

Coming together...

Coming Together

For Nepal



NASeA and ANMA Joint Convention 2005
September 03 - September 05, 2005
Atlanta, Georgia

Hosted By:



anmausa.org
Association of Nepalese
in Midwest America

www.nepal-america.org

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Namaste!

Welcome to the
ANMA-NAsEA
Joint Convention,
September 3-5,
2005 at Atlanta,
Georgia, U.S.

We wish you all the
best in communicating
with fellow Nepalese
and have a good time
with the programs
specially prepared for
you. The convention
committee thanks you
for being here.

Thank you for your
support!

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Booklet logo: **Nisha Panday**

Welcome to Atlanta

2005 NAsEA & ANMA Joint Annual Convention
September 03-05, 2005

Program Highlights

- Opening Session with Keynote and Other Guest Speakers
- Poetry Competition and Literary Session
- Human Rights Issues in Nepal
- Nepal Forum in Light of Current Situation in Nepal
- Non-Resident Nepalese/Nepal America Council Forum
- Eastern Philosophy and Religion
- Nepali Political Action Committee (PAC) Update
- Youth Forum/School Reunions
- Nepali Women's Global Network Forum
- Children's Program
- Art Exhibition
- Deepak Bajracharya Concert
- Nepalese Movies (Caravan, Numa Fung, Raktamya Pahad)
- Various Sports Tournament
- The Ever-Popular Cultural Program/Talent Show
- Antyakshari
- Dance Party hosted By aspiring Nepalese DJz

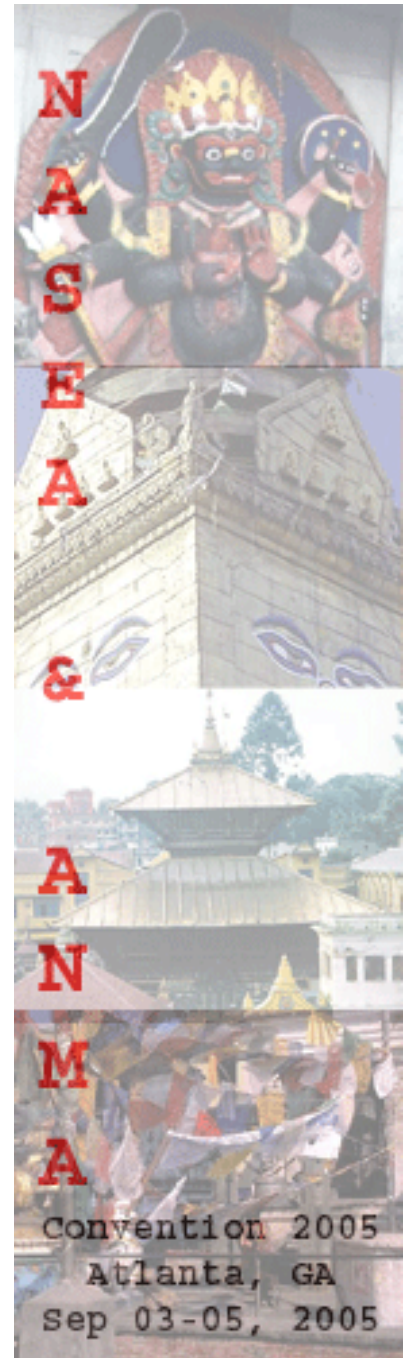
Registration Fee Includes All Meals, Cultural Program, Social Parties, and One Year NAsEA/ANMA Membership. Does Not include the Concert & Movies.



Atlanta Attractions:

- Atlanta Botanical Garden
- Centennial Olympic Park
- Clubs: Club Europe, Compound, eleven50, Vision
- CNN - Studio Tour
- Fernbank Museum of Natural History
- Fox Theatre - Phantom of the Opera
- Jimmy Carter Library and Museum
- Six Flags Over Georgia and Six Flags White Water
- Stone Mountain Park
- Underground Atlanta - Shopping, dining, clubs & Concerts
- The Woodruff Arts Center
- World of Coca-Cola
- Zoo Atlanta

More Atlanta attractions: [Atlanta Search](#), [Atlanta.Net](#)



MESSAGE FROM THE PRESIDENT

Prakash B. Malla, Ph.D., President of NAsEA



Dear Members and Friends,
Namaste!

Welcome to the 2005 Joint Convention in the beautiful city of Atlanta during this Labor Day weekend, September 3-5! This is a special convention because our sister organization from the Midwest, Association of Nepalese in Midwest America (ANMA), have joined hands with us for the convention. This is a special convention because several other sister organizations throughout the United States are participating in our convention. Most of all, this is a special convention because you all are here from near as well as far away places in support of our community, the Nepalese community.

“Coming Together” is the theme of the convention this year. The theme is very appropriate and also the need of time today that we all (Nepalese communities) come together keeping the personal and ideological differences aside for the greater cause of our communities. The coming together or the unity is not a choice today, but it is a necessity for the viability and vitality of our community. This joint convention and your attendance in the convention this weekend is the testimony for that unity or getting together.

When I began my tenure as a president on September of 2003, we laid out several plans and goals for the two years. They are: (a) Increase life membership; (b) Help promote education in Nepal; (c) Reach out “Friends of Nepal; (d) Relief Fund; (e) Volunteerism and Community Service; (f) Mentoring and Career Development; and (g) Are you new in the area?

I do not want to claim here that we have taken all of these projects to completion. However, what I can claim with pride is we made a great deal of efforts and progress on several of these projects including being all-inclusive and bringing our community together. We had a goal of reaching the life members of 100 from merely 29 in 2003. We currently stand at about 90. We continue to provide scholarships and support a teacher’s salary in Nepal. With the help of a member, we will soon be helping to complete an elementary school building in Chitwan district. We also continue to reach out to friends of Nepal outside our community, contribute to man-made or natural disasters (Relief Fund), involve in volunteerisms in the local communities including homeless feeding, and help the new comers in the area.

I would like to thank you all for your support and confidence in me for the last two years. Also, I would like to thank all of the executive members and volunteers, who worked tirelessly with me to elevate NAsEA to the current level: making NAsEA a useful and relevant entity for our community.

NAsEA is your organization and for you. Please stay involved!

Sincerely Yours,

Prakash B. Malla, Ph.D.
mallap@bellsouth.net
September 2005, Dublin, GA



MESSAGE FROM THE PRESIDENT

Anand R. Tiwari, President of ANMA

Dear Friends:

On behalf of Association of Nepalese in Midwest America, I am pleased to welcome you to the NASeA & ANMA Joint Convention 2005. I would also like to thank the volunteer- workers of both organizations for their hard work, better planning and dedication in making this convention a successful event.

Since its inception twenty-four years ago, ANMA has been pretty active in bringing the Nepali communities of different midwestern states together for greater benefits. It has also been very instrumental in promoting cultural, educational, social and charitable activities, helping the ANMA members in times of difficulties, and contributing to the overall developmental issues on Nepal. To achieve its goals, ANMA joined hands with NASeA to hold the joint convention this year, and to bridge the gap between the different communities.

I hope you enjoy your stay in Atlanta this weekend and enjoy everything that the convention has to offer.

Anand R. Tiwari

**The Nepali Community of Northeast Ohio wishes a successful
NASeA & ANMA Joint Convention 2005
&
Happy Bijaya Dashami**

Northeast Ohio Nepali Community





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Sonny Perdue
GOVERNOR

September 4-6, 2004

GREETINGS:

It is a pleasure to extend best wishes and warmest regards on the occasion of the 2005 Annual Convention of the **Nepalese Association of Southeast America**.

I am pleased to welcome the attendees from around the Southeast and Georgia to our capital. Atlanta is a beautiful city providing many attractions, including fine dining, historic sites and various recreational facilities. I hope you have an opportunity to enjoy some of them while you are here and experience the hospitality that is so much a part of our everyday life.

This year's convention promises something for everyone. There will be enlightening discussions on subjects such as human rights and community service issues in Nepal, exciting activities, ranging from a children's forum to a poetry competition and other programs highlighting the vibrant culture of the Nepalese community.

Nepalese Americans are a viable part of our citizenry and have contributed much to our cultural and economic life. I commend the Association for its contributions to strengthening and promoting your rich heritage, and I extend my best wishes to all for an exciting and memorable event.

Sincerely,

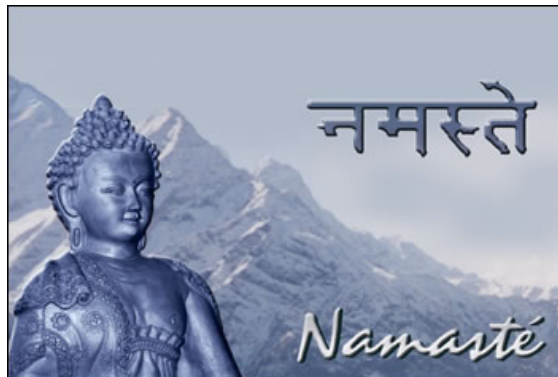
A handwritten signature in black ink that reads "Sonny Perdue". The signature is written in a cursive style with a large, sweeping initial "S".

Sonny Perdue

SP/ab

"The Kingdom of Nepal"

"The Kingdom of Nepal"



By Yashaswee Malla

Namasté. That's 'Hello' in Nepali, it can also mean 'Goodbye'. Nepal, also known as the "Kingdom of Nepal", is the home of extravagant mountain views, Rajas and Ranis (Kings and Queens), the beloved Kumari (The Living Goddess) and countless other things that are both fascinating and truthful.

Many Dynasties

Thousands of years ago, Nepal was ruled by many different kings in different parts of the country. One of the main kings was from the Malla dynasty. This king had six sons and one daughter. For them he built seven kingdoms. Three of those kingdoms are located in Kathmandu, Bhaktapur, and Patan.

The current Royal family of Nepal is the Shah Dynasty. The first king of the Shah Dynasty was Prithvi Narayan Shah. Prithvi Narayan Shah conquered the three Malla kingdoms in 1769 and many other small kingdoms around that time and founded the modern state of Nepal. He established the capital at Kathmandu.

Today Nepal has a constitutional monarchy where there is a prime minister that rules Nepal while the Shahs are there as the namesake of the royal family of Nepal. About 150 years ago, there was a Shah King and a Rana prime minister; who went behind the king's back to establish what was the first constitutional monarchy. For 104 years the Rana family acted as prime ministers. Then about 50 years ago, a Shah King took power into his hands and made it a monarchy once more. But it wasn't long before a constitutional monarchy was again established along with what was to be the official flag of Nepal. Till this day the three Malla kingdoms still stand and are famous historical places to visit.

The Flag of Nepal

The flag of Nepal is the only national flag in the world that is not rectangular in shape. There are many different theories and reasons for this. One theory is that the two separate pennants belong to the rival branches of the Rana dynasty, which had formerly ruled the country. During the last century the two pennants were first joined, but it wasn't until 1962 that it was adopted as the official flag, when the constitutional form of government was established. The moon in the upper part represents the royal house, and the sun in the lower part symbolizes a branch of the Rana family, whose members acted as prime minister of Nepal until 1961. Another theory is that the moon is supposed to represent quiet and calm because Nepal is such a peaceful country and people are asleep during the night, and the sun is supposed to represent work because Nepal is such a hard-working country and everyone is busy during the daytime. The third theory is that the two triangles symbolize the Himalayas and also stand for the two main religions in Nepal – Hinduism and Buddhism.

At one point, the sun and moon had facial features, and they still do on the coat of arms. The facial features on these heavenly bodies were changed on December 16, 1962, when the flag was adopted as an official one. The flag has been in use in Nepal for centuries, from the time of the Malla dynasty that preceded the Shahs and Ranas. The charges are now said to represent hope that Nepal itself will last as long as the sun and moon.

Other National Emblems

The national animal of Nepal is the cow. The Daphne, or the lophophorus in English, is the national bird. Lali gurans, or the rhododendron, is the national flower. Crimson is deemed the national color.

The Kumari

Kumari is the living goddess of Nepal. The word kumari means 'virgin goddess'. Taleju Bhawani is Durga in the form of Kumari. Durga is the Universal Mother of Earth. She is a Hindu goddess but Buddhists worship her as well.

Finding a proper Kumari is a very complicated process. Girls from ages 5-13 from a certain clan (Shakya, which Lord Buddha was part of) are selected. The current Kumari is six-year-old Preeti Shakya. There are great demands for this girl. She must have the body of a banyan tree, legs like a deer, a neck like a conch shell, eyebrows like a cow, and she must never have lost a drop of blood or have been hurt in any way. Before she is accepted she has to go through scary situations simulated to test her nerves and courage.

The Kumari of Nepal lives an isolated life of luxury. Her feet must never touch the ground and the four or five times she appears outside the palace, she's carried in a covered palanquin. On her forehead the Kumari wears a tika. This is more than just a decoration; it symbolizes a third eye, which enables her to see other dimensions.

A long time back, a Kumari, while giving the king a blessing, suddenly complained that she was too tired to continue and people literally had to force her to put a tika on the king's forehead. The king died that following year. People believe that the Kumari had foreseen this unfortunate event with her third eye.

The day the Kumari sheds any blood, she must leave the palace at Kathmandu Durbar at once and go back to her family home, which is difficult after having lived in luxury of the palace.

It's not easy to find a husband for her. Men usually are afraid of her, since she has been a goddess. Rumor has it that if a man marries a former Kumari, he will die shortly after the marriage, maybe even before a six month period.

