without whom I would not have the drive or inspiration to complete this community effort. I also thank my son Anurag Bhattarai and daughter Mona Bhattarai for their support and understanding during this very challenging year.

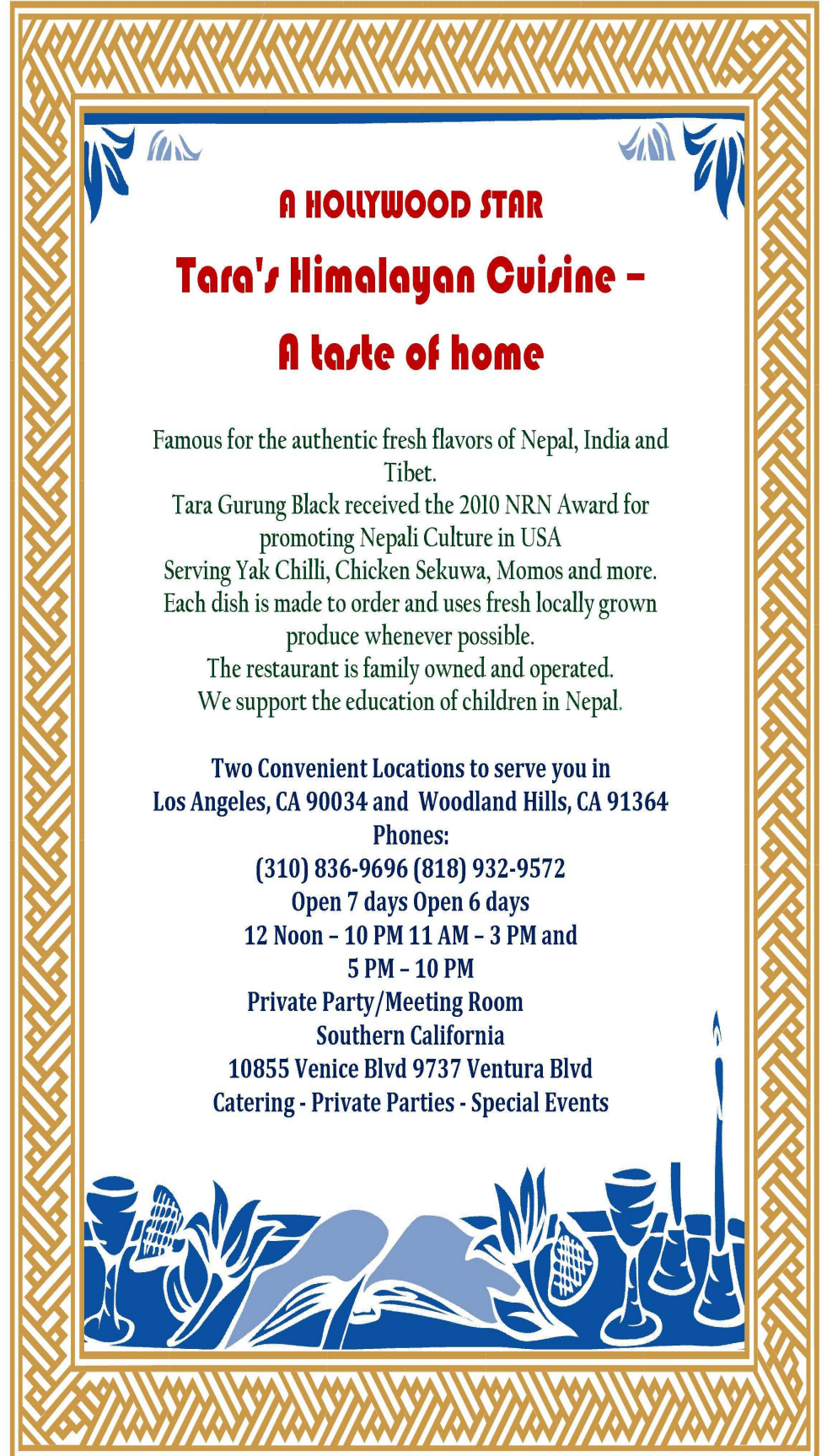
Once again I welcome you all to Indianapolis, the Crossroads of America. If there is anything that I could do to make your stay pleasant, please let me know.

It has been an honor to serve you all.

Sincerely,
Gopendra Bhattarai
Chair, 8th Annual ANMA/NASeA Joint Convention 2012
Indianapolis, Indiana
Preserving Nepalese Identity and Building its Future in the USA

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Message from Blood Donors of America



Blood Donors Of America

Motivating people to donate blood and sponsoring the blood drive

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शुभकामना !!!

अमेरिकामा रहेर पनि नेपालीहरूको माझमा एकबद्धता रही, आपसी सहयोग, भाइचारा, र विभिन्न सामाजिक कार्यमा संलग्न हुनु हुने, आन्मा/नासेयाका शुभचिन्तक तथा सदस्यहरूमा हाम्रो संस्था ब्लड डोनर्स अफ अमेरिकाको तर्फबाट धेरै धेरै धन्यवाद छ । तपाईंहरूले आफ्नो व्यस्तताका बाबजुद पनि विभिन्न किसिमका सामाजिक कार्य लगाएत रक्तदान जस्तो मानविय सहयोगको जुन काम गर्नु भएको छ, त्यो धेरै प्रसन्निय छ । तपाईंहरूको ठुलो सहयोग र अग्रणी भूमिकाबाट नै अमेरिकाको नेपालि समुदायमा अहिले रक्तदान जस्तो पवित्र कार्यले व्यापकता पाएको हो । यसको लागि हामी धेरै आभारी छौं । आगामी दिनहरूमा पनि यसै गरि उक्त कार्य रही रहोस् भन्ने अनुरोध गर्दै यसको ८औं वार्षिक उत्सवको उपलक्षमा मेरो व्यक्तिगत र ब्लड डोनर्स अफ अमेरिकाको तर्फबाट शुभकामना सहित उत्तरोत्तर प्रगतिको कामना गर्दछु ।

धन्यवाद ।

रक्तदानमा तपाइको मित्र,

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Sushil Sharma (KY)

Cover Picture Description:

Front cover page features the picture of The National Bird of Nepal "Danphe" also known as The Himalayan Monal. Danphe is a bird of genus *Lophophorus* of the Pheasant family, Phasianidae. Danphe symbolizes the identity and unity of Nepalese Diaspora.

Cover Picture Credit:

The featured picture is retrieved from:

<http://aword2express.blogspot.com/2010/12/introduction.html>



Message from ANMA President

I would like to thank all of you, for giving the opportunity to serve as ANMA president for the last two years. During these past two years, I felt honored and privileged to get such an opportunity to serve you all. As we gather for the 31st convention in Indianapolis, IN, I would like to highlight some of the accomplishments and challenges that members of the ANMA executive committee achieved and faced, respectively, during the last two years. Immediately after we took office, we hit the ground running by launching a campaign of life memberships and this initiative is still continuing and growing and in this convention we were able to distribute our life membership badges. With a goal to help our community and local organizations, we succeeded to achieve nonprofit 501 3(c) status for the Nepali Association of Indiana (NAI). In our endeavor to enhance and recognize Nepali languages and literature, we signed a memorandum to the International Nepali Literary Society and also to reach in Nepal's dalit we joined hands with EDOWON.

During my tenure, I had privilege to chair and conduct the elections of USNRNICC representative in New York. Last year many ANMA life and senior members participated in the NRN global conference in Nepal and the NRNICC election was conducted by our life member Mr. Sarada J. Thapa, and during the same NRN global conference, our past president Mr. Mukesh Singh was elected as a regional coordinator for North America. We also identified regional representatives from different states of the Midwest region to coordinate ANMA activity with the Nepali community. I hope this tradition will continue to grow.

Every year we recognized people who make contributions to our community. We are continuously helping our grass root Nepali organizations and Nepali communities in the US and Nepal.

To strengthen our communication, we started quarterly newsletter "View Points" and we also transferred the anmausa.org website to ANMA ownership. To serve the community in better ways, we were able to publish the ANMA booklet to "Adjusting to American WAY of Life..." in Nepali versions for this booklet and this booklet will be widely available in Nepal and in United States of America.

We are continuously working with local, regional and global organizations. With that being said, there are many challenges ahead. We realized that not having one federated organization and without bringing together all the Nepalese, and their professional organizations under one umbrella higher goal cannot be achieved. In order to achieve higher goal and render more services to the Nepalese community, we will continue to discuss this issue in this year's upcoming ANMA convention with a goal to establish one American Federation of Nepali Organizations. I am hoping that presidents and representatives of all other organizations will support the idea. Finally I would like to welcome all ANMA members, friends, distinguished guests, our donors, and well-wishers to this convention. I am sure this convention will be a memorable convention for you and your family. Again, I am truly honored and privileged to be ANMA president and serve to the best of my ability to the Nepalese community for these last two years. Whatever ANMA was able to achieve, it did so with a team effort of all members and non-members. I would like to thank all those who relentlessly helped to make all these meetings, conventions and success stories a success. Now time has come to hand over this utterly responsible position "President of ANMA" to a person whom I have known for many years and know he would do an excellent job to continue this journey of community service. And that person is Mr. Gopendra Bhattarai. I wish new and previous ANMA executive members only the best in their endeavors.

Thank you. - **Rajendra K Khatiwada, Georgetown KY**

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*"Preserving Nepalese
Identity and Building its
Future in the USA"*

Message from NASEA President

NASEA leads the way

Sanjeeb Sapkota,

President, Nepalese Association in Southeast America (NASEA)



Nepalese Association in Southeast America (NASEA) has gone through several reforms in the past 12 months. New committees that were added to expand the services of NASEA include immigration & human rights, community services, children and youth, projects promotion making NASEA a truly community serving organization, catering services to all age groups including children, adolescents, adults and elderly, reinforcing the regionalization by not only providing technical assistance to organizations in different cities and states but by participating in their events and activities. These and all have made NASEA a leading organization in the United States. These reforms were supported by strong governance of 14 executive meetings over the past 12 months in different cities of Florida, Alabama, Kentucky, South Carolina, Georgia; by state of the art information technology that webmaster and General Secretary Sagun Shrestha updated almost every day; and by the backup of reliable financial structure maintained by treasurer Gobinda Shrestha, with the guidance from his mentor Ram Dongol.

A network of Nepali organizations of the southeast region that Joint Secretary and external relations committee chair Bimal Nepal convened every month provided a strong support group for the organizations to share best practices, lessons learned and learning from each other.

Over 400 pints of blood that were collected through blood drives organized by Community Services committee over the past year in a dozen of cities under the magnificent chairmanship of Dr. Lila Karki have saved at least 1200 lives. These blood drives were conducted in Tampa in Florida, Alpharetta in Georgia, Greenville in South Carolina, Cary in North Carolina, Dallas in Texas and Indianapolis in Indiana. Further Dr. Karki helped raise funds for several emergency and humanitarian instances.

Monthly talk sessions organized via conference call continue to provide high visibility to NASEA in the national and international area. Dr. Ram Baral, the chair of the committee, introduced new themes such as panel discussion to the monthly session that has attracted targeted audiences. Immigration, Legal and Human Rights Committee and its chair Narayan Khadka brought attorneys to Nepali community almost every month to answer questions related to immigration.

Children webinars organized every month via the children and youth committee linked children in the United States to each other where these children shared with their peers their talents, hobbies, interest and described major festivals of Nepal. Sangita Dongol and Sushma Bajracharya, the coordinators of the Children and Youth Committee not only ran the webinar efficiently but also maintained and ran Nepali Language and Dance School that hundreds of children are taking advantage of on a weekly basis.

Vice presidents duo Ram Dongol and Dhana Timilsina have made significant contributions to various activities and represented me in several instances. As the longest running officer, Ram Dongol's experience continue to provide key support in many activities NASEA fulfills. Dhana Timilsina's expertise in entrepreneurship and information technology and linkage with business organizations has brought important perspective and insight to NASEA that has made benefits to the organization. Mr. Timilsina and Mr. Dongol led several events that brought good name to NASEA.

Dipendra Thapa successfully spearheaded the first ever 5 Kilometer/ 2 Kilometer Walk and Run that NASEA organized and that attracted people of all ages. Coordination of entertainment and cultural events and working with Janak Baral to co-coordinate Cultural Committee, Mr. Thapa showed his extraordinary expertise in coordinating major events. Mohan Bista, Kumar KC, Priti Khatri, Madhav Mainali, Hari Bhandari, Madav Dhakal, Choodamani Khanal and Dr. Tilak Shrestha contributed in strengthening the regional structure and adding to the quality service of organization.

Several NASEA advisors and former presidents including Dr. Bishwa Acharya, Saubhagya Shrestha, Bob Gerzoff, Dr. Prakash Malla, Dr. Prahlad Pant, Bala Pant, Tek Thapa, Bhaskar Dawadi, Shakti Aryal, Raja Ghale, Tara Pun, Khushi Ram Tiwari, Dr. Nayaran Rajbhandari, Suman Silwal, Shailendra Bajracharya, Saunak Ranjitkar, Srijana Sharma, Gobhardan Shrestha and Lekh Sharma have provided critical support in different times that has supported NASEA to a great extent. Raja Ghale has maintained and managed NASEA's facebook and coordinated Nepal's promotion in the broader Asian Pacific community, both these has escalated NASEA visibility to the external world. Establishment of Nepalese Cultural Center has seen great momentum in the Southeast America, in Georgia and in Orlando in particular. Dr. Prahlad Pant in Georgia and Krishna Pokhrel in Orlando have worked tirelessly towards materializing the dream of a physical structure that Nepali community could call a home.

Several guides that NASEA published electronically provided critical information for Nepali in the US and abroad.

Considering all of the above, NASEA has effectively lead the way in providing outstanding services and support to the Nepali community.

Joint Convention 2012 Committees

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	Veronica Silwal	IN
	Nikita wagle	IN
	Mona Bhattarai	IN



Waiting for “Party Invitation” - Yagna Pant (Illinois)

This article is about party invitation—one of the most interesting topics for many of us. Since our community is pretty small, we are well informed of incoming parties beforehand via various means such as word of mouth, casual conversations at water cooler and other gossip channels—irrespective of whether we are invited to the party or not. Anyone can include their interesting examples here: such as yearly Thanksgiving party at Deepika's house, Dashain Party at Sabin's house, Teej at Prakash's house and so on.

A few weeks ago, I was invited to Suskriti's house for a small gathering. As was the case for such party routines, we had some snacks and started talking about various items. Ganesh informed us that a Christmas party was being planned at Madhav's house and all the folks present at that party had probably been invited. Ganesh asked casually whether I had already received the invitation. I told him that I had not received any phone calls / text message / voice messages whatsoever from Madhav so far. As I was traveling, I did not have the opportunity to check my email since 10:00 am that day. I confidently stated that since Madhav was a very good friend of mine, I would be surprised if I did not get the invitation! I was even ready to bet \$10,000.00 with anyone who would thought otherwise.

It was getting late that day or rather early the next day. At about 1:00 am on Saturday morning, we left Suskriti's place. After reaching home around 1:25 am or so, I decided to reassure myself about the upcoming Christmas party and in a jubilant mood logged promptly on to check my emails. I had migrated to gmail a few months back from hotmail and yahoo mail and was confident that I would find the “party invitation” email in my gmail account. So I logged on to my gmail account first, but found no emails about the party in my inbox. Then I thought that probably Madhav had forgotten to update his contact to include my gmail account. I was confident that Madhav had sent the invitation to my yahoo account. However, my yahoo account also did not have the invitation. Then I suddenly remembered that when I had first met Madhav I had given him my hotmail account. Therefore he most definitely had overlooked updating my contact details in his database. With high hopes, I opened my hotmail account but alas there was no sign of any invitation there either!

- Continued on Pg51



What Should We Know When Having a Surgery in the United States? - Dr Narayan Neupane (Indiana)

There are hundreds of thousands of surgeries performed each year. A surgery can be classified as minor, intermediate, or major according to the complexity of the procedure and the postoperative care needed. For example, tooth extraction is a minor procedure, appendectomy is considered intermediate, and heart or lung surgery is major.

Surgeries can also be classified as elective, urgent, or emergent depending on the time surgery was performed. Extensive trauma care is emergent, appendectomy is urgent, and gall bladder surgery is usually elective. This is only a broad generalization; there are many other modifying factors.

Depending on the type of surgery, it may occur in several places. Surgery can be done at a doctor's office or surgery centers. Both of these may be attached to a hospital or can be free standing. Hospital based surgeries usually require patients to be admitted after surgery. Outpatient procedures can be done at hospitals too.

A surgery team includes, surgeons, surgical technicians (trained for helping surgeons during surgery but not doctors), and an operation theater nurse. An anesthesia team is needed too unless the surgery is done without anesthesia, or under local or topical anesthesia which is provided by the surgeon or doctors who are performing the procedure like Gastroenterologists and Dermatologists. - Continued on Pg53



The Power of Wall Street - Azad Neupane (Indiana) , Class XII

The power that Wall Street has over the country and the world economy is undeniable. Big business affects the lives of Americans and foreigners every day. There is no clearer picture of this than when the global economy was hit by the crisis of 2008. After the massive fallout following Lehman Brothers' collapse, the stock market went reeling for weeks. On Monday September 29, 2008; the Dow experienced the biggest one day fall ever, losing 777.68 points (Twin). Looking back, both professional economists and ordinary citizens are searching for the cause of this mess, and one conclusion that was made is increasing regulations. There are three types of basic regulation; however, the only type that needs to be strengthened is social regulation, and it will affect a wide number of industries such as banks and Wall Street big business (Guasch 2). The unprecedented nature and impacts of this crisis show us that Wall Street regulation must be adopted to ensure the highest degree of economic stability and bolster consumer confidence.

The status quo with poor regulation is dangerous and the need for tighter regulation on Wall Street is urgent. The poor economic regulation prior to 2008 was a direct cause of the 2008 financial crisis. In fact, the cause of the 2008 recession, poor regulation was so glaringly obvious that the G-20 called specifically on Washington to improve regulation of hedge funds and large, powerful financial institutions (Amadeo). - *Continued on pg54*



मित्रको टेलिफोन - सुशील शर्मा (केन्टकी)

कुरा ४/५ वर्ष अगाडिको हो एकाबिहानै एकजना मित्रले फोन गरे। उनी नेपालमा रहदा आफुलाई निकै समाजसेवी हुँ भन्थे। समाजका बारेमा मौका परे १/२ घण्टा लेक्चर दिन पनि पछी पर्दैनथे । उनी अमेरिका आएको २०/२५ वर्ष पनि नाघिसकेको थियो । कताबाट सम्झोछन् कुन्नि, अभिवादनको आदानप्रदान संगै मैले प्रश्न गर्ने होइन मित्र के छ हालखबर ? उनले आफ्नो बारेमा अमेरिका प्रवेश संगै

भएका लामा कथाहरु तानावाना जोडेर सुनाए। आफ्नो जागिर, नयाँ व्यापारको थालनी र घर परिवारको बेली बिस्तार संगै आफ्नो निकै बखान पनि सुनाए । बीचैमा रोकेर मैले भने मित्र अब सबै कुरा सम्पन्न भैसकेको पछी अब के गर्ने त ? पढाई सकियो, राम्रो जागिर छ, बस्नलाई घर छ, बच्चाबच्ची हुर्किसके अब यसो फुर्सदको समयमा नेपाली संस्थाहरु तिर बसेर थोरै भएपनि बिदेशमा रहँदा आफ्नो संस्कृति, समाज र नेपालीत्वको पहिचान गराउने कार्यतिर लाग्दा कसो होला ?

मेरो यो सुझाव उनको कानमा खस्न नपाउँदै उनी एकाएक मसंग रन्किन पुगे। हेर्नुस मित्र यो नेपालीहरुको भिडमा बसेर काम गर्ने सुझाव मलाइ नदिनोस। म नेपालीहरुको खुट्टा तानातान गर्ने ब्यबहार, अरुको उन्नति र प्रगति प्रति डाह र इर्स्या गर्ने प्रवृत्ति र म मात्रै ठिक अरु सब गलत हुन् भन्ने जुन भावना छ त्यस प्रति म वाक्क भैसकेको छु। बरु कसरि वा अरु कुनै तरिकाबाट धन कमाउन सकिन्छ, त्यो बताउनुहोस । हामी भनेका गरिब देशबाट आएका मान्छे हौं, मेहनत गरौं, पैसा कमाऊँ र जीवन सम्पन्न र सुखी बनाऊँ। तिम्रोलागी पनि मेरो यो सुझाव छ बेकारको झन्झटमा नफस यसको कुनै मुल्य छैन। मलाइ नेपालीको झमेला भित्र फस्नु छैन भन्दै, उनले २/४ जना धनाड्य नेपालीहरुको उदाहरण पनि दिन थाले। अमेरिकी रंगिन जीवनका आशाहरु देखाउन थाले। म एकछिन अक्मकिए, अचम्ममा परें। उनको बोलाइ, रवाफ र फुर्तिफाँती सुन्दा मान्छे कति छिटै परिवर्तन हुन सक्दो रहेछ भन्ने लाग्यो। १०/ २० वर्ष अमेरिका बसेका मित्रको यो जवाफ पछी मेरो उत्तर के हुन सक्थ्यो र साँचे सायद अनुभवीले भनेको कुरा ठिकै होला भन्दै प्रसंग बदलें। मैले भने मित्र ठिकै छ यस बारेमा पछी पनि कुरा गरौला अरु सबै बेसै छ होला क्यारे लौ त फोन गर्दै गर्नुस, तेती भन्दै हाम्रो कुराकानी टुंगियो। म नेपालबाट अमेरिका आएको २/४ वर्ष मात्रै भएको थियो। आफ्नो पढाई भर्खरै सकेर, सानोतिनो जागिरमा लागेको मात्र थिएँ। मेरो उद्देश्य भनेको कसरि आफु छिटो भन्दा छिटो व्यवस्थित हुन सकिन्छ र सकियो भने अमेरिकन नेपाली समाजभित्र रही यौटा सद्भावपूर्ण नेपालीत्वको पहिचान बनाउने भन्ने नै थियो। - *Continued on pg55*

A Vision to Begin Successful Business in USA - Samir Maharjan (XX)

Vision is the art of seeing the invisible. Coming from a family that has been engaged in jewelry line of business for more than a decade, I was involved in business from a very early age. I consider myself very fortunate and blessed to have had this opportunity in my life, being able to be close to my family, enjoying the pace of life, sharing priorities, and the ability to have an impact at an early stage. At the same time, getting involved in the family line of work comprised of a lot of pressure and challenges. Right from the start the expectations and requirements were higher as I wasn't just another employee but needed to play family's long-term commitment to the business, offering continuity and certainty to the clients. I took upon this challenge with complete determination to work hard and achieve the goals set forth and provide the upmost service to my clients. This is my absolute passion and something I fell happy to wake up to "go to work" for every morning. I think the art and beauty of jewelry is to have something as unique as the individual who wears it. I do not show a piece of jewelry to my client unless I am 100% satisfied with that piece. After few initial visits to the United States, I knew I had to share this vision and my passion to my fellow Nepali brothers and sisters here in the states.

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गाउँतिरको यो पत्रकारिता, कहाँसम्म पुग्ला हजुर ? राजेश कोइराला (न्यू योर्क)



अमेरिका बस्ने र यहाँ पत्रकारिता गर्ने रहर यता भित्रिने जोकोही पत्रकारलाई जागदो होला । मलाई पनि त्यस्तै भयो । अंग्रेजीमा त्यति दक्ष नहुँदा अमेरिकामा पत्रकारिता संभव होला र ? भन्ने शुरूको अनुमान पछि मत्थर हुँदै गयो । किनभने केही संभव भयो । केही गर्न सकियो । सबैको आशिर्वाद, माया, हौसला मिले अझ थप नयाँ केही गर्न सकिएला भन्ने आशा छ ।

नेपालीपन बचाउन सकिएला ?

चेतनाको स्तरको कुरा हो । नेपालमा हामी जातभातका कुरा गछौं । यसका विपरित विकसित देशहरू आफ्नो मुलुकलाई बहुसांस्कृतिक, बहुभाषिक आदि बनाउने विचारमा लागिरेहन्छन् । बहुभाषा, बहुसांस्कृतिको कुरा अब यस्तै विकसित देशमा संभव हुने त भए जस्तो लाग्छ । त्यसैले हामी नेपालीमूलका मानिस यहाँ अटाउन सकेका हौंला । हाम्रो पनि कला, संस्कृति, परम्परा, भाषा आदि संरक्षण गर्न अमेरिकामा संभव हुन सक्छ जस्तो लाग्छ । जर्मनकी चान्सलर एन्जेला मार्कलले जर्मनी बहुसांस्कृतिक मुलुक हुन नसके का बताएकी छन् । बहुसांस्कृतिक मुलुक बन्न अमेरिका सफल हुन सक्छ, उनको अनुमान छ । यस्ता धेरै अवयव जीवित र हने सक्ने अमेरिकामा नेपाली-भाषाको पत्रकारिता संभव छ, यो मेरो व्यक्तिगत बुझाइ मात्र पनि हुनसक्छ ।

को नेपाली ?

यो जोकोहीका मनमा उब्जने प्रश्न हो । नेपालको सिमाबाहिर नेपाली-मुलको जो पनि नेपाली हो । अमेरिकामा नेपालबाट आएको, भूटानी शरणार्थीका रूपमा अमेरिकामा पुनर्स्थापित, बर्माबाट नेपाल नगई अमेरिका आएको, भारतबाट अमेरिका आएको आदि सबै नेपाली-मुलका नेपाली हुन् । अमेरिकामा यसो भन्नुपर्छ । यो संभव पनि छ ।

सन् २०१० को अमेरिकी जनगणनाले अमेरिकामा नेपालबाट आएका नेपाली-मुलका मानिसको संख्या ५९ हजार ४ सय ९० दे खिएको छ । जनगणनालगत्तै अमेरिका भित्रिएपछि 'द काठमान्डू पोस्ट' का लागि एउटा सानो स्तम्भ तयार पार्दा न्युयोर्क स्थित 'अधिकार' नामक संस्थाकी सञ्चार-अधिकृत नर्वदा क्षत्रीले भन्नुभएको थियो, '५० हजारसम्म पुगे हामी खुसी हुने थियौं ।' उहाँ काम गर्ने संस्थासमेत जनगणनामा सक्रिय भइ लागेको थियो । उहाँका अनुसार नेपालीलाई पनि गणनामा समावेश गर्न सरकार ले निकै प्रयास गरेको थियो । तर धेरैको अनुमानमा नेपालबाट आएको नेपाली एक लाखभन्दा बढी हुनुपर्छ । उहाँको अनुमान करिब ठहर्‍यो ।

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शैक्षिक आन्दोलनका अगुवालाई खबरदारी पत्र -नन्दलाल आचार्य (नेपाल)

प्रिय शिक्षक साथी,

आज म शिक्षा र शिक्षकको दिशा र दशाको गहिराइमा चुर्लुम्म डुवेको छु । म किनारमा जे लिएर निस्कन्छु, त्यसले मनमा आँधी ल्याउन सक्छ, घनघोर वर्षा ल्याउन सक्छ, मन अमिलो पार्न सक्छ, वितृष्णाको महल ठडिन सक्छ । म वर्तमान पढेर लेख्दै छु, भविष्य देखेर गन्थन अधि सादैँ छु । स्वाभिमानमा पर्न पुगेको चोटप्रति क्षमा चाहन्छु । जत्रो र जस्तो स्वाभिमान छ, त्यसैमा चोट पर्ने हो । चोटले दिमाख खुल्छ । चोटले दुनियाँ बदल्छ ।

सत्य हो- सिक्नु गाह्रो काम हो । सिकाउनु भन्ने साह्रो काम हो । अती दिन सजिलो छ, त्यसलाई व्यवहारमा उतार्न ठूलो कहर काट्नुपर्छ । लिन सजिलै छ । ठोस कुरा दिन भने गाह्रो छ । विवेक नभई नयाँ कुरा दिन सकिने होइन । नयाँ कुरा जन्माउन उत्तिकै कलाकारिता चाहियो । कुनै पनि स्थानमा अडिग भएर जीवन चलाउन उत्तिकै पौरख चाहियो, उत्तिकै सहास चाहियो । त्यसले पनि नपुगे दुप्साहस चाहियो ।

दुर्भाग्य ! घोर दुर्भाग्य !! हामी स्थायी, अस्थायी, राहत, पी.सी.एफ., करार, निजीस्रोत, बालविकास, लियन, निजी संस्थाका शिक्षक गरेर विभिन्न प्रकारमा विभक्त छौं । तर, सबै विद्यार्थीलाई नै पढाउने र सिकाउने काममा लागेका छौं । कोही तलव-सुविधा वृद्धिका लागि, कोही स्थायीत्वका लागि र कोही सरकारी नियमानुसार तलव-भत्ता हुनुपर्छ भनी आन्दोलनमा जान्छौं । विद्यार्थीलाई भुल्छौं । स्कूलमा ताला लगाउँछौं । 'पसिना बगाउँछौं, विवेक लगाउँछौं, उचित पारिश्रमिक छैन, सुनिश्चित भविष्य छँदैछैन' भन्दै छौं । राजनैतिक पार्टीको आडमा चिच्याउँछौं, उनीहरूकै चाकरीमा भविष्य देख्छौं । परिवारजनको दुर्दशाको दुहाइ दिएर लाचारी व्यक्त गर्छौं । अझ, नेतानेतृ, प्रधानाध्यापक, विद्यालय व्यवस्थापन समिति, शिक्षा मन्त्रालय र त्यसका शाखाहरूको गुलामी गरेर बढ्नु हुन, जागिर खान, जागिर जोगाउन र जागिर लम्ब्याउन खोजिरहेका छौं । र, पनि हामी शिक्षक कहलिएका छौं, कहलाइएका छौं !

