0.1 About the Author (For the flap of the book cover)

About the Author

Narayan Prasad Mishra was born in 1944 in Nepal, on Durbar Square in the city of Bhaktapur. He grew up in a traditional house a mere 17 feet away from the city's historic palace of Malla kings, namely its beautiful Sundhara ('Golden Step Well') dating from the 12th to 18th century. He obtained his secondary schooling at Tri-Padma High School in Bhaktapur, and his college education at Trichandra College in Kathmandu, having to walk about five hours going and returning home, as there was no college in his own city at the time. He started his working career at the age of 17. It was a life full of challenges and struggles. The opportunity arose for to him to study library science at the University of Delhi, and he became the first person from Nepal to receive a master's degree in the subject from India.

Together with Shanti Shrestha, the chief librarian of Tribhuvan University Central Library, he worked as a two-person team to turn the library into a modern model facility the nation could look upon with pride. The pair entered into an intercaste love marriage bond, and together wrote the first book on library science in the Nepali language. Narayan Mishra is also the author of Tribhuvan Bishwabidyalaya ra Sikchhya ("Tribhuvan University and Education"), the first book on the subject. His experience has been multifacetted, from a government clerical job to the top administrative position (prashasak) of Tribhuvan University. He was the chief of the Tribhuvan University Service Commission Office at the time of his retirement. A librarian, administrator, educationalist, story writer, and poet, he has seven books to his credit, including two books of poems. He is a man of principle devoted to the nation and its people, and has always held firmly to his belief in truth and the facts – has never learned to compromise when faced with untruth and dishonesty, no matter how complicated and agonizing the situation. His critical articles on the National Education Plan of 1971, the government, politics, corruption, and related topics, his poems and short stories (published both under his own name and pseudonyms), and other published books (including the present one) bear witness to this. In short, he is a reliable guide full of insights into what life in Nepal today is really like.

0.2 About the Book (For the flap of the book cover)

About the Book

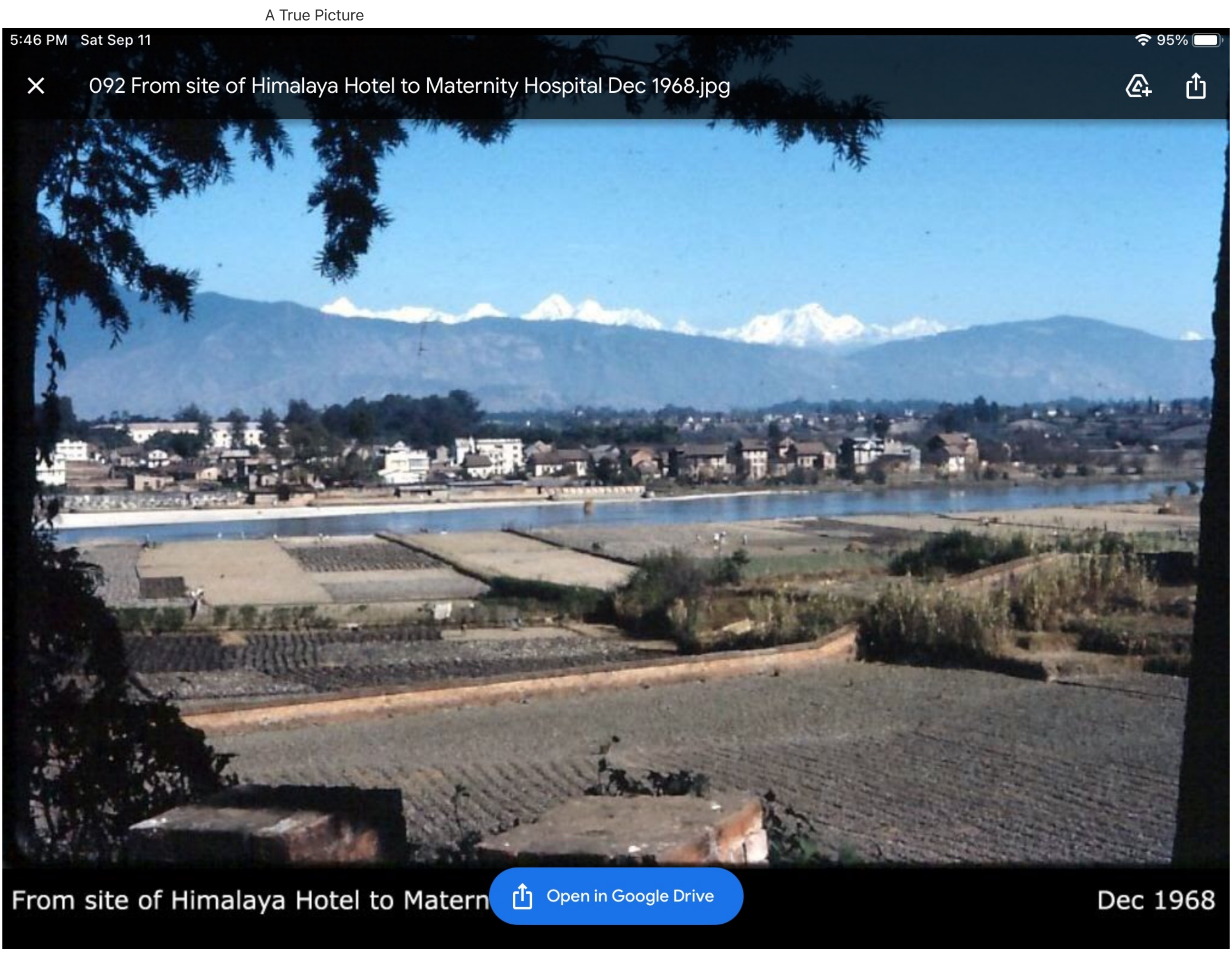
This book, simply titled *Nepal and Nepalese Society*, offers one person's account of his native country and its people, as experienced first-hand over a period of eight decades. The topics covered include numerous aspects of life in Nepal: among others, its history, family life, traditions, superstitions, social systems, festivals, government and politics, education, Hinduism and other religions, love relationships and intercaste marriage. Foreign readers will have their eyes opened to fascinating areas of Nepalese culture that they have perhaps been unaware of. The individual narratives are both informative and moving.

Full of lively tales, the book grew out of the author's own struggles with mismanagement, nepotism, corruption, injustice, and gutter politics. It shows how what was meant to be democracy has, in the absence of a democratic culture and democratic principles, fallen prey to undemocratic forms of government. Some chapters, including "A Tale of a Missionary Doctor and an Abandoned Child," "Poverty and Honesty in Nepal," "Love Affairs in Nepalese Society," and "Disfigured Democracy and Nepal," are dramatic in their impact and, according to some commentators, worthy of cinematic treatment.

The author and his legendary wife's tireless lifelong fight for a sound, well-governed library, university, and country is an unforgettable chapter of Nepal's recent past. In praiseworthy fashion, the author played a central role in his wife's life as an adviser, helper, advocate, and best friend, and his writings about her service to the nation are historically important . The book presents valuable insights for anyone wishing to know how difficult things can be for those who go about life honestly and sincerely in Nepal, where democracy, political parties, and civil society take on a much different cast from what is typically seen in developed countries. It is the work of an intensely reflective open mind that, grounded in firmly held beliefs, has undoubtedly succeeded in painting a true if disturbing picture of present-day Nepal.

0.3. Title Page . Nepal and Nepalese Society

Nepal and Nepalese Society
A True Picture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Narayan Prasad Mishra

2022

Kathmandu

0.4 Preface

Preface

Nepal is our birthplace; Tribhuvan University is our workplace. My late wife and I actively carried out our duties with honesty, dedication, and devotion, whether in the library or other sections and departments of the university. Still, along with some other colleagues, she and I had to retire from Tribhuvan University in 1992 (B. S. 2049) – nine and 14 years, respectively, before the legal retirement age – due to the politicized nature of the country's public educational institutions. I was just 49 years at the time.

We all know that we cannot escape from governance, whether bad or good, just as we cannot escape from a land's climate or environment. We all are affected. We are each just one part of it. Corruption, irregularities, injustice, nepotism and other forms of favoritism, and the general mismanagement of our country unquestionablhy affected both my wife and me.

I cannot stay quiet, not raising my voice when I see wrong or injustice anywhere – at home, on the street, or in the office. As a conscientious, responsible citizen of my country, I show my concern, among other ways, through writings meant to better the nation and the people's welfare and to fight against wrongdoing and a broken system. Most Nepalese read and understand Nepali since it is the country's national language. I therefore mainly used to write in Nepali. I have five published books (including poetry) and many articles to my name, mainly on Nepalese politics and education.

Since the sad demise in 2019 of my beloved wife Shanti Mishra – professor, librarian, writer in English, novelist (A Widow's Gift), translator of the Nepali novel Rupamati, and author of Voice of Truth: The Challenges and Struggles of a Nepalese Woman, I have for various reasons been living much of the time in the USA with my daughter. From June 2020 to Nov. 2022 in order to share what life has taught me with readers of English, I devoted myself to writing the articles in the following pages on history, culture, politics, corruption, education, the library profession, religion, and other facets of life in Nepal based on my own life experiences. These articles are all based on events, memories, and observations of more than eight decades. I tried my best not to hide or alter the truth. My hope is that these writings will help foreign readers better understand my country, its people, and their lives and culture.

As I wrote the articles at different times and on different topics, some of the same information has undoubtedly been repeated in the varying contexts, the same way we rehash points in our conversation over time. That is unavoidable, and I hope readers will understand. All the articles except one have appeared in People's Review, a weekly English newspaper published in Kathmandu. The date of publication (DOP) is given at the end of the article. I want to thank Mr. Pushpa Raj Pradhan, the Chief Editor of that paper, for his support, trust, and goodwill from the bottom of my heart. In this context, I would like to express my appreciation to my daughter Dr. Pragya Mishra, an internist and pediatrician at Eskenazi Hospital, Indianapolis, USA, for her love, care, and support, without which I would not have been able to write and bring out this book. At the same time, I would like to thank our friend and well-wisher Philip Pierce for his help whenever needed.

Narayan Prasad Mishra

0.5. Dedication

Shanti Mishra

Dedication

To my late beloved wife Shanti Mishra, a living example of the word "Love," the source of my joy, the inspiration of my life and an ever-appreciative animator of my thoughts, writings, conduct, and sparks of wisdom.

0.6.Contents.

Nepal and Nepalese Society

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1. A Glimpse into the History and Politics of Nepal

1

A Glimpse into the History and Politics of Nepal

Nepal is a small country that is situated between two giant nations of the world. A dragon (China) is located to the north and an elephant (India) to the south. It is an ancient country. Its history goes back centuries. Many dynasties – Shah, Malla, Licchavi, Kirat, etc. – have ruled this country. Its total land area is 143,350 km2 (55,348 sq. miles). It is smaller than the states of Andra Pradesh and Odisha in India and those of Texas and California in the USA. Its most recent population count is 29,423,045. Though it is small in size, it is rich in natural beauty. Its high snow peaks and tall mountains, including the tallest mountain in the world, Mount Everest (8848.86 meters, 29,032 ft.), attract people worldwide. It is a favorite tourist destination because of Mount Everest and the holy birthplace of Lord Buddha, the messenger of love, compassion, and truth. Still more, it has ten world heritage sites approved by UNESCO. Of the ten, seven are in the Kathmandu Valley and emanate the peaceful beauty of their stone and wood carvings. The weather of Kathmandu, the capital, is considered a pleasant gift of the Creator – neither terribly hot nor terribly cold in the summer or winter. Every year hundreds of thousands of tourists from different countries come to visit this country.

Though the world's geography has almost remained the same for generations, countries have undergone a historical and geographical change. Some of today's countries were not as significant and large as they are today. To see and experience this, we need not go to Europe or America; we see it in our own country, Nepal, and our neighbor, India.

We all know that our country once had many principalities, petty kingdoms called the 22 states (Salyan, Rukum, Jumla, Jajarkot, Bajhang, Doti, Dang, Dailekh, Bajura, etc.) and 24 states (Tanahu, Lamjung, Kaski, Palpa, Butwol, Galkot, Nuwakot, etc.) before Prithvi Narayan Shah, the king of Gorkha, and his successors undertook a unification process from 1744 to 1816.

Even in the Kathmandu Valley, we had three kingdoms –Kathmandu, Bhaktapur, and Patan – ruled by three kings. They were kings of what we call the Malla dynasty. They governed the Kathmandu Valley from the 12th to the 18th century. The Malla kings' palace compounds are what we now call Durbar Squares, and the beautiful pagoda-style temples with higly decorative wood and stone carvings exhibit the glory of this era.

Beautiful temples of Bhaktapur Durbar Square

The case of India is the same. There were hundreds of princely states in all the present 28 states and eight union territories of India (Rajasthan, Punjab, Haryana, Delhi, Jammu, and Kashmir, Hyderabad, Mysore, Bihar, Uttar Pradesh, Madya Pradesh, West Bengal, Assam, Karnataka, Maharashtra, Sikkim, etc.). Starting with Babar in 1526, the Muslim kings ruled most of the Indian subcontinent from the 16th to 18th century. It was called the Mughal Empire. Then the British ruled this country (from 1757 to 1857 through the East India Company, and from 1857 to 1947 through its own government). Once it obtained independence from British rule, India became a big country, the seventh-largest in the world by area, with hundreds of princely states. At the time of the British withdrawal, 565 princely states in the Indian subcontinent were officially recognized, not to mention thousands of zamindari estates and jagirs.

