



NEPAL VISION

A publication of Nepalese Association of Houston (NAH), A Non-Profit Organization
Volume 8, Issue 4 April 2009 Baisakh 2066

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२०६६



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Disclaimer

The views and opinions, unless otherwise noted, contained herein are those of the authors and do not represent the official statements or views neither of the Nepal Vision or Nepalese Association of Houston.

नव वर्ष २०६६ को

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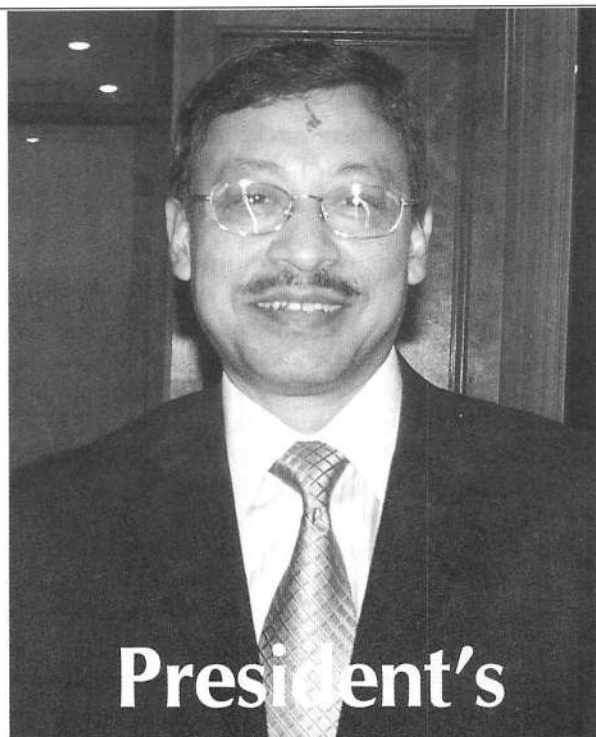
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President's MESSAGE

"A kind and compassionate act is often its own rewards," as Mr. William John Bennett states so nicely. True, a little act of kindness and a little gesture of caring for others can go a long way to enhance and enrich the quality of life, and cement the bond among human beings. True also, throughout the year 2086 B.S., the Nepali Community in Houston came together to make a difference with numerous acts of generosity and volunteerism.

I take this opportunity to invite you all to come together, get involved and participate actively to build a strong Nepali Community in Houston. Nepalese Association of Houston is your own organization - your involvement and engagement is imperative. I urge you to be a part of NAH and be proud of the following accomplishments in the year 2065 B.S.

Nepal Wireless Networking

First of all, Nepalese Association of Houston (NAH) had the privilege of inviting the leader of Nepal Wireless Networking Project and the coveted 2007 Ramon Magsaysay award winner Mr. Mahabir Pun to Houston. NAH organized a "Meet and Greet Program" on July 18, 2008, and conducted a fundraiser for his project, to mark that occasion.

Bhutanese refugee donation drive

NAH held a vigorous donation drive of household items, clothing, pots and pans, and utensils to assist the Bhutanese refugee families in Houston, and hosted a

"Meet and Greet" program on August 16, 2008 to get to know them. A second similar donation drive was held on Jan. 14, 2009, where the newly arrived Bhutanese refugee families were also assisted with Walmart gift cards in the total amount of \$600, including \$500 donation from BP Americas, Inc., and additional \$100 contribution from NAH.

Hurricane Ike recovery volunteering

The fearsome "Hurricane Ike" struck Houston and the surrounding areas very hard on Sept. 13, 2008 disrupting everyday life and causing severe damage to the properties. Many people from the Nepali Community had their property damaged during the hurricane. Some of the members of NAH rose to the occasion and volunteered their time to help Hurricane Ike Victims fill out applications to receive the FEMA support on Sept. 27, 2008 at the India House, Houston.

Houston Nepali School

The Houston Nepali School was launched on Jan. 31, 2008, on the holy and auspicious day of Saraswati Puja (worship of the Goddess of Learning), with the purpose of providing education in the Nepali language to the children in Houston as well as familiarizing them with the rich Nepali cultural heritage thanks to the coordination of Mr. Niraj Shrestha. This historic event in Houston will serve to preserve and promote the Nepali language and culture in this country. Mr. Dinker Amatya has kindly arranged the accommodation for class room for the Nepali School. NAH provided a financial assistance of \$500 to the "Houston Nepali School" that was donated by BP America Inc., on Feb. 14, 2009.

Loss of Ashok Bhattarai - fundraising and assistance

On the fateful day of Sept. 28, 2008, the Houston Nepali Community suffered the tragic loss of one of its own: Ashok Bhattarai, 21, a student from Parasi Nepal pursuing higher education at the Houston Community College who was a victim of a store robbery in Missouri City (a suburb of Houston). NAH participated in the Memorial service organized by the residents of Missouri City on Oct. 4, 2008. On Oct. 5, 2008, a Memorial Service was organized for late Ashok Bhattarai at the South Park Funeral Home, Pearland, Texas. Ashok Bhattarai's body was flown to Nepal on Oct. 8, 2008. His body was cremated on the bank of the holy Bagmati River in Aryaghat, Kathmandu, Nepal. Nepalese Association of Houston set up the "NAH Ashok Bhattarai Memorial Fund," held a vigorous fundraiser and transferred \$61,126.39 to Sri Gyan Raj Bhattarai, father of late Ashok Bhattarai, as a financial assistance to the bereaved family on Oct. 31, 2008, according to the NAH decision in the meeting held on Oct. 26, 2008. NAH appreciates everybody involved in this charitable fundraiser.

Emergency Fund

In order to ease the hardships faced by the Houston Nepali community in emergency situations, NAH has set up the "NAH Emergency Fund," and has raised \$11,034.17 to date.

Emergency Contacts

As a contact in case of Emergency situations, NAH formed the Emergency Contact committee including Mr. Gyanshor Shrestha, Dr. Rupak Rauniar, Mr. Kamal Pandey and Mr. Chej Gurung on Oct. 26, 2008.

Chevron and BP (British Petroleum) donation

Chevron made a donation of \$500 to NAH under the Chevron Humankind Matching Gift Program in recognition of Ms. Sandra Valfre's (a friend of Nepal) volunteer work on Dec. 11, 2008. According to the decision made at the NAH monthly meeting, the donation amount, in its entirety, was utilized in providing financial support to the newly arrived Nepali Bhutanese Refugee families on Feb. 14, 2009. Likewise, BP (British Petroleum) America, Inc. made a contribution of \$500 from the BP Fabric of America Fund to NAH on recommendation from the NAH Member Mr. Binod R. Joshi. The fund was provided to the newly established "Houston Nepali School" as a financial assistance on Feb. 14, 2009.

Congratulate new graduates

The High School, College and University graduates in the Greater Houston area were felicitated in the "Congratulate the Graduates" program. NAH is proud of Miss Swasti Gyawali for graduating from Lee High School as the top of the class (Valedictorian).

Picnic and Teej

NAH sponsored the annual picnic and Teej celebration in George Bush Park on Aug. 30, 2008, where members of the Bhutanese refugees were also invited. All the participants had a great time in the gala event marked by a slew of songs and dances.

Shivaratri and Gajur Pratishthan in Pashupatinath temple

The Nepali Community celebrated MahaShivaratri on Feb. 21, 2009 at the Pashupatinath temple. It was also the third anniversary of Pashupatinath temple in Houston. On August 23, 2008, "Gajur Pratishthan" was held to hoist the steeple on top of Pashupatinath temple. The Gajur (steeple) was kindly donated by Mr. Dinker G. Amatya and family.

Data for Asian Study

NAH assisted Dr. Patrick Leung, Professor at the University of Houston, with the data collection for his

"Asian Study" project. Those data were meant to be provided to charity organizations to help these organizations determine areas of participation for the charity programs and allocate budgets. Professor Leung graced the NAH New Year 2065 B.S. celebration on April 12, 2008 and spoke about his project to the Nepali participants.

International Mother Language Day

I had the honor of representing NAH in the International Mothers language Day (IMLD) program sponsored by Bangladesh, Association, Houston, on Feb. 23, 2008.

Involvement in Nepali organizations

I was privileged to represent NAH at the Association of Nepalis in the Americas (ANA) Annual Convention in Baltimore, Maryland, on July 4-5, 2008. I also had the opportunity to give a presentation on "Petroleum Exploration in Nepal" for American Society of Nepalese Engineers (ASNEng). During the convention, I was elected as Vice President of ASNEng. I have also been elected as Vice President, Nepalese Americas Council (NAC), Mid-Southern Region for a two-year term beginning Jan.1, 2009. By the way, the Non Resident Nepalese – North America Coordination Council (NRN – NACC) is part of NAC.

Nepal Vision team

This copy of "Nepal Vision" that you are leafing through at the moment was brought out as the result of remarkable contributions made by the article contributors, the article collectors, including Mr. Bijay Bokhim and Mr. Gyanshor Shrestha, the advertisement contributors, and the marketing Committee, including Mr. Madhukar Amatya, Mr. Dinker Amatya, Mr. Paban Shrestha and myself. Also, Mr. Kiran Shrestha from Nepal and his team did a great job of enhancing the aesthetic value of this publication by laying out the articles and designing its cover page. Kindly join me in giving all of them a big round of applause for a great job!

Monthly meetings

I would also like to extend my appreciations to Mr. Madhukar Amatya and Mr. Dinker Amatya for providing the venue for the NAH Monthly Meeting as well as other programs, such as "Mahabir Pun Meet and Greet" event and Nepali school.

Recognition of outstanding community contributors
In keeping with the NAH tradition of recognizing the individuals for their significant contributions to the Houston Nepali Community biannually, it honored Mr. Nirmal Shrestha on April 12, 2008 and Mr. Tara Baral on Oct. 11, 2008.

Appreciations

On behalf of NAH, I take this opportunity to thank the NAH Executive Committee officers, members, advisors, web master and all of you for your generous, continued and overwhelming support in accomplishing all of the activities and charitable programs I have outlined above. You made it happen, so the credit goes to you!

Students welcome to get involved

The student population in Houston is growing significantly. According to Institute of International education, a total of 8,936 students came to the U.S. from Nepal for higher education in the 2008. Among them, 64% enrolled in undergraduate studies and 29% in graduate studies. Nepalese Association of Houston extends the invitation to the students to get involved in all of its activities. All the students are invited to participate in the NAH monthly meeting and come up with novel programs and activities to get involved.

Good deeds

Your good deeds will never go unnoticed and will always be remembered. In this context, I would like to reframe what former President late John F. Kennedy said, "Ask not what NAH can do for you, but what you can do for NAH." After all, NAH stands for the Nepali community in Houston and we are only as good as your efforts for its growth and sustenance.

Family support

Last but not least, I can not thank my wife Hema Shrestha, daughter Shristi Shrestha and son Ashish Shrestha enough for providing me strong, unconditional support to continue my engagement in NAH since its inception in the year 2000 and in the community service in the pre-NAH days since 1997, the year we moved to Houston, Texas, from Lafayette, Louisiana, as well as supporting all of the NAH activities wholeheartedly.

Happy New Year 2066 B.S.

Finally, I wish you, your family and friends a very happy, healthy, peaceful, prosperous and productive New Year 2066 B.S.

With best regards,

Dr. Rajendra K. Shrestha

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सामुदायिक विकासमा ३स

(समुदाय, सीप र सानो पूँजी) र गरीबी

- कृष्णबहादुर कुँवर

नेपाल गरीबीबाट घेरिएको छ। धेरैजसो गरीबीका कारणहरू यस प्रकार पाइन्छन् :

- (१) बढी जनसंख्या,
- (२) विश्व अर्थतन्त्रका स्रोतहरूको असमान बाँडफाँड,
- (३) आम्दानीले नधेग्ने उच्च रहनसहन,
- (४) अपर्याप्त शिक्षा र कम रोजगारका अवसरहरू,
- (५) वातावरणीय हास
- (६) व्यक्तिगत बेजिम्मेवारी र परनिर्भरता।

अरु कारणहरूमा ऋण, बेरोजगारी, भएको पेशा वा काम छुट्नु, बाँच्नको लागि साधन नहुनु, विरामी, मानसिक अवस्था, दुर्घटना, कम योग्यता, मुद्दामामिला, कुलत, अपव्यय र संयुक्त परिवारको कारण आफूसँग पूँजीको रूपमा भएको श्रमलाई प्रयोग गर्न मन नपराउने, सिप नहुने, अलिखपना आदि पर्दछन्। ऋयशक्तिमा हास, जनसंख्यामा वृद्धि, श्रमको माग र आपूर्तिमा असन्तुलन, पुरानो परम्परागत ग्रामीण व्यवसायको पतन, गैर कृषि क्षेत्रको अपर्याप्त विकास, दोषपूर्ण शिक्षाप्रणाली र त्रुटिपूर्ण सरकारी नीति आदि हुन्। मानव जातिको कलंकको रूपमा र हेका दास, बाँधा तथा कमैया प्रथाले गरीबीबाट कहिल्यै उम्कन दिदैनन्।

गरीबीको परिभाषा

परम्परागत धारणाका आधारमा भन्ने हो भने कुनै परिवार वा व्यक्तिको जीवन यापन गर्नको लागि आम्दानी वा उपभोग गर्न सक्ने हैसियतलाई जीवनको स्तर (Standard of life) मानिन्छ। यसरी निर्धारण गरिएको सीमाभन्दा तल ओर्लिएको अवस्थालाई गरीबी भन्न सकिन्छ। यो सीमालाई गरीबीको रेखा (Poverty line) पनि भन्ने गरिएको छ। गरीबी भावनात्मक वा अमूर्त कुरो हो भने गरीबीको रेखा निर्धारण गर्नु निश्चित अवधारणा हो। गरीबी रेखाको निर्धारण गर्दा एउटा परिवारले आफ्नो आयको एक तिहाइभन्दा बढी खानामा खर्च गर्नु पर्ने अवस्थालाई (The World Book Encyclopedia, 1996) मानिएको छ।

सामान्य हिसाबले हेर्दा गरीबीलाई ३ किसिमबाट वर्गीकरण गर्न सकिन्छ :

- (१) समग्र गरीबी (Absolute poverty),
- (२) अति गरीबी (Hard core or Ultra poverty) र
- (३) तुलनात्मक गरीबी (Relative poverty)।

पहिलो, गरीबीको श्रेणी अत्यन्त निर्धन वा जीवनको आवश्यकता पूरा गर्न नसकेको अर्थात् खाना, लुगाफाटो र आवासको व्यवस्था हुन नसकेको अवस्था हो। दोस्रोमा, त्यो भन्दा पनि खराब अवस्था हो। यी दुवै अवस्थाहरू मध्ये पहिलो गरीबीको रेखामुनि संगैको अवस्था हो भने अति गरीबी त्यसको पनि आधा कम अवस्था हो। तेस्रोमा आम्दानीबाट आवश्यकताहरू पर्याप्त मात्रामा पुग्न नसक्ने अवस्था हो। यो भनेको अरुसँग तुलना गर्दा हुने गरीबी हो।

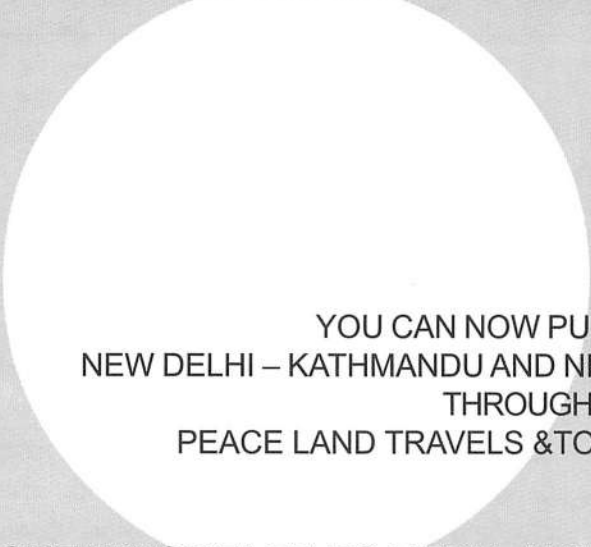
विद्वान् Moris David ले संसारको गरीबी अवस्थाको मापन (Measuring the Conditions of World Poor-the Physical Quality of Life Index) मा बाँच्न सक्ने उमेर, बालमृत्यु दर, साक्षर प्रतिशतको मापनका आधारमा भौतिक जीवनको स्तरसँग गरीबी संबन्धित भएको बताउनुभएको छ। अर्को अवधारणाका अनुसार मानिसलाई प्रतिदिन आवश्यक पर्ने खाद्य उर्जाताप (Calorie) को आधारमा खाद्य पदार्थमा रुपान्तरण गर्ने र त्यसको प्रचलित भाउ निकाली लागत खर्च निर्धारण गरिन्छ। यसका अतिरिक्त मानिसलाई आवश्यक पर्ने लत्ता कपडा, शिक्षा, स्वास्थ्य आदि अखाद्य पदार्थसमेतको हिसाब गरी कुल आवश्यकता (Basic needs) को यकिन गरिन्छ। यस्तो लागत धान्न सक्ने आम्दानी नभएको व्यक्तिलाई गरीबीको दायराभित्र राख्न सकिन्छ। त्यसैगरी केही विद्वान्ले पोषणतत्वको केलोरीको आधारमा गरीबीलाई आँक्रे प्रयास गर्नुभएको छ। उहाँहरूमा केलोरीको मात्रामा पनि भिन्न मत छ।

भारतका प्राथमिक विद्यालयहरूको सर्वेक्षणको क्रममा दण्डेकर र रथ द्वय एवं भारतीय गाउँमा भोकमरीको सन्दर्भमा अर्का विद्वान् मदालीले प्रत्येक दिन २२५० केलोरीभन्दा कम पर्ने गरी खाना खाइरहेकालाई गरीब भन्नु भएको छ। उनका अनुसार कुनै परिवारले कुल आम्दानीको ७० प्रतिशत भन्दा बढी खानामा मात्र खर्च गर्छ भने त्यसलाई गरीब परिवार

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यकिन गर्नु पर्दछ । भारतीय योजना आयोगले न्यूनतम जीवन निर्वाह गर्न लाग्ने कुल खर्चको हिसाव गरेको छ र सोभन्दा मुनिलाई गरीब परिभाषित गरेको छ । संयुक्त राष्ट्र संघीय विकास कार्यक्रमद्वारा तयार गरिएको मानव विकास प्रतिवेदन १९९० ले जीवन निर्वाहको स्तरको निम्ति आवश्यक पर्ने कुराहरु नहुनुलाई गरीब मानेको छ ।

अन्तर्राष्ट्रिय गरीबी निर्धारणको क्रममा विश्व विकास प्रतिवेदन २००२ अगाडि भन्छ : The \$1 a day standard, measured in 1985 international prices and adjusted to local currency using PPP, was chosen for the World Bank's WDR 1990 : Poverty because it is typical of the poverty lines in low - income countries. PPP exchange rates, such as those from the Penn World Tables or the World Bank, are used because they take into account the local prices of goods and services not traded internationally. But PPP rates were designed not for making international poverty comparisons but for comparing aggregates from national accounts. As a result, there is no certainty that an international poverty line measures the same degree of need or deprivation accross countries.