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Golden Opportunity for Tea and Coffee Farming in Nepal - Ramesh C.

"Arya", PhD (Nepal)

Guru of Tea

Taranath Sharma retired from his job as the executive director of the National Tea and Coffee Development Board six years ago but that has not stopped him from traveling across the country teaching farmers about the benefits of tea farming. He has been involved in the development of tea farming in Nepal for the last thirty years. Farmers in Ilam, Panchthar, Jhapa, Terathum and Dhankuta fondly call him the teacher of tea.

He first learned about the commercial farming of tea from Robert William, who frequently recounted the success of Ugandan farmers in tea farming. This inspired Sharma to start tea farming with four farmers in Ilam nearly 35 years ago. Today, tea farming has spread to 18,000 farmers in five districts in Nepal. Wherever Sharma goes, he takes tea farming along. Thanks to his initiative, tea cultivation has also started in Nuwakot, Sindhupalchok, Dolakha and Ramechhap. Now he is visiting the villages of Bhaktapur and Kabhre to explore the possibilities of tea farming there. He is also working to introduce a cooperative approach to tea farming. A National Tea Farmers Cooperative has been recently set up for that purpose. A co-operative approach will help in the commercialization of tea farming.

Sharma himself has cultivated tea on 7.5 hectares of land in Panchakanya. His two sons are also working as tea specialists. He is disappointed, however, that his colleagues on the tea board did not make use of their knowledge after their retirement. "Rather than living an anonymous existence in the city, it is better to go to the villages to share one's experience," he says.

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पहिलो नेपाली निबन्ध बारे - दया शाक्य (ओरेगन)

नेपाली वाङ्मयमा गद्य साहित्यको जन्म प्राचिन कालमै भएको थियो । नेपाली गद्य साहित्य समष्टिगत रूपमा तीन थरि छन् - प्राचिन, माध्यमिक र आधुनिक । यहाँ चर्चा हुन लागेको विषय खस नेपाली निबन्ध गद्य साहित्यको एउटा विधा हो । यस साहित्यमा उक्त विधाको उत्थान धेरै समय पछि मात्र भएको हो । जसरी सम्पूर्ण गद्य साहित्यलाई तीन भागमा विभाजन गर्न सकिन्छ, त्यसरी नै यो निबन्ध विधालाई पनि विभाजन गर्न सकिन्छ । तर आजसम्म भेटिएका तथ्यहरूको आधारमा खस नेपाली निबन्ध साहित्यलाई मुख्यतया दुई थरीमा विभाजित गर्न सकिन्छ - प्रारम्भिक र आधुनिक ।

नेपालको ऐतिहासिक परिप्रेक्ष्यमा प्राचिन साहित्यले चम्किने अवसर पाउन सकेन र निबन्ध विधामा पनि प्रभाव पारेको थियो । त्यसैले खस नेपाली निबन्ध साहित्यको जन्म नेपाल भित्र नभइ, नेपाल बाहिर जन्मेर अघि बढेको देखिन्छ । निबन्धको ऐतिहासिक तथ्य खोज्ने क्रममा कतिपय विद्वानहरू मध्ये डा. ईश्वर बरालको नाम अग्रपंक्तिमा आउँछ । वहाँले निबन्ध साहित्यलाई निम्न लिखित दुई चरणमा विभाजित गरेका छन् ।

पहिलो चरण : सन् १९०८ - १९३४

दोस्रो चरण : सन् १९३५ -

पहिलो चरणको निबन्धात्मक गतिविधि नेपालबाट बाहिर देखियो । सन् १९३४ देखि नेपाल भित्र “शारदा” साहित्यिक पत्रिका निस्केपछि आधुनिक खस नेपाली निबन्धको इतिहास शुरु हुन्छ । प्रारम्भिक कालको निबन्धमा राममणि आदिको “कविता रीति”, “माधवी” पत्रिकामा सबभन्दा पहिलो देखापरेको थियो । तर त्यसलाई खास निबन्ध भन्न सकिएन, केवल कविताको समालोचना पक्ष तिर धेरै झुकाव रहेको थियो ।

विश्व साहित्यमा निबन्ध साहित्यको जन्मदाता मोन्टेडलाई मानिन्छ । वहाँको निबन्ध साहित्य अनुसार राममणि आदिको “कविता रीति” नभएकोले यसलाई निबन्ध मान्न सकेन । तैपनि यस अघि साहित्यमा आफ्नो गद्य रचना यसभन्दा पहिले नदेखिएकोले मात्र “कविता रीति” लाई निबन्ध मानेको हो । - *Continued on pg64*

Freedom of Mind and Power of the Will - Dr. Bishnu Phuyal (Illinois)



We know our mind is very unsteady. Unsteadiness is its nature. Everybody understands that mind instantly can reach anywhere in place, any moment in time – past, present or future, drift from one thing to another, real or unreal, known or unimaginable. It is very tough to make our mind stay on one thing or one theme. It is that much instantaneous, that much unsteady and that much buoyant. If we contemplate, or try to follow it, we find it mostly wondering. Interestingly though, something within us very well knows this “wandering phenomenon.” But what we do not understand is when and how it jumps from one thing to another, which is sort of deceptive even to the one who knows or realizes its nature. Apparently the “knower” seems to know this only afterward.

Mind seems to drift away quietly without any knowledge to the “knower”. What makes it to switch from one thing to the next and who governs it and who commands the switch? There seems to be no distinctive answer, except that it is restless, does not need any rest and unrestricted to wander anywhere and everywhere.

Therefore this “free mind” has no limitations of any sort and is free to do anything it desires. Nothing seems to be capable to limit its freedom. Likewise, nothing seems to have any effect in controlling it; rather, the senses seem to provoke it. There is no external law that applies to the free mind so much so that it is apparently up to an individual what to think about or where to wander around – a total freedom!

Such freedom of mind is bestowed equally to all the minds, without any partiality to anybody. Then we have to think how all the minds get this much of freedom equally, impartially and nothing restricting it? And what are the reasons for this?

From our own inside and with our experiences, we know and say that we need to concentrate our mind or focus our attention to achieve something tangible, something meaningful, something beneficial to ourselves or to others. For that, we have to control its freedom; we have to limit its wilderness. Otherwise they say a “wildly wandering mind” accomplishes nothing. We must not let the mind remain unsteady, but keep it steady either to gain worldly things or to transcend ourselves. Any worldly gain or transcendental progress is possible only to those who have been successful in limiting the restlessness and curtailing the freedom of the mind that is bestowed to be free. - *Continued on pg63*

Wishing Association of Nepalese in Midwest America (ANMA) and
Nepalese Association in Southeast America (NASEA)
a grand success for the Joint Convention in
Indianapolis, Indiana Aug 31–Sep 2, 2012

Choodamani and Sarita Khanal (FL)

Wishing Association of Nepalese in Midwest America (ANMA) and
Nepalese Association in Southeast America (NASEA)
a grand success for the Joint Convention in
Indianapolis, Indiana Aug 31–Sep 2, 2012

Dhana and Sunita Timilsina (GA)

Wishing Association of Nepalese in Midwest America (ANMA) and
Nepalese Association in Southeast America (NASEA)
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Dipendra and Jyotshna Thapa (GA)

Wishing Association of Nepalese in Midwest America (ANMA) and
Nepalese Association in Southeast America (NASEA)
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Dr. Bishwa and Renu Acharya (GA)

Wishing Association of Nepalese in Midwest America (ANMA) and
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Dr. Dharmendra and Sharada Dhakal (TN)

Wishing Association of Nepalese in Midwest America (ANMA) and
Nepalese Association in Southeast America (NASEA)
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Dr. Lila and Dr. Uma Karki (AL)

Wishing Association of Nepalese in Midwest America (ANMA) and
Nepalese Association in Southeast America (NASEA)
a grand success for the Joint Convention in
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Dr. Narayan and Nirmala Rajbhandari (NC)

Wishing Association of Nepalese in Midwest America (ANMA) and
Nepalese Association in Southeast America (NASEA)
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Dr. Prahlad and Bindu Pant (GA)

Wishing Association of Nepalese in Midwest America (ANMA) and
Nepalese Association in Southeast America (NASEA)
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Dr. Prakash and Dr. Anju Malla (GA)

Wishing Association of Nepalese in Midwest America (ANMA) and
Nepalese Association in Southeast America (NASEA)
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Dr. Ram Chandra and Kusum Baral (SC)

Wishing Association of Nepalese in Midwest America (ANMA) and
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Dr. Ramesh and Dr. Sudha Amatya (OH)

Wishing Association of Nepalese in Midwest America (ANMA) and
Nepalese Association in Southeast America (NASEA)
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Dr. Samanta and Rashmi Thapa (TN)

रक्तदान गरेर तपाईंले अरुलाई नया जीवन प्रदान गर्नुहुन्छ । - अर्जुन प्रसाद मैनाली

सर्वप्रथम सन् १६२५ मा विलियम हार्भले जीवित शरीर भित्रका मुटु र नशाहरुमा रातो तरल पदार्थ रगत संचार हुने कुरालाई व्याख्या गरेका थिए । रगतले ग्याँस, खनिज पदार्थ, पोषक तत्व, शरीरका हरेक तन्तुमा पुरयाउने बिकारहरु फाल्ने र रोग प्रतिप्रधात्मक कार्यमा सघाउनुका साथै थुप्रै महत्वपूर्ण कामहरु गर्दछ । सन् १८१८ तिर बिरामीलाई रगत संचार गरिएको थियो । तर त्यो सफल हुन सकेन । सन् १९०१ मा कार्लल्यांड स्टेनरले रगत समूहहरुका बारेमा ब्याख्या गरेपछि यसको संचार सफल भएको हो ।

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 । रगत त्यो सजीव द्रव्य हो, जसमा जीवन निर्भर हुन्छ । यसको ६० प्रतिशत द्रव्य र ४० प्रतिशत ठोस हुन्छ । द्रव्यलाई प्लाज्मा भन्छौं, जसमा ९० प्रतिशत पानी र १० प्रतिशत पोषक तत्व, हार्मोन आदि हुन्छ । र, यो भोजन, औषधी आदिले धेरै छिटो बन्ने गरेको छ । तर रगतको ठोस खण्ड, जसमा रातो रक्त कणिका, सेता रक्त कणिका र प्लेटलेटस हुन्छन्, त्यसलाई फेरि बन्न केहि दिन लाग्छ । रगतको कणको जीवन बढीमा १२० दिनसम्म हुन्छ । - *Continued on pg65*

Introducing Gurasinc.com

Guras Inc

INNOVATE, SOCIALIZE AND DEVELOP

Guras Inc is an organization formed by a small group of like-minded people in Chicago. The group members have experience in various IT technology field that includes web site creation, development and maintenance, project management, innovation, counseling, computer hardware and software, etc. The group has spent their professional

career in these areas and offered services to the community and needy. Some highlights are the followings.

- Internet website creation for Nepali American Center (www.nepaliamericancenter.org), Association of Nepalese in Mid-west America – ANMA (www.anmausa.org) , 8th ANMA-NASeA joint convention internet site (jointconvention.com) etc.
- Providing consultation in acquiring computer, computer hardware, application software, maintenance, etc. to newly settled Bhutanese people of Nepali origin.
- Acquiring, refurbishing distributing the computers to needy people and students.
- Offering and assisting in internet technological help to Nepali professional and social organizations in USA.
- Organizing Nepali Mela/festival in Chicago and providing internet and electronic communication services such as email, Facebook, etc.
- Organize and participate various events in collaboration with other external organizations such as ASNEng, ANMA, etc. and offer internet and social communications services

There are several important objectives in undertaking this new initiative. Those are:

- The primary objective is to enhance and expand individual professional experience by working together with colleagues with similar fields but specialization in a particular aspect of IT technology.
- With the advancement and use of internet technology, there is always a need of new areas of services required by business and community. We think that the appropriate use of existing skill in this area have the advantage to provide business service for additional income generation.
- Similarly the members of this organization are dedicated community leaders and advocates. We like to offer selfless service to our own community NFP organizations who always look for volunteering services in this area who are always having difficulties to cater the update services in this area.

We like to bring this information to everyone. We request you to contact us for any technical services in these areas. We also like to bring our progress to you in time to time through various communication mediums and presentations in the social gatherings. If you are interested in joining the group, or have any questions, please contact Ankur Sharma at sharmankur@yahoo.com (Website: <http://gurasinc.com>)

An Introduction and Exhibit of Chicago Nepalese Community

There are estimated 8000 – 10000 native Nepalese and additional about 5000 recently resettled Bhutanese of Nepalese origin living in Greater Chicago area. Together, they represent a mini Nepal by means of cultural and professional diversity in the American society. Hence, they help exhibit the value and beauty of Nepalese culture and tradition in the USA.

There is a growing need to establish a vibrant Nepalese community in Chicago to offer various kinds of community services. Community volunteers and leaders are engaged in different religious, social, cultural and professional activities to support the needs. Highlights of some activities are the followings.

1. Religious activity

After the arrival of Pandit Shree Tulsi Ram Sharma from Nepal as a priest at Shree Radhyeshyam temple in Bloomingdale, IL, a monthly puja program according to Hindu religious tradition started in June 2006. This program, organized on first Saturday of every month, brings all Nepalese together and offers platform for friendship and demonstrates the richness of Nepalese culture to everyone including our young children. It is one of the most unique and popular program in US liked and praised by all.

2. Social and cultural activity

Several Nepalese social organizations such as Chicago Nepalese Friendship Society (CNFS) and American Dabu organize regular functions to celebrate Nepali new year, Dashain and Tihar, Cultural programs, Nepali style picnic and mela, etc.

3. Professional activity

Many professional Nepalese (engineering and technology) are members of National level American society of Nepalese Engineers (ASNEng) and America Nepal Medical Foundation (ANMF), etc. They participate and contribute towards networking, professional advices and economic supports to the needy in Nepal.

4. Children activity

Many families regularly participate in the monthly puja program. They bring their children with them in the temple. To best utilize the available space and environment for the benefit of the community and for the future of our children, a few volunteers began gathering the children and teaching them Nepali language, telling story from Nepalese and eastern culture and help them to be competitive with their peers. The children school program began from October 2011. The main goal of this program is to help them know importance of personal identity as Nepali and retain in the future.

5. Networking and supporting activities

Contribution to different social organizations across the country – Several community leaders are also general members and members of the executive board such as: NRN NCC USA, ANMA, NASEA, Blood Donors of America etc.

6. Newsletter publication

In order to provide information of local and national level activities a Chicago Chautari Times (CCT) newsletter has started in April, 2009. This Newsletter attracts everyone to write and in particular young Nepalese to stimulate their thoughts and express themselves on various things they have in mind by way of writing their thoughts and interest. All the children contributing the articles are honored each year during the Annual Puja Celebration on the first Saturday of June.

7. Support to the needy

The local social organizations and individual initiate and participate at different times to support any Nepalese who may be in need of moral, counseling and economical support. Such Nepalese getting this kind of support can be in Chicago or anywhere in the world including Nepal.

8. Guras Inc.

Recently an organization named Guras Inc. is formed by a small like-minded group of professionals. The members of this organization have experience in various fields including Project Management, Innovation, Counseling, Web Site creation, development of web services, computer hardware, etc.

Their aim is to provide voluntary services in website creation for local, regional and national level Nepalese social and professional organizations, IT communications services such as emails and free technical advices in the area of computer related issues faced by community members.

Wishing Association of Nepalese in Midwest America (ANMA) and
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Bala and Tracy Pant (GA)

Past, Present and Future of NASEA - Dr. Ram C. Baral, Ph.D (SC)

By far, Nepalese Association in Southeast America (NASEA) is the strongest association in the Americas. Though other organization may claim otherwise, NASEA stands tallest in quality of Nepalese socio-cultural heritage, language, and its dynamic performances so far. Thus, this study is going to provide some bird's eye views upon the past, present, and future.

Past Memoirs

Nasea was inceptioned and established in 1991. At that time, I was preparing to come to Mississippi University to teach. I met Dr. Dharmendra Dhakal and Shakti Aryal. I started my communication with Dr. Bishwa Acharya the founding President of NASEA. At that time, I was teaching in Mississippi University. In those days, we didn't have modern technology like today but we communicated by telephones mainly.

NASEA Conference venues in the past

1991 - NASEA was founded.
 1992 – 1st NASEA Convention, Hotel Holiday Inn, Atlanta. ANMA friends joined.
 1992 – NASEA hosted Convention for Association of Nepalese in Midwest America (ANMA)
 1993- 2nd NASEA Convention. Atlanta, Georgia, ANMA friends joined.
 1994- 3rd NASEA Convention Auburn, Alabama.
 1995- 4th NASEA Convention,
 1996- 5th NASEA Convention, Atlanta, Georgia
 1997- 6th NASEA Convention, Oxford, Mississippi
 1998 - 7th NASEA Convention, Jacksonville, Florida?
 1999 - 8th NASEA Convention, Nashville, Tennessee.
 2000- 9th NASEA Convention and 1st Nepali International Convention
 2001- 10th NASEA Convention, North Carolina, city?
 2002 - 11th NASEA Convention, Atlanta,
 2003- 12th NASEA Convention, Birmingham, Alabama
 2004– 13th NASEA Convention, Atlanta, Georgia
 2005 - 1st NASEA ANMA Joint Convention, Atlanta, 14th NASEA Convention,
 2006 - 2nd ANMA NASEA Joint Convention, Chicago, Illinois 15th NASEA Convention
 2007 - 3rd NASEA ANMA Joint Convention, Atlanta, Georgia 16th NASEA Convention
 2008 - 4th ANMA NASEA Joint Convention, Nebraska, 17th NASEA Convention
 2009 - 5th NASEA ANMA Joint Convention, Raleigh, North Carolina, 18th NASEA Convention
 2010– 6th ANMA NASEA Joint Convention, Lexington, Kentucky; 19th NASEA Convention
 2011 - 7th NASEA ANMA Joint Convention; 20th NASEA Convention, Atlanta. Georgia
 2012 – 8th ANMA NASEA Joint Convention; 21th NASEA Convention, Indianapolis, Indiana
 2013 – 9th NASEA ANMA Joint Convention; 22th NASEA Convention, Greenville, South Carolina

Past Presidents

Following is the list of past presidents of NASEA and the years they served.

Presidents	Years of Service
1. Bishwa Acharya (GA)	1991 - 1993
2. Dharmendra Dhakal (TN)	1993 - 1995
3. Samanta Thapa (TN)	1995 - 1997
4. Hari Dhungana (GA)	1997 - 1999
5. Ramesh N. Amatya (TN)	1999 - 2001
6. Shaubhagya L. Shrestha (GA)	2001 - 2003
7. Prakash B. Malla (GA)	2003 - 2005
8. Narayan Rajbhandari (NC)	2005 - 2007
9. Tek Thapa (GA)	2007 - 2009
10. Raja Ghale (GA)	2009 - 2011
11. Sanjeev Sapkota	2011 – (Current)

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**Rajeev Shrestha and Versha
 Nagersenkar (IN)**

AFNO (American Federation of Nepalese Organizations)

- Dr Gauri S. Adhikari (MI) and Dr. Shambhu P. Dhungana (CA)

Introduction:

Before embarking on to the AFNO and its necessity it is necessary that we review the migration of Nepalese to this great and welcoming country, USA. Looking back only a few Nepalese arrived to American shores until late sixties. When the immigration to Asians was opened up by US government in late sixties a few hundreds of Nepalese, mostly professional, arrived in USA as a permanent resident. Most of the early migrants resided in the east coast, with a few in west coast and Midwest areas.

At the outset, a few Nepalese would socialize in living rooms. However, as population added and their children started to grow up in new land, need for social organization to meet and greet was felt. During that time, in early eighties ANMA (Association of Nepalese in Midwestern America) and ANA (Association of Nepalese in Americas) were successively established. Similarly Nepalese 'Friendship society of New York' and other city based organization came in existence. These early organizations at various regions, cities of US were providing an annual forum for people to come together and meet each other, exchange ideas through physical contacts and newsletter. These were early days with snail-mails and telephones. There was no internet for communication.

With growing number of organizations across the USA, a national convention to exchange ideas among the community workers in the Diaspora and friends of Nepal was first conceived in Midwestern city of Cincinnati. First national convention of Nepalese and friends of Nepal in North America was held in May, 1991 at College Park, Maryland.

A proceedings titled, "Nepalese American Perspectives: proceedings of the First National convention of Nepalese and friends of Nepal of North America" (ISBN # 0-9647184-05) was published on 1995. This was edited by Professor Mohan Narayan Shrestha of Bowling Green State University.

As a follow up, second National convention was held at Columbus, Ohio in year 1996. At this convention a new federated organization called 'Nepalese American Council' was established. It is designed as an organization of Nepalese organizations.

A third national unity meeting was hosted by NASEA (Nepalese Association of Southeastern America) in year 2000 in Atlanta. It was co-sponsored by ANA and ANMA. For the first time, Nepalese from all walks of life came to this meeting representing their regional organizations and make it a national convention. Attendance was in excess of one thousand for the first time.

As a first Federation of Nepalese organizations, Nepalese American Council (NAC) brought together 35 organizations as a member organization, elected the regional directors and built concept of house of delegates to represent various regions of the USA.

Although US based Nepalese Diaspora had kept the communication with Nepalese government to present interests of the nonresident Nepalese (NRN) during the decade 1990-2000. Eventually in 2003 Nepalese Diaspora met in London and the concept of NRNA (Non Resident Nepalese Association) was born. As the Nepalese Diaspora increased worldwide by many fold a need for global NRNA organization was felt, and was established in year 2003. US based Nepalese Diaspora was invited to join in the global effort of NRNA. NAC sent its representative to first NRNA conference in Kathmandu in year 2005.

Upon return of the NAC delegates, recommendation was made to establish the NRN NCC (Non-resident Coordination Council) of USA to address NRN issues in US. After deliberation within NAC, it was decided that a NRN NCC cell be established within the administrative set up of NAC. This was done in year 2006 in Murfreesboro, TN.

In subsequent years, as NRN issues became much more prominent and work related to NRN became more pressing, NAC as an organization was renamed as NRN ICC of USA. It was approved by the 'house of delegates' and affiliated organizations with NAC in Louisville, TN in the year 2010.

- Continued on pg48

A Profile of Raja Ghale and The Nepalese Association of Southeast America (NASEA) - Alka Gurung

Introduction:

The Nepalese Association of Southeast America (NASEA) was established in October 1991 when over a hundred Nepalis living in the southeastern states of Alabama, Florida, Georgia, Kentucky, Mississippi, South Carolina and Tennessee decided to establish an association of Nepalis, called Southeastern Association of North America (SANA). The founding members were Dr. Bishwa Acharya, Hari Dhungana, Jyoti Rayamajhi, Balaram Pant, V. Adhikari, S. Acharya, and N. Rayamajhi. The advisors to the executive committee were Dr. Dharmendra Dhakal, Dr. Kedar Shrestha, Kamal Upadhyana and Dr. Samanta Thapa. The organization's name was later changed to NASEA to reflect the alliance and collective participation of all Nepalis living in the southeastern region of America.

NASEA is a non-profit/non-denominational organization whose main goal is to preserve Nepal's culture and traditional values through its social activities amongst Nepalis living in the United States. It believes in the peaceful coexistence of all human beings, irrespective of nationality and thus seeks to maintain and uphold values such as individual freedom, peaceful coexistence and harmony amongst all groups of people and seeks to achieve this goal through its humanitarian work in Nepal and other catastrophe-ravaged regions of the world.

In 2010, Raja Ghale was elected NASEA President. Born and raised in Rumjatar V.D.C, Okhaldhunga district, Ghale earned a B.Sc from Tri Chandra College and a Master from Tribhuvan University, Kirtipur. Says Ghale, "Ever since I started living in the U.S., I wanted to do something practical to help sustain Nepali culture and maintain a strong bridge to my homeland. After gaining a private pilot license and becoming a business entrepreneur, I became an active member of NASEA." According to Ghale, the group's mission is threefold:

- To promote Nepalese culture and values;
- To advance human rights, freedom, and peace;
- To aid and assist fellow human beings.

To this end, Ghale believes these objectives help to keep the organization focused and united, noting, "Having clear objectives enables us to identify activities where our members can make a tangible difference in their own communities. Our influence also extends directly back to Nepal, where these goals result in concrete improvement projects in areas such as education, health, sanitation, forestry conservation and communication (e.g. we have become active contributors on innovative endeavours such as Mahabir Pun's, 'Nepal Wireless Project'."

In 2000, more than 1500 people attended NASEA's first International Convention of Nepali Association, which successfully raised awareness of the important work being undertaken by the organization. Given the rich contribution that the Nepali community and NASEA have made to the cultural diversity of Georgia, the then Mayor of Atlanta, Bill Campbell, designated July 2nd as 'Nepal Unity Day', by signing a proclamation stating:

"... I, Bill Campbell, Mayor of Atlanta, on behalf of the citizens of Atlanta, hereby proclaim, July 2nd as "Nepal Unity Day" in our city".

Says Ghale, "Having the Mayor of Atlanta give us this public recognition was a watershed moment for NASEA as it demonstrated that we were successfully raising important issues and making a difference to the cultural diversity of Georgia. This milestone moment gave us the confidence and motivation to develop more community-based programs."

Programs/Activities:

Although NASEA works with and serves the Nepali community residing primarily in Southeast America, it has frequently partnered with other similar organizations such as the Association of Nepalese in Midwest (ANMA), the Association of Nepalis in America (ANA), the Non Resident Nepalese Association (NRNA) and the Asia Pacific American Council (APAC) to promote Nepali culture through its celebration of important Nepali holidays such as Dasain, Tihar, Teej as well as its music and arts by inviting and providing a forum for visiting Nepali artists and performers, film makers, entrepreneurs as well as social activists/workers working within Nepal.

NASEA has also organized numerous discussions and information forums on topics ranging from women's issues, public health information/awareness, technological advancement, legal counsel and information forums on immigration.