Prithvi Narayan Shah became the first king of a consolidated Nepal after conquering the Kathmandu Valley's three kingdoms in 1769. During this time, Jayaprakash Malla, Tejnarsing Malla, and Ranajit Malla were the kings of Kathmandu, Patan, and Bhaktapur, respectively – the last of the Malla kings. Each city has a second name: Kathmandu is also called Kantipur; Bhaktapur, Bhadgaon; and Patan, Lalitpur. These three cities still have other names in the Newari language, spoken by Newars in the Valley. In that language, Kathmandu is called Yei; Patan, Yala; and Bhaktapur, Khopa.

From India's British rule, we know that the East India Company was already in India when Prithvi Narayan Shah started ruling Nepal. George III (George William Frederick) was the king of the United Kingdom and Ireland. Augustus Henry Fitzroy was the British prime minister. The British Empire had its eyes on territory in every corner of the world. They had already taken vital, prominent states of India under their control. Their eyes fastened avidly also on Nepal. Our army was not well equipped when compared to the British. We can easily imagine, had Prithvi Narayan Shah not unified our petty kingdoms, what would have become of our tiny kingdoms in the face of British aggression. They would have vanished one by one. Sheer courage, talk of Gorkha bravery, and the khukuri (Nepalese knife) would have been for naught. It was the far-sightedness, wisdom, courage, and bravery of this one national hero that saved the day. Those forgetting the indisputable truth of his outstanding administration, neutral foreign policy, pro-national economic and commercial policies, social reforms to combat discrimination, and very conciliatory policies in dealing with conquered states – disrespect this national hero are unpardonably blind to the truth.

After his rule and death, Prithvi Narayan Shah's son Bahadur Shah, as regent for the infant king Rana Bahadur Shah, exhibited his father's determination by extending Nepal's western boundary to Sutlej River. Still, later rulers were unable to protect the gains made. These included power struggles and internal conflicts among palace officials, the lack of arms and ammunition to meet strong enemies, and a weak economy.

The country lost a massive area to British India under the Sugauli Treaty following the war from 1812 to 1814. That was unfortunate. But historical records tell of the bravery and love of the nation among such warriors and rulers as Bhimsen Thapa, Amar Singh Thapa, and Balabhadra Kumar. They did their best to protect our motherland and are worthy of being saluted by all. We can bask in the glory of these national figures.

After the rise of Junga Bahadur Rana, we still had Shah kings, but the Rana prime ministers became a kind of king, as evidenced by the Sanskrit word of respect Shree being repeated three times in front of their title and name: Shree Teen Maharaj. This system, we might say, featured a de facto king behind a de jure one. The former made the latter a statue without power. Shree Teen Maharaj was an absolute monarch with the power of the gun. We call this period (1846–1951) the Rana regime. The first Rana, Jang Bahadur Rana, was a soldier who seized power through a conspiracy and made himself a permanent prime minister (and later on a so-called Shree Teen Maharaj).

Still, later he made the Shree Teen Maharaj title hereditary, to be enjoyed in succession by his surviving brothers. In this way, the Rana regime ruled the country as a tyranny for 104 years, up to the democratic revolution of 1951. During this period, the Shah king remained a figurehead. The regime utterly oppressed and exploited the nation and its people and treated the country as their private domain and the people as their servants. Still, they zealously protected the country from what they deemed its enemies. By establishing cordial relations with India's British regime, Jang Bahadur Rana, the first Maharaj, managed to regain its lost land, including Kailali, Kanchanpur, Banke, and Bardiya districts. During the people's democratic movement against the Rana regime, King Tribhuvan sided with the people to topple the Ranas. In 1951 he returned to being the a real king, this time of a democratic Nepal.

Singh Durbar, the biggest Rana Palace

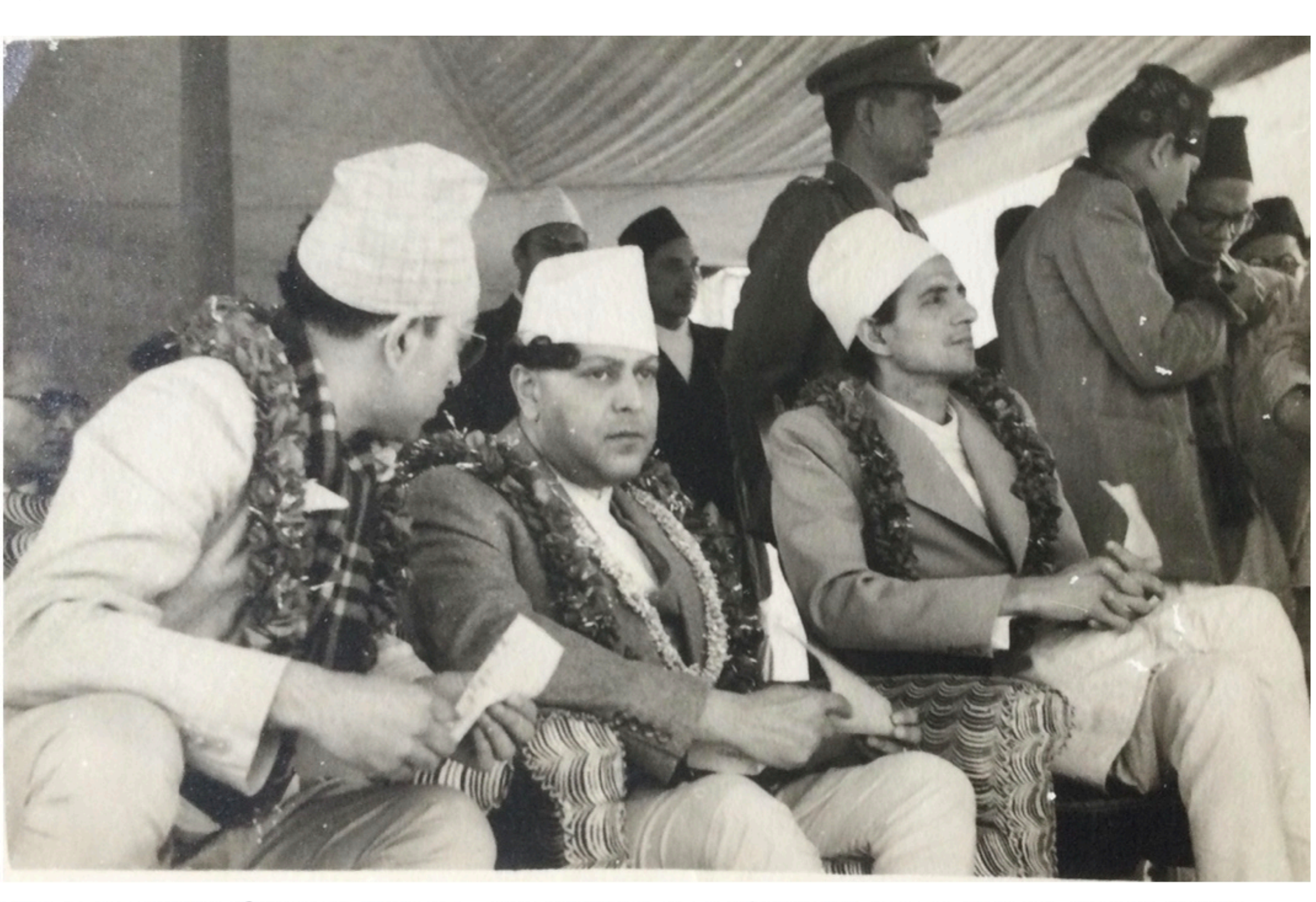
Among the reminiscences of the Rana, regime are many Rana palaces built in the European style by the Ranas for their families in Kathmandu. There are several books in the General Singh Collection at Tribhuvan University Central Library and in Keshar Library in Kathmandu that contain photographs documenting this palace architecture. These

General Singh Collection at Tribhuvan University Central Library and in Keshar Library in Kathmandu that contain photographs documenting this palace architecture. These two collections are named after two sons of Chandra Shumsher Jang Bahadur Rana, the longest-serving ruler among the Rana Maharajas. The building named Shital Niwas, the present official residence of Nepal's President, is one such Rana palace. Many still exist. The government nationalized or bought some of them for government offices, including Harihar Bhawan, Keshar Mahal, Singha Mahal, Ananda Bhawan, Lalita Niwas, and Laxmi Niwas. During their reign, the Rana Maharajas and their families and close relatives lived like kings and queens. They all had big palaces surrounded by unimaginably large tracts of land. It was as if the whole of Kathmandu was their playground. The following were the successive Rana Maharajas:

1. Jang Bahadur Rana
2. Ranodip Singh Kunwar
3. Bir Shumsher Jang Bahadur Rana
4. Dev Shumsher Jang Bahadur Rana
5. Chandra Shumsher Jang Bahadur Rana
6. Bhim Shumsher Jang Bahadur Rana
7. Juddha Shumsher Jang Bahadur Rana
8. Padma Shamsher Jang Bahadur Rana
9. Mohan Shamsher Jang Bahadur Rana

The Shah Kings ruled over a consolidated country from 1769 to 2008, including the 104 years of the Rana regime. On May 28, 2008, the 239-year-old monarchy was abolished, and the country became a democratic republic. The following were the kings of unified Nepal:

1. Prithvi Narayan Shah (1743-1775)
2. Pratap Singh Shah (1775-1777)
3. Rana Bahadur Shah (1777-1799)
4. Girvan Yudha Bikram Shah (1799-1816)
5. Rajendra Bikram Shah (1816-1847)
6. Surendra Bikram Shah (1847-1881)
7. Prithvi Bir Bikram Shah (1881-1911)
8. Tribhuvan Bir Bikram Shah (1911-1955)
9. Mahendra Bir Bikram Shah (1955-1972)
10. Birendra Bir Bikram Shah (1972-2001)
11. Dipendra Bir Bikram Shah (June 2, 2001 - June 4, 2001)
12. Gyanendra Bir Bikram Shah (2001 - 2008)



King and the Crown Prince are sitting comfortably in a democratic way with the Democratic leader.
From left to right - 1 Crown Prince Mahendra 2. King Tribhuvan 3. Leader B. P. Koirala

Among the Shah kings after Prithvi Narayan Shah, King Tribhuvan and his son King Mahendra played particularly significant roles in this country's history. King Tribhuvan earned a glorious name by becoming a part of the democratic movement, supporting the revolutionaries from behind the scenes. He helped Sukraraj Shastri,, Dharma Bhakta Mathema, Dasharath Chand, and Ganga Lal Shrestha, who would become martyrs for voicing their opposition to the Rana regime. The king sided with the people and exhibited his democratic leanings throughout his rule. He is thus regarded as a democratic hero.

In the year following the general election of 1959, when the country faced power struggles between parties and leaders mismanagement, nepotism, favoritism, and other forms of corruption though we had a wise Prime Minister like B. P. Koirala. King Mahendra put his throne on the line. He intervened to assume the reins of power. He developed the country's infrastructure (roads and industries) and introduced many social reforms, including changes of significance to the economy, education, and public administration. The nation continues to enjoy the fruits of its innovations. He was a king focused on national pride and prosperity. However, his opponents, who questioned his words and deeds, called him despotic. The step taken against the democratic government led by Prime Minister Bishweshwor Prasad Koirala was termed a royal coup. His admirers, by contrast, saw it as a historically necessary move. When we honestly analyze the country's congenitally unstable politics and the overall mismanagement after the introduction of the multiparty system and republic (in 1990 and 2007, respectively) and after the passage of the 2015 constitution, it strikes one as foolish to think that King Mahendra would have taken the steps he did just for power's sake, with no thought for the welfare of the people. The young generation today has no experience of the 1960 political turmoil and King Mahendra's rule. By studying and evaluating history with unbiased motives, one will see his efforts and achievements as a good king to the nation. This does not mean, of course, that his rule was flawless and that he did no wrong.

But it could have been much better for the country if the Prime Minister like B. P. and the King like Mahendra were side by side and worked together. It seemed they were like two king lions living in the same spot and could not go along.

After King Mahendra's death, King Birendra continued to rule under the 1962 Constitution, not permitting political parties to form. King Mahendra had created that new political system with Biswabandhu Thapa, Dr. Tulsi Giri, and others who had some grumblings with B. P. Koirala's government and the Nepali Congress Party. This new polity was called the Democratic Panchayat System, which had provisions for elections, representatives, a parliament, and an elected government, but not for political parties. Based on his experience of party-based government, the king introduced this system precisely to avoid party conflict and party monopolies of the sort we are experiencing again. King Birendra did his best to develop the country with the New Education System, New Planning, the creation of the five development zones, and other reforms. He faced tremendous pressure from time to time from devotees of the party system and their foreign supporters to reintroduce the system. Under compulsion to call a referendum during the 1980 movement, he allowed the populace to choose between a non-party and multiparty system. The non-party Panchayat System came out on top, but after the revolution of 1990, he was forced to accept the multiparty system and constitutional monarchy enshrined in the 1990 Constitution.

