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and Dipawali 2017.

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Success and All Good Things To You
and Your Family.

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Dr. Sushama Pradhan, President

Time flies! Yes, it has been a good 20 months since I had an opportunity to serve the community as a President of NCNC. It has been the greatest honor of my life. Thank you all for putting faith on me. It has fueled my inborn desire of civic engagement and feeling rewarded for my decades long social service.

Every day, every event I have learned something new from you all. When I look back, I realize that a year can do a lot and teach a lot to a person. I feel nothing but proud by learning and experiencing that our community is so enriched and diverse; so capable and dedicated; so helpful and proactive. As time flies, I know our future as a community and an organization is very secure and bright.

Dr. Batu Sharma, Senior Vice President

It was a great honor to serve this wonderful Nepalese community as the Senior Vice President of NCNC for the last two years. Since after we moved to North Carolina in 2009, I have been continuously involved with many social activities in different capacity. I, along with my beautiful wife Puja and two superb kids Ayushma and Aarnav, feel blessed that we decided to move to North Carolina and be part of this wonderful community. NCNC has provided me with an excellent opportunity to contribute to the community and earn great relationships and friendships. I am very fortunate to have countless TRUE friends. May it be Adopt-a-highway in the cold and snowy winter morning or the Blood drive in the hot summer day whenever I step in, I end up making one more good friend every time. May it be chitchatting in front of the weekly Nepali school or intense busy days during the international festival, I do truly enjoy the quality and joyful time spent with friends and families in the community.

Our community is growing so fast and every day we have new challenges. Fortunately for us, the community is not only growing but growing with many young, talented and professional Nepalese individuals enabling us to tackle anything that come towards us. As stated by Rosalynn Carter, “Do what you can to show you care about other people, and you will make our world a better place”, I will continue my true selfless service forever in whatever capacity I can.

Dr. Archana Lamichhane, Vice President

Living in North Carolina for the past 7 years has turned out to be a wonderful experience as every year passes by. This place along with all the challenges and support I received have provided me tremendous opportunity to grow individually, socially, professionally and spiritually, as well as find some true friends. I have been an active member in various not-for profit organizations serving South Asian community and have coordinated and managed several socio-cultural and fund-raising activities in the triangle area for the past several years. It is sometime very challenging as a working mom to balance between personal and professional commitments, and social activities in the area. What keeps motivating me to engage in social services and take challenges is the support I get from my husband Dipendra along with our two wonderful girls Kayaya and Shaiivi, the trust my family have on me and the need to stand up to their expectation, and an opportunity for me to raise my kids to be altruistic by “walking the talk” and being their role model.

With a strong desire to serve the Nepalese community from closer, I joined the NCNC board as a Vice President for the term 2016-2017. It feels as if we just started and here we are almost closer to the end of the term. I feel truly honored for an opportunity to serve the Nepalese community. I am very proud of all the activities and accomplishments this astounding and energetic team has attained over the past two years. I hope the upcoming board of NCNC can take the organization to the next level and continue to offer opportunities to spread knowledge of Nepali heritage, culture and traditions among the Nepalese diaspora living in this state. My service and love to this community will remain forever. “Life becomes harder for us when we live for others, but it also becomes richer and happier” ---- Alberthweitzer

Yam Shrestha, Executive General Secretary

It has been more than a year now being an Executive General Secretary of Nepal Center of North Carolina (NCNC). Within this period, I got a chance to sand me down one step more mature. So, I would like to thank my community members, seniors, teammates, and my family members for their valuable comments, suggestions, supports, and helps.

I am grateful to have such opportunity to serve this great community as an Executive General Secretary. At the same time, I am serving as founding President of SEWAN US, the Non-profitable organization which helps the unfortunate kids in motherland to support in their education and President of Callan Park Home Owner Association. My past curves good memories of these hard times that I had to manage the volunteer schedule for these three organizations. But the love which I got from my communities that I served and the love from motherland pay off my tireless volunteerism and motivate to me to remain in the field where I am now.

Once again, I would like to thank my wonderful wife Roshani Shrestha for her continuous support to me to grow in this field, my two lovely kids Ryalson Shrestha and Rhea Shrestha as well as my seniors and community members.

Dr. Unnati Ojha, Joint Secretary

I am very proud to serve as the Joint Secretary of NCNC for the year 2016-17. As we wind down this year, I feel that NCNC has accomplished some important goals while giving continuity to the excellent events and traditions established by our predecessors. Nepal Day was a big victory for all of us Nepalese here in North Carolina and the USA. We were also able to responsibly disburse the funds collected for earthquake victims in Nepal. This opportunity to serve the Nepalese community has instilled a greater sense of communal feeling and unity in me which I will always treasure. Thank you for giving me this opportunity and I hope to be able to help and be an active member of the community even after completing my term as a NCNC BoD member.
Bhimens Basnet, Treasurer

The current executive board of the Nepal Center of North Carolina (NCNC) has almost completed our journey of two years, which went by in a hurry. Even though dealing with finance is not my strongest background, I am proud and pleased to have performed my duty as a treasurer with support from my friends and family.

It was totally a new experience for me from the last time when I was in the Board of Directors (BOD) as a member during 2008-09. That time, our community was small and the NCNC would organize only few programs. Now we have a large community and tons of programs and, sometimes, we all members of the BOD had to sacrifice a lot of our family time. While serving the community as a treasurer, I am glad to handle the reimbursements for expenses incurred by BOD members while organizing the various activities.

Also, it was a good thing to note that the NCNC is insured for any liabilities with very nominal premium. We have proudly carried on the continuing activities such as the New Year celebrations, Dashain and Teej celebrations, running of the Nepali School, holding blood drives, Adopt-a-Highway program, participation in the Raleigh International Festival and the activities organized by the towns of Cary and Morrisville.

This BOD was able to organize a Nepal Day Parade in Morrisville, a very successful and unforgettable program. To acknowledge and preserve Nepal’s culture and traditions abroad, we held this prosperous program on April 15th in Morrisville. Our mass parade and cultural programs helped us to be recognized ourselves in the greater Triangle area. We will celebrate this day, April 15th, as ‘Nepal Day’ in Morrisville.

This was a milestone event for us in the history of NCNC. The Nepal Day was one of the most memorable days for me personally as well. I got the opportunity to impersonate Lord Buddha and I felt as if I gained enlightenment while taking part in the parade. This was very different than my day-to-day personality. Therefore, everybody who came to see me were also amazed to see me in my new avatar. For this, all the credit goes to my wife Geeta Basnet and her friend Asha Karki for their creative work.

I like to thank our President and the entire BOD members, all the youth volunteers who helped us to organize our programs smoothly, as well as the community members in general for helping and supporting me to accomplish my duties as a treasurer.

Bhims Timalinsa BOD Member

I came to North Carolina in 2012 and have been living in Chapel Hill with my wife, Parbati Timalinsa, daughter Bibhuti Timalinsa and son Raja Timalinsa. Talking about my Nepalese background, I am from Kavre, Dhungkharka and a lawyer by profession. I worked as a practicing lawyer and councilor of Nepal Bar Association. I was also involved in various social organizations as a secretary.

When I first came here, I got to know about NCNC and wanted to serve as a life member and started my active involvement in this community. And now I feel very proud and happy to be a part of this community and work with everyone as a BOD. It feels great to see everyone come together under a small roof and be engaged in the activities and programs organized that spread our culture and traditions within us. And I wish everyone a Happy Bijaya Dashami and Deepawali!!

Amar Ale, BOD Member

It feels like yesterday, when I got an honor of serving NCNC in the position as BOD and cultural coordinator under esteemed leadership of current president of NCNC and highly supportive BOD team members. I got an opportunity to witness the initiation of historic and positive changes in the community such as observation of First Nepal Day by Town of Morrisville. I enjoyed each and every moment when I came out there for any community events organized by NCNC and partnering community groups. Yes ‘together we can conquer’ is what I learned and ‘Pride of being part of NCNC’ is what I earned.

I would like to thank everyone who provided his or her valuable support throughout.

Ram Poudel "RP", BOD Member

In 2008, my wife and I came to North Carolina to visit friends and family. I had a chance to interact and socialize with our community. In 2011, I migrated from Nepal to the US and chose to reside in NC which I came to love. I am honored to have served as a BOD Member of NCNC for the years of 2016-17. I believe our culture defines our beliefs, values, traditions, rituals etc. It sets us apart from the rest of the world and it is extremely important for us, as community members, to handle cultural assimilation. I would like to thank our entire Nepalese community for the love and support.

Arun Sapkota, BOD Member

As a resident of Cary, North Carolina since February 2011, I am grateful to serve the community as a board member of NCNC or as a member of Nepali community. I live in Cary with my better half Gita and my wonderful daughter Agrima. After completion of the master degree in Chemistry from Central university of North Carolina, I have been working in LabCorp. We moved from Nepal with our enriched culture so, we need to work together maintain our culture and heritage. I have been actively participating as volunteer in different programmed organized by NCNC. I really like to make the Nepali community united and supportive.

Ghanendra Adhikari, BOD Member

I have been living in Cary, NC for 7 years with my wife son and my little daughter. I’m very honored to be a board member for such a reputed organization, Nepal Center for North Carolina (NCNC) for 2016/17. When I arrived in North Carolina, I discovered NCNC and immediately started being involved in various activities. Living so far from Nepal, yet this organization has been successfully able to make our home a home. I’m looking forward to do great things with the organization and making a positive impact to our community.

Current Board Of Trustees

- Mr. Ashok Khanal
- Dr. Thakur Karki
- Mr. Udhab Karki
President’s Message

My dear friends,

On behalf of the Nepal Center of North Carolina (NCNC), the committee executives, advisors, board of trustees, and myself, I would like to extend our best wishes to you for your health, wealth, peace, and progress on the occasion of Vijaya Dashami. May the Goddess Bhawani be always on our side and make us worthy of her blessings by leading us to the path of virtue and righteousness.

Dashain is a festival that has become an integral part of Nepali life. We desperately wait for it and constantly dream about it. Wherever we are, Dashain makes us nostalgic, longing for friends and family. It brings back memories of the past, while celebrating the present and preparing for the future.

I remember my first Dashain in North Carolina, which was in year 1997; before NCNC had even been established. We all gathered in a community hall of E.S. King village, a graduate student housing complex of North Carolina State University. Even though every Nepali member of the Triangle area attended the gathering, the guest list still did not exceed 50 people. We have come a long way since then and currently boast a community of nearly 2500 Nepali in the Triangle.

It has been a wonderful privilege to be President of NCNC, the organization under which my children grew up and learned about Nepali culture and values. Serving as the President of NCNC has truly been one of the greatest honors of my life. I am so thankful for NCNC, an organization through which I have made life-long friends that have become family over the years. I am also thankful to all the past executives of NCNC for bringing the organization this far. Additionally, I am thankful to all the Nepali community members who supported the organization’s success through their volunteer work and enthusiasm for Nepal and Nepali cause.

As we reach to end of our two years’ executive term, we have continued to fulfill our mission agendas to solidify NCNC and the Nepali community. For instance; NCNC bylaws have been amended for the first time to make it concurrent with growing Nepali population in the triangle; Trustee provision has been implemented to strengthen NCNC; the Community Center project plan has been actualized. Furthermore, we have continued our Earthquake Relief Efforts by completing four school buildings in Gorkha; distributing 450 blankets in Ramechap; constructing Learning Centers in four primary schools in Dolkha; and donating several steel cabinets to various schools in Nepal. In additions, we have gracefully continued NCNC’s historical events like international festival, weekly Nepali school, annual blood drive, adopt-a-highway, Dashain, New Year and Teej celebration and many more.

Since its inception, one of the main objectives of NCNC has been to promote Nepali culture in North Carolina by participating in many city, county, and state-level activities. The declaration of “Nepal Day” by the Town of Morrisville is a result of countless volunteer hours spent by the Nepali community and NCNC executives both the past and present. My salute to all of you. We have reached one milestone and there are many more on the way. I am sure that the future executives will be able to successfully reach many milestones. Overall, I am so happy to see the community enriched with a new generation of capable new comers in the area.

Last but not least, I would like to extend my gratitude to my executive committee members for their selfless help and dedication and to the Nepali community for their endless support, and faith.

Thank you!
Dr. Sushama Pradhan
President, NCNC 2016/2017

NCNC Advisory Board Members
For the year 2016-2017

• Dr. Balkrishna Sharma
• Mr. Madhav Dhakal

• Dr. Chandra Giri
• Dr. Narayan Rajbhandari
Editorial

In the eighteen years old history of Nepal Center of North Carolina (NCNC Inc.), the year 2017 has been the most momentous one. In April 11, 2017, the Town of Morrisville proclaimed the third Saturday of April as ‘Nepal Day’ signifying the importance of Nepalese citizens living in and around Morrisville to the economic and social wellbeing of the town, state of North Carolina and the country. SANGALO editorial board would like to congratulate all the Nepalese living in and around North Carolina for achieving this great honor for our community.

SANGALO (ISSN 2167-1214) – literally meaning ‘COLLECTION’ is an official publication of NCNC, a non-for-profit 501 (c)(3) organization (EIN number: 56-2179237) serving in North Carolina for the last 18 years. The NCNC bylaws mandates it to publish SANGALO including information about upcoming events, reports on cultural activities and other activities of the NCNC during the past year along with an annual financial report of the NCNC, and distribute free of cost to all its members every fall around the greatest Nepali festival – BADADASHAIN. This magazine delivers information about several community activities and matters of personal interests and needs through field reports, interviews, fictions, essays, stories, poems, songs etc. written in both English and Nepali languages. It also provides a true reflection of our community activities in the form of pictures, articles, greetings, advertisements etc. and offers opportunity for young writers to publish their creation.

As an official media of all North Carolinian Nepalese and friends of Nepal, SANGALO provides opportunity to share ideas, exchange Dashain-Tihar greetings, and educate themselves about the community activities. On behalf of the executive committee of NCNC and SANGALO editorial board, I would like to thank all the authors for their valuable time and efforts in putting together their thoughts. SANGALO has also been providing tremendous opportunity for local businesses to promote their businesses among the Nepalese community. As in the past years, we are very fortunate to have advertisements from many local businesses doing business directly or indirectly with the Nepalese community. It is reassuring for all the businesses and stakeholders to have expanded exposure and outreach through SANGALO as the Nepalese community in this region is growing rapidly. On behalf of every Nepalese living in this community, I would like to thank all those who have provided their advertisements in SANGALO and request for similar help, contribution and cooperation in the days ahead.

The NCNC was established with a goal of promoting friendship and close relationship on cultural, academic, socio-economic and exchange among the people of North Carolina, USA and Nepal; to help individuals and families of Nepalese in the process of enculturation; to assist in the socio-economic, cultural and academic development of Nepal; to provide financial assistance to the disadvantaged or less resourceful communities of Nepal; to disseminate information about Nepal to the interested individual, particularly in the fields of traveling, mountaineering, and exploration; and to establish and maintain close relationship with organizations of similar purposes and interests. This has gained further significance as the community is growing very fast and with very diverse composition. The NCNC has a duty to address the needs of everyone with interest in Nepal and Nepalese culture and heritage. By virtue of several ideas, thoughts, creations and information shared through SANGALO, the NCNC has been very successful in fulfilling this mission. This also helps us to meet the goal of promoting educational, charitable, social and sport activities, and providing information and moral support to Nepali immigrants, students and new comers with their integration into the mainstream USA.

Finally, I would like to thank all the members of the editorial board for your unwavering efforts throughout the publication. It has been a great honor and privilege to lead this team of exceptional people and publish this 17th issue of SANGALO. Without each of yours very unique help, it would not have been possible to publish this issue on time and with this quality. Despite our earnest efforts, there could still be some minor glitches and we would like to apologize in advance for any such inadvertent errors.

Thank you everyone for all your support and wish you all the HAPPIEST BIJAYA DASHAMI AND TIHAR 2074.

Sincerely,
Dr. Batu Sharma
Chief Editor
SANGALO 2017
NCNC Life Members

1. Dr. Devendra Man Amatya & Mrs. Azal Amatya
2. Dr. Shambhu Acharya
3. Mr. Narayan Deo & Mrs. Annapurna Deo
4. Ms. Shanti Rajlawat
5. Mr. Ishwor Devkota & Mrs. Kamala Devkota
6. Dr. Samantha Thapa & Mrs. Rashmi Thapa
7. Dr. Jaya Raj Joshi & Mrs. Sundara Joshi
8. Dr. Pete Andrews & Mrs. Hannah Andrews
9. Mr. Mark Tustin & Dr. Marcia Angel
10. Ms. Lynn Knauff
11. Mrs. Rama Dworkin
12. Dr. Narayan Rajbhandari & Mrs. Nirmala Rajbhandari
13. Mr. Bibhor Rimal & Mrs. Pranita Rimal
14. Mr. Janak Marahatta & Mrs. Prabha Marahatta
15. Mr. Madan Risal & Mrs. Meena Risal
16. Mr. Madhab Dhakal & Mrs. Sushma Dhakal
17. Mr. Subodh Gautam & Mrs. Pratima Gautam
18. Dr. Sanjay Bikram Shah & Mrs. Bindeshwari Shah
19. Mr. James Edwards & Mrs. Elizabeth Edwards
20. Mr. Nagendra Neupane and Mrs. Bhagabati Neupane
21. Dr. Ganga D. Sharma & Mrs. Saroj Sharma
22. Mr. Manoj Lama & Mrs. Sushila Lama
23. Dr. Ramesh Amatya & Dr. Sudha Amatya
24. Dr. Padam P. Paudel & Mrs. Usha Paudel
25. Mr. Shree Kanta Gautam & Mrs. Laxmi Gautam
26. Dr. John Paul & Mrs. Jill Paul
27. Ms. Lucy Siegel
28. Mr. Gyanendra Bam & Mrs. Rita Bam
29. Dr. Geni Eng & Mr. Dan Goetz
30. Dr. Quentin & Marjorie Lindsey
31. Mr. Suresh Thapa & Mrs. Sarala Thapa
32. Mr. Lekh Nath Dulal & Mrs. Rajeshwari Dulal
33. Mr. Bhimsen Basnet & Mrs. Geeta Basnet
34. Mr. Sujan Neupane & Mrs. Parita Neupane
35. Mr. Yagya Acharya & Mrs. Sarala Acharya
36. Mr. Shiva Prakash Mishra & Mrs. Sunita Mishra
37. Mr. Manoj Pradhan & Dr. Sushma Pradhan
38. Mr. Madan Rajbhandari & Dr. Dharma Rajbhandari
39. Mr. Udhav Karki & Mrs. Pabita Karki
40. Mr. Madhukar Devkota & Mrs. Rachna Devkota
41. Mr. Shyam Aryan & Mrs. Geeta Aryan
42. Mr. Mohan Adhikari & Mrs. Amrita Adhikari
43. Mr. Krishna Sedai & Mrs. Laxmi Sedai
44. Dr. Harihar Bhattarai & Mrs. Sunita Bhattarai
45. Dr. Bal Krishna Sharma & Mrs. Radha Sharma
46. Mr. Yam Kumar Shrestha & Mrs. Roshani Shrestha
47. Mr. Hare Ram Sharma & Mrs. Sushmita Sharma
48. Mr. Suresh Sapkota & Mrs. Mira Sapkota
49. Mr. Ananda Ghimire
50. Mr. Ashok Kanna & Mrs. Shova Kanna
51. Mr. Binod Dhakal & Mrs. Nisha Dhakal
52. Mr. Arun Dhital & Mrs. Pratima Dhital
53. Mr. Ashish Bhatta & Mrs. Sashi Bhatta
54. Mr. Shailendra Devkota & Mrs. Sapana Devkota
55. Dr. Rajesh Subedi & Dr. Nandita Subedi
56. Mr. Uttam Sedai
57. Mr. Basanta Khadka & Mrs. Santwana Khadka
58. Mr. Kisan Upadhyaya & Mrs. Pam Upadhyaya
59. Dr. Batu Sharma & Puja Sharma
60. Mr. Binaya Manandhar & Mrs. Pinku Manandhar
61. Mr. Bala Krishna Lamdari & Mrs. Buddhi Kumari Lamdari
## NCNC Life Members

<table>
<thead>
<tr>
<th>No.</th>
<th>Name</th>
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<tr>
<td>62</td>
<td>Dr. Shreekant Adhikari &amp; Mrs. Shanti Adhikari</td>
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<td>63</td>
<td>Mr. Kumud Devkota &amp; Mrs. Januka Devkota</td>
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<td>64</td>
<td>Mr. Thakur Pant &amp; Mrs. Muna Pant</td>
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<td>Mr. Madhav Bhattarai &amp; Mrs. Mira Bhattarai</td>
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<td>66</td>
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<td>Dr. Moha Bhatta &amp; Mrs. Shova Bhatta</td>
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<td>73</td>
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<td>74</td>
<td>Miss Deepa Dawadi</td>
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<td>Mr. Bharat Bhattarai &amp; Mrs. Anju Bhattarai</td>
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<td>83</td>
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<td>Mr. Ram Poudel &amp; Mrs. Anita Poudel</td>
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<td>Mr. Khadananda Regmi &amp; Mrs. Titu Regmi</td>
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<td>Mr. Padam Bhatta &amp; Mrs. Indira Neupane</td>
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<td>Mr. Dharma Pantha &amp; Mrs. Indira Pantha</td>
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<td>Mr. Jagadish Parajuli &amp; Mrs. Anita Parajuli</td>
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<td>Dr. Debendra Koirala &amp; Dr. Neetu Koirala</td>
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<td>102</td>
<td>Mr. Dipendra N. Lamichhane &amp; Dr. Archana Pande Lamichhane</td>
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<td>Mr. Adarsha Acharya &amp; Mrs. Bimala Acharya</td>
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<td>Mr. Lalitya Devkota &amp; Dr. Shradha Devkota</td>
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<td>108</td>
<td>Dr. Aaditya Devkota</td>
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<td>109</td>
<td>Mr. Mohan Chandra Baral &amp; Mrs. Daxinkali Baral</td>
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<td>Dr. Bhaskar Kunwar &amp; Mrs. Neelam Karki</td>
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<td>112</td>
<td>Mr. Hari P. Kharel &amp; Mrs. Sabita Gaire</td>
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<td>113</td>
<td>Mr. Bishnu P. Kharel &amp; Mrs. Bishnu Maya Bhusal</td>
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<td>114</td>
<td>Mr. Nirmal Maharjan &amp; Mrs. Sangita Maharjan</td>
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<td>Mr. Chet Bhattarai &amp; Mrs. Manju K. Bhattarai</td>
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<td>Mr. Raj Ghimire &amp; Mrs. Rashmi Ghimire</td>
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<td>Mr. Saroj Gautam &amp; Mrs. Mina Gautam</td>
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<td>Mr. Tauleshwar Prasad Chaudhary &amp; Mrs. Bindu Chaudhary</td>
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<td>Dr. Ghanashyam Shrestha &amp; Mrs. Shristi Rajbhandari</td>
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<td>120</td>
<td>Mr. Ram Krishna Wagle &amp; Mrs. Narottama Adhikari Wagle</td>
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<td>121</td>
<td>Mr. Lokendra Chand &amp; Mrs. Shush Chand</td>
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<tr>
<td>122</td>
<td>Mr. Aditya Upreteee &amp; Mrs. Tripti Dahal</td>
</tr>
</tbody>
</table>
NCNC Life Members

