



RMFN
ROCKY MOUNTAIN FRIENDS OF NEPAL



anmausa.org
Association of Nepalese
in Midwest America



NASeA
Nepalese Association
to Southeast America



nepaligharUSA
building strong community together...

Yeti Viewpoints



Promoting Nepali Culture in the USA

ANMA/ NASeA Joint Convention 2014
Denver, Colorado, August 29 - 31, 2014

Hosted by: Rocky Mountain Friends of Nepal & Nepali Ghar, CO, USA



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ANMA/ NAsEA JOINT CONVENTION 2014

Core Convention Committee

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(President of RMFN) Denver, CO
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(President of ANMA) Carmel, Indiana
Member - Dr. Ramchandra Baral
(President of NAsEA) South Carolina
Member - Narayan Shrestha
(President of Nepali Ghar) Lyons, CO
Member - Bimal Nepal
(EVP NAsEA) West Palm Beach, Florida
Member - Umesh Shrestha
(RMFN) (General Secretary of RMFN) Aurora, CO
Member - Yog Raj Gautam
(Nepali Ghar) Aurora, Colorado
Member - Bharat Kandel
(ANMA) St. Charles, Missouri

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Member – BK Shrestha, Boulder, CO
Member – Raju Sitaula, Arvada, CO

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Concert Committee

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Advisor and Member – Dr. Bijaya Thapa, Longmont, CO

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Member – Somnath Aryal

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Member – Padam Bisokarma

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Member – Kumar Jung Karki, Aurora, CO
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Advisors – Gyanendra Gadai, Aurora, CO
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Member – Manoj K. Tuladhar
Member – Merina Manandhar
Member – Lachhuman Rana
Member – Nati Babu Bhatta
Member – Sushil Karmacharya

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Member – Somnath Aryal

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Member - Achut Mishra
Member - Ramesh Karki
Member - Purna Kharel
Member - Rajeev Thapa

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NAsEA Facilitator – Manish Shakya, South Carolina

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Coordinator – Jagat Shrestha, Arvada, CO
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Member – Sudesh Sharma
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Member – Bhabina Shrestha
Member – Prateek Shrestha
Member – Pawan Bishwokarma
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Member – Rajiv Sharma
Member – Nirakar Malla
Member – Sunny Ranamagar



EMBASSY OF NEPAL

2131 LEROY PLACE N.W.
WASHINGTON, D.C. 20008

August 13, 2013

Message

I am pleased to learn that Nepalese Association in Southeast America (NASEA) and Association of Nepalese in Midwest America (ANMA) is going to organize its "10th Annual Joint Convention 2014" from August 29-31, 2014 in Denver, Colorado and bringing out a souvenir magazine "Yeti View Points". On this happy occasion, I would like to extend my sincere congratulations and best wishes for the success of the convention. I also commend the role played by AMNA/NASEA in community welfare through various activities.

I hope that the publication of the magazine "Yeti View Points" would be a refreshing document for scholars, students, researchers and others interested to know about Nepal. It would also help in promoting Nepal in the USA.

I wish all success of the Magazine "Yeti View Point".

Rishi Ram Ghimire
Charge d' Affaires a.i.

MARK UDALL
COLORADO

999 18TH STREET, NORTH TOWER
SUITE 1525
DENVER, CO 80202
(303) 650-7820

United States Senate

WASHINGTON, DC 20510

August 29, 2014



Association of Nepalese in Mid-West America
Nepalese Association in Southeast America

Dear Friends:

Welcome to the 10th Annual Association of Nepalese in Mid-West America/Nepalese Association in Southeast America Joint Convention hosted by Rocky Mountain Friends of Nepal and Nepali Ghar. It is a pleasure to welcome you all to Denver, Colorado for this important conference.

With over 60,000 Nepalese and Nepalese-Americans living in the United States, Nepali culture has become an integral part of our nation's cultural fabric. Colorado in particular is proud to be the home of one of the largest and most vibrant Nepali communities in the country. We are fortunate that so many Nepalese have chosen to make Colorado their home and share your culture and traditions with us. This year's convention theme of "Unity, Peace and Prosperity" is especially timely and presents a unique opportunity to promote cross-cultural understanding while celebrating our cultural diversity.

The issues you are addressing at this convention are of importance not just to the Nepali community, but to all Coloradans and all Americans. As someone who has traveled extensively throughout Asia, I feel a deep connection with that part of the world. I have spent time in Nepal getting to know the people and sharing in their customs and traditions. The Nepalese are a peaceful and spiritual people, and I'm proud to join with their friends in helping recognize their culture and the Nepali community in United States.

Thank you again for participating, and best wishes for a successful and productive convention.

Sincerely,

Mark Udall
United States Senator



**ANMA/NAsEA
2014 Joint
Convention
&
Rocky Mountain
Frinds of Nepal**

**Sharad K. Acharya
President/Chair-
person**

*Nepali Ghar
President
Core Committee
ANMA/NAsEA
2014 Convention
Narayan Shrestha*

*ANMA President
Core Committee
ANMA/NAsEA
2014 Convention*

Gopendra Bhattarai

*NAsEA President
Core Committee
ANMA/NAsEA
2014 Convention*

Dr. Ram C. Baral

*Core Committee
ANMA/NAsEA
2014 Convention*

**Yog Raj Gautam
Umesh Shrestha
Bimal Nepal
Bharat Kandel**

Date: 08/06/2014

Namaste and Hello,

My Name is Sharad Acharya, President of Rocky Mountain Friends of Nepal, and Chairperson of the ANMA/NAsEA 10th Annual Joint Convention 2014.

I, whole heartedly welcome every member of Nepali Community and friends and families, in our very own mile high city, Denver, Colorado. This is an exciting time for (ANMA/NAsEA) as well as Rocky Mountain Friends of Nepal and Nepali Ghar Organization.

As we continue to grow and adapt Nepali social and cultural values, it is equally important to remain motivated and responsible toward Nepali Community.

We'll continue to meet each and strengthen our belief on unity, peace and bring prosperity to Nepal and Nepali community, leaving our footprints across the globe.

Sincerely

Sharad K. Acharya
Chairperson,
10th Annual ANMA/NAsEA Joint Convention 2014, Colorado

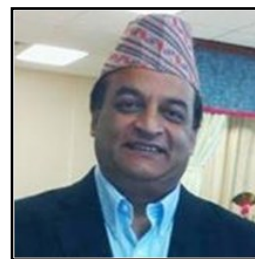
Phone: (720) 299 – 1866

Email: sharaddai@yahoo.com,



MESSAGE FROM ANMA PRESIDENT

Gopendra Bhattarai, Carmel, Indiana



Dear friends,

The main activity of the member of the Association of Nepalese in Midwest America (ANMA) has been to promote, coordinate, and facilitate close cooperation among Nepalese and friends of Nepal in North America. Although primarily we are focused in the Midwest Region of the United States, we do reach out to the community members far and beyond. Visits to different cities like Denver, Des Moines, Chicago, Munster, Spartanburg, St Louise, Grand Blanc and others provided us ample opportunities to spread the mission and objectives of ANMA.

The primary objectives of these visits have been to meet and greet community members, leaders, students, entrepreneurs, poets, journalists, educators and others, to encourage them to take part in community activities, social event, be a part of the discussion on the difficulties faced by our community here in the US as well as in Nepal. We believe that open discussions on these matters like, investment in education and retirement, health care, immigration, tax and others will help us to understand each others' needs better and enable us to solve them efficiently.

As an active social organization ANMA has been engaged in helping people in our communities both in the US as well as in Nepal in multiple ways. For the past 33 with the financial, legal and technical help from our community members we have been investing in our communities in different ways and forms. The following are some of the projects that were implemented in the recent past:

Bind Corps project: One of the projects that ANMA is proud to contribute is MOBILIZE by BLIND CORPS in Nepal. It was a power-packed 2 week course for 40-50 students specifically designed for people who cannot see. Our own Buna Dahal and other professional trainers taught white-cane travel techniques, Braille literacy, digital technology skills, and strategies for independent living. Contribution from ANMA was used to buy training material and travel expenses. In my opening this is a kind of project that ANMA will be involved more and more in the future.

Radio Mala Project: The purpose of the project is to set up a network of HAM radio across Nepal that would allow us coordinate relief effort during a disaster like earthquake were to happen in Nepal. Early preparation is vital for saving lives of people. Our contribution to this project along with other partners like The Computer Association of Nepal, Institute of Engineering at Tribhuvan University and the America Nepal Medical Foundation has earned us the most generous of the institutional donors to Radio Mala.

Helping chhori Zara: Zara is very sweet nepali chhori and just had undergone Pediatric Brain Tumor surgery at Riley's hospital in Indianapolis, Indiana. She is a 5 year old strong girl and recovering very well. We feel fortunate to be able to help Schwer family. With the help of ANMA executive team and local friends we extended financial support which was used to cover the family expenses and treatment cost.

Helping flood victims in Colorado: Mother Nature is very unpredictable. The Colorado flooding of 2013 was a natural disaster that caused lots of destruction in terms of human lives and resources. Our own community members were affected by the flooding. ANMA feels proud to be able to extend help to the families that suffered.

Press release: From time to time ANMA has issued press-releases raising the awareness of the people toward important issues faced by our community in the US as well as Nepal. In particular, the last two press-releases put forward are of prime importance. We did release a request to the elected officials of Nepal to avoid **division or restructuring of the country on the basis of caste, ethnicity, language or culture**. Another press release did draw attention of all political parties of Nepal to honor the trust placed upon by the Nepali voters and work toward **promulgating a constitution that is inclusive and people centered**.

The main goal of ANMA is to develop new generation of leadership, so we reach to young people in different parts of the country, encourage them to take leadership, help, guide and support them throughout the journey. A prime example is Denver Convention. All seventeen committees are lead by members from Colorado. Facilitators from ANMA have been working with them for the past six months, providing suggestions, mentorship and guidance. Working together provide us the opportunity to learn from the young people and understand their concerns. Annual conventions provides platform to the young generation to sharpen their talent and leadership skills and enables us to reorient our activities to serve the community better.

I would like to take this opportunity to thank you all, for providing me the opportunity to serve as the president of ANMA for the past two years. Your suggestions, help and guidance have been very helpful in guiding me though this adventurous time. I did enjoy every moment of it. I am very confident that the next executive committee and ANMA in general will always be in the forefront in providing much needed service to the community here in the US and beyond.

MESSAGE FROM NAsEa PRESIDENT

Dr Ram Chandra Baral



Dear Friends,

Namaste with warm love and regards!!!

On behalf of the NAsEa Community it is my great pleasure to welcome you all in this convention. We are very excited to have this convention of Nepalese Diaspora for so many reasons. I would like to give special thanks to the local hosts – ‘Rocky Mountain Friends of Nepal (RMFN)’ and ‘Nepali Ghar’, Colorado. Let me also applaud and thank so many local helping hands, long distant volunteers and facilitators to make this convention a great success. Personally, I have very sweet memories of attending ANMA convention in Denver, 1992. Now, we are coming back with the joint conference of ANMA/NAsEa. We must reach every corners and corridors of the USA where Nepalese friends and families are residing.

We have many important sessions planned to provide latest information for the benefits of our Nepalese Diaspora. Some of them are: Welcome Session, Health and Wellness Session, Dharma session, Literary Session, Musical Concert, Cultural Programs, Immigration Laws Session, NRN Session, Nepal forum, Sports, Children Session, Youth Session, Women’s Session, Essay Competition, Blood Drive, Social Service Session, Welfare Session, Janajati Session, a number of Nepalese Organizations’ Sessions, General Meetings, and so forth.

Our convention participants and issues are not limited within the NAsEa and ANMA regions but include all concerned with Nepal and Nepalese heritage. We expect to welcome hundreds of attendees from across the USA, Nepal, and other countries. In our cultural programs and musical concerts, we are bringing forth our hidden Nepalese talents in the USA, and many renowned artists from Nepal.

Denver, Colorado and Rocky mountains have special affinity for us from Himalayan country. We feel at home here with our kind of smiling faces, flora, fauna, and good weather. Let us enjoy the gracious hospitality of Nepalese and friends of Nepal. The American people in Colorado come with unique history of the wild-west and the gold rush. The theme always has been the unity among diverse people to work hard to better. Let me assure you luxury of many good experiences in this Nepalese convention.

With your good wishes, let me assure you that we will do our level best to fulfill your expectations and trusts. Of course, we cannot do it alone and do need your help to pursue ANMA/NAsEa’s convention goals.

Let me welcome you all. Thank you for your gracious attention.

Sincerely,

Ram C. Baral

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NEPAL AMERICA SOCIOCULTURAL EXCHANGE SOCIETY



MESSAGE FROM PRESIDENT OF NEPALI GHAR

I would like to welcome you all to the 10th ANMA/ NAsEA Joint Annual Convention 2014 being held in Denver, Colorado, United States of America.

Hosting a convention of this scale was a great challenge for Colorado Nepali community but after hard work of various convention committees and all concerned groups we stand in a position of presenting you a grand event, which I hope you all will find of high quality and appreciate the effort of each individual dedicated social workers and participants.

My foremost gratitude goes to 150 plus committee members, representing Nepali Ghar/ Nepal America Socio Cultural Exchange Society and Rocky Mountain Friends of Nepal, who have been working non-stop for almost a year on various aspects of convention to make it a successful event. I enjoy this opportunity to thank ANMA/ NAsEA Board members for choosing our home town Denver, Colorado to host this convention-2014. Nepali Ghar family is delighted for the opportunity to host this historic event. I hope the entire guest will appreciate our beautiful state and I personally wish you a pleasant stay in Denver.

Narayan Shrestha

President

Nepali Ghar

and Co-chair person ANMA NAsEA 10th Joint Annual Convention 2014,
Denver, Colorado United States of America.

NEPALI GHAR a non profit organization of Colorado for community development

4 DAY PROGRAM OUTLINE

Beginning Time	End Time	Event	Location	Room - Nepali	Event Coordinator
Friday, Aug 29, 2014					
15:00	17:00	ANMA/NASeA Joint Convention Meeting	Copper Mountain	Birjung	Gopendra Bhattarai, Dr Ram Chandra Baral Narayan Shrestha, Sharad Acharya,
18:00	22:00	Registration and Social Hour	Dinner Location, Broomfield		Manoj K Tuladhar
19:00	22:00	Dinner hosted in Honor of ANMA/NASeA by Nepali Ghar and RMFN	Broomfield		Narayan Shrestha, Sharad Acharya, Bhuban Shrestha
Saturday, Aug 30, 2014					
7:30	8:30	Walk and Run	Hotel Premise		Narayan Gurung, Dr Nanda Regmi
8:00	18:00	Registration	Convention Center Foyer		Manoj K Tuladhar
8:00	16:00	Sports competition	Outdoor/Indoor		Jagat Shrestha
9:00	9:50	Youth Social Networking and Team Building Exercise	Copper Mountain	Birjung	Yogesh Koirala
9:00	10:00	The sports activities in Nepalese American Community	Telluride	Karnali	Sita Pandey
9:00	12:00	Literary Workshop	Beaver Creek	Namche	Raju Sitaula
9:00	16:00	Health Camp	Keystone	Pokhara	Bhushan Lal Shrestha
9:00	17:00	Caricaturist Art	Ball Room Foyer		Sarita Gurung Birkey
9:00	16:00	Children's Educational Camp	Steamboat	Himal	Sunita Ghale Thapa
9:00	17:00	Nepali book Exhibit and sales	Ball Room Foyer		Dan Edwards
10:00	10:50	Engineering for Humanity	Copper Mountain	Birjung	Yogesh Koirala
10:00	12:00	Mobile Development	Durango	Koshi	Sanjay Ghimire
10:30	12:00	Disability is not an inability/ Seven Summit Women "Experience Sharing and Women Empowerment"	Vail	Kasthamandap	Sudarshan Gautam, Shailee Basnet
11:00	12:00	Giving back to Motherland	Telluride	Karnali	Dr. Lila Karki
11:00	12:00	Interactive Discussion on Dharma	Copper Mountain	Birjung	Dr Tilak Shrestha
12:00	13:30	Lunch	Ball Room E	Lumbini	Bhuban Shrestha
13:30	15:00	Slide show : Tour of Nepal in 1970s	Durango	Koshi	Dan Edwards
13:30	15:30	Special Interaction Session between Presidents/Leaders of State/Student/ Community organizations in NASeA/ANMA region.	Vail	Kasthamandap	Bimal Nepal, Narayan Shrestha, Devi Acharya, Sher Mizer, Hem Pathak
13:30	14:50	Youth Talent Show	Ball Room E	Lumbini	Yogesh Koirala, Pawan Bishokarma
15:00	17:30	Movie Release: "Himmatwali"	Durango	Koshi	Rekha Thapa, Saraswoti Thapa
15:00	15:50	Women Forum	Ball Room E	Lumbini	Buna Dahal
16:00	17:30	NRN Forum	Ball Room E	Lumbini	Radha Poudel
17:30	19:30	Dinner	Ball Room B	Annapurna	Bhuban Shrestha
20:00	23:00	Concert	Ball Room E	Lumbini	Sabina S Pradhan
23:00	1:00	DJ Night	Ball Room E	Lumbini	Shailesh Shrestha, Pawan Bishokarma
Sunday, Aug 31, 2014					
7:00	8:00	Walk and Run	Hotel Premise		Narayan Gurung, Dr. Nanda Regmi
8:00	18:00	Registration	Convention Center Foyer		Manoj K Tuladhar
8:00	16:00	Sports competition	Outdoor/Indoor		Jagat Shrestha
8:00	9:45	Mobile Development	Durango	Koshi	Sanjay Ghimire
8:00	9:00	Academic and Cultural transition for Nepalese youth in the USA	Beaver Creek	Namche	Yogesh Koirala
8:00	9:00	Protection of Financial Future of Nepalese in US	Copper Mountain	Birjung	Govinda Giri
8:00	9:45	Challenges and Opportunities of Nepalese Entrepreneurs in the USA	Vail	Kasthamandap	Sanu Babu Silwal
9:00	17:00	Nepali book exhibit and sales	Ball Room Foyer		Dan Edwards
9:00	17:00	Children's Educational Camp	Steamboat	Himal	Sunita Ghale Thapa
9:00	17:00	Caricaturist Art	Ball Room Foyer		Sarita Gurung Birkey
10:00	12:00	Opening & Welcome Ceremony	Ball Room E	Lumbini	Gopendra Bhattarai, Dr Ram Chandra Baral, Narayan Shrestha, Sharad Acharya
12:00	15:00	Blood Donation	Parking Area		Bhusan Lal Shrestha
12:00	13:30	Lunch	Ball Room E	Lumbini	Bhuban Shrestha
13:00	18:00	ANMA Election	Keystone	Pokhara	Rajendra Khatiwada
13:30	14:30	Nepal Wireless Project by Mahabir Pun	Vail	Kasthamandap	Tara Pun
13:30	14:00	Medical contribution in Nepal by Project C.U.R.E	Ball Room E	Lumbini	Dr. James Jackson
14:00	14:30	Blind Leading Blind	Ball Room E	Lumbini	Buna Dahal
14:30	15:30	American Federation of Nepali Organization General Meeting	Vail	Kasthamandap	Rajendra Khatiwada
14:45	16:45	Literary program/Kabi Gosthi	Ball Room E	Lumbini	Raju Sitaula
15:00	17:00	Social Heroes / Rakta Dan Jeevan Dan Kabita	Durango	Koshi	Dr. Bishnu Phuyal, Radha Paudel
15:30	17:30	Nepal Forum	Vail	Kasthamandap	Dipesh Dahal, Madan Prasad Acharya
17:30	18:30	ANMA Annual General Meeting	Copper Mountain	Birjung	Gopendra Bhattarai
17:30	18:30	NASeA Annual General Meeting	Beaver Creek	Namche	Dr Ram Chandra Baral
17:30	19:30	Dinner	Ball Room B	Annapurna	Bhuban Shrestha
20:00	23:00	Cultural Program	Ball Room E	Lumbini	Lachhuman Rana
Monday, Sept 1, 2014					
8:00	11:30	Social Hour, logistics	Atrium		
9:00	11:00	ANMA/NASeA Joint Convention Meeting	Copper Mountain	Birjung	Gopendra Bhattarai, Dr Ram Chandra Baral, Narayan Shrestha, Sharad Acharya,

फ्लोरिडा पाठशाला बिकाश क्रम



Bimal Nepal
EVP NASEA

‘जननी जन्मभूमिश्चः स्वर्गादपी गरियसी’

नेपाली मुलका हामी अमेरिकन नेपाली आफ्नो जन्मभूमि ‘नेपाल सुन्दर शान्त विशाल’ को पर्याय बोकेर यो विदेशमा हाम्रा भावी सन्ततीकोलागि आफ्नो पहिचान सदाको लागि कायम राख्नु हामी सबैको साझा कर्तव्य हुन्छ ।

प्रवासी भएपछि आफ्नो चिनारी र आफ्नो महत्व आफूपछिका सन्ततिहरुलाई आफ्नो पहिचानको निरन्तरता दिलाउन एकदमै जरुरी छ । यही उद्देश्यको परिपूर्तिका निम्ति हामी डायसपुरीक नेपाली समाजतिर उन्मुख भएका छौं । अनेसास फ्लोरिडाका तत्कालिन उपाध्यक्ष श्रीमती अमीना श्रेष्ठ द्वारा गरिएको सर्वेक्षण नतिजा अनुरूप स-साना बालबालिकाकालागि नेपाली भाषा लेखपढ बिशेष कार्यक्रम संचालनको आवश्यकता रहेको ठहर गर्यो ।

यहि भावनाले अभिप्रेरित भएर अन्तर्राष्ट्रिय नेपाली साहित्य समाज फ्लोरिडा च्याप्टरका अध्यक्ष डा. विद्या राज सुबेदीको कार्यकालमा आँफु महासचिव पदमा कार्यरत रहँदा नेपाली भाषा संस्कृतीलाई हाम्रा स-साना वालवालीकाहरु सम्म पुर्याउनकालागि पाठशालाको आवश्यकता महसुस गर्दै राखेको प्रस्ताव कार्यकारी समितिको सर्वसम्मतिबाट स्विकृत भई अनेसास फ्लोरिडा च्याप्टर पाठशालाको जन्म भयो । यसको संयोजनको जिम्मेवारी मलाई तोकियो ।

श्रीमती सावित्री श्रेष्ठ तथा श्री श्रीहरि श्रेष्ठज्यूले पाठशाला स्थापना कालमा खेल्नु भएको बिशेष भूमिकाको मुक्त कण्ठले प्रशंसा गर्न चाहन्छु । सो कार्यलाई निरन्तरता दिने क्रममा संस्थापक अध्यक्ष सुन्दर जोशी, पुर्व अध्यक्ष कृष्ण श्रेष्ठ तथा वर्तमान अध्यक्ष चूडामणि खनाल लगायत सम्पूर्ण सल्लाहकारज्यूहरुलाई मुक्त कण्ठ ले प्रशंसा गर्न चाहन्छु ।

आज पाठशाला संचालन भएको ५ वर्ष भैसकेको छ । फ्लोरिडा राज्यको ५ क्षेत्रमा (मायामी, वेष्ट पाल्म विच, ओल्याण्डो, ट्याम्पा, ज्याक्सनभिल) पाठशालाहरु सुचारु रुपले संचालन भएको र यसको स्थायित्वकोलागि अनेसास फ्लोरिडाले आफ्नो विधानमा पाठशालालाई समावेश गरि एक केन्द्रिय पाठशाला संचालक समिति र हरेक क्षेत्रका अभिभावक, गुरु-गुरुआमा सहितको प्रतिनिधित्व हुने गरी क्षेत्रिय पाठशाला संचालन समिति व्यवस्थापन गरिएको छ । क्षेत्रिय पाठशाला संचालक समितिद्वारा स्वतन्त्र रुपमा पठनपाठनको कार्य सम्पादन गर्ने उद्देश्य रहेको छ भने केन्द्रिय पाठशाला संचालक समितिद्वारा सबै क्षेत्रको पाठशालाको समन्वय गर्ने व्यवस्था मिलाईएको छ ।

वालवालीकालाई केन्द्रविन्दु बनाई अभिभावकज्यूहरुको सदासयता र संचालक समितिको साथै गुरु-गुरुआमाहरुको लगनशिलताबाट फ्लोरिडामा पाँचै क्षेत्रका पाठशालाहरु अनेसासको उद्देश्य अनुरूप नेपाली भाषा साहित्य र संस्कृती नयाँ पुस्तमा पुऱ्याउने काममा कार्यरत छ ।

पाठशालाका उपलब्धिहरु:

१. सरस्वती बन्दनाको स्तुतीबाट सुरु हुने पाठशालाले विद्याकी देवी सरस्वतीको चिनारीका साथै वालवालीकाहरुमा इश्वर प्रतिको आस्था जगाएको छ ।
२. बालवालीकाहरुमा नेपाली बोल्ने-लेख्ने शैलीको विकास भएको छ ।
३. पाठशालाको माध्यमबाट हाम्रो धर्म, चाडबाड, रहनसहन र संस्कृतिको बारेमा बालवालीकाहरुलाई जानकारी भएको छ ।
४. नेपालको गौरव सगरमाथा र गौतमबुद्ध जन्मेको देश नेपालको वालबालीकामा जानकारी भएको छ ।
५. ‘सयौं थुँगा फूलका हामी एउटै माला नेपाली’ बालवालीकाद्वारा प्रस्तुत नेपाली राष्ट्रगानले सबैलाई मनमुग्ध पारेको छ ।
६. अतिरिक्त क्रियाकलाप अन्तर्गत बालवालीकाले नेपाली गीत, नृत्य प्रस्तुत गर्ने गरेका छन् ।
७. अपरोक्ष रुपमा महिनाको एक पटक संचालन हुने पाठशालामा विद्यार्थिहरु विच आफ्नो मुलका नेपाली साथीहरुसँगको घुलमील तथा मित्रतामा विकास भएको छ ।

West Palm Beach पाठशाला:

August 16, 2008 तदनुसार श्रावण ३२ वि.सं. २०५७ जनै पुर्णिमाको पावन अवसरमाबरिष्ठ साहित्यकार डा. हंसपुरे सुबेदीज्यू द्वारा शुभारम्भ भयो र हालसम्म महिनाको एकपटक निरन्तर रुपमा संचालन हुँदै आएको छ । पाठशालालाई निरन्तरता दिने क्रममा संयोजक तथा गुरु- बिमल नेपाल, श्रीहरि श्रेष्ठ, सावित्री श्रेष्ठ पर्वत जोशी, शान्ता गौतम र हालका पाठशालाका संयोजक श्रीमती प्रिति भण्डारी ।



Miami पाठशाला:

June 2008, आदिकवी भानुजयन्तीको पावन अवसरमा शुभारम्भ भएको र हालसम्म निरन्तररुपमा प्रति महिना संचालन हुँदै आएको छ । संस्थापक मायामी पाठशाला संयोजक चूडामणि खनाल र हालका पाठशाला संयोजक श्रीमती सरीता खनाल ।



Tampa पाठशाला:

October 2009, महाकवी लक्ष्मीप्रसाद देवकोटाको जन्मजयन्ती तथा लक्ष्मीपुजाको पावन अवसरमा शुभारम्भ भई महिनाको एकपटक सुचारु रुपले संचालन हुँदै आएको छ । केशव पोखरेल, जगन्नाथ देवकोटा, हरि अधिकारी लगायत हालका पाठशाला संचालक श्री राजेन्द्र सिंह राउत ।



Orlando पाठशाला:

June 5, 2011, एक विशेष समारोह विच शुभारम्भ भै महिनाको एक पटक प्रत्येक महिना संचालन हुँदै आएको छ । पाठशाला संयोजक श्री हरिओम प्रधान ।



Jacksonville पाठशाला:

June 3, 2012 मा शुभारम्भ भई हरेक महिनामा एक पटक संचालन हुँदै आएको छ । पाठशाला संयोजक श्री पूर्णमान श्रेष्ठ ।



फुर्सद

(मानकाजी, १ अगष्ट, २०१४, भ्यानकुवर, क्यानाडा)

फुर्सद के हो ?

