

विजया दशमी र दिपावलीको शुभकामना



This issue of Nepal Vision is dedicated to the victims of the September 11th terrorist attack, who believed in freedom, humanity and civilization.

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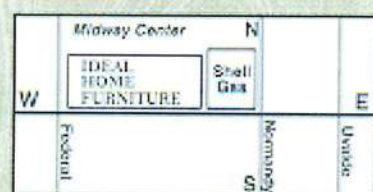


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The articles' views and opinions, unless otherwise noted, contained herein are those of the authors and do not represent the official statements or views of the Nepal Vision.

editor's desk

It cannot be said too often that terrorist acts are evil. They deserve no explaining. For terrorists, violence is not a weapon of last resort. It is their weapon of choice. The deadly September 11th attack was a result of cruelty and human insanity. Nepal Vision (NV) family strongly condemns these barbaric acts of terrorism all across the globe, needless to mention in our home-nation.

The world didn't have a good kick-off of twenty first century, including Nepal. The royal massacre in Nepal not only shocked the heroic history of our nation, but the entire humanity. This disgrace will remain a disgrace in this modern era and among the twenty first generation. Fortunately, that upon this massacre, the normalcy was restored in our country sooner than one can expect.

Nepal Vision is proud continuing this endeavor of serving Nepalis in the Americas, as a medium to bring the community closer. On behalf of NV family, I would like to extend deep appreciation, especially to the repeat businesses, who have made financial contribution by means of advertisements, without which this publication would have been possibly impossible.

On behalf of NV family, I would like to take this opportunity to wish all the Nepalis in the Americas and abroad, a very happy and prosperous Dashain and Tihar. *Shree Pahsupati Nathlé Sabai ko Raksha Garoon.*

**NEPAL VISION FAMILY
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AND TIHAR
TO ALL THE NEPALIS
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AMERICAS
AND
REST OF THE WORLD**

president's corner

The festive, gala season is around the corner. It brings plenty of cheers, good will, happiness, peace, love and celebrations along with it.

May the magic and beauty of the holiday season wash away the gloom and doom of the recent past and fill it with beautiful colors, the fragrance and incense of fresh flowers and fruits, and the brightness of blue skies. May the season help people who have vowed to destroy the human civilization to attain enlightenment that this kind of activities will achieve them nothing and lead them nowhere, and that they should rather be indulged in making this earth a happy, peaceful place, regardless of the race and religion. May the season inspire the people who have made it a habit to criticize and talk ill of others to be able to realize that there is no end to it and that they should instead be involved in activities that are constructive and beneficial to their community and society. May the season uplift the human spirits to record new heights of joy, peace and glory.

The recent past was filled with a series of events leading to a humbling feeling and experience. The underlying silent message is as follows: "Do not take any thing for granted, for things can change very fast, faster than you can ever imagine. Be happy. Enjoy the moment. Enjoy life and be thankful to God, or to someone if you do not believe in God, for what you are and what you have today."

The NAH annual picnic at Beer Creek Park to celebrate and usher in the Happy New Year 2058 was very successful. That day, the entire park was filled with melodious Nepali Karaoke music and dance. NAH thanks everybody for showing up and participating in that gala event.

The second week of March in Houston was marked by the devastating flood of the century. Needless to say, many Houstonians, including some of our own Nepali brothers and sisters, were affected by it. NAH rose to the occasion, held a fund-raiser on July 4, and sent the contributions in the amount of \$400.00 to the Houston Red Cross. Although a drop in the bucket, it is a token to show the City of Houston that we do care and we want to help at the time of need. Again, thanks to everybody who generously opened their hearts and pocketbooks to help the Houston Community.

The Nepali Community in Houston was shocked, heartbroken and deeply saddened by the tragic event that occurred at the Narayurhiti Palace in Kathmandu on June 1, leading to the loss of King Birendra, his family and other members of the royal family. A meeting was organized by NAH on July 4 to offer sympathies and condolences and to pay tributes to the

departed souls of the late King Birendra and the royal family. NAH appreciates everybody's participation in that meeting.

On the invitation of South Asian Chambers of Commerce (SACC) in Houston, NAH participated in an exhibition on August 14 at the J. W. Marriott Hotel in Houston with an intention to provide international exposure to Nepal and its people. The show was well received and a great success. NAH had the most colorful, most visited, and most appreciated booth in the whole exhibition. Many visitors had the opportunity to get to know about Nepal and its rich history, culture and traditions in that event. NAH appreciates all those who participated, contributed their arts and crafts, and worked hard to make it a success. Special thanks goes to the Royal Nepalese Embassy in Washington, D.C, for providing Nepal brochures, posters, CD, and booklets for foreign investors in Nepal.

September 11 was marked by the vicious criminal attacks at the World Trade Centers, the Pentagon Building, and a crashed aircraft in Pennsylvania, causing a tremendous loss of life and property. Those acts of terror, aimed at destroying human civilization, freedom and democracy, have far reaching impacts and repercussions all over the world. The Houston Nepali Community condemned those attacks and offered deep sympathies and condolences to the families of the victims of the terrible crime. NAH appreciates everybody for the contributions and blood donations to help those affected by the terrorist attacks.

NAH also appreciates the interest, time and efforts of Ashish Shrestha, a student at UT Austin, for creating the NAH logo.

NAH is pleased to present you with the fourth issue of Nepal Vision. As you might have realized, the article contributors, the editorial committee, and the advertisement collectors had to devote considerable amount of time and efforts to bring this issue out. And of course, without the generous assistance of advertisement contributors, publication of Nepal Vision would not be possible. Therefore, NAH greatly appreciates one and all, directly or indirectly involved, for this Nepal Vision Dashain issue.

Please come and join us and celebrate the festivities at the NAH Dashain Party on October 26. We have a great program in store just for you that evening.

We wish you all a very happy, healthy and prosperous Vijaya Dashami and Deepawali. May Goddess Durga protect us all and Goddess Mahalaxmi shower on us with blessings, wealth and prosperity!

Rajendra Shrestha
President, NAH

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nepal news

Lord Buddha was Born in Nepal

British archeologists have determined that Lord Buddha was born in Tilaurakot of Lumbini in Nepal and not in Piprahawa of India, based on their recent findings.

University of Bradford archeologists Robin Coningham and Armin Schmidt unearthed artifacts including pieces of ceramic painted greyware in a 13-foot-deep trench in Tilaurakot. According to Coningham, the site, right at the center of the Buddhist holy land, is the only fortified urban site around and that there is no rivals in the region. He goes further on to say that while Tilaurakot represents the best preserved urban hinterland in South Asia, Piprahawa, by contrast, is clearly a monastic site. These statements were posted in The Washington Post on April 23.

Lumbini is one of the two UNESCO cultural World Heritage sites in Nepal, the second one being the Kathmandu Valley.

Babu Chhiri, the Everest Hero, Dead

Babu Chhiri Sherpa had scaled Everest, the tallest mountain in the world, 10 times, and held the Guinness Book of World Records twice, once for climbing Everest in a record 16 hours and 56 minutes, and the second time for spending 21 hours on its summit. On April 29, he slipped 200 meters into a crevasse at Camp II situated at 6,200 meters elevation while guiding a team of mountaineers on Everest, and died. He was only 35-year-old then.

Babu Chhiri Sherpa was cremated at the foot of Swayambhunath on May 3, amid state honors.

Temba Chiri Sherpa, 16, Conquers Everest

Temba Chiri Sherpa, a 16-year-old, school student, became the youngest person to reach the summit of Mount Everest on May 23. This was his second attempt to reach the world's highest mountain. He had to abandon his first attempt a year earlier due to severe frostbite causing the loss of his three fingers and snow-blindness.

Melamchi Project to be Completed By 2007

The Melamchi drinking water supply project will be completed by early 2007, according to a joint statement by the Nepal Government and foreign donors. About 12 million liters of water will be diverted daily from the Melamchi river in eastern Nepal to the Kathmandu valley through a 26.5-km-long tunnel, in the first phase of the project, estimated at US\$ 441 million. The project is expected to alleviate the acute shortage of drinking water supply in the valley.

First Nepali Female Judge in the Supreme Court

Ms. Sushila Singh Shilu has been appointed a judge in the Supreme Court of Nepal for a two-year term. She is the first lady judge in the Nepal Supreme Court. She had been practicing law for several years.

Ram Prasad Addresses the UN Press Conference

Ram Prasad Bajgain from Kavre, Nepal, had the rare opportunity to address a press conference in Brussels, sponsored by the United Nations Capital Development Fund (UNCDF), on May 17. In that event, he told how people could make a difference to their lives in the picturesque Kushma Devi village, located some 100 km east of Kathmandu, by mobilizing small savings and a little support from an international funded project. The small saving fund was generated by everybody's contribution of Rs. 10 per day. Ram Prasad spearheaded the community work project by getting electricity, running adult literacy classes, lending money to farmers for income generating activities, planting trees, and sending children to school that helped change the geography of the village.

India's Rasiawal Barrage in the Lumbini Area

In flagrant violation of the international law prohibiting construction of such structures within eight km of the border, India started constructing the Rasiawal-Khurda-Lautan barrage over the Danav and Danda Rivers, which flow into India from Nepal, just 200 m south of the Nepal-India boarder, early this year. The 18 km long, 9 m wide, and 6 m high barrage, when completed, would be capable of inundating 18 villages and over 4,000 Bighas arable land in Nepal including the UNESCO World Heritage site in Lumbini, the birth place of Lord Buddha, and affect 150,000 people in the Marchawar area.

Facing a huge outcry from the people and the Buddhist community and protest from the government of Nepal, India has temporarily halted construction of the controversial dam on July 31. By that time, 3 km of the dam had already been built. The Buddhist Community believes it to be a conspiracy to submerge Lord Buddha's birth site in Nepal.

Samrat Upadhyay and the Arresting God in Kathmandu

The short story collection, "Arresting God in Kathmandu," penned by Samrat Upadhyay, and released in July, created a lot of interest and rave reviews among the literati in New York. Samrat was on the first leg of his five-city tour. Included in Barnes and Nobel's "A Best American Discovery" category, the Arresting God is adorned with short stories based on life in the Kathmandu Valley.

Reviewed as a "well-crafted work" and compared to Chekov's short stories, Samrat's book jumped in ranking from 50,000th to 50th within twenty-four hours - a remarkable boost for a Nepali author of his kind. Samrat teaches creative writing and post-colonial literature at Baldwin-Wallace College in Ohio.

Plight of Garment Industry in Nepal

Burdened by contributing factors such as the unfavorable international market situation, the recent political development of the nation, and the duty-free export facilities granted by the U.S. to the Sub-Saharan African countries, the garment industry in Nepal is on the brink of collapse.

As a result of "lack of working atmosphere created by political instability and insecurity," the Garment industry is collapsing like a house of cards. More than 130 ready-made garment industries producing an estimated 10 million pieces of garments-a-month have shut their doors, according to Garment Association of Nepal (GAN). Approximately 50,000 employees related to garment industries have lost their jobs already.

In the first half of 2001, the garment export to the U.S. accounted for \$ 92.03 million, down from \$99.77 for the same period in 2000. The garment export to the U.S. had grown by 18 percent in 1999 and over 30 percent in 2000.

New Living Goddess of Nepal

Following a long and arduous search, Nepal has enthroned Preeti Shakya, age 4, as the new "Kumari" or virgin goddess. Kumari is revered as the source of prosperity in the country. The living goddesses' small palace is located in the heart of Kathmandu, a block away from Hanuman Dhoka. Revered by both Hindus and Buddhists, the living goddess will bless people with peace and prosperity, and will hold the title until she reaches puberty. Traditionally Kumari comes from the Shakya clan - the clan of Lord Buddha.

In order to pass as "Kumari" the contestant has to pass a series of tests and must have perfect skin, hair, eyes, and teeth.

The living goddess lives a privileged life. At the same time, she is put into isolation from the outside world, which she sees only a few times every year when she is carried on a chariot pulled by her devotees across the town. She is allowed to play with only a few chosen mates. She can wear only red, her hair is neatly done and tied in a top knot, and she has a third eye painted on her forehead.

Indian Soldiers Line Up Nepal-India Border

Nepal India border is lined up by 10,000 Indian soldiers. The reason for such arrangement, according to the Indian government, is to control the subversive activities of Pakistani intelligence from bases in Nepal - a claim that has no solid basis. According to an unconfirmed source, the number of Indian soldiers may be as high as 70,000.

Dolphins sighted in Karnali tributaries

As many as 20 dolphins were spotted and photographed at the confluence of the Pathriya and Mohana rivers, tributaries of the Karnali river, by a team of researchers for the first time. River Karnali is one of the three major river systems in Nepal. The site is located about 20 km south of the East-West Highway and 12 km southwest of Tikapur.

Painting Exhibition by the American Students

The students of the University of Texas, Pan Edinburg of America and Don Bosco College presented their paintings in a four-day exhibition entitled "Share Image" in Kathmandu. The exhibition was inaugurated by artist-cum-litterateur Lainsing Bangdel. The students from Don Bosco College exhibited 25 paintings portraying Nepali culture, society, and nature. The American students displayed 15 paintings showing their culture.

