Message from the NASeA President

Your effort to obtain Shangri-La is monumental to bridging the gap of the Nepalese diaspora.

I am excited to read what our coveted writers and contributors have to offer. I hope that while reading you are inspired and motivated to bring your stories and perspectives to light.

We are coming off of a wonderful, successful convention in the Windy City of Chicago.

Thank you to everyone in attendance, as well as those that worked tirelessly to ensure it was a grand success. We couldn’t have done it without your dedication and time. I hope our momentum can carry into our works for our beloved organization. I am looking forward to your responses on the convention and future editions of Shanghai-La.

Regards,
Madhav Dhakal
President, NASeA

May this year bring new happiness, new goals, new achievements and a lot of new inspirations on your life!

Happy New Year 2019!

Nepalese Association In Southeast America (NASeA) Executive Committee

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We have thousands of years of cultural relationships between India and Nepal. Thousands of Nepalese pilgrimages visits to Indian holy places every year including Char Dhams, Gaya, Badrinath, Kedarnath, and many more places. Similarly most of the Indians want to visit Nepali holy place Pashupatinath at least once in their life time. Thousands of Indians visit other places in Nepal including Devghat, Janakpur, Mansarobar, Muktinath, and other small places including Barah, Ridi, Swargadwari, Triveni etc. Historically, India has also been the destination of academic institutions where thousands of Nepalese got educated for a long time.

We celebrate several festival such as Dashian, although the way of celebration is slightly different in between these two countries. It is because of cultural differences; the essence is more or less the same, it is around Lord Ram or God and Goddess. While there are differences between communities in Nepal such as Bhraman Chhetri vs. Gurung, Magar, Rai, and hilly vs. Terai region. There is more influence of India in Terai. There is no Tika in Terai as well in India whereas there is more emphasis on the celebration of achievements of Lord Ram in India.

Contrary to this, there is a celebration and worship of Rawan as a God during this time in South-India. While Indian sub-continent has two distinct way of celebrating Dashain- worshiping Lord Ram in the northern parts of the sub-continent, and that of Rawan in the South. The striking thing is that the time of celebration is the same. In addition to this main celebration, there are other commonalities including calendar system (Bikram Sambat), and monthly religious events. It is not possible to describe all similarities between these two countries, which are in practice since Vedic time. In this scenario, the outstanding question is how to regulate geopolitical border so that we can regulate the customs, possible crimes, and immigration. India and Nepal being two independent sovereign countries, they have to do their business and control immigration by following international standards rules. The issue of border regulation between these two countries has been raised in formal as well as informal levels. However, it has not been settled yet. Because of an open border, several unwanted activities are taking place in the border areas, which has caused a significant economic loss to both countries although the magnitude may be different at a particular point in time. Whenever there is more loss, then they feel that we need to regulate the border in one or another way. Therefore, both countries need to agree to regulate the border if it is more beneficial for both of them. Border regulation could be helpful to reduce criminal activities and easy to track immigration. Towards this direction, a few options can be explored in the modern era. With the advancement of the technologies, it is possible to use the geographical positioning system (GPS) technologies to regulate the border between these two good neighbors and continue having an excellent relationship. The electrical or electronic fence is another option in which both countries control any unwanted activities. The traditional way of regulating borders is erecting a physical wall or an erecting barbed wire fence. However, the cost associated with it and its regular maintenance over time can go up rapidly. Therefore, border regulation based on the use of GPS technology, or electrical and electric fence may be more promising. Realizing the importance of border regulation, it is imperative to implement one of these approaches between Indo-Nepal borders by mutual understanding. This will benefit both countries in the long run.

It is essential to be mindful about the potential consequences of implementing the bordering system between these two good neighbors. While there is no doubt that it will help to minimize the unwanted criminal activities and immigration between two countries by establishing the border in place, a physical border such as a wall, barbed wire or similar structure may create a negative attitude on each other. Local people, particularly residents in the border area may not be happy with the initiative. Soft and robust border including GPS, electric or electrical may be more desirable with less negative effect on the attitude of residents. This will help to track people more efficiently, and since it is based on new technology, it can be updated regularly as it becomes available. We hope that the governments of Nepal, as well as India, will realize the importance of border regulation and implementation of one of these options for the mutual benefits and act quickly.
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Disclaimer:
Articles published in the Shangri-La are the personal thought of the Authors. The Publication committee is not responsible for its content.

आदरणीय नासा परिवार एवं स्वदेश विदेशमा रहनु हुने सम्पूर्ण नेपालीहरूमा नव वर्ष २०१९ तथा तोल ल्होछार को सुखद उपलक्ष्यमा सुख, शान्ति, सुस्वास्थ्य एबं दिर्घायुको हार्दिक मंगलमय शुभकामना!

* नासा प्रकाशन समिति *
फुल्नेछ यो जीवन!

गोमा प्रराजुली
अन्तनानी, न्युपार्क

फोस्तो तर्क गरी नबाँड सपना वस्किन्छ रिहोपनास रोगी विचन्तले बढाउँछ सत्य विच्छुह्नको भावना धर्त्तोको आणगलेस्को थोरी हन्नुहोस् अकुर प्यारो धम बनेन उत्तरी गर्दै भूस्वर्णका खातिर

१ भर्ने कार्य गरी सफाह हुँदरमा श्रीसैलको चाँदनी बम्हिन्हि प्राचीन भे त्वस्ति हुँदरमा सीन्द्रय मन्दाकिनी फुलन्छ पूर्ण सबै सुबोधको ध्वनि सारा सुस्ति हुनेछ पुष्पिक पर्दो सङ्गै सम्पूर्ण नेपालमा

२ ओखा बसू हुँदैन घामतक बनी झस्किन्छ विवाह ने माङ्छे हर्नु हुँदैन राख्स बनी तर्सिन्ध निर्माण ने माङ्छेको मनमाध्र झसकेत हुने विवाहको तरौ हो ए आमा! वनकुज्ञा, ओग्न, धुसु मुम्बाउने धम द्वी

३ थाली कार्य नयाँ, नयाँ प्रविधि झसकिन्छ नेपाल यो खोली गोर्विला हुला जमीनुटी उद्योगको चाहियो नेपाली पन सौजन्य सुल्खो हाम्रो मन साँचो क्षम गरी निङ्न्त यही नेपाल अर्थातान

४ न्यानो धामबिना भरेन तन्मा सुस्थादि भावना नौलो जामदिना भरेन जदला सिंदुर्ध सम्भावना हुन्छ धर्म सबै आचार हत्यो सोन्दरम संसाधन खोजौ राष्ट्र न्याउँ परिवर्त्त गरी फुल्नेछ रो जीवन