After King Birendra's death during the Royal Massacre of 2001, King Gyanendra took the throne, as if only to face party conflicts, bad governance, and political upheavals one after the other. He saw that people were dissatisfied and unhappy with how democracy was functioning. This was not a figment of his imagination. He wished to bring the country back on track by taking the reins of power into his hands, but he failed for several reasons: India's hostile attitude and active interference; the unethical 12-point agreement between the seven parties; his misguided appointment of Dr. Tulsi Giri and Kirtinidhi Bista (stalwarts of the Panchayat system, whom people were suspicious of) to his cabinet; inept advisors; and the absence of good relations with any significant political party in the party system. In the end, he lost his throne following the People's Revolution, carried out with foreign support, and Nepal became a republic in 2008—a great misfortune for the country and its people.

Ours has been a republican country for the last fourteen years. We have no king and queen now. Our leaders blamed the monarch for their lousy performance as if the king was the obstacle to serving the people and developing the nation. We all know now that the country's condition is worse than before. Parties and the government are constantly fighting within and among themselves. It makes no difference who comes to power or who forms the government. We still see that making money through corrupt practices is politicians' only program. Now we have a government under the Primeministership of Nepali Congress Party leader Shere Bahadur Deuba after the Supreme Court's verdict to appoint him the Prime Minister and reinstate the Parliament dissolved by Prime Minister Khadga Prasad Oli. Prime Minister Oli had dissolved the Parliament and called for new elections due to non-cooperation and conflicts within the governing party. We now need to see the outcome of it. But it seems people realized that the President, nominated and elected by the political party one among their leaders, would not discharge a nation's head's neutral and unbiased duty. Most people now miss the monarchy as the permanent guardian of the nation and wish its return, for we hear many voices calling for its return in different parts of the country.

After the fall of the Rana regime and the establishment of democracy in the country, Nepal has experienced the following six constitutions:

1.The Nepal Interim Government Act, 1951
2. The Constitution of the Kingdom of Nepal, 1959
3. The Constitution of Nepal, 1962
4. The Constitution of the Kingdom of Nepal, 1990
5. The Nepal Interim Constitution, 2007
6. The Constitution of Nepal, 2015

We are brilliant in raising loud voices for democracy. We are dazzling in demanding all manner of rights: civil rights, human rights, fundamental rights. We are courageous petitioners for new constitutions one after another. We are richly endowed with constitutions. We have had a whole host of them, but we are still not satisfied. Our country is in a mess. People are divided. Democracy and its myriad of rights are confined to the constitution and laws; people do not enjoy them. Always the party in power is self-centered, working for its followers and its own interests. It makes no difference who wins the election. The country and its people remain neglected. Elected officials do not care about the people. Most leaders are corrupt. The political parties and their leaders blame each other for the bad shape the country is in. Once their common self-interests are fulfilled, though, they make a pretense of being united. The people are blind and innocent. The government blames any wrongdoing on the constitution. This is because we know how to talk but not how to work. As the English proverb says, "A bad man quarrels with his tools"; or the Nepali proverb: Badarko hatma nariwal ("A hard coconut in a monkey's hand") No constitution of any country teaches citizens not to serve their country and the people honestly and sincerely. No constitution of any country teaches citizens to indulge in corrupt practices. No country's constitution – big or small, democratic or communist –permits citizens to indulge in nepotism and favoritism. But if leaders and followers are all self-centered and have no moral values, and the majority of people do have not the conscience to know right from wrong and good from bad, we can be sure that even writing six more constitutions in the future for the country will not make any difference in the country's development and the people's welfare. So it would not be unwise to say that the people and politicians are bound to have an honest democratic culture with a suitable democratic constitution.

DOP- Dec. 2, 2021

2.Disfigured Democracy and Nepal

2
Disfigured Democracy and Nepal

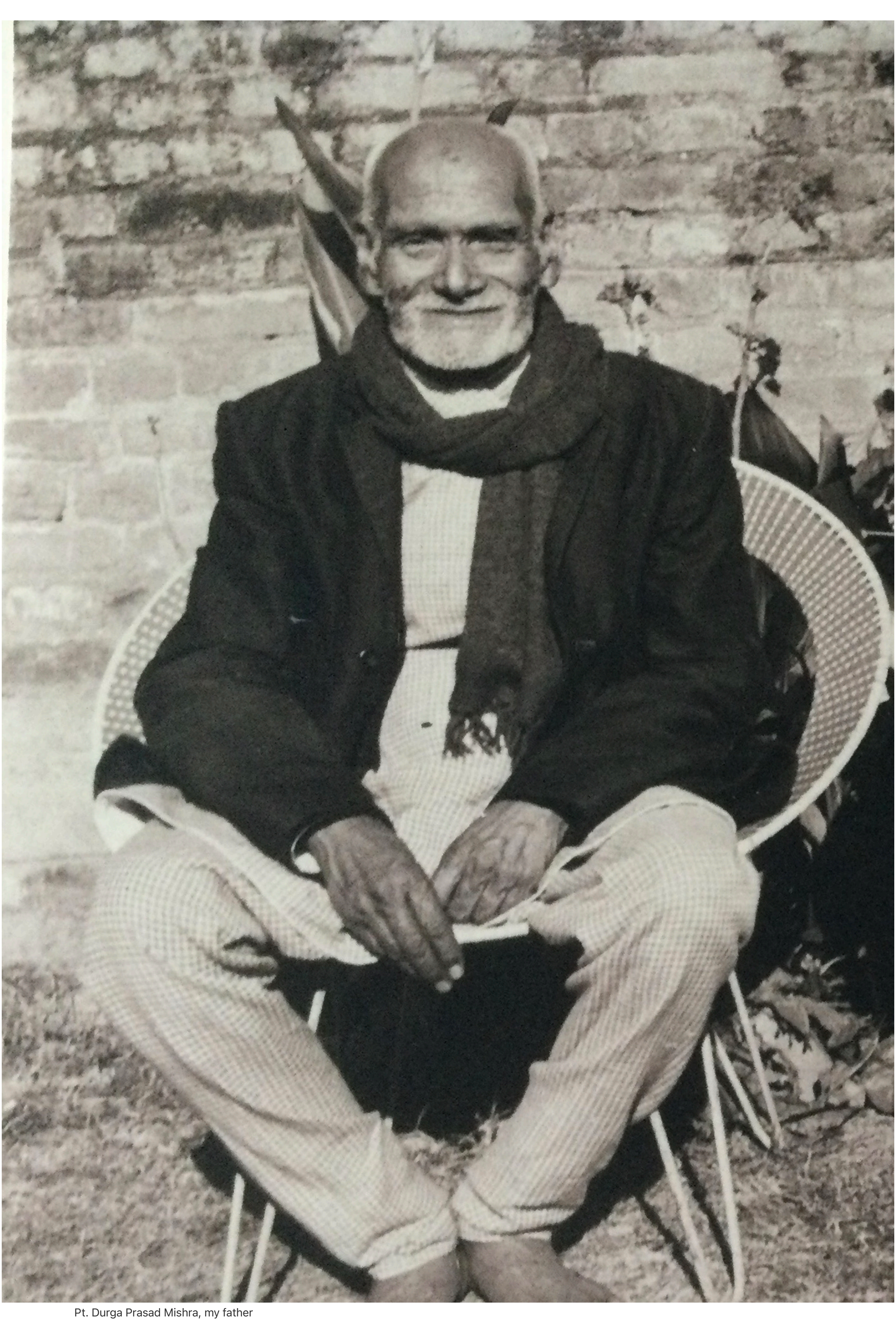
Kings and queens used to rule most of the countries of the world. Some people who came to power by different means at different times declared that they were kings and queens, so this is how they became Kings and Queens. The people of the country had to accept them under the power of the sword. So they received them. Among them, some of them ruled the country with tyranny. Others were so good that they became like the parents of a family. They loved their country, their subjects. They were outstanding in everything. They looked after their country well and dedicated their lives to the welfare of their people.

We often hear about good kings and bad kings of history. Though we do not know much about the kings of other sub-continents far from us, we know much about the kings and queens of the Indian subcontinent. We often talk about Urangazeb, the Muslim King of India, the symbol of a tyrannical king. Similarly, we talk about our Shah king Rana Bahadur Shah, Surendra Bir Bikram Shah, when we talk about the kings of whim and haphazard. In the same way, we enjoy remembering the bravery and love of the nation of the queen of Jhansi of British India. More than that, we never get tired of hearing of the life and activities of Lord Rama, the Legendary King of Ayodhya, India. Ram Rajya means the rule of Lord Rama, the incarnation of Lord Narayan. It is considered the undisputed holy administration and good governance for the welfare of the nation and the people by the Almighty God, where there is no weakness one could point out.

Kings of many different dynasties ruled our country. Before Shah, we had Malla kings in Kathmandu Valley. According to history, most of them were benevolent and loved their people. They developed their country and made them culturally rich. The famous Durbar Squares of Kathmandu Valley are examples of their excellent rule.

Prithibinarayan Shah, the King of Gorkha, conquered Kathmandu Valley's three kingdoms and created consolidated Nepal. The Shaha kings did not ruin the country. They kept the consolidated country in peace and happiness. But within Shah rule, when Ranas came to power with Shree, teen Maharaj (A kind of King with three respected letters of Shree) ruled the country with tyranny. That dynasty and family rule of Rana made the country the prisoner of their gun power. Though some trusted people enjoyed this rule, many people suffered a lot. People's life and the property was in their hands. They could do whatever they liked. Even the daughters and sisters of someone were taken away by force to make their wives and servants as they wished. I heard a tale from Shanti, my beloved late wife, how a girl of Jhochhe Tole was taken away by the army by command of Juddha Shumsher J. B. Rana when he came to attend the Indrajatra Festival as he liked the girl... That was the Rana regime.

Their word was the law. That was not too long ago. It may be interesting to mention a tale of my late father, Durga Prasad Mishra. He, as the guru, teacher, priest, and also administrator!, worked for Dilli Shumsher Thapa,Shiva Pratap Shumsher Thapa, the grandfather and father of Nara Pratap Shumsher Thapa, Royal Nepalese Ambassador to India who died in a Plane clash in 1963.



Pt. Durga Prasad Mishra, my father

According to my father, Shiva Pratap Shumsher Thapa was among four commanders who looked after the state affairs under the Rana Prime Minister Bhim Shumsher Jung Bahadur Rana. He had a good name and fame. He was as rich as Ranas with a lot of unlimited wealth and land. His luxury was not less than any rich, powerful Rana. They were the descendent of the ruler class. Suddenly, Maharaj Bhim came to see him in his residence at Char Burja, Kamalpokhari, Kathmandu. He was so pleased to see the Prime Minister. They had a meeting. After some time, the Prime Minister left the compound.

After some days, a battalion of army came to surround his residence. Everybody was astonished and scared. He was expelled (deshnikala) by the command of the Prime Minister. He had to leave the Kathmandu Valley and needed to live somewhere out of the Valley. He had not done anything wrong. He did not know the reason for the punishment. There was talk in the house that his property could also be confiscated. My father, as the confidant, loyal, and well-wisher person of the family, did the work of hiding and saving their cash and jewelry in case this indeed would happen. Luckily, it did not. Suddenly Shiva Pratap lost his position and respect. The same day he was driven on foot by the army through Bhaktapur and spent the night in our house with the battalion. People were devastated at his home.

At last, he got to Dhankuta, and he was left to live there. After some time, he realized that some people not pleased with him poisoned the mind of the Prime Minister giving a false report against him about his meeting. Based on the false news, he got that severe punishment. Months and years after, when his wife could see the Prime Minister, she requested him to be kind and merciful to her husband. He got pardoned and was made the Magistrate (Bada Hakim) in Biratnagar.

Nara Pratap Thapa, son of Shiva Pratap Shumsher Thapa had a good name and fame as a diplomat. He was the Foreign Secretary and our country's Ambassador to India in the 1960s. He loved and respected his Guru Pt. Durga Prasad Mishra, my father with no know bounds. I had preserved some of his letters written to my father. He was excellent in writing and speaking English and had beautiful handwriting and sweet command also in Nepali writing.

Many different kinds of suppression, oppression, exploitation, and tyranny forced the Nepali people to revolt against the Rana regime. During this movement, King Tribhuvan sided with the people. He played a unique role for the people and the country. That is why he is regarded as a democratic hero. When the country was in bad shape in 1963 like it is now, in the name of Democracy, King Mahendra saved this country. That is what people talk about these days. However, he is called a despotic King. I think when democratic leaders behave like dictators; that kind of step would be the solution. But we do not have a king now.

We now have multiparty Democracy with the present constitution. Everything we need for Democracy is there in the paper - multiparty with dozens of political parties, periodic elections, a parliament system with lower and upper houses, the independent judicial system with so many courts, many varieties of constitutional bodies and organizations to protect people's rights. In appearance, we have all essential four principles of Democracy - 1. A political system through election 2. The active participation of people in politics 3. Protection of human rights 4. The rule of law. However, in practice, these are all misused. So, we do not have the benefits of Democracy for the country's development and the people's welfare.