कहिले लाग्छ, यो के हो, के हो ?

कहिले लाग्छ, के होइन, यो ?

एक थरीलाइ काम गर्ने फुर्सद छ, गफ गर्ने फुर्सद छैन,
अर्का थरी लाइ गफ गर्ने फुर्सद छ, काम गर्ने फुर्सद छैन,
अनि, रमाइलो कुरो के भने 'खाने मुखलाइ जुंगाले नछेक्ने' रहेछ,
किन भने , दुवैलाइ फुर्सद वरावरी हुने गर्दो रहेछ॥

गफका अम्मलीहरु लाइ—

शुरुमा तरकारी साटा साट,

पछि कुरा काटा काट,

गर्ने फुर्सद छ, तर ,अरु त अरु —

कम्प्यूटर नगिच बस्ने फुर्सद छैन,

बस्ने फुर्सद भए, खोल्ने फुर्सद छैन,

खोलीहाले इ— मेल हेर्ने फुर्सद छैन,

इ— मेल हेरे पनि पढने फुर्सद छैन

पढे पनि बुझ्ने फुर्सद छैन,

बुझीहाले, जवाफ दिने फुर्सद छैन,

जवाफ दिहाले, पुरा वाक्य लेख्ने फुर्सद छैन ॥

लाग्छ, फुर्सद अधि अधि, उनीहरु सधैं पछि पछि,

वा उनीहरु अधि अधि, फुर्सद चाहिँ, पछि पछि,

यिनीहरु खोलाको दुई किनार जस्ता

वा, सिक्काको दुइ पाटो जस्ता

वा , विदेशमा रोजगारी खोजे जस्तो

वा नेपालमा नेता र जनता जस्तो,

लुकामारी खेल, सधैं सधैं खेले जस्तो ? ॥

कामकाजी हरु लाइ—

जो महिनौं अगाडी कार्यक्रम फुराउँछन,

हप्तौं अगाडी, व्यवस्थापन मिलाउँछन,

अनि , धमा धम इ —मेल पठाउँछन,

अनि, अनि टेलिफोन ताकेता गर्न भ्याउँछन,

पछि, फेरी सबैकुरा चुस्त दुरुस्त पार्ने गर्छन,

र अन्ततः कार्यक्रम सफल पार्छन ॥

अचम्म लाग्छ, यो कसरी सम्भव छ ?

सबै लाइ, एक दिनमा २४ घण्टानै हो ,

गफ गर्ने कि काम गर्ने भन्ने 'इच्छा शक्ति' मात्र फरक हो,

इच्छा शक्ति फाल्ने —गफाडी , त पाल्ने —कामकाजी

यो विचार गर्ने म हुं — श्री मानकाजी ॥



Name:

DOB & Place:

Education:

Profession:

Awards:

Organization:

Mankajee

1950; Gorkha, Nepal

M.Eng. Electrical Engineer from
Moscow Power Engineering Institute,
1976

Registered licensed Professional
Engineer, Vancouver, BC, Canada
Distinguished Poet Award, 2013;
World Poetry Ambassador to Nepal,
2013.

Founder & Initiator of "Ekal Sanjhi"
Program in Vancouver, BC.

Wishing Association of Nepalese in Midwest America (ANMA) and Nepalese Association in Southeast America (NASeA) a grand success for the Joint Convention in Denver, Colorado, Aug 29-31 , 2014

American Nepal Television - Krishna Murari & family.....

Wishing Association of Nepalese in Midwest America (ANMA) and Nepalese Association in Southeast America (NASeA) a grand success for the Joint Convention in Denver, Colorado, Aug 29-31 , 2014

Akkal Tamang & family.....

Wishing Association of Nepalese in Midwest America (ANMA) and Nepalese Association in Southeast America (NASeA) a grand success for the Joint Convention in Denver, Colorado, Aug 29-31 , 2014

Suresh Pradhan & family.....

मार्च २३, २०१४

एकाकार

ऊ किन कक्षामा गयल हुन्छे ?
म अब बुझ्छु ।
प्रेमीलाई देखिहाल्छु कि
भनी बाटो कुर्छे ।



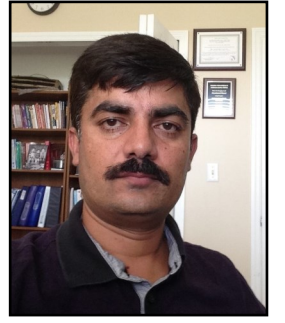
विजय राज शर्मा

किन उसका आँखा टोलाउँछन् ?
म अब बुझ्छु ।
उसको प्रेम तिरस्कृत भएकोले ऊ दुःखी हुन्छे ।

कुण्ठित भई ऊ उता तडपिरहेकी हुन्छे
म यता आफ्नो ओछ्यानमा छटपटिरहेको हुन्छु ।
पीडा उसको अनुहारभरी पोतिएको हुन्छ,
तैलचित्रको पेन्टिङ्ग जस्तै
म यता आफ्ना गाला आँसुले पोतिरहेको हुन्छु ।

ऊ कसैको प्रेमको आसक्तीमा चुर्लुम्म डुबेकी छ
म भने उसको प्रेमकथामा डुबेको छु ।
भुल्न थालेँ म को हुँ,
म म हुँ वा म ऊ हुँ ?
म उसकै भावनामा एकाकार हुन थालेँ ।

वास्तविक व्यथा त उही बेहोर्छे
म त उसको अभिनय मात्र गर्दछु ।
किनभने कथा त उसको हो,
म त्यसको पटकथा लेख्दैछु ।



चूडामणि खनाल
मायामी, फ्लोरिडा

ए प्रभात तँ लाली छाइदे मेरी प्रेयसी आउदै होलिन
ए कोयल तँ गीत गाइदे मेरी प्रेयसी आउदै होलिन

घरको दलिन वर पर नजर लाउँदा
झुक्क्याई आमा बाबु आँगन झरिन की
लुकेर चोर बाटो भागी आउँदा
नाङ्गो पाउमा काँडा बिज्यो की
ए चरी जा बाटो पैलाइदे मेरी प्रेयसी आउदै होलिन

स्वप्नील नगरीमा लुकामारी खेल्दा
आफैबाट हराएर अन्योल परिण की
भागेर पछ्यौरी छोडी आउँदा
कोमल तनमा घामले पोल्थो की
ए बादल तँ शितल छाइदे मेरी प्रेयसी आउदै होलिन

Wishing Association of Nepalese in Midwest America (ANMA) and Nepalese Association in Southeast America (NASeA) a grand success for the Joint Convention in Denver, Colorado, Aug 29-31, 2014

Navaraj Deena, Nadir Shrestha

Wishing Association of Nepalese in Midwest America (ANMA) and Nepalese Association in Southeast America (NASeA) a grand success for the Joint Convention in Denver, Colorado, Aug 29-31, 2014

Nati Babu Bhatta & family.....

कविता - “सत्य मेव जयते”

हो,
म लाचार छु
सत्यता र सांसारिक
नियमहरुको पर्खाल नाँघ्न
किन कि.....,
म भित्र अझै
बुद्धत्व र सत्यताका
सद्भावहरु जिवित छन्,
अह.....,
म सक्दिन तिरष्कारका बाफहरु
ओकल्न ,
दिंदैनन्,
मेरा सोंचहरुले कसैलाई पनि
घीणा र ब्यङ्ग्य बर्साउन
आफैलाई लबस्त्रो बनाइ /
भन्छ भित्री मनले
अन्याय नसहु,
तर,
घीणालाई आत्मासात गर,
एकदिन अवश्य,
बिजयले पराजयलाई
आश्वासनको धाप दिन
सफल बन्नेछ /
त र.....,
अर्को मनले फेरि प्रश्न गर्छ
कहिले सम्म स्वाभिमानी
थुकको घुट्टोको पिएर
त्रीप्तिको आभाष पाउने ?
अनि फेरि.....,
अर्को मन सोंचमा
निर्लिप्त बनेर डुब्छ र
वास्तविकताको झ्यालमा
चियाउँछ,
साँच्ची यथार्थ के हो त ?
अभिमान,ढोड,अन्याय,
अत्याचार या, स्वाभिमान?
सत्यता,न्याय,क्षमा वा सहनशिलता ?
मन फेरि दुविधामा फन्को मार्छ,
अनि.....,

म यो दोधारे मनलाई
बेस्सरी चिमोटेछु र
फत्फताउँछु
सत्य मेव जयते"
बस,मौनता केवल
मौनता चारैतिर/

रचना - २२ अक्टोबर २०१०



गजल (“आचार्य प्रभा”

हिँड्दै जाँदा बाटाभरी लाखौं काँदा टेकें
त्यै काँदाको घोंचाइबाट भाग्य आफ्नो लेखें ।

बिधाताले कर्म मेरो खै!के लेखीदियो ?
आशाहरु बटुलेर निरश तिर्खा भेटें ।

फूल टिप्न अघी बढ्दा शूल गडिदिन्छ
आफ्नै मनको शान्त्वनाले बाधा मनको छेकें ।

तारामाझ जून एउटै कहाँ बाँच्न सक्ला ?
उही जून औंशी रातमा रो'को मैले देखें ।

निस्वार्थको मनहरु खोज्दै हिँडिर'दा
स्वार्थी अनि ढोडी मात्र धेरै मैले भेटें ।

रचना - जुन २८-२०-१४

contd...

लघुकथा " नारी दिवसभित्रकी पात्र पद्मेकी आमा"

विश्व नारी दिवसको उपलक्षमा सम्पूर्ण नारीहरुमा समर्पण सहित यो लघु कथा।

यता "नारी दिवस"को उपलक्षमा शर्मिला,नीरा,उषा ब्यस्त छन् कार्यक्रमको तयारीमा। कार्यक्रमको मुख्य नारा छ "नारी शक्ती एक बनौं"। उनिहरु कार्यक्रममा कुन महिलालाई प्रमुख अतिथि बनाउने ? भन्ने बिषयमा छलफल गरिरहेकाछन् । कार्यक्रम भब्य गर्नलाई खर्चको पनि बलियो

तार्तम्य जुटाई रहेछन् । यता पद्मेकी आमा बेखबर छे । आफ्नै पेटको दिवस मनाउन । ऊ बिहानै उठेर लगभग ३/४ वटा घरको घरघन्दा सकेर घर फर्किसक्छे । बालखा छोराछोरीहरुलाई पकाएर खुवाउन ।

यसरी आज पनि ऊ शर्मिलाको घरघन्दा गर्न एकाबिहानै आइपुगेकी छे र,सुन्दैछे शर्मिलाका अन्हाइ,खटाइहरु। "ए पद्मेकी आमा सुन त, आज म अलिक ढिला आउँछु । म केही गर्न भियाउँदिन। तिमीले अरुदिनको भन्दा अलिक धेरै काम गर्नु पर्छ है!बरु ५/१० रुपैयाँ सधैंभन्दा ज्यादा नै दिउँला । आज "नारी दिवस"को उपलक्षमा तिमीलाई पनि रोजगारी धेरै मिल्ने भो । मैले आफ्नोतर्फबाट गर्ने भनेको यही त हो ।(एक छिन् अक्मकिए झैं गर्दै) तिमीलाई नारी दिवस भनेको थाहा छ ? (पद्मेकी आमा निरुत्तर बन्छे)आउ म भन्छु नारी दिवस भनेको हामी आइमाइहरुले आफ्नो हकहितकोलागी बोल्ने समय र खुशीको दिन हो। आज हामी आफुलाई परेका,लागेका कुराहरु धक फुकाएर भन्न सक्छौं ।"

शर्मिलाको कुराले पद्मेकी आमालाई केही बोल्ने शाहस दिन्छ र उस्ले मौका यही हो भनेर बोल्छे । "मालिकनी.....,उसोभए मेरो ज्यालामा अलिक पैसा बढाई दिनु भए हुन्थ्यो । छोरालाई यो ढँसैमा अलिक न्यानो लुगा हालिदिने मन छ । " उस्को यस्तो कुरा सुनेर शर्मिला उत्तेजित बन्दै जवाफ दिन्छे । कस्तो कुरा गरेकी तिमीले ? मैले त अरुले भन्दा बढी नै पैसा दिएकीछु । सँगैमा मेरी साथीहरुले मैलेभन्दा थोरै दिएका छन् । तिमीलाई योभन्दा बढी दिन म सक्दिन । बरु मन छैनभने भोलीबाट न-आउ । आज त नारी दिवस हो।के कामबाट फर्काउनु ? भोलिदेखी न-आए हुन्छ । "

शर्मिलाको रुखो शब्दले उस्को मनमा तीखो प्रहार हुन्छ र सोंच्छे ऊ । "आफै आजको दिन हामी आइमाइहरुले आफ्नो अधिकारको कुरा बोल्दा हुन्छ भन्ने । मैले आफ्नो अधिकारको कुरा बोल्दा अस्वीकार गर्ने यस्ता आइमाइ । भाँडमा जाओस यिनेरको नारी दिवस" भन्दै तुरुक्क आसुँ झार्छे पद्मेकी आमा ।

फेरि शर्मिलाको आवाज आउँछ । "पद्मेकी आमा के अल्मलिएर बसेकी छौ ? चाँडो गर घरघन्दा । म'त लागें "नारी दिवस" कार्यक्रमतिर/!"

रचना फेब्रवरी/ २८/ १४



नाम -आचार्य प्रभा

जन्म - २४-असार (दार्जिलिङ)

शिक्षा -एम. ए (नेपाली)

रुची -साहित्य, गीत लेखन

लेखनयात्रा - २०३४ देखी

लेखनविधा - कविता , गीत, कथा, लघुकथा, नाटक, गीतिकथा, गजल, भजन, गैडी (नयाँ विधा), हाइकु, सेन्यु, मुक्तक, रुवाइ इत्यादी

कृतिहरु -"तिमो पर्खाइमा ""झिम्स"(गीती एल्बम २०५१)"इश्वोर बन्दना " भजन (अडिओ २०५५)" परदेशबाट " (कविता सङ्ग्रह २०६२)

"असह्य पीडा" गजल संग्रह २०६९

सम्प्रती -अध्यक्ष (कोटेशाहित्यकयात्रा २०५१)अध्यक्ष -

अन्तर्राष्ट्रिय नेपाली साहित्य समाज कोलाराडो च्याप्टर २०१२/ २०१४

सदस्य -(प्रतिभा निकेतन,साहित्यकलासङ्घ २०५२)अन्तर्राष्ट्रिय साहित्य समाज नेपाल आजीवन सदस्य /

प्रतिनिधि -नवकविता ,रङ्गमन्च २०५१ (काठमान्डु)मुलबाटो डट कम,(हङ्कङ) प्रेस चौतारी (न्युयोर्क)अन्य बिभिन्न वेब साइटहरुमा पनि प्रतिनिधिको काम गर्दै आइरहेको ।

रेडियो नाटक ,गीतिकथा ,(रेडियो नेपाल ,नेपालीसैनिक रेडियो नेपाल कार्यक्रम को स्थाइ लेखिका , हाम्रो पहल साप्ताहिक पत्रिका ,अन्य धेरै पत्रिकहरुमा स्तम्भकार भएर कार्य गरेको ।

तिम्रो उपस्थितिमा

तिम्रो उपस्थितिमा
 हरे कस्तो तागत छ
 त्यो तर तिमीलाई मात्र हुनुपर्छ
 र तिमीमा मात्र सुहाउँछ
 त्यसैले तिमीलाई प्राप्त पनि त छ
 ?
 तिमी मेरो आनन्द ब्युताई दिन्छ्यौ
 यस्ताई अगं अलंकार र आत्मा दिन्छ्यौ
 जब तिमी बयूजिँछे मेरो वातावरणमा
 जीवनका सुष्ठिहरूलाई जितेर
 म बिउँमन्छु
 र मलाई प्राप्त चेतनामा
 मलाई चाहिने हारहरु भेटाउँछु
 जब तिमी हराउँछ्यौ मेरो आवहवाबाट
 टहुँरा हुन्छन् मेरा जागृति र आशाहरु
 म निदाउँछु
 र मरो संसार संग संगत गर्ने
 सबै क्षमताहरु
 अवला, हुन्छन्
 मेरा इन्द्रियहरु अवला हुन्छन्
 मेरो दुनिया रंग र रसहीन हुन्छ
 ध्वनि र प्रकाश रहित हुन्छ
 २
 तिमी संगको परिचयमा
 मरो जीवनको लागि खेत छ
 जहाँ म उब्जन्छु,, बढ्छु लहराउँछु
 जीवन भनिने सपनाले अघाउँछु
 र हराउँछु
 ३
 तिमी संगको अन्योन्याश्रिततामा
 म झन्कृत हुन्छु, मेरा नसामा आल्हाद
 छुट्छ
 म काउकुति र संवेदनाहरुले लठिन्छु
 म जीवन भनिने खजानाहरुले परितृप्त
 हुन्छु
 र सक्किन्छु
 ४
 हो तिम्रो उपस्थिति मेरो चेतना हो
 तिमी भएको आभाष मेरो धड्कन हो
 तिम्रो उपस्थितिमा यो तागत छ
 हेर तर यो तिमीलाई मात्र हुनुपर्छ

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नदोहोरिने कुराहरु

जब फर्केर कहिलेकाँही हेरिन्छ
 र थाहा हुन्छ,
 मन पराइएका अभिलाषाहरु
 इच्छा गरिएका स्थिति र यथार्थताहरु
 भोगिएका खेलहरु, अभिनित कथाहरु
 अब कहिल्यै दोहोरिने छैन
 अब कहिल्यै आउने छैन
 ?
 तिमीलाई मन परेको घर कहिल्यै बन्ने
 छैन
 उस्तै चाख र आनन्दले भरिएको आयाममा
 तिमीलाई मन परेको फूल कहिल्यै फुल्ने
 छैन
 उस्तै तृष्णा र मोहनीले भरिएको
 आकर्षणमा
 तिमीलाई मन परेको बादल र इन्द्रेणी
 कहिल्यै दोहोरिने छैन
 उस्तै रंग र कलाका सुन्दर बान्कीहरुमा
 २
 मूजा परेपछि अनुहारमा
 कहिल्यै तन्कने छैन हुबहु
 फुलेर झरेको कपाल
 कहिल्यै पलाउने छैन हुबहु
 ३
 नमीठा र रसहीन कुराहरु
 कहिल्यै नदोहोरिउन् हुबहु
 काला र असुन्दरहरु
 फिर्ता नहुन् कहिल्यै हुबहु
 पीडा आँशु र अप्ठेराहरु
 न फर्किउन् हुबहु
 तर मीठा र ममतामयी कुराहरु पनि
 दोहारिन्नु हुबहु
 असाध्यै हत्ते गरिएका र राजश्री कुराहरु
 पनि
 कहिल्यै फर्किन्नन् हुबहु
 ४
 तिमीले थाहा पाएको सत्य
 हो कि, हो कि जस्तो लाग्दा लाग्दै
 हातबाट हराइसकेको
 अनन्तको विस्मृतिमा कावा खान
 तिमीलाई प्यारो लागेको वस्तु

contd..



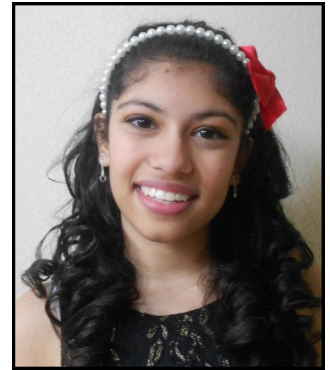
कपिल देव सुवेदी
 अरोरा, कोलोराडो

अंगालो भरि छाग्न पाउदा नपाउँदै
 रित्तिएर हराएको
 अलिकति पदचिन्ह पनि नछाडि कता कता
 अनि तिमी त्यस्को नियाश्रोमा टोहोलाएको
 हरे
 साँचो दुखको श्रोत यही हो
 ५
 आनन्दलाई नविकरण गर्न नसक्ने
 परिवर्तन
 परिस्थितिलाई पूजा गर्न चाहदा चाहदै
 खोसिदिने
 परिवर्तन
 उदासीको श्रोत हो
 ६
 मेरो अस्तित्वको असलियत संग
 परिचय गरेर अनि माया गाँसेर
 भरिपूर्ण हुन पाउदा नपाउँदै
 खोसिदिने
 परिवर्तन
 पीडाको श्रोत हो
 ७
 मलाई फर्केर हेर्दा कहिलेकाँही
 फेरि दोहोर्याउन मन लाग्ने कुराहरु
 मलाई केलाएर हेर्दा कहिलेकाँही
 फेरि पाउन भेटाउन मन लाग्ने कुराहरु
 दुखका श्रोत हुन्
 ८
 नअघाइएका तर फेरि नपाइने कुराहरु
 सधैं नियाश्रो लागि रहने अतीतहरु
 बस् पीरका श्रोत हुन्

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Anuja's Dream

By Shaila Pyakurya



It is New Year's Eve 2013 and Anuja is getting ready to celebrate the new year with her friends. She checks her hair for the last time, grabs her keys, and leaves the house. There was a lot of traffic but she was expecting that. It was 8:00pm and Anuja thought everybody on the road was going to their party but she didn't realize that there were some people who decided to celebrate a bit earlier. As Anuja was taking a left turn a drunk driver ran a red light and hit her car. As the impact occurred, Anuja went unconscious and the last thing she remembered was seeing her back windows shatter.