123. Mr. Arun Sapkota & Mrs. Gita Paudel Sapkota
124. Mr. Rewoti Raj Adhikari & Mrs. Sita Devi Baral Adhikari
125. Mr. Delande M. Hunt & Mrs. Soni Ale
126. Mr. Ganesh Raj Bista & Mrs. Raju Bhatta Bista
127. Dr. Chandra Giri & Mrs. Tejaswi Giri
128. Mr. Bhim P. Timalina & Mrs. Parbati Timalina Chaulagain
129. Dr. Unnati Ojha and Mrs. Biva Shrestha
130. Mr. Amar Ale and Mrs. Sunmaya Ale
131. Mr. Sanoj Shakya and Mrs. Ramita Shakya
132. Mr. Kumar Shrestha and Mrs. Sabu Shrestha

5-Year Members as of August 2017

1. Mr. Rim Khadka
2. Mr. Kiran Ulak
3. Mr. Pramod Ghimire & Mrs. Prabha Ghimire
4. Mr. Ghanendra Adhikari & Mrs. Rama Adhikari (2013)
6. Mr. Upendra Thapaliya & Mrs. Mona Lisa Thapaliya (2013)
7. Mr. Ganga Khatri & Mrs. Sabita Khatri (2013)
8. Mr. Rabindra Budhathoki & Mrs. Sumitra Budhathoki (2014)
9. Mr. Ekraj Luitel & Mrs. Shaili Parajuli Luitel (2014)
10. Mr. Santosh Nepal & Mrs. Sriju Gurung (2014)
11. Dr. Uddhab Bhandary & Mrs. Prakriti Bhandary (2014)
12. Mr. Nirmal Adhikary & Mrs. Pratima Subedi (2014)
14. Mr. Sharad Pyakuryal & Mrs. Kanti Adhikari (2014)
15. Mr. Ram Thapa & Mrs. Niruja Thapa (2014)
16. Mr. Anup KC & Mrs. Santoshi Khadka KC (2014)
17. Mr. Ramesh Basnyat & Mrs. Sheetal Basnyat (2014)
18. Mr. Uddhar Sharma & Mrs. Sunita Sharma (2015)
22. Mr. Manoj Karki & Mrs. Pragya Thapa (2015)
23. Mr. Ishwor Dhakal & Mrs. Gyanu Bhattarai (2015)
24. Mr. Phadindra Neupane & Mrs. Saraswati Adhikari (2015)
25. Mr. David N Kirkman & Mrs. Debra Skinner (2015)
29. Mr. Udaya Kumar Bista & Mrs. Indira Bista (2015)
31. Mr. Ananta Poudel & Mrs. Roshani Neupane Poudel (2015)
32. Mr. Udaya Kumar Bista & Mrs. Indira Bista (2015)
33. Mr. Biplav Acharya and Mrs. Sailaja Basnet Acharya (2017)

Several Annual Members (As of September 2017)

Annual membership runs from January to December with the cutoff date of December 31 every year. Please renew your membership accordingly.
# NCNC Financial Statement Ending July 31st 2017

<table>
<thead>
<tr>
<th>Date</th>
<th>Description</th>
<th>DR ($)</th>
<th>CR ($)</th>
<th>Balance in July 31st 2017 ($)</th>
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<td>4-Aug-16</td>
<td>Lazy Days 2016 / Town of Cary</td>
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<td>29-Aug</td>
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<td>25-Aug</td>
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<td>8-Sep-16</td>
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<td>6-Sep-16</td>
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<td>Dashain 2073 / Andy's Events - Stage Rent</td>
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<td>7-Dec</td>
<td>Run 4 Nepal 2017 / Town of Morrisville</td>
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<td>16-Dec</td>
<td>Tranfer to 1166 / Seed Money for Community Center</td>
<td>$ 5,000.00</td>
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<tr>
<td>30-Jan</td>
<td>Sangalo 2016 / Jose Rubio</td>
<td>$ 350.00</td>
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<td>28-Feb</td>
<td>Earthquake School Rebuild / Gorakha Foundation</td>
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<tr>
<td>6-Mar</td>
<td>Transfer from Earthquake account</td>
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<tr>
<td>9-Mar</td>
<td>Insurance Premium / Auto- Owners</td>
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<td>15-Mar</td>
<td>Town of Morrisville / Nepal Day venue reservation</td>
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<td>21-Mar</td>
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<td>All State Insurance / Donation</td>
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<td>22-Mar</td>
<td>Run 4 Nepal 2017 / Advertisement</td>
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<td>31-Mar-17</td>
<td>Holi 2017 / Grocery</td>
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<tr>
<td>4-Apr</td>
<td>Run 4 Nepal 2017 / Credit Card sale</td>
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<td>17-Apr</td>
<td>Nepal Day 2017 / Security ($175 X 4 officers)</td>
<td>$ 700.00</td>
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<td>17-Apr</td>
<td>Nepal Day 2017 / Andy's Tent - Stage Rent</td>
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<td>20-Apr</td>
<td>Holi 2017 / Town Of Cary - Penalty</td>
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<td>Run 4 Nepal / Credit Card sale</td>
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<td>Run 4 Nepal / Security Officer</td>
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<td>Run 4 Nepal / Security Officer</td>
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<tr>
<td>3-May</td>
<td>Nepal Day / Ice-Cream sale</td>
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<td>Volleyball 2016 / Overpaid - collected + $1.00</td>
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<td>3-May</td>
<td>Members fee / Biplov Acharye</td>
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<td>Run 4 Nepal 2017</td>
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<td>Run 4 Nepal 2017</td>
<td>$ 1,245.00</td>
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<td>3-May</td>
<td>Run 4 Nepal / Security Officer</td>
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<td>Transferred from Earthquake account</td>
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<tr>
<td>8-May-17</td>
<td>Run 4 Nepal / Grocery</td>
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<td>8-May-17</td>
<td>Nepal Day -New Year 2073 / Grocery</td>
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<td>9-May</td>
<td>Nepal Day 2017 / Grocery</td>
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<td>17-May</td>
<td>Run 4 Nepal / Young &amp; Associates</td>
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<td>22-May</td>
<td>Nepal Day 2017 / Grocery</td>
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<td>23-May</td>
<td>Earthquake School Rebuild / Gorakha Foundation</td>
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$ 28,348.71
$ 28,698.71
$ 24,698.71
$ 30,313.08
$ 28,600.27
$ 28,309.22
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<td>Mukti Band Ticket sale/ Need to refund</td>
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<td>28-Jun</td>
<td>Sangoal 2016 / Triangle India</td>
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<td>28-Jun</td>
<td>Run 4 Nepal 2017</td>
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<tr>
<td>28-Jun</td>
<td>Deposite refund / Town of Morrisville</td>
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<td>Life Member / Shiva &amp; Nirmala Bhattarai</td>
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<td>Sangoal 2016 / Rasha LLC</td>
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<td>28-Jun</td>
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<td>28-Jun</td>
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<td>20-Jul</td>
<td>NCNC Insurance / Refund</td>
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<td>NCNC Picnic / Grocery</td>
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<td>School Rent</td>
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<td>NCNC Picnic / Grocery</td>
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<td>School Rent / NCNC Picnic - Grocery</td>
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<td>Nepali Student Interaction</td>
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<td>2-Nov</td>
<td>Deusi BhaiLo 2016 / Mha Pooja</td>
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<td>14-Nov</td>
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<td>School Rent / Town of Cary</td>
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<td>School Supplies / Projector, Photocopy machine</td>
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<td>3-May</td>
<td>Essay Competition Prize</td>
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<td>School Rent</td>
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<td></td>
<td>Total</td>
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</table>
Mayor Mark L. Stohlman  
Town of Morrisville

Fall 2017

Dear Nepalese Community and friends of NCNC,

Congratulations on the 17th edition of SANGALO magazine. Over the years the readership has grown significantly as more and more join our community. SANGALO highlights the many accomplishments of the local Nepalese community each year. The community is very active with important events such as health information sessions and many educational and cultural events.

We were very happy to help the Nepalese community celebrate the inaugural Nepal Day in Morrisville on April 15th. It was an incredible day and made me so proud to lead such a wonderful community.

Morrisville Town Council is very proud to have such an involved and dedicated group of citizens that truly pays it forward each day. We thank you for all you do for the Morrisville-Cary area and are proud to have such a strong Nepalese group of citizens and business owners.

I would also like to wish everyone a Happy Dashain. May you have a joyous time as you celebrate Dashain and join your families for festive meals, kite flying, ping pong and many other blessings. From Ghatasthapana to Kojagrat Pumima, the Town of Morrisville wishes our Nepalese friends a very Happy Dashain.

Thank you for making North Carolina your home.

Best Regards,

Mayor Mark Stohlman  
Morrisville, North Carolina

mstohlman@townofmorrisville.org  
100 Town Hall Drive, Morrisville, NC 27560  
919-949-1403
My Dearest Nepalese friends,

Komal, Sonia, Rayan and I are so very grateful to be the beneficiaries, as is the State of North Carolina to of the great heart and leadership of our Nepalese community. We wish each of you a very happy Dashain and all the best in the New Year.

In addition, Mayor Stohlman and I were honored to host and celebrate our first Nepal Day in Morrisville last April. We look forward to celebrating another Nepal Day next year and once again, thank you for your service to the Morrisville community.

We also thank all of the Volunteers and community leaders, who came together to host another successful Earthquake Relief 5K. Let us devote our hearts and minds to rebuilding Nepal so that future generations can live in this beautiful and peaceful nation.

We will do this together and you have my full support. Nepal is on the rise again!

My door is always open for you at Town Hall and I look forward to seeing our Nepalese community continue to soar to great heights and remain first in flight.

Sincerely,

Steve Sandeep. Rao, JD
Mayor Pro Tem, Town of Morrisville
https://www.facebook.com/SteveRaoNC/

www.steverao.com
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Cary NC
919-539-9954
Rabindra.karki@era.com
## NCNC Past Executive Committees Since 2000

### Executive Committee: 2000- 2001
1. Ishwar Devkota (President)
2. Dr. Devendra M. Amatya (Vice President)
3. Annapurna Deo (Vice President)
4. Dr. Bir Thapa (Exe. Secretary)
5. Bibhor Rimal (Treasurer)
6. Pramod Mishra (BOD)
7. Shanti Rajlawat (BOD)
8. Madan Risal (BOD)
9. Janak Marhatta (BOD)

### Executive Committee: 2002- 2003
1. Annapurna Deo (President)
2. Madhav Dhakal (Vice president)
3. Dr. Dasharath Lohar (Exe. Secretary)
4. Kisan Upadhyaya (Treasurer)
5. Danile Goetz (BOD)
6. Shanti Rajlawat (BOD)
7. Shreekanta Gautam (BOD)
8. Dr. Padam Poudel (BOD)

### Executive Committee: 2004- 2005
1. Ishwar Devkota (President)
2. Nagendra Neupane (Vice president)
3. Madhukar Devkota (Vice President)
4. Dr. Roshan Shrestha (Exe. Secretary)
5. Madhav Dhakal (BoD)
6. Kisan Upadhyaya (Treasurer)
7. Bibhor Rimal (BOD)
8. Yagya Acharya (BOD)
9. Srijana Guilford (BOD)

### Executive Committee: 2006- 2007
1. Ishwar Devkota (President)
2. Nagendra Neupane (Vice President)
3. Dr. Sushama Pradhan (Vice President)
4. Madhukar Devkota (Exec. Secretary)
5. Lekh Nath Dulal (Treasurer)
6. ShantiRajlawat (BOD)
7. Basanta Khadka (BOD)
8. Kisan Upadhyaya (BOD)
9. Rabindra K.C. (Late) (BOD)

### Executive Committee: 2008- 2009
1. Nagendra Neupane (President)
2. Yagya Acharya (Vice President)
3. Pam Upadhyaya (Vice President)
4. Madhukar Devkota (Exec.Secretary)
5. Udhav Karki (Treasurer)
6. Shanti Rajlawat (BOD)
7. Radindra K.C.(Late) (BOD)
8. Shiva Prakash Mishra (BOD)
9. Bhimsen Basnet (BOD)

### Executive Committee: 2010- 2011
1. Arun Dhital (President)
2. Udhav Karki (Vice President)
3. Shreekanta Gautam (Vice President)
4. Shailendra Devkota (Exec. Secretary)
5. Uttam Sedai (Treasurer)
6. Dr. Rajesh Subedi (BOD)
7. Basanta Khadka (BOD)
8. Shashi Bhatta (BOD)
9. Prabha Marhatta (BOD)

### Executive Committee: 2012-2013
1. Shilendra Devkota (President)
2. Udhav Karki (Vice President)
3. Manoj Pradhan (Vice President)
4. Shishir Khanal (Exe. Secretary)
5. Bharat Shrestha (Treasurer)
6. Madhab Raj Bhattarai (BOD)
7. Deepa Dawadi (BOD)
8. Dr. Chiranjibi Bhattarai (BOD)
9. Rabindra Karki (BOD)

### Executive Committee: 2014-2015
1. Dr. Thakur Karkee (President)
2. Dr. Tika Adhikari (Vice President)
3. Rabindra Karki (Vice President)
4. Dr. Batu Sharma (Exe. Secretary)
5. Sujata Dhungel (Treasurer)
6. Deepa Dawadi (BOD)
7. Dr. Shreekant Adhikari (BOD)
8. Dil Bhattarai (BOD)
9. Balkrishna Upadhya (BOD)
शुभकामनाः

विजया दशमी र दीपावली २०७४ को
उपल्लक्ष्यमा सम्पूर्ण नेपाली दाजुमाइ तथा
दिदीबिनीहरुमा हार्दिक मंगलमय
शुभकामना ल्याक गर्दछौं।

डा. चन्द्र, तेजश्वी तथा गिरी परिवार

विजया दशमी र दीपावली २०७४ को उपल्लक्ष्यमा सम्पूर्ण नेपाली
दाजुमाइ तथा दिदीबिनीहरुमा हार्दिक मंगलमय
शुभकामना ल्याक गर्दछौं।

डा. सुनमा, बनोज तथा प्रधान परिवार

विजया दशमी र दीपावली २०७४ को उपल्लक्ष्यमा सम्पूर्ण नेपाली
दाजुमाइ तथा दिदीबिनीहरुमा हार्दिक मंगलमय
शुभकामना ल्याक गर्दछौं।

मिमबेन, गिता तथा वर्नेल परिवार

विजया दशमी र दीपावली २०७४ को उपल्लक्ष्यमा सम्पूर्ण नेपाली
दाजुमाइ तथा दिदीबिनीहरुमा हार्दिक मंगलमय
शुभकामना ल्याक गर्दछौं।

उदभव, पवित्रा तथा उपमा काकी
Call it a myth to discredit a civilization

‘Repeat a lie a thousand times and it becomes a truth’. What if a lie is forced upon a civilization by a foreign ruler, and subsequently taught as the truth over many generations? We have Ramayana and Mahabharata known as myth! Most likely you yourself have referred to these texts as myth or have heard/read the same. In our daily life, we encounter well-meaning Hindus calling Hindu texts such as Ramayana and Mahabharata as myth. Due to long practice of calling Hindu texts as myth by textbooks, mainstream media, western academia and Christian missionaries, it is ingrained in even hardcore Hindus to call their own scriptures as myth without even realizing the meaning of it. In this short article, an attempt has been made to explain the meaning of myth, its use, and the consequences of calling Hindu texts as myth.

In Being Different, Rajiv Malhotra explained that myth refers usually to accounts that are imaginary, fantastical, fictional, superstitious, primitive or false. Myth is opposite of truth usually talking about magical gods, goddesses, spirits and demons. European scholars created myth as a normative category to describe narrative or claims of people and places that existed outside the perimeter of Christianity. Thus by western standard, the religious/spiritual narratives of non-Christian cultures are myths, whereas Christian narratives are truths. This practice was to enforce the dominant western view of Christianity as the only true religion, and the rest particularly of non-Abrahamic category (such as Hinduism, Buddhism, Sikhism, Jainism, and other natural religions) as false. The use of ‘myth’ as a label for non-Christian traditions was in line with a declaration in New Testament of Bible itself, which says, ‘We did not follow cleverly devised myths when we made known to you the power and coming of our Lord Jesus Christ, but we had been eye witness of His Majesty’ (2 Peter 1:16). Hindu texts such as Ramayana, Mahabharata, Puranas and the vast Vedic literature were labeled as myths by European colonizers of the Indian sub-continent. The practice that started with Christian missionaries in tandem with Indologists continues to this day, and has found its way to all forms of conversation and documentation including academic discourse. That Hindu texts are myths is thus ingrained into everyone’s mind including Hindus. Myth is a ‘stick’ that is used to beat Hindus by non-Hindus, and also handed over to Hindus to beat themselves with!

Consequences of calling Hindu texts as myth are multifold as summarized in Figure 1. The myth label classifies Hinduism as a false religion with false gods & goddesses, and therefore Hindus are condemned to hell as per Christian missionaries. Hindus’ only salvation is in converting to an Abrahamic religion. Furthermore, a feeling among Hindus that their religious tradition is false has produced generations of Hindus with inferiority complex, and it will continue to do so in future. Since Hindu texts are classified as myths, these are studied as such in academia by Indologists. As per Indologists, stories in Hindu scriptures are open to any interpretation since Hindu texts are fictitious anyway. Accordingly, there has been a great deal of sacrilegious publications by western Indologists on Hindu Gods/Goddesses and scriptures such as those by Wendy Doniger of University of Chicago. Such publications shame Hindus to disown their own culture, and open them for abuse and attack by non-Hindus. Furthermore, ancient Hindu epics are exaggerated/down-played often in derogatory terms for presentation as popular culture in comics, TV shows, movies, etc. Over time, such modified portrayals are considered as mainstream damaging the ethos of Hinduism permanently. Some European municipalities and countries still do not recognize Hinduism as a religion (since it is derived from myths), and therefore Hindus are denied benefits accorded to adherents of other faiths. Hindus face great difficulty in getting permits to build temples and prayer facilities in these countries. Since myth is distinct and mutually exclusive to history, Hindus are also disparaged as not having a history.
There are many monuments and archaeological sites scattered all over Indian sub-continent and beyond (such as Saraswati-Sindhur civilization) providing tell-tale signs of present day Hindu practices. However, such sites are not studied by academics in the light of ancient Hindu texts mainly because such texts are considered as myth in academia. Such ancient sites do not have any other narrative/literature left behind other than Hindu, and in the absence of linking physical evidence with Hindu literature the progress on studying these sites has been hampered. The refusal of studying both together in the light of local tradition has created popular uprising and political issues in Indian sub-continent at several times. The denial of existence of Rama Temple and birth place of Lord Rama in Ayodhya of Northern India as per Ramayana and local tradition is one such issue. Surprisingly, archaeological studies have confirmed presence of a Hindu temple at the site, which Hindus claim marks the birth place of Lord Rama. In 2007, Government of India led by Indian National Congress party filed an affidavit in Supreme Court of India that Rama did not exist since Ramayana is a myth. The affidavit was filed in response to opposition by Hindus to dredging of remnant land bridge between India and Sri Lanka revered by Hindus as Rama’s Bridge (Rama Setu). The affidavit was later withdrawn only under pressure of popular Hindu uprising. There is widespread practice of appropriating Hindu practices such as Yoga, Meditation and neuroscience in the west as their own denying Hindu roots in a process known as ‘digestion’ (a term coined by Rajiv Malhotra in this regard). Classification of Hindu literature as myth helps western scholars to de-link these proven practices from Hinduism paving the way for complete digestion.