We described above about the Rana regime, the dictatorial rule. At that time, everything was for the Ranas. All the positions of the government and the facilities were for them on their wish. Now we have a democratic system with an elected government. In principle, it may be something else. Still, in practice, all the higher posts in government offices and government-controlled offices, and mostly constitutional body's offices, are for the party's leaders and followers in power. It is hard to get in these positions with merit alone.

During the Rana regime, we were not equal. They were the ruler class; we were lower class. People were treated differently. Similarly, now the people of the party in power are upper class, others are lower class. Ranas would give justice only to their people at their whim. Now the party in power gives justice to their people by their wish through their puppets. Others are subject to injustice.

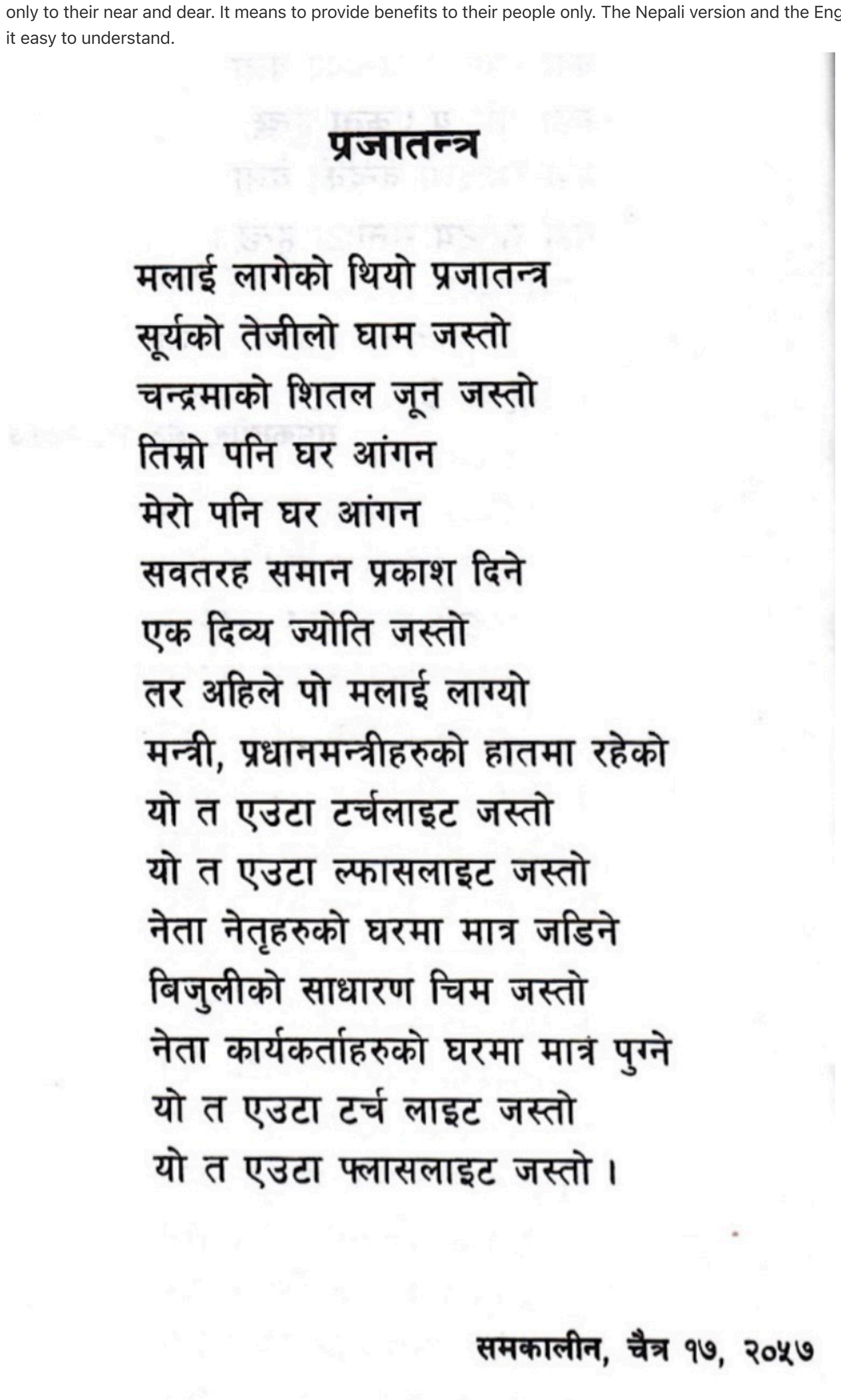
During the time of Ranas, there was no difference between the national treasury and their treasury. They could use any amount of money for their needs according to their wishes. Now also, the system is almost the same. The difference is that now everything is done with some paperwork, but they make the paper suitable for them. They are not making a difference in many of these things from the autocratic rule—what a shame.

No doubt, Democracy is the best form of government if the leaders and followers have a democratic culture to respect the law and civil rights. The most beautiful part of Democracy is equal rights. All citizens are equal under the law - King, Queen, President, Prime Minister, or the ordinary citizen. Instead of that, if the party in government discriminates against the citizens, making the party caste and non-party caste, there will not be any use of Democracy. We are experiencing political discrimination in the country since the inception of multiparty Democracy in 1989. My wife Shanti Mishra and I are the victims of this caste system. The Nepali Congress Government appointed Vice-Chancellor Kedar Bhakta Mathema with the strength of the Nepali Congress Party caste discriminated against us.

In this context, I am happy to remember a talk program with Mr.Yogendra Man Sherchan, the deputy minister of B.P. Koirala government, the Nepali Congress leader. When we were in the Tribhuvan University Central Library, we had a regular talk program on different topics for disseminating knowledge and information to our readers in our seminar room. During panchayat time once, we had a talk program on human rights on Human Rights Day with the collaboration with the University Student's Union. We invited Mr. Sherchan as the speaker and Mr. Shambhu Prasad Gyawali, then the Minister of Law, as the Chief guest. When Mr. Shrerchan came to participate in the talk program, he said, "just mentioning the rights- human rights, civil rights, fundamental rights in the constitution or law will not make a difference unless it is in use, in practice. Otherwise, it will be like the illustrated fish in the book. You can see it, but you can not eat it." He was absolutely right in his saying. We admired his speech and expressed how much we enjoyed his talk. But his party and colleague behaved just the opposite and made the equal rights mentioned in the constitution just like the illustrated fish not to be eaten when they had a chance to be in power. How unfortunate.

I am a born democrat. I love equal rights. I like to respect others' rights. I enjoy speaking the truth. I always want to express my conscience. Democracy means to me, equal rights and equal opportunity rather than many other things. So, when we got a multiparty system, I was very happy. But in practice, when it went wrong, when I saw Democracy's disfigured face, I was disappointed. I was sad. The disfigured Democracy snatched my job without reason. Then I wrote a poem titled "Democracy" in Nepali. It was published in "Samakalin," the Nepali weekly on Chaitra 17, 2057. The meaning of my poem is that "I thought Democracy is like the light of the sun and the moon, which goes to everybody's house and compound equally.

Similarly, the benefits of Democracy will go to all. In other words, in Democracy, all will have equal rights and benefits. But the leaders made it like a torchlight to give the light only to their near and dear. It means to provide benefits to their people only. The Nepali version and the English translation of this poem are provided below. I hope it will make it easy to understand.



प्रजातन्त्र

मलाई लागेको थियो प्रजातन्त्र
सूर्यको तेजीलो घाम जस्तो
चन्द्रमाको शितल जून जस्तो
तिम्रो पनि घर आंगन
मेरो पनि घर आंगन
सवतरह समान प्रकाश दिने
एक दिव्य ज्योति जस्तो
तर अहिले पो मलाई लाग्यो
मन्त्री, प्रधानमन्त्रीहरुको हातमा रहेको
यो त एउटा टर्चलाइट जस्तो
यो त एउटा ल्फासलाइट जस्तो
नेता नेतृहरुको घरमा मात्र जडिने
बिजुलीको साधारण चिम जस्तो
नेता कार्यकर्ताहरुको घरमा मात्र पुग्ने
यो त एउटा टर्च लाइट जस्तो
यो त एउटा फ्लासलाइट जस्तो ।

समकालीन, चैत्र १७, २०५७

Democracy
Narayan Prasad Mishra

I thought Democracy is
like the bright light of the sun
like soothing light of the moon
Shining in your house and compound
as well as my house compound
It gives equal light everywhere
like a divine light.
But now I realize
It is just a flashlight
It is just a torchlight
Belonging to the hands of the Prime Minister and Ministers.
It is merely an electric bulb to be fixed to the homes of leaders and their followers.
It is just a light that reaches the homes of leaders and their followers
It is only just a torchlight
It is only just a flashlight

We want to have Democracy and democratic rights in practice, not only in the paper. We want Democracy, which delivers a better quality of life. We want Democracy, which provides quality education and affordable health care. We want to have Democracy, which works for the country's development and the people's welfare. We want a Democracy with good governance and corruption-free. We want Democracy, which provides to all citizens a fair share of economic opportunity.

But we have Democracy just of name, not of content. It has a beautiful democratic dress, not a sound democratic system in action. It is just like calling actors King and Queen in a play when they are not in reality. Sometimes I feel we are looking at a tiger but thinking it is a dog. We believe it will protect us, but instead, it kills us. It is not easy to see the face of our disfigured Democracy like the face of a man marred by smallpox.

DOP - Dec. 31, 2020

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3. The Democratic System and Autocratic Government

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The Democratic System and Autocratic Government

When I was a Nepal National College student, the night college run by Shanker Dev Pant, the Principal, we had a professor named Ambika Prasad Adhikari who taught us Nepali literature. He was a learned man and very efficient in teaching. Later on, he became a Bada Guruju (Chief Pundit) of King Birendra. He is known as the Bhagavad Gita author with excellent translation from the Sanskrit language to the Nepali language. He also became the dean of the Institute of Sanskrit studies.,Tribhuvan University when I was the Deputy Registrar. At that time, we became colleagues of the same organization. I always remember the Nepali proverb he told us - Bigriya Pandit Kabi banchha, Bigria Bidyarthi rajnitigya banchha (Failure, worst student of Sanskrit studies will be a poet, Failure (worst) student of other fields will be a politician.) We see, in most cases, that this proverb is right in our country. That is primarily true in our politics. Most of our politicians are dropouts or do not have academic excellence in studies and generally would not be fit for professional work.

But Dr. Dilliraman Regmi, the renowned politician of our old generation and the colleagues of Matrika Prasad Koirala, Bishweshwor Prasad Koirala, and Tanka Prasad Acharya, the ex-prime ministers, was an exceptional person. He was a learned politician because of his high degree and excellent study, research, and writings to his credit. Nepal has taken pride in his multi-volume books written in English - 1. Ancient Nepal, 2. Medieval Nepal 3. Modern Nepal. Shanti Mishra, my late beloved wife, and I had a very close, cordial, and lovely relationship with him. He loved us like his own son and daughter or brother and sister. That was because he was a scholar and book lover, and we were the creator and developer of the Tribhuvan University Central Library, the only modern and organized learning resources center of the time. Although he owned a vast collection of books and his library, he often used our library and requested information and books. Though we did not have a habit of visiting dignitaries, we were regular visitors to his house. That was because, as the proverb says." Men go where they are wanted." He wanted us very much. He had called us to drop in his residence many times when he felt lonely. He had called us many times to come to his place when he wanted to discuss something with us.

Dr. Dilliraman Regmi

We had calls from him from time time and talked many times on the telephone. Early in the morning, I often remember his call with happiness to congratulate me on my poem" Prajatantra" (Democracy), published in Samaklin weekly. (Chaitra, 17, 2057). We both were so happy to be the founder members of his institution Dr. Dilliraman Regmi, Kalyani Regmi Pratisthan" at his will.

King Tribhuvan Bir Bikram Shah Dev, the democratic hero.

I am pleased to remember his tale about King Tribhuvan and how simple, lovely, polite, gregarious he was. What an appreciable democrat he was in his manners and dealings compared to many top politicians. According to Dr. Regmi, King Tribhuvan, by receiving the visitor with his affectionate, amicable manner, used to offer cigarettes, lighting the cigarette lighter. He was a handsome, charming king. I had heard this type of interesting comment from many sources, including my father-in-law Janaki Lal Shrestha, the King's violin teacher, a contact person, and a mediator between the King and the revolutionaries.

Janaki Lal Shrestha, my Father-in-law, was a handsome person with a very distinguished personality. I heard even King Tribhuvan admired his impressive personality with always a. sharply dressed. They were like friends. He was also a very prevalent artist who acted as the hero (main character) in the role of Jwaisaheb (Son- In- Law)in the play based on Bhimnidhi Tiwari's Sahanashila Sushila. The cover page of the book Sahanashila Sushila contained his picture of the play. He was also a painter, an artist trained by Chandra Man Maskey, a renowned artist. He was the son of Ram Chandra Lal Shrestha, the well-known businessman and merchant of that time, a well-known person of the wealthy business family of Jhochhe Tole, Kathmandu. His father Ram Chandra was so rich and luxurious in his life that he even arranged a wedding for the dolls of his daughters Amala Devi and Bhawani Devi and took the wedding procession with hundreds of merchants and guests from his Jhochhe residence through Kathmandu Durbar Square, Makhan Tole, Indra Chok with band music and organized a big dinner. That was the talk of the town at that time. Unbelievable. It was like a fairy tale. But because of his passion, love, and zeal for music and art, Janaki Lal Shrestha, the son of this wealthy person, turned into a musician, actor, and painter and later became the Secretary to Prince Himalaya Bir Bikram Shah.

