

Yeti Views 1993-2003

September 2017

Yeti Viewpoints

Since 2004

**Proudly Celebrating
25th Anniversary of NAsEA
&
36th Anniversary of ANMA**



Yeti
Mystical
Himalayan
Creature



The Viewpoints

Newsletter of the Association of the Nepalese in Midwest America

13th NAsEA ANMA Joint Convention, September 2-3, 2017
Hosted by Greater Charlotte Nepalese Association (GCNA)



anmausa.org
Association of Nepalese
in Midwest America



GREATER CHARLOTTE
NEPALESE ASSOCIATION



Cover page design & concept by Shailendra Bajracharya

Silver Jubilee

13th NASEA/ANMA Joint Convention Schedule

	Sep 1, Fri	Sep 2, Sat	Sep 3, Sun
8 AM			Run For Nepal
9 AM			Registration
10 AM		Networking	Registration
11 AM		Meet and Greet Youth activities	Registration
12 PM		Lunch	Registration
1 PM		SEBs Union Youth activities Family Feud	Registration
2 PM		Youth Forum Nepal Tourism Board Shared Youth Empowerment t Across ...	Registration
3 PM		Opening Ceremony	Registration
4 PM		Candidate Meet & Greet (Informal)	Registration
5 PM		Adult Preventive Health	Registration
6 PM		Dinner	Registration
7 PM	Registration	Cultural Program	Registration
8 PM	Networking		Registration
9 PM			Registration
10 PM			Registration
11 PM			Registration

Event	Time	Location
Registration	8 AM - 11 PM	Salon 1
Registration	8 AM - 11 PM	Salon 2 & 3
Registration	8 AM - 11 PM	Boardroom
Registration	8 AM - 11 PM	Grand Ballroom
Registration	8 AM - 11 PM	Carolina Ballroom
Registration	8 AM - 11 PM	Magnolia / Dogwood
Registration	8 AM - 11 PM	Cardinal
Registration	8 AM - 11 PM	Azalea

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Registration	8 AM - 11 PM	Salon 1
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Registration	8 AM - 11 PM	Carolina Ballroom
Registration	8 AM - 11 PM	Magnolia / Dogwood
Registration	8 AM - 11 PM	Cardinal
Registration	8 AM - 11 PM	Azalea

Sep 3, Sun

Sep 2, Sat

Sep 1, Fri

Sports External Site

Sports External Site

Sports External Site

Sports External Site

Networking

Rooms

- Salon 1
- Salon 2 & 3
- Boardroom
- Grand Ballroom
- Carolina Ballroom
- Magnolia / Dogwood
- Cardinal
- Azalea

NASEA Election

Registration

Registration

Registration

Concert

Cultural Program

D1

Run For Nepal

Blood Drive

Youth Outdoor Activities

Creative Ways to help Nepal

SANN

Women's Forum

Vedant Darshan

Lunch

Youth Talent show

Bhutanese Nepal Forum

BDA

ASNEng

NASEA/ANM A/ANM

Literary Program

Sangsangai Rebuilding Nepal

Dharma Session

Siddhartha Reunions

EXAVM Reunions

Fashion Show

Dinner

NASEA AGM

ANMA AGM

Civic Engagement Organizations

Bridging different Organizations

Youth Forum

Nepal Tourism Board

Shared Youth Empowerment t Across ...

Adult Preventive Health

Candidate Meet & Greet (Informal)

Opening Ceremony

Cultural Program

Lunch

Dinner

Meet and Greet Youth activities

SEBs Union Youth activities Family Feud

Registration

Registration

Networking

Yeti ViewPoints

Volume 13, Number 1, September 2017

Welcome



**GREATER CHARLOTTE
NEPALESE ASSOCIATION**



<http://charlottenepali.org>
Charlotte, NC

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Message from his Excellency the Nepalese Ambassador to the United States



THE AMBASSADOR

EMBASSY OF NEPAL

2131 LEROY PLACE N.W.

WASHINGTON, D.C. 20008

August 18, 2017

Message

On behalf of the Embassy of Nepal in Washington, D.C., I would like to express our heartfelt Congratulations and best Wishes to the Nepalese Association in Southeast America (NASeA), the Association of Nepalese in Midwest America (ANMA) and Greater Charlotte Nepalese Association (GCNA) for a successful joint Convention entitled with the theme of “**Civic Engagement and Youth Empowerment of Nepalis in America**”.

I am pleased to learn that the “**Yeti Viewpoints**” magazine is being published during the 13th NASeA/ANMA joint convention and hope that the publication of such magazine would certainly help to promote Nepal’s tourism, trade, culture, and heritage.

I hope the NASeA/ANMA joint convention from September 1-3 September hosted by Greater Charlotte Nepalese Association (GCNA) will bring a lot of happiness and friendship among us and becomes a productive one.

Once again, I wish to extend my greetings and best wishes to the 13th NASeA/ANMA joint convention 2017 and its publication “**Yeti ViewPoints**”.

Dr. Arjun Kumar Karki

Message from North Carolina Secretary of State



*State of North Carolina
Department of the Secretary of State*

ELAINE F. MARSHALL
SECRETARY OF STATE

August 18, 2017

Dear NAsEA ANMA Joint Convention Attendees:

Welcome to Charlotte, North Carolina for the 13th Annual Joint Convention 2017 of the Nepalese Association in Southeast America (NAsEA) and the Association of Nepalese in Mid-West America (ANMA). The theme of this year's Convention, "Civic Engagement and Youth Empowerment of Nepalis in America" is a wonderful opportunity to mobilize social organizations and leaders to engage young Nepalis in the community and the country.

I applaud NAsEA and ANMA for their efforts to preserve and promote Nepalese culture and values; to advocate for human rights, freedom and peace; and to serve the community. Your Convention provides many options for the close to one thousand attendees, including cultural, social, and literary forums; sports tournaments; talent shows; and musical performances.

I send my sincere thanks to the Greater Charlotte Nepalese Association (GCNA) for hosting the convention and the many other organizations and individual people who organized this marvelous event which perfectly enhances the cultural life of the region.

Have a great 2017 Joint Convention!

Sincerely,

A handwritten signature in cursive script that reads "Elaine F. Marshall".

Elaine F. Marshall

PO Box 29622 • RALEIGH, NC 27626-0622

Message from the Joint Convention Chairman

Respected Nepali Community Members, Friends, Colleagues and Friends of Nepal,

Namaskar!

“यो मन त मेरो नेपाली हो” phrase is not new to any one of us living thousands of miles away from our soil of origin.

Also, the urge to cultivate **नेपाली मन, नेपालको माया** and our rich culture to our beloved next generation is not new either. The responsibility to provide consistency lies on us.

When we look around our home, meal we eat, or gesture we use, we find evidence of our rich culture and tradition. Those cultural traditions and perspectives have shaped us to who we are today. A great way to preserve that culture among us and our next generation is to create an environment that offers opportunity to participate and learn about our religious values, traditions, native language, traditional food, culture and art are among many other things.

To “**Foster नेपाली मन, नेपालको माया and Nepali Culture in beloved Next Generation**”, The Nepalese Association in Southeast America (NASeA) and The Association of Nepalese in Midwest America (ANMA) together with Greater Charlotte Nepalese Association (GCNA) presents 13th-NASeA/ANMA joint Convention at Crown Plaza Executive Park Hotel in Charlotte, North Carolina from Sept. 1 – 4, 2017.

It is with great pleasure and honor I, on behalf of the NASeA President Bimal Nepal, ANMA President Bala Ghimire together with entire joint convention organizing committee, extend a warm invitation to you and your family to attend the 13th NASeA/ANMA Joint Convention and help us **Foster नेपाली मन, नेपालको माया and Nepali Culture in Beloved Next Generation**.

This 2017 NASeA/ANMA Joint Convention is such an opportunity to engage our youth and next generation so they can keep the tradition alive. Our programs will aim to do so by making events attractive and involving our youth as volunteers where possible. The social programs highlighting special cuisine, unique cultural shows, combined with exceptional concert, many professional forums and

outdoor tours will underscore the role of 13th Joint Convention in Charlotte as one of the best place to experience our fascinating culture.

Charlotte, nicknamed as Queen City, and its resident county are named in honor of Charlotte of Mecklenburg-Strelitz, the queen consort of British king George III. Charlotte consistently ranks as one of the top growing cities and is the home to more than 10 fortune 1000 companies, including household names such as Bank of America and Lowes. Charlotte is also home to the Carolina Panthers of the NFL, the Charlotte Hornets of NBA, the NASCAR Hall of Fame and the US National Whitewater Center. The 13th NASeA/ANMA Joint Convention will be held at centrally located Crown Plaza Charlotte Executive Park Hotel just few miles away from Charlotte Uptown. The venue provides luxurious hotel rooms, wonderful space for cultural programs, professional presentation and commercial exhibition.

We expect to welcome more than 700 guests from across the United States and from Nepal including many distinguished guests and popular artists. We are currently offering early birds option until July 15 to register at a discounted rate. Please visit our registration site <http://jointconvention.org/registration> to take advantage of discounted hotel and early bird convention registration and help us plan better. The discounted hotel rooms are limited and available through our website only. Please visit the website for more details.

I, along with Organizing Committee and Greater Charlotte Nepalese Association (GCNA) members are thriving for an opportunity to make an awesome experience and pleasant stay for you and your family in Charlotte, NC. Looking forward to your valuable participation!

With best wishes,
Rajesh Singh
Chairman

13th NASeA/ANMA Joint Convention, Charlotte, NC



Message from the President of Nepalese Association of Southeast America (NASeA)

Respected Nepali Community members and Friends of Nepal in NASeA/ANMA region and Beyond,

Greetings from NASeA!

On behalf of Nepalese Association in Southeast America (NASeA) together with Association of Nepalese in Midwest America (ANMA) President Bala Ghimire, Convention Chair Rajesh Singh, host organisation the Greater Charlotte Nepalese Association (GCNA) Coordinating Council Chair Sushil Nepal and all officers, I would like to take this opportunity to welcome you all, the distinguished guests, media representatives and well-wishers to the 13th NASeA-ANMA Joint Convention 2017 in the magnificent city of Charlotte, North Carolina to be held on Labor Day weekend from September 1-3, 2017.

NASeA proudly gives consistency to its decade-long tradition of organizing joint convention with the ANMA every alternate year in our respective regions. This year's joint convention marks the thirteenth years of our partnership with ANMA. Two leading regional organizations from Northeast and Midwest of America have blended perfect ties and set an example to other organizations in US and around the world regarding our partnership towards building common ground and serving our community of this region and beyond. proudly welcome

This year's joint convention's theme, "**Civic Engagement and Youth Empowerment of Nepalis in America**" truly echoes NASeA-ANMA mission towards best engaging our Nepali American Community here in US. Almost all Nepali National/Regional/State and Community activities so far have just focused to celebrate Nepali New Year and Dashian once a year. It's high time our community members go above and beyond in actively involving our community members, specially youths towards civic engagement.

Moving forward, the social organizations leaders need to change their course of doing

business. Apart from our regular activities we need to engage our youths to actively volunteer in school, clean the beaches and parks and surrounding your neighbors. Parents needs to be involved in their children school activities like Parents Teachers Association (PTO) and your own Home Owners Association. What about our State organizations towards sponsoring "ADOPT-A-HIGH WAY" in the respective regions. This will indeed open the door for Nepali organizations civic engagement on all fronts to best serve our village, city, town and state of this great nation and keep our Nepali American identity alive.

Allow me to share a success story in this state of North Carolina where we are having a joint convention. Nepal Center of North Carolina (NCNC) has really made us all proud as the City of Morrisville town, NC has signed a proclamation declaring **Third Saturday of April as a Nepal Day**. This is indeed a moment of pride and best gift we can give to our incoming generation. Let us all work towards declaring every city and town in US declare the Third Saturday of April as Nepal Day.

NASeA-ANMA partnership has been unique of its kind. NASeA-ANMA together with NRN-NCC of USA, ANA and other State, National, Regional and International organizations have initiated a collation of working partnership. During Nepal's catastrophic earthquake, DC protest rally against the then India's trade and transit blockade, to allow with Temporary Protective Status (TPS) for Nepali Origin community here in US, NASeA and ANMA together were always in the forefronts and played a vital role to

(Continued on page 8)



Yeti Viewpoints

support and advocate our mission together. Every so often we entertain topics of community interest via conference sessions for wider audiences beyond our own regions.

NASeA proudly marked her Silver Jubilee in 2016 with various activities and officially declared to continue the spirit of NASeA Silver Jubilee 2016 till joint convention 2017. To honor this, we successfully completed Blood Drive in 6 States (Alabama, Florida, Georgia, Tennessee, North Carolina and South Carolina) where 93 Social Heroes donated blood saving 279 lives.

Furthermore, during the joint convention we will proudly honor "Silver Jubilee Medal" to all distinguished individuals for their outstanding contribution towards NASeA. We will officially release NASeA Silver Jubilee Biseshankaya. NASeA Life Member is indeed a Life Time pride and we encourage all to take the benefit of special Silver Jubilee discount and be NASeA prestigious life member.

Live Concert, Cultural program, opening ceremony is the main attraction of the convention together with various forum and important of all the sports tournament will attract our younger generation. The three-day convention will bring various organization Presidents, Social leaders, Media & Journalist, scholars, youths from US and around the world to join hands for the common cause and reinforce NASeA-ANMA joint commitment to best serve of Nepali American Community and our country of origin of Nepal.

Please join me in extending congratulations to the conven-

tion chair Rajesh Singh, Joint convention secretariat, Co-chairs, Committee Coordinators for their outstanding work and the host organization, GCNA officers, family members and all Volunteers for the great hospitality and the tireless work for making this convention a historical success.

Furthermore, I take this opportunity to extend my special thanks to my counterpart ANMA President Bala Ghimire together with his officers and all former presidents for the unconditional support extended during this joint convention.

I would like to extend a red-carpet welcome and invite you all to the NASeA/ANMA-GCNA joint convention 2017 and together we will work towards Civic Engagement and Youth Empowerment of Nepalis in America.

Finally, I would like to extend special thanks to Yeti Viewpoints editorial team lead by Dr. Chooda Mani Khanal and pleased to offer you our joint convention yearly publication Yeti Viewpoints 2017 which covers the wide range our of news, views and literature of Nepalese diaspora of this region. Enjoy!

Always for Nepali American Community and Friends of Nepal.

With Respect,
Bimal Nepal
President

Nepalese Association in Southeast America (NASeA)

<http://naseaonline.org/>

Yeti ViewPoints publication committee of the 13th NASeA/ANMA Joint Convention 2017

Dr. Chooda Mani Khanal (Chair)

Dr. Dilip Panthee (Member)

Dr. Samir Guragain (Member)

Mr. Shailesh Panth (Member)

Ms. Gita Kandel (Member)

Mr. Bhuwan Khanal (Assistant)

Cover Page: Mr. Shailendra Bajracharya

Disclaimer: Articles published in this issue of Yeti Viewpoints are the personal thought of the Authors. The Publication committee is not responsible for its content.

Message from the President of Association of Nepalese in Midwest America (ANMA)

Dear Joint Convention participants,
Greetings!

On behalf of Association of Nepalese in Midwest America (ANMA), I am delighted to welcome you to 13th annual NASeA/ANMA Joint Convention 2017 in the city of Charlotte, North Carolina. Exciting programs are planned for delegates and guests that will allow everyone to experience our uniqueness. From the opening ceremony and reception to the various forums, Live Concert by Nepali popular band and DJ to the dinner, you will renew old friendships and make new friends from around the United States. The convention also features insightful speakers from a diverse cross section of the professions and media representing all aspects of the life of Nepali community.

This year's convention is dedicated to the American-Nepali community. The convention theme is "Civic Engagement and Youth Empowerment of Nepalis in America" which reflects our common goal to power and engaged the young Nepalese from the various community via a unified front to preserve Nepalese pride. Furthermore, we acknowledge and strive for a peaceful co-existence of all ethnic communities within Nepal, and abroad as well.

ANMA believes that togetherness is the key to developing strengths and prosperity of the community. Thirteen years of the continuous partnership of ANMA and NASeA has been an outstanding example of this togetherness for all of us.

Each year we are involved in several small projects helping our fellow Nepalese in Nepal, and here in the United State. Beside these projects, organizing Joint Convention is one of the main activities of ANMA each year. The 13th joint convention also happens to be the 36th ANMA convention. We continue to organize the Joint Convention because we believe such conventions provide opportunities for all Nepalese and friends of Nepal to be familiar with various Nepalese cultural and social activities get to know each other

and provide a platform for the new generation of Nepalese Americans to carry on Nepalese tradition and identity in the future.



I extend my sincere thanks to my executive members of ANMA, NASeA President Mr. Bimal Nepal along with NASeA executive members, Convention Chairman Mr. Rajesh Singh Joint Convention Secretariat, Co-chairs, Committee Coordinators and members of different committees, executive member of convention host organization Greater Charlotte Nepalese Association Volunteers and local families for their joint effort to bring this convention to an outstanding phase. Organizing such convention is not an easy task. It involves countless hours, organizational skills, constant communication with team members and time away from family for people involved. We salute your commitment to the community and selfless work.

ANMA sends sincere thanks to all media partners, press, sponsors, vendors and well-wishers for their continued support to the Joint Convention.

We look forward to meeting each and every one of you during these three days and thank you for helping us to make this convention such a success. May you have a wonderful time during this convention and we hope to see you at the next convention.

Bala Ghimire
President
Association of Nepalese in Midwest America (ANMA)
Chicago, IL, USA
<http://www.anmausa.org>

Editorial

Nepalese-Diaspora's Altruism During Nepalese Calamities

Non Residential Nepalese all around the world should take pride on how we show 'humanity' after a natural disaster strikes Nepal. Be it the bitter Earthquake of 2015 or the recent flood of Eastern Terai, we diaspora's Nepalese come forward to help support the people affected. Natural disasters are not only detrimental to the living style of day to day living medium and low class citizens but it also effects the country's overall economy. However, a catastrophe in Nepal helps strengthen the emotional bondage among Nepalese communities in the US or the communities in any foreign country. As usual, the first instinct of Nepalese organizations in America, when nature strikes Nepal, is to start collecting information and funds to support potential victims. The long debated discourse of Pahade, Madhesi, Aadbasi etc pauses, and the entire Nepalese communities get together to pacify pain and repercussion. Kudos to Nepalese Hearts, Kudos to Nepalese Attitudes! Salute to Nepalese philanthropy!

NASeA, ANMA, along with all other individual and sister organization, salute all the volunteers, donors, and individuals for helping alleviate this year's flood misery. We can now see the trend where Nepalese diaspora is strikingly focused on the real community and social services rather than simply being 'organizations for mere festival celebrations'. Instead of simply celebrating Dashain, Tihar and other festivals, many local associations now days practice of helping people in need. This is all to the good!

Not only in Nepal, and not in the Nepalese community, the recent turmoil caused by the notorious storm Harvey in Texas, USA left behind thousands of citizens down on the street. Even a great country like USA is suffering to console the victims. Panic on gas pumps to food scarcity could bring chaos and destabilization in the neighborhood. At this time of grief we need to come together as a single human race and help the needy. Several Nepalese Communities in the State of Texas are coming together to help the victims, regardless

of their country of origin. Salute to those universal volunteers.

We are now geared up for this year's convention in Charlotte, NC with the theme of "Civic Engagement and Youth Empowerment of Nepalese in America". Let us all work together to involve our younger generation to help understand the value to humanity. Let us teach the upcoming generation the taste of gratification he/she can feel after helping a flood, earthquake and other potential natural-disaster-victims.

Like the last several years, let us keep on transforming our organization from festival-oriented to community-oriented organizations. The generation coming will surely notice our Blood Drives, Adopt-A-Highway programs, Nepal Days, Nepal Parades and all. They will surely notice our forefront role in reconstructing Nepal after the earthquake. They are sure to learn the value of 'friendship' through the unique friendship of NASeA and ANMA.

Finally, apart from all our rational behind the convention, its time for me to thank my team for such a wonderful support on publishing this edition of Yeti Viewpoints. I would like to thank NASeA President Mr. Bimal Nepal, ANMA president Mr. Bala Ghimire, Convention Chair Mr. Rajesh Singh, and my committee members Dr. Samir Guragain, Dr. Dilip Panthee, Mr. Shailesh Panth, Ms. Gita Kandel, and external support from Mr. Bhuwan Khanal. I would like to thank Mr. Shailendra Bajracharya for wonderful cover design, and everyone who supported us on this mission.

Thank you.

Dr. Chooda Mani Khanal



NASeA Executive Committee 2015-2017



President
Bimal Nepal



Executive VP
Shailendra Bajracharya



Vice President
Tara P. Pun Magar



General Secretary
Shiva Bista



Joint Secretary
Krishna Shrestha



Treasurer
Pashupati Neupane



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Manoj Jha, Ph.D.



Executive Member
Manish Shakya



Executive Member
Narendra Baral



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Dr. Niroj Basnet



Executive Member
Satish C. Gupta



Executive Member
Suman Silwal, Ph.D.



Executive Member
Sushil Nepal



Executive Member
Udhav Karki



Executive Member
Yogeshwor Karki

ANMA Executive Committee 2016-2018



President
Bala Ghimire



Senior VP
Kailash Kayastha



Vice President
Balram Panthi



Vice President
Sanjay Ghimire



General Secretary
Bharat Kandel



Secretary
Benimadhav Kandel



Treasurer
Sanjay Shrestha



Newsletter Editor
Madhav Dhakal



Executive Member
Anita Adhikari



Executive Member
Nanda Joshi



Executive Member
Ramhari Neupane



Executive Member
Niraj Thakur



Executive Member
Diwakar Dahal



Executive Member
Dilip Yogi



Executive Member
Buna Dahal



Executive Member
Shyam Baasnet



Executive Member
Urmila Nirdoshi



Executive Member
Om Dahal



Executive Member
Nita Khatiwada



Ex-Officio
Sushil Sharma



Media Coordinator
Keshav Khanal

List of former presidents of NAsEA:

Bishwa Acharya, Ph.D., GA (1991-1993)
Bishwa@earthmapping.com

Dharmendra Dhakal, Ph.D., TN (1993-1995)
ddhakal01@yahoo.com

Samanta Bhadra Thapa, Ph.D., TN (1995-1997)
Samanta.thapa@wku.edu

Hari Dhungana, M.S., GA (1997-1999)
hdhungana@hotmail.com

Ramesh N. Amatya, Ph.D., TN (1999-2001)
rameshnamatya@gmail.com

Shaubhagya Lal Shrestha, GA (2001 – 2003)
suvaganga2000@yahoo.com

Prakash Malla, Ph.D., GA (2003-2005)
mallap@bellsouth.net

Narayan Rajbhandari, Ph.D., NC (2005-2007)
narayan_rajbhandari@yahoo.com

Tek Thapa, GA (2007-2009)
Thapa_atl@yahoo.com

Raja Ghale, GA (2009-2010)
RajaGhale@aol.com

Dr. Sanjeeb Sapkota, GA (2011-2013)
yessapkota@gmail.com

Ram Chandra Baral, Ph.D., SC (2013-2015)
dr.ram.baral@gmail.com

List of former presidents of ANMA:



Mr. Sushil Sharma
2014 – 2016
KY



Mr. Gopendra Bhattra
2012 – 2014
IN



Mr. Rajendra Khatiwada
2010 – 2012
KY



Mr. Mukesh K Singh
2008 – 2010
OH



Mr. Sanjay Shrestha
2006 – 2008
IL



Mr. Anand R Tiwari
2004 – 2006
OH



Dr. Pradeep Dhital
2002 – 2004
MI



Dr. Khagendra Thapa
2000 – 2002
MI



Dr. Gaury Adhikary
1998 – 2000
MI



Mr. Maheswor Baidya
1996 – 1998
OH



Mr. Rajendra Rathi
1994 – 1996
MI



Dr. Dinesh Koirala
1992 – 1994
MI



Dr. Prahlad Pant
1990 – 1992
OH



Mr. Sharda Thapa
1988 – 1990
IL



Mr. Ram Bashyal
1986 – 1988
IL



Dr. Sambhu Pant
1984 – 1986
MI



Dr. Padam Paudel
1981 – 1984
MI

2017 Joint Convention Program Agenda

Friday, September 1

07:00AM – 09:00PM Registration
07:00PM – 10:00PM Social Networking

Saturday, September 2

08:30AM – 10:00AM Networking
10:00AM – 11:30AM Meet and Greet Youth Activities: Ice breaker & Nepali Charades
Pammi Parajuli
Fun game of charades with Nepali clues. Time to act out, be funny, in a competitive way

10:30AM – 11:30AM Civic Engagement Forum
Bimal Nepal, Christine Chen
Interaction between all participating organizations

11:30AM – 12:30PM Bridging the Organizations
Bimal Nepal
Interaction between all participating organizations

11:30AM – 01:30PM LUNCH
01:00PM – 02:00PM Youth Activity: Chul-Phul
Pammi Parajuli
This word means 'informal discussion' in Nepali. We will do some activities that incorporate different topics that youth may face while growing up in the U.S. Topics include but are not limited to: having a difficult to pronounce name, dating, academics, social media, etc. The program is designed for youths only.