विश्व विकास प्रतिवेदन २००२ को Technical notes मा गरीबीको परिभाषा यसरी गरिएको छ : International comparisons of poverty data entail both conceptual and practical problems. Different countries have different definitions of poverty, and consistent comparisons between countries can be difficult. Local poverty lines (in 2000/01 Report, national poverty lines) tend to have higher purchasing power in rich countries, where more generous standards are used than in poor countries. यो तर्कलाई अघि सार्दै प्रतिवेदन प्रश्न गर्छ भिन्न जीवनस्तरका दुई व्यक्तिको बीचमा तुलना गर्नु ठीक हो त ?

गरीबीको प्रकृति विकसित देशमा अत्यन्त फरक छ । विकसित देशहरुका अधिकांश जनताले अविकसित देशका जनताको दाजोमा साधारणतया २०० गुणाभन्दा बढी प्रतिव्यक्ति आय हात पार्छन् । त्यहाँको उपभोक्तावादी समाजमा यो तहको आयले पनि थेग्न सकिरहेको हुँदैन । सन् १९९६ मा अमेरिकामा Bureau of Census ले ३ करोड ६० लाख बासिन्दालाई गरीब भनेको थियो । सन् १९९८ मा त्यहाँ चार जनाको परिवारको वार्षिक आय १६,५३० डलरभन्दा कम हुने परिवारलाई गरीब मानिएको थियो र तीनजनाको परिवारको लागि यो सीमा (Threshold) १३००३ डलर तोकिएको थियो । सन् १९९२ को लागि यो १४,८०० थियो भने सन् १९६३ मा ३,१०० मात्र (Measuring Poverty in the NLSY 97, National Research Council & University of Chicago, November 2000) थियो ।

नेपालको सन्दर्भमा कुरा गर्दा वास्तवमा सबै नेपालीहरु गरीब होइनन् भन्न सकिन्छ । तर आफूभन्दा हुनेखानेसंग (better off) परिवारसंग दाजिदा गरीब ठान्नेहरु धेरै छन् । त्यसमा पनि पहिले जस्तो गरीबीको मापन (index of poverty) आंगमा लुगा, खुट्टामा जुता रुखासुखा भरपेट भएर पुग्दैन । माथिको विवेचनाबाट के भन्न सकिन्छ भने गरीबहरु जताबाट पनि पछि परेका हुन्छन् ।

गरीबीका 4Ls

- Lost (हारेका, हराएका)
- Least (सबभन्दा न्यून)
- Last (अन्तिम वा पुछार वा पछाडि)
- Lowest (सबभन्दा तल)

समाजका सन्दर्भ समूहहरु र गरीबीको उत्पत्ति

समाजमा प्रायः ३ किसिमका समूहहरु हुन्छन् : (१) सकारात्मक सन्दर्भ समूह, (२) नकारात्मक सन्दर्भ समूह र (३) तुलनात्मक सन्दर्भ समूह । यी सन्दर्भहरूसँग आफू आवद्ध नभए पनि तिनका मूल्य मान्यताहरु व्यक्तिले अनुशरण गर्ने वा नकारात्मक रुपले लिने हुन सक्छ । मानिसले आफ्नो स्थिति त्यो सामाजिक वा आर्थिक जुनसुकै हुन सक्छ अरु समूहका मानिसहरूसँग दाँजेर हेर्छ । यसरी तुलना गर्दा आफूलाई राम्रो वा कमजोर स्थितिमा पाउँछ र आफ्ना व्यवहारहरुलाई त्यसै अनुरूप ढाल्न कोशिश गर्छ ।

उदाहरणको लागि कुनै दुर्गम स्थान जुम्ला वा हुम्लामा आफ्नै ग्रामीण सामुदायका सदस्यहरूसँग उस्तै परिवेश र आर्थिक स्थितिमा रमाइरहेको मानिस जब नेपालगंज पुग्छ, त्यहाँ ऊ जस्तै मानिसहरुले उपभोग गरिरहेको जीवन देखेर आफैलाई सराफ्छ । नेपालगंज रहँदा यातायात, रोजगारीका अवसर, स्वास्थ्य र शिक्षा सुविधा आदि हेरेर छक्क परिरहेको हुन्छ । जब ऊ जुम्ला फर्कन्छ, नेपालगंजबासीहरुले नागरिकको हैसियतले पाइरहेका सुविधाहरु, आफ्ना नांगा आँखाले देखेका आर्थिक अवसरहरु सम्झन्छ र तुलना गरेपछि उसमा विद्रोह, असन्तोष, निराशा, कृष्ण उत्पन्न हुन्छ । गरीबीमा आफ्नै समूहमा रमाइरहेको त्यही मानिस एकपटक नेपालगंज भरेर जुम्ला फर्केपछि आफ्नै समूहमा पनि रमाइरहेको हुँदैन । उसमा चेतनाको विकास हुन्छ र मान्छे हुनुको अर्थ खोजिरहेको हुन्छ । यस्तो अनुभव सबै समुदायमा हुन्छ । यसमा राज्यको कर्तव्य हुन्छ कि समुदायहरुलाई समान किसिमले विकास गर्दै लानु पर्दछ, पछाडि परेको क्षेत्रलाई विकासको मूल धारमा ल्याउने कार्यक्रम संचालन गर्नु पर्छ ।

सामुदायिक विकास कार्यक्रम र गरीबी निवारण

नेपालको सन्दर्भमा दशौं योजनाका अनुसार योजना शुरु हुनुअघि गरीबीको प्रतिशत ३८ रहेको र योजना समाप्तिको बेला ३० प्रतिशतमा झार्ने कुरा उल्लेख छ । तर बिग्रदो शान्ति सुरक्षा र खस्किदो आर्थिक वृद्धिदरको स्थितिमा गरीबीको तल

भर्न सक्ने देखिदैन । अझ समुदायहरू नै अविकसित अवस्थामा रहेको भौगोलिक क्षेत्रमा गरीबी निवारण होइन कि गरीबीमा वृद्धि हुने संभावना रहन्छ । गरीबी घटाउने उपायहरूमा विशेष गरी निम्न कुराहरूले महत्वपूर्ण भूमिका खेल्छन् ।

- (१) फराकिलो उच्च आर्थिक वृद्धि (broad based and high economic growth)
- (२) पूर्वाधारको विकास,
- (३) सामाजिक सेवाको विस्तार (स्वास्थ्य, शिक्षा, खानेपानी, यातायात, संचार, बजार आदि)
- (४) लक्षित विकास कार्यक्रम ।

गरीबी निवारणमा समुदायलाई संलग्न गराउनु पर्ने कारणहरू

- समुदायलेनै आफ्नो हित उत्तम किसिमले बताउन सक्छन् ।
- उत्तम उपाय भनेको समुदायहरूको आफ्नै योगदान (inputs) हो ।
- सोच्दै नसोचेका कुराहरू (implications) आइपर्दा समुदायको सहयोग (support) को आवश्यकता पर्छ ।

सामुदायिक विकासमुखी संस्थाहरू

माथि भनेभै गरीबी हटाउने ४ वटा मुख्य उपायहरूमध्ये पछिल्ला दुईवटा उपायहरूको कार्यान्वयनमा ठूलो योगदान दिन सक्छन् । सामुदायिक विकास हुन सकेमा मात्र यस किसिमका समुदायमुखी संस्थाहरू र संयन्त्र (community-friendly organisations and network) बन्न सक्छ । थप गरीबीमा वृद्धि हुनबाट रोक्न (arrest) समेत त्यस्ता क्षेत्रमा सामुदायिक विकास कार्यक्रम आवश्यक देखिन्छ । सामुदायिक विकासको माध्यमबाट गरीबी घटाउन सकिन्छ । जुन समाजमा समुदायको विकास भइरहेको हुन्छ, त्यहाँ गरीबीविरुद्ध लड्नु पर्ने धेरै कुरा बाँकी रहेको हुँदैन । यो किन भनिएको हो भने जतिसुकै समृद्ध देशमा पनि गरीबी विद्यमान रहन्छ, कुरा यति हो कि मात्रा कति छ र कुन हदसम्मलाई गरीबी भनिएको छ । विकसित समाजमा गरीब जनसंख्या निश्चय पनि सानो हुन्छ । तर अविकसित समाजमा गरीबी विकराल रूपमा हुन्छ र समाज नै गरीबीबाट बनेको हुन्छ ।

सामुदायिक विकासका ३स अवधारणा

गरीब र रोगी हुन यो संसारमा कसैले रहिरहँदैन । 'गरीब भएपछि मानिस हरिप हुन्छ' भनेभै बाँच्ने केही उपाय नभएपछि मानिसले जे गर्न पनि तयार हुन्छ । गरीबीमा रहेपछि निराशा, कुण्ठा, रीस, इर्ष्या सबैले जीवनलाई भन्नु कष्टकर बनाउँछन् । ग्रामीण विकासले स्वभावतः (१) कृषि उत्पादन, (२) सामाजिक सेवा, (३) पूर्वाधार विकास पहुँचलाई समेट्छ । नेपाल जस्तो विकासको प्रारम्भिक अवस्थामा भएको ग्रामीण समाजको लागि ३ स अवधारणा व्यावहारिक र उपयोगी हुन सक्ने देखिन्छ । गरीबीबाट मुक्ति पाउन खासगरी तीनवटा कुराहरू अर्थात् ३ स

(समूह, सीप र सानो पूँजी) आवश्यक पर्छ । गरीबी निवारण गर्ने निकायले यी ३सलाई उपयोग गर्न सक्छन् : पहिलो स समूह, दोस्रो स सीप, तेस्रो स सानो पूँजी ।

(१) स समूह वा संगठन वा समुदाय (group/organisation)

गरीबको आवाज सानो र सजिलै नसुन्ने हुन्छ । गरीबको स्वर मसिनो हुन्छ । भनाइको मतलब हो, एकजना गरीबले बोलेको स्वर वा मागलाई समाजले वा सरकारले सजिलैसंग सुन्दैन, तर ऊ जस्तै धेरै गरीबहरू मिलेर आवाज घनकाए भने सुन्न बाध्य हुनुपर्छ । यस किसिमको आवाज निकाल्न सक्षम हुन उनीहरू समूहमा आवद्ध हुनुपर्छ । अर्को शब्दमा उनीहरूको संगठन वा संस्था हुनुपर्छ । व्यक्तिको सक्षमता भन्दा पनि सामूहिक दक्षताको आवश्यकता पर्छ । यहाँनिर सामूहिक दक्षताले संस्थागत विकास (institutional development) लाई बुझाउँछ । व्यक्ति जतिसुकै दक्ष भए पनि केही समयको लागि हुन्छ र निरन्तरता हुँदैन । देवता वा भगवान् बाहेक मानव शरीरको आफ्नै सीमा (limitation) हुन्छ । चाहना र तत्परता जति भए पनि क्षणिक हुन्छ । प्रत्यक्ष रूपले एकलै भेटघाट गरे पनि उनीहरूका चाहनालाई सफिन सकिँदैन । त्यसैले भन्नु गरीबलाई समूह, संस्थाको बढी आवश्यकता हुन्छ ।

(२) स सीप (skill)

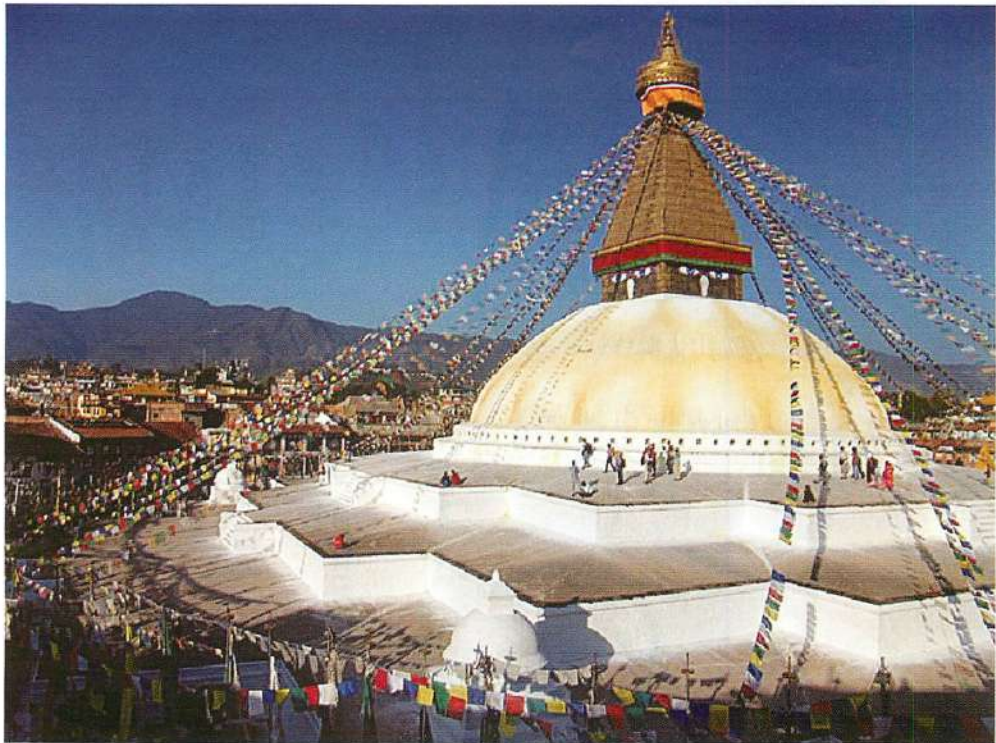
समूहको उमेर चाहना, श्रम बजार र स्थानीय उत्पादनलाई विचार गरेर सीप विकास गराउनु पर्छ । शिप सिक्न तालिम चाहियो । एक किसिमले सीप भनेको सशक्तिकरण (empowerment) हो । कानून निर्माण गरेर सैद्धान्तिक रूपले सशक्तिकरण गरे पनि व्यवहारमा रूपान्तरण नभएपछि त्यसको कुनै महत्व हुँदैन । उदाहरणको लागि छुवाछुत वा महिलामाथिको भेदभावलाई लिन सकिन्छ । कानूनमा त सबै बराबर छन् तर वास्तविकता के छ कसैबाट छिपेको छैन । त्यसैले काम गर्न जान्नु, लेखपढ गर्न जान्नु शक्ति हो । अर्को शब्दमा व्यावसायिक प्रशिक्षण, तालिम, ज्ञान भएको मानिस बेरोजगार बस्नु पर्दैन । ऊ ढिलोचाडो आर्थिक उत्पादन इकाइ बन्दछ ।

(३) स सानो पूँजी (Micro-credit)

सीप जानेपछि कुनै उद्यम गर्न पूँजीको आवश्यकता पर्छ । लघुकर्जा र लघुवित्त एउटै जस्तो लागे पनि लघुकर्जा भनेको कर्जा मात्र उपलब्ध गराउने हो भने लघु वित्तमा वचत पनि पर्दछ । लघुकर्जा भनेको निम्न आय भएका परिवारहरूलाई सानो समूहमा आवद्ध गराई साक्षरता, सरसफाई, तालीम र वचत गर्ने सहूलियत सहित स-सानो व्यवसायको लागि विना धितो वा परियोजना नै धितो हुने गरी सामूहिक दायित्वमा सानो खालको ऋण रकम उपलब्ध गराउने कार्यक्रम हो । यो यस्तो वित्तीय सेवा हो जसअन्तर्गत समूह हुनुपर्छ, समूह सदस्यले नियमित रूपमा वचत गरेको हुनुपर्छ, साक्षर छैनन् भने सदस्यहरू साक्षर बनाउनु पर्छ, उनीहरूलाई आवश्यक पर्ने ऋण विना धितो वा सामूहिक जमानीमा उपलब्ध गराउनु पर्छ । त्यस्तै

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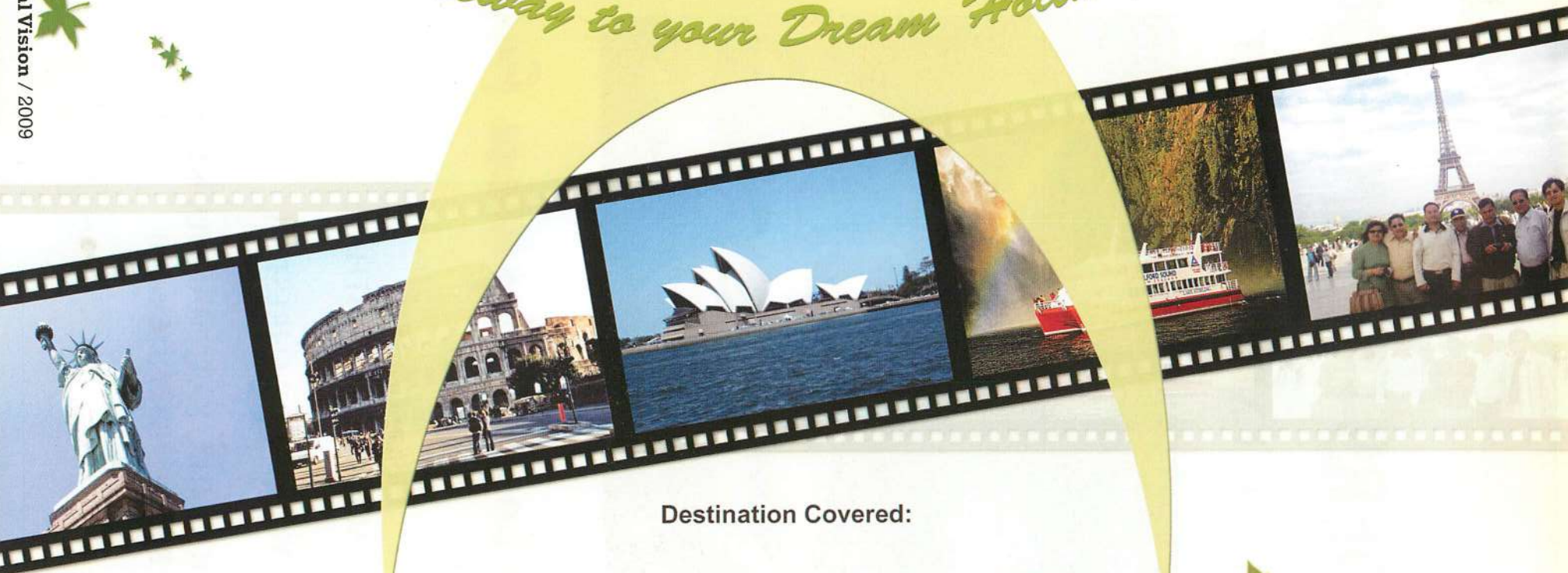


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विना धितो सघन सुपरिवेक्षित कर्जा भएकोले छोटो अवधि अर्थात १२ महिनाभन्दा लामो हुनु हुँदैन र आम्दानीले ब्याज मासिक रुपमा र थोरै साँवा किस्ता बुझाउन सक्ने खालको हुनुपर्छ । त्यसैले लघुवित्तका आवश्यक तत्वहरू (१) समूह, (२) वचत व्यवस्था, (३) विना धितो वा सामूहिक जमानी, (४) छोटो अवधि (५) आवधिक ब्याज असूलीलाई मान्न सकिन्छ ।

कार्यसम्पादनको जवाफदेहिता (Performance accountability)

- हामीले सेवा गर्ने ग्राहक को हुन् ?
- हामीले सेवा गर्ने ग्राहकको स्थिति सुधार (better off) भएमा मापन कसरी गर्न सकिन्छ ?
- सेवाको दक्षता (efficiency) र प्रभावकारिता (effectiveness) लाई कसरी मापन (client/staff ratio) गर्न सकिन्छ ?
- महत्वपूर्ण विषयहरू (issues) लाई कसरी पूरा गर्दछौं ? कामहरू के हुन् ? अर्को वर्षको लागि के के प्रस्ताव गर्दैछौं ?