Says Ghale, "Having the diversity and different perspectives of these groups was critical," adding, "After all, Nepal is such a rich and diverse country with many ethnic groups, it is critical that NASEA reflects the breadth and depth of our multi-faceted culture and traditions."

- Continued on pg49

Greenville^{SC} South Carolina

would like to welcome you to next



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Aug 30-Sep 01 2013,

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South Carolina Association of Nepalese (SCAN)

Organized by

Nepalese Association in Southeast America (NASeA)

Association of Nepalese in Midwest America (ANMA)



Comparison of Politics and Culture Between Nepal and America - Jesis Ghimire (Indiana)



Nepal is one of the most beautiful countries in the world. However, it is politically and economically weak. People want to escape into the dream country America. People should cherish the unique culture found in Nepal, as well as the natural wonders available there. There is a reason tourists crave for a chance to go to our country. Although a developing country, Nepal is still a great country that is embraced by the country's people and loved all over the world.

America, on the other hand, is a powerhouse and is a leading economic, political, and cultural force in the world. There is a reason people will do anything just be able to step foot in the "land of opportunity". Culturally, the country is diverse and is a mix among many different ethnicities. The western culture and overall influence from the USA cannot be overstated.

Nepal is traditional while America is modern. There couldn't be a bigger difference between the last superpower on earth and one of the poorest countries on earth. Despite this, many will agree that each country is astounding and is a true wonder. You are truly missing out if you believe that Nepal is just an undeveloped country of the world. I have lived in both countries and Nepal is blessed by being in such a unique part of the world. I think both countries, no matter the differences, will thrive in the global future.

The politics of Nepal function within a framework of a republic with a multi-party system. Currently, the position of President is occupied by Dr. Ram Baran Yadav. The position of Prime Minister is held by Dr. Baburam Bhattarai. Executive power is exercised by the Prime Minister and his cabinet, while legislative power is vested in the Constituent Assembly. Until May 28, 2008, Nepal was a constitutional monarchy. On that date, the constitution was altered by the Constituent Assembly to make the country a republic.

America is one of the most powerful countries in the world. The government is the outline of the government of the United States is laid out in the Constitution. The government was formed in 1789, making the United States one of the world's first, if not the first, modern national constitutional republic. The United States government is based on the principle of federalism, in which power is shared between the federal government and state governments.

Nepal's culture consists of the social customs and traditions. The rich cultural heritage of Nepal has evolved over the centuries. This multi-dimensional cultural heritage encompasses within itself the cultural diversities of various ethnic, tribal, and social groups. This multi-dimensional cultural heritage manifests in various forms: music and dance; art and craft; folklore and folktales; languages and literature; philosophy and religion; festivals and celebration; foods and drinks.



पराई शहर (गीत) - प्रकाश नेपाल (भर्जिनिया)



खै कुन्नी यो कस्तो पराई शहर हो ?
मन खोली ज्यून 'नि रहर भो ।

कष्टले खाएँ नि जागिर ए हजुर
मलाई त जागिर 'नि जहर भो
कसरी ठडिन्छन सुनका महल यी ?
आफुलाई त ज्यून नि कहर भो ।

मान्छेले मान्छेको व्यापार गरेकी ?
ईमान-जमानले बसाई सरेकी ?
'आफु' लाई लुकाउने नक्कली शहर भो
मन खोली ज्यून 'नि रहर भो ।

ब्युझिन्छ राती अन्धेर नगरी
खेल हुन्छ रात मै बुझुं म कसरी
दाई-भाई नचिन्ने बेइमान शहर भो
मन खोली ज्यून 'नि रहर भो ।

आत्तिएका चेहरा रुप रंग छैन
मनमा एक रत्ति छैन नि चैन
आशैमा दौडने यो कस्तो शहर भो
मन खोली ज्यून 'नि रहर भो ।

रहरै रहरमा कपाल फुले'सी
ढिलो भएर आँखा खुले'सी
एउटा जीवन 'नि बेथिति शहर भो
मन खोली ज्यून नि रहरै रहर भो ।

खै कुन्नी यो कस्तो पराई शहर हो
मन खोली ज्यून 'नि रहर भो ।

What is Your Parenting Style? - Rummy Pant (Illinois)



We all have our own unique way of parenting our children based on our own childhood, our culture and many other factors. Sometimes we are on "autopilot" and do not think about why we handle certain situations in a certain way. It is a good idea to examine the way we handle these situations so that we can make improvements if we need to.

There are three basic styles of parenting, too soft, too hard, and the just right style. The too soft style means that a parent does not have any rules and allows the child too much freedom. The

too hard style is when a parent is too strict and they punish the child a lot. In order to develop a strong bond with our child, we need to aim for the just right style. In this style, the parent has rules for their child but also understands that children make mistakes. This is how a child learns.

We can build a strong relationship with our child when we talk to our child with love and respect. It is also important to listen to our child and play with our child every day. A child who has a strong bond with their parent will listen to their parent and obey their rules.

Many of us are immigrants to this country, and we need to be aware that our children face unique challenges that we may not have faced. Listen to your children and try to understand what they are going through. If you work on understanding your children's point of view, they will also be open to listening to your point of view. The two of you can then come up with strategies of handling situations in the future. You and your child can also overcome any cultural issues together as well.

Rummy Pant, MA, LPC

Licensed Professional Counselor

Positive Care Counseling, LLC

Source: Parenting Your 1 to 4 Year Old (Michael H. Popkin, Ph. D)

जिन्दगानी बगि जाने पानी - ज्योति अधिकारी (इल्लिनोइस)



माया रोपे माया नै फल्ला,
रिस रोपे रिस नै मिल्ला
जिन्दगानी बगि जाने पानी,
किन गर्नु झै झगडा ।

टेकेर होइन, टिपेर हिउँ,
संस्कृतिका साना टुक्रा
बाहिर होइन चिरेर हेरौं,
नेपाल आमाको छाती भित्र ।

बिश्वास रोपे बिश्वास नै फल्ला,
धोका रोपे धोके मिल्ला
जिन्दगानी बगि जाने पानी,
किन गर्नु झै झगडा ।

जुलुसले भएन यहाँ,
मिलेन कहिले घर सल्लाह
को भन्दा को कम भन्दा भन्दै,
पछाडि परे सबै जिल्ला ।

शान्ति रोपे शान्ति नै मिल्ला,
अशान्ति रोपे बदला हल्ला
जिन्दगानी बगि जाने पानी,
किन गर्नु झै झगडा ।

दिएर कस्ताई पुग्छ र यहाँ,
मागेर को धनि हुन्छ र
सामूहिक भलो चाहेर हिउँ,
हामीसित के पो छैन र ।

दिन सिके धन अझै बदला,
लिने मात्र गर्दा बिगिएला
जिन्दगानी बगि जाने पानी,
किन गर्नु झै झगडा ॥

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I Have the Whole World in My Hands - Sutapa Adhikari (Illinois)

I recently woke up to realize how my Monday mornings are suffocated with materialistic possessions. My first thoughts revolved around how exhausted I felt after a long night as a 19-year-old college student, and how much I should accomplish before Tuesday morning came along – which it did exactly 24 hours later.

The next steps were typical. I brushed my teeth, jumped into and out of the shower, attempted to play makeup and concluded with an extensive exploration of the world within my closet. Only after that mess worked itself out and I looked into the mirror with a confident smile, did I move onto the more important stuffs.

The alarm on my phone rang continuously until I swiped my keyboard and carefully tucked it into the back pocket of my jeans. The moments that followed can only be described as rapid: I went into the kitchen, zip-locked my snacks, filled my water bottle, packed my laptop, unplugged my iPod, grabbed my textbooks and snatched up my favorite chap stick. Many of you might think that my actions were crazy and may not see this as a problem. As a matter of fact, this whole process was a second nature to me.

The rest of my day was spent going to the classes and doing homework. It was not until I was sitting on my bed before falling asleep, when I looked down at my hands and then thought of something unusual. I realized that if something terrible were to happen to me - I could hardly save anything with my own two hands.

That moment was one of the strangest moments I had ever experienced, because there was nothing I needed or wished to fit within my grasp anyway. I was probably surprised as you are because this narrative has been about the necessity of “my” possessions, what “I” own and of course about what is “mine”.

When the time comes - my only hope is to have the hand of loved ones within my reach because that is all any of us really need. - **Sutapa Adhikari**



देशले बिसन सकेको छैन -प्रकाश अर्याल (नेपाल)

देशको हालत त अझै उस्तै हो
तिम्रो प्रगति देखी खुशी लाग्यो छ,
आशा बाँकी अब तिम्रै हो
रोक्न सकिएन, दक्ष जनशक्ति बाहिर नै भाग्यो छ ।

मुस्तांगको स्याउ मुस्तांगमै फल्छ, मुस्तांगमै झर्छ र उहिं मर्छ
काश्मिरी स्याउले काठमाडौं तताएकै छ,
कोशी कर्णाली त अविरल बेग संगै नै बग्छ
तर आम नेपालीको जीवन लोडसेडिले सताएकै छ ।

जुम्ला हुम्लाका जडिबुटी किताबमा मात्र सिमित हो
सिटामोल खान नपाएर अकालमै मर्नु पर्यो,
प्रविधि उही पुरानै छ उब्जनी कम हुनेनै भो
कृषि प्रधान देशका भएनी भारतकै भर पर्नु पर्यो ।

मनमोहक ठाउँ धेरै छन् ऐतिहासिक स्थल पनि कति कति
सदुपयोग त केहि छैन हेरेरै दङ्ग परि बस्यो छ,
पर्यटकीय आकर्षण बढ्न सक्यो हैन, छैन प्रगति एक रति
खोइ के भो के भो बुझ्नै नसकिने भुमरीमा फस्यो छ।

नयाँ सिप र नयाँ प्रविधि आउने छ देशले प्रगतिको बाटो पाउने छ
सपना पुरा गर्ने छौं, आशा अझै थाकेको छैन,
तिमीले त देशलाई सायद बिर्सिसक्यौं होला
तर देशले बिसन सकेको छैन ।

समानता र समावेसी आजको हाम्रो नारा
बहुसंस्कृती र बहुभाषा हामी सबैको नारा ॥
कन्भेन्सन सफलताको कामना गर्दै,

Mr. Daya Shakya (Oregon)



दोहोरी गीत: भुल्न हुन्न देश
रचना: धुब राज घिमिरे
(इन्डियाना)

बाबु: बाध्यताले अमेरिका बसे नि
 जान नपाई यत्तिकै फसे नि
 भुल्न हुन्न देश
 भुल्न हुन्न देश, जहाँसुकै पुगे नि, मेरै नेपाल बेस

छोरा: मैले पनि छैन नि भुलेको
 हिमाल, पहाड, तराईमा डुलेको
 जता डुलु म,
 जता डुलु म, नेपाली संस्कृति, किन भुलु म

बाबु: बाऊ, बाजे र पुर्खाको थलो
 भुल्यौं भने हुनेछ कुभलो
 भुल्न हुन्न देश,

छोरा: गौतम बुद्ध जन्मेको भूमि
 लुम्बिनीमा आउनेछु म घुमी
 जता डुलु म,

बाबु : सयौं भाषा चाड र पर्बले
 छाती फुल्छ मेरो त गर्बले
 भुल्न हुन्न देश,

छोरा: विश्व शिखरसगरमाथाको
 गोर्खालीले रचेको गाथाको
 जता डुलु म,

बाबु: नछाड्नु है चाडपर्व मनाउन
 भाषा, कला, संस्कृति जोगाउन
 भुल्न हुन्न देश,

छोरा: प्राणभन्दा प्यारो छ संस्कृति
 जोगाउनेछौं फालेर बिकृति
 जता डुलु म,

बाबु: चिनाउ नेपाल सबजना जुटेर
 काम छैन है आपसमा फुटेर
 भुल्न हुन्न देश

छोरा: सबको मनमा नेपाली भाबना
 गछौं हामी मिलेर सामना

जता डुलु म,

बाबु: याद राख है गाउँ बेसी पाखाको
 रोधी घाटु सोरठी भाखाको
 भुल्न हुन्न देश,

छोरा: छैन मैले भुलेको कत्तिनी
 झझल्को ले सताउछ जत्तिनी
 जता डुलु म,

बाबु: विदेश बस्ने नेपाली जतिले
 आफ्नै भाषा भुल्छन रे कतिले
 भुल्न हुन्न देश,

छोरा: आफ्नै घरमा नबोल्दा भाषा
 छोराछोरीले सिक्थे र कहाँबाट
 जता डुलु म,

बाबु: जरा मरे बिरुवा सदैँन
 भाषा बाँचे संस्कृति मर्दैँन
 भुल्न हुन्न देश,

छोरा: जोगाउनेछौं भाषा र संस्कृति
 यसैमा छ उन्नति प्रगति
 जता डुलु म,

बाबु: छोराछोरीले भुल्छन कि भाषा
 बाउआमालाई पारेर निराशा
 भुल्न हुन्न देश,

छोरा: आफ्नै भाषा बोल्नलाई जोड दिन्छन
 घरमा बस्दा अंग्रेजी छोड दिन्छन
 जता डुलु म,

बाबु र छोरा : रहे पनि विश्वको जुन कुनामा
 गर्ब गरौं नेपाली हुनमा
 भुल्न हुन्न देश,
 भुल्न हुन्न देश, जहाँसुकै पुगे नि, मेरै नेपाल बेस
 जता डुलु म,
 जता डुलु म, नेपाली संस्कृति, किन भुलु म

Wishing Association of Nepalese in Midwest America (ANMA) and
 Nepalese Association in Southeast America (NASEA)
 a grand success for the Joint Convention in
 Indianapolis, Indiana Aug 31–Sep 2, 2012

Bimal and Srijana Nepal (FL)



कहिल्यै नजित्ने हारको झन्डा !! - जानुका ढुंगेल खनाल (फ्लोरिडा)

मन, वचन र कर्मले सबैलाई पवित्र पार्ने मेरी आमाको फराकिलो गोरेटो
साँघुरिदै गइरहेको छ एउटा सानो घुम्तीमा !
मान्छे, जीवन, पैसा, समाज अनि उनको *विवसता* !
अडिनै नसकिने खुकुरीको धारमा टेकेर बाँच्नुपर्ने अवस्था !!

प्रतिसोधको अँध्यारो बाटोमा नर्कदेवीहरूको उपहास बनेर
कतिञ्जेल बाँच्न सकिन्छ त ?
पाइलै पिच्छे रगताम्य खुट्टामा चोट लिएर
नयाँ समाजको संरचना र निर्माण गर्ने आशामा
बिजयको नारा चिच्याई चिच्याई
असिन र पसिन गर्दै हजारौं दिन मेरी आमा दगुरीरहिन
कहिल्यै नजित्ने हारको झन्डा बोकेर !!!

बाहिरी आँखाले देख्न नसकिने आँसुको अथाह अभिव्यक्ति बोकेर
दिब्य चक्षुले देवता देख्न सकिन्छ भन्दै
गाउँथिन ज्ञान मेरी आमा उनको श्लोकमा !!
फ्लोरेन्स नाईटिंगेल र मदर टेरेसा अनि
तसलिमा नसरिन र अनुराधा कोइराला उनको जीवनका सहयोद्धा र
भन्थिन उनी संसारको सेवा गर्ने रहरको भोकमा !!!!

आखिर आशाका आस्थाहरु पलायन नहुदै
असफल आमा, असफल श्रीमती, असफल संगिनी
अनि असफल जिन्दगिको कोर्दै दिलभित्र वृत्तचित्र !
फलामे काँडे तारले बारिएको ठाउँ भित्रको रंगशालामा
उनले महायुद्ध गरेपछी लखतरान अवस्थामा फर्किन उनी,
र हेरिन ढोकाको ऐनामा, आफू को हुँ भनेर ?

को हुँ भन्ने प्रश्न आफै भित्र हरायो र प्रतिबिम्ब बोल्थो
तिम्रो भाग्यको उत्तराधिकारी तिमि नै हौ
तिम्रो ज्ञानको आँखाले देख्ने देवता मनै हुँ र
मेरो शक्तिले तिम्रो देशभक्त प्राण अमर रहन्छ !!!!
अस्तु-



पिंजडामा भिलिमिली छ - सन्तोष लामिछाने (विस्कन्सीन)

पिंजडाभित्र
कैदीहरूको अटसपटस पेट छ
पिंजडाभित्रै विलाशको ताजमहल वरिपरी
फुलबारी अनि माहुरीको घर छ

वारवार गर्न
गाडीहरूको मात्र होइन पुष्पक विमानको संकलन छ
कैदीहरू पिठ्युंमा लिस्नो लिएर
भिलिमिलीमा लालटिन सल्काउन खोजिरहेछन्

पागलहरू त भन्नु
लाइटहाउस नै बनाउन खोजिरहेछन्
त्यहि पिंजडामा
लुटेराहरू लुछाचुंडी गरिरहेछन्

लुटपाट हुँदै गर्दा
उतार चढावको लुकामारी भइरहेछ
पिंजडाका लिखाहरू
लाठेहरूलाई लिखुरे बनाइरहेछन्

कैदीहरू लालटिन सल्काउन नसक्नाले
लाइटर खोज्दै भौतारिरहेछन्
हार खानेहरू लाखा पाखा लागिरेहेछन्
लाखौं कैदीहरू लागूपदार्थ सेवन गरेर
लमनतन् लठ्ठीईरहेछन्

पिंजडाबाट फुत्कन खोज्नेहरूभने
आत्मालाई सत्कर्मले लोटाइरहेछन्
तर जे सुकै होस्
पिंजडामा भिलिमिली छ
तर जे सुकै होस्
पिंजडामा भिलिमिली छ

Wishing Association of Nepalese in Midwest America (ANMA) and
Nepalese Association in Southeast America (NASEA)
a grand success for the Joint Convention in
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Dr. Tilak Shrestha (AL)

Wishing Association of Nepalese in Midwest America (ANMA) and
Nepalese Association in Southeast America (NASEA)
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Gobinda and Laxmi Shrestha (GA)

Wishing Association of Nepalese in Midwest America (ANMA) and
Nepalese Association in Southeast America (NASEA)
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Hari and Rebecca Dhungana (GA)

Wishing Association of Nepalese in Midwest America (ANMA) and
Nepalese Association in Southeast America (NASEA)
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Hari Bhandari (GA)

Wishing Association of Nepalese in Midwest America (ANMA) and
Nepalese Association in Southeast America (NASEA)
a grand success for the Joint Convention in
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Janak and Parbati Baral (GA)

Wishing Association of Nepalese in Midwest America (ANMA) and
Nepalese Association in Southeast America (NASEA)
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Kumar KC and Sabita Kunwar (GA)

Wishing Association of Nepalese in Midwest America (ANMA) and
Nepalese Association in Southeast America (NASEA)
a grand success for the Joint Convention in
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Lekh Nath and Srijana Sharma (GA)

Wishing Association of Nepalese in Midwest America (ANMA) and
Nepalese Association in Southeast America (NASEA)
a grand success for the Joint Convention in
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Madhav and Sita Mainali (AL)

Wishing Association of Nepalese in Midwest America (ANMA) and
Nepalese Association in Southeast America (NASEA)
a grand success for the Joint Convention in
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Madhav and Susma Dhakal (NC)

Wishing Association of Nepalese in Midwest America (ANMA) and
Nepalese Association in Southeast America (NASEA)
a grand success for the Joint Convention in
Indianapolis, Indiana Aug 31–Sep 2, 2012

Mohan and Kamala Bista (GA)

Wishing Association of Nepalese in Midwest America (ANMA) and
Nepalese Association in Southeast America (NASEA)
a grand success for the Joint Convention in
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Narayan and Bandana Khadka (NC)

Wishing Association of Nepalese in Midwest America (ANMA) and
Nepalese Association in Southeast America (NASEA)
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Priti Sagar and Devaki Khatri (KY)

किन यस्तो हुन्छ?
- माधव प्रसाद अधिकारी
(इन्डियाना)



यो विश्व संचालन गर्छ कसले
मानव कि वा ब्रम्हा प्रकृति जसले
जन्माई प्राणी किन मारिएको
यो सृष्टिकै भूल भयो कि के भो !!

कतै छ धेरै अनगिन्ति सम्पति
कतै छ साह्रै मरणान्त दुर्गति
यो भूल कसले किन गर्छ यस्तो
मानव कि वा ब्रम्हा प्रकृति कस्तो !!

मनग्य सम्पति कमाउँदा पनि
पुग्दैन उसलाई जति भएपनि
तेरो र मेरो झगडा गरी गरी
कमाइ सम्पत्ति उ मर्छ आखिरी !!

अचम्मकै प्राणी रहेछ मानिस
जन्मेर मर्ने पर्नेरहेछ
भन्ने कुरा केहि पनि नजानी
धनै भनी फाल्दछ जिन्दगानी !!

न लिन्छ शान्ति मनमा कुनै दिन
न गर्छ कति सुखकै चडन

पुग्यो सुखी छु न त भन्छ कोही
अजर अमर भो न त कोही कोही !!

सृष्टि गरेको कसले यहाँ किन
के स्वार्थ कसको बदला लिने किन
यस्तो अशान्ति किन हो गरेको
मानव कि वा ब्रम्हा प्रकृति कस्तो !!

यो बिश्वरूपी चलचित्र भित्र
चर्खासरी मानव घुम्छ भित्र
कसले गरेको किन कर्म यस्तो
मानव कि वा ब्रम्हा प्रकृति कस्तो !!

मनग्य सम्पत्ति कमाई सारा
छोरा र छोरी हरू यी पियारा
जीवनसंगी यी सबलाई छोडी
चटक्क आँखा चिम्लिन्छ आखिरी !!

न भन्छ यसले न त बाल बृद्ध
न मर्म यसको न त कोही बुझ्छ
कस्तै होनहार पनि नछोडी
टपक्क पारी लगिछाड्छ आखिरी !!

के के हुने हो कसको अधिन छ
जान्दैन कोही जकडी रहेछ
आध्यात्म पौराणिक भन्छ कोही
छुट्टै छ बैज्ञानिक को भनाइ !!

यो पंच तत्वहरूको शरीर
छुटाई प्राण लगिछाड्छ निस्तुर
निष्प्राण त्यो देह गलेर जान्छ
जुन तत्व हो त्यो त्यही मिल्न जान्छ !!!

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America (ANMA) and
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Vijaya Shrestha (OH)

Wishing Association of Nepalese in Midwest
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Nepalese Association in Southeast America
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Ananda Tiwari (OH)

Wishing Association of Nepalese in Midwest
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Kiran Prajapati (IL)

Wishing Association of Nepalese in Midwest America (ANMA) and
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Anita and Baikuntha Sharma (KY)

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Anita and Dhurba Shrestha (MI)



सुन्यौ म नेपाल हुँ - नेत्र खनाल (फ्लोरिडा)

छंगछङ्ग बग्ने झरना र सेताम्यै फुलेका हिमाल अनि
गुराँस र सुनगाभाले ढकमक्क ढाकिएर
भर्खै सिन्दुर लगाएर सिंगारिएकी बेहुली झैँ
पाखा, पखेरा, भन्ज्यांग र तरेलीहरुमा रम्दै
ठिङ्ग उभिएको सगरमाथा काँधमा बोकेर
मेरो मातृभूमिले भन्छ सुन्यौ म नेपाल हुँ !

अति सुन्दर भएर पनि सुन्दरता हराए झैँ
मनमोहक भएर पनि मोहिनी खसे जस्तै
प्रकृतिले ओतप्रोत भएर पनि आफ्नो अस्मिता हराए झैँ
फुस्रो अनुहार र बिरक्तिएको मन बोकेर
नदि नालाकी धनि देश
तिर्खाएर बसेकी छिन पानीको अभावमा
परिवेश फेरिएको छ एकैछिनको लागि
गन्तव्य नचुमी हराएको मेरो देश
सुत्केरी भएर थलिएकी छिन एकैछिनको लागि !!

शान्तिप्रेमी मेरो देश एकैछिन अशान्त देखिए पनि
संस्कृतिको धनि मेरो देश एकैछिन सुसंस्कृत नदेखिए पनि
सद्भाव र भाइचाराको गाथा बोकेको मेरो देश एकैछिन अभद्र देखिए पनि
पुर्खाको रगतले सिंचिएको मेरो देश एकैछिन असफल देखिए पनि
पहेँलै झुलेका धानका बालाहरु हुरी बतासले एकैछिन लतारे पनि
बिहानीको किरण संगै फेरी उदाउने छिन यो धर्तीमा
र गर्बसाथ चिनारी दिनेछिन यो संसारलाई सुन्यौ म नेपाल हुँ !!!

-अस्तु-

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Anita and Gaury Adhikary (MI)

Wishing Association of Nepalese in Midwest America
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Nita and Rajendra Khatiwada (KY)

Wishing Association of Nepalese in Midwest America
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Maya and Sohan Khatiwada (IN)

Wishing Association of Nepalese in Midwest America
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Mani and Nanda Joshi (MI)

Wishing Association of Nepalese in Midwest America
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Wendy and Sharda Thapa (IL)

Understanding the benefits of Permanent Life Insurance

Permanent Life Insurance: What It Is and Why You Should Own It

Permanent life insurance (also known as cash value life insurance) not only offers a lifetime of death benefit protection, provided premiums are paid when due, but it also provides “living benefits” in the form of cash value that accumulates on a tax-deferred basis. Here’s an overview of how permanent life insurance will give you guaranteed¹ cash value accumulation, all while keeping you safe and secure.

Guaranteed Cash Value

In addition to death benefit protection, permanent life insurance has a cash value accumulation component, which is sometimes referred to as “living benefits” since it is a benefit you can enjoy during your lifetime. The cash value that builds in your policy accumulates tax-deferred and can be borrowed against² generally income tax-free. That money can be accessed via policy loans for virtually anything from funding a child’s college education to supplementing your retirement income. Or, if you’re a business owner, the cash value of permanent life insurance can be borrowed against to ensure the continuation of the business you’ve worked hard to build. Moreover, some permanent life insurance policies, particularly those from mutual insurance companies, may be eligible for dividends³ which, although never guaranteed, may be used to help pay premiums or purchase additional insurance.

Stay Safe and Secure

Term life insurance provides a generally income tax-free death benefit for a specific length of time. When the term expires, so does your protection. While you may be able to renew it, your health may have changed and the rates may be higher. However, term insurance may offer more affordable premiums initially. Permanent life insurance, on the other hand, provides a lifetime of protection and value. Premiums are guaranteed level and the policy remains in force as long premiums are paid. That means the premium will stay the same, regardless of your age or health conditions, and since it is permanent insurance the policy is more likely to be in force when your family needs it most. However, permanent life insurance premiums will likely be higher initially.

Now Is the Time

It’s always a good time to protect your family. But it’s even more important to make sure they’re protected when other assets can’t be counted on. Over the past few years, many people have seen the value of their assets decline. Yet, the cash value of permanent life insurance is guaranteed to accumulate each year, regardless of what happens in the stock market.

This educational third-party article is being provided as a courtesy by Suresh Basyal, Agent, New York Life Insurance Company. For additional information on the information or topic(s) discussed, please contact SURESH BASYAL at 309 750 2383 or email: sbasyal@ft.newyorklife.com

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Ek Narayan and Tulsa Subedi (KY)

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Raghu and Gayatra Acharya (KY)

Wishing Association of Nepalese in Midwest America (ANMA) and
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Hemanta and Srijana Bhetuwal (KY)

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Purushotam and Kamala Bohora (KY)



कस्तो गणतन्त्र ?