Religion (Gods and Goddesses)

Nepal has two main religions, Hinduism and Buddhism. In these religions, there are representation of many gods and goddesses. Just a few are Shri Ganesh, Brahma, Vishnu, Shiva, Saraswati, Lakshmi, and Buddha. Ganesh is the worshipped for good luck and to remove any obstacles on the way (for example; when you start a journey). He is the god of wisdom and is also the first to be worshipped by people in prayer. The gods Brahma, Vishnu, and Shiva are trinity. Brahma is the creator, Vishnu is the preserver, and Shiva is the destroyer of evil. Shiva's wife is Parvati, who is the epitome of beauty and truth and their son is Ganesh. Saraswati is the goddess of knowledge and education. The

goddess of wealth is Lakshmi. Buddha is believed by Hindus to be the ninth reincarnation of Vishnu. He is also the founder of Buddhism as we know it.

Buddha

Buddha was born in B.C. 560 in Lumbini, Nepal, near the city of Kapilvastu, at the foot of Mount Palpa in the Himalayan ranges. His father was Suddhodana, king of the Shakyas. His mother was Queen Mayadevi. Buddha's birth name was Siddhartha Gautama. Buddha means "the Enlightened". Right after he was born, it is said that he walked seven steps and his body bore 32 auspicious marks, which indicated his future greatness. Queen Mayadevi died seven days after her son's birth, thus her sister; Mahaprajapati became Buddha's foster mother.

He was married at the age of sixteen to Yasodhara. They had a son named Rahul. At the age of 29, Siddhartha abandoned his home to devote himself entirely to spiritual pursuits and yogic practices. He achieved Nirvana (enlightenment) under a Bodhi tree in Gaya, India. At the age of 80 in B.C. 480, Buddha died on the same date that he was born.

Buddha is the god of Buddhism. Lumbini, Buddha's birthplace is a place that many Buddhists make a pilgrimage to. Even if you aren't Buddhist, Lumbini is a great place to visit in Nepal, as it symbolizes the land of peace, being the birthplace of the messenger of peace – Lord Buddha.

Culture and Customs

Culture and customs in Nepal run deep. Some of them you will find interesting and factual, some strange, and others beyond logic. For people so deeply rooted in traditions and culture, Nepali people are very open-minded and easy-going.

In Nepal people eat mainly with their hands. The main everyday food is "dhal-bhat-tarkari", that is, lentil soup, rice, and vegetable curry. Momo is also a very popular dish in Nepal. Momo is a Nepali dumpling stuffed with meat or vegetables. Most people in Nepal don't eat beef because the cow is the national animal, but we do eat goat and water buffalo meat. Chicken is the most popular meat, besides fish.

There are three main styles of architecture in Nepal. The three styles are the pagoda style, the stupa style, and the shikhara style. Our world renowned architect Arniko (Ballbahu) invented the multi-roofed design, which is the pagoda style, when he was fairly young and later took the design idea to China. The stupa style is very much a Buddhist concept. The main structure of it is a four-sided figure sitting atop a large dome-shape. Examples of this style are Swayambhunath Stupa and Boudhanath Stupa in Kathmandu, Nepal. The shikhara style is a pyramidal tower where the surface is broken into five to nine vertical sections. An example of this is the Krishna Mandir, in Patan, Nepal.

There are many different styles of Nepali music and dance. Some of them are classical, religious, folk, music for weddings and festivals, modern, pop music and discography. Pop culture is slowly urbanizing the Nepali youth.

Places to Visit

There are many places to visit in Nepal. There are many temples, historical and religious sites, and national parks. Plus if you are good at climbing you can try your hand at Mount Everest, the highest peak in the world, which is located in Solukhumbu district of Nepal! Or you can try one of 8 other highest peaks in the world that Nepal has.

Kathmandu, Patan, and Bhaktapur Durbars are very popular places. At Kathmandu Durbar there is the nine-story palace (Nyatapal) and the Kumari house. The palace of fifty-five windows (Pachpanna Jhyale Durbar) and the tallest pagoda temple are both in Bhaktapur Durbar. Bhaktapur is also well-noted for all the handmade woodwork that you can purchase in the street markets. The woodwork ranges from small toys to large furniture and elaborate home fixtures, such as doors and windows. The Krishna Mandir (Temple) in Patan is made completely from stone. In Patan you can purchase metal items (such as statues of gods), Nepali carpets, and thangka paintings made by Newari artists or Buddhist monks.

Other places to visit are Lumbini, Sagarmatha National Park, Royal Chitwan National Park, and Pashupathi Nath. The main attractions in Lumbini are the garden where Buddha was born, Puskani Pond where Queen Mayadevi had taken a bath before giving birth to her son, and the Lumbini Museum. Sagarmatha National Park includes much of Mount Everest and is also named after it. In Nepali, the name for Mount Everest is Sagarmatha meaning 'Goddess of the Sky'. Sagarmatha National Park is the home of the Sherpa people and is locally known as 'Khumbu'. Sherpas make their living by farming barley and potatoes and grazing yaks. They are the expert climbers and work as porters as well to the tourists climbing high peaks. A variety of plants and animals can be found in Sagarmatha National Park. Royal Chitwan National Park is Nepal's first and most famous national park, located in the Terai (lowland part of Nepal). The endangered Asian one-horned rhino, Royal Bengal Tiger, one of the world's four species of freshwater dolphin,

more than 450 species of birds and many other fascinating creatures call Royal Chitwan National Park home. At Royal Chitwan National Park you can go on an elephant safari, jungle drive, canoe ride, or bird watching. .

Pashupathi Nath is the most important and sacred Hindu Shrines in the world. It is dedicated to Lord Shiva. Many Hindus come to the hospice here to die and be cremated by the river. Most of Pashupathi Nath Temple is closed to foreigners as being Hindu entails certain sacred rituals in your daily life routine. Swayambhunath Stupa and Boudhanath Stupa are some of the oldest of all holy shrines in Kathmandu Valley. Swayambhunath is associated with Hinduism and Buddhism, while Boudhanath is associated with Tibetan Buddhism. Swayambhunath Stupa is also called the 'Monkey Temple' because of the hundreds of monkeys who scamper about the temple area. On both Stupas are four pairs of eyes on all sides of the main stupa symbolizing God's all-seeing perspective. Between the eyes is a representation of a number 'one' in the Nepali alphabet, signifying that the single way to enlightenment is through the Buddhist path. No ears are shown on these stupas because it is said that Buddha isn't interested in hearing prayers in praise of him. In the area surrounding these stupas there are numerous temples, statues and paintings of deities, and other religious objects.

The Royal Family

Nepal's current royal families are the descendants of Prithvi Narayan Shah. King Birendra, Queen Aishwarya, Crown Prince Dipendra, Crown Princess Shrutu, and Prince Narajan made up Nepal's former royal family (who died of ill-fated palace massacre few years ago). The current royal family of Nepal consists of, King Gyanendra, Queen Komal, Crown Prince Paras, and Crown Princess Himani. [King Gyanendra has taken direct control of the country since February 1, 2005. Maoists are increasing threat to the Nepalese territory and people at present. Every Nepali is wondering about a peaceful solution to the political situation in Nepal, currently – Ed.].

Fun Facts/Superstitions

- ❖ Currency called Rupees (Rs.)
- ❖ Don't take leather items into temples
- ❖ Don't step on religious designs outside temples
- ❖ People there don't say please and thank you frequently
- ❖ Time in Nepal is always approximate
- ❖ Bargain at stores everywhere to get a good price
- ❖ On a Monday don't wear new clothes or use new things because they won't last long – to make them last long wear new things or use new things on a Wednesday
- ❖ If a black cat crosses your path turn the other way, let someone else go before you, or if you can't do either of these things, spit on the road
- ❖ If you are going somewhere and you sneeze, sit down for a while because sneezing was a bad omen
- ❖ If you touch your neck you should blow a whisker of breath on your hand
- ❖ If you step on or over something or someone you should "bless" it by touching that object with your hand and then touch your forehead and then your collarbone about three times
- ❖ Don't ask where someone is going when they are just about to walk out the door
- ❖ Never take a chili pepper from someone else's plate
- ❖ Arranged marriages are common
- ❖ Women in Nepal usually don't have middle names
- ❖ Uniforms are required in majority of schools
- ❖ Poverty is common in Nepal (Per capita income one of the lowest in the world)
- ❖ The year 2004-2005 is Bikram Sambat 2061 – there are 12 months, the new year begins mid-April, each month begins around the middle of a western month (festival dates are determined by the lunar calendar)

There are many more things to Nepal that I have not presented here. I hope I have enlightened you about Nepal, and I hope you will discover the beauty of Nepal for yourself by visiting and exploring. Namasté.

About the author:

Grade: Presently studying in 9th grade

School: Lone Oak High School, McCracken County, Paducah, Kentucky

Article written for the Gifted and Talented (GT) Class [Passion project- 8th Grade]



Wishing you all the best for the 2005 joint convention and Happy Vijaya Dashami Greetings to all!

*Girija Gautam
Kapila Devkota*



Happy Honeymoon Year 2005 To Batsal Devkota and Sandhya Devkota

*Pramod Aryal
Binita Sharma
Sayana Aryal*

Welcome Deepak Bajracharya to the Convention!!



Interview with the ‘Everest couple’

By Dikshya Adhikari (Brubaker), Ann Arbor, Michigan



[Author with Pem Dorjee and Moni Mulepati Sherpa in Ann Arbor, MI

I get an email the week before July 4th from one of my local friends – Mary Jane. She knows Pemba for a long time. She’s in love with Nepal since she and husband Steve went trekking with the local entrepreneur Heather’s trekking expedition group. She has been telling me ‘Pemba stories’ for quite a while. But I was not sure who this young man was. Having lived in US for a while, I was not sure of his fame as a Sherpa back in Nepal. Talk about not going for an expedition! We miss out a lot here. Moni Mulepati was not in the picture yet. However from the news stories, I felt like I already knew her.

July 4th comes and goes. I visit Texas briefly and come back to Michigan. It’s Wednesday morning and I am at work again. Another email pops up. This time it’s Heather. She asks me if I want to join them for a potluck of Nepal-friends with Pemba and Moni. They are in Ann Arbor! Long story short – this is the Nepali couple who surprised everyone by conquering Everest at the same time and establishing a record by getting married on the peak ! If you have not heard the news yet, check BBC, Nepalnews, CNN or any other news source that reported the groundbreaking news. The couple along with Kami Sherpa were three members of the Rotary Centennial Everest Expedition 2005 team and summited Mt. Everest on 30th May, 2005 at 11:00 am. I decide to check my husband’s calendar and ask him along for the potluck. He even agrees to help me make my aloo sandheko. After that we hang out with them in several other places where Heather had planned various programs for them (including our house). The best thing about knowing Pemba and Moni was that they felt like long lost friends. Both of them had this aura of openness and audacity, even though Pem Dorjee was a little more shy than Moni. Nevertheless, at the potluck, Pemba treated us to his own cauliflower and potato curry whereas Moni entertained us with her chats. After dinner they showed a slideshow of their ascent. It was intriguing to hear an account of the expedition through the lively newly-wed couple. I come to find out that they haven’t had a formal wedding reception or honeymoon yet. So I try to dig in more of their story:

DA: What were you trying to state by your marriage on Everest?

MM: Do things for love, do out of your free will. It’s nice to be able to share each other’s culture and heritage, even though we are different (socially and culturally). [Moni tells me she is a Newar Hindu and Pem D is Sherpa Buddhist].

PDS: Since we have joint interest in mountaineering etc, it's fun doing things together like traveling. It really helps to be with someone who has similar interests and who will understand you better.

[Moni was particularly adamant about letting the world know that when you fall for someone, you should follow your heart because ultimately that is your path to nirvana and I could not agree more].

DA: How do you feel about all of the sudden publicity after May 30 (summit ascent)?

MM: I didn't even dream about this. When we used to go see Appa dai (Appa Sherpa – 15 times Everest summiteers), I used to think: "When will my day come? Will anyone ever ask for my autograph?" Well things seem to be coming true now. Last week in Chicago, I had signed 3000 copies of memorabilia [in what seemed like] just few minutes.

PDS: I had climbed Everest once before, so this was my second attempt. However getting married up there was definitely a huge deal. I am the first one in my immediate family to climb besides an uncle (Wongchu Sherpa) who does it for a living too.

[Pemba is such an honest and simply virtuous young man that his integrity shines through in his personality when he speaks. I see his love for mountains and passion for climbing with his skinny but ardent physique].

DA: Do you guys have nicknames?

MM: Yes, Anthony.

PDS: Mine is Pemba.

DA: Moni, when did you decide that you are going to go for the Everest ascent?

MM: When I was studying in Thailand, people used to ask me about Everest and I did not know much about it. So I made a point to learn and be passionate about it when I came back to Nepal. I was about to enter my family business in Kathmandu (Hospitality industry) and thought that I would like to complete this passion of mine first. So I had advanced training in Lamtang region for 45 days. I also had basic training in Everest region for 45 days as well as 10 days of 'female trekking' in Annapurna. Then I was ready to ask the Rotarians to help raise funds for the expedition. [She is the President of Rotaract Society in Nepal]

DA: How about you, Pem Dorjee?

PDS: I completed the basic training myself in 45 days but did the advanced training with Moni in Lamtang (that's where we met).

DA: What are your future plans?

MM: To promote Nepal professionally, promote tourism in Nepal.

PDS: I will continue mountaineering – Everest expedition with Peak Promotion Company in Kathmandu, Nepal [owned by his uncle Wongchu, 2 times summiteer].