गरीबी निवारण गर्ने दिशामा विचारणीय बुदाहरू

- सशक्तिकरण मानसिक कुरो हो । हामी सबैमा हामी आफू सक्षम र शक्तिशाली छौं भन्ने भावना (feeling of competent and powerful) हुनुपर्छ ।
- प्रतिफल (outcome) लाई नियन्त्रण नगरीकन प्रकृया शुरु गर्नुपर्छ ।
- भविष्यको लागि उपयोगी हुने ब्यक्ति, समूह वा समुदायमा रहेको स्रोतहरूलाई ध्यानमा राख्नु पर्छ ।

यी उपायहरू कार्यान्वयन गर्न दरिलो, प्रजातान्त्रिक सरकार को आवश्यक पर्छ जसले भ्रष्टाचार मुक्त सुशासन दिन सकोस् । राज्यका न्यूनतम दायित्व सार्वजनिक प्रशासन, शान्ति सुरक्षा समेत कायम गर्न गाह्रो परिरहेको समयमा स्रोत तथा साधन जुटाउने काम अति कठिन हुन्छ । सरकार आफै लड्छडिएको (derailed) भएको, कमजोर र निर्वाचन प्रकृया अवरुद्ध भएको बेला यस किसिमका विकास कार्यक्रममा सरकारले ध्यान पुर्‍याउन अत्यन्त कठिन हुन्छ । तर यसो भनेर हामी यो काम थाती राख्न सक्दैनौं । नागरिकको हैसियतले एउटै राज्य र एउटै कानून मान्नेहरूबीचका सुविधाहरू र अवसरहरू अपना नांगा आँखाले देखेको सन्दर्भ समूहले अब अरु पर्खन मान्दैन । एकताका गरीबीको चरम स्थितिमा पनि आफ्नै समूहमा रमाइरहेको मानिसमा अब चेतनाको विकास संगठित रुपमा भइसकेको छ र उसमा भएको विद्रोह, असन्तोष, निराशा, कुण्ठा हुन्छ र मान्छे हुनुको अर्थ खोजिरहेको छ । यसमा राज्य र हुनेखाने तथा जान्नेसुन्नेहरूको कर्तव्य हुन्छ कि पछाडि परेको क्षेत्र र समुदायहरूलाई केही वर्ष पक्षपाती ढंगले विकासको मूल धार मा ल्याउने बाहेक अर्को विकल्पतिर नसोच्नु सबैको हितमा हुनेछ ।

नेपालमा सामुदायिक विकासका नमूना गाउँहरू

(क) सामुदायिक विकासको नमूना गाउँ : मधुवासा

सामुदायिक विकासको नमूना गाउँको रुपमा नाम चलेको धनुषा जिल्लाको मधुवासा पनि एक हो । तर यसका स्थानीय प्रणेता इन्द्रवहादुर कापाछकीको मृत्युपछि उहीरुपमा कार्यक्रमले निरन्तरता लिन सकेन र अब यो गाउँले आफ्नो नमूनाबाट विश्राम लिएको छ । साना किसान विकास कार्यक्रम संचालन भएको यो गाउँमा प्रौढ कक्षाको व्यवस्था गरेर सबैलाई साक्षर बनाउने प्रयास गरिएको थियो । गाउँमा एउटा पाहुना घर बनाइएको थियो । कुनै परिवारको पाहुना आएमा त्यहीँ बसाइन्थ्यो । खाद्यान्नको नपुग हुन नदिनका लागि अन्नको बचत भकारी थियो । गाउँबाट कोही पनि हाट बजार जाँदा तोकिएको समयभन्दा बढी बसेमा जरीवाना तिर्नु पर्ने र अड्डाअदालतमा कुनै उजुरी गर्न जानु पर्ने अवस्था थिएन । प्रत्येक घरबाट दिनमा १ घण्टा र सातामा त्यसभन्दा बढी समय गाउँ विकासका लागि स्वेच्छाले श्रमदान गर्नु पर्ने नियम थियो । शिशु स्याहार केन्द्र, विद्यालय, पुस्तकालय, घर, सामूहिक खानेपानी तथा स्नानघर, गोबर ग्यासबाट विद्युत तथा मील, लिफ्ट इरिगेशन (तलको पानी माथि लैजाने) ज्याबल सबै थोक गाउँलेहरूले संचालन गरेका थिए ।

(ख) सामुदायिक विकासको नमूना अभ्यास :

ताराखोला

२०४० सालतिर बाग्लुङ्ग जिल्ला सदरमुकामदेखि १४ कोष टाढा पश्चिम उत्तरको बीचमा रहेको तारा खोला गा.वि.स. (त्यतिबेला गाउँ पंचायत) मा नेपाली हाते कागज बनाउने कच्चा पदार्थ लोक्ता उत्पादन हुने क्षेत्र भएको हुँदा कृषि विकास बैकले साना किसान विकास आयोजनाको उपकेन्द्र स्थापना गरेको थियो । यूनिसेफको सहयोगमा पर्वत जिल्लाको नाङ्गलीवाङ्ग गाउँ पंचायतमा कागज उत्पादन गर्ने र सोको लागि चाहिने कच्चा पदार्थ लोक्ता ताराखोला गाउँ पंचायतबाट आपूर्ति गर्ने र सो उपकेन्द्रलाई लोक्ता कटान गरी आपूर्ति गर्ने व्यवस्थापनको जिम्मा दिइएको थियो ।

ताराखोला गाउँ पंचायतमा बहुसंख्यामा त्यहाँका रैथाने जातिको रुपमा मगरहरूको बस्ती रहेको र केही मात्रामा बाहुन, क्षेत्री, दमाईहरूको बसोबास रहेछ । गरीबीको विकराल अवस्था रहेछ । जहाँ वर्षभरि काम गरी तीन महिना मात्र खान पुग्ने अरु समय खालि बेसाएर खानु पर्ने त्यही पनि कामको खोजीमा बाग्लुङ्ग बजार, गल्कोट क्षेत्रमा जानुपर्ने र केही भार तमा जाने प्रचलन रहेछ । जंगलको भू-भाग ठूलो भएको हुँदा पशुपालनको व्यवसाय पनि ठूलै मात्रामा गर्ने रहेछन् । शिक्षा, स्वास्थ्य, विकास निर्माणका कार्यहरू त कुन चराको नाम हो थाहा नै रहेनछ । २०४० सालमा स्थापना भएको उपकेन्द्रलाई स्तर बृद्धि गरी २०४२ सालदेखि साना किसान विकास आयोजना राखियो र आयोजना प्रमुखमा डिल्लीप्रसाद शर्मालाई खटाइयो ।

अब आयोजनाले ऋण लगानी गर्ने, लोक्ताको व्यवस्थापनका साथै कटान र आपूर्ति गर्न थाल्यो ।

यूनिसेफको सहयोगमा नेपाली हाते कागज उत्पादन गर्नको लागि बाग्लुङ्गा र म्याग्दी जिल्लाबाट कच्चा पदार्थ उपलब्ध गराउने, पर्वत नाङ्गलीवाङ्गमा हाते कागज उत्पादन गर्ने र भक्तपुरमा स्थापना भएको भक्तपुर हस्तकला उद्योगले ग्राटिंग कार्ड बनाई विदेश निर्यात गर्ने व्यवस्था मिलाइएको थियो । उक्त कागज विदेश निर्यात गरी आउने मुनाफाको केही प्रतिशत कच्चा पदार्थ उपलब्ध गराउने, हाते कागज उत्पादन गर्ने र ग्राटिंग कार्ड बनाउने तीनै थरको हितको निम्ति सामुदायिक विकास कार्यक्रम संचालन गर्ने उद्देश्य राखिएको थियो । सोही कार्यक्रमको सिलसिलामा तत्कालीन कृषि विकास बैंक अंचल कार्यालयका अंचल प्रबन्धक (लेखक) र यूनिसेफ नेपालका इसाबेल क्रोलीको ताराखोला, कुइनेमंगले आदि ठाउँमा पटकपटक भ्रमणहरु भए । एक पटकको भ्रमणको बेला ताराखोलाका किसानहरूसँग स्थानीय समस्याहरुको बारेमा सामान्य छलफल भयो तर किसानहरुले आफ्नो आवश्यकता पहिचान गर्न र आफ्नो आवश्यकता प्रस्तुत गर्न सक्ने अवस्थामा नै थिएनन् । धेरै विचार विमर्शपछि कृषकहरुले समस्या भने पशुमा खोत रोग लाने, उपचार नपाएर पशुधनको नोक्सानी हुने, उन्नत जातको पशुनै नभएको आदि थिए । यसबाट के थाहा पाइयो भने पशुपालनको विकास प्रचुर मात्रामा गर्न सकिने सम्भावना छ र त्यस निम्ति व्यवस्थित रुपमा पशुपालन कार्यक्रम संचालन गर्नु पर्छ ।

सामुदायिक कार्यक्रमअन्तरगत शुरुमा एउटा सामुदायिक भवन, सामुदायिक पशुस्वास्थ्य केन्द्र, टर्वाइनमिल स्थापना गर्ने निर्णय भयो । यसको व्यवस्थापन र निर्माण कार्य सम्पन्न गर्ने काम आयोजना प्रमुखको जिम्मामा आयो । अशिक्षा, अज्ञानता, न्यून चेतना भएको ठाउँमा घडीको सूइ ठीक उल्टो गतिमा घुमाउन कम चुनौतिको विषय थिएन । तर साना किसान विकास कार्यक्रमबाट केही गरी देखाउने क्रममा कार्यक्रम संचालन गर्न सहमति भयो । पहिले सामुदायिक भवन निर्माण गर्ने तयारी गर्नुपर्ने भयो । सोको लागि पूर्वाधार स्वरूप भवन निर्माणको लागि जग्गा उपलब्ध गराउने बारेमा गाउँले किसानहरुलाई उपस्थित गराई सामुदायिक कार्यक्रमको उद्देश्य, शिक्षा, स्वास्थ्य आदिको बारेमा छलफल गरी सहमति गराउनेदेखि लिएर सामुदायिक भवन निर्माण गर्न जग्गा उपलब्ध गराउन अनुरोध गरियो । अरु सबै कुरामा सहमति भए पनि मिल्दो र सबैको पायक पर्ने जग्गा उपलब्ध गराउने कुरामा कुनै पनि टुङ्गो लागेन ।

जग्गाको लागि ताराखोलामा वडा नं. ६ का एक जना सज्जनबुद्ध बुद्धिलाल रोकासँग करिव २ घण्टा कुराकानी भएपछि उनले सबै गाउँलेले आँखा देख्छन् भने आवश्यक पर्ने जग्गा मैले दिन्छु भन्ने सहमति दिए । २०४३ बैशाख महिनाको

अन्तिम गाउँ पंचायतका कार्यकर्ता र कृषकहरुको भेला डाकी भवन निर्माण कसरी गर्न सकिन्छ भन्ने विषयमा व्यापक छलफल भयो । जुन छलफलमा ढुङ्गा फोर्ने, गारो लगाउने र काठको चिरानी गर्ने अर्धदक्ष काम र बजारबाट खरिद गर्नुपर्ने निर्माण सामग्री अनुदानबाट र अरु सबै जनसहभागितामा संचालन गर्ने निर्णय भयो । सोही निर्णय अनुसार २०४३ जेठ ११ गतेबाट लम्बाइ ३३ हात चौडाइ १७ हातको भवन निर्माण कार्य शुरु भयो । तारा गाउँ पंचायतका ५२५ घर परिवारमध्ये ४ परिवारले मात्र सो भवन निर्माणमा सहभागी भएनन् । सबैको श्रमदानमा २७ दिनमा ६ कोठे भण्डार रु ३ लाखको लागतमा सामुदायिक भवनको निर्माण कार्य सम्पन्न भयो । त्यस सामुदायिक भवनमा साना किसान विकास आयोजना र पशु स्वास्थ्य केन्द्र संचालन गर्ने कार्य भयो ।

सामुदायिक पशु स्वास्थ्य केन्द्र संचालनको लागि ४ जना कर्मचारीको व्यवस्था गरियो । उनीहरुको छनौट तथा नियुक्ति गर्ने अभिभारा स्थानीय समुदायलाई नै जिम्मा दिइएको थियो । दुईजनालाई पक्लीहवा स्थित पशुस्वास्थ्य क्याम्पसमा १ वर्षको लागि अध्ययन गर्न सामुदायिक कोषबाट पठाइएको थियो । सो संस्थाको लागि सम्पूर्ण खर्च सामुदायिक कोषबाट खर्च गरी संचालन गर्ने निर्णय भएको थियो । पशुस्वास्थ्य केन्द्रको स्थापनाले समुदायहरुमा नयाँ उत्साह र उमङ्गा जगायो, जसको परिणाम गाउँमा भैंसी पालन, भेंडाबाख्रा पालनको लागि कृषकहरुलाई जागरुकता नै ल्याइदियो । तारा गाउँ वडा नं. २ को सीप, वडा नं. ३ को अग्रातुम र ब्रन्डा नं. ७ को मपेश गाउँ बाख्रा पालन गाउँको रुपमा नै विकसित भयो ।

पानीको प्रचुर मात्रामा भएको, ३ वटा सानासाना खोला बगेका, त्यसमा साना स्थानीय घट्ट संचालन भै राखेका थिए । त्यस खोलाबाट एउटा टर्वाइन संचालन गर्न स्थानीय समुदायबाट प्रस्ताव आयो । विकट ठाउँ, उत्पादनको कमी, अति नै गरीबीको कारणले गर्दा र टर्वाइनमा अलि बढी लगानी हुनेहुँदा समस्याको रुपमा खडा भयो । तर समुदायको अति चाहनाले गर्दा टर्वाइनको स्थापना गर्नुपर्ने भयो । स्थानीय समुदायसँगको व्यापक छलफलपछि टर्वाइन सामूहिक रुपमा संचालन गर्ने र केही अनुदानको व्यवस्थाको लागि माग भयो । सामुदायिक विकास कोष अन्तरगत अनुदानको लागि माग गर्ने निर्णय भयो । तर अनुदानको व्यवस्था गर्न आयोजना प्रमुख र तत्कालीन अंचल प्रबन्धकलाई ठूलो समस्या भयो । अथक प्रयासबाट अनुदान प्राप्त भई टर्वाइनको निर्माण सम्पन्न भयो, जसले एउटा परिवर्तनको दियो बाली दियो ।

पानीको राम्रो स्रोत हुँदाहुँदै पनि अधिकांश जनताले फोहर पानी नै प्रयोग गर्ने सफा र स्वच्छ पानीको व्यवस्था नभएको कारण पेटको विरामी धेरै हुने, सफा पानीको प्रयोग गर्नुपर्छ, चर्पीको प्रयोग गर्नुपर्छ, घर आँगन सफा गर्नुपर्छ, सफासुगन्ध हुनु र गर्नु स्वास्थ्यको लागि राम्रो हुन्छ भनी आयोजनाबाट

जानकारी गराउँदा हाम्रा बाजे बराजुहरु यसै गरी बिताए, केही भएन, हाम्रो चलन नै यस्तै हो, केही हुँदैन भन्ने, सफा सुगंधर मा ध्याननै नदिने केही गर्न नै नचाहने मानिसहरुको बाहुल्य थियो। यो अवस्थामा पनि केही सुगंधरता ल्याउने जमर्को आयोजनाबाट गरियो। तारा गा.वि.स. वडा नं. ८ औलादीको गाउँमा करिब १ कोष टाढा खोलाबाट कूलो खनी खानेपानीको जेतनेन व्यवस्था गरेका र ठाउँठाउँमा दिसापिसाब गर्नेहुँदा अनेक फोहर सहितको पानी खाने गरेको हुँदा उक्त ठाउँमा पाइपबाट खानेपानीको व्यवस्था गर्नुपर्ने आवश्यक महशुस भयो र सामुदायिक विकास कार्यक्रम अन्तरगत खानेपानी संचालन गर्ने निर्णय भयो।

खानेपानी निर्माण गर्ने निर्णय त भयो तर कार्यान्वयनको लागि ठूलै समस्या पर्‍यो। खानेपानीको लागि आवश्यक पर्ने सामानहरु लिन र बालुवाको लागि म्याग्दी या बाग्लुङ्ग नै आउनु पर्ने स्थितिले गर्दा समस्या चुनौती कै रुपमा रह्यो। यसको समाधानको लागि गा.वि.स.स्तरमा नै छलफलको आयोजना गरी खानेपानीको लागि चाहिने सामान दुवानी गरी निर्माण स्थलमा पुराउन सामुदायिक विकास कार्यक्रमलाई अनुरोध गर्ने र बालुवाको लागि प्रत्येक परिवारले ४ पाथीका दरले बोक्ने, पाइप लाईन प्रत्येक परिवारले खन्ने र अन्य काम जसले पानी उपभोग गर्छ उसैले गर्ने (जस्तो गिट्टी फोर्ने, धारा बनाउने, अर्धदक्ष काम, जनसहभागितामा आउनेलाई काम लगाउने र चियाको व्यवस्था गर्ने आदि) गर्नेगरी समुदायको बीचमा समुदायले चाहेको निर्णय भयो। खानेपानी निर्माणसँगै सरसफाई कार्यक्रम पनि संगसँगै संचालन गर्ने तय भयो। खानेपानी उपभोग गर्ने समुदायले अनिवार्य रुपमा चर्पी बनाउनु पर्ने, घर आँगन सफा गर्नु पर्ने, खाना पकाउने भाडा सफा गर्नु पर्ने तब मात्र खानेपानी संचालन गर्ने नत्र खानेपानी संचालन गर्न नसक्ने शर्त साना किसान विकास आयोजनाले राखेपछि समुदायमा ठूलो हल्लिखल्ली भयो।