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होस् गर

मन बहादूर थापा
बिस्तानगर, मोरंग
हाल: भजीनिया, अमेरिका

होस् गर देश नौह्री आउँदै छ हुरी बतास अविरल वर्ष पनि हुने छ साथ साथ मा उडाउँदै तिमिह रह्लै वर्षा उन्न आउँदै छ आर्य घाट मा बगाउँदै तिमिह फोहर मैला नामै निशान नराखी आउँदै छ हुरी बतास घन घोर बर्षा पनि देश भक्ति भो भावना मा उडँदै को भुवा सारिबन्द गरे हुन्छ तिमिह रह्लै अंग बंडा का पत्र हर फिरो बोलाउँ ल्टु मिज्म आफ्नो आन्तरिक कालार हर राष्ट्र लाई राज्य राज्य मा विभाजन गर्न मुल्यै को सम्बन्ध आपनो बाह्यत झैम समझने नदौ नाला मिज्मा मा कायम गर्न पहाड पर्बत र हिमाल तेरो मेरो भन्ने तराई मन्देश पराई को भनि समझने जाहा जाति मा विभाजन ल्याउने मोका पाए देश नै बिस्तरकृ त गरी दिने अब तिमिह हर लाई जानी सके अब तिमिह हर लाई तर्क दिने होस् गर देश नौह्री आउँदै छ हुरी बतास अविरल वर्ष पनि हुने छ साथ साथ मा उडाउँदै तिमिह हर लाई पुर्याउँदै छ आर्य घाट मा

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उसंग केहि घाउहरु छन्

अलास ताम्यो आँशुहरु
टाङबाट हेरिएको छ
ति सपनाहरुलाई
जहाँ शर्माको कलक्तलाउँदो चाहना थियो
एउटा मसिनो आशा
श्याम, श्याम बनिएको थियो।
केहि अनूठित निर्माण हरु कसलाई सौँ?  
केहि अवयकत कामहरु छन् कसलाई भन्नु?
धेिै चिन्तनहरु
दुःखि ने सहेको छत्र
सीवाहरु पनि भूँढीछन्
बिष वृक्षमा खेलिएको
ति श्याम हरु सक्षिम्नु।
ति श्यामहरुमा उभिएर
एउटा उचा बनाउने चाहना
थेरे सपनाहरु रोपेक
सपनाभि पनि दाएको मान्छहरु
आज आफ्नो दुःखे
एउटा बाटो खोजिएको छ
एउटा यत्रा रोजिएको छ।
फेरी तनाव,  द्वन्द संघर्षको
नमितो लिस्तिलाई
यात्रा फेरिए निस्पृह हुँदीछन्
थेरे सार्थक हरु छन् यात्रासंग
केहि भ्रम हरु छन् पाइएहरुसंग
यो आत्मकथा कु ने नक्षित्र छन
मान्छे एउटा कथा न हो
ल्याउँ मुख्तापूर्व आक्षेप हरु
उसले भनेको थियो
थेरे अमृत आकाङ्खाहरु

दउसले डोर्याएको थियो
उसलाई कस्तै सोडेन
उसलाई कस्तै खोजेन
dेखा कसारि दुःखछ?
deखा कहाँ दुःखछ?
deखा कसारि फुलछ?
deखा कलम मात्र होइन
deखा बन्दुक मात्र पनि होइन
daउटा सन्दर्भ भएर
dउद्यो पथ्यो देखा
daउटा जिवन भूमिका भएर
dहातहरु उद्यो पथ्यो
थेरे बिषाद का घटनाहरु
ति नलिहिएका अक्षरहरु
ति नभन्नएका शवदहरु
आफ्नो मनको शुभतामा उभिएर
daएको एउटा आकाश
dव्येसी जीवनको ब्यान ठिएन
शोक भएर रुझःका आखारहरु
pुछिएको चुने हात ठिएन
daउस्ताले अझै
केहि खत्तरु छन्
daउस्ताले अझै
dकेहि घाउहरु छन्।

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चाहिन्न हविानी मझेररमा

तिमी उदायो जुन बनेर
यो रातको अंधेरिमा,
मात्र बादल नलागोस् अब
चाहिन्न विहानी मझोरिमा।

दिनको व्याख म के गरं, रोएके छु सधैं फगत
बरु आनद छ रात म, तिमी हुंदाको यो बखङ्त।
तिमौ शितल रोशनीले
वहार ल्याउँ खेडीरीमा,
मात्र बादल नलागोस् अब
चाहिन्न विहानी मझोरिमा।

यो आलो घाउ चोटमा, मलम लगाउने चाहनामा
टुटेको मन समहालेको, एकपल्ट जिउने चाहनामा
तिमी खुल्यो आकाशमा
प्रकाश छर्रेर धर्तिमा,
मात्र बादल नलागोस् अब
चाहिन्न विहानी मझोरिमा।

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हिउँको शहर

ज्ञानेन्द्र गदाल
ढेन्हर, कोलोराडो

बाटो सेतै माटो सेतै, सेताम्ने शहर
मन खोली हिउँ खेलने सबैको रहर
आउ माया सुख-दुख, संगसंगी काटोला
हिउँ फुल्ने हिउँ शहरमा, पिरली साटोला।

तल तल बर्दै जाने, हिमचुलीको पानी
स्यूसेदी बर्दै जाने, माथेको जवानी
आँखाभरी रंगी-चंगी, फुलेको चाहना
हांसी हांसी पुरा गरौ, देखेको सपना।

खोला-नाला माटो उड्ही, हिमाल उटसे-उटसे
प्रकृतिले सजैएको, नेपाल जसै-जसै
दुल्हीमा मारियाले लाएको भेष हैं।
हिउँको तोपी लगाएर, उभेको देख हैं।

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Please give us your feedback to improve the quality of this quarterly publication as far as possible.
Please help us by sending your articles regularly at naseapublication@gmail.com.
मृत्यु निस्कर्ण नहोस्!

हामीले सुनेका छो
हर भाषणमा गरिबी उन्मुक्त गर्दैँ भने
अनि निह्किया गरिब जनता माध्यम शोषण गर्नका बारेमा
देशको अधिकर्ण दहो बनाउनु पर्दै भनै
अनि राज्यको सम्पति आफ्नो नाममा सर्नका बारेमा।

हामीले सुनेका छो
बाल अधिकारको कुरा भटाउने
अनि आफै घरमा बाल मजदुर राखेका बारेमा
महिला अधिकार को पाथ पढाउने
अनि प्रत्येक साङ्ग आफै श्रीमतीलाई कुदूनेका बारेमा।

हो हामीले सुनेका छो
सामाजिक विकृतिलाई हटाउनु पर्दै भन्दै
अनि आफै वेलीलाई ब्रह्मान्दलाई पुर्याउनेहरुको बारेमा
भ्रटाचार, शोषण, तस्कर आदिमा संलग्न हुने
अनि आफैलाई महाभालाद्मी ठाणेको बारेमा
जनतालाई बेलकुफ बनाउन खोप्नेहरुका बारेमा।

गए आब तिम्रा दिन गए ...
समय बदलेको छ
परिस्थिती फेरीएको छ
जनता रही नभाई जनता भएका छन्
भो अब तिम्रा सामाजिक हुंकार बन्द गर
हेर अब कोही तिम्रलाई सुन्न चाहत्रू
र भन्देखनु
भो भो सुन्नाऊ अब ति पाखण्डीका कथा
अब हामी बिज्ञात बीन वर्त्तमान देखेका बाहाँको
अनि सुदर भविष्य कालमा चाहनछौ
जाही रक्षापाट उन्मुक्त प्रशासनको नेपाल होस्
जाही बन्दूक र बारुद मात्र उत्तर प्रतिउत्तर नहोस्
अनि मृत्यु निस्कर्ण नहोस्।