[Before ending his conversation, Pemba talked about his hard childhood life, when he had to walk hours to get to the school which is the reason he dropped out. That was in sharp contrast with Moni's schooling as she had the privilege to be educated in a foreign country. We came to believe that Pemba and Moni make a very good match as they are both confident young Nepalis that are entirely optimistic about their future. Even though they come from two very different backgrounds, they have indeed made a very plausible statement that Nepalis need to get over their differences and work together for a sharing, caring community and society. What a great idea from the two brave, loving souls who saw Everest as their starting point! We wish them all the best in their future endeavors. – Dikshya and Dustin Brubaker]

Concept paper

Crisis Resolution and Possible Solutions to Current Political Situation of Nepal

“Political economic devolution and Full democracy”

By

Surendra R Devkota (Ph.D.) and Pramod Aryal (Ph.D.)

Abstract:

The present crisis in Nepal has been due to the mistrust between political parties and the monarch. Ambitious monarch took advantage of weakening political forces to topple the government in the name of fight against terrorism. The Maoists insurgency is not only military problem but is underlying problems existing in Nepalese societies that have alienated people from state. For any substantial changes, and solution to the present political situation, the political parties should address the issues of devolution, proportionate representation, and people's right to self determination for their own socio-cultural and developmental issues. The king can not directly rule the country and the parties should make clear their agenda about monarchy. Democracy will lead to lasting peace, thus short cut to peace is temporary relieve but not the permanent solution. The democratic institutions should be made stronger, and the political parties given ample space to evolve in responsible vehicle of delivery of democracy and development making the society more inclusive. This will be only solution to present crisis of Nepal.

Background:

In view of royal takeover on February 1, 2005, and prevailing Maoists insurgency it is prudent to find an amicable solution to the existing political problems of Nepal. The existing politico-administrative system with centralized power, planning and decision making has been cited as one of the causes of rise in Maoists insurgency, and gave for royal takeover. For a sustained democracy in a country like Nepal with diverse language, culture, ethnicity in diverse geography, complete empowerment of people, with due focus on different nationalities, Dalits, Janjatis, minorities, and women, through politico-economic devolution will promote cohabitation between diverging interests, ideologies, languages, cultures, heritages and would be the best exit strategy from present political quagmire.

Here “Devolution” essentially means the flow of governmental control, financing services, and programs to the local bodies for functioning with autonomy. Contrary to unification under one language, religion, and central governance, political devolution with sovereignty would truly unite the country and move ahead towards comprehensive prosperity of population at large.

Confidence in governance would increase with proper devolution. It will also increase authority and responsibilities among local governments as they can develop as “laboratories of democracy.” Citizens’ direct participation in policy making increases awareness, reduces danger of tyranny and improves quality of government.

Greater participation of people in governance helps in improving service delivery of public sector organizations, not only by better aligning scarce resources with citizens’ preferences but also increasing citizens’ vigilance against corruption, and leakages. The citizens will “vote with feet” for the programs that directly address their socio-economic prosperity. This increases “entrepreneurship” and “ownership” of the programs.

The greater discretion among local leadership would result in variation across regions which would demonstrate what program works and what does not under specific internal political, administrative, and

socio-economic conditions. With increasing participation of local leadership, they can transform their governing institutions, administrative and revenue systems, and service delivery arrangements. Structural, functional, and fiscal reforms can be accompanied by new innovation with local executives, leaders, and visionaries. Such innovations will find new solutions to problems, some of them old problems that a remote central government could not solve.

For example, the local communities, such as major nationalities like Magar, Tharus, Newars, Tamangs, Rais, Gurungs, and Limbus; minor nationalities like Dhimal, Rajbanshi, Jirels, Majhis, Chepangs; religious minorities like Muslims; linguistic groups such as Maithali speaking people would be more efficient in addressing their issues and help in building ownership. Thus the primary aspiration of people empowerment is a complete devolution of power which will be fortified through the central and local governments.

Political devolution:

Central Government:

Central level government will be involved in national policy making which has to be ratified by Parliament with exclusive rights, responsibility, and accountability. Following will be salient features of central government.

- (i) The parliament will be bicameral: Upper and Lower Houses. The Upper House will have representation from different socio-ethnic groups, minorities, women, and people of different walks of life. Bills concerning language, culture, heritage, education will originate in this parliament and should be passed with majority before it goes to lower house.
- (ii) The Lower House will have a representation system of directly elected people from respective constituencies, and to be decided by constituent assembly about proportionate representation (Electoral College type). Each member of the parliament is accountable to the people of Nepal and elected members can be recalled by the people of their respective constituencies.
- (iii) The parliamentary committees will have final authority in tabulation of bills. The committee members have rights to bring any bills to the respective committees.
- (iv) All the nominations of heads of constitutional bodies, chief justice and other central government justices, ambassadors, regional directors, head of security apparatus (army, armed police force, intelligence agencies) should be approved first by respective parliamentary parties, and then by the lower house.
- (v) The following system will be independent but will be responsible to the people and accountable to parliament:
 - National Judiciary system,
 - Election system,
 - National education system (Universities),
 - National Public service commission,
 - Criminal Investigation and Authority Abuse system,
- (vi) All types of security system will be mobilized with consent of parliament.

Local Government:

Local authorities (LA) comprising of regional and local governments with its own bureaucracy, economy, taxation, law enforcement agencies, and judiciary will be the leading stakeholders to the devolution of rights, resources, responsibility, and accountability. Hence they should be empowered for:

- (i) Self determination for their socioeconomic development with total ownership and authority of resources.
- (ii) LA to plan and execute development and welfare programs, such as education, health care, infrastructure development etc.
- (iii) The authority of law enforcement (police, and judiciary).
- (iv) LA's own taxation policy and center should provide bulk grants for implementation of national programs.
- (v) To be responsible for enforcement and monitoring of national policies adopted by the Parliament.
- (vi) Establishment of independent regional public commission.

Conclusion:

The elected members of the constituent assembly should define the new boundaries of local and regional governments and specific powers of these local entities. The local/regional governments should be developed in such a way that it tries to build integrated society of different demography while protecting the rights of inherent, or minority demography for cohabitation. Local authority should providing greater political space for the inherent groups, nationalities, religious minorities, women, Dalits, and Janjatis to evolve in a vibrant mainstream community.

Thus, to sustain democracy and comprehensive development, Nepal should have an inclusive constitution that guarantees rights, resources, responsibility, accountability at different levels, and empowers people at local level. Rather than a simple cosmetic politico-administrative makeover at the central level, a novel progressive constitution has to be drafted through constituent assembly to institutionalize the democracy at every level. The new constitution should guarantee such changes to bring full democracy and bring Maoists to mainstream and monarchists under the rule of law.

[This paper as well as all the articles published in this booklet reflects the opinion of the writer/s and not necessarily of ANMA and NAsEA. Any questions regarding a specific article? Please direct them to the author. We will provide author's contact only with the permission of the author/s.]

Congratulations to Dr. Bhaskar R. Dawadi on his selection as a scholar to the Diversity Executive Leadership Program (DELP) sponsored by the American Societies of Association Executives (ASAE) in partnership with the Detroit Metro Convention and Visitors Bureau. In July 2005, as a participant to the program, Dr. Dawadi attended a two-day orientation meeting at the ASAE headquarters in Washington DC and another two-day networking meeting organized by the Detroit Metro Convention and Visitors Bureau in Detroit. He was officially recognized at the ASAE Annual Meeting and Exposition in Nashville in August 2005. The DELP is designed to help participants from underrepresented groups enhance their careers in association management through a program of professional development that includes networking opportunities and a mentoring component. ASAE (www.asaenet.org)

[Submitted by Bala Pant]



Happy Vijaya Dashami and
Have a great convention!

Bala and Tracy Pant,
Atlanta, GA

Dharmendra and Sharada
Dhakal,
Nashville, TN

Ramesh and Sudha Amatya,
Nashville, TN

Bishwa and Renyu Acharya,
Atlanta, GA

के गर्नु मंगले आफ्नै ढंगले



डा पूष्प मान जोशी
कोलम्बस, ओहाइओ

पाएं एक दिन ईमेल क्याप्टेनको
थियो खबर, हूँदैछ टूर्नामेन्ट भलिबलको
भयो धेरै समय थालेको भलिबल खेल
खैर, कहिल्यै सिकीन दिएर दीलो ज्यान

तैपनि गां टूर्नामेन्ट हेर्न
इच्छा राखी मौका पाए खेल

क्याप्टेनले बनाइ जित्ने योजना
छान्यो राम्रो राम्रो खेलाडी छ जना
बेला बेलामा गरे खेलाडीको हेर फेर
जितीन्छकि भनी आश लिएर

कति पछि आउनेलाई दियो खेल
कमजोरी जानेर मलाई पालो दिएन

चित्त त दूःख्यो नपाएकोमा खेल
तर अरुसित रिसाउने बाटो देखीन
अनि जिस्क्याएं आफैलाई आफैले
भनी, "के गर्नु मंगले आफ्नै ढंगले"

Linking Nepal & Oregon

Daya R. Shakya

President

Nepali Association of Oregon (NAO)

The number of Nepalese-Americans is not as high as other hyphenated Americans in Oregon. However, the historical fact indicates that contribution of Nepalese people in building up their own community is very interesting to know. On the other hand, the Oregonians' contribution on development of Nepal is also highly praiseworthy. This short article aims to explore some of the facts about how Nepalese community was established in the State of Oregon.

Historically, Nepal became successful in establishing the democratic form of government and became free from 104 years of family based Rana autocratic regime on Feb 22nd, 1950. After that Nepal was known to the world in various ways. The very first step of making the country known to the world was its membership to the United Nations Organization (UNO) in 1953. In the same year, Sir Edmund Hillary and his Nepali assistant Tenzing Norgay Sherpa conquered the Mount Everest. During this period the diplomatic tie between Nepal and United States of America was also established. Since then the US paid special attention in development of the Himalayan Kingdom of Nepal. The then University of Oregon Professor of Education Dr. Hugh Wood was appointed as the advisor to the newly formed Ministry of Education in Nepal. Under his guidance various educational projects were introduced. One of the most important events that took place in between Nepal and Oregon is visit of eight Nepali Students, Mr. Trailokya Natha. Uprety, Mr. Krishan Raj Aryal, Mr. Narendra Bahadur Basnet, Mr. Shyam Raj Dhoj, Mr. Bhuvan Lal Joshi, Mr. Dirgha Man Shrestha, Mr. Ram Sunar Shrestha, Mr. Rama Prasad Tandukar, to Eugene for teacher training education at the University of Oregon in June 1955. In addition, the royal visit of late King Mahendra and Queen Mother Ratna at the University and decoration with award of "Distinguished Service citation" on May 6th 1960, were remarkable events in the history of Nepal and Oregon relationship.

Dr. Wood lived in Nepal for several years and guided extensively to build a college of Education and to establish the Tribhuvan University in 1959. The building of the site was planned and designed by the Oregon Architect Mr. James Tuley. Since the first batch of Nepali students returned to homeland with the Masters degree from the University of Oregon, with high quality of experience and knowledge of teacher training, the Nepalese Education System took a different approach in providing a qualitative education to Nepali people. After returning to Eugene, Dr. Wood established the American-Nepal Education Foundation, ANEF) that consists of educators Charles D Byrne, Frederick Hunter, Paul Ackerman, Wallace McCrea and Mrs. H.B. Ferrin as directors to help Nepali people by providing opportunity to study in the American institutions. The foundation was run by Dr. Wood until he took his last breathe in 1997. Since then a flow of Nepali students continuously took place in various educational institutions in the state of Oregon including University of Oregon, Oregon State University, Portland State University, Willamette University, Concordia University, Western Oregon University, Oregon Institute of Technology, Linfield College, Lane Community College, Portland Community College, Reed College and so on. In lieu of the dedication to Nepalese Educational development, Dr. Hugh Wood was honored with the high ranking 'Birendra Prajnaalankar award' by late King Birendra in 1993. This is certainly an extraordinary contribution from the Oregonians in the educational development of Nepal. Until today, several research works have been already completed through Oregon institutions on various topics of

Nepal. Currently, the geography department at the Portland State University (PSU) publishes the Himalayan Research Bulletin (HRB) that focuses research on Nepal and Himalayan region under the Association for Study of Nepal and Himalayas (ASNH). In addition, the International Nepal Bhasha Seva Samiti (INBSS) publishes 'Newah Vijaana' the Journal of Newar Studies since 1997. The teaching of Nepalese languages to Oregonians was started in 1992 through various institutions in Eugene and Portland.

Turning the subject to different area, the Oregonians have contributed not only in educational development but also in other fields of volunteer activities. In 1975, the then mayor of Eugene, Mr. Anderson took an official visit to Kathmandu and in return he proposed to establish a sister city relation with the people of Kathmandu. It was the second sister city to Eugene. The first one was established with Chinju, South Korea in 1970. Currently there are four sister cities linked with Eugene including Kakegawa, Japan and Irkutsh, Russia. Since the beginning of Sister City relationship, Eugene people created lots of projects for Nepal. One of the successful projects was scholarship to less privileged 22 girls of Siddhi Pokhari High school in Pokhari Village of Eastern Nepal. The project was started in 1990 and gave scholarships to pay their tuition and supplies for 5 years until they finish their high school education. It was terminated in 1996 due to recognition of free public education to girls until high school. In 1992, the first Sister city delegation of 10 volunteers was led by the then chairperson of Eugene city council Dr. Shawn Boles and the committee president Mr. Daya Shakya. In return, sister city committee invited three people's delegation including Deputy Mayor of Kathmandu Mr. Nabindra Raj Joshi, Kathmandu chapter President Bhikkhu Maitri and an environmentalist Dr. Shree Shah in 1993. The result of this delegation exchange brought a concept of launching the Safa Tempo Project (STP) which helps to keep control of air quality of Kathmandu City from excessive exhaust of carbon mono-oxide from three wheel vehicles. Currently there are hundreds of electrical vehicles running in the streets of Kathmandu and the Government banned on importing non electrified three wheels. This project was successfully completed under the supervision of Global Resources Institute (GRI) established by Dr. Peter Moulton and Marylyn Cohen in Eugene. In addition the solar electrification project of Gompas Monasteries located in remote villages of Nepal was initiated by Dennis Ramsey in Eugene and partially funded through the sister city committee. The second delegation was taken place in memory of 25th anniversary relationship between Kathmandu and Eugene in 2000. A symbol of friendship between two cities is depicted by installation of the Nepali style Dhara 'water fountain' in vicinity of Miteri Bagaicha 'Friendship Garden' in the premises of city office of Eugene.