खानेपानी संचालनको पहिलो पूर्वाधार चर्पी निर्माण हुनुपर्ने भएपछि समुदायबाट चर्पी निर्माण गर्ने कार्य भयो। चर्पी निर्माण गरिसकेपछि पनि दिसा नगर्ने, दिसा बाहिर नै गर्ने गरेको हुँदा दिसा गरेनगरेको दिसा गर्दा पानी प्रयोग गरेनगर को निरीक्षण गर्ने क्रममा अधिकांश चर्पी प्रयोग नगरेको भेटिएपछि खानेपानी लगायत अन्य सबै सुविधाबाट बन्चित गर्ने निर्णय भएपछि मात्र चर्पी प्रयोग गर्ने बानी जबर्जस्ती रुपमा भयो। यो योजना सम्पन्न भएपछि सफा पानीको माग बढ्न थाल्यो र सरसफाई खानेपानीको पूर्वाधारको रुपमा विकास भयो। त्यस योजनापछि वडा नं. ६ अग्रातुम र धस्मर, वडा नं. ७ करमिला वडा नं. ८ भिरकुना, वडा नं. २ सीपमा व्यापक रुपमा जनसहभागिता सहित सम्पन्न भयो। साना किसान विकास आयोजनाको सक्रियतामा २०४५ साल सम्ममा उक्त गाउँ भिर चर्पी निर्माण भएका थिए, सरसफाई हुन थालेको थियो।

सामुदायिक कार्यक्रमहरु

- सामुदायिक भवन निर्माण
- सामुदायिक पशुस्वास्थ्य केन्द्रको स्थापना
- औलादी खानेपानी योजना संचालन
- अग्रातुम, धस्मर खानेपानी योजना संचालन
- करमिला खानेपानी योजना संचालन
- भिरकुना खानेपानी योजना संचालन
- सीप खानेपानी योजना संचालन
- सामूहिक टर्बाइन मिल स्थापना
- गाउँभरि चर्पी निर्माण
- जुवातास बन्द
- सूर्य उदय भएपछि नअस्ताएसम्म रक्सी सेवन गर्न नपाइने, सेवन गरी सार्वजनिक ठाउँमा होहल्ला गरी झगडा गर्न नपाइने
- प्रत्येक बडा दशैँमा बाटाघाटाहरु मर्मत र सुधार गर्नुपर्ने
- प्राथमिक विद्यालय र माध्यमिक विद्यालयमा फर्निचर को व्यवस्था
- माध्यमिक विद्यालयमा छात्रावासको व्यवस्था
- गरीब र जेहेन्दार विद्यार्थीलाई छात्रवृत्तिको व्यवस्था
- प्रौढ शिक्षा संचालन (जसमा ५० वर्षकी महिलाले विदेशमा गएको छोरालाई चिठ्ठी लेख्न सक्षम)

समुदायको इच्छा र चाहनाको साथै कार्यक्रम कार्यान्वयनमा इमान्दारिता र परिश्रम भएमा विकास निर्माण गर्न खासै कठिनाई नहुने उदाहरणको रुपमा ताराखोलालाई लिन सकिन्छ। यो बेला ताराखोलासँगै भिँ, नागलिबांग, कुइनेमंगले आदि ठाउँमा पनि केही सामुदायिक कार्यक्रम संचालित भएका थिए। तर समुदाय मात्र होइन, संगठन र ब्यबस्थापनमा चाहेजति तालमेल मिल्न नसकेकोले ताराखोला जति अन्यत्र सामुदायिक कार्यक्रमहरु कम भएका थिए।

यो आयोजना स्थानीय गाउँलेहरुलाई नै हस्तान्तरण गर्ने बैंकको कार्यक्रम थियो। यसैबीचमा आन्तरिक द्वन्दको चपेटामा परेर यो आयोजना कर्मचारीहरु सहित जिल्ला सदरमुकाम बागलुंगमा स्थानान्तरण भयो। अब त्यही स्थितिमा फर्कन साहेद शान्ति कायम हुनु बाहेक अर्को विकल्प सम्भव छैन होला।

यो बेला म र मेरो परिवार बागलुंग जिल्लामा थियौं। यो बेला ताराखोला, भिँ, नागलिबांग, कुइनेमंगले आदि ठाउँमा जाँदा घरमा फेरि फर्कन सकिन्न कि भै लाग्यो। छोरी शैलजा (नातिनी अर्पणाकी आमा), निरजा र पुजासँगै थिए र साना थिए। बागलुंगमा बस्दा कस्तो अप्ठेरो परेको थियो। जनताको काममा अर्थात् ताराखोलाबाट लोक्ताबाट नेपाली कागज (पहाडिया कागज) बनाउने कार्यक्रममा बागलुंगमा भाग लिन धवलागिरि अन्चलका सबै सहभागीहरु र युनिसेफबाट इसाबेलाहरु (हाल उनी पेरिसमा छिन्) पनि आइसकेकाले

गर्भिणी श्रीमतिलाई पोखरा अस्पतालमा छोडेर कार्यक्रममा बागलुंगमा फर्केको थिएँ । मन्दिर र सन्दिप जुम्ल्याहा छोरा जन्माउने बेलामा सुत्केरीलाई बेवारिसे छोडेर कार्यक्रममा बागलुंगमा आउने बाध्यताले कसो ज्यान गएको थियो । आज सबै राम्रो अवस्थामा छन् । साहेद जनताको सेवा गरे मेवा मिल्छ भनेको यही होला । अहिले एउटा कुरामा भने दुख लागेको छ त्यो के भने त्यही ताराखोलामा मेहनत गरेर जनताको सेवा गरेका डिल्लीप्रसाद शर्मा माओवादी र नेपाली सुरक्षा फौजसंगको भिडन्तमा मारिए रे । उनी जहिले पनि जनताकै सेवा र पिरमर्काको लागि लडि रहन्थे ।

Better Life

- Ganesh D. Joshi

Human beings must endeavor always to improve life in the world not at the expense of human lives. This can be done with the conception of conscience (wisdom), science and technology. The entire world is the resultant of action and reaction due to time, temperature, air, water, earth, space and all other known and unknown elements (factors). Search of science, efforts of human being must continue towards better world in all aspects of life.

God is above all (known and unknown things and body). God has provided us everything. Now it is the duty and responsibility of good human beings to perform properly to become every now and then.

Try to live in love. Try to grow in love. Try not to fall in love. Never hurt or hate any one with words, action and behavior. Try to learn to thank others and God for any achievement and continue to do more for the good of human beings in a good team and in honest spirit of togetherness of "Together we stand" through Nepalese Association of Houston (NAH).

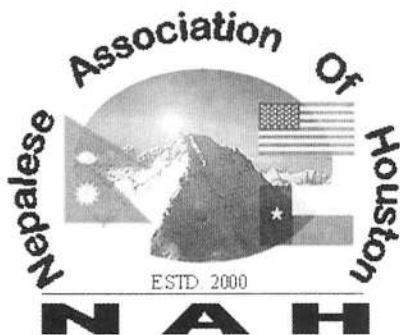


Who's Who

JYOTI K. GHIMIREY

Jyoti K. Ghimirey is an Engineer by education and an ORACLE Database Administrator (DBA) by profession. He works for STP Nuclear Operating Co., which is located southwest of Houston . Prior to becoming a DBA, he was a Programmer/Analyst and has worked on various ORACLE and PEOPLESOFT applications. Currently he is working on SAP implementation project to replace their current legacy system.

Jyoti is married to Meghna Bhandary and has a son named Arnav. He grew up in Kathmandu and later migrated to the USA. If the weather and time permit, he likes to jog, swim, and play tennis. He used to participate in various athletic activities when in Nepal and has also won a gold medal in the Second National Games (Athletics) that was held in Pokhara, Nepal.



Nepalese Association of Houston (NAH) Accomplishments: April 2008 – April 2009

- Dr. Rajendra K. Shrestha

The purpose of Nepalese Association of Houston (NAH), a non-profit organization, tax exempt under the IRS section 501(c)(3), is to serve the Nepali Community in the Greater Houston area, bring all Nepali brothers and sisters on a common platform and create a congenial environment of friendship, fellow-feeling and mutual respect to help each other at the time of need, as well as to share the joys and sorrows of life. It also strives to preserve and foster the rich Nepali cultural, traditional and historical heritage. Please visit the NAH Web site www.houstonnepalese.org for details about this association and its activities.

"Service to mankind is service to God." A majority of activities of Nepalese Association of Houston (NAH) this year and in the past revolved around this motto. On behalf of NAH, we are ever so grateful to Nepalis and friends of Nepal from across the globe for active participation.

Activities:

- Raised \$11,034.17 for the NAH Emergency Fund aimed at providing financial help to the Houston Nepali community in emergency situations
- Sponsored and organized the "Meet and Greet" program for 2007 Ramon Magsaysay award winner Mr. Mahabir Pun from Nepal and

conducted a fund raiser for the "Nepal Wireless Network Project." (July 18)

- Organized two Donation Drives for Nepali Bhutanese Refugees (Aug. 16 and Feb. 14) and also provided Walmart gift certificates (\$25 each) to 24 families
- Provided Volunteer service to assist "Hurricane Ike Victims" filling out the FEMA forms at India House (Sept. 27)
- Formed Emergency Contact Committee including members Mr. Gyanshor Shrestha, Dr. Rupak Rauniar, Mr. Kamal Pandey and Mr. Chej Gurung (Oct. 26)
- Supported launching of the "Houston Nepali School" coordinated by Niraj Shrestha on the holy and auspicious day of Saraswati Puja and Basanta Panchami (Jan. 31)
- Set up "NAH Ashok Bhattarai Memorial Fund," for the Nepali Student late Ashok Bhattarai who lost his life in a store robbery on Sept. 28, participated in the memorial services on Oct. 4 and Oct. 5, and financially assisted his family by bank transferring the fund in the amount of \$61,126.39 (Sixty-one thousand one hundred twenty-six dollars and thirty-nine cents) to his father Mr. Gyan Raj Bhattarai
- Held NAH Monthly meetings to obtain the feedback, suggestions, grievances, recommendations, etc., from the Houston Nepali Community

Celebrations:

- New Year 2065 B.S. (April 12) and Bada Dashain (Oct. 11) at Maharajah Restaurant
- Organized the "Congratulate the Graduates" program to felicitate the new high- school, college and university graduates
- Sponsored NAH Picnic / Teej celebration at George Bush Park (Sept. 30)
- Third Anniversary of Shree Pashpatinath Mandir and Maha Shivaratri (Feb. 21)
- "Gajur Pratisthapan" at Shree Pashupatinath temple donated by Mr. Dinker Amatya and Family (Aug. 23)
- Monthly Abhishek Puja at Shree Pashupatinath Mandir

Publication:

- Nepal Vision, volume 8, thanks to the article contributors, article collectors, advertisement donors and the marketing and printing team

Involvement in Nepali Organizations:

- Participated in the Association of Nepalis in the Americas (ANA) Annual Convention in Baltimore, Maryland (July 4-5)
- NAH President Dr. Rajendra Shrestha elected in the position of Vice President of American Society of Nepalese Engineers (ASNEng) on July 5 for a two-year term
- NAH President Dr. Rajendra Shrestha gave a presentation on "Petroleum Exploration in Nepal" for ASNEng in Baltimore, Maryland (July 4)
- NAH President Dr. Rajendra Shrestha elected as Vice President, Mid-Southern Region, Nepalese Americas Council (NAC) for a two-year term (2009/10)

Grateful Appreciations:

- Chevron for donating \$500 under Chevron Humankind Matching Gift Program in recognition of Mrs. Sandra Valfre's volunteer work which was utilized to provide financial assistance to Nepali Bhutanese Refugees (Feb. 14)

- BP (British Petroleum) Americas Inc. for donating \$500 to Houston Nepali School on recommendation from Mr. Binod R. Joshi, NAH member, that was provided to the "Houston Nepali School" as a financial assistance (Feb. 14)
- Recognized Mr. Nirmal Shrestha and Mr. Tara Baral for their invaluable services to the Houston Nepali Community
- To all the generous donors of the "NAH Emergency Fund"
- Houston Provider Management Services (courtesy of Mr. Madhukar G. Amatya and Mr. Dinker G. Amatya) for providing the meeting space and coffee
- Mr. Dinker G. Amatya for providing space for the "Houston Nepali School"
- To you all for your continued support and active participation: NAH BELONGS TO YOU !

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न्यू मेक्सिकोमा ८ दिन

—तारा बराल

गएको १६ अगस्त, २००८ राती साढे दशबजे अल्बकर्की अन्तर्राष्ट्रिय विमानस्थल ओर्लदां नितान्त नौलो र फरक अनुभूति भयो हामीलाई। ह्युस्टनको अति व्यस्त र विशाल बस विमानस्थलको दाँजोमा अल्बकर्की शान्त, सौम्य र छरितो लाग्यो। ऐतिहासिक एवम् पूरातात्विक लाग्ने त्यसको टर्मिनल भवनले न्यूमेक्सिकोलाई समग्रतामा हामी समक्ष अग्रिम प्रस्तुत गरेभैं लाग्यो।

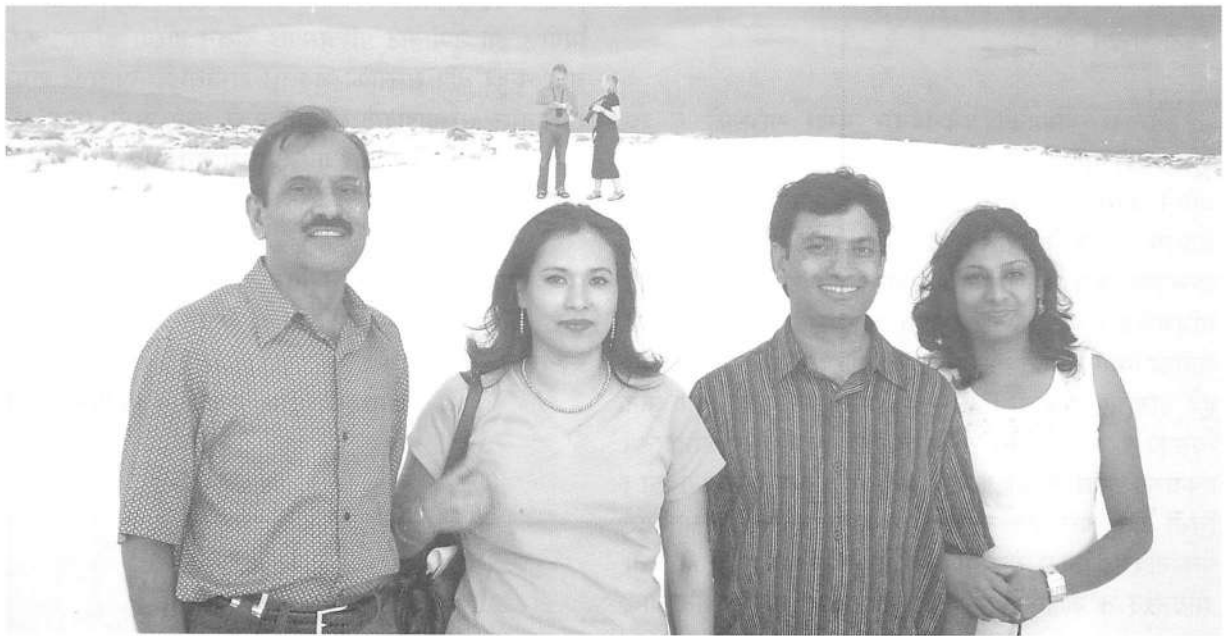
यूनिभर्सिटी अफ न्यू मेक्सिकोमा पी एच डी विध्वार्थी ज्वाँड प्रकास अधिकारी र भाञ्जी निरजाले धेरै अगाडिदेखि न्यू मेक्सिको घुम्न आउने निम्तो दिएपनि साइत जुरेको थिएन। तर योपाली भने अति नै भयो। उताबाट घुर्की र विद्रोह मिश्रित निम्तो आइरहने अनि हाम्रो मन पनि त्यता जाउँ जाउँ लागिरहने। मन खुम्याएर कति राख्ने! श्रीमतिजी पनि मजस्तै, घुम्ने र

साथीभाई भेट्ने मामिलामा तीनहाथ माथि। ह्युस्टनको व्यस्त जिवनबाट अलिकति फुर्सद निकालेर हामी त्यता जान तयार भैहाल्यौं।

ज्वाँड भाञ्जीको डेरा एयरपोर्टबाट नजिकै रहेछ। हामी दुई वर्षपछि भेट्दै थियौं। दुई वर्षअघि भेटहुँदा जनै पूर्णिमा थियो, १६ अगस्त पनि संयोगले त्यही साइत जुरेछ – कति रमाइलो, कति सुखद! त्यो रात सारै रमाइलो भयो, निरजाको परिकार अनि त्यसमा क्वाँटीको भोलको अर्को स्वाद। ओछ्यान पुग्दा बिहानीको तीन बजेछ।

भोलीपल्ट बिहान अल्बकर्कीको फन्टिएर रेष्टुरामा मेक्सिकन नास्ता "बुरितो" ले पेट भरेपछि हामी यूनिभर्सिटी अफ मेक्सिको घुम्न निस्क्यौं। अमेरिकामा हरेक यूनिभर्सिटीका आआफ्नै विशेषता भएपनि अनुहार र शरीर प्रायः एकैखाले हुन्छन्। त्यहाँ अध्ययन र अध्यापनको थकानबाट शान्त र स्नीग्ध हुने ठाउँ पनि रहेछ – हाँस पोखरी। बञ्जर र उजाड ठाउँलाई पानी जोगाड गरी मनमोहक हरियाली देखिने सुन्दर पार्क बनाएको रहेछ।