Anuja is now in the hospital in a coma. Her family and friends gather around to pray. Although Anuja has no realization of the world around her she can still hear people speaking. She starts listening to her friends share memories they once shared with her. Each memory she hears, she re-lives in her mind as she's in her coma. First memory she hears is from her mom. "I remember 17 years ago in this hospital on February 16, 2 floors above us, my little Anu was born. 6 pounds and 4 ounces. 18 inches. She was the light of my life. I had so many hopes and dream for her and for us and she unknowingly made all of them come true for me. Every day she makes me proud and I hope she knows that." In Anuja's head she sees a third person view of her delivery room and her parents praising her after they see their little daughter for the first time.

Next up to share a memory is Anuja's cousin, Neela. Neela is only a few months younger than Anuja and they grew up inseparable. Out of them two, Neela has always been the smarter one; and to prove that Neela shares a memory where both of them were the age of 6. "A week before our aunts wedding Anuja decided she wanted a new hairstyle. So she took a pair of scissors and cut herself some bangs. They were terrible. It was short and uneven. I kept telling her not to do it and she kept saying 'Stop it Neela I know what I'm doing'. After she cut them she went crying to her mom and all I was thinking was 'I told you' but I didn't say that because I knew Anuja was gonna smack me." In Anuja's head she was back in her six year old body with scissors up to her hair, took one big breath and cut her hair.

Last memory comes from Anuja's best friend, Isha. "I remember when I first met Anuja and I didn't like her all. She was loud and very obnoxious the exact opposite of what I like in a person. Then one day my dad comes up to me and tells me that we are going to the same school and every morning we are going to ride in the same car. I was so upset I remember going up stairs and knocking all of my dolls off of the wall. After seeing her every morning we had to talk eventually and I'm so glad I did. She's the only person who has come into my life and hasn't left. She's helped me through the most terrible times in my life and has celebrated with me through the best. I remember one day I told her that I got accepted into National Honor Society and she was so excited for me she came to my house with a dozen balloons and a small cake. I remember how genuinely excited she was for me. I am so thankful I have a best friend like her." In Anuja's head she's reliving her getting the phone call that made her more happy than any news she's ever gotten. She's buying purple balloons and getting a chocolate cake; driving to Isha's house, ringing the doorbell, and seeing Isha's excited face. It was definitely a picture Anuja was never going to forget.

As Anuja relives all of these memories, her soul leaves her body. The hospital monitor goes to a long beeping sound and everybody in the room knew what just happened. Anuja's soul is standing in the room with all of her loved ones. She thinks, "I'm not done making these memories. I want to make some more." Anuja steps back into her body and to everyone's amazement she opens her eyes, cracks a smile and gently whispers, "Hey guys I'm back".

हयाप्पी फादर्स डे !

विजारोपणदेखि जन्मका
क्षणहरुसम्म

पाल्दै, पोस्दै र हुर्काउँदै
ज्ञान दिँदै र शिक्षित पार्दै

सुन्दर भविष्यको रेखांकन गरिदिने
सबै बाहरुमा
हयाप्पी फादर्स डे !

अविछिन्न, अनबरत संघर्षका
भेलहरुसंगै

कुस्ति खेल्यौ, जुझ्यौ र सिंगरी खेल्यौ
सुखद जिन्दगीको अभिलाषामा
आशातित

उज्जल भविष्यको कामनामा समर्पित
सबै बाहरुमा
हयाप्पी फादर्स डे !

अविछिन्न मायाँ र प्रेमका स्रोतहरु
अनन्त ज्ञान र सीपका शिखरहरु
विशाल छातीभित्र समेटिएका प्यारहरु
कहिल्यै नरित्तिने समर्पणका छालहरु
सन्ततिका उन्नतीमा समर्पित सबै
बाहरुमा
हयाप्पी फादर्स डे !

हयाप्पी फादर्स डे बाहरु
जो जिवन्त छन्,
हयाप्पी फादर्स डे बाहरु
जो जिवन लिला समाप्ति गरिसके
सबै बाहरु जो
आफू कष्ट सहेर पनि जिवन दिए
आफू मरेर पनि जिवन दिए
आफू जलेर पनि संसार दिए
सबै बाहरुमा हयाप्पी फादर्स डे !



Padam Bishwakarma



Bhupendra Mahat

कहाँ पाइन्छ श्वास फेर्न
आकाश
मिचिएको शहरमा
न भेटिन्छ मान्छेहरु नै भिडले
किचिएको शहरमा

के अर्थ मन्दिर मुर्तिको, देबता नै
निदाए पछि
लीलाम हुन्छ भन्छन धर्म, मुर्तीले
थिचिएको शहरमा

माया रंग देखाउछ खुशी पनि
बेचबिखन हुन्छ
मुटु हुन्न पैसा संग मानबता
खिचिएको शहरमा

निसास्सिएको छ सुगन्ध आफै
दुर्गन्ध भित्र यहाँ
कलमको डोब भित्र
बारुद बिच्छिएको शहरमा

Wishing Association of Nepalese in Midwest America
(ANMA) and Nepalese Association in Southeast America
(NASEA) a grand success for the
Joint Convention in Denver, Colorado, Aug 29-31, 2014

Bhupendra Mahat & family

One Sunday Morning

By Jyoti Adhikary, Schaumburg, IL

It's me- I can't sleep when sun is up. My eyes were wide open and it was 5:30am on an early Sunday morning. Why I was so awake? I love mornings, especially Sundays because I don't have to go to work. I cracked open the window to let the October breeze in. It was a refreshing, foggy morning with clean skies and the sun about to shine. I looked at the clock on the kitchen wall and it was 6am already so I decided to finish my daily workout before the kids got up. The streets were nearly empty and so was the gym. The kids were still sleeping cozily when I got home so I checked on my husband who was also sleeping nicely and without worry. I was overwhelmed with emotions to see them so comfortable. I love them so much yet I had never thought this way before. I decided to shut their door so that they would not be disturbed by my activities. I then went to clean my daughter's room. She just left for college yesterday so the room felt empty but her picture on the wall caught my attention. Her bright, lovely eyes and pear like teeth touched my heart. "Thank God for my sweet family" I said to myself. It was pooja time and after self talk, ups and downs- I was able to connect with God that morning. It is my regular routine to remember my late mother after my daily pooja and I felt even more blessed that day. I do not usually have that much time to look at her picture and dissolve in her memory but this morning was different. I was frozen for a minute because the time I spent with her is still so fresh within me. I then slowly closed my eyes and took a deep breath to savor the moment. I was lost for that minute- I guess- and I felt the gentle touch of her hand on me. I swear to God, I felt her! I really did.



It is already 8am and which means its coffee time. I wanted to make my morning comfortable with a cup of fresh brewed coffee and various thoughts. The sun was now out and my neighbor, an old guy in his 70s was outside too staring at falling leaves. I remember my father every time I see him. My dad is a medium sized man with grey hair who is always neat, clean, optimistic and always thinking. Over time, my father has influenced all aspect of my life. I have not seen him for six years and I know he misses me but he never mentions it during our daily Skype calls. I wish he would ask me to come see him so that I can drop everything and fly to him. Just thinking about it breaks my heart, I want to hug him and tell him how much I admire him.

Suddenly, at 9am the sound of toilet flushing broke the silence. "What is for breakfast Ama?" My nine-year-old came to me smiling. My personal time, my Sunday morning was over...

काम आउछ

जति कुटे चुटे पनी मुखमा तिम्रै नाम
आउछ

जानि बुझी सम्झि राख पछी तिम्लाई
काम आउछ ।।

भौतारीदै सधैं हिड्छु तिमिलाई पाउने
आशमा

तिम्रै रुप चम्काउन रातमा पनि घाम
आउछ ।।

चिखो मेरो माया प्रेमलाई नगर है तोल
मोल

यो ज्यानलाई तड्पाई कति तिमिलाई
भाउ आउछ ।।

यो जीवनमा एकलो बनाइ तिमि कतै गयो
भने

रगतले चिठी कोरेको तिमिलाई खाम
आउछ ।।

बाँकी छ

खोक्रो यो जिन्दगी अब मर्न बाँकी छ
सुकेका पात झैं अब झर्न बाँकी छ

माथि पनि त छुट्टै दुनियाँ हुन्छ रे
त्यही मात्र अब कोठा सर्न बाँकी छ

एक न एक दिन मर्नु नै पर्छ रे
कालले प्राण अब हर्न बाँकी छ

दुःख कस्ट सारा सबै भोग्नु भोगीयो
दुःखबाट बिदा अब गर्न बाँकी छ

जिन्दगीको अन्तिम ईच्छा सबैको हुन्छ
परलोक जाने पुल अब तर्न बाँकी छ

के पायौं तिमिले

जलेको दिलमा घीउ थपी के पायौं तिमिले
सगै बाच्ने जीउने कसम के खायौं तिमिले

चाहना थियो मनको साह्रै मायामा बाधने
कोमल दिलमा कठोर त्यो माया के छायाँ
तिमिले

उजाड यस्तो बनाइ गयो फर्कने छैन फूल
सक्कली मनमा नक्कली साइनो के लायो
तिमिले

अगीनी लागे पछिनी लागे मायाको
बाटोमा
धाउनुनी धाए मैले नै धाए के धायौं
तिमिले

गजल

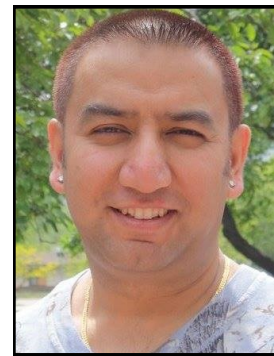
झल्किन्छ मनमा ब्यर्थै तिमि हाँसेर
गएको

सम्झन्छ दिल निस्तुरी माया गाँसेर
गएको

कुरा है गर्यो इशारा गर्यो आखाँको
बोलीमा
बिर्सन्न केही तस्बीर तिम्रो टाँसेर गएको

सजाइ राख्छु शृङ्गार गरी भनेकै थीएनी
सम्झान आउछ चोखो दिल भासेर गएको

चोखो माया दीएकै थीएनी के कुन्नी
पुगेन
झझल्को आउछ चोखो जोबन मासेर
गएको



These Poems and
Gazals written by:
Bisheswor KC

गजल

माया त्यो अधुरो बिचैमा तोडौं नभन
जिन्दगीको बाटो अब मोडौं नभन

लाए मिठो माया गाडा निर झै पिरति
पुरानो मायाको कुरा आब छोडौं नभन

सम्झनाका झारहरु उमे ठिकै छ
छुट्टाछुट्टै मनको बारी गोडौं नभन

तिता मिठा पलहरुको सम्झनात आउला
जनम जनमको नाता अब फोडौं नभन

थाहै नपाइ टुक्राइ दीयो यो मेरो दिल
जाली माया मसँग अब जोडौं नभन

गरीबको दर्शन

गाऊ शहरभरी चर्चा छ है सबका दर्शन चाड आयो रे
घरघरमा रोउनक छ है सबैकोमा खुसियली आयो रे ॥
गरीब हुनु पैसा नहुनु नी सपनै जस्तो लाग्यो आज
चित्त दुख्छ आसु झर्छ सबैको घरमा दर्शन छायो रे ॥
गरीबलाई त गाहो छ है हजुर के लाग्यो दर्शन अझै
त्यही भाका हाली गाइने दाईले गीत पनि गायो रे ॥
खसीको त के कुरा १ केजी मासु किन्न दौ दौ यहाँ
लोभै लाग्यो खसी देख्दा साइला दाईले किनी ल्यायो रे ।

कति सिउ लुगा पनि फाट्टेर काम दिन नै छोड्यो
रुन कराउन थाल्यो छोरो साथिले नयाँ लुगा लायो रे ॥
आफ्नोभन्दा परिवारको बिचल्लि हुने भयो अब मेरो
भेला भइ बिलौना गर्छन सबैले मिठा चीज खायो रे ॥
यो जन्म यस्तै दिएउ भगवान अर्कोमा चाँही नदिनु है
यस्तै दुखेसो गरि हर्के पनि दर्शन टार्न शहरतिर धायो रे ॥

फेरी बाबाको याद आयो !

चाडपर्व आउछन जान्छन रुनु मात्रै छ
अरुले यहाँ स्वर्ग ठानेनि मेरो जात्रै छ
एक पछी अर्को चाडले जिस्काउँदै जान्छ
आफ्नो घर,बाआमा सम्झी आँशु मात्रै झर्छ ॥

भाग्यमानी अमेरिका पुग्छन भन्ने कुरा झुठो हो
नयाँ सपना देख्दाखेरी न्यानो काखँ लुटियो
आए पछी थाहा हुन्छ के रहेछ दुःख भनि
रुदै रात दिन बित्न थाल्छ जाने दिन गनीगनी ॥
गाहो भएकोछ मलाई आज यहाँ बस्नलाई
परिवारलाई सम्झी बसेकीछु बिरहीको गीत गाई
के चाड पदछ भने कुरा यहाँ कसैलाई थाहा हुदैननी
काम गर्न जाँदा बल्ल थाह पाएँ आज कुशे आँशी हो
भनि ॥

बाबाको याद झनै आयो अब के गर्ने होला
एक मन त जाउ जस्तै लाग्छ बोकी सारा झिम्टीझोला
तर के गर्नु दैबलेने भाग्य खोटो दिएपछि कसलाई के
भन्नु बाबा आमा नरुनु सम्झी मलाई त्यही तस्बिर हेरेर
चाडपर्व मान्नु ॥

परदेसीको पिडा

सानैदेखि हुर्के बढे आफु जन्मेको ठाउँमा
खोला नाला हरियाली फुलैफुलभाको गाउँमा
बा,आमा ,साथी सगीं सबै थिए माया गर्ने
त्यही माया र साथ लाग्थ्यो जीवन भरी रंगभर्ने ॥
सबै कुरा हुदैन रहेछ आफुले सोचेको जस्तो
सबैकुरा पुग्नेभए जीवन हुन्थ्यो कस्तो कस्तो
छोडी सबै आए बिदेश मुटुभरी माया लिई
बा,आमा साथी संगी लाई चाडै आउने बचन दिई ॥
आउन त आए बिदेश केही गर्छु भन्ने ठानी
आफैले मेहेनत गर्दा बल्ल मैले दुःख जाने
सम्झन्छु म बा,आमाको न्यानो माया न्यानो काख
जति जे गरे पनि त्यही काख लाखौं लाख ॥
आतिन्छु म कहिलेकाहीँ कहाँ म आएपुगे भनि
कहिले आउला फर्किने दिन बसेकीछु दिन गनि
जान मन लाग्छ घर तर छ सात समुन्द्र पारी
बा, आमालाई सम्झि बस्छु रातभरी आँशु झारी ॥
कुरा गर्दा बा,आमालाई भन्छु मानु पर्दैन दुःख
रमाइलो सँग बसेकिछु दिन बिताई सुख सँग
आफ्ना कुरा आफैलाई थाहा छ कति लाकोछ न्यासो भनि
तर चाहेरनि पोख्न सक्दिन बस्नु होला कि पीर मानि ॥
न आउनु आएपछि गर्नुपर्छ सपना पूरा
केही बनेर आउ है छोरी भन्नु हुन्छ सधैं कुरा
चाडै आओस् त्यो दिन भनि बस्छु मत भगवान् भाकी
बिछोडपछि अबस्य मिलन हुन्छ भन्ने बिस्वास राखी ॥



Ambika Adhikari

आउँदैन र पाउँदैन ॥

बित्ने कुरा बितेर गयो फर्केर आउँदैन
गुम्ने कुरा गुमेर गयो झर्केर पाउँदैन ॥

शब्द सबै रित्तेर गयो सर्केर आउँदैन
माया सबै मात्तेर गयो तर्केर पाउँदैन ॥

जमिनै आज भासिदै गयो थर्केर आउँदैन
देखेको सपनाना सिदैँ गयो मर्केर पाउँदैन ॥

समाज सेवा को पीडा

न तिम्रो जस्तो मिजास छ
न त मिठास नै,
तर पनि बोलिदिन्छु बलले मन नलागे पनि
हाँसिदिन्छु करले मन नपरे पनि

लाग्छ होला छन् जहाँ यस्ता मृदुभाषी
बित्छ होला दिनचर्या हाँसी हाँसी
तर भ्रम हुनेछ यो बडा
साक्षी छन् भाई चूडा !

विवादको बिषय बनेको छ -
कस्तो होला यो चाह वा हो कि पो मोह ?
सदा अनन्त, अतृप्त अनि अथाह
अम्मलीले अम्मल सेवन गरेजस्तो
बिमल नेपालले समाज सेवा गरे जस्तो

मिनेट भर मै नाता गाँसिदिने
निमेष भर मै अरुको परिवारप्रति आत्मीयता बढाईदिने
२४ सै घण्टा कम्प्युटर , फोन , टेक्स्ट, फेसबुक, र
च्याटमा हराईदिने
भोकेसन नै भ्याकेसन बनाईदिने

बैगुनलाई गुनले मार्ने त छ जस्को जपना
जान्ने कहिले होला मिथ्या हो यो सपना
तन, मन, धन, वचनको हुँदैन मूल्यांकन
नभए सम्म सीमाको सीमांकन

एकलो बृहस्पति झूठा - गर्दैन् कुनै सोझो ग्रहको पूजा
सबै गर्छन् शनिश्चरको नै पूजा
मानवीय गुण यो मान
भावनामा होइन यथार्थमा बाँच्न जान

नत्र मृग तृष्णा मेटिने छैन, आजीवन
मरुस्थलको मिराज जस्तै बन्ने छ जीवन
जब गर्नु नै पर्छ जबरजस्ती , आत्मसन्तुष्टी
के होला भला खोई, सन्तुष्टी?

एक आध छोडी -
जसलाई गर्दछौ ज्यादा, उसैले गर्दछ ज्यादती
जति मान गर्दछौ मात चढ्दछ उति
भलाझीपन कमजोरी ठान्दछ
नरमपन लाचारी भन्दछ



Srijana Aryal

र पनि, बिसन्चो हुँदा गर्नुपर्ने आफ्नै परिवारले सेवा
सन्चो हुँदा बित्छ समय गर्दै अरुको सुश्रुवा
ता पनि, अझै गर्न नदिएको गुनासो गरेपछि
सहनशक्ति शून्य भएको छ - पराकाष्ठा नाघेपछि

प्रश्न, प्रतिप्रश्न भएकोछ खडा-
नदुखेको टाउको डोरी बानेर किन दुखाएको बडा
कहिले सम्म होला यो घडा
समाज सेवाको पिडा
समाज सेवाको पिडा II

Wishing Association of Nepalese in Midwest America
(ANMA) and Nepalese Association in Southeast America
(NASEA) a grand success for the Joint Convention in Denver,
Colorado, Aug 29-31 , 2014

Dhiraj, Chitra, Mahima, Neil, Munga Gurung

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Dan Edwards
2565, S. University Blvd, Denver CO-80210

What factors to our age?

By Bishnu Phuyal, Ph.D



Bishnu Phuyal, Ph.D.

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

Other than these kind of people and small children, rest of the people begin to enjoy less as they grow older. Number of things that are acceptable gradually becomes less and less acceptable as one grows up. So age seems to follow inverse principle to breadth of things that are acceptable. Sounds strange, but it is true. How do such changes in people compare to love? A baby loves everybody without any precondition. We know this. Baby does not discriminate. With age, such things change as we experience every day within ourselves and with those whom we deal regularly. With age we tend to put conditions to liking something. Therefore it seems that the number of people we like and live with seems to shrink. Don't we hope to be the contrary? Certainly we do, but it seems it is the fact. So we lose what we love as we grow? And therefore we can say that we lose as we begin to set conditions for our own sake. Strangely each of us also has different set of conditions that we favor and disfavor, need and avoid, and hence we begin to disagree or confront with each other. This is true to many of us. The exceptions are only those wise ones who are very few. Then what have we become during the aging process, good or bad? Should not we remain like a baby? That way we like everyone and do not care whether someone likes or dislikes us? Are not those the wise just like them? Why are the wise grown up people that are like babies so rare? So, with age, are we gaining or losing the meaning, purpose, and the importance of our lives?

What Are We Doing Wrong?

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There is something profound in how we choose to live our lives. There are so many forces pushing and guiding and teaching us which way to go or turn or take. It's magnificent that we even have a few moments to judge for ourselves what we want. All of us seek love and pleasure and happiness and fun and good things. It's unnerving when we feel sadness or pain or loss or anxiety.

We don't know what to do with ourselves when we feel anything other than great. We wonder if something wrong with us? Will I ever be happier than this? Is something going to change? Should I change? Is this as good as it is going to get? We delve into these questions like it is what our life depends on or we ignore these questions as if they don't matter to us at all. It's what we think about on our walk to class, on our drive to work, while staring out the window at dinner time, while pushing our carts in circles at the grocery store. It's what we imagine while we run on the treadmill, what we dream about as we sleep, and what we worry about while folding laundry.

People, meaning you and I, spend all of this time forgetting to take a second to look at where we are. Forgetting to count our blessings before we see an inspirational quote or have thanksgiving dinner or like a friend's Facebook status. There is so much time over and around and under and after and during and while we live our lives that we could be devoting to something other than our day dreams. Dreams that are not our reality, nor our futures. Dreams that have little to no chance of coming true. Dreams that will never be tangible. If these moments could be captured by a stopwatch or someone could transcribe our thoughts- we would surely see that it was all a waste of time.

You forgot to really hug your kids goodbye, I forgot to look up at the sunset, he forgot to take in the smell of his coffee, she forgot to memorize the feeling after acing her test, they forgot to hold each other as they slept and before we all knew it- things had changed, these moments were gone, someone had passed away, the season had changed, and the sun had set. There is something wrong with this picture- we go from goal to goal forgetting to remember why we set them. We leap from place to place forgetting what brought us there. It's not watching to news to accept all the violence plaguing us, it's not to live under the poverty line as a social experiment, it's not to give up chocolate for lent, it's not to watch videos of natural disasters, it's not to research the number of starving children in Africa.

Most of us have tried all that yet somehow we find ourselves unhappy with running water and cable TV- and most of us genuinely realize that we are supposed to be ashamed of our superficial worries. However, if we take a moment to look into the lives of those around us, we are likely to find that our neighbors are skipping dinner tonight, our peers are in the hospital, our family is having money problems, our bosses are going through divorce, our kids are getting bullied, and our best friends haven't laughed in a while.

But the fact is, things will never be how we want them to be, and if by a miracle they are, our only responsibility to the universe is to treasure them and celebrate them and enjoy them. And help others while we can. From our own beds to our own streets and all the way around the world if we can make it.