A question that you may ask is then what to call Hindu texts if not myth? Can we call them history? History is a western term, which means ‘chronological record of significant events often including an explanation of their causes’ as per Merriam Webster dictionary. History considers only linear time scale and usually involves discrete replacement of one paradigm with another such as replacement of Pagan tradition with Christianity. Hindu texts do not fit these criteria since Hindu tradition considers time as cyclical and paradigms as continuum. Hindu tradition has developed and continues to develop organically with numerous paradigms flourishing in parallel. Therefore, it is not right to call Hindu literature such as Ramayana and Mahabharata as history. Hindu tradition calls these literatures as Itihaasa. Itihaasa literally means thus happened. Itihaasa contains past narrative and a lesson for the present. It emphasizes truth and wisdom more than recording chronology of an event. Hindu narrative is ancient, way longer than any other tradition in the world. Similar events may have occurred several times during this time scale. For example, Sant Tulasi Das writes in RAMACHARITMANAS that there are so many ways Rama descended on earth and Ramayana is humanely impossible to narrate fully. Hindu epics describe events only in terms of events occurring in one era (Yuga) or the other instead of dates. Actual dates matter less when vast time scale is involved. Furthermore, truth can be independent of History. It is said that History is written by the victor, thus making historical accounts prone to bias and falsification. There is no use calling Hindu traditions as history. Therefore, let’s call Hindu texts such as Ramayana, Mahabharata and Puranas, etc. as Itihaasa. Itihaasa signifies the untainted truth in a form that can be understood by masses as traditional stories. We should all, particularly Hindus, correct the long held practice of calling Hindu traditions as myth. Let’s not discredit a vibrant yet an ancient tradition by falsely labeling it as myth.

Figure 1. Consequences of Hindu texts being referred to as myth
National Flags: Do’s and Don’ts The Red, White and Blue
The “Old Glory” र हाम्रो चन्द्र सूर्य

- Shandip KC

A national flag is pride of any nation. It is not just a piece of fabric – it’s a symbol and usually represents the history, culture, geography, ideas, among others, of a nation – and hence there are “do’s and don’ts” associated with it. The intent of this article is to familiarize ourselves with some of the basic flag “etiquettes” so that when we use/display national flags (either U.S. or Nepali flag) in the future, we unintentionally do not disrespect them. But before we delve into the flag etiquette, let’s briefly look at the history of two flags that matter us most.

The US Flag – The “Old Glory”
The US Flag was first adopted in June 14, 1777. This flag had 13 stripes and 13 stars representing the thirteen colonies at that time. The thirteen colonies were Delaware, Pennsylvania, New Jersey, Georgia, Connecticut, Massachusetts, Maryland, South Carolina, New Hampshire, Virginia, New York, North Carolina and Rhode Island. Over the years, the US Flag has gone numerous iterations and the current design, which was adopted in July 4, 1960, is 13 horizontal stripes alternating red and white; in the canton, 50 white stars of alternating numbers of six and five per horizontal row on a blue field. The 50 stars represent 50 US States. On August 3, 1949, President Henry S. Truman officially declared June 14 as Flag Day.

Flag of Nepal - र हाम्रो चन्द्र सूर्य
The Nepali Flag was adopted on December 16, 1962. It is the only national flag that is non-rectangular. The flag is crimson red in color with blue borders and white emblems – crescent moon and sun. It is a combination of two single pennants – the crescent moon is on the upper pennant and sun is on the lower.

As the national flag, it is the symbol of the nation. It’s use and display is regulated to ensure proper display and handling.

The U.S. Flag Code provides guidelines related to the use and display of the U. S. Flag. Few pertinent guidelines have been extracted from the U. S. Flag Code as below because of the scope of this article.

Respect for Flag:
- No disrespect should be shown to the flag of the United States of America; the flag should not be dipped to any person or thing. Regimental colors, state flags, and organization or institutional flags are to be dipped as a mark of honor.
- The flag should never be displayed with union down, except as a signal of dire distress in instances of extreme danger to life or property.
- The flag should never touch anything beneath it, such as the ground, the floor, water, or merchandise.
The flag should never be carried flat or horizontally, but always aloft and free.

The flag should never be used as wearing apparel, bedding, or drapery. It should never be festooned, drawn back, nor up, in folds, but always allowed to fall free. Bunting of blue, white, and red, always arranged with the blue above, the white in the middle, and the red below, should be used for covering a speaker’s desk, draping in front of the platform, and for a decoration in general.

The flag should never be fastened, displayed, used, or stored in such a manner as to permit it to be easily torn, soiled, or damaged in any way.

The flag should never be used as a covering for a ceiling.

The flag should never have placed upon it, nor on any part of it, nor attached to it any mark, insignia, letter, word, figure, design, picture, or drawing of any nature.

The flag should never be used as a receptacle for receiving, holding, carrying, or delivering anything.

The flag should never be used for advertising purposes in any manner whatsoever. It should not be embroidered on such articles as cushions or handkerchiefs and the like, printed or otherwise impressed on paper napkins or boxes or anything that is designed for temporary use and discard. Advertising signs should not be fastened to a staff or halyard from which the flag is flown.

No part of the flag should ever be used as a costume or athletic uniform. However, a flag patch may be affixed to the uniform of military personnel, firemen, policemen, and members of patriotic organizations. The flag represents a living country and is itself considered a living thing. Therefore, the lapel flag pin being a replica, should be worn on the left lapel near the heart.

The flag, when it is in such condition that it is no longer a fitting emblem for display, should be destroyed in a dignified way, preferably by burning.

**Title 36 United States Code, Section 301 National Anthem states;**
During the playing of National Anthem, when the flag is displayed:

- All present except those in uniform should stand at attention facing the flag with the right hand over the heart;

- Men not in uniform should remove their headdress with their right hand and hold the headdress at the left shoulder, the hand being over the heart; and

- Individuals in uniform should give the military salute at the first note of the anthem and maintain that position until the last note.

When the flag is not displayed –

- All present should face toward the music and act in the same manner they would if the flag were displayed.

**Display of the Flag 24 hours a Day**
There is no absolute prohibition in federal law on flying the flag twenty-four hours a day. The Flag Code states: It is the universal custom to display the flag only from sunrise to sunset on buildings and on stationary flagstaffs in the open. However, when a patriotic effect is desired, the flag may be displayed 24 hours a day if properly illuminated during hours of darkness.

There are eight sites in the United States where the flag is flown day and night under specific legal authority: Fort McHenry National Monument, Baltimore, Maryland; Flag House Square, Baltimore, Maryland; the United States Marine Corps Iwo Jima Memorial, Arlington, Virginia; Lexington, Massachusetts; the White House; the Washington Monument; United States Ports of Entry.
Destruction of Worn Flags
The Flag Code states: The flag, when it is in such condition that it is no longer a fitting emblem for display, should be destroyed in a dignified way, preferably by burning.

Display of United States Flag with Flags of Other Nations or of States:
The Flag Code sets out rules for position and manner of display of the flag in 4 U.S.C. § 7. Subsection 7(c) states: (c) No other flag or pennant should be placed above or, if on the same level, to the right of the flag of the United States of America, except during church services conducted by naval chaplains at sea, when the church pennant may be flown above the flag during church services for the personnel of the Navy.

No person shall display the flag of the United Nations or any other national or international flag equal, above, or in a position of superior prominence or honor to or in place of the flag of the United States or any Territory or possession thereof: Provided, That nothing in this section shall make unlawful the continuance of the practice heretofore followed of displaying the flag of the United Nations in a position of superior prominence or honor, and other national flags in positions of equal prominence or honor, with that of the flag of the United States at the headquarters of the United Nations. Subsection 7(g) states: (g) When flags of two or more nations are displayed, they are to be flown from separate staffs of the same height. The flags should be of approximately equal size. International usage forbids the display of the flag of one nation above that of another nation in time of peace.
Nepal a dream and a reality

- Albert Bastakoti

A warm blast of air hits my face
as I take my first step of the plane
Overwhelming amount of green
I had imagined but that soon turned into pollution
Wanted to escape the filth,
leave the crowd, and enter the peace
and see the beauty that truly is Nepal
The old and the new architecture,
the luscious green jungles and the sweet tunes of
its wildlife,
I wanted to see Nepal as buddha saw it
I could only be dreaming of being in such beauty

My Trip to Nepal

- Suvom Dhungel

On my first trip to Nepal
me and my family went on cable cars,
they happened to run on bars
that went up really far

There were toads on the roads
Surprised to see, how did cows get on the roads?
There was a bus that made dust outside,
it was not on the house side
There was a mouse, in my house!
In Pokahara, we went on a boat,
and went to a temple with many goats

After a month, I left Nepal there
but I still love Nepal from here
I’m telling you Nepal,
We’ll come soon to see you there.
My Motherland Nepal

My motherland Nepal is a small country but has a big heart
She may not be as developed now but as years pass she will rise
the harder we work the quicker she will grow
I am sure she will have more to say and do as year pass by.

If we work hand in hand the job will be done
We can do it, we can make Nepal the brightest shining star of the east
We can do it, yes, we can do it, if we work hand in hand
I am sure she will have more to say and do as years pass by.

Oh, mother Nepal how beautiful garden you have
With four casts and thirty-six sub-castes, woven in a garland
With three ecological zones, Himal, Padh, and Terai
I am sure she will have more to say and do as years pass by.

Oh, mother you have a flag unlike anyone in the world
With the colors red and blue; with a very huge geometric value
Oh, mother onto you was born Buddha a symbol of peace
I am sure she will have more to say and do as years pass by.

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We wish you all
Happy Vijaya Dashami
and Dipawali 2017.
May this Festival Bring Peace, Prosperity, Happiness,
Success and All Good things to you and your family
Sanjib, Susmita, Saman & Sajal Baral, Fuquay Varina, NC

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Pradip, Sudha & Prashanta Karki
Why are we going to Nepali School?

- Nirbodh Timalsina

I am proud to be a Nepalese. You might be proud to be a Nepalese too. We know lots of Nepali families are living in the USA especially in North Carolina. I have been in North Carolina (USA) the last 3 years. But I started to go to Nepali school from this year. Nepal Center of North Carolina (NCNC) is our common Nepalese organization of North Carolina who has been operating Nepali School. Every Saturday we go to learn something about our language and culture. We are from Nepal but living in the USA so we can’t forget our language and culture. We have lots of festivals in our culture and religion. We are celebrating all of these festivals however we can. We celebrate some of these important festivals like (SARASWOTI POOJA, BHANU JAYANTI, BUDDHA PURNIMA etc.) in Nepali school with our parents, friends and teachers together. Also, we can get an opportunity to show our performance and participate in the contest like (Poem, Dancing, Singing, Art, Essay writing etc.)

When I went to Nepali school I met lots of Nepali friends and teachers. Before, that I didn’t know how to read and write Nepali words but when I started to go there I am able to read and write simple Nepali letters and language. I want to give all the credits to my teachers of Nepali school who are teaching me Nepali language and words also I would like to give credit to Nepal Center of North Carolina (NCNC) who are operating Nepali school for all of us. When we go back to our country we should talk in Nepali with our families, friends and relatives. They can ask something about our country, place, school, friends and experience and we need to share our good and bad feelings and experiences with them. "If we don’t go to Nepali school, one day we will not only forget our culture and language but also we will forget who we are". So, we have to go to Nepali school to learn Nepali, read Nepali, write Nepali, speak Nepali and be a Nepali forever.
From Kathmandu to Carolina

You don’t often find such quiet in the world as there was in this home.
— 'Pär Lagerkvist, Guest of Reality

I was born in Kathmandu, Nepal and had the enormous privilege of growing up under the guardianship of my loving grandparents. In Nepal, my childhood was imbued with love, and life, on the surface, appeared quite blissful. After all, I was surrounded by people who loved me unconditionally, and I eagerly adored them with childish abandon in return. However, a peculiar emotional vacancy— a void of sorts— festered. Even at merely four years old, I was acutely aware that a crucial component of my small world was missing. With my mother, father, and older sister literally half a world away in America, I was left with nothing but time and unanswered questions.

Children are creatures of habitual curiosity, and I was no exception. I would incessantly interrogate my grandparents about my family's departure. Their response was always the same simple answer— "A big plane took them away to America!". Out of this explanation developed a childhood game. Anytime I heard the unmistakable sound of a plane whooshing overhead, I would drop everything and pitifully ascend the rooftop of my city home, and frantically wave at the sky in a humorously flawed attempt to catch my family's attention, motivated by the belief that they were waiting for me on that particular plane. As an adult, I am able to retrospectively think back to this naïve childhood habit and have a good laugh, but at the time it was a very serious undertaking of mine.

Eventually a plane came for me, reuniting my family at last.

For the past seventeen years, Tobacco Road (i.e., North Carolina) has been my home — a home that has witnessed my family’s multitude of both mishaps and milestones.

This little sliver of the world that I so appreciatively get to call home has witnessed the precious birth of my younger brother; it has witnessed my mom fulfill her dreams of successfully obtaining a doctoral degree after years of diligent sacrifice; it has witnessed my parents rightfully become seasoned homeowners and fully-fledged suburbanites after spending half a decade in student housing; it has witnessed both my older sister and I evolve from placing our faith in far-fetched fairytales to anchoring our faith in an omniscient God; it has witnessed my transition from a timorous five year-old who could barely speak a scintilla of English to poised commencement speaker for my graduating class at UNC Chapel Hill; it has witnessed first jobs, first homes, first cars, and first accidents— the list goes on and on.

But most importantly, it has witnessed the advent of a new generation of youth who have inherited a platform to propel the floundering world forward. When I look at my generation of Nepalese-Americans, I do admittedly see imperfections and short-comings. But I also see outstanding accomplishments. I see overwhelming potential.
see enormous hope. I see tremendous kindness, and I see an enduring, effervescent love that continually shines through all things. Most of all, I see an indomitable will to not only uplift ourselves towards success but to lift others up alongside us.

Right now, in this formidable time of cynicism, cruelty, and outright apathy, that is a monumental thing.

It has been many years since I’ve engaged in my childhood pastime of longingly watching airplanes glide across the skyline until they dissolve into hazy little specks on the Kathmandu horizon. However, every now and again when I hear a plane whooshing overhead, I’ll hear the faint echo of my grandmother’s voice playfully teasing “A plane is here! A plane is here! Go catch it.” Instinctively, I’ll look up and smile with memories of my idyllic childhood in Nepal, my imperfect yet invaluable stumble through adolescence in America, and my present journey through adulthood all simultaneously wrapped up into an unanticipated albeit tremendously welcomed moment of ephemeral peace.
Our Beautiful Nepal

Nepal,
A beautiful place,
And beautiful sights to see,
For you and me!
Two triangle flag,
Only in the world.
Where is it, Nepal.
We won’t brag!
Mountains, rivers, forests,
We have everything!
So many tourists,
That we can see.
Nepal,
A beautiful place,
And beautiful sites to see!
For you and me!

Nepal is a small but is a beautiful country
Nepal where my grandparents live
Nepal where my mother and father was born
Nepal where many more our relatives live

I heard,
There are many beautiful mountains that I would like to see
There are many beautiful rivers that I would like to feel
There are many beautiful temples that I would like to visit
There are many colorful flowers that I would like to touch

I know,
Nepal is my grandparent’s country so I love Nepal
Nepal is my parent’s country so I love Nepal
Our many relatives lives there so I love Nepal
Nepal is beautiful country so my sister and I love Nepal
Bhanu Jayanti and Literary Activity in North Carolina

One of the biggest assets of Nepal is the diversity of its geography and population. According to the 2011 census, 123 different languages are spoken in Nepal. The Nepali language has become a unifying force of many diverse ethnic groups in Nepal and hence can be called “a unity in diversity”. The man behind this rise and spread of Nepali language is Adikabi Bhanu Bhakta Acharya. His writing of Ramayan in vernacular Nepali language not only brought sacred text to common people but also pioneered the trend of mass writing in Nepali language. The popularity of Bhanu Bhakta’s Ramayan can be attributed as the start of the spread of the Nepali language from one community to diverse communities all over Nepal and in the process becoming a *Lingua Franca* and national language. As writer Shrawan Mukarung remembers, his mother and grandmother could not speak Nepali well, but could recite Bhanu’s *Ramayan* by heart. Since 2012, the North Carolina Nepali Literary Society (NCNLS) has been celebrating Bhanu Jayanti every year and recently started collaborating with the Nepal Center of North Carolina (NCNC) to celebrate it in bigger scale; and Nepali school to promote the creative writing skills of children by organizing a poetry competition.

NCNLS has taken Bhanu Jayanti as its fiscal year and Bhanu as a symbol of all the people who contributes to improvements of Nepali language – Writers, teachers and journalists. So Bhanu Jayanti has been a day to recognize their contributions and respect and pay homage to those who were lost in yearly passages of time during that year. We recently celebrated the 104th Birthday of Bhanu at Nepali school on Saturday July 15th, 2017 and last year it was observed on July 9th, 2016 at Cameron Village Library in Raleigh, NC.

**International Nepali Literary Society**
The International Nepali Literary Society – North Carolina Chapter was established in 2002 under the presidency of Nagendra Neupane. It was a visionary step considering there were only handful of Nepali residents in the Triangle at that time. Who could have thought that North Carolina would become home of many well-known literary figures?

In 2012, INLS-NC was revamped and a new executive committee was constructed under the presidency of Manoj Pradhan. The new committee decided to rename the organization as North Carolina Nepali Literary Society (NCNLS). It also decided to start a monthly literary gathering. We had our first *Kothe Kabita Gosthi* on June 10th, 2012. And we started our first “Poet of the Month” on July 27th, 2012 by honoring poet Siddhi Charan Shrestha. And this monthly literary has been continuing almost uninterrupted.

Below are a few of the flagship programs conducted by NCNLS during a monthly, trimonthly, and yearly basis.

1) **Kothe Kabita Gosthi**
One of the main aims of the NCNLS is to motivate people to express their thoughts through writing. Our focus has been on poems, as implied by the name. Every month during the gathering we recite and discuss poems.
2) Poet of the Month
This is one of the main program of the literary society. Every month, we talk about the life and contribution of one prominent Nepali author. If available, we try to bring kin of the poet to the meeting or over the phone to participate in the discussion. Many times, the writer himself has joined us in the discussion. For example, in 2017 Satya Mohan Joshi and Chitta Ranjan Nepali joined us over the phone.

3) Book Club
Book Club is conducted every 3 months. It was started in 2014. After selecting books from a list of highly acclaimed current and past literary works, we order books from Nepal for all the members to have a personal copy to read and discuss. Many times writers join us in Book Club discussions personally or over the phone. Just recently the poet Manu Manjil joined us in May, 2017 and Yub Raj Nayaghare in March, 2017 over the phone. In September, we will be doing the book club discussion on Chir Haran, Padma Shree winning book of author Neelam Karki in author’s own residence.

4) Writer’s Corner
Every year, we try to bring one or two prominent authors to North Carolina. Over the years, we had Rajeshwor Devkota, Dhruva Chandra Gautam, Mod Nath Prashit, Purushottam Shumsher, Krishna Dharabasi, Dinesh Adhikari, L B Chhetri, and Tulsi Diwas attend our program.

5) Publications
Many of our members are well-published authors and well-recognized with several publications to their credit. As an institution, our aim is to promote writing and spread writing. We have published two books so far, and the aim of the organization is to publish a book every other year.

One of the primary objective of NCNLS is to make contributions of Nepali authors available on the internet. Lack of resources on the Nepali authors was one of the greatest hurdles for the Poet of the Month Program, as there were not many materials available online for most of our poets, for many none at all.

Subsequently, we started our own website and started posting our poet of the month presentations online. One of our future endeavors will be starting creating a Wiki page of our authors who do not already have one; and publishing a digital magazine.

Challenges
The rapid growth of the Nepali population in North Carolina has brought both blessings and challenges. A major blessing is that a lot of new comer Nepali in the area are with interests in literature and language -who could contribute meaningfully to the field. The challenge is how to integrate all the literary enthusiasts in our monthly program - which is limited to a size that a modest family house can host. As a small organization, financial constraint is one of the major limiting factors. For example, we currently cannot afford to conduct the program by renting facilities. Despite of our desire to integrate all literary-inclined people in our monthly program, we have not been able to and subsequently are missing out on a great deal of intellectual participants.
One approach is to start another parallel *Kotha kabita* group. This looks immediately viable. We would like to see more of the literary circles starting a program like ours in North Carolina and beyond. We are ready to help them establish themselves, share our resources, and collaborate with them.

**At the End**

It would be nice to have all 123 diverse languages of Nepal preserved and spoken for eternity. The Nepali language, as a unifying national language, can help in this endeavor. For example, it can keep those languages alive by enriching itself with words from each and every of those 123 languages spoken in Nepal.

Here in the USA, so by keeping Nepali language alive we are trying to keep the entirety of Nepal alive within us, our children, and future generations to come.

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**We wish you all**

**Happy Vijaya Dashami and Dipawali 2017.**

May this Festival Bring Peace, Prosperity, Happiness, Success and All Good things to you and your family

*Dr. Batu, Puja, Ayushma & Arnav Sharma*

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**We wish you all**

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*Arun, Pratima & Dhital Family*

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*Dr. Narayan, Nirmala & Shakuntala Rajbhandari.*

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*Madhav, Sushama & Dhakal Family*
Interesting Facts about North Carolina
-By SANGALO Editorial Team

North Carolina was the 12th state in the United States of America; it became a state on November 21, 1789.

State Flag: North Carolina’s official flag was adopted in 1885. This red, white, and blue flag has a white star, the letters N C around the star (standing for North Carolina), and two yellow scrolls, above and below, bearing dates. The upper date, May 20th, 1775, commemorates the Mecklenburg Declaration of Independence (named for Mecklenburg County, where North Carolina citizens met to declare their freedom from Great Britain, although the original document was destroyed and some people have questioned its existence). The lower date, April 12th, 1776, commemorates the adoption of the Halifax Resolves (This was the first official action by a colony calling for independence from Britain).

Origin of the Name ‘North Carolina’ - North Carolina was named to honor King Charles I (Carolus is Latin for Charles).

State Abbreviation - NC

State Nickname - Tar Heel State

State Motto - "Esse Quam Videri" (To Be Rather Than to Seem)

State Song - The Old North State

FIRST IN FREEDOM: North Carolina was the first state to declare independence from England with the Mecklenburg Declaration of 1775. Also, the first English settlement in the New World was in North Carolina (Roanoke Island) - The Lost Colony that no one knows what happened to. Walter Raleigh founded it. The colony mysteriously vanished with no trace except for the word "Croatoan" scrawled on a nearby tree.