**- रामहरि न्यौपाने
(इन्डियाना)**

महंगीले आकाश छोयो, अझ महंगी बढेको बढ्यै छ
बेरोजगारीले सीमा नाघ्यो, युवा शक्ति बिदेशमाछ
नयाँ उदधोग बन्न पाएन, पुरानोले चलन पाएन
किसान खेतबारीमा जानै पाएन, ब्यापारीले पसल खोल्नै पाएन

काम गरी हातमुख जोर्ने मानिस, काम गर्ने ठाउँ नै पाएन
जलश्रोतको धनी देश रे ! पिउने सम्म पानी पाएन
लोडशेडिङको त कुरै छाडौं, बत्ति बल्ने कुरै भएन
शान्ति सुरक्षा भनौं भने, त्यसको रहने ठाउँ नै भएन
दुईबर्षको संबिधान, सवा चार वर्ष त्यसै चल्यो
छ सय जनाले भत्ता लिए , देश ऋणमा चुर्लुम्म डुब्यो

चार जात छत्तिस बर्णको त्यो फुलबारी, टुक्रा टुक्रा बनाउदै छन्
सदियौंदेखि मिलेका हामी नेपालीलाई , एक एक गरि फुटाउदैछन्
मेरो देश ,मेरो प्यारो देश, स्वार्थी नेताको हातमा जकडीरहेछ
देशको सीमा घटेको घट्यै छ, सांसद संख्या बढेको बढ्यै छ
जागिर खान योग्यता चाहिने , नेता बन्न भाषणले पाईने ?
जनता भन्छन संबिधान चाहियो , भाषणबाट हामीले के पाइयो ?
नेता भन्छन गणतन्त्र आयो ! खै के आयो ? र कता आयो ?

भगवान ती नेतालाई सदबुद्धि देऊ
देश र जनताको शिर उचो बनाउने प्रेरणा देऊ
छाडातन्त्र हैन, सच्चा प्रजातन्त्र देऊ ॥

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Prakash and Anita Bhetuwal (KY)

Wishing Association of Nepalese in Midwest America
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Ramakant Kharel (IL)

Wishing Association of Nepalese in Midwest America
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Nepalese Association in Southeast America (NASeA)
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Uma Thapa (CA)

Wishing Association of Nepalese in Midwest America
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Nepalese Association in Southeast America (NASeA)
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Radesh Pandit (IA)

Wishing Association of Nepalese in Midwest America
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Shekhar Dhungel (NE)



**Earth is Worthy Enough place to
be taken Care of !!! - Nisha Pant
(Illinois), Age: 10**

Have you ever thought what would happen if you just threw 1 wrapper on the floor? You would probably think, "Oh! 1 wrapper will not make any difference to the environment!" Well, what if everyone in the world thought that? There would be over 6 billion wrappers on the floor every-day! We don't even think about our earth. If we keep on polluting the earth the way we are, there will be no chance of cleaning it unless you help.

Top secret mission only read if you can help

First of all, cars give off way too much pollution! They pollute the air so bad with chemicals and toxic waste that not only it ruins our earth but also it ruins our bodies when we inhale. It is almost like smoking a cigarette which ruins your lungs. In this case it ruins the earth. Just like some people can catch second hand smoke if they live with people who smoke. Basically, the people are affected with second hand smoking. We should have at least one hybrid car because hybrid cars switch to battery power when it is idling. It may seem like a little bit of idling won't do much damage but it pollutes the air more than you think. If you think about how many times you stop with your car you will see that it is a lot! You may think that hybrids are more expensive than your average car but, a hybrid is actually cheaper in the long run! If you calculate the amount of money you spend on gas, you actually spend more with the gasoline based car. You will save more money than with a regular car because a regular car needs a lot of gas. (Don't even get me started on a jeep!) Therefore, a hybrid is cheaper in the long run!

Second, we litter in the oceans and lakes. You don't think anything will happen if you litter in the water. Well, remember the movie – Happy feet? The Emperor penguin had a piece of plastic stuck around his neck, that had come from a 6 pack of coke or other pops sold in cans. He started choking from the plastic because it was wrapped around so tightly. See how it can affect things in the underwater life? If we kill the underwater life we will be killing the whole ecosystem under there or even some animals on land (not in water). You know how the food chain works. You know how bad this has gotten? People's litter ending up in water? Well there was one time it got so bad that a lake started on fire! How could that happen? Well it did! Now, do you understand?

To make this clear, we need to get people to start acting up and stop ruining our earth. You got all the facts now. All we need is you to step up and help our world!



**सम्झेर तड्पन्छु म
- श्रीमती राधा पौडेल
(इन्डियाना)**

चाहे आइ अमेरीकातिर घुमौं चाहे घुमौं लण्डन !
चाहे उत्तर कोरीयातिर पुगौं रम्दैँन मेरो मन !!
सारा विश्व जहाँ पुगे पनि सधैं नेपाल सम्झन्छु म !
मेरो प्राण समान पूज्य जननी सम्झेर तड्पन्छु म !!

नानी हो प्रिय देश यो नयनको बिसेर नानी यहाँ !
बस्नै मुस्किल हुन्छ यो मन सधैं फर्कन्छ नेपालमा !!
निन्द्रामा पनि देख्छु देश किन हो तर्सेर झस्किन्छु म !
मेरो प्राण समान पूज्य जननी सम्झेर तड्पन्छु म !!

गाई चर्न भनेर गौचरनमा जाला सधैं आखिर !
आफ्नो गोठ भुलेर बस्छ र कहाँ फर्कन्छ आफ्नै घर !!
पापी लोभ र स्वार्थका अधिपछी कल्पेर लाग्ने मन !
मेरो प्राण समान पूज्य जननी सम्झेर तड्पन्छु म !!

हामी बन्न बिमुख छौं गगनका सेता परेवा पनि !
खोज्छौं शान्ति अमुक नोकरसरी छान्दैरह्यौं जीवन !!
मेरो देश प्रकृतिको प्रियछटा कल्पेर पग्लन्छु म !
मेरो प्राण समान पूज्य जननी सम्झेर तड्पन्छु म !!

मेरो सीप र साधना मुलुकको निर्माणको खातिर !
मेरो आर्जन जे छ त्यो पनि उतै गाउँ र बस्तीतिर !!
रोप्दै हिँड्न नपाउने किन भयौं सोचेर सल्किन्छु म !
मेरो प्राण समान पूज्य जननी सम्झेर तड्पन्छु म !!

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Karishma and Sushil Sharma (KY)



मुडुला बोकाहरु
- भेष बहादुर कुंवर
(प्रयासी)

न देवताहरु स्विकार्छन् यीनलाई
न देवताहरु स्विकार्छन् यीनीहरु
न कोटमा चड्छन्
न कुलमा चड्छन्
भोटमा चड्दाहुन् जहाँ चुनावै हुन्न
मौलाउछन् त्यहाँ जहाँ हुँदैन विधि विधान
ओँत ओँताई रहेछन् र भुटी रहेछन् के - के
बाखी बुढीका छोराहरु - यी मुडुला बोकाहरु !

खुब मासु पछि भन्छन् - सेताको भन्दा कालाको
कति मोटा वर्षै पिच्छेका गर्दैनहरु ?
कति ठूला सपेटा र ट्याँकुलाहरु ?
सप्रिने यीनीहरु बन्धन भन्दा खुला
जंगल चाहार्नेलाई के रुचोस् मुठा घाँस
तर धेरै छाडा किन हे ? बाघका अर्निहरु !
खुर्पालाई चोपिलो हुने हे मुडुला बोकाहरु !

जसरी छुराका देवता कुराले मान्दैनन् नी
जसरी राष्ट्र धुत्नेहरु राष्ट्रलाई केहि दिदैनन् नी
थुपारेका थुपारै छन् मासु ! मासु !!
पाल्नेहरु भने मात्र छन् कंकाल !
खै गरिवी निखारिएको ?
खै मोटाएका बोका पाल्नेहरु ?
मधु कैटभका अवतार हुन् यी मुडुला बोकाहरु !

साँघुरा खोरहरु काम लाग्दैनन् अब
कम्सल पानीमा आँखा लाग्दैनन् अब
हाम्रा नेता भनाउदा भैं मोटा बोकाहरु !
पञ्चायतकालिन भैं मोटा प्रधानपञ्चहरु !
अभै थप्नु पछि कि कया बाली सेर्मा र तिरोहरु ?
अभै चुलाउनु पछि कि कया सिंहदरबारहरु !
नत्र कहाँ अटाउलान् यी मुला - मुडुला बोकाहरु !

क्यै भट्टले मोटाहरु र क्यै भत्ताले मोटाहरु !
वोट खाई सुम्लिएका क्यै छाडा साँडाहरु !

मुडुला बोकाहरु

भोट खाई कुम्लिएका क्यै मत डाँकाहरु
महंगा दानाले थुप्रिएका मासुहरु
अचाक्ली चुलिदै गएको देखेर होला
छोरी - भावी र छोरा - इतिहास खासखुस गर्दैछन्
समयले फाड्नेछ - तर पहिले कुन् चाँही मुडुला बोकाहरु?

- भेष बहादुर कुंवर (प्रयासी)



सुखी हुँला खुसी छैन
- हरि अधिकारी
(फ्लोरिडा)

सुखी हुँला खुसी छैन , कति खुसी छैन
हिड्दा हिड्दै यहाँ पुंगे , फर्कने ठाउँ छैन ।

भाषा नयाँ भेष नयाँ , सायद, नजर पनि फेरियो
अंगेरीले रंगाएका अधरलाई भुलियो ।

सन्नाटामा चिमोटेर आफैलाई खोजे
नौनी जस्तो लाग्थ्यो मन , अहिले घनले तोडे ।

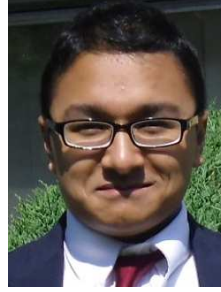
प्रगतिको परिभाषा अलि दुरुह भो
केलाई जित्ने भनि बुझ्ने, बुझ्न कठिन भो ॥

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Kiran and Jyoti Adhikary (IL)

Response To a Painting By Paul Gauguin - Shreekesh Tamrakar (Illinois)

Deep meadow where I stand still
My friends surround me and we laugh
Some human picks me and I leave my friends
Surrounded by strangers I am in sorrow
I make new friends but not as great as my old ones
As days go by I feel weaker and weaker
My outer skin grows dry and old
I see my friends have been picked too
I end my days as fruit next to them



देशको सम्झना—अन्जु सुबेदी (भर्जिनिया)



तिमीसँगको भौगोलिक दूरतामा
सधैं सधैं आफैभित्र
एउटा मौन प्रश्न बल्झिरहन्छ

मनको क्यानभास भरि
जब तिम्रै गुराँस फुलिरहन्छ
आँखाहरु हरेक रातो फूल
गुराँसै देख्न पुग्छन्
धेरैले सुन्दर देख्ने
यी गगनचुम्बी घरहरु भन्दा पर
नयनहरुले
तिम्रै हिमशृङ्खलाको
सौन्दर्य बटुलिरहन्छन्
के दिन के रात
फुर्सदका हरेक क्षण
तिम्रै देउरालीमा विचरण गरिरहन्छन्
तिमी त मेरो मनभरि

अमित कुँदिएकी छौ
त्यसैले त
जब मेरो परिचयमा
सिंगो सगरमाथा बोक्छु
म हर्षले पुलकित हुन्छु ।

देश भन्नु भूगोलमात्रै कहाँ रहेछ र
यो त मेरो पनि अस्तित्वको निसानी हो
मेरो अनुहारबाट भनिदिन्छ कसैले 'नेपाली'
र म गर्व गर्छु
तिमीभित्र म
र, मभित्र तिमी पाउनुमा
त्यसैले त
तिमी दुख्दा
यो मन दुखिरहन्छ
स्मृतिका ज्वारभाटामा
जब तिमीलाई हटाउन खोज्छु
आफै रित्तो रित्तो हुन्छु
तिमीप्रतिको स्नेह नै
मेरा जीवनका आधार हुन्
जीवनका उकाली ओरालीमा
सात समुद्र पार रहे पनि
साँझ ढल्कनु अगावै
तिम्रै पेटमा न्यानो खोज्दै आउनेछु
मेरो मौन प्रश्नको समाधान लिएर ।

Why You Should Write Articles - Niraj Pant



The director of Richmond S.A., Norbert Platt once said "The act of putting pen to paper encourages pause for

thought, this in turn makes us think more deeply about life, which helps us regain our equilibrium." Going by the words of Norbert Platt, writing for the Chicago Chautari Times (CCT) can be very beneficial for yourself and the community. As I have been writing for the CCT for more than two years, I have discovered five major benefits.

1. Name Branding/Reputation: Your name could very well become a name in every household in America. Writing more articles increases your readership and will give you consistent readers.

2. Develop Relationships: When writing for the CCT, you develop many relationships, where more people get to know you and your writing.

3. Profit: If you become experienced enough, this could become your future. Many professional writers are paid 1000's of dollars for writing articles many people want to read.

4. Learn from each other: We will never stop learning, and will be acquiring knowledge forever. When reading the monthly newsletter, everyone can learn more about something they don't know.

Striving for a Better Community: The Nepali community while relatively small is very big in heart. When we write, we are making ourselves a better community and will get recognized by more and more people.

आमा तिमीलाई लाख प्रणाम !!

- राजा घले (जर्जिया)



मेरी आमा तिमीले मलाई, यस धर्तीमा जन्म दियौ
माया ममता पूर्ण गरेर, तोते बोली बोल्न सिकायौ
अँध्यारोबाट उज्यालोतर्फ, पाइला चाल्ने बानी गरायौ
धन्य छ आमा तिम्रो ममता, तिमीलाई लाख लाख प्रणाम ।

दशै-धारा दूध पिलाई, शरीर मेरो पुष्ट बनायौ
तिम्रो न्यानो काखमा राखी, संसार बुझ्ने ज्ञान सिकायौ
असल खराब के हो छुटाई, अगाडि बढ्ने साहस दिलायौ
धन्य छ आमा तिम्रो ममता, तिमीलाई लाख लाख प्रणाम ।

सधैभरी यी कानहरुमा, तिम्रै बाणी गुन्जिरहेछन
तिम्रो अनुपम आशिर्वादले, शीर सधैं उचा भैरहेछ
मेरो जीवन गोरेटोहरुमा, तिम्रै साथ पाइरहेछु
धन्य छ आमा तिम्रो ममता, तिमीलाई लाख लाख प्रणाम ।

तिम्रो बात्शल्य प्रेम अगाडि, सारा कुराहरु फिक्का हुन्छ
तिमीले दिएका गालीहरु 'नि, जीवन धारा अमृत बन्छ
दुखमा तिम्रै साथ सम्झन्छु, सुखमा तिम्रै न्यानो हात
धन्य छ आमा तिम्रो ममता, तिमीलाई लाख लाख प्रणाम ।

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Priti Sagar and Devaki Khatri (KY)

Blood Donation is Life Donation: Donate Blood Help Save Lives - Dr. Lila B. Karki

Nepalese Association in Southeast America (NASEA) through its partners in the southern states has collected over 400 pints of blood in one year. This collection will be enough to save up to 1200 lives in need. In a single year alone, NASEA in cooperation with the following organizations has hosted blood drives in the following locations: 1. Tampa, Florida: FANS and Nepalese Student Associations at University of South Florida, 2. Atlanta, Georgia: Nepalese Association of Georgia and Nepalese Student Association @ University of Georgia, Athens, 3. Spartanburg, South Carolina: South Carolina Association of Nepalese, 4. Auburn Alabama: PadmaDal Memorial Foundation, Nepali Community in Auburn, and Nepalese Student Association @ Georgia State University, 5. Gainesville, Florida: Florida-Nepal Association and Nepalese Student Association @ University of Florida, Gainesville, 6. Huntsville, Alabama: Nepalese Association in North Alabama, 7. Nashville, Tennessee: Nashville Nepalese Association, 8. Cary, North Carolina: Nepal Center of North Carolina, 9. Dallas, Texas: Indreni Cultural Association of Texas, Nepalese Association of Texas, Blood Donors of America, and Everest Lion's Club Dallas.

Similarly, we have scheduled a blood drive in the upcoming ANMA-NASEA convention in Indianapolis, IN. In 2012 and early 2013, we are planning to host blood drives in Orlando, Florida, High Point-Greensboro, North Carolina, Baton Rouge, LA, Jackson, MS, and in Arkansas. We are truly dedicated to continue such a noble task for humanitarian cause solely for the cause of saving lives in need.

"Blood is the priceless gift to save lives an organization could give out to its community", said Dr. Lila Bahadur Karki, who is the lead coordinator of the blood drives in NASEA and also the Vice President of Blood Donors' of America. We have been energized by the active participation and great enthusiasm shown by Nepali communities during all the blood drives organized so far, said Dr. Karki.

"Scarcity of blood has been invariably seen in most of the cities of the US; NASEA is proud to make significant contributions in filling part of this scarcity." Sanjeeb Sapkota, the president of NASEA. "The Community Services Committee of NASEA that organizes blood drive has left unique impression on the minds of Nepalese in the United States", said President Sapkota.

Past, Present

Present: At present, NASEA is thriving more strongly. This institution is very dynamic and potential to carry on socio-cultural projects for the best of Nepalese in the Americas. Some of the projects are mentioned as follows;

1. Nepal Promotion 2. Public Relations 3. Cultural Promotion 4. Membership
5. Publications 6. Bhutanese Collaboration 7. Youth and Sports
8. Information and Technology (IT) 9. Immigration and Conflict Resolutions 10. Community Relations.

All of these committees are very active. More committees and projects can be taken according to the needs and interests of our Nepalese communities. Each of the committees has specified action plan, but each is open to creative ideas and suggestions.

Upcoming Activities of NASEA : NASEA is organizing a mega convention during the labor day weekend September 3-5, 2011 working collaboratively with Association of Midwest America (ANMA) and Nepalese Association of Georgia (NAG). For detail visit the convention website www.jointconvention.org.

Currently, monthly talk program is chaired by Dr. Ram Baral on the trends and issues that concerns Nepalese in the South-east region is another activity that NASEA has been conducting for almost two years now. Numerous dignitaries have spoken at the talk session. Some of the speakers include Anuradha Koirala, the recipient of CNN Hero Award, His Holiness Majaraj Khemraj Keshav Saran Maharaj, Devman Hirachan and Jiba Lamichhane the presidents of International Non-Resident Nepalese Association (NRNA). Beside these dignitaries, we have brought Dr. Dina Bangdel for the Nepalese Arts, Dr. Nita Thapa for the medical fields, Dr. Samrat Upadhyay for English literature, and so many others.

Nepal Festival is another major activity that NASEA is bringing. Enhancement of Nepali School is another major undertaking where the classes will be expanded and other educational activities will be included. NASEA is supporting the development of Nepal Cultural Center. Other regular events and projects will continue including homeless feeding, blood donation in the leadership of Dr. Lila B. Karki, celebrating Dasain, New Year etc. NASEA requests you to participate by joining its mailing list and being current on the activities it is organizing (www.naseaonline.org).

Partners of NASEA: NASEA work with APAC (Asia Pacific American Council), NRN, ANA, ANMA.. Besides, NASEA has its own network of state level as well as city level organization. NASEA operates through various committees it comprises including but not limited to.

Future: Based upon the facts above, NASEA will thrive much stronger soaring higher. Comparing with other organizations, this organization is based purely upon the promotions of Nepalese socio-cultural heritage, festivities, language, literature, arts, and music. While our nation in Nepal is in a chaotic situation of disparity, this organization will only promote unity in diversity. NASEA always brings the message of Nepalese unity and uniformity.

Recommendations for the future of NASEA

- It will be better for NASEA if its horizon is expanded throughout the American hemisphere north and south internationally;
- It is our prime importance to milieu with Bhutanese Nepalese for a better cohesive community since we are Nepalese by all means;
- We need to include Nepalese from other countries as well such from India, Burma, and elsewhere. Because, Nepalese identity is main thing here;
- NASEA needs to include American friends for Nepalese community but not just for 'Nepal' only;
- NASEA needs to take the lead on the dual citizenship with Nepal which is an unresolved issue of NRN;
- Bylaws of NASEA is excelling so far so good but there are some serious issues to be revised for better future of the institution, for instance, membership deadline issues;
- NASEA was NASA. It needs to be NASA. Moreover, conceptually and pragmatically, NASEA is not just for southeast America but for all Americas though it is Head Quartered in Atlanta, GA;
- NASEA never should take any kind of divisional path. NASEA never knows any kind of umbrella organization.

By: Ram C. Baral, Ph.D.
Professor of Psychology
South Carolina

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Jyoti and Sarad Shrestha (IL)

Wishing Association of Nepalese in Midwest America (ANMA) and Nepalese Association in Southeast America (NASEA) a grand success for the Joint Convention in Indianapolis, Indiana Aug 31–Sep 2, 2012

Durgha and Ankur Sharma (IL)
<http://www.peopleofnepal.com>
<http://gurasinc.com>

PadmaDal Memorial Foundation family
wishes ANMA-NASEA joint convention in
Indiana a grand success.

Lila Bahadur Karki, Ph.D.
(President)

PDMF is a non-profit public charity organization with 501 (c) (3) is working with its motto "Giving back to our Community." You are always welcome to join us in making a difference.

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Subarna and Sisilia Pradhan (IL)

Wishing Association of Nepalese in Midwest America (ANMA) and Nepalese Association in Southeast America (NASEA) a grand success for the Joint Convention in Indianapolis, Indiana Aug 31–Sep 2, 2012

Bishnu and Sharmila Phuyal (IL)

Wishing Association of Nepalese in Midwest America (ANMA) and Nepalese Association in Southeast America (NASEA) a grand success for the Joint Convention in Indianapolis, Indiana Aug 31–Sep 2, 2012

Dhurba and Chanda Bhattarai (MI)

Wishing Association of Nepalese in Midwest America (ANMA) and Nepalese Association in Southeast America (NASEA) a grand success for the Joint Convention in Indianapolis, Indiana Aug 31–Sep 2, 2012

Khagendra and Rajani Thapa (MI)

Wishing Association of Nepalese in Midwest America (ANMA) and Nepalese Association in Southeast America (NASEA) a grand success for the Joint Convention in Indianapolis, Indiana Aug 31–Sep 2, 2012

Bob Gerzoff & Qaiser Mukhtar
(Hotel Room Sponsor)

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Shambhu and Sabita Panta (MI)

Preserving Nepalese Identity and Building its Future in the USA

- Dr. Sushma Pradhan



This year's theme for ANMA/NASeA's joint convention is "Preserving Nepalese Identity and Building its Future in the USA". It represents the burning issue that Nepali community is facing all over the world. There is an enormous burden for us to pass down our heritage and tradition, which has evolved and continued over thousands of years, to our next generation.

For this, it is very necessary to create an environment in which our children will be able to maintain Nepali identity, celebrate Nepali traditions and follow Nepali cultures. Without interest, knowledge and involvement, active participation of youngster will not be achieved. We need to seek proactive participation not the forced passive participation enforced by the parents. One way of achieving this amongst youngster is by making them interested in Nepal related programs.

The most effective way to impart this knowledge is by conducting a literally rewarding program, where our youngsters will conduct research on their own and learn and understand more about Nepal.

NASeA and ANMA have been doing this quite commendable job in making Nepali children aware of Nepali culture and heritage by organizing students writing contest annually since 2007. 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 heritage.

I, as a chair person for student writing contest committee, would like to thank all the sponsors of year 2012 contest – Dr. Devi Gurung States (High school), Dr. Sanjeev Sapkota (Middle school) and Mrs. Nita Khatiwada (Elementary school). And foremost, I would like to thank all the children who took out their precious summer time to participate in writing contest to think and write about Nepal, and learn something about their heritage and identity. It was very challenging for us to select the winners as all the entries were excellent. It was a 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.

This year, no specific topic was given to high school contestants. They were asked to choose their own topic that is relevant with convention theme. Eighteen highly competitive essays were received from across the USA. The winners in respective order are Anima Shrestha (GA), Simran Khadka (NC) and Bhabika Joshi (TX). The first, second and third place winners will be awarded cash prizes of \$300, \$100 and \$50 respectively along with an award certificate.

The middle school students were asked to write a memoir on "Me and My Nepal". A total of 14 submissions were received from USA and Canada. The first prize winner is Sukrity Dhungel (NC). The second and the third prize winners are Sushil Sharma (NC) and Rojal Adhikari (NC) 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 on topic "Show and Tell: Nepal". There were total of nine participants from USA and Canada. The first prize winner is Summit Pradhan (NC). The second and the third prize winners are Christine Poudel (Ontario, Canada) and Rujula Shrestha respectively. The first, second and third place winner will be awarded a prize of \$50, \$35 and \$25 respectively, along with their award certificate.

This project could not have been possible without the incessant work of highly dedicated committee members: High school essay contest – Mr. Sushil Sharma, Co-Chair, (KY) Co-Chair, Dr. Batu Sharma (NC), and Dr. Dhruba Tripathi (AB, Canada); Middle school memoir contest – Mr. Gopendra Bhattarai, Co-chair, (IN), Dr. Archana Kattel (FL), Mrs. Srijana Khatiwada Sharma (GA) and Mr. Jyoti Vaidya (ON, Canada); Elementary school show and tell contest – Mrs. Sreejana Uprety, Co-Chair, (MO), Mr. Basanta Khadka (NC), and Mr. Jhalendra Shrestha (AB, Canada). I am extremely grateful to all committee members. Last but not least, I would like to thank Mr. Rajendra Khatiwada, President of ANMA, and Sanjeeb Sapkota, President of NASeA, for their continuous support. I hope NASeA/ANMA will continue this refreshingly unique, yet effective, method to promote and preserve Nepali culture by engaging young generation.

Elementary School - Essay Contest First Place Winner (Summit Pradhan)

Title : Swayambhunath Temple

The last time when I went to Nepal, I was 4 years old. I stayed at my Mom's and Dad's old houses in Kathmandu. I got a chance to see very beautiful temples around Kathmandu. The Swayambhunath temple is one of my favorite temples. It is also Kathmandu's important and famous temple, which is why I choose it for the "show and tell" contest.

The Swayambhunath Temple is also called "Monkey Temple". There is a very interesting story behind why it is called "Monkey Temple". Manjushri, the goddess of wisdom and knowledge was raising the hill on which the Swayambhunath Temple stands on. Manjushri had to hold the hill for long time with both hands and head lice grew on her long hair. It is said that the head lice transformed into these holly monkeys. There are lots of holly monkeys living in the temple. When I was visiting the temple, one of them almost took my hat! One monkey grabbed an ice cream from my cousin's hand and we had to eat it by hiding under our shirts.

The Swayambhunath Temple is surrounded by many big and small temples and lots of trees. The design of Swayambhunath Temple is very different than the other temples in Kathmandu. The Swayambhunath Temple is a stupa, not a pagoda. The stupa consists of a white dome at the base and a golden metal structure on top. On top of dome, there is a structure with eyes of Buddha looking in all four directions. The Buddha's eyes conveys the message of "unity and peace" among human being. There are thirteen shiny golden tiers above Buddha's eyes. Above all the tiers, there is a small space above which a pointed "Gajur" is present. The temple can be reached either by climbing very steep stair with 365 steps or by taking long not so steep road. When I visit Swayambhunath Temple next time, I will definitely take steep stair.

The story behind the origin of Swayambhunath Temple is very interesting. It is said that, the Goddess Manjushri saw a lotus full of rays in a valley. The valley was filled with water. Manjushri traveled there to worship it. Manjushri cut a mountain near Chovar to make it more accessible to human pilgrims. The lotus was transformed into a hill and the flower becomes the Swayambhunath stupa. The meaning of Swayambhu is "self created". When the water drained out of the lake, it turned into a valley. This is the valley where Kathmandu, the capital of Nepal, is located now.

The Swayambhunath temple is considered as a Buddhists temple. It is said that Buddha himself came visited the temple and gave teachings. However, both Hindus and Buddhists pilgrims go there. A lot of tourists also go there to see this interesting Monkey Temple. If you have not gone there yet, you should make a plan to visit it one day.