न्यूमेक्सिको जाने कार्यक्रम निश्चित भएदेखिनै हामीले उत्सुकतासाथ प्रतिक्षा गरेको स्थान **ह्वाइट स्याण्ड नेसनल मोनुमेन्ट** थियो। अल्बकर्कीबाट करीव चार घण्टाको मोटर यात्राबाट पुगिने त्यो सम्पदा संसारकै अद्भूत बालुवा डाँडा मानिंदो रहेछ। भण्डै २७५ वर्ग माइल क्षेत्रमा फैलिएको ह्वाइट स्याण्डका डाँडा र थुम्काहरु खरी बालुवाले (Gypsum sand) बनेको रहेछ। सुर्यास्त वा पूर्ण चन्द्रको समय ति डाँडाहरु अद्भूत देखिन्छ, भन्ने हामीलाई बताइएको थियो।



हामी दिउँसो दुईबजे अल्बकर्कीबाट ह्वाइट स्याण्डकोलागि प्रस्थान गर्‍यौं। हामी अब बाह्रजना थियौं यात्रामा। बाह्र सिटो भ्यानमा हामी सबै रोमान्चित हुँदै लाग्यौं चार घण्टा लामो यात्रामा।

लामो सडक यात्रामा जति धेरै भइयो त्यतिनै रमाइलो। त्यही बहानामा नयाँ नेपाली मित्रहरु फेला परे। नयाँ मित्रहरु सबै शिक्षित अनि त्यहाँको नेपाली समुदायमा आत्मिय र सहयोगी सदस्यकोरूपमा परिचित लाग्यो।

अल्बकर्की र त्यसको आसपास जहाँ पनि हरियाली देखिन्थ्यो त्यो त रियोगाण्डे नदीकै उपहार रहेछ। हाम्रो मोटर त्यही रियोगाण्डे नदीलाई छेउ लगाउँदै अगाडी बढ्यो। सडकको दुबैतिर कहीं थुम्का अनि कतै अग्ला दुङ्गे पहाडहरु। कतै होचा हरिया बुढ्यानहरु कतै तरकारी फस्टाएका हरिया फाँटहरु। मानिसको दिमाग र हातहरु कति पारखी! बज्जर मरुमूभिलाई नयाँ रूप र सुन्दरता दिने सामर्थ्य राख्छन्। चिल्लो र फराकिलो सडक एकतमासको सोभो, टाढा क्षितिजसम्म देख्न भ्याइने। भाइ आनन्द रेग्मी भ्यान हाकिरहेका थिए। उनको छेउमा सुनिल थापा पालो दिन तयार थिए। हामी बाँकी अरु भने दृश्यावलोकनको मजा लिदै अन्ताक्षरी खेलमा मग्न भयौं। भण्डै आधा बाटो कटेपछि मुसलधारे वर्षा शुरु भयो। हामी भने पिरोलिन थाल्यौं, ह्वाइट स्याण्डमा पनि यस्तै वर्षा भयो भने सबै मज्जा पानीमै बग्नेभो भनेर। हामी जति अघि बढ्यौं कालो बादल मडारिदै हामीसङ्गै दौडिएको देखिन्थ्यो। बेलाबेलामा भाई हरि कटुवालको मुँहफट प्रहसनले सबैलाई उन्मुक्त हाँसो दिन्थ्यो। बाटोमा पर्ने अजिब नामको ठूलो ताल पनि हेर्न भ्याइयो। इलिफेन्ट बट् अंग्रेजी नामको त्यो ताललाई नेपाली रुपान्तर गरेर साथीहरु त्यो समग्र यात्राभरि हाँस्ने र मजा लिने एउटा सन्दर्भ बन्यो।

ह्वाइट स्याण्डको प्रवेशद्वार पुग्दा साँझको ६/३० बजिसकेको थियो। सूर्य अस्ताउने तरखरमा थियो। वर्षा एकघण्टा अघिनै थामिएकोले अब चिन्ता थिएन। जमिन र थुम्काहरुमा सेताम्य हिउँजस्तो बालुवा देखिन थाल्यो, हाम्रो खुल्लुली र उत्सुकता भन आकासियो। सूर्यास्त हेर्ने ठाउँमा पुग्दा सात बजिसकेछ। कस्तो शुभ साइत! ठ्याक्कै घाम अस्ताउनै लागेको थियो। भ्यानबाट सबैजना हतारिदै उत्रियौं र रोमान्चित हुँदै डाँडामा उक्लियौं। अद्भूत! अस्ताउँदै गरेको सूर्य अनि त्यसको पहिलो प्रकाशले सुनजस्तै देखिने बालुवाका डाँडाहरु। एकघण्टा अघि परेको पानीले बालुवा थपक्क बसेको थियो। चिसो हावा चले पनि त्यसैले बालुवा उड्न पाएन। साथीहरु पल नविराइ फोटो सेसनमा लागे। उन्मुक्त भएर कोही कता दौडिन्छन् त कोही भूँडमा लडिबुडी गर्छन्। प्रकास-निरजा,

रमेस-इन्दिरा, आनन्द-रिन्धा, प्रणव-प्रीति र हामी दुई जोडी, हरि र सुनिल मात्र बिजोडी थिए। तर हामी सबैले उत्तिकै रमाइलो, उत्तिकै आनन्द लियौं। सेतो बालुवासङ्ग खेल्दाखेल्दै घाम त पूरा अस्ताइसकेछन्। हामीलाई अझ ह्वाइट स्याण्डको अन्तिम बिन्दुसम्म पुग्नु थियो। हामी हतारिदै अगाडी बढ्यौं, त्यहाँ त भन्नु अद्भूत बालुवाका डाँडाहरु। रात छिप्पिदै थियो, बिजुली थिएन। जून उदाए पनि बादलले छेकेको थियो। तर पनि सेताम्य बालुवाका डाँडाहरु हाम्रा आँखा अघि थिए। थुप्रै मानिसहरु जूनको प्रतिक्षामा बसेका थिए। हामीले निकैबेर जून भुल्किने प्रतिक्षा गर्‍यौं तर उ त बादलसित लुकामारी खेलनै व्यस्त। हामीलाई अल्बकर्की पुग्नु थियो, भोक पनि त्यत्तिकै जोडले मडारिदै थियो। ह्वाइट स्याण्डको मिठो अनुभूति सम्हालेर हामी राती नौ बजे त्यहाँबाट हिँड्यौं। अल्बकर्की पुग्दा बिहानको २/३० भैसकेछ।

न्यू मेक्सिको सम्पदाको भण्डार रहेछ। साना साना रातो माटोले लिपेजस्ता घरहरु हाम्रोनिमित्त नेपाली गाउँ सम्भाउने क्षण थियो। विश्वको सातौं आश्चर्यमध्येको ग्र्याण्ड क्यानियन जाने फुर्सद मिलेन। तर ऐतिहासिक एवम् पुरातात्विक राजधानी शहर शान्ता फी घुम्दा हाम्रो भक्तपुर र ठमेल भने पक्कै याद आयो। सन् १९१० मा बनेको भवन अमेरिकाको सबैभन्दा पुरानो सरकारी भवन रहेछ त्यहाँ, जसमा त्यतिबेलाका गभर्नरहरु बस्ता रहेछन्। शान्ता फी पहिला मेक्सिकोमा रहेछ पछि अमेरिकाले लिएपछि त्यो पहिलो राजधानी बनेछ। शान्ता फीको ऐतिहासिक र पुरातात्विक गरिमाको उचित संरक्षणकै कारण त्यहाँ दिनहुँ हजारौं पर्यटकहरुको घुँइचो लाग्दोरहेछ।

विश्वकै सबैभन्दा लामो घिलिङ्गा (Tram) बाट दशहजार फिट उँचाइको सान्द्रिया पिक पुग्दा हाम्रो मन असाध्य रोमान्चित थियो। त्यो टुप्पोबाट पश्चिमपट्टि देखिने हरिया डाँडा, फाँट अनि सुन्दर धूपि सल्लाको जङ्गलले हामीलाई नेपालको दामन र श्रीनगर सम्झाइदियो। न्यूमेक्सिको घुम्न हाम्रो समय थोरै भएछ, कम्तिमा हामीलाई एकहप्ता चाहिने रहेछ। छोटो मिठो भनेजस्तै

यसपालीको चार दिन तिन रातको न्यू मेक्सिको यात्रा वस्तुतः धेरै समयसम्म स्मृतिमा ताजा रहनेछ।

-ह्युस्टन, टेक्सास।

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Glimpse of

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NAH Different Activities



1



2



3



4



5



6



7



8

- 1 Meet & Greet Mahbub Pun 2,3 Nepali Language School Inauguration 4 Students of Nepali Language School
- 5 Receiving Prize Bhutanese Refugee 6 2nd Donation Drive Bhutanese Refugees
- 7 NAH Hurricane IKE Volunteers 8 Welcome Program Hon. Sushil Koirala

PETROLEUM EXPLORATION IN NEPAL

- Dr. Rajendra K. Shrestha*

Current Status:

Discovery of commercial quantities of hydrocarbons (petroleum) has the ability to transform a nation from an impoverished state to one of prosperity, wealth, and political power by tremendously contributing to its economy in an instant. This is especially true with the oil price hitting near US \$80-a-barrel. The petroleum exploration process is very time-consuming and requires a great deal of highly advanced technological work, supported by heavy financial investment. The good news is that Cairn Energy PLC based in Scotland, U.K., will reinvigorate the petroleum exploration in Nepal by carrying out detailed seismic data acquisition scheduled to begin in the near future. Cairn Energy - which is aggressively pursuing petroleum exploration, development, and production activities in India and Bangladesh - has acquired concessions from Government of Nepal with a 100 percent operating interest. The concession includes five blocks (Block 1, 2, 4, 6 and 7) in the Terai and foot hill regions of western and central Nepal (Figure 1). Each of these blocks covers an area of approximately 5,000 square kilometers. Cairn Energy, accredited with significant discoveries in

Rajasthan, India, in the last few years, has set up an office in Baluwatar, Kathmandu. Cairn Energy has already completed the satellite geology of the area and is planning to conduct airborne gravity and magnetic survey and shoot 2-D seismic survey in 2008 and 2009. Cairn Energy is represented by its subsidiary Capricorn Energy Limited in Nepal.

Nepal's Petroleum History:

Petroleum exploration in Nepal was launched in 1979 under Petroleum Exploration Promotion Project of Department of Mines and Geology by initiating the Airborne Magnetic Survey of 2,400 line kilometers over the Siwalik and Terai area, made possible by the World Bank financial assistance. The goal was to perform preliminary assessment of the oil and natural gas potential in the country. The successful completion of this survey led to an additional financial support for acquiring over 5,000 kilometers of seismic data on a regional scale, between 1982 and 1992.

Nepal is considered a frontier province, or a lightly-explored area, for petroleum exploration. Thus far, the country has seen only one exploration well (Shell Biratnagar #1) drilled in Radhanagar, close to Biratnagar, in 1989 by Royal Dutch Shell and Triton Energy, which turned out to be a dry hole. In petroleum exploration, only the drill bit can tell the ground truth. The success rate of the exploration wells is one-in-ten. Furthermore, the oil and gas accumulations are not limited by the geographic boundaries, so any one who drills and produces first can suck those pools dry.

The light crude oil collected from Padukasthan, Dailekh, on display in Department of Mines and Geology in Lainchaur, Kathmandu, is the testimony of the presence

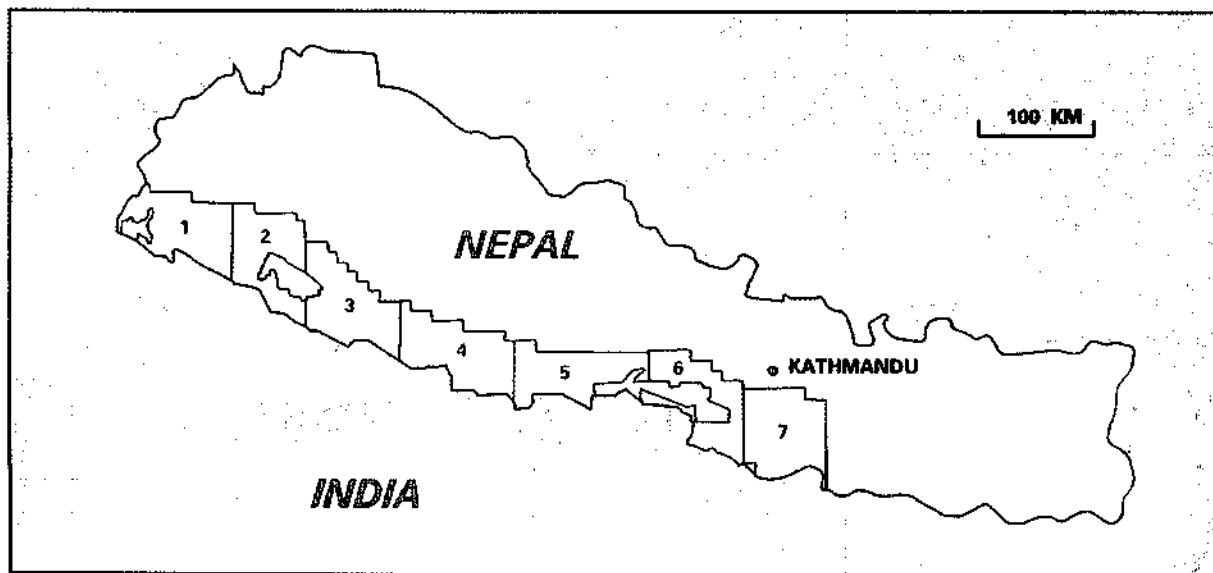


Figure 1. Map of Nepal showing Petroleum Concession Blocks 1-7.

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of oil in Nepal. The gas seepage is also observed in the holy shrine of Muktinath (elevation 3,710 meters) in Mustang. These indications confirm that the organic-rich formations, known as source rocks, capable of generating and expelling petroleum, exist in Nepal. The source rocks generate oil and natural gas during thermal maturation at appropriate temperature and pressure ranges. However, this is just one part of the jig-saw puzzle in the complete picture of the formation of a petroleum reservoir.

The Foundation for Petroleum Existence:

The accumulation of petroleum deposits require several conditions to exist in sedimentary basins where they occur. In addition to the source rocks, the reservoir rocks that hold the petroleum reserves must be present. These reservoir rocks contain void spaces (pores) to hold hydrocarbons and have permeability allowing hydrocarbons to move and flow out of them. In addition, the reservoir rocks must exist in a structural or stratigraphic configuration trapping the hydrocarbons in the subsurface. The reservoir rocks must also be covered by a low-permeable and dense rock (such as evaporites, chalk and shales) to hold hydrocarbons and prevent them from escaping. There must be adequate pathways for the hydrocarbons to migrate from the source (i.e., the kitchen) to the reservoir rocks (i.e., the tank) because these rocks may be situated at different locations and depths. All these factors constitute the Petroleum System of a sedimentary basin. Absence of any of these factors will result in failure in the formation of oil and gas reserves.

The Petroleum "Play" in Nepal:

Based on the interpretation of seismic data, a wedge comprising sedimentary rocks in the Dhangarhi – Nepalganj basin, deposited between 65 and 23 million years ago has been identified to have a potential of petroleum occurrence in Nepal (Kayastha et al., 1998). In this play, the Melpani sandstones of the Surkhet Group deposited in shallow water in the deltaic environment about 65 to 55 million years ago are the potential reservoir rocks. The Swat formation, consisting of dark shales, deposited in the marine environment between 55 and 34 million years ago lie on the top of the Melpani sandstones and may serve both as the source rock and the seal for hydrocarbons entrapment. However, this prognosis is of preliminary nature and additional seismic data need to be acquired and interpreted to fine-tune the current findings.

One of the major risk factors in petroleum exploration in Nepal is the intense tectonic activities in the Himalayan region. The movement of rock formations due to these activities could possibly breach the reservoir rocks causing the escape of oil and gas

contained in them. Therefore, the petroleum exploration efforts in Nepal need to be limited to the Terai belt and the Himalayan foothills (Siwaliks) that have experienced a lesser degree of tectonism.

The Petroleum Exploration Process:

During the exploration stage, a team of geophysicists and geologists gather the seismic data and process and interpret them to construct geological maps, cross sections and models that are used to infer the subsurface configuration containing hydrocarbons traps. The analysis and integration of these data with the geological and engineering information help generate oil and gas prospects for drilling.

The cost of drilling, including acquisition and processing of seismic data, has increased with the rise in oil and natural gas price worldwide. Drilling a well could cost tens of millions of US dollars; this cost going up to US \$100 million plus for drilling deepwater (water depth greater than 500 meters) wells under the sea. The current rate of seismic data acquisition on land is about US \$62,500 per square kilometer.

There is a substantial risk in oil and gas exploration. The success rate of a discovery well ranges from one-in-ten to one-in-six, depending on the application of technology and detailed work during the exploration stage. That is, if you drill ten exploratory wells, only one of them has the chance of hitting the oil and gas reservoir in commercial quantities, and being a discovery (successful) well.

Final Words:

Once discovered, the oil and gas reservoirs need to be evaluated to estimate the volume of hydrocarbons it may contain, i.e., the size of the tank, during the appraisal stage. This is subsequently followed by well planning, field development, oil and natural gas production, and sale.

On the presumption that there is a commercial discovery and petroleum production, the country will see a significant boost in the economy from the sale of crude oil. The project will also provide the much-needed employment opportunities to Nepalese people with varying skills. In other words, it will change the face of the nation. However, the few main challenges facing such venture are the inadequate and dwindling infrastructure, the political instability, the problem of exporting, and a non-existent crude oil refining capacity in the nation.

Needless to say, the Petroleum Exploration Promotion Project / Department of Mines and Geology needs to develop the technical know-how in all aspects of petroleum exploration in order to be able to monitor, control the quality, and assist Cairn Energy's endeavor

to find petroleum deposits in Nepal. To this effect, the Nepali diaspora / Non-Resident Nepalis (NRNs) can play a significant role by

- 1) Providing financial investments in collaboration with international oil/gas firms,
- 2) Providing consulting services;
- 3) Sharing their hands-on experience; and
- 4) Training the national geoscientists in the State-of-the-Art technologies in various aspects of petroleum exploration, development and production.

Kayastha, N.B., Shakya, T.R., Bruneton, A., and Gonnard, R., 1998, Western Nepal Paleogene wedge may signal attractive play, Oil & Gas Journal, pp. 118-120.