Perform Shradha on Internet

Thanks to the new software "e-Shradha," developed by Web Park Nepal, a Nepali IT company, the devout Hindus living abroad can perform Shradha of their ancestors in the holy temple of Pashupati Nath, in the comfort of their home. All you have to do is to fill up an e-form with your complete name, lineage name, Gotra, the name of the deceased, and the tithi (date) of the demise and e-mail it to the Web Park company. The company will then assign a priest at the Pashupati Nath temple to perform the complete Shradha ritual in the name of your ancestor.

Mr. Udaya Mohan Shrestha, Managing Director of the Web Park claims it is the only IT company catering to the social and religious need of Nepalis living out of country, regardless of the castes and creed.

Nepali Woman Receives Award

Ms. Mohinee Maharjan, woman rights advocate in Nepal, received the coveted "Women's Creativity in Rural Life" award in Geneva, Switzerland on October 15 for her contribution to making women in Nepal aware of their legal rights. She is one of 30 women from Africa, Asia and the Pacific, the Americas, and Europe to receive the award.

Ms. Maharjan, president of Women Guidance Association, has been working for the right of bonded labor in Tharu community in Western Nepal. She has also authored two books "Our Constitution" and "Women, Society and Law."

First English Novel by a Nepali

Manjushree Thapa has the honor of becoming the first Nepali to pen an English Novel "The Tutor of History" published by the Penguin Books, India. The book was released by Prime Minister Sher Bahadur Deuba on October 15. The novel successfully portrays the true picture of the contemporary Nepali Society. Ms. Thapa also works as a columnist in the Nepali Times Weekly and translates popular Nepali poems into English.

World's Largest Thanka Under Preparation

About 80 percent of the world's largest "thanka" depicting the life of Siddhartha Gautam is complete. The 50 by 70 meter thanka will be put on exhibition in Nepal in March, 2002. The thanka is being prepared in a project jointly sponsored by the Baudha Dharma Samrakshyan Samiti (BDSS) of Nepal and Century 21 Mandala of Japan. About 12,000 workers from 12 different countries across the globe will volunteer three months of their time to prepare the largest thanka.

A lot of people like snow. I find it to be an unnecessary freezing of water. (Carl Reiner)

They are ill discoverers that think there is no land, when they can see nothing but sea. (Sir Francis Bacon)

Dying is a very dull, dreary affair. And my advice to you is to have nothing whatever to do with it. (Somerset Maugham)

Some men are born mediocre, some men achieve mediocrity, and some men have mediocrity thrust upon them. (J Heller)

I have enough money to last me the rest of my life, unless I buy something. (Jackie Mason)

A Chance Encounter,

Then . . .

- Sherrakaye Bass (The Washington Post July 29, 2001)

I couldn't believe what I was hearing. Short-wave news from Katmandu, barely discernible words from BBC World. A massacre in Nepal . . . royal family killed . . . the king the queen, the crown prince, all dead. Then the crackling radio dispatch faded into desert air, and I sat stunned in a courtyard in Samarkand.

Only four days before, I had left Nepal for Uzbekistan, after working on a nonprofit project in the Himalayas. Only four weeks before, I had met Nepal's Crown Prince Dipendra on a flight from Bangkok to Katmandu. I couldn't have known that day that I would meet a prince whose subjects considered him a god but who would speak to a stranger about the concept of democracy. Nor could I have known that a month later, on June 1, he would be accused of gunning down his family, leaving a tragic and decidedly mortal legacy.

My colleagues and I knew something was up when we boarded Thai Airways Flight 319. A bustle filled the cabin as a retinue of men in traditional Nepalese attire stored parcels in overhead bins, then disappeared into first class. Once we were airborne, I asked a flight attendant if a dignitary was on board. He confided: "It's the crown prince of Nepal."

Quickly, I pulled out a card that bore our nonprofit's name, Clean Nepal. The founding members were headed to the Himalayas for a cleanup expedition with Nepal's Annapurna Conservation Area Project, and I thought the prince might find it interesting. I wrote a description on the back and concluded with, "For your information. I do not wish to disturb you." Then I passed it to the flight attendant.

Apparently, Prince Dipendra did not feel disturbed, for soon the attendant and a Nepali bodyguard ushered me into first class. The crown prince sat in the first row, wearing a black business jacket, a crisp white tunic and a black topi, the traditional Nepalese men's hat. He turned and smiled as I stood in the aisle.

"Please, sit." He gestured to the seat next to him.

"Namaskar," I stammered the formal Hindu greeting, my hands steeped to my forehead. Graciously, he gestured toward the seat again. I hadn't expected this.

"How do you pronounce your name?" he asked as I sat, leaving a space between us. I told him, then with diminishing dignity, I blurted, "Pardon me, your highness -- I am very nervous."

His response was an easy smile, like that of a celebrity accustomed to awe-struck legions. "Not at all," he replied. "I am curious about this project."

As I gave him a synopsis of the cleanup, he nodded approvingly. His demeanor, his sheer accessibility, struck me; I wondered if this could have happened anywhere but in mid-air, on a commercial flight, between countries.

I will never know. I do know that during our chance encounter, he was affable and attentive, and we talked candidly of Nepal's environmental problems before segueing into more complex subjects.

"The environment is a huge concern in Nepal," the prince agreed, "but at the moment, I do not think the government can offer additional assistance." He paused. "As you may know, our country is facing a good deal of unrest."

I was aware that Nepal's prime minister was at the center of an alleged corruption scandal, prompting increasingly violent protests (he resigned July 19). I knew that there were periodic national transportation strikes bringing commerce to a halt. And I was aware of the sporadic Maoist attacks in western and central Nepal.

"Yes, I have followed it," I said, then stopped, not wanting to push the subject of Nepalese politics. But the crown prince willingly continued. He mentioned the palace's neutral position, explaining that a decade before, his father had relinquished power to elected officials, and since then the palace had made few public comments about political affairs. "It is not our place. We are not elected officials."

Then he said something I will not forget. I have re-read my journal several times now -- having jotted down highlights from the conversation as soon as I returned to my seat -- and every time, I've felt an unshakable sadness, not only for a country I love, but for a

prince I briefly met and whose final thoughts and actions will never be known. "My country has a young democracy," he said slowly. "And there are three necessary elements for the democracy to stabilize: national pride, unity; the rule of law, which must be upheld under all circumstances; and faith in democracy." He paused, as if contemplating an unforeseeable future. "Nepal must remember that democracy is not a static system, and political upheaval is always a possible factor."

Clearly, the prince was troubled by Nepal's fragile political state; yet he believed the people would "hold on" through whatever lay ahead. Those words would haunt me later.

When the plane began its descent into Katmandu, I took my leave of Prince Dipendra, thanking him as I backed into the aisle with a final "Namaskar." In my pocket was a calling card that read -- still reads -- "H.R.H. Crown Prince Dipendra Bir Bikram Shah Dev. Narayanhity Royal Palace. Kathmandu, Nepal." The young heir, whom Nepalis believe is an incarnation of the god Vishnu, had given it to me when I asked about contacting him for a future profile. He cautioned that it would be a while before he could grant an interview, as the mood in Nepal was too tense.

Since then I have considered the parallel between Nepal's tragedy and the fall of America's own "Camelot" 38 years ago. As for Americans grappling with John F. Kennedy's assassination, there will never be an answer for Nepalis, no investigation that will settle the restless conjecturing of a country stunned by its loss and blinded, even, by hero worship. As for me, I was profoundly upset when I learned of the massacre. According to the reports, the man I'd met was the same man who killed his family and then turned a gun himself. Or had he? Like many Nepalis, I can't quite believe He did it.

But the tragedy jolted me for other reasons. It reminded me of how mortal all men are, no matter how much we elevate them, and with that truism came a lifting of the veil that separates princes from commoners and gods from humans. What lay beyond was a mystery as irreconcilable as the massacre: How can any man, or god for that matter, wield such horrifying power?

(Sherrakaye Bass is a freelance writer based in Austin, Texas)

Will Cuppy: "All modern men are descended from a wormlike creatures, but it shows more on some people"
 Kim Hubbard: "Some folks seem to have descended from the chimpanzee much later than others"
 Elber Herber: Believe it or not, every fool you meet is the end result of millions of years of evolution"

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Unique Case of Discrimination

Post Report

KATHMANDU, April 30 - Co-representative of the Justice for Govinda Innocence Advocacy Group today said that re-detention of Govinda Mainali in Japan in a murder case is a unique example of discrimination of a Nepali migrant worker in Japan.

Co-representative of the advocacy group Junko Hasumi speaking at a press conference in the capital today said, "This discrimination of a Nepali migrant worker is unlike Hirithik's alleged remarks which caused untoward incidents. It is in the Mainali case that the Nepali people should have come out and vent their anger," said Hasumi.

Mainali who was a Nepali migrant worker in Japan was arrested in March 1997 for murdering Yasuko Wanatabe of Tokyo Electric Power Company. Mainali had left for Japan on a three month tourist visa in 1994.

Mainali was acquitted by the Tokyo District Court (TDC) in April 2000 but after the prosecutors' request, the Tokyo High Court kept him in detention and later in December reversed the TDC's decision sentencing Mainali to life imprisonment.

"After TDC's acquittal Mainali should have been released immediately," said Hasumi who is also the Director of the Japan-Nepal Society. "If only Mainali was a Westerner he would have been released immediately after his acquittal," she added.

The case is now pending at the Supreme Court of Japan. Hasumi said that the Supreme Court hardly reverses the decision of other higher courts. "But this case is based on merely circumstantia evidences as there is no evidence linking him to the murder," said Hasumi.

"In this case the Supreme Court could also ask the High Court for the case to be reinvestigated," said Hasumi.

Hasumi said that the support should come from all sides Nepali people to demand from the Supreme Court a fair trial and acquit Mainali. "This concern should be brought to the attention of the Japanese government for immediate and just resolution," she added.

Currently Nepal has no extradition treaty with the Japanese government. Nepalese authorities have been maintaining silence even after the Japanese counterpart's assertion that Mainali issue is their internal affairs.

A press release handed out during the program stated that the Japanese authorities violated the guidelines for its Criminal Procedure Code while convicting Mainali.

Hasumi said that Mainali was denied the full exercise of his right to have counsel when the Court denied his right to present counter evidence to prove his innocence.

"The Immigration Bureau deliberately delayed Mainali's deportation after his initial acquittal and that the trial and outcome of Mainali's case reflects the discrimination against Asian migrant workers in simple labour work in Japan," she added.

Speaking on the occasion, member of the Nepal Human Rights Commission Kapil Shrestha said that the Mainali has been denied fair justice. "Mainali should be released immediately," demanded Shrestha. Such incidents of re-detention will bring the feeling of insecurity among the Nepali staying abroad.

Today's release also stated that the police decided that Mainali, whose visa had expired, was the murderer and set about building a case that could result in his conviction.

"The misuse of immigration law to arrest him for overstaying his visa while carrying out investigations for an unrelated crime was only possible because he was a foreigner," stated the release.

"It was also claimed that Mainali's Nepali friends were tortured during their questioning by the police. It is unlikely that such violent methods would have been applied had the subjects been, Westerners instead of Nepali," said the release.

P.S. Mr. Sinichi Sano, the Japanese writer has authored a 150-page book based on Mainali's case. He has attended all the courts to date involving Govinda Prasad Mainali's case. He gave a one-hour talk in Tokyo, Japan, on October 3 on his novel and said any one who reads his novel, can easily tell that Govinda Prasad Mainali is an innocent person and was not involved in the crime he has been detained for. He should be released at any cost as soon as possible. The book is currently being translated from Japanese into Nepali by Mr. Haruhito Noju, of Japan Nepal Society. The Nepali version will be subsequently translated into English for world-wide publicity of this issue. Japan Television has also created a footage based on interviews with several Nepali and Japanese people, including Govinda's former roommates. The footage also depicts him as an innocent person victimized by the current Japanese system towards foreigners.

Attitude

The longer I live, the more I realize the impact of attitude on life. Attitude to me, is more important than facts. It is more important than the past, than education, than money, than circumstances, than failures, than successes, than what other people think or say or do. It is more important than appearance, giftedness or skill. It will make or break a company...a church...a home. The remarkable thing is we have a choice everyday regarding the attitude we will embrace for that day. We cannot change our past...we cannot change the fact that people will act in a certain way. We cannot change the inevitable. The only thing we can do is play on the string we have, and that is our attitude...I am convinced that life is 10% of what happens to me and 90% of how I react to it. And so it is with

The Unforgettable King Birendra!

- Rajendra Shrestha

History will remember June 1, 2001 as the black day in Nepal. On that fateful day, King Birendra, along with his family and other members of royal family, was assassinated. Although, the soft-spoken, mild-mannered, beloved monarch has departed for heavenly abode for good, he will live in the hearts and minds of all Nepalis forever. This tragic episode has only helped immortalize King Birendra, his legacy, and his love for peace and people of Nepal.

King Birendra was the first monarch in Nepal to have received a formal education. After having completed his schooling at St. Joseph School in Darjeeling, King Birendra proceeded to the prestigious Eton College in England between 1959 and 1964. He continued his education at Tokyo University in Japan and subsequently at Harvard University in the U.S.A.