By Summit Pradhan, Grade 4, Morrisville Elementary School, Cary (NC)

Wishing Association of Nepalese in Midwest America (ANMA) and
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Bhoj and Beema Rawal (KY)

Elementary School - Essay Contest Second Place Winner (Christine Poudel)

Title : Nepal, the Country of Mt Everest and Buddha

Introduction

I was sitting on my bed thinking about my family and where they came from. The history of that place, called Nepal, their home, my



National Flag



National Flower



Mt Everest



Traditional Marriage

Panche Baja

home. In this essay I will share information and my own connection about Nepal . I know I will learn a lot, and I promise to share my learning with others. In this show and tell I am going to write about a few subjects that really stand out to me about Nepal.

Nepal's Flag

When I looked through the book, "Atlas of the world" for flags, I can find Nepal's flag easily. It is the most unique flag in the world, because it is in a triangular shape, and all other flags are rectangular. So many flags are similar to other flags. But Nepal's flag is very, very different. On Nepal's flag the border is blue, and the background is red. In the middle there is an image of the sun and the moon. But still I had some questions like

What does the blue and red mean?

What does the sun and moon mean?

I went on the internet and researched. Seems like, the blue border resembles peace. No wars, no fighting. The red background stands for the national flower of Nepal - Rhododendron. Red also stands for braveness. The sun means eternity, and the moon means harmony.

Interesting fact: Nepal is an independent country, and has never been colony of any foreign country in its entire history.

Mt. Everest

Everyone says that Nepal is a small country, but I disagree with that statement. To me, Nepal is the biggest country in the world. Why? Because it is the home to the tallest mountain in the world - Mount Everest (Sagarmatha) . Mt. Everest is 29,029 feet tall. It was first located by Sir George Everest. That's how Mt. Everest got its name. Did you know Mt. Everest grows 1.6 to 3.9 inches taller each year? Isn't that amazing? Although, Mt. Everest does not grow by magic, shifting tectonic plates push Mt. Everest up. Mt. Everest was first climbed in 1953 by Tensing Norgay from Nepal and Edmond Hillary from New Zealand.

Surprising fact: Mauna Kea in Hawaii is taller than Mt. Everest. But this is only right if you measure the mountain from the ocean floor.

Nepalese way of Marriage

People get married in different ways around the world. I am fascinated how traditional marriage happens in Nepal. It's usually arranged by the parents – based on the traditional values and wellness. I also like the marriage costumes. The bride wears a red sari and a matching veil and lots of gold necklaces, a pair of gold earrings, and bangles. The groom wears Daura-Suruwal and a Topi [hat] and Mala (necklace made out of grass and of flowers). The bride and the groom also exchange rings. They play Panche Baja (traditional musical instruments).

Conclusion

I enjoyed writing this essay. I learned many things about Nepal that I did not know before. As I promised in the beginning, I will share my knowledge with others.

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By Christine Poudel (Email: christine.poudel@gmail.com)

Elementary School - Essay Contest Third Place Winner (Rujula Shrestha)

Title : All About Nepal and Mt Everest

Do you know anything about Nepal and Mount Everest? Well, if you don't anything about Nepal and Mount Everest, you will. Right now I'll talk about Nepal first. Nepal is between India and China. Nepal's capital is Katmandu. Nepal is a pretty old country, but I think that there are many famous things in Nepal. Nepal is famous for Gautama Buddha, who was born in Lumbini Park in Nepal, Nepal is also famous for its old temples, and the most famous one is the Pashupati. Nepal is also really famous for its wonderful and gigantic mountains.

Did you know that Nepal has the biggest mountain in the world? Well, I just told you if you didn't know that. Now I'm going to talk about Mount Everest. It is so tall that you can even see clouds from the top! In Nepali, Mount Everest is called Sagarmatha. Mount Everest was formed about 60 million years ago. It is 29,035 feet (8850 m) high! Do you know the most dangerous area in Mt. Everest? Not many people do, but I will tell you right now. It is the Kumbu ice fall.

Many people have tried to climb Mount Everest. The first man was Sir Edmund Hillary of New Zealand, and the first woman who climbed Mt. Everest was Junko Tabei of Japan. On Mount Everest's top part it is very windy. Do you know the strength of all that winds are like that of a hurricane's? The people who have climbed Mount Everest to the top will probably say it's true.

Nepal has many wonderful things such as beautiful temples and many famous places. However, the most famous thing about Nepal is Mount Everest. I hope you all learned more about Nepal and Mount Everest. And I love Nepal so much. Nepal is also going to be my great place. Thank you and have a great day!

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Prakash and Sita Aryal (KY)

Middle School - Essay Contest First Place Winner (Sukrity Dhungel)

Title : Me and My Nepal

"Home is where the heart is." Six words said by Pliny the Elder, a Roman Philosopher that are very simple, yet very significant. To my family, home is their home country, Nepal. Although I was born here in America and have celebrated all my holidays here in the U.S, I have drawn a pretty accurate picture of what holidays are like in Nepal. Let me tell you what I mean...

In January, here in America, it is the start of the New Year, thus we get together with our friends and family and celebrate. When we get together, I miss my family in Nepal. However during April, over in Nepal it's the Nepalese New Year, so they get together and dance and sing, and they have delicious food and drinks.

The next thing I would like to mention is that no matter which culture other people in your life are from they are always respected. "What do I mean by this?" In Nepal there is a saying "*Mata, Pita, ra Guru lai devata saman mannu*"- *Treat your mother, father, and teacher like God*. Well, here in America, there is Mother's Day, in which the children take a day out of the year, to show their mothers just how thankful we are to them. Similar to this day, in Nepal there is *Ama Ko Mukh Herene Din*. Even though mothers are highly respected, it doesn't mean that we have forgotten about our dads. Here in America, we have Father's day and we take time to be with our loving dads whom always shower us with happiness, and this happens in Nepal during *Buwa Ko Mukh Herne Din*.

My next thing actually has to do with religion. Most of my friends at school go to Church on Sundays to pray, which I think of as me and my family going to the Temple on Tuesdays to Pray to *Lord Ganesh*. Some of my friends at school sing Gospel songs at church, and they even dance with the music sometimes. Now, this to me seems so much like our Nepalese traditions of singing *Bhajans* and dancing along! Also, I'm sure you have heard of the Bible, the holy book which Christians follow. This reminds me so much of how we Hindus read the *Geeta*. My last religious similarity is of how Christmas reminds me of Dashain. Well, how I think of it, is that we celebrate *Dashain* because our *Gods* had a great victory, and the Christians celebrate Christmas because their *God* was born. Here in America, we get about fifteen days off for Christmas break. Similarly in Nepal, during Dashain, students and workers get fifteen days off. Also, during Dashain, traditionally speaking, that is when the children get their gifts and their new clothes. Exactly like this, in America during Christmas, children get presents from" Santa Claus."

"Boo!" Did I scare you? Well, here in the U.S, on October 31st, little kids go "*Trick or Treating*", where they go door to door and ask for candy. This triggers a thought in my mind about "*Gathe Mangal*" or "*Gatha Muga*" back in Nepal. This is a time that falls roughly around July 29th and it's celebrated to cast away the evil ghosts and bring happiness and joy to the society. Actually, Halloween also reminds me of a time during Dashain where the young ladies go to their neighbor's house and sing and dance and in return they get *prasads*, some other sweets, and even money! This is called *Bhaili*. But it is not just the females that get to have fun...The young men also do the same thing, but on a different day, and it's called *Deusi*.

Although these are just *some* of the things that bring me memories of things that are in Nepal, they all make a huge impact on being a liaison between me and the country where my family is from. It has also made me realize that no matter which culture you are, what religion you believe, or where you are from, it may seem like we all have completely different perspectives on everything, but we are all humans, and things may not be as different as they seem.

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Sarita and Binaya Dhakal (KY)

Middle School - Essay Contest Second Place Winner (Sushil Sharma)

Title : Me and My Nepal

A small country in Southeast Asia, Nepal is home to many people and also the tallest mountain in the world. It has many traditions and cultures that people celebrate (Tihar, Dashain, etc.). While I live in America, there are many things that help me remember Nepal and its customs.

Americans have a holiday that they celebrate called Christmas. It is a holiday that is very important to them because the day that they celebrate it is also the day that Jesus was born. I do not celebrate the beliefs of Christmas but I celebrate it only by getting presents. The reason people get presents on Christmas is because it is recognition of Jesus' spirit of giving. When I get the presents it always reminds me of how people in Nepal give gifts to each other in the Nepali holiday similar to Christmas, Dashain. If you call your family members to celebrate Dashain with you, then most likely they will come from all over the world to celebrate it with you. On Christmas, it's the same thing. Both of these holidays are somewhat meant for family gatherings also. Dashain is almost the same thing as Christmas but different as well. Both holidays are the main and biggest holidays to celebrate for two different religions. So when my parents invite people to come celebrate Christmas, I always remember of how everyone in Nepal invites each other to celebrate Dashain.

There is a store called the Flea Market near my home. People go there to shop for things that they want. When I went there for the first time, I was amazed of how many people there were there. It was an outdoor market with some indoor shops. It was just like every single shop (or bazaar) in Nepal. I remembered how there were shops in Nepal outside and how many people were shopping for food, accessories, etc. For a moment, I actually thought I was in Nepal at that time. There were many shops that you could buy things from. It's like someone brought a Nepali bazaar to America. There is also another shop called the Farmer's Market. It's where people sell their fruits and vegetables to other local people. It is similar to how people just sell their food in Nepal and how people come to buy it. So now, if I ever need to see what a Nepali bazaar is like again, then I can just visit the Flea Market to remember.

Funnel cake is eaten by many Americans. It is a dessert that is round-shaped with powdered sugar on top. There is another food similar like that in Nepal, but without the sugar on top. Sel roti is a food eaten by Nepalese people during festivals such as Dashain or Tihar. During holidays sel roti is the main food that people eat. It is made by pouring a batter (made by rice and other ingredients) into a frying pan and shaping it by your hands in a circular motion to create a perfect circle, and when the batter gets cooked, it turns into sel roti. Whenever I eat funnel cake, I always think that I'm eating sel roti because of how sel roti and funnel cake look almost the same. Eating funnel cake ALWAYS reminds me of how everyone in Nepal eats sel roti during some festivals and I can taste the delicious taste of it in my mouth. From now on, whenever I eat something in the shape of sel roti, I imagine I'm in Nepal celebrating Tihar with everyone else.

In conclusion, those three things help me remember everything about Nepal. Celebrating Christmas helps me remember how people celebrate Dashain and have family gatherings, going to the Flea Market helps me remember how people shop in outdoor shops, and how there can be a lot of people there. Last but not least, eating funnel cake makes me remember how Nepalese people eat sel roti and the delicious taste of it. So if I ever need to remember things about Nepal, then I can think about Christmas, the Flea Market, and funnel cake to help me remember.

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By Sushil Sharma , 8th Grade, Morrisville, NC

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Pooja and Ashok Regmi (MD)

Middle School - Essay Contest Third Place Winner (Aalok Adhikari)

Title : Me and My Nepal

My very own precious country Nepal, attributing an angelic beauty is located between India and China. Being an inhabitant from such a country which is one of the most beautiful countries in the world with many mountains, rivers, lakes, and natural scenarios, I am swollen with pride to belong from Nepal.

When my family decided to culturally diverse to North America, I thought it would be very difficult for us to adjust in such a highly developed country. But when I started observing many similar traditions, culture and ritual practices in America, then I realized it isn't going to be as difficult as I think it would be.

Even though Nepal and America are situated in different continent with different culture, tradition, heritage, races and physical features, there are many scenarios, cultural events, hospitality that remind me of my homeland. For an example, last year we were invited to my brother's house for thanksgiving. We ate various types of food like turkey, pumpkin pie, etc. That night it reminded me of 'Makar Sankranti' & 'Dashain'. It also reminded me how our whole family used to get together during Dashain and have a great time. Eating Turkey that night took me back to memory of Dashain and Makar Sankranti in Nepal where we ate tons of 'Sel Roti', 'Sesame Seeds Balls (Til ko Laddu)' and different kinds of 'Yam' (Tarrul). Halloween is one of my favorite festival/holiday. This festival is celebrated on October 13. Last Halloween I went to many different houses for trick-or-treating with my friends. That day, I was reminded of 'Duesi and Bhailo' that we celebrate during Tihar. Instead of doing trick-or-treat on that day, we sing Duesi Bhailo and dance as we go to various houses in our society, collecting money, food and giving blessings for prosperity. Decorating houses with lighting during Christmas instantly reminds me decorating my house back in Laxmi Puja.

Every Sunday morning, I see a lot of people going to the church to pray to god. That flashes me back to the time when I used to go to 'Pashupatinath Temple' with my parents during Saturday morning and worship. It really surprises me that even though we diverse to a country which is across the globe from my homeland, we are still able to go to Hindu Temple and do many things that we used to do in Nepal. Wow! What a developed country!

There are many scenes, landscapes of North America which constantly reminds me about the beautiful scenarios of Nepal. When I saw Mount Elbert in Colorado the first time, it reminded me about our Mt. Everest. It felt like I was in Solukhumbu district. Many memories like this always make me feel like I want to go to back to Nepal. The view of Jordan Lake reminds me of boating in Fewa Lake in Nepal.

Another thing that really amazed me is 'Farmers Market'. It is a place where farmers transport their production and sell it to people. When I first went to farmers market with my parents, it reminds me when I used to go to 'Haat Bazar' with my parents back in Nepal. The selling style in Haat Bazar and Farmers Market is very similar. It totally surprised me when I saw people bargaining the price of vegetables with the farmers.

July 4th the Independence Day when United States of America declared independence from the Kingdom of Great Britain. Independence Day in America, jogs my memory back when Shah Dynasty declared the Democracy in Nepal. According to my opinion, even the local governing system of Nepal and America are same. For an example, different counties of this state are like as the Village Development Committees and Municipalities in Nepal.

With all these similar cultures, traditions and ritual practices of United States and Nepal, it has helped me a lot to adopt here in America. Therefore, no matter where we go or where we live, our culture, heritage, and our nation should never be forgotten. Thank you!

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High School - Essay Contest First Place Winner (Anima Shrestha)

Title : Preserving Nepalese Identity in America

In a country dominated by Christianity, with a Catholic church and a crucifix at every corner, it can sometimes be difficult to preserve our Nepali heritage. With all the different cultures present in America, it is easy to be swayed by the masses toward trying one religion or the other, the way one samples various foods at a buffet. The teenage years are when one would normally begin to discover and question his or her identity; now is when I would be especially susceptible to this cultural tug-of-war. However, thanks to my parents, I am not in the middle of such a war, with Nepali culture on one side and American on the other. I have been brought up in an extremely cultural household, where my family and I have closely followed the festivals and traditions of the Nepali calendar. While there are inevitably some aspects of me that are American, most of my life is distinctively Nepali. Without my extensive exposure to Nepali values and customs, I would be a completely different person, with no knowledge of my parents' homeland. Preserving Nepali culture here is the only way to ensure that Nepali youth in America remember and celebrate Nepal as they grow older.

My parents, having been born and raised in Nepal, follow a set of characteristically Nepali values, many of which they have instilled in me. I grew up in a household where family is, above all else, the most important part of a person's life. I have learned to be patient and collaborate with my family in order to meet all of our individual and collective needs. Another strong Nepali value my parents have taught me is to give elders the utmost respect, and to treat everyone and everything in the universe (including deities) with respect as well. Religion is thought highly of in my family, and I have been brought up reading the *Swasthani* and attending the *mandir* on Saturdays. These Nepali values are all extremely important in defining a person; without them, I do not know what kind of person I would be. Values are essential in defining a person, and I will be sure to pass these on to my children and others as I grow older.

My family also avidly follows Nepali festivals. One of my favorite annual festivals that we celebrate is *Tihar*: the twinkling lights glowing brighter than stars against a midnight sky, the rustling of a rainbow of *saris*, the buzz of hushed conversation as my mother traces the footsteps of the Goddess Laxmi into our home. I love how each day of *Tihar* is dedicated solely to one person or animal; the first day is *kag* (crow) *Tihar*, the second day is *kukur* (dog) *Tihar*, the third day is *gai* (cow) *Tihar* and *Laxmi puja*, the fourth day is *Mha* (myself) *puja*, and the last day is *Bhai Tika*. Personally, my favorite day is *Mha puja* because of the *Deusi*, where we go door-to-door and bless our neighbors' homes by singing and dancing. During *Tihar*, love is given freely between brothers and sisters, parents and children, and within the community as a whole, making the festival of lights the most magical of all. When I am older, I will definitely continue to celebrate and pass down this festival in order to help others appreciate nature by worshipping it, and to bring my community closer together. Another festival that I enjoy celebrating is *Dashain*. *Dashain* commemorates the triumph of good over evil, which is signified by the Goddess Durga slaying the demon Mahishasur. The best part of *Dashain* is when we plant barley seeds, which will eventually grow into *jamara* that we present to a person while putting *tika* on them during the tenth day of *Dashain*. This festival is important to preserve because it instills a belief that the forces of good will always triumph over evil, and it allows our families and community to become closer knit.

It is extremely important to preserve Nepali culture and heritage here in America. The only way to do this is for parents to regularly celebrate Nepali festivals, attend Nepali programs or events, and raise children here with a similar set of values as the children in Nepal. Today's youth should be taught the meaning behind each festivity in order for them to be able to celebrate the occasion to its fullest extent. How can *Tihar* be treasured for generations if the meaning behind it—to worship Goddess Laxmi—is lost after the first few decades?

Our identity as Nepali people separates us from the rest of the world by making us unique, but also unites us as a nation through our mutual worship of the same gods and our celebration of the same traditions. If we do not preserve our Nepali culture, our children will not have a concrete foundation of values and religion upon which they may build their identity. If the very things that shape a person, values and beliefs, are not established within a child, how will he or she ever come to realize who they truly are? Without my Nepali upbringing, I would be a completely different person. Preserving our Nepali heritage will help our children understand who they are and will help them be the best they can be. Although a different, American culture may be alluring, we are Nepali, no matter where we live, and we must help our culture survive and thrive all over the world so that Nepal is never forgotten. Learning about and teaching Nepali customs and traditions will ensure that the Nepali way of life never disappears in the murkiness of the past, but rather strides forward into the hearts and minds of generations to come.

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High School - Essay Contest Second Place Winner (Simran Khadka)

Title : Preserve with Values

Out of all the values my parents have taught me so far, respect, appreciation, and preparation have mostly made me who I am as a Nepali American. With those values, I have learned to treasure Nepali festivals, like Dashain and Tihar. For now, my plan of preservation simply requires the ability to keep practicing what I know, to learn as much as possible, and to educate the future generation. Preserving my identity is important since it holds years of inheritance from the past. Respect, appreciation, and preparation are the central values taught to me by my parents. Starting out with respect, my parents have taught me that respect is vital since it determines the way I am treated. The respect each person receives is meant to grow, but it can only grow along with the proper treatment from other people. For example, I have respect for my parents because they take care of me, and by following them from the beginning, I have gained their respect as well. Over time, what one is told to follow becomes the question, "Why should I follow?" At this moment, appreciation plays its position as the second value because it bestows the answer to why one should keep following. Appreciation makes one recognize all the things that others have done for one's own benefit. For instance, following my parents makes me understand that they are living and working in the United States to ensure that I have a better future. The least I could do is appreciate their efforts and continue following them. In addition to appreciation, preparation is important because everyone ultimately stops being a follower and becomes the followed. Although many activities in the present require preparation, I have used preparation to organize my future as a Nepali American. Even though my parents have told me that no one can prepare for everything, I believe that one can at least organize how one will accomplish certain goals in the future. For instance, preserving the inherited Nepali identity is one of the goals I must accomplish, and the best I could do right now is prepare a plan to ensure that the future generation will embrace their identity as a Nepali American. On the contrary, I must first understand and provide a solid case as to why I want to deliver certain festivals, like Dashain and Tihar, to the future generation.

Importantly, my intention to preserve Dashain and Tihar lies among the values I believe in. Both of these festivals require respect, appreciation, and preparation. Beginning with Dashain, it is essential to respect your elders during Dashami, appreciate Goddess Durga's protection by making sacrifices, and prepare for all the daily events on this fifteen-day celebration. Although shorter, Tihar is parallel since you respect your surroundings by worshipping animals, such as dogs and crows, appreciate your brother for the protection he provides, and prepare for all the daily events as well. As a child living in Nepal, I have always enjoyed these festivals since everyone seems happy and relaxed during this period. Once I moved to the United States, celebrating Dashain and Tihar was different. The celebration was always filled with concern on fulfilling all aspects of the festival and often restrained compared to celebrating in Nepal. Since Dashain and Tihar are not recognized as holidays in the United States, some rituals were often hastily or quickly practiced for the sake of time, school, and work. Although my parents tried to carry out all the rituals, some of the minor rituals were always left out. Seeing their efforts to preserve our culture made me want to follow their footsteps. Since Dashain and Tihar are the most important Nepali festivals to my family, I am determined to pass them to the future generation regardless of the challenges these festivals face. Mentioned earlier, my goal of preserving Nepali values and culture requires preparation.

My plan of preservation includes the ability to keep practicing what I know, to learn as much as possible, and to educate the future generation. This plan explains how preparation, the last value, plays a role in my life. To introduce this plan, I must maintain practicing the cherished culture taught to me. In this case, being involved yearly in Dashain and Tihar events will be my first step of preservation. It is simple, yet crucial since it begins my plan to preserve my Nepali identity. Eventually, the second step includes learning as much as possible. Dashain and Tihar are imperative, but there are still additional festivals, like Teej, Buddha Jayanti, and Maha Shiva Ratri, which belong in my identity as well. If I am willing to continue practicing Dashain and Tihar, I can definitely learn more about other festivals and practice them as well. As I continue educating myself as much as possible, I will become proficient to educate others. For this last step, I need to step into my parents' shoes, and teach the future generation about the importance of our values and culture like they did to me. I would like the future generation to grasp the reasoning behind why we practice certain festivals so they are more likely to uphold Nepali identity. Just like myself, I want my own children to follow first, and then become the followed after they have gained their knowledge. When I create my own home and family, I hope to preserve the Nepali culture and values that have become my identity.

Preserving my Nepali identity is important to me because forgetting my unique identity while living in this country will eradicate generations of hard work. As a Nepali American, values like respect, appreciation and preparation were passed down to me from my parents, and I was simply told to practice them. Eventually, I started appreciating those values since it gave me a reason to cherish Nepali culture even more. Sooner or later, I used those values to plan and educate the future generation, so they will benefit and preserve their Nepali identity as well.

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By Simran Khadka - Email: Simrank96@yahoo.com

High School - Essay Contest Third Place Winner (Bhabhika Joshi)

Title : Intricate Saris Make for an Intricate Culture

I watched cautiously as my mother added masala to the simmering curry. She gripped a ladle and stirred the lentil soup, then grabbed a spoon and mixed the basmati rice. I observed how many pinches of salt she put into goat curry and the way her brows furrowed as she rolled the flour dough into a perfect circle. She spouted off the ingredients that her mother had taught her a decade or two ago; my own mother planned that I would take this cultural phenomenon and continue it in this new land. Within the hour, I examined the table as it filled with one dish, then two dishes, and then about a dozen mouthwatering varieties of authentic Nepali food. We were preparing for the onset of guests from all over the state. It was a time of celebration; it was a time of food; it was Dashain.

Dashain, a Hindu festival, is an ostentatious holiday celebrated in the fall. Residents and citizens of Nepal worship the "goddess Durga in all her manifestations...with innumerable pujas, abundant offerings and thousands of animal sacrifices for the ritual holy bathing" (Karki). Ever since I can remember, I've had profound memories of Dashain. There are always little kids running around, their hands stuffed with money and little trinkets; the adults sit on cushions and sofas, red rice and yogurt smeared on their foreheads. This same holiday, reveled with such frivolity in Nepal, is celebrated a little differently in America, but the pride and honor of the Nepalese people is still evident.

For me, Dashain defines a central plot in the life of a Nepali-American. Living in the states, we spend the majority of our days running from work to home to school, and whatever chance we get to relax is spent idling in front of a computer screen or a television. Dashain, though, changes the entire atmosphere of the Nepalese community. The phone is always ringing with familiar sounds of relatives and friends wishing us the greetings of this holiday; a visit to the *mandir* shows a crowd of Nepalese women decked out in embellished red saris and kurtas, each chattering merrily with the other. For someone sitting on the sidelines, there is something about Dashain that seems to define Nepali culture at its finest. There are no politics, nor quarrels; the warmth is provided by complete serenity and tranquility.

There is no greater way to preserve this heritage than by immersing oneself in it. Teaching the younger generations of our trials and tribulations, our ancestors, and our country's history helps keep an interest in the country and traditions of our past for future generations. Of the 6912 languages currently spoken in the world, approximately 125 languages are spoken in Nepal, which means that Nepal is in the top 20 of all of the countries in the world to have the most languages spoken in a land mass ("Language Statistics & Facts"). Linguistics is an integral part of preservation. Of the 125 languages that Nepalese people can speak, we should try to encompass at least a few central ones in our and our children's lives. Language is a bridge for generations and cultures. By speaking the same language, we maintain a cultural identity that is unique to only the Nepalese people. Although we may not be surrounded by billboards in Nepali or television shows that depict Rajesh Hamal fighting goons, there is still a strong possibility of sustaining this ethnicity by merely speaking the language that so many people before us have spoken.

A few weeks ago, I attended a gathering with my parents' friends. There was a divide on the kitchen island, one side restricted to ethnic foods and the other side to pizza, chips, and soda. At these parties, I make an effort to converse fully in the language of my family, no matter how long it takes me to find the perfect word. I know that the more I speak Nepali, the more eloquent I can be at conversations. Speaking another language does not thwart my abilities; it exemplifies my abilities. These chances that I get to speak Nepali at parties are cherished; in school, I speak English; at home, I watch American movies and shows; at festivities, I finally have an opportunity to showcase my heritage and all with just a few simple words.

I believe that I can enrich my Nepali culture while still participating vigorously in my American life. Being Nepali makes up the increments to my past and being American augments my future, but together, they authenticate my identity. Attending Nepalese events, connecting with family and friends that are from Nepal, and speaking this language define me as a Nepali teenager. I hope to instill these same values and morals that I learned from my parents into my own children one day. The strength of the Nepalese community, evident in cultural events and occasions, is an unbreakable promise that has been inculcated into the hundreds and thousands and millions of Nepalese immigrants and natives all over the world. As members of the Nepalese family, we should preserve this great culture and share this love that has been harnessed over and over again for centuries gone and centuries still to come.

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By Bhabhika Joshi - Email: Bhabhika_joshi@hotmail.com

CATERING**DELIVERY****PRIVATE PARTIES****LUNCH BUFFET**

Your Commute for Nepalese food just got considerably shorter with the arrival of this South Loop Spot. If you're unfamiliar with Nepalese specialties, traditional stewed dishes like aloo tama bodi (spiced potatoes, bamboo shoots and black-eyed peas) are good place to start. Chicago Curry House is possibly the only place in loop where you can get momo (pictured), tasty little Nepalese Steamed Dumpling filled with Vegetables or Chicken and served with a curry dipping sauce.

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AFNO

To keep the federal set up of NAC intact, new by laws of NRN NCC of USA required the 'house of delegates' to keep the organizational linkage with NRN of USA intact. As we moved on, it is becoming more and more apparent that NRN of USA is most likely will be governed by global NRNA bylaws, which mostly is Nepal centric.

Lots of Nepalese community leaders felt that federal organization like AFNO is necessary to address Diaspora issue within the USA. This is the basis of establishment of AFNO at this time.

Why AFNO?

During the decades of 1990-2010, tens of thousands of Nepalese migrated to the US. This was mostly to do with the opening up of political system from 'Panchayat' to multiparty system under the constitutional Monarchy. For the first time, Nepalese youth with basic college degree were arriving at US shores for higher study and eventually to join the working force of America.

Rural population displaced from villages due to Maoist movement for a decade brought their own sense of "can do attitude" to survive in the new adopted land and created opportunity as entrepreneurs in various cities. To represent and reflect this new demography of Nepalese migrants, many new and local organizations have sprung up across USA.