सरोज

प्रमिला शर्मा



हामी केही नेपाली केटीहरू भारत बिहार राज्यको मुजफ्फरपुर शहरको एउटा महिला कलेजमा पढ्थ्यौं। अर्की नेपाली केटी प्रतिमा र भारतीय केटी पूर्णमा होस्टेलमा मेरा रूममेट थिए। त्यसै होस्टेलमा बस्थिन् र हामीभन्दा तल्लो कक्षामा पढ्थिन् सरोज पनि, सत्र अठार वर्षकी नेपाली केटी । बालापन छुटेकै थिएन उनको। जे देखे पनि हाँसो उठ्ने, फूल देखे पनि, कुकुर देखे पनि। हाँस्न कुनै विशेष घटना वा कुरा नचाहिने। कुर्कुरे बैस! खानेपिउने परिवारकी।

एकदिन हावाको वेगमा दगुर्दै सरोज हाम्रो कोठामा आइपुगिन् र ठिंग उभिएर प्रतिमालाई भनिन्: “प्रतिमा दिदी! मलाई एउटा राम्रो साडी दिनुस् न। सिनेमा हेर्न जाँदैछु।”

प्रतिमा नातामा सरोजको टाढाको फुपू हुन्। सरोजको कुरा नपत्याएर उनले सोधिन्: “आज तिमी कसरी सिनेमा हेर्न जान्छौ? होस्टेलको सेड्युलमै छैन।”

सरोजले प्रतिमाको कानमा मुख राखेर भनिन्: “बुझ्नु भएन? एउटी साथीको गार्जियन आउँदैछ। मैले साथीलाई भनेकी छु, मलाई पनि सँगै होस्टेलबाट बाहिर लिएर जान्छे, अनि बेलुकी फर्कदा मलाई सिनेमा हलबाट सँगै लिएर होस्टेल फर्कन्छे।”

प्रतिमालाई “के गरूँ, के भनूँ” भयो। दाहिने हातले आफ्नो निधार सुमसुम्याउँदै सरोजलाई भनिन्: “यस्तो उपद्रो विचार तिमीलाई नै आउँछ सरोज! केही गरी होस्टेलको सुपरिटेण्डेन्टलाई तथ्य कुरा थाह भयो भने तिमी मुश्किलमा पर्छौ। मलाई पनि गाल आउँछ।”

प्रतिमाले भनेको विषयको गम्भीरता सरोजको मस्तिष्कमा पसेन। सरोजले हाँस्दै भनिन्: “सुपरिटेण्डेन्टले कसरी थाह पाउँछे? अनि, म क्या, फर्कदा सुपरिटेण्डेन्टलाई मिठाई पनि किनेर ल्याइदिन्छु।” त्यसो भनेर सरोज दाहिने हातले मुख छोपेर खितिति हाँस्न थालिन्।

प्रतिमालाई लाग्यो, यो अल्लारे केटीसँग बहस गर्नु व्यर्थ छ। बाक्सबाट एउटा साडी झिकेर सरोजको हातमा राखी दिइन्। तर, भन्न बिर्सिनन्: “सरोज! राम्ररी साडी चेक गर। कतै फाटेको वा उधेको छैन। सम्हालेर लगाउनु, रिक्सामा चढदा र ओर्लदा होस गर्नु। भरे मेरो साडी साबुत फर्काए।”

फुपू भएकीले प्रतिमाको सरोजसँग धेरै हेलमेल थियो। पूर्णमा र म पनि सरोजको अल्लारेपनसँग राम्रै परिचित थियौं। साडी लिएर दंगदास पर्दै सरोज हावा जस्तै कोठाबाट बाहिर निस्किन्। प्रतिमाले टाउको हल्लाउँदै मलाई भनिन्: “अति चंचल केटी छे। दाजु-भाउजूले अब हाम्रो बच्चा हुन्न भनेर आस मारिसकेपछि जन्मेकी यो एकमात्र सन्तान। घरमा सबकी दुलारी, यसको खुट्टा न भुईँमा, न भाँडामा छ।”

एक्कासी हावाकै वेगमा सरोज फेरि फर्केर प्रतिमाको कोठामा आइपुगिन् र सोधिन्: “प्रतिमा दिदी! तपाईं मेरो कुरा त काटिरहनु भएको छैन?”

प्रतिमा छक्क पर्दै म र पूर्णमातिर फर्केर हिन्दीमा बोलिन्: “ये लो जी! हम इसकी बात क्यों काटने लगे?”

“तपाईंले म सिनेमा हेर्न जाँदैछु भनेर कसैलाई भन्नुभएको त छैन?”

“छैन बाबा, मैले कसैलाई भनेको छैन।”

सरोज मेरो छेउ आइन् र मेरो कानमा सुटुक्क भनिन्: “हाथी मेरे साथी” हेर्न जाँदैछु। राजेश खन्नाको सिनेमा।“ त्यसो भन्दा प्रफुल्लता उनको अनुहारमा धप्प बलिरहेको म छर्लङ्गै देखिरहेथेँ। मैले मुस्काउँदै टाउको हल्लाएर “बुझौं” भन्ने संकेत दिएँ। मलाई त्यति भनेर ढोकासम्म के पुगेकी थिइन्, फेरि फर्केर पूर्णोमाको कानमा पनि उही कुरा भन्न भ्याइहालिन्।

पूर्णोमा: “जाओ बाबा जाओ। सिनेमाका समय निकल जाएगा।”

“नहीं, नहीं, फुद्दीलालको रिक्सा लानेको बोल आई हुँ कि” भन्दै सरोज निस्किन्।

“चलो लडकियाँ, बाहर चलें, फिर वो तुफान मेल न आजाए” भन्दै प्रतिमाले हामीलाई पनि लिएर बाहिर निस्किन्। निस्कँदा प्रतिमा फतफताउँदै थिइन्: “होइन, यो केटीले बिहे भएपछि सासू-ससुराको घर कसरी खाने होला?”

* * *

एकदिन सरोजकी भारतीय रूममेट गनगन गर्न आइपुगी। उसकाअनुसार सरोजले मिठाई किनेर ल्याएकी रहिछ, सबैलाई बोलाई बोलाई खान दिन्छे रे। अनि, प्रतिमालाई उसको अनुरोध थियो, सरोजलाई भन्दिनु प-यो, मिठाई ख्वाउन छोडदेओस्।

प्रतिमा अनुरोध सुनेर छक्क परिन्: “क्यों भाई? क्या वो तुमको मिठाई खाने नहीं देती?”

“देती है, मगर---।” उसको भनाई थियो, मिठाई ख्वाउने क्रममा उसले कोठाका सामान कि फुटाल्देली वा फोहोर पारी देली। भर्खरै उसको थर्मस फुटाइदिछ र ऊ गुनासो गर्न आएकी रहिछ। “बताइए, ईस गर्मी मे हम अब कहाँ बरफ रखेंगे? मै गुस्सा हुई तो वो बोली, जब वो घर जाएगी नया थर्मस खरिद के देगी।”

यो कुरा हुँदै थियो, सरोज दगुरेर हाम्रो कोठामा छिरिन् र हतारिंदै भनिन्: “पूर्णोमा दिदी, आपका थर्मस हमको कुछ दिन के लिए दिजिएन। हम जैसा का तैसा वापस करेंगे।” यति भन्न के भ्याएकी थिइन्, कोठामा आफ्नो रूममेट देखेर निमेषका लागि अकमक्क परिन् र मिनेटमै हाँस्टै “हिं हिं हिं, चोर समातियो” भन्दै भागिहालिन्। सरोजको रूममेटबाटै प्रतिमाले थाह पाइन्, सरोजले लगेको उनको साडी च्यातिएछ। अब घर गएपछि त्यस्तै अर्को साडी किनेर सट्टाभर्ना गर्छिन् रे!

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यस्तै थिइन् सरोज। जसको कोठामा जान्छिन्, केही न केही तलमाथि पारिदिन्छिन्। एउटा कोठाको काईयो अर्कोको कोठामा। कसैको घरबाट अचार आएको छ भने, सुटुक्क उनको कोठामा। अनि, त्यसरी अर्कोको कोठाबाट ल्याएको अचार “देखो, मेरे घर से अचार आया है, खावो” भन्दै बाँड्दै रिक्तो सिसि सुटुक्क उही ठाउँमा। उनी आफ्ना घरबाट आएका कोसेलीहरू पनि यसै गरी बाँडेर एकदुइ दिनमै सक्थिन्। अनुशासन र खास गरी केटीहरूमाथि लाग्ने बन्देजले युक्त सधैं पहराभित्र बस्नुपर्ने त्यो होस्टेलको जीवनमा सरोज हाँसो, मस्ती, र हंगामाको प्रतिक थिइन्। उमेरले वयस्क भइसके पनि मानसिकरूपले उनलाई केटाकेटीपनले छोडेको थिएन। ऊभन्दा जेठा हामी केटीहरूमा भने उमेरले ल्याएको शारीरिक परिवर्तन र त्यसले बढाएको जिम्मेवारीबोधले गर्दा हामीबाट बालसरलता भागिसकेको थियो। मलाई लाग्छ, हामी उसको अल्लारेपन अबोधताको ईर्ष्या गथ्यौं।

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गर्मीको दुइ महिनाको विदा भयो। एकएक गरेर होस्टेलका साथीहरू आआफ्नो घर जान थाले। हामी होस्टेलबाट निस्कने वेलामा सरोज एउटा झोलामा सामान लिएर आइपुगिन्। उनले झोलाबाट एउटा थर्मस झिकिन् र पूर्णोमालाई दिइन्। पूर्णोमा जिल्ल परी: “तुम ये कब ले गई?”

“एक हफ्ता हुआ। बिना पुछे ले गई। पुछति तो आप नहीं देती।”

“ठिकठाक तो है? फुटा तो नहीं है?”

“नहीं। फुटा तो नहीं। पर, कर्क खो गया।”

हामी सबै हाँस्यौं। पूर्णोमाले आफ्नै भाषामा भनी, कर्क नभएको थर्मस त फुटे बराबरै हो नि।

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सरोजले फुर्ति साथ जवाफ दिइन्: “छुट्टी से लौट आउँगी तो आपके लिए नया थर्मस लाउँगी।”

सरोजले झोलाबाट एउटा साडी झिकेर प्रतिमालाई दिइन् र हाँस्दै भनिन्: “प्रतिमा दिदी! तपाईंले दिने वेलामा साडी नफटाउनु है भन्नुभएको थियो, तर फाट्यो, त्यसैले यसअघि फर्काउने आँटै गर्न सकिन।”

हामीलाई निस्कने हतार भइसकेकोले प्रतिमाले कुरा अगाडि बढाउन चाहिनन्, तर ठट्याली पारामा भनिन्: “तिम्रो बिहेमा यही साडी दाइजो दिउँला है?”

सरोज जोडले हाँस्न थालिन्: “हुन्छ प्रतिमा दिदी। मेरो बिहे गरमको विदामा हुँदैछ।” त्यति भनेर हाँस्दै सरोज त्यहाँबाट हिँडिहालिन्। हामीले एकअर्काको मुख हेराहेर ग-यौं र होस्टेलबाट घरतिरको यात्रामा हिँड्यौं।

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गर्मीको विदाको रमाइलो। भारतबाट आफ्नै देश आफ्नै गाउँमा कसरी दुइ महिना बित्यो पत्तै भएन। म होस्टेल पुग्दा प्रतिमा पूर्णमा आइसकेका थिए। दुवैको अनुहार उदास थियो। म तुरुन्त सोध्न बाध्य भएँ: “क्या हुआ भाई। तुम लोगों का मुहँ क्यो लटका है?”

प्रतिमाले रुन्चे स्वरमा भनिन्: “सरोजको बिहे भएछ। ऊ एकदमै फरक भएकी छ।”

मैले सोधें: “कहाँ छ त सरोज?”

“आफ्नो कोठामा छे।”

म दगुर्दै सरोजको कोठातिर हानिएँ। उनको सिउँदोमा सिन्दुर र हातभरी चुरा थियो। धोती लगाएर बसेकी थिइन्। मलाई देखेर सरोज उठिन् र नरम स्वरमा ओछ्यानतिर बस्ने इशारा गर्दै भनिन्: “पमु दिदी। आइबक्स्योस्।”

उनको अनुहारमा गम्भीरताले चंचलता र हाँसोलाई विस्थापित गरेको थियो। दुलाहाघरमै अल्लारेपन छोडेर आइछन् क्या र? बोली पनि परिवर्तित भएको थियो। सधैं बोलिरहेको “तपाईं” र “आउनोस्” शब्दहरू “हजूर” र “आइबक्स्योस्” जस्ता गहकिला शब्दहरूमा रूपान्तरित भएका थिए। एकछिन बसेर म आफ्नो कोठातिर फर्केँ।

त्यस रात प्रतिमा, पूर्णमा र म तीनैजना सुत्न सकेनौं। रातभरी सरोजको बालापनको अवसानको विलापमा रोएर बितायौं।

हामीलाई लाग्यो, अहिले देखिएकी सरोज हामीले चिनेकी सरोज होइन। हामी तीनैजना अवाक् थियौं। कसरी दुइ महिनाको छोटो अवधिमा सरोजमा यत्रो परिवर्तन आयो? मैले महशुस गरेँ, सरोजमा आएको यो परिवर्तनपश्चात त्यस होस्टेलबाट हाँसो, उमंग र मस्ती पनि हराएर गयो।

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Page 3 of 3



Wishing Association of Nepalese in Midwest America (ANMA) and Nepalese Association in Southeast America (NASeA) a grand success for the Joint Convention in Denver, Colorado, Aug 29-31, 2014

Suraj Shresthan & family

Wishing Association of Nepalese in Midwest America (ANMA) and Nepalese Association in Southeast America (NASeA) a grand success for the Joint Convention in Denver, Colorado, Aug 29-31, 2014

Surendra, Sulochana, Sumit, Shreesha Maharjan



देश दुखेको लेखन सकिन

तिमी देखि टाढा, धेरै टाढा
सात समुन्द्र टाढा
फुर्सद को समयमा
नितान्त एकलो भएर बस्दा
प्रिया,
मलाई तिमी यादले सताउनु पर्ने हो
आँखा भरि तिमी नाच्नु पर्ने हो
थोरै भए पनि तिमी माया दुख्नु पर्ने हो
तर अफसोच !
छक्क पर्छु आफैं
न तिमी याद, न तिमी तस्बिर
न त तिमी माया नै दुख्छ
प्रेमी त म तिमी हुँ
त्यसैले माफ माग्छु प्रिया तिमीसंग
या त म असल प्रेमी हैन
या त ममा अर्कै पिँडा छ
जुन तिमी माया भन्दा धेरै दुख्छ
तिमी भन्दा धेरै दुख्छ |

तिमी देखि टाढा, धेरै टाढा
सात समुन्द्र टाढा
तिमी जस्तै आमाहरुले
आफ्ना लाला-बाला खेलाएको देख्दा
चसक्क मुटु दुख्नु पर्ने हो
तिमी सम्झनाले पिरोल्नु पर्ने हो
तिमी बिनाको दर्शन, के दर्शन
कल्पनामै आएपनि कति रमाइलो हुन्थ्यो-
"तिमी अनमोल हातहरु मेरो निधारमा राखेर
कहिल्यै नरित्तिने आशिष दिएको"
तर अफसोच !
छक्क पर्छु आफैं
न तिमी सम्झना, न तिमी कल्पना
न त तिमी ममता नै दुख्छ
छोरो त म तिमी हुँ
त्यसैले माफ माग्छु आमा तिमीसंग
या त म असल छोरो हैन
या त ममा अर्कै पिँडा छ
जुन तिमी ममता भन्दा धेरै दुख्छ
तिमी भन्दा धेरै दुख्छ ||

आफ्ना भन्ने सबै देखि टाढा, धेरै टाढा
सात समुन्द्र टाढा
भिडभिन्न पनि एकलो म
सकि-नसकि जिन्दगीको खुड्किलो चङ्ने
क्रममा भौतारिँदा
कहिलेकाहीँ त
डन्डी-बियो, कपर्दी, लुकामारी र गुच्चा खेल्ने
साथीहरु,
उनिहरुसंग बिताएका रमाइला पलहरु
दिदि-बैनी तथा तिहार का अबर्णनीय क्षणहरु,
बुई-बुई र ताते-ताते अनि परिका मिठा-मिठा
कथाहरु सुनाउँदै
हुर्काउने बाबा, उनको त्यो काख
आदि-इत्यादीहरुले झस्काउनु पर्ने हो
मनै कस्तो-कस्तो बनाउनु पर्ने हो
तर अफसोच !
छक्क पर्छु आफैं
न साथीहरु को साथ, न दिदि-बैनी
न त बाबा को काख नै दुख्छ
"आफ्नो" त म तिमीहरुकै हुँ,
त्यसैले माफ माग्छु आफ्ना भन्ने सबैसंग
या त म असल मान्छे हैन
या त ममा अर्कै पिँडा छ
जुन आफ्नो पन भन्दा धेरै दुख्छ
अफ्नाहरु भन्दा धेरै दुख्छ ||

दुख्न त दुखेकै छ तर
कस्तो दुखाई हो कुन्नि
न "आमा" दुख्छ, न "बाबा" दुख्छ
न "प्रिया" न त "साथी-संगी" दुख्छ
तैपनि दुख्छ, बेसरी दुख्छ
यता छाम्यो एतै दुख्छ, उता छाम्यो उतै दुख्छ
चारैतिर दुख्छ
अब त सहनै सकिन
मनको पर्दा च्यातेर सुस्तरी हेर्ने-
देख्छु चारैतिर तीन अक्षर कोरिएको
नेपालै नेपाल कोरिएको
बल्ल दुख्नु को अर्थ बुझ्नेजस्तो लाग्यो
नेपाल दुखेजस्तो लाग्यो
मेरो देश दुखेजस्तो लाग्यो
कता-कता डर पनि लाग्यो
आत्तिर "आमा" राखेको ठाउँमा हेर्ने देख्छु-
एउटा दुधै बालक आफ्नी आमा को काखमा
रक्त्याम्य भएर लडेको



प्रमोद पौडेल "शिशिर"

रचनाकाल: असार १४, २०६१

लेक्सिगटन, केन्टकी, अमेरिका

आमा, अब त माफ गर्छु हगि
के गर्नु तिमी दुख्ने ठाउँमा ति आमा को
बिलाप दुख्छ
प्रिया राखेको ठाउँमा हेर्ने देख्छु-
सेतै पहिरेकी अधबैँशे आइमाई
निर्जीव शरीर झम्टी-झम्टी चित्कार
गरिरहेकी
प्रिया अब त तिम्ले पनि माफ गर्ने पर्छ
के गर्नु तिमी दुख्ने ठाउँमा विधवाको सेतो
पहिरन दुख्छ
उनको त्यो चित्कार दुख्छ ||||

अर्को कुनामा हेर्छु, आश्चर्य लाग्छ
खोला-नालामा बग्ने पानीले रंगै फेरेछन
सायद होलि धेरै खेलेछन क्यारे देशमा
रातै-रातो मात्र देख्छु
चारैतिर हेर्दै जान्छु, दुख्ने ठाउँ धेरै रहेछन
कतै साँफै बगर दुख्छ
कतै नौमुले दुख्छ
कतै बेनी बजार दुख्छ
कतै नारायणीहिटी दुख्छ
छिया-छिया मन को पिँडा पोख्न
"कबिता" लेख्न बसें
तर सकिन, देश दुखेको पिँडा लेख्न
त्यसैले माफ माग्छु कबिता तिमी संग
किनकि मैले तिमी मर्म बुझ्न सकिन
देखेकै कुरा लेख्न सकिन
भएकै कुरा लेख्न सकिन
देशको पिँडा लेख्न सकिन
देश रोएको लेख्न सकिन
देश दुखेको लेख्न सकिन |||||

Women and Youth empowerment through MEDEP/UNDP

During my summer break, I got an opportunity to intern for a UNDP initiated project called MEDEP in Nepal. The main purpose of the internship was to conduct a study to assess the impact of MEDEP intervention on women and youth. As Nepal has been facing many problems such as lack of adequate employment opportunities and segregation based on gender and caste, many women and ethnic groups are backward and subjugated to domination. Thus, with the objective to assist deprived communities by creating various income generating opportunities through skills development training and to support small business enterprises, Micro-Enterprise Development Programme (MEDEP) was started in Nepal in 1998 with joint initiation of UNDP and the Government of Nepal. The current program, phase 4 (August 2013-July 2018) has been supporting national programs on micro-enterprise development.



*By Samikshya Siwakoti, College Sophomore
Agnes Scott College, Atlanta Georgia*

This initiative has facilitated to create more than 8000 enterprises, 56698 micro entrepreneurs, 58,096 employment as of December 2012. More than 30,000 entrepreneurs are also involved in co-operatives at present. Among the micro-entrepreneurs empowered through the support of MEDEP, more than 60% are women. This is a remarkable achievement by MEDEP that supports these people from deprived communities through entrepreneurship training, technical skills training, micro-finance access, market linkages, and considerable on-going advice and encouragement to new entrepreneurs that have significant upfront costs.



Dhanamaya Tamang, who is a widow, lives an independent life by earning through the production of strawberries and tomatoes and she says that she feels so much more confident about speaking in front of the mass after being a beneficiary of MEDEP's leadership trainings. She is not hesitant to raise her voice anymore. She says that after MEDEP intervention, many women have gained economic empowerment. They have been able to send their kids to private boarding schools instead of government schools. Besides providing better quality education to their children, these women are also able to actively participate in the community.

MEDEP has also enabled women to foster entrepreneurship culture among them. Also, being economically empowered has enabled them to come out from the four walls of the house with deep rooted virtue and firm faith. They are now able to take decisions in the family as well as the community. Developing a sense of economic empowerment has contributed to bringing about desirable alteration of gender division of labor in the household. During some of the field visits during my internship, some women entrepreneurs informed that with the introduction of MEDEP, their male counterparts have started to lend helping hands in the household chores and have realized the importance of sharing work-burden in the family. Health awareness and consciousness among the women has also increased greatly and there has also been business expansion and product diversification as well as investment in other enterprises. Some have purchased buildings and land while some have replaced the traditional roof of their house with tin.

MEDEP intervention has also had a positive impact on the youths of Nepal. It has been observed that programmes like MEDEP help address the issue of brain drain prevalent in Nepal because if more youths get employed in the country, then the trend of going abroad especially for labor work will diminish and the average number of everyday foreign migration will go down. This is because youths can become independent by generating income through engagement in micro-enterprises promoted by projects like MEDEP such as bee-keeping, strawberry farming, tailoring etc. If programmes like MEDEP continue providing skill development trainings and technical support, it can also help curb the problem of under unemployment. While interacting with the locals of Ranipauwa rural market center of Kakani, they mentioned that a lot of youths have been returning from abroad to start their own micro-enterprise and many who have not gone abroad seemed motivated to work in Nepal itself. For instance; Mr. Septe Tamang has returned from Qatar after seven years and is now working in the production of tomatoes. Through tomato farming, he has been generating a good amount of income to support his family.

The efforts made by MEDEP are really commendable as the program has helped create many employment opportunities which has helped curb the scenario of poverty in Nepal. It has contributed greatly to the UN Millennium Development Goal of eradicating absolute poverty. From empowering women to youths, MEDEP intervention has helped improve many lives. It has been successful in bringing about socio-economic transformation of the participants and also addressed the problem of gender gap in the community. Women and youths have been the key beneficiaries of MEDEP's efforts. The project phases out on 2018 so, it is necessary to draw attention of the concerned authorities to either extend the project or replicate the efforts made by MEDEP to help more poverty stricken and disadvantaged groups in Nepal and give these people hope for better lives.

केही मुक्तक

ज्ञानीको सङ्गत गरी हेर गुण लिन्छ अवगुण लिंदैन
त्यो हाँसलाई पनि हेर आहारा निन्छ हिलो निल्दैन
विवेकले गुण र दोष छुट्याउन सक्नुपर्छ
राजहाँसले दूध निन्छ, पानी निल्दैन ।

फोहोरमा ढुङ्गा हानी हेर त्यसको छिट्टा तिमीलाई पर्छ
अरूको शोषण गर्छौ भने तिम्रो आत्मा त्यसै मर्छ
जस्तो कर्म गर्‍यो त्यस्तै फल मिन्छ भन्छन्
तिमी अरूको आदर गर ऊ तिम्रो आदर गर्छ ।

धन कमाउन मिहिनात गर्न पर्दैन
घुस नपाएसम्म कलम सँदै सँदै
अब त सबैको अनुशासन विग्रिसक्यो
आँनालाई छोडेर अरूलाई चिट्ठा पर्दै-पर्दै ।

घरको कुरा अन्यत्र भन्छन् कि क्या हो ?
राती-राती भेष बदलेर विदेशीकहाँ जान्छन् कि क्या हो ?
अर्काले फकाउँदैन थाड्नामा सुत्नेहरू
देश चलाउने साँचो विदेशमै सुम्पन्छन् कि क्या हो ?

वर्ष दिनमा आउने गाइजात्रा कहिले हेर्ने ?
कहीं नभएको हाँडिगाउँको जात्रा के हेर्ने ?
अब त भाँडभैलो मच्चिँदा मच्चिँदा यस्तो भयो
नेताहरूको दिन दिनको जात्रा कसले हेर्ने ?

सफा लुगा लगाई हिँड्दा पनि सामन्ती भन्छन्
अलि पुरानो लुगा लगाइ हिँड्दा तिनैले खाते भन्छन्
आँनो आडको भैंसी नदेख्ने अरूको आडको जुम्मा दे
खेहरू
आँनै देशको सीआईडी गरी विदेशीको भाते
बन्छन् ।

भाइ भाइमा यहाँ फुटाफुट छ
जताततै बेमेल र कुटाकुट छ
यस्तै यस्तै मौका छोपी छोपी
छिमेकीको यहाँ ब्रह्मलुट छ ।

बाजेले गाउँमा चौतारो चिनेछ
नातिले सहरमा मोटरकार किनेछ
हुने खानेको चलन नै बेग्लै छ
नहुनेले कोदोको सट्टा हरिताल पिनेछ ।

धेरै वर्ष भयो पहिरो जान्छ कि क्या हो ?
नदीले छेउको गाउँ बगाउँछ कि क्या हो ?
पोहर साल गाउँ बगाउँदा कोही आएनन्
राहतको बजेट बाँडिचुँडी खाएछन् कि क्या हो ?