King Birendra's 30-year regime is marked by his untiring efforts in contributing to the multifaceted development of Nepal. Most important of all was his generous move to grant the democracy in Nepal in the form of constitutional monarchy, as a glaring example of his vision and his deep understanding of the feelings and aspirations of the people there. In so doing, he saved the country from the brink of violent bloodshed and disaster. By granting the constitution of constitutional monarchy in 1990, he proved himself to be the champion of democracy and democratic processes. He had thus provided a continuation of the congenial relationship between the commoner and the monarchy, known to exist in Nepal since the regime of King Prithvi Narayan Shah.

In the international front, King Birendra proposed to the heads of states and other dignitaries attending his coronation in 1975, that Nepal be declared a Zone of Peace, in accordance with the principles and ideals of the Charter of the United Nations and the Non-Aligned Movement. The proposal was widely supported and endorsed by as many as 116 nations. He wanted to see Nepal as the Switzerland of Asia by declaring it a Peace Zone. Although short of attaining implementation, the peace proposal is still relevant and meaningful in the context of current developments in global politics. As a great advocate and supporter of the Non-Aligned Movement, he led the Nepali delegations to six Non-Aligned Summits between

1973 and 1989.

Safeguarding the sovereignty and independence of the country was his top priority. "This nation's independence and sovereignty are dearest to my heart" said King Birendra. He was one of the main forces behind the idea of Regional Cooperation in South Asia (SAARC). Since the beginning of SAARC in 1985, King Birendra had been actively engaged in nurturing and developing this organization in achieving its objectives. As a matter of record, King Birendra took personal interest and inspected all the arrangements in detail during the preparation of the SAARC Summit in Nepal in 1987.

In view of the lack of infrastructure, transportation and communication in particular, King Birendra divided Nepal into five development regions and made it a practice to make regular visits to observe and inspect the ongoing development projects in those regions. These visits also gave him the opportunity to survey the living conditions of the people in the most remote parts of the country. He listened to the problems of common people in the poor villages and directed concerned officials to come up with solutions. He believed in the idea of decentralization for the balanced, all-rounded development of Nepal. The main highway "Mahendra Rajmarg" and its ancillary roads serving incessantly to the national development were constructed in King Birendra's regime.

King Birendra will also be remembered for his contributions in uplifting the educational system of Nepal. He started his campaign on education by announcing "free primary education" on the very day of his coronation in 1975. It was King Birendra who realized the need for more than one university, the Tribhuvan University, for the educational development in the country. As a result, several new universities have been established in Nepal. He also felt the need for boarding schools in the country and helped open the Budhamillanthe Model Boarding School where both of his sons received school education.

King Birendra himself was an artist and had helped develop the *arts and literature sectors in Nepal*. By becoming the chairman of the "Lalit Kala Sangh" when he was the Crown Prince, he acted as a source of inspiration to the artist community in Nepal. The contemporary art entitled "Moti" contributed by him has served as the symbol of encouragement to the artists of the country.

King Birendra was also an advocate of priva-

tization and globalization for the industrial development in Nepal. He believed that industrial development was not possible without the contributions from the private sector. In order to encourage, attract and protect private investments, a favorable industrial policy was promulgated in Nepal in 1981. As a consequence, private industries mushroomed in the country since that time. Thus, late King Birendra acted not only in the policy making, but also in the implementation phase for economic growth. He was personally involved in the inauguration of numerous industrial exhibitions in Nepal, which is indicative of his interest in the promotion of industries in the nation.

The late king Birendra loved his country and people sincerely, and was always concerned about uniting and binding people from different backgrounds of castes and creeds, and languages. As an example of his strong nationalistic feelings, he sent his children to schools in Nepal and also encouraged the royal family members to receive medical treatment in the country, as far as possible. In his own words, "The first priority should be to *strengthen the nationality, external issues should come next.*" He is also known to make rounds incognito, to assess the situation of his country and his countrymen. He was always concerned about his country, had great patriotic feelings, and conducted within the purview of democratic norms. He was cognizant of the magnitude of the problems of poverty, hunger, and sickness facing the country and the people and considered it his responsibility to alleviate those problems.

The traditional and picturesque city of Bhaktapur got renovated and received a facelift by Germany as the wedding gift for King Birendra, according to his wish. The project was so successful that the city of Bhaktapur won a heritage award. By the same token, when the Chinese Government asked him what he wanted for a present on the Silver Jubilee Anniversary of his accession to the throne, he asked them to rebuild the Kathmandu Sports Arena and Facilities as preparation for the 8th South Asian Federation Games. These are only a few examples of his selflessness and genuine concern for the balanced development of the country on all arenas and fronts.

King Birendra was a very knowledgeable person with great reasoning power. He would always direct his subordinates to know their limits and set the goals that were attainable, in a realistic manner. He showed great respect to all political parties and their leaders. He was also known as a very organized, sys-

tematic and meticulous person. He had demonstrated that he was a "man of principle" by ordering his brother Prince Dharendra to relinquish his title because of his inability to live up to the ideals and standards of the royal family.

Therefore, on that fateful day of June 1,

2001, not only did we lose King Birendra, but also a visionary, a scholar, a patriot, a statesman, a peace-loving and generous person, and a perfect gentleman, who loved Nepal and all Nepalis. Sorely missed, he will always be in the hearts and minds of Nepalis. He has secured himself a very lofty, dignified spot in the history of Nepal and the world.

His would be a tough act to follow. King Birendra is immortal!

(Mr. Shrestha is a geophysicist, a very well read personality and inquisitive in current affairs of Nepal. He is president of NAH)



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who's who

Nepal Vision features who's who in its every issue. We select true Nepali role model who has made the community proud and incessantly become a source of moral and academic inspiration.

We are privileged to introduce Mr. Rajendra Shrestha in this issue of Nepal Vision.

Mr. Rajendra Shrestha, Ph.D.

- Born in Kathmandu, educated in Nepal, India, the Netherlands, and the U.S.A., traveled across the globe, settled in Houston, and working with Veritas DGC, Inc. management, past experiences include UNOCAL and Exxon
- Earned Ph.D. (U.S.A.), M.S. (U.S.A.), M.Sc.Tech (India) degrees, and Post Graduate diploma (The Netherlands)
- Topped at Osmania University, India – his class referred to as Shrestha's Class to date
- Edited and published a book while a student at Osmania University which is being used as the text book in one of the courses
- Awarded with Mahendra Bidya Bhushan medal
- Topped the class at ITC, the Netherlands
- Published and presented scientific, technical, and research papers world-wide
- Served in the past as President, Students Geophysical Society, India and Vice-President, Acadiana Indian Association, U.S.A.
- Founder, President, Nepalese Association of Houston (NAH)
- Currently advising Nepalese Association in Japan
- Contributed articles to Nepal Vision
- Enchanted by simple things in life in keeping with "Simple is beautiful" and "Short is sweet"
- Believes in "Work is Worship" and intends to work until the last moment
- Thinks, "Your life should carry a message for people around you, if you are able to inspire and guide someone with your achievements, you should consider it a great accomplishment"



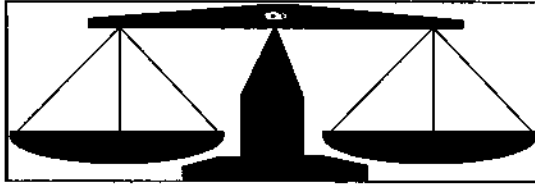
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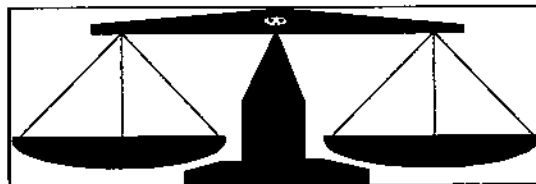
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Bikaas – A Sacred Incantation

- Kamal R. Adhikary, Ph.D.

It is difficult to pinpoint how long the word 'bikaas' (development) has been in the day-to-day vocabulary of Nepalis, but it seems to have been used increasingly both in the national and the local media since the introduction of "bikaas ko mel phutaaunu" (to dig-open the fountain of development) in the early seventies. Any one working in Nepal between 1970 and 1989 could have hardly missed the use of the word bikaas, in political speeches, in the day-to-day business of government offices, in Panchayat meetings and gatherings, in radio broadcasts and in local as well as national papers. A random sampling of the Gorkhapatra, the government sponsored daily newspaper published in Nepali, from 1976 to 1986 showed that there was virtual no day when the paper did not include bikaas talk in one way or another. Bikaas discourse can be categorized into three forms:

i. Political speeches emphasizing bikaas such as "the chairman of the National Panchayat has said that there is need of the skill and working spirit of every Nepali for the nation-building" (Jan. 25, 1977), or "in order to materialize the dream of the martyrs everyone has to be dedicated for the development of the country" (Jan. 30, 1977), or "While inaugurating the Panchayat office at Taruka Gaun, the Finance Minister said that for the development of the villages we all need to move ahead together" (Jan 29, 1985), or "Minister Giri has requested the journalists to help contribute to the development of the country" (Feb. 2, 1985), or "the Minister for Local Development said that it is necessary that we need to encourage everyone to be active for the national development, and to think of how we can participate in and contribute to the national development is the most important basis of development" (Gorkhapatra October 27, 1986).

ii. Editorials or articles on bikaas themes such as "Bikaasko Baatomaa Agrasar Nepal (Nepal on the Forefront of Development Path)" (Gorkhapatra October 8, 1984), or "Bikaasko laagi Raajnaati ra yasako Auchitya (Development for Politics and its Justification)" (Gorkhapatra April 4, 1986).

iii. News about bikaas work such as "A drinking water project has been completed in a place where until 1977 women had to go half a day in order to bring water" (Gorkhapatra Jan. 22, 1977), or "It was in 2019 v.s. that Late His Majesty King Mahendra

had helped form the backbone of bikaas (development) by volunteering his labor to start the Mahendra Rajmarga" (Gorkhapatra 1984 [2041 v.s. Bhadau 21], Thursday). When I was doing research in Palpa in 1988, I used to hear over Radio Nepal everyday about how Nepal was on the path of bikaas. It's no wonder that one anthropologist working in Nepal in the eighties observed, "It has become almost a mantra [sacred incantation], repeated by high and low government officials, foreign observers of the contemporary scene and increasingly, the citizenry at large, that "development" now occupies pride of place in the national agenda of Nepal" (Fisher, 1987:29). Despite this, when I asked people, "What does bikaas' mean?" even those who used the word frequently would fumble for a precise meaning, probably because 'bikaas' meant different things to different people. Generally, they would say that it encompasses almost everything that is needed to be done for Nepal and Nepalis. When I jokingly insisted on a precise definition from a senior government official who was the project coordinator for one of the integrated development projects he smilingly answered: "Bikaas is anything that we do together for the benefit and progress of Nepal and the Nepalese" (Gonga 1989, personal communication). Although this was an impromptu response one could clearly see how it captures the core of the slogans of development: 'doing together' 'for Nepal' and 'for the Nepalese'. What he said seemed to sum up in some way what was usually heard from the political leaders and their followers. In any of the speeches relating to bikaas inclusive phrases such as "we", "all of us." were recurrent. For example, "we have to move ahead without fear, threat, or bluff from anybody", "in order to do development all of us have to come forward" (Gorkhapatra Jan. 4, 1985, emphasis mine). In sum bikaas talk seems to weave all Nepalis into one family of the Nepali nation, and leads one to believe that bikaas not only accommodates but also welcomes all Nepalis.

Similarly, in any discourse of development it is hard to miss phrases infused with nationalist sentiment that directly or indirectly make a plea for the pursuit of a common Nepali identity, a quest for community. In order to achieve this, it seems, the government adopted a two-part strategy. On the one hand, it seems to have assumed that in the process of launching development projects such as constructing roads, digging wells, building schools, and extending education, members of different social and ethnic groups can participate together in building the nation, and thereby acquire a sense of shared goals. On the other hand, the gov-

ernment also seems to have assumed that common identity can be instilled into people through the discourse of development disseminated through the radio and the most widely circulated papers such as the Gorkhapatra, which "attempts to inform, motivate and change attitudes", and also "aims at generating faith in ...the concept of 'politics of development'" (Verma 1988:41).

Thus the discourse of development always touches, directly or indirectly, on the question of national identity. Central to this quest for a common national identity is the process of "Nepalization" which is implicitly or explicitly emphasized in any discourse or ritual of development. One of the strategies of Nepalization has been to appropriate various symbols of subordinate groups and to give them national prominence. At the local level this process of what Alonso (1988) calls "departicularization", is illustrated by name-giving ceremonies, in which age-old local settlement names are replaced by "Nepali" names. These ceremonies do not always take place on a grand scale, and as such they may not be noticed by the public at large. However, the process is the same whether it takes place on a small scale or in a grand function given national prominence. A slow change of local names has been going on in Nepal for centuries, since the coming of new settlers inevitably have some impact on the existing names. However, displacing local names with Sanskritized names in a ritual ceremony is comparatively recent, and in the Panchayat period was considered by the government media to be a process of development and a way of enhancing national identity. Such change of place-names took place on such occasions as laying the foundation stone of a school building, inauguration of school or panchayat buildings (Gorkhapatra: Jan. 3, 1986), or at the initiation of a road or its inauguration (Gorkhapatra: Jan 6, 1986). In the imposition of Sanskritized names in the name of bikaas, we can observe the efforts of the bikaas state to forge a single—and modern—national identity by anointing places and projects that signify bikaas with names that invoke the past of the nation-state only, while occluding older, more various ethnic pasts.