01:30PM – 02:30PM SEBS Reunion
Bharat Kandel
Society of Ex Budhanilkanta School student's Reunion

02:00PM – 03:00PM Nepal Tourism Board
Bala Ghimire
This session will share ideas and thoughts to tourism in Nepal.

02:00PM – 03:00PM eBlackBoard
Avideep Pradhan
We are an organization of passionate volunteers with a mission to enhance the education of unprivileged students in Nepal with a more effective and efficient learning curriculum with the use of low cost and power efficient computer labs. We will present our project implementations along with a demo of our computer modules, our future plans, and how you can help us in our mission to improve the education systems of Nepal.

02:30PM – 03:30PM Youth Activities Youth Feud
Rama Ghimire
This program is intended to familiarize youth to natural resources, geography and culture of Nepal.

03:00PM – 04:00PM Shared Youth Empowerment Across
Alexis Mead
The program will consist of a presentation and discussion about the Mitrata-Nepal Foundation for Children's unique, individualized and holistic approach to empowering underprivileged children to reach their full potential as contributing members of Nepali society.

04:00PM – 06:00PM Opening Ceremony
Chief Guest: His Excellency Ambassador Dr. Arjun Kumar Karki, PhD

Yeti Viewpoints

	Distinguished Guests: Ms. Jennifer Roberts, Mayor of Charlotte Mr. David Howard, NCDOT Chief Deputy Secretary
06:00PM – 07:00PM	Key note speaker: Mr. Kiran “Ron” Sitaula, Vice Mayor, Indian Head, Maryland NASeA Election Candidates Meet and Greet Informal meeting with NASeA candidates for the term 2017-2018. This will provide opportunity to know the candidates, their experiences, and ask questions.
06:00PM – 07:00PM	Adult Preventive Health Talk Session <i>Suman Regmi</i> Discuss various aspects of preventive health, educate audience on preventive measures including annual physical, mammogram, colonoscopy, immunization etc.
06:30PM – 08:30PM	DINNER
08:00PM – 11:30PM	Cultural Program Highlights: Kumari Dance, Lakhe Dance, Group/solo Dances, Songs from local artists, Performance by Snowmass Band
11:30PM – 1:00PM	DJ DJ Gorkahali will rock the house with Nepali songs

Sunday, September 3

08:00AM – 05:00PM	Registration
08:00AM – 04:30PM	NASeA Election
08:00AM – 09:00AM	Run for Nepal <i>Suman Silwal, Satish Gupta</i> Run/walk event for all ages from 1k to 3k distance
09:00AM – 10:00AM	Vedant Darshan <i>Pandit Janak Baralji</i> Shri Vibhushit Saha Mandelshwar Swami, Atmananda Giri Maharaj Ji, will provide Prabachan on the topic "Vedant darsan"
09:00AM – 11:00AM	Youth Activities: Nepal Games We will learn some Nepali games like Kabbadi, 7-Stones and bhag-chal. Some games will require running so please wear comfortable clothing.
09:30AM – 01:00PM	Blood Drive <i>Satish Gupta</i> Blood drive hosted in coordination with BDA
10:00AM – 11:00AM	Creative Ways to Help Nepal from Afar <i>Dr. Sapana Adhikari</i> Various Nepal-based development projects have been operated by the people of Nepalese origin in U.S. including women empowerment, education promotion and health projects. This forum will showcase several such projects, and will facilitate sharing of ideas and potential collaboration.
10:30AM – 11:30AM	Women’s Forum <i>Urmila Panthi</i> The forum will discuss "women's empowerment and domestic violence". Domestic Violence is a violent confrontation between family or household members involving physical harm, sexual assault, or fear of physical harm that destroyed not victims but the entire society.
11:00AM – 12:00AM	Society of American Nepalese Nurses (SANN) <i>Manju Sangraula</i> SANN was founded on July 2, 2011 by a group of motivated nurses of Nepalese origin. It promotes professional passions, ethics, values, manners and growth for a compassionate care of patients. The session will introduce the group and its core values, and showcase the impacts of this program.
11:30AM – 01:30PM	LUNCH
01:00PM – 03:30PM	Youth Talent Show <i>Shailendra Bajracharya, Pammi Parajuli, Arun Shrestha</i>

01:00PM – 02:00PM	<p>This will be an "American Idol" style Talent Show, involving different acts. Audience will have a chance to text their votes and a winner will be selected. Winners will be awarded prizes.</p> <p>BDA Forum <i>Dr. Nanda Regmi, Satish Gupta</i> Blood Donors of America (BDA), a non-profit organization, will create awareness on blood donation and lifesaving activities.</p>
01:00PM – 02:00PM	<p>Bhutanese Nepalese Forum Hasta Pradhan The forum will share the story of formal Bhutanese refugees settle in the U.S.</p>
02:00PM – 03:00PM	<p>American Society of Nepalese Engineers (ASNEng) ASNEng, a non-profit organization, aims at providing a platform for Nepalese, and their friends, in engineering and closely related scientific and technical areas to come together, exchange ideas, and support each other for their and the larger society's common good. The Society also strives at promoting engineering and technological advancement in Nepal.</p>
02:00PM – 03:00PM	<p>NASeA/ANMA/ANA working for common cause <i>Bimal Nepal, Rajendra Khatiwada</i></p>
02:00PM – 04:00PM	<p>Literary Program <i>Manoj Pradhan</i> Children and Adult Poetry competition, Felicitations, Book releases, and Keynote speech by prominent author "Ahuti" from Nepal</p>
03:00PM – 04:00PM	<p>Sangsangai Rebuilding Nepal <i>Sanjay Shrestha</i> This session will provide a status update of activities put forth by Sangsangai, a non-profit organization based in the United States. Natasha Wozniak, founder and board president, will share their pilot rebuilding project in Rainaskot. Their partnership with ANMA/NASeA has been an intrinsic part of their success.</p>
04:00PM – 05:00PM	<p>ExAVM Reunion <i>Rakesh Tuladhar</i> Adarsha Vidhya Mandi (AVM) Ex-student Reunion</p>
04:00PM – 05:00PM	<p>Dharma Session <i>Dr. Tilak Shrestha</i> It is an open forum where everybody is invited to express views and make suggestions. The session will discuss one of the important feature of our society "Dharma" and explore ways to improve it.</p>
04:00PM – 05:00PM	<p>Siddhartha Reunion <i>Saujanya Aryal</i> Siddhartha Vanasthali Ex-student reunion</p>
05:00PM – 06:00PM	<p>Fashion Show <i>Reshma Shrestha</i> Showcase latest designs and trends in women's outfit from local boutiques as well as from Nepal. This Fashion Show will honor and celebrate rich South Asian Culture and highlight exclusive designer and fashion brands from Lavanyaz Studio, Crafts Nepal and many more</p>
05:30PM – 06:30PM	<p>NASeA AGM NASeA Annual General Meeting</p>
05:30PM – 06:30PM	<p>ANMA AGM ANMA Annual General meeting</p>
06:00PM – 07:00PM	<p>Youth Activities: Networking <i>Pammi Parajuli</i> This will be the final youth session to exchange contact information.</p>
06:30PM – 08:30PM	<p>DINNER</p>
08:00PM – 12:00PM	<p>Concert Live performance by Pramod Kharel, Shiva Pariyar, Yam Baral, Sunita Dulal, Nicky Karki, Milan Lama, 4 MB band</p>

Organizing Committees of 13th NAsEa/ ANMA Joint Convention

Core committee

Mr. Rajesh Singh
Chairperson

Mr. Bimal Nepal
President, NAsEa

Mr. Bala Ghimire
President, ANMA

Dr. Suman Silwal, Co-Chair
Executive Member, NAsEa

Mr. Shiva Bista, Co-Chair
General Secretary, NAsEa

Mr. Arun Shrestha, Co-Chair
GCNA Rep

Mr. Sanjay Ghimire, Co-Chair
Vice-President, ANMA

Mr. Kailash Kayastha, Co-Chair
Senior Vice-President, ANMA

Mr. Balaram Panthi, Co-Chair
Vice President, ANMA

Mr. Sushil Nepal, Co-Chair
GCNA Rep/Executive Member, NAsEa

Mr. Gajendra Aryal, Co-Chair
Executive Member, NAsEa

Joint Convention Secretariat:
ANMA General Secretary Bharat Kandel
NAsEa Joint Secretary Krishna Shrestha
GCNA Rep Arun Shrestha

Advisers to the Core Committee:
Sushil Sharma, ANMA Immediate Past President
Shailendra Bajracharya, NAsEa EVP
Madhav Dhalkal, NAsEa Adviser
Prabudha Dahal, GCNA Rep

Sports Committee
Coordinator Prabudha Dahal

Cultural Committee
Coordinator Arun Shrestha
Member Abin Pradhan
Member Kailash Kayastha

Member Pradip K. Ghimire
Member Sandhya Dahal

Youth Committee
youth@jointconvention.org
Coordinator Pammi Parajuli

Registration & Reception Committee
registration@jointconvention.org
Coordinator Saujanya Aryal
Member Dr. Thakur Karki
Member Sushil Nepal

Food Service Committee
food@jointconvention.org
Coordinator Bhupal Aryal

Program Committee
programs@jointconvention.org
Coordinator Manish Shakya
Member Manoj Jha
Member Bharat Kandel
Member Satish Gupta
Member Sushil Nepal

Concert Committee
Coordinator Shiva Bista
Member Sushil Nepal
Member Tara Pun
Member Pradip K. Ghimire

Finance Committee
Coordinator/NAsEa Pashupati Neupane
Member/ANMA Sanjaya Shrestha
Member/GCNA Samita Shrestha

IT Committee
Co-Chair Liaison Sanjaya Ghimire
Coordinator Parish Hada

Volunteer Committee
Coordinator Binyak Bijukchee

Health and Welfare Committee
Coordinator Satish Gupta
Member Bhabindra Basnet
Member Nishat Aryal
Member Madhav Mainali
Member Krishna Shrestha
Member Manish Shakya
Member Bandana Khadka

(Continued on page 17)

Dr. Prahlad and Bindu Pant Scholarship Award

Awarded on the basis of student's financial need

Managed by

Nepalese Association in Southeast America (NASEA)

Beginning in 2013, an annual \$2,000 (Two Thousand US Dollars) scholarship has been established by Dr. Prahlad and Bindu Pant. This scholarship is awarded annually to one student on the basis of the financial needs of the student and not on the basis of merit. The award is managed and coordinated by Nepalese Association in Southeast America (NASEA). NASEA's Academic and Professional committee will make the selection on the basis of the financial needs of the applicant, and its decision will be final. The award is presented during the annual NASEA/ANMA Joint Convention held every year during the Labor Day weekend in early September.

List of Winners

Alok Acharya for being the recipient of \$2000.00 of 2017

2017: Alok Acharya,	Texas.	Email: alok.acharya@mavs.uta.edu
2016: Siddharth Gaulee,	Florida.	Email: simplesiddharth@gmail.com
2015: Sushila Bhattarai,	Illinois.	Email: bharrarai@yahoo.com
2014: Real Jung KC,	Oklahoma.	Email: realk@okstate.edu
2013: Shristi Gupta,	South Carolina.	Email: shristi0992@gmail.com

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Women Committee

Coordinator Urmila Panthi

Fund Raise & Advertising Committee

Coordinator Sushil Nepal

Literary Program Committee

Literary Program coordinator- Manoj Pradhan
Poetry Competition Coordinator- Bikram Gautam

Student Writing Contest

Coordinator Sushma Pradhan

Publication "Yeti ViewPoint" Committee

Coordinator- Choodamani Khanal
Member- Shailesh Panth
Member- Samir Guragain
Member- Dilip Panthee
Member- Gita Kandel

An address by Dr. Bishwa Acharya to the Silver Jubilee Commencement of Nepalese Association in Southeast America (NASEA)

The chairman and members of NASEA silver jubilee celebration committee, NASEA and NAG executive body, NASEA members-life members-former presidents, distinguished guests, friends of Nepal, ladies and gentlemen:

Good Morning and Namaste!

It is indeed my great pleasure to address the silver jubilee celebration of Nepalese Association in Southeast America (NASEA) in this great city of Atlanta. It is refreshing that NASEA now is a 25-year old 501(c) (3) institution, a fully grown adult. As it might be common with any associations or organizations, NASEA has been and will be passing through the following four phases of transformation:

1. Foundation and stabilization (1991-1999)
2. Institutionalization and capacity building (1999 – 2009)
3. Democratization and competition (2009 –Present)
4. Immortalization through continuous democratic reforms (final stage and it should start from this day onwards)
(अमर्त्यता Never-ending)

I was privileged to witness, initiate, and participate in the first three above mentioned phases of the transformations. Our sincere expectations from the future generation will be for making it more perfect institution through further democratization and persistently calibrating its drawbacks to better serve our community. Our goal should be set high to accomplish the missions of the association playing by more actions than arguments and always keeping humility for: preserving Nepalese culture and values; advocating human rights, freedom and peace; and serving humanity.

“Yeti Views” served as mouthpiece of NASEA for many years prior to the IT/IoT boom, online news, and YouTube. In fact, it was the only source of news about Nepal for many of us living in the US. The name of the newsletter “Yeti Views” was decided after a long deliberation at a gathering hosted by Dr. Jyoti Rayamajhi (the first General Secretary) and other families in Auburn, Alabama. Actually, a name Yeti Express was coined by a visiting Nepal Army Captain; however, to make it mouthpiece as well as news disseminator for the time being and ultimately aiming to convert it to a scholarly journal in the long run, I proposed the name as “Yeti Views”, and it was accepted unanimously. The word “Yeti” directs us to-

wards the Himalayas where Nepal is located, and the word “Views” indicates the dynamic and inclusive thought processes that produce wisdom (बुद्धिमत्ता), revo-

lution (तरंग), innovation (अविष्कार), and ultimately capture moments in time (इतिहास). I served as its Chief Editor for

many early years and published interviews of dignitaries such as: Krishna Prasad Bhattarai (former PM), Ganesh Man Singh, Girija Prasad Koirala (former PM), and Nepal’s ambassador to the US, His Excellency Yoga Prasad Upadhyaya. We also published eulogy of pro-democracy movement leaders (Manmohan Adhikari former PM), news coverage and fundraising for natural and human induced disasters such as 9/11 Attacks, Hurricane Katrina, and many natural catastrophes in Nepal. We had opportunities to welcome and host receptions for the two former prime ministers and current prominent leaders of the Republic of Nepal: Madhhab Kumar Nepal, and Khadga Prasad Oli in Atlanta. Several other delegations including the participants of the 1996 Summer Olympics in Atlanta were welcomed. We also have had several spiritual discourses such as by Yogi Narahari Nath and many others. We always kept a balanced approach on organizing discourses for our members in the fields such as politics, entertainment, spiritual, historical, business/economic, sports, and education.

Yeti Views started as quarterly, and then it became a biannual newsletter, and now it is not even published. This is very sad that the long and ardent tradition has been broken; Yeti Views serves not only as NASEA’s mouthpiece but it builds our own history of new immigrants. As it has been rightly said that the news media is the third eye of any society and associations are the best ways for collective bargains; the tradition must go on relentlessly to make our collective voice heard and make aware of our presence as a vibrant “Nepalese American Community” in the USA. There should be an Article on “Yeti



Views” added in the byelaws with set forth mandatory publications. It will serve as NAsEA’s official gazette, i.e., it will carry all official notices, accounting and election reports, future planning, and literary as well as academic articles. “Nepalese Unity 2000” was the theme of the First International Conference of Nepalese Associations held in Atlanta in the year 2000 (popularly known as Y2K Convention). The Convention was a grand success due to the enormous participation, contemporary and professional programs created arousing impacts in the morals and self-respects of Nepalese living in the USA and beyond. Representatives from the Carter Center, President Carter’s son Chip Carter, and the Atlanta Mayor’s envoy addressed the Convention and handed over a proclamation plaque “July 3, 2000 as Nepalese Unity Day”. The dignitaries from Nepal included former prime ministers Sher Bahadur Deuba and Jhala Nath Khanal. The other participants included the former foreign minister and writer late Rishi Kesh Shah, Drs. Prakash Sharan Mahat (current foreign minister), and Minendra Rijal (former minister); they participated in the Nepal Forum discussions. Head of the diplomatic missions from Washington DC and New York, Their Excellencies Murari Raj Sharma and Jai Pratap Rana participated in various sessions and forums. A delegation of Literary Society from Nepal was headed by Govinda Giri Prerana and Dr. Tana Sharma, poetries and essays were read and judged by a panel to select the three best presenters and honored them with certificates and cash prizes. NAsEA and other participating associations’ youths had various sports tournaments including soccer (football); children as well as professional artists presented cultural shows every night. The Convention gathered 1500+ participants from around the world and eleven resolutions (Atlanta Declaration 2000) were passed by the representatives of participating associations. The Y2K Convention also recognized four Nepali community leaders: Dr. Hari Sharma, Dr. Prahlad Pant, Mr. Dibya Ratna Hada, and Mr. Bed Bhakta Joshi for their community services. The Convention gathered participants from various states of the USA as well as from other countries including Nepal, India, Qatar, Europe (various countries), Australia, and Canada.

Credits for the grand success of the Y2K Convention go to the hardworking and dedicated community leaders and the participants such as NAsEA President Dr. Ramesh Amatya and the Executive Body, former presidents Dr. Hari Dhungana, Dr. Samanta Thapa, Dr. Dharmendra Dhakal as well as many other community leaders and individuals. The list goes like: Dr. Shyam Karki (President, ANA), Dr. Prahlad Pant (President, ANMA), Dr. Sharada Bhandari (VP, ANA),

Bhim Karki (VP, NS Texas), Radha Basnyat (Canadian Nepali Association), Ishwar Devakota (President, NCNC) Dr. Dharma Acharya (President, FNA), Bala Pant, Subodh and Pratima Gautam, Dr. Prakash Malla, Dr. Bhaskar Dawadi, Girija Gautam, Dr. Shiva Gautam, Shaubhyagya Shrestha, Chet Ghimire, Tek Thapa, Dr. Ram Baral, Girwan Pandey, Raja Ghale, Shailendra Bajracharya, Prem Kunwar, Lekh Sharma, Suman Silwal, Umesh Upadhyaya, Dhananjaya Mudhbari, Avi Malla, Rachita Acharya, Jyotika Acharya, Shradha Thapa, Sagun Shrestha, Shaili Shrestha, Astha Ghimire, and many more. The Unity 2000 Conference was a milestone to bring together many associations under one roof and providing sense of pride and worthiness among the younger generation. I feel fortunate to serve as the Chairman of the Y2K Convention; I am also thankful and indebted to all the associations for their hard-work and unconditional support without which the Convention would not have been so successful.

Since the Y2K Convention, there has been a non-stop tradition in hosting joint conventions, this tradition has distracted in fulfilling the objectives of the association and minimized the enthusiasm and participation of the NAsEA members.

Any association should follow the core philosophy of democracy: by the members, for the members, and of the members to be successful. Moreover, joint conventions may bring passion and cooperation if hosted after a certain time interval, e.g., four or five years. Therefore, this tradition should be changed to every certain time interval; there should also be an Article on Joint Conventions added in the byelaws, charting a more balanced focus on NAsEA region.

My fellow Nepalese Americans, our participation in the land of opportunities requires strategies and clear policy positions in various issues to participate in the governance. Basically, we should have our clear views and positions in the World Affairs, the US political and legal issues, and what would be our role and contribution in building Nepal as prosperous and sovereign democratic nation. I am presenting below some basic concepts which should be extended and discussed by NAsEA family rigorously.

The World has entered into a new millennia; brothers and sisters, beginning of the 21st century has already brought many political, economic, scientific and social changes worldwide including in Nepal in such a short duration. Changes are inevitable and there will always be positive and/or negative changes; however, our goals should be to act accordingly towards creating non-zero-sum changes; so that, humanity will thrive forever. A very dark day of the 21st century, the September 11, 2001 has changed the political

contour of our World. Since then, the humanity has been divided alarmingly; the North-South divide is unduly growing, and we maybe endangering the future of our posterity by disproportionately consuming the limited resources of the planet Earth. Without doubt, the advancement of aviation, navigation, communication, space technologies, medicine, energy production, assembly line production, transportation, and automation of agricultural production, altogether these positive changes are improving the quality and expectancy of life everyday. The side effects of advancement or negative changes could impact on climate changes which are already noticed; however, more dangerous impacts of these advancements hypothetically maybe on magnetic and or gravitational fields of the Earth that could have a sweeping impact on entire civilization. Research on climate change should also be expanded and integrate with the studies on changes in magnetic and gravitational fields to make it more comprehensive.

The United States of America became one of the super powers since the downfall of British colonies after the World War II (WW-II). In this post-cold war era, the US has become a unipower. A healthy competition is a critical tenet for any global or regional or local democracies (balanced power structures). Although there are regional or continental unions to balance continental and regional power structures; there does not seem to have an imminent challenger in the global arena for the short run. Therefore, the US has to play a democratic role model as well as challenger of regional hegemony, so that the World becomes safer, more democratic and prosperous. For the first generation of Nepalese Americans, the USA is our work land of opportunities; despite hard work and economic prosperity, we will be left behind if we do not participate and be engaged in governance. In general, we should have a common position in the foreign policies of the USA. Following the path charted by the Father of this Nation George Washington and the other founding fathers; we should always oppose any wars. In case, a war is indispensable, restoration of war torn nation or nation building should be the responsibility of any invading nation's army (this has been a practice for ages). Even a mining company has to restore any mined area after completion of mineral extractions. There are many other policy issues that impact our community and we should discuss them and make our position available time to time.

NASeA's goal should be to produce national political-business-spiritual leaders, scientists and artists, philanthropists and youth volunteers by conducting mentoring programs (e.g., mentor protégé programs).