Janaki Lal Shrestha, King’s Violin Teacher

By being a learned man, Dr. Regmi could not be a successful politician compared to his colleagues. But he never compromised his democratic principles with the positions though the government offered him some high positions during the Panchayat era, which we often heard about. He was a man of principle. However, he was unsuccessful in politics.

When I remember his description of King Tribhuvan, I wonder how the monarch of an absolute monarchy could be such polite, friendly, and democratic. We have multiparty democracy with two houses of the parliamentary system now. The leaders are elected in a general election. But I am always sad to think about how the leaders and followers of democratic political parties could be undemocratic, aggressive, and grumpy. When I see mismanagement, corruption, suppression, exploitation, and partiality among all political parties, whoever comes to power, I do not understand its reason. I do not know what is wrong with them. Since the inception of the country's multiparty system, I have seen the democratic system and its autocratic government. That is why there are many groups within the party. They fight against themselves and charge each other with undemocratic and despotic behavior. In fact, all of them have no democratic culture. In general, all the politicians are self-centered. Because of them, people are suffering. We all are suffering.

They made the country and the people for the system, not the system for the country. They made the country and people for the constitution, not the constitution for the country. So the system is not based on our culture, tradition, religion, education, and economy. They made the constitution and the political system beyond the necessity, needs, and country's capacity with hundreds and thousands of unnecessary, unneeded positions, legislatures, and parliamentarians with a federal system in a tiny country. They do not care about the outcome. They boast of the doctrine and structure, not the product. That is the reason that our country is in a mess. Our history witnesses it. So, we must have a constitution and a system suitable and viable for the country. Is it not the time to think over the matter for the country and the people? Is it not the time to discuss, formulate, and implement a suitable political system for its overall development and the people's welfare rather than grumbling and fighting for the unsuitable political slogan and dogma?

You can easily make the constitution and the system suitable to you based on the country's past constitutions already experimented with. For it, you are to be honest and loyal to your country without bias toward any network, institution, or political philosophy. If you are determined to achieve your goal with an honest motive, that is certain. The only thing we need is unity among us and national consensus. If we all think and work with our pure Nepali hearts, that could happen. Friends and Comrades! I do not belong to any party - Congress, Communist, Raprapa, or Royal. I belong to Nepal Party, where all are Nepali. I honestly think you do not need to have the lesson, teaching, preaching, and help of Marx or Mao, Lenin or Putin, Washington, or Lincoln to serve the country and the people. It is not necessary to fight for their political doctrine. We all are behaving in the country like the Nepali proverb" Kamkuro Yekatira Kumloboki Thimitira" (Our work is somewhere, but we are going in the opposite direction Thimi with our carrier, Kumlo"). Your honesty, love, and sincerity are enough to serve your people if you trust yourself.

DOP - July 8, 2021

4.Many Parties, Many Masters

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Many Parties, Many Masters

When I was born, there was Rana Regime in our country. After a few years after my birth, this regime was thrown out by the people's revolution. Though I witnessed this system, I did not have any understanding of it because of my age. I saw it, but I did not experience it- good or bad. I was told that we had democracy in 1951. At that time, there was a lot of talk about democracy in the town. I heard about it lots and lots. But it did not have any meaning to me. I did not know much about this because of my age, lack of education and understanding, lack of opportunity to experience and feel it, or lack of political consciousness. We had a general election in 1959, according to the constitution of 1959.

Many existing political parties participated in this election. But the Nepali Congress won the election with its two-thirds majority of parliamentary seats. Bishweshore Prasad Koirala, the leader of this party, became the Prime Minister of the country. There were a big cry and protest by the opposition parties for the riggings of the election. Dr. K. I. Singh filed a petition against it in the Supreme Court. He lost the case. He blamed the pro-Nepali Congress justices for his loss. At the age of 16, I could somewhat understand and experience the meaning of democracy, though not much. Equality and justice were the meaning of democracy to me.

At that time, Bel Bhakta Kharbuja was the candidate for the parliament from the Dr. K. I. Singh party in Bhaktapur. Surya Prasad Mishra, my second elder brother, had a very close friendship with him.

Myself (right) and Surya Prasad Mishra, my elder brother (left)

So, I knew him well. I called him Beldai. He was a nice gentleman of a good heart. After living in Kathmandu, I used to go to Bhaktapur almost every Saturday to see my parents. I often saw him on my way. He expressed his happiness about my coming to see my parents. He said it was so lovely of you to do that because one could go to Pashupatinath anytime in the future as the temple would be forever since they are immortal. Even now, I remember his lovely, heart-touching words, which were so true. Though the Nepali Congress candidate, Mr. Jagannath Acharya, won the election from Bhaktapur's district, Mr. Kharbuja had the vast majority of votes from the Bhaktapur town area. He almost won the election. But the votes of Thimi, Nakadesh, which were counted, later on, turned to Mr. Acharya. He grabbed the seat. Because of that, the Nepali Congress Party leaders were not happy with the people of Bhaktapur.

Mr. Ganesh Man Singh was the transportation minister of this government. The Bhaktapur- Kathmandu Road through old Thimi - Ghanthaghar- old Baneshwor- Dillibazar- Kathmandu Tudikhel was not paved at that time. That was a rough road constructed with some broken bricks. So, the committee of Bhaktapur Public Transportation drivers went to request the Minister for the paved blacktop road. I remember the tale of this meeting with the Minister from a man who went with the group to see him. Mr. Singh, the transportation minister, expressed his unhappiness and anger with the group as soon as he saw them and heard about the request. He said to them, "It is not the road but on the people of Bhaktapur that should be paved (Sadak pitch garne hoinaki Bhaktapureharulai pitch garnu Parchha.) He expressed his anger due to the lack of support from them in the election. The group was astonished to hear it and came back in despair. It seemed the leaders and the followers of the party in government were not soft and kind to their opponents. That was just an example. They were very much self-centered. They were predominantly for themselves and their followers. That was much heard at that time.

When King Mahendra took a step to throw out that system, he spoke of his reasons for taking his action. I remember that speech these days very often. That was almost like the accurate political picture of present-day Nepal. Even though I was not convinced of it as a very young man. I had in my mind that the King did a royal coup for his own sake to accumulate his power to be more powerful. I had in my mind that the King was the symbol of the undemocratic system, and the leader was the symbol of the democratic system. That was my thinking influenced by my seniors. I had no understanding and knowledge that any elected leaders and government could do worse for the people and the country. I had no understanding that a king also could be good for the country. I think that was my caliber, which came with my age - right or wrong. At that time, I considered myself wise and intelligent for my thoughts.

Now, we have been experiencing the multi-party system for the last almost 30 years. We have a few dozens of parties. We have thousands of political leaders. So, we have been experiencing the party government, its functions, and activities. We have been experiencing the role of party leaders and their followers towards the people. We are seeing that even the anti-social elements - thieves, dacoits, robbers, burglars, criminals, and notorious hooligans could be the members of these parties. Not only could they be members, but they are also the center of attraction for our political parties for their military gang. They had no shame on it. It is difficult to imagine how someone or a political party could be so shameless. Now, we see everything for the party, its leaders, and followers who are in the government and power. There is a full democracy, socialism, or communism for them. Whatever they wish, they could get the advantages for them from it, but on the other hand, the people have nothing, not even equal rights and justice. The general people are helpless. The present political system in action and practice clearly shows that democracy under this system means everything- rights, justice, position, and any other beneficiaries of the country belong only to the leaders and the followers of the ruling party, not to others.

After 2006, we have a Multi-party democracy with the President as the head of the country instead of the traditional King. Now, we have not only hundreds and hundreds of leaders of so many political parties, but also there are so many masters - President and her advisors, Deputy President and his advisors, Prime minister and his ministers, advisors, Chief Minister and his ministers, advisors, hundreds of parliamentarians, etc., But there is no change in practice for the development of the country and the welfare of the people. The leaders and followers are mostly for themselves. They are not concerned about others. The multiple beautiful civil rights written in the constitution are only to be read, not to use them. Corruption is becoming an integral part of Nepali life. The hope for good governance is almost disappearing. The country is going from bad to worse.

When we point out this truth, we are called an anti-democratic or anti-democratic system. We have no democratic stamp by the so-called democratic or anti-freethinking people. Even the truth would not be the truth spoken by the disliked people in the country. But we, the freethinking people, do not have to point out this truth now as the top leaders and followers of major political parties and the leaders and followers of small parties have been speaking the same thing in the same tone these days every day. The bad governance and the country's lousy condition presented by the leaders and followers of the split Nepal Communist Party and the charges put on them by the party in power give the real picture of present-day Nepal. But most unfortunate of it, till now, they emit with a hundred percent truth against the party and the government leaders when they themselves are not in the government. When the same leaders and followers are in the government, they speak just the opposite. The leaders and followers of the Nepal Communist Party did the same thing when they were not in the government. They pointed out nicely the wrongdoings against the Nepali Congress Government. Now, they speak differently. For them, everything is going in the right direction in the country as they are in power. Now the Nepali Congress Party has been doing this duty nicely, bringing out the faults and wrongdoings of the communist government- the bad governance, corruption, nepotism, etc. If we compile the points spoken by both the parties and other parties when they were not in power, that would be the correct truth of the country's government functioning. If we add the speech of King Mahendra of 1960 to it, that would be the real picture of the Nepali political system of today.

In this connection, after self-evaluation, if all the political parties and newly appeared groups and organizations - Nepalko Lagi Nepali Abhiyan, Hamro Nepal Hami Nepali Abhiyan, and the other existed organizations would give little attention to our history and study of late King Mahendra's speech of 1960 without any biased and selfish motive and make a new political system, it would be undoubtedly good for the people and the country. It might bring good change to what the country needs. It might give a good lesson to the people to work for the country and the people. Now, it seems that we are for the system rather than the system for the country. I think we should have a system for us and our benefit that fits our tradition, culture, and economy. We should make a democracy that should be for all, not a democracy only for the party in power, which we have now.

DOP - Feb. 9, 2021

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5. The Development of the constitution and the Decadence of the Country

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The Development of the Constitution and the Decadence of the Country

We see many things in our lives, and we experience many events and incidents in this world. We easily believe in the present because we see it and share it. But when we talk about history, we often start to doubt whether that was true or not? We know the time and period of today also, someday in the future will be a part of history. When you think about history from this angle, it certainly gives you a strong point and clue to believe in history.

The day of 2017 Poush 1 (Dec 15, 1960) is old history for those who were not born at that time because it occurred 60 years ago. It has been six decades for the one like me who experienced it, but it is still a part of your present. I was then 17 years old. I remember the political situation of that time. We had the constitution of 1959 with a multiparty system. We had many political parties though not many, compared to present-day Nepal. When we had the first general election, Bisheshwor Prasad Koirala, the Nepali Congress Party leader, became the Prime Minister with a two-thirds majority in the Parliament. Mahendra Bir Bikram Shah Dev was the King of the country. He was the head of the nation.

After the election, Dr. K. I. Singh, the Samyukta Prajatantra Party leader, filed a Supreme Court case against the election result charging a massive rigging. When he lost the case, he said he lost it due to the justices linked to the Nepali Congress Party. That was his version. The Supreme Court was at Ratna Park at the location of the present police office. The old building is no longer there.

Coronation Picture of King Mahendra

One year and a few months after the government was formed, King Mahendra dissolved the Parliament and took power in his hand with a speech of his reasons for taking action on Dec 15, 1960. His opponents call it a Royal Coup, and his admirers call it a historic step. Though Prime Minister Koirala was a praiseworthy, learned, knowledgeable politician, the party's government in power was certainly not free of nepotism and favoritism as of the country's Present-day. Everything was going in the right direction for the Nepali Congress Party and its leaders and followers. For others, everything was a mess. People were not happy with the government. The other parties also were not pleased with the government. There was also a grumbling faction of some leaders within the government party.

It seemed the King thought the multiparty system was the leading cause of the struggle between the parties and between the leaders and followers of the party within the party. He also thought the general people's rights and welfare would be neglected in the party system as they always would give priority only to their followers. He felt that the system would not be a sound system for its development as the strife and struggles would permanently block progress. The then political picture was somewhat like the present political picture of the country. So the King introduced the Panchayat System, the partyless political system with the election, Parliament, and the elected government. It was an excellent system to develop the country by staying away from party politics and struggles. The King nicely managed his power and prestige in it, which was natural as he created it.

It seemed the unhappy leaders of the Nepali Congress Party, Dr. Tulsi Giri and Bishwabandhu Thapa, were the architect and leading supporters of this system. But as the system was introduced after throwing out its government, the Nepali Congress Party people did not show any interest in joining it.