Due to large number of flow of Nepali people in the state of Oregon they have realized to form a formal organization to foster Nepali Cultural heritage and social bondage to help each other. Currently over two hundreds of Nepali people have been living in Portland, Salem, Eugene, Corvallis, Bend, and Ashland. The Nepali Association of Oregon (NAO) was formed with nine executive members under the leadership of Mr. Raju Mali as the first President on April 13, 2001. Since its formation, NAO successfully organized the public shows and participated in Asian heritage activities in Eugene and Portland. It also publishes the 'Namaste' newsletter twice a year and establishes a web site www.nepaloregon.org to update the association's activities in regular basis. The NAO organizes community gathering three times a year for New Year celebration, summer picnic and Dashain festival. The Asian Reporter local newspaper has recognized NAO members as the exemplary volunteers among Asian communities. Beside all these, a link with Nepal can not be completed without examining the business entrepreneurs that focus on promotion of hand made beautiful Nepalese crafts. The Nepalese artists are well received around the world and they produce high quality of fine art pieces in metal, wood, papers products and paintings. Gifts

from Afar, Kathmandu to you, Himalayan Gifts, Shakti Blues in Portland, Potala House, Greater Goods in Eugene, Kathmandu Gift Shop in Salem, promote Nepalese arts and crafts in Oregon.

Another area of linking Nepal and Oregon is building of the Taekwondo Martial art in the state of Oregon. The Founder of Nepal Taekwondo field Grandmaster Mr. JK Shin was moved to Oregon and established the US West Coast Taekwondo Association in 1988 and invited few players from Nepal and resume Taekwondo Training Schools in Portland. The current trend of International Championship was first initiated in 2000 by Master Diwakar Maharjan in Kathmandu, Nepal as a result of success and popularity gained through the training center located at the Hollywood district. The contribution made by this school is highly credible. It has been realized by Portlanders that the Taekwondo is not only a game but also a part of life that fits for all ages. Its seven moral characters are the guiding principles for the success of life. The participants and players certainly appreciate your understanding of true meaning of Taekwondo and its technique of keeping healthy, moral and peaceful society. Apart from the Taekwondo, Nepalese people also have formed the Nepal Sports Club of Oregon (NESCO) to promote sports activities in the community.

Think you had pressure growing up? Think again...



By Prasad Dhital

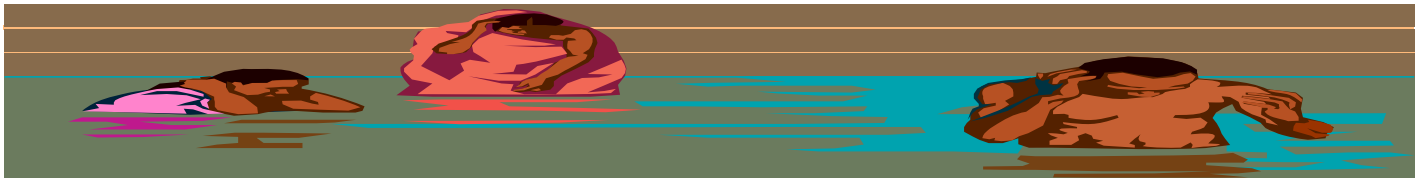
When I last wrote an article for the ANMA newsletter, back in 2003, I introduced you all to LeBron James, the once time high school phenom who has lived up to all the hype and has become the most electrifying player in the National Basketball Association. (NBA). This time, I bring you a similar story. However, if you thought LeBron was under some intense pressure, you haven't seen anything yet. Meet 16 year old Jeffrey Jordan. Yes, that's right, the son of the greatest basketball player to ever live, Michael Jordan. Can you think of any single child who has more pressure to be good at one thing than MJ's first born son trying to have a basketball career? I definitely know I can't. If Michael was "Air" Jordan, than his son is appropriately his "Heir" Jordan.

Jeffery recently finished competing in Nike's All American Basketball camp, where he battled some of the nation's best high school players, and hoped to show some scouts that he's more than just a name. "I'm not the top one, two, three or four in my state," said the young Jordan. "I guess I'm just trying to prove that I belong here, that it's not just the name." Currently a junior to be at Loyola Academy College Prep in Illinois, he has heard from a few schools in the Midwest (such as Michigan, Illinois, Notre Dame). Unlike his father during his high school days, however, he hasn't received a scholarship offer, and he isn't hearing yet from his father's alma mater North Carolina. He isn't on any top-100 lists for his class, and he is rated a two-star by scout.com – more likely a mid-major than a high Division 1 player. So, maybe he won't be the next Michael Jordan, but hey, he'll always be his son.

Jeffery admits that he regularly sees kids talking about him at a distance, then suddenly clamming up when he walks past them. He is a target for players trying to build a reputation. These kids will never dunk on Michael Jordan but will always remember forever if they drunk on his offspring, right? In a sense, Jeffrey's wealth also is a factor for kids trying to play their way out of poverty. Says the young Jordan, "I definitely see the kids from the southside of Chicago and west side of Chicago who want I really bad. They need it. I guess that kind of escalates it, too, when they play against me." Pretty intense isn't it? Could you possibly imagine being 16 year of age and having to deal with that everyday? Jordan's roommate at the Nike camp, Jai Lucas – himself son of NBA great John Lucas- sees how Jordan is treated differently. "I look at him as a regular kid, not as Michael Jordan's son. Everybody else sees him as Michael Jordan's son, and they try to rank him on a higher pedestal." For Jordan, instead of having a monkey on his back, its become more like a brick or a boulder.

Standing at a mere 6-feet tall, Jordan, a point guard, is said to be a good ball handler, with a good shot, and a above average vertical leap that is estimated at 38-40 inches. It was reported that scouts at the camp graded Jeffrey as a “C” talent. However, with that in mind, unlike other semi-average talents gracing the high school basketball circuit, he will be viewed as if he is “the next big thing.” Ultimately, in the coming years Jeffrey needs to be as intense as his father on the basketball court, yet laid back enough to deal with the pressure and questions of family fame. Not that easy to accomplish, but when you have the privilege of watching Chicago Bulls videotapes, with Michael explaining to his own thought process as each exquisite move unfolds in young Jeffrey’s life, the young Jordan is in pretty good shape to succeed. With all that aside, one thing is for sure. Just like his old man, Jordan doesn’t shy away from pressure he embraces it, as he told reporters, "I like the name, (Jordan) and I'll take the pressures that comes with it."

Prasid lives in Saginaw, Michigan and attends Michigan State University in Lansing.



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& Happy Dashai 2005!

***Samanta and
Rashmi Thapa,
Goodlettsville, TN***

Have a great Convention
& Happy Dashai 2005!

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**Raja &
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Tek Thapa

**Amrit
Salina
Ayush
&
Anusha Kayastha**

राष्ट्रिय मेलमिलाप : लोकतान्त्रिक गणतन्त्र प्रमोद अर्याल



नेपाली कांग्रेस लगायत राजनैतिक दलहरूले राणा शासनको विरुद्धमा सञ्चालित आन्दोलनमै राष्ट्रियतामा आधारित राष्ट्रिय मेलमिलापको नीति विजारोपण गरिएको थियो । यस नीति अख्तियार गर्दा तात्कालीन नेपाली समाजको संरचनालाई राष्ट्रियताको संबर्द्धन गर्नेतर्फ ध्यान दिइएको थियो । सूचना प्रवाहको अभावमा आफ्नै नैसर्गिक हक अधिकारको अर्थ थाहा नपाएका अचेतन जनसमुदाय, मध्यम वर्गको न्युनतम विकास, काठमाडौंमा रहेका बाहुन, क्षेत्री र नेवारहरूको राणा वा शाहसँग प्रत्यक्ष वा परोक्ष सम्बन्ध आदिले राजतन्त्र विहीन गणतन्त्रले देशलाई ऐक्यवद् गर्न नसक्ने संभावना थियो । अर्ध पेशागत सैन्यबल र तात्कालीक प्रशासनिक संरचनाले नेपाली नागरिकलाई राज्य व्यवस्थामा समाहित गर्न नसकेको परिस्थितिमा राष्ट्रियताको सम्बर्द्धन जटिल थियो । अझ, भर्खरमात्र स्वतन्त्र भएको भारतसँग आफ्नो सत्ता टिकाउन सन् १९५० मा मोहनशम्शेरले सन्धी गरिसकेको परिप्रेक्ष्यमा, यदी विभाजित जनसमुदाय, असक्षम प्रशासनीक संरचना एवं सैन्य शक्तिका कारणले अराजकस्थिति आउन गएमा नेपाल भारतमा गाभिन सक्ने संभावना टड्कारो रूपमा थियो । तसर्थ, तात्कालीन राष्ट्रिय मेलमिलाप नीतिको लक्ष्य

राष्ट्रियताको जगेर्ना राष्ट्रिय एकता मार्फत् गरी जनतालाई शक्ति सम्पन्न गर्ने थियो ।

यी तथ्यहरूलाई मध्यनजर राखी राजतन्त्रात्मक गणतान्त्रिक राज्यव्यवस्था परिकल्पना २००७ सालको आन्दोलनमा गरिएको थियो । गणतन्त्र भन्नाले विचार गर्नुपर्ने कुरा यसको राजनैतिक अर्थमा हुनुपर्छ । यसको अर्थ, "A political order in which the supreme power lies in a body of citizens who are entitled to vote for officers and representatives responsible to them." नेपालीमा भन्ने हो भने त्यस्तो राजनीतिक व्यवस्था जसमा शक्ति जनतामा निहित हुन्छ र जनताले निर्वाचनको आधारमा आफूप्रति जिम्मेवार आफ्ना प्रतिनिधि छान्दछन् । यसै अवधारणाअनुरूप राजा त्रिभुवनले भनेका थिए, "संविधान सभाबाट निर्वाचित जनप्रतिनिधिहरूले प्रत्यभूत गर्ने गणतन्त्रात्मक संविधानको मातहतमा राज्यव्यवस्थाको सञ्चालन हुनेछ ।" तर १९५० को सन्धीअनुसार भारतले नेपालको भूराजनैतिक सीमालाई मान्यता दिनेछ र राजनीतिक दलहरूले तत्काल राजतन्त्रको खिलाफमा क्रान्ति गर्ने छैन भन्ने ठहर गरी राजा त्रिभुवनले संविधानसभाको निर्वाचन नगराई अन्तरिम संविधानमार्फत् शासन गरे । लोकतन्त्रको सवालमा राजासँग यथावत दवाव कायम रहनाले अन्ततोगत्वा राजा महेन्द्रले संविधान प्रत्यभूत गरे तर संविधान सभाको निर्वाचन बिना । राष्ट्रियताको रक्षार्थ राष्ट्रिय मेलमिलापको नीतिमै रहेर राजनीतिक दलहरूले आंशिक रूपमा भए पनि जनअधिकारका लागि निर्वाचनमा भाग लिए ।

राष्ट्रिय मेलमिलाप नीति हालसम्म पनि राष्ट्रियताको निम्ति सदैव कायम नै छ । २०१७ सालको जनघाती कदमको विरोध पनि यस नीतिभन्दा पृथक रहेन । शुरुका शसस्त्र क्रान्तिदेखि स्वप्रवासको

बेलामा सम्म यस नीतिमा परिवर्तन आएन । तर बदलिएको विश्व व्यवस्था, भियतनाम युद्ध र इजरायल अबर युद्धपछिको शीत युद्धको उत्कर्ष, तिब्बत एवं सिक्किमको बिलय, भारतमा संकटकालको अवस्था र ईन्दिरा गान्धीको राजनीतिक संवेदनशीलताको कारण तिनीले आफ्नो राजनीतिक मुद्दा भारतको सुरक्षासँग गाँस्ने संभाव्यताले नेपालको राष्ट्रियतामा नै आघात आउन सक्ने परिस्थितिमा यस नीतिको सान्दर्भिक व्याख्या गर्नुपर्ने भयो । यिनै तथ्यहरूलाई दृष्टिगत गर्दै २०३३ सालमा बीपी कोइरालाले राष्ट्रिय मेलमिलापको नवीन व्याख्याको आधारमा “राष्ट्रियताको सवालमा राजासँग संघर्ष नगर्ने” भनी प्रवासबाट नेपाल फर्किए । यस व्याख्यामा बीपी कोइरालाले “न संघर्ष न समर्पण” भन्ने नीति अख्तियार गरे । यसअनुसार लोकतन्त्रको सवालमा समर्पण नगरिने र राष्ट्रियताको सवालमा राजासँग तात्कालीन अवस्थामा संघर्ष नगरिने नीति राष्ट्रियता जोगाउनेतर्फ थियो, किनभने राष्ट्रियता रहेमा मात्र लोकतन्त्रको सवाल रहने छ ।