भर्खर गाउँबाट आएको उसको खुट्टा खाली छ
गाउँलेहरू त भन्दै थिए शब्दमा ऊ जाली छ
मन्त्री भएदेखि उसको रौं रवाफ हेरौं न
पाँच-सात वङ्गलामा त उसकी घर-वाली छ ।

मायाँ गर्छु मायाँ गर्छु भन्दैमा मायाँ लाईदैन
छाती पिटी पिटी रूदैन स्वास्नी पाईदैन
जेमा पनि अलि अलि खुबी हुनुपर्छ
चुनावमा दिने भूठो आशवासन हामीलाई चाहिँदैन ।

दुई ढुङ्गा बीचको तरल रे नेपाल !
भूपरिवेष्टित देश हो नेपाल
कसैले हेपेर बोल्न पर्दैन
वीर गोर्खालीको देश हो नेपाल ।

कुनै समयमा लखनौ लुट भयो
अहिले भाइ भाइमा कुटाकुट भयो
अब त यस्तो छाडातन्त्र भएछ
अहिले आँनै देशमा ब्रह्मलुट भयो ।

यहाँ सबै सबै ढुङ्गालाई पुच्छन्
मौका पर्नासाथ अर्कालाई चुस्छन्
न शरम छ, न स्वाभिमान छ
स्वार्थपूर्ति हुने भए जुत्ता पनि पुच्छन् ।

कसैलाई नभनूँ खस-खस लाग्छ
एक सकोँ नतानूँ तल-तल लाग्छ
देश रित्तिन लागिस्क्यो भ्रष्टाचार बढेको बढेकै छ
ठूलो ओहदाको हुँ भन्ने देखा त्यसै दिक्क लाग्छ ।



(विजयध्वज थापा)

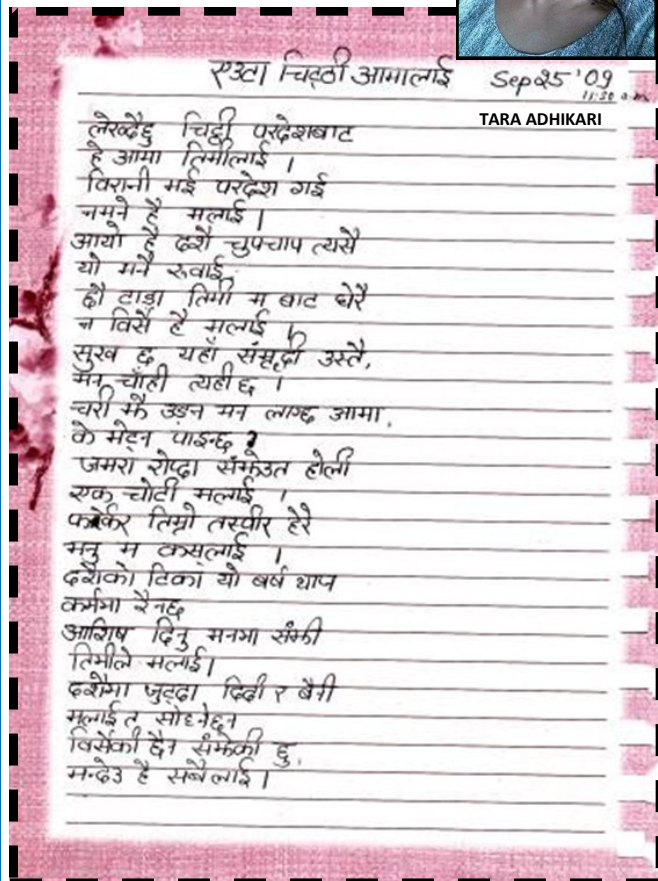
उसको त सबै शानदार छ
जमिन अर्काको ऊ जमिनदार छ
जनतालाई राहत दिन्छु भनी फकाउँछन्
नेताको त भाषण नै हावादार छ ।

चुनाव चुनाव भनी देशै रित्तिन्छ कि क्या हो ?
कसै कसैको कुबुद्धिले देश बेचिन्छ कि क्या हो ?
देश नरहे तिनीहरू पनि कहाँ जाने हुन्
यिनीहरू त घाँस पो खान्छन् कि क्या हो ?

एउटा शान्त तलाउमा ढुङ्गा खस्न सक्छ
तरङ्ग बनी आउने छाल सबले देख्न सक्छ
हिमाल, पहाड, तराइ, मधेश टुक्रा-टुक्रा पार्ने
ठूलो प्रहार आउँछ भने कसले सहन सक्छ ।

रगतसरिको नदीनाला सबै बेचिदिन्छन्
प्राणसरि वनजङ्गल सबै सखाप पार्छन्
दाजु भाइ एक आपसमा लडेर केगर्न खोजेका हुन् ?
सिमानामा पिलर सार्दा टुलुटुलु हेर्छन् ।

चुनाव आउँदा यहाँ घोडेजात्रा नै भयो
भोट गन्दा परिणाम सुन्न भोटेजात्रा भैँ भयो
सरकार बनाउँदा को के मन्त्री को के मन्त्री भए रे !
सरकार चलाउने बेलामा त गाइजात्रा नै भयो ।



Wishing Association of Nepalese in Midwest America (ANMA) and Nepalese Association in Southeast America (NASEA) a grand success for their Joint Convention in Denver, Colorado, Aug 29-31 , 2014

Netra Pokhrel & family

Wishing Association of Nepalese in Midwest America (ANMA) and Nepalese Association in Southeast America (NASEA) a grand success for their Joint Convention in Denver, Colorado, Aug 29-31 , 2014

Mani Bashnet & family.....

Wishing Association of Nepalese in Midwest America (ANMA) and Nepalese Association in Southeast America (NASEA) a grand success for their Joint Convention in Denver, Colorado, Aug 29-31 , 2014

Ajay Ghimire & family

Wishing Association of Nepalese in Midwest America (ANMA) and Nepalese Association in Southeast America (NASEA) a grand success for their Joint Convention in Denver, Colorado, Aug 29-31 , 2014

Bala Khadka & family

Wishing Association of Nepalese in Midwest America (ANMA) and Nepalese Association in Southeast America (NASEA) a grand success for their Joint Convention in Denver, Colorado, Aug 29-31 , 2014

Padam Bishwakarma & family.....

Wishing Association of Nepalese in Midwest America (ANMA) and Nepalese Association in Southeast America (NASEA) a grand success for their Joint Convention in Denver, Colorado, Aug 29-31 , 2014

Tika Dahal & family

Wishing Association of Nepalese in Midwest America (ANMA) and Nepalese Association in Southeast America (NASEA) a grand success for their Joint Convention in Denver, Colorado, Aug 29-31 , 2014

Nisha Ghimire

मीठी मुस्कान

गीता खत्री, न्यूयॉर्क



न्यूयॉर्क सहरलाई सबैले संसारको वित्तीय राजधानी पनि भन्छन् । अरु सहरमा भन्दा यो सहरमा धेरै गगनचुम्बी भवनहरू छन् । यहांबाटै संसारभरलाई हलचल गराउने ठूलो आर्थिक कारोबार हुन्छ । सहरको बान्की अनुसार कतिलाई नराम्रो लाग्न पनि सक्छ । कुनै भवन असीनब्वे तल्ला अग्ला छन् त कुनै दुईतिन तल्लाका पनि छन् । कुनै घर का भित्ताभरी ग्राफिती पोतीएका छन् त कुनैमा सिसैसिसा लगाइएको छ । सहरबाट पाउन सक्ने फाईदाहरु थाहापाएपछि मात्रै मान्छेले यसको महत्व र बढ्दो बढ्दो बुझ्छन् । संसारका सबैभन्दा धनीमान्छेहरुदेखि लिएर सडकको पेटीभित्र कागजको बाकसमा जीवन विताउनेहरु पनि यहाँ पाईन्छन् ।

विहान काममा जानेहरु र बेलुकी आ-आफ्नो घरमा फर्कनहरुको दौडादौड हेरेरै पनि काम नभएको मान्छेलाई दुईचार घण्टा समय विताउन केही गाह्रो हुन्छ । यो सहरमा शायद विश्वभरीमै पाइने मान्छेहरु पाईन्छन् होला । सबै आ-आफ्नै पारामा, आफ्नै ढंगमा दौडिरहेका हुन्छन् । त्यसैले ठूलाठूला सपना बोकेर अमेरिका भित्रिने भरखर भरखर आएको मान्छेलाई यहाँ विलयन हुन अत्यन्त सजिलो हुन्छ ।

मेरो काममा जाने समय हरेक दिन एउटै छ । जहिले पनि म समयमै काममा पुग्ने प्रयास गर्छु । म ठीक समयमा नगए पनि हुने त हो तर म सबैको लागि उदाहरण बन्न चाहन्छु । मेरो राम्रो कुराको सिको अरुले पनि गरुन भन्ने म चाहन्छु । विदाको दिनमा बाहेक अरु दिन मलाई गाडिबाट काममा जान धेरै गाह्रो लाग्छ किनकी सहरभित्र गाडिमा भन्दा हिडेरै छिटो पुगीन्छ । सार्वजनिक यातायातको राम्रो व्यवस्था छ । म त्यसैमा हुर्केर बढेको भएर पनि होला, मलाई यसरी हिड्नमा आनन्द आउँछ । विहान साढेसात बजे म घर छोड्ने गर्छु ।

जाडोको बेला थियो । हिउँ परेर जाडो निकै बढी सकेको थियो । बाटोमा हिड्नलाई पनि अप्ठेरो भईरहेको थियो । कतै हिउँको थुप्रोभित्र खुट्टाहरु पस्छन् र हिउँले मोजासमेत भिजाई दिन्छ, कतै हिउँ जमेर चिप्लिएर लड्ने धेरै डरहुन्छ । तैपनि घर बस्ने कुरै आउँदैन । काम भनेको काम हो, त्यस्को जिम्मेवारी वहन गर्नुपर्छ सबैले । आजपनि अरु दिन जस्तै म सबवेबाट बाहिर निस्किएर कार्यालय तर्फ लम्कदै थिएँ । मेरो कार्यालय सबवेबाट तीन लवक जति पर छ । बिचको लवकमा एउटा चर्च छ । प्राय सधैजसो चर्चको लवकमा साधारण खाते किसिममा मान्छेहरु यताउता हल्लिरहेका हुन्छन् । उनिहरु कामकाज नभएका मान्छे जस्ता देखिन्छन् । काममा जानेहरुलाई त्यो हेरीरहने फुसद पनि हुन्छ ।

लवकको पल्लो छेउमा यस्तो जाडो दिन पनि एउटा लामो कागजको बाकस त्यसै लडिरहेको थियो । सहरमा यस्ता बाकसहरु त्यसै फाल्न पाइन्छ । कसैले फलिहालेमा पनि सरसफाई विभागको कर्मचारीले टिपेर लग्ने गर्छन् । आज किन यो बाकस त्यसै रहेको होला भनेर म सोचै हिडिरहेको थिएँ । नजिकै पुगेपछि त्यो बाकस नाघेर मेरो पाईला अगाडि बढ्दै बढेन । म टक्क अडिएँ । त्यसभित्र मान्छे भएजस्तो लाग्यो मलाई । मेरो जुत्ताको आवाज त्यही अडिएकोले कागजभित्र छेकिएको मान्छेले पनि को उभिएको होला मेरो अगाडि भनेर विस्तारै टाउको उठाएर मतिर हेर्यो र फेरि पुरानो लुगाले गुल्मुड मुख छोप्यो । मैले उसको जीर्ण अनुहार फलक देखेँ । कपाल लामालामा, कहिले ननुहाएको जस्तो जिडिउ थिए, दाहीपनि कहिले नकाटेकोले लामालामा थिए, उसको उपस्थितिमा लवकको परैसम्म नमीठो गन्ध आउँथ्यो । त्यो अनुहार देखेपछि मलाई कताकता देखे जस्तो, कतै भेटेजस्तो लाग्यो । तुरुन्तै मैले सम्झन सकिन । मेरो मनभित्र अनेक कुराहरु खेल थाले । यो मान्छेले शायद खाना नखाएको धेरैदिन भएको हुनुपर्छ । केही खाना खुवाउने बन्दोबस्त गर्न पाए हुन्थ्यो जस्तो लाग्यो ।

मैले उत्तिर हेर्दै भने- “गुड मर्निङ सर” । उसले फेरि विस्तारै मतिर हेर्यो । यसपटक उसले मलाई तलदेखि माथिसम्म नियालेर धेरैवेरसम्म हेरिरह्यो । मलाई लाग्यो उ मैले लगाएको जुत्ताको, मेरो लुगाको अनि मेरो पहिरनको निरीक्षण गरिरहेको छ । उसको मनले सोच्यो होला – यस्ती राम्रो आईमाई काममा जान निस्क्यो होली । बिना सिस्तीमा किन मलाई जिस्काउन बसेकी होली । पहिरन, हातका औलाहरु, अनुहार हेर्दा निकै खानदानी आईमाई जस्तो देखिन्छ । त्यो आईमाईको जीवनमा भोकै बस्न कहिल्यै परेको छैन होला । फाटेको र फालेको लुगा समेत नपाएर जाडोमा कठार्डिगने अवस्था कहिल्यै परेको छैन होला । तैपनि किन आफ्नो बाटो नलागेर मलाई गिज्याउन, मेरो धज्जी उडाउन बसेकी होली । म बिगत १०/१५ वर्षदेखि काम नभएर आफ्नो नाउँमा भएको घरजग्गासमेत गुमाएर घरबार विहिन भएर मान्छेको नाउँमा कलकीत भएर बाँचिरहेको छु । सबैले मेरो मज्जा उडाउछन्, मप्रति घृणा गर्छन् । आमाबाबु जिउँदै छन् की मरिसके त्यो पनि थाहा छैन ।

केहीवेर पछि मेरो प्रश्नको उत्तरमा उ मलाई हेर्दैनेहेरी कागजको बाकसभित्रबाट चिच्याउँछ र भन्छ – “मलाई एकलै छोडीदेउ, तिमी आफ्नो बाटो लाग ।” उसले सोच्यो होला त्यसरी चिच्याएपछि म आफ्नो बाटो लागि हाल्नेछु । तर म त्यही उभिरहेँ । विस्तारै उसले मलाई बाकसभित्रबाट चियाएर हेर्यो । म मुसमुसु हाँसेर उसैको अगाडि उभिरहेको थिएँ । यो देखेर उ छक्क पर्यो । यतिखेर मैले यो मान्छेलाई आजको खाना नखाई काममा जाँदै नजाने निष्कर्ष यभित्रभित्रै गरिसकेको थिएँ । मैले भने – “तिमीलाई भोक लागेको छ होला, हगी?” उसले अचम्मभित भएर जवाफ दियो – “छैन, म भरखरै राष्ट्रपतिसंग खाना खाएर आएको छु । अब तपाईं जानुहोस् ।” मलाई उ प्रति धेरै नै माया लागेर आयो । मैले उसलाई त्यहाँबाट उठाउने प्रयत्न गरें । विस्तारै उसको कम्ममा हात राखे । उसलाई यसरी नरम हातले समाउने कोही मान्छे होला जस्तो लागेकै थिएन । उसको मनले मप्रति स्नेह देखाईसकेको थियो तर पनि विश्वास गर्न नसकेर पेनर चिच्यायो – “तपाईं के गरिरहनु भएको छ, हँ, युवती ? मैले भनिसकें नि मलाई एकलै छोडी दिनुहोस् भनेर ।” म हाँसेर त्यही उभिरहेको थिएँ ।

हामी बिचको खलबल र उसको चिच्याहट सुनेर एउटा प्रहरी जवान हामीतिर लामोलामो पाईला चालेर आईपुग्यो । किनकी यो लवकमा खाते जस्ता मान्छेहरुको आवतजावत बढी भईरहने भएकोले प्रहरीहरु यसको नजिकै चौविसै घण्टा घुमिरहेका हुन्छन् । यो ठाउँ न्यूयॉर्क सहरको मुटु ४३ स्ट्रिट र लेक्सीनटन एभेन्यूमा पर्छ । यो क्षेत्र अति माथिल्लो दर्जाको ठाउँमा गनिन्छ । प्रहरीले म नजिक आएर सोध्यो- “केही समस्या पर्यो की म्याडम?” मैले जवाफ दिएँ – “यहाँ केही समस्या छैन अधिकारीज्यू, मैले यो मान्छेलाई उसको खुट्टामा उभ्याउने कोशीस गरिरहेको छु । कृपया अलिकति मद्दत गरि दिनु हुन्छ की?” प्रहरी अधिकारीले टाउको कन्याउँदै आफ्नो उर्दिको टोपी एकपटक यसो घुमायो । अनि मतिर हेरेर भन्यो – “यो त त्यही बुढो इभान्स हो नी । उ धेरै वर्षदेखि यो ठाउँसंग टाँसिएर, लिप्सिएर बसेको छ । छोड्ने मान्दैन । उबाट तपाईं के आशा गर्नु हुन्छ ।” मैले भने- “उ त्यहाँ परको रेष्टुरेण्ट देख्नु भयो । म त्यहाँ लगेर उसलाई केही खाने कुरा किनेर खुवाउन चाहन्छु र केहीवेर भएपनि यो जाडोबाट बचाउन चाहन्छु ।” प्रहरी अधिकारी छक्क परेर मलाई हेरिरहेको थियो । केही बोलेन ।

इभान्सले फेरि चिच्यायो – “युवती, तिमी पागल भयो की के हो ? म त्यहाँ जान्नु । मलाई सबैले खिसी गछन्, गिल्ला गछन्, र मेरो मज्जा उडाउछन् । त्यसैले म त्यहाँ जान्नु ।” यी सबैकुरा उसले आफ्नो मुन्टो थोत्रा लुगाभित्रै लुकाएर भनिरहेको थियो । यती भनी सकेको मात्र के थियो एक्कासी बलिया हातले उसको पाखुरा तानिएको जस्तो उस्लाई लाग्यो । अनि उस्ले भन्यो – “अधिकारीज्यू, म आफैँ जान्छु । मैले कुनै गल्ती गरेको त छैन नी ।” प्रहरी जवानले भन्यो – “इभान्स तँलाई यो डिलले (सम्झौता) राम्रै गर्ने छ । यो मौका नगुमा । तँ अबै लामोसमय बाँच्न सक्नेछ, तेरो दिनहरु फिर्न पनि सक्नेछन् ।”

रेष्टुरेण्ट धेरै पर थिएन, प्रहरीको सहयोगले मैले इभान्सलाई रेष्टुरेण्टमा पुर्याएँ । रेष्टुरेण्टको कुनाको टेबुलमा मैले उस्लाई बसाएँ । कुनाको सिट भएकोले प्राय ग्राहकहरु वस्न रुचाउदैनन् । ब्रेकफाष्ट खानेहरु सकिई सकेका थिए, लन्च र ब्रन्च खानेहरु आउने बेला भएको थिएन । त्यसैले रेष्टुरेण्ट खाली जस्तै थियो ।

हामीलाई इभान्सको साथमा देखेर रेष्टुरेण्टको म्यानेजर दौडेर हामीतिर आयो । अनि प्रहरी अधिकारीसंग सोध्यो – “यहाँ के भईरहेछ अधिकारीज्यू? के हो यो सबै? के यो मान्छेले फेरि समस्या खडा गर्‍यो ?” प्रहरी अधिकारीले नरम भएर जवाफ दियो– “उहाँले नै यो मान्छेलाई खाना खुवाउन भनेर यहाँ लिएर आउनु भएको हो ।” म्यानेजर रिसले आगो भएर मतिर हेदै ठूलो स्वरमा कारायो– “यहाँ होइन । अन्तै लैजानु होस् । यस्ता मान्छेलाई यहाँ राखेर खाना खुवाउन थाक्यो भने हाम्रो व्यापार त भोलिदेखिनै बन्द हुन्छ ।”

यो सुनिसकेपछि इभान्सले मुसुक हाँस्दै भन्यो– “देख्नु भयो त युवतीजी, मैले पहिले नै भनेको थिएँ नी तपाईंलाई म यहाँ आउदिन भनेर । मलाई कसैले पनि मन पराउदैनन् । सबैले हेला गर्छन् भनेर । तपाईंले मान्नु भएन । अब तपाईंनै समस्याको समाधान गर्नु होस ।” एभान्सले सोच्यो होला म म्यानेजरको चिच्याहटले डराएर लुरुक्क परेर माफी माग्दै बाहिर निस्कनेछु ।

म हाँस्दै हाँस्दै म्यानेजरतिर फर्किँएँ र भने – “सर तपाईंले उ त्यो परको चार्लस स्वावको कार्यालय देख्नु भएको छ । त्यो संसार प्रसिद्ध लगानी गर्ने बैंक हो, त्यसले ठूलो ठूलो प्रोजेक्टहरुमा पैसा लगानी गर्छ ।” म्यानेजरले तुरुन्त जवाफ दियो – “छ नि किन नहुनु । उनीहरुले प्रत्येक हप्ताको मिटिङमा मेरै बैङ्कवेट हल लिन्छन् । फेरि अर्को प्रश्न थपेँ उस्लाई – “बैंङ्कवेट हलको मात्रै पैसा पाउनु हुन्छ की संगसंगै अरु खानावाट पनि ठूलो रकम प्राप्त गर्नु हुन्छ?” यो प्रश्नले उस्लाई अलि पोलेछ, की क्या हो । उस्ले सिधा जवाफ दिएन । बरु उस्ले नै सोध्यो– “कस्तो प्रश्न हो यो । तपाईंलाई किन बढी चासो मेरो व्यापार को ।” मैले फेरि हाँसेर नै जवाफ दिएँ – “किनकी मेरो नाम मारिया लोपेज हो । म त्यो कम्पनीको अध्यक्ष र कार्यकारी निर्देशक पनि हुँ ।” म्यानेजरले ओहो! भनेर चुप लाग्यो । हाम्रो अगाडिबाटै हिड्नै आएको थियो, तर किन हो कुन्ती भुईँतिर हेरेर बसीरह्यो, गएन । अनि उसको अनुहारमा अधिसम्म देखिएको रिस उडिसकेको देखिन्थ्यो । बरु खिन्नता र पश्चाताप भल्किरहेको थियो । प्रहरी अधिकारी पनि अधिसम्म सामान्य किसिमले हाँसिरहेको मान्छे, अब गम्भिर भएर हेरिरहकोछ मलाई । अनि मैले भने – “प्रहरी अधिकारीज्यू, हामीसँगै बसेर खाना खाउं र एक कप कफी पिउं न हुन्?” प्रहरीले भन्यो– “धन्यवाद म्याडम, म काममा नै भएकोले खाना खान मिल्दैन ।” मैले भने – “एक कप कफी पिउदै जान त हुन्छ नी ।” उस्ले भन्यो– “त्यो त हुन्छ नी । तपाईं धेरै राम्रो हुनुहुंदोरहे छ । धेरै धन्यवाद ।”

मेरो कुरा सुनेर टोलाएर बसीरहेको म्यानेजर यतिखेर भसंग व्युँभिए जस्तो गरी हामीतिर हेदै भन्यो– “प्रहरी अधिकारीज्यू, म तपाईंको निमित्त एउटा कफी तुरुन्तै ल्याउनेछु ।” म्यानेजर मात्तिएको प्रहरीले आफ्नै आँखा अगाडि देखेको थियो । अहिले त्यो मात भरेर पानी पानी भएको पनि देखेपछि मतिर हेदै उस्ले भन्यो– “तपाईंले त्यो म्यानेजरलाई कस्तो मज्जाले उसको आफ्नै ठाउँमा राखिदिनु भयो । म त छक्क परेँ ।” मैले भने – “अफिसर विश्वास गर्नुस वा नगर्नुस, मेरो मनसाय त्यो होइन । मैले यी सबै गर्नुमा कारण छ । कारणहरु नभई कसैले कुनै कार्य गर्दैन ।”