On the other hand, the government also seemed to look at the members of Congress as the system's enemies. Similarly, the young educated people of that time like us did not show their interest in it. They considered themselves wise and progressive to think that the King was the person of the undemocratic institution and the party leader was the person of the democratic organization. They had the impression that the King introduced that system to be more powerful. I, too certainly, felt like that. That was their thinking of the time - right or wrong. I vividly remember that the schools and colleges' failure and dropouts who had no caliber to do any good work joined the panchayats initially and became the members, chairman of village and district panchayats

. Similarly, the government showed some softness to the communists to have their help and participation against the Congress. I think it gave the communists an excellent opportunity to organize and expand their organization secretly. It was the truth that the then government had a stern disposition towards Congress and a softer one with the communist. I assume that is also why the rise of the communists in the country is now the party with no significant representation in 1959 with just four seats in the Parliament. D. P. Adhikari, Kamal Raj Regmi, Dr. Kesharjung Rayamajhi, and many other communist leaders joined it. Later, Nepali Congress top leaders from Rudra Prasad Giri, Parshunarayan Chaudhary, Shreebhadra Sharma, and many others joined it. But the system became an organization and center of mostly uninterested people who joined and stayed there to fulfill their interests rather than working for the nation and the people. Despite this, it showed remarkable results in the development of the country's infrastructure - roads, communication, health, education, commerce, industry, culture, etc., under the King's direct leadership as there were no struggles and fights between the parties and there was no protest what we see these days. If the system was accepted by all the politicians, including the banned Nepali Congress Party, and if the system was reformed with the needs of the time, it could have been a suitable system for the country. I realize this now. At that time, my thinking was different because of my weakness and experience. I was never in politics- directly or indirectly. I always try to speak my conscience.

We lost the Panchayat System in 1990 due to the People's revolution. After that, we introduced multiparty democracy. Again with the revolution of 2006, we threw our monarch from it. Now we have multiparty democracy with the republic, without the King. We have been experiencing a multiparty system for 30 years. But we are in the state of the same multiparty condition which King Mahendra concluded not to be fruitful for the country and its people 60 years ago with his observation and reasons. Since its inception, we have been experiencing fights between the parties and struggles between the party's leaders and followers. Due to it, we have experienced the dissolution of the Parliament and the midterm election many times.

We have wasted billions of Rupees on it. We hardly have good governance. The party government is always self-centered and works only for itself and its group and followers. The fundamental rights, civil rights, human rights, and many other beautiful rights mentioned in the constitution and the laws are only in the paper, not in life. Our development is at a standstill. Corruption is becoming like a way of life. It is an open secret. The work is done nowhere - land office, tax office, municipality office to ministers without giving and taking - immense amount or small amount under the table. Running life is becoming hard for the general public. The price of food, education, health is beyond the capacity of ordinary people. At present also, we are facing a terrible political problem with the struggle between Prime Minister Oli and the leaders Prachanda and Madhab Nepal. Now all the people know the horrible situation of the country. We are in a state of the Mahabharata Yuddha. People are divided into Pandavas and Kauravas. Lakhs and lakhs of people are going after their leaders to protest and show the rally's strength as the Tibetan sheep, and goats follow the Tibetan Lama even when they are taken to the sale for sacrifice.

If the God of righteousness exists and King Mahendra had done good deeds for this country and its people, he must be living peacefully in heaven. Even if he is there, he will not come to retake power to rule this country. This is for sure. Now we have a republic. So his decedent also is not leading the nation. In this context, no one needs to be scared of confessing any truth and giving some due credit to King Mahendra for his well-thought-out political system. From our 60 years of experience, including King Mahendra's period and the present struggle between the parties and leaders, we must admit that we are not worthy of a multiparty system which is making us like street dogs fighting each other rather than working for the development of the country and the welfare of the people. Why do we not accept it honestly in the name of God? Why do we not adopt the constitution and the system suitable to us?

If we study our constitution's history, we see we have not only one or two constitutions; we have many constitutions - 1948, 1951, 1959, 1962, 1990, 2007, 2015. We are richer in constitution than the USA and many other European countries. If we compare our standard of living and life development with other countries, we see we are far behind compared with other developing countries. We see our country's growth in the constitution and the decadence in development. That is true. So, we should not look for a new constitution as we are already rich in it. Instead of making many more new constitutions, if we all agree and select the one constitution among all the constitutions we already have, the Panchayat Constitution may be an excellent selection for our standards and needs. We should not get disgusted it just thinking that King Mahendra introduced it. Of course, you can reform it to your liking with additions and omissions according to our present condition and needs - a republic or constitutional monarchy, powerful presidential system or powerful prime ministerial system, etc. If we all become Nepalbadi and forget all the" isms" and foreign political philosophers and determine to establish our political system suitable to us, we can easily do it. Leave dogma of socialism or communism, have courage, and think it over. Establish the system of justice and development. That is enough for the country. It could make the right road for the country's development, not spoiling our cordial relationship in the name of your party and my party.

DOP - Feb. 18, 2021

6.Gorkhapatra Press and King Mahendra’s Momentous Step of 1960

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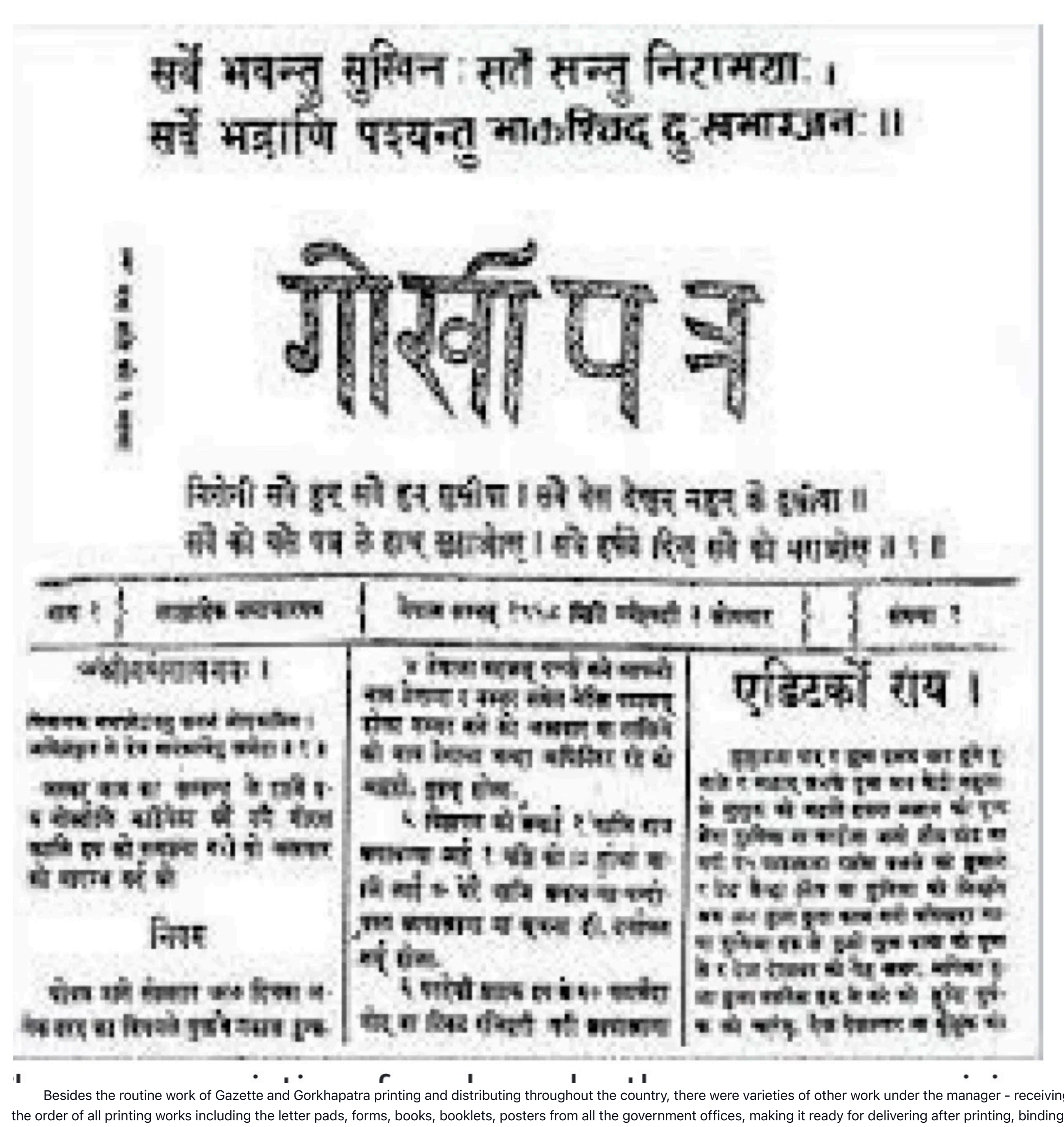
Gorkhapatra Press and King Mahendra’s Momentous Step of 1960

After completing my intermediate study at Trichandra College, not even appearing in the final examination for it, I applied for a post of a junior clerk (Bahidar) advertised by the Nepal Public Service Commission. That was the time of the Nepali Congress Party Government. B. P. Koirala was the Prime Minister of the country. There was a rumor that it would be almost impossible to get a low or high-level job without some link or relation with that party. They had their eyes on nearly everything - jobs, scholarships, etc. The young Congress workers of every locality in the Kathmandu Valley seemed like the powerful government's powerful representative. People had to work for their blessings. I was also asked to contact someone from this group. Though I knew some people, among them being natives of this valley, I did not have any close contact with any party people, either the congress or the communist.

To my surprise, I passed the written and interview exam for this post without any contact with any influential person. I was posted to the Gorkhapatra Chhapakhana and was appointed as a junior clerk in 1960 (2017). There were two high officers, heads of two different sections 1. Manager, the head of the administration, and the Chief Editor, the head of the editorial section. Nani Babu Acharya was the manager then, and Prem Raj Sharma, the father of Ram Raj Poudel, was the Chief Editor. I heard he was one of the first founding editors of this publication. I was in the general administration under the manager.



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Besides the routine work of Gazette and Gorkhapatra printing and distributing throughout the country, there were varieties of other work under the manager - receiving the order of all printing works including the letter pads, forms, books, booklets, posters from all the government offices, making it ready for delivering after printing, binding. The government offices were not allowed to print their documents from the private press unless they were given in writing from this Chapakhana that the press would not be able to do the printing work for them due to the heavy workload.

My assignment was in the dispatch section. The Gorkhapatra was published three times a week, not daily as today. The Gazette was weekly, but the additional issues were published according to the need to bring out the government notices. As far as I remember, in the beginning, there were about 900 subscribers of Gorkhapatra and about 500 Gazette subscribers when I joined. There was no systematic arrangement of the subscriber's list - geographical order, alphabetical order, etc. All the subscribers' names were listed in one sequence in one big register book, adding every new subscriber to it. The funniest thing about my job was that I had to copy all the subscribers' name and address on a long piece of paper about 3-4 inches breadth every day. Then after I had to cut them into pieces to paste on the Gorkhapatra and the Gazette for dispatching them to the subscriber's address. That was a mess. It was so boring to copy the same name and address every day - cut, sort, and paste. Not only that, those cut pieces, before it pasted on the paper, had to be classified according to the districts - Birgung, Biratnagar, etc. putting them in some pigeon holes made for this purpose to organize the subscriber belonging to the different districts. That was because the post office wanted classified bundles of the paper for each district.

I was just 17 years old then. The idea came to my mind that if the list could be made alphabetical under each district, and then if I could make the alphabetical list of all the subscribers under the district and got the list printed, the problem of copying, cutting, sorting out of the same name and address every day could easily be solved. I proposed this idea to my supervisor named, Govinda Prasad Upadhyaya. When he heard it from me, he got mad with me and said, "Do not talk about all the unnecessary, impossible things. Do your work. Who would make that list?" I said, "I will; I can do it. "Then he said, "Besides doing your assigned daily coping work, do whatever you like. I worked on it. I made the alphabetical list in a big register that I thought about and got it printed by working many days without anybody's interest and support. It saved three persons' work. I was glad that I could solve the problem and would not have to do that coping name and address daily, which was very tedious. It seemed they had been doing this work since the publication. After that, I was given another job. If that record were preserved, it would be a valuable historical document of the development of Gorkhapatra. But I doubt they had preserved it as we do not give importance to this kind of historical record.

During this time, I appeared in the intermediate exam and passed it. Now I had I. A. Degree. I was working as well as studying. My attention did not go to politics much. So, I did not know much about it. But I have a vivid memory of the day of Poush 1, 2017. That was the coldest day of that time. The sky was cloudy and dark. I was in the office, enjoying my work as usual. The speech of Prime Minister Koirala was in print in my office. They were ready to dispatch. That was my duty to deliver it with the count the same day. Suddenly, we got news not to move from the office until further notice. Do not provide or send out anything outside without further notice. There was a curfew. We all were locked inside and spent the time chatting and gossiping. We did not know what to do and what was the real problem. Only around 6/7 pm we got the information we could leave the office with the office pass and had to come to the office with the same pass. I got my pass and went home, showing the pass to the security on duty.