Nepal is our birth place and it is dearer than our life for many of us, the first generation of the Nepalese American community. As we all know, Nepal became republic and recently promulgated a constitution through the Constituent Assembly first time. The seventh constitution in about seven decades is indeed a national manuscript; however, it needs to be revisited and amended to make it more perfect. As a law graduate and interested in constitutional law, my suggestion was to improve the draft constitution's language and inclusiveness to make it supreme law of the nation that would be inclusive, time sensitive, but also sustainable for years to come. I submitted my comments on the draft constitution on July 21, 2015, and I would like to share with you some features of my suggestions. The preamble of any constitution is the heart of the manuscript which pumps blood to all organs of the constitution, therefore, it should be written very thoughtfully and insightfully. My proposed preamble was as follows:

प्रस्तावित प्रस्तावना

"हामी सार्वभौमसत्ता सम्पन्न नेपाली जनताले, शाश्वत संघिय सरकारको निर्माण गर्न, कानुनी राज्यको स्थापना गर्न, राष्ट्रिय एकता र सामुहिक राष्ट्रिय सुरक्षा सुनिश्चित गर्न, समतामा आधारित समाज कल्याणको बाटो अवलम्बन गर्न, हामी र हाम्रा भावी सन्ततिलाई मौलिक अधिकार तथा धार्मिक (आध्यात्मिक) स्वतन्त्रता सुनिश्चित गर्नेगरी, यो नेपालको संबिधान जारी गर्दछौं।" (47 words)

The above mentioned preamble would have been the shortest preamble of the world after the US's 52-words and that of India's 85-words. In my opinion, the above preamble is most inclusive yet very succinct. The English translation of the above preamble makes it a 50-word preamble as follows:

We the sovereign people of Nepal, in order to form a more perfect federal system of government, establish justice, ensure national unity and common defense, promote social welfare, and secure the blessings of liberty and fundamental rights to ourselves and our posterity, do ordain and establish this constitution for Nepal. (50 words)

I hope the federal or national constitution which should serve as the supreme law of the land will be amended before Nepal starts crafting the state constitutions.

Friends, the world would be safer and prosperous with functioning democracy which demands a commonsense approach, optimization of science and technology, equitable and a level playing field economic approach. I hope wisdom will prevail within the political power spectrum of Nepal.

Power can be considered as: military, economic, and information. The information power is the most critical and any nation can afford to have that power. Information empowers the sovereign citizens which ultimately deepens democracy and economic prosperity for all.

As we realized in the Y2K Convention, unity among us is very critical to our survival and prosperity in this land of opportunities to enhance our capabilities and to put forth our strong voices whenever needed. Our unity and success in the US will also assist us in bringing changes in the quality of life in Nepal by technology transfer, and creating a knowledge industry that would create an economic power for Nepal. Nepal, a country of many diversities, abundant natural beauties and resources can be transformed into regional economic power with injection of knowledge industry to balance and optimize the resources. Finally, our unity will always remain intact if we follow the spiritual path that gives us happiness and provides answers to many questions that cannot be found elsewhere. Humanity will benefit greatly if our cultural and spiritual philosophies are disseminated for greater benefits to the 21st century societies that are suffering from distress, mistrust, and ignorance. Buddhism teaches us three reasons for dukkha (suffering) as: greed, revenge/ anger, and ignorance. Our pursuit of happiness will be maximized by minimizing the three causes of dukkha.

My fellow Nepalese Americans, in my opinion there are three types of truth: (i) physical truth (पञ्चतत्व): sun, earth, water, air, and ether, we can see and feel them, (ii) eternal truth (शास्वत) breathing and liveliness, we can see and feel it, (iii) spoken or expressed by words truth (शाब्दिक) speaking, we can listen. We may not have much control on (i) and (ii); however, we could have full control with due practice and perseverance on the third truth. All these three types of truths are associated with our pursuit of happiness, healthiness, prosperousness and peacefulness. Let truth prevail (सत्यमेव जयते) and peace and happiness downpour on all of us. I will conclude my speech with invocation of a mantra from Ramana Maharsi on Sanatan Dharma::

सत्यम ब्रूयात् प्रियम ब्रूयात्। (Speak truth with civility)

न ब्रूयात् सत्यम अप्रियम | (If it is unpleasant, avoid presenting even truth) प्रियं नानृतं ब्रूयात् एष धर्म सनातन || (Never lie, this is the Sanatan Dharma)

(रमन्ना महर्षि)

Thank you very much for your patience.

Best wishes to the Nepalese Association of Southeast America (NASeA) and Association of Nepalese in Midwest America (ANMA) for the grand success of the Joint Convention hosted by Greater Charlotte Nepalese Association (GCNA) in Charlotte, North Carolina, September 1-3, 2017

**Bimal Nepal, Sirjana Nepal,
Bishrut and Smarika Nepal
West Palm Beach, Florida**

Best wishes to the Nepalese Association of Southeast America (NASeA) and Association of Nepalese in Midwest America (ANMA) for the grand success of the Joint Convention hosted by Greater Charlotte Nepalese Association (GCNA) in Charlotte, North Carolina, September 1-3, 2017

Lila B. Karki, Ph.D
*Association of Nepalese Agricultural
Professionals of Americas (NAPA)*
<http://napaamericas.org/>

A moment of Pride: Nepal Day Celebration in North Carolina

One of the biggest problems that many of us face in our life is a question of identity. When our search for identity is concerned with nationality, this question becomes even more frustrating and elusive. For example, as a minority, you often get asked where you're from, and when you proudly say "Nepal", many people respond that they have never heard of your country. Subsequently, you feel totally humiliated, and your pride of your nationality, heritage and culture, and ancestry shatters into millions of pieces. If these people have not even heard of your country, what



Dr. Sushama Pradhan
President
Nepal Center of North Carolina (NCNC)

Because we are all shaped by our cultures and traditions, when we raise awareness of Nepal, its rich culture and heritage, and its customs and traditions, we are not only introducing our country to others but we are also, in the act, introducing ourselves.



At the organizational level, aside from preserving and maintaining Nepali festivals celebration such as Dashain, Tihar, Teej, and Nepali New Year within



could they possibly know about the rest of you? I have faced this problem several times and I am sure that many of us have experienced this situation as well.

We, the people of Nepali origin, are the flag bearers of Nepal in this distant land. One of our primary responsibilities is to introduce Nepal to the people around us – may they be our neighbors, our colleagues or even just complete strangers - at town, county, state, and country level.

(Continued on page 23)



ture and traditions ensued, culminating in a gathering at Church Street Park.

It is a moment of proudness not only for the Morrisville Nepali community, not only for North Carolina Nepali community, but also for the whole NASEA community as it is the first time any city or state in a NASEA region has declared a Nepal Day. It is a moment of proudness for all of us Nepali in USA and beyond.

Let all of us strive to promote our Nepali identity at personal and organizational level and one day will definitely come



(Continued from page 22)

the Nepali community, we must also promote Nepal by participating in programs that extend beyond our small Nepali community in order to truly ensure that our precious Nepali traditions transcend both time and place and also get Nepal promoted and known. Notably, the Nepal Center of North Carolina



when we will not be replied back Huh! When we name our country. But rather oh! You from land of Budha and the Brave, Everest and the Rhino; and Kathmandu and Kumari!

(established in 1999) has been doing so from its inception by participating in local events such as the Spring Daze, Lazy Daze, International Festival, and Adopt-a-Highway programs and organizing an annual blood drive.

Our continuous community participation and growing presence had culminated in a milestone on April 15th, 2017 when the city of Morrisville sanctioned the third Saturday of every April as a "Nepal Day". Our Ambassador Dr. Arjun Kumar Karki traveled from D.C. to inaugurate Nepal Day alongside Mr. Mark Stohlman, Mayor of Morrisville. NASEA President Mr. Bimal Nepal also commuted from Florida to be in Nepal day ceremony. In the presence of all Morrisville council members and a huge crowd of members of the Nepali community dressed in various diverse traditional ethnic Nepali attire, Nepal Day was inaugurated at Morrisville Town Hall. Notably, Mayor Mark Stohlman and Mayor pro tem Steve Rao were dressed in Daura Suruwal appreciating the Nepali community. After the inauguration, a two mile-long procession displaying diverse Nepali cul-

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September 1-3, 2017

**Dr. Nar Kaji Gurung &
Draupadi Gurung
*Alabama***

Nepalis in The Midwest

The Chicago area has become home to well over ten thousand plus immigrants of Nepali origin with many still getting established. The community refers to itself as Nepali or Nepalis rather than the anglicized term Nepalese.

Immigration from Nepal is a relatively recent phenomenon, with the first Nepali admitted as a permanent resident of the United States in 1952. Until 1965, when a new immigration act was passed, only a handful had immigrated to the U.S. Beginning in 1968, the number of Nepalis admitted began to increase. Most of the immigrant population, however, has arrived within the last twenty-five years. In 1990, 1,749 Nepali resided in the United States, according to the US Census, or a just over 0.02% of all immigrants, 0.05% of all Asian immigrants and 0.4% of all South Asian immigrants. Although the 2000 Census indicates that only 9,399 people identified themselves as Nepali, the estimate the total number of Nepali immigrants in the U.S. is believed to have been closer to 25,000 at that time. The 2010 Census reported some 70,000 Nepali-origin immigrants and this too is believed to be an undercount. A majority of all newly arrived Nepalis settle in large cities of over 100,000 people in states such as: California, Texas, New York, Virginia, Maryland, Massachusetts, Florida, and Illinois. Unofficial estimates of the current Nepali population place it at over 300,000 across all 50 states. The US started admitting in 2008 some 80,000 refugees of Nepali ethnicity who had been expelled from Bhutan in the mid-eighties and spent nearly 20 years in refugee camps in south-eastern Nepal. Repatriation negotiations were unsuccessful and they were admitted into the US. Over 2,500 of this group was resettled in the Chicago area. They are largely a farmer/shopkeeper population with little education within the older generation.

The late entry of Nepali immigrants into the United States has a number of reasons. Before Nepal began to emerge



Sharda Thapa

March 2017

into the world community in 1951, Nepalis were restricted from emigrating, save to India and Nepal was virtually closed-off to foreigners. Furthermore, for 40 years following 1951, the government continued to impose passport restrictions, which made it difficult to travel or emigrate. There was also the lack of a well-educated and technical labor force in Nepal, like those which drove other South Asian migrations. Approximately 40% of the population is literate and nearly 90% of the economically active population over ten years of age is still engaged in agriculture.

The first families settled in the Midwest in the early to mid-seventies; most were professionals who lived in disparate locations. Adaptable to any social environment, they were scattered widely following their jobs, interest and affordability and lived harmoniously with people from all cultural backgrounds. The community in Chicago, which as recently as 1990 numbered less than 100, is now somewhat concentrated in Chicago's Uptown and Rogers Park areas, as well as in suburbs like Skokie, Schaumburg, Naperville and Aurora and other areas. The community is diverse, comprising students, professionals, families, and wage-earners from all over Nepal and Nepali communities in South Asia.

Initial immigrants primarily spoke Nepali or Newari/

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Nepal Bhasa, the main languages of Kathmandu, where they were from. Languages now spoken are Maithili, Bhojpuri, Tharu, Tamang, Magar, Awadhi, Rai, Limbu and the many other languages of Nepal. A majority speak Nepali, the predominant language of Nepal and many speak or understand English as well as Hindi. The community is largely Hindu with many Buddhists since Hinduism and Buddhism are practiced side-by-side in Nepal, often in the same temples. There are also some Muslims and a few Christians. The community relates culturally with the South-Asian immigrant population, and visits Indian-established Hindu temples. The main holiday celebrated is the Nepali New Year, in mid-April, corresponding to many Southeast Asian New Years. It is based on the Bickram calendar, established 57 years before the Western calendar. Most celebrate Dasain (October) and Tihar (November), according to the lunar calendar, Hindu festivals celebrating the triumph of good over evil. There are also other celebrations like Lhosar, Chath and Bhintuna observed by various ethnic sub-groups.

The primary concern of the community here is the maintenance of their social and cultural heritage and traditions and maintaining a sense of identity with Nepal. The community is focused on maintaining essential life cycle ceremonies, helping members of their community in times of bereavement or need, and celebrating major holidays and communal events. As the population increases and diversifies, there will be an increasing need to draw upon the established infrastructure for aid in housing, senior services, and immigration. A social service provider to deal with the following is sorely needed: Advocacy, Case Management, ESL, Employment Counseling and Placement, Health Care Services, Health Education, Immigration/Citizenship Assistance, Interpretation and Translation Services, Legal Assistance, Mental Health Services, Social/Recreational Aid to needy immigrants; Domestic Violence Counseling and Shelter. The community has generally relied on other established ethnic service organizations. There are many second generation and now even a few third generation immigrants, many whom are not conversant with Nepali social and cultural heritage as well as the reasons for and values of various functions and customs. Sometimes, to the point of being unsure of actual Nepali cultural practices and values. Many do not know to speak, read or write Nepali .

Nepalis in Chicagoland have a number of social organizations dedicated to social, cultural, charitable events and religious festivals. Most community members here belong to

regional or local Nepali organizations, like CNFS, the sponsor of this Newsletter, which are generally not-for-profits geared to meet only social and cultural needs. The Association of Nepali in Midwest America (ANMA) a regional organization coordinating local, regional and national level activities was founded in 1981, when it was difficult to meet with each other often. There is now a global Nepali diaspora organization, representing 74 countries, established in Nepal in 2003. First generation Nepali have founded and led or guided these organizations, bringing along the younger generations. The community is still affected by the aftermath of the end of the violent Maoist insurgency in 2006 and the subsequent changeover from a kingdom to a republic in the motherland.

There is little organized US political activity within the Nepalis-American community. Sporadic efforts have been initiated to create lobbying groups to help address the needs of the community like a tax treaty between the U.S. and Nepal. Participation in US political life is slowly increasing with the growth of the numbers of citizen voters and the increasing lengths of stay of earlier immigrants.

Keeping in view the steady growth of Nepali-origin immigrants, an institution that will serve this growth, accommodate the scope of activities required as well as create an environment for coming generations to learn social etiquette, values and conversational Nepali is vitally necessary for all.

http://himalaya.socanth.cam.ac.uk/collections/journals/contributions/pdf/CNAS_26_01_05.pdf

Best wishes to the Nepalese Association of Southeast America (NASEA) and Association of Nepalese in Midwest America (ANMA) for the grand success of the Joint Convention hosted by Greater Charlotte Nepalese Association (GCNA) in Charlotte, North Carolina, September 1-3, 2017

**Sushil Raj Sharma and
Family
Lexington, KY**

Best wishes to the Nepalese Association of Southeast America (NASeA) and Association of Nepalese in Midwest America (ANMA) for the grand success of the Joint Convention hosted by Greater Charlotte Nepalese Association (GCNA) in Charlotte, North Carolina, September 1-3, 2017

Dr. Samir & Anisha Guragain
Winston-Salem, NC

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Tek Thapa & Bimala Thapa
Atlanta, Georgia

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Dr. Sushma Pradhan & family
North Carolina

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Dr. Dilip & Sarita Panthee
North Carolina

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Kailash, Neela & Unnati Kayastha
San Antonio, TX

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Pashupati & Saru Neupane
Atlanta, Georgia

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Manish, Sanjeena & Uden Shakya
Charlotte, North Carolina

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Gobinda & Laxmi Shrestha
Atlanta, Georgia

आन्मा नासाको १२ औं संयुक्त सम्मेलन: फ्लोरिडा देखि सेन्ट लूईस सम्म

छुट्टै अनुभव भयो सेन्ट लूईस, मिजोरीमा। धेरै कुरा जान्न, सिक्न र देख्न पाईयो। धेरै प्रगति गरेका, आफ्नो स्थान बनाई सकेका र समाजमा आफ्नो नाम राखी सकेका संग चिनापची भयो। साथै राजनीतिक स्वार्थ बाट धेरै माथि उठेर सहायता चाहिएकालाई सहयोग गरेका र आफ्नो मात्र होइन अर्काको पनि हकको लागि लडिरहेका प्रभावकारी व्यक्तिहरूसंग पनि कुराकानी भयो। जति जना संग भेट्यौं साह्रै रमाइलो भयो।

सम्मेलन पछि बेलुका "साथी" उर्मिला निर्दोषी, बलराम पन्थी दाई र अरु साथीहरूसंग बस्दा - धेरै कुरा साटियो। विशेषता थियो कि हामी आत्मालोचना गरिरहेका थियौं, अरुको कुरा होइन। हामी आपसमा आफ्नै कुरा गर्दै थियौं कसरि राम्रो बन्ने/ हुने भनेर। आदर्श र व्यवहारका कुरा। अलि भिन्न प्रकारको भयो त्यो भलाकुसारी, जमघट।

उता सम्मेलनमा पनि असाध्यै रमाइलो भयो। समय र सहभागिता जस्ता कुरा बाहेक सम्मेलनमा खोट थिएन। नेपाली कार्यक्रम सहि समयमा शुरू हुन नसकेको कुरा भने सबैभन्दा टड्कारो रूपमा खट्टिएको थियो। नेपाली टाइम भनेर नेपाली टाइममा शुरू गर्दा सधैं नेपाली पारा हुने भयो। अन्तिम वक्ता तथा प्रस्तोताहरूलाई समयको सधैं अभाव। समयमा शुरू गरे समय जति पनि पुग्ने थियो र कसैले



सृजना अर्याल नेपाल

वेस्ट पाल्म बीच, फ्लोरिडा

माफी माग्नु पर्ने अवस्था आउने थिएन। आखिर अमेरिका आएर कमसेकम यो एउटा कुरा त सिकेर अनुसरण गर्न सक्नु पर्ने हो हामी नेपालीले। अर्को कुरा, एउटै कोठामा सबै कार्यक्रम भई धेरै कक्ष्यमा नभएको भए रहर गर्ने जतिले कुन कार्यक्रममा जाउँ भनेर छान्न पर्ने द्विविधा हुने थिएन। त्यसै त थोरै सहभागिता हुने ठाउँमा त्यति संख्यापनि अझ बाँडिनु पर्ने थिएन।

समग्रमा, कार्यक्रम मात्र होइन व्यवस्थापन पनि नौलो र पृथक रह्यो। नौलो अनुभव भयो। प्रस्तुति स्तरीय थियो अनि प्रभावकारी र सान्दर्भिक पनि। आकर्षक कार्यक्रममा राम्रो सहभागिता थियो। सम्मेलनले फड्को मारेको अनुभव दियो।

विशेषताहरु:

पदाधिकारी मात्र होइन उनीहरूका श्रीमतीलाई पनि अगाडी उनीहरूसंगै बस्ने व्यवस्था गरिएको थियो

पदाधिकारीको मात्र नभई उनीहरूका परिवारको त्याग, लगन र सहयोगको पनि सहाना गरिएको थियो

सबैजसो वक्ताहरूले तीजको शुभकामना दिनुभएको थियो महिला दिदी बहिनीहरूलाई

अनि त्यतिमात्र होइन, तीजको दिनमा

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कार्यक्रमस्थलमै पुजारी बाजेको समेत व्यवस्था त थियो नै त्यसमाथि पनि स्वादिष्ट चिया, जेरी र तात्तातो हलुवा को बन्दोबस्त, थियो त्यो पनि हलैभित्र; जुन दिनभरी नै चर्चाको विषय रह्यो

अर्को उल्लेखनीय कुरा थियो अमेरिकाका लागि नेपाली राजदूत डा. अर्जुन कार्कीको नेपाली मानसिकता बारेको सारगर्भित बक्तव्य। वहाँले आफूलाई विदेशी साथीहरूले सुनाउने गरेको प्रसंग सुनाउनु भयो। त्यस कटु सत्य लाई फूल बुट्टा नभरीकन, घत लाग्ने गरी। वहाँका कुराहरू सान्दर्भिक मात्र होइनन मनन् गर्न लायक पनि थिए:

1. वहाँ आफू कूटनितिज्ञ व्यक्तित्व भएता पनि आफू चाहिँ अस्थायी राजदूत र अरु हामी सबै नेपाली चाहिँ स्थायी राजदूत रे।
2. हामी (विदेशमा बसेका नेपालीहरू) संसार (देश विदेश) देखेको जानेको भएकोले हामीले मिलेर, राम्रो काम गरेर नेपाली र विश्वलाई देखाउनु पर्यो रे।
3. हामी नेपाली अरु राष्ट्रका मानिसको लागि अति राम्रो व्यवहार गर्छौं रे तर आफु- आफु बीच चाहिँ मिल्न सक्दैनौं र खोज्दैनौं रे। एक अर्कालाई सहयोग गर्दैनौं रे।

त्यसबाहेक अर्को अवसर रह्यो पुस्तक विमोचनको। पशुपतिको जात्रा सिद्राको व्यापार भने जस्तै सेन्ट लूईस जानुमा मेरो स्वार्थ पनि थियो। एउटा त घुम्न पाइने त्यो त भईनै हाल्यो। तर अर्को चाहिँ नेपाली चाड पर्वको बारेमा लेखिएको पुस्तक र लेखक वा लेखिकाको खोजि। किनभने त्यस्ता कार्यक्रममा प्रायजसो नेपालीको पुस्तक बिक्रि हुने पाएको छ।

म काम गर्ने पुस्तकालयले विभिन्न देशका लेखक, पुस्तक विमोचन, नयाँ वर्ष, आ- आफ्नो देशको संस्कृति झल्काउने कार्यक्रमहरू आयोजना गर्न प्रोत्साहन गर्छ। त्यसैले मैले पनि नेपाल र नेपाली संस्कृतिलाई चिनाउने नेपाली चाड पर्व, दशैं, तिहार, नेपाली नयाँ वर्ष जस्ता नेपालको परिचय दिने कार्यक्रमको योजना गर्दै आएको छु। कार्यक्रम गर्ने क्रममा म नेपाली संस्कृतिको पुस्तकको खोजमा हुन्थे। तर अनुसन्धान गर्दा के थाहा पाएँ भने त्यस सम्बन्धि सूचना ज्यादै न्यून रहेछ, नगन्य सरी। त्यस सम्बन्धि न पुस्तक, न प्रचार, न त प्रयास नै पाइयो। जबकि अरु छिमेकी मुलुकहरूको बारेमा लाखौं कार्यक्रम, सूचना, अनुसन्धानात्मक लेख, आलेख पाइयो। नेपाली पर्व बारेको पुस्तकको ठुलो अभाव देखे। जसले गर्दा नेपाल र नेपालको संस्कृतिको बारेमा जान्न खोज्ने उत्सुक मानिसहरू त्यस बाट बन्चित भएको अनुभव भयो मलाई।

संजोगबस, म त मैले खोजेकै जस्तो किताब लेखे लेखिका संगै बस्न

पुगेछु। कुराकानीको क्रममा लेखिका अनिता अधिकारीले आज म त्यहि दशैं आयो! तिहार आयो! किताब नै लोकार्पण गर्दै छु भनेपछि मलाई के खोज्छस कानो आँखा जस्तो भयो। धेरै वर्ष देखिको मेरो नेपाली चाड बारे लेखिएको पुस्तकको खोजि पूरा भयो। मौलिक सृजना छ, एकचोटी समातेपछि सबै नपढिकन छोड्न मन लाग्दैन। त्यसमाथि पनि नेपालीको महान चाड दशैं र तिहारको सचित्र बर्णन साह्रै आकर्षक छ। बालक, वृद्ध, बनिता सबैलाई दशैं र तिहारको रितिरिवाज र चहल पहल संग नजिक गराउने छ सो, किताब। जब महामहिमज्यूले किताब लोकार्पण गर्नु भयो, लेखिकाले अत्यन्त भाबुक हुँदै भन्नु भयो, “मलाई नेपाल र बच्चाहरूको साह्रै माया लाग्छ।” उक्त लोकार्पण गर्दाको वहाँ संवेदनशीलता मन छुने थियो।

अर्को उल्लेखनीय कुरा, सेन्ट लूईसमा सहयोग र आपसी मेल मिलाप बढी देखियो। जहाँ गएपनि आत्मियता देखियो, आतिथ्यता पाईयो। वहाँहरू बीच पारिवारिक सम्बन्ध जस्तै घनिष्टता रहेको वहाँहरू स्वयंले बताउनु भयो। कतिपय पूर्व पदाधिकारीहरूका परिवारका सदस्यहरू समाजमा “रोल मोडेल” समेत हुनुहुँदो रहेछ।

आन्माको पैंतीस वर्षको ईतिहासमा एकचोटी पनि चुनाव भएको रहेनछ। राम्रै माचुपर्छ यसलाई किनकि पटक पटक “आन्मामा त चुनाव भएकै छैन, सर्वसम्मतिले चुनिन्छ” भनेर गर्वका साथ एक दुइ जनाले सुनाउनुभयो। जुन सुकै विचारधाराको होस् उसलाई सर्वसम्मतिले अध्यक्ष बनाउने चलन रहेछ। हुन त निर्वाचन प्रजातान्त्रिक प्रक्रिया हो। तर प्रजातन्त्र र समाजसेवाको नाउँमा राजनीति मिसिन हुने हो वा होइन त्यो विवादको विषय हुनसक्छ।

विवादग्रस्त संस्था निस्क्रिय सरह हुन सक्छ किनकि संघैको झै- झगडाले युवा पुस्ता बिमूख हुँदै जान सक्छन्। तसर्थ, संस्थालाई अझ बढी प्रभावकारी बनाउन नेपालीहरूको वृत्ति विकासको साथै सबै खालका विद्यार्थीहरूको लागि छात्रवृत्ति सम्बन्धि नयाँ नयाँ कार्यक्रमहरू ल्याउने, स्कूल र कलेज स्तरको छात्रवृत्ति सम्बन्धि जानकारीमूलक गोष्ठी आयोजना गर्ने, विद्यार्थीहरूलाई विभिन्न देशब्यापी प्रतियोगितामा भाग लिन प्रोत्साहन गर्ने र त्यस्ता प्रतियोगितामा भाग लिन तयारी कक्ष्याहरू समेत संचालन गर्ने सकेमा संस्थामा नेपालीहरूको सहभागिता पनि बढ्ने थियो र नेपाली सामाजिक संस्थाको सान्दर्भिकता पनि रहने थियो।

नत्र, नयाँ र युवापुस्तालाई समेट्न नसकेमा र समाजसेवाको परिभाषा र औचित्यलाई समय सापेक्ष परिमार्जित गर्न नसकेमा भोली गएर अन्तर्राष्ट्रिय नक्षत्रमा नेपाली पहिचान खोज्दा निकै ढिलो भैसकेको नहोला भन्न सकिँदैन।

सिर्जना

डा. नन्द रेग्मी

ओक्टोबर २३, २०१६
डालास संयुक्त राज्य अमेरिका,
१०७ लक्ष्मी जयन्ति, सन्दर्भ



छोरी सिर्जना

बाहिर हेर त् को आउनु भएको छ
पानी पिउनु हुन्छ कि सोधेर हेर
यिनी शकुन्तला जस्तै छन्
रेखदेख, ख्याल, सद्भाव र आदर कि बिम्ब
सभ्य भाषा सस्कृति र संरक्षण कि प्रति मुर्ति,
यो नाम,
एक चित्र , चिनारी , संकेत, एउटा उदाहरण !
पछि फूलमा पानी राख है !!