FIRST IN FLIGHT: The first powered flight by the Wright brothers happened at Kitty Hawk, North Carolina.

State Capital - Raleigh

Largest City - Charlotte

Area - 53,821 square miles [North Carolina is the 28th biggest state in the USA; just a little bit smaller than Nepal ( 56, 827 square miles)]. From Manteo in the east to Murphy in the west, North Carolina is 560 miles long, making it the longest state east of the Mississippi. (Measured east-west.)

Population - 9,848,060 (As of census of 2013). North Carolina is the 10th most populous state in the USA.
Name for Residents - North Carolinians

Major Industries - Farming (Tobacco, poultry), textiles, furniture. Also, Pepsi Cola was invented in North Carolina 120 years ago in 1898.

Highest Point - Mt. Mitchell - 6,684 feet (2,037 m) above sea level. Mount Mitchell, in the Blue Ridge Mountains, is the highest peak east of the Mississippi river.

Number of Counties - 100

Bordering States - Georgia, South Carolina, Tennessee, Virginia.

Major Rivers - Neuse River, Roanoke River, Yadkin River

Major Lakes - Lake Mattamuskeet, Lake Phelps, Lake Waccamaw

Biltmore House: The largest, privately owned house in America is Asheville's Biltmore House

Presidential Birthplaces:

Andrew Jackson was born in Western District of North Carolina on March 15, 1767. He was the 7th US President, serving from 1829 to 1837.

James Knox Polk was born in Mecklenburg County on November 2, 1795. He was the 11th US President, serving from 1845 to 1849.

Andrew Johnson was born in Raleigh on December 29, 1808. He was the 17th US President, serving from 1865 to 1869).

Other State Facts:
- State Bird: Cardinal (1943)
- State Fish: Channel Bass (1971)
- State Reptile: Eastern Box Turtle (1979)
- State Mammal: Gray Squirrel (1969)
- State Insect: Honeybee (1973)
- State Song "The Old North State" (1927)
- State Flower: Dogwood (1941)
- State Tree: Pine (1963)
- State Vegetable: Sweet Potato (1995)
- State Beverage: Milk (1987)
- State Rock: Granite (1979)
- State Stone: Emerald (1973)
- State Shell: Scotch Bonnet (1965)
- State Historic Boat: Shad Boat (1987)

Some important dates in the history of North Carolina:
- 1492-1692. Diseases carried by the foreigners brought about the demise of about 95 percent of the Cherokee Nation during the first 200 years of European presence.
- 1629. King Charles I. grants territory, located between 31° and 36° N latitude, to Sir Robert Heath, who names it "Carolina" after the king.
- 1705. First school opened, in Pasquotank County. Bath is first town incorporated.
- 1710. Colony of Swiss and German Protestants founded New Bern.
- 1711-1713. Indians massacre settlers in Tuscarora War.
- 1713. Tuscarora Indians migrate into New York.
- 1712. Carolina divided into two provinces.
- 1729. Seven lords proprietors sell lands to George II.
- 1771. Farmers oppose British rule; are defeated in battle of Alamance Creek.
- 1774. Provincial congress organized at New Bern to plan resistance against royal rule.
- 1775. Citizens of Mecklenburg County may have issued first declaration of independence.
- 1776. Militia defeat Loyalist troops at Moore's Creek Bridge near Wilmington Feb. 27th.
  - First state constitution adopted May 20th. (Population: 300,000; 3rd largest in the Union)
• 1780. General Charles Cornwallis occupies Charlotte.
  o Frontiersmen attack Tory forces at King's Mountain Oct. 7th.
• 1781. Cornwallis forced to retreat at Battle of Guilford Courthouse.
• 1784. State of Franklin organized; collapses in 1788.
• 1789. North Carolina is 12th state to ratify United States Constitution, Nov. 21th.
• 1790. North Carolina cedes western lands to United States.
• 1792. Permanent capital site surveyed; named Raleigh.
• 1813. First Cotton Mill founded near Lincolnton.
• 1829. Andrew Jackson becomes seventh president of US.
• 1838. Most of the Cherokee tribe is forcibly moved to Oklahoma (Trail of Tears).
• 1840. Present State Capitol completed.
• 1845. James K. Polk, born 1795 in Mecklenburg County, becomes 11th US president.
• 1865. Andrew Johnson, born 1808 in Raleigh, becomes 17th US president.
  o Wilmington is one of last Confederate ports captured
  o Legislature ratifies the 13th Amendment to the US constitution, ending slavery, Dec 4.
• 1901. Governor Aycock vigorous developments natural resources and better schools.
• 1903. Wright brothers make flight near Kitty Hawk.
• 1944. Fontana Dam completed (480 feet tall).
• 1953. Nuclear reactor dedicated at North Carolina State University.
• 1957. Research Triangle Park created by area Universities.
• 1963. State House completed; houses state legislature.
• 1965. First state-supported school for the performing arts opens in Winston-Salem.
• 1966. Cape Lookout National Seashore established.
• 1976. Section of New River designated a "scenic river" to prevent construction of a dam.
• 1988. Drought disaster declared during worst drought and heat wave since the 1930s
Nepal
- Hisi Ulak
The sinking moon and the rising sun
Hang on the crimson and blue bordered flag
The bold colors showing the bravery, and the fear
in none
While they face battles; victory never lags
The character of this country is fierce and strong,
It will not fall down even if the ground trembles
and shakes
On the streets are people where spirit remains
lifelong,
Some of them rebuilding remains from the
earthquakes
This country has reached great heights,
Just like its snow covered mountains protecting it
all,
It is a country that works and fights through day
and night,
The one and only, Nepal.

America to Nepal
- Suhani Dhungel
I am an American child born to Nepali parents
Wishing that I didn’t live so far from my grandparents
The massive earthquake had come
And destroyed multiple homes
Changed the view of Nepal a little
Hurting people’s heart that are brittle
Although they were torn apart
They had a fresh new start
With kids running through the wild street
Looking outside at a store filled with yummy treats
The sunrise brings my grandpa joy
As he walks he sees a schoolboy
Dogs roaming everywhere
With dust in the air
Although Nepal has it hard
Not everything is dark
America has met Nepal and it will never change
We love to see your mountain range
It has beautiful views of mother earth
Nepal is small but has so much worth
History of Immigration in the United States

One general theme in physics is that small things can have a large impact. For instance, the splitting of an atom can release massive amounts of energy that can be used to destroy cities or provide electricity. My small thing that had a huge impact on my life was a plane ticket from Kathmandu to Raleigh-Durham airport (RDU). With this ticket, I immigrated to America in November 2008 and became a part of a rich history of American immigrants. Although my family and I were met with kindness, other immigrants have encountered suspicion and hostility. In an era that is dominated by anti-immigrant attitudes, the contribution of immigrants throughout American history must not be forgotten.

After being granted a charter by Queen Elizabeth I, the first immigrants arrived from Britain and established the Roanoke Colony in 1585. These immigrants were primarily motivated by the Spaniards, who became wealthy after plundering the Inca and Aztec empires. Although these immigrants disappeared and the colony was abandoned, the colony became the foundation that other colonies would replicate. In the 17th and 18th century, thousands of European immigrants settled in different parts of America. For instance, the Dutch settled in New York, the Spaniards in Florida, the French in Louisiana, and the British in Virginia. Driven by a desire for wealth and religious freedom, these immigrants established cities on the East Coast form New York, Boston, and Philadelphia, and the Gulf of Mexico. These immigrants built America’s first government institutions, universities, and industries. Descendants of these immigrants would revolt and establish a country that would carry out the ideas of the enlightened philosophers.

Immigrants made an impact in America as the industrial revolution progressed. German immigrants bought farms in the Midwest and constructed cities, such as Chicago and St. Louis. Chinese immigrants arrived in California and worked on the construction of the transcontinental railroad. Andrew Carnegie, a Scottish immigrant, invested in steel refineries and used the Bessemer process to mass produce steel. The same steel would be used by Italian and Irish immigrants to build the skyscrapers of Chicago and New York City.

Despite their contributions to America, immigrants often met with hostility and xenophobia. Groups, such as the American Party of 1855 and the second emergence of the Ku Klux Klan, thrived on anti-immigrant sentiments. This often resulted in laws that placed heavy restrictions on immigration. In 1939, the ship MS St. Louis carrying 900 Jewish immigrants, who were fleeing Nazi Germany, were forced to return to Europe due to immigration restrictions. Many of these immigrants would perish in the Holocaust. Although America has made significant progress in treating its immigrants, immigration is still an extremely controversial topic. As members of a Nepali immigrant community, we have the responsibilities of contributing to America and doing as much we can to empower and help other immigrants.
Run4Nepal 2017

On the 2nd Anniversary of Nepal Earthquake of 2015, Nepal Center of North Carolina (NCNC) organized 2nd annual 5K Run/Walk in Towhall Drive of Morrisville, NC on April 30th 2017. This event was organized to raise funds and support reconstruction of elementary schools in highly devastated earthquake regions of Nepal. Run4Nepal was well planned and hugely successful with approximately 250 Runners/Walkers, and raised about $8K. State senator Jay Chaudhari, Council Member Steve Rao, Liz Johnson and several other elected officials from the town were present during the run.

Facts from the Race Day:
Total Number of participants: 234
Competitive Runners: 75; Non-competitive Walkers: 159

NCNC highly appreciate for all the hard work put forth by the dedicated volunteers (listed below) led by Mr. Dipendra Lamichhane 'Dipu'.

Core Volunteers:

Other volunteers:
Thanks to all other youth and adult volunteers from NC Nepalese community who helped on the event day including DJ Gorkhali and DJ Pakku for sound systems help. NCNC also appreciate individuals from other local organizations: NRNA-NC, Hindu Swameeak Sangh, and JK Yog for their help and participation.

NCNC also deeply appreciates for the generosity shown by the local sponsors (shown below) to support this great cause. Please, do not forget to thank them.
Some of our local generous members and NCNC BODs contributed to hall rental, food and beverages for the event. No Run4Nepal and NCNC funds were used for this event.

Nepal Project update from Run4Nepal’s 2015 fund NCNC worked with the Educate the Children (ETC) International who agreed to use 100% of the fund raised through Run4Nepal in the school rebuilding project at no administrative cost. ETC is an International Non-governmental Organization headquartered in Ithica, NY, USA. ETC’s Nepal branch has been working in the country with children and women of the marginalized communities. To ensure a safer and more comfortable learning environment for young children, NCNC worked closely with ETC and constructed two-room Permanent Learning Centers (PLCs) in four primary schools in the Dolakha District.

Beneficiary schools are:
- Guranse Primary School in Lapilang VDC,
- Deurali Primary School in Lapilang VDC,
- Janakalyan Primary School in Lamidanda VDC, and
- Saptamai Primary School in Babare VDC.

The PLC designs were based on such factors as the number of students enrolled and the size of land plots available for building. They are sturdier than the destroyed buildings and far more weather-resistant and less noisy than the temporary facilities. They are well-ventilated and naturally lit inside, and many white boards line the walls for students’ use in various teacher-directed and self-directed activities.

Our Sponsors:
- Vastika
- Avance Care
- Kidz Pediatrics
- Omega Sports
- Sujan and Parita Education Foundation
- Nicklepoint Brewery
- Raaga of Chapel Hill
- Suvidha Indian Grocery
- Aero Nepal Travel
- Better Homes Real Estate (Tejashwi Giri)
- Carolina Max Realty (Lalit Farmah)

General Sponsors:
Food Lion, Sam’s Club, Harris Teeter, Panera Bread

Run4Nepal Volunteer Appreciation:
NCNC organized the Volunteer Appreciation Social on Aug. 5, 2017 to recognize all the hard work put forth by volunteers during the Run4Nepal event held during the year 2015 and 2017.
Mt. Everest

Mount Everest is 8,850 meters above sea level and is more than 5 and a half miles above sea level. You could stack 20 Empire State Buildings in Mount Everest’s place and Mount Everest is found in Solukhumbu, Nepal. Mt. Everest is over 60 million years old and grows about 4 millimeters a year. In Nepal, Mt. Everest is called Sagarmatha which means goddess or forehead of the sky and the Tibet name for Mt. Everest is Chomolungma which means goddess of the third. Mt. Everest was named Everest after Sir George Everest in 1865. His name is pronounced ‘Eve’ - rest so, Mt. Everest is called eve - rest too. About 4000 people have tried to climb over 2000 people reached the summit but over 300 died. The youngest person to climb Mt. Everest was 13 years old. The oldest person to climb Mt. Everest was 80 years old. Mt. Everest carried 120 tons of waste that climbers are leaving behind but now you must bring down 18 pounds of trash or risk losing a $4000 deposit. Mount Everest is not really the tallest mountain. It is only the tallest above sea level. Mauna Kea is the tallest undersea mountain and is 4207.3 meters tall and is found in Hawaii. Mount Everest was originally named peak 15. The fastest person to climb Mt. Everest and back was an Australian named Christian Stangl who reached the summit in 16 hours 42 minutes and came down in 6 hours 48 minutes all without oxygen. Climbing Mt. Everest can take 2 months or more. To climb Mt. Everest you will have to pay 30,000 USA dollars.

We wish you all
Happy Vijaya Dashami
and Dipawali 2017.
May this Festival Bring Peace, Prosperity, Happiness, Success and All Good things to you and your family
Nawa Raj & Rimal Family

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Happy Vijaya Dashami
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May this Festival Bring Peace, Prosperity, Happiness, Success and All Good things to you and your family
Sunil, Sujata & Dhungel Family
Our youth, Our future
Interview with Jasmine Sinkhada, UNC school of Medicine
- By Manoj Pradhan

To the world I am Jasmine and to my loved ones Jasu – a 5ft girl who wholeheartedly treasures her Nepali culture and values with dreams that have always been deemed too “lofty.” I love deep conversations, adventures, nature, spending time with the people I love, having new experiences, and meeting new people. Instead of taking the traditional route after middle school, I attended Wake Early College of Health and Sciences where I graduated with a high school diploma and two-year worth of college credits. Soon after, I enrolled at the University of North Carolina at Charlotte where I completed my undergraduate degree in Psychology with a minor in Biology. I took a year off after completing undergrad, then matriculated at the UNC School of Medicine.

1. **How is your life at medical school?** I’ve spent my entire life dreaming about what it would be like to be in the position that I am in today, and to actually be living the dream is absolutely incredible. It still feels so surreal at times. I do want to shed light on the fact that medical school is extremely difficult and absolutely draining some days. Your strength will be tested in the most unimaginable way possible, but if you’ve got the passion and persistence to pull through, you will surprise yourself. There is a clever analogy that medical school is like drinking out of a fire hydrant. That statement is not stated with any sense of exaggeration or hyperbole, and perfectly captures what life is like as a medical student.

2. **What was your first reaction, when you came to know that you were accepted at UNC medical school?** I will never forget that moment. I was working at a pediatric cardiologist’s office at that time. Usually the practice is pretty busy, but for some reason that day, there was some down time. I’d walked to the back area to check my phone for some mindless reason. I saw a missed call from a Chapel Hill phone number. There was a voicemail, too. I listened to the voicemail and heard the voice of the man who had interviewed me asking me to call him back. I knew it then. I burst into tears and started running frantically from here to there. I walked out of my workplace, leaving the office unattended (a mindless thing to do) and called my mom and my sister and gave them the good news. My life changed that day.

3. **Now you are at medical school, how much do you have to study outside the classes?** Do you have time for any hobbies to indulge on? Every medical student will answer this question differently, but for me, there aren’t enough hours in the day to get through everything that I need to get through. I use google calendar...
religiously and every hour of my day is pre-planned with all the studying that I need to get through for that day. Class is usually 8am-12pm and it takes about 6 hours outside of class to actually digest the ~4 hours of lectures every day. Some days the “digesting” will run over onto the next day and the vicious cycle of playing catch up creeps up on us like a plague. Keep in mind, we are also supposed to constantly review the material we learned weeks/days prior – there just isn’t enough time.

Despite the strict time constraints, I try to make time to engage in the things that I love. I do not have any specific hobbies per say, but I love spending time with the people I love, and I try to make time for that. I love nature, hiking, and anything that deals with the outdoors, but that has had to wait for now.

Now getting back to your normal life, tell us at what age you started thinking of getting into medical profession? It is all I heard growing up. In Dashain, in Tihar, any pujas – it seemed like any and all blessings that came from the elderly involved ties to the medical profession, so being the obedient little girl I was, I thought this was it for me. For as far as my memory will take me, it was established then that I would become a doctor when I “grow” up. I was convinced this was my reason for the longest time, but as I grew older and began to question the malnutrition, poverty, and social inequality that haunted one in every street and corner of Nepal – I realized I had to do something. I did not want to be just another bystander. As I started volunteering and shadowing in the medical field, I was assured this is exactly where I can make that difference. The inspiration first and foremost was and will always be Nepal, however.

4 Why did you choose to be a medical doctor? Although my short-term goal in life currently is to become a doctor, that is not the end-all. In addition to becoming a physician practicing in the place where I am needed the most, I also hope to initiate the groundwork needed to open orphanages, shelter homes, schools, free clinics as well as hospitals in the impoverished areas of our world – specifically in Nepal. I understand these are lofty goals, but I also know myself well enough to know that I would not be where I am today without these goals. The future that I envision drives me to work hard and better myself every day. My lofty goals and aspirations get me through the darkest days and nights, and I refuse to settle until I am able to make the changes that I’ve always endearingly hoped to make. Although I am a work in progress, I strive to live a life where I am able to alleviate all forms of suffering of which I am aware and permeate strength and kindness to everyone in need, and I just hope God will continue to watch over me as I venture out into the world to make my mark. Becoming a doctor is just a channel through which I hope to be able to make these changes one day.

5 When did you start planning for medical school? During middle school or at high school? How did you do it in terms of classes? I was always on top of my game in school – I knew I needed to be strong academically to be able to do anything in life. Planning for medical school specifically came into play when I had to choose which high school I wanted to attend. After middle school, I chose to attend Wake Early College of Health and Sciences (WECHS), an early college high school dedicated to graduate students in 5 years with both their high school diplomas and an associate degree. I finished the program in 4 years and kept my focus straight until I got through college and gained acceptance into medical school.

6 What about college, how did you plan during college? Did you take all the classes in one college or did in multiple. There was extensive planning involved in college. I only had two more years of college left after graduating from
WECHS, so I knew I had to make the most of my two years. I took ~20 credit hour loads three out of the four semesters that I was at UNC-Charlotte to finish my undergrad, worked part-time, did research, tutored other students, and maintained my sanity, all while participating in all the things one needs to in order to get into medical school. My social life was confined within the walls of the library, but I met many like-minded people who pushed me and kept me sane. You will find all kinds of people in college. If you’re looking to party, you’ll find your crowd. If you’re looking to study on a Friday evening, you’ll find that crowd too. It is all about setting your priorities straight. For me, my education was the important thing at that given time, so I did not pay attention to anything else beyond that. My mom always says “do one thing and do it well” and that was school for me. There are plenty of ways to have fun without letting it affect your studies – you just really have to have a strong head and keep your priorities straight.

7 Did you work during college? What about internship? I worked all throughout college and held a few different internships as well. My advice, however, would be to focus on your studies as much as you can. If you don’t have to work, don’t! If you have some down-time during summers, that would be a good time to pursue internships and job opportunities, but if you absolutely don’t have to work during the school year, please don’t make it hard on yourself. Your GPA is far too important, and that time could be used to enrich yourself in ways that the future physician-you will thank you.

8 Now getting back on your test – MCAT, how did you prepare for those? And for how long? My preparation for the MCAT extended longer than I hoped it would. I don’t recommend others to do what I did, but I only spent less than a month of dedicated studying. Most recommend at least 3 months, but I suggest at least 1 month of full dedicated studying – no research, no work, nothing. If you are able, ease into those passages. The best way to approach this is to do some organic chemistry passages while you are taking organic chemistry, physics passages while you are taking physics, and so on and so forth. The MCAT is the greatest hurdle that you must get through in order to even be considered a plausible applicant for medical school. It is difficult and there will be days when you feel like you cannot make it through, but others have done it before you and you can do it too. Stay positive and keep working hard, and if there is a moment when you feel like you can’t go on any further, feel free to pick up the phone and call me. I’ve been through all of those emotions and I’ve made it out in one piece, so I promise you will too.

9 Did you make habit of studying for those test an everyday routine, assigning certain amount of time every day? If so, please tell how did you do it? As I mentioned earlier, I used my Google calendar religiously. Every day I had certain chapters/topics that I needed to get through before even thinking about sleep. I made to-do lists first thing in the morning and spent my entire day tackling them down. There were far too many nights I spent sleeping less than 4 hours (hence why I never grew). The quote that always motivated me through those dark nights was: “Let your faith be greater than your fears.” I was always fearful, and the reminder that there is something bigger than me calmed my nerves. And the feeling of walking back to my car at 1AM in the morning after I’d completed everything I needed to get through for the day was magical. I’d look up at the moon, the stars, how quiet everything was and realize that the world is absolutely incredibly amazing, and whatever it is that I am going through will pass. Allow yourself those moments to reflect. Your future-self will thank you.
10 Did you go to any tutor or take online preparation classes? I took a Princeton Review course for the MCAT, but I would strongly advise against it. Not only is it outrageously expensive ($2000), no one told me that I did not need the course to prepare for the MCAT. I thought I would be 100% ready to take the exam after that course and because everyone else around me seemed to be doing it, I almost felt obligated to take it as well. It was one of the biggest mistakes that I ever made financially. I took the course summer of 2012, but did not end up taking my MCAT until January 2013. This is because I had not even finished taking the pre-requisite courses yet. I am glad I waited until I was finished with the pre-reqs to take it. My initial mindset was just wanting to rush and get it over with, which is something you cannot do with the MCAT. You can’t rush it. You can’t take it if you haven’t taken all of your pre-reqs (I guess you can, but you would be putting yourself at a huge disservice). I felt like performing well on my classes helped me perform well on the MCAT. So it is essentially a win-win situation if you perform well in your classes – you get a good GPA and you do well on your MCAT. However, don’t rest assured that you will be fine just because you got straight A’s on all of your pre-reqs. The MCAT is a beast and it will take everything out of you – but you will come out stronger than ever before.