(Mr. Adhikari is a research associate at Center for Asian Studies at University of Texas (UT), Austin and teaches anthropology at UT. He completed Ph. D. on cultural anthropology in 1993 from UT, Austin)

Awry Aristocracies and Other Tales

- Swarnim Waglé



As soon as a degree of normalcy was restored after the surreal royal incident in June, I headed for Nepal for six weeks with the overt intention of doing nothing. After two painful years at graduate school spent under excruciating academic discipline, I was ready to break free of routine. This trip thus had a strong personal agenda, but it would have been presumptuous to divorce it from the context of turmoil in Nepal – the pink terror unleashed by Maoists, as well as the clumsy engineering of royal replacement, but regal void, in Narayanhiti. I spent time traveling both within Nepal and in the Indian hill stations of Shimla and Mussorie, famous for the colonial patronage they received after the Anglo-Nepal war in 1816. I will write more about these travels later, but I dwell here on three fragmented royal themes that occupied me during this trip.

An Institution Cordoned

History is no science, and judgments based on facts change over time. And facts change over time, forcing judgments on which they rest to fumble reminding one of a Keynesian quip to a detractor who alleged him of being inconsistent, “I change my mind when facts change. What do you do, sir?” With an analogous caveat, I concluded early on that an ugly Dipendra who had a year before scuffled his pregnant sister did actually plan, coordinate, and execute the massacre. Pitying the managerial incompetence of the palace as well as the wanting institution of the army, I remain unconvinced of alternative accounts, which on a scale of incredibility range from imaginative to farcical. But I was surprised to find how lonely I was in my subscription to the probe committee’s findings, however sloppily presented. Of course, ours is a country of hearsay, and people probably relish a bit too much the perverse joys of concocting stories that stand out for total absence of facts and reason. But even this cultural knowledge didn’t prepare me for the stunning disbelief in which the people held the official version of the massacre. The credibility of the institution of the monarchy has perhaps never been this low, and there is a serious crisis of legitimacy for the new king on whom has been thrust so very unkindly the historic obligation of salvaging a reputation. The barrage that the palace erected to restrict sentimental reach of the common

people to its occupants during the Panchayat, probably to keep the institution adequately mystical to preserve the dishonesty of a non-existing divine mandate, now haunts the establishment as it fails to rally the public. Perhaps consequently, republicanism as an idea in Nepal, though probably untenable, has gained more respectability. If there ever was a time when the monarchy could do with some genuine blessings of long life from the cheering crowds it is now.

Lust and Pride in the Kingdom

Locating the massacre in an historical perspective, some of the biggest episodes in Nepal have all had ignobly romantic inspirations. First, internment in 1741 at the Court of Bhaktapur as a young prince from the impoverished principality of Gorkha, Prithvi Narayan Shah saw first hand the prosperity of the valley – a rich Newar nation that combined mercantilist instincts with the lush productivity of the valley’s soil to live well, pay taxes, and indulge in a continuum of sophisticated cultural practices, from display of fine crafts and architecture to hedonistic pursuits of maddening jastras where ayla flowed like the Gandaki. Prithvi also saw that these achievements were being jeopardized by the frivolities of its spoilt Malla rulers. He knew he would return to take over the valley one day, and his time in Bhaktapur was only a tactical continuation of his earlier resolve. In 1738, Prithvi had a humiliating experience over the arrangement of his first marriage to the princess of Makwanpur. The angry boy had returned without the bride, Indrakumari, because of ego clashes with the bride’s brother, Digbandhan Sen, and en route to Gorkha, had secretly come to take a look at the Nepal valley. According to his confessions in Dibyo Upadesh, it was then that he had made up his mind to rule the kingdoms. He was 15. I posit that Prithvi would perhaps have been less effective if his military moves were not complicated by a personal motive to avenge over failed marriage. Sitting on the southern border with an unclaimed territory that the Company Sarkaar was annexing, Makwanpur had to be won at any cost if Prithvi’s expansionist desires were to take shape. Lust and pride intensified the fervor with which he would do it. His campaign led to the birth of modern-day Nepal, the biggest event in Nepal’s history.

Second, King Rajendra Shah’s junior queen had an adulterous relationship with one Gagan Singh. Jung Bahadur Kunwar murdered the royal lover to force the queen to convene a kangaroo court in 1846 to have the killer confess. Jung, 29, then bloodied the event by massacring the august assembly; he declared himself the premier, created a spurious line-

age to a Rajsthani clan, established marital links with sub-continental royalties, and created a pseudo-aristocracy that legitimized itself through plunder within a generation. Under the Ranas, Nepal escaped colonialism, but stagnated under isolation. I think this is the second most significant episode in Nepal’s history.

Third, the long-term consequences of the royal massacre of 2001 are yet to be seen, but an immediate implication is on the likelihood of a protracted sustenance of reign of the Shah dynasty that founded the very kingdom. This could be the third most important episode in our history, but the jury is still out. There are other events competing for notice, of course, which include the Sugauli Sandhi of 1816, Nepali Congress revolution of 1950, inauguration of the Panchayat in 1961, Jana Andolan 1990, and Maoist insurgency since 1996. But my list of the big three all have nuanced links to loftier desires of ambitious men tainted and inspired by lust. This is scary because lust and pride are not studied in public policy classrooms.

The Gwalior Tie

Dhir Shumsher had banished his anglophile brother Khadga after jointly killing their older brother Ranodip in the 1870s. Khadga had taken his loot to Madhya Pradesh and built the Nepal Palace near Sagar. His daughter was the first Nepali woman to matriculate from high school, but had shown primitive judgment when it came to marital choice. She chose an Indian man after seeing his photograph, not to budge even after it became known that the gentleman was already married to somebody else. She mothered Lekha Devi, who later became the famous BJP figure, Vijayaraje Scindia, after marrying King Jivajirao of Gwalior. Their second daughter, Usharaje, later tied knots with the Sindhupalchowk MP, Pashupati Rana, while Vijayaraje’s famously estranged son, the late Madhavrao, went on to marry a Nepali. I don’t know if these intricate linkages were crafted at Oxford in the early Sixties when both Madhav and Pashupati attended New College (founded 1379 AD). In any case, Devyani is the second of Pashupati and Usharaje’s daughters who was to be wooed by Dipendra. These ties wouldn’t have mattered much if it didn’t mean that all these people are so related to each other. Not by essence of character but by accidents of birth. Most of Nepal’s aristocracy, especially those who pointlessly insist that they are of the right pedigree because their grandaunt’s distant nieces were senior wives, or because they spell Shumsher with the right alphabet, descended from Dhir, not Jung. More re-

cently, while Pashupati's lineage originates in Chandra Shumsher, late queen Aishwarya's ancestry is linked to Juddha. Chandra and Juddha were brothers.

Pardon this conjugal calculus, but the moral of the story is whether the late queen should not, I wonder, have come up with more compelling reasons to obstruct Dipendra's choice because her arguments about original purity seem inaccurate, ridiculous, and irrelevant. Jung Bahadur, for example, had set an immodest standard for his brothers by

breeding 22 wives and maintaining a harem of over 200 concubines. Accidents in assigning allegiances to new births were very likely to have happened, for it must have been hard to keep track of where the drunken maharaja was sleeping any one night.

Further, women are biologically programmed to live longer than men. If men married women who were older than them, there is a theoretical proposition that they can improve the longevity of their togetherness at old age, as they will both die at around the same time.

Did Dipendra have this in mind in courting a woman two years his senior? No. He was just single and bored when he started seeing Devyani, but it would have been nice to hear how the former queen would have received this scientific argument that their prolonged marital bliss was, after all, in the national interest. This is important because subjects now know what can happen when petty royals get upset, and flawed aristocracies shatter.

(Swarnim Wagle is an economist with interest in political history. He works in Washington, D.C.)



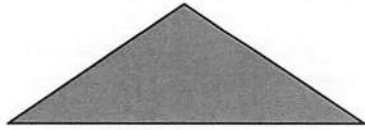
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Problems of Nepal: Some Stray Reflections

- Bhisma Karki

Long ago I read Toynbee's book - *A Study of History* - as a political detainee in Bhadracol jail during the civil disobedience movement. He was a great historian with a prolific output. *A Study of History* is a ten volume work by Mr. Toynbee to distill the essence of various universal cultures and civilizations from a far antiquity to our age. There is an abridgement of his ten volume works by D. C. Sommerville. Sushil Koirala had this book, apparently belonging to elder B. P. Koirala. I am not meaning to discuss the merits and demerits of Toynbee's work here. One of his central themes in a study of history is the idea of a creative minority as a driving force behind every civilization. That the intelligent and creative minority stimulate society is not entirely his original idea. He borrowed this idea from philosopher like Henri Bergson and applied it with refinement to the rise and fall of civilization. What Bergson calls *élan vital* is the concept of the creative minority in the wide stage of universal society and civilization for Toynbee.

A reluctant supporter of civil disobedience movement, I found myself incarcerated in Bhadracol prison for six months. For a young generation growing up in Panchayat era it was difficult to distance oneself from the vortex of engulfing political maelstrom. I formed an association with many political inmates; some of them have the undeserved fortune now to rule contemporary Nepal. I think a very crude idea of idealism and disenchantment motivated their early political struggle. This group is lacking in sound intellectual upbringing and outlook to play a leading role in the life of our country. Rather, there is a palpable hollowness in the mental life of this group and a study of Toynbee's work gives us a yardstick to measure their

fitness to govern. It strikes us with appalling cruelty to find that the present ruling class can not rise above its pettiness. Everywhere we find decadence and wretchedness. It seems as if intelligence, curiosity, search for knowledge and basic human honesty never strive to make it to the top in Nepal. I do not find anything to cheer my spirit on in the hour of glory of these philistines.

Let us now turn the Toynbesque search - light on a more specific object of nation state. In every country and society there is an upward movement as long as its leadership is taken by a small creative minority. This is almost an axiomatic truth for all time. Before the advent of science, all cultures and civilizations were in the grip of inertia. The change was very piecemeal in terms of progress even in spite of the exceptional leadership. I take the Roman empire as an ubiquitous example, because in the Graeco-Roman chrysalis we find the nascent germ of vitality for later day western civilization. Roman empire, when it was strong, provided a reasonable living standard for its populace, though not impressive by modern standard. The cultural strength and political leadership of Romans remained unchallenged for a good many centuries. Later on, it could not overcome the decline brought about by internal dissent and overall corruption of its leadership. Names like Julius Caesar, Julian, Marcus Aurelius, Pliny and Cicero still stand out in the gallery of heroes, despite the lapse of long temporal separation. Still, the drying up of creative vitality hastened the downfall of Roman empire.

With the emergence of scientific revolution, an insulation from global changes is not possible for any society. After the consolidation of British rule in India, nothing prevented the Rana rulers from keeping Nepal frozen in time. They sought political security in a world of isolation. Panchayat tried to arrest the political evolution of modern idea of free society by concentrating power in the hands

of monarchy. The change has been chaotic now. How do we cope with the challenges of our country when have no certainty and security of our backward agrarian society? Do we have a system which enables our country to harvest the human resources of bright and intelligent man and woman? Automatic mechanism is not in place even in the highly developed country to ensure that it benefits from the extant minority of the creative people. We might recall here the IQ movement pioneered mainly in America which meant to identify gifted person from very early on. Roosevelt called it raking genius from rubbish. Before the spurt of economic growth in Singapore, Hong Kong, Korea, Taiwan and other countries in Asia, they built human resources by providing a very good education. This highly educated group was in the center of the swift transformation of these countries. They understood the limitation of their culture and people. Even in the absence of truly western style democracy they presided over the creation of a highly educated citizenry.

What can we do in Nepal? Let us not fool ourselves that democracy by itself is enough to guarantee a spontaneous progress. The rule of law, enlightened citizen and economic growth makes it viable. In a social condition where these three factors are not interlinked, we suffer from the anomalies of democracy, which are as deadly as a corrupt dictatorship. I do not know what is good for Nepal; I can offer only vague suggestions. The change for good will come if from the present chaos and disorder a group of dedicated, enlightened, intelligent, constructive and honest people win the struggle for the leadership of Nepal.

(Former activist, currently a graduate engineering student at University of Cincinnati, Mr. Karki is a well read personality on history, philosophy and current politics of Nepal)

All You Can Drink

A man walks into a bar, sits down on a bench and orders a cold one. He swigs down the beer, looks in his pocket, cringes and orders another. He gulps down that one, looks in his pocket again, cringes and orders yet another one. This goes on for at least an hour and a half.

Finally the bartender, bursting with curiosity, says, "I know it's none of my business buddy, but I have to ask. Why the whole "drink, look in pocket, cringe and order another one" routine?"