जहाँ सबैले आशा, विश्वास र भरोसा गन्न सकुन
जहाँ बिनाशबादी पनि विकाशबादी बन सकुन
जहाँ अतिबादी पनि यथायथबादी बन सकुन
जहाँ काख रितिएका आमाहरु,
सिन्दूर पुछिएका विश्वासहरू
अनि अभिभावक गुमाएका दुखराहरु समेट हास सकुन।

हो त्यहि नेपाल
जहाँ भ्रटाचारी, आत्यवर्तीको आबेश पनि निर्मित्यान होस्
सगरमाथा निर्धारण भै उभिएको होस्
जहाँ बुढ़ते फेरी इहृदय खोले हास सकुन
जनताले रगतले होइन पसिनाले मातृभूमि सिंहित गन्न सकुन।

हो त्यहि हाम्रो जन्मभूमि नेपाल
जहाँ हाम्री पहिँ दुई चार थोपा पसिना थप्र सकी
मातृभूमिको ओण चुकाउन
मातृभूमिको ओण चुकाउन।

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आमा मलाई चार अक्षर पढाइदिनु

आमा मेरो आवाजलाई नदबाईदिनु
तिमीले बोलन नसकेका यथा म बोलिदिउँला
आमा मेरो कलमलाई नसोकिदिनु
तिमीले तेजः नसकेका कथा म लेखिदिउँला
आमा मेरो उचाइको सिमा रेखा नोकोरिदिनु
तिमीले छुन नसकेको आकाश म छोइदिउँला
आमा मलाई चार अक्षर पढाइदिनु

आमा तिमीलाई घर भान्चा भन्दा फुसदि भएन
तिमीले न पारिलो घाम तास्मा न सिन्तल छहारी ने भेटको निर्णय
मलाई त दिनको सूर्य हेन मन छ
रातको चन्द्र न पियाले तिमीले छ
मलाई त जुन तास्मा ने छुने रहरछ
मेरा खुट्टामा पाउरुको अंक शैल नलाउनु
आमा मलाई चार अक्षर पढाइदिनु

आमा मलाई बिदा गर्दा सुन चाँदी नदिनु
मलाई स्वामिनानको झोला धमाइदिनु
आममस्मान जोटामा हालिदिनु
भाई जस्तै सिर ठाडो राखु छ पर्छ भनि सिकाइदिनु
आमा मलाई छोरी हुनको आरक्षण नदिनु
सन्तान हुनुको माया दिनु
आमा मलाई चार अक्षर पढाइदिनु

आमा मलाई चार अक्षर पढाइदिनु

उमा शर्मा
ग्रीनभिल, नौथ क्यारोलिना

आमा तिमी फलेको बुक्को हाँगो बनि झुकिरहरी
झुक्दा झुक्दै तिमी कुप्रिपएर गयो
अब तिमी उठ्न जाँदिनो
अब तिमी बढ्न मादिनो
मलाई बृक्षको झुको आफ्नो लाह सुनि देखि भनि सिकाइदिनु
कुर्गो भित्र जीवन काटुन हुन भनि सिकाइदिनु
आमा मलाई चार अक्षर पढाइदिनु

आमा तिमी त आफ्नालागि कहिल्यं बौदिनो
तीज तिहारामा कहिल्यं नौंहिनो
मलाई आफ्नो लागि बाँटु पर्छ भनि सिकाइदिनु
आमा तिमी आसु झारो कहिल्यं रोइनो मनको बह कते भोइनो
मलाई सुखमा हाँच्र र दुखमा रुन हुँ भनि सिकाइदिनु
दिल खोल बाँट्न हुँ भनि सिकाइदिनु
आमा मलाई चार अक्षर पढाइदिनु।।

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Please give us your feedback to improve the quality of this quarterly publication as far as possible. Please help us by sending your articles regularly at naseapublication@gmail.com.
लघुकथा: प्रतिबोध

मैयासाहेबको घरमा काम गर्नु शुरु गरेको आज उसको पहलिए दिन, कारण तेह चौथ वर्ष जत्तिका ऊ पहलिए पटल अतिशय महत्त्वका टेक्न पाउंदा आफूलाई निकै भाग्यमानी घाटीहरुको चिथि | चारे तिर रूममा ब्राह्मण लघुहरु, बाहिर रनहर देखि निकै टलसँग बाहिरीमा मार्वल लगाईका भुईहरु, कोठामा सजिएका ध्यान महत्त्व फर्निचरहरुले उसलाई निम्न आकर्षण गरिखरु हियो।

'भारतमा जुटा भादाहरु सुकेक बसेका छन्, यो त यता यो रे छे?' एक्कासि मैयासाहेब उसको नजिक आएर भन्दा ऊ पर्याय | हातात हातार भान्नाकोठानिर लागि अनि जुटा भादाहरु सोकर भानि भैली | उसले एक निसकमा ती भादाहरु माहेड्र सकरी।

मैयासाहेब, अब यी भादाहरु भन्नु लगेर राखौं? 'उसले डङडै सोधी।

'यी सबै भादाहरु भन्नाको तत्कालमा मिलाएर राखौ!' उसले मैयासाहेबले भने जस्तेखरी।

'अब देखि तो गिलासमा मात्र पनि खानु अनि सफा गरेर उ सो कुनामा लगेर राखौ!' --उसले मिलाएर राखेको गिलासहरु बाट एउटा गिलास डिज्नेर दिदे मैयासाहेबले भ्रमन।

उसले गिलास समारी र मैयासाहेबले भनेको ठूलोमा लगेर राखी।

'यो रोटीहरु' भोक लागेरको बेलामा खानु, यहाँको अरु खानेकुरूहरु चाहिए केिहिन पनि नवलाई।' --मैयासाहेबले किनेर ल्याएर खानेकुरूबाट एउटा रोटीको भाको उसलाई दिदे भ्रमन।

उसले चुपचाप मुटो हल्लाई।

'अं सच्ची, घर जाने बेलामा यो सबै घर बडामर जानु।' --मैयासाहेबले कोठानिर निसकदे भ्रमन।

उसले यो पटपनि उस्ते गरी मुटोमा हल्लाई।

एक्रेन फँसिएको फैली सजीव र उसको हातमा एउटा पोको थामादे भ्रमन। --'अब देखि यहाँ आउदा यो कपडा लगाएर आउदा।'--

उसले कपडाको पोको समाली। त्यहाँ केही नर्सको र रामा कपडाहरु देखी। अनि मन फुरुहुँ बनाई कपडा फर्ने अर्को कोठातिर लागि।

कोठाको भित्रमा एउटा हुलो ऐना बुझ्नौरीको पोको भियो। मैयासाहेबले दिदेको कपडा लगाएर उसले आफूलाई ऐनामा छावेति हरी र खुसुराई। अनि मैयासाहेबको नजिक गएर भन्नी--