शीत युद्धको शैत्य हस्तक्षेपबाट ससाना देशको रक्षा हुन नसक्ने भन्ने अन्तर्राष्ट्रिय जगतको निष्कर्षले यस नीतिको नयाँ सोचाइको आवश्यकता हुन आयो । यसैअनुरूप अब उप्रान्त साना राष्ट्रको सार्वभौमसत्ता अन्तर्राष्ट्रिय समुदायले जगेर्ना भन्ने अन्तर्राष्ट्रिय मान्यताअनुसार बललिएको विश्व राजनीतिसँगै नेपाली कांग्रेसले आफ्नो राष्ट्रिय मेलमिलापको नीति २०४२ सालमा पुनः व्याख्या गर्‍यो । यस नीतिअनुसार राजासँग लोकतन्त्रको सवालमा संघर्ष जारी गर्ने भनी सत्याग्रहको गर्‍यो । तर, सत्याग्रहको असफलता र विश्वव्यापी रूपमा प्रजातन्त्रप्रति आएको लहरबाट गणेशमानसिंहको नेतृत्वमा राष्ट्रिय मेलमिलाप नीति पुनः व्याख्या गरी नेपालका कम्युनिष्टसँग लचकता अपनाइ संयुक्त आन्दोलनको आधारमा लोकतन्त्रको स्थापना गर्ने भन्ने निर्धारित हुन गयो । यसै नीतिको प्रतिफल २०४६ सालको सफल जनक्रान्ती हो । २०४६ सालको उपलब्धी भनेको जताको सार्वभौमसत्तामा राष्ट्रियताको जगेर्ना गर्न बहुदलीय प्रजातन्त्र र संवैधानिक राजतन्त्रको स अस्तित्वको स्वीकार्यतासँगै जनताको अधिकारको स्थापना थियो । यस नीतिमा जनताको सर्वोच्चतामा राष्ट्रियता समाहित हुन्छ भन्ने मुख्य अवधारणा थियो ।

माघ १९ को राजाको कदमले बहुदलीय प्रजातन्त्र र संवैधानिक राजतन्त्रको स अस्तित्वको स्वीकार्यता मात्र होइन जनताको सर्वोच्चतामा राष्ट्रियता समाहित हुन्छ भन्ने कुराको पनि खिल्ली उडाइएको छ । नेपाली जनताले आत्म गौरवका साथ मनन गर्नुपर्ने तथ्य के हो भने जनताको सर्वोच्चतामा जनशक्तिले राणा शासनमा “कोठीको राजा” भएर बसेका शाहबंशलाई २००७ सालमा मर्यादित राजसंस्थामा स्थापित गरेको यथार्थ जुन राजावादीहरूले पनि बुझ्नुपर्छ । राष्ट्रकै दूर्भाग्य त्यसपछिका सम्पूर्ण राजाका कृत्याकलापहरूले राष्ट्रिय एकतालाई बिखण्डन गरिएको अवस्थामा राजतन्त्रको आज औचित्य गौण हुन आएको छ । अझ वर्तमान राजाको कदमले राष्ट्रिय एकता मात्र नभई राष्ट्रियता संकटमा परेकाले नागरिक एकजुट भई तत्कालै लाग्नुपर्ने वाध्यता छ । आज नेपालको राष्ट्रियता संकटमा छ भन्ने कुरा सम्पूर्ण नेपालीले बुझ्नु आवश्यक छ र के कति कारणले “भल्नरेबल” भन्ने पनि निष्कर्षले गर्नुपर्ने भएको छ । आन्दोलन गरिरहेका राजनीतिक दलहरूले राष्ट्रिय मेलमिलापको नीतिलाई राष्ट्रियताको नयाँ व्याख्यासँगै पुनः परिभाषित गर्नुपर्दछ ।

आजको विश्वलाई संचारमा आएको आमूल क्रान्तिले साँगुरो बनाएको अवस्थामा राष्ट्रियता त्यस देशको भू राजनैतिक सीमा मात्र नभई त्यस सीमाभित्र बसोबास गर्ने नागरिकहरूको नैसर्गिक लोकतान्त्रिक अधिकार हो भन्ने तथ्य आन्दोलन गरिरहेका राजनैतिक दलहरू, प्राध्यापक, विशेषज्ञ, काठमाडौं उपत्यकाबासी, व्यावसायिक वर्ग, डाक्टर, इन्जिनियर, वकिल, पत्रकार, व्यापारीहरू एवं आम नागरिकले बुझ्नुपर्छ । चेतनशील जनशक्ति, “सिभिक सोसाइटी”, व्यावसायी वर्ग, प्रतिस्पर्धात्मक राजनैतिक दलहरू आदीको समानुपातिक विकास र सेनाका उच्चपदस्थ अधिकृत बाहेक राज्यका सम्पूर्ण संकायहरूमा आम नागरिकहरूको सहभागीता भइसकेको वर्तमान परिवेशमा जनताको सर्वोच्चतामा राष्ट्रियताको संम्वर्धन हुन सक्ने भएकाले अबको मेलमिलाप भनेको राजासँग नभएर जनतासँग लोकतान्त्रिक गणतन्त्रको आधारमा हुनुपर्छ ।

अझ माओवादीबाट राष्ट्रलाई आघात भएको बेला राजनैतिक प्रतिवद्धता विनाको राजाद्वारा सेना परिचालनले राष्ट्रियताको जगेर्ना गर्न सक्दैन भन्ने तथ्य नेपालीले, खासगरी काठमाडौंबासीले चाँडो बुझ्नुपर्छ । साथसाथै नेपाली सेनाले बुझ्नुपर्ने कुरा के हो भने, “गार्ड्स आफ हाउस आफ शाह” भन्दा “नेपालीको कवच” उत्कृष्ट पद्वी हो । हामीले आदेशको मात्र पालन गरेका हौं भन्ने सेना प्रमुखमा संविधानको मर्म र भावनाको रक्षा गर्नुभनेको नेपालको राष्ट्रियताको रक्षा गर्नु हो भन्ने ज्ञान हुनै पर्दछ । माओवादी युद्धले नेपालको राष्ट्रियतामा नै आज प्रश्न उठेको बेला सेनाको गैर जिम्मेवारी तवरले परिचालन गर्दा उत्पन्न हुन सक्ने शरणार्थी समस्याले राष्ट्रिय अखण्डतामा आउने आघातलाई बुझ्न सक्नुपर्दछ । सेना कसैको राजनैतिक महत्वाकांक्षाको परिपूरक नभई जनताको सर्वाच्चतामा संविधानको भावना र मर्मको रक्षा गर्ने संस्थाको रूपमा समाजमा स्थापित हुनुपर्छ । यसै सन्दर्भमा राष्ट्रिय मेलमिलापको नीति पुनः निर्धारण गर्दा सेनालाई मर्यादित बनाइ जनसेनाको रूपमा परिमार्जित गर्दै जान सक्नुपर्छ । अबको राष्ट्रिय मेलमिलाप भनेको राष्ट्रियताको नयाँ परिभाषासँग समयावन गर्दै लानु हो । आजको राष्ट्रियताको परिभाषा भनेको जनताको सर्वोच्चतामा आधारित राष्ट्रको सर्वाभौमसत्ता पूर्ण रूपले जनतामा मात्र निहित भएको धर्मनिरपेक्ष बहुभाषिक, बहुसांस्कृतिक, बहुजातीय सार्वभौमसत्ता मूलुक लोकतान्त्रिक गणतन्त्रात्मक प्रान्तीय एकीकृत नेपाल भन्ने हुनुपर्छ ।

तसर्थ, आज राजाको कदमले नेपालको राष्ट्रिय सार्वभौम सत्ता संकट आएको परिवेशमा राजासँगको मितेरीलाई राजनैतिक दलहरूले तिलान्जली दिएर जनतासमक्ष राष्ट्रियताको रक्षार्थ सविनम्र निवेदन गर्नुपर्छ । राष्ट्रियताको संम्वर्धन भनेको जनताको बाहुल्यतालाई स्वीकारी समतामूलक समाजको विकास गर्नु हो । यस अर्थमा माओवादीहरूले बुझ्नुपर्ने कुरा के हो भने, सामन्तवाद विरुद्धको लडाइँमा राजनैतिक दलहरूलाई कमजोर पारेको खण्डमा एकतान्त्रिक शक्तिलाई सहयोग हुने र राष्ट्रियता नै नरहने अवस्था आइ सामन्तवादलाई नै टेवा पुग्न जान्छ । माघ १९ को कदमले यो कुरा सावित गरिसकेको परिवेशमा जनताको रक्षा कसरी हुन्छ भन्नेतर्फ माओवादीहरूले पनि सोच्नु आवश्यक छ ।

यहाँ माओवादी लगायत सबैले बुझ्नुपर्ने कुरा के हो भने, राजनैतिक दलहरूले हालसम्म संवैधानिक राजतन्त्रको वकालत गर्दै आएको कमजोर मनस्थितिको कारणले नभई एउटा समझदारीको आधारमा ऐक्यवद्धताका साथ राष्ट्रियताको संम्वर्धन गर्दै नेपालको निर्माण गर्ने अभिप्राय थियो । तर २००७ पछिका

सम्पूर्ण राजाहरुले नेपालको लोकतान्त्रिक “ईभोल्यूसन”लाई आफू बलियो भएको बखतमा प्रतिरोध खडा गरेको र वर्तमान राजाले गौरवान्वित नागरिक बन्न लागेका नेपालीलाई पुनः मध्यकालीन युगको सरह रैति बनाउन खोजिरहेकाले राजनैतिक दलहरु राजतन्त्रको कवच बन्न नसक्ने कुरा जगजाहेर भइसकेको छ । यसैले माओवादीहरुले पनि वर्तमान परिस्थितिमा आफ्नो जनयुद्ध स्थगित गरी राजनैतिक दलहरूसँग शान्तिपूर्ण आन्दोलनमा ऊर्जा दिनुपर्छ । जनताको लोकतान्त्रिक अधिकारको बहाली नभएसम्म सामन्तवादको अन्त्य या समानताको अवस्थाको स्थापना गर्न सकिदैन ।

अतः राजनैतिक दलहरुले आफूमा देखिएका कमी कमजोरीलाई हटाई नयाँ परिवेशमा परिमार्जित गर्दै लैजानु पर्छ । उही पुरानो रट “सम्बैधानिक राजतन्त्र र बहुदलीय प्रजातन्त्र”ले क्रान्ति हुने छैन । क्रान्ति भनेको लोकतान्त्रिक गणतन्त्रमा केन्द्रीत हुनुपर्छ । राष्ट्रियता रहेको अवस्थामा मात्र जनताले राजनैतिक शक्तिसँग आफ्नो गुनासो पोख्न पाउने हुँदा राष्ट्रियताको जगेर्ना गर्न पनि माघ १९ को एकजुट भई विरोध गर्न आवश्यक छ । नेपालीहरुले पनि अब एकचोटी वर्तमान राजनैतिक दलहरुलाई “बेनिफिट अफ डाउट” दिई आन्दोलनको नेतृत्व सुम्पनुपर्दछ । वर्तमान अवस्थामा राजनैतिक दलहरुलाई गाली गरी असन्तुष्टी जाहेर गर्नुभनेको मकरतन्त्रलाई टेवा दिई हामी नेपालीको लोकतान्त्रिक हक अधिकारको हत्या गर्नु हो । राजनैतिक स्वतन्त्रता रहेमा मात्र जनताको भावना नबुझ्ने राजनैतिक दलहरु अवसान भई इतिहासको गर्भमा पुगी नयाँ दल या नेतृत्वको विकास हुन्छ । तसर्थ अहिलेको परिस्थितिमा दलहरुलाई सहयोग गर्नु नागरिकहरुको दायित्व हुन आउँछ । साथसाथै राजालाई सम्मानित स्थान दिनुपर्छ भन्नेहरुले बुझनुपर्ने कुरा के हो भने राजा पनि मर्यादित भएर बस्न सक्नुपर्दछ । अबको राजनैतिक संरचना भनेको जनताको सर्वोच्चता हो र यसमा राजावादीहरु पनि कानुनको परिधी रही आफ्नो हक अधिकारको प्रयोग गर्न पाउँदछन्, जसरी जर्नेल पशुपती शम्शेर जंगबहादुर राणा आज पशुपति शम्शेर राणा भई राजनैतिक दलको नेतृत्व गरिरहेकाछन् । तसर्थ आजको आन्दोलन भनेको राष्ट्रियतालाई बियो मानी राष्ट्रिय मेलमिलाप अन्तर्गत लोकतान्त्रिक गणतन्त्रको स्थापना गर्नु हो । यदी जनताले राजसंस्थालाई “सेरेमोनियल” बनाएर राख्दछन् भने त्यो जनताको चाहना रहनेछ नकि राजाको रहर । यही नै आजको राष्ट्रिय मेलमिलापको न्युनतम व्याख्या हो। अस्तु ।

CONGRATULATIONS

Sagun Shrestha

Son of Shaubhagya and Ganga Shrestha who graduated
from

Georgia Institute of Technology

On December 2004 with a Bachelor of Science in
Computer Engineering.

He has been an active member of NAsEA since 1994, involved in various activities such as volunteering for feeding the hungry, participating in basketball as well as soccer tournaments and running the children's program. He would like to welcome everyone to the NAsEA Convention during the Labor Day weekend. He contributes the successes in his life to his wonderful parents who taught him the meaning of hard work, and got him involved in NAsEA since coming to United States. According to him NAsEA is like a huge Nepali family reunion, where you get to enjoy the company of other Nepali. For few days it feels like being in Nepal, where you are having a good time with your friends.

**Proud to be part of the joint
NAsEA-ANMA Convention -
Bringing Nepali communities
together!**

With best compliments,

Anju Malla
Prakash Malla
Prerana Malla
Adarsha Malla
Dr. Ananta B. Shrestha
Sita Shrestha
Dublin, GA

Greetings!