कस्तो बातावरण फूलै फूलको ,
देखेलाई राम्रो रंगीचंगी,
बासनाले होला इन्द्रियहरू engaged छन्
मस्तिस्क पनि प्रफुल्ल छ
पुतली, माहुरी, र भमराहरू ब्यस्त छन्
अहा
कस्तो सुन्दर, कति मोहक ,
कति उत्पादनशील छ यो बातावरण
कार्य क्षमता बढी होला
कस्तो कल्पना ,सुन्दर सिर्जना

यो बर्षको दशैं तिहार, १५ दिनको लामो छुट्टी
छानिएका केहि किताब, पढ्न थियो ! शुभकामना आदान प्रदान
बिदुर गुरुको कृति पुस्तक, सिर्जनाको उद्घाटन !!

हर्के दाई

१० बर्ष पछि यो दशैमा,
घर फिरे छन्
पसिनाको कमाईले गाउले स्कुलमा
पुस्तकालय बनाए छन्
ज्ञान लिने र दिनेको चौतारो चिने छन् !
सिर्जनाले जगतको आँखा खोलेछन !!

मैले जान्द दोबाटोको त्यो पिपले चौतारो
उति बेलै बुढो भैसकेको थियो
हामी साना छदा
यसैको वोरिपरी
लुकामारी र गोटा खेल्थौं
थकाईले लत्रेका बेला
शितल खाने छहारी ताप्रे !

(Continued on page 30)

(Continued from page 29)

बैशका युवक युवतीको निम्ति
माया र प्रितिका कसम साट्ने
बुढा र बुढीकोलागि, पिर र व्यथाको डह माने
पिपले चौतारो बरसंगै,
आज पनि उस्तै छ !

यिनले कतिका कसम, पिरगाथा, खुशी र उत्सवका
साक्षी बसे हुन्
जिवन, दुख र सुखको अनुभूति
अनुभव गराउने, सम्झाउने र बिसाउने
कस्तो चौतारो
कस्तो थलो, कस्तो सिर्जना !!

एउटा रचना , एक जन्म , एक युग
एक बनोट, समरक्षण, एउटा बिम्ब र प्रति बिम्ब

एउटा मान, उदाहरण, एउटा शिक्षा , एक आदर्श,
एउटा पथ पर्दसक,
थुप्रैले यसलाई देखेर , बुझेर, मनन गर्न सके
पछ्याएर, अनुकरण गर्दै परिवर्तित हुन सके
परिवर्तन ल्याउन सके आधार, चिन्तन र ज्ञानको माध्यम !!

सिर्जना !!

कति भावबोधक, करुणायुक्त, र बिम्बीत छ यो शब्द
संगै, कोमल, जीवित र युगिन पनि छ हगि !!
साच्चै यो गर्न, र यसलाई बचाउन, असिम त्याग, मिहेनत र पसिना
निरन्तर तपस्या, निस्वार्थ लगानी, मन र ध्यान, जरुरि छ ,

त्यसैले सिर्जना,
पसिना र बिबेकमा सटिने,
यो हो ठूलो जगतको पसिना बिबेक
उद्देश्य के लिनु उडी छुनु चन्द्र एक !!

Best wishes to the Nepalese Association of Southeast America (NASeA) and Association of Nepalese in Midwest America (ANMA for the grand success of the Joint Convention hosted by Greater Charlotte Nepalese Association (GCNA) in Charlotte, North Carolina,
September 1-3, 2017

**Dr. Sanjeeb Sapkota
&
Sabina Sapkota
Atlanta, Georgia**

Best wishes to the Nepalese Association of Southeast America (NASeA) and Association of Nepalese in Midwest America (ANMA for the grand success of the Joint Convention hosted by Greater Charlotte Nepalese Association (GCNA) in Charlotte, North Carolina,
September 1-3, 2017

**Raja Ghale
&
Bidya Gurung
Atlanta, Georgia**

Reading Inspires to Become a Writer

Last year in July, one evening, it was raining all afternoon. I could hear a low rumble of distant thunder. The wind was calm; the drizzle of rain fell from a clear sky at sunset. I could see an array of rainbow colors in an innocent sky. It was a peaceful evening. Dad was reading *Chasing Lincoln's Killer* by James Swanson. Mom was cooking her favorite dish: red Chile enchilada with fried egg on top and side of fried bean salad, and my sister Arshia was busy making a sign that says no boys are allowed in her room. I was laying on the couch playing with my Rubik's Cube. I was bored and was looking for something to do. So, I asked my dad if he could take me to my friend Aadi's house.

Dad, too comfortable to get off his lazy recliner suggested that I should write something interesting to keep me occupied. I wrote a page and showed it to my dad. He knew that I have a potential to writing a book. He said, "Arzan you are a passionate reader and now let your imaginations reflect in your book!"

That day was just the beginning of my writing journey. As of today, I have written about 100 pages towards my first book. The book content theme is similar to Jeff Kinney's *Diary of a Wimpy Kid* and Dan Pilkey's *The Adventure of Captain Underpants* combined. The main character's in a book are a kid named Durp who is smart and savvy; his sidekick dog named Poopy Diaper (PD) with a bionic fart; a bully named Patrick whom Durp calls a 'Groin face,' and a school principal Mr. Carpo, who is not so popular among students.

Durp, a hero in my story, is 11 years old kid, who has short spiky black hair that sticks out in all directions, and a big mouth that often gets him into lots of trouble. One time he asked Mr. Carpo just out of curiosity, what it was like to have more hair up his nose than on his head and Mr. Carpo responded by giving Durp three hours of detention. PD is a curious diaper wearing dog. He is a Golden retriever and Boerboel mix. Golden Retriever is an outdoor dog and Boerboel is an indoor type. Since PD is a mixture of both, he hangs out by the door most of the time because he is



Arzan Upadhyay
7th Grade Student

I can be reached at: Arzanvilas@gmail.com

confused. Patrick Mckgroiny is a middle school wrestler and a bully leader popular among his minions. Mr. Carpo weighs 300 lbs. with chiseled jaw and has weathered skin. He does not pay attention to his hygiene. He always wears the same color and type clothes which are a half sleeve white shirt tucked inside a black polyester pant, pulled up just over his belly button. With a white shirt and a black polyester pant, no one will believe that he is a school principal. He looks like a penguin.

The Dingledine Middle school is in trouble and at the verge of collapsing. Durp and his dog PD tries to save the school but encounters challenges due to school politics, foul play, and dramas. The target audience for my book is middle school students. The book has humor, adventure, and suspense. I plan to publish the book in mid-2018.

One may ask what inspired me to write a book. The first contributing factor is my dad. He saw the potential on me and encouraged me to write. The second contributing factor is my interest in writing. Over the years, I have acquired writing skills from Duke University Tips writing contest, school projects, and deductive reasoning class I took at Queen College through Duke Tip program. My reading habit is the third contributor in inspiring me to write. In last two years, I have read over 100 fiction books from various

Yeti Viewpoints

(Continued from page 31)

authors from J. K. Rowling to John Grisham. The reading helps me understand how to write cohesively.

A writer needs to have a vision, a style, and a storyline. The reading habit has helped me to see how various authors in their style expressed their imagination or the reality that surrounds us in their books. I started reading at an early age just for the sake of sheer pleasure and never thought it would lead me to write a book someday. To me, reading is like dreaming with eyes wide open. It brings the world to me. I give credit to my dad for helping me develop a reading habit. I remember him saying that I should be reading

every day. He has this rule, that is, on a given day, if he asks me what I am reading, I better have an answer. I enjoy reading both fiction and non-fiction book. Fiction allows me to let my imagination fly and non-fiction helps to explore the complex nature of reality. My decision to read fiction and non-fiction depends on my mood. The reading has helped me tremendously in school. I was on 99 percentile in end of grade state testing since 3rd grade. For someone who is at the middle school, my Lexile level is equivalent to seniors at college. Reading habit has lead me to become a power reader. Most importantly, reading has inspired me to start writing.

Best wishes to the Nepalese Association of Southeast America (NASEA) and Association of Nepalese in Midwest America (ANMA) for the grand success of the Joint Convention hosted by Greater Charlotte Nepalese Association (GCNA) in Charlotte, North Carolina,
September 1-3, 2017

***Dr. Manoj, Mamta, Dev, Gauri & Ved Jha
Greensboro, North Carolina***

Best wishes to the Nepalese Association of Southeast America (NASEA) and Association of Nepalese in Midwest America (ANMA) for the grand success of the Joint Convention hosted by Greater Charlotte Nepalese Association (GCNA) in Charlotte, North Carolina,
September 1-3, 2017

***Dr. Niroj Basnet & Dr. Monika Ghimire
Atlanta, Georgia***

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September 1-3, 2017

***Dr. Suman Silwal, Marlene Silwal
Birmingham, AL***

Best wishes to the Nepalese Association of Southeast America (NASEA) and Association of Nepalese in Midwest America (ANMA) for the grand success of the Joint Convention hosted by Greater Charlotte Nepalese Association (GCNA) in Charlotte, North Carolina,
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Dr. Prahlad & Bindu Panta

Best wishes to the Nepalese Association of Southeast America (NASEA) and Association of Nepalese in Midwest America (ANMA) for the grand success of the Joint Convention hosted by Greater Charlotte Nepalese Association (GCNA) in Charlotte, North Carolina,
September 1-3, 2017

***Narendra Baral, Krishna, Kriti, Dipika
& Aditi Baral, Spartanburg, SC***

Best wishes to the Nepalese Association of Southeast America (NASEA) and Association of Nepalese in Midwest America (ANMA) for the grand success of the Joint Convention hosted by Greater Charlotte Nepalese Association (GCNA) in Charlotte, North Carolina,
September 1-3, 2017

***Buna Dahal
Denver, Colorado***

शुभकामना !

खुशी लाग्छ सुन्दैमा समाचार,
बिदेशमा रहेर पनि ।
नेपाल र नेपालीलाई माया गर्नुहुन्छ,
साकसै दाजुभाई बनि ॥

बेइमान गर्न जानेका छैनन नेपाली,
गर्छन अरुको भलाई ।
सधै यस्तै सुन्न परिरहोस,
आमा र बाबालाई ॥

यहाँ त बाढी र पहिरो धनजनको क्षति,
खबर त उस्तै छ ।
बाल बच्चा छोडी खाडीमा जानेको लहर,
जस्ताको तेस्तै छ ॥

नेपाली युवा स्वदेशमै काम गरेको देखि,
खुशी को आँशु रसाउने कहिले हो ।
होला कि केहि भन्ने त्यो आशा ,
पलाउने कहिले हो ॥

भन्न त सजिलो हामीलाई,
गाह्रो तपाईंलाई पनि छन् ।
नभनी पनि सुख छैन देशको लागि,
सुनाउनलाई अरु को पो छन् ॥

सबैसंग हातेमालो गरि,
राख्नु होला सद्भावना ।
भैरहेको नासिया आन्मा सम्मेलनलाई ,
हाम्रो धेरै धेरै शुभकामना ॥

आनन्द कँडेल मिससौरी, सेन्ट चार्ल्स निवासी
सिभानी र अभि कँडेलका हजुरबुबा हुनुहुन्छ ।



आनन्द कँडेल

चितवन, नेपाल

Best wishes to the Nepalese Association of Southeast America (NASeA) and Association of Nepalese in Midwest America (ANMA) for the grand success of the Joint Convention hosted by Greater Charlotte Nepalese Association (GCNA) in Charlotte, North Carolina, September 1-3, 2017

**Shailendra Bajracharya
&
Sushma Shrestha
Roswell, Georgia**

तीजको गित

ग्रीन कार्ड

पैसा धेरै कमाउन अमेरिका आएको
कुकुरले नपाउने दुख पाएको !
राम्रो काम पाउने होइन, छैन धेरै पढेको
सानो तिनो ज्यामी काम गर्ने गरेको !!

कैले काम दिउस हुन्छ कैले काम रातमा
जति पैसा कमाए पनि छैन साथमा !
राम्रो लाउन मिठो खान, पुगथ्यो घरमा बसेर
यहाँ आएर काम गर्छु घुडा धसेर !!

काम गर्छु दिन रात, कैले गर्छु बिहान
यो चालले मेरो हुन्छ चाडै चिहान !
पढ्न जाऊ स्कूलमा फिस महुँगो बेसरी
परिवार ल्याहिहाले पाल्ने कसरि !!

फर्की जाऊ नेपालमा, सबका सामु लाजभो
यो ग्रीन कार्ड मेरो लागि सारै घाडो भो !
कोहि भन्थे अमेरिका जीउदो सोर्ग बराबर
मेरो लागि यो कुरा त झुटो सरासर !!



बलराम पन्थी

सेन्ट लुइस, अमेरिका

Best wishes to the Nepalese Association of Southeast America (NASEA) and Association of Nepalese in Midwest America (ANMA) for the grand success of the Joint Convention hosted by Greater Charlotte Nepalese Association (GCNA) in Charlotte, North Carolina,

September 1-3, 2017

**Balram Panthi
&
Urmila Nirdoshi**
St. Louis, Missouri

बाबा

लेखेनन् कहिले कसैले कविता बाबाको
गाउन चाहेनन गीत कुनै कसैले बाबाको
जो आकाश झैं व्यापक छ
जो ब्रम्हाण्ड झैं विशाल छ ।

आमा धरती हुन् भने सबैले
आमा सहनशील छन भने सबैले
सन्तानको दुखमा आमा रोएको देखे सबैले
आमाकै कथा र गुनगान लेखे सबैले
तर, बाबाको शीतल छाहारी देखेनन् कसैले
बाबाको धैर्यता र सुरक्षा लेखेनन् कसैले ।

दुखमा आँशु देखियो आमाको त्यसैको मूल्य देख्यो संसारले
नौ महिना गर्भमा भोगेको पीडामात्र महशुस गर्यो संसारले
बाबाको पनि मन हो सन्तानको पीडामा उ पनि रुन्छ
फरक यत्ति हो आमाले वेदना देखाउँछिन, बाबा
देखाउदैनन

हो आमाको ममता गहिरो छ,
तर बाबाको कर्तव्य विशाल छ



राजा घले (छोरी रक्षाको साथमा)

हाल एटलान्टा, अमेरिका

सन्तानको उन्नतिमा बाबाको हृदय
कति छटपटिन्छ त्यो सबले बुझ्नु पर्छ
त्यसैले म भन्छु,
आमा धर्ति हुन्, बाबा आकाश
आमा उज्यालो हुन्, बाबा प्रकाश
गीत गाउनु पर्छ दुवैको
कथा लेखिनु पर्छ दुवैको
सन्तानको उन्नतिमा कुनै एक बिना सम्भव छैन
त्यसैले दुवैको आदर गरौं ।

Blood Donation is Life Donation

93-Social Heroes Donated Blood Saving 279 Lives in Six States of NAsEA region

Respected Nepali Community members and well wishers in NAsEA region and beyond,
Respected Editors, Online/TV/Print Media in USA and around the globe,
Greetings from NAsEA-BDA!

On behalf of Nepalese Association in Southeast America (NAsEA) Health and Welfare Committee Chair Satish Gupta, together with Blood Donors of America (BDA) President Dr. Nanda Regmi, I take this pleasure to share with you all that NAsEA successfully marked her 25 Years of Community services by organizing synchronized Blood Drive in six states of NAsEA region last Saturday, March 25, 2017.

Please join us in saluting all 93 Social Heroes from Alabama, Florida, Georgia, North Carolina, South Carolina and Tennessee for generously donating blood during this historical day and being part of this great humanitarian task of saving 279 lives. Please find a brief blood drive report below:

Alabama: 5-Social Heroes donated blood in 15 Hughes Road, AL
Madhav Mainali, Santosh Pokhrel, Chrystal W, Kristin P, Cleveland L

Special thanks to host organization Nepalese Association in North Alabama (NANA) President Sita Mainali, and BDA State coordinator Madhav Mainali and well wishers for making this NAsEA-BDA-NANA event in Alabama a success.

Florida: 12-Social Heroes donated blood in West Palm Beach, FL

Jaya Satyal, Dr. Amar Karki, Gopesh Maskey, Kiran Dev Pandel, Krishna Shrestha, Rishi Gautam, Dinesh Khatiwada, Srijana Nepal, Kari Boulder, Doyete Paul, Carlos Lovato, Bimal Nepal

Special thanks to host organization Nepalese Association of Florida (NAF) President Ram Sharan Thapa and BDA State Coordinator Dr. Choodamani Khanal and well wishers for making NAsEA-BDA-NAF event in Florida a success.

Georgia: 26-Social Heroes donated blood in Marietta, GA
Nabin Regmi, Sagar Rijal, Arjun Sharma, Shailendra Bajracharya, Surya Lamsal, Khadga Khadka, Raju Thapa, Deepak Pahari, Bikal Sharma, Kamal Thapa, Kapil Wagley, Krishna Devkota, Parash Kunwar, Saroj Nepal, Pashupati Neupane, Roshan KC, CK Parajuli, Tapobal Dhakal, Pranaya Lama, Karan Kunwar, Dinju Shrestha, Sujit Pun, Bikash Chhetri, Sanjay Dhakal, Sujan Basnet and Bhabindra Basnet.

Special thanks to host organization Nepalese Association of Georgia (NAG) President Damu Dongol and BDA State coordinator Bhabindra Basnet and well wishers for making this NAsEA-BDA-NAG event in Georgia a success.

North Carolina: 26-Social Heroes donated blood in High point, NC.
Dr. Narayan Khadka, Roshan Shrestha, Bandana Khadka, 23 individuals did not want to publish their names.

Special thanks to host organization Triad Nepalese Community Center (TNCC) President Dr. Narayan Khadka, BDA Joint Treasurer Bandana Khadka and well wishers for making this NAsEA-BDA-TNCC event in North Carolina a success.

South Carolina: 11-Social Heroes donated blood in , Mauldin, SC.





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Shashank Gupta, Basudev Parajuli, Dilli Bhatta, Ofisher Hartsoe, Michelle Burke, Gary Hensley, Mary Koenemanh, Ksinges, Satish Gupta & 2 individuals did not want to publish their names.

Special thanks to host organization South Carolina Association of Nepalese (SCAN) President/BDA State Coordinator and NAsEA Health and Welfare Committee Chair/EC member Satish Gupta and well wishers for making this NAsEA-BDA-SCAN event in South Carolina a success. Furthermore, BDA EVP and Blood Donors Hero Ajaya Satyal graciously observed this event as a chief guest in SC.

Tennessee: 12-Social Heroes donated blood in University of Tennessee, TN
 Puskar Chapagain, Bishwa Pokharel, Girish Upreti, Som Shrestha, Joshua Crum, Mary Reynolds, Kristen Brown, Caitlin Harpell, Justin, 3 Individuals did not want to publish their names.

Special thanks to BDA State Coordinator of TN Binod



Chapagain together with University of Tennessee Nepali Student Association (UTNSA) President Suresh Poudel and UTNSA Faculty Adviser Hem Bhandari and well wishers for making NAsEA-BDA-UTNSA event in Tennessee a success.

Finally, we would like to extend special gratitude to all our partner organizations i.e. State/Student organizations Presidents, community leaders together with Blood Donors America State Coordinators, all our community members and well-wishers for their full cooperation in supporting us making this historical Blood Drive marking NAsEA Silver Jubilee a grand success!

Count on us, NAsEA and BDA will continue its partnership to organize multiple Blood drive events in this region and together we will work towards saving the precious life to fulfill this great humanitarian task. We will always reinforce our commitment in best serving our community here in NAsEA region and beyond.

Once again I salute you all!

Always for the Nepali American Community and Friends of Nepal!

With Respect,
 Satish Chandra Gupta,
 Chair, Health and Welfare Committee, NAsEA

Nanda Regmi, DVM, PhD
 President and Officers Blood Donors of America (BDA)
<http://blooddonorsofamerica.org/bda/>

Bimal Nepal
 President and Officers Nepalese Association in Southeast America (NAsEA)
www.naseaonline.org

'Dharma' & Varna / Jati

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 Shai-va, 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.



Tilak B. Shrestha, Ph.D.

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

B. Ways of spiritual growth:

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

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

Way of knowledge (**Gnan**)

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

Goodness comes out of goodness

Om mani padme hum

World is one family

Bashundhaiva kutumbakam

Many paths to the summit

Sarva dharma sambhava

Let all be happy

Sarve api sukhino santu

Victory is where virtue is

Yeto Dharma stato jaya

Truth always triumphs

Satyam eva jayate

Divinity in every heart

Ishwor sarba hridaya tisthati

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Satyam, Shivam, Sundaram
Divinity truth, auspicious and bliss
Divine peace, peace, and peace
Om shantih, shantih, shantih

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.