"Well," slurred the man, "There's a picture of my wife in my pocket. When she starts to look good, then it's time for me to go home."

Watch and Learn

A rather confident young man walks into a bar and takes a seat next to a very attractive young woman. He gives her a quick glance, then casually looks at his watch for a moment.

The woman notices this and asks, "Is your date running late?" "No," he replies, "I just bought this state-of-the-art watch and I was testing it."

Intrigued, the woman says, "A state-of-the-art watch? What's so special about it?"

"It uses alpha waves to telepathically talk to me," he explains.

"What's it telling you now?"

"Well, it says that you're not wearing any panties..."

The woman giggles & replies, "Well it must be broken then, because I am wearing panties!"

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Talk Program on the HIV Problems in Nepal

- Sijit N.S. Thapa

Introduction

On March 22, 2001 a fundraising program on AIDS, organized jointly by the America-Nepal Alliance for Health (ANAH) - a non profit organization established in 1997 to assist medical clinicians from Nepal and US to deliver free health care and health education to people in the remote parts of Nepal, and by the staffs of Alta Bates Hospital was held at Alta Bates Hospital in Oakland, California. Doctors, physician assistants, members of Nepalese Association of Northern California (NANC), and others, who are interested in Nepal, were present during the occasion. All proceedings of the event were being used to facilitate the activities of ANAH in Nepal.

The event kicked off with dinner, after which Dr. Lydia Shrestha gave a remarkable introductory presentation on health care issues in Nepal, and on the impending AIDS epidemic. It was then followed by a lucid slide presentation by Govind Shahi- former president of NANC and its avid supporter- on the diverse types of people of Nepal and their lifestyles coupled with the enthralling scenic sights of the beautiful country. A lecture by the guest Speaker, Dr. Steve O'Brien of UCSF titled, "Health care in Nepal: The Emergency HIV Crisis" then ensued. The objectives of his talk were to make us understand the changing epidemiology of HIV infection particularly as it affects South and South East Asia; to illustrate the kinds of interventions that have or have not been effective in decreasing HIV transmission in South Asia; and to review the antiretroviral treatment issues specific to the populations

in that region. The presentation was very well delivered and illustrated that the conditions favorable to the rapid transmission of the AIDS virus are prevalent in South Asia today and particularly in Nepal. His subject talk also provided clear insights to the ways of countering its accelerated spread.

One thing that stuck me was that Africa, in the year 1987, had a similar percentage of population infected with the virus as Nepal currently is, which is about 0.2 percent of the total population. Today, approximately 25 percent of the continent suffers from it. The major causes of the spread were attributed to: a) lack of use of contraception, b) mere sex-education and information, c) reuse of syringes, and d) women trafficking. Presently only 40,000 people are affected in Nepal. The conditions aforementioned for Africa are very similar to those in Nepal. Therefore, if unchecked, the disease could spread rapidly.

The talk program ended with questions to Donna Tully and Andrea Weiss, two physician assistants, who have been selected by ANAH to join a team of eight other U.S. volunteer for a three-week tour in Chame village. To sum it all, the evening turned out to be very eventful and at the same time very informative.

What I believe

Nepal being poor is not well endowed with well-trained and well-informed human resources, especially in remote villages. As a result of this, poor people generally get less information even on basic health issues, and are prone to become victims of sickness that could otherwise be prevented with a priori knowledge. I personally think that the spread of AIDS is a grave matter that we need to address. The cost of using antiretro-

virals, although being manufactured at very reasonable prices in India by companies such as Silpa and in the West by companies like Glaxo, Merck are still steep for an average Nepali. For example, the cheapest drug available today will cost a user \$300 for a 6-9 month treatment period. Thus, I see that one of the primary ways of counteracting diseases such as AIDS and also a means of attempting to improve the overall health conditions in Nepal is by employing preventive methods. The number of people suffering from diseases like Diarrhea, Typhoid, Hepatitis -the most common of which occur during monsoon-, and even AIDS could be reduced, or at least controlled by trying to prevent them. To that end basic education and dissemination of information to larger masses of the populace becomes crucial. Therefore, a concerted effort to educate a greater proportion of the people is needed. This translates the government, the non-profit organizations, and also interested individuals to unite for the endeavor.

Conclusion

Events like these that give a broader perspective about the situation in Nepal need to be encouraged as it behooves the Nepali community here, and also the presenter for being able to share his/her ideas and experiences. NANC has been very active in providing financial support for health and education activities in Nepal. The proceeds from last years' Kathmandu night are being given to a non-profit organization engaged for such a cause. In the future, NANC plans to organize similar interactive discussion programs focusing on Nepal.

(The author is an executive committee member of the Nepali Association of Northern California, and is keen participant of activities pertinent to current issues of Nepal)

Quips and Quotes

Whatever is reasonable is true, and whatever is true is reasonable. (Georg W. Hegel)

Part of the secret of a success in life is to eat what you like and let the food fight it out inside. (Mark Twain)

A wise man gets more use from his enemies than a fool from his friends. (Baltasar Gracian)

The nice thing about egoists is that they don't talk about other people. (Lucille S. Harper)

It is true that I was born in Iowa, but I can't speak for my twin sister. (Abigail Van Buren)

A gentleman is a man who can play the accordion but doesn't. (Unknown)

Nearly all men can stand adversity, but if you want to test a man's character, give him power. (Abraham Lincoln)

Those who welcome death have only tried it from the ears up. (Wilson Mizner)

God is a comedian playing to an audience too afraid to laugh. (Voltaire)

I'm thirty years old, but I read at the thirty-four-year-old level. (Dana Carvey)

Honesty is the best policy - when there is money in it. (Mark Twain)

Extremities and Adaptations

- Sajan Gautam

The entire world witnessed the evil face of terrorism, when two hijacked commercial flights departing Boston slammed into two towers symbolic to the US capitalism, causing unimaginable loss of human lives. No one did ever imagine that the hijacked planes could be used as such a lethal weapon of mass destruction against innocent civilians.

This certainly climbs beyond the limit of human perception and imagination. No demands were made and no negotiations were conducted. I wonder if we'll ever know the real motive behind such barbaric act, besides creating a situation of terror. What the whole world learned that day was an extreme ill fate of hijacked aircrafts: a new face of extremity.

It may sound strange, but people in Nepal are also living under similar conditions of fear and fate. Who would have ever thought that those who participated in unison against Panchayat regime and marched towards democracy would point guns among them-

selves. Wide spread extortion, force recruitment of innocent people in the name of the so-called People's War has certainly raises the question if the motive of revolt against Panchayat system was clearly understood.

An ordinary human mind has limited imagination, which is controlled by conscience, mind-power, environmental factors and his receptivity. A common human being is not inborn with a devil mind. He is always behind fear and imagination if at all a devil strikes a blow to his mentally stable image. If he gets this blow, he mentally and physically, if possible, tries to combat these strikes. If he gets hit the next time with a lesser blow, he becomes susceptible combating it. If it is a bigger one, his susceptibility stretches a little further. Darwin's Principle of Evolution and Adaptation is applicable in this context. He stretches his susceptibility, imagination, and actions to a greater level of adaptation. Currently, the society is introduced with a new extreme and in a matter of time we will gradually adapt and readjust us to it.

We have witnessed a number of extremities

in the name of corruption in our country. It is interesting that these corrupts make a mockery of the legislature and they virtually are immune to scrutiny. Time is not that far off, when our politicians economically bankrupt a small company; we will not make a big deal out of it because we are already adjusted to this corrupt environment. We have already created mental images of politicians and their ethics. Thus, next time if they do lesser harm we will praise them as heroes. This is so called a mental thing.

We never imagined that a son would be killed in front of his own mother, while fleeing from those so-called "yodha," for the political belief he followed. This showed us a new extreme too, that how people turned into evil for their political beliefs and thirst. This news of terror is part of our metabolism and is not hard to digest. And our mind has been chameleonic in this road to adaptation.

(Mr. Gautam is a young IT professional. He keeps keen interest in current political affairs of Nepal. He is active Houston Nepali community member. He lives in Houston)

A Proposal for Global Monuments and Pilgrimages

- Hari Narayan Malla

The following is the application I had sent to UNESCO for financial support for the construction of a demonstration park in Kathmandu depicting the central world peace monument and the chain of four monuments to be constructed on the four corners of the globe for the peace and tolerance of religions and religious harmony among mankind. The proposal for global monuments and pilgrimages has also been put in the Internet by the Peace Education Standing Commission (PESC) of World Conference on Religion and Peace (WCRP) since January, 2001. It is now directly available at www.evrel.ewf.uni-erlangen.de/pesc/PESC-IE-monuments.html

I am more encouraged to push the matter of the global monuments now after the terrorist act on the twin towers of World Trade Center in New York and Pentagon building in Washington. The attack is equally of the nature of religious dispute too since Afghanistan has declared a holy war 'Jehad' on America.

I would hereby like to request you too, to use your influence in the construction of the demonstration park in Kathmandu or the identification or construction of the actual global monuments to spread this ancient idea of 'Char Dham' for global harmony of all the religions of mankind. This idea was originally declared by Buddha himself as the 'Char Dham' of the Buddhists. Later Shankaracharya developed it more in the form of the 'Char Dham' of the Hindus on the four corners of India. Now, I feel it is a high time we developed it in a global way in the new light of coordinating all the major religions of the world.

A. IDENTIFICATION

Title of the project: World Peace Monument Scientific Demonstration Park.

Submitted by: World Peace Monument Organization
Address: P.O. Box 2149, Kathmandu, Nepal.
Tel 358809, 245 837, email: harimal@wlink.com.np

Field of the project: Education, science, culture, Communication

Scope: National, regional, sub regional, inter-regional
Presently national, with global prospects in future

Estimated time frame of the project: Two years including detail design, tendering, and construction.

Type of assistance: Financial, technical, equipment, and others.

Total cost of the project: USD 1,35,000.00 (one hundred and thirty five thousand)

Amount requested from UNESCO: USD 110,000.00 (One hundred thousand)

Implementing agency: The Religion and Peace Academy Nepal (RAPAN)

The World Conference on Religion and Peace (WCRP)

B. PRESENTATION

1. Background and justification: (project origin, project objectives, and project backups)

Recalling the constitution of the UNESCO which states that 'since wars begin in the minds of men, it is in the minds of men that the defenses of peace must be constructed.' UNESCO has also made the declaration on the culture of peace "to support activities in the context of the United Nations International Year of Dialogue among Civilizations in the year 2001"

Also recalling its resolution 52/15 proclaiming the year 2000 the 'International Year for the Culture of Peace' and its resolution 53/25 proclaiming the period 2001-2010 as the 'International Decade for a Culture of Peace and Non-Violence for the Children of the World', the undersigned who is the founding member of WPMO, Kathmandu, has attempted to make a lasting contribution for a culture of peace and tolerance in the field of cultural and philosophical creativity. The attempt has been to educate children and all men of religions to see the one harmonious goal of different religions in the most scientific way, ever attempted till this date.

It has been observed in many cases that world peace has been frequently disturbed by the differences of religious views. Whether it is in Chechnya or Yugoslavia, the Middle East or Kashmir and Indonesia, the background of hate and discord has been the differences of faith. The founding members of these organizations are set on solving this problem through the education of scientific harmony in the teachings of the religions of mankind.

Our above work is also in line with the following commitments of UNESCO on the philosophical education: "In the field of philosophy, UNESCO had set itself the task of making the values of its moral and political philosophy accessible to all, but also, at the same time, fostering the advancement of philosophical studies as such." In the field of philosophy, UNESCO must therefore set itself two aims:

to place adequate international instruments at the service of the advance of philosophical studies.
to place philosophy at the service of the international education of the nations.

Thus, for the sake of educating the children of the twenty first century in the UN decade of peace 2001 to 2010 and maintain peace among the leaders of peace makers, the faithful people of the different religions, this concept of global monument has been developed. It is a symbol of religious tolerance, harmony and the symbol of dialogue among the religions. It is the contribution to the UN Year of Dialogue among Civilizations 2001. It is the basis of the new scientific concept of all religions.

This project is also directed for actuation of world peace through scientific interpretation and search for the common spiritual and philosophical ground of all the religious cultures existing today and even in times to come. This philosophical integration is based equally upon the scriptures of the east and the west. It is also based upon the sound foundation of the modern day astronomical universe as interpreted by science. Thus this monument park is expected to be the unique illustration of the causes of our life and our salvation in the new light of science. It is the grand theory of the evolution of life to perfection in its proper sequence. This sequence is the natural historical sequence leading to eternal and timeless universe. It is the summarized culminations of world cultures- the heritage of all mankind.

In the above setting a project is visualized to contribute to peace

through articulation and exposition of universal scientific (astronomical) basis of religions and religious harmony. The projects emanates from the common principle embodied in every faith. The absence of integration of these has caused pains and disharmony, therefore, the project aims at generating integration through scientific explanation. It also proposes the promotion of monuments on the global as well as country wise basis.