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I like blue

*My hat is blue and my jeans is blue
I wish I can ware all blue
I do not know why I like blue
May be because
Blue is the color of the deep ocean
Blue is the color of the vast sky*

*Blue is in a beautiful rainbow
Blue is in a color of the earth
Blue is in our national flag
And Blue is my beautiful garden*

*Blue is one of the lightest colors
Blue is a very sensitive and emotional color
I want to feel it
Because Blue is my favorite color.
I Like Blue*

Written By:
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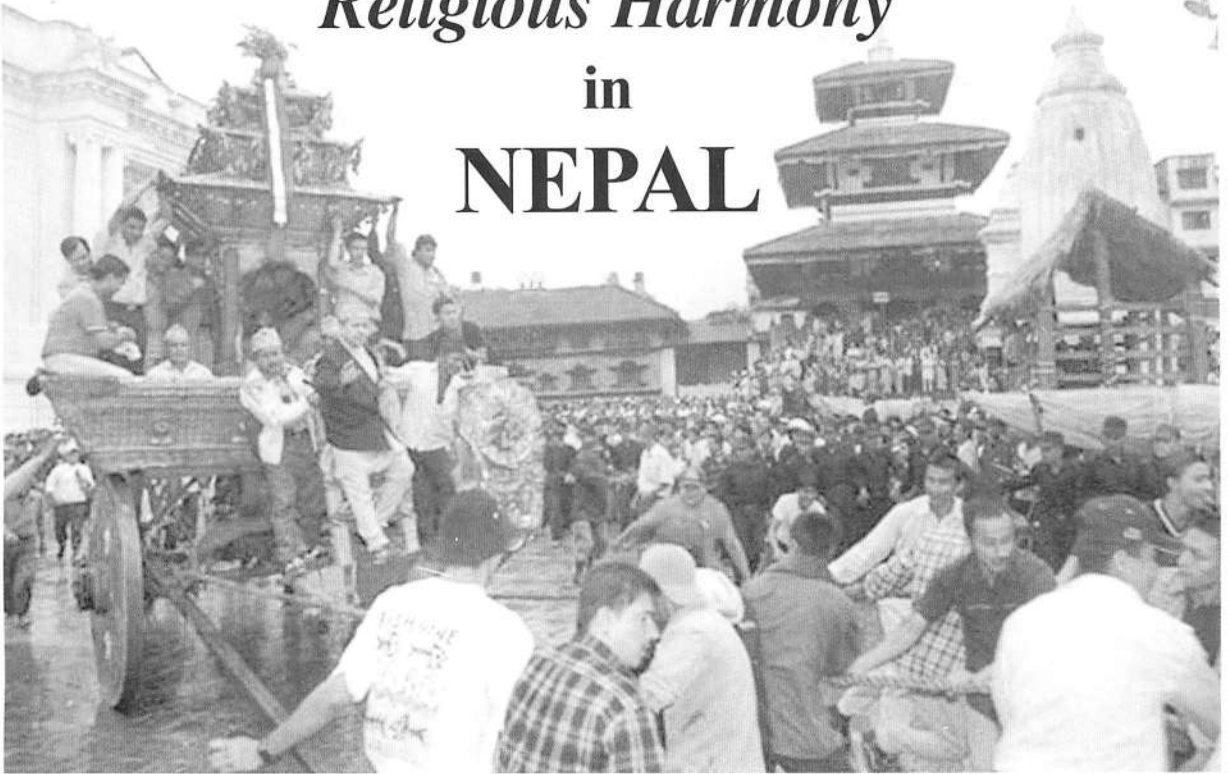
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Religious Harmony in NEPAL



- Dr. Rajendra Shrestha*

Hinduism and Buddhism coexist inseparably and in perfect harmony in the minds and spirit of the people of Nepal

The Himalayan nation of Nepal is an epitome of a perfect harmony between the two religious forces: Hinduism and Buddhism. A unique situation of ethos of religious tolerance and beliefs between Hinduism and Buddhism exists in Nepal: these two religions complement and support each other instead of competing against each other. Hinduism and Buddhism act in synergy in Nepal and set a beautiful example to the whole world. Nepal has not seen any dispute or discord based on religious beliefs. This manifests the trait of Nepalese people, which basically is one of mutual coexistence among all the faiths and beliefs. It is a common sight in Nepal to observe a Hindu devotee venerating a Buddhist shrine or a monastery and a Buddhist celebrating the Hindu festival in full jubilation.

The important festivals such as Vijaya Dashami (Bada Dashain), Deepawali (Tihar), Mahashivaratri, Buddha Jayanti, Saraswati Puja, Ram Nawami, Indra Jatra, Gai Jatra are celebrated in unison by the people of Hindu and Buddhist religion. In Nepal, evidently, it is quite common for a Hindu deity to find a place in a Buddhist shrine. In the enclosed quadrangles or courtyards

known locally as "chok" or "baha" of Kathmandu and Patan, one can observe a Buddhist shrine at the center and a Hindu temple on the side, venerated with equal respect by both the Buddhists and Hindus. In some Newah families, important rituals such as weddings are performed by both the Hindu priest (Panditji) and the Buddhist priest (Gubhaju).

Some specific examples illustrating the religious tolerance and mutual respect between Hinduism and Buddhism are presented below.

The Living Goddess (Kumari):

Nepal is proud of its religious heritage of the Living Goddess known as Kumari, nowhere found or observed in any other part of the world. The practice of worshipping of Kumari, a pre-pubescent girl as a divine source of power, by both Hindus and Buddhists in Kathmandu, Patan and Bhaktapur has been practiced since ancient times. Kumari is supposed to be inhabited by the Mother Goddess Taleju Bhavani, a manifestation of the Hindu Goddess Durga or Kali. Although a Hindu Goddess, Kumari is selected from the family of the Newah Buddhist caste of Shakya. The Kumari Ghar or house of Kumari in Kathmandu is associated with both Buddhist and Hindu iconography. The Kumari Ghar has a number of wood-carvings representing Goddess Durga overpowering the demon Mahisashura, but

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representation of Panch Buddha (Five Buddhas) is observed on a tympanum over the entrance. The courtyard of Kumari Ghar contains a Buddhist stupa as well.

Lord Buddha:

Lord Siddhartha Gautama Buddha is accepted by Hindus in Nepal as an incarnation of the Hindu God Vishnu. The Buddhist religious scripture "Swayambhu Purana" encourages people to worship the Hindu God Lord Shiva. By the same token, according to the classic Nepalese literature "Nepal Mahatmya," to venerate Lord Buddha is same as to worship Lord Shiva.

Vasundhara in Godavari:

The beautiful scenic Godavari village is situated in the southern part of the Kathmandu Valley. A sacred pond and a spring is situated at the foot of the hill near Godavari. It is worshipped by Hindus as Srilakshmi and paid homage by the Buddhists as Vasundhara, the Goddess of the earth. The image of Lord Buddha and the sculptures of the Hindu Gods Ganesh, Vishnu and Shiva are placed side by side in this pilgrimage.

Harati Mata (Ajima) and Saraswati in Swayambhunath:

The temple of the Hindu deity Harati Mata, also known as Sitala Mai or Ajima is located next to the world famous Buddhist shrine Swyayambhunath overlooking the Kathmandu Valley. Harati Mata, the protector of children against small pox, is worshipped by both Hindus and Buddhists alike.

People in Nepal believe that the Hindu Goddess Saraswati, the goddess of learning, and Manjushree, the Bodhisattva of knowledge are one and the same. On the holy day of Basanta Panchami in the spring time, people from the Kathmandu Valley throng to the temple behind Swayambhunath hill to celebrate "the day of learning." Interestingly enough, some people pay homage to the idol as Saraswati and others venerate it as Manjushri. According to the mythology, Manjushree, the Bodhisattva from China, visited Nepal to pay homage

to Lord Swayambhunath. The valley of Kathmandu was filled with water, a big lake called Nag-hrad, surrounded by hills with lush green forests, at that time. Manjushree made a striking blow in the southern hills of Kathmandu with a divine sword and drained water through a deep ravine called Chobhar Gorge. Since that time the Kathmandu Valley became inhabitable to the people.

Rato Machhendranath:

The procession of Rato Machhendranath through the narrow streets of Patan is the longest procession in Nepal, lasting more than a month in April and May. Lord Machhendranath is worshipped by both Buddhists and Hindus for bringing relief to the people of the Kathmandu Valley by ending a 12-year-drought during the reign of King Narendra Dev of Bhaktapur. Although Lord Machhendranath was a Hindu saint, Buddhists pay homage to him as Aryavalokiteswar Padma Pani Bodhisattva, or simply as Lokeswar. Some people also call him Karunamaya, the Lord of compassion.

All of the above myths, evidences and observations point to the one and only fact that Hinduism and Buddhism coexist inseparably and in perfect harmony in the minds and spirit of the people of Nepal. And it sets a great example of religious harmony to the whole world.

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What Defines Me ?

- Nadima Uprety

University of Houston,
Houston, Texas

I opened the door. The open door revealed a smoke-filled room along with the lingering smell of different foods. Even though the room was well ventilated with two big windows, it never seemed to get rid of the smoke created by my mom's cooking. I do not know what she loved about cooking food in the kerosene stove instead of simple and easy burner gas cooker, but everyday after I came home from a long tiring day of school, I would see her sitting in front of the hot stove cooking varieties of ethnic food for me and my brother to try. And this day was no different for her. As usual, she placed a platter in front of me overflowing with dishes she had cooked that day. The platter had dishes in so many different colors that it looked like as if a piece of rainbow had been placed in it.

Even though it had been like any other day for my mom, this day had been quite an unusual one for me. When my social studies teacher had revealed a huge world map he had brought with him in the class, it had enchanted me to how the places existed outside our little universe; our little landlocked country that existed in secrecy and in harmony and peace. It had occurred to me that our little world was indeed just a very minute part of the vast land that surrounded us. And that troubled me.

"No mom, why do we always have to eat rice and rotis? Why can't we eat 'real food' sometimes, like pizzas or burgers?", I remember asking my mom yearning for the taste of new and foreign delicacies I had just heard about. I left the room without tasting or touching anything. That night, pitch black and dark as a coal, I could not sleep not because I rejected and questioned the food my mom had prepared for me out of so much love and care, but because of the anxiety that remained in me. Would I ever be able to see and be the part of the real world that I knew was out there somewhere far from the small little nowhere that I was in.

This incident changed the environment of my house; there was no more smoke-filled room when I came back from school, nor the smell of food from that room. My mom would give me icy cold stares as soon as I entered

the house that would freeze me to my core. Her attention shifted from the stoves and foods to a different affair that I could hardly pinpoint. I would see her burying herself in piles and piles of paperwork, outside visits, and so many other incomprehensible works. Once in a while, I would see her giving me a glare that would light up her eyes. Her transformed behavior told me that I was in for a big surprise very soon.

I opened the door. My small house with only three rooms was filled with all the kin I had ever known along with the people I never knew were related to us. I was amazed by how many people could fit in that small space...and how much they could celebrate. The house was filled with laughter and with people eating and dancing...pulling the other audiences watching them to dance as well. I did not know what they were celebrating for, but I decided to join them anyway since the celebration was happening in my house. After long hours of merriment, people began to shower my mom, me and my brother with all kinds of gifts; *Churas, tikas, potaes*, all symbols of a married woman, for my mom, butterfly clips, little multicolored purses, greeting cards for me, and DVDs of Tom and Jerry and Pokemon for my brother. While this was happening, I could overhear people saying things such as "Don't Forget us" and "of course they will forget us, why would they remember us now" followed with the series of laughter. Confused, I looked at my mom, who was too busy to notice. In the midst of people, was my grandmother, who realized my perplexed mind. She stood up, came towards me limping her left leg, kissed my forehead and said "*timi pizza burger khanu parne manche, pizza burger kai desh ma jana lagyo*". My eyes opened wide... and all the work that my mom had been doing flashed in my mind...no wonder she had been busy...she had been working to get us to the United States.

The following weeks passed quicker than a speed of light...packing, removing all the furniture and giving away my mom's beloved kerosene stove. The day of the departure finally came which was hectic as ever with people coming in to meet us and going out and others offering us advice about what we should take and leave.

"You know, they only let you take 75 pounds for each person, right?"

"Yes."

"Are you sure? Have you weighted your luggage? If you have not, I will call my cousin's husband's sister to bring her machine immediately?"

"No, it's ok. We are all set."

"O.K. You did take lots of Pickles, right? You won't find anything like that in there?"

And so on.

At the final hours, as I got into the taxi to get to the

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EXPERIENCE MAKES THE DIFFERENCE

airport, I saw my grandmom standing in front of the balcony looking at us with emotionless face but poignant eyes. Even though she did not say anything to me, her eyes showed me everything that was going through her mind. I glimpsed the immense pain that she was feeling as she saw her precious first granddaughter, whom she fed, clothed, whom she had seen grow up before her eyes and whom she dearly loved more than anyone else, going far away from her. The taxi moved as my eyes began to tear and the image of my grandmom and the house that I grew up in faded behind us and became a blur.

After hours of plane ride, we finally arrived in the United States where my dad was welcoming my mom, my brother, and me with open arms. Yes, America. The place that every one wants to be in, the place everyone dreams about, and I was part of it now. Everything was superb... the car rides, the tall buildings in downtown, the water cascade in galleria and the occasional treat of McDonalds and Pizza Hut. I was happy to be with my family in the United States, the land that makes every dream alive, where everything was possible. I thought that this was the place where I could stay forever and never get livid towards it.

And I could not have been more mistaken.

The time slipped from the palm of my hand like the sand slipping through the fingers in the beach. It was hard to imagine that two months had already passed since I first stepped in the ground of America.

I opened the door. "Just waking up, sleepy head?" my mom asked.

"Yes, mom," I answered.

Looking at her dressed, I asked "where are we going today?" trying to finish my daily activities faster so that we would not be late.

"I am going. You are not," she replied.

Puzzled, "where?" I asked.

She smiled, took her purse, walked towards the door and said, "To work. Please take care of your brother."

The whole afternoon I was bothered by the thoughts of my mom working for someone else. The images of my mom, happily cooking in her little coveted kitchen without any bounds, flashed before my eyes.

"How was work, mom?" I asked.

"It was good," she said, attempting to put on a smile for me but I could see how tired she was and how hard her work really was.

"Did you know today was *Dashain*?"

"Yes, why do you ask?"

"Mom, then why did not we celebrate?"

"*Chori*, I had to start working today. It is very hard to find work here, festivals are important but working to survive is even more necessary."

I recollected the memories of *Dashain*; the festival that represented the triumph of truth over deceit, the festival that signified victory of good over the bad and the festival that was close to my mom's heart. I remembered how she used to love *Dashain*: having all the relatives at our house, cooking for them, giving blessings to those who were younger than her and taking blessings from the elders. She used to count days for *Dashain* to come and now she did not even have time for it.

Seeing me staring at the wall, she said "We have no relatives here to share festivities with. And I did not want you to feel lonely that is why I did not tell you. But do not worry, we will celebrate *Tihar*".

I wondered if we really could. Where would we fly kites? Where would we find special garland of "*Sayapatri*", and five colored *Tika*? How would we decorate home and streets? Would anyone have time?

I gave her a hug and realized how strong she really was from inside. That night, I woke up when I heard my brother saying "*Didi*, stop pushing me", annoyed that I was pushing him off his bed in my sleep. I tried going back to sleep attempting to shake off the horrible dream I just had about *trying to get out of the taxi when I saw my grandmom standing in the balcony with emotionless yet sad eyes. But someone or something was pulling me to keep me inside the taxi.*

Time flew by. The leaves of the trees around our house turned cheery dark orange color and began to wrinkle and fall indicating that long summer days of bright sun and rainy days were coming to an end. "Are you ready for school?" my dad asked. "Yes," I answered nervously, first day of school had never been my strong point while my brother was never happier. We set off to school, dropping off my brother to his elementary school first. I could see that he had already made friends before we even left. It made me even more nervous. "Room 641...go straight and take a left turn and it's at the end of the hallway on your left...k". "Thanks" I said to the lady who was giving us directions, hoping that my dad knew what she said. Walking down the hallways with my dad, I would see boys and girls walking together with their hands intertwined and I would lower my head of embarrassment. "What would *baba* (dad) be thinking? What are the people doing in school? How can teachers see and let this happen in school?" The bell rang as I sat on the first desk of the class. "Please god, let this day go by faster." I kept praying but even the second hand of the big clock in the front of the class took longer to tick that day. "OK, that's it for today. Don't forget to do your homework", teacher said as students rushed out the door.

The day went by slowly but same questions were repeatedly asked to me in every single class.

"Are you Chinese?"

"No."

"Vietnamese?"

"No."

"Korean?"

"No."

"What are you then?"

"Nepali."

"What is that, I have never heard of it?"

The first week passed leaving my mind in chaos. I did not have the simplest idea about what the teachers had taught, I had to ask people in the hallways for direction every single time it was time for class, I had not entered the cafeteria even once with the fear of being surrounded by people so different from me, and I had not been able to extend my hand in friendship to anyone. The second Monday morning, I hugged my mom tight and cried like a little baby with the agony of going to school again and going through the same pain again. School in America and America itself was like an uncharted island for me, full of dangers, not knowing what is going to come, not knowing what was going to happen, and not knowing how to survive.

I opened the door. There was no more smoked-filled room when I came back from school, nor the smell of food. Remembering what used to be, for the first time, I felt like I was in the wrong place and that I did not belong. That afternoon, I went back in my room, closed the door and I cried like the tears falling from my eyes would take away all the sorrow, all the loneliness and the feeling of being unaccepted that stung deep in my heart. Someone knocked at the door. I tried to avoid it.

"Knock...knock...knock." "Who is it? Leave me alone," I said angrily thinking it was my brother.

"It's me. Open up."

I slowly stood up from the red chair and headed towards the door.

"Mom," I said with relief after opening the door and hugged her.

"What happened to you? You look like a troll." my mom said, smiling.

I was hoping my mom had a solution to my problem as she always did.

"Mom, I was wrong to have thought that this was where I belonged. No mom I don't. I was foolish to tell you that our country was not good enough for me. The truth is that I am not good enough. I disrespected my culture and I wanted to come to this environment, this culture, this system, this place which is so unfamiliar to me." My eyes were moist again.

My mom came closer to me and wiped my tears "I did not want to bring you to this country just because you wanted to see the world outside our country but because in America, you will have opportunities that I could never give to you. You will have better education here, better chances than you had back in Nepal. I know you will work hard and your hard work will give you better fruits here. I don't want you to suffer as me and your dad. I don't want you to have to work so hard but people not recognizing you. I don't want you to have to be dependent on others." My mom sighed and tears began to fill her eyes.

My dad, who was watching my mom and me from the door, came towards me and said, "I don't want my little girl to hold back because of anything...not money, not lack of opportunities...not lack of courage... but you have to work hard to get to the point where your dreams are. Don't hold back and don't be scared. And even though we are here, now you know the importance of our country and our culture. You will never be far away from our country and persons you love because they reside in your heart."