Practice of the Yoga: Students of 'yoga' begin with the practice of the following first set of discipline. These are the basics of physical and mental well being to be practiced by every body. After these basics, the students of different 'yoga' will specialize in different, though not exclusive, practices.

1. Basic physical exercise (**Hatha yoga**) for good health.
2. Basic ethics:
 - A. Virtues (**Dharma**) to uphold are honesty, purity, goodwill, mercy, patience, forbearance, generosity and ascetism.
 - B. Restraint (**Yama**) from violence (Ahimsa - non-violence) both physical and mental, falsehood, stealing, coveting, lust, anger, greed, infatuation and pride.
 - C. Observance (**Niyama**) of cleanliness, contentment, continence, austerity, study and devotion.
 - D. Behavior\attitude (**Byabahar**) of respect for parents, teachers and others; cheerfulness, positive thinking and enthusiasm.
3. Breathing exercise (**Pranayam**) for better oxygen input, cool thinking and concentration.
4. Meditation (**Dhyan**): three levels.
 - A. Concentration: For longer attention span and critical thinking.
 - B. Non-attachment. Relaxation, not concentration: For controlling ego related problems and for freer mind.
 - C. Transcendental: To remain only a witness to the passing thoughts, stay unattached, and to go beyond.

1. The 'way of love and devotion (**Bhakti**)' will stress on compassion, prayers, singing hymns, dances, rituals, pilgrimage etc. A simple rule of thumb to follow is 'be good and do good.' The 'way of love' component does not require the belief in God. Mere love of all the humanity and the nature suffice. The 'way of devotion' component assumes the existence of the divine being. God created the universe including humanity and loves it. The divine being can be approached through love and devotion.

2. The 'way of selfless duty (**Karma**)' will look at the labor as the selfless prayer on to the lord. According to the theory of Karma, like the Newton's third law, whatever you do will come back to you. We human beings will be acting one act or the other, and consequently we are always bound by

the resultant karma. According to the Karma Yoga, when an action is committed by an ego, the karmic reaction is attached to the same ego. However, if you do your duty as if you are merely a conduit of Lord then the karmic reaction will go to Lord, not to you. Thus even when you act, you are not bound by Karmic law and remain free.

3. The 'way of meditation & self-realization (**Raj**)' will practice meditation of the very nature of self. It is about the age-old question, 'Who am I?' The 'resume' answers deals only with the ego part of it. If we study the self in depth, then like layers of onion we will find body, mind, thoughts and emotions, awareness or consciousness. So far we are within our human faculties. Deeper meditation is required to go beyond human faculties and individual ego. It may merely be pointed out that it is possible to meditate beyond memory of personal ego. It will lead to the understanding of the underlying character of the awareness itself and erase the distinction between the meditator and the object. That will lead to the realization of our very essence or the soul (Atma) or the state of Nirvana.

4. The 'way of knowledge (**Gnan**)' is about critical thinking, following knowledge and sticking to truth. The human suffering is due to the ignorance of reality. One way to achieve liberation is through understanding of our own true nature. There are many 'Darshan' or metaphysical views to learn. A few paradigms are: scientific, empirical, dual, and non-dual. However, a yogi has to learn from all the sources and yet stay unattached. It is to think and question bravely. Let no body, no religion, no scripture, no tradition, no ideology imprison the intellect. In every statement there are inherent assumptions. Each of the assumptions, like 'God exist', are also to be examined. The yoga is about keeping the mind free and to progress, guided only by truth.

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.

Varna and Jati: Varna and Jati are two separate issues. Both Varna and Jati are social issues, not Dharmic (Satya & Yoga). Varna (Brahman, Chhetriya, Vaishya & Shudra) comes from Gurukul discipline, and is not hereditary. Jati (Bahun, Newar, Gurung, Chhetri, Rai, Tamang, Yadav, Raute, Bishwakarma etc.) comes from cultural affinities, extended families, strength in number and professional associations. Jati is a mobile term changing as per changing social norms.

The Varna and Jati describe the superficial differences as per individual motivations, deeds and cultures. It deals with

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natural vertical and horizontal differentiations as in any societies, with due recognition of Dharma 'inner nature.' Otherwise, all humanity is fundamentally equal, and the inner core (soul) is divine. All the humanity is one big family, 'Vashundhaiwa Kutumbakam.'

A. Varna: It is according to human motivations and inculcated culture.

I. Shudra: It is the common people, not born to lower status. Shudra are cart maker, farmers, potters, engineers, doctors and of all the professions. In ancient-times usually individuals learn their trades from their parents. The 'Atharva Veda' is the collection of technical subjects like engineering. Bulk of the society were Shudra – common people.

Dwija (holistic transformation): Everybody is born Shudra. Only after going through the Gurukul discipline and transformation, one becomes Dwija (twice born, transformed). First birth comes from the parent. The second cultural birth comes after years of discipline in the Gurukul. In the Gurukul, the disciples are given the holistic training: Ethics, Dharma, Pranayam for good oxygen input, Hatha yoga – for physical health, Meditation – concentration and going within, mathematics, economics, business, political science, martial arts etc. After graduation from the Gurukul, they wear 'Janeu, Yagyopabhit.' They are like college graduates today. They make only a small segment of the society. Due to their holistic transformation, ethics and skills; they are prized in the society.

Today, it has become mere culture or symbolic 'Bratabandha.' In the Bratabandha ceremony, we may see all the process given symbolically and then Janeu (nakkali \ fake certificate) conferred.

Varna is not hereditary or by birth. Here are a few well known examples. Maharishis or Brahmans from Dalit parent: Vyas (author of Mahabharat, Nepal), Parasara (father of Vyas, Nepal), Balamiki (author of Ramayana), Vashistha (Guru of Ram), Aitareya (author of Aitareya Brahman and Aitareya Upanishad), Ailush (made important commentaries on Veda). Brahmans from Chhetriya parent: Biswamitra, Agnivesh, Rathotar, Haarit, Shaunak, etc. On the other hand, Ravana born to Brahman parent became Rakshasya by his motivation and deeds.

The 'Dwija' group further differentiates, as per motivation and life styles, into Vaishya, Chhetriya and Brahman Varas. It is also to recognize that power comes from three sources – wealth, arms and knowledge, and that they may be used for good or bad. King Janak (Raja Rishi, Nepal) had all the three powers and used for good. On the other hand, Ravana also had all but misused. Thus, Rishis Bhrgu and Bhargava argued for the necessity of inculcating good values, separation of powers and restrictions.

II. Vaishya: The motivation is prosperity. They are the entrepreneurs, farmers, engineers etc., the economic base of

the society. They are evaluated by their contributions (Daan, charity) to the society, not personal gains. We make pati, pauwa, kuwa, dhunge dhara, dharmashala, free clinics, give alms etc. as our charity. Bhanu Bhakta sang about the old and poor grass cutter who was digging a well as his charity. Individuals like Bali and Karna are still remembered as the examples. Today, we may consider individuals like Bill Gates, Carnegie, Rockefeller with billions of dollars charity as great Vaishyas.

III. Chhetriya: The motivation is honor, upholding truth and justice, protecting weak, and commitment to fight injustice. They are the warriors against foreign attacks and administrators for inner order. In Mahabharat, Krishna reminded Arjun his inner nature and commitment to fight injustice, even if the opponents happen to be his own family. Samurais and Knights may be considered Chhetriyas in different cultural settings. Chhetriyas usually inculcate martial spirit. Since, arms may be misused if the judgement is impaired, Chhetriyas are restricted from alcohol and required to listen to Brahmans. The 'Parashuram Avatar' is the study that military power must be guided by wise and learned people. Both Mahatma Gandhi and Subhas Chandra Bose are Chhetriyas who fought the injustice in different ways.

IV. Brahman: The motivation is knowledge and spirituality (Adhyatma). Earlier Brahmans are also the purveyor of knowledge base, memory to memory. Vedic mantras are memorized, passed from Guru to Disciples, and explained (Upanishad). Because Brahmans are the knowledge base, they are respected and security is provided. Hatya (murder) is a crime, but Brahma hatya is much heinous. Royalty and army must listen to Brahmans. On the other hand, potential of misusing knowledge is also recognized and certain restrictions are placed: alcohol (impairs judgement), meat (violence), gold & jewelry (greed, ego) and urban living (distractions). A Brahman is expected to live a simple vegetarian life, stay away from luxury and city life, and spend life in pursuit of knowledge and spirituality, meditation and teaching.

Brahman is defined as '*Brahman nayati iti brahmin – preacher of spiritual teachings and living spiritual life*', '*Adanto Brahmano sadhu – who has control of self*', '*Brahman shya shrutam malam – knowledgeable of Veda*', '*Brahma bide Brahman – who has realized Brahma*', On the other hand, '*Chatur Vedopi durabrita sa sudradatirichyate – a learned Brahman not holding ethics is a lowest creature.*'

B. Jati: It is groupings according to cultural affinity, extended family, strength in number and professional association. It may be due to: 1. Geography \ tribe: Gurung, Tamang, etc., 2. Patterned after Varna: Bahun, Chhetri etc., 3. Profession: Tamrakar (copper smith), Malakar (florist) etc., and 4. Politics: Closeness to the center of power.

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Jati system allows different Jati 'cultural groups' to live together harmoniously. Each Jati defines their own norms and practices without hampering others. You may read the history of different Kings and states fighting, but not by Jati. You would not see Tamang army attacking Chhetris, or Rai army attacking Dalits. In other regions, different cultural groups always fight to dominate and one dominant culture remains. Thus, Nepal remains the colloid scope of many Jatis (over 125) and languages (over a dozen). The diversity is the sign of healthy and free society. A dictated and controlled society will be theocratic monoculture.

Jati groupings are contextual. In Nepal, we are Bahuns, Chhetri, Gurung etc. In India, we all are Nepali Jati. In Europe we, including Indian and Chinese, are Asian. On the other end, among Bahuns we have Purbia, Kumai, Maithili etc.

Jati is not race. We all (Bahun, Newar, Biswakarma, Tamang, Gurung, Yadav etc.) are different shades of mongoloid group. Khasa people, like Indian Rajputs, are from Khashgar, central Asian region who adopted Vedic culture later. 'Arya' is not race but 'cultured - Vedic.' We call ourselves Arya 'cultured.' The antonym 'Anarya' and related term 'Mlechha - foreigner' are not necessarily derogatory. Anarya and Mlechha like Mahatma Sukrat 'Socrates' or Mahatma Arastu 'Aristotle' are always respected.

'Newar' group is not a Jati, but a composite culture. Newar group consists of all the different Jatis like Bahun, Chhetri, Dalit, Janajati etc. including immigrants from both north and south.

Jati is not Dharma. We all go to all the temples and celebrate all the festivals Dasain, Tihar, Buddha Jayanti, Shiva ratri etc. We learn as best we can from all the Dharmas - Shaiva, Bauddha, Vaishnav, Tantra, Sikh, Jain etc. Hinduism is the collection of all the Dharmas evolved in our region, and we all are Hindus. The original Dharma of Nepalese of Tibetan origin is Bon Po, which is Shiva Dharma. Kirati Mundhum also is Shiva Dharma. The 'Ajima - Grandmother goddess' of Kathmandu comes from Bon Po. The unity of the three main branches of Hinduism 'Buddha, Nilkantha - Shiva, and Narayan' is given in our temple in Kathmandu, which we lovingly call 'Budha Nilkantha Narayan.'

In general, Jati is not a relevant issue in society, but tend to influence marriages and voting pattern. It is considered better to marry within own culture and in electing a leader. However, both issues are breaking down with urbanization and education. Among educated and professional urbanites, the cross-Jati marriage is becoming norm than exceptions. The Jatiya voting pattern also disappears when politicians articulate correct nationalist and development agenda.

The Jati system is about differences, not superiority. However, there is such perceptions, which is social issue, not Dharmic. And it comes from societal factors of education,

wealth and political connections. Society assigns status to wealthy and powerful people. Let us be clear that it is not due to some divine authority assigning status at the birth. This societal yardstick, prevalent in most cultures, can be ameliorated by emphasizing ethics. Let me paraphrase Dr. ML King Jr., "Let content of the character, not the surname, be the measure of a person."

Let us do some thought experiments on the assumption that Bahun Jati is higher than Chhetri. If a Bahun does not want to marry a Chhetri, it is his \ her personal choice. Why anybody needs to complain? If a Bahun man may marry only Bahun girl, not to bring his status down, and if a Chhetri man may marry a Bahun girl without any adverse effects, then the Chhetri, not the high ranking Bahun, has the advantage. Suppose, there is a handsome Bahun, a simple Bahun girl, a simpleton Chhetri man and a gorgeous Chhetri girl. If we have no Jati perception, then most probably the handsome Bahun would marry the gorgeous Chhetri girl. And the other two simpletons have each other. But because of the Jati system, the Bahun man may not marry the gorgeous Chhetri girl. The low ranking and simpleton Chhetri man will be profusely thanking God. That is, the system throws in complications, not hand out benefits.

The genius of our system is that our society does not merely look at the wealth and power, but also to knowledge and spirituality. We must be aware of and promote this positive side. On the other hand, we also must work to promote marginalized groups. The solution is obviously opportunities for all in education, wealth creation and leadership.

Bahun: Take the case of Bahun Jati. Bahun culture emphasizes education, and thus they tend to move in with ease in administration, teaching and leadership positions. Forget all the ignorant propaganda, it is not due to often quoted Manu Smriti, "Brahmans came from head, Chhetriya came from hand, .." Manu Smriti did not create Jati system, but merely desecrated existing society symbolically. First, the text is 'Smriti' not 'Shruti.' That is, it is only a musing of a small group of scholars. Second, it is describing Varna, not Jati. It is looking at the society as a person and classifying intelligentsia symbolically as the head. Third, Manu Smriti is written only two millennia ago, whereas the Varna and Jati system were formed many millennia before Manu Smriti.

Dalit: In the other end, we also have the 'Dalit - untouchable' issue. There was no Jati system or Dalit issue in the ancient times, but developed later. It is due to social stigma attached to professions of scavenger, janitor, executioner and undertaker. In one hand, there is less competition and job security. But it also comes with stigma attached to the community. Its solution is the same - education, job diversification and inclusive politics.

Conclusion: We must understand our heritage, be proud of our positives and work to ameliorate negatives. Today, we all are equal citizens of the democratic nation. We are proud of our diverse cultures and languages. The diversity is the sign of healthy and free society. A dictated and controlled

DELIVERY OF SPECIAL EDUCATION SERVICES IN NEPAL: NEEDS ASSESSMENT

Abstract

Since the establishment of a democratically elected multi-party government in 1990, the need for advancing a national educational program has been evident if Nepal is to rise above its present poverty status. This dissertation provides a description of the existing status, the needs, and future proposals concerning special education for exceptional students in Nepal. The purpose of this study was to conduct a needs assessment for the delivery of special education services in Nepal. Specifically, this study provides:

- a) A national overview of the status of special education services in Nepal;
- b) A description of the specific issues with which school administrators are faced in trying to serve exceptional children and youth, and
- c) Recommendations for the future.

The review of the literature addresses the limited Nepalese data and information on:

- a) Prevalence of exceptional school-age population;
- b) The legal status of special education; and c) exceptional students being served.

The major components of comprehensive special education programs were discussed including:

- a) The purposes of special education;
- b) The alternative kinds of special education services; and
- c) The organization of special education services.

The methodology for this study included a description of a conceptual model; unit of analysis; subjects selection; instrumentation, data collection methods; and data analysis procedures. The results described the current status and needs of special education services in all seventy five school districts of Nepal. Interviews and questionnaires were used to collect data from district education officers. These data presented the responses of the district education officers regarding the: types and numbers of children with exceptionalities identified, served, and not served; the kinds of personnel and programs provided; operating procedures; barriers; and administrators' suggestions for improving services. The recommendations from this study included: information about strong and weak areas in existing services and needs to improve the special education services; a new model for the delivery of services; and suggestions for effecting further action.



Ram Chandra Baral, Ph.D.
Professor of Special Education/Psychology
Benedict College, SC 29045

This study concluded with comments on the feasibility of implementing a national plan, with particular attention to the establishment of a nationwide delivery procedure for Nepalese children with special education needs.

Best wishes to the Nepalese Association of Southeast America (NASEA) and Association of Nepalese in Midwest America (ANMA) for the grand success of the Joint Convention hosted by Greater Charlotte Nepalese Association (GCNA) in Charlotte, North Carolina,
September 1-3, 2017

**Dr. Ram Chandra Baral
and Kusum Baral
Columbia, SC**

राजा दीपेन्द्रको पोष्टमार्टम नगरिएका शव

राजा दीपेन्द्रको स्वर्गारोहण भएको थाहा पाउने वित्तिकै शिक्षण अस्पताल महाराजगञ्जका पोष्टमार्टम विभागमा पुनः हलचल मच्चियो । पोष्टमार्टम गर्ने डाक्टरहरू छटपटिन थाले । पोष्टमार्टमको लागि शव खोज्दै छाउनी अस्पताल जान वा कसैको आदेशलाई पर्खेर बसुन । यद्यपि अधिल्लो पटकको अपमानको घाउ र बेइज्जतले कहाँ पोल्न छोडेको थियो र ! उनीहरू तीन घण्टा छाउनी अस्पतालको विरामी कुरुवा कोठामा थुनिएर फर्केका थिए । आखिर अधिल्लो पल्ट राजा/रानी (वीरेन्द्र र ऐश्वर्य)को पोष्टमार्टम नगरी फर्कनुमा जुन रहस्य थियो, त्योभन्दा ठूलो बेइज्जत ऐन, कानून र विधि विज्ञानको पराजय ।

तर त्यतिबेलासम्म नेपालको यो डरलाग्दो घटनाक्रम अन्तर्राष्ट्रिय आँखामा परिसकेको थियो । यसका क्रूर र कुत्सित दृश्यहरू घुमाई-घुमाई हरेक देशका टेलिभिजनहरूले दोहोर्‍याइरहेका थिए । त्योभन्दा अर्को मर्म- राजा-रानीको शवलाई पोष्टमार्टम नगरी दाहसंस्कार गरिनुमा अन्तर्राष्ट्रिय दृष्टिले अस्वभाविक मात्र नवनाई रहस्यमा राखिसकेका थिए । त्यसकारण डाक्टरहरू आँनो सम्पूर्ण शंका र अकुसमुकुसलाई भत्काई दृढपूर्वक आदेशको पखाईमा थिए । उनीहरू तयारी अवस्थामा थिए । त्योभन्दा अर्को कसिलो विश्वास थियो - राजा ज्ञानेन्द्र जनताको भ्रमलाई तोड्न निकै हतारमा छन् । नयाँ जोश र विशाल छाती भएका राजा नेपाललाई नेपाल कानून राज्य भएको महसुस होस् । अब अवस्य दीपेन्द्रको पोष्टमार्टम हुन्छ । डाक्टरहरूको खोजी हुन्छ ।

पोष्टमार्टम अन्तर्राष्ट्रिय विधान हो । अस्वभाविक रूपमा केही व्यक्तिको निधन भएको छ भने, दाह संस्कार गरिनुभन्दा पहिला पोष्टमार्टम गरिनुपर्छ । पोष्टमार्टममा भेटिएका सबूत-प्रमाण नै न्याय-निसापको मुख्य आधार भएकोले यो विश्वको हरेक मुलुकमा लागू हुन्छ । ठूला-ठूला नेताहरू, वैज्ञानिकहरू हुन वा समान्य नागरिक यो नियमबाट कोही पनि उपेक्षा गरि नहुन्छ ।

तत्कालीन भारतीय प्रधानमन्त्री इन्दिरा गान्धीको हत्या आँनो सुरक्षाकर्मीबाट २०४१ साल कात्तिक १४ (३१ अक्टोबर १९८४) मा भएको थियो । दुईजना शिख मुलका आँनै सुरक्षा सैनिकबाट हत्या भएपछि उनको मृत शरीरलाई नयाँ दिल्लीको All India Institute of Medical Sciences (अल इण्डिया इन्स्टिटयुट अफ मेडिकल साइन्स) ल्याएपछि डाक्टरको पोष्टमार्टम गरेका थिए । पोष्टमार्टमबाट थाहा भयो कि उनको शरीरमा ३० वटा गोली लागेको थियो । जसमध्ये २३ वटा गोली शरीर छेडेर बाहिर निस्किएका थिए भने ७ वटा गोली शरीरभित्र नै अड्किएर बसेका थिए । पोष्टमार्टम गरेको ३ दिनपछि मात्र उनको शव राजघाटमा दाहसंस्कार गरियो । सतवन्त सिंह र केहेर सिंह नाम गरेका हत्याराहरूलाई पछि नयाँ दिल्लीको तिहार जेलमा गोली हानी फाँसी दिइयो ।

भारतका अर्का प्रधानमन्त्री राजीव गान्धीको हत्या वि.सं. २०४८ साल जेष्ठ ७ गते (ई.सं. १९९१ मे २१) आतङ्ककारी समूहबाट भएको थियो । आत्मघाती बमबाट भारतको तमिलनाडुमा Liberation Tigers of Tamil Eelam (LTTE), जसलाई “तमिल टाइगर” पनि भनिन्छ, ले हत्या गरेपछि उनको शरीर टुक्रा-टुक्रा भएको थियो । त्यो टुक्रा-टुक्रा भएको शवलाई हवाईजहाजबाट नयाँ दिल्ली ल्याइएको थियो र नयाँ दिल्लीस्थित All India Institute of Medical Sciences (अल इण्डिया इन्स्टिटयुट अफ मेडिकल साइन्स) अस्पतालमा पोष्टमार्टम गरियो । पोष्टमार्टम गरेपछि शरीरलाई पुनः जोडजाड गरेर दाहसंस्कार गरियो ।



नगेन्द्र न्यौपाने

केरी, नर्थ क्यारोलाइना

त्यस्तै तत्कालीन श्रीलङ्काका राष्ट्रपति रणसिंह प्रेमदासा पनि “तमिल टाइगर” आतङ्ककारी समूहबाट वि.सं. २०५० वैशाख १९ गते (ई.सं. १ मे, १९९३) “मे दिवस” को दिन मारिए । उनी मारिएपछि उनको शवलाई पोष्टमार्टम गरेपछि मात्र दाहसंस्कार गरिएको थियो ।

बेलायतकी राजकुमारी डायना सन् १९९७ अगष्ट ३१ (२०५४ भाद्र १५ गते) गते कार दुर्घटनामा परेर मरिन् । पेरिसस्थित एउटा सुरुङ्ग मार्गमा आफू चढिरहेको गाडी खम्बामा ठोकिएर घटनास्थलमा नै उनको प्राण गएको थियो । उनको निधन भएपछि शवलाई पोष्टमार्टम गरेर मात्र दाहसंस्कार गरिएको थियो ।

नभन्दै केही समयपछि छाउनी अस्पतालबाट डाक्टरलाई फोन आयो- “पोष्टमार्टमको लागि तयार भएर आउनु ।” हतपत प्रहरी फोर्स सहितको डाक्टरहरूको जमात शिक्षण अस्पतालको आँगनमा जम्मा भइहाल्यो । उनीहरूले हतार-हतार गर्दै आँनो मेडिकल समानहरू जम्मा गरिहाले ।

डाक्टरहरूले आँनो काँधमा भुण्ड्याएको Stethoscope (स्टेथोस्कोप), सेतो रङ्गको पहिरन अनि उत्साहित अनुहार लाग्थो यो धर्तीमा सबैभन्दा पुरुषार्थी व्यक्तिहरू डाक्टरहरू नै हुन् । उनीहरूले नै कानुनलाई तह लगाउँछन् । उनीहरू विना अपराधको गतिविधि थाहा हुँदैन ।

तैपनि डाक्टर हरिहर वस्तीलाई शंकाले छाड्न सकेन । अधिल्लो पल्टको कथा-व्यथा भुल्न सकेका थिएनन् । सैनिकले देखाएको अनौठो गतिविधि, रहस्यमय बहस अनि आफूहरूलाई पारिएको अलपत्र उनलाई विर्सन गाह्रो भयो । हरिहरले आफूलाई अपमान मात्र ठानेन की आफूहरू बाधक बनेको महसुस गरे । उनले डा. प्रमोदतिर कोप्रा आँखा पाउँ बोले “हुन त ! हामीहरू पोष्टमार्टमको लागि तयार भयौं तर के उनीहरूले आवश्यक ठानेर नै बोलाएका हुन त । हिजो जस्तो रातो मुख लगाएर फर्कन त पर्दैन होला !”