11 What was your best – GPA, MCAT or Interview? How do you weigh them in their role on deciding the admission? Tell us about your interview, how did you dress up? And what did they ask? There are more than 7,000 applicants that apply to UNC School of Medicine every year and yet only 180 students are accepted. As you can imagine, most pre-med students have the great MCAT, GPA, interview skills and all of that jazz. I don’t know what it is that sets the 180 apart from the rest of the thousands, but the admissions committee is trained to see individuals who will make the best physicians one day. UNC in particular stands by its word of developing physicians with a genuine passion to serve humanity, and I’d like to believe I fit that mission. Interview day was full of anxiousness. I wore a white shirt, blue coat, and khaki pants. In retrospect, I should have probably bought a suit since that was what everyone else seemed to be wearing. The interview questions were all non-high-stakes, get-to-know-me kind of questions. I’d heard this from others in the past, but I know that it is true now. If you are lucky enough to get an interview invite, the school already likes you on paper. They like your MCAT, they like your GPA, and they like all the activities that you’ve listed you’ve participated in. The interview is their deal breaker. They want to see that you are a good human being who is capable of taking care of the sick and frail one day. That you can carry the name of the school far.

12 As you are a perfect person to ask, what is your suggestion for younger kids on how to prepare for the medical school? Please suggest them from your experience. I am by no means perfect – I am just as flawed as every other human being, trying to better myself and learn from my mistakes every day. My advice to younger kids would be to first figure out what it is that makes you happy. At the end of the day, your happiness means everything. Your parents will try to steer you in one direction or another. Direction is good, but don’t feel pressured to follow that path if you are not happy. The world needs all kinds of people, and your talents will be appreciated by the right eyes. Promise.

13 What is the most important thing for preparation? Your happiness. Do not make the mistake of living someone else’s dream when you have the option to live yours. Do not do it to make your parents happy. Do it for you and only you.
14 How did you prepare during last 24 hours before the exam? And also before the interview? I took my MCAT in Georgia, so after finishing up classes for the day around 2pm, I drove down to Georgia, got something to eat, found my hotel room, took a shower, and tried to sleep. Unfortunately, I didn’t sleep at all that night. I was up most of the nights before my interviews as well... the nerves would not let me sleep. Take melatonin if you need to, drink Chamomile tea – not sleeping is not a good idea. I am sure my insomnia hindered my performance, surely didn’t help it.

15 If you were to prepare for the medical school again, how will you improvise your preparation? I would have prepared for the MCAT earlier and taken it a little earlier as well. I would also have focused more on my well-being. This process is consuming, and I came out battered. I wish I’d taken better care of myself because in the end, everything would have worked out. I didn’t have to work myself till the point of exhaustion every living second of my life.

16 What are your hobbies? Besides study what do you like doing? People who know me know that I lead a pretty simple life. I do not indulge in all that the society tells me I need to indulge in. In fact, rebelling against the so-called societal norms gives me the greatest satisfaction. To me these are all materialistic things that do not contribute to my inner fulfillment or growth, and in my life, I want to invest in things that fill my soul... in moments that make me feel alive, in things that make my heart beat a little faster, and in people that make my heart beat a little faster. I believe experience is the best investment, and I invest the little I have in anything that even remotely sounds life-changing or nerve-wrecking. It is my dream to be able to conquer all of my fears whether it be cliff jumping or visiting somewhere I’m forbidden to go to.

17 Do you participate in any competitive activities – sports, dancing, singing, writing etc.? No.

18 What about volunteering? It is never too early to start. Volunteer for causes you are passionate about. For me, it was the homeless population so almost every volunteering activity that I was engaged in involved this population. I didn’t intend it to be that way, but poverty and homelessness is something that I have been very passionate about from a very young age, so I was naturally drawn to those opportunities. I would advise other pre-meds the same – to engage in what you’re passionate about and what gives you meaning and happiness. Make it a family event – volunteering is amazing for so many reasons.

19 Do you speak any other language other than English? Nepali, Hindi, broken Spanish. If I could go back, I would probably pay more attention in Spanish class.

20 Any plan on other extra-curricular activities during college? I was involved in several extra-curricular activities during college. As I mentioned earlier, it all revolved around the things that I was passionate about. If you truly enjoy it, make sure you make time for it. It won’t feel like work; instead, it will relieve you from the stress of all of the courses and life. However, if you do things just because everyone else is doing it and you have absolutely no interest in it, it will be painful. That’s when you know you need to change things. This entire process is extremely difficult, but you don’t have to sell yourself in the process. I promise. I felt like I had to sell my soul to an extent, but you really don’t – trust the old lady. Engage in things that make you happy. Make sure your MCAT and GPA are up to par and the rest is not as difficult to navigate. The admissions committee only want to see that you are a normal human being with a big heart that is capable of empathizing and serving others. You can tell them this by
participating in various volunteering-extra-curricular activities. It does not have to be medicine related. There is a set amount of it that does, but not all of it. Make sure you’re engaging in what makes you happy because I promise you at the end of the day, your happiness is everything. Stay true to you.

21 How do you express yourself? By music, art or writing? Of all three, which one do you prefer most and why? Poetry. I started writing at a very young age. It has always given me a sense of freedom – something that I’ve always failed to find on the outside, but somewhere along the walk of life, this passion was forgotten altogether. I turned to books and started seeing life through someone else’s eyes. Books helped me realize that the very pain that I may complain of everyday is also what connects me to others. Words have the power to do that. They have the power to heal – to give hope. I am trying to get back into writing, but it is difficult with the life that I currently lead.

22 What do you like most about Nepali culture and Nepali community? There are so many things I love about our culture. There is a strong sense of community among us, and I love that. I hope that is something we never lose. I hope we continue to think of one another as brothers and sisters and help each other every chance that we get.

23 What is the first thing you going to do after finishing your last exam of medical school? Haven’t thought that far yet – just taking it all in one day at a time for now, but I can only imagine how relieved I will feel that day.

If anyone has any questions at all about school, college or if you just want to talk about life, parents, anything really, please don’t hesitate to contact me. My email is and my number is 919-412-7981. I promise to listen without any judgement and to help in any way that I can. Remember, your happiness means everything. So after what it is that makes your heart beat a little faster – it is you, you have to face every night.

We wish you all
Happy Vijaya Dashami
and Dipawali 2017.
May this Festival Bring Peace, Prosperity, Happiness, Success and All Good things to you and your family
Avin, Niva, Anju & Dr. Nirmal Poudel, Greenville, NC

विजया दशमी र दीपावली २०७४ को उपलक्ष्यमा सम्पूर्ण नेपाली
दानुभाद तथा दिविविनिहरुमा हार्दिक मंगलमय
शुभकामना व्यक्त गर्दैहौँ।
अभिका, सुमन, आयुष तथा सुयस्त सल्साल
Camera That Could Change the World

- Ayug Poudel

Approximately 285 million people in the world are blind. Some are born with it, while others get it because of a sickness or an accident. A new innovation in technology could change that forever. A bionic eye that functions as a human eye could give sight to many human beings who currently have impaired vision.

Scientists and engineers in the UK are testing a computer chip attached into a bionic eye. If it works, then blind people can one day be able to purchase this eye and unlock their sense of sight. This simple computer chip could change everything. However, this comes with many risks. They will have to take the patients’ real eyes out. Questions and concerns about the functionality and whether or not the patients’ bodies will accept the eye are some of many. There are still a lot of questions and therefore it’s still undergoing testing.

To understand how a bionic eye works, you need to understand how a real eye works. So let’s imagine that there is a tree. Your eyes see the tree upside down. You may ask: how do we see the tree right-side up? Well, the brain knows the image is upside down so it corrects it simultaneously. That’s a basic interpretation of how an eye works.

But there are so many more issues. The eyes have to take in about as much light as a real eye. They need to look similar to an eye. And most of all, the computer chip needs to fit into an eye socket. If the computer chip gets damaged, then their vision will go away again. If the eye is too small, it could fall into their skull. That would take a lot of surgery to get out.

But the benefits outweigh the risks. Blind people could play sports, get better paying jobs, and live their lives better. Even though we aren’t sure what problems we may run into in the future, the idea hasn’t taken course yet. We are researching about it, but the kind of technology doesn’t exist yet. We will have to make the computer chip on the eye very small and very fast at reacting to light coming its way. But if the eye works, it might be better than a human eye. People might start getting bionic eyes instead of keeping their normal eyes. They could be more durable, faster reacting, and better at actually seeing. There is a long way to go, but it will be worth the long wait. Millions around the world will see what life is like with another sense. This kind of revolutionary technology might help with other disabilities. Deaf people might be able to hear in the near future, we might understand the brain better and be able to genetically engineer things about us. But only time will tell.
Senior Citizen Care in Nepal

- Ishwar Devkota

Our own Sujan Neupane ji and myself met with other interested parties in Nepal to build partnership to promote dome technologies for housing and other school and office buildings. Sujan ji recently visited a plant in India, he had also visited a plant in Texas earlier. Sujan and myself visited a Dome manufacturing plant in Florida. These are different technologies to build domes and offer low cost building potentials on site specific basis. I believe Dome technologies will provide a sustainable Another Senior Citizen Center (Ashram) is run by group of people with local Ward and District Office permission in Kathmandu and is for elderly ladies who have nothing. Senior Citizen Center board of this Ashram had a meeting upon my request and passed and agreed to implement a “Gobar Gas Plant” project immediately in their campus. The center houses 25 elderly women, 4 employees. They have five adult cows and couple of calves. A 25 M3 Gobar Gas plant to be fed from cow dung and nightsoil from toilet could be built all in a turnkey basis. The cost of such plant was estimated to be $ 5,500 by a reputed local company. It was estimated that Ashram will save approx. Rs. $800 per year in fuel cost. Ashram will also generate approx. 60 kg of Slurry every day with higher fertilizer value (20% more nitrogen than raw cow dung). They can sell and generate more cash and use some fertilizer themselves. In other words, methane generated is enough for cooking for 25 people which is Ashram population right now. Clearly, this is bonus as primary product is milk and more products from milk there on. Besides Cows have spiritual values for these elderly people, where every by-product dung, urine, cow itself are used in worshiping.

I continue to be involved in this project in many ways. One, I installed very first “gobar gas plant” in Nepal during 1973. Yes! the very first one to my knowledge, under a planned government program. I dismantled this plant this past summer (2016) and donated 3 adult cows and cowshed construction material to this Ashram. When the proposal came to build a gobar gas plant I immediately offered to help with the entire cost of construction of the Gobar Gas Plant after Government subsidy from Alternative Energy Promotion Board. I also felt that this project is emotionally favorable to me and to the residents of the Ashram. This in-addition was financially feasible, environment and sanitation friendly and must be done right away and clearly I was pleased to help with finances. However, at this moment, the project has stalled. I will continue to provide technical support whenever I am in Kathmandu and see that this project is built. Cash donation made albeit a small amount is held-up.

I also somehow feel that roaming cows nearby in nice environment in the Ashram just provides solace to these older ladies in their last leg of life. This Ashram also needs a Solar System for lights and basic essentials. Anyone and/or a group of people interested to donate and help in anyways for this solar system plan, please contact NCNC or me. All they need is a $4,000 system producing 12 kWh per day. I am pleased to coordinate this effort as well.
When everything is well done on this Ashram, it will be a nice promotion center for such elderly living throughout Nepal. Elderly care is lacking in Nepal, and suppose everywhere. We must do whatever we can to our senior citizens. We can only duplicate by demonstration and this Ashram might just provide us that opportunity. I highly commend ladies who have undertaken this initiative some 20 years ago on their own initiative and going strong to this date. The other senior citizen center (picture above) is up-scale outfit meant for people who can afford them as I already said earlier. It also needs programming help but not financial help. development in Nepal in terms of housing, community development, and agriculture. I remain certain that, some day, our efforts will bear fruit for the welfare of people of Nepal.

While in Nepal, I visited two Senior Citizen Centers of different kinds. Following is one built by JP Foundation (non-profit) in the outskirts of Kathmandu (LapsiPhedi), perhaps for those who have everything.

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**Mount Everest**

- Pranish Pantha

In the Himalayas lies a mountain so high,  
Filled to the peak with ice and snow,  
There it seemingly meets the sky,  
Where many wish to go,  
It is the infamous Mount Everest.

Many have dared its height,  
Even with the Sherpa’s guide,  
The dead and fallen give quite a fright,  
Though its beauty is Nepal’s Pride,  
I believe that the rewards are worth the risks.  
Someday I desire to visit there,

To see the monasteries where monks live,  
Even to search for the Yeti if I care,  
For all I receive I have nothing to give,  
All except praises in my thoughts and words.

A mountain lies in the Himalayas so high,  
Snow and ice filled to the peak,  
Seemingly the earth meets the sky,  
Going where it is never bleak,  
Mount Everest, eternal and wondrous.

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**We wish you all**

Happy Vijaya Dashami and Dipawali 2017.

May this Festival Bring Peace, Prosperity, Happiness, Success and All Good things to you and your family

Dr. Chiranjibi & Bhattarai Family
Desires of minority groups everywhere in the world is to be noticed, recognized, and appreciated. In the United States, the Nepali population is very miniscule, partly because Nepal only opened itself to the outside world after becoming a democratic in 1951 (shortly after it had established diplomatic relationship with USA in 1947). The first Nepali to visit USA was in 1940s, and the first one to take residency was in 1952 (1 Dhungel, 1999). The current Population of USA is 323 million and there are supposed to be around 300,000 Nepalese in the USA (2 South Asian Resource Center, 2016).
We do not know exactly, who is the first Nepali to come to the North Carolina, but the former head of Nepal Planning Commission Dr. Mohan Man Sainju enrolled in graduate school at UNC Chapel Hill in 1969. Former Minister Yog Prasad Upadhyya was also there about the same time, and they both graduated from Chapel Hill in 1972. One thing for sure is that the initial Nepalese in North Carolina were graduate students at local universities and that such universities were the hub of Nepali activities.

Long before the Nepal Center of North Carolina was established, Nepali students were promoting Nepalese culture at universities by participating in International Student Festivals and in grade schools where their children studied. King Village, graduate student housing complex of North Carolina State University, was such a hub of Nepali communal activities during the late 1990s and early 2000’s. Finally, with a growing Nepali community, the need for a representing organization was realized, and the Nepal Center of North Carolina (NCNC) was established in 1999 with one of its main objective to promote Nepali culture and traditions in North Carolina and thus make people aware of small landlocked country called Nepal.

Since its establishment, NCNC has been working hard every year to promote Nepal by participating in several activities and organizing many events throughout the year by mobilizing the Nepali community. Thus, the proclamation of Nepal Day by the town of Morrisville is not only a moment of pride for all the Nepali of North Carolina but also an obeisance to all the community members who worked hard since 1969 and all the NCNC BOD for their countless dedication since 1999.

On April 11, 2017 Mayor of Morrisville, Mr. Mark Stohlman proclaimed the 3rd Saturday of every April as a Nepal Day. This announcement was made during an important city council meeting in Morrisville Town Hall. A huge crowd of Nepali community members gathered to witness this moment and salute the city and the city council members.

This year, the 3rd Saturday of April was on April 15th. A huge crowd of Nepali community members assembled at Morrisville Town Hall to celebrate this historical moment. Nepal Day celebration was inaugurated by Honorary Ambassador H.E. Dr. Arjun Kumar Karki and Mayor Mark Stohlman by lighting Panas and cutting ribbons. After inauguration ceremony, a huge parade was started from the Town Hall. Both Nepal’s geography and its population are diverse. Ethnic diversity is one of the many assets of Nepal, which has enriched it with different cultures and traditions. This diverse culture of Nepal was displayed during the parade by the community by dressing up in traditional ethnic dresses making the parade so colorful and diverse.

The two miles long Nepal Day Parade stretched from City Hall to the Church street park comprised of Lakhe dance, Buddha, Manjushree, and Madal playing, singing and dancing groups, which stopped at the places to sing and dance. The parade culminated into the gathering at the park and continued further celebrations with Nepali Dances and songs.
The Nepal Day Parade is an opportunity for us to showcase Nepal and to promote and raise awareness of Nepali culture.

With growing populations of Nepali, several sister organizations have evolved in North Carolina over the years. One of the primary aims of NCNC and all the other sister organizations should be to utilize Nepal Day to showcase Nepal and make Nepal Day Parade as one of their main programs of the year.

Next year in 2018, the 3rd Saturday of April is April 21st. Let all of us start planning for it, at the organizational level, community level and individual level. The success of an event starts at an individual level and depends upon the enthusiasm of a person and a family, which are the bricks of the community. Have you planned what you will be wearing for upcoming Nepal Day? If you have, you have continued the journey of the pioneers to promote Nepal and let this journey continue forever.

Last but not least, burrowing the words from Subas Dhakal bhai “हामी विदेशीएका होइन, विभवव्या पैठ्यै हुनैं।”

1Ramesh K Dhungel, Contributions to Nepalese Studies. Vol 26, Number 1, January 1991, 119-134
2South Asian Resource Center and Setopati Global, अमेरिका 3 तारा १५ जनार नेपाली
http://global.setopati.com/anya/3003/Addendum:

A Short Reflection on Nepal Day

- Phoebe Pradhan

The enormity of the Nepal Center of North Carolina’s (NCNC) accomplishment of establishing Nepal Day in Morrisville, North Carolina is only truly understood in light of the organization’s past. Luckily, I am a Nepalese-North Carolinian youth who had the enormous privilege of growing up alongside a fledgling NCNC. Over the years, I have watched in awe as NCNC unprecedentedly transformed from a little-known student organization at North Carolina State University to a well-respected and powerful international community.

Subsequently, Morrisville’s Nepal Day not only brings honor and recognition to the Nepalese community in North Carolina; it also preserves the history of NCNC and the legacy of all those who diligently fought against adversity in order to catapult the organization into public consciousness. To newcomers and youth members of the Nepalese community, Nepal Day may come across as simply a thoughtful exhibition of diversity and acceptance. However, for many life-long community members Nepal Day symbolizes a miraculous feat of perseverance and hope, preceded by a decades-long struggle for visibility.