After a few months, I met an office friend when I was going to my office from my residence one day. He said there was a reorganization (Punargathan) in the offices. "Among the officials, some are fired, some are promoted, and some are kept as it is. "I did not understand it. So I asked why that was. The friend said it seemed "some are rewarded, and some are punished based on the work evaluation. Who could say even you might lose the job or get the promotion. "That is called Punargathan," he said. Then I asked him, "Do you think anyone is watching our job performance?" Again, I said, "How can I lose my job as I have not done anything wrong. "We reached our office, which was on New Road. We came to know our manager had lost the job. So, Chief Editor Sharma was directed to work as also the manager. He became the manager as well as the Chief Editor

We all were asked to be on our chairs where we were supposed to be, not moving here and there, and told that the high officials from outside would be coming soon with our letters - letter of our reappointment to the same post, the promotion letter or the demotion letter. Until they came, we did not know in which condition we were in that circumstances. Anxiously, we all were looking forward to seeing them. Around 2.30 pm Narayan Prasad Banskota, Our Director, Ram Raj Poudel, the Deputy Director, and some other people came to our office, and we were all called to them. They called us one by one and gave us the letter of reappointment (Thamauti) and the letter of promotion (Padonnati). It seemed that the message of dismissal had already been delivered to the home address of the dismissed person. So the dismissed person was not present there. My name Narayan Prasad was called two times. But both times, the name was called with the surname Shrestha, not Mishra. There were two of us with the same first and middle name but different surnames - Shrestha and Mishra. When the first time they called Shrestha, Narayan Prasad Shrestha went and got his letter. When they called the second time with the same surname, Shrestha, I was confused and told them about my similar name but a different surname. At that time, the director Banskota asked me whether I knew Nepali grammar Rhraswa and Dirgha. I told him," Of course, I know about it. All the writings of the male name are to be Rhraswa, and the female character is to be Dirgha (Bhale jatti Rhraswa and pothi Jatti Dirgha). It seemed the position they wanted me to be promoted to needed the knowledge of Nepali grammar.

There was big laughter in the gathering. Director Banskota was charmed with me. He expressed what a smart, handsome boy I was. Then again, he asked about my qualification. I told him I was doing B. A. Same time; I also said that I could not apply for the much higher post just because of under the age of 21, which was needed for the position. They were happy to hear that from me. They went back that day without giving me a letter. After a few days, I got a promotion letter, to my surprise. I had been to work for only one year. After I met him, I am happy to remember that Director Banskota never missed seeing me and enquired about me whenever he came to our office. My boss and everybody in the office were surprised to see it.

On the other hand, my supervisor, who worked for the last 5/6 years, had no promotion, and he just got a reappointment (Thamauti). He was sad. He showed his dissatisfaction with it and was ready to resign from the job. Prem Raj Sharma, our acting manager, and the Chief Editor, got mad with him and asked him to resign if he wished. He left the job. I was given his responsibility also.

When I joined the Gorkhapatra Chhapakhana, the head office of this was the Department of Publicity and Broadcasting, situated at Shinga Durbar. The director was Surendra Raj Sharma. Gorkhapatra Chhapakhana, the office of the newspaper Gorkhapatra, and the Government Printing Press and Radio Nepal were under this Department. Later on, it was divided into two departments - the Department of Publicity and the Department of Broadcasting. Narayan Prasad Banskota became the Director of Publicity, and Prakash Man Singh became the Director of Broadcasting. Our Chhapakhana was under the Department of Publicity. The existing Rashtriya Samachar Samity had not been established. That work was under the jurisdiction of The Department of Publicity. For this purpose, this Department had eight information centers in different districts for collecting news. These centers used to send the news report to the Department by post. We opened the envelope of the news. The drafting and making of the news was the responsibility of a section officer. But we, too, sometimes drafted the news based on the news reported by the news centers. We were always taught to make and publish only the news which would not harm the nation and the people. I remember an incident when I drafted the news about the scarcity of salt in some districts. I was directed not to bring out that news because it would harm the people rather than do good. The stockholders of salt would have more chances to play for raising the price after knowing it.

The Department brought out its news bulletin every day and distributed it to the Royal Palace and the Prince's offices, including the prime minister, all ministers, secretaries, and all the registered newspapers. The registering work of a new newspaper and giving government advertisements to the newspapers also was under this Department. At that time, the Gorkhspatra Corporation also had not been established. The Rising Nepal, the English daily, had not been published. There were two Deputy Directors in the Publicity Department - Tirtha Raj Tuladhar and Ram Raj Poudel. Mr. Poudel looked after the administrative work. He was regarded as a clever and tactful person, whereas Mr. Tuladhar was an easy-going gentleman. He was regarded as the super best English translator. He used to translate mostly the Royal speeches, messages, and other booklets about the country needed for the publicity work. Sitting in front of his table, his assistant read the Nepali version. As soon as his assistant read it, he told the translated text as if he was a machine translator. He dictated, and his assistant wrote. I knew this because I watched him often. I had the impression that he had nothing to do more than that. I did not see him staying full-time (10 - 5) in the office. He came at any time as he wished and left the office when he wanted. It seemed his duty was to finish and get the translation work done. There was no time-bound like 10 am to 5 pm for him.

Director Banskota was considered a good, honest, competent, and benevolent administrator. He was very dedicated to his work and was strict in his administration. He was always good and kind to me. He loved me as if I was a member of his family - son, brother. I had an unforgettable memory of an incident related to him. After my job in the dispatch section of the Gorkhapatra, I was transferred to the general administration section there. The level of the manager was the section officer, gazetted third class. There was a Shubba under him responsible for account work - calculating and estimating the cost of printing, billing, account keeping, distributing the salary, etc. Though my position was not high in this hierarchy, I had a big responsibility and much work. The jobs of receiving the order of all the printing work from all the government offices - Royal palace, Ministries, Departments, and other offices, getting them in print by mobilizing and supervising the compositors, pressman, bookbinder, and supplying and corresponding we're under my jobs. Though I was not much of age and experience, I was doing my work to satisfy all the parties - clients, dozens of office staff, and my boss, supervisor, and colleagues. I had excellent relations with the editorial staff too.

Bhairav Aryal, the well-known satire and humor writer, was in the editorial section as the chief of Nepali articles and poem selection section. He was my good friend who inspired me to publish my poems in the Gorkhapatra. When I showed my poetry notebook to him, he selected a few and published them in Gotkhapatra. The first poem, titled Difficult Mystery (Garo Rahashya), was published in this paper on 19 /01/ 1963 (B.S.2019 / 10 / 06.) I think I got Rs 5 remuneration for it.

At that time, I was studying for a Bachelor of Arts at the Nepal National College. I had a new manager, my boss, named Ram Gopal Rajbhandari. He came to that position after Bhawani Raj Maskey. He also equally loved me as my former boss, Mr. Maskey. He was young and active. He trusted me like anything. He wanted me in the office even after office hours with an overtime allowance. But I was not ready for that as I had to go to the nighttime college just after five. He was pressuring me for it, not understanding my study, my problem. He needed a trustworthy person for accounting work after office hours. The press was running day and night (24 hours). Kulanath Acharya, the senior person who was there for the work, was transferred to the Department. The manager said," Misharaji, I trust you so much. I love you. I need you. This is my order as your boss. You must stay after five for a few hours."

Humbly, I requested him to understand my problem that I would not be able to stay in the office after five as I had to go for my education, which was more important than my job. He did not want to listen to me. I was in dismay. To my surprise, the next day when I went to the office, the manager was so mad with me and said," I loved you. I trusted you. But you betrayed me. Despite my love and trust, you complained against me to the director". He accused me of many more things which he should not have.

I did not know anything about it. I never complained against him. After a few hours, I came to know that there was a letter from the director for my transfer from that office to the Department at Singha Durbar. So, he assumed I complained. The next day I went to the Department and saw the director. As soon as I greeted him, he said," Babu! It seems you made Ram Gopal very happy with your work. He came to request me to cancel your transfer letter. He wants you very much. He said he would be in trouble without you. I came to know about pressurizing you to be in the office after office hours and about your night study. That is why I am bringing you here to my office. I know how active and sincere you are. Do the work as you have been doing and continue your study as usual."

I was thrilled to hear from him about this. I was so happy with him. I never thought someone would be so thoughtful about the cause of a person who was not so close to him. What a kind-hearted, considerate person he was. After working with him, I came to know more about him. Though I did not have a chance to be with him after leaving the government job and going to the university, I always admired his love and kindness to me and his very active, honest, sincere, and competent unparalleled service to the Department of Publicity. To my record, I had a double promotion during my four and half year period of my working in that office. I became a good friend of Ramesh Bikal, the well-known story writer, novelist, and the winner of Madan Puraskar though he was much senior to me by age. He was there as an editor, one level higher post than me but a temporary position. His job was to bring out the Bikash Patrika (Development Magazine), a monthly magazine published by the Department. The Department also had a Documentary Section and Photo Section. It is a joy to remember the past days of my life related to the country's publicity and broadcasting history.

DOP - April 8 and 15, 2021

7.King Mahendra and My Ignorance

7

King Mahendra and My Ignorance

We often hear people saying - Experience makes a man wise, Practice makes a man perfect. We hardly understand it when we are kids. We hardly give importance to it even when we are young. We think we are wise enough and know everything about life and living as we see them. That is the way we grow and live. We do not learn everything by birth. As you grow physically in size and height, in the same way, our wisdom and understanding power grows and increases.

That we realize only after time passes when we look back at our life and seriously think about it. Besides, we know about it correctly when we feel with a free conscience, not being the servant of any faith and doctrine. In this context, I always try to remember my negative thoughts on King Mahendra's royal step of 1960.

In 1959 when we had the country's first general election, I was a student of Trichandra College, Kathmandu. I saw Bisheshwor Prasad Koirala, the supreme leader of the Nepali Congress Party, when he came to speak for his election campaign in Bhaktapur. The program was held on the premises of Shree Padma High School, where I studied. He was a dignified leader with a good appearance and personality. He communicated well about the importance of democracy and his party for the People's welfare. I was impressed. He became the Prime Minister of the country on 27 May 1959, winning 74 seats out of 109 seats of the house of representatives, the lower house of the parliament, in the election held from Feb to April 1959. I was glad that he formed the government and hoped for the country's development in the way he presented.

Though Prime Minister Koirala was good in all standards, his government was not delivering the result as the people wished. Rather than many other negative things, there was nepotism and favoritism at a high peak. The general people were neglected, and the party leaders, followers, relatives, and friends were beneficiaries. That was visibly seen as we see these days. And the People's hopes were duped. That may be the characteristic of the party system, the necessary evil, because, in a developing country like ours, the party needs to favor their followers and near, dear relatives to run the party. Otherwise, who would be their devoted workers without any personal advantage where all are self-centered. They become party soldiers hoping to have materialistic gain, some job, position, etc., not to serve voluntarily like in developed countries for the political philosophy you love. May be because of that, B. P. had to close his eyes against nepotism and favoritism by compulsion.

In general, people, were not happy. On the other hand, the loser leaders of other parties who lost the election - Tanka Prasad Acharya (Nepal Praja Parishad), Dr. K. I. Singh (Samyukta Prajatantra Party), Dr. Dilliraman Regmi (Nepali Rashtriya Congress), Bhadrakali Mishra (Nepal Praja Parishad, (Mishra), Ranganath Sharma (Democratic General Assembly), Dr. Kesher Jung Raysmajhi (Communist Party of Nepal), Vedanananda Jha (Tarai Congress), Ranadhir Subba (Gorkha Parishad) were making considerable noise against the government. The country was not in good shape.

In this situation, King Manendra took a royal step using his extraordinary power to dissolve the parliament and the government on 15 Dec 1960, presenting several serious reasons justifying his action. The country's lousy situation he showed was almost like the country's present situation. One could compare it by reading his speech of that day. I was a young boy and a firm lover of democracy at that time. As a Democrat, I had faith and respect in leaders as they were chosen and made by the people on some grounds.

On the other hand, the king and the Queen were hereditary without other reasons and basis. So they were not my liking and used to think why they were in high positions by birth whereas we needed to learn and achieve many things even to get a minor job. Based on these thoughts, I looked at King Mahendra's royal step and thought that he took that step to make himself more powerful to fulfill his wishes. At the same time, I did not agree with his reasons for his step thinking it was created for his own sake. After some time, the king introduced Partiless Panchayat System. and banned the political parties from existing. Besides, he did a lot for the country's development and welfare with good plans and programs, establishing many industries, creating roads and infrastructure, introducing land reform systems, etc. He set a good image of the country internationally, improved diplomatic relations, and arranged foreign help for our development. Even though I did not accept his political system as a democratic system because of the lack of political parties, as a political science student, there would not be democracy without political parties. I thought, I was perfectly wise to feel that way. Because at that time, that was the limit of my thinking and knowledge. Based on those thoughts, my eyes were closed to see his achievements though I was not in politics.

King Mahendra and Queen Ratna with President Lyndon B. Johnson and Lady Bird Johnson of the USA

I am not a political man, never worked for Panchayat politics, and never joined any political parties. I worked for about five years in government offices and the rest in Tribhuvan University during my working career. My wife and I, both were dedicated citizens of the nation. When the Panchayat System was thrown out after the movement of 1990, I was the Chief of the Tribhuvan University Service Commission Office. My beloved wife, Shanti Mishra, was the Chief of the Tribhuvan University Central Library. Girja Prasad Koirala, became the elected prime minister of multiparty democracy Nepal.