We wish a
successful 2005

**NAsEA & ANMA
joint convention**

and

**Happy Vijaya
Dashami**

**Ram, Sangita,
Sohan, &**

Sudev Dongol

Atlanta, GA.

**Wishing all of you all
the best and the joint
convention a grand
success,**

**Narayan, Nirmala &
Jebina Rajbhandari**

**Manil & Jenika
Maskey**

Apex, NC

Still...

By Dikshya A. Brubaker



I pinch to see if you are still awake
Crying with the night,
Wandering wasp
In the dim street light
Shadows chase me to the end of the world
Catch a stray dog passing by
Life of compulsive obsession
Is this the earthly bliss you covet?
Taking a break in the midnight calm
Drunken, Infatuated music
I am here, singing with you
Hip bones tired of rehearsals
Life is not a constant *nritya*

Slumber is hypnotizing me
Into the mind numbing stream
Of words, rhythm, noise, silence, blood, beat, dream
And hope
Confusion lingers
More than around me, it's everywhere
Echo: I am mere mortal
Don't be asking me
Am I there yet?... I am.

Wake me up stars -
Take me to that paradise
Where soul still matters.

Some Tips for Job-hunting

By Hari Dhungana



The goal of this article is to provide simple steps for a job search and interview preparation. Whether you are a recent college graduate or a DV (Diversity Visa) holder from another country or just someone returning to work, you are not alone. The good news is that employers are hiring qualified applicants every day. With a small amount of preparation and determination, you should be able to find a job that lets you step in the door. It only takes your ambition, motivation and determination to find a job. Be prepared, be flexible and do not give up. You are the boss; you can do it. The following tips for job hunting should be helpful.

1. Develop communication skills

First of all, you have to be able to communicate in English effectively in order to get a job. Proper pronunciation, accurate choice of words and understanding of other peoples' verbal communication are some of the key factors in a job search or job interview. In today's job market, most employers conduct telephone interviews to screen applicants. Be prepared for a telephone interviews.

If you get a phone call from a prospective employer, be careful what you say and how you say it.

Learn to listen carefully and speak clearly. The employer will judge you by your voice, choice of words and how clearly you respond to the questions. Do not tell the employer that you know "everything." Let's be honest; nobody knows everything.

Practice your verbal communication. The old saying "Practice makes perfect" is still true. Practice speaking in front of a mirror or friends, and if possible videotape your speech. A mock interview is a good way to view yourself to improve in the areas that need improvement. When speaking to an interviewer, use simple and clear words that make you comfortable.

2. Learn telephone etiquette

Telephone etiquette is how you speak on the phone. Here are a few tips to follow when you talk on the phone: Have ready a note pad and pen by the phone to take notes. Write down the message and review it with the caller.

If you are calling, introduce yourself by your name and get to the business of why you are calling. Please do not ask the person that you called whether he/she recognizes your voice

(in Nepali culture some people say “Malai chinnu bhayo?” or “Did you recognize me?”) Who cares? People don’t have time to figure out who you are. Get to the point of why you called. Be polite, courteous and pleasant on the phone. Normally, people use first names in informal conversation and last names (Mr. or Miss…) in formal conversation. Learn more about telephone etiquette at the Internet web site:

3. Learn the basic skills

Learn basic skills such as driving, keyboarding, and Internet browsing and becoming familiar with the general geographical area where you intend to look for a job. If you are new to the U.S., join a community college or a continuing education class. Learn the culture, the value system and the traditional work ethic of the society that you live in.

4. Network.

Looking for a job is a full-time job. Contact friends, families, university faculties, club members and former employers. Let them know that you are looking for a job and give them a copy of your resume or personal information.

5. Focus on your skills.

Know yourself: what you can do well, what you know best and what are your strongest skills. Read the book entitled *What Color is Your Parachute?* by Dick Dolles (2005). This book explains how to do your skill inventory and job matching.

6. Prepare a good resume.

A one-size-fits-all resume does not produce a good result. Customize your resume by type of business and objectives. *Great Resumes* by Jay A. Block is a very good resume writing sample book. It costs less than \$10; it would be good to have a copy while you are looking for a job. This book contains several samples of resumes and cover letters as well as resume-writing suggestions. A simple well-written resume can be prepared by using the MS-Word software. A good resume should be one page long for an entry-level job. It should be accompanied by a cover letter addressed to the Human Resources Manager.

7. Prepare for an Interview.

Learn about the business; develop interview skills and practice answering sample interview questions. Dress appropriately and be on time. There is no set of rules for interviews. Some interviews are conducted by one person and some are by a team of 2 or 3 people. Some employers may ask behavioral questions such as “How did you handle pressure in your last job?” They want to find out how this person can handle job pressure in the future. A behavioral interview is a way to make a future prediction based on the past. During the interview, maintain eye contact with the interviewer. Be pleasant and relaxed. Focus on the interview by listening, answering the questions directly and to the point. If not sure, ask for a clarification.

At the end of the interview, you can ask some questions to the interviewer. Questions you might ask could be “Who will be my supervisor?” “How much travel is required?” “What will be my first assignment?” and so on. In the first interview you should ask only job related questions, not about money or benefits.

8. Be very careful of job offer scammers.

These scammers can be employment agents, posted flyers, internet websites or even someone you know. Their motive could be to hook you up in an expensive contract, or just sign you up for sales by obtaining your personal information. When a scammer obtains your social security number, bank account numbers, etc., you might be victimized by someone stealing your identity and ruining your credit. They might ask other personal information for a background check of an applicant. Be very careful of the job offer scammers.

9. Register your name.

Register your name at the local Department of Labor office to obtain job referrals and employment related information. Search for jobs in websites like monster, yahoo jobs, careerbuilder, dice etc.

I hope this brief article will help you in your job search and interviews. Good luck in your career exploration. Part II of the tips will be in the next publication.

Hari Dhungana is an Employment Specialist with the GA Department of Labor and an Adjunct Faculty Member at Mercer University in Atlanta, GA.



**We wish you the most pleasant NAsE
Convention and
Very Happy up coming Holiday Seasons!**

From: Hari & Rebecca Dhungana and the family

Editor's random pick

New guys in Nepali music scene in U.S.

© 2005 AndaziRecords



Andazification... JPT

Label: AndaziRecords
Media: CD

An eclectic mix of experimental Rock, pop and Hip Hop from a trio from the Himalayas.

Thanks to Nisha Pandey for the gorgeous logo design (below) for the booklet. - The Editor.

Credits to <http://www.cdbaby.com/cd/andazification>
<http://www.andazification.com/>



Nepal, the only Hindu Kingdom in the world and the birthplace of lord Buddha, is well known for having the highest mountain in the world--Mt. Everest. Music has never been on Nepal's map, instead this once-peaceful kingdom garners more headlines these days because of her internal chaos and political crisis.

Andazification is Robin, Buddha, and Anand--a Californian trio all originally from Nepal. Andazification is trying to galvanize a cultural evolution and awareness to modern Nepali music by distilling creative energy and colloquial language and filtering it into the Nepali music scene.

Each member had a different musical upbringing that has morphed this album into a multi-facet of genres ranging from pop rock to hip-hop! The debut album JPT (an acronym for "Jei pai tei" meaning "whatever" in Nepal) is a stab at their generation and the attitudes that are permeating Nepal's identity crisis. You will never hear a more explosive, creative, and honest album in Nepali then this!

-- 7/19/2005

Karma Cola and all that Jazz.

Tilak B. Shrestha, Ph.D.

Karma

It is a note on the doctrine of 'Karma' and related issues.

Part I: The doctrine of Karma and how it works.

Karma: Consider the expressions – ‘every action has an equal and opposite reaction’, ‘you get what you pay for’, ‘do on to others what you want them to do on to you’, ‘you reap what you sow’, ‘what comes around goes around’, ‘world is like a mirror’. All these different expressions are about the same universal principle called ‘Karma’. The law of ‘Karma’ states that the law of cause and effect, or action and reaction holds true in any paradigm. The Newton’s laws of physics are simply a physical subset of the universal ‘Karma’. In human level, a person's actions determine the consequences that person has to face in the future. Conversely, the situation a person is facing now is the consequences of the person’s actions in the past.

Proof: Proof of the Karma may be sought in different level. Intuitively it seems only right and just that whatever you do will, in one way or another, come back to you. Hypothetically, if a researcher goes around and asks elders ‘wise ones who has seen life’ of any societies ‘separated by culture, geography and history’ and ask their opinion. They may concur that broadly speaking good people are usually happier and better off than bad people, if you look at their entire life. Within the strict physical level the rigorous laboratory testing has produced the Newton’s laws. Consider the materialistic view that the world is strictly a manifestation of the material and the energy, and that human thoughts including sense of justice are simply a much complex aggregate of molecules and certain configuration of electrical impulses in the neural network in the brain. Here, a case can be made that if the law of “action and reaction” is valid in most elemental form of material and energy, then the aggregate must also abide by the same principle. Thus human notion of universal and natural justice may also have a materialistic base. In the empirical level, there is a legend of a Buddhist monk ‘Ta Mo’ who supposed to have gazed an empty wall for 15 years to confirm the theory. However, the empirical proof, by its very nature, neither can be handed down as a belief nor as a physical fact. It requires understanding by individuals themselves.

Rules of Karma: 1. Quality - ‘good for good’ and ‘bad for bad’. 2. Quantity\proportionality - ‘more for more’ and ‘less for less’. 3. Non-transferability - like a school certificate or a headache, consequences of one’s action cannot be transferred to another. 4. Simultaneity - the action and the reaction occurs simultaneously together.

Components of Karma: Karma is a function of two issues - ego and action. The ego commits action motivated by self-interest, which creates the potential store of Karma. The ego is about how much ‘good will’ or ‘bad will’ a person puts in his\her action. The action is the actual work done – mental or physical. A parallel may be seen in the mechanics. The energy gained by a moving body is a function of its ‘mass’ and ‘velocity’. If you would, the ego is like the mass, the action is like the velocity, and the Karma is like the energy.

Scope: Scope of Karma also may be understood in different level. Every body understands Karma intuitively or as a ‘saying’, though it may not be expressed rigorously. Rigor of physics has given Newton’s law about 3 centuries ago. It required genius of Newton to grasp the laws among multitude of physical phenomenon. In another supra level, it required the genius of Buddha to grasp the law about 25 centuries ago. Buddha put forward the law of Karma as an empirical truth, which until then was considered a revealed truth. Buddha proposed that the Karma is inherent within human or within nature in general. For example, if you love then you will be loved, and if you hate then you will be hated. Thus it operates in the level of mind and emotion also with the same rigor.

We may make following observations regarding Newton’s law and Buddha’s law. These laws are universal and inherent in nature. Newton and Buddha did not invent them. They merely stated them formally. There might be people who understood the laws before them. If not for them some body else might have figured out the laws later. However, they get credit that from their time onward these laws became a standard tool for further studies. The laws are about understanding, not about believing. You do not follow the law because Newton or Buddha said so, but they merely helped you to understand it. There is no heaven or hell associated with believing or not believing it. If you want to learn, then you have to learn on your own. Some body else cannot learn or understand

for you. You may appreciate and thank them for helping you. In your investigation if you find the laws not valid, then you are more than welcome to state so with your evidence and logic. You may be breaking new ground and finding new laws. As a matter of fact, we now know that Newton's laws are an approximation of more universal Einstein's laws. However, it does not make Newton any lesser. He remains a great scientist. We may observe that as a scientist Einstein stands on the shoulder of Newton. Same is true with Sidhartha Gautam, the 'Buddha'. He remains an enlightened person. Buddha's laws, being empirical, cover Newton's laws as well. Newton's laws are more rigorous than Buddha's laws, because it can be tested in laboratory. Thus, to the extent Newton's laws contradicts Buddha's laws, the Buddha's laws stands corrected. However, Buddha's laws have larger scope and cover more human phenomenon than Newton's laws. Thus, if you ask Newton about reason of human suffering, then he will merely point you to Buddha.

The Karma is also understood as a matter of faith. It may be merely a social and intellectual acceptance of an obvious and useful rule of thumb from time immemorial, and enhanced the acceptance as a faith. In other hand, in Indic culture the law of 'Karma' is understood as divinely sustained and revealed. Lord Krishna, of 'Hare Krishna' fame, based his lesson of the "Karma Yoga" on this law more than 60 centuries ago. It is believed that Lord Shiva, a symbol of succession of teachers going back to the beginning of time, revealed the law and based his lesson of "Sankhya Yoga" or "Sanyas" on it.

Mechanics of Karma: Let us take a few case scenarios to illustrate it. Person 'A' helps out another person 'B' stuck in a hole. Force wise, the active pull of 'A' and reactive pull by 'B' will be equal, opposite and simultaneous. The goodness shown by 'A' will be appreciated to the same extent. Similarly, if a Person 'C' punches another person 'D' on the face, then D's face also hits back C's fist with the same momentum. In another plane, the hate discharged by 'C' also will be met with the same amount of disgust. If you stretch a rubber band, then the energy spent is stored as potential energy in the band in tension. If the band is released then the potential energy will convert to the kinetic energy and the band will fly. Same rule applies to the human emotion. A good deed will take the person to the higher spiritual level, and vice versa. Better the deed, higher the level. Committing a crime will turn the nature hostile, and a virtuous deed makes it pleasing. For example, a monk and a thief walking down same street will have different perspectives. The monk may see potential human kindness, while the thief may see potential policemen. The result of the deed stored as potential Karma may release in due condition. The monk may be greeted and the thief may be arrested. If you feel like stealing a chicken, go ahead by all means. It is a crime, not a sin. You merely need to know that your spiritual status and the environment will go down to some where between an apple thief and a horse thief. And eventually you will have to pay for the chicken, one way or the other. Recently 'Taliban' following Koranic teachings blew the Buddha's statue in Afghanistan sky high. The statue did not do any thing. The statue did not have to do any thing. However, spontaneously the whole world looked at them with disgust. Guess what? Within 7 months American bombs started to fall from the sky. There is no visible relation between the Buddha's statue and the USA. Then again who knows?