As youth members, it is our responsibility to advance the goal of NCNC and preserve the spirit of all those who endured hardship for our recognition. After all, in the words of Bernard of Chartres, we stand on the shoulders of giants.
व्यवहारिक शिक्षाका 8 कक्षा

- जाता गुरुराजाई

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� धर्मिका आई। आनुरंगा समय भन्दा धेरै पछि आई तर मेरो काह भैरी पारेआई। उसलाई धैर्य आजाि देखि थियो देखि र शुभ मैसको जीवनको नयाँ अध्ययन मयाओ पर्छ धनु थियो, धन थालैँ। मेरो शरीरमा उ रक्तसङ्खार भएर आई। उ रुद्रा कामाक्षालु कुलाए। उ होदा आक्षालु लुकाए। यो कुलै मैलिखो मिठा सपना मात्र त होई। बेलाङ्गाँ भक्तिकृत तर त्यो विपान नै थियो जसलाई म शरीर देख भन्ने किरिख कोर्स 50 मिनिटा दुघारीत थियो। प्रकृतिले जिज्ञासारी थियो, मैलि सहस्र स्वीकार गरें तर बहन गाँठ सजिले थिए नया आमालाई। तेपन आमाहुको समुहमा धेरै आवा हुनुका गुणहरू सिकियो गए। सबैभन्दा धेरै सिकियो थालैँ। विना कुसूर कैसीकै सहानाइ मान्ने उसमा सजिले हाने थालैँ। मेरो आमाहुका नमते छानाइ भएर उसमा पक्षियो थालो। रक्षा आफ्नो सन्तानलाई दिन भएर रामो ससार मैलिखो पान उसलाई दिन थालैँ। उ वहै। लालोली झरोकर गाँठ थाली, पल्टन सिकिए। उद्देश्याङ्गो मानिए, हृदि सिकिए। उसलाई केही फरक आवाज

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নিকালন থালেপিছ মৈলে বোলন সিকায়া। সময় বিচার গান হাত সমাতর কেন্দ্রে লেখাতে সিকায়া, ঠান বর্ষাম দেখাতে সিকায়া। সময়ের নির্মান কাঠ নাপাই উসলাই পাঁচ বয়স হালিদিসফুল হয়। হঠাৎ হঠাৎ উ টুল মাই। মলাই দিনীকর চোড়ের উ বিশালয জানে মহিলাই।

৭ বিশালয গ্রেপ্ট দিন বিশালযায় মাহেক
ফেসলে পীড়িতা গোল্ড মেডল জিতেন্দী ফরিয়া। মাইকলকলে
আমাদের বিশালযায় কম বহু ভান মলাই। মাইকলকলে
আমাদের দেখতে সমাপ্ত হুলস ফয়বঙ্গ ভানে সমাপ্ত
নি। উসকি র মেহো জিতাইকে প্রকৃতি ফরক ফরিয়া।

়ৌলিপট দেখ ম পনি বিশালয জান থালে। ফরক
ল্যান্ড মাত্র। ও ওড়ুচার বিশালযায় মানী ভাই ম
অনৌপচার বিশালযায় ভানী ভাই অর্থাদিত ছোয়াস্নে
পনর থালে। ও দিনীকর বিশালয গুল নাম কুরা
সিকার আউন থালী, ম ঘরা উসলে পাঠা কুরামাক
উসগুল পনর থালে। হরে শেষীত সত্রো ও পুরুধু
কথা সকের নয়া কথা বছদ ম পনি কথা চড়েক
অনভূতী গান থালে। যো দক্ষান মৈলে পনি হাইল গেলের
কে ভান থালে। ছোয়াস্নে মানী বধিয়া বন্ধে গানে, হঠাতে
উসলাই সিকার এ কহনে উ বাট সিকার। সানা
কুমারা দিমা নামগে উসকি চিভ বুদ্ধ গোষ্ঠায়ী
সুফী আমার ভাবে কুনসাম ভানে আলেলে আঙ্গারাই
গান জন। ও বাট সিকার কহলকে হামানে মানী ভানে
সাহকার এলামে জিস্কামোভী লাগ্য। আলা পাণ্ডে ওরোহালাই
বলিয়া বনাউন্নাকা নি। পনি সিকার থাল্লে ছোয়ায়
সিকার সঙ্গো। পরদের বথার আমার। ভাবী, ভাঙ্কী,
ডাকের, বৈধ সবেক ভূমিকা ক্ষেপ ভরে সেনেী থান্য, উকো।
িনাকর নাতকচার ভাবীগুল হুঁতু কর্মশালা: আলেলে পনি কূখে ভূমিকা খেলতে থালে। ছুরমরে হঠাৎ
সমস্যায় উসকি আমা জে গানপনি কস্তু ভানে বিশালয
বহুত গানে ত আমায় জে গান পনি সকে থিঙ্গ মাত্র
সাহ ভানে বিশালযায় কাম গানে। আকাঙ্ক্ষা ভূকলককৃত
বূটাই পনি সাঁখ্যে মিঠা পুরুষ মানস লাভকের
হারষ্যে হারষ্যে।

ছোয়া বড়দে গান। আমাদের পনি আরুনন যচলীয় জান
বহু লাগে। কাম নমার ওলা উসগুল খেলন
থালে। উসগুল খেলন মৌলন মৈলে মুলা সাথে মস্তু
থেকে মর্গা তুলাই, কর্দে র রং ইংলাই হয়
পোকে, স্লাইড, সুইল স্রুটার নি। থালে।
কহলে উসলাই জিতাইকা লাগি মৈলে হারে।
কথলে উসলাই সিকার নামা লাগি হারে।
কথলে হারে মরে সতলক
লাগি। কথলে পিছ পরিচরে মরে অধ জানাক
লাগি। হুলে মন দুখাই ছুটি যো হারাইয়া।
কুনে কুষ্ঠায় দেখায় হারাইয়া। কুনে কুশী
সাধিদৈন যো হারাইয়া। কস্তো আনন্দ হারাইয়া পনি,
কস্তো খুবী হারাইমাপনি।

নয় দেশ এ নয়া পরিবেশায় ছোয়াস্নে ম পড়ে গান।
ছোয়াস্নে মানী বৃহুতে গান। সিকার ও সুমো নিকার
থেকে উকালায চাই থেকে ওলালী ভরে। আজ ছোয়াস্নে পাশ
হুঁতে গান আজ আশ কথাকে অন্তু গরাউন। নিন্দা
মাধ্যমিক তকো শিখাকে অন্তু উসগুল উমিকে
ছু। উসলে বিশালযায় প্রসারন পাই ত লো ভন্টো
কুটো প্রসারন মৈলে উসলাই পাণ্ডে ছু।
থেকে থেকে বাধাই তথা শুভকামনা ছোয়া।
মাধ্যমিক
শিকারকে সংখ্যায় উমিকে বথ আজ হামী এক্সাক
হাতেমালো গোয়। ম ফরু তিমো বিশালযায় ভানী
হুঁতে। তিমোগুল পড়েছ।
চুরুজ নুকুম আকাশ শিখায়ে
লাটা কমার কহাম হুঁতে র। আজ ম তিমো যায়কে
শুরুবাট গান।
তিমোডে হঠাতে বাটো ত তিমো আলেলে
বূটাই ম ওষ্ঠা সাথায় ভনে পকে সিকার হুঁতে।
তিমো জীবনকে চালক ত তিমো আজ হুঁতুছ।
অঝুতামারা বৃক লাভ ভনে ম পকে সিকার হুঁতে।

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मेरे सपना

- दिता बस्लेट

म ल्यो दिन एक्ले टीलाइकर्नो घिरेँ। कुनै अनकाठियो जस्तो लाग्ने ठाड़ुँ, शान्त पहाडहरू उकलाई, ओराली, को हस्त फुल्सक नख बुटाहरू उचाइले होला शीतल शीतल हावा, पर्याप्त हिमाल पनि डेखिने कस्तो ठाउँ घिरो त्यो।

बस्तीहरू शायद ठाडा घिरे, त्यसैले मानिसहरूको कोलाहल घिएन। म हिडिरे घिरे, भादा छैन कहाँ जान लाग्ने घिरे। अन्यायास मानिसहरूको कोलाहल सुनियो। अपस्ट्र घिरो तर लाग्न्यो नछोड नछोड समात समात भने जस्तो। अलि उचाइमा घिरे त्यसैले तनाव हेरे कोही अगाडि अगाडि बोडहरूको अनि समय मानिसहरू उसलाई लखेटी रहेको। मेरा बुझाहरू ल्याउँ अडकिए। मानिसहरूको बीड खेया आफि मानुपने स्पिरितमा हुँदैहुँ पनि मेरा बुझाहरू त्यही जटिल भए।

म बीडहरू भन्दा पनि त्यो एकै मानिसलाई हेने इच्छक घिरे। निजामा हालाने ढेकेक म उसलाई हेने प्रयास गर्दै घिरेँ। शायद चोर त्यो भने चेतनाले ममा डरको सच्चार भयो तर खोइ किन भ्रष्ट सफकन। बिस्तारी यो आकुंत सप्त हुँदै घिरो।

ओहो! यो के हो? ल्यो आकुंत जन नजिक र सप्त हुँदै गयो। म आशब्य चकित हुँदै गए। ल्यो एउटा बुझाहरू घिरेँ। सफकनसाइका उकली रहेको हिङ्ग नसलेको जस्तो अवस्थाको ती बुझ दीन्या गर्दै घिरे। ओहो! ओहो! जब उ नजिक आउँ र तू पुर किण रहिछे। कित उमेन्द्र होला, कित परिस्थितिले सप्त ग्यारी नै चाउँदै परेको, सतह ह्योलिहरू, शायदरमा चोटिहरू, निःप्रेणि कामा, धार्श्निक एकार्थ। हेरेक हेरेक उ मेरा अधि आउँपुगी र मलाई हेने थाली। उसका आजङ्काहरू साथ मेरै ठाउँ घिरे मलाई बचाउँ। स्त्री स्त्री गदेन मेरा अगाडि वध्यान वधापैर उम्भिए। मैले हतपत बोलतको पानी घिरे। उसले गटपट दुई साम पिर्न अनि व्यि चक्कर बसी। उसको शरीर अभि कापीरको घिरो।

मलाई ल्यो ठाउँ सुरक्षित लागेन भने आभा, हिङ्ग नसन तल ऑडार जस्तो ठाउँ छ ल्यसमा बसो यहाँ ठीक छैन। मैले आभा भन्दा उसले पुनैक छरी अनि बित्रुण्डे उसके आदरका कुँमामा सानो मुखान आएर विलाई जस्तो लाग्न्यो। मैले फेरी भने हिङ्ग नसन, बेसरी दौड़ीएर आए पिढ। बसकाले होला उसलाई उदार गाथा भयो। मैले नै सहयोग गरेन उठाएर र डोराउँदै अलि तल डाँडोको चढाडीको आहार तर य्वि। व्याबाहा एउटा सर्ट निकालेका दिन र भने आभा यो लागाउँस।

उसले फेरी मलाई हेरी शायद उसलाई ल्यो सम्योग मन पर्दै। अनि २, ३ वटा बिस्तार र जुडौको खान घिरे। उसले बिस्तार खाई। म भावावनसंग प्रवर्तना गर्न लाग्न। ल्यो भीड यता तिर नासकोस। भीडको आवाज बिस्तारी ठाडा हुँदै गयो। दन्न भावावन उनीहरु यता आएन।

निकेतेप पिछै बुझाअलि अलि सहज भइन। उसले सर्ट पनि धुपाइरसकेरी घिरे। उसको कमन पनि कम हुँदै गएको घिरो। अनिकित आराम महासुस भएको जस्तो घिरो।

मैले नै प्रश्न गरेका। ल्यो तपाईंलाई लखेटि ने कि घिरेका? मैले आ भन्नो साथ बुझाहरू भक्स्केर अम्लो अनुहार लगाइन। आभा शाध्यको कीको वीको अभि अडुङ्किए। मैले फेरी गोटद्वारको घिरेका। ती बुझाहरू बिस्तारी भिनन, आफ्नै सन्तान। अव भक्स्केर हुँदै पारियो मेरो घिर्न।

के भने भूँका? हो भयो, मेरी सन्तान। मैले नै जन्मा। दश्याग्य दुई बुझाहरू, राइत्दिन नम्बल हुँकाहै बढाह।

अलिहे मलाई नै लखेटि छन्न। मेरा दिमागले काम गरेन। मलाई तल बुझा हुँकेर्नकी जस्तो लाग्न। हामा टोल तीर कहिलेकाही कोही बुझायो भने केटाकेटहरू ढुंगाले हाँडै पागाल पागाल भने लखेटि। सादौ ती बुझालाई घिरे त्यसैले लखेटिका होलान। तर यी बुझालाई लखेट्नहरू केटाकेटहरू घिरेन। व्यस्ककहरू घिरेए।

मैले विभवाथा देखिए बुझाले फेरी भिनन, हो मेरी सन्तान घिरी।

मैले बुझालाई नियालेका हेरेकं तर कता कता घिन घने जस्तो लाग्न। फेरी सोचे यो पागाललाई कहाँ भेटै होला र।
यो संसारमा आमा हुन धर्ती हुन साहि गाडो रहेछ नासी। भुजाको कुर्लाई आमा भएको नाओले म पनि भिरेक देख हस्तसु गर्दै थिए। हामी आमाले सानोमा कथा भर्यन, माधो बोझाले पेटीमा हुँदा लघु आमालाई खान्दृ अनि मंगराउँ बाहिर निरुक्तिन भनेको हो। नासी म साँगे मेरा सङ्कारहको लागि रोइस रहेको। मेरा सङ्कारह सङ्कार सङ्कारह पनि मलाई धुङ्गा धुङ्गा पाइन्छ। भुजाको दुवैका सुनेर मलाई साँगे नस्सालो लाग्नौ। अधिक उसलाई पाण्ड समक्कोला पछि लाग्नौ। अचानक याद आयो। भुजालाई कि लबाट्का भनेर मैले साँग्दै, तपाईलाई कि लबाट्को त भनिन्नैले नि नासी, लुदा लुदा ध्रुवीखरी बाहिर राखेन। गहानीको त के कुरा, लाज छाँखने कुर्ला रन लुट्टे। अव याहा छैन, कुन पापीका सङ्कारहको पछाडी छोड्ने मलाई भाग लाउन्न रे। धेर, लेखा, काला, गोरा, चुन्चु, फुंचु सबैले आ-आफ्नो भाग लाउन्न रे।। घंटी भन्ना ते छिमरीले उचालेको भन्नू र तर छिमरीले उचालेमा आफ्ने आमालाई भाग लाउने। भवने मेरी सनातन नायाख, मेरी कोर्चो दोष नि हैं। दुई चारवटी छोरवाहु छिम्मेर तिर न दिइएका थिए। त्यो हलमा छाइहुँको नि छन्ना नासी। अनि बल पुख्सु सनातन भाद्रामा लयाएका कुल्लो पनि तर गुनामो उनकोखर्सु छैन। गुनामो आफ्ने सनातनहरू कुरा र आज सारोका कोटिक विकास गर्न आफ्नाले फौन धिर्या भर्मा के के हुँदै भन्नू, घोड र मेरा सनातन बज्दै पन्नैर्को। धार फुढैल चारालु लुट्टे। औ बाले बायसी ध्रुवीखरी भएर छर्नेछ रहेदा ध्रुवीखर्लाई कस्तो विष्कियो। त्यो मेरो उदाहरण छोरा ज्ञानभेको थियो र आज ध्रुवीखर्नु लुढ्दुहुँदै गाने पाएका छन्। घोड र यो छोर नि अव वामी भए छ, अव शायद कोई जैन्मदेन होला। मेरो रक्षा गाने मेरो लाज छाँखने, मेरो सङ्कार पुरा गाने।
अचानक फेरी कोलाहल सुनिया। उता छैन,.............पता होता.............म डरलें खरड़ भएं। हामी दुई नारी, यत्री भिडिसङ्ग कसौरी लड़न सक्चैं र ? तर पनि सास छउन्जेल आशा भनेर मैले ती वृद्धालाई गम्भीर अंगाली हाँर्ँे र आँखा चिम्ले ।

गिता, गिता। ल चिया। श्रीमानुको आबाजले म सपनावाट व्युभिए। ओ हो सपना पो रहेछ। म आफि दोधारमा थिए। विस्तारे पक्का भो सपना नै रहेछ। शरीर पनिनाले नियुक्त भिजेको थियो। रेडयोमा गीत बज्दै रहेछ।

गहिन्त पुकार आमा रोई कराई जोडले।

सविध सहन 'भन्नुन्' सल्लान धरियरिका।

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**We wish you all**

**Happy Vijaya Dashami and Dipawali 2017.**

May this Festival Bring Peace, Prosperity, Happiness, Success and All Good things to you and your family

*Dr. Sunil, Uma, Swaroop and Samip Sharma*

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**We wish you all**

**Happy Vijaya Dashami and Dipawali 2017.**

May this Festival Bring Peace, Prosperity, Happiness, Success and All Good things to you and your family

*Krishna, Radha, Uttam, Stuti, Subrina and Ujjawal Poudel*

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**We wish you all**

**Happy Vijaya Dashami and Dipawali 2017.**

May this Festival Bring Peace, Prosperity, Happiness, Success and All Good things to you and your family

*Dr. Debdendra, Dr. Neetu & Anna Koirala*

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**We wish you all**

**Happy Vijaya Dashami and Dipawali 2017.**

May this Festival Bring Peace, Prosperity, Happiness, Success and All Good things to you and your family

*Shaivi, Kavya, Dipendra & Dr. Archana Lamicchane*
राजा वीरेन्द्रको पोष्ट मार्टम नगरिकको शब्द

- नरेन्द्र व्योपाले

राजारानी (वीरेन्द्र/एशवर्य)को शब्द सैनिक अस्पतालमा भर्नेका केहीबेरमा नै डा. हरिहर वस्तीको घरको फोनको घट्टी बज्यो- दिनिन्नु। दिनिन्नु। उनले फोन उठाए।

“हलो।”
“डा. साहेब। म डा. प्रमोद खेड़ बोल्को। तपाईलाई याही भयो होला राजदरबारको अफिय प्रान्त बारे। अब हामीलाई सैनिक अस्पताल जानुपने भयो- पोष्ट मार्टमको लागि।”

“खबर आइस्यो? हामीहुँ नै जानुपने भयो?”
“आयो! आयो! हामीहुँ नै जानुपने भयो। तुरल आउनुहोस्। अब हामीहुँ त्याहाँ गाई हालुनु पछि। तपाई। अफियः आउनुहोस्। मैंने पहिली फोर्सलाई पनि जानकारी गराई सके। उहाँहुँ पनि यही शिक्षण अस्पतालमा नै जमा हुने कायरक्रम गराएको छु।”

काठमाडौँस्थल ३३२ली अस्पतालमा राजपरिवारको सदस्यहरुको शब्दहुँ चाह लाग्न यता महाराजगर्जित्व शिक्षण अस्पतालका डाक्टरखेम खेलावेलाई पनि-अनोखो शहर त्यो सहमतमा नमिनो निरीहतालाई मात्र नभए लागम्यौं वास्तविकता पनि पस्नेर्वो थियो। साथै बेलिको उदाहरण पनि। जहाँ हरेक विरामीले आँख चिम्म गरेँ भोगिकेका छनु। सहितेका छनु। सैनिक अस्पतालका बेकामका उपकरण, शोधको ओज, अनि गति नमिनको परम्परा। न त्याहाँबाट कुनै रोगका पहिचान हुन्छ। न उपचार। अर्थमा परिखण र जाँचहुँ खुचाकै भरमा हुन्छ। विरामिलाई सकमर अर नै अस्पतालमा पछाइएको हुन्छ। छाउनी अस्पतालमा पोष्ट मार्टमको सुविधा पनि थिएन।

पोष्ट मार्टम भनाले मृत्युपछि को शब्द परिखण हो। यदि कुनै व्यक्ति कालगतले नभए दुर्घटनामा परिम्यू भएको छ वा हत्या भएको छ भने त्यो शब्दको परिखण गरिनुपछि। त्यो अर्थरच्छिट्यक दोल भने। अर्को शब्दमा भनिन्छ। मृत्युपछि शब्द अनुस्थान नै पोष्ट मार्टम हो। वस दुर्घटनामा परी कोसिको मृत्यु भएको छ भने वस दुर्घटनामा परी मृत्यु भयो। भनेर मात्र पर्याप्त हुन। मनै व्यक्तिको कहाँ-कहाँ छोट थियो। के प्रती काल क्रा-क्रा भएका छ लाई कस्तो अवधारणा भेटियो। साँझै दुर्घटना भएको स्थान विस्तृत रूपमा खुलाउनु पर्दछ। त्यस्तै गोली लगाइ हल्का भएको छ भने गोली कहाँ लाग्न भयो। लागु गोली बलबोट घाट। घाट कित गोलिहरु धेरौ पछि छ। गोली लगाउने पर्दछ। साँझै गोली बलबोट र नाम समेत उल्लेख गरिनु पछि। पोष्ट मार्टम व अन्य कानुनी प्रक्रियालाई आधारमा नै मुहूँ को छिनोकापो हुनु। फोरेन्सिक अनुस्थान दुई प्रकारबाट गरिन्छ। पहिलो (Forensic) फोरेन्सिक अनुस्थान र अर्को (Clinical) फिल्यनकल अनुस्थान। यी दुई अनुस्थान चिकित्सा विज्ञान र कानुनी संस्था सम्बन्धित छ। यदि यी दुईवटा अनुस्थान निर्भरितका साथ गरिएको छौ। भने अपराधी उम्मक स्वदै।
नेपाला घटेको एउटा अध्ययन, त्यसमा पानी घटनासंग जोडिएको जोडिएको गरिएको रहस्य, आकर्षक डॉक्टरहरूमा निराकरण बाधने कहां नहाइकेको थियो र। उनीहरु आफैले कहाँ खासबुखा नगरेका हुन र। तर पानी कता-कता उत्ताहित थिए। पेशावर हुँगाइले उनीहरुको गति बेग्रापन थियो। आफैले पोखरो र सिप देखाइए उनीहरुलाई टूली मौका लिँकेको थियो। भरसक यो मौकालाई छोपन छान्नेख। अस्पतालको डॉक्टरहरू निराकरण लागाए। डा. प्रमोद दुबैले सुन्ने गरी बोले- “डॉक्टर साप! Stethoscope (स्टेथोस्कोप), Needle (निडल), Syringe (सिंरिज), Surgical towel (सर्जिकल टाउल), अरु सामान, साथै आफैलाई चाहिए सबै उपकरणहरू हालू भयो होला निज। विनिजेको भने त लागै मराटू हुँदछ।” त्यसमा पानी फेरि भूकुटिएको तेज थाई बोले- “हामीहरु सातानिनो व्यक्तिको पोष्टमार्टेमको लागि एका छौ। र राजारामीको!”

तर ल्याटिवेलासम्म डा. हरिहर बसीले न कुनै रहर देखाउन सकेको थिए न कुनै उत्साह। उनको मनल्लोक पौहुँचेखिनौ गिरेको थियो। उनको आलमामा गरेको विगताको तितो अभ्यासबाट उनले अन्यान्य लगाइकेको थिए- यो पोष्टमार्टेमको रिजल्ट साथेक हुँदेन। केही दिन आगाडिको घटना ताजेको थियो- सैनिक अस्पतालमा उनले गरेको पोष्टमार्टेमको वस्तिको उद्देश्य क रहता गरेन अस्पतालको वस्तिको उद्देश्यमा सहयोग भर्ने निराकरण व्याय बदलामा। यो याइल पापापेड, उनले यस्तो कठोर वचन गरेको थिए- अब आयन्दा सैनिक अस्पतालको धारा काठाडौन। तर अहिले यस्तो विनिजेको विभिन्न तरीनै सापै धारा काठाडौन। तर पानी कताक्ता एउटा विराहितको भाव आहारियो।
“मंडिवल औजार त राखियो। तर...!” डा. हरिहर वस्तीको अघुरो बाबाले डा. प्रमोदलाई धाना भयो कि उनी किन्न छन्।

“किन? डा. साहेब! के भयो? तपाईको अनुहार पहिलाई नै न्याउँ देखौ फेरि अहिले यस्तो विरङ्किएको स्वर निकलानु भएको छ। के हामीले पोस्टमार्टम गर्न सकिदैन जस्तो लाग्छो? आहै आएन?”

“आंट किन न अजुन। कस्ता कस्ता दुका-दुका भएको, गाउलाई शबूको त परिश्रण गाउँ भने, यो त गोमी लागेको!”