The founder of the World Peace Monument Organization, Mr. Hari Narayan Malla, a member of RAPAN and an engineering degree holder has studied and done research work in this field for over a decade to develop this grand idea of harmony and tolerance. The idea started by the design of a world peace symbol for the purposes of Asian Conference on Religion and Peace (ACRP) and World Conference on Religion and Peace (WCRP) in 1992. He has an engineering background and experiences in project management and has held religious associations with various religious people and friends. After intense efforts and inborn religious and philosophical nature, he has been instrumental and successful in developing this new scientific (cosmological) idea for the common welfare.

This project is to be implemented by the Religion and Peace Academy Nepal (RAPAN) under the technical supervision of WPMO. RAPAN is the Nepal chapter of WCRP. WCRP is a worldwide organization with the head office at the UN Plaza in NEW York, USA. It holds world conferences every 5 years for the world peace through inter-religious dialogues, education and social services.

2. Long term objectives

The key objective of the project is to find the scientific astronomical basis of the human mind and its salvation. To this goal to educate the masses by demonstrating the common spiritual ground and the various paths leading to the salvation of mankind this project has been developed. To this end, the project aims at building of five monuments on the global basis one at the center and others at the four corners of the earth. The above demonstration park in Kathmandu shall serve as a model to explain the universal justification and explanation of the following global monuments.

a) The first project is to be constructed at the center of the globe in the Mediterranean Sea in Sicily near Catania and near Mt. Etna. This pilgrimage shall be constructed by the joint effort of all religions for the coordinated world peace. It shall convey idea of harmonizing and tolerance of all the existing religions on earth. It shall house the central monument named as the world peace symbol containing the symbols of all the religions.

b) Japan in the east, near Inubo Cape (Latitude: 36, Longitude: 141). Here the pilgrimage dedicated to the Sun shall be built. The religious group mainly involved will be the Christians supported by others and the local native people of Japan. Peace is to be achieved by universal love, which is the specialty of the gravitational effect of the sun to the earth. Japan the land of the rising sun has been selected for this Monument of Universal Love.

c) At the cape near San Francisco in USA. This shall be the western pilgrimage dedicated to the zodiacs. The main religion to be involved shall be the Buddhists, who the help of the national people and other religions shall build the monument of the Zodiacs. This shall represent the Buddha Land and paradise. Peace shall be got by the knowledge of the Universal Peace of the world of stars, which is the Kingdom of Heaven. USA, the land of the spangling stars has been selected for this purpose.

d) In the north near Nikel in Russia. This pilgrimage shall be dedi-

cated to the pole star representing our duty. The creator of the world being immovably set in the Center of Heaven is best represented by it. This shall also represent the global economic development through moral work. This shall be built mainly by the Hindus and the Jews as the leaders. The peace to be achieved is through fulfillment of moral duties by all mankind. Russia, the land of selfless work who boldly introduced socialism on earth and also being the northern-most country near the pole star has been selected for this purpose.

e) At the Cape of Good Hope in South Africa. This pilgrimage shall be constructed with the leadership of the people of the Muslim religion. The significance shall be the hope of salvation for all and the integration of the various paths of Duty, Love and Knowledge of the Universal God. The crescent of the Moslems is valued by all religions as the symbol of peace and harmony.

3. Immediate objectives

To this goal, a design of world peace monument and the scientific universe or the kingdom of heaven has been designed, whose model is to be firstly constructed in Kathmandu. This will be in the form of a Park in Maharajganj, (Please refer to annex 1). The concept hereby presented shall ultimately be carried out so that five monuments are constructed around the globe for the sake of religious harmony and coordination to result in the lasting peace and harmony of all religions and religious minded men and women on earth.

Location: The location for the demonstration model of the global chain of pilgrimage has been proposed at the Sankha Park at Maharajganj in Kathmandu, Nepal. This model shall serve as the model for all nations to have one each in their home countries. The location of the final monuments is to be placed globally at the four corners of the globe and one central monument at the Mediterranean Sea. The present park shall depict the total model of the five monuments and their interpretations as paths leading to the eternal universe. The location of the Park model in Kathmandu is on the Ring Road on northeast from the heart of Kathmandu City. The new park shall be built partly within the walls of the present Sankha Park at Dhumbarahi. The old park was also depicted to represent the peace and the creativity on the occasion of the 25th anniversary of the Panchayat System. The idea of the Sankha in this old park is derived from the concept of the Changu Narayan. Changu Narayan is the eastern monument out of the 4 monuments of the Kathmandu Valley dedicated to Narayan, the Sun God.

Basis of design: This design has been proposed to WCRP for the purpose of global world peace by H. N. Malla. This proposal is available in their internet owned by the peace education project (PESC) at www.evrel.wf.uni-erlangen.de/pesc/PESC-IE-monuments.html. It is based on the concept of universal scientific basis of religions and the basis of symbols currently used by the major world religions. The central monument based on the Buddhist model of the stupa has been found to be most comprehensive and scientific capable of housing the different symbols of other religions at appropriate locations within itself.

The scientific basis of this design is the present day concept of the universe. Time considerations has been taken for such things as the daily rotation of the earth, annual revolution of the earth and the monthly wobble of the earth as the creator of the human mind and its salvation. The zodiac stars surrounding our sun have been considered as the boundaries of the visible universe pertaining to the religious theories of the Kingdom of Heaven.

Description of the park: The central monument housing the symbols

of the world religions depicts the total human mind. This will be of height of 18 meters, with the dome diameter of 12 meters. The dome will also be fit for small planetarium projection. There shall be projections of the universe and the evolution of life or days of creation. On the four sides of the central monument, we shall have various supporting structures, which are as follows.

On the north, shall be the globe and the polestar mounted on the pole to be viewed through a hole along the axis of the globe. The globe shall also show the cut section of earth's internal parts like the core and the outer core of the earth.

On the east, we have the rising sun painted on the east side boundary wall. We also have the mechanical device to demonstrate how the earth goes round the sun in the serpentine path. The complete earth orbit and the sun shall form the body or a person in meditation.

On the south, we have a model of the moon going round the earth to form the Shiva Lingam or like the Kabba in Mecca at the center of the lunar orbit.

On the west, we have the Buddha painted on the wall with the stars of the zodiacs surrounding him. We shall paint the sheet metal fence with stars of the zodiacs. There shall also be a model of a large-scale world map showing the positions of the global monuments for the purpose of pilgrimages.

4. Target beneficiaries

The educational value of the different aspects of the mind and the different paths to salvation demonstration on this model park shall be unprecedented in the history of mankind. All confusions in this field shall be solved scientifically and backed up by the ancient scriptures of various religions.

At the first glance, this peace monument, which is full of symbols of the different religions, creates a feeling of unity and harmony of the common spiritual ground of all religions. This mental image formed indicates and implies the importance of tolerance that one has to practice in our practical life when we encounter the people of different religions.

This peace monument, gives a solid foundation of the unity in diversity to our concept of the different cultures. This is suitable to the occasion of the U. N. year of dialogue among civilizations. This monument is also educative and as to where in the universe and the human mind we can pin point and locate the particular sentiment emphasized by the various religious cultures. These impressions shall be lasting in the minds of the children. It shall be one of the defenses we can construct in their mind, by creating the image of harmony of different religions in the UN decade of peace and non-violence among the children of the world.

5. Implementation strategies

The scientific model park in Kathmandu will be constructed with the help of organizations like UNESCO and local donors. Kathmandu Municipality has allocated the space of Sankha Park in Maharajganj. A project office will be set up to oversee the construction. The construction will be awarded to contractor/ contractors through tender process. Upon completion, it will be wide open to the visitors and maintenance will be entrusted to a committee. The technical support on design and supervision will be provided by WPMO.

6. Expected outcome of the project

A model park at Kathmandu to promote the construction of global project as specified under the long-term objective.

Demonstrative effect of tolerance, world peace and harmony of religions to the visitors who will be provided with scientific explanation.

A new vision for children for the education on life and its evolution to herald the golden age of peace and harmony for the future generations.

7. Work plan

Design and estimate: 3 months

Tender call and award to contractor: 3 months

Construction period: 12 months

Post project supervision and maintenance: 6 months

Total period of project completion: 24 months.

8. Institutional framework

RAPAN (The Religion and Peace Academy Nepal), the Nepal chapter of WCRP will be the principal agencies to execute the project. The construction will be managed through a committee constituted by

RAPAN with members from Kathmandu Metropolitan Office, representatives from Nepal National Commission for UNESCO, WPMO, and its own. The detail design and supervision will be taken by WPMO. Land and public mobilization will be provided by the Kathmandu Metropolitan Office.

9. Measures undertaken to ensure the long-term continuance of project

The long-term global project has already been launched in the internet by WCRP. The park will charge entry fee for the visitors and earn its own maintenance budget. The project committee will strive to uphold the religious harmony through regular discourses and film shows within the park auditorium under the dome of the main central monument. The unity of religious goals will be emphasized to the visitors during these discourses.

10. Cost estimate

Total Cost: NRs 10,100,000.00 (One crore one lakh only)

US Dollars 135,000.00 (One hundred thirty five thousand only)

(Mr. Malla is a mechanical engineer turned philosopher who has extensively researched the fundamentals of world peace through religious coordination over the past decade. He was the general manager of Gorakhhkali Rubber Udyog from 1988 to 1992)



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मुकुन्द हरि जवाली

हामी नेपाली विशेषतः हिन्दूहरूका लागि यो नवरात्री तथा विजया दशमी पर्वका महिमा अरु पर्व भन्दा विशेष महत्त्वपूर्ण छ । यो पर्वलाई महान् बनाउनेमा निम्न लिखित विषय बस्तुको विशेषता छ ।

१. असत्य माथी सत्य र अधर्म माथी धर्मको विजय भएको कथा,
२. नवदुर्गा भवानी द्वारा असुरदल विनाश गरी देवगणको संरक्षण भएको कथा,
३. वातावरणको अनुकूलता,
४. कृषकहरूमा उपयुक्त उत्साह र उमंग ।

उपयुक्त धेरै कारणहरूबाट हाम्रो जस्तो आध्यात्मवादी दैवीशक्तिका पूजारी हामी नेपालीका लागि यो पर्व अत्यन्त महत्त्वपूर्ण छ । यो दशै आश्विन शुक्ल प्रतिपदा देखि पूर्णिमासम्म पूरै १५ दिनको समय समेटिएको हुनाले पनि विशेष पर्व मानिएको छ ।

यो पर्व प्रातःकालिन सूर्यका किरण जस्तै सानो(ठूलो, धनी(गरिब, दुःखी सुखी नछुट्याई समानरूपले सबैका घर आंगनमा खुसीको लहर छर्दै आउंछ। यो दशै वर्षाऋतुमा भयंकर वर्षाबाट प्राण बचाउन समर्थ भएका पशु पंक्षीका चिरबिरे स्वरमा तान भरिदिने शारदाका रूपमा आउंछ।

श्रीमद्देवीभागवत महापुराणमा आधारित यो महापर्वका आधारभूत कथा धर्ममा आधारित भएको हुदा यहाँ पनि उक्त प्रचलित कथालाई संक्षेपमा उल्लेख गर्ने प्रयास भएको छ ।

आद्याशक्ति जगतजननी भगवतीमाताको उत्पत्ती सम्बन्धमा दुई वटा भिन्न मत पाईएको छ । श्रीमद्भागवत विष्णु पुराण अनुसार सृष्टि हुनुभन्दा अघि यस लोकमा जल(जल मात्र थियो । त्यस महासागरको मध्यभागमा शेषनागको शैयामा विष्णु भगवान शयन गर्दै विचरण गर्नुहुन्थ्यो । विष्णु भगवानका नाभीबाट एउटा कमल पुष्प उभ्रेर समुद्री सतहमाथी आई फुलेको र त्यस कमलको माथमा सृष्टिकर्ता ब्रह्माजी विराजमान हुनुहुन्थ्यो ।

भगवान विष्णुबाट ब्रह्माजीलाई संसारमा सबै प्रकारका प्राणी र स्थावर जंगम चराचर जगतको सृष्टि गर्नु भन्ने आदेश दिनुभएपछि उपायविहिन ब्रह्माले कयौं वर्ष सम्म सृष्टि गर्न सक्नु भन्ने ईच्छाले शक्तिमाताको तपस्या गर्नुभयो, ब्रह्माको दःसाध्य तपस्याबाट भगवती माता प्रसन्न भई प्रकट भै सृष्टि गर्न सक्ने बरदान दिनुभयो र ब्रह्माद्वारा जगतको रचना भयो ।

श्रीमद्देवीभागवतमा यस भन्दा अगाडि भागमा अलिकति फरक पारेर भगवतीको विशेषता प्रस्तुत गरिएको छ । भगवान विष्णुबाट प्रत्येक युगको अन्त्यमा प्रलय हुने र प्रलय उपरान्त पुनः सृष्टिहुने क्रममा ब्रह्माजीका धेरैबर्ष पछि ब्रह्माको कानबाट निस्केको मयलबाट मानिसको उत्पत्ति हुन्छ । त्यस मानवले पुनः हजारौं वर्ष सम्म जलमै ब्रह्माजीको तपस्या गर्दछ र ब्रह्मा स्वयं प्रशन्न भएरुबर मागु भन्दा आफु अजर अमर हुन पाउं भन्ने माग गर्छु अमरत्व हुदैन, विजय हुनेछु भनी बरदान पाएपछि उ शक्ति पाएकै कारणले महा बलशाली भएर बल दाज्ने अरु कोहि नपाई ब्रह्मालाई नै हांक गर्‍यो र आपत विपदमा परेको ब्रह्माले धर्मको रक्षा अधर्मको विनाश, सत्यको जय असत्यको हारु गराउने उद्देश्यले जगदम्बा भगवती माताको ठूलो ध्यान तपजप गरि तपस्या गरेर भगवती प्रकट भै ब्रह्मालाई दर्शन दिनुभयो र त्यस दुष्ट मानवबाट दानव भएको महिषाशुर आदि राक्षसको हत्या गरि देवगणको रक्षा गरि धर्म र सत्यको विजय गराउनुभयो ।