(Continued from page 43)

डा. प्रमोदलाई पनि अधिल्लो पल्टको अपमान र पीडाले कम पोलेको थिएन र ? तर त्यो पोलाई देखाउन चाहँदैनन् थिए, सहनु बाहेक उनको अर्को विकल्प थिएन । आँनो लाचारीपन प्रकट गर्दै बोले-

“आवश्यक नपरे किन बोलाउथे । फेरि अटेरी गरी बस्न पनि भएन ।”

“साँच्चै ! डाक्टर साहेब ! अस्तित्व राजा-रानीको पोष्टमार्टम भएन, किन होला ? तपाईंले केही थाहा पाउनु भयो ? पोष्टमार्टम नगरी शव जलाउन नहुने ! यो त कानुनको दुरुपयोग भयो ।”

विभागीय प्रमुखको नाताले आफूलाई भन्दा डा. प्रमोदलाई केही बढी थाहा होला कि भनेर डा. हरिहर वस्तीले यी प्रश्न राखे पनि डा. प्रमोदलाई केही थाहै थिएन तर डा. प्रमोदले अन्दाजको भरमा उत्तर दिए ।

“हुलमुलमा मेसो भएन होला ! फेरि एउटा शव मात्र भए पो ! त्यतिका शवलाई के साध्य भनेर होला !”

केहीबेरमा प्रहरी र डाक्टरसहितको भ्यान छाडनी अस्पतालमा पुग्यो । शकै-शकाको मर्निस्थिति, भय र कायरताले पि्लिएको दिमाग । हिजो उनीहरू जति निरास र त्रसित थिए- त्योभन्दा आज बढी । उनीहरूको अनुहारले यस्तो निरीहताको प्रतिनिधित्व गरिरहेको थियो कि अनुहार पूरै फिक्का थियो । डाक्टर र प्रहरी मूलढोकामा के देखा परेका थिए- हातमा बन्दुक लिएको सैनिकले सोधिहाल्यो-

“तपाईंहरू कसलाई भेट गर्न आउनु भयो ?”

अधिल्लो दिनजस्तो डा. प्रमोदले आँनो र अरु सबैको परिचय पालैपालो दिए अनि आउनका कारण बताए-

“हामीहरू शिक्षण अस्पतालका डाक्टरहरू ! उहाँहरू मुचुल्का उठाउनको प्रहरी अधिकृत ! हामीहरू दीपेन्द्र सरकारको पोष्टमार्टमको लागि आएका हौं ।”

“तपाईंहरू ऊ त्यो कोठामा बस्दै गर्नुहोला । म माथि खबर गर्छु” भन्दै ऊ हिँडिहाल्यो । डाक्टर र प्रहरीहरू उसले देखाएको कोठामा बस्न गए । तर बस्दै गर्नुहोला भनेको कोठामा उनीहरूलाई तीन घण्टा पर्खाइन्छ भन्ने के थाहा ! उनीहरू त्यहाँ तीन घण्टा पर्खे । त्यतिबेलासम्म उनीहरूलाई सोधपुछको लागि कोही पनि आएन ।

धेरैबेरको पर्खाइपछि एउटा सैनिक देखा पर्‍यो र उसले नै निकै र हस्यमय ढङ्गले कोठाको चारैतिर हेरेपछि अन्य कुरा खोजीनिति नै नगरी बोली हाल्यो-

“दीपेन्द्र सरकारको पोष्टमार्टम यहाँकै डाक्टरहरूबाट गराउँछौं । तपाईंहरू फिर्ता जान सक्नुहुन्छ ।”

कोठामा ठूलो ढुङ्गो बजेको जस्तो भयो- चकमन् । अनौठो सुनसान । डाक्टर र प्रहरी अकमक परे । क्वारक्वारती त्यही सैनिकको मुखमा हेरेको हेच्ये भए । डाक्टरहरूको दवेको अनुहार, अनि निरीहता उडेको भूकटी, उनीहरूको मुखबाट कुनै प्रतिक्रिया आउनै सकेन ।

“आवश्यक परे बोलाउँछौं तर अहिले तपाईंहरू यहाँ पर्खेर बस्न पर्दैन । जानुहोस् !”

“पोष्टमार्टमको लागि कर्‍यू छल्लै यहाँसम्म आयौ र यतिका समय कुरियो पनि । तर पोष्टमार्टम गर्न नपर्ने रहेछ !” डा. प्रमोदले फेरि कौतूहल देखाउँदै यसैमा थपे- “हामीहरू त हिजो पनि आएका थियौ तर रिक्तो फर्कियो, फेरि आज पनि रिक्तो ?”

चरम अपमान र अराजकता पछि डाक्टरहरूबाट निस्केको साहस

थियो त्यो ! एकातिर डाक्टरहरूले आफूले सहन नसकेपछि निकै साहस बटुलेर बोलेका थिए भने अर्कोतिर आफूले सहेको किञ्चित ग्लानि । तर डाक्टरले देखाएका त्यो अडान र वास्तविकता प्रति त्यो सैनिकको क्रोध कहाँ नआएको थियो र ! डाक्टरले गरेको प्रतिवादमा ऊ कहाँ आतङ्कित थिएन र ! तर पनि शहरको विरोधी स्वर र भड्किलो नारावाजीप्रति आफू चनाखो हुनुपर्ने बाध्यता थियो । विद्रोहको संकेत पाइसकेको अवस्थामा लोलोपोतो लगाएर भने पनि ऊ आफू खुम्चन चाहन्थे । आँनो कडा स्वभाव देखाएर तथानामा शब्द बोल्नै समाज भड्काउन पनि त उचित थिएन । आखिर डाक्टरहरूले निकै ढिपी गरे पनि ऊ अन्तर्राष्ट्रिय मान्यताको कुरा तेर्स्याएपनि ऊ आँनो निर्णय बदल्न सक्दैन थियो । ऊ “माथिको” निर्णय सुनाउन आएको थियो- बदलन होइन । त्यसैले उसले आँनो स्वरमा केही मुलायाम थपे बोल्‍यो-

“मैले थाहा पाइसके ! साह्रै दुःख लाग्यो । तपाईंहरू दुई-दुई पल्ट आउनु भएछ । यो कर्‍यूमा आउन-जान पनि पक्कै कठिन भयो होला । अब तपाईंहरूले यस्तो दुःख पाउनु पर्दैन । आवश्यक परेछ भने हामीहरू गाडी लिएर नै आउँछौं अनि घरमा पनि पुर्‍याइदिन्छौं । तर आजलाई फर्कनु भए हुन्छ । दीपेन्द्र सरकारको पोष्टमार्टम लागी पर्खेर बस्नु पर्दैन ।”

त्यो सैनिक त्यति भनेर फुत्त भित्र पर्यो । डाक्टर र प्रहरीहरू अधिकृत पल्याकपुलुक यताउति हेरे । अनि फुत्त-फुत्त बाहिर निस्किए ।

बारम्बार अपमान र पीडाले पि्लिएका डाक्टर र प्रहरीहरू यसपालि भन् पीडित भए । भन् आज त्यो सैनिक रहस्यमय तरिकाबाट कुरालाई बटार्नु अनि विचित्र तरिकाबाट बठ्याई देखाउनु, उनीहरूलाई सत्यै भएन । घर पुगेपछि पनि कसैको मन सेलाउन सकेन । डाक्टरहरूको आँनो स्वविवेकको मात्र नभई राष्ट्रिय अपमान थियो । अपमानको साथमा प्रतिकार गर्न नसक्ने निरीहता । डाक्टरहरूमध्ये डा. हरिहर वस्तीको आन्तरिक पीडा यति विघ्न चढेको थियो कि ! उनले आफू भित्र मात्र गुम्साउन चाहेनन् । किनकि डा. हरिहर वस्ती आफू “मानव डाक्टर” मात्र नभई “कानुनी विद्वान” पनि थिए । एकातिर कानुनी विद्वान, अर्कोतिर अनुभवी पोष्टमार्टम डाक्टर तर अपमान र पीडाको त्यत्रो प्रहार, नियम-कानुनको त्यस्तो उपहास । उनको छटपटी बढ्नु स्वभाविक थियो । उनले सिन्धुनाथ प्याकुरेललाई फोन लगाई हाले । सिन्धुनाथ प्याकुरेल थिए “नेपाल वार एसोसिएसनका” अध्यक्ष ।

“वकिल साहेब ! हामीहरू राजा-रानी र दीपेन्द्र सरकार पोष्टमार्टम गर्न छाडनी अस्पताल गएका थियौ तर पोष्टमार्टम गर्न पाइएन नि ! हामीहरू त त्यसै फर्कियोँ ।”

“मैले थाहा पाएको थिए- तपाईंहरू पोष्टमार्टमको लागि अस्पताल जानुभएको छ भन्ने ! किन ? के भयो र पोष्टमार्टम गर्न पाउनु भएन त ! सबै नियम पुर्‍याएर जानु भएको थियो भने पोष्टमार्टम गर्नुपर्ने हो । मुचुल्काको लागि प्रहरी फोर्स पनि लगनुभएको थियो ?”

“नियम पुर्‍याएर नै गएका थियौं । प्रहरीहरू पनि सँगै हुनुहुन्थ्यो । आज तीन-तीन घण्टा बाहिर बिरामी कुरुवा घरमा कुरेर बसियो । ढोकाबाट भित्र छिर्ने नै दिइएन । हिजोचाहिँ राजा-महाराजाको पोष्टमार्टम गर्न पर्दैन भनेर फर्काईदिए । आजचाहिँ दीपेन्द्र सरकारको पोष्टमार्टम हामीहरू आफैँ गर्छौं भनेर भित्र पस्नै दिइएनन् ।”

“कहाँ त्यसरी हुन्छ ? यदि पोष्टमार्टम नगरी दाहसंस्कार गरियो भने त्यसको जिम्मेवारी शव दाहसंस्कार गर्नेले दिनुपर्छ । अब जनता चनाखो बेला आयो । अटेरी गरी दीपेन्द्रका शव बाहिर निकालियो भने हामीहरू सडकबाटै शव जफत गर्छौं र आफैँ पोष्टमार्टम गर्छौं । तपाईं तयार भएर बस्नुहोस् ।”

तर त्यही साँभ पोष्टमार्टम नै नभई दीपेन्द्रको दाहसंस्कार भयो ।

लेखकको प्रकाशोन्मुख उपनयास “किन भत्काइयो त्रिभुवन सदन”को एउटा भाग ।

बसुदेव हुन नसकेको बुवा

म

जन्मदै

कंश मामाले

आमा लानु भयो

भाईहरुलाई जस्तै

मलाई

बसुदेव बुवा चाहिएको थियो

अपसोच

उर्लदो नदीको भेलबाट

त्यो मुसलधारे पानीबाट

मेरो बुवाले मलाई रोक्नु सक्नु भएन

म निरर्थक निरर्थक भिजे

आकाश को पानीबाट

धरती को पानीबाट

कुनै

नागराज थिएन

मलाई त्यो घनघोर वर्षाबाट बचाउने

न कुनै गन्तव्य थियो

गोकुल जस्तो छोटो

बुवा हिँडी रहनु भयो

हिँडी रहनु भयो

पानीका छाल संगै लड्दै, डुब्दै

कुनै भविष्य थिएन

मेरो

न कुनै भविष्यबानी थियो

न कोइ आगमन को प्रतिक्रिया थियो

न कुनै छत्रछाया

बुवा मलाई छोडेर

फर्किन हिँडेको



मनोज प्रधान

नर्थ क्यारोलाइना नेपाली साहित्य समाज

तर कुनै

गोकुल थिएन

न कुनै नन्द राजा न यसोदा रानी

बुवा हिँडी रहनु भयो

भेल कहिले थामिएन

मुसलधारे पानि कहिले रोकिएन

म भिजि रहे ! म रुझी रहे !

Best wishes to the Nepalese Association of Southeast America (NASeA) and Association of Nepalese in Midwest America (ANMA) for the grand success of the Joint Convention hosted by Greater Charlotte Nepalese Association (GCNA) in Charlotte, North Carolina, September 1-3, 2017

**Dr. Choodamani Khanal,
Sarita, Hrit and Hriman
Khanal
Miami, Florida**

जीन्दगी

रूनेहरू "आशु" भनेर बाँच्छन् जीन्दगी।
हाँसेहरू "हाँसो" भनेर साँच्छन् जीन्दगी।
जस्ले जे जे भने पनि ,
आशु- हाँसोको जालमा जकडीएको
एउटा जादु कलाकारको क्षणीक
खेल हो, यो जीन्दगी ।

जाहाँ हाँसेहरू अाँशु कुरेर बस्छन्।
रूनेहरू हाँसो खोजेर हीड्छन्।

समय निरन्तरताको चक्रमा
कहीले धूप , कहीले छाया बनेर आफ्नै गतीमा
घुमीरहन्छ जीन्दगी!, चलीरहन्छ जीन्दगी!!
न त हार हो यो, न त जीत नै।
न त रात हो यो , न त दिन नै।

अभीनयको सही कुशलता हो जीन्दगी!!
समय उपरान्त रँगमन्चको पर्दाबाट स्वत
सबैले अोज्ञेल हुनुपर्ने
केवल एउटा क्षणीक खेल हो जीन्दगी!!
अिन जन्म बारपारको रेफ्री हो जीन्दगी।।



उर्मिला निर्दोषी

अध्यक्ष,
अनेसास , मिजौरी चयाप्टर |
ANMA-बोर्ड मेम्बर,
संयोजक, महिला फोरम
१३औं संयुक्त सम्मेलन, NASEA/ANMA
नर्थ क्यरलायना, अमेरिका |

Best wishes to the Nepalese Association of South-east America (NASEA) and Association of Nepalese in Midwest America (ANMA) for the grand success of the Joint Convention hosted by Greater Charlotte Nepalese Association (GCNA) in Charlotte, North Carolina, September 1-3, 2017

Satish, Ranjana, Shashank & Shristi Gupta
Greer, South Carolina

Best wishes to the Nepalese Association of South-east America (NASEA) and Association of Nepalese in Midwest America (ANMA) for the grand success of the Joint Convention hosted by Greater Charlotte Nepalese Association (GCNA) in Charlotte, North Carolina, September 1-3, 2017

Krishna Devkota and family
Atlanta, Georgia

म्यादीमाइला



डा. ऋषि बस्ताकोटी

(नर्थ क्यारोलाइना, अमेरिका)

जनताको सरकारले
अब समयको सरोकार फेर्नेछ
र तिमी जस्ता जनतालाई बार बार हेर्नेछ ।

मधुमाइला
हिजै जस्तो लाग्छ-
जोल्दजोल्दैको हलगोरू फुकाएर,
चराउँदा चराउँदैका गाइ-बाख्रा गोठमा छोडेर
तिमी म्यादी पुलिस भएको ।
हिजै जस्तो लाग्छ-
देशको मुहार फेर्ने
चुनाव गराउन भनेर
तिमी रातो टोपी लगाउँदै
कटबाँसको लट्टी टेकेर
सातदोबाटो भन्ज्यांगमा गएको ।

मनमा अनेक रंग बोकेर,
मनमा अनेक तरंग बोकेर,
तिमी देशको कायाकल्प गर्ने
संकल्पमा सामेल भयौ,
जनमतले देश बनाउँछ भन्ने अभिमत बोकेर
लाए अह्नाए बमोजिम
तिमीले दुनियालाई
लामबद्ध गरायौ,
आ-आफ्नो अभिमत 'बकस'मा
खसाल्न खटायौ
र चुनिएकाहरूलाई राजधानी पठायौ ।

मधुमाइला
जोल्दा जोल्दैको हलगोरू फुकाएर,
चराउँदा चराउँदैका गाई-बाख्रा छोडेर
देशको लागि कटबाँसको लट्टी बोक्दा
तिमीलाई लागेको थियो -
तिमीले जोगाएको मतपेटिकाले
राजधानीमा सरकार फेर्नेछ,

हो मधुमाइला समय फेरियो,
सरकार फेरियो,
तिमीले राजधानी पठाएकाहरू फेरिए,
आ-आफ्नो अभिमत जाहेर गर्न मत-पत्रसाथ
तिमीले खटाएकाहरू पनि अहिले
कोही खोरिया बाँझै छोडेर
कोरिया पसे/पस्दैछन
कोही अरवको तातो घाममा
चरा झैं खसे/ खस्दैछन ।
तिम्रो गाउँमा
कहिले रुपका कुरा गर्नेहरू आए,
कहिले सारका कुरा गर्नेहरू आए
तर
व्यवहारका कुरा गर्नेहरू कहिल्यै आएनन ।

समयले दिएको पहिचान
तिमी अब
मधुमाइलाबाट "म्यादीमाइला " भयौ,
अब तिम्रो नाम फेरियो - मधुमाइला

(Continued from page 47)

म्यादीमाइला भएर तिमी
हिजो जस्तै अझै
साहुका खेतमा गोरू नार्दैछौ,
चारआनेको पाखामा गाई चराउँदैछौ
र समयको उही उपक्रमलाई छोरानातिसम्म सराउन्दैछौ
र पनि मनमा लागेको भन्न डराउँदैछौ ।

म्यादीमाइला
पृथ्वीको अर्को गोलार्धमा बसेर सुन्दैछु
र तिमीलाई नै सम्झेर
दिमाग फनफनी घुमाउँदै गुन्दैछु
फेरि तिम्रो गाउँतिर
तिम्रो ठाउँतिर
समय फेरियो रे,
साल फेरियो रे
४७ अब ७४ भैसक्यो रे !
सारका कुरा गर्नेहरू,
रूपको कुरा गर्नेहरू
सबै एक-से-एक
नया भाखा लिएर आउँदैछन् रे
राजतन्त्र-प्रजातन्त्र-लोकतन्त्र-गणतन्त्र
अनेकानेक तन्त्रैतन्त्र !

यसपटक पनि
जनताको अभिमत लिन
सातदोबाटोमा जनमत हुँदैछ रे
यसपटक
तिमी होइन
तिम्रो छोरो
उसै गरी
तिमीले जसै गरी
रातो टोपी लगाएर
कटबाँसको लट्टी टेकेर
मत-बाकस जोगाउन
म्यादी पुलिस हुँदैछ रे

हेरौं

यसपटक

सातदोबाटोमा खसालेको मतले

कुन बाटो लान्छ,

तिम्रो अभिमत पनि सुन्छ

या फगत तिम्रो "म्यादीमाइला" को चिनारी

तिम्रो छोरामम्म सारेर जान्छ!

Best wishes to the Nepalese Association of Southeast America (NASeA) and Association of Nepalese in Midwest America (ANMA) for the grand success of the Joint Convention hosted by Greater Charlotte Nepalese Association (GCNA) in Charlotte, North Carolina, September 1-3, 2017

**Dr. Prakash Malla
&
Anju Malla
Atlanta, Georgia**

देशको माया

प्रकृतिका विविधता हिमाल पहाड तराई
जडिबुटी हावापानी होचो अग्लो फैलाई
गुरास डाँफे संसारकै नौलो भाका फैलाई
टाढा बसी देशको माया कति छ नि मलाई

आफु जस्तै साथी भाई पढ्दै होलान स्कुलमा
ज्ञान चक्षु बिराट सोच बनाउने मन्त्रमा
शिक्षित ज्ञानी बन्दै उनि गर्ने होलान भलाई
टाढा बसी देशको माया कति छ नि मलाई

अधि बढोस मेरो देश संसारै कै नामी होस्
राष्ट्रियता देश प्रेम सबै भन्दा माथि होस्
मेहनत र इमान्दारी मूल मन्त्र बनाई
टाढा बसी देशको माया कति छ नि मलाई

सिधा साधा जनप्रिय नेपाली हुन् ति कति
इमान्दार मेहनती संसार कै ति ख्याती
धर्म भाषा जातजातिको कस्तो राम्रो बुझाई
टाढा बसी देशको माया कति छ नि मलाई



निरपा रेग्मी

डालस टेक्सास, अमेरिका

ठुलो ठुलो आन्दोलन र परिवर्तन भा छ रे
मेरो देश नेपाल पनि छिटै धनि बनछ रे
विधान बाटो खाने पानी सबै मिलि बनाई
टाढा बसी देशको माया कति छ नि मलाई

संसार हेरी आफ्नो देसको तुलना र उचाई
सगरमाथा चुचुरो र सिदार्थ ले चिनाई
बाहिर बसी देशलाई पढदा गैरो रैछ बुझाई
टाढा बसी देशको माया कति छ नि मलाई

Best wishes to the Nepalese Association of
Southeast America (NASeA) and Association of
Nepalese in Midwest America (ANMA) for the
grand success of the Joint Convention hosted by
Greater Charlotte Nepalese Association (GCNA)
in Charlotte, North Carolina,
September 1-3, 2017

Girwan Pandey & family
Atlanta, Georgia

Best wishes to the Nepalese Association of
Southeast America (NASeA) and Association of
Nepalese in Midwest America (ANMA) for the
grand success of the Joint Convention hosted by
Greater Charlotte Nepalese Association (GCNA)
in Charlotte, North Carolina,
September 1-3, 2017

Namita Ghimire & family
Atlanta, Georgia

गजल

उस्को अनि मेरो नाता टुटेकोमा भोज हुदैछ।
उस्का ति ब्यबहारले मन रुटेकोमा भोज हुदैछ।।

आउनु होला सत्रु सबै मित्र लाइ स्वागत गरे ।
बनि...राको घर आज उठेकोमा भोज हुदैछ।।

स्वार्थी रैछ दुनिया यो छल्कपट मात्र देख्छु।
आफ्ना सबै पराई बनि जुटेकोमा भोज हुदैछ।।

मनमा राखे मुटु दिए.. सर्वस्व नै लुटाइदिए।
त्यहि आदतले आदि जीवन लुटेकोमा भोज हुदैछ ।।

छोरी तिम्रो अस्तित्व ...शिशु सरी हुन्छ भन्थ्ये।
भाविलेखा....एेना सरी फुटेकोमा भोज हुदैछ।।

आमा बाबा पराई भए... पराई झनै पराई बन्यो।
उसै संग मनको नाता छुटेकोमा भोज हुदैछ।।

घर परिवार..अग्नि सांक्षी ..लगनगाठो बधाएर।
सातै सेरा.. अग्नि को राप सुकेकोमा भोज हुदैछ।।

उस्को अनि मेरो नाता टुटेकोमा भोज हुदैछ।
उस्का ति ब्यबहारले मन रुटेकोमा भोज हुदैछ।।



गिता कँडेल

नर्थ क्यारोलिना
हाई पोइन्ट

Best wishes to the Nepalese Association of Southeast America (NASeA) and Association of Nepalese in Midwest America (ANMA) for the grand success of the Joint Convention hosted by Greater Charlotte Nepalese Association (GCNA) in Charlotte, North Carolina, September 1-3, 2017

**Dr. Khusi Ram, Ambika
& Binita Tiwari
Jackson, Mississippi**

Civic Engagement and Youth Empowerment of Nepali in America: Student Writing Contest 2017

NASeA/ANMA has envisioned our prosperous future by making civic engagement and youth empowerment of Nepali as the theme of this year’s joint convention. Youth civic engagement leads to increased success in school and greater civic partnership later in life. Producing empowered young citizens should be one of the main target of our community. A good capable citizen proud of himself and his heritage is an asset to not only the community but also to the nation and beyond. And the seed of this citizenship is much better inculcated earlier in life by engaging them in volunteering and self-discovery.