मेरो अगाडिको सिटमा इभान्स बसको थियो । उ मज्जाले खाना खाँदै थियो । विचरो धेरै दिनदेखि खान नपाएको होला । एक्कासी खान पाएर धेरै खादां फेरि केही समस्या होलाकी भनेर म अलिअलि डराईरहेको पनि थिएँ । हामीलाई मद्दत गर्ने प्रहरी जवान पनि हामी नजिकै उभिरहेको थियो । म इभान्सलाई एक टकले हेरिरहेको थिएँ, हेदैहेदै उस्लाई सोधेँ – “इभान्स ! तिमीले मलाई सम्झन्छौ? मलाई कतै चिने जस्तो, यतै कतै देखे जस्तो लाग्दैन?” उस्का आँसुले भिजेका, धेरै दिनदेखि नसुतेर राता राता भएका आँखाहरुले केही खोजे जस्तो, केही सम्झेजस्तो गरे । अनि मलाई हेदै भन्यो– “कतै देखेको, कतै भेटेको, कुराकानी पनि गरेको जस्तो लाग्छ तर मैले ठप्पाउने सकिन ।” मैले भने– “म अलि पाको भएकोछु अहिले, मेरो अलि जवान अनुहार खोजेर हेरन, दश पन्ध्र वर्ष अघिको अनुहार ।” मैले बोलेको कुरा प्रहरी जवानले सुनिरहेको थियो किनकी उ नजिकै उभिएर म्यानेजरले ल्याउने कफीको प्रतिक्षा गरिरहेको थियो । मैले परको ढोका देखाउँदै भने– “म पनि त्यही ढोकावाट यो रेष्टुरेण्टमा आजभन्दा १५ वर्ष अघि पसेको थिएँ । त्यतीबेला म जवान थिएँ, मेरो जीउडाल अहिले कोभन्दा भरिलो र राम्रो थियो । भोक, प्यास, र जाडोले गर्दा मलाई कसैले राम्रो नजरले हेर्दैन थिए ।” मेरो कुरा सुनेर प्रहरी जवान आश्चर्यचकित भयो र भन्यो – “म्याडम, के अरे ।” उस्ले मेरो कुरामा विश्वासै गर्न सकेन । मनमनै उ यसरी सोचिरहेको थियो– यस्ती राम्री आईमाई, त्यती ठूलो बैकको मुख्य मान्छे, कुनै बेला खान नपाएर हिडेको । अह! यो सम्भवै छैन ।

उसको मनका भ्रान्तिहरु हटाउन मैले आफ्नो जीवन कथा फेरि सुरु गरेँ– “त्यतीबेला मेरो कलेज सकिएको मात्र थियो । मेरो परिवार भन्नु कोही पनि थिएनन् । बाबुआमाको मेलमिलाप नभएकोले म सानै छँदा छुट्टिएर बसेका । म आमाको भागमा परेको थिएँ । आमा काम नभएको पिरले धेरै मादक पदार्थ पिउन थाल्नु भयो । एक दिन राती हामी आमाछोरी सुतिरहेका थियौँ । उज्यालो भयो, म व्युँभिएँ, आमा व्युँभिनु भएन । म धेरै कराएँ, रोएँ तर पनि आमा उठ्नु भएन । म रुँदैरुँदै बाहिर निस्केंको देखेर छिमेकीले प्रहरी बोलाई दिए । मलाई प्रहरीले लिएर गयो, आमाको लाशलाई के भयो मलाई थाहा छैन । त्यसपछि म फोष्टर केयरमा बस्न थालें, त्यहीबाट मैले पढन सुरु गरेँ । कलेज पनि सकें । म आफ्नै खुट्टामा उभिन सक्नुपछि भन्ने मेरो दृष्ट संकल्प थियो । म कामको खोजीमा भौँतारिँदै भौँतारिँदै यो सहरमा आईपुगेको थिएँ । त्यसबेला मैले खान नखाएको चार दिन भैसकेको थियो । पानी मात्रै पिएर म कामको खोजीमा हिँडिरहेको थिएँ । मागेर खाने विचारमा होइन । तर सबैले मागेर खाने हिँड्को हो भन्ने सोच्दा रहेछन् र सबैले हेला गर्दा रहेछन् । आईमाई भएकोले अन्य समस्याहरु पनि आउने रहेछ । त्यतीबेला फेब्रुअरीको महिना थियो । जाडो र भोकले म मरान्त भईसकेको थिएँ । हिँडिँदै हिँड्दै म यही रेष्टुरेण्टमा आईपुगेको थिएँ । कसैले नदेखे गरी म केही खान पाउँछुकी भनेर फुत्त भित्र पसेको थिएँ ।”

इभान्सले भन्यो- “ए त्यसो भए त्यसपछि तपाईंले आफ्नो व्यापार सुरु गर्नु भयो होइन त?” मैले भने- “होइन, म धेरै दिनदेखि को भो कोपेटलाई तिमीले दिएको खानाले भरेर फेरि कामको खोजीमा हिंडे । ईश्वर को कृपाले हो कि तिम्रो आशीर्वादले हो त्यही दिनदेखि मैले काम पाएँ । के ही समय मैले सिटीबैंकमा काम गर्ने र पछि यो बैंक खोलेको हो । अहिले इ ईश्वरले मलाई राम्रोसंग हेरिदिएका छन्, धन्य छ भगवान तिम्रो लीला । उस्ले सबै कुरा सम्भेकोमा म भित्रैदेखि दड भएँ र हाँस्दै भने- “ल समात मेरो कार्ड । यहाँ खाना खाईसकेपछि तिमी मेरो कार्यालयमा आउ । अनि त्यहाँ श्री बेन्जामिन हार्डिड भन्ने कर्मचारी प्रशासनको मुख्य मान्छे छन्, उस्लाई भेटनु । म गएर उसंग कुरा गर्दैगर्छु । तिमीलाई केही न केही काम उस्ले मिलाई दिनेछ । काम मात्रै होइन तिमी आफ्नो खुट्टामा उभिन सक्ने नभएसम्म तिमीलाई नयाँ लुगाहरु किन्न र बस्ने ठाउँको लागि चाहिने पैसाको बन्दोबस्त पनि गरिदिनेछु । अर्को कुरा, तिमीलाई कहिले कुनै कुरा को अवश्यक पर्यो भने मेरो ढोका तिम्रो लागि जहिले पनि खुल्ला छ ।”

यतिखेर इभान्सको आँखा आँसुले टलपल टलपल गरेर भरिएका थिए । मुखबाट बाक्लै निकाल्न सकेन । तैपनि भक्कानीएर भन्यो- “म तपाईं लाई कसरी धन्यवाद दिउँ, मसंग शब्दै छैनन् ।” मैले भने मलाई धन्यवाद दिनु आवश्यक छैन, भगवानलाई धन्यवाद देऊ, जसले यो संसारको सृष्टि गर्‍यो । यती भन्दै म बाहिर निस्किए, प्रहरी जवान पनि निस्कियो । मैले हाँस्दै प्रहरी जवानलाई भने- धेरै धेरै धन्यवाद प्रहरी अधिकारीज्यू । तपाईंको मद्दतले मैले एकजना मान्छेको उद्धार गर्न सफल भएँ ।” आजको पहिलो काम सम्भेर प्रहरी जवान पनि अचम्म मानिरहेको थियो । यो आईमाईको कती मीठो मुस्कान है, त्यसरी मुस्काएर कुरा गरेपछि कसैले नाई भन्ने नसकेन । कस्तो शक्ति । अनि उस्ले मलाई जवाफ दियो - “होइन, म्याडम लोपेज, धन्यवाद त मैले पो दिनु पर्छ । यस्तो चमत्कार त मैले आजसम्म कहिले पनि देखेको नै थिइन । र यस्लाई मेरो जीवन रहेसम्म बिर्सने पनि छैन ।” यती भन्दै प्रहरी जवान आफ्नो बाटो लाग्यो, म मेरो कार्यालयतिर लागें ।

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बिर्सिउं कसरी

गीता खत्री, न्यूयोर्क

कसोगरी बिर्सिउं मैले तिम्रो न्यानो माया,
चाँदनीको रातमा तिमी थियौंसँगै साथमा

धेरै वर्ष कुरी सकें त्यही सम्भनामा,
परदेशी मायालाई सम्भे सम्भनामा
दिन बिते वर्ष बिते भाँच्दाभाँच्दै औला,
आजभोलि सम्भनाले जलन हुन्छ मनमा

बिरहले सताउदा मनमा खेल्छ कुरा
सुर्ता धेरै लिँदापनि निदछैन (पुरा)परेलीमा
लगी देउ न बादल मेरा मनका कुरा,
चाहिँदैन सुनका चुरा लाउंला काँचकै चुरा

कसोगरी बिर्सिउं मैले तिम्रो न्यानो माया,
चाँदनीको रातमा तिमी थियौंसँगै साथमा ॥

दशा उस्तै उस्तै

(Radha Poudel)

हिजो झैं लामखुट्टे उडुस उपियाँ देशभर छन्
बिचारी डिठ्ठाका तह र पद मात्रै फरक छन्
चुसेका छन् उस्तै किसिमसित रातो रगत यो
दशा उस्तै उस्तै नियति पनि उस्तै हुन गयो ।

हिजोका लामखुट्टे शहरतिर गर्थे रकचकी
तिनै गछन् ऐल्हे सडक घर वस्ती बिगविगी
थियो रे राणाको हुकुम तर ऐल्हे छ दलको
व्यथा उस्तै उस्तै निरिह जनको के फरक भो?

उता आमा रुन्छिन् घरि-घरि थला मै धरधरी
कठै ती आँखामा टिलपिल बनाई बरबरी
कुनै छोरा बस्छन् विबश बनि अर्कै मुलुकमा
कुनै छोरा मर्छन् पल र पलमा वा निमिषमा

कहाँ कस्ले सुन्ने ? सुख र सुविधाका बश सबै
यहाँ बोल्ने मात्रै, असल मनका वीरहरु खै ?
हरायो छानूको यश र महिमा वैभव गयो
समस्या मानूको असहज हुँदा मुस्किल भयो।

न भेटिन्छन् योद्धा मुलुक शिर थाम्ने अमर नैं
न रेटिन्छन् घाँटी कठपुतलीका नैं समर मै
खरानी धस्नेकै बिगबिगी छ चर्को अझ यहाँ
कसोरी बाँच्ने खै उडुस उपियाँ मात्र छ यहाँ

Wishing Association of Nepalese in Midwest America
(ANMA) and Nepalese Association in Southeast America
(NASEA) a grand success for the Joint Convention in Denver,
Colorado, Aug 29-31 , 2014

BALA GHIMIRE

Mission A-1339

"Prashil," Osama said. "We have a problem!"

"What's wrong?" I asked. "The Asteroid hit us! We are going to crash onto Earth!"

"What?!" I screamed.

"A-1339 to NASA!" Ragi shouted into the Radio. "We have a collision! Asteroid hit us and we are going to crash!"

"Houston to A-1339," NASA said. "Stay calm and give location!"

"0.0000° South, 160.0000° West!" Ragi shouted.

"Prashil!" Sirisha yelled. "Twenty-Five seconds until Impact!"

"Oh my Gods!" Sai screamed. "Sai Baba! Help us!"

"Fifteen seconds," Sirisha yelled.

"NASA, help!" I yelled.

"A-1339 we are deploying a ship close to your location!" NASA said.

"Ten!" Sirisha yelled.

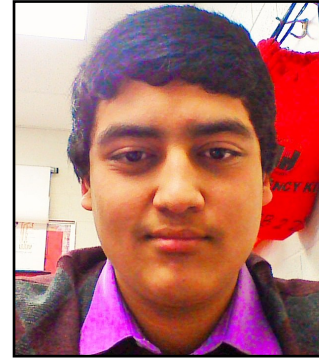
"Prashil! We're burning up!" Paras yelled.

"Yes!" I screamed. "That's normal!"

"Four!" Sirisha yelled.

"Everyone close your eyes and brace yourselves!" I yelled.

BOOM!



Parshil Dulal

Day 1, July 9, 3014

Something is going to go wrong, I thought as I sat up on my bed. *What do I do?* Slowly, I started to calm down when suddenly, the door burst open and in came my best friend, Osama Dahnoun.

"Hey, Prashil!" he said as he rushed in.

"Hey, Osama," I replied back. He smiled.

"So, how are you?" he asked. *Ugh*, I thought. *He has his "I want it" face.*

"Just ask for it," I said.

"Yay!" he yelled. "I want to fly the rocket for a while on this trip."

"I'll think about it," I told him.

"Thanks!" he screamed, as he ran out of the room. I got up from my bed and then, the bell rang. It was time.

"11:30 PM," I said aloud. "Ugh... we take off in less than an hour." I quickly got dressed.

"Mission A-1339 flight crew, please report to the lobby at this time. Again, Mission A-1339 flight crew, please report to the lobby at this time. Thank you." I walked out of the room, only to meet my crew, Osama Dahnoun, Sai Surshetti, Ragi Nayak, Sirisha Karra, Paras Khatri, and myself, Prashil Dulal.

Osama is my Arabic Best-Friend and he is pretty normal. He had always wanted to become an astronaut. There was nothing weird about him or his life. He didn't fool around in school or anything. He was just a smart student. A "nerd," if you call it that.

Ragi is one of my close friends. Her father was an astronaut back in the old days, and then after he went missing on the mission that we are going to now. So, she decided that she was going to go with us to look for him on this Mission.

Sirisha is one of my greatest friends. She is a girl whose dream was to become a Singer, but, in college, she, after taking many classes, decided that she did not want to become a singer, so she decided to become an Astronaut, and she joined NASA.

Sai was my best friend in High School. He is not a very normal guy. He was way too hyper for anything, so his parents sent him off to military camp to make him different, but he got kicked out of there because he didn't have a lot of discipline. His dream job was to become an actor, but he couldn't because he was too hyper.

Paras is my Nepali Best-Friend. He and I studied apart from each other and we were even in different schools, but he and I both got admissions into the same college, so there, we decided that we were going to study Aeronautics.

I am very normal and not too hyper or anything. I was always about 3 places behind Osama in the class rankings and grades. I wanted to become an Astrophysicist and currently, I am one. I volunteered for this position to go to space.

Everyone turned around, after that, to see me.

"Hey!" they all yelled.

"Osama," I started. "I just saw you. Anyway, first, hello. I would just like to say, Welcome to Mission A-1339. Now: Listen up. We have an important mission, Gliese 581 C, E, and G. As we know, Rahul Nayak went there in 2998. We are the second generation of people to go to Gliese 581 this year, 3014. He has not returned back, and our mission is to find him, and then bring him back home, so, any questions?" No one asked me anything. "Great!"

"All right," Paras said. "Let's go." We all looked at each other for a few seconds and started walking outside toward the launch pad.

Canada for the Summer (Sauriyan Sapkota, 8th grade)



This summer my family and I drove to Ottawa, Canada. I had wished that we took a plane. But no, driving would be better. Rather than being suspended in air, I would more likely to see divine places on the way. We had to drive 17 hours to get there, and to get there was an unforgettable journey.

Driving and driving and driving we passed Chattanooga, Knoxville, and Cincinnati. Finally we arrived at the first stop of day one – Detroit where we stayed at Bivek *Mama's* house. He had set up everything to make us comfortable. We had not seen each other for the last 10 years, and he was very pleased to see us. He had 3 children and we quickly became friends. The next morning, we had breakfast and headed out to Toronto, Canada.



Before entering Canada, there was a passport control station on the road that looked like a toll booth. The officer checked our passports. He glanced at us in the back seat to check if anyone else was hitching a ride with us to enter their beloved country. After the border check, there was a long tunnel which took us under Lake Ontario to the city of Windsor.

Once in Canada, we saw Canadian flags all around us. On Cars, buildings, t-shirts, phone cases, temporary and permanent tattoos and what not. We found out that the WI-FI service stopped working when we crossed the border because our phone plan was only for the United States, so it did not work in other countries (duh). Turning on data roaming helped us a lot but that cost us extravagantly. We were lost for the first couple of hours as we relied on our GPS navigation on our phones but our phones did not work.

On our way to Toronto, we could see the plains, farms, barns, cattle, and livestock, and not to miss the windmills. A plethora of gigantic white windmills that generates electricity for the outstretched farms and houses. I haven't seen a single wind mill in Georgia or any other places I have visited in the United States. As we approached downtown we saw the CN tower. The CN tower was the highest building in Toronto, sorry, highest building in CANADA*. This massive freestanding tower was 1,500 feet (457 m). Looking at it for the first time was a blood-curdling experience. I myself was not usually afraid of heights but to my surprise the breathtaking tower took me off guard. The glass floor was the most appealing. Transparent floors that show under the 553 meter drop.



The main reason we came to Canada, was that my mom's brother (Alok Mama) had come for a meeting in Toronto. He was a member of the Lions Club in Nepal. After we drove around downtown, we headed for the hotel that Alok Mama was staying. We were all dying to see him since we last met him in Nepal. I was excited to show him around and tell him what a drive thru is and take him to WALMART! We were so jubilant that we were almost out of breath. He came out with his bags, and was ecstatic to see us. My mom almost cried, but she did not. He nicely teased us (like he always does) and gave a cheerful chuckle that made us laugh. We showed him what Doritos, Vitamin Water and Gatorade were.

In Toronto, we stayed at my Dad's cousin's place. As soon as the dinner was served we ate right away. We were so hungry that we couldn't stop and take a breath. The dinner was fantastic, I for a person who does not like to get a second round of food was the first person to get another full plate of food. The next day we took part in the Lions Club's parade. There were thousands and thousands of people in their native costumes and dresses. We also participated in the parade too. We then headed out for Ottawa.

In Ottawa, we saw the parliament and Queen's office. The architecture of the buildings were amazing. We spent time with my Mom's relative Binaya Lamsal who had a 2 year old son. We then visited my Dad's friend Dr. Navin Ghimire.

We came to Niagara around 8:00 o'clock in the evening. My dad drove around the city to see if there was anything interesting to see, and indeed there was the Clifton Hill. The Clifton Hill had the most amazing sights: towers, fun houses, bowling areas, Ferris wheels, gift shops, haunted houses, upside down houses, restaurants, casinos, arcades, wax museums, mini golf, fast food restaurants and hotels towering along the hill. These attractions make many tourists wanting to spend more than one day at Niagara. We stayed the night at Comfort Inn which was just like a four star hotel, it was luxurious. The next morning, we went to visit the great falls, and took some pictures. On the Canadian side we were surprised to see more falls than we expected: Niagara falls and Horseshoe falls. We went on the "Horn Blower" the name of the ferry that goes very close to the falls. We all wet, very wet! We met Alok Mama again in Niagara, he and his group had come to visit Niagara so we took this opportunity as chance to say goodbye to him. Afterwards we headed back to the United States. On our way back we spent the night in Columbus at my Dad's friend Dr. Suresh Yadav's house. It took us two days to arrive back home from Niagara, at long last we were home in Georgia.





Lila B Karki, PhD
President

Blood Donors of America (BDA) **'what it is and what it does'**



Introduction

The Blood Donors of America (BDA) is a 501(C)(3) non-profit, non-religious, non-political, charitable and tax-exempt organization established in 2009. It is dedicated to community service primarily by hosting blood drives and creating awareness of blood donations. Beside blood drives, BDA is also working on the bone marrow matching campaigns, and health education (healthy diet, physical fitness, obesity, free health screening, and health awareness consultation). The Organization keeps a target of organizing blood drives over all fifty states in the USA. Our dedicated volunteer teams are working hard to coordinate with all national, regional, state and local level community organizations, student associations at various universities as well as individuals in the community to participate in donating the most precious gift of life, blood. One pint of your blood is above and beyond any kind of donation you can make, because it has the potential of saving three lives. Blood Donors of America is also working on bringing awareness of the importance of donating blood through various educational outreaches including but not limited to essay competitions at various levels in the United States and Nepal. Announcement of Essay competition at university and college level students in North America has created an interest among students from many States of the United States of America; and many have submitted their writings for competition. The winners of the first, second and third prizes receive \$500.00, \$300.00, and \$200.00, respectively accompanied by an appreciation certificate (please refer to www.blooddonorsofamerica.org for further detail). A distinguished five-member Essay Evaluation Committee is responsible for judging the essays and announce the winners. The winners will be announced at the 10th ANMA/NASeA Convention during 2014 Labor Day weekend in Denver, Colorado.

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

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

In eight months of the formation of this Executive Committee, we have accomplished 33 blood drives and more than 764 pints of blood have been collected in sixteen states (FL, AL, NC, CA, CO, IL, GA, NY, CT, OH, MS, TN, KY, LA, TX, VA,). This much collection can save up to 2292 lives in need. Similarly, we have 250 life members in the same period and it is growing gradually every day/week/month. Our dynamic teams of dedicated volunteers are outlining many more social activities all over the 50 states to engage thousands of people's expertise and experience for a great cause of community service through BDA. We have a target of hosting at least 50 blood drives in 2014.

Mission Statement

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



Bijaya Kattel, PhD
Vice President



Organizational structure

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

In addition, 9 committees have been formed so far: Information and Communication (ICC), Bone Marrow Matching Campaign (BMMCC), Bylaws and Convention (BCC), Health and Physical Fitness (HPFC), **Organizational/Professional Development Committee (PDC)**, Internal Affairs (IAC), **Membership Drive (MDC)**, Fund Raising (FRC) and **Information and Technology committee (ITC)**. These committees are formed in order to decentralize some responsibilities of the EC as needed and get charge of new projects to expand the BDA activities to serve wider community as well as in-house professional and organizational development. Also, there is an advisory council of seven personnel (so far) to advise the executive committee as needed and requested by the organization. For detailed structure please visit its website:

http://blooddonorsofamerica.org/?page_id=428

Media and communications

Blood Donors of America has an attractive website with all necessary information of the organization, www.blooddonorsofamerica.org. We produce monthly electronic online newsletter "Punarjeevan." Please visit our website http://blooddonorsofamerica.org/?page_id=205 to see our archives of newsletters. A five-person Editorial Board oversees production of newsletter and other educational materials. Similarly, you may visit our Facebook page by clicking at <http://www.facebook.com/l/rAQHnMZzXAQHDSOZj8jKegVV5yt311tj4jxc9sa4p6r01Kg/www.blooddonorsofamerica.org>. Please be friend with Facebook page, share it and learn about recent activities, accomplishments and upcoming events.

Blood Donors of America's Appeal

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

Be involved and help our mission hosting blood drives in the local community, creating awareness on blood donation and healthy living. Please visit our website and contact our team for any help needed.

You can also help us by becoming a life member of our organization by paying a onetime membership. Please visit our website & click the membership tab.

Please visit our website and many other online media like www.brtnepal.com, www.enepalese.com, www.globenepal.com and many more to learn more on our organization.

Please contact us at:

Email: info@BloodDonorsOfAmerica.org

Webpage: www.blooddonorsofamerica.org

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

Thank you for your attention.

आवाज कि धुन ?