सत्ययुग पछि त्रेतायुगमा आएर रामावतारमा राम रावणका चारित्रिक कथालाई उल्लेख नगरे यो पर्व अधुरै रहने हुन्छ । यो पनि माथिकै प्रसंगमा सृष्टिको उत्थान र पतनको उपक्रम आउने कथा हो । राम रावणको युद्धमा लंकाधिपति रावणमाथि बनबासी राम(लक्ष्मण दुई भाईले विजयी हुने कामना राखी गरिएको दुर्गा भवानी माताको आराधनाको पूर्णाहूती पछिको महाप्रसाद दही अक्षताको टीका र नवदिनसम्म पूजा प्रार्थना गरी उमारेको ब्रह्मादि देवताको वास र शक्तिस्वरूप नवाङ्कुरा जमरा लगाई विजययात्राको प्रारम्भ र सफलताको मीठो आस्वाद यस कथाभिन्न खदिलो रुममा भरिएको छ । असहाय बनबासी रामले जगदम्बा भगवती दुर्गामाताको सत्य पूजाआराधना गरैकै हुनाले त्यस शक्तिशाली लंकाधिपति रावण

जस्तो महावली शत्रुलाई दमन गर्न समर्थ भएका हुन् भन्ने विश्वासले हाम्रा मानसपटलमा अमिट छाप परेको छ । त्यसै ले सीतामाताको पतिव्रता धर्मको प्रभावले रावण जस्तो अति कामुक अति क्रोधी व्यक्तिको दुस्साहसले छोएर ऋषिवित्र पार्न बाट बचायो । यसबाट हाम्रा हिन्दू नारीहरूमा पतिव्रता धर्मको महिमा अतुलनीय भएको विश्वास गहिरो रूपमा परेको छ । त्यसैले जगत जननी दुर्गतिनाशिनी भगवती माता प्रति विश्वास र श्रद्धाराखी नवरात्रमा भगवतीका प्रतिक स्वरूप नौ दिनमा नौवटी कन्याको पूजा अध्यावधी गरिदै छ ।

यसैकारणले होला नवरात्रमा शिक्षण संस्थामा १५ दिन सरकारी विदा गरी धार्मिकमहोत्सवका रूपमा देवीस्थानहरूमा हर्ष र उल्लासका साथमा दुर्गा पाठ(पूजा मालश्री (रागमाला) देवीकथा वाचन आदि गर्ने चलन छ। फूलपाती अर्थात सातौं दिन देखि नेपाल अधिराज्य भरि अड्डा अदालतलाई विदा दिइन्छ । शहर तथा प्रत्येक गाउँका देवीस्थान कोट र घरघरमा देवीपूजा, हातहतियार पूजा, वली पूजा गरि जमरा राखी नवमी सम्म गरिन्छ । महाअष्टमीका दिन मध्यरात लाई कालरात्री भनिन्छ । असुर प्रतिक वली चढाई मध्यरातमा असुरीशक्ति प्रति दैवी शक्तिको विजय भएको रूपमा उज्यालो वाली जय(जयकार लगाई नव दुर्गा(पूजाको अन्त्यमा पुगिन्छ । भोलिपल्ट अर्थात नवमीको विहान फेरि प्रायः देवीस्थान र कोटहरूमा बाजागाजा सहित वली पंचवली चढाईन्छ । महाकाली प्रशन्नताका लागि वेदध्वनी र मन्त्रद्वारा स्तूतिपाठ गरिन्छ ।

यतिबेला नेपालमा जता गयो उतै स्वर्गीय वातावरण छाएको हुन्छ । देशले नै नव बधूको श्रृंगार गरेको जस्तो देखिन्छ । बाटो(घाटो सफासुग्घर हुन्छ । वर्षाकालको गमन, शरद ऋतुको आगमन, मन्द मन्द पवनले सुरभी छुदै मार्ग सुवासित पारेको हुन्छ । बाटो वरिपरि फूलहरूले मानौं दूलहीलाई घुम्टोहाली दिएको जस्तो गरि ढाकेको हुन्छ । खेतमा धान पहे लिएको हुन्छ । खेती भित्रयाईएको हुदा प्रशन्नता हुन्छ।

स्वच्छ पानीका भरनाहरूले ध्वनीको काम गरेको हुन्छ भने त्यही ध्वनीमा चरीको चिरबिर स्वरले संगित भर्छन् । त्यसैमा मोहित भएर स्वर्गका परी नेपालमा भरी यत्र तत्र आवागमन गरेका जस्तै देखिन्छन यहांका दिदी(बहिनीहरु ।

नवमीको अन्त्यसंगै दुर्गापूजाको प्रकृया अन्त्य हुन्छ । अब बल्ल हाम्रो विजया दशमी शुरुहुन्छ । यस दिन शुभबेला भएपछि आफ्ना पूजनीय मातापिता गन्यमान्यजन हरूबाट टीका(दही अक्षता) र जमरा लगाई आर्शिवाद प्राप्त गरिन्छ। यस्तै आफूभन्दा सानालाई आफूले यस्तै टीका र आर्शिवाद दिने गरिन्छ ।

यसरी यो बडा दशैको महान पर्वलाई नेपाली समाजले विश्वका जुनसुकै भागमा भएपनि आफ्नो आराध्य देवीको पूजा आराधना गरि आफ्ना परिवार नाता कुटुम्ब भेलाभई हर्ष उल्लासका साथमा मनाउने गरिन्छ । आफ्ना (आफ्ना सामर्थ्य अनुसार नया लुगा फेर्ने, मिठो खाने र राम्रो लगाउने, आफून्तसंग भेट गर्ने र सबै दुःख बिर्सेर आनन्द लिने दिनेका रूपमा यो पर्व सबै नेपालीका लागि समान रूपले वर्षको एक पटक आउछ र परपर हुदैजाने गर्दछ, हामीले पुनः भेटहुन एक वर्ष पर्खनुपर्दछ दशैलाई ।

अन्त्यमा

आयूदोर्णसूते श्रीयं दशरथे शत्रुक्षयं राघवे ।
ऐश्वर्यं नहुषे गतिश्च पवने मानन्च दुर्योधने ॥
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विज्ञानं विदुरे भवन्तु भवतां कृतिश्च नारायणे ॥

(Born in Gulmi, Mr. Gyawali received Shastri from Benaras Sanskrit Biswavidyalaya and did M.A. in Nepali Literature in 1973 from Tribhuvan University. He served as religious teacher "dharma guru" to British Gurkha Army from 1975 to 1995. He has published number of books on contemporary Nepali culture and tradition. Currently, he lives in Houston, Texas with his family)

Happy Bijaya Dashami and Deepawali 2058 B.S.

**NAH participation in
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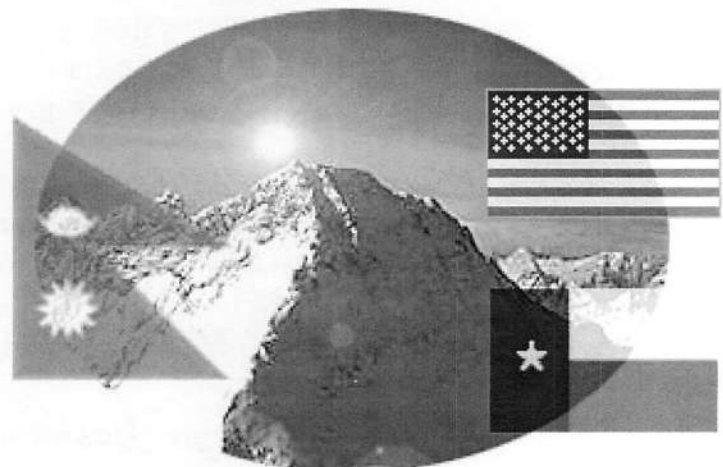
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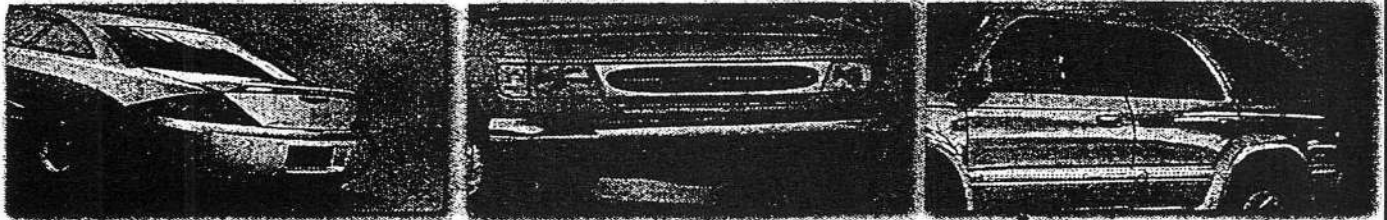


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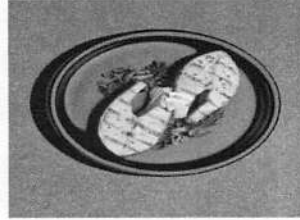
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bhanchhaghar**Nepali Recipe****PALAK PANEER****Ingredients**

Paalak (spinach) - 1 lb. (chopped)
 Paneer - ½ lb. (cut into cubes)
 Onion - 1 medium (chopped)
 Ginger - small piece (chopped)
 Tomato - 1 big size
 Salt (according to taste)
 Oil - 2tbsp
 Tejpatta - 2
 Garlic flakes - 8 (chopped)
 Green chilly - 1 (chopped)
 Jeera (Cuminseeds) - 1/2 tsp.
 Besan - 2tbsp
 Garam masala powder
 Grated paneer - 1 tbsp
 Butter - 1 tbsp

**Method:**

1. Pressure cook paalak, tomato, onion and ginger with 1-cup water for 2 minutes. Let the cooker cool, and then grind the cooker's content into a fine paste.
2. Fry paneer in oil till golden brown, drain and keep aside.
3. In the same oil, put Jeera, Tejpatta, garlic flakes and green chilly. When Jeera begins to splutter, add the paalak paste and salt. Saute for a minute. Put besan and stir continuously so that besan dissolves in paalak completely. Add the garam masala powder.
4. Keep stirring on low flame till paalak thickens or till you reach the desired consistency of paalak.
5. Add the paneer cubes. Garnish with butter and grated paneer. Serve hot.

- Sunita Bhattarai, NewYork

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inside kollywood



Shekhar Koirala had produced many hit movies Like Sathi and Ek Number ko Pakhe. Again Shekhar Koirala has come with a new movie Upakar. Upakar which goes beyond the track of the formula film is indeed a family drama. It is a mixture of love and hate. Form the very beginning to the end. It revolves around incidents that take place in two affluent families. In which the old generation is always trying to sow seeds of hatred. While the younger generation that of love.

Digambar (Tika Pahai) and Bishamber (Laya Sangrauk) the two sons of a rich widow live separately. They run tow biscuit factories. Due to Sidanta Ram (Deepak Chhetri) Digambar's partner, the two families turn into great enemies. Sidanta Ram the villain without the knowledge of Digambar poisons Bishamber killing him. Vijalaxmi (Laxmi Giri) the mother suspects Digambar. The clash begins with Vijalaxmi all out to seek revenge against Digambar. Bishamber's pregnant widow, who believes that her would-be-son will be the best weapon in



venging her husband's death runs away from home and gives birth to a son. But she dies in the process. Coincidentally Digambar's wife Ganga (Mithila Sharma) who is living in her mother's home following childbirth finds Bishamber's child. Ganga looks after both babies. Meanwhile, Digambar comes to her and takes away Bishamber's son, believing this is his son. Ganga is in a great dilemma. She can not disclose the truth, for fear that Digambar might kill one of the babies.

Tolerating all pains, she forces her own son to live with the maids. The compulsion is such that she cannot even send her own son to school. Mithila has done her part so well that when she weeps the audience cannot hold back their tears. In course of time, Kamal (Bishamber's son) and Bishal grow up. Kamal and Usha and Bishal and Nisha are in such deep love that they cannot imagine a life beyond the presence of their beloved ones. But Digambar is adamant that kamal should marry Nisha. A tired Digambar once again visits Bishal and asks for one final reward for his altruistic job: Usha and Kamal should separate. Poor Bishal is in a fix, but paves the way for the

smooth marriage between Kamal and his Nisha. A real crisis in true love! Unable to bear this all, Bishal runs away form the maddening crowd of the city. Kamal is unaware of this all. Only at the time of engagement does he come to know about it with Nisha's effort both Digambar and Sidanta Ram fail to establish a new relationship that of samdhi from mere business partners. True love does not die. All four persons meet and Bishal returns. An angry Digambar then goes to kill Bishal, thinking that he is the main cause behind the failure of the marriage meanwhile Vijalaxmi appears, pointing a gun at Kamal's forehead. The situation is such that if Bishal is shot, then Vijalaxmi will kill Kamal, though he is her own grandson. Ganga seeing this discloses the facts that Bishal, not Kamal, is her son. Based on a story by Laxmi Sharma. Upakaar makes an interesting film. Director Kishore Rana has worked hard to make Upakaar meet the expectation of moviegoers. The dialogues are powerful as well as satirical.