The Karmic law holds in any level. Consider a car in motion. The law of conservation of momentum holds true for either the whole car or only a wheel. In the last century, Nazi Germany as a nation invaded Russia and Russia returned the favor. It may be considered as working of Karmic law in the level of nations. A case also may be made that the glory of invasion and humiliation of defeat of an individual German is directly proportional to the extent the person identifies as a German. It makes no difference to a Nigerian, or a German monk practicing non-attachment.

On the other hand, misunderstanding of Karmic law leads to unanswered questions. For example - 'I studied very hard but did not get a good job'. Every moment a person studies that person learns. It is deterministic. However, there are many laws of nature between a hard study and a good job that the relationship is no longer deterministic

but stochastic. Another example - 'A person left big inheritance to the children. The person's good Karma is enjoyed by the children'. Apparently Karma seems to have transferred. However the Karma is not transferable. Both the person and children are subject to their own Karma. The apparent transfer of Karma is only apparent, not real. Like the wave on the pond surface gives the illusion of moving pockets of water, when in fact it is not. Some time people say if you practice gluttony then you will reborn as a pig. It is only a 'saying' to dissuade from gluttony. Perhaps the idea might have come from observing the behavior and the slow transformation. Then again who knows?

'Karma' is basically a quasi-scientific theory used to explain and understand human phenomenon. We should approach it through knowledge or understanding. It is like learning about 'electricity'. That way you can have light bulb and also avoid electrical shock. It is not about unavoidable faith or developing do-nothing and blame others attitude. To do so is both misunderstanding and misuse of it.

Dharma: There is no escaping Karma - good or bad. However, it can be transcended by practicing Yoga's. The effect of a bad Karma may be mitigated by repenting. The concept of repenting\apologizing is as inherent to us as the concept of good\bad action. It is our nature. If you happen to step on some body's toe, you do apologize. If the other person happened to be a Sumo you do apologize rather quickly, because the Karmic reaction seems too real and immediate. On the other hand, if you happened to be a Sumo then the reaction may not have same urgency. If you do not apologize or do not feel need of it, then it is your nature or Dharma. You are a Sumo with bad Dharma accumulating bad Karma. Repenting is another act. It does not eradicate the first act. Same rule applies to the good Karma, though the reactions may be welcome. You can mitigate the effect of a good Karma by practicing humility. If you do not feel the need of appreciation of your good deed, then that is your nature or Dharma. One of the definitions of 'religion' is the practice of improving your dharma. 'Dharma' may be loosely translated as 'virtue', 'inner strength', 'integrity' or 'character'. Good dharma makes you powerful. Gandhi with good dharma was able to chase off the British with bad dharma from India. In Indian\Tibetan iconography the people with good dharma is normally depicted walking in the cloud.

Extension of Karma: Assuming that theory of Karma is valid, further observations may be made. A person studies hard and passes test; another does not and fails. It is quiet obvious that Karmic law applies. However, many cases are not so obvious. For example - 'a person works hard whole life but dies poor', 'a person does lots of evil, but never seems to be punished', 'some are born rich, and some are born poor'. Karmic theory proposes that the law operates, however it may not be obvious within the given lower perspective or shorter duration. Because we are not aware of all the laws involved and the time span involved. The condition when the potential Karma becomes a visible event may occur in different time span. For example, smoking might kill a person after 40 years; perhaps breathing fresh air kills a person after 200 years. The first case may be obvious and occurs within a life span, the second case simply is not so obvious.

One of the reasons behind our lower perspective is that we are conditioned to think in terms of a life time. We assume a life span defines a person's beginning and end, and that Karma should be valid within it. However, we merely do not know events before the birth and we have no knowledge about future even a moment later from 'now'.

On the assumption of validity of Karma second assumption may be made, i.e. Karma acts beyond a person's life span. This leads to the theory that a person does not exist only in one life, but the person has no beginning or end. A life is merely a short and obvious portion of that infinite span.

Since the extended Karmic theory is built on two assumptions, it is less valid than Karma applied within a life span and much less valid than Newton's law. However, it explains issues which otherwise is not explainable.

Thus, we need to weigh the explanation it offers against the assumptions it requires. The comparison of the extended Karmic theory with other similar theories will be an interesting undertaking.

Theory of rebirth: One of the interpretation of the extended Karmic theory leads to the doctrine of rebirth that there is an infinite succession of lives, and that the life we know of is merely one of them. Thus the doctrine of rebirth is one of the theories built on the theory of Karma and has comparatively lesser validity.

Theory of incarnation: Though liable to be confused, it is neither another name for the theory of rebirth nor related to the theory of Karma. It comes from the theistic ('dual' or 'Dwaita') philosophy that God occasionally incarnates in the world. Thus the theory has two assumptions, that God exist and that God incarnates. The 'non-dual' (Adwaita) philosophy considers the whole universe as one and divine. Each individual simply need to realize its true nature to be free. Thus it does not see the need of incarnation. In other hand, 'Dwaita' philosophy considers God and nature separate entities and that God created and loves the universe. The incarnation is the ultimate expression of divine love. God incarnates to ameliorate problems, to teach useful lessons, or merely to be with the creation. An incarnation is limited in form and only for the particular task. Thus a human incarnation goes through same pain and pleasure as we do. The pleasure for a human is proportional to the proximity with God. The 'dual/non-dual' (Dwaitadwaita) philosophy builds on both philosophies and proposes that the world is like a drama directed and produced by God. Some time the director/producer also jumps into the action. The only difference between a human and God is that God is aware of its divinity. On the other hand, it is possible for a human to realize his/her divinity also. That is one of the definitions of salvation.

Buddhists do not use the assumption of 'God'. However, Mahayan (great vehicle) Buddhists use the concept of Bodhisattva. Bodhisattvas are great human beings who are able to neutralize all the Karmic bonds and would have achieved 'Nirvan', but attached to this world only by 'compassion'. Thus the Karmic bond is not totally cut. They delay their 'Nirvana' to help the fellow humans motivated purely by compassion.

Three explanations: Consider two cases – 'a person wins lottery', and 'a person gets into accident'. The events may be explained in three ways - 1. They are merely coincidences, 2. God gives and God takes, 3. Person is simply getting results of the past deeds or Karma. The first explanation does not assume any thing and thus its validity is much stronger. However it does not offer any explanation either. 'Coincidence' is no explanation; it is merely statement of a fact. The second explanation has two assumptions that God exist and that God is somewhat capricious. God is acting in people's life and nothing is 'coincidence'. Though we do not know why God gives or takes. It remains an unexplained dangling question. The third explanation requires one or two assumptions according to whether the Karmic reaction is within the life span or not. It also does not consider 'coincidences', rather it assumes each event has its own appropriate cause. Since the theory of Karma can be partially tested in laboratory as the Newton's theory, it is stronger than the theory of existence of God. It does not mean God does not exist or Karma works. It is merely totaling and comparing the assumptions and the dangling questions.

These three remain as parallel explanations. A rationalist will not assume any thing without a solid proof and will stick with the first explanation. The empiricists like Buddhists will consider the third explanation as the best, simply because it offers the most explanation with the least assumptions. The theist will take God for granted and forward the law of Karma as one more proof of existence of God. They merely assume that God created, sustains and reveals the law of Karma.

In personal level, we use all the three explanations as per the circumstances. If we win a lottery, we thank God for that. If we loose money then we say it is our Karma. If we witness an accident we say it is a coincidence. It is a positive way, which leads to better Dharma and happiness. As opposite to - claiming Karma while winning

lottery, blaming God for losing money, and accusing accident victims for their bad deeds. It is a negative way, which leads to lower Dharma.

World view: What if Karma is valid and a person does not believe it? The person merely loses one of the explanations towards better understanding of the events around. For example, what happens if a person refuses to eat Pizza? Nothing really, no body gets hurt or rewarded. What if Karma is not valid and a person does believe it? The person merely carries one more useless superstition.

However, the pertinent question is how belief in theory of Karma molds one's thinking and life style. The Karma provides a stronger theoretical ground for self reliance. Your good deeds are not wasted; neither can you escape your bad deeds. You do as best as you can to improve your Dharma. If some body wrongs you then seek justice but not revenge and be content, since the nature is inherently just and no body can escape its justice. If you face tough situation now, do not blame any body else. Your actions are not compelled by reward of heaven or fear of hell, rather by your own choosing. Thus, Karma provides knowledge base for the imperatives of your actions.

Salvation: A person performs good\bad deeds and faces good\bad consequences, and so on. Thus the person is trapped to this endless cycle of karma. Good deeds do lead to happier state; however the person is still subject to the Karma. One of the definitions of the 'Salvation' is 'the freedom from the Karma'.

Yoga: The 'Yoga' or the 'way\discipline' is the technique to free or transcend oneself from Karma and achieve Salvation (Nirvan/Mokshya). There are many ways or yoga's. A few of them are mentioned.

Rationalists or materialists like Charvak would argue that you get what you see. They would insist on proof positive before believing. Thus they would not base their world views on concepts of either 'Karma' or 'God'. They may agree to the visible part of the Karma, but would not consider it as universal. As epicurist, they might argue for maximization of happiness and minimization of suffering both in terms of individuals or groups, in this visible world.

Buddhism uses empirical reasoning and relies upon concept of the Karma, but is independent of the concept of God. It deals with knowledge and understanding, and thus it is one of the 'Gnan yoga' or the 'way of knowledge'. Buddhists will rationally analyze their own actions and feelings and identify their causes. Thus Buddhists tries first to understand the causes and its effects, and then tries to remove the ego generated causes. The theory goes that once all the causes are removed then absolutely nothing will be left of the ego. It is called extinction of ego or nothingness or Nirvana. The removal of ego will then lead from ego related ephemeral reality to the absolute reality.

'Sankhya Yoga' deals directly with the 'ego' component of the Karma. Since it involves knowledge of self, it is a part of 'Gnan yoga'. It is to know the difference between the created reality (the world) and the underlying universal reality. It involves renunciation (Bairagya) of the 'ego', not of the world. It is not about running away from world, rather practice of non-attachment. A practitioner or 'Bairagi' sees divine play in every aspect of the world. The ascetic or 'Yogi' lives and works without being motivated by the ego related self-interest. The discipline of burning off the ego is called 'Tapa'. At the outset a student or 'Tapaswi' may live isolated (e.g. forest) to avoid the external stimuli to the ego and related egoistic responses. However, once adept, it makes no difference whether you live in a palace or a grave yard; whether you are a president or a door man. If the ego is totally eradicated then you will actually see the divine reality as it is. Thus it is about actually knowing, not about theorizing.

'Karma Yoga' deals directly with the 'action' component of the Karma and is called the 'way of duty'. A practitioner is more concentrated on the 'action', and less worried about 'ego'. Their ego may be pushed around by the external-stimuli; however they will try to keep their action not motivated by self-interest but in accordance with the divinely ordained duty. For example, it is a crime to imprison a person, but not for a uniformed police on duty. If the motivation for an action begins from God, not from the person's ego, and if a person is merely a conduit of its discharge; then the Karmic reaction will simply go to God, not to the person's ego. Thus Karma yoga is about selfless action. In this yoga 'Tapa' is not necessary, and thus easy to practice even for a worldly person.

'Bhakti Yoga' or 'way of love/devotion' is the easiest one. A devotee would try to fill his or her heart with the devotion of God and the love of the world at large. The light of devotion and love would clean the person's mind; lessen the effects of the external stimuli, and burns off the Karma. At the beginning a devotee may love only his/her nearest and dearest. However, as the practice grows the boundary of love would ultimately include the whole world.

'Raj Yoga' or the 'way of meditation' is the discipline of directly experiencing the eternal consciousness by meditating on his/her own consciousness. It does not deal with theories or ideas but direct experience by going internally into the mind, the awareness, and the consciousness and deeper. It deals about realizing ultimately what we are. The ego, the world, the ideas and as well as the bond of Karma are created reality, not absolute reality. Thus the absolute reality is beyond individual ego, concept or Karmic bond.

Imperatives of law of Karma: The understanding of Karma is universal and intuitive to people of any culture. In the ancient Indic culture, the doctrine has been mentioned in the Rig Veda as early as 80 centuries (?) ago. The rules of human\social behavior like "be virtuous, be good, do good, speak truth, speak sweet, respect parent, respect teacher, do not steal, do not kill, practice 'Ahimsha' or non-violence, etc." were given in the Rig Veda by nameless and countless seers from time immemorial. These rules and social laws were put forth and propagated on the basis of knowledge including wisdom of Karma.

Ideally, knowledgeable people should lead society and teach others. The 'philosophers\teachers' command certain respect and livelihood, but not fear. They can lead only by moral example. However, it is not practical to run society strictly in terms of morality and understanding, and hence it is also necessary to have land laws and police. In other hand, a society cannot run only by enforced laws either. You cannot put cops under every traffic light. Here we need to recognize the underlying knowledge base and moral imperatives on which the authority of a legal system stands. If the social behavior depends ultimately upon knowledge; then freedom of thoughts, free debate, right to dissent and multitude of cultural morays automatically follows.

Part II: The doctrine of Karma and its influence in other regions.