To provide a common forum for these newly formed, future probable organizations and to keep a united voice for the interest of Nepalese Diaspora, organization like AFNO has become essential at this point in time.

AFNO will be guided by the principle of providing a common platform for Nepali organizations of the USA to enhance and catalyze the effective voice of the diaspora. It will be a non religious, non political, guided by democratic principles, US based federal organization which will seek membership of non profit, US based Nepali American organizations.

It will work with member organizations in close coordination to promote synergy rather than duplication whenever possible between the organizations.

It will open up the advocacy groups within its structure to connect the diaspora with mainstream American organizations like Congress, and other local organization to promote Nepali diaspora cause.

It will work in conjunction with NRN NCC of USA to supplement and promote the work being done in Nepal and USA.

Similarly it will work in conjunction with various US based Nepali professional organizations to promote their mission effectively.

AFNO will achieve its mission through activities as follows:

1. Advocate for the legislation which impacts our diaspora. Such as; tax-treaty between USA and Nepal
2. Advocate for the greater participation of people from Nepali diaspora in the state and federal governments
3. Coordinate with different organizations to educate Nepali-American community in issue like immigration, tax and labor rights
4. Coordinate with different organizations to enhance trade between Nepal and USA
5. Coordinate with other Asian organizations

Finally, AFNO will fulfill its mission by following its By Laws to the letter.

AFNO expects an overwhelming support, goodwill and endorsement by the US based Nepali organizations.

By Dr. Gauri S. Adhikari (MI) and Dr. Shambhu P. Dhungana (CA)

The Nepalese Association

The Importance of Education - Monthly Talks/Seminars

As part of NASEA's unique and innovative efforts to preserve Nepali culture and heritage, the organization runs a Nepali school in Atlanta, GA, which meets every Sunday. On this day, the children are taught to read and write Nepali as well as learn about the country's history, geography and ethnic diversity.

Reflecting on his educational background and the role it played in enhancing his own life, Ghale states that he introduced the monthly talks/seminars in order to encourage Nepali scholarship and showcase individuals who have made important contributions in various fields such as politics, social activism, arts and culture, business enterprises and academia.

These lively and interactive seminars on issues that concern Nepalis living not only in the United States, but all over the world (for example, members call in from Russia, India and the Middle East) have been a huge success. The topics covered have ranged from social (e.g. human trafficking), political to the religious and the spiritual. Key speakers have included the CNN 2010 Hero of the Year, Anuradha Koirala, His Holiness Maharaj Khemraj Keshav Saran Maharaj, His Excellency Ambassador to the Kingdom of Kuwait, Maduban Paudel, the President of International Non-Resident Nepalese Association (NRNA) and other high ranking Nepali dignitaries.

Programs/ Activities in Nepal:

NASEA is actively involved in education programs in Nepal, supporting rural schools, teachers and students by providing funds to run schools, pay the teachers' salaries and provide scholarships for students. Other NASEA programs include financial support/contributions to victims of fire, motor vehicle accidents and other unforeseen circumstances. Since 2009, NASEA has been constructing latrines in several rural schools in the villages of Mulkharkha and Phediguth in the district of Okhaldhunga. To date, the organization has gifted over \$XXX,000 to causes across Nepal, from inner city school enhancement programs to rural sanitation projects.

According to Ghale, these efforts are highly valued and appreciated, noting, "Our goal is to provide Nepalis the kind of opportunities we have here in North America. Our philosophy is to share resources and ideas so people living in Nepal can enjoy the same benefits and have the same opportunities. We feel this is an important way for individuals like myself living in the United States to contribute to the development of Nepal, while at the same time, staying connected with our communities, our culture and our motherland and to this effect, we as NASEA members, have raised funds and made significant contributions to various organizations." Here are some of the names of the organizations NASEA has partnered with and supported over the years:

- The Nepal Forestry Association
- Save Dolma Sherpa Campaign
- Helping Hands Community Health Clinic
- Binod Shrestha Memorial Fund
- Mrs Elizabeth Memorial Fund
- Abi Kattell Foundation
- Bajrabarahi School

Quick to point out that NASEA, however, is an organization with a global outlook and reach, Ghale states that under his leadership the organization has taken part many in cross-cultural festivals such as the International Heritage Festival in which more than fifty countries participated, contributed to the relief efforts for the victims of the 2011 Japanese Tsunami victims and have been active participants/contributors to the Asian/Pacific American Council of Georgia (APAC) and the Organization of Bhutanese Communities in America (OBAC).

In closing, Ghale states that NASEA isn't a theoretical acronym on paper, but is instead a vibrant group of dedicated members who are determined to make positive contributions, not only in America and Nepal, but globally as well. He reminds us that over the last 20 years, NASEA and its members have positively impacted the lives of thousands of Nepalis at home and abroad. Says Ghale, "I am incredibly honoured and proud to have been the President of NASEA and to have had the privilege of being of service to Nepal and the global community. As an active board member of NASEA these days, I remain closely involved with all of NASEA's activities and objectives, for I feel that it is the collective passion and commitment of every member that ensures our collective vision of preserving not only our culture and heritage but also contributes to the betterment of all humanity. It is this dedication, determination and devotion that makes NASEA such a positive force for change. I feel privileged to be of service to this organization, Nepal and ultimately to the world."

For details of the various educational programs and recipients of these funds, go to NASEA's official website at:

www.naseaonline.org. To subscribe to NASEA's mailing list, please **send an e-mail to:** nasea+subscribe@googlegroups.com or info@naseaonline.org

By Alka Gurung

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Waiting for

Getting a bit anxious, I suspected that probably due to email filtering problems, the invitation might have gone to “junk-mail” folder. So with a ray of hope, I first opened google junk mail. The folder had 30 junk e-mails and I scanned through the list quickly but found no emails about the incoming party. Then I checked yahoo junk mail where there were 300 junk mails. I scanned through them page by page but could not find the email invitation. Since I had stopped using hotmail, the junk folder of hotmail had already been transformed to “coldmail”; there were no junk e-mails from anybody in that folder.

After a bit of exasperation, I rationalized that since all the email servers were located in the west coast, it would take a couple of days for emails posted from the midwest region to reach the servers, get processed there and then get sent back to my account in the midwest again. Since this was a peak holiday season, the email processing could be delayed further due to high volume of emails. So I reassured myself that I would be getting the party email by the weekend and should plan on checking emails more frequently.

After getting up at 6:00am the next day, I started checking my emails periodically every 5 minutes in the sequence: gmail, yahoo, hotmail, gmail junk, yahoo junk and hotmail junk. I had opened 6 different browser tabs and was refreshing the pages continuously to look for the party invitation. I even skipped my daily exercise routine. I shortened my meal time to the bare bones of about 5 minutes. I kept on checking the email until 10:00 pm, and yet there was no sign of that much coveted party email!

The same saga continued the next day, Sunday. I kept on checking emails from 6:00 am till 8:00 pm, but did not get that precious e-mail. Then I realized that since I had to go to work the next day, I would not be able to check the emails that frequently. After pondering for a while, two potential choices came to my mind: a) Take a day off from work and devote the entire day, and subsequent days, for checking the email, or b) Find some intelligent way of finding the email. The first idea seemed very radical and I was more inclined towards the second. After thinking further for exactly 1 minute and 11 seconds, the requirement was loud and clear: somehow I should automate the process of finding Madhav's email. I decided to write the automation program in PERL. It is a wonderful programming language. In Nepali language, there is a similar word “para” (a bunch of dried rice stems and leaves collected together). Since girls are constantly on the lookout for the best bargain for “pearl” and “diamond” on Devon Avenue, Chicago, they would also be very ecstatic when I mention the “PERL” programming language. In fact the language is more valuable than diamond for this type of prototyping development. Here was the algorithm I came up with:

- Create three threads
- In each thread, make https connection to yahoo, gmail and hotmail
- Parse all the new mail headers “from” and “subject line” in the in box and junk mail folders
- Find if the mail headers contains Madhav's first name and/or family name or the subject line containing the keywords “invitation” or “party” or “Christmas”
- If yes, send a text to my cell phone

I created a cronjob in my Linux box and configured to run the script every min. Then I admired myself and gave a big pat on my back for the innovation. Now instead of me hunting for the party email manually, the “party email” would automatically find me day or night - 24 hours a day!

I kept on waiting from Monday through Friday for that text message to come through, but I did not receive any text messages. I was getting very desperate, anxious and was on the verge of collapse from anxiety. Then Anil called me on Friday evening around 5:00 pm to congratulate me. I asked Anil the reason for the congratulation. He told me that he had heard of an incoming Christmas party invitation at Madhav's house and was checking with me whether I had received any invitations so far. I told Anil all of my miseries and the activities I had been undertaking since the gathering at Suskriti's house and my desperate attempt to get hold of that coveted invitation. He was very amused to know that I was checking my emails every 5 minutes on Saturday and Sunday and that I had even written an automation program for filtering “party” email. He even requested for a copy of that program for himself such that he could also monitor his important emails in the same way!

Anil assured me that he had not received the party invitation either. This provided me with a lot of relief since Anil was Madhav's right hand man in the same way that I was Madhav's. - Continued on Pg52

Waiting for

Then I continued telling Anil that probably Madhav did not affix sufficient postage on the postal (e)mail or that the disgruntled contract employee who handled (e)mails at the (e)mail sorting facility somehow deliberately sabotaged my party mail. Most likely the disgruntled employee carelessly threw the party invitation to my email account such that the email, after landing on my account, got fragmented into small bits and thus lost all the vital routing information contained within. As a result, the server computer system was not able to route the message back to my account located in the Midwest!

I further interjected that I was also constantly on the lookout to see whether the head of the yahoo mail, gmail or hotmail would come at any point to apologize on behalf of that disgruntled employee. Remember the FedEx delivery guy throwing a new TV over the fence? However my relief was very short-lived when Anil told me that Madhav was aware of Anil's forthcoming vacation trip to Cancun around the Christmas time and that could possibly be the reason why Anil was not invited for the party.

With all hopes evaporated, I concluded that I was the only person in town who was not invited to the party and I started to analyze why Madhav would not invite me to the party. I flashed-back to Dashain celebration around 20 years ago when I first met Madhav. The party was organized in Devon's Viceroy Restaurant. I had recently come to the US for an assignment from Australia. I was sitting in a corner table when Madhav came to me and we introduced each other. He was very interested in my assignment and we had a long chat about that. He really had a charming personality and at the same time was so down to earth. I could not imagine anything but having a long-term friendship with him. So we exchanged our contact details and we started to have an ongoing cordial friendship. On further analysis, I was able to find out only 2 potential incidents on which our opinions differed:

- The first was about attending conferences and various community events held at various places around the US. Madhav had been constantly urging me that we should all go together and support the conferences as this provided a good opportunity to meet a wide range of people and exchange constructive ideas. However due to various personal reasons, I was not able to attend these conferences. Realizing this and with the intention of avoiding any subsequent potential backlash, recently I had volunteered to attend the planning session of a forthcoming conference in Menomonee Falls, Wisconsin. I had also signed up to be on the IT committee. Madhav, Anil and I had shared the ride together from Chicago to go to Wisconsin. We also had lunch and dinner together on the same table facing each other! During our journey we had very interesting and engaging discussions on various social aspects of the community. After the analysis I was confident that the latter acts should more than compensate for my previous absences and could not have served as grounds for excluding me for the party.
- The second incident was about celebrating birthdays. I told Madhav that I was from a remote village and our family never celebrated birthdays in our whole life. I also did not believe in celebrating "old age". However Madhav cautioned me that when we become "old", our wisdom becomes broader and hence we should definitely celebrate birthdays at least once a year and quite possibly even multiple times in a year!

Grudgingly, I nodded but exclaimed that the tradition of celebrating birthday by cutting cakes came from the western civilization and would not be suitable for our country. As a matter of fact, I came to know about small cup-cakes when I was only 14 or 15 years old in Krishna Pauroti Bhandar in Kathmandu. I proposed that we should try to adapt birthday celebration to our culture and use natural fruits such as watermelon and cucumber. Not only fruits are good for health but are more adoptable to our community as I have never seen anyone not growing watermelon and cucumber in their backyard. Even before I had finished saying this, Madhav flexed his muscle and went to his bedroom to bring his childhood picture of cutting cake. I was speechless and at the same time got very scared. He further warned me not to discuss anything related to "birthdays" as birthday celebration was the only entitlement anyone could count upon in their entire lives.

When I thought more about these two incidents, I could not find any one reason which could possibly justify why I was not being invited to the party. During the analysis, at various points, I also considered calling Madhav directly to discuss some unrelated issues with the hope that he would somehow come to his senses and finally extend the party invitation to me. However my conscience did not permit me to make fake calls while the end game was only geared towards "party" invitation. My analysis was interrupted the next day when I received a "real" phone call from Madhav with "real" party invitation! So much for my anxieties and miseries!! - **Yagna Pant (IL)**

What Should we Know

The Anesthesia team serves a crucial role in surgery. Its main responsibilities include apply pain reducing medication and keep the patient unconscious during surgery as well as prevent any permanent injuries when the patient is unconscious from anesthetic medicine. Anesthetic care is provided by either an Anesthesiologist (Doctor trained in anesthesia after medical school), or a CRNA who is a nurse trained in anesthesia that works under the supervision of a doctor or on their own depending on hospital privileges. An anesthesia assistant is trained for anesthesia care and works under an Anesthesiologist's supervision.

These are the basic things you should understand when you need a surgery. If you decide to get an elective surgery remember that you are in charge and should be responsible for understanding the consequences of the specific surgery.

Once you are referred to a surgeon for surgical procedures, find out with your family doctor the reason you need surgery. After you are committed to surgery, research the credentials of your surgeon. Ask your family doctor various questions about the surgeon including but not limited to his or her educational credentials and training, board certification, any malpractice lawsuits, license revocation, or any disciplinary actions. Do not forget that you can check on Google for patient reviews to get an idea of the surgeon's personality.

Board certification is an important credential for surgeons. It boils down to passing an exam after completing residency training and taking exams every seven to ten years to keep knowledge and practice up to date. You can find the status of any doctors by visiting the American Board of Medical Specialties (ABMS) website www.abms.org

Once you finally meet your surgeon ask any questions you have about surgery. A few important ones that you shouldn't overlook are how big is the surgery, how long do you have to stay away from work, the degree of pain afterwards, and what medications are used to treat any possible side effects.

Choosing a hospital is also important. There are hospital accreditation organizations like Joint Commission on the Accreditation of Healthcare Organizations (JCHAO), and Healthcare Facilities Accreditation Program (HFAP). These organizations examine hospitals across the country and confirm if they are practicing proper safety measures. It is important to look at hospitals critically. Do not forget that healthcare in the United States is a business and occasionally you will find hospitals that cut corners on the best safety measures in order to save money. It is important to check these organizations not only for an upcoming surgery but to locate an excellent hospital near you that can provide quality lifelong care.

Finally, look at the financial aspect of the surgery. Make your insurance company pay for it. Elective surgery requires prior authorization from almost all insurance companies, so call them yourself to prevent an unpleasant surprise bill you can get after your surgery.

Once all of these major things are settled you can make an informed judgment to consider surgery. There is no small surgery for complications; unexpected things can happen so have prior knowledge of all the possibilities. Always remember that prevention is better than cure. If we live a healthy lifestyle and make good everyday choices, the chance that you need surgery will decrease. There are many more personalized factors in deciding whether or not surgery should be done because these decisions should always be done on a case by case basis; however, now you have more tools and ideas at your disposal to help you decide if you need a surgery. - **By Dr. Narayan Neupane**

Wishing Association of Nepalese in Midwest America (ANMA) and
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Sradha and Kiran Adhikari (CA)

The Power of

If new, tough regulation is not passed, the entire process of economic meltdown has the potential to repeat itself. President Barack Obama readdressed this point in a speech he gave from a New York City college close to Wall Street, "It is essential that we learn the lessons of this crisis, so we don't doom ourselves to repeat it" (Jaffe). And the lesson he is talking about is that the continuation of deregulation that took place in the early 2000s, only paves the way for more economic crises to occur.

Some people would say that recessions are natural to a free market cycle, and that we do not need to implement government regulation; however, this is not the case. The average recession is relatively short at 17 months, and some experts say that the 2008 recession in terms of length and in intensity is not normal (Panzner). Because of the recession, 2.6 million more Americans have sunk below the poverty line, and the number of people without healthcare insurance has gone up to 46.3 million. Also, the number of children under 18 living in poverty rose from 13.3 million to 14.1 million in about a year; which puts almost one in five children in the category of living in poverty (Morello). These alarming statistics are definitely too sharp to be a part of a normal market cycle, and in order to stop these negative impacts from expanding, we must adopt a stronger Wall Street regulation policy.

When looking at benefits of Wall Street regulation, it is clear that one of the strongest advantages out there is increased consumer confidence. As new countries develop, confidence in the market increases as regulation becomes better (Giles). While America may not be a developing country, the link is present that increased consumer confidence is a direct effect of improving regulation. When this idea is applied to a popular anti-regulation argument, which is regulation will hurt or stunt economic growth, the truth is, since the market is focused on consumer confidence and consumers show increased confidence with competent government regulation present, the argument is invalid. Therefore stronger economic activity becomes a powerful advantage of adopting more stringent regulations.

An argument from the opponents of financial regulation is that America was founded on the free market style economy, and people in America should have the greatest liberty to go about their business without government involvement; however, there must be limits to how far banks and financial institutions can go with money that is not theirs in relation to risk and investment. One person can only have liberty when it is in line with the rights of others. The reckless behaviors of several large financial institutions show that these institutions held no regard for the well-being of the people who entrusted their money to them. President Obama presents a similar idea in a speech he made focusing on the economy, "I believe in the power of the free market. I believe in a strong financial sector that helps people to raise capital and get loans and to invest their savings, But a free market was never meant to be a free license to take whatever you can get, however you can get it" (Jaffe). So while the free market economy and capitalism is our ideal, regulations and activity monitoring must become part of government policy in order to ensure American citizens can enjoy the best mix of regulations and liberties.

When looked at the current state of affairs in the world, it is clear there are many problems. The rise in poverty, unemployment, and uninsured are serious national issues that need to be resolved. The recession of 2008 was unprecedented in scope since the Great Depression; and the cause of it is plain and simple - a lack of working regulation. As a leading nation, which has a market that influences the world, it is our duty to do everything in our power to promote stable economic growth. If we adopt social regulation, besides protecting ourselves we will be doing the nation a favor by creating several advantages including much improved consumer confidence, jobs, and competition. Given the fervor for change in the political atmosphere it seems inevitable that government regulation will receive widespread public support and admiration as social justice is delivered to all those people who were significantly hurt by the recession of 2008.

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- By Azad Neupane, Class XII

मित्रको

तर आफ्नो मातृभूमि छोडेर विदेशिएका, र वर्षौंको अनुभव बोकेका मित्रको यो भनाइले मलाइ कताकता अफठेरोपनको सिर्जना गर्यो। के साँच्चै नेपाली सद्भाव र सहयोग सम्भव छैन त यहाँ ? के यहाँ बस्ने सबै नेपालीहरूमा उनको जस्तै सोचाई छ त ? के यसरी नै नेपालीहरूले आफ्नो संस्कारलाई बिर्सिदै गएका हुन त ? म सोच्न थालें, मेरा जीवनका हरेक अभिन्न क्षणहरूको म आफैँ मुल्यांकन गर्न थाले । मैले जीवन दर्शनका बारेमा पढे सिकेका कुराहरूलाई आफ्नो जीवनसंग तुलना गर्न थालें । बिना सामाजिक पहिचान कुनै पनि मानिसको जिवनको सहि अर्थ कुनै दार्शनिकले पनि उल्लेख गरेको मलाइ सम्झना छैन। मेरा मित्रले जीवनको अर्थ अर्कै ढंगले बुझे जस्तो लाग्यो। हुनत उनी निकै शिक्षित परिवारका र विद्यावारिधि गरेका मान्छे हुन, उनमा यो ज्ञान पक्कै नभएको होइन होला। तर हुनसक्छ उनका अगाडी अरु कुनै व्यक्तिगत व्यवधानहरू होलान, जसले गर्दा उनलाई नेपाली समाज प्रति घृणा गर्नुपर्ने स्थितिको सिर्जना गर्यो। खैर जे होस्, मैले बुझेको त के हो भने मानव जिवनको व्याख्या भनेकै यसको समाजसंग हुने नाता हो। यदि कुनै व्यक्तिले समाजसंग नाता गास्नु छैन भन्ने ठान्छ भने, त्यो व्यक्ति बिशेषले आफुलाई मानव भनेर परिचय दिनु आफैँमा हास्यास्पद कुरा बाहेक अरु केहि हुन सक्दैन। मानिसहरूमा समाजप्रति बितृष्णा जाग्नका कारण बिबिध हुन सक्छन। कसैमा स्वार्थिपनाले जरो गाड्नु, कसैमा धन वा विद्याको अहम बढ्नु, वा कसैमा सामाजिक परिस्थितिसंग घुलमिल हुन सक्ने संस्कारको बिकाश नहुनु। तर जे होस् मानव दर्शनशास्त्रीहरूको भनाइअनुसार यी सबै गुणहरू जो कसै मानवको लागि पनि हितकर छैनन ।

म घोरिदै विचार गर्न थालें। मानिस धनि छु भन्छ, उसमा अहम छ, तर थाहा छैन उसलाई कति धनको आवश्यकता छ ? कति वर्ष सम्म कमाउने धोको छ त यिनमा ? यसो बुझ्दा यसको कुनै सिमा देखिन्न, तर सबै एउटै कुरा भन्छन धेरै कमाऊ, सम्पन्न बन, अनि सुख हुन्छ। बडा ताजुब लाग्छ, कताकता हाँसो पनि उठ्छ। बिहानदेखि रातसम्म काम गर्छ, उ हप्तादेखि हप्तासम्म व्यस्त छ, घरमा एकमिनेट बास छैन, छोराछोरीको मुख हेर्ने फुर्सद छैन। तरपनि उ दौडिरहेछ, त्यो धनि मान्छे जब किनमेलमा जान्छ, हरेक सामानमा वार्गेनिंग गर्छ, सस्तो सामानको खोजीमा घन्टौं बिताउछ, श्रीमती र छोराछोरीको रहरलाई अनाबस्यक खर्च भन्दै लत्याईदिन्छ, तर अझै पनि उ आफुलाई धनि नै ठान्छ। तर म त देख्छु, कमाउदा कमाउदै उ मरिरहेछ।

उ समाजबाट अलग्ग छ किनकि उ सामाजिक भाषा बोलिरहेको छैन, उसमा विद्वताको घमण्ड छ, जो कोहीलाई उ मान्छे गन्दैन। कस्तो बिडम्बना, यहाँ उ बिद्वताको उपहास गरिरहेछ। बिद्वता भनेको पढ्नु वा जान्नु मात्र होइन, या प्रमाणपत्र बटुल्नु पनि होइन। जबसम्म कसैको ज्ञानको प्रभाव समाजसम्म आइपुग्दैन तबसम्म व्यक्तिको बिद्वताको कुनै महत्त्व रहन्न। प्राचिन कालमा पनि दिग्गज मुनिहरूले समाजमा बसेर आफ्नो ज्ञान बाड्ने गर्थे, त्यसैले उनीहरू प्रसिद्ध थिए, ज्ञान लिएर घर बस्नेहरूको नाम कहिले पनि सुनिएन । अल्बर्ट आइन्स्टाइनले पनि गणितीय सूत्र समाजलाई नदिएका भए उनको अलौकिक खुबीको कुनै अर्थ लाग्ने थिएन। तर खोइ कसले बुझ्ने ? किन अझै मेरा मित्र जस्ता मानिसहरूको भिड लागिरहेछ हाम्रो समाजमा ?

मेरो मनमा यावत कुरा हरु खेल्न थाले। मेरो मित्रको कुराले मलाई विश्वस्त बनाउन सकेन। मैले धेरै मित्रहरूसंग सम्पर्क गर्न थालें। पवित्र नेपाली समाजको बिजारोपण भैसकेको मैले पाएँ, मभित्र यौटा बिचित्र आशाको दियो बल्न थाल्यो। मैले प्रण गरें र भनें मेरा पुर्खाले दिएको र समाजले सिकाएको अलौकिक ज्ञान मेरो मानसपटलबाट अझै अलगिएको छैन, मैले मानव जीवनलाई अरु जिब भन्दा अलग देखेको छु, मानवीय मूल्य र मान्यतालाई आत्मसाथ गरेको छु, मैले समाजलाई आफ्नो पहिचान ठानेको छु, त्यसैले म गौरवान्वित छु। म यौटै विश्वासमा निर्धक्क छु, म सामाजिक प्राणी हुँ र मैले यही समाजसंगै हुर्किन सिक्नुपर्छ, अनि मात्र मैले सिकेको ज्ञानको सहि अर्थ र उपयोग हुनसक्छ। मैले आफ्नो विचारमा दृढ रहने संकल्प गरें र इश्वरसंग प्रार्थना गरें हे प्रभु, “जे होस् जस्तोसुकै होस्, मेरो थोरै कमाइले मेरो परिवारलाई धान्न पुगोस्, मेरो थोरै ज्ञान र शिप समाजमा बाड्न पुगोस्, आपतविपतमा मध्यरातमा बोलाउन मिल्ने यौटा असल मित्र मिलोस्, जीवनको अन्त्येस्टिमा एकजुट हुने यौटा नेपाली समाज बनोस् र सबै नेपालीमा यो कर्तव्यको बोध रहोस् । - सुशील शर्मा

A Vision to

In the recent years, many Nepalese have migrated out of Nepal. We all know how it feels to stay away from our motherland. During my initial stay in the United States, I started missing the sights, sounds and smells of Kathmandu. I wondered how it must be for Nepalese staying here for great many years. I wondered if they felt the same way. Then I thought what I could offer to the broader Nepali community here that would make them feel closer to home. And with this came the vision of bringing traditional and authentic Nepali jewelry to the United States and R.B Enterprises USA was established in New York in 2004. It wasn't an easy task to start up a business in foreign country. Establishing a business internationally had its own complications. It is much more difficult than setting up a business domestically. But with consistency, passion and hard work I was able to overcome it. Every country has different political, legal and economic system and these factors have to be taken into serious consideration before establishing the business. Only after extensive research and analysis I was able to start up R.B Enterprise USA. Today its performance has been impressive and on basis of positive response in the market the company has established a branch in Alaska and a new showroom Queens Diamond & Jewelry in Jackson Heights, New York. New and motivated entrepreneurs thriving to enter international market now might be asking themselves how they can run an effective and profitable business. Well having a vision is just not enough, executing and implementing your vision is the crucial part of running effective business. Having a good knowledge of your product, developing effective marketing plan and having a great management skill are important traits needed in any successful entrepreneur but today there are many resources and services available that can help you achieve the goals of running effective business.

Throughout the years of conducting successful business in United States I have always stayed focused on my initial objective which is to use jewelry as medium to connect to people and I was able to do this by getting involved in various local and non-profit organizations. As entrepreneurs in foreign country we should never forget how important it is to stay connected to our community. Being involved in Nepalese community has been beneficial for me and my business. Networking through these events have boosted profitability for my company and helped me have better understanding of products that Nepalese consumer's want. "Where there is family there is heart" with this in mind I established my business here in United States. I hope that R.B Enterprise USA and Queens Diamond & Jewelry have been able to make Nepalese communities living here close to our homeland and given them full satisfaction with product we provide. If without any intrusion I keep on getting positive feedback from our community I hope on opening more branches so all Nepalese throughout United States can enjoy the product that is made in their own country and by their own people. So I would like to share 6 rules I have always followed to ensure success in my business.