Source www.nepalhomepage.com

Profile



Niruta Singh

The song of the movie "Dakshina" Sapana Bhai Aakhama Aaune Ko Hoka, in which Niruta danced, suddenly, became the hit song of the year 2054 and knew as a nepali actress in the Nepali Film Industry. Her dream to be a good actress became true which she had been looking for in Nepali Film Industry. In "Rahar", she had played a title role which was produced and directed by Tulshi Ghimire but the movie did not succeed. But the audience had admired her sentimental role in the movie "Rahar" and she is renowned as a Sentimental Actress. She came in another movie "Thulthai" directed by Dayaram Dahal and became the popular actress. Then, she got the chance to play one

after another movie like "Dharma Putra", "Sorha Berse Joban", "Dodhar", "Nata Ragatko" and knew as a no. one actress in Nepali Film Industries

In "Nata Ragatko" she has presented her excellence performance which was directed by Bhagaban Shrestha. And the film was given her a Motion Picture Award 2056 as the Best Actress.

She played in many other hit movies like "Mailee" in which she had played small role as a modern girl, "Dharpan Chhaya" It is belongs to her, in "Upakar" she has played with Shree Krishna and Rajesh Hamal and etc.

There are lots of her upcoming movie which has left to see.

Box Office

Source Hits FM 100

Top Ten Nepali Movies

1. Malai Maaf Garideu	6. Mukundo
2. Taal	7. Maitee
3. Khandan	8. Beimanee
4. Pinjada	9. Hero
5. Daag	10. Aasirbad

Top Ten Nepali Pop Songs

Title	Artist
Soltini Nani	Prakash Ojha
Seasons (Amm)	Seasons
Ae Hoi	Dr Pilot
Rang Birangi	Rock Yogis
Irshya	Nabin K Bhattarai
Resham	Nepathya
Sunko Bhau	Kunti Moktan
Sitalu Mathi	Parbat Shrestha
Maski Maski	Dordi
Dubayo	Deepak Bajracharya

CALENDAR

Nepali Calendar (Bikram Sambat)

2058

Happy Bijaya Dashami and

KARTIK

Sun	Mon	Tue	Wed	Thu	Fri	Sat
			1 ₁₇	2 ₁₈	3 ₁₉	4 ₂₀
5 ₂₁	6 ₂₂	7 ₂₃	8 ₂₄	9 ₂₅	10 ₂₆	11 ₂₇
12 ₂₈	13 ₂₉	14 ₃₀	15 ₃₁	16 _{NO- VEMBER 1}	17 ₂	18 ₃
19 ₄	20 ₅	21 ₆	22 ₇	23 ₈	24 ₉	25 ₁₀
26 ₁₁	27 ₁₂	28 ₁₃	29 ₁₄	30 ₁₅		

Kartik 1 / October 17
Kartik 7 / October 23
Kartik 8 / October 24

Kartik 9 / October 25
Kartik 10 / October 26

(Tika)

Kartik 13 / October 29
Kartik 14 / October 30
Kartik 19 / November 4
Kartik 23 / November 8

Kartik 25 / November 10
Kartik 29 / November 14

Ghanasthapana
Phulpaai
Mahasuni, kal
ratri
Mahanayami
Vijaya-Dashami,
Dashai

Dwadashi
Triyodashi
UNESCO Day
Astani, Constitution Day

Dashuni
Laxmi Puja, Ku

MARGA

Sun	Mon	Tue	Wed	Thu	Fri	Sat
					1 ₁₆	2 ₁₇
3 ₁₈	4 ₁₉	5 ₂₀	6 ₂₁	7 ₂₂	8 ₂₃	9 ₂₄
10 ₂₅	11 ₂₆	12 ₂₇	13 ₂₈	14 ₂₉	15 ₃₀	16 _{DE- CEMBER 1}
17 ₂	18 ₃	19 ₄	20 ₅	21 ₆	22 ₇	23 ₈
24 ₉	25 ₁₀	26 ₁₁	27 ₁₂	28 ₁₃	29 ₁₄	30 ₁₅

Marga 1 / November 16: Kartik Sukla Parba,
Govardan Puja, Bhai Tika

Marga 5 / November 20: World Children Day

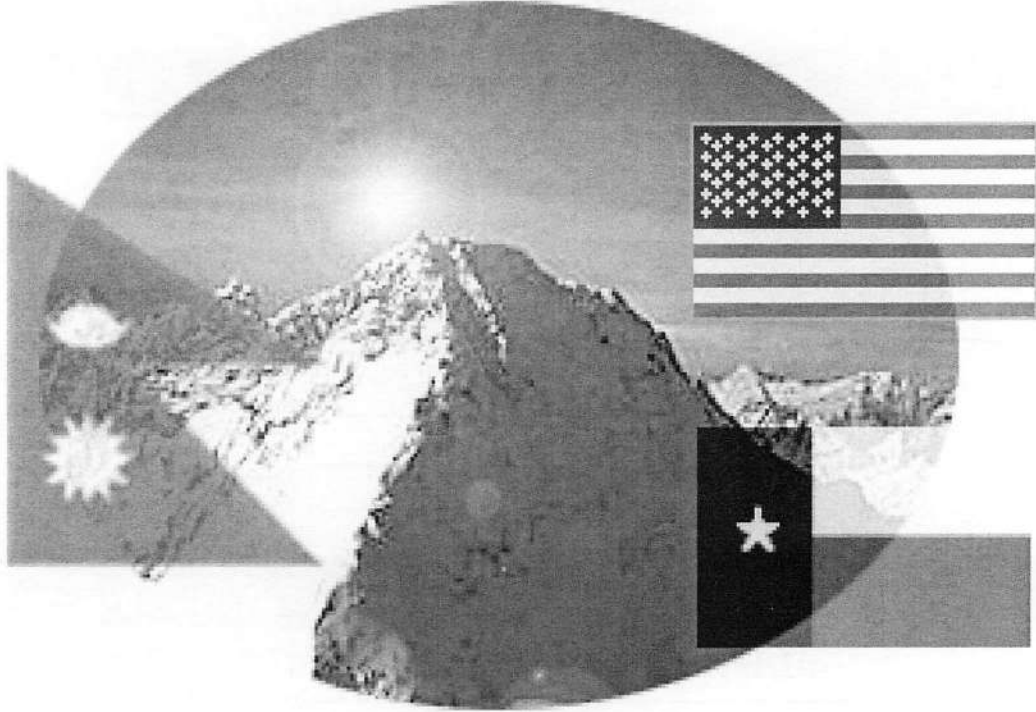
Marga 6 / November 21: Chad Parba, Holiday in
Terai Marga 18 / December 3: Day of Disabled
People Marga 25 / December 10: World Children
Day

POUSH

Sun	Mon	Tue	Wed	Thu	Fri	Sat
1 ₁₆	2 ₁₇	3 ₁₈	4 ₁₉	5 ₂₀	6 ₂₁	7 ₂₂
8 ₂₃	9 ₂₄	10 ₂₅	11 ₂₆	12 ₂₇	13 ₂₈	14 ₂₉
15 ₃₀	16 ₃₁	17 _{JANU- ARY 1}	18 ₂	19 ₃	20 ₄	21 ₅
22 ₆	23 ₇	24 ₈	25 ₉	26 ₁₀	27 ₁₁	28 ₁₂
29 ₁₃						

Poush 10 / December 25: Christmas Day Poush
14 / December 29: His Majesty's Birthday Poush
27 / January 11: Chad Parba, Prithivi Jayanti

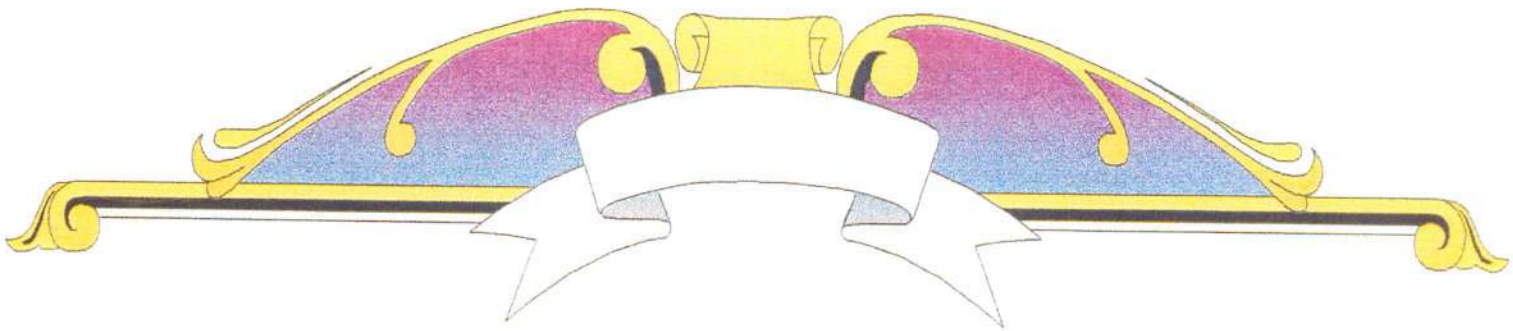
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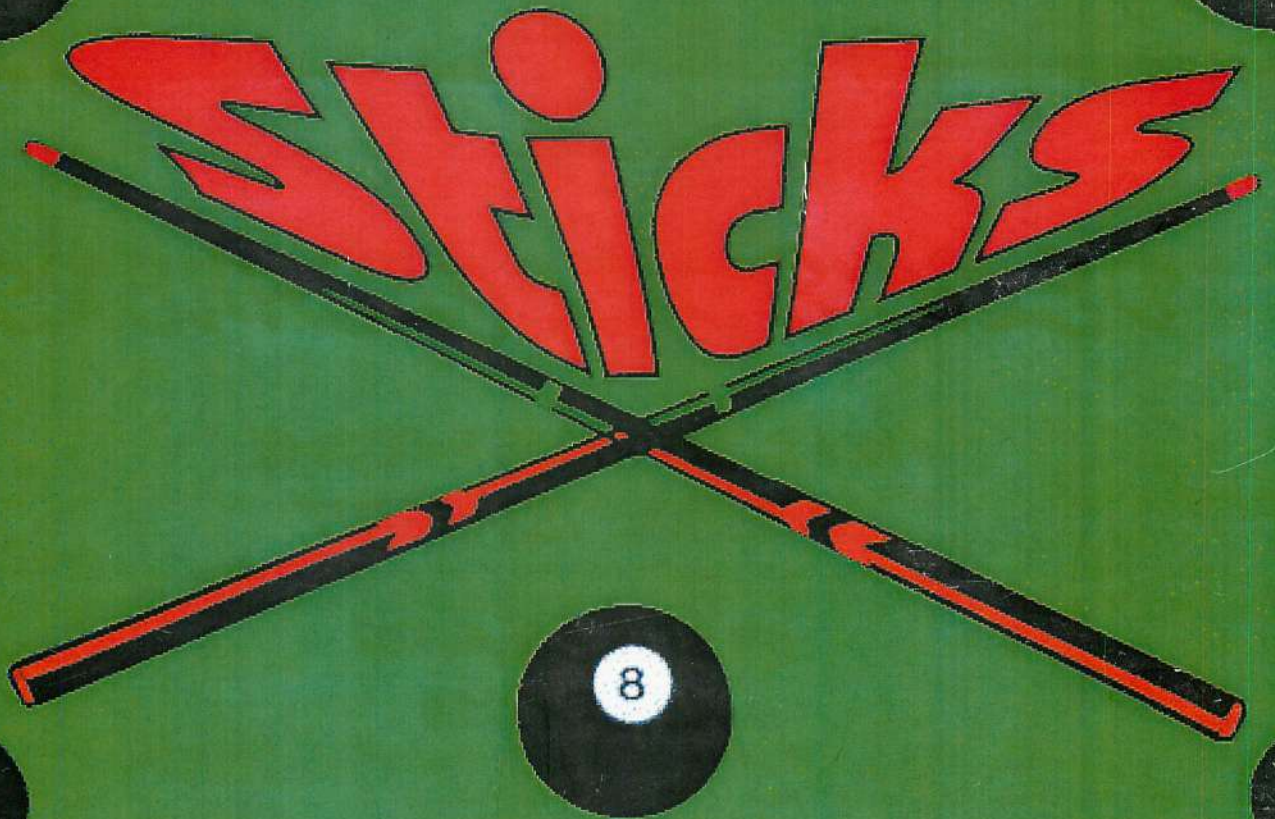
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