Having both of my mom and dad there, in front of me, encouraging and supporting me to march forward in life, I felt secure and warm even though the cold air from the air conditioner was running through my skin. I saw the stress and fatigue that had left their mark in their aged faces throughout the years of their life, but in their eyes I also could see clear glimpse of kindling hope and satisfaction of what they had done for their children.

Today I am content. I have realized there are opportunities in the United States, and yes, dreams do flourish. Arriving in the United States has helped me look at things in different perspective. No matter where you are, it is where your heart is that matters. The work you do, and the effort you put in your work is what sets you apart from all the others. I, now, see why my mom and dad, despite knowing that they would have to sacrifice so much, decided to come here. I have had opportunities to learn so many different things, to experience things that I never had thought I would. I love my culture, but I also have given a special place to this unfamiliar yet affectionate culture in my heart and I have tried to learn rather than alienate myself from it just because it is different. Everything is not what it seems and everything may not be what you imagine it to be. Yes, it is hard to assimilate in a different country, but there is always upside for everything. With a positive attitude and the support of someone who trusts you, you will always have the courage to face even the terrifying and hopeless looking situations.



New Year

Resolutions

- Anil Joshi

2065 B.S. is past. As usual, another year has gone by. A new year has replaced our time frame again. Time also seems to fill any vacuum.

Together with wishing, greeting and gifting, resolutions are part and parcel of each New Year. As for me, I prefer resolutions over giving gifts, anytime. There are resolutions outstanding from last year too. Nonetheless, that doesn't stop me this year. I seldom repeat them.

Resolutions may have a long history, as old as the New Year celebrations themselves. Leaving this aside to serious researchers, my guess is ----- they evolved from promises made in daily life. Promises made to oneself, others with deadlines to be met are not new, after all. Some are fulfilled as others are broken. Like promise, like resolution.

Remembering your first resolution is similar to remembering your first kiss. Both fade away at second thought. My memorable one, however, is when I resolved not to lie anymore. My parents, friends and relatives were all quite happy. One day, it was implanted on my mind that you could lie if it didn't harm other people. Yeah, it didn't harm other people but me. I spoke only half-truths.

On another occasion, I resolved to speak truth only. Though I was not tried for corrupting the youth as in Hellenic times, no one waited to listen for an answer either.

A resolution, over-ambitious or limited, seems to have a life span. An over-ambitious one has greater longevity, since it is seldom fulfilled.

A friend of mine two years ago made a bold resolution. He declared, "I quit cigarettes. I hate those paper made cancer sticks." We were all surprised if not perplexed. Weeks later, he was spotted carrying a bundle of *bidis* and some cigars.

More than a century ago, Oscar Wilde made the remark: the only way to get rid of a temptation is to yield to it. I doubt it. There are other ways too. One is to be conscious of the temptation.

Last year, my resolution was to refrain from watching TV except for the news. The idiot box was eating up my reading and writing time. A few days went by smoothly. Everyone at home seemed happy, especially with the remote control. Meanwhile, during my turn, I was being bombarded by news of strike, *chakka jam*, *banda*, murder, extortion, kidnapping, violence, serial killings, explosion, suicide bombings etc. In addition, disturbing audio visuals carried a punch in the story. Breaking news mostly broke me down. I really needed a break.

Speaking of celebrations, people wine, dine and dance in full swing to have fun. Galas, concerts, events, barbeques, picnics, camping are the order of the day or days, not to speak of frequent bar brawls and disco fights and of course, hangovers. These have been salient features.

This year, I have made a resolution not to quit wining unlike previous times. My emphasis is on moderation. Medical experts agree few pegs of whiskey daily are good for you and your heart. And a couple of beers clean your urinary system flushing out toxins. So far so good. I am not complaining.

A limited resolution as opposed to the over-ambitious one has a short span since it is always fulfilled. By definition, it is within one's grasp. It seems like just an extension of daily routine. When fulfilled, it brings a wonderful sense of achievement.

In apparent reality, there seems existence of a limited resolution. But in fact, there is no such thing as it merges with daily life. There remains no difference between such resolutions and daily rituals. New Year resolution becomes a life long practice celebrating achievements.

Happy and a wonderful new year!

(aniljoshi33@gmail.com)

चाहिन्छ मलाई

श्रीमती गंगालिगल
उप.प्रा. भैरहवा बहुमुखी क्याम्पस, भैरहवा
हाल-स्पीड, टेक्सास, अमेरिका

चाहिन्छ मलाई मेरो देशको धर्ती
अति सुहाना छ यहाँको प्रकृति
अति सुन्दर छन् देवी देवताका मूर्ति
अति मनोरम छ यस्को दिव्य सृष्टि ।

अति सुरम्य छ नेपाली प्राचीन संस्कृति
अति रमणीय छ यहाँको रिति रिति
युगौं गुगौं सम्म राख्नु पर्छ यस्को सुकीर्ति
ल्याउन हुन्न है यहाँ कहिल्यै विकृति ।

सबैमा हनुपर्छ देश प्रति शुद्धि
सबैमा जगाउनु पर्छ समताको भाव दृष्टि
उक अर्कामा सल्काउनु पर्छ नव जागृति
अनि यो देशले गर्न सक्छ चौतर्फी उन्नति ।

सुन्दर शान्त विशाल छ यस्को आकृति
हरियालीले धकमक्क छ यस्को प्रकृति
गुराँसले यौवनमा ल्याएको छ अलंकृति
प्रफुल्लित मुसकानले भकि भकाउ प्रकृति ।

जुही जाई वेली चमेलीले अति सुभाशित
डाँफे मुनालको उडान देखिन्छ अलौकिक
चौतर्फी भर भर भरनाले सुशोभित
अति सुन्दर शान्त नेपालयाकृति ।

अति सौन्दर्यमय नाग वेली हीम श्रृंखला
कान्ला परेका खेलमा हरिया धान वाला
विशाल वृक्षमा सुनगाभाका सुन्दर माला
अनि माधुर्य स्वर गुञ्जन कोकिलकागला ।

सावोच्च शिर सगरमाथा रचेको प्रकृति
शैत्य गम्भीर्य अनि माधुर्यले भरिपूर्ण आकृति
आमको न्यानो स्नेहले सिंचिएको सृष्टि
चाहिन्छ मलाई मेरो देशको धर्ती ।

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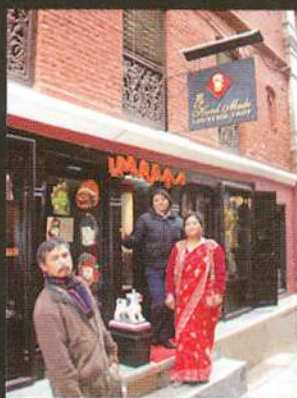
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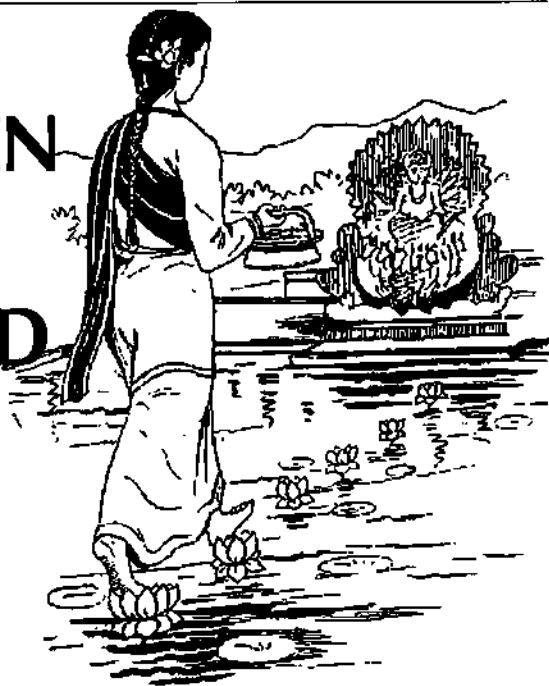
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THE BEAUTY QUEEN WHO GOT STUCK IN THE MUD



A long time ago there lived a queen known for her beauty as well as her modest behavior. People regarded her as a beauty queen crowned with her ever charming simplicity, for she never wore any jewellery or ornaments of any kind.

She was a great devotee of sun god. Her first morning ritual was to wash herself and go directly to worship sun god. There was a sacred pool in her palace which was dedicated to the sun god. The sacred pool looked very peaceful and exquisite with lotus flowers blooming all over the surface of the water. In the middle of the pool was a nicely crafted crystal column on the top of which installed was a gorgeous statue of the sun god. The lotus flowers seemed to have formed a flower bridge for her so she could reach the sun god by gently stepping on the delicate lotus flowers that would lead her to the shrine in the middle of the pool.

One day the queen went out to observe a big festival in the city of Bhadgaon where she chanced to see a very attractive young lady all dressed up for the occasion, so to say heavily ornamented with gold jewellery. The dazzling beauty of that lady suddenly made the queen feel very inferior to her. She decided that she too must wear jewellery much more finer and lavish than that of Bhadgaon lady.

Daydreaming of this, she came back to her palace. Soon after she arrived she started complaining to her husband that she could not be considered the most beautiful women on the earth without any remarkable jewellery or ornaments. The saintly king was shocked to hear that she had changed her mind so quickly. He tried his best to convince her saying how stupid and sad it would be to trade her beautiful simplicity for cheap material luxury. But the queen did not pay any attention to the king. She simply kept insisting that she must have jewellery made to fulfill her new found desire. Finally the king has to resign himself to her desire but this gave him a big pain because he did not have any money necessary for this commitment. Being the kind of saintly king as he was, he never bothered to gather revenue for

his ease and luxury. There was no way for him to arrange for the money unless he pushed himself to ask his own subjects to contribute some gold for purpose. Eventually he was compelled to ask his subjects to contribute some gold for his queen's jewellery. The goldsmith was sent for and it was explained to him about the queen wanted.

The queen's joy knew no bounds when her new jewellery arrived. She could not wait to wear them. A festival day came up. Having worn her new jewellery with diamonds and emeralds set in, she set out with great excitement to display herself to everyone. She was a dazzling public show that day. Whenever she went she attracted attention and whenever she overheard people remarking on her jewellery her face shined with pride. Thus she enjoyed every minute of the festival day. Quite excited she came home. This made her too restless to sleep quietly that night.

The next morning she washed as usual and prepared herself to go for her regular worship of the sun god in the middle of the sacred pool. But no sooner has she set her foot on a lotus to move to shrine than she suddenly lost the support of the flower and sank deeply into the muddy water. She screamed out for the help but unfortunately there was nobody around to rescue her from that miserable plight. She had to struggle very hard to free herself from mud. Awfully embarrassed, she rushed to her private rooms to wash and looked at the mirror to see what she looked like. To her big horror she found her face so ugly that she immediately collapsed at the sight of her face. Ever since then she never yearned for any jewellery nor did she ever bother to walk on the lotuses to reach the god in the middle of the sacred pool.

Oops! I made it again

- Binita Joshi Shrestha,
Fort Worth, Texas

Mistakes! Errors!! I wonder why I cannot get rid of them. I have become awfully tired of my blushes occurring at odd times and places just because I made them... and made them again!! Because I feel like I can never avoid "committing" mistakes in my life. The most interesting part about my mistakes is that the more cautious I get about them, I end up making more of them.

Each time I make an error, I promise myself not to repeat it. But then again, somehow it becomes inevitable for me to commit it even knowingly and to a greater extent. I try to get more alert, focused and vigilant. But some way or the other, my vibrating vigilance gets loose, breaks away, coaxing me into greater dungeon of mistakes.

My every mistake makes me feel embarrassed with tons of guilt and leaves me with a pumping heart panting for breath. And my crushed and worried temple that lurks not only on my forehead but all over my face lasts for a long time until I unfasten my worrisome melodies. Though tiny and unnoticeable it may be, mistake always makes me feel weak on my knees, adding to my desperate depression.

In a way, I have grown up simultaneously making innumerable and uncountable mistakes from childhood to my teen years to adulthood... and I continue to grow up with my mistakes I make almost every now and then. I still remember my elementary school days when I painted trees blue and one of my teachers chuckled and asked me if I had ever seen a blue tree in my life. I was barely five or six then. If it was now I could have told her, 'It is my creative imagination'... but that incident left me with feelings of remorse, especially after the realization that trees are indeed green.

That was a small mistaken incident and a five year old like me could have easily gone absconded but I took that quite seriously. Nevertheless, the good thing was that I never painted trees blue again. I conceptualized that the family of not only the trees but the entire vegetation is green – lush green.

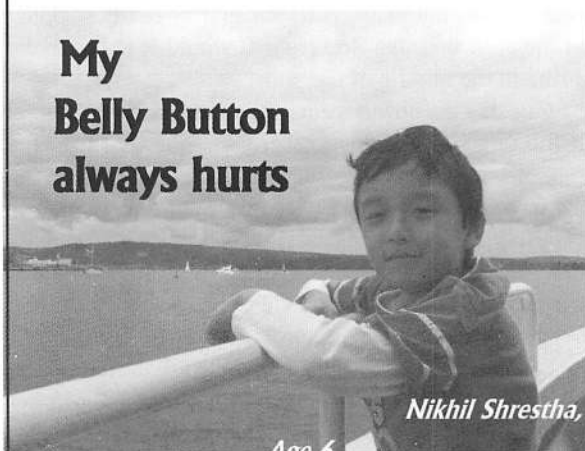
Although it is always said that wise learn from others mistake, I think everybody needs to make mistakes and learn lessons from it. While we learn from others mistakes, we learn lessons from ours own. We take mistakes as something negative and we tend to think and express that we have no room for mistakes, which is virtually impossible. A person can never be flawlessly perfect but it is the mistakes that one makes leads a person closer to perfection.

In order to grow healthily in life, we should give space for mistakes and errors. With mistakes, we realize the wrongs. If there had been no mistakes, there would not have been the difference between right and wrong, good and bad, proper and improper.

By making mistakes, we understand the other side of the coin which will guard us from repeating the same mistakes all over again. Mistakes are here to stay, so we have to open our eyes, ears and minds to accept and make proper use of them.

Nonetheless, I still heartily wish if I could jump and sing, "oops I did it again" in my every mistake – the Britney Spears way, without any regret and remorse and having nothing to worry about the repercussions a single mistake could bring into my life. But again, the bottom line is mistake is not the end of the world.....

My Belly Button always hurts



**My belly button always hurts
It hurts when I burp
It hurts when I slurp
It hurts when I eat chocolate bun
Or when I have too much fun
My belly button always hurts.**

महावीर,

एक डलर र हाम्रो गाउँ

- विटु केसी बराल

एउटा चेतनशील नागरिकलाई आफ्नो देश र जनताको लागि केहि गरौ भन्ने भावना सधैं भइने रहन्छ। तर सफल उही हुन्छ जोसँग तिव्र आकांक्षा, बलियो आत्मविश्वास र तत्परता हुन्छ। यस्तै विलक्षणता बोकेका नेपाली राष्ट्रका सपूत हुन् महावीर पुन। मानिस भित्र कुनै कुरा गरी छाड्छु भन्ने दृढता भयो भने के गर्न सकिदैन रेछ ? त्यसैको एक उदाहरण हुन महावीर पुन। शिक्षा, स्वास्थ्य र सञ्चारबाट वञ्चित पिछडीएका गाउँहरूलाई टाढैबाट टुलुटुलु हेरी सत्तालोलुप्तमै लिहीन सरकारकालागि चोटिलो जवाफ हुन महावीर पुन।

भौगोलिकरूपमा विकट नेपालका पिछडीएका ग्रामिण क्षेत्रमा तार विहीन कम्प्युटर प्रविधिको माध्यमबाट शिक्षा, स्वास्थ्य र सञ्चारको प्रवाह गराउनु किमार्थ चानचुने काम होइन। अभयसका प्राविधिक कठिनाइहरू हामी सामान्य नागरिकको कल्पना भन्दा धेरै पर छ। खुसीको कुरा हो - नेपालका सात जिल्लाहरूको पैतिसवटा गाउँहरूमा तार विहीन कम्प्युटर प्रविधिद्वारा प्राथमिक शिक्षा, स्वास्थ्य र सञ्चारबाट ग्रामिण जनजीवन लाभान्वित भइरहेको छ यतिखेर।

हतमा कौडी नभएपनि राष्ट्रिय, अन्तर्राष्ट्रिय संघ, संस्था र सहयोगीहरबाट आर्थिक सहयोग जुटाएर आफ्नो इच्छा र आँटलाई सार्थक बनाएका छन पुनले। उनको उद्देश्य त अभै फराकिलो छ - नेपालको हरेक गाउँको कुनाकाप्चामा कम्प्युटर प्रविधिको विस्तार गर्ने, जनतालाई शिक्षित बनाउने, स्वास्थ्य उपचार प्रदान गर्ने, सस्तो सुलभ सञ्चारको विकास, ट्रेकिङ टुरिष्टहरूलाई क्रेडीट कार्ड र अन्य आधुनिक प्रविधिको व्यवस्था गर्ने लगायतका सञ्चार र आर्थिक आन्दोलनद्वारा नयाँ नेपालको निर्माण गर्ने।

म्याग्दीको अति साधारण एउटा साधारण परिवारमा जन्मिएका पुनले पढ्नु पर्छ भन्ने प्रेरणा आफ्नै पिताद्वारा प्राप्त गरेका थिए। शिक्षा सँकायतर्फ मास्टर गरेका उनले आफ्नो विषय भन्दा पृथक कम्प्युटर प्रविधिलाई गाउँघरमा फैलाउने प्रेरणा

चाँही एक्काइसौं शताब्दीमा प्रविधिमा आएको बाढी अनि त्यसबाट वञ्चित ग्रामिण जीवन र त्यसको अन्त्यन्त आवश्यकतालाई बताउँछन्। हुनत, म्याग्दीबाट प्रत्येक महिना पोखरा भरी तीन, चार दिनसम्म बसेर इमेल गर्नुपर्ने भन्फटले नै उनलाई गाउँमा कम्प्युटर सुविधा पुर्याउने भोक चलेको रहेछ। यस्तै भोक हाम्रा दुईचारजना राजनेताहरूलाई पनि चले देशले कतै छिट्टै काँचुली फेरी पो हात्थ्योकी ?