“तर किन त! जौँग ने निकलानु भएको छैन। यो बेला त हामीले हाम्रो सिप र क्रमता देखाउने समय हो। यो खालाई गोरखसाथ स्वीकार गनुन्छ। यो ऐतिहासिक शक्ति हो।”

डा. हरिहर वस्तीले गम्भीर भएर बोले- “सैनिक अस्पतालमा सैनिकको अगाडि पोस्टमार्टम गर्नु छ, फेरि राजागरानीको! त्यसमा पनि बजारमा यस्ता इलामा इलामा अनिष्टै खबर दौडिएका छ। के हामीले रिपोर्ट नै बाहिर आउँछा। हाम्रो हस्ताक्षर प्रमाणित होन्छ। म तब निराश मात्र होइन, ताम्रमा पनि छु! विनाशका संकेत देखिएको छ।”

डा. हरिहर वस्तीले आफ्नो अस्तन्तोषको ज्वालालाई यात्रौली चलारे मानसिक तनाव दिनुमा कुनै आँचल देखेकै नु, डा. प्रमोदलाई। त्यो उनको व्यक्तिगत आवेज मात्र थियो। तर अहिलेको चासोमा मानसीय संबंध मात्र त्यस compromise र अन्तर्गत चासो पनि मिसिंगस्कार्को प्रत्यक्ष रुपमा बुझिएको थियो। त्यसैले डा. प्रमोदलाई डा. हरिहर वस्तीका आशमाया चिकित्सक बुझेन। डा. हरिहर वस्तीलाई धार्मिक पार्दा बोले- “छाँ उनी अस्पतालमा कहाँ सैनिक मातृ छन र त्याहो हामी जस्तै डाक्टर, तर्क तथा अन्त्य स्वास्थ्यसङ्गमीहरू धुर्धृँ छ। आफ्नो जागार र पेशाको सामग्री प्रदर्शन गाँव कस्तालाई रहर छैन होहाँ र?” उनी बोलौगए- “उहाँहरूसङ्ग मिलेका काम गर्न भो। कुनै अङ्कितालाई पद्धन। उनीले पोस्टमार्टम गन्न निइलेले भएर पो बोलाएका हुन्।”

जेथै महिनाको टन्नलापुर धाम। उत्तलापेन्द्र गर्मी अनि पस्नाले भिज्ञोको शरीर। तर पनि प्रहरीको स्मान आउनासँगै डाक्टरहरू पनि हत्तपत त्यही भ्रामणमा कौनिएक्न।

डाक्टर र प्रहरिहरको जमातलाई मूल गेष्टमा वस्त्र सैनिकले अकस्मात देखिएको मात्र थियो, उ आतिसह हाल्यो र हतातिरी संभाली।

“तपाईहरू को? कस्तालाई भेटन आउनु भयो? कहाँवाँट आउनु भयो? ढोकामा हुलमुल नगरहरुसँ। साइड लागुन्छ। अगाडि नबलुङहरु।”

एउटा सैनिक आतिसह-आतिसह बोल्नु फेरि अर्कै सैनिक आफूलाई घेबाले पाप लागाउनु खोन्छ। डाक्टरहरू लागाउने, त्यो आगामन उज्जित थिए। डाक्टरहरू भित्र-भित्र साउजे निरीक्षण कर्ता चाहाँ बन्दै गए। त्यसै हत्तपत बोल्दै आएन तर डा. प्रमोदले निके देखिएको स्वर्धमा अक्की-अक्की उत्तर दिइए।

“हामीहरू शिक्षण अस्पतालका डाक्टर हो! उहाँहरू चाहिए प्रहरीहरू! हामीहरू सरकारहरूको पोस्टमार्टमको लागि आएका हो।”

डा. प्रमोदले आफ्नो परिचय र आउनाको कारण खुलाएका मात्र थिए- केही पर उभिएको अर्को सैनिक नजिके आयो र आफ्नो अनुहार गम्भीर पार्दा बोल्न सूरु गयो- “त्यहै त तपाईहरूले काँडमा भूङ्खलाईएको डिरी नाप्ने भाडा (सायड उसले Stethoscope लाई इकट्ठ गरेको थियो) र प्रहरीको पोशाकले चिनाइस्को नि! कसले बोलाले र आउनु भयो त यहाँ कस्तालाई बोलाउँ!”

“खे! यही छाँ उनी अस्पतालबाट फोन आएको थियो तर कसले फोन गर्न। वाहा पाउन सकेन। पोस्टमार्टमको लागि आउनु भने खबर पाउ र हुन्छ! अयो। सायड याँको डाक्टरहरूले नै फोन गर्नुभएको हो। कुनै डाक्टरहरूलाई खबर गरिदिनु भयो भने हामी नै कुरा गर्दछौ।”
डाक्टर र त्यही सैनिकहोंको बातोलाप भूमिकोंको बेला उच्च दर्जनको देखिने अर्को सैनिक त्यहाँ फुट देखा पत्ती र गायरो नजरले हेरिसकेपिछ समिक कडा स्वरले बोलन थाल्यो-

“यहाँ शिशुक अस्पतालवाल आएका डाक्टरहरू भनेको को-को हुन् ?”

त्यो सैनिकले त्यो प्रशन गर्नसाथ डाक्टरहरूले थाहा पाए कि उनीहरू त्यहाँ आएका कुना माधि पुरुसकार्यको रहेछ। कता कताएक प्रकारको तुरप्लु सुनीहरू उज्यालाई भए। केहीवेर अधि आफूँले गरेको शाकाहार स्वभावमा आफैलाई पछुतो लाग थाल्यो। केही हैसीएर्या डा. प्रमोदले जबाफ दिदेको छि-

“हामीहरू हैं। हामीहरू तीनजना- डाक्टर पोष्टमार्टमको लागि आएका। उहाँहरू चाहिँ मुचुकाको लागि आउनु प्रहरी।”

त्यो सैनिकले टाउको फरकक प्रहरीतिर फक्तौँदै बोलन सुरू गर्ने-

“क्यैं ! यहाँ त थुप्पे देखौ। तपाईहरु पनि डाक्टर ! पोष्टकार प्रहरीको छ। हुन बाघार आउनु भएको रहेछ। किन आउनु भयो ? कसले बोलायो र आउनुभयो ?”

फेरि खिसकीको हाँसो हाँसै बोल्यो- “डाक्टर र प्रहरी मिलेको पोष्टमार्टम गाने ?”

अनीठो चकमान ! पूर्ण निस्तथाता ! अधिकारको डाक्टरहरूको उत्साह र उसमा एकाएक कायाकल्पक भए गुटिमुटियो। उनीहरू बोल्यो सकेन्द्र द्वितीय रहेछ।

“तपाईहरूले सुनुन भएका कि ब्याह हो।” त्यो सैनिक अरु कडा ब्याह गर्दै बोलन थाल्यो- “कसले बोलायो र आउनु भयो ?”

पोष्टमार्टमको कृपा चलेरख नै डा. हैरिहर बस्ती निकके उदास थिए। अर्को सैनिक अस्पतालमा पुरानो धेरैले मौन भए, तर अहिले सैनिकहोंको क्षुद्र वचनले मौन अणान्त दिघेको थिए। उनले सहस सकेन्द्र र प्रमोदको कुम ढेल्दै अगाडि बढे र निकके ताकत निकालो बोलेरी-

“फोन यहीलाई गएदै मिलिए। तो अस्पतालमा पोष्टमार्टम सुविधा नभएको पहिला-पहिला पान आउने गर्न। मुचुला उदाहन प्रहरी फोनको पनि जस्तात पने भएकोले उहाँहरू पनि आउनु भएको हो।”

डा. हैरिहरको कुरा सुनेपछि त्यो सैनिक अरु उप देखिने। आफ्नो टाउको धेरैले भडकाले हलसायो र केही आफरा पादै बोलन सुरू गर्यो-

“हाइन यो विनासितको खबर बाहिर कसले फैलाउने ? किन चाहिए हामीलाई पोष्टमार्टम गने डाक्टर ! यहाँ डाक्टर छैननु र ? डा. देवकोटलाई नै रातमरी उपचार गरेर जानुभयो। यहाँ डा. खेङ्न्याने हुनु हुनु। हामीसँग त्यतिका डाक्टर, नसी, फार्मसी छनु। बाहिरवाट किन त्याङु पन्यो!” जो अर्क हक्के बोल्यो-

“माथिवाट आदेश आएको छ, राजा-महाराजाको पोष्टमार्टम गन्न हुन्न। राजाहरूको शरीर चिरफार गन्न हुन्न। चोटमार्टक, धाग खत लागेरसँगै २ भने त टलाउल गर्दै दाह संकर सर्पमान भएनु पसन्द भने भनु चिरफार गन्न ? कहाँवाट आयो तपाईहरुलाई यो आउँ ? तपाईहरू जानुहोस् ! बाहिरवाट।” फेरि टाउको बाहिरितिर फक्तौँदै बोल्यो-

“कसले दियो यहाँहरुलाई भित्र पासनै। जा ! जा ! गेटमा गएर तुरुल भने- जो पायो उसलाई भित्र पसन नदिनुभने। बाहिरिको मान्झुलाई प्रेमवा नदिनु भने त्यसलाई बाहाछैन अरे ! यसी जतामा आरिहितिए कसती काम गन्न सकिँछ ! जानेका सरकारको सबै हुने बेला भयो। तपाईहरू हुलमुल गरेर यहाँ नजिमतु होस्। हिडहाल्नु होस्।”

कोलामा फेरि अर्को हुँजो एकासी खसेको जस्तो भयो। सुनसान। अनीठो शुन्यता। उनीहरूको प्रति प्रशन गन्न आउँ आएन। नाजावाक भए। भित्र-भित्र अपराध र शोभिने किन्तू पोलेको थियो होला। तर जुन भ्यानामा गएका थिए त्यही भ्यानामा फकिए र आफ्नो आफ्नो घर पुगे।”

(लेखको प्रकाशोमुख उपन्यास “किन भटकाइयो त्रिमुख नस्त्र”को एउटा अंश)
परदेश तन भए पान मन संघे स्वदेश के सम्बन्धमा ह्वेको हुन्, स्वदेश के घटना पछटाई रहेको हुन्छ।
कवि दुलाल पान यस्ताह ब्यक्त्यो छैन्। नेपाली चाँदायडु सम्फेर लेखिएका माताबीराह, तीजोको लहर, सोइआउँ, आज दर्जीको दिमा जस्ता कविताले चाँदायडुका बेला परदेशी मनका भावना बोकेका छन् भने अल्मिदा सुधील या, हिमालय र चराकोको पीडा, विचित्र समाचार जस्ता कविताले घटानालाई समेटेका छन्। त्यसो प दुलाले परदेशको भुरा पान कवितामा नकरेको होइनन, हेरै 'दैनिक कविताको' कवितामा उनले विदेशको विचार कसरी गरेका छन्।
कामी काम, कामी काम भन्यात्तर्
न दिन भन्यात्तर्, न रात भन्यात्तर्
न छोराछोरी वर्षामा छन्
न त समान्ताले जम्माइन्
न त मनमगे डलर गन्यात्तर्
खे कसरी पो जीवन धाँयात्तर्
जे होस् इजमत धान्यात्तर्!

व्यक्ति लेखनाथ दुलाल वा कवि शिखर दुलाललाई व्यक्तिगत रूपमा चिन्नेहरु जो कोइ पान उनको ठटैरो त्यस्त भवाब र व्यान्यात्मक हात्माउँगः अपरिवर्त्तित पक्रमको छैन। उनको त्यो व्यक्तिगत स्वभाव कवितामा पान तक्त छिन्ने छा शहरका सहाराले कुल्लुता लगाउन र चास्न विभेद गरी व्याकरण पान दुलाल ख्यातिप्राप्त देखि न। अको तर्क कम्भिर भाव बोकेका र दर्शनिक विचारधाराले सफलताका कविताहरु पान यस संग्रहमा समालिप्त छन। संग्रहित १०१ कविताहरु मध्ये इलामाका गान सामने केही यस्ता कविताहरुले दुलाललाई ख्यातियाइ च भन्नाले कविभन्दा माथि उठाएर सही अर्थमा कविको दर्जा दिएको छ। संग्रहको नामाकरण गरिएको यत्रा अविल, योझ्योका आजान, म हराएको सुचना, खबरदार, लसुनको दुस्रा जस्ता कविताहरु माफकृत, कवि दुलालले आफ्नो हरेक महसुसाउँ
उनीहरुको म होना त?
कसले पाएको छ आफो यत्रा र?
कसले छामेको छ उसको मलाई?
गुमाएको पत्र छेन?
तर पान कवि यत्रा छ सब्लाई म
सबै त्व ममा वाँचेका छन्
त्यसकी अदामा, त्यसकी सार्थमा
तर पान म जस्तै
सबैले म हराएका छन्।
कवि शिखर दुलालले भने जस्तै मानिसको जीवन यत्रा अविरल छ, निरंतर चलिरहन्छ। मृत्यु पर्यन्त पान यत्राका क्रममा कतै ढेर साप्ताहिक, कतै कांडा बिभक्त, अनि कतै लघुण्डा पान। आफ्नो साहित्यक यत्राका यस्ता कवि दुलाल पान चिन्तिएका छन, कविताय कविता पद्धत उनी हतारिएको मान हुन। सरल हुने चेतामा बिख्यामा उचित प्रयोग नगर्दा र शब्द संयोजनमा ध्यान निर्दिशा केही कविता भाषा रोहित र फिल्मा प्रतीत हुनेछ। त्यस्रो शुद्धाशुद्ध तर्क ध्यान पूर्वाँगृह पान उनतिका अवश्यक क्षय यस्ता क्रिमिमजोरिको बाबुजो भनौत्र कवि दुलाल 'यत्रा अविवर' माफकृत साहित्यिक शिखर तर्क ठुलो फडको मारेका क्षै। आफाइ मनरहमा क्रिमिमजोरिलाई स्थायर अघाडी बनेको ख्यात्मा कवि दुलाल बांडौ नै शिखर चुने सफल हुनेछ। अर्थमा हिंदीरहेको मात्र गतिविध्यामा पान सकिन्छ भने शास्त्रीय कवितालाई उजुन गर्दै कवि शिखर दुलालको साहित्यिक यत्रा सफल होस् भने कामना गर्दछ।
कवि: शायानो भवति संहानस्तु द्वारप।
उत्तिष्ठम्बत्ताति भवति कृति संपब्ताति चरण। ॥
चर्चेति चर्चेति।
(अया उनैतको अवस्था कल हो, भव्याले अवस्था द्वारप हो, उठेको अवस्था ग्रहण हो र जो हिंदीरहन्छ उसले मात्र सत्य चोढ्द गर्दछ। तस्मृथ हिंदिएर हिंदिएर हु।)
सरी बुबा, मैले इन्डिव्हियल किने

- जीवन जेपाळी

मैले अमेरिकामा देखा भेटेका धरे मानिसहूनको भनाई पाईन्छ, अमेरिकामा दुःख छ। जबली वसेको त यहाँ भने प्रश्न गर्न नपाउँदै आउने ३ वरी सरल तन्त्रुक्त। प्रथम मेरो मनको भन्दा पनि मेरा छोराहोँको लागि यहाँ दुःख गरिरहेको छ अर्थात् यस्तो वसेको छ। दोस्तो आफ्नो र साथीभाडाका अगाडी आर्थिक अस्थि मजबूत भएका बढी सत्तुली मिल्ने आशाले वसेको छ। त्यहाँ देशको तरल जागीरको एवं आर्थिक अस्थिका कारण विक्षेपित यहाँ परेको हो। विगत दुई दशकमा नेपालको राजनीतिक दुआँवैस्थाले धौरे नेपाली देश छाइन बाध्य छन्। मात्रको अन्तम दुई कारणमा अहिले मेरो केही टिमारी है। तर छोराहोँको लागि मात्र दुःख गरिरहेरे भनेहुनै रूपमा सत्य ज्ञात्ताले रमाहोँ प्रसार राखेछ।

म साने थिए मेरो बुबा दसै विदमा घरमा आउनु भएको थियो। गाउँका एक ठुलोमा मेरो बुबालाई भेटेन आउनुभएको थियो। ठुलोमा सोढ़े हुनुहुन्यो तालिने को को ल्याउस त लाहुरे? मेरो बुबाले आए फुस्ने दुःखी देखाईदै भन्नु भयो मेरा २ छोराहोँका लागि सवैकुरा जोडको क्यो। मैले त दुःख पाउँपाए पाए मेरा छोराले दुःख नपाउन भनेर विद्वेशमा दुःख गरिरहेको छ। बुबाले ल्याएको ल्याः फलमा दुःखी दादाको चुलोमा आएमा बाल्दा प्रतीय हुने कुरा हो। यस्तो घराईसी सामाजी लगायत गाउँघरमा राम्रो खेतबारी हाम्रो थियो जो मेरो बुबाले छोराहोँकी लागि भनेर किन्नु भएको थियो। उत्तरले हाम्रो गाउँमा विजुली थिएन। दुःखी पाउनु पत्थर। मोटर चाँद ४ घाटा हिउनु पत्थर। सानामा मलाई लाग्ने बुबाले आर्जोंको समस्त मैले हलकेत गरिर कमाए भने मेरो जिन्दगीमुँ छुक अर्थात् मैले जति आँखाले देखेको छ ल्यो नै सबै संसार हो। जब ठुलो हुदै गए अङि बुक्त्ने भए संसार अङि ठुलो रहेको हनेला लगान थाम्यो। म कलेज पढ्रुन बजार गए। त्यहाँ गाउँको जस्तो दादाले छुलो पढिए। मदट्टेतलको स्ट्रोममा भर्न गरेका खाना बनाउनु पत्थर। पछी ग्यास चुलो आए। इलेक्ट्रिक चुलो पनि प्रयोग हुन्छ गर्दा विनुल्लको विल धेरै आउने हुनाले स्ट्रोम नै धेरै चल्यो। अहिले त विभिन्न धेरा राखाले माइक्रोवेव र इलेक्ट्रिक चुला आए। त्यसैलाई मलाई पनि गाउँ छार्डे पहाल पसर्नु पेटूँ लाग्ने। शहर बसाईले नपुगेर विदेश पत्थर। म अमेरिकाका आएको केही समय साथीमाइको बसिमा। पछी आफ्नो ठाउँमा एकै नै वसन थाले। मैले माइक्रोवेव र इन्डिव्हियल किन्नु पत्थर किन्नै त्यहाँ आफ्नो चिन्ह निकाल थिएन। त्यसैलाई बुबाले ल्याएको ल्याः फलमा दुःखी पनि यहाँ बाबुले बाबुले दुःखी पनि यहाँ बाबुले बाबुले दुःखी पनि यहाँ बाबुले बाबुले दुःखी पनि यहाँ बाबुले। अहिले गाउँको घरको कुन कुनामा मिल्नको यहाँ तर त्यो समय मेरो बुबाले आफ्ना सन्तानतिका लागि भनेर आफ्नो समस्त सम्बन्ध हो यस्तो दुःखी छैलेन। आजकल फोनमा मेरो बुबा आफ्नो भन्नुहुन्छ, खेतबारी सबै बाकी कुमाङ्के खाउँ भन्ना पनि मान्छे पाइदेन।

तपाईं सोच्नुहोस कुन कस्तो बाबुले कमाएको समस्त छोराहोँकी लागिको लागि पुगेको छ? यदि छोरा नालायक वा सुबूङ्ख भने मात्र बाबुले कमाएको समस्त चिन्ता बुक्त्ने सबैको हुन्छ। तत्र बाबुले जमना र छोराको युग फरक हो। त्यसैलाई बाबुले समस्त समय छाइन बाबुले आफ्नो ताजमो र सुविचारी सोच। उल्लाखनु हरेको हुन्छ मैले छोराको लागि बनवेको जति दुःख गर्दै। यस्तो कुरा मिल्दैन। बाबु भन्नु, मेरो भावना र सपनामा ठेराडै, छोराको भन्नु, मैले प्यारेन्ट टु कन्जरमेंट नन्सेन्स। कसैलाई तालुमा नै आलु

Sangalo 2017 Issue 17, Year 17
We wish you all
Happy Vijaya Dashami
and Dipawali 2017.