Dr. Sushama Pradhan

Coinciding with the theme of the joint convention, children were given writing topics related to the volunteering, empowerment and Nepal. I was very much delighted to see the feeling, attitude and insight of the Nepali children through their writing. The essays reflected their love of their heritage, their enthusiasm towards volunteering, and their desire to be empowered citizen. The community and its organizations should continue to kindle this passion.

As a coordinator of the student writing contest committee, I would like to thank all the participants, who took time out of their summer holiday to express their feelings, participants. knowledge, and thoughts in this year’s writing contest. Once again, congratulations to all the winners and thanks to all the

I would also like to offer my sincere thanks to the prize sponsors **Ms. Prarthana Singh and Mr. Rajesh Singh** from Charlotte, NC; **Mr. Shailendra Bajracharya and Ms. Sushma Bajracharya** from Atlanta, GA; **Dr. Sanjeeb Sapkota and Ms. Sabina Sapkota** from Lawrenceville, Georgia and **Mr. Dinesh Khatiwada and Dr. Laxmi Khatiwada** from St Port Lucie, FL for their generous financial support. Without these sponsorships, this program would have not been able to create more than a decade long history. Additionally, I would like to thank NASeA and ANMA for understanding the immense value and implication of this contest. Last but not least, I am also very thankful to all of my essay committee members.

I am very grateful to Mr. Bimal Nepal, President of NASeA; Mr. Bala Ghimire, President of ANMA; and Mr. Rajesh Singh, Joint Convention Chair for their continuous support and dedication.

Brief information of the 2017 NASeA/ANMA writing contest is provided below.

Entry Levels/ Titles	Winners	Prize	Sponsors	Judging Committee Members
High School Empowering Nepali Youths through Civic Engagements for Better Citizenship	1 st Subodh Shakya, FL 2 nd Bishakha Oli, VA 3 rd Abhi Bastakoti, NC	\$300 \$100 \$50	Mr. Rajesh and Mrs. Prarthana Singh Mr. Shailendra and Ms. Sushma Bajracharya	Dr. Sapana Adhikari, NC Dr. Gyanendra Pokharel, Calgary, Canada Ms. Srijana Sharma, GA
Middle School My Volunteering Experience	1 st Saugat Shrestha, FL 2 nd Smarika Nepal, FL 3 rd Sharon Shrestha, Calgary, Canada	\$100 \$75 \$50	Dr. Sanjeeb & Mrs. Sabina Sapkota, (Lawrenceville, GA)	Dr. Niroj Basnet, GA Mr. Binod Basnet, FL, Mr. Jyoti Vaidya, ON, Canada Ms. Phoebe Pradhan, NC
Elementary School Nepali Item at My Home	1 st Kavya Lamicchane, NC 2 nd Trisha Chapagain, FL 3 rd Koyel Bastola, NC	\$100 \$75 \$50	Mr. Dinesh & Dr. Laxmi Khatiwada	Ms. Pammi Parajuli, NC Mr. Sushil Raj Sharma, KY Ms. Laxmi Khatiwada, FL Dr. Rishi Bastakoti, NC

A Helping Hand for Our Culture

According to the New York Times, civil engagement is defined as “Working to make a difference in the civic life of our communities and developing the combination of knowledge, skills, values and motivation to make that difference.” Throughout the United States, student can take part in various volunteering activities; whether it is from volunteering at a soup kitchen to volunteering at the local library, civil engagements provide an opportunity to give back to the community while benefiting yourself. Students will earn volunteer hours and awards for their hard work and dedication towards improving their community. To empower these exceptional students, the Nepali organization must create some incentives for the students. With the combination of incentives and the sense for giving back to their community, the Nepali organization will improve overall and create model citizens from the Nepali youth group.

The famous civil rights activist, Martin Luther King Jr., once stated that “Life’s most persistent and urgent question is, what are you doing for others”. With hundreds of different opportunities to give back, students need to find something that they find interesting and care about enough to give a helping hand. In my first year at Nova High School I took part in the prestigious debate program. In addition to competing at various tournaments, I also volunteered at the Nova Invitational Debate Tournament. This was a great opportunity for me to give back to a program which taught me so much, and I received 20 service hours for my participation. Providing service hours is a great way to encourage Nepalese youth to take part in civic engagement. Not only does this help students complete high school graduation requirements, it also improves their resume for college applications and internships. According to Gae Lynn-Woods, a former novelist, she states, “Volunteer work is also an important part of your resume. A history of volunteering demonstrates your commitment to the community and a willingness to work for the betterment of others.” The implementation of the service hour system will encourage more students to take part in civic engagements within the Nepali community, which ultimately helps the community run in an improved fashion.

Students learn a lot about themselves and their community



Subodh Shakya
Florida

*1st prize winner in High School category of 2017
NASeA/ANMA writing contest*

through civic engagements. Many Nepali students across the United States have shown an interest in learning about their heritage, and involving them in the organization of cultural events is a great way to teach them. Personally, I learned a lot about Buddhism helping my parents set up festivities for the annual Buddha Pooja celebration. I saw the different rituals we performed at the event beforehand and got a deeper understanding of their purpose. During these celebrations, volunteers can organize the event schedule, put up decorations, and assist with the processions and learn the culture and history behind our Nepalese traditions. Furthermore, partaking in volunteer opportunities makes students more involved within their communities. By working on these projects, students will develop a sense of commitment and belonging to the Nepalese community. On a larger scale, students begin to become more aware of issues within their neighborhood and begin to formulate ideas to fix these problems. For example, students can start to volunteer at soup kitchens and understand problems of poverty within their own neighborhood. This will open student’s eyes to the outside world and issues that are persistent around them.

The Nepali organization can also create a tight knit community by providing the opportunity for upper level students to help run the pathsala teaching sessions. These students can be tasked with setting up the sessions, creat-

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ing innovative and exciting educational activities, and conducting teaching sessions for younger students. These peer tutoring sessions will be extremely beneficial for both the teacher and student. In an article posted on TIME magazine by Annie Murphy Pail quotes Roman philosopher Seneca, who stated, “While we teach, we learn”. The article continues by saying, “Students enlisted to tutor others . . . work harder to understand the material, recall it more accurately and apply it more effectively.” Teaching offers the excellent opportunity to convey knowledge to next generation students and simultaneously fortify the information for the teacher. Furthermore, the Nepali organization could also provide tutoring sessions for math, science, and other subjects. These teachers can act as a mentor and a role model for the younger students. Younger students can be influenced easily and assigning a mentor can guide the student’s life. Providing these sessions will improve students academically, socially, and as a person.

Many organizations are built upon the support from the local community and volunteers. The Nepali organization is no exception. The Nepali organization has done a good job catering to adults in the community. Many community members enjoy sharing their talents such as dancing and poetry, and participating in our celebrations. While our establishment has helped conserve the Nepalese heritage, we need to involve our youth to preserve our traditions and language for future generations. Promising first steps have already been made; groups from pathsala choreograph dances and songs and organize sports teams to participate in cultural events and holidays. However, further steps such as incorporating service hours and launching a mentorship program are needed to not only empower our youth to become better citizens, but also impart our passion and love for our culture and heritage.

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Shyam, Gita & Image Basnet
Wildwood, Missouri

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Sushil Nepal & Jyoti Karki
Charlotte, North Carolina

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Udhav Karki
Raleigh, North Carolina

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Tara Pun Magar
Atlanta, Georgia

Best wishes to the Nepalese Association of Southeast America (NASeA) and Association of Nepalese in Midwest America (ANMA) for the grand success of the Joint Convention hosted by Greater Charlotte Nepalese Association (GCNA) in Charlotte, North Carolina, September 1-3, 2017

Yogeshor Karki, Joseph A. Karki
Atlanta, Georgia

Empowering Nepali Youths through Civic Engagements for Better Citizenship

Having come to the United States at the tender age of seven, much of my memories of Nepal existed in a hazy realm of twinkling “*juntaras*” and radiant sunsets overlooking a mountainous horizon- mere snapshots in time of what seemed like a completely different life. As I grew up, my family tried their hardest to teach me the values and culture of Nepal, never once letting me forget where I come from. However, in typical teenager fashion, I got so caught up with my life here that my school and friends took precedent over all else. As the years passed, lingering memories such as the pitter-patter of rain during the monsoon season or the echoing sound of laughter following a boisterous round of “*deusi-bhailo*” became increasingly difficult to recall. Before long, Nepal and all its beautiful memories were fading, a part of me also disappearing in the process.

I mention all this because I believe it is necessary for one to understand where I am coming from to appreciate just how big of an impact civic engagement has had on my own sense of identity. A volunteering opportunity was presented to me the summer of 2016 by a non-profit organization called Society of Ex-Budhanilkantha Student (SEBS)-North America. The opportunity consisted of me attending Budhanilkantha School (BNKS) in Kathmandu, Nepal and acting as an assistant teacher to teach the students English and Swimming. There was a part of me that was understandably frightened, after all, it was my first time going back to Nepal in nine years. By the time my departure date rolled around, I was a nervous ball of fear. In retrospect, it didn't help me calm down that I went in with a predetermined notion of encountering more differences between my life here in America and the students' life in Nepal- a bias that would later prove to be completely false.

Part of the deal that allowed me to tutor students at BNKS also required me to attend regular classes as a normal student. Therefore, as I passed my knowledge onto the younger students, whether it be through reading to them or teaching them about American pop-culture, I also retained quite a bit of knowledge by sitting in classes with students



Bishakha Oli
Virginia

*2nd prize winner in High School category of 2017
NASeA/ANMA writing contest*

of my own age. For example, in History class, I learned about Nepal's brand-new Constitution and how it was heavily influenced by the British parliamentary system of government. Additionally, thanks to my prior knowledge of America's government, I was able to compare and contrast the American and Nepali constitutions in a new light, with regards to the novel federal structure the latter was seeking. Attending the History class and talking with my peers after school also expanded my previously limited knowledge of Nepali politics, and the different groups that held power in Nepal's government, such as Maoist, Nepali Congress, UML, RPP, and the Tarai based parties. Now, whenever my family discusses Nepal's politics and news, I can contribute and add my own two-cents to the conversation. Having been detached from Nepal's community for so long, I had stopped paying attention to such things as current events, however going back to Nepal has taught me that it is even more important for me to keep up to date in such matters because no matter where I am, I am still a Nepali and it is my civic duty to educate myself about Nepal.

BNKS is an all residential boarding school, therefore, I spent most of my time with the girls of *Tilicho House* -

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one of the six female dormitories. In spending so much time with them, I began noticing things I had previously been blind to, such as the many privileges I took for granted. For example, this year the school celebrated 25 years of Co-Education. I could not imagine that less than 30 years ago my peers would not have received the education they deserve simply because of their gender. My uncle graduated from BNKS in 1993, but my mom never had that opportunity. In talking to him I discovered that it was only in his second to last year of high school, 1992, that girls were even allowed to enroll into the school. Even in an equality conscious society such as the US, gender-bias is something women and men go through every day. In a developing country such as Nepal, this is an even bigger problem, and unfortunately, girls have systematically been discriminated against in Nepali society for far too long. During my time at BNKS, I witnessed the effects of education and equal opportunities on the female students- a truly humbling and eye-opening experience that struck me to my core. Every student at BNKS, girls and boys seem to realize that going to such an inclusive and prestigious school meant utilizing their resources to the fullest and engaging in everything the school has to offer. Not only did getting to experience such determination first hand teach me more about my culture and where I come from, but it also inspired to make the best of what I have here in the US.

Nepali organizations can promote and provide civic engagements to youths such as myself by offering volunteering opportunities similar to the one that was offered to me by SEBS-NA, in addition to promoting culture focused activities such as a leadership club here in America. By doing so, these organizations can play a role in inspiring the youths of today to be the leaders of tomorrow. I went to Nepal with the hope of giving back and helping others, however, I realize now that Nepal has given me a lot more than I could ever repay. It has given me friends to last a lifetime, and memories that I will cherish forever. It has given me a newfound appreciation for my background and heritage, making me proud to be a Nepali. Last but not least, in the process of it all, it has helped me find myself, and for that I am eternally thankful.

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Bharat Kandel, Kamal Thapa, Sivani Kandel and Avi Kandel
St. Charles, Missouri

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Krishna Shrestha & Sunita Shrestha
West Palm Beach, FL

Empowering Nepali Youths through Civic Engagements for Better Citizenship

When I first moved seven years ago from my dear home Nepal, I felt different from most others around me. I was not only different from my other purely Canadian peers, I was also disconnected from most of my Nepali peers. Having been raised in Nepal until I was 10, I was quite unlike those born in North America. Although they considered themselves of Nepali descent, there was a disconnect in culture between someone like me who was raised there versus someone who was raised in a Canadian society. There was a lack of understanding and appreciation of our culture. It was almost as if there was shame involved in being Nepali, as if we were impure because we were not strictly Canadian. Now that I have spent years in north America and can see things from both perspectives I realize how important it truly is to preserve our heritage in this massive melting pot in order not to be assimilated. Our values and identities will change and adapt according to the surroundings we are in and our ideas will combine with those of western society but we cannot lose sight of our roots. We need to inspire and empower each other to become better citizens so we can be proud of our Nepali origins. Through my volunteering experiences with the Calgary Nepalese Community Association (CNCA) over the years, I have come to understand the actions that must be taken to create better civic engagements, preserve our culture, empower each other, and create interest and understanding in the new generation of Nepali children. Volunteering and participating in Nepali festive events, working at a Nepali school, and coming together for humanitarian causes in times of chaos are all a few actions that must be taken for better civic engagement.

One of my fondest memories after coming to Canada were the days me and my family would join all the Nepali people in our city and come together to celebrate our beautiful traditions. These events would take place in a big hall rented by the community and we would celebrate everything from new year and Christmas, to Dashain and Buddha Jayanti. There would be hundreds of familiar faces and even some non-Nepali guests that would accompany us to appreciate our culture and try our cuisines. For



Abhi Bastakoti
North Carolina

*3rd prize winner in High School category of 2017
NASeA/ANMA writing contest*

someone like me who had just moved from Nepal this was like home. Although I knew there would never be a replacement for the community spirit you could feel in the neighborhoods of Nepal, this was the next best thing. We would work extremely hard to bring as many people to these events as possible. I look back at these precious moments with nostalgia because the community and closeness I felt was like a real Nepali family. I would always enthusiastically anticipate the next event where I could once again see all my Nepali friends and talk about our exclusive millennial immigrant struggles. Being a minority in a massive country made me realize how important it is for us to stick together. The countless hours I spent designing the calendars and brochures, and helping set up for festivals taught me so many valuable lessons about community engagement that I would not trade it for anything else.

Another fulfilling way for me to give back to the community was volunteering in the local Nepali school. Helping in schools is an amazing way to improve civic engagement for youths who already have the knowledge to share. Teaching the new generation of Nepali children about our language, our cultural stories, and practices was one way

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for me to pass on all the important lessons I learnt from my heritage. Making sure proper values were ingrained in the minds of the young was an important job as it made me feel that the Nepali spirit would be preserved. In the Nepali school, children would be assigned something new every week to research. They would talk to their parents, search the internet, and even video call their grandparents curiously looking for answers to their own cultural roots. This sort of self-exploration teaches children to be inquisitive and appreciative of their own culture. Some day they too will pass on the knowledge they acquired. As Nepali youths, we need to lead and empower each other so we can help the next generation after us. Nepali school is one of the best platforms for giving back to our community and teaching proper values.

Lastly, in times of Chaos, good people will come together no matter what nationality, to show solidarity for a common humanitarian cause. During the devastating 2015 Gorkha Earthquake, my friends and I decided we needed to do our part in helping our home country. What originally started six Nepali students from my school, turned into a big crew of new faces of all backgrounds. We fundraised

for an entire month and spent all our earnings on one school in the deprived Majhi community in sindhupalchok. We bought bags, notebooks, pencils and erasers for all the earthquake affected children. Volunteering for the earthquake fundraiser made me realize how united and similar we all truly are. It was moving to see that these strangers that had little connection to my home country were willing to work so hard to make a difference in the life of others. Although in the grand scheme of things our contribution maybe small we made a big difference for a select number of people.

To summarize, participating and volunteering in organizations not only create a productive and helpful community but also leave you feeling fulfilled. There are many ways to empower and promote civic engagement among Nepali youths but the most effective methods in my experience have been hosting and volunteering in Nepali community events, teaching in local Nepali schools, and coming together in difficult times for humanitarian causes. To create a better society and to grow individual leadership confidence, you need civic engagement. Working for society is an action that is always rewarding to everyone involved.

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September 1-3, 2017

**Shiva Bista, Shirisha Bista,
Supriya Bista, Sophie Bista**
North Carolina

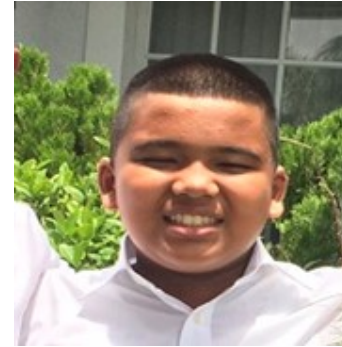
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**Madhav Dhakal, Susma,
Sunam & Susan Dhakal**
North Carolina

My Volunteering Experience

To start off, volunteerism is the use or involvement of volunteer labor, especially in community services without expecting any compensation. This kind of help is selflessness and any individual does such a service on his or her own behalf. I have also done many of volunteering for many nepali organizations in recent years. The first volunteering experience I ever had was in the year 2014 when I volunteered for the Abi Kattel Memorial Foundation during their annual 5k run/walk where I helped with registration, food preparation, and giving out water for the runners. Since then, I have volunteered for the foundation annually and I have even started running the 5k annually. This helped me to realize how much I enjoy helping people and learn to participate in 5 K run. I also volunteered at the registration desk at a NOA (Newah Organization of America), Florida Chapters' event. I saw there are many ways to dress in the nepali culture and distinct types of dances from all over Nepal. I saw costume such as the usual casual nepali clothing and many more traditional outfits to perform dances, plays, and songs. The plays that I saw while volunteering taught lots about my Nepali culture, such as the stories of the gods and goddesses that we worship in Hinduism, for instance, the story of Ganesh or Hanuman. The whole volunteer service at that event reminded me of my nepali roots and made me feel closer to my culture. This proved that the Nepali culture is unique and rich. It is good to learn about our gods and goddesses to promote and praise good values and messages from gods and goddesses. For example, the goddess Saraswati promotes the importance and significance of knowledge and education.

In addition to volunteering at the desk of the NOA, Florida Chapter, I have also volunteered at the desk of a INLS Florida Chapter's Dashain program. At this event, I observed multiple different activities and athletics, for instance, cricket, soccer, volleyball, tennis, and other sports. When I saw this, it showed me that the nepali culture also includes American activities. I realized that the two cultures can easily co-exist together. The following year, I volunteered in a separate way by acting in a cultural play where I played the role of the elephant god, Ganesh. That year I had a first experience of such kind of volun-



Saugat Shrestha
Florida

*1st prize winner in Middle School category of 2017
NASeA/ANMA writing contest*

teering. I showed other kids who did not really understand their own culture because they were never taught it. During that program, I also volunteered to dance to nepali songs such as Resham by Nepathya Band and did the traditional dhuesi bhailo song in Dourah Suruwal and Dhaka hat.

The last volunteer experience I am going to talk about is when I volunteered to raise the fund for Nepal for the 2014 earthquake victims at my school and Nepali Pathshala . I help to raise money to send to Nepal for relief after the earthquake. We raised over \$1000 with the help of the school and then sent it to Nepal and got news a few weeks later that the money had been used to rebuild a school and had given the children in that village the opportunity to learn and get an education. This made me very grateful and happy because I was helping for my native country when it needed help the most.

These volunteer experiences have helped me see that helping people while volunteering can not only be very exciting but also very interesting. It has also taught me a whole lot about my culture and that is very important to me because without knowing what my culture is I cannot know who I truly am. After participating in above volunteering activities, many people who were benefitted with these activities thank me and my group by saying "A

(Continued on page 60)

My Volunteering Experience

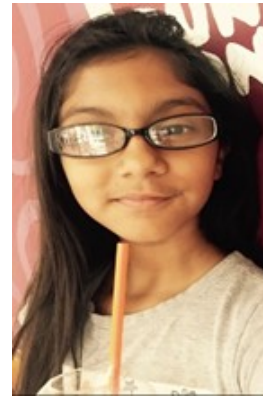
Volunteering is something that is done all around the world and can be done no matter who, or where you are, as it is the act of giving back to a group, community, or organization for the sole purpose of doing good for others. Although I may only be in middle school and barely just begun my teenage years, I too have learned the importance of volunteering through first-hand experience, especially in the Nepali community.

I may not have a plethora of experiences to list, nonetheless, the few volunteering experiences that I have had the pleasure of partaking in, have been the most meaningful and impactful experiences to me. Those experiences have better shaped my understanding of what it truly means to volunteer and made me more enthusiastic and want to proceed to volunteer as often as I can.

When I think about volunteering, a few vague memories of mine from when I was much younger come to mind, including minor things like collecting money and handing out wristbands in hallways right outside of reception halls where Nepali festivities were held. Afterwards, I remember volunteering to help clean-up the venues where the events took place.

However, one of my most memorable volunteering experiences stems from the 7.8 magnitude earthquake of April 25, 2015. That not only affected the lives of those living in Nepal, but as well as Nepalese-American community here that wanted to do anything and everything that they could. As a result of this tragedy, people all over the world were taking the initiative to raise funds and rebuild and restore Nepal to its former glory.

A fundraising event that I can vividly remember took place in early May of 2015, just weeks after the earthquake. I sold chocolate bars along with other kids in front of a gas station and collected all the money we had raised in a bucket. Among the chocolate bars being sold there were also hotdogs, hamburgers, jeri, samosas, and soda for sale. There were also activities like getting henna tattoos. Furthermore, I donated the money that I had saved over the years in my piggy-bank which was contributed to building



Smarika Nepal
Florida

*2nd prize winner in Middle School category of 2017
NASeA/ANMA writing contest*

schools for Nepal's youth organized by the International Nepali Literary Society, Florida Chapter (INLS), and I don't believe I could have spent it for a better cause. Due to the purchases, donations and the efforts made by everyone, we were able to donate all the money raised to the people affected by the earthquake in Nepal.



(Continued on page 60)

Yeti Viewpoints

(Continued from page 59)



Another volunteering activity that I have been actively a part of for the past two years is dancing in the Annual Festival of Lights Celebration that took place in the libraries of Palm Beach County organized by Nepali organizations. It was a series of performances held to spread the knowledge of Nepali culture through song and dance, especially the Deepawali/Tihar celebration. I performed our well-known Tihar song “Tiharai aayo” and explained the importance of this festival in the Nepali culture to our audiences. I also prepared the popular “Deusirey” song in both Nepali and English for our program. By doing this, I not only helped other people understand and learn more about the Nepali culture, but I, myself, learned more about our culture and heritage.