हर्दा अतिनै साधारण देखिने महावीर पुनको असाधारण क्षमताको उल्लेख जितिनै गरेपनि कम हुन्छ। राम्रो काम गरे बापत राष्ट्रिय र अन्तर्राष्ट्रिय तवरबाट उनले थुप्रै सम्मान र प्रशंसाहरू प्राप्त गरेका छन्। हालसालै मात्र महावीर पुनले म्यागेशासेस(एशियाको नोबेल पुरस्कार) प्राप्त गरेका छन्।

गाउँभरी छ्यापछ्याप्ती कम्प्युटर प्रविधि पुर्याउने उद्देश्यलाई सफल पार्न यतिखेर आर्थिक अभियानमा जुटेका छन् पुन। अभियानकै सिलसलामा अमेरिकाको भर्जिनियाँ, क्यालीफोर्निया, टेक्सास लगायतका राज्यहरू भ्रमण गरेका थिए उनले। टेक्सासको ह्युस्टनमा सम्पन्न एक कार्यक्रममा यो पैंतकार लाई महावीर पुनसङ्ग साक्षात्कार हुने अवसर प्राप्त भएको थियो।

विश्वभरीका देशहरूमा छरीएर रहेका नेपाली र नेपाललाई माया गर्ने विदेशीहरूलाई महिनाको १ डलर अर्थात एक वर्षको १२ डलर कम्तिमा र बढीमा स्वइच्छ्याले जतिपनि आर्थिक सहयोग गर्न पुनले आग्रह र अनुरोध गरेका छन्।

मलाई लाग्छ, अमेरिका, बेलायत र क्यानडा जस्ता देशमा आर्थिक आय आर्जन गर्ने नेपालीहरूकोलागी, नेपाललाई माया गर्ने नेपालीहरूकोलागि महिनाको १ डलर ठुलो रकम पक्कै होइन। हामीले गर्ने फुर्माइसी खर्चहरूबाट सजिलै जोगाउन सकिन्छ १ डलर। पिउनेहरूले महिनाको एउटा बीएर वा कुनै पेए पदार्थ त्याग्नैमा के फरक पर्छ र ? के एउटा नेलपलीश र लीपीष्टीकको सँख्यालाई कम गर्न सकिन्न र ? नेपालीहरूको चहकीलो अनुहार हेर्ने चाँहाना कुन नेपालीलाई नहोला ? आखिर हाम्रा बाबुआमा, दाजुभाई, दिदिबहिनि, आफन्त र साथीसँगी त त्यही छन्। त्यही गाउँको कुनाकाप्चामा जन्मेका होइनौ र हामी ? यदी हामीले सहयोग गरेको महिनाको १ डलरले महावीरजस्ता सच्चा सपूतको सपना साकार हुन्छ भने, नेपाल र नेपालीको भविष्य निर्माण हुन्छ भने, नयाँ नेपालको हँसिलो अनुहार देख्न पाइन्छ भने आफ्नो गच्छे अनुसार आर्थिक सहयोग गरेर पुनको होस्टेमा हैसे किन नगर्ने ? यसमा सोचिराख्नु पर्ने अरु केहि छजस्तो लादैन। यदी छ भने मुटुलाई साक्षी राखेर सोधौ नेपालको विकास गर्ने कर्तव्य प्रत्येक नेपालीको होइन र ?

- ह्युस्टन, टेक्सास।

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Bheemasena

The god of commerce and trade

was built by King Shreenivas Malla in the early 18th century A.D. Kathmandu also has one somehow similar to the one mentioned above but it is not that impressive and expressive. There are three main temples dedicated to Bheemasena in Kathmandu valley. One is in Patan, one in Bhadgaon and one in Kathmandu. And another very famous one is in Dolakha in eastern Nepal. Besides this there are also many other small shrines and temples to Bheemasena scattered here and there in this country. All this speaks a lot about the popularity of Bheemasena in Nepal.

The Nepalese people have great respect for Bheemasena. There are several Guthis (a sort of trust), devoted to the regular service of this popular deity. During the time of the Mahabharata and the Puranas Bheemasena was respected only as a great hero but interestingly enough in Nepal he is worshipped as a god of commerce and trade. As a matter of fact, he is worshipped here more as a god of commerce and trade than in any other form. Animals are sacrificed to him. He is said to be hungry at very close intervals because of the hard work he has to do for his devotees. According to a local folklore animals are sacrificed to him as a thanks giving gift for the strenuous public task he very often has to complete. This is quite typical of Nepal.

In Nepal he is worshipped in different forms for different purposes. He is worshipped as a protector by simple-minded people, as a sales promoter by traders and as a destroyer of enemies by warriors and so on and so forth.

Now we discuss a bit about how Bheemasena came to be popularized as a god of commerce and trade. As we all know Nepal is a mountainous country and in the ancient past the only commercial routes Nepal was connected with India and China were the difficult mountain trails. The Nepalese traders who wanted to do their business with the neighbouring countries had to walk many high mountains and dense dark jungles for a month which was quite a challenge. Only the brave and bold businessmen could undertake such tasks. In other words, leaving Nepal for a business trip across the Himalayas in those days was like going to war in wilderness. As such businessmen always had to travel

Bheemasena, one of the great heroes of the Mahabharata is very popular in Nepal. He is known for his super strength and bravery. The Mahabharata tells us how he has pushed himself in front to fight the wicked away and protect the weak. It is said that one of his arms alone has the strength of hundreds of elephants. In paintings and sculptures he is shown lifting a horse in the air and pressing an elephant under his knee while a huge cobra and lion are watching him awe. This type of image is quite popular in the trading community of Nepal. His traditional image of painting decorates many walls of old styled shops in Nepal. Red-faced Bheemasena with round angry eyes and thick black mustache looks very fierce and frightening. The attitude of his anger is said to symbolize his determination to kill Dushasan, his arch enemy who had insulted his most innocent sister-in-law Draupati by trying to denude her in public. This is the main reason why the statue of this Hindu Hercules in Nepal is iconographically sculptured in an attitude of killing Dushasan. One of the most lively statues of Bheemasena can be seen in Patan Bheemasena Temple at Patan Durbar Square. This gorgeous temple

in groups this was done for the sake of their own protection. This is somehow very similar to the Himalayan expedition which includes hundreds of porters carrying the expedition gears.

The old time traders positively for some religious reasons never cared much for the beast of burden. They always preferred to pick up the porters instead. The main reason for this was that they always needed a well organized party of very strong people whom they could also use as army to fight away the mountain robbers and wild animals whom they very often had to face on their trade routes. And another important thing they always sought after was obviously the grace of Bheemasena who was also a very important god of travel and trade. There are lots of legends woven around Bheemasena which describes his adventure and bravery. As many believe to this day this Hindu Hercules is always there for help in a disguised form whenever his devotees are in trouble.

A very popular story about him says: once a farmer was helplessly brooding over his field work which he had not been able to finish yet. He was all alone and

could not get anybody for his help. It was at this time that Bheemasena appeared before him in the disguised form of a very poor peasant and dramatically told the farmer that he was terribly hungry and asked him if he could kindly give him something to eat. The farmer immediately gave him all the food he brought for his afternoon meal. The hungry beggar gulped it down in no time. The beggar further asked the farmer if he could give him some more. At this farmer said he could give some more if he could kindly wait for few more minutes. The beggar said he would. Then the farmer rushed back home to get some more food. But no sooner he left the field than Bheemasena- turned beggar plunged into the field and finished all the works left undone for him in a second which would have taken ten strong people to do. The farmer was back to the field with the food but Bheemasena was no longer there. However the farmer soon realized what happened in his field when he was gone away for a while. He became very happy that he gave a very warm treat to the beggar for which he was immediately rewarded.



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*Nepalese Association of Houston (NAH) extends
Heartfelt Condolences and Deepest Sympathies to the
Family and Friends of late Ashok Bhattarai.
May his departed soul rest in eternal peace
in the Heavenly Abode !*

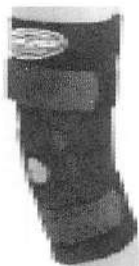
Ashok Bhattarai, 21, a student in the Houston Community College, from Nawal Parasi, Nepal, lost his precious life tragically to a store robbery on Sept. 28, 2008. Late Ashok Bhattarai is survived by his parents and a little brother. A Memorial Service was organized by the residents of Missouri City, Texas, close to the store where the robbery occurred, by the residents, the Mayor, and the police officers, to pay tribute to him, on Oct. 4, 2008. A second Memorial Service was organized by NAH and his employer on Oct. 5, 2008, at the South Park Funeral Home, Pearland, Texas. His body was flown to Nepal on Oct. 8, 2008, and was cremated on the bank of the holy Bagmati River in Arya Ghat, Kathmandu, Nepal, on Oct. 10, 2008. As a financial assistance to the bereaved family, Nepalese Association of Houston bank transferred \$61,126.39 from the "Ashok Bhattarai Memorial Fund" to his father Mr. Gyan Raj Bhattarai in Nepal on Oct. 31, 2008.

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नव वर्ष २०६६ (2009-10)

बैशाख April/May 2009						
आइत SUN	सोम MON	मंगल TUE	बुध WED	बिही THU	शुक्र FRI	शनि SAT
		१ ¹⁴	२ ¹⁵	३ ¹⁶	४ ¹⁷	५ ¹⁸
६ ¹⁹	७ ²⁰	८ ²¹	९ ²²	१० ²³	११ ²⁴	१२ ²⁵
१३ ²⁶	१४ ²⁷	१५ ²⁸	१६ ²⁹	१७ ³⁰	१८ ¹	१९ ²
२० ³	२१ ⁴	२२ ⁵	२३ ⁶	२४ ⁷	२५ ⁸	२६ ⁹
२७ ¹⁰	२८ ¹¹	२९ ¹²	३० ¹³	३१ ¹⁴		

ज्येष्ठ May/June 2009						
आइत SUN	सोम MON	मंगल TUE	बुध WED	बिही THU	शुक्र FRI	शनि SAT
३१ ¹⁴					१ ¹⁵	२ ¹⁶
३ ¹⁷	४ ¹⁸	५ ¹⁹	६ ²⁰	७ ²¹	८ ²²	९ ²³
१० ²⁴	११ ²⁵	१२ ²⁶	१३ ²⁷	१४ ²⁸	१५ ²⁹	१६ ³⁰
१७ ³¹	१८ ¹	१९ ²	२० ³	२१ ⁴	२२ ⁵	२३ ⁶
२४ ⁷	२५ ⁸	२६ ⁹	२७ ¹⁰	२८ ¹¹	२९ ¹²	३० ¹³

आषाढ June/July 2009						
आइत SUN	सोम MON	मंगल TUE	बुध WED	बिही THU	शुक्र FRI	शनि SAT
	१ ¹⁵	२ ¹⁶	३ ¹⁷	४ ¹⁸	५ ¹⁹	६ ²⁰
७ ²¹	८ ²²	९ ²³	१० ²⁴	११ ²⁵	१२ ²⁶	१३ ²⁷
१४ ²⁸	१५ ²⁹	१६ ³⁰	१७ ¹	१८ ²	१९ ³	२० ⁴
२१ ⁵	२२ ⁶	२३ ⁷	२४ ⁸	२५ ⁹	२६ ¹⁰	२७ ¹¹
२८ ¹²	२९ ¹³	३० ¹⁴	३१ ¹⁵			

श्रावण July/Aug 2009						
आइत SUN	सोम MON	मंगल TUE	बुध WED	बिही THU	शुक्र FRI	शनि SAT
३२ ¹⁶				१ ¹⁶	२ ¹⁷	३ ¹⁸
४ ¹⁹	५ ²⁰	६ ²¹	७ ²²	८ ²³	९ ²⁴	१० ²⁵
११ ²⁶	१२ ²⁷	१३ ²⁸	१४ ²⁹	१५ ³⁰	१६ ³¹	१७ ¹
१८ ²	१९ ³	२० ⁴	२१ ⁵	२२ ⁶	२३ ⁷	२४ ⁸
२५ ⁹	२६ ¹⁰	२७ ¹¹	२८ ¹²	२९ ¹³	३० ¹⁴	३१ ¹⁵

भाद्र Aug/Sep 2009						
आइत SUN	सोम MON	मंगल TUE	बुध WED	बिही THU	शुक्र FRI	शनि SAT
	१ ¹⁷	२ ¹⁸	३ ¹⁹	४ ²⁰	५ ²¹	६ ²²
७ ²³	८ ²⁴	९ ²⁵	१० ²⁶	११ ²⁷	१२ ²⁸	१३ ²⁹
१४ ³⁰	१५ ³¹	१६ ¹	१७ ²	१८ ³	१९ ⁴	२० ⁵
२१ ⁶	२२ ⁷	२३ ⁸	२४ ⁹	२५ ¹⁰	२६ ¹¹	२७ ¹²
२८ ¹³	२९ ¹⁴	३० ¹⁵	३१ ¹⁶			

आश्विन Sep/Oct 2009						
आइत SUN	सोम MON	मंगल TUE	बुध WED	बिही THU	शुक्र FRI	शनि SAT
				१ ¹⁷	२ ¹⁸	३ ¹⁹
४ ²⁰	५ ²¹	६ ²²	७ ²³	८ ²⁴	९ ²⁵	१० ²⁶
११ ²⁷	१२ ²⁸	१३ ²⁹	१४ ³⁰	१५ ¹	१६ ²	१७ ³
१८ ⁴	१९ ⁵	२० ⁶	२१ ⁷	२२ ⁸	२३ ⁹	२४ ¹⁰
२५ ¹¹	२६ ¹²	२७ ¹³	२८ ¹⁴	२९ ¹⁵	३० ¹⁶	३१ ¹⁷

कार्तिक Oct/Nov 2009						
आइत SUN	सोम MON	मंगल TUE	बुध WED	बिही THU	शुक्र FRI	शनि SAT
१ ¹⁸	२ ¹⁹	३ ²⁰	४ ²¹	५ ²²	६ ²³	७ ²⁴
८ ²⁵	९ ²⁶	१० ²⁷	११ ²⁸	१२ ²⁹	१३ ³⁰	१४ ³¹
१५ ¹	१६ ²	१७ ³	१८ ⁴	१९ ⁵	२० ⁶	२१ ⁷
२२ ⁸	२३ ⁹	२४ ¹⁰	२५ ¹¹	२६ ¹²	२७ ¹³	२८ ¹⁴
२९ ¹⁵						

मंसीर Nov/Dec 2009						
आइत SUN	सोम MON	मंगल TUE	बुध WED	बिही THU	शुक्र FRI	शनि SAT
	१ ¹⁶	२ ¹⁷	३ ¹⁸	४ ¹⁹	५ ²⁰	६ ²¹
७ ²²	८ ²³	९ ²⁴	१० ²⁵	११ ²⁶	१२ ²⁷	१३ ²⁸
१४ ²⁹	१५ ³⁰	१६ ¹	१७ ²	१८ ³	१९ ⁴	२० ⁵
२१ ⁶	२२ ⁷	२३ ⁸	२४ ⁹	२५ ¹⁰	२६ ¹¹	२७ ¹²
२८ ¹³	२९ ¹⁴	३० ¹⁵				

पौष Dec 2009/ Jan 2010						
आइत SUN	सोम MON	मंगल TUE	बुध WED	बिही THU	शुक्र FRI	शनि SAT
			१ ¹⁶	२ ¹⁷	३ ¹⁸	४ ¹⁹
५ ²⁰	६ ²¹	७ ²²	८ ²³	९ ²⁴	१० ²⁵	११ ²⁶
१२ ²⁷	१३ ²⁸	१४ ²⁹	१५ ³⁰	१६ ³¹	१७ ¹	१८ ²
१९ ³	२० ⁴	२१ ⁵	२२ ⁶	२३ ⁷	२४ ⁸	२५ ⁹
२६ ¹⁰	२७ ¹¹	२८ ¹²	२९ ¹³	३० ¹⁴		

माघ Jan/Feb 2010						
आइत SUN	सोम MON	मंगल TUE	बुध WED	बिही THU	शुक्र FRI	शनि SAT
					१ ¹⁵	२ ¹⁶
३ ¹⁷	४ ¹⁸	५ ¹⁹	६ ²⁰	७ ²¹	८ ²²	९ ²³
१० ²⁴	११ ²⁵	१२ ²⁶	१३ ²⁷	१४ ²⁸	१५ ²⁹	१६ ³⁰
१७ ³¹	१८ ¹	१९ ²	२० ³	२१ ⁴	२२ ⁵	२३ ⁶
२४ ⁷	२५ ⁸	२६ ⁹	२७ ¹⁰	२८ ¹¹	२९ ¹²	

फाल्गुन Feb/Mar 2010						
आइत SUN	सोम MON	मंगल TUE	बुध WED	बिही THU	शुक्र FRI	शनि SAT
						१ ¹³
२ ¹⁴	३ ¹⁵	४ ¹⁶	५ ¹⁷	६ ¹⁸	७ ¹⁹	८ ²⁰
९ ²¹	१० ²²	११ ²³	१२ ²⁴	१३ ²⁵	१४ ²⁶	१५ ²⁷
१६ ²⁸	१७ ¹	१८ ²	१९ ³	२० ⁴	२१ ⁵	२२ ⁶
२३ ⁷	२४ ⁸	२५ ⁹	२६ ¹⁰	२७ ¹¹	२८ ¹²	२९ ¹³

चैत्र Mar/Apr 2010						
आइत SUN	सोम MON	मंगल TUE	बुध WED	बिही THU	शुक्र FRI	शनि SAT
१ ¹⁴	२ ¹⁵	३ ¹⁶	४ ¹⁷	५ ¹⁸	६ ¹⁹	७ ²⁰
८ ²¹	९ ²²	१० ²³	११ ²⁴	१२ ²⁵	१३ ²⁶	१४ ²⁷
१५ ²⁸	१६ ²⁹	१७ ³⁰	१८ ³¹	१९ ¹	२० ²	२१ ³
२२ ⁴	२३ ⁵	२४ ⁶	२५ ⁷	२६ ⁸	२७ ⁹	२८ ¹⁰
२९ ¹¹	३० ¹²	३१ ¹³				

वैशाख: १ गते नववर्ष, ११ गते लोकतन्त्र दिवस, २६ गते बुद्ध जयन्ती **जेष्ठ:** १५ गते गणतन्त्र दिवस **श्रावण:** २१ गते जनै पूर्णिमा
आश्विन: ३ गते घटस्थापना, ९-१५ गते सम्म वडा दशै, १७ गते कोजाग्रत पूर्णिमा, ३१ गते लक्ष्मी पूजा **कात्तिक:** १ गते गोवर्धन पूजा, २ गते भाईदोका
माघ: २९ गते महाशिवरात्रि **फाल्गुन:** ७ गते प्रजातन्त्र दिवस, १६ गते फागुपूर्णिमा, २४ गते अन्तर्राष्ट्रिय नारी दिवस **चैत्र:** ११ गते राम नवमी

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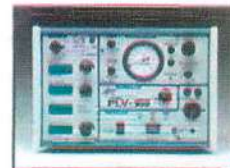
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