'यी कपडामा त, भनि हजुर जस्ते देखिदी रहेचुँ।

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सम्मानको तरेरीमा मेरी आमा

गंगा अभिचारी

हरेक प्राणिलाई आफु मृुपायिया पुरो जन्म दिने आमा शाब्द नै साँचि नै कति गौरववाचित छ । कति सुमस्तित छ । सृष्टि अनि मोठो र आनंदमायी थाहा हुन, भनिन्छ यो संसारमा सबै कुरा पाइन्छ तर आमा पाइदान। उनास्य प्रतिष्ठा बालबच्चा रहुँ तथा प्रथम शब्द आमा शाब्द ने उच्चारण गर्दै। कति ठूलो लामा होसै कति अतिलिदा होसै, कति ठड्डा, छोटा लामा, कति सडाँढ़ा प्रथम शब्द आमाले नै श्रय पाइन्।

हो यसै प्रत्येक मानसिकहरूले आ-आफिले आमाको न्याय मायाको छहाहरूको आभाष पुगाउने बाँचिएका हुन्छ। यसै आज मैले लभाग चार दशकको उमेरपछि आमाको काल्पनिक आफ्नो समय विताएका सम्मानका पत्न हुन्छ, उत्सुको प्रयास गर्ने।

ख. बाबा अभिचार रसायनी आमा ख.सुमित्रा देखिनी छोटी गंगा रसायनीको जन्म नेपालको पूर्वी क्षेत्र रमणीय स्वल्प धरानको खेती जनप्रजाको रिलाक्षणको नजिके रहेको एउटा बास्थाय वर्ष १५५९ साल जेप्रौ नौ गते नेपाली मायाभोकताको धिम्मीथिक थियो। दुरुस्त सबैभन्दा नवयुक्त क्षेत्रमा कति जमेको छ। म. उद्धर्स नेपालको काठमाडौं नै भएको छ। म. सबरम मा खेती जनप्रजाका रिलाक्षणको रिलाक्षणको चर्चा र संसारमा कति पाइन्छ। यो विश्वजनामा म. धरानको सूचक विश्वजनाको क्षेत्रमा कति पाइन्छ।

म. आर. जजु हुन्छ, आन्तरिक जोखिमका घाटाले एकदम चुराइ नै भएको छ। यो वेचना म. धरानको मानसिकहरूको प्रवेश र मानसिकहरूको समय विताएको छ। यसै संस्कृत शाक्तिको सेवा गरेको धिम्मीथिक र मानसिकहरूको प्रवेश र मानसिकहरूको समय विताएको छ।

म. आमाले मलाई साँझ हिएकी पाँच, छ सात सम्म म. आमा शब्दको चुराइ नै भएको छ। यो वेचना म. धरानको सूचक विश्वजनाको क्षेत्रमा कति पाइन्छ। यसै संस्कृत शाक्तिको सेवा गरेको धिम्मीथिक र मानसिकहरूको प्रवेश र मानसिकहरूको समय विताएको छ। यसै संस्कृत शाक्तिको सेवा गरेको धिम्मीथिक र मानसिकहरूको प्रवेश र मानसिकहरूको समय विताएको छ।

गंगा अभिचारी

गंगा अभिचारी भैरवन प्रसार

संस्मरण

संस्मरण

गंगा अभिचारी भैरवन प्रसार

गंगा अभिचारी भैरवन प्रसार
अहिले सस्कम्भिा पो मन इस्सङ्ख हुनै। धन्न तो पानीमा कुनो विश नपरेको रुहेक भनेँ। तस्पति जंगलको अन्तिम क्षणमा आमासंग हिरेरे सामार्लै राखने भनेर बस्नुहोस्। यसै कम्या आमासंग पिछ लाग्ने धाँयो गरें। जंगलमा सबैहरू क्षय भए। अन्तिममा हामी आमा छोरी मात्र भए। जिन्न साग र पटके धाँयो मात्र फट्कुट बट्टौले आफनो गन्त्यमा लाकिरेको त्यो घटन। तालासमा नै भेटिएका भनेर मन खिन भएको घटन। तर झोल्दै जाँदै एउटा धमिरको दिस्को आमाले देख्नु भए। धै लाहा धाँयो क छ भनेर लतातिरे लम्बुभए। यसै लाहा मनकापार रेको तर लभन्न आफनो जी। जोति देखेल धाँयो भेटिएको। देखेल धाँयो पनि निकालेपछि राखको भए छैन। धाँयो राखको त्यसै रुगलको अस्कन्तम क्षर आमासंग हिरेको राखिएलाई सम्झना भनेर बस्नुहोस्। तर झोल्दै र्ङलले धाँयो मात्र भएको घटन। धाँयो राखको त्यसै रुगलको अस्कन्तम क्षर आमासंग हिरेको राखिएलाई सम्झना भनेर बस्नुहोस्। धाँयो राखको त्यसै रुगलको अस्कन्तम क्षर आमासंग हिरेको राखिएलाई सम्झना भनेर बस्नुहोस्। धाँयो राखको त्यसै रुगलको अस्कन्तम क्षर आमासंग हिरेको राखिएलाई सम्झना भनेर बस्नुहोस्। धाँयो राखको त्यसै रुगलको अस्कन्तम क्षर आमासंग हिरेको राखिएलाई सम्झना भनेर बस्नुहोस्। धाँयो राखको त्यसै रुगलको अस्कन्तम क्षर आमासंग हिरेको राखिएलाई सम्झना भनेर बस्नुहोस्। धाँयो राखको त्यसै रुगलको अस्कन्तम क्षर आमासंग हिरेको राखिएलाई सम्झना भनेर बस्नुहोस्।
माघ ४ गते बिहान ४ बजे हामी आमा छोटी हुँदै। आमाको आँखहरू आँफू थियो। अमालयौं पद्मु भित्र भालो। २०१९ साल माघ ५ गते रात १ बजे ठूलो दानु भएतु नयन ब. रसाईली । रसाईलीको स्कूल भिाहिा लुब्धनी शिशु शद्यमा प्रवेश गरे। म भएतको पञ्चिवाहा स्कूलमा कक्षा नौ मा भन्ने भए। वस्त्र अर्नुमा स्कूलको गर्मी विद्यामा आमा बाबा संग बेट गर्न जानन्कारि। हामी आमा-छोटी आफ्नो खाली भेट गर्न गया। आमा म धरानको निकेतन स्कूलमा पढेका साथीहसाईलाई भेट जात्रुैल भनिए । भद्रा जा छोटी साथी भनेको आमा बा भद्रा पनि व्यायु हुनाँै। भनेको हास्या पी दिनुहो। २०२२ सालको दशै आमाको हातको अनिम टिका लगाउन पाए। यसै हो प्रकृतिको नियम जमेपछ वा रुन्युर्न। म सोहोः वर्षकी हुँदै चैत्र ३० ४० गते ५४-५५ वर्षको उद्योगमा मेरी आमा यो संसार बाट विदा दिनुहो। मृदु शैयामा रहनुहुन्दै छोरा सुरुहिलो गेंगा छोरीलाई देख मन छ। बोलाई दिने हो भनेको सोहो देखि सको भविए रागी सति पढाई बिर्नु भनेको भद्रभए। आमा १५-१६ दिन उच्चायामा परेको कुरा मैले थाहा पाईन। अनिम दर्शन पनि गर्न पाईन बिरतको ३ दिनमा धरण पुगे। काजिज्ञा सकेपछ्छ मेहराबा आहै। रात ओको आफ्नो पस्तसिद्ध पछिएका साथी आमाको पालिके तडापाउँछ भनिए जीवन चुट्याउँछ म त क्रोधमा रुन्यु। यस्तो नै केही रात विदे आमाको काखमा हुँदै भनेनको केही कुरहुँ पछि पछियो यदि आफ्नो थालो। जसै एउटा आफ्नो हुँदै अनमो पानि हुदै पहिले, अफिकुभद्रा ठूलो संघ कहिल्यौ मुख नजङ्गौ यो कुरा मेरी दामक मीनमा धेरै काम लागेन। त्यसै हामी माख्चेरो कहिल्यौ घड्नु गर्नु हुनेको स्कूलमा दामक दिनेको हुनै। हामी संसारमा सबैको पाईन तर आफ्नो भनेको कुरा काख छोरा राजमात्र ले भन्नौ। त्यसै छोरा १६ वर्षको उम्रमा पानीमा दुबेर भनिए । भद्रा अगाडी नै गरो भनेर गरेको कुरा आफ्नो आफ्नो गर्नु हुनै। आमाको काख १४ वर्ष सम्म बस्ता खुब मजायो धरण जोखमी, सर्पिली, इत्यादी दानुहरुको घर, मजायो आमाको पछि लागेको दुतिलो स्विष्ट सकुरा सपोनापो हुँदै रहेछ। बाबा भने म २२ वर्षकी हुँदै भिाहिा हुँदै छोरा पमबाजारमा घर गाएको एक बर्ण बस्ता ससांग बिर्नु हुनेन। हुन त्यसै सम्झनाको पलहुँ प्रस्तुतको मान्यतामा छाईएको हुनै। हामी माख्चेरोलाई सम्झनामा भएको कुरा यस्तो महत्त्वपूर्ण। जब विछोड छुटक अनि मात्र लाग्ने हुँदै भन्ने कुरा आफ्नो छोटो समय बस्ने विछोड भएपछि थाहा पाए। मलाई आमाको जलको पाँवहुँ छुटक आफ्नो साह्य यदि आफ्नो थियो। तसपछि तसपछि पाँवहुँको सुरु उद्योगमा स्कूलमा आफ्नो नयन सरलको खाँची महसूस गरेको थियो। को गरेको प्रकृतिको नियम हो। जमेपछि पाँते पालो यो संसारबाट बिदा हुँदैन। प्रकृतिको तेनलाई हामी सबैको हाँसी हासी स्वीकार सम्झनु पनि रहेछ। बोल्नुहोँ तर्नुहोँ सम्झनाको पलहुँ लाई संसारिक माया जालमा सम्झनु रहेछ।