Play by the rules

- Know you product in and out
- Research your market and choose a specific target audience
- Develop your own niche to define your product
- Help your community and the community will help you
- Build a large network

My life is a journey filled with lessons, hardships, heartaches, joys, celebrations, and challenges. It tested my courage, strengths, weaknesses, and faith. I feel very grateful today for having this opportunity to share my life experiences and this journey with you all. God Bless.

For More Information, you can visit the following websites with great information

Target Market: <http://www.entrepreneur-web.com/articles/targetmarket.html>

Niche: <http://www.inc.com/marla-tabaka/how-and-why-to-develop-a-niche.html>

Networking: <http://www.businessinsider.com/how-to-network-like-a-pro-2010-4?op=1>

By Samir Maharjan

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Teertha and Jaya Ghimire (IN)

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Tara Pun Magar (GA)

Wishing Association of Nepalese in Midwest America (ANMA) and
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Tek Thapa (GA)

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Suresh and Anju Basyal (IL)

गाउँतिरको यो पत्रकारिता

अमेरिकामा नेपालबाट आएको नेपालीबाहेक ठूलो संख्या नेपाली-भाषी भूटानी छन् । नेपाली-भाषी भूटानीको संख्या ५० हजार भन्दा माथि उक्लिएको छ । यो लेख तयार पार्दा (सन् २०१२ जून) सम्म अमेरिकामा नेपाली-भाषी भूटानीको संख्या करिब ५४ हजार पुगेका छन् । नेपाली-भाषी भूटानीलाई अमेरिका ल्याउन शुरू गर्दा ६० हजारसम्मका अधिकतम संख्या ताकिएकामा या बढ्दैन संकत अमेरिकी सरकारले दिएका छन् । नेपालबाट भित्रिएको नेपाली वा भूटानी शरणार्थीबाहेक अरुको संख्या पनि केही छ ।

अमेरिकामा नेपाली-भाषी भूटानी मात्र शरणार्थी ?

शरणार्थीका रूपमा अमेरिकाले वर्षका बढीमा असी हजार मानिस भित्र्याउने गर्छ । सन् २०१२ फेब्रुअरीसम्म ३० लाखौं शरणार्थीको स्वागत गर्‍यो । सन् १९७५ पछि अमेरिकामा वर्षेनि बढीमा ८० हजार शरणार्थीलाई बसोबास गराइँदै आएको छ । यसको अर्थ सन् १९७५ पछि अमेरिकामा पुनर्स्थापित गराइएका शरणार्थीको संख्या ३० लाख पुगेको छ । अमेरिकाको जनसंख्या ३१ करोडको हाराहारीमा छ ।

अमेरिकाले शरणार्थीलाई नयाँ जीवन, नयाँ आवास र नयाँ समुदाय प्रदान गर्दै आएको छ । सन् १९८० को दशकमा भियतनाम, लाओस तथा सोभियत संघ (अहिलेको रूस तथा अन्य विभाजित मुलुक) बाट शरणार्थी अमेरिका ल्याइन्थे । सन् १९९० को दशकमा पूर्व-युगोस्लाभियामा युद्ध भएपछि धेरै बोस्नियाली शरणार्थीहरू अमेरिका आए । २१ शताब्दी शुरू भएपछि बर्मा, भुटान, इरान, इराक र सोमालियाबाट शरणार्थी ल्याएर अमेरिकामा पुनर्स्थापित गरिएको छ ।

गत वर्ष (सन् २०११) मात्र अमेरिकामा ५६ हजार शरणार्थीलाई पुनर्स्थापित गरियो । ५६ हजारमध्ये १४ हजार ९ सय ९९ भूटानी शरणार्थीलाई अमेरिका ल्याइएको थियो । सन् २००८ मा शुरू भएको नेपाली-भाषी भूटानी शरणार्थीको पुनर्स्थापना सन् २०१२ मार्च अन्तिमसम्म ५२ हजार ५२ पुगेको छ ।

एउटा न्युजलेटर

भाषा जानिहाल्छ, 'जे पर्छ, सो टर्छ' कै लहडमा अमेरिका आउने जोकोहीले यही सोच्छ । यहाँको पद्धति वा प्रणालीका बारेमा दुई अक्षर मात्र पढ्न भ्याए, उसले अमेरिका आएर त्यसैका लागि थप ऊर्जा वा समय खर्चनु पर्दैन ।

अमेरिकामा नेपाली-भाषी पत्रपत्रिका धेरै छन् । वेबसाइट भन्ने धेरै । तर अमेरिका भित्रिने जोकोही नेपाली-भाषीलाई यहाँ बसोबास गर्न सहज पार्न कस्ता सामग्री चाहिन्छन् ? अंग्रेजी बोल्न जान्दैनमा सबैथोक फटाफट जानिन्छ त ? के नेपालमा स्नातक गर्दैमा अमेरिकी समुदायमा आफूलाई उसले समायोजन गर्न सक्ला ? यस्तै प्रश्नका उत्तरका रूपमा 'अक्षरिका' नेपाली न्युजलेटर शुरू गरिएको हो ।

यसमा थप के पनि हो भने नेपाली-भाषी भूटानी शरणार्थी ल्याउँदा परिवारका सबै सदस्य अमेरिका आउने भएकाले नेपालीमा निकालिएका सामग्री उहाँहरूलाई बढी काम लाग्ने देखिन्छ । अमेरिकी आप्रवास नियमअनुसार नेपालबाट अमेरिका आउने बहुसंख्यक मानिस अंग्रेजी जान्ने हुन्छ । उसले ढिलो-चाँडो यहाँका पद्धति वा प्रणालीका बारे पक्कै सिक्छ ।

तर नेपाली-भाषी भूटानी शरणार्थी परिवारमा मुख्यतः हजुरबुबा-हजुरआमा, बुबा-आमाको पुस्तामा भाषाको समस्या छ । हजुरबुबा-हजुरआमा, बुबा-आमाको पुस्ता वा भाषाको समस्या हुने जोकोही नेपाली-भाषीलाई 'अक्षरिका' काम लागेको छ ।

शरणार्थी भित्र्याउने काम अमेरिकी सरकारले गर्छ भने बसोबास गराउने काममा पुनर्वास संस्था (रिस्याटलम्यान्ट एजेन्सी) ले सहयोग गर्छन् । यी संस्था भन्नाले नगर कार्यालय, गैरसरकारी संस्था, धार्मिक संस्था आदि हुन्छन् । यस्ता संस्थाले नै शरणार्थीहरूलाई शुरूवाती भाषाज्ञान, तालिम आदि दिन्छन् । यस्ता तालिम आदिमा पनि 'अक्षरिका' सन्दर्भ सामग्री बन्दै आएको छ ।

'अक्षरिका' कसरी थालियो ?

सतन आचार्य, मेरो ज्वाइँ, सन् २००५ मा डाइभर्जिटी भिसामा सपरिवार अमेरिक । आउनु भयो । केही महिना न्युयोर्क बसेपछि उहाँ न्यु ह्याम्प्सर सर्नुभयो । न्यु ह्याम्प्सरको म्यानचेस्टरमा 'म्यानचेस्टर कम्युनिटी रिसोर्स सेन्टर' मा काम गर्नुभयो । यो सेन्टरले नेपाली-भाषी भूटानीहरूलाई पुनर्स्थापनाका लागि तालिम आदि दिँन्थ्यो ।

गाउँतिरको यो पत्रकारिता

‘म्यानचेस्टर आइपुग्ने नेपाली-भाषी भूटानीहरूलाई सतनजीको ठूलो साथ मिलेको थियो । मान्छेपिच्छे आफूले जानेको कुरा भन्नुभन्दा उहाँले नेपालीमा केही सामग्री हुन सके कति राम्रो हुन्थ्यो भन्ने सोच्नु भयो । तर यसलाई कसरी बनाउन सकिनेला भन्ने चाहिँ गाह्रो थियो । उहाँ आफू बजार-व्यवस्थापनमा राम्रो अनुभव भएको व्यक्ति यो पत्रकारिताका काम सहज थिएन, तथापी बहिनी ताराले रत्नराज्य क्याम्पसबाट पत्रकारितामा स्नातक गरेकी थिइन । तर ‘प्रिन्ट’ जर्नालिज्ममा केही अनुभव लिन मात्र पाएको थियो । बिहे भयो । यी पाठ्य-सामग्रीको अवधारणालाई मूर्त दिन उनले भ्याइनन्, सकिनन् । यसवीचमा सतनजीले पत्रकारिता जान्ने नातेदारहरूलाई नभन्नु भएको होइन । ती नातेदारमध्ये म पनि थिएँ । तर एकपटक पनि अमेरिका नपुगी, त्यहाँ का बारेमा थोरै नजानी काम गर्न सजिलो थिएन ।

सन् २०१० जुनमा म एउटा कार्यक्रममा सहभागी हुन न्युयोर्क आएँ । अगस्त १५ देखि ‘अक्षरिका’ निस्कन थाल्यो । कुनै पनि सामग्री अनुवाद गरेर फटाफट बाँड्नुभन्दा न्युजलेटरका रूप दिँदा राम्रो हुने ठानेर यसलाई चार पृष्ठको न्युजलेटर बनाइयो । यसको नाम भने मज्जाले जुराइयो । अक्षरिका नामकरण अक्षर र अमेरिकाको संयोजनबाट भयो । त्यसैले यसको उद्देश्य अमेरिकामा बस्ने नेपाली-भाषी समुदायलाई शिक्षा, जानकारी, हौसला दिनु र सक्षम बनाउनु तोकियो ।

यसलाई शुरूमा पाक्षिक गरियो । सन् २०११ मा मलाई एउटा सहयोगी-किताब (नेपाली-अंग्रेजी गाइड बुक) संयोजन गर्ने मौका मिल्यो । सन् १९६० को दशकको अन्त्यतिर नेपालमा पिसकोर स्वयंसेवक भएर फिरेका डगलस हलले उक्त किताबका प्रस्ताव ल्याउनुभयो । उहाँ नै किताबको अंग्रेजीतर्फका संयोजक हुनुभयो । किताब तयार पार्ने र नेपाल जाने कामले अक्षरिकालाई मासिक बनाइयो । यसलाई पुनः पाक्षिकमा फर्काउन निकै गाह्रो भइरहेको छ ।

अक्षरिका कसरी वितरण हुन्छ ?

अक्षरिका निस्कँदा हामी नेपालीभाषी केही हजार पाठकलाई इमेल गर्छौँ । नेपाली-भाषी भूटानीलाई पुनर्वास गराउने अमेरिकाभरका केही सय संस्थामा पनि इमेल गर्छौँ । यसका ३५ वटा अंक (एउटा नमुनासहित ३६ अंक) निस्केका छौँ । हामीले यो न्युजलेटरलाई ज्ञानज्योति केन्द्रका वेबसाइटमा राखेका छौँ । स्मरणरहोस्, माथि उल्लेखित पुस्तक ‘अमेरिकामा बसोबास’ (ह्यान्डबुक फर लिभिङ इन द युनाइटेड स्टेट्स) पनि ज्ञानज्योति केन्द्रको वेबसाइटबाट डाउनलोड गर्न सकिन्छ ।

ज्ञानज्योति केन्द्रको जन्म

अक्षरिका न्युजलेटर प्रकाशन थाल्दा त्यो न्यु ह्याम्पसर राज्यको म्यानचेस्टरस्थित एस एन्ड टी कम्युनिकेसनको स्वयंसेवी प्रयास थियो । डगलस हलले भूटानी शरणार्थीलाई मद्दत पुगोस् भनेर ‘संक्षिप्त अंग्रेजी-नेपाली, नेपाली अंग्रेजी शब्दकोष’ (डिक्सनरी) निकाल्न थालेको ४ वर्ष बितिसकेको छ । उहाँले उक्त डिक्सनरी, अक्षरिका, अमेरिकामा बसोबास आदिलाई एउटै छातामुनि राख्न ‘ज्ञान ज्योति केन्द्र’ स्थापनाको प्रस्ताव ल्याउनुभयो । उहाँको प्रस्तावलाई साकार बनाइयो । अहिले यो संस्था यस्तै सामग्रीका निर्माण, प्रकाशन र वितरणमा सक्रिय छ ।

र, अन्त्यमा

सेवा सबै नेपाली-भाषीको गरेको आशा गरिएको त छ । तर यो ठूला शहरको अखबार जस्तो होइन । कता-कता छ, नेपालमा भएको भए, यसलाई मोफसलको पत्रिका भनिन्थ्यो । संख्यामा गणना गर्नुपरेको भए, अल्पसंख्यक हुन्थ्यो । त्यहि त अक्षरिका छ, ज्ञानज्योति केन्द्र छ । गाउँतिर छ । बेलाबेला भन्नु परेको छ, हामी पनि छौँ, हजुर । तर लाग्छ, यो शहरका चमक-दमकभन्दा पर थालिएको प्रयास कहाँसम्म पुग्ला हजुर ?

(राजेश, अमेरिकामा प्रकाशित हुने ‘अक्षरिका’ नेपाली न्युजलेटरका सम्पादक हुन् । उनका केही लेख www.koirala.com.np मा पढ्न सकिन्छ ।)

राजेश कोइराला (न्यू योर्क)

शैक्षिक आन्दोलनका अगुवालाई

समाजमा सकारात्मक प्रभाव मात्र पार्ने मान्छे, मानवकै निर्माता, जीवन निर्वाहको बीज छरिदिने मानिस, विद्यार्थीको चरित्र निर्माता, व्यवहार परिवर्तक, समुन्नतिको द्वार खोल्दिने मानव, तनाव र द्वन्द्व नाशक विशाल छविवाला व्यक्तित्व शिक्षक ! आम (बुबाभन्दा सम्माननीय, मार्गदर्शक, आंशिक चिकित्सक, आंशिक वैज्ञानिक, पूर्ण धार्मिक, आशावादी र उत्साहित, प्रजातान्त्रिक र सामाजिक सिद्धान्तमार्गी, परिवर्तनको संवाहक, क्षमाशील, उद्यमशील, प्रगतिशील, मिलनसार, विनोदप्रिय, स्पष्टवक्ता मानवको श्रेष्ठतम व्यक्तित्व शिक्षक ! शिक्षण पेशाप्रेमी, बालमनोविज्ञानको ज्ञाता, अनुकूल शिक्षण विधिको प्रयोक्ता, ज्ञानको प्रचारक, निष्पक्ष कार्यशैली र व्यवहारकर्ता, विराट व्यक्तित्व शिक्षक ! राजनैतिक तटस्थ, धार्मिक सहिष्णु, आत्मविश्वासी र सहासिलो व्यक्तित्वजस्ता अनगिन्ती उपमा र विशेषणले युक्त सगरमाथा नै शिक्षक हो ।

हामी भने सत्य बुझे पनि बुझ्न पचाइरहेछौं । सत्य जानेर पनि सत्य पचाउन सकिरहेका छैनौं । सत्य बोध नगरीकन सत्य बोध गराउने महाअभियानका नायक बन्न खोजिरहेछौं । आफ्नो वर्तमान नभोगी, भविष्य नसोची अरूलाई वर्तमान भोग, भविष्य सोच भनिरहेछौं । कतिपय ठाउँमा, कतिपय अवस्थामा सानो निउँमै अराजकता निम्त्याउने गरी मर्यादाहीन काय 'मा सङ्लग्न छौं । अनि भन्दै छौं- 'वर्तमान रहे न पढाउने, पेट भरिए न बोल्ने, सुनिश्चित भविष्य भएन न अरूको पनि बनाउने !'

हामीले चिन्तन गर्न छाडिसक्यौं, खाली चिन्ता गछौं । सुविधाका पछि छौं, कर्तव्य र दायित्व पन्छाएर राख्छौं । हामी आफूलाई आम मान्छेभन्दा माथि ठान्छौं र समाज पनि त्यसै ठान्छ । तर, व्यवहार भने आम मान्छेको भन्दा तल्लो स्तरको गछौं । सचेत काम बेगरकै मान खोज्छौं । सतर्क हुन सकेनौं, भएको ठोक्नु गछौं ।

हामीलाई आफ्नै विश्वास छैन । आफूभित्रको सामर्थ्यको बोध छैन । तर, कलिला मुनाहरूलाई विश्वासको घेरामा राख्न खोजिरहेका छौं । सामर्थ्यको बोध गर भनिरहेका छौं । आफैँ जान्दैनौं, आफैँ बुझ्दैनौं । जानेको र बुझेको स्वाड रच्दै छौं । शिक्षक नामको पगरी गुथेका छौं ।

सेवा गर्दा मेवा पाउँदैनौं भन्ने यकिन थियो त किन शिक्षण पेशा नै अडगाल्नुपर्थ्यो ? अभैसम्म त धर्ती खाली नै छ । अभैसम्म त बोल्न रोक छैन । अभैसम्म त चाहिँदो काम गर्न छेकवार छैन । सबैले एकै द्वारबाट छिर्नुपर्छ भन्ने छैन । जीवनको राजमार्गमा पुग्नका लागि अलग-अलग द्वारहरू छन् । बाँच्न एउटै कला पर्याप्त छैन, धेरै कला छन् । कलाकार बन्न सक्नुपर्छ, कला देखाउन राजी रहनुपर्छ । सजिलो मार्ग छिचोल्दाभन्दा जोखिमपूर्ण मार्ग छिचोल्दा कमाइ ज्यादा हुन्छ । हामी कमाइ गर्न किन पछि सक्छौं त !

आफ्नो विवस कहानी सुनाएर शैक्षिक पेशाको बदनाम गर्न छाडौं । सोर्सफोर्स देखाएर, धनदौलत लगानी गरेर शिक्षण पेशामा प्रवेश गर्न छाडौं । चाकरी, चाप्लुसी गर्न बन्द गरौं । गुलाम बन्न जन्मेको हुँ भन्ने बिसौं । बुद्धि र विवेकको खेती गर्ने ठाउँमा विषादी छर्केर उडुस र उपियाँ मर्दैनन् । पेट पाल भनेर दान दिन कोही अग्रसर हुँदैन ।

जीवन दान दिन सक्छौं त 'शिक्षक हुँ' भनौं । हैन, सामर्थ्य छैन, अनुकूल हुँदैन भने आ-आफ्नो पदबाट राजीनामा दिएर शून्य बनौं । अनि, आनन्दको श्वास लिने अभ्यास गरौं । सम्भावनाका अनगिन्ती द्वारहरू एकाएक देखा पर्नेछन् । सर्तसहित एउटा ढोका खोल्छौं । नहटी डटेर हिँडिरहौं, गन्तव्य पत्ता लाग्छ । राजमार्ग फेला पर्छ, पर्छ । जीवनको त्यसै राजमार्गमा पुगेर सारथि बनौं । वर्तमान खोजौं, त्यहीँ पाइन्छ । भविष्य सोचौं, त्यही भेटिन्छ ।

सत्य यदाकदा जहर लाग्छ । विचित्रको कहानी बोकेर यात्रा गरिरहेका छौं । अर्काका लागि सोच्ने कर्तव्य र दायित्व लिएर पनि आफ्नै लागि मात्रै सोच्छौं । अनि, हामी केको शिक्षक ! शिक्षकभन्दा माथि उठिरहने हो भने, शिक्षकभन्दा तल झर्निरहने हो भने आफूलाई शिक्षक भन्न छाडौं । शिक्षक कहलिन बन्द गरौं । र, एक ठाउँमा भेला होऔं । सरसल्लाह गरौं । सक्छौं- बलको, बुद्धिको लगानी गरेर कर्मपथमा लागौं । सक्दैनौं, ठाउँ छैन, साधन र स्रोत नै उपलब्ध छैन । अगाडि गएर पनि कराल पहाडमा ठो किन्छौं, पछाडि सरेर पनि भयङ्कर खोपिल्लोमा जाकिन्छौं भने जाऔं, सरकार नजिक जाऔं । जन्माउन दिएपछि, जन्मिन पाए पछि, पढेर योग्यता लिएपछि उसले नै बाँच्न दिनुपर्छ । उसले नै ओत दिनुपर्छ । उसले नै भोक मारनुपर्छ । शोक लिनुपर्छ उसैले नै दुःख बोक्नुपर्छ । हामीलाई सुख देखाइदिनुपर्छ । त्यसैले उसका सामु भनौं- हामी देशका सिपाही हौं, हामी देशका नोकर हौं । हामी देशका बासिन्दा हौं । हामीसँग शैक्षिक योग्यता छ । हामीसँग हातमा सीप छ, मनमा जोस छ, पाखुरीमा सामर्थ्य छ, छात (भरि) स्वाभिमान छ, सहास छ, धैर्यता छ । पहाडलाई मैदानमा परिणत गर्न सक्छौं, मैदानलाई सुन बर्षिने बनाउन सक्छौं । हिमाललाई छातीमा अड्याउन सक्छौं । यही धर्तीलाई अलकापुरी पार्न सक्छौं । पसिना बगाउँछौं, विवेक लगानी गछौं । काम देऊ, रोटी देऊ, हाम्रो वर्तमान हामीलाई नै देऊ । जे बोल्छौं, त्यही गछौं । बोलेको पुर्‍याई छाड्छौं । भ्रष्ट मुहार देखाउँछौं भने, कलङ्कित मुहार पाछौं भने सूलीमा चढ्न तयार छौं, फाँसीमा झुण्डिन हिचकिचाउँदैनौं । गोलीले उड्न अस्वीकार गर्दैनौं ।

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शैक्षिक आन्दोलनका अगुवालाई

शिक्षक मित्र ! यत्ति गर्दा पनि हुन्न भने, यत्ति सपथ खाँदा पनि, यत्ति प्रतिबद्धता जाहेर गर्दा पनि कुम्भकर्ण सरकार विउँभेर पनि निदाएको बहाना गरिरहन्छ भने ठूलूला गलले पल्टाउँदै त्यसलाई सप्तकोशीमा खसाली दिऔं । र, नयाँ युगको सूत्रपात गरौं । त्यस युगमा अनेक शरीरका मन एक हुन्छ, अनेक पेटका एक मुख हुन्छ, अनेक सोचका हात एक हुन्छ, अनेक विस्तरका एक छानो हुन्छ ।

सुखको लालच हुँदैन, दुःखको प्रवाह रहँदैन । आँसु आउँदैन, किनभने त्यो जन्मनै पाउँदैन । हाँसो छाउँछ, किनभने त्यो जन्मन्छ र हुर्कन पाउँछ । आडम्बर देखिँदैन, जताततै पौरख भेटिन्छ । आफ्नो कूलो आफैँ खन्छौं । आफ्नो बारी आफैँ गोड्छौं । आफ्नो पानी आफ्नै खेतबारीमा पटाउँछौं । आफ्नो वन आफ्नै संरक्षणमा राख्छौं । ढोंगी, स्वार्थी, सङ्कीर्ण, आडम्बरी, लुच्चा, लफ्ङ्गा, निर्धर्णी, कामचोर, दलाल, भट्टाचारी, द्रव्यपिपासु जतिलाई सुधन अन्तिम चेतावनी दिन्छौं । सुधे विकासको नोकर बनाउँछौं, नसुधे धर्तीमे मिलाउँछौं । श्रमदान अनिवार्य बनाउँछौं । काम दिन्छौं, माम दिलाउँछौं, आफ्नै छानो होस् भन्छौं । साथमा पारिलो घाम समेत दिन्छौं ।

सहानीय छ त- सबै आमाबुबा, सबै दाजुभाइ, सबै दिदीबहिनी, सबै छोराछोरी । जनघात, राष्ट्रघात भएमा भने पितामाता मान्दैनौं, दिदीबहिनी गन्दैनौं, दाजुभाइ ठान्दैनौं, सन्तान मोहमा फँस्दैनौं । कर्मको फल दिएर छाड्छौं । मर्म बुझेर काम दिन्छौं । कोही बसिखान पाउँदैन, कोही मरिरहन पर्दैन । प्रकृतिको यस भव्य रङ्गमञ्चमा हामी सबै एकसाथ निस्कन्छौं । अभिनय गछौं, कला देखाउँछौं । खुशी हुन्छौं, खुशी पाछौं । जगत्लाई हँसाउँछौं, प्रकृतिलाई नचाउँछौं ।

त्यसैले त शिक्षक साथी ! म तपाईंलाई भन्न खोजिरहेछु.....

-नरनुस् ! नकराउनुस् ! नचिच्याउनुस् ! सुन्छन् ! दुनियाँले सुन्छन् !

तपाईं के भनेर शिक्षक हुनुभएको थियो, तपाईं के ठानेर शिक्षक बन्न मञ्जुर रहनुभएको थियो ? विद्यालयले नै पाल्नुपर्छ, व्यवस्थापन समितिले तपाईंको जागिर थाम्नुपर्छ ? के यस्तो कानुन कतै छ ? के तपाईंविना श्रमकै दाम पाइरहनुभएको छ र ? तपाईं आफूलाई के सम्झनुहुन्छ ? के तपाईं गुलामको गुलामै रहन चाहनुहुन्छ ? छोराछोरीको विजोग सुनाएर, श्रीमतीको अलपत्रे व्यथा बकेर, आफ्नो अनिश्चित भविष्य औँल्याएर, शिक्षकको शिक्षकै बन्न चाहनुहुन्छ ? त्यसभन्दा माथि र त्यसभन्दा तल केही देख्नुहुन्छ ? जहाँ खुट्टा टेक्नुभएको छ, के त्यो र त्यत्ति मात्र धर्ती हो भन्थानुहुन्छ ? हातमा चक, डस्टर लिएर कलिला विद्यार्थीसामु दिनहुँ पुगेर पेशा मात्र तपाईंलाई प्रिय छ ? के तपाईं यस्तै शिक्षक बनेरै जीवन गौरवशाली हुन्छ भन्थानुहुन्छ ? परिवारको विलौना र आफ्नो विवशता देखाएर शिक्षक नामक पगरी गुथी रहन चाहनुहुन्छ ? आफू गुलाम बनेर गुलाम बन्न प्रेरणा दिइरहनुहुन्छ ?

-भो ! अरू नरनुस् ! अरू नकराउनुस् ! अरू नचिच्याउनुस् ! सुन्छन् ! दुनियाँले सुन्छन् !

रोएर जागिर पाइने भए, दिनहुँ स्यालहरू रोइरहन्थे । भुकेर र भुकेर जागिर थामिने भए कुरुरहरू चौबीसै घण्टा भुकिरहन्थे, भुकिरहन्थे । यी बहिराहरूका अगाडि नकराउनुस्, यी अन्धाहरूका अगाडि नरनुस्, यी मूर्खहरूका अगाडि गुलामी नदेखाउनुस् । लाज हुन्छ, लाज ! तपाईंको काँधमा भविष्यका नक्षत्रहरू छन् । तपाईंका साथमा भविष्यका योद्धाहरू छन् । तपाईंको दिमाखमा अजस्र ज्ञानगुणको खानी छ । विवेक छ ! पाखुरीमा तागत छ । आइपरे पहाड फोड्न सक्नुहुन्छ, मैदान उचाल्न सक्नुहुन्छ, हिमाल थर्काउँन सक्नुहुन्छ । छ, हरेक कुरा तपाईंसँग नै छ । तपाईंभित्र अनगिन्ती सम्भावनाका लहरहरू छन् । अविरल बग्ने इन्द्रवतीहरू, कर्णालीहरू, सप्तकोशीहरू छन् । तपाईं विरुवाका माली हुनुहुन्छ, धनी हुनुहुन्छ । तपाईं त मल हुनुहुन्छ, तपाईं त जल हुनुहुन्छ । सिङ्गो धर्ती तपाईंकै प्रतीक्षा गरिरहेको छ । बुझ्नुस्, तपाईंको साथमा संसार छ । तपाईंमा इमान्दारिताको रगत बगिरहेको छ । सम्भावनाको कोपिला प्रफुटित हुन खोजिरहेको छ । केवल मल लगाउन बाँकी छ, केवल जल छर्कन बाँकी छ ।

-अब त फर्कनुस् ! अब त त गुलामी छाड्नुस् ! अब त आफूलाई चिनुस् !