By continuing to volunteer, I believe that it has made me more aware as a person and made me want to continue what I have been doing. In fact, research shows that “Volunteering promotes people to be more active in civic engagement and concerned of citizenship; Volunteering delivers some part of public services, helping raise the educational performance of youth; Volunteering also has posi-

tive effects on volunteers as individuals, increasing their self-esteem, enhancing various skills and capacities, expand career paths, and be healthier physically and mentally.” (Wu, 2011) As stated in the quote, volunteering has positive effects and contributes to a healthy physical and mental mindset, so why not just donate some of your time to help out others and by doing so helping yourself in the process.

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Nanda Joshi, Mani Joshi
East Lansing, Michigan

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Dr. Bishnu Phuyal
Chicago, Illinois

(Continued from page 58)

friend in need is a friend indeed”. I love community works and always ready to take such opportunity to help human beings. These are the good character of a good citizen of any country. Hence, I believe that voluntarism makes any volunteer a good citizen.

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My Volunteering Experience

When I was 8 years old, my Dad had shown me images of the orphanages in Nepal. After seeing the poor conditions they were in, I wished that there was something I could do to help the kids. From that moment on, I knew that one part of my life was built to volunteer and help others who needed extra support.

As a young kid, I couldn't understand how a person could live without a family. Just envisioning a person who didn't know where they came from and didn't know who a part of them was, confused to me. I was determined to find a way to help these kids out. At school, we set up a bake sale and we made up a total of \$1600 which is about 1300000 Nepalese rupees. My dad and I flew to Nepal and started our journey to provide support for the orphanages. I knew that we couldn't just snap our fingers and give all the children in orphanages a family, so, we decided on doing something else that would help the kids stay in a safe environment. With the money, we helped two orphanages called "*Ama Ko Ghar*" and "*Butterfly Home*", rebuilding their homes and providing the kids with supplies. I taught the kids English and art, and they taught me Nepali, as I was not that developed in the language. While I was in Nepal, I noticed how the kids were happy, like a family, even though their living conditions weren't the best. They were caring towards each other and the bond that they had was unbreakable. I realized that these children had adapted and had made a family of their own. The kids had taught me a valuable lesson: to always think positive, even through the rough patches in your life. Volunteering in Nepal helped me understand how the people stick together, even through tough circumstances and that we stay united.

On April 25, 2015 our family had received a phone call. As I walked into my parents room, wondering what was going on, I could just see the colour from my Mom's face drain as she found out that Nepal had been through a very destructive earthquake. I couldn't even imagine what everyone was going through. The families who live outside of Nepal, waiting for a phone call from their relatives, hoping that they were alright. The people within Nepal, not knowing if they would survive. All these thoughts were going through my head when we got that



Sharon Shrestha
Calgary, Canada

*3rd prize winner in Middle School category of 2017
NASeA/ANMA writing contest*

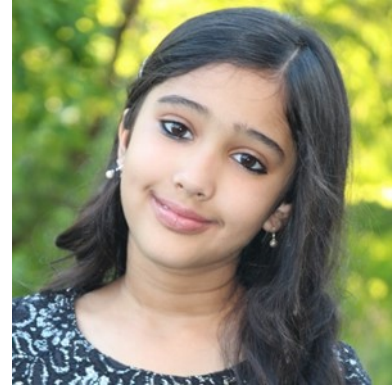
one call. This story of Nepal became the headline on international TV and every time I switched the channel, it appeared again. The whole media had blown up over this dreadful situation. I shared this information with my classmates and we came to the conclusion that we should raise funds to support the people in Nepal. As a school, we raised approximately \$3000 which is almost 2500000 rupees. We made this money by selling homemade items such as baking goods and bracelets. We collaborated with two organizations called, Calgary Nepalese Community Association and Lions Club of Kathmandu. These two organizations had also collected funds to help the people in Nepal. My dad travelled to Nepal, and with all these funds, we successfully renovated a school called "*Majuwa Primary School*", located in Kathmandu. From all the videos on the internet, as well as my Dad's input of how Nepal looked, it seemed to have damaged the people, as well as Nepal itself. But I also saw how strong the people were. In the media, it showed how people were helping others from underneath the fallen buildings and providing a place to stay for the people who didn't have homes anymore. They found a way to be tough during this harsh time. Knowing this finally led me to understand how strong and again, united our people are. The people of Nepal taught me to be strong and hold my head up high even when times get difficult.

“PANAS” a beautiful metal handicraft

Hi my name is Kavya Lamichhane and I am so happy to participate in this essay contest for the third time. I am a rising fifth grader! I picked to write about an oil lamp known as “Panas” in Nepal. The reason I picked Panas is because I am fascinated by how a piece of brass metal can be turned into a beautiful craft through hard work and imagination.

Panas is a tall brass metal craft used for religious as well as decoration purposes. This Nepali handicraft shows a great detailed workmanship of Nepali metal-smiths. A panas can come in different sizes from small to large. A small panas can be as small as 25 centimeters in height and about 2 pounds in weight. A big panas can be as long as 22 inches in height and can weight about 22 pounds. A panas can also have fine hand carvings of Lord Ganesh and Lord Kumar on the top. The idols are about 7 inches in height.

Now let’s talk about some history. The history of Nepalese handicrafts can be traced back to a very old age that is around the fifth century AD, when different religions started to form in Nepal. Hence, these artistic handicrafts have a lot of religious and cultural influence. The metal handicrafts are crafted by the skilled artisans of Nepal, particularly in the Patan area (near Kathmandu valley, the capitol city of Nepal). These families have been crafting various metal sculptures for centuries. The art of designing handicrafts of Nepal have been passed from generations to generations, and thus have helped to preserve heritage, culture and traditions of Nepal. These beautifully carved Nepalese handicrafts are very popular and demanded in foreign countries as well. Hence the export of handicrafts has become one of the largest revenue generating sectors for the country.



Kavya Lamichhane
North Carolina

*1st prize winner in Elementary School category of 2017
NASeA/ANMA writing contest*



In my home, we have different sizes of panas. A pair is in my puja room and a big one is used for decorative purpose. The biggest one is a pair of new panas with Ganesh and Kumar idols on the top. These panas have circular base and have circular carvings around the brass pole. They also have beautifully designed long leaves hanging around the panas. We use the panas to light diyas during every day pujas as well as religious festivals for an auspicious start. My mom told me that the significance of lighting diyas in Panas is that these will end the darkness and the negative vibrations. My favorite part about the panas is I get to light the diyas along with my

mom. This reminds me to stay positive, give up negative thoughts, and to do my best to help others brighten up their day.

I hope you enjoyed my essay about the beautiful piece of art from Nepal. It was a lot of fun to gather information about panas and express my connections with this piece of art.

Kumari: the Living Goddess

Today I am going to share a story behind a mask that my dad bought as a souvenir in Nepal. It was the mask of a Kumari, who is also known as the living goddess. I was so fascinated by this and decided to write about the Kumari. My family and I recently went to Nepal for a family vacation. We visited different parts of Nepal but for the most part of the vacation, we stayed in Katmandu. One day before our stay was over, my parents went for shopping, while I stayed in my grandparents' house with my cousins. When my parents came back, my dad told me an interesting incident that occurred that day. They saw lots of people coming out of a little door of an old building in Basantapur Square. They were curious to find out what this place was and saw a sign that said "Kumari House". There were a couple of people left, and they told my parents that the Kumari goddess graces the audience from the balcony every 15–20 minutes. So my parents waited and indeed, they got to see the Kumari goddess. They were very happy with the opportunity and bought a Kumari mask to share the story with me. I was so disappointed when my parents told me about the Kumari goddess because I did not get to see her. If I were not leaving the next day my dad would have taken me to see her.

Kumari goddesses are chosen by perfection. Kumari candidates belong to the Newar ethnic group. The two final candidates are put through the last test. They have to sit in a room away from their mothers. They are not supposed to cry, whine, talk, or move around a lot. This is how the Kumari goddess is chosen. People respect the Kumari goddess so much that even the head of the state of Nepal bows down to her. Most of the living goddess' time is spent praying to the Hindu gods and



Trisha Chapagain
Florida

*2nd prize winner in Elementary School category of 2017
NASeA/ANMA writing contest*

goddesses. The living goddess is to never leave her home. If she does leave her home, her feet are to never touch the ground. The goddess is also never to bleed. This is because people think that the power put in her will come out if she bleeds. That is why another Kumari is chosen when the current one hits puberty. I was sad to hear that life can be a little hard for the Kumaris after they retire. It can be difficult for them to walk properly for some time. They also have difficulty socializing with people because as the living goddesses, they are forbidden to talk to anyone they have not met before.

I really enjoyed learning about the culture of the living goddess. Even though I did not get to see the Kumari this time, I will definitely go visit her the next time I go to Nepal. I hope you will go see her too.



The Wedding Dolls

I have so many beautiful wedding dolls in my room. I like them because they show me what Nepali weddings look like. Also, I like them because they show how and what happens in a Nepali wedding. The wedding dolls make me very happy because the dolls are wearing wedding clothes. The wedding dolls make my room look like there is a wedding taking place inside it. They also have a special place in my heart because they are so life-like. They are also meaningful to me. The wedding dolls are so real because they look like mini people. They shimmer when the sun shines down on them.

Now let me tell you about the male Nepali wedding clothes. The mala on the doll is made out of golden thread. But the mala in real life is made out of a special type of grass. The grass never dies. It always stays fresh. My dad has a mala made out of that special type of grass. Also, in all of the weddings that I have been to, the groom has to wear the mala made out of the special type of grass. This special type of grass is called Bermuda. Looks like that is all about the most special piece of clothing in what the groom wears.

Now let me tell you about the female Nepali wedding clothes. The bride wears a veil over her head. My mom wore a veil over her head when she got married. At the weddings that I have been to, the bride wore a veil over her head. The bride also wears a mala made out of the same Bermuda grass the groom wears. The doll wears a sari with flowery, gold designs. But the bride's sari in real life has shiny gems and shimmering sparkles on it.

To me it doesn't matter if the dolls don't look exactly like how a bride and a groom look like during a real wedding, or what they do to my room. At least I have them and I can keep them. This is why I love my wedding dolls.



Koyel Bastola
North Carolina

3rd prize winner in Elementary School category of 2017 NAsEA/ANMA writing contest

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Bala Ghimire
Chicago, Illinois

“Hindu Festival Dashain”- Essay Contest Organized by World Hindu Federation, USA

First Position

Aakriti KC

Lakeside High School

Dashain is the longest and the most auspicious festival in the Nepalese annual calendar, celebrated by Nepalese of all caste and creed throughout the country and beyond. But with the spread of urbanization and the western influence, Dashain has become more obligatory rather than celebratory and has become a more materialistic occasion to show off rather than focusing on the cultural and religious aspects.

Dashain has an interesting religious story for its celebration. It commemorates a great victory of the gods over the wicked demons. One of the victory stories told is the Ramayan, where the lord Ram after a big struggle slaughtered Ravana, the fiendish king of demons. It is said that lord Ram was successful in the battle only when goddess Durga was evoked. The main celebration glorifies the triumph of good over evil which is symbolized by goddess Durga slaying the terrible demon Mahisasur, who terrorized the earth and the heavens in the guise of a brutal water buffalo. Dashain symbolizes the triumph of good over evil and therefore, is celebrated by all rich and poor in the country. The first nine days signify the nine days of ferrous battle between goddess Durga and the demon Mahisasur. The tenth day is the day when Mahisasur was slain and the last five days symbolize the celebration of the victory with the blessing of the goddess. Dashain is celebrated with great rejoice, and goddess Durga is worshiped throughout the kingdom as the divine mother goddess. For followers of Shaktism (a major tradition of Hinduism, wherein the metaphysical reality is considered feminine and the Devi -goddess- is supreme), it represents the victory of the goddess Parvathi (Shiva's wife. In this role she is often called Parvathi, and is more domestic and more restrained than Durga).

Dashain is celebrated during the month of Kartik (late September and early October) just after the harvest season. During the time of Dashain the weather is fair and mild. The environment is pleasing and enjoyable. All the farmers are happy and most households are filled with rice and gains. The markets are crowded by shoppers searching for clothing, luxury goods, delicious foods, and of course, the necessary goods to worship the Goddess during the period of ten days.

All the School, Colleges, Factories and Offices remain close for the celebration. People clean all the roads, and temples, and decorate to celebrate the greatest festival. In preparation for Dashain every home is cleansed and beautifully decorated, painted as an invitation to the mother goddess, so that she may visit and bless the house with good fortune.

The festival itself lasts for about 15 days (the most important days are the 1st, 7th, 8th, 9th and the 10th days) starting from the first day of Dashain with Ghatasthapana following with Nawaratri which includes Fulpathi, Maha Asthami, Maha Nawami and concluding with 10th day of Maha Dashami which is also known as the day of tika, where elders and youngsters' shares blessings with each other and wish for each other's prosperity and wellbeing. Dashain is a celebration of victory of good over bad. Dashain reminds us every year that the evil may be strong for a time but the truth and good will always prevail over it.

Day 1: Ghatasthapana Dashain

Ghatasthapana ("sowing Jamara") marks the beginning of Dashain. Ghata means "pot or vessel" and sthapana means "to establish"; the literal meaning is to establish a pot. On this day the kalash, (holy water vessel) symbolizing goddess Durga, often with her image embossed on the side, is placed in the prayer room. The kalash is filled with holy water and covered with cow dung on to which seeds are sown. A small rectangular sand block is made and the kalash is put in the center. The surrounding bed of sand is also seeded with grains. The Ghatasthapana ritual is performed at a certain auspicious moment. At that particular moment the priest intones a welcome, requesting goddess Durga to bless the vessel with her presence. Traditionally, outsiders and women are not allowed to enter. Men will worship the kalash twice a day, one time in the morning and another at night. The kalash is protected from direct sunlight and carefully watered every day. The seeds begin to sprout and by the 10th day, several five to six inches of long yellow grass (jamara) would thrive in the kalash. Regular rituals are observed till the seventh day, Fulpathi.

Day 7: Fulpathi

The seventh day of Dashain is Fulpathi. Ful is Flower and pathi is leaves and plants. The literal translation of Fulpathi means flowers, leaves and plants. The tradition in Nepal of bringing nine types of Fulpathi into the pooja room of the

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house is celebrated within the seventh day of Navaratri Pooja. Traditionally during Fulpathi, the royal kalash filled with holy water, banana stalks, jamara and sugar cane tied with a red cloth is carried by Brahmans from Gorkha, on a decorated palanquin under a gold tipped and embroidered umbrella. They partake in a three-day walk, about 169 kilometers (105 mi) away from the Kathmandu Valley with the royal kalash. The government officials also join in on the Fulpathi parade. Before when Nepal was a monarchy, the king at the time would observe the ceremony in Tundikhel while the Fulpathi parade was headed towards the Hanuman Dhoka royal palace. In 2008, after the royal family was overthrown, the two-century old tradition was changed so that the holy offering of Fulpathi goes to the residence of the president. The President has since then taken over the king's social and religious roles after the fall of the royal government.

Day 8: Maha Asthami

The eighth day is called the 'Maha Asthami'. This is the day when the fiercest of Goddess Durga's manifestations, the blood-thirsty Kali, is appeased through the sacrifice of buffaloes, goats, hens and ducks in temples throughout the nation. Blood, symbolic for its fertility, is offered to the Goddesses. Some Hindu devotees observe fasting in Asthami. The night of the eighth day is called 'Kal Ratri', the dark night. Hundreds of goats, sheep and buffaloes are sacrificed at the mother goddess temples. The sacrifice continues till dawn. While the puja is being carried out, great feasts are held in the homes of almost every citizen, where large amount of the blessed meat (prasad) are consumed.

Day 9: Maha Navami

The ninth day is called Maha Navami, "the great ninth day". This is the last day of Navaratri. Temples of Goddess Durga are filled with people from dawn till dusk. Animals, mostly black buffaloes, are slaughtered to honor Durga, the goddess of victory and might, and to seek her blessing. Military bands play war tunes, guns boom, and officers with beautifully decorated medals in full uniform stand there. The Nepalese army also sacrifices buffaloes for the official worship and pray to Durga for unassailable courage. On this very day the god Vishwa Karma, the God of creativity is also worshiped. All factories, vehicles, any machinery instruments and anything from which we make a living are worshiped. Sacrifices are also given to all moving machinery like cars, airplanes, and trucks to get the blessing from goddess Durga for protection for vehicles and their occupants against accidents during the year.

Day 10: Vijaya Dashami

The tenth day of the festival is the 'Dashami'. On this day, a

mixture of rice, yogurt and vermilion, "Tika", is prepared. Elders put this tika and jamara which is sown during the first day, 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.

The last day of the festival which lies on the full moon day is called 'Kojagrata' Purnima. The literal meaning of Kojagrata is 'who is awake'. On this day Goddess Laxmi, who is believed to be the goddess of wealth, is worshiped as it believed that goddess Laxmi descends on earth and showers whoever is awake all night with wealth and prosperity. People end the Dashain celebration by playing cards and celebrating with friends and families.

Dashain is the time when everyone all over the world comes together and celebrates what they believe in. It is a time of honor, worship, family, food, and most importantly love between family and the gods alike. Although through the years, Dashain has lost its important cultural and religious aspects, every time we celebrate the great festival and every time we pass on the traditions to our kids and grandkids, we gain a piece of our rich cultural history back. Every year we all, as Nepali citizens at heart, remember the message "Good always wins over the evil", with the celebration of the great festival of Dashain.

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Second Position**Prisha Sharma**

Brookwood High School

Growing up I always remembered fall as a time full of lively festivities. Along with the excitement of Halloween and Thanksgiving, the fall was an especially exciting time as a Nepali because of Dashain (Bijaya Dashami). As a kid, it was all about the greens and all I knew or cared about was the money that came along with the tradition. Throughout the years, through curiosity and maturity I came to know the true meaning and importance behind Dashain. Its traditional Hindu background is the celebration of the triumph of good over evil when the goddess Durga slayed the demon Mahisasur. Dashain is a fifteen-day affair and first nine days, known as Nawa Ratri, celebrates the nine days of battle between the two opposing forces goddess Durga and the demon Mahisasur. On the ninth day, Mahisasur is slain and the rest of the days are dedicated to inviting the goddesses to bless our home with many good fortunes. I come to see it as a beautiful festival that celebrates the goodness in the world.

Every year it occurs during the month of late Aswin or beginning Kartik, known on the western calendar as late September and early October. The exact holiday date is different annually for it is astronomically determined to align with the beginning lunar fortnight and to end with the full moon. This year Dashain begins on September 21st.

It is much longer than any other holiday we celebrate in our household but each day holds a special meaning and purpose. Day one is called Ghatasthapana and on this day, the clay or metal holy water vessel called the Kalash is placed in the place of worship and is filled with water and is decorated with several colors to invoke the goddess Durga to stay in the Kalash. Holy sand is also collected from the river and in turn sesame and barley seeds called jamara are planted in the sand. Once the Ghatasthapana mantra initiates, the goddess Durga is requested to inhabit the Kalash for ten days. Along with it all, a light is lit by sesame oil and is to be lit for the next ten days. The holy mantras from the secret book called Saptasati Chandi are chanted every morning until the victorious ninth day.

The next significant day is the seventh which is known as Fulpati. During this day a mixture of fulpati (flowers and plants) or Navapatrika is made. The mixture consists of banana leaves, pomegranate, rice stalk, turmeric plant, manabriksha, ginger plant, ashok, jayanti, and wood apple which symbolize the goddesses Brahmani, Rakta Dantika, Lakshmi,

Durga, Chamunda, Kalika, Sokarahita, Kartiki, and lord Shiva respectively. The Navapatrika is carried around the house and inside the home. This action invites the goddesses into our humble home and ensures us all the wonderful aspects that the goddesses represent such as health, wealth, and prosperity. Before their fall, the Shah dynasty of Nepal also carried out the tradition of fulpati in an extravagant way and even now the ritual is performed by president. The goddess Saraswati of education and knowledge is also worshipped and people of differing occupations bless their tools of success. For example, teachers will bless their books and seamstresses will bless their sewing machine.

The eighth day is known as Maha Ashtami on Kal Ratri or “dark night” and many orthodox Hindus engage in fasting but many common people also hold feasts with great quantities of meat. Nine pots are to be installed each representing one of the nine forms of Durga during Ashtami puja. Young unmarried girls are treated as the goddess Durga herself and worshipped. On this day, for some it is also customary to sacrifice animals but others choose to use fruits and vegetables such as banana or cucumber instead.

The ninth day is known as Maha Nawami and it is believed that demons may try to hide in the bodies of animals so many animals such as black buffaloes are slaughtered to honor Durga in the temple and request her blessing. The military also chimes in the celebration of victory by playing war tunes and proud officers with wonderfully embroidered uniforms also hold sacrifices in the courtyard at Hanuman Dhoka. The god Vishwa Karma, the god of creativity, is also worshipped. Various material items are worshipped such as vehicles and machinery to ensure that they will continue to make us successful and to hopefully avoid accidents.

The tenth day is the most important day during the celebration because we celebrate the victory of goddess Durga over the evil demons and is the main day of Dashain. The younger relatives are blessed with tika and jamara along with small gifts or money. Family members and relatives come from near and far to enjoy the festivities. It is continued for next four days until the full moon which marks the final phase of Dashain and the goddess Laxmi is worshipped. She is invited to homes and she brings the luck of wealth into the household.

Although originally an occasion that had a religious significance, Dashain now has an even larger cultural significance. In the motherland, Dashain translates to all families and brings people together of all economic and social classes. Everyone is given leave from work so from the poorest to the

Yeti Viewpoints

very rich it makes no difference in the spirit of Dashain. Homes are cleansed and lovingly embellished with paintings to invite the mother goddess. Several luxuries are bought as gifts to present to the ones close to us. As the first generation to be fully raised in the United States it is crucial not to neglect where we came from. Sometimes living the western lifestyle washes out who we truly are but learning more behind the time of Dashain and our culture in general richens the Nepali blood in my veins. It brings people like me, the youth, pride in their Nepali roots and one day we will install that same pride in the next generation to come.

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September 1-3, 2017

Rajesh Singh
Chairman
13th NASeA/ ANMA
Joint Convention

Third Position

Swostika Pokharel

Norcross High School

Dashain is probably the biggest festival celebrated by Hindus all around the world. It is a festival that celebrates the victory of good over evil. It is celebrated for 10 days and usually falls during the month of september or october.

Dashain is believed to be celebrated first sometime during 15th century. It is celebrated to mark the victory of Ram over the demon Ravana. Other version says that it is the day when goddess durga defeated Mahishasura the demon. Every country celebrates dashain in their own way. However, in Nepal it is celebrated by offering tika and *jamara* by elder to younger members of the family. During this process the elder member offer blessings of good health and long life. People also engage in activities like fireworks, kite flying, swings. People travel to far off places to meet their relatives. It is a time to forget about grudges against each other. Everyone pray for happiness of the greater good. This is the time of year where we all come together as one single family.

Out of the ten days, the first nine days of dashain symbolizes the battle that took place between goddess durga and demon mahishasur. The tenth day is when Durga defeated him. The first day of dashain is called Ghatasthapana, on this day a kalash is filled with holy water and covered with cow dung. As Dashain approaches kite flying becomes more and more common. Playing cards is another way for families to have fun together and make memories. People buy new clothes for themselves and for their kids. bamboo swings are installed in communities. People sacrifice animals like goat chicken and buffalo in durga or kali temples.

In conclusion Dashain is very fun and unique festival. Dashain is an amazing festival that brings all of us together. It is celebrated by all castes so this festival brings everyone together to share happiness. It helps to bond with each other. It bring all nepalese together as nepali irrespective of any caste or creed.

Citation:

www.wikipedia.com
www.timesupdate.com

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