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नेपाली नेशनल कन्वेंशन २०१८

Nepali National Convention 2018
Abstract
Music is known throughout the world as a universal language. Almost the entire field in the entertainment sector carries the essence of music as it is the sea of expressions. There are various styles of music popular throughout the world, which is popularly recognized as a genre. The initial expression of the music style is based on the folk.

In the early phases of human development, the group of people was called a ‘Society.’ In this sense, the obscure expression of the undeveloped society can be understood as the first image of music. In this process, simplicity, necessity, assurance, and utility came along with the expression, and through the social events, the ‘Music’ was born. So with the development of society, ‘Music’ also flourished alongside.

The rules and the motion of the music embedded on the human behavior created images of vocal tunings and lyrical lines to form a system. The initial phase of this system turned to folk music which gained its stability through the simple folk life.

In its initial phase, there was no means for the preservation of folk music, and so the development of the folk music proceeded by verbal means only.

Folk music comprises folk songs, folk instruments, and folklore. It is directly influenced by social thoughts, values and the development of the existing society. At the initial phase of the creation, music was just the actions and reactions of the human nature, but with time the artistic value of music developed to lead the importance of classicalism (Rawal, Sangeet Alok, 2068 BS, p. 19)

Key Words: Chachaa, chajaa, cha: cha: charyapad, bajrayan, mahayan, hinayan, nigam, agam, gyana rashmi, gyana tatwa, bajrageet and aamhe, guhya charya.

Background of the study
In the developmental phase of music, like any society, there was a hierarchy among music and were divided into classes and was not taken as pure art. This led folk music to be classified as the music of lower classes and was exhibited at certain places like villages, forests, lakes, rivers, etc. With the institutional education of music, different schools and stages had been the platform for classical, traditional and folk music. Moreover, at such, we can say that social changes have directly influenced the approach towards all arts. Now days, there are different types of media like Print Medias, FM Radios, Televisions, and the notable sensation, Social Medias. These factors have directly affected the near extinct traditional music, playing a valuable role reviving them in this already populated modern age. Any kind of music, when comes out in the form of a record, loses its originality and simplicity because it has been uprooted away from its very own environment. Despite taking away the instincts of the real folk, the sampling of the treasure always helps in the long run. However, it is essential to preserve the pure aesthetics of traditional music and flow it to the society.

Introduction
Charya is an ancient and an indifferent type of musical literature. It is represented by musical methods (singing and dancing) in Bajrayaan culture. The meaning of the word ‘Charya’ are represented by terms like behavior, process, ceremony, regular rituals, etc. The full form of ‘Charya’ is Charyapad which is believed to be originated in Dohaa verse. ‘Charya’ helps to teach the practitioners the path to the Nirvana. “According to the myth, Maha Manjushree sang two of the Charya songs (Shodasbhuj and Hebajra Nairalaa) as an offering of devotion to Goddess Guhyeshwari Devi in Tetraa Yuga, which can be referred as the first sighting of Charya songs.
Regarding Charya, God Bajradhar expresses—Those who defines pure and impure, creating partiality, cannot get Nirvana. Those who practice Charya having habits of no partialities get a more accessible path to the Nirvana” (Bajracharya M. S., 2055 BS, p. 274). This is a secret and a cognitive (Guhya) Charya. The value of it rises even more as it carries the Raaga factor or simply it has a classical touch. It is even referred to as Chacha, Chajaa, Cha: Cha: Bajrageet and Aamhe in Newari Language. “Likewise in accordance with the characteristics of the song the tone of the voice at beginning and end is to be led and concluded with the sound like that of a royal goose and a royal bee. The sound of a goose and a bee is heard at the end of the song, and of a jackal too he should note the sound in the garden without” (Bajracharya Y. P., 2056, p. 223). It is found that the development of the Charya came alongside Nepalese ancient culture with its own strict rules and regulation, which is also it’s distinct identity. In this way, there’s no argument that Charya is the cultural heritage and property of Nepal.

For thousands of years, the traditional classical music ‘Charya had gained the religious and cultural importance in the Nepalese society (Rawal, 2063 BS, p. 77). This traditional music, with the essence of religion, philosophy, culture and the use of traditional musical instruments has its importance. This traditional music has been played from the Vedic age and so has been the keen interest of intellectuals (Darnal, 2058, p. 102). However, still, the problems seen in this Nepali traditional music are still uncovered. Charya is considered as an essential base in classical music history, though it was unnoticed for a long time in Nepali music scene. There have been numerous efforts by institutions, cultural organization and even intellectuals to preserve the tradition, yet much tend to remain in vain.