अहिले हप्ताभरी गोरु झैँ जोतीदा पो बल्ल शुकुबारको महत्व थाह पाईयो । त्यो बेला थियो शुकुबार कत्ति मन नपर्नी। शुकुबार स्कूल हाफ-टिफिनमै बिदा हुन्थ्यो , त्यसपछी पढ्न पर्थन, आफ्नै गुणहरु थिए शुकुबारको । तर मलाई चै चम्पा-काली खेलन खुब मन पर्थ्यो अनि शुकुबारले मेरो त्यो इच्छा सधैँ माथ्यो, त्यसैले मन पर्थन । हाम्रो कक्षामा सिता भन्ने केटी थिई। छुची थिई , अनि काली पनि थिई । चम्पा-काली खेलने बेलामा “चम्पा-काली” भनेर चिच्याउन पर्थ्यो अनि भाग्न पर्थ्यो । हामी चै “सिता-काली” भनेर चिच्याउँथेम् अनि भाग्थेम् । त्यै भएर पनि होला, मलाई चम्पाकाली साह्रै मनपर्थ्यो ।



उज्ज्वल राधाकृष्ण पौडेल

त्यो शुकुबार पनि बिदा भयो । म र साथीहरु स्कूलबस रोक्ने ठाउँ तिर गयौं । बस बिगेर बनाउन लागेको रैछ, अझै आईपुग्न केहि घण्टा लाग्ने थियो । अनि हामीहरु चम्पा-काली खेलन थाल्यौं । पिच नगरेको, गिट्टी फुटेर धुलै भएको, त्यसमाथी स्कूलका सबै बिद्यार्थी हिड्ने त्यहि बाटो । एउटा मोटरसाईकल मात्र चल्थो भने पनि नजिकैका सबै घरहरुले झ्याल बन्द गर्नुपर्ने जस्तो धुलाम्य बाटो थियो । अनि त्यहि बाटोमा चम्पाकाली खेलदै दुगुर्दै गरेका हामी भुरा-भुरीहरु अनि हाम्रो शुकुबारको सेतो ड्रेस ।

अरु भन्दा छिटो छरितो थिएँ । बेतोडले दौडिनसक्थेँ । अनि खेल्दा झ्याल्ली गर्नुहुन्न, तर जित्ने पर्छ भन्ने सोच्येँ । मलाई हार्नु मन पर्थन त्यसैले चिप्लिनु परे चिप्लिन्थेँ, लड्नु परे लड्थेँ, तार-तारबाट छिरेर नजिकैको जोतेको बारी बारी पनि दुगुर्थेँ अनि सधैँ जस्तो जित्थेँ । कपडाको सेतो जुत्ता हेर्न नहुनी हुन्थ्यो । मेरो सेतो लुगाको कुईनामा र घुङामा गाढा-पहेँलो देखि कालो सम्मको टाटो बस्थ्यो ।

त्यो दिन दिलो घर पुगेँ । आमा कामबाट अझैआउनुभएको रैन्छ । आमा नभएपछी मलाई हात-गोडा धो, खाजा खा, पढ्न बस् भन्ने मान्छे पनि हुँदैनथ्यो । मलाई आमा सधैँ काममा मात्र गैदिएनि हुन्थ्यो अनि म चै जतिबेला पनि खेलेर बस्न पाउथेँ जस्तो लाग्थ्यो । स्कूलबाट आएर दैलोमा झोला फुत्त मिल्काएँ । अनि गुच्चा राखेको गिलास लिन भित्र गएँ । आमाले सबै गुच्चा मिल्काईदिनुभैसकेछ । बुढीमाउ । मन मनै गाली गरेँ । अनि घर नजिकैको चौरमा खेलन गएँ । म सबै खेलमा अब्बल थिएँ । सिप चाहिने गुच्चा, घुरंग, ढलाई-बल, खोप्पी जस्ता खेलहरुमा पनि , अनि दौडिनपर्ने छोई डुम, चम्पाकाली, लहरे खेल, फुटबल जस्ता खेलहरुमा पनि ।

चौरमा पुगेको, प्रवेश चापुले फुटबल ल्याएको रैछ त्यो दिन । दुईटिम बनाएर खेलन रेडी भैसकेका रैछन सबैजना । म बेस्कन दुगुरेर एक सासमा त्यहाँ पुगेँ । एकै छिन् खैलाबैला भयो । खेलाउँ भने मेरो अर्को जोडी छैन, बिजोरी हुन्छ , नखेलाउँ भने भोली देखि ढलाईबल खेलन मेरो मोजाको बल नभई हुन्न । केहि खेलाडीहरु एता-उता गयौं , हाम्रो टिममा ४ जना, उनीहरुको टिममा पाँच जना भएर खेल्यौं । उनीहरुको गोल्की एकदम लुटे थियो । मैले बल लिएर गए पछि सेकाउँछ भनेर डराउँथ्यो अनि पोस्ट छोडेर भाग्थ्यो । मैले गोल गर्न लागेथेँ आमाले “तिखे, छिटो घर आईज” भनेर चौरको छेउबाट बोलाउनु भयो । त्यो बल तेतिक्कै छोडेर फिलिली दुगुर्दै घर पुगेँ , आमा पछिपछि लड्ती लिएर आउनुभयो । घर नजिकै आएपछी किन हो लड्ती उता फाल्नुभयो अनि “हात गोडा धो” भनेर भान्सा तिर लाग्नुभयो । आमाले त्यति मात्रै भने पनि आमाको अर्थ चाहिँ “हातगोडा धोएर पढ्न बस्” भन्ने हुन्थ्यो । हात गोडा पानीले खलल पखालेँ । मलाई मिचेर गोडा धुन आउँदैनथ्यो, अनि अल्छी पनि लाग्थ्यो । मेरो गोली-गाँठोको मुन्तिर र कुईनोमा कालो - मैलो कलेटी परेको हुन्थ्यो । झन् पानीले पखालेपछी त्यो लेसिन्थ्यो । मेरो आखाँ त्यहाँ कहिल्यै पर्थन, अनि मलाई मतलब पनि लाग्थेन । मेरो हिसाबले हातगोडा धोएँ । अनि दैलोको झोला भित्र ल्याएँ , नेपाली किताब खोलेँ अनि पढ्न बसेँ । मलाई अंग्रेजी पढ्न मन पर्थन । हिसाब झन् केहि आउँदैनथ्यो । नेपाली सजिलो लाग्थ्यो अनि पढ्न भन्यो कि त्यहि निकालेर बस्थेँ ।

एकै छिन् पढेको जस्तो गरेपछी आमाले भान्सामा खाना खान बोलाउनुभयो । खाना कति चाँडै पाकीसकेछ । ढोकाबाट मगमग गुन्दुकको बासना आईरहेथ्यो । आमालाई थाहा थियो मलाई मासु भन्दा धेरै गुन्दुक मनपर्छ भनेर । आज गुन्दुक किन होला? के को उपलक्ष्य रैछ । आजको पौरखको पुरस्कार त होलानी यस्तो मिठो भात । दिन भरी दौडेको दौड्यै थिएँ । सबै खेलमा जितेको थिएँ , फुटबलमा पनि हाम्रो टिमले जित्यो होला खाली पोस्ट थियो माईलुले भएपनि, सरोजले भए पनि टुच्च छोए गोल हुन्थ्यो, गोल भयो त होला नि, मन मनै सोचेँ । मेरो मन फेरी गुन्दुकमा गयो । खुशी हुँदै चकटीमा पलेटी कसेर बसेँ । आमाले एकथाल भात माथी चुर्लुम्मै भात डुब्ने गरेर गुन्दुक हाल्दिनुभयो । मलाई मनपर्छ भनेर होला । मैले खुशी भएर थाल स्याहार । गुन्दुकको झोल हातका औंलाबाट चुहिएर कुईनोमा पुग्थ्यो । सुकेर कट-कटीसकेको त्यो कलेटी परेको मैलो फेरी भिजेर लेसिन्थ्यो तर मैले एकनासले खाईरहेँ । त्यो दिनअरुदिनको भन्दा धेरै भोक लागेको थियो । “आमा भात थप्दिनु न”, मेरो भोकले अझै माग्यो । आमाले फेरी एकथाल भात थप्दिनुभयो । अनि गुन्दुकको झोलले भातलाई चुर्लुम्मै डुबाईदिनु भयो । मेरो थालको ओरिपोरी भातको गोलो घेरा लागेको थियो अनि कुईनो बाट चुईएको गुन्दुकको झोलले मेरो दाहिने कडु भिजेको थियो ।

“राम्रो संग खान पनि आउँदैन , खै यता आईज”, आमाले मुछेर खुवाईदिनुभयो । मैले सन्चो मानेर खाएँ । “जा गएर चुठ” । आमाले “जा गएर चुठ” भने पनि अर्थ चाहिँ “जा गएर चुठ, अनि पढ्न बस्” हुन्थ्यो । तर आमाले भान्सामा जुठो लोटाएर सक्दा सुत्ने बेला भैसक्थ्यो । पैतालाको मैलोले ओच्छानामा छाप लगाउँदै खाटमाथी उक्लेँ । धेरै भात खाएको भएर हो कि धेरै थाकेको भएर हो, साह्रै निन्द्रा लागेको थियो । तर भान्साकोठाबाट आएको कोतर-कोतर आवाजले मलाई सुत्न दिएको थिएन । भात पकाएको कसौडीमा पन्यूँले कोतार्दै हुनुहुन्थ्यो आमाले । कोतर-कोतर । म चाहिँ त्यहि कोतर-कोतर आवाज सुन्दासुन्दै कुन बेला भुसुक्कै निदाएछु ।

आज पनि सम्झिन्छु म, त्योआवाज, जस्ताको तस्तै, कोतर-कोतर । त्यो आवाज हैन, धुन थियो, मायाको धुन । अनि अझै सम्झिन्छु मायाको धुन सुन्दै सुन्दै निदाएको त्यो दिन ।

My Mama's Wedding

*By: Ojaswi Pradhan
Denver, Colorado*



We went to Nepal for one reason and one reason only, for my Sagar Mama's (uncle) wedding. I had never been to Nepal or experienced a Nepali wedding. There were tons and tons of preparation being done months before and when the day came the preparation was all worth it. Invitations were to be passed out, parties on both the girl and boy's side were done; all together this experience was amazing.

It was the day of the marriage and everyone was excited. The marriage took place at Hotel Fewa Prince in Pokhara. I was part of the marriage procession "Junty", and I was given a task to hold a big silver vase with beautiful flowers in it. Just before the procession began from Mahendrapool, my bajai (grand mom) performed some rituals at the house. There was a band performing traditional music as we headed out to the car which was beautifully decorated with flowers. I was leading the way with my older cousin Rani didi behind me. We circled around the car while people were throwing marigold petals on the car; my mom was throwing the red tika whereas my aunt was throwing marigolds. I, Sagar mama and Rani didi all hopped into the back seat of the car and drove off with the others behind us in a bus. As we arrived at the venue, everyone from bride's family was awaiting. We got out of the car and started walking down a path of red carpet. There were women in traditional Gurung dresses lined up on the side of the carpet with Namaste posture directing at us. Everyone took a seat with Sagar mama on the "throne" on top of the stage. A bit later Sujan maiju came walking down the red carpet to join Sagar mama. Sujan maiju looked stunning; she was in a beautiful red sari and bejeweled with gold and diamond.

The wedding ceremony began with "Swayambhar." Everyone was so happy to see Sagar mama and Sujan maiju getting married. All the relatives, families, and guests were drinking, eating, dancing, and having a lot of fun. People laughed at times when Sagar mama would say something funny, but I wouldn't get it because they would speak in Nepali. I loved the ceremony. It was a place filled with joy, delicious food, extravagant décor, and amazing culture that I have never experienced. Some of Sujan Maiju's friends also came from the UK, they were just like me fascinated with what was going around us.

I wanted to attend the main event at 3 AM the next morning, and my mom would not let me, but I insisted. My older aunt and cousin were staying so finally I was allowed too. I only got four hours of sleep, and it was all worth it. I woke up got dressed in my same red kurta and was ready... until I saw my hair. The day before the hairstylist got it all fixed with gel and everything, and now my hair was a disaster. I used chemma bajai's comb to comb my hair, then I pinned my hair to the sides and got out to see the important rituals of marriage, "Sindoor Pote." Sagar mama and Sujan maiju came out to the Mandap where the ceremony took place. The priest performed the puja while Sagar mama applied Sindoor on Sujan maiju, and took her around the sacred fire seven times. Finally, the priest announced them as husband and wife. All the people burst into cheers and blessed the newlyweds. Thereafter they also played various traditional marriage games which were interesting to me.

Soon everyone was coming in for the second day of ceremony including my mom and dad. There were cameras flashing everywhere to take pictures of the new bride and groom. After the "Bibaha" ceremony was over, and as the "Junty" were preparing to leave, Sagar mama realized that his pair of shoes were missing. It was another marriage tradition that the sister-in-laws would hide the shoes and not give it back to the groom unless a hefty sum of money is paid to them for the return of the shoes. After the deal was settled with his Salis, we all got back into the cars and buses except this time Sujan maiju was going with us. The moment was filled with joy and many people were overwhelmed with tears of happiness as Sujan Maiju was entering into a new family.

The next and final ceremony was welcoming the new bride at groom's house. Everyone was anxiously waiting for us including my Bajai for our return. As we made our way to the groom's house everyone was pushing and shoving to see the new bride. Apparently, in our culture the bride has to pay to the groom's sister (my mom) to enter the groom's house. Also, the new bride must step through a candle pathway knocking off the candles. After the bride made her way to the house the mother-in-law and daughter-in-law played a game called "Pathibhara." Afterwards all the relatives and family put tika and blessed the new couple.

I wish Sagar Mama and Sujan Maiju live happily ever after.

DHARMA & POLITICS

Dharma Session by Tilak B Shrestha, PhD

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

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

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

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

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

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

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

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

- | | |
|---|--|
| 1. Way of love and devotion (Bhakti) | 2. Way of selfless duty (Karma) |
| 3. Way of self-realization (Raj) | 4. Way of knowledge (Gnan) |

C. Issues of social harmony: The insights, not social or legal rules, towards the social harmony. Justice is the first step toward harmony. The relationships are of two kinds - between individuals within a society, and between different societies. The secular issues like 'democracy', 'socialism', 'human rights' are also part of it. Insights e.g. -

<i>Goodness comes out of goodness</i>	<i>Om mani padme hum</i>
<i>World is one family</i>	<i>Bashundhaiva kutumbakam</i>
<i>Many paths to the summit</i>	<i>Sarva dharma sambhava</i>
<i>Let all be happy</i>	<i>Sarve api sukhino santu</i>
<i>Victory is where virtue is</i>	<i>Yeto Dharma stato jaya</i>
<i>Truth always triumphs</i>	<i>Satyam eva jayate</i>
<i>Divinity in every heart</i>	<i>Ishwor sarba hridaya tisthati</i>
<i>Satyam, Shivam, Sundaram</i>	<i>Divinity truth, auspicious and bliss</i>
<i>Divine peace, peace, and peace</i>	<i>Om shantih, shantih, shantih</i>

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

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

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

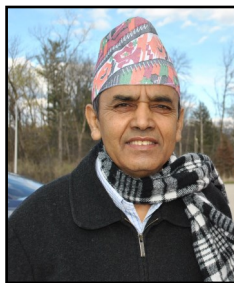
1. **Dharma is not religion.** Dharma is about truth and spiritual practices, not social \ political control.
2. Hinduism is the **collection** of many Dharmas like Shaiva, Vaishnav, Baudha, Tantra, Jain, Shikh etc.
3. In home we celebrate our **traditions**, not Dharma. Each tradition draws from all the Dharmas. Thus, we celebrate all the festivals: Dasain, Tihar, Buddha jayanti, Shiva ratri, Lhosar, Sakewa, Chaita, etc.
4. Hindu rastra means respect to our roots, values and heritage, prerequisite to our nationhood. It is not theocracy, and **secularism** is irrelevant. Veda is knowledge base, not a manual to believe and obey.
5. Original Tibetan Dharma '**Bon Po**' is Shiva Dharma. Its main deity 'Shiva Okar' residing in Kailash by Man Sarovar is 'Shiva Omkar' in Sanskrit. http://en.wikipedia.org/wiki/Shenlha_Okar
6. Shiva's teachings are given in Tibetan Bon Po, Kirati Mundhum, Veda, South Indian Agama etc. Shiva teaches direct **Gnan**, not belief. Our real nature is universal, not temporary: God of 'Samhaar.'
7. 'Pashupati' means divinity of '**life**', not 'animal.' Animals are also life. Shaiva or Advaita Darshan stipulates one **Brahman** as the only reality, not conceivable by us. However, its two aspects can be perceived, in person and in abstraction: Consciousness (Shiva \ Lingam) and Nature (Parvati \ Yoni). They are not to be understood as human anatomies, which in Sanskrit are 'Shisna' and 'Bhaga.'
8. **Both** Shiva and Buddha Dharmas emphasize on - Gnan and Raj yogas. Both teaches Jiva, Sansar, Maya, Brahman \ Bodhi, and meditation. Buddha meditated as Shiva taught and enlightened. Thus, Buddha confirmed Shiva's teachings. Basically both are the same. However, in Shiva darshan 'Brahman' is **a priori**. But Buddha darshan has **none**. Thus, Buddha brought the discipline from the realm of 'belief' to the 'empiricism.' This is Buddha's **greatness** and the spiritual **break through**.
9. Strictly speaking both Shiva and Buddha Dharmas do not have **rituals**. Whereas, Vaishnav Dharma or Dwaita darshan emphasizes Bhakti and Karma yogas, and uses temples, prayers, pilgrimages, candles, incense, flowers etc. Such practices in Shiva or Buddha Dharmas are from Vaishnav tradition. Vaishnavs see divinity in person all around including Buddha as the incarnation of **Vishnu**.
10. Nepalese people coming from both sides of Himalayas are not pure but a **mix** of Caucasian and Mongol races in different degrees. The '**Arya**' means 'cultured', not 'race.'
11. There was **no Aryan invasion** into India. On the contrary, there was **migration** of Vedic people from India **to** Iran \ Europe due to tectonic shift and drying up of **Sharaswati river**.
12. Early '**Rig**' Vedic age – 4,000 BC. Ramayana, decline of Rig Vedic age – 3,750 BC. Mahabharat, River Sharaswati loses Yamuna – 3,100 BC. Sharaswati loses Sutlej – 2,000 BC. Buddha – 563 BC.
13. '**Varna**' and '**Jati**' are not Dharmic but social issues. Varna is **not** Jati. Varna refers to human motivations, separation of powers, Gurukul discipline, social ranking; but **not ancestry**. Jati is the extended family, strength in number, association by cultures and professions. The real solutions to our caste problem are: **education**, job and business **diversifications**, and **inclusive** politics.
14. **No** Dharma prescribes **animal sacrifices**. On the contrary, Shree Bhagawati is the **mother** and **protector** of all the **life**, including animals. The tradition of animal sacrifices in Nepal does not come from Dharmic disciplines but from two sources: tribal and martial cultures. Tribes practicing hunting as source of food consider it natural and offer meat, which they enjoy, to divinity also. Martial cultures use bloodshed as a psychological inoculation against the horror of bloodshed in the battles.
15. All the Dharmas within Hinduism use the common bond '**OM**', e.g. 'OM, Mani Padme Hum.'
16. The perfect harmony between the three principal sects of Hinduism in Nepal namely Baudha (Buddha), Shaiva (Nilkantha) and Vaishnav (Narayan) can be seen in the temple in Kathmandu, which we lovingly call '**Budha Nilkantha Narayan**.'

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अमेरिका र हिउँ

-टंक सुबेदी

अमेरिकी हिउँ कस्तो , नैनासुत जस्तो
हिमालको हिउँ आई , भैंमा सुते जस्तो
हेर्दा निकै जमेको छ , न क्वै सित बोल्छ
न त यसले कसैसित मनको कुरा खोल्छ



हावा संगै उडी दिन्छ , धुरी माथि चढ्छ
रिसायो कि छानाबाट एकै चोटि लड्छ
रुखमा नि हिउँ नै छ , पातमा नि हिउँ
यो हिउँले गोरा सित खोजेको छ निहुँ

अमेरिकी हिउँ कस्तो चिनी छरे जस्तो
दहि-दुधको सागरमा घिउ पोखे जस्तो
न त यसको पुच्छार छ, नाता यसको शिर
रिसाउँदा मुटु छुने हाँदो रेछ तिर

अमेरिकी हिउँ कस्तो सेता छाता जस्तो
छानामाथि सजाएको कर्कट-पाता जस्तो
जुनसंग रमाउँछ, नुनसंग रुन्छ
कैल्हे देखि यो हिउँले लगन गाँठो फुन्छ

कुम्भ-कर्ण सुते जस्तो सधैं यसको चाला
यो हिउँले सबैसित जोडेको छ गाला
गल्लि देखि कुर्चीसम्म सबैलाई पिछ
ढोका खोल्न नपाउँदै घर भित्र छिछ

अमेरिकी हिउँ कस्तो सुन छरे जस्तो
अन्धेरिमा आकाशले जुन छरे जस्तो
हिउँमाथि खेलेका छन् सधैं जुन तारा
घाम लाग्न थाले पछि देखाउँछ दाह्रा

अमेरिकी हिउँ कस्तो पिठो पोखे जस्तो
लोखार्केले चुम्दाखेरी मिठो पोखे जस्तो
लुकामारी खेलेका छन्, मृग चाहिँ भित्र
मिलि-मिलि बनेको छ जंगलको चित्र

अमेरिकी हिउँ कस्तो खाउँ खाउँ जस्तो
यहि हिउँको गित खेती गाउँ गाउँ जस्तो
आफैं लुक्छ दोछायामा, आफैं ताप्छ घाम
केहि भनेसी मान्ने होइन, हरे शिव राम

तातो पिरो देखेपछि डराउने कस्तो
डलर सलर नचाहिने सबै भन्दा सस्तो
हिउँ खेल्दा रमाउँछन् साना साना नानी
मेरो पनि यिनीसित बसिहाल्यो बानि

Wishing Association of Nepalese in Midwest America (ANMA) and Nepalese Association in Southeast America (NASEA) a grand success for their Joint Convention in Denver, Colorado, Aug 29-31, 2014

BIKASH DEVKOTA

President, United FNA-FANS and EC Members, Florida

Wishing Association of Nepalese in Midwest America (ANMA) and Nepalese Association in Southeast America (NASEA) a grand success for their Joint Convention in Denver, Colorado, Aug 29-31, 2014

KRISHNA BILASH POKHAREL

President, Nepali Community Center and EC Members, Florida

Wishing Association of Nepalese in Midwest America (ANMA) and Nepalese Association in Southeast America (NASEA) a grand success for their Joint Convention in Denver, Colorado, Aug 29-31, 2014

CHOODAMANI KHANAL

President, INLS Florida and EC Members, Florida

Wishing Association of Nepalese in Midwest America (ANMA) and Nepalese Association in Southeast America (NASEA) a grand success for their Joint Convention in Denver, Colorado, Aug 29-31, 2014

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President, INLS, USA

*Best Wishes to All the Nepali Community in the USA and
Thanks for the Contributions You Are Making to America*

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The Ujyalo Foundation

(Project UJYALO)

Amuda Mishra, Founder & Executive Director



Context:

Scarcity of electricity has been a long-standing problem in both rural and urban Nepal. Less than one-third of the 80 percent of Nepal's population that lives in rural areas has access to electricity. And many individuals who live under the grid extensions do not have access to electricity due to affordability. Moreover, with these increasing hours of power cuts, individuals are often deprived of electricity even with accessibility and affordability. Other alternatives such as solar power, hydropower, kerosene, and candles have been in place to alleviate some of this energy crisis but these alternatives are either expensive and/or have health and environment consequences. Hence, finding a cost effective, eco-friendly, and energy efficient alternative has been of great interest to the Government of Nepal.

Project Ujyalo is a lighting project that creates a solar powered lighting system by recycling wasted plastic bottles (pepsi/coke bottles). Project Ujyalo has two lighting systems: a day lighting system known as Solar-Bottle-Bulb, which can be only used during the day in poorly lit houses. And a night lighting system known as Solar-LED-Bottle-Bulb, which can be used as a household night-light or street-light.

One unit of these systems can generate enough light to read, run household chores, avoid fatal injuries that can happen in poorly lit homes, and elevate the overall quality of life of individuals living in the dark. Based on our research and development, one unit can be sustainable for 3-5 years.

Therefore, these solar powered bottle-bulbs are not only a sustainable form of alternative energy source but are also an eco-friendly, energy efficient and cost effective measure that can be a viable solution to the ongoing crisis of electricity in developing countries like Nepal.

Project Ujyalo:

Project Ujyalo, also known as A Liter of Light-Nepal is an initiative started by Amuda Mishra, Founder and Executive Director at Ujyalo Foundation. Project Ujyalo aims to create an environmentally friendly, energy efficient and cost effective system that can be used to light up homes in Nepal that either do not have access to electricity or cannot afford it. Project Ujyalo started as Amuda's Clinton Global Initiative University- Commitment to Action project in Birgunj, Nepal. In Birgunj, Amuda and her team installed 134 day-lighting systems in 84 houses in collaboration with a local NGO. After the completion of the project in 2013, Amuda saw the positive impact the project made in the community and realized the need of such projects in Nepal. As a result, Ujyalo Foundation was established with a vision to lead similar initiatives all over Nepal.

Using wasted plastic bottle to create lighting systems:

The main objective of Project Ujyalo is to create a lighting system that is durable, cost effective, environmentally friendly, and community focused.

In Kathmandu valley alone, 12 percent of the waste collected is plastic. Only a small portion of this waste is recycled or reused. The rest of the waste is dumped haphazardly in the community. Therefore, along with the crisis of electricity, people also face the mis-management of waste everyday. Hence, by recycling these wasted plastic bottles into a lighting system, Project Ujyalo will not only help create light but also effectively reuse waste materials.

The day lighting system is created by using a plastic bottle, water, and sunlight. The plastic bottle filled with water is mounted on the roof, where 40 percent of the bottle is exposed outside the roof and 60 percent is inside the roof. The part of the bottle that is exposed outside captures the sunlight, which is refracted inside the room with the help of water through the other part of the bottle. Depending on the intensity of the sunlight a day lighting system can create up to 55 watts of light.

The night lighting system has a slightly different mechanism and components. A night lighting system consists of LED lights, solar panel, and batteries. Instead of the natural light, LED acts as a source of light, which illuminates with the help of a solar panel and battery. The night system can be used as a dual system both in the day and night.

In both the lighting systems, the plastic bottle acts as a conduit. In the day-lighting system, the plastic bottle holds distilled water and in the night-lighting system, it holds the LED light.