यही धर्तीमा विरुवा रोप्नुस् । मल लगाउनुस् । जल पटाउनुस् । विरुवा बढ्छ । वृक्ष बन्छ । फूल लाग्छ । मगमग वासना छ्छ । संसार हँसाउँछ । ढोंगीहरूलाई तर्साउँछ । निमुखाहरूलाई बढ्याउँछ । अगाडिको उज्यालो मार्गतर्फ लाग्छ, पछाडिको अँध्यारो मेट्दै जान्छ । फल पनि लाग्छ । आनन्दले कुपुकुपु खान पाइन्छ । हेर्नुस्, दुःख पछिको सुख स्वादिलो हुन्छ । सुख पछिको दुःख विर सिलो हुन्छ । दुःखमा खुट्टा नकमाउनुस् । लत्तो नछाड्नुस् । मार्ग नमोड्नुस् । जुन मार्ग रोज्नुभएको छ, त्यहीँ खडा भइरहनुस् । ऋतु आउँछन्, फेरि जान्छन् । फेरि आउँछन्, फेरि जान्छन् । आउँने जाने क्रम चलिरहन्छ । आएपछि जानुपर्ने संसारकै रीत हो । गएपछि आउनुपर्ने पनि रीत हो । हाम्रा साथमा विपना छ, कहिले काँही सपना पनि रहन्छ । कुनै कुनै सपना साँच्चै लायकका हुन्छन् । कहिलेकाँही सपनामा पनि बाँच्ने गर्नुस् । हाँस्न मनाही छैन । नाच्न मनाही छैन । कहिलेकाही हाँस्नु पनि पर्छ, नाच्नु पनि पर्छ ।

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शैक्षिक आन्दोलनका अगुवालाई

-जे छ सम्झनुस् ! अब त चिन्नुस् ! आफूलाई अविश्वास नगर्नुस् ! दुनियाँलाई गुलामीको रामकहानी नसुनाउनुस् ! मान्छे अहङ्कार हो । यसैभित्र बाँच्नुपर्छ । दुःख भए दुःखै गुरु, सुख भए सुखै गुरु ! भीरवाट हाम फाल्ने जमर्को कायरता हो । सपनाको मुत्यु हुन नदिनुस् । बाँच्ने नै हो भने अभ्यास चाहिन्छ । आफ्नो जिद्दी नथोपर्नुस् । नियतिको भ्यालखानामा नखस्नुस् । कैदी जीवन नरोज्नुस् । दासत्वको जञ्जर मिल्काउनुस् । जहाँ काँडा बिभ्यो, निकाल्ने साधन र माध्यम त्यसैलाई बनाउनुस् । त्यसैमा भाला रोप्ने भूल नगर्नुस् । हेर्नुस्, सुखमा पनि दुःख र दुःखमा पनि सुख नलुक्ने हो भने मान्छे सबै सकिन्छ । आत्महत्या गर्थे । त्यसैले त महत्वाकाङ्क्षा पाल्नुस् । त्यो हुर्कनुपर्छ । त्यो फल्नुपर्छ । त्यो फल्नुपर्छ । नहुर्कने, नफुल्ने, नफल्ने महत्वाकाङ्क्षाको काम छैन । जोखिम हातमा लिन सहज हुँदैन । हाँसोमा मात्र आनन्द लिन छाड्नुस् । रोदनमा पनि आनन्द खोज्ने गर्नुस् । मानवीय जीवन आँशु र हाँसो मिश्रित हुन्छ ।

-सुन्न दिक्क नमान्नुस् । बरू सुनाउन दिक्क ठान्नुस् । दिन सोच्नुस्, लिन सोच्नु छैन । गुन्न नछाड्नुस्, भन्न नभुल्नुस् । ठाउँमा बोल्नुस् । बोल्दा यताउती हेर्नुस् । के बोल्ने, सोच्नुस् । के गर्ने, गुन्नुस् । कोसँग के बोल्ने विचार गर्नुस् । मन छाम्नुस्, मुटु जोख्नुस् । भन्न हुने जति भन्नुस्, नहुने बन्दै नभन्नुस् । किनभने तपाईं ठेकदार हुनुहुन्छ । काँधमा ठूलो भारी छ । जथाभावी विसाउन पाउँनुहुन्न । आजको यो भारी भोलिको संसारलाई चाहिन्छ । हेर्नुस्, आफूले आफैँलाई कुरूप नठान्नुस् । आफूलाई कायर नबनाउनुस् । आरामले चल्छ, जिन्दगी । बस्- साहस चाहिन्छ, धैर्य चाहिन्छ । पौरख चाहिन्छ । अलिक इमान्दारिता चाहिन्छ । कर्तव्यनिष्ठता पूरापूरी चाहिन्छ । हैन, सपना छैन । सहास छैन । धैर्यता छैन । केही पनि छैन भने-भीर खोज्दै हिँड्ने गोरुलाई राम, राम भन्न सकिन्छ, काँध थाप्न सकिँदैन ।

-तब त रुनुस् ! चिच्याउँनुस् ! पुकारा गर्नुस् ! प्रार्थनामा बस्नुस् ! गुलामी गर्नुस् ! गुलाम बन्नुस् !

तर, खबरदार ! तपाईंले आजलाई चुडन पाउँनुहुन्न । तपाईंले भोलिलाई कुल्चन पाउँनुहुन्न । सुगन्धित फूल टिप्न पाउँनुहुन्न । मन्दिरमा चढाउने बहाना गर्न पाउँनुहुन्न । ज्योति भएको मान्छे हुँ भनेर कुल्चन पाउँनुहुन्न । कसैलाई थाड्नामै सुताउने अधिकार तपाईंलाई छैन । मुखमा रामनाम जप्दै बगलीमा छुरा राख्न पाउँनुहुन्न । खबरदार ! तपाईं शिक्षक भइरहन पाउँनुहुन्न ।

तथापि सुध्नुहुन्छ, चाँडो सुध्नुस् । तपाईंसँग कमल छ, मसी छ, कागज छ । तपाईंसँग बिरुवा छ, जल छ, मल छ, भूमि पर्खिरहेको छ । तपाईंसँग ज्ञान छ, दिमाख छ, विवेक छ । तपाईंसँग काँध छ, जिम्मेवारी छ, पौरख छ । नभएका कुरा थोरै छन्, हुनुपर्ने धेरै छन् । त्यसैले त तपाईं शिक्षक हुनुहुन्छ । त्यसैले त तपाईं युगनिर्माता हुनुहुन्छ । भविष्यदाता हुनुहुन्छ । तपाईं सेतु हुनुहुन्छ । तपाईं अनुभवी माझी हुनुहुन्छ । नदी तार्नुस्, तार्ने सीप छ । जाग्न बाँकी भए, पहिले आफैँ जागनुस् । अनि, जगाउनुस्, दुनियाँलाई जगाउने अभिभारा छ । प्रज्वलित हुन बाँकी भए प्रज्वलित हुनुस्, अनि सल्काउनुस् । संसार उज्यालो बन(ाउनुस् । तपाईंकै प्रतीक्षामा संसार कुरेर बसेको छ ।

-तर, होसियार ! विश्वासघाती नबन्नुस् । पौरखको मालिक बन्नुस् । तपाईंकै हातमा संसार छ । पन्छाएर निदाउने चेष्टा नगर्नुस् ।

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तपेश्वरी-९, उदयपुर

हाल- श्री लिटिल फ्लावर मा.वि., राजविराज मोडेल क्याम्पस र वर्ल्डभिजन क्याम्पस, राजविराजमा शिक्षणरत ।

Wishing Association of Nepalese in Midwest America (ANMA) and
Nepalese Association in Southeast America (NASEA)
a grand success for the Joint Convention in
Indianapolis, Indiana Aug 31—Sep 2, 2012

Mukesh Singh and Sarala Pandey (OH)

Wishing Association of Nepalese in Midwest America (ANMA) and
Nepalese Association in Southeast America (NASEA)
a grand success for the Joint Convention in
Indianapolis, Indiana Aug 31—Sep 2, 2012

Ramesh and Sudha Amatya (OH)

Golden Opportunity

Coffee - Branded brew

Nepali coffee producers celebrated the registration of the official trademark of Nepali organic coffee. The Department of Industry granted the trademark after the Nepal Tea and Coffee Development Board (NTCDB) applied in May 2007. Organic coffee grown in Nepal will now be known as 'The Himalayan Specialty Nepal Coffee'. This trademark will assure international buyers that the coffee is organic and has been produced in Nepal. The trademark will also standardize and guarantee the quality of Nepal-grown coffee. The process of certifying 10 Nepali coffee producers with the trademark has already begun. Commercial farming of coffee in Nepal started in 1976, but the market finally began to pick up in the last decade. Only the highland Arabica variety is produced in Nepal. At present, 1,630 hectares of land are used for coffee farming, spread over at least 23 districts, including Syangjha, Gulmi, Palpa, Kaski, Tanahun and Baglung. The industry employs 25,000 farmers and this year, total coffee production amounted to 334 tons, up from 265 tons in the last fiscal year.

Nepali coffee has done well on the international market because of the taste these criteria add to a brew. This year, out of total production, 120 tons of coffee were exported. The trademark is expected to boost this figure. Nepali coffee is already finding a niche in the US, Japan, Korea, Germany, Netherlands and Canada, and from this year on, exports have been extended to the Gulf countries. Nepali coffee ranked second among 80 coffee producers in a recent grading exercise in Germany. Unlike most Nepali export industries, the coffee industry here does not need to import any of its raw materials, except for jute bags for packaging, which are sometimes not available locally. This means that all of the revenue earned through coffee export and sales goes into the pockets of Nepali producers and farmers. The industry has also been encouraged by domestic demand. Local coffee culture has grown over the years, demonstrated, for example, by the coffee shops popping up here and there across the Kathmandu Valley. Nepal started selling coffee 27 years ago. At that time, it was difficult to sell even a tons in the local Nepali market. Now more than 50 tons of coffee are sold each year in the local market within Nepal.

Coffee producers here are now lobbying to register the trademark internationally. For the time being, Nepal is just an observer member in the International Coffee Organization, but membership will facilitate access of Nepali coffee to wider markets. For those who don't get the Nepali love of chiya, something else is brewing.

- By Ramesh C. "Arya", PhD

Freedom of Mind

We have our own experiences on such matters. The possibility of controlling or our ability to check its freedom is real; truly possible, not in abundance but in scarcity. With a calm mind, it is possible to understand how this can be accomplished.

Hence we say we have the freedom of the mind and also the power of the will, and if carefully used, we can curtail the "wandering mind" and limit the freedom of the mind. Both are within us as if they are the two sides of the coin – one remains in total freedom and another with potential to use which and how much of that freedom to suppress. This is our understanding, very few of us have fully applied these powers: some have practiced it to some extent while others are incapable of leveraging any of its potential.

Application of the "freedom" to act upon something, upon some idea and take certain course of action for ones' benefit and curtail all the other freedom of the mind in order to make it steady is possible. Using the will power to select one thing and curtail all the other things is the power of divine nature. Inability to choose a useful one, letting mind remain in freedom and not controlling it through will power is not beneficial. Careful control and focus of mind are beneficial to the individual and to all of us collectively. The success and satisfaction or happiness arising with the understanding of these divine potential and powers are within us, within ourselves, equally available at all the places and times to all of us. There is no partiality nor any limitations. Our own experience is the witness of this, in our memory and in our heart. In summary, unwavering attention for an objective is not restraining the freedom; rather, this is the application of the divine power of the freedom to think and use the will power to achieve that. - By Dr. Bishnu Phuyal

पहिलो नेपाली

डा. बरालले अर्को निबन्धको रूपमा शम्भुप्रसाद ढुंगेलको “महेन्द्र मल्ली”को चर्चा गरेको पाइन्छ। जुन चन्द्रिका २ : १ मा सन् १९९९ मा निस्किएको थियो। यसभन्दा पहिले चन्द्रिका १ : ६ मा निस्किएको “जुनकिरी” पनि शम्भु प्रसादको नै निबन्ध मानेको छ। तर त्यो भने “मनुष्य खाद्योत” गुप्त नाममा उक्त पत्रिकाको सम्पादक पारसमणी प्रधानले भाषा परिवर्तन गरि निकालेको थियो। त्यसैले मौलिक निबन्धको सन्दर्भमा “जुनकिरी” को उल्लेख गर्न सकिन्दैन। जहाँ सम्म “महेन्द्र मल्ली”को सवाल छ, एउटा निष्ठायात्मक ढंगको गद्य रचना भएकोले खस नेपाली साहित्यमा देखिएको पहिलो निबन्ध मानेको छ। यसलाई निबन्धको जन्मदाता मोन्तेडको सिद्धान्तअनुसार तुलना गर्दा करीब मिल्न आएको छ। त्यसैले सबभन्दा पहिले निस्किएको निबन्ध यसलाई मानेको हो। तर डा. ईश्वर बरालले शम्भुप्रसाद ढुंगेलको “महेन्द्र मल्ली”को चर्चा गरी पहिलो निबन्ध मानेकोमा पक्षपात भएको देखिन्छ। खस नेपाली निबन्धको पहिलो लेखक नेपाल भित्रको देखाउने क्रममा मात्र शम्भुप्रसादलाई पहिलो निबन्धकार मानेको मात्र हो। खास ऐतिहासिक तथ्यको आधारमा स्वीकार गरेको छैन। “महेन्द्र मल्ली” भन्दा पहिले पनि चन्द्रिकामा निबन्धहरू छापि सकेको थियो। त्यसको चर्चा डा. बरालले कतै गरेको छैन। शेषमणि प्रधानको “विद्या” निबन्ध चन्द्रिका (१:१) सन् १९९८ मा निस्किएको थियो। त्यसलाई निबन्ध मान्न सकिन्छ र ? यो निबन्ध यस पत्रिका लेखकले सारगर्भित खोजपूर्ण पुस्तक “सन्दर्भ साहित्य कालिम्पोंग” १९८३ मा पुनःप्रकाशित गरेको छ (पृष्ठ १८८)।

“चन्द्रिका” बाहेक बनारसबाट निस्कने चन्द्र (सन् १९९५) मा १:९, र १:१० (मई र जुन) मा पनि निबन्ध रचनाहरू प्रकाशित भएका थिए। त्यसलाई निबन्ध मान्ने कि नमान्ने ?

यदि निबन्ध मान्न सकिन्छ भने शम्भुप्रसादले लिइ आएको पहिलो नेपाली निबन्धकारको पद पारसमणि प्रधानलाई दिनुपर्छ। किनभने वहाँको “अध्याभरण” शिर्षकको निबन्ध चन्द्र १:९ मई १९९५ मा निस्किएको थियो। वहाँ पछि सूर्यनारायण प्रधानको नाम अगाडि सार्न सकिन्छ। वहाँको “सत्यता” शिर्षकको निबन्ध पनि चन्द्र १/१० (जुन १९९५) मा पृ. १८-२१ मा निस्किएको थियो। यो निबन्ध पनि “सन्दर्भ साहित्य कालिम्पोंग” १९८३ मा पुनःप्रकाशित गरेको छ। (पृष्ठ १७५) पारस मणि को निबन्ध “विद्या” पनि त्यहि अंकमा पृ. १३-१७ मा प्रकाशित भएको थियो। यसपछि शेषमणि प्रधानको नाम आउँछ र चौथो ठाउँमामात्र शम्भु प्रसाद को नाम उल्लेख गर्नु पर्ने देखिन्छ। निबन्धको सिद्धान्तकारहरूले यी रचनाहरूको छानबिन गरेर खस नेपाली निबन्धका साहित्यकारहरूको वैश उचाल्न आवश्यक छ।

लेखक ओरेगन राज्यका चर्चित समाजसेवी, , साहित्यकार, सम्पादक, भाषा प्रशिक्षक र चतुर्भाषिय भाषाविद् तथा अनुसंधाता हुनुहुन्छ। **दया शाक्य (ओरेगन)**

Wishing Association of Nepalese in Midwest America (ANMA) and
Nepalese Association in Southeast America (NASEA)
a grand success for the Joint Convention in
Indianapolis, Indiana Aug 31–Sep 2, 2012

Buna Dahal (CO)

Wishing Association of Nepalese in Midwest America (ANMA) and
Nepalese Association in Southeast America (NASEA)
a grand success for the Joint Convention in
Indianapolis, Indiana Aug 31–Sep 2, 2012

Indira and Dinesh Koirala (MI)

Wishing Association of Nepalese in Midwest America (ANMA) and
Nepalese Association in Southeast America (NASEA)
a grand success for the Joint Convention in
Indianapolis, Indiana Aug 31–Sep 2, 2012

Luxmi Dangol (KY)

Wishing Association of Nepalese in Midwest America (ANMA) and
Nepalese Association in Southeast America (NASEA)
a grand success for the Joint Convention in
Indianapolis, Indiana Aug 31–Sep 2, 2012

Sashi and Pradeep Dhital (NY)

रक्तदान गरेर तपाईंले

दिनहुँ हाम्रो शरीरमा पुरानो रगतको क्षय हुनुका साथै नयाँ रगत बन्दै जान्छ । यसैले सामान्य व्यक्तिले रक्तदान गर्दै जाँदा शरीरमा रगत बन्ने प्रक्रियाले समेत गति लिन्छ । स्वस्थ मानिसको हड्डी भित्रको बोनम्यारोले नियमितरूपमा ति तत्वहरु बनाइरहेका हुन्छन् ।

रगतको माध्यमले शरीरभित्र पोषण, इलेक्ट्रोलाइट, हार्मोन, भिटामिन, एन्टिबडी उष्मा र अक्सिजन पुग्छ । रगत शरीरबाट अपशिष्ट तत्व र कार्बनडाइअक्साइड बाहिर निकाल्छ । 'रगत संक्रमणसँग लड्छ र घाउलाई निको हुन सहयोग गर्छ, तपाईंको शरीरको तौलको ७० प्रतिशत रगत हुन्छ । शरीरमा कुनै पनि किसिमको संक्रमणविरुद्ध पहिलो अवरोध श्वेत रक्त कणिकाको हुने, ग्रेनुलोसाइट नाउँ गरेको श्वेत रक्त कणिका, रक्त कोषिकाको भित्तासँगै पौडिन्छन् र विषाणुलाई खोजेर नष्ट पार्छन् ।' रातो रक्त कणिका शरीरको अंग तथा कोशिकासम्म अक्सिजन पुर्‍याउँछ । दुई/तीन थोपा रगतमा मात्र करिब एक अर्ब रातो रक्त कणिका हुन्छन् । प्लेटलेट्स रगत जम्नमा सहयोगी हुन्छ र ल्युकेमिया तथा क्यान्सरका रोगीलाई जिउने अवसर दिन्छ । अमेरिकामा हरेक दुइ सेकेन्डमा कुनै न कुनै व्यक्तिलाई रगतको आवश्यकता हुन्छ । सामान्य व्यक्तिलाई रक्तदानको महत्त्व त्यति खेर मात्र थाहा हुन्छ, जतिबेला उनीहरूको आफन्त रगतको अभावमा जीवन र मरणको दोसाँधमा हुन्छन् । डब्लु एच वो को तथ्यांकअनुसार गतवर्ष विश्वमा ९३ मिलियन युनिट रगतको आपूर्ति गरिएको थियो । अमेरिकामा मात्रै ३० मिलिएन ब्लड कम्पोनेन्ट आवश्यक पर्छ । रगत अहिले सम्म कुनै प्रयोगशालामा बन्न सकेको छैन । स्वस्थ व्यक्तिद्वारा गरिएको रक्तदानले नै आवश्यक परेका व्यक्तिको शरीरमा रगत संचार गरिन्छ । कुनै पनि किसिमको शल्यक्रिया, दुर्घटना, प्रसूती, रक्तश्राव जस्ता थुप्रै अवस्थामा रगतको आवश्यकता पर्छ । अझ हिमोफिलिया, थैलसेमिया, ल्युकेमिया जस्ता अनेकौं रोगपीडित व्यक्तिको शरीरलाई पटक पटक रगतको आवश्यकता पर्छ अन्यथा उनीहरूको ज्यानै जोखिममा रहन्छ । हामीले समाचारहरुमा रगत नपाएर कत्तिको जीवन गएको पढेका छौं, सुनेका छौं ।

अधिकांश रोगको उपचारको सम्भावना, शल्यक्रियाको बढ्दो मामिला, र रोगको बृद्धिले रगतको माग धेरै भए पनि रक्तदाताको कमी भने कायमै छ । अमेरिकामा ३८ प्रतिशत जनता रक्तदान गर्न योग्य छन् तर ७ प्रतिशतले मात्र गर्छन् । हो, यहि बेला हो । तपाईं हामि नेपालि जनसमुदायले यसमा ठुलो भूमिका निर्वाह गर्न सक्छौं । हामि त्यति टाढा बाट यो देशमा आएका छौं, हर किसिमका सहूलियत पाई रहेका छौं, त्यसको बदलामा के दिने त्? रगत । यो भन्दा ठुलो कुरो र अमूल्य अरु केहि छैन ।

रगतमा भएका चार वटा छुट्टाछुट्टै 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 ।

पहिलो पटकका रक्तदाताले थाहा पाउनु पर्ने कुराहरु:

- (१) रगत निकाल्नका लागि प्रयोग गरिने सुइ देखि डर लाग्न सक्छ, तर नडराउनुहोस । तपाइको अलावा रक्तदान गर्नेहरुमा अरु पनि छन । सुरुमा सुइले छुसुक्क घोचेको जस्तो महसुस हुन्छ र त्यसपछि केहि दुख्दैन ।
- (२) प्रायः जसो खानेकुराहरु खाँदा आइरन युक्त खानेकुरा खानुपर्छ ।
- (३) रक्तदान गर्नु अघि र पछि पनि प्रशस्त तरल पदार्थ पिउनु पर्दछ । यसले शरीरमा सुख्खापन हुनबाट बचाउछ ।
- (४) रक्तदान गर्नु पूर्व स्वस्थ खानेकुरा खानु पर्दछ । सकभर चिल्लो खानेकुराहरु नखानुहोला ।
- (५) रक्तदान गर्ने ठाउमा आफ्नो फोटो भएको परिचयपत्र लिएर जानुपर्छ ।
- (६) रक्तदान गर्ने अघिल्लो दिन बेलुका चाडै सुतेमा राम्रो ।
- (७) रक्तदान गर्न जाने ठाउमा जाँदा सजिलो खालको सर्ट लगाएर गएमा राम्रो । रक्तदान गर्न बाहुला माथि सार्न सजिलोहोस भनेर ।

Continued on pg66 (अर्जुन प्रसाद मैनाली)

रक्तदान गरेर तपाईंले

- (८) रक्तदान गर्ने बेड वा मेचमा सजिलोसग बस्नुहोला । सकभर मनमा राम्रो कुरा मात्र लिनु भए राम्रो ।
- (९) रक्तदान गर्नेको तौल ११० पाउण्ड र आयु भने १७ वर्ष (१६ वर्षकाले अबिभावकको सहमतिले) देखि रक्तदान गर्न सकिन्छ।
- (१०) गर्भावस्था तथा शिशु जन्मेपछि दूध ख्वाइरहेको ६ महिनासम्म कुनै स्त्रीबाट रक्तदान स्वीकार गरिंदैन। रक्तदान गर्नेको रगतमा भने हेमोग्लोबिनको स्तर १२.५ प्रतिशतभन्दा बढी हुनुपर्छ । रजश्वला भैरहेको अबस्थामा पनि यदि हेमोग्लोबिनको प्रतिशत ठिक छ भने रक्तदान गर्न सकिन्छ।
- (११) मधुमेह, कलेशेरोल तथा उच्च रक्तचापका व्यक्तिले पनि रगत दान गर्न सक्नु हुनेछ, तर उच्च रक्तचाप औषधिले सन्तुलन गरेको हुनुपर्छ।
- (१२) अमेरिकाबाट ३ वर्ष यता आएको देशमा भ्रमण गरेको हुनुहुँदैन। तर नेपाल जानु भएको अबस्थामा काठमान्डूमा मात्र भ्रमण गरेर आउनु भएको छ भने रक्तदान गर्न मिल्छ ।
- (१३) अन्त्यमा, बढो गौरवान्वित्कासाथ रमाउदै आज मानव जीवन बचाउन सहयोग गरियो भन्ने सम्झनुहोला।

रक्तदान प्रति केहीका गलत धारणा

- "म दुबलो छु, रक्तदानपछि म थकाइ र कमजोरी अनुभव गर्नेछु, दैनिक गतिविधि गर्न सकिदैन।" यी आमधारणा हुन्। यदि तपाईं लगातार झोलिलो र पौष्टिक खाना लिनुहुन्छ भने तपाईं कमजोरी र थकाइको अनुभव गर्नुहुन्न र तपाईं दैनिक गतिविधि गर्न सक्नुहुन्छ। मोटो हुँदैमा मात्र रगत दान गर्न सकिन्छ भन्ने होइन तर स्वस्थ चाहि हुनु पर्यो ।
- "मेरो रगत कम हुन्छ।" यो अर्को सोचाइ हो । यदि चिकित्सकद्वारा तपाइलाई दानका लागि उपयुक्त ठहर्‍याइएको छ भने रक्तदानपछि समेत तपाइसंगको रगत बढी नै हुनेछ ।
- "रक्तदान गर्नु दुःखाइयुक्त हुन्छ ।" होइन, तपाईं दुःखाइ अनुभव गर्नुहुन्न। "म बेहोशी अनुभव गर्नेछु ।" रक्तदानपछि न त तपाईं बेहोसी अनुभव गर्नुहुन्छ न असहज। तर भोको पेटमा रक्तदान गर्नु हुँदैन ।
- "मलाई एड्स हुन सक्छ ।" होइन, विश्वस्त हुनुस् कि रगत निकाल्दा डिस्पोजेबल सिरिजको प्रयोग गरिन्छ र तपाईं लाई कीटाणुमुक्त राख्न सबै उपाय अपनाइएको हुन्छ।
- "मेरो रगत धेरै सामान्य छ, मलाई लाग्दैन कि यसको आवश्यकता हुन्छ।" यसैले तपाईंको रगतको माग अन्य रगतको दाँजोमा बढी हुन्छ।
- अन्त्यमा, जिन्दगीमा कम से कम एक पटक मात्र भए पनि रक्तदान गरि हेर्नुहोस् त हजुर, तपाईंले साच्चिकै कोहि असहाय व्यक्तिको जीवन बचाएको महसुस र गौरव अनुभव गर्न पाउनु हुनेछ। रक्तदान गर्दा कुनै कमजोरी हुँदैन भन्ने कुरा लेखक स्वयमले १६ औं पटक रक्तदान गरेको १ घण्टा पछि नेपाल अधिराज्यब्यापी लगातार ३१ दिन सम्म २२०० किलोमिटर साइकल यात्रा, वर्षमा ६ पटकसम्म र २५ वर्षको अबधिमा १०५ पटक रक्तदान गरि अनुभव बटुलेका छन्।

(अर्जुन प्रसाद मैनाली)

Wishing Association of Nepalese in Midwest America (ANMA) and Nepalese Association in Southeast America (NASEA) a grand success for the Joint Convention in Indianapolis, Indiana Aug 31–Sep 2, 2012

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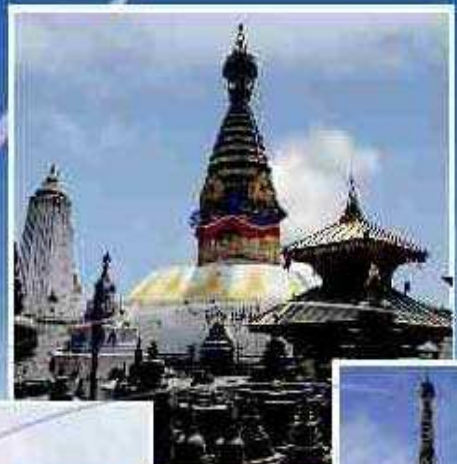
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