**Types of Charyas**

According to the Bajrayan(Bajracharya tradition), Chachaa(Charya) music has been classified into two sub categories (Bajracharya M. S., 2055 BS, p. 275)

1. Nigam
2. Agam

Nigam Charya is allowed to be performed in public, whereas Agam Charya is a prohibited one, or played/practiced secretly with specific licensed people. It is known to be used for religious purposes. So such places are also called ‘Agam.’ The process of Agam is also of two types:-

1. Only singing
2. Singing accompanied by dancing.

Few of the Charya songs include 'Rakta Ganesh,' 'Kaumari Charya,' 'Mahamanjushree Charya,' 'Manjushree,' 'Pancha Buddha,' 'Bajrapani' etc (Acharya, 2056 BS, pp. 423-436) . After the process of the funeral! Particularly in the 3rd month, 6th month and 1st year of worshipping, the 'Mayajaal' Charya song (Shok Geet) is usually sung (Bajracharya M. S., 2055 BS) .

Agam Charya is very much similar to the Vedas, which is also proclaimed to be the the store house of knowledge. The place where knowledge is obtained must thus be called “Agam.” Only Bajrayani Bajracharyas, Shakyas and Tuladhars has the right to watch performances of these undisclosed songs and dances, gain their mysterious and secret knowledge, in a secret place(room) presented while in the Agam puja.

These secretive Agam pujas include Panchashali Pujas and Selam Pujas. In the Panchashaali Puja (Mystery puja), Gokudahan(song) is performed, whereas, in the Selam Puja (Birthday, Mangal puja), Nandi Namaskaar, Raagamaala, Biswasaroruha, Anil, etc Charya songs are sung. Similarly, in the Hom Pujas which are done after the Bajra Abhishek and in
the Sel Bali Puja, these Charya songs are also sung. The Madhya Meru is a special type of Charya, which is entitled to be sung before conducting any pujas or worships.

Related to the extreme Agam puja (Ghuke Puja), Khata Trinshatmak, Ashta Chatwarinsat, Chatu Shashthti Sambar, Sinhamat, Panchayani Puja, Triyodashatmak Puja, etc are presented all night long. When such extreme Agam Pujas are conducted, the Charya songs and dances of all respective God/Goddesses are sung and danced in their original particular gestures and postures. On such occasions, the Charya songs composed by various Acharyas (intellects) are performed in variable Raagas by playing Pancha Taal. Instruments includes Khhin, Kota, Taa, Babhu and Pongaa (Rawal, 2068 BS, pp. 118-119).

Over the years, Charya song has been widely accepted as a religious song. From this point of view, Charya song can be classified into two types:

1. Songs of Gods/Goddesses of the Mahayan Boudhha religion, and

From the perspective of the subject matter, these songs are classified into Stuti (prayers), Prasansa (praises), Barnan (descriptions), etc on the one hand. On the other hand, they are kept into Sunyata Darshan and Jiwan Darshan (Philosophy of life) with iconography and technical factors (Bajracharya Y. P., 2056, p. 184).

**Raagas and Taalas on Charya**

Raagas and Taalas are the two main parts of Charya songs. Even though Charya songs are found to share similar names with Indian classical music, Nepalese Charya music has its variable Taalas and Raagas and thus has its own separate identity (Rawal, 2063 BS, p. 77). Charya songs are also found in variable languages like Sanskrit, Bengali, Maithili, Hindi, etc, yet they are much variable to Nepali version. In Nepali Charya, often Sanskrit is used while doing Stuti Gaan (worshipping) like Urangaabharana, Duibhuja, Ekamukha, prajwalita, etc. ! They are not in the purest form of such languages. The fact that it is not written in a pure language has been accepted by most intellects. Charya can be sung in Bhairabi, Gandhha–Bhairabi, Kamod, Basanta, Karnadi, Dhanashree, Malashree, Shringaar–Malashree, Naat, Hendol, Godagri, Malaar, Bivaas etc different Ragas and Taals (Bajracharya Y. P., 2056, p. 207).

Traditional music has been playing an important role in strengthening Nepali music, yet its satisfactory introduction and its tradition have not been properly familiarized to many people. The articles related to Nepali traditional music are almost rare and scarce.

**Views on Charya music by variable Intellects:**

**Dr. Saratchandra Paranjape** (1994: 150–175) in “Mahakabyakaal Mein Sangeet” in the fourth chapter, he quoted music as a weapon of hypnotism. In the fifth chapter “Bauddha Granthon mein Sangeet,” he considered music to be the collection of songs, musical instruments, and dance. (Paranjape, 1994)

The intellect of Chachaa music **Saptamuni Bajracharya**, in his “Chachaa Nritya, Geetko Kehi Parichaya” quoted that Nepali traditional music Chachaa was practiced from Devyug and the Gods presented it. He also quoted that in Mahabharat age, Nepal was ruled by the Kirats, where the religion, culture & art were already developed.

In Tretayug, (Manjushree’s period, around 3000 years ago) Nepal had good relations with China and Maha Chin (Mongolia). This is found inscribed in the mandap of Dharmadhatu Chaitya (Swoyambhu) by Manjushree.

He has also mentioned about ancient books like “Swoyambhu Puran,” “Arya Naam Sangeeti,” “Lalit Bistar,” etc where in Shree “Dharmadhatu Bagishor”’s Charya Music, Maha Manjushree is also taken as the image of Rato.
Matshyandranath along with Panchabuddha. The religious music offered to these Bauddhas is Chachaa music.

Chachaa is also referred to as musical literature, as there exist different legends and stories associated with it. The intellect of Newari literature, Madansen Bajracharya considers Chachaa music as a day to day activity. According to Bajracharya, it is a secret worship mantra, which can only be taught to religious people (like bajrayanis, bajracharyas).

Writer Dibyabajra Bajracharya quotes about “Pancha charya’s” meaning in his book ‘Charya Geetikosh.’

Shreeram Acharya in “Sangeetamrit” has given different songs and alaps with different notations which are used in Charya music. He has depicted the two main trends in Charya music. Rakta Ganesh and Kumari Dance are practiced by the Hindu Religion, whereas Shri Manjushree Charya, Manjushree, Pancha Budhha, and Bajrapani are practiced by the Buddhists.

In a book “Charya Nartan Ek Parichaya” collected by Bina Joshi, she has described about Charya used by the Bajracharyas for worshipping purpose and their spiritual places. She has also described the uses and objectives of Charya music in Mahayana.

In “Panjakpaal Bhayanak”, Badri Ratna Bajracharya has stated that the beginning of Charya music was about Sambat 3822 (721A.D). In the book, the introduction of some of the intellects of Charya music (as per mentioned by late Ratnakaji Guruju) are also given.

The book also depicts five different hand posture (Hasta Mudras) along with words, Vajrayana and Mahayana. Among these, hand postures are divided into various parts along with their meanings.

Beny Jangam Rawal, in her book "Sandarva Lok Geet Ka", mentions that Chachha songs and dances were invented by Manjushree. According to her, the song "Tribhuwan Lok" has been based on Raag Nat and Taal Jati. Based on this song, other Chachaa songs have also been shaped by Manjushree’s disciples Surat Bajra, Lila Bajra, Manju Bajra, and Baag Bajra. Now a days, this form of songs and dances are also found presented on stages and social events.