Hammurabi: The knowledge based laws spread around and became model for many legal systems. Babylonian King Hammurabi (1728-1686 B.C.) was one of the famous law givers. His famous 'Code of Hammurabi' was scripted in stone pillars and erected throughout near east. However, his code was in the form of royal decree and enforced laws, not as an issue of knowledge. It is comparatively easy to understand and follow a set of simple rules than have a free debate about it. It also makes social system some what efficient. However, lack of underlying knowledge base and free debate deprives off the evolutionary process. A person's obligation towards the law is simply a matter efficiency of the authority. Aristocracy is not obligated to 'philosophers\teachers', giving rise to the despots. The destiny of whole society is tied to an individual monarch's whim. The Persian empires and the Greek democracies in the ancient times may illustrate the difference.

Moses: Almost seven centuries later, another great law giver Moses gave his famous ‘Ten Commandments’. It is a simpler subset out of the ‘Code of Hammurabi’. Mosaic code and the Judaism are about militarization of the Jewish tribe for survival, using religion as the façade. In essence the Mosaic laws are about social discipline more in the line of military manual. They are not about spiritual practices. The codes are promulgated as divine commandments, neither as knowledge, nor as royal decree. These laws are not a matter of debate and understanding, but rather a matter of believing and obeying. The imperative of the law comes from the reward of heaven and the fear of hell, not knowledge. The fear of God is to be used as a ploy against dissent and critical thinking. The mental fixation enforces uniform behavior pattern and efficient society. However, the system can not tolerate dissent and diversity, and the fixation produces neurosis. Intolerance to other ideas and lack of diversity makes such system non-creative and in long run obsolete.

Christian doctrines: Following comments may be made about the Christian doctrines in the light of Karmic doctrine. Christianity emphasizes on compassion and forgiveness, which leads to good Karma. Condemning non-Christians or heathens hardens mind and leads to bad Karma. ‘Repenting’ is one of the important spiritual tools used in Christianity. Repenting ameliorates the effects of a bad deed but cannot eradicate it. If you kill a person, then repenting may help reduce the punishment but cannot make the person alive. Any body can repent regardless of race, gender or creed. Any belief system is irrelevant to the working of repentance or Karma. The argument that ‘only Christian repentance is valid’ is not valid. A person cannot repent about a good deed. Thus it does not free a person from a good Karma. Repenting does not transcend a person from Karma. Confession or acknowledgment of a bad deed is a first step towards repenting. A mere confession does not free a person from a bad deed. Karmic laws, like Newton’s laws, are beyond the purview of any priest or a church. A church cannot forgive or eradicate a deed or its consequences. Even Newton cannot apply or withhold his own laws.

Karmic theory deals with actions and reactions but does not rely upon the concepts of ‘sin’, ‘hell’ or ‘devil’. They are other assumptions. These theories may be compared as per their intrinsic consistencies, external facts, number of assumptions made and explanations they provide. It is our inherent nature that we act – good and bad. To condemn a deed, no matter how bad, with an eternal damnation violates the Karmic rule of proportionality. The concept of ‘sin’ is silent on our good deeds. Holding a certain opinion or a belief is neither a crime nor a sin.

The doctrine of ‘original sin’ states that seeking knowledge is a sin. Seeking knowledge is not a crime. It does help a person to transcend from Karma. However, knowledge or lack of it is not relevant to the working of Karma. The doctrine that ‘Adam’s sin transfers to all the humanity’ violates the Karmic rules of proportionality, non-transferability and simultaneity. The doctrine, ‘Jesus has suffered for sins of others’, also violates all the three rules. The consequences of a deed cannot be ‘suffered’ by some body else, nor before the occurrence of the deed.

Justinian: Belief in reincarnation was a central tenet of early Christian communities until it was declared heretical and forever banned from Christian theology by the Emperor Justinian to please his wife in 553 A.D., despite the protest of Pope Vigilius.

Part III: To think of it.

Ambiguity in Karma: Suppose you hug and kiss a beautiful daughter of a mustachioed, balding, paunchy and sweaty wrestler; then what might happen? There are two distinct Karmic possibilities. She may hug and kiss you, or he may.

Addendum: Excerpts illustrating doctrine of Reincarnation in Christianity.
“Jesus lived in India”. Holger Kersten. 1986. Element Books Ltd., England.

Doctrine of Reincarnation: Belief in reincarnation was a central tenet of early Christian communities until it was declared heretical and forever banned from Christian theology at the second Council of Constantinople in 553 A.D. Clear evidence for the belief in the rebirth of the soul in another body can be seen in the Old Testament. Friedrich Weinreb tells of a punitive reincarnation in the form of cattle, described in the book of Jonah, as well as a reincarnation of Nimrod. Weinreb explains the Jewish concept of the divine soul “Nshamah” as being the divine spirit which is equally perfect in all men, and from which from time to time this or that character trait emerges. The Old Testament in fact ends with the prophecy of the reincarnation of Elijah, (as presaged in around 870 B.C.): “Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord” (Malachi 4, 5). Jesus later expressly replied to the questions of his disciples whether John the Baptist was Elijah: “And if ye will receive it, this is Elijah, which was for to come.” (Matthew 10, 10-14). And Jesus said, “But I say unto you, that Elijah is come already, and they knew him not, but have done unto him whatsoever they listed.” Then the disciples understood that he spoke unto them John the Baptist (Matthew 17, 10-13).

In 1900, James Morgan Pryse, an American, listed such places in the New Testament in which the doctrine of the reincarnation is implicit”. According to Pryse, Jesus’ teaching was simply a fresh continuation of the wisdom of the ancient philosophers and the fundamental tenets of the ancient world.

Damning of Reincarnation: Up till now almost all church historians have believed that the doctrine of rebirth was officially dropped at the Council of Constantinople in 553 A.D. In fact however, the damning of the rebirth doctrine is traceable to a personal attack by the Emperor Justinian, which never entered the protocols of the Council. Justinian’s ambitious wife (Theodora, a.k.a. Josephine), who actually held the reins of power, was (according to Procopius) the daughter of a bear-keeper at the Byzantine amphitheatre. She began her swift rise to power as a courtesan. In order to free herself of her shameful past, she later ordered the abuse and death of 500 of her earlier “colleagues”. Because she would have had to suffer the full consequences of these cruel deeds in a subsequent life according to the Karma doctrine, she set about having the whole magnificent teaching of rebirth simply abolished. Undoubtedly she was confident of her success in this annulment by “divine order”.

Emperor Justinian then proceeded to declare war on the teachings of Origen as early as 543 A.D., without considering the views of the Pope, and had them damned by a special Synod. In his works “De Principis” and “Contra Celsum” the great church Father, Origen (185-253 A.D.), had quite clearly acknowledged the prenatal existence of the soul and its dependence on earlier actions. He thought that only in the light of reincarnation certain scriptural passages of the New Testament could be explained.

The Council summoned by Justinian was attended only by Eastern (Orthodox) bishops and none from Rome, and Pope himself kept clear of it, although he was staying in Constantinople at the time. The Council of Constantinople, the fifth of the Councils, was more or less a private meeting organized by Justinian, at which he (together with the vassals subject to him) imposed a ban and curse on the teaching of the pre-existence of the soul, despite the protest of Pope Vigilius, with the publication of his Anathemata.

The official reports of the eight Council sessions, which lasted for a total of four weeks, did have to be presented to the Pope for ratification. The fact is, however, that these documents (so called “three Chapters”) dealt only with the dispute about three scholars whom Justinian had declared heretical in an edict four years before. They

contained no mention of Origen. The following Popes Pelagius I (556-561), Pelagius II (579-590) and Gregory (590-604) speak of the fifth Council without using the name of Origen even in passing. The church has clung to the conviction that the ban by Justinian – “Whoever teaches the fantastic pre-existence of the soul and its monstrous restoration shall be damned.” – is part of the conclusions of the Council. The prohibition of the rebirth doctrine is therefore simply an error of history and lacking all ecclesiastical validity.

TilakBS@Hotmail.Com- August 2002

2005 CONVENTION PROGRAM (TENTATIVE)

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Date/Time	Program Title	Venue
September 3 (Saturday)		
12:00 – 7:00 PM	Registration	Pre-function Hallway
10:00 – 5 PM	Soccer /Basketball Tournaments	
1:00 – 6:00 PM	Nepali Movies	Marietta
1:00 – 4:00 PM	Children’s Program	Kennesaw
1:30 – 2:30 PM	Nepal America Council/Non Resident Nepalese/ Forum (NAC/NRN)	Haversham I&II
2:00 – 4:00 PM	Homeless Feeding	Vining/Kennesaw
2:30 – 4:00 PM	Human Rights Issues In Nepal	Haversham I&II
4:00 – 5:00 PM	Eastern Philosophy and Religion	Haversham I&II
4:30 – 5:30 PM	NASeA General Meeting ANMA Executive Meeting	Vinings Kennesaw
5:30 – 6:30 PM	SEBS Reunion	Haversham
4:00 – 6:00 PM	Social Hours/Snacks/Cash Bar	Pre-function Hallway
6:00 – 7:30 PM	Dinner (Indo-Chinese)	
7:00 – 8:00 PM	Poetry Competition	Haversham I&II
8:00 – 9:00 PM	Bingo	Haversham I&II
9:00 – 10:00 PM	Antyakshari	Haversham I&II

9:00 – 12:00 AM	Deepak Bajracharya Concert	Ballroom A, B, C
12:00 – 1:00 AM	DJ Dance Party	Ballroom A, B, C
September 4 (Sunday)		
8:00 AM – 8:30 PM	Registration	Pre-function Hallway
8:00 - 9:00 AM	Bhajan/Prayers/Sitar	Ballroom A, B, C
8:00-10:00 AM	Continental Breakfast	Pre-function Hallway
9:00 – 11:30 Noon	Opening Ceremony (National Anthems/welcome by Pancha Kanya/Sitar)	Ballroom A, B, C
9:30 – 12:00 Noon	Children’s Program	Marietta
12:00 – 1:00 PM	Lunch (Pizza)	Ballroom A
1:00 PM – 3:00 PM	Nepal Forum	Ballroom B, C
1:00 – 4:00 PM	Children’s Program	Marietta
1:00 – 6:00 PM	Nepali Movies	Kennesaw
3:00 – 4:30 PM	Community Service: Small Business, Immigration, Job Search, etc	Haversham I&II
4:00 – 6:00 PM	Social Hour/Snacks/Cash Bar	Pre-function Hallway
6:00 – 7:30 PM	Banquet Dinner	Ballroom B, C
8:00 – 11:00 PM	Cultural Program/Talent Show/ Sports Awards/Fund Raising/ Election Results and Oath	Ballroom A, B, C
11:30 – 1:00 AM	DJ Dance Party	Ballroom A, B, C
September 5 (Monday)		
9:00 – 10:00 AM	Closing Ceremony	Haversham I&II
10:00 – 12:00 Noon	NASeA-ANMA Business Meeting	Haversham I&II

IN HONOR OF MR. RAM CHANDRA PARAJULI
CHAPAKOT VDC, WARD # 3, KASKI DISTRICT, NEPAL

We take this opportunity to express our sincere appreciation and heartfelt thanks to Mr. Ram Chandra Parajuli, a permanent resident of Chapakot Village, Ward # 3, Kaski District, Nepal , for his dedication and outstanding volunteer service delivered to more than 1000 Nepalese individuals and family as well, living and working in South Korea.

During your 14 years long run in South Korea, the commitment and effort you have shown in helping out the Nepalese brothers and sisters in a foreign land reflects your contribution not limiting to the number of beneficiaries but a lively example in respecting, maintaining and preserving a high Nepalese cultural and social values too. We, The Atlanta Nepali Youth Foundation (ANYF) and NEASA would like to honor you for your valuable contribution and playing a role model for the betterment of Nepalese individuals and families living in South Korea.

We look forward your valuable inputs in future too and wish you every success in your endeavors.

Atlanta Nepali Youth Foundation (ANYF)
(NEASA) 2005

NASeA Community NEWS:

- Master Bibek Bibek, son of Dr. Khusi Ram Tiwari and Ambika Tiwari, graduated from Lawton Chiles high school, Tallahassee FL. He will be attending Florida State University, Tallahassee, FL. He is interested to study Math and Statistics and has scored 1530 (800 on Math and 730 on verbal) in his SAT test.
- Sagun Shrestha son of Shaubhagya Shrestha and Ganga Shrestha, graduated on Dec 2004 from Georgia Tech with Bachelor of Science in Computer Engineering. He has been involved with Nasea since 1994, and continues to devote his time volunteering during NASeA organization.

ANMA Community NEWS:

OHIO

- Pragya Pant, daughter of Dr. Prahlad & Bindu Pant, graduated with honors magna cum laude in Sociology from the University of Colorado at Boulder. Congratulations, Pragya! The Pants live in Cincinnati, OH.

MICHIGAN

- Rakshya Adhikari (sister of Dikshya Adhikari of Ann Arbor, MI and daughter of Saroj and Pramila Adhikari, Kathmandu, Nepal) married Sanjaya Dhakal (of Dallas, Texas) in Kathmandu on July 11, 2005. Congratulations to the couple!



[Pictured: Rakshya Adhikari & Sanjaya Dhakal in Kathmandu, Nepal]

- Pooja Adhikary of Ann Arbor, MI graduated from University of Maryland, Baltimore with J.D. degree this summer. Proud parents are Dr. Gaury and Mrs. Anita Adhikary of Ann Arbor, MI. Pooja is also recently engaged to Ashok Regmi of Baltimore, MD. Two x Congratulations!!



[Inset: Dustin Brubaker, Pooja Adhikari and Dikshya A. Brubaker in Ann Arbor]

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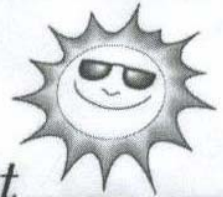


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