Conclusion:

Both the day lighting and the night lighting bottle-bulbs are cost optimal and easy to build lighting systems, which will reduce financial burden from high electricity bills and expensive alternative lighting systems. Alongside cost optimization, these systems will also alleviate health and environment hazards produced from alternative lighting sources such as kerosene lamps, candles, firewood etc.

Hence, by recycling wasted plastic bottles, Project Ujyalo endorses a holistic community focused approach to both creating lighting system and reusing waste, which will help improve the quality of life of community members.

Let's Share the Gift From Nature to Prosper

High School Essay by: Aastha Dhakal



My eyes widened in wonder as I gazed upon the majestic beauty of the Himalayas.

"Wow," I whispered. The vapour of my breath made the view even more beautiful. The shining snow on those gigantic mountains created a picture perfect scene, and I felt for those people who had not seen such greatness at its finest.

Traveling through Nepal made me gush, exclaim, cry out in awe and wonder. I saw green dense forest that stood sturdily against the bright sun; I saw rhinoceros, elephants, and deer enjoying them out in the wild; I saw heartwarming kind people who treated me like their long lost family member.

I witnessed such amazing feats in this unsung place. And I had this inexplicable urge to shout, to tell the world of the beauty they have yet to come across.

A 'diamond in the rough' that is overlooked because of her two powerful neighbours--India and China--is our Nepal. She is only known for small facts such as the location of the tallest mountain or the birthplace of the Buddha. The world has heard a little of her beauty, it has only looked at her as a budding flower, a country that has yet to find its voice. Be it economically or politically, she has not made a stand, but, her children, we Nepalese, have finally started to realize her promise.

In the textbooks of the world, Nepal has been called a developing country that is backward in many aspects, such as economics, social structures, and politics. However, our problem at hand is monetary assets. We seem to lack successful industries, infrastructures and hydropower generations. We also have turned a blind eye towards her natural allure. Nepal is full of mysterious forests, glorious mountains, astounding architectures, delightful villages, warmhearted people and most importantly, captivating history. These treasures can facilitate an industry we have not yet properly embarked on--tourism.

A huge advantage of Nepal is her topography. She has hills, mountains, rivers, and lakes, giving the Nepalese opportunities to establish different kind of activities to showcase the special features. There is a huge demand from visitors for the mountain flights, rafting, bungee jumping, paragliding and trekking. However, only few places have been highlighted by these events. Such activities should be made widespread in Nepal, so that not only are the already well known areas famous, but also her hidden wonders are shown. We can collect large amounts of revenues through these programs, bettering the economic situation.

Religiously as well as naturally, Nepal is rich in resources. She is a land of pilgrimages. Pashupatinath temple, Lumbini, Muktinath, Swayambhunath, and many more can be found here. If we can organize our cultural heritages properly--for example, setting up proper entrances to the Durbar Squares, temples, and stupas, thus establishing museums to present the histories associated with those specific places--then we can increase our earnings. Our capital city ranks twenty-first on the list "The Top Cities to See in Your Lifetime" from the The Huffington Post, so if the world sees our other cities as well as our villages, they will certainly be in for a treat. Nepal is a colorful place; different kinds of people and buildings are scattered all over our nation. Tourism provides an opportunity for us to increase employment and, also the per capita income.

Individuals who will come to visit her will spend their money to appreciate her charm, resulting in an increase in her wealth. A large influx of tourists will generate job opportunities, leading to a higher standard of living. Growing revenues will allow the government to invest in basic infrastructures: transportation, communication, education, electricity, and water. Tourism and infrastructure are interrelated. If the basic needs of the country are fulfilled through the funds gained from tourism, then the country will be able to strengthen as a whole, attracting more people from all over the world. More investments will be available to make the tourism industry more organized. As Nepal is a resource constraint country, we need to fuel our economy through tourism, and there is no better way than using what we have--gifts from nature.

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Tourism in Nepal- From an Economic Perspective

High School Essay by: Mansu Shrestha



Nepal has long been a nation with a cornucopia of culture, dignified people, natural magnificence, and other values that would make most societies envious. But one might ask, "What is Nepal's greatest asset?"... Well the answer would undeniably be **tourism**. Tourism exists in all corners of the globe, but my belief is that the Nepalese people and the country itself have made Nepal a leader in the industry of tourism.

As a teenager living in America- somewhat close to the coastal regions- it is practically impossible to see the landscapes and scenery that has made Nepal a tourism powerhouse. If you mention mountains to anyone living here, the first thing that comes to mind is the incredible Himalayan range and Sagar Matha (Mount Everest) - both mainly located in Nepal. Mt. Everest is the tallest mountain in the world, and over 4000 people have tried to climb it- but only 660 have succeeded. Against popular belief, Mt. Everest is not the only mountain of importance; Nepal is actually home to 8 out of 10 of the world's highest peaks! To see mountains of any prominence in America, you would have to drive hours just for a little scenery. But in Nepal we have mountains in the backyard... literally! That is part of the reason why Nepal's mountains have gained such fame and explains why people come from all over the world to experience them. But mountains are not the only attractions Nepal contains. There are also temples, nature trails, cable cars, rivers, zoos, amusement parks, and etc. that bring people from all over the world to Nepal.

So how does any of this effect Nepal economically? It gives people jobs. It creates revenue. To put it simply, it boosts the economy and gives Nepal a name for being the hundreds of years of civilization that it is. Just as explorers and researchers would come for the enticing Himalayas and the radically diverse wildlife, average families would come for the unique architecture, bustling roads and bazaars, exotic foods, and exquisite forms of culture not to be found anywhere else. Because of all these foreign travelers looking for exploration, jobs of different categories are created. The tourism job market has increased dramatically over the years, partially because of the sharp rise of explorers and climbers arriving in the 1960's after the first successful Mt. Everest expedition. Sherpas, who are an ethnic group living in the high altitudes of the Himalayas, were extremely helpful to climbers by acting as guides and porters. Resulting from the harsh conditions they live in, there are not many opportunities for business, so the tourism industry has brought economic development to the Sherpa people. Emerging in every city and village are stores, restaurants, and hotels to accommodate for the high- and still rising- level of tourists.

Lumbini- Believed to be the sacred birthplace of Gautama Buddha, it is one of the most significant religious sites in all of Asia. Most Asians are either Buddhist or Hindu, so it's no surprise that half of all the tourists (55.9%) that came to Nepal in 2013 were from Asia. Even if they weren't Buddhist, Hindus also have the biggest and most respected temple called Pashupathinath in Kathmandu. With more foreign tourists, Nepal can also create new political relationships with countries that have large amounts of newcomers, such as European countries and Asian countries. In 2013, tourism provided 504,000 jobs for Nepalese people. That number alone accounts for 3.2% of the total employment in the country.

Conclusively, Nepal is a beautiful nation with incredible culture, people, nature, history, and much more that makes it one of the greatest countries and tourist destinations of the modern world. As Nepali people, we must keep our country marvelous, not just naturally but economically as well. Even though Nepal is not in the best condition right now, I believe that the Nepalese people will strengthen our country's infrastructure with perseverance and the benefits of tourism. Thank you.

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"Tourism in Nepal-From Economic Perspective"

High School Essay by: Swochchhanda Shrestha



Nepal is a land that is rightfully regarded as a fabulous tourist attraction. Throughout much of the country, especially the heavily populated areas such as Kathmandu and Pokhara, one can be blessed with stunning views of glorious mountains and the mystique of their zeniths shrouded by wispy clouds. The rushing rivers in the countryside provide potential for thrilling adventures and beautiful scenes. The magnificent mandirs, always rich with history and culture, also offer phenomenal experiences, whether they are located in the middle of a bustling city or tucked away into a serene mountain crevice. The holy site of Lumbini, famed as the birthplace of the legendary Buddha himself, is yet another site that garners the attention of millions worldwide. Even the diversity of animal and plant species offer a treat for the eye as thousands of varieties exist, many of them unique to this part of the world.

However, despite the obvious tourist appeal that our motherland possesses, it has only opened up its borders completely to such possibilities relatively recently. In fact, the level of interaction with foreigners was rather low until the end of a long Civil War in the past decade. Additionally, Nepal's geographic isolation due to features such as the Himalayas has also decreased the amount of contact with foreign countries. Of course, the government has attempted to promote tourism in recent years, especially with the declaration of 2011 as Nepal Tourism Year. That project may not exactly have been as successful as possible (1 million tourists were desired) but it did facilitate the growth of tourism nonetheless.

Looking towards the future, tourism is a great way for Nepal to increase its economic standing and is already one of the largest and most successful industries in the country. For a country that is on the cusp of escaping "Low Human Development" (according to the Human Development Report 2014) and often seems to be struggling to modernize with the rest of the world, it seems self-evident that such an advantageous asset as tourist appeal should be fully utilized. Indeed, the tourist attractions throughout the country truly do have something for everyone, from adventurers (mountain hikes and zipline rides) to religious people (mandirs, especially Pasupatinath, and Lumbini) to nature lovers (rare species and safaris in national parks) to history buffs (royal palaces and locations famed in folklore) to those who just want to relax (river rafting and paragliding). Furthermore, the attractions already appeal to the Chinese, who have one of the world's largest markets that has tremendous potential, especially considering that China borders Nepal and Chinese already make up the greatest percentage of tourists in Nepal.

Naturally, scores of tourist resorts and other tourist services have popped up near popular attractions. However, during my journey in Nepal this summer, I have noticed a vast discrepancy in the quality of many tourist resorts throughout the country. For instance, I visited a resort on the way to Manakamana (a unique experience in itself) that exemplified high standards for a tourist resort. The food was good, the rooms were comfortable, the pool was fantastic and the staff catered to every personal request. On the other end of the spectrum is the resort that I stayed at while we visited Chitwan National Park. The food was of mediocre quality and we almost missed our elephant ride in the morning because the staff overslept. Needless to say, we were not exactly impressed by their service.

In order to improve Nepal's financial standing, I suggest investing more in the tourism industry. Investing to create more high quality resorts will encourage tourists to visit Nepal again, as well as invite their friends and family to visit as well. This will greatly benefit the economy because it will increase revenue and, even more importantly, it will provide remittance (external sources of revenue). Providing services for other countries allows a country to gain greater economic independence and thus improve its economy overall. It is unfortunate that the Nepali economy is desperately in need of a boost of some kind, but the tourism industry seems like the perfect solution to that problem.

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Dashain

Middle School Essay by: Shajesh Sharma



Dashain is the most anticipated festival in the Nepali calendar. Being the longest and most auspicious occasion, it is a great significance to Nepali culture all around the world. Young ones may think it is just about receiving Dakshina (small amount of money) from their elders, but it is much more, and the story behind it, shall be told.

First of all, the Nepali holiday of Dashain commemorates the victories of all the gods and goddesses over evil demons. During this story, all of the gods, goddesses, and saints prayed that the gods and goddesses would triumph to victory over the demons and end the terror that reigned on everyone. The first nine days signify the battle which took place between the manifestations of the goddess, Durga, and demon, Mahishasura. On the tenth day, Mahishasura was defeated which saved them all from terror. Everyone throughout the country of Nepal worshipped Durga as mother goddess after her victory over evil and freeing all of the worshippers from all things evil.

Secondly, on the tenth day, also known as Vijaya Dashami, families gather and a bond is created between them. Everyone is brought close to each other to perform the most widely known ritual in the Nepalese culture. Women of the families prepare a mixture of vermillion, yogurt, and rice. This preparation known as "Tika" is what elders apply to the foreheads of the ones, younger than them. After the "Tika" the process is followed by placing "Jamara" (which is a sacred grass) usually on top of their ears for men and boys, and in the women and girls' hair. Then the elder gives Dakshina (which is a small amount of money) to the younger ones while also giving them a blessing. This ritual of getting "Tika" from elder relatives ties the community together and brings happiness and joy to everyone.

Lastly, Dashain brings a lot of celebration to Nepali communities. Kids and adults of this culture celebrate the remembrance of the great battle with various activities. One thing Nepali people do during Dashain is fly kites. It is important because it reminds god to not bring rain on this auspicious occasion. Another way to celebrate Dashain is to play cards. The elders pass the time together by playing cards, while the young ones may be flying kites or playing around. While this fifteen-day long holiday continues, people buy new clothes and belonging. For the people in poverty, this may be the only time of the year where the purchase new clothes. Along with all the fun, thousands of animals are slaughtered every Dashain, and it is known to be a sacrifice to the gods. And finally, festivals and fairs take place for people to have fun.

In conclusion, Dashain is the most important time of the year for all Nepali people across the globe. During this auspicious occasion, the culture of Nepal and the history of this wonderful religion are portrayed through celebration and the rituals. Almost all the people of Nepal and even Nepali people that live elsewhere look forward to this time of year. All in all, Dashain is an amazing part of the culture of Nepal.

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Dashain

Middle School Essay by: Suchit Sharma



Dashain, so much passion in one word. People see it as a way to get money, and others simply want pride. But what makes Dashain the most celebrated festival in Nepal. That is what I am here, to explain what Dashain really is.

Dashain usually occurs around October-November, starting on a bright lunar fortnight and ending on the day of a full moon. It is celebrated for 15 days but the most important days are the 1st, 7th, 8th, 9th, and the 10th. People from all over the world unite to celebrate this historic festival. What does make Dashain separate itself from the other festivals, well let's find out.

Ghatasthapana marks the beginning of Dashain. During this day the kalasha (a brass pot) is filled with holy water which is then covered with cow dung and sewn with barley seeds. It is then put in the center of a rectangular sand box. The room where all this is done is called the "Dashain Ghar". A male family member worships the kalasha, once in the morning and then another in the evening. Holy water is offered to the pot so by the 10th day the seed will have grown to five or six inches long. This sacred grass is known as "Jamara". These rituals continue till the seventh day.

Fulpati is a major celebration occurring on the seventh day of Dashain. The Fulpati (jamara and the other items that is necessary for tika) is brought after a three day walk from Gorkha district which is about hundred and sixty nine kilometers away from the valley of Kathmandu. A parade is held in the Tundikhel ground in Kathmandu.

The 8th day is called Maha Asthami. This is the day when the most demonic of Goddess Durga's manifestations, the blood-thirsty Kali, is appeased through the sacrifice of hundreds of thousands of buffaloes, goats, pigeons and ducks in temples throughout the nation. Blood, symbolic for its fertility, is offered to the Goddesses. On the midnight of the very day the Dashain Ghar, a total of 54 buffaloes and 54 goats are sacrificed in observance of the rites.

The 9th day is called Mahanavami which literally means the great ninth day. This day is the last day of Navaratri. Ceremonies and rituals reach the peak on this day. On this day, official military ritual killings are held in one of the Hanuman Dhoka royal palace called the Kot courtyard. The Taleju Temple gates are opened for the general public on only this day of the year. Thousands of devotees go and pay respect to the goddess this day. The temple is filled with devotees all day long.



The 10th day of the festival is the Dashami. On this day, a mixture of rice, yogurt and vermillion is prepared by the women. This preparation is known as "tika". Elders put this tika and jamara which is sewn in the ghatasthapana on the forehead of younger relatives to bless them with abundance in the upcoming years. The red also symbolizes the blood that ties the family together. Elders give

"Dakshina", or a small amount of money, to younger relatives at this time along with the blessings. This continues to be observed for five days till the full moon during which period families and relatives visit each other to exchange gifts and greetings. This ritual of taking tika from all the elder relatives (even the distant relatives) helps in the renewal of the community ties greatly. This is one reason why the festival is celebrated with so much of vigor and enthusiasm.

It is this kind of relationship you bond with others that make Dashain the most celebrated festival in Nepal. I hope you have learnt what Dashain is and how much it means to the community of us Nepalese.

Explaining Dashain – a major Nepali festival – to a Non-Nepali Friend

Middle School Essay by: Sparsh Thapa



Dear Luka,

I heard you will be visiting Nepal, so have a great journey. I've heard that you will be leaving before October. The last time we had a conversation about Nepal, you said you would be there for 4 months. Now that you will be leaving before October I think you will be able to witness Dashain widely known as Dashera. It is one of the most important religious days for Hindus all over the world. It is celebrated for 15 days, and from those 15 days, 5 days which are very important are 1st, 7th, 8th, 9th, 10th.

Well, you might wonder what Dashain is? It's a festival celebrated by Nepalese people not only in Nepal but all over the world. It provides significance of Victory, a victory of good over evil, right over wrong. It follows a very simple story, Mahishasura a demon who had spread terror all over the dimensions, including the dimension of Gods. All the gods and saints prayed to the Adigoonin so Mahishasura would face defeat, thus Goddess Durga emerged and killed the demon. So you might be wondering why 15 days? Well as people say it the battle lasted for 9 days, the 1st 9 days. The 10th day the demon was defeated and all living beings and gods celebrated for 5 days. That story goes for Shakta but for non-Shakta it symbolizes the victory of Rama over Ravana as told in the Ramayana.

From the 15 days the 1st day is Ghatsthapana marking the beginning of Dashain. The 1st 9 days are called Nava Ratri when rites are conducted. Till the 7th day regular rites and rituals are conducted. The 7th day is known as "Fulpathi", which is a major celebration. The 8th day is called Maha Asthami in which animals are sacrificed for the goddess Kali. The 9th day is known as Maha Navami which means the great 9th day. The 10th day is Vijaya Dashami which is the day women prepare "tika". Later the Elders put it on younger's forehead and give blessings.



How exactly do you celebrate Dashain? Well, there are many forms of celebrating Dashain, but all of them include getting blessings from elders. If you look up in the sky you will see tons of kites, it is done to show gods that no more rain is needed, thus keeping the crops safe. Kites being for the younger members of the family the elders play cards and have fun. Traditional Bamboo swings are also made during Dashain. Bamboo Swings are a must as they are very fun. There are also feasts held in which animals such as goat, buffaloes are slayed and are feasted on.

Personally, Dashain is a very fun and religious festival. You get to gather with your family members and have a good time with them. You get blessings from elders and the kids are always having fun as they receive money from elders during Vijaya Dashami the 10th day.

The Nepali festival I enjoy the most

Elementary School Essay by: Eshan Minali



I enjoy all the Nepali festivals, among them Tihar is the one that I enjoy the most. I feel like Tihar is the combination of Christmas, July 4th and Halloween. Christmas style lights, family gathering and presents. July 4th like fireworks, crackers and Halloween (trick or treat) like Bhaili (singing and dancing).

Tihar is known as the festival of lights because we cover our house with Christmas style lights. In Nepal, Tihar starts from worshipping crow, dog then cows and brothers but in America we celebrate Tihar only for two days. We only celebrate Laxmi Puja and Bhai Tika.

In Laxmi Puja, we always make Rangoli (colorful arts to welcoming Goddess Laxmi) and I make foot print of Laxmi for welcoming her in our house for happiness and prosperity in the family. Another good thing about Tihar is the delicious food, really good Sel Roti (Nepali bread), barfi and Ladoos. I like Laxmi Puja celebration, we clean home inside and outside, decorate by lights, candle and flowers. We offer many sweets fruits and flower to Goddess Laxmi then pray and worship to welcome her. In our Hindu religion, cow is treated as a symbol of mother because she gives us milk that's why I don't eat beef. I always love the beautiful amazing fire cracker. My dad saves July 4th firecracker for Tihar.

Another day is Bhai Tika. Sisters put Tika to me for my long life which is full of joy and I promise them to protect them in their whole life. Sisters gave me presents sweets, nuts and necklace made out of flowers. In returns I gave them money and gifts. All family sits together and enjoys the good family time.

These are the reasons why Tihar is my favorite Nepali festival. I enjoy all of these firecrackers, foods, getting together, welcoming Laxmi, lights and bonding between brothers and sister.





The Nepali festival I enjoy the most

Elementary School Essay by: Savannah Acharya

Hello, my name is Savannah Acharya, and I am Nepali. In this essay you will read about my most cherished Nepalese festival, and why it's my favorite festival.

The Nepalese festival that's my favorite out of all is Tihar. Tihar falls between October and November. This is my most loved festival because everything is clean and unblemished. In my opinion Tihar is the prettiest festival of all. With all the lights shimmering in the dark night it is defined to be the most beautiful of all.

There are five days of Tihar. On the first three days we worship crows, dogs, and cows. We do this because it is said that we maintain deep relationship with these animals. Also on the first day men play duesi, and on the second day, women play vaili. This is where you go to houses asking for money. In the evening on the day to worship the cows there is Laxmi puja. This means that you worship the Laxmi god of wealth. On the fourth day, there is a special day for the Newar which is called maha, where they worship their own lives. Finally on the fifth day it's bhai tika. It is where the sisters who have brothers invite them to their houses to give their brothers garlands and sweets. The brothers will have to bring a present in return.

People make sixteen of everything including sweets, flowers, and put sixteen garlands around their homes. Dhoop is a type of scented candle which you light to worship the god.

The garlands the people make consists of a special flower. They use garland to give to people and to decorate their homes with.

On the day of the Laxmi puja golden oil lamps and candles will be placed to light up the houses. On that day, people play cards, especially a game called Kauda.

Finally, when everybody is sound asleep the god of wealth, Laxmi visits the cleanest houses.

This is the tradition for Tihar in Nepal. Tihar is specific to an Indian festival called Diwali. In conclusion, this essay described my favorite Nepali festival.



Gunyo Cholo

Elementary School Essay by: Shriya Sharma



Hi my name is Shriya Sharma and my favorite festival is Gunyo Cholo. Ok let's get started. When I was five I had a Gunyo Cholo. I was sitting down and lots people taking pictures and I blinked in some of them.

Gunyo Cholo is fun, exciting , and crazy. When it is your Gunyo Cholo, you will get crowded. There were 500 people there. It was like being a queen and then later on I got to eat and play for only 1 hour and 10 minutes. Lots of people gave me presents and I was too excited to open them and some people made me beautiful like a queen or princess. It seems boring but actually it's fun.

Gunyo Cholo is about respecting culture for daughter and God. Gunyo Cholo is only for girls and boys have a culture called Bartabanda. My family gave me gold jewelleries and decorated me from top to bottom. Gunya Cholo is done before becoming teenagers.

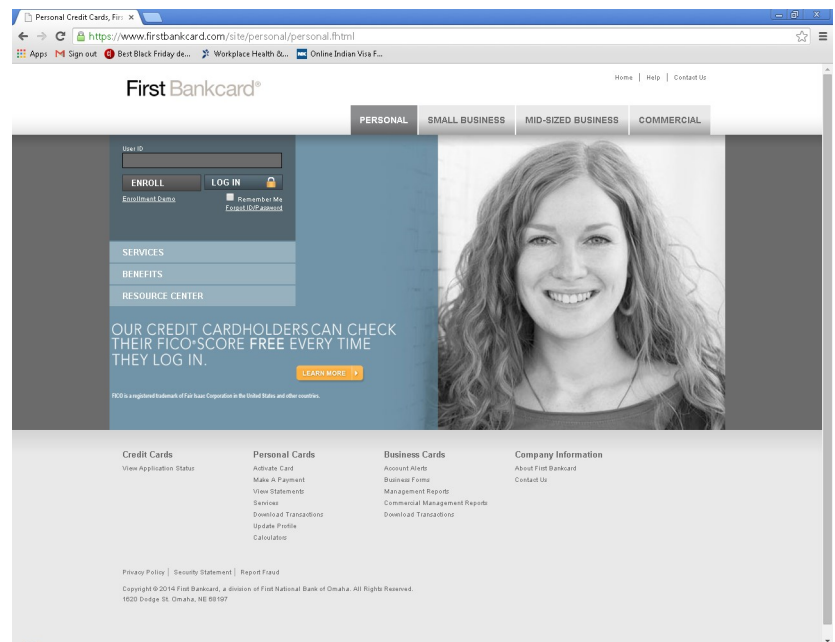
Right after Gunya Cholo girls go to temple and get a blessing from God. After that girls get blessed from their families. Families put Tika and also give a gift during the ceremony. Everybody eats nice food and they also play music and dance. Gunyo cholo is a popular festival in Nepal. I loved Gunyo Cholo when my parents and grandparents gave it me. I wish all of my friend from my school go to Nepal and do a Gunyo Cholo.

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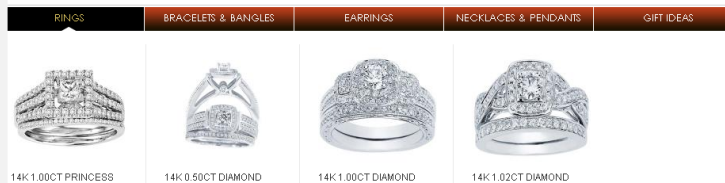


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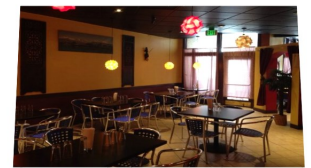
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