Conclusion

The social value of any country is measured by their art, culture and their heritage. In a simple word! Culture depicts society. In this modern age, cemented/artificial infrastructure has dominated all over the world. This has diminished most of the cultures traditions and old arts. Nepal is known to the world for its rich heritage and culture. Charya is beautiful art in the verge of getting forgotten not just in Nepal, but all over the world. So, we must preserve our ancient art, pass it to the younger generation, make policies in the national politics and proudly represent Nepal in the world culture.

Bibliography

Society is constantly changing with new technological advancements always being created. The diffusion of these innovations takes different effects on different cultures and societies, but people continue to try to accept the changes that are present to them. First, they might try to avoid or deny the changes that are taking place around them but eventually one way or another if the innovations are for the betterment of society then they come to understand and accept those changes.

**Elements of Diffusion:**

Diffusion is the process in which innovation is communicated through certain channels over time among the members of a social system. According to Rogers’ *Diffusion of Innovations*, diffusion is the kind of social change, defined as the process by which alteration occurs in the structure and function of a social system. When new ideas are invented, diffused, and adopted or rejected, leading to certain consequences, social changes occur even though such changes can occur through other ways.

Communication is a process in which participants create and share information with one another in order to reach a mutual understanding. Communication is thought of as a convergence of individual ideas to generate a shared meaning of a specific event.

Uncertainty is the degree to which a number of alternatives are perceived with respect to the occurrence of an event and the relative probability of these alternatives. Uncertainty implies a lack of predictability, of structure, and of information.

Information is used to reduce the uncertainty. Information is a difference in matter-energy that affects uncertainty in a situation where a technological innovation embodies information and thus reduces uncertainty about cause-effect relationships in problem solving.

**The ways cultural norms influence the adoption of innovative decisions:**

The innovation-decision is the process through which an individual passes from the first knowledge of an innovation to the formation of an attitude toward the innovation, to a decision to adopt or reject, to implementation and use of the new idea, and finally to confirmation of this decision. These can be more simply formulated as knowledge, persuasion, decision, implementation, and confirmation. Since some people come from a closed society where new ideas are not readily accepted, they have to be very careful to any innovative decisions and be conscious that those innovative decisions could possibly distort the norms of the culture. In some cultures, women are not allowed to be exposed to every aspect of the social lives; they have to rely on limited resources to be aware of the new innovation even though the use of the internet has made it easier than ever. Then they will have to learn about the advantages and disadvantages of the new technology to their own culture so that the basic norms of the culture are not affected. For example, if someone were trying to buy new and fashionable clothes, she has to be very much aware about the color of the clothes. In some cultures, the decision of acceptance or rejection is mainly done by the head of the family, so people from those cultures do not have a lot of freedom. When new innovations are attempted, they have to look at the overall behavior change. This is also limited by the cultural norms because they cannot fully explore all the features of the new technology if these are going to offend their culture. The final process of confirmation is not completely done from their side because part of it comes from the cultural norms and the head of their families.

Reference:


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Everybody talks about how they will be going to Hawaii or Malibu for their vacation and talks about how amazing those places are; however, it isn’t that common for someone to talk about Nepal in that sort of manner. Nepal is indeed a piece of heaven on earth. From the vast mountain ranges to the fantastic scenery, Nepal is a sight to see. Some of the many components that set Nepal from others are the natural beauty and scenery throughout the vast lands, the biodiversity from the hundreds of animals and life forms residing in Nepal, and the unique and authentic culture and arts of the people in Nepal.

When it comes to natural beauty and scenery, Nepal can’t be beaten. Nepal is home to eight of the top ten highest mountains in the world, as the other two are located in Pakistan. The eight mountains located in Nepal are Mount Everest (8,848 m), Mount Kanchenjunga (8,586 m), Mount Lhotse (8,511 m), Mount Makalu (8,462 m), Mount Cho Oyu (8,201 m), Mount Dhaulagiri (8,167 m), Mount Manaslu (8,163 m) and Mount Annapurna (8,091 m). On some occasions, people also get married on top of mountains such as Mount Everest. Nepal is very diverse when it comes to nature as well as enjoyable and adventurous activities. Some of the more well-known activities in Nepal are mountain climbing, expeditions, jungle safari, elephant riding, hiking, rafting, bungee jumping, paragliding, and the list doesn’t end there. I have done some of these activities, and it was amazing. Scenery wise, Nepal is beautiful in every way and even more. From the peak of the mountains to the hundreds of amazing temples and the waters of the vast lands, the natural beauty and the mesmerizing scenery truly is breathtaking to witness.

From the wide variety of animals and plants and other wildlife, Nepal is very well known for its impressive biodiversity among its lands. Nepal holds 35 types of forest and not only that but also possesses 9.3% of the world’s bird species, 4.5% of the world’s mammal species, 2.7% of the world’s flowering plant species, 1.6% of the world’s reptile species, and 1% of the world’s fish species! There are so many beautiful and amazing creatures and wildlife that exist in Nepal. Now if that isn’t enough, it is known that most of the ecosystem, besides the deserts and the oceans, reside in Nepal. It is also said that Nepal withholds 118 different types of ecosystems and 75 different types of vegetation. There are even some plants and animals that are only found in Nepal. In other words, Nepal outshines when it comes to their wildlife and biodiversity.

Dance, food, language, music, sports, and religion are all pieces that piece together to make the culture of Nepal unique and authentic. There are many dances in Nepal, and the dancing and music represent more than just for entertainment but have a deeper meaning to them. In Nepal, close to 123 languages are spoken, Nepali being the most common language among the list. One of the unique aspects of the Nepali culture is the food. Nepal is the home of many delicious cuisines and very well known for their street foods. One of the most famous delicacies in Nepal is momo and much more from where that came from. Religion is one of, if not, the essential part of the culture. In Nepal, religion is a critical aspect in everybody’s day to day life. Whether it’s eating food for breakfast or performing a puja, religion plays a big part in life. Nepal is also known for the “light of Asia” because Lord Buddha was born in the city of Lumbini located in Nepal. In Nepal, people also worship “Kumari,” meaning, “living goddess,” where they choose young girls through a process and worship them as manifestations of the divine female energy. The most common religions practiced in Nepal are Hindu and Buddhism; however, there are still religions such as Christianity and Islam practiced in the mix. Nepali culture is unlike anything else and is unique in its special way.

My personal experience in Nepal was amazing. Most of my childhood was spent in Nepal, and I loved every moment. I got to see the many temples and wonders there and also explore the other parts of the vast lands of Nepal. All the people there were so lovely and kind. The food there was amazing; my favorite being the momo’s (dumplings). I don’t remember all of it, but I do remember how every day would be a new adventure; whether I would go elephant riding or explore the places and streets, every day was something new to do or see.

With everything given, what more could Nepal offer? With Nepal’s natural beauty and fantastic scenery, astonishing wildlife, and biodiversity, to its unique and authentic arts and culture, Nepal sets itself apart from other places in its unique ways. Nepal is one of those places where it makes you want to go back in time, not to change anything but to relive a moment twice.