He appointed Kedar Bhakta Mathema, his worker, as the Vice-Chancellor. He pushed us out of the university, and we both lost our jobs in the university just as thousands of government employees did at that time. We experienced this bitter piece of a new democracy. The government closed and sold many industries established by King Mahendra. We have been experiencing multiparty democracy for the last 32 years. So now we know clearly that only the parliament system and system of political parties is not democracy. Democracy is the culture of equality and justice rather than political parties and the parliament. You can have more democracy in partiless and monarchical systems if there is a system of justice and equality.

Similarly, the king and queens could also be more democratic than the presidents and vice-presidents if you could make them constitutionally and if they possess the culture of democracy. I learned it from my Experience seeing and comparing—Nepal's political history of the pre-1960, Panchayat period, and the present multiparty system. From my lifelong experience. I realize now that I could not see the goodness of King Mahendra because of the weakness of my ignorance. I think that was the weakness of my knowledge which I possessed at that time. So, in other words, that was the weakness of my age and time. Now, I fully understand the true meaning of - Practice makes a man perfect, Experience makes a man wise.

DOP - April 14, 2022

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8. The Respected B. P. Babu and the Nepali Congress Party

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IN MEMORY OF B. P. Koirala.

The Respected B.P Babu and the Nepali Congress Party

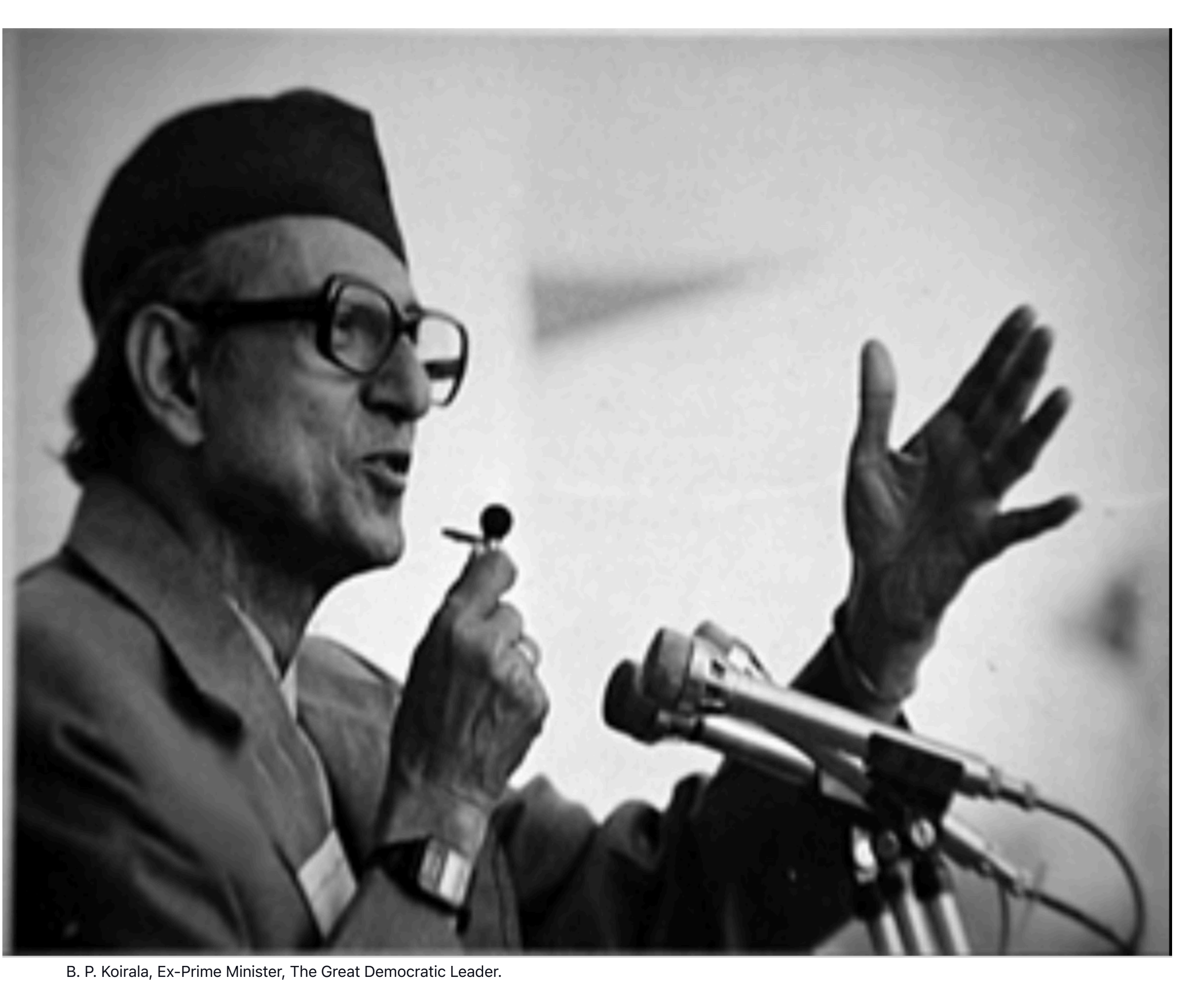
I was interested in political science and law from my childhood when I realized that it teaches rights and duties. So, I studied civics and country law (Muluki Ain) in school and continued political science in higher education. Despite it, I was not interested in political parties, had no attraction to politics, and served Tribhuvan University as an Academic Administrator and a Librarian for a long time. I never became any party member and was never involved in Panchayat Politics. Because of that, I had no close, intimate friends among political workers. Not only that, so far, I know there was only one person named Babu Kazi Basukala in the political circle - worker or leader among my 17 school friends in Shree Padma High School Bhaktapur. He was not only my school friend but also from the same locality (Tole). He was a polite gentleman and a good student. I loved him. Mr. Basukala was a close friend of Narayan Man Bichukchhe (Rohit) of the Nepal Mazdur Kishan Party and served as the Mayor (Pradhan Pancha) in Bhaktapur Municipality during Panchayat Era. They were together in politics. He may be the first among the few politicians in Bhaktapur who was imprisoned longest-term and suffered in custody due to political cause. He is no more in this world. I miss him. It meant there was hardly anyone who was in politics in that city. Mostly it remained the city of professional people and devotees.

There are not many political leaders in Bhaktapur who are known even now. Only a few appeared in politics at that time. You could account those on your fingers. - Jagannath Acharya and Bishnu Bhakta Bhuju, (Nepali Congress Party), Ganesh Prasad Manandhar, Bishnu Prasad Nepali, Narayan Man Bijukchhe (Nepal Communist Party), Ganesh Bahadur Khatri, Madan Krishna Hada (Panchayat System). I know all of them. Except Bijukchhe and Jagannath Acharya, others did not have much popularity. Except Bijukchhe, all others have gone to the unknown world. Even these days, we hear about only two figures - Narayan Man Bichukchhe, Nepal Mazdur Kishan Party, and Mahesh Basnet, Nepal Communist Party (UML). Narayan Man was my childhood friend, but we were not together in school as with Basukala. But I do not know Mr. Basnet personally as he is a new leader and not of my time. But I admire his dynamism and courage. He seems to be a shining political leader in this district. Now Bhaktapur is also known because of his activity. He broke the tradition of only one leader of Bhaktapur, Narayan Man Bijukchhe, and became another one.

I know most of my carrier time student leaders at Tribhuvan University, including Birendra Bhakta Shrestha, Arjun Narsingh K.C. Debendra Nepali, Narayan Khadka Sita Ram Maskey, Kamal Thapa, etc. They were and are political leaders in the country. As I do not have a political interest, I have no close link with former Panchayat leaders or present multiparty leaders. I believe they all consider me as friends when they stand for truth and facts, as I can not be a friend of untruth and injustice. I do not have any ill feelings for any political party. I am not against any person or party. I always want to speak and stand for the truth. I am the friend of truth, and I love democracy.

I know most of the Prime Ministers of this country - Matrika Prasad Koirala, Tanka Prasad Acharya, Bishweshwor Prasad Koirala, Dr. Tulsi Giri, Kirtinidhi Bista, Surya Bahadur Thapa, Marich Man Singh, Krishna Prasad Bhattarai, Girija Prasad Koirala, Sher Bahadur Deuba, Man Mohan Adhikari, Madhav Kumar Nepal, Jhalanath Khanal, Khadga Prasad Oli, etc. I had an opportunity to talk to them occasionally. Compared to all others, I had less opportunity to speak and less acquaintance with B. P Babu. I did not have a chance to talk to him when he was the Prime Minister. I met him only after he came to live in Nepal from his exile in India. But I always felt I knew him more than any other since I met him. I had heard about him from my childhood and heard him speak in his election campaign in 1959 and the referendum campaign in 1979. I had an opportunity to print his Prime Minister's Speech to be delivered on the day he was arrested because of the Royal Coup in 1960, as I was in that job in the Gorkhapatra Chhapakhana at that time. I was highly impressed with his confiscated and uncirculated speech, which talked about the beautiful description of socialism, the welfare of the people, and the country's development. The speech emphasized the upliftment of the poor, underprivileged, needy, and backward people. That was the part of his socialism. I do not know if this speech is preserved somewhere. That was a beautiful speech worth reading.

I read his beautiful stories with much love and interest. I loved him as a story writer. Later on, when he returned from India, I had a chance to introduce my beloved wife Shanti Mishra and myself to him when we met him in diplomatic circles. We found him very pleasant, communicative, and gregarious. As soon as we mentioned Tribhuvan University Central Libray, he expressed that he had heard about that and was happy to meet us. He talked about the importance of the library as a man of knowledge and wisdom as he was a learned man with a good study and experience and wanted to visit it. We were so delighted to listen to that and were thrilled with joy. We said we would be thankful to have that opportunity. The time passed. We saw him a few other times. We did not have a chance to welcome him to the library. He was such an impressive figure that we never felt we did not know him for long. It meant we got such an affectionate impression that he was our close relative, like brother and uncle. Whenever we saw him after our first meeting, he showed his love, affection, and concern and asked about the library and the university, which was unforgettable for us.



B. P. Koirala, Ex-Prime Minister, The Great Democratic Leader.

We all think that the Nepali Congress Party, the party of democracy, and the party of Bishweshwor Prasad Koirala, is determined to stand for freedom of speech, writing, and various fundamental and human rights, socialism based on Nepali culture and tradition, including constitutional monarchy, Hindu religion, and democracy. That is why the party was different from other parties, mainly from the Communist Party. We all know B. P. Babu stood firmly for these causes even when he was imprisoned by the then Kings as if he was a political saint, not even moving an inch from his stand. That is not something that an ordinary person could do. We see an ordinary person primarily has an ego and an attitude of revenge, whereas the great men do not think of it and always stand for truth and the right path. Because of his greatness and Holy Spirit, this indeed established him as an extraordinary political saint.

I remember him mostly with much appreciation for his three sayings and stand as follows.

We all know King Birendra announced a referendum to choose between the Reformed Panchayat System and Multi-Party Democracy in 1979 after the political unrest. The parties, which were for a multiparty system, stood on one side. So the Nepali Congress Party and several other parties, including communist parties, stood on one side. On the other hand, the Panchas, who were for Panchayat System, stood on the other side. They started campaigning to mobilize the people for their cause. Mana Mohan Adhikari, the well-known leader of the Communist Party with his colleagues, requested B. P. Babu for a joint campaign program for their common cause - Multi-Party System. B. P. Babu did not agree with it and said that though the cause was common, they were different parties with different political philosophies. So the people who would come to listen to him would come to hear his political views and philosophy. They would be his people who were for him and his party.

1. In the same way, the people who liked communists would go to listen to their views at their gatherings. That is why he did not want to share and mix up his followers and audience with other parties. The Nepali Congress Party did their campaign separately, and the communist did separately. That was the unforgettable stand of a democratic leader not to be polluted by other political philosophies, not thinking of temporary gain and loss.
2. When the referendum result was out, it showed that the Panchayat System won the referendum. That was unbelievable for multiparty followers. There was a big rumor of rigging. The other party leaders and his colleagues wanted to voice against it. But he took his stand and said he would accept the result as he was a true democrat and participated in the referendum. It would be undemocratic to speak against it after participating in it. Admirable.

3. The third thing he said was that his democratic principle and kingship crown are correlated, inseparable, and inter-linked. His belief was that one could not exist without the other, saying that his throat and the king's throat are joined together. When you see the political scenario of this country today, it seems he is absolutely right in his thinking. It appeared he was an enlightened and far-sighted leader. Nepal became a republic when the Nepali Congress Party separated from the earlier stand of Constitutional Monarchy and derailed from its earlier perspective.

Similarly, after Nepal became a republic, the influence on the people of the Nepali Congress Party is deteriorating, and on the other hand, the impact of the communists is increasing. In the last election, the almost two-thirds majority of the communists established this fact. If the communists are United, the situation will probably be the same because the people do not find any distinct difference in political philosophy and culture between the present Nepali Congress Party and