May this Festival Bring Peace, Prosperity, Happiness, Success and All Good things to you and your family

Shishir, Rita & Sandesh Khanal

विजया दशमी र दीपावली २०७४ को उपलक्ष्यमा सम्पूर्ण नेपाली

dाजुबाई तथा दिवदिवसहितका हार्दिक मंगलाशय

श्रुभकामना व्यक्त गर्दैः ।

जितमान, सरिता तथा सजित वर्षेनेत
केसु को कथा

- शिशर दुराल

केसु अमेरिकामा जन्मेकी भएर होला उसलाई अर्ध प्रमाण थियो। दिदिलाई नेपाली गर्न मन्दी होँ। केसु साँदे केटाकटी नै छ भनेर दिदी कस्त्याड़ गरी। तर केसु फन्न दिदिलाई चाहिए हेँ। जे भए पत्र दिदी भनेर थिद। बेलाबेलामा उनीहरू नेपाली र अमेरिकनका विषयमा बहादूर परम्परहै।

जब ति दिदी अनु हाई स्कूल जाने भइन उनीहरूको वस्त्र पत्र-फरक पत्र हुने भयो। उनीहरूको स्कूल बस पत्र फरक-फरक हुने भयो। जसलाई बहिनीको कित्या थियो। किनको बस्मार पत्र केसु अमेरिकन साथीसंग खोज्ने। उसलाई म ढाई त अमेरिकन नै ह भनेर तिमीसंग नै बस्तु भनेर सितमा बस्ता। अमेरिकी केटीहुँदै कोभित नै सजाते। उसलाई लस दिनविनु। तर कोहित नै खुद लेख्नु भए। बहिनीलाई मुख सिगारेट सितमा बनाई दिएको करा दिदिलाई कोहितमा मन परेन। स्कूल वस पत्र कुनोमा यही एउटा मुख सिगारेट बनाई दिने कलाई मुखसितमा थियो।

पाहिलो दिन दिदी आफ्नो केसुलाई वस स्टेपमा छोडेन गइन। पाहिलो दिन सिद्धहुँदै खाली बाध्य हिदे। खाली सिटमा गएर बाँस। सजाते भयो। आउने बेला पत्र बस खाली नै थियो र लस इंडियस गीत गएर आउदै केसु। दोस्तो, तेधौ दिन सम्म पत्र केसुलाई कुनी गाउँ भएन। चौथो दिनमा केसुले सिट पाउन सक्नुन। सबै अमेरिकी केटीहुँदै सिट दाखेकाँ थिए। पछाड्दीको एउटा सिटमा एउटी भारतीय मुलीको छोरी वसीकी थिइ। उसलाई ल्याहो वसन मन त दिदैन। तर कुनै उपाय नयाँ पछाड्दी छोरी लाई। सिजाते दिनमा बनाए पत्र पने भयो। गएर वसी काढ्नुमा नोुँ। तर ल्याहो इंडियन केटी मुस्ताक हाँसिए उसलाई सोही। तिमी पत्र इंडियन हो। कुनै प्राती फाइलाउ ठुलो स्वरमा पन्नो। यो राजो अमेरिकी आफ्नो वर्तमान हिदे।

द युनाइटेड स्टेट्स अफ अमेरिका। No indian no Nepali वसमा भएका सबै जनका गलाल हाँस।

केसु निनी काली मात्री धिनु। यसलो शीर माध्यम परेको केसु चुप लागेर स्कूल पुग्न। सबै जना उल्ले पछाड आत्ममा उत्तरी र सुस्त सुस्त स्कूल गएकी थिइ। यसलो शीर माध्यम परेको केसु चुप लागेर स्कूल पुग्न। लगभग दुई जनाएको चौथो दिन बढ्दै। उनीहरूको उसमा पत्र लगभग एउटा जस्तो दुबैको थिइ। नभएका ज्याँ पत्र एउटा रहेछ। हिजो आस्ती जसगी नै केसु आफ्नो स्वास्थ्य स्वाभाविक। अर्थी भने मिस नआउन्जेल उठेर बसी रही। मिस आए पछि त्यो इंडियन केटीलाई दोलाइनु। आर यु रोजी जो। उनले एसु आइ एम रोजी भनी।

मिसको होआर आए फ्रॅम जुड्नु सक्नुका भएका दिनलाई इटको भएका बारो। उसलाई रोजी तिर ह्यामा माझो। रोजीनी पत्र एसु इन्फोडिड माउन्ट एमोरेट देवार आए दूसरे हालाहाल माउन्टन इन नेपाल।

क्लासको सबै बाहरा। खाली माउन्ट नेपाल। आइ एम अन्यो नेप्लियर।

क्लासका सबै मुखावु गन्न रहेछ।

मिस ले फॉर भनिन् इजनट स्माट राहेको आए यु। यु अल आए फ्रॅड अफ हिस क्लास। यु अल इंदियन। यु भयान दु भेल इच अडार। त्यो दिन क्लासमा पत्र भएको रोज र दिदिलाई साँग साँग साँगहरू थिइ। बसमा उनीहरूको खुशी हुँदै घर गए। दिदिलाई केसुले स्कूलमा नेपाली साँग पाएको करा क्लासमा भएको कुन सुनाउँदै अफाउलाई माउन्टन एमोरेट दैनेन नेपाल लैजानु पने, सबै खाली बहिनी केसुको अमेरिकन मन वडलेको देखिए आफू पत्र खुसी भइन। मन मन रोजीलाई धन्यवाद दिदैन।

भोली देखिए केसुले पत्र म अमेरिकन भन्ने छोडिन। बसमा सबै सांग मिलेर आउने गन्न वालिन।
2019 ಸಾಲು ವಿಶೇಷ ಹಾಗೂ ಗಾರ್ಹಕರು ಭಾರತ ಪ್ರವಾಸ ಕೇಂದ್ರದಲ್ಲಿ ಗಾರಿ ಗೊಂಡರು. ೮೦ ರೇಖೆತೆ ಸೇಕರಾರು ವಿನಾಯಕ ಬುಕ್ಕುಮೆನ್ ದೇನಾಲು ಭರಾಸ ಹಾಸುರಿಕೆ ಜೀವನದ ಸಾಧನವಾಗಿ ಹಿಂದಿನ ನುಗಳು. ಹೀರೆಲ್ಲುಗಳಾಗಿರುತ್ತದೆ. ಸೇಕರಾರು ಮಡಿತ ಕಂಡು ಹಂಚಿರುತ್ತಾರೆ. ತುಣೆಯಾಗಿ ಕೆ ದೇಶದ ಬಿಜೇತ ಹಾರಿ ನೆಪಾಲೀ ಸಮ್ಮಾನದ ಮದ್ಯನುಕು ಭೂಮಿಯಾಗಿ ಮಾಡಿದರೆ, ಗೋರಿಯಲ್ಲಿ ಮೂಲದ ನುಗಳಗಿನಿಂದ ಮನವಾಗಿ ಹಿಂದಿನ ನುಗಳು. ಹೀರೆಲ್ಲುಗಳಾಗಿ ಸಾಧಾರಣವಾಗಿ ಮಾರುತ್ತದೆ. ಗೋರಿಯಲ್ಲಿ ಮೂಲದ ನುಗಳಗಿನಿಂದ ಮನವಾಗಿ ಹಿಂದಿನ ನುಗಳು.

ಅ ಗಾರ್ಹಕರು ಭಾರತ ಪ್ರವಾಸ ಕೇಂದ್ರದಲ್ಲಿ ಗಾರಿ ಗೊಂಡರು. ೮೦ ರೇಖೆತೆ ಸೇಕರಾರು ವಿನಾಯಕ ಬುಕ್ಕುಮೆನ್ ದೇನಾಲು ಭರಾಸ ಹಾಸುರಿಕೆ ಜೀವನದ ಸಾಧನವಾಗಿ ಹಿಂದಿನ ನುಗಳು. ಹೀರೆಲ್ಲುಗಳಾಗಿರುತ್ತದೆ. ಸೇಕರಾರು ಮಡಿತ ಕಂಡು ಹಂಚಿರುತ್ತಾರೆ. ತುಣೆಯಾಗಿ ಕೆ ದೇಶದ ಬಿಜೇತ ಹಾರಿ ನೆಪಾಲೀ ಸಮ್ಮಾನದ ಮದ್ಯನುಕು ಭೂಮಿಯಾಗಿ ಮಾಡಿದರೆ, ಗೋರಿಯಲ್ಲಿ ಮೂಲದ ನುಗಳಗಿನಿಂದ ಮನವಾಗಿ ಹಿಂದಿನ ನುಗಳು. ಹೀರೆಲ್ಲುಗಳಾಗಿ ಸಾಧಾರಣವಾಗಿ ಮಾರುತ್ತದೆ. ಗೋರಿಯಲ್ಲಿ ಮೂಲದ ನುಗಳಗಿನಿಂದ ಮನವಾಗಿ ಹಿಂದಿನ ನುಗಳು.

ಅ ಗಾರ್ಹಕರು ಭಾರತ ಪ್ರವಾಸ ಕೇಂದ್ರದಲ್ಲಿ ಗಾರಿ ಗೊಂಡರು. ೮೦ ರೇಖೆತೆ ಸೇಕರಾರು ವಿನಾಯಕ ಬುಕ್ಕುಮೆನ್ ದೇನಾಲು ಭರಾಸ ಹಾಸುರಿಕೆ ಜೀವನದ ಸಾಧನವಾಗಿ ಹಿಂದಿನ ನುಗಳು. ಹೀರೆಲ್ಲುಗಳಾಗಿ ಸಾಧಾರಣವಾಗಿ ಮಾರುತ್ತದೆ. ಗೋರಿಯಲ್ಲಿ ಮೂಲದ ನುಗಳಗಿನಿಂದ ಮನವಾಗಿ ಹಿಂದಿನ ನುಗಳು. 

ಅ ಗಾರ್ಹಕರು ಭಾರತ ಪ್ರವಾಸ ಕೇಂದ್ರದಲ್ಲಿ ಗಾರಿ ಗೊಂಡರು. ೮೦ ರೇಖೆತೆ ಸೇಕರಾರು ವಿನಾಯಕ ಬುಕ್ಕುಮೆನ್ ದೇನಾಲು ಭರಾಸ ಹಾಸುರಿಕೆ ಜೀವನದ ಸಾಧನವಾಗಿ ಹಿಂದಿನ ನುಗಳು. ಹೀರೆಲ್ಲುಗಳಾಗಿರುತ್ತದೆ. ಸೇಕರಾರು ಮಡಿತ ಕಂಡು ಹಂಚಿರುತ್ತಾರೆ. ತುಣೆಯಾಗಿ ಕೆ ದೇಶದ ಬಿಜೇತ ಹಾರಿ ನೆಪಾಲೀ ಸಮ್ಮಾನದ ಮದ್ಯನುಕು ಭೂಮಿಯಾಗಿ ಮಾಡಿದರೆ, ಗೋರಿಯಲ್ಲಿ ಮೂಲದ ನುಗಳಗಿನಿಂದ ಮನವಾಗಿ ಹಿಂದಿನ ನುಗಳು. ಹೀರೆಲ್ಲುಗಳಾಗಿ ಸಾಧಾರಣವಾಗಿ ಮಾರುತ್ತದೆ. ಗೋರಿಯಲ್ಲಿ ಮೂಲದ ನುಗಳಗಿನಿಂದ ಮನವಾಗಿ ಹಿಂದಿನ ನುಗಳು.
যোগনা মুন্নিধিক গোরখা বর্জারা ২০৭৩ সাল বৈশাখ ১৬ তারিখের খুঁজে পাওয়া হয়। যখন এদের দাতা তারিখের পর্যন্ত শিক্ষার্থীকে সাক্ষাৎকার করা হয় তখন যোগনা বনাম চতুর্থ হাসপাতালের কাছে ক্ষেত্রে পোশাক বসানো হয়।

হামিল্লাই এবং সব ভাষায় কথা বললে নাগরিক ১তম গাড়ি গাড়ি করে যাওয়া হয়। দেওয়া হলো তত্ত্বাবধান নিষিদ্ধ হয়।

কুর্কুকারী গন্ধ জানাণো খানা খান মোম প্রাতঃ গন্ধ দর্শন গন্ধ কালী মোম ভাষায় কথা বলে।

নালাগি বাহানি খান মেরি বাহানি করা গর্ভনকুলের কার্যক্রম জন্য হামু মুক্ত এজেডা মোম।

নালাগি বাহানি জানাণো নালা মেরি বাহানি করা গর্ভনকুলের কার্যক্রম জন্য হামু মুক্ত এজেডা মোম।

লামার পুরো, জুন দিন মেরি বাহানি অপ্রত্য দিনের কথা বললে নালাগি খান।

জন লামার পুরো, জুন দিন মেরি বাহানি অপ্রত্য দিনের কথা বললে নালাগি খান।

বিবাহের মুক্তি মুক্তি মুক্তি মুক্তি মুক্তি মুক্তি মুক্তি মুক্তি মুক্তি মুক্তি মুক্তি মুক্তি মুক্তি মুক্তি 

হামিল্লাই এবং সব ভাষায় কথা বললে নালাগি খান।
बाट पुनिनिमाण परियोजना गर्न संस्थाको लागि ज्यादा चुनौतीपूर्ण कार्य थियो। त्यसैले कृपया विवेचना लागदै संस्थागतको सहकार्यमा हाम्रो लागि अपरिहार्य थियो।

यसले क्रममा अमेरिकामा दता भएको र विकासदेखि नेपालमा काम गरिरहेको संस्थाको पहिचान गर्दा जाँदा गोखाँ फाउन्डेशन हाम्रो छनोटमा पनि।

फाउन्डेशनको सहकार्यमा भूमिका तुलनात्मक रूपमा धैर्य त्यसैले पुनिमाणको गोखा जित्को जौहरीघिरन परिपक्व उ.माधव. को भवन पुन रूपमा धैर्य भएको र उक्त विवाहवरीलाई सहयोग पुस्तान स्थलमा अध्ययनको आधारमा उक्त विवाहवटोलाई सहयोग निर्णय भएको।

फलस फलस परिपक्वको र पार्देशी र प्रभावकारी प्रभावको हडाले सम्बन्धित पक्षसम्म पुस्तान सकियोस भनेर एन.सी.एन.सी. सचेत छ।

रोपौक उच्च माधव. जौहरीरूले भवन पुनिनिमाणको क्रममा पनि एन.सी.एन.सी.ले आफ्नो संयुक्तमा खुशालतापुर्वक प्रयोग गरेको छ।

यो व्यवस्थापनी वैज्ञानिक संस्थाको सदस्यहरूले अधिक सहयोग गर्न सकेछन, आफ्नो अमूल्य समय र सीप पनि खर्च भएको छ।

भवन शिलालयासंग क्रममा 2072 साल वैशाखमा संस्थाको सङ्गठनाकार हासलको विशेष र महासांचे यमकमार श्रेणीले निमाण स्वरूप उपस्थित भएको सम्मूच नयौ व्यवहारिनवासी नेपाली र अन्य सहयोगको तर्कमा एन.सी.एन.सी. यति भए पनि सहयोग गर्न एफ्को रूपमा व्यक्त गर्दै विवाहवटोलाई आफ्नो संयुक्तमा लाग्नुपर्छ भएको छ।

- आफु नेपाल भ्रमणमा रहेको ब्याबू एन.सी.एन.सी. का
संस्थापक एवं इन्जिनियर इश्वर देवकोटाले भर्न निमाण्न क्षेत्रको स्थानत परिक्षण गरी समुदायले गरेको महिष्रतको सहायता गर्दै सहकार्यमा परियोजना सफलतापुर्वक अगाडि बढेको निर्धारण प्रस्तुत गर्नभएको थियो । सम्बन्धिता अनुसार भवन निमाण्नको कार्य तोकिएको समय लगाउँ भएको सम्पन्न भएको जानकारी एन.सी.एन.सी. लाई प्राप्त भयो । एन.सी.एन.सी. को निर्णय अनुसार व्दोका पराक्रमको नेपाल भ्रमणको लिखितको मिलाउका नवनिर्माण भवनको निर्माण एवं समुदायात गर्ने भनेर कृपा भयो । २०७२ को एप्रिल-मे (ब्राख २०७४) महिनामा नेपाल भ्रमणमा भएको बेला बैले संस्थाको वोडी सदस्यको हैसियतका संस्थाको प्रतिनिधित्व गर्दै जीविका भ्रमण गर्ने मौका पाउँ । ५ मा, २०७३ तारिखका दिन १४ कोटे ती भवनहरूको समुदायदर्शी गोखा फाउण्डेशनको निर्देशक विजय देवकोटा तथा सोही संस्थाका नेपाल संघको महासचिव श्री गणेश शेखरको समुक्ष्यितामा सम्पन्न भयो । समुदायदर्शी कार्यक्रमको ती स्वरूपीय क्षण ल्याहाँ आयोजना गरिएका स्वागत समारोह , त्यहाँका अभिभाषक विद्यार्थी भाइ बडीहिनीहरूको उपस्थितते अभूतपूर्व सामाजिक कार्यमा अनुराग भई कार्य गर्न भए उर्जा मिलेको आभाष भयो । प्रमुख अधिकारिको हैसियतका उदाहरण मन्त्र दिने करामा मेरा अगाडि विद्यालय प्राइमरीमा उपस्थित ती कार्य बालबालाकर्मी माथि मेरा नयनहरू अरमाणित जो तीनों नवनिर्माण भवनमा सिद्धाश्रयको व्यविधि चमकाउन आतू थिए ।

बास्तवमा त्यस क्षेत्रका ६-१० बढ़ा विद्यालयहरूको परिधान केन्द्रको रूपमा रहेको परोपकार उच्च माध्यमिक विद्यालय भौतिक संचार क्षेत्रमा विसंग हुन्छु ठूलो पीडा थियो । निमाण्न सम्पन्न भए पश्चात जीविकीय जीवन तथा सहकार्यको सासफरका छनु। यस पराक्रमी संस्थाको त्यहाँ उपस्थिति सम्पूर्ण जनसंबद्ध र व्यवस्थापक मुख्यलाई राख्ने पराक्रम गर्न भएको हो । जस्ता साथ साथ विद्यालयका प्रथान्वित गरी हिरण्यावधि खालीले गोखा फाउण्डेशनले समुदायदर्शी उलेख भए मन्त्र भए कार्य स्वरूप एक विश्वास प्रयोगशाला तथा हुँदै बढा हो विश्वास बनाउँ जीवरीतीवासी लाई धरण गर्न भएको जानकारी दिनुपर्न थियो । तोकिएको धार्मिक दिन २०७४ को समय अधिकार निमाण्न सम्पन्न गरी समुदायदर्शी समावेशमा भएका भएका मन्त्र धर्म भएन निमाण्न गरिएको गोखा फाउण्डेशनलाई धन्यवाद दिनेपछि । गणितको सोहीको हिसाबमा २ र २ जोडे ४ हुन्छ तर मनकारीहरूको हिसाबमा २ मा २ जोडे ५ पनि हुन सक्दैरहेछ । भनेर यो परियोजनाले हामी सिकाएको छ ।

जितेन्द्र संस्थालक सम्मिलित अध्यक्ष र प्रधानाध्यक्षको मल्टाइमा मुख्य क्षेत्र एन.सी.एन.सी. को प्रेसिदेंट गरिएको, त्यो सुदीर्घ म पनि एकदम भावुक भए । यस कार्यमा प्रयोग एव प्रयोग रूपमा सहयोग गर्नेको सम्पूर्ण नयन क्यरोलाइनावासी नेपाली समुदाय तथा अन्य सहयोगी व्यक्ति तथा संयुक्तसंघ छैन एन.सी.एन.सी. को तर्कवाद हार्दिक आभार व्यक्त गर्न चाहिए । हुन त नेपालमा भुक्तप्रशान्त जीवन बा पुरा रूपमा धर्मन्यरा छे संरचनाहरू मन्त्र एवं पुनिमाणाओंको पखाडीरामा रहेका छनु। यस्तो धर्मन्यरा घर, स्कूल, पाठा, पौरा, एवं अन्य भौतिक संरचनाहरू पुनिमाणाको कार्य नेपाल शराबनो पलि गर्दै आरहेको छ । तपाईं हामीले प्रबंधमा रहेको सहयोग जुटाउँ नेपाल पुनिमाणामा अभिमानमा सांस इत्र भए पलि व्यर्थ नेपाल शराबनो सहयोग गर्न र विनाकारी भूमिकाको आहात भएका समुदायलाई विश्वास भए पलि गाउन तथा मल्ट पश्चात सफल भएको हामी नयन क्यरोलाइनावासी नेपालीहरू गर्न गर्दैछ ।

We wish you all
Happy Vijaya Dashami
and Dipawali 2017.
May this Festival Bring Peace, Prosperity, Happiness, Success and All Good things to you and your family

Dr. Prakash Nepal, Dr. Neeti Dahal & Himangi Nepal.

Sangalo 2017 63 Issue 17, Year 17
मेरो देश

- जीना श्रेष्ठ

सन्तो हिमालको दल्न लहर देखाएर हाँसेको
डाँडाडाँ, पाखा पकसौ अनि गोरेटो बाटोहुले सक्खिएको
राती लालीगर्न धिरामा सजाएर
हरियो वनजगालको फरिया लगाएकी
नयां बेहनीह्नी लजाएर
सवैलाई हुदय देखि स्वागत गन्छे मेरो देश
बालको घुम्तो ऑडेटर
छनौछनौ भरनाको पाउबुज बजाउँदै
विहानीको धाममा लाली छुँदै
बैसले उन्मत भएर
सवैलाई लोयाउने, मेरो देश
कतै मुद्र कमाउने बिसो त
कतै पाससा छुटाउने गर्नी
कतै हाजाको तरइगले मनमा संगीत गुज्ञाएर
मूल शरीरमा पनि ज्यान ल्याउने मेरो देश

कतै धाम तर कतै छराँ।
कतै रवाई तर कतै मन्दैँ
भुकङ्गने ठ穿越ै फरी उठ्णैँ
जै भए निन नास्तिने, नमखिने
शान्ति सुशील भएर सहिरहने मेरो देश
विश्वको सबोच्च शिखर शिवर
बुढका ओखा, जनकमध देहय
अनि लीलाको सतित पोके चेसे मेरो देश
सादृश्यको सम्प्लाको खानी
प्राकृतिक सुन्दरता की धनी
जैलिक विविधताले भरपूरना
विश्वका सारा देशलाई आकर्षित गन्छे मेरो देश
सबै संगीतशील रहने
टूलुला वौच्च व्यक्तित्व जनमाउने
सानो भैखन पनि कोहीसंग नडाउने
अटल, अमर सार्वभौम सत्ता सम्पन्न मेरो देश

गजल

- सविता बिख्त

dेशको माया भनै गादा, विदेशातिर पसेपछि,
बाध्यता र विवशलाई भुमरीमा फसेपछि।
रामो लाउँ, मिठो झाउँ, शान्तिसंग बाच्च पाउँ,
यस्तो साप्ता मुष्टिका, डेरा जमाई बसेपछि।
आइयो विजेता गाँवु दुःख, सोचेको पुगेपनि,
आखिर मुदु दुखो रेख, बैरिले देश डुसेपछि।

एकजुट हुन्छौ हामी नेपाली, देशलाई तिपत्त पवरौ,
नेपाली मन, नेपाली सच, एकता भस्ता फसेपछि।
फुटेर होइ हुन्छौ जुटेर सच, एकताको माला उन्नुछ।
फुल पनि ओइनछौ निन वाँचबाट खसेपछि।
देशको माया भनै गादा विदेशातिर पसेपछि।

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