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I love my Nepal

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The way people think and behave stems back from the influences in their childhood. Most children grew up watching television shows filled with ads or enjoyed playing outside and would see a billboard advertisement. Advertisements are a greatly overlooked influence in people’s lives giving them a lot of power. The purpose of most ads is to sell a product or perhaps spread awareness of an issue but every ad sends a message apart from its intended cause. Since children are surrounded by the world of ads, the means of which the ad makers choose to promote their cause or product impacts the way children are taught to think. A lot of the negative gender norms that people often suffer from is enforced by the media and the way that women and men are portrayed in the media are vastly different. There is an ad sponsored by Children’s Healthcare of Atlanta and its primary intent is to spread awareness about childhood obesity but upon further inspection it seems to be feeding into the negative ways typical ads depict girls and women. From a young age, boys and girls are taught to be conscious about their image in different ways. Little girls are taught by advertisements to be concerned about their physical appearance over their health.

The ad promotes childhood obesity and displays two portraits, one of a little girl and one of a little boy. The children are in black and white and standing straight with strict faces which adds a serious tone to the ad. The only words in color are the words “WARNING” and the web page connected to the ad which are in red and that color insinuates a sort of panic or danger for the viewer. Body language says a lot about how someone feels about themself and the body image between these two children are very different. The first thing to note about the image is that the little girl in the advertisement is wearing full sleeves and she has her arms crossed over her stomach. She seems to be uncomfortable in the picture and is hiding her belly in order to make herself seem smaller and skinnier. On the other hand, the little boy is wearing short sleeves and has his hands placed half in his pockets. His stance is a lot more confident and he seems a lot more comfortable than she does even though they are both shown as obese. This aspect of the ad shows that often times the world of media makes girls feel like they should hide themselves for being less than perfect while boys are forgiven for their flaws. On a larger scale, advertisements like this reflect how society often dismisses boys for their loud and confident behavior with the saying “boys will be boys”. Often young girls are taught that they need to be “lady-like” and this means that they need to be more mature and reserved. Many people say that girls mature faster than boys (Bergland) but really it is just the societal pressure that doesn’t allow these female children to act like children and makes them act more like little women. Many girls grow up to be shy and afraid to speak their minds because they are taught to be small and unnoticeable from childhood when they are anything less than perfect. They must behave and look like perfect little women and when they are not, they feel the need to hide themselves. The little girl in the ad has a little extra pudge and she is not perfect by media and societal standards so she is hiding herself.

The captions about childhood obesity below the image of the children shows how the advertisement treats them differently. The caption below the little girl in the ad directly attacks her image when it says, “It’s hard to be a little girl if you’re not”.

**Little Girls Don’t Have To Be Little**

Prisha Sharma
Atlanta, Georgia
The caption below the little boy is not directly addressed to him and attacks childhood obesity rather than the image of the little boy himself. Girls are taught from advertisements that they need to be “little”. The image doesn’t speak to young girls about their health at all which makes the caption itself ineffective because its purpose was to address the health concern of childhood obesity. Instead the caption says girls need to be small and slim and it isn’t really about their health so much as it is about how they look to society. When little girls are taught that being pretty and thin matters above all else, their health becomes a secondary concern, and this leads to body image issues and eating disorders. Eating disorders are a tremendous problem in society and more people die from them than any other psychiatric condition (Kelser). Awareness for eating disorders appeared in the 1970s when German-born American psychoanalyst Hilde Bruch published a book filled with case studies of eating disorders. This caused the number of cases reported to skyrocket (Deans) and the golden age of advertising was in the 1960s according to The Golden Age of Advertising by Jim Heimann. There is a correlation between the number of eating disorders increasing at the time and the popularity of advertisements using skinny models which suggests that advertisements negatively impact body images of young girls and women. The irony in this is that the advertisement for one health concern, childhood obesity could lead to another health concern of body image issues and to a further extent, eating disorders. Young girls should be given the message to be healthy and active without worrying about looking “little”.

The ad focuses on the way that the little girl looks more than it should. Advertisements teach society to objectify women when all that women are seen for is their physical appearance. Young girls like the girl in the ad learn to objectify themselves and put value on their outer appearance over all else which not only harms personal development but makes women seem one dimensional. There is more to her than her belly and there is more to grown women than their legs and breasts. Men are not portrayed in the same sense that women are. In many advertisements men are fully clothed and their confidence or intelligence is the most important part of them that the the picture or ad conveys. In 2006, a beer company by the name of Dos Equis released a commercial for their beer showing that “the most interesting man in the world” drinks their beer and to this day it is still one of the most successful beer commercials. Men are depicted as smart and charismatic while characteristics beyond physical are not depicted of women. There needs to be a change in the way the media chooses to portray women so that young girls are not taught that they are objects that are there to look nice and pretty. Young girls need to be able to see there are many things that can be appealing about them beyond appearances.

Little girls should never feel like their health can be sacrificed in order to feel pretty. A person’s health should always come before concerns about their physical appearance. Beauty does not need to equate pain and there is beauty beyond a belly and beyond advertisable breasts and thighs. The purpose of this ad is not flawed in the primary message it is trying to convey but in the way, it chose to convey it. Children should be allowed to be children and little girls should not be treated any differently based on the way the media or society thinks they should look. There is nothing wrong with little girls who are healthy but not slim. There is something wrong with advertisements for making them feel they need to change because they do not look like the perfect models in the ads. Young girls should be able to thrive and grow around ads that embrace them in the ways that they are different so that they grow to become empowered women out in the world.

References:


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Grief is everywhere. Only the bearer can have a sense of it. On 25th June 2016, the President of Malawi, a land-locked country in Africa, Peter Mutharika had urged his people to consume mice and grasshoppers to cope nationwide food crisis. The emergency was declared in Malawi after food crisis. After knowing these facts, I searched about Malawi in Google. Ten hundred thousand people in Malawi were suffering from HIV, Malaria, and Typhoid like diseases. More than one hundred thousand pregnant women died in a year due to over bleeding, two-thirds of patients facing scarcity of blood for transfusion. This information about Malawi made me anxious. Moreover, I thought of helping those people filled my heart.

The case of Malawi shocked me as I used to think that scarcity of blood is at minimum level worldwide due to several blood initiation campaigns. So, I committed myself to travel to Malawi to donate blood. I reached to Malawi from New York on 19th August 2016 after 20 hours long boring air trip. Next day, I did blood donation of mine in Malawi Blood Service Center in Lilongwe, capital of Malawi. About three dozens of local donors and volunteers gathered at the center after being informed about my arrival. I shared them my experience of blood donation and contributed $1,000 to conduct blood donation campaign in Malawi.

I came to know that Uganda is grappling with a critical shortage and about 340,000 new donors are needed every year to meet demand in Uganda, but usually only collects 200,000 per year and chose Uganda as my next destination. I listed contacts of Nepalese living in Uganda through Facebook and Google and taught them how to sponsor successfully a blood drive. The blood drive is not costly even I contributed them $500 for the program. I bought the ticket and flew over 40 hours round trip to Uganda just to donate blood and encourage gathering people over there for less than one day on February 11, 2018. I was so happy seeing the well-managed blood drive there. At the event, some people asked me about my enthusiasm for blood donation. I explained to them about the insufficiency of blood for transfusion in Uganda. Then they were convinced and promised to donate blood regularly. During the blood drive, 101 people donated blood including myself. At the end of the day, I felt very happy about accomplishing Uganda mission. I believe African people will donate blood at least once a year following my example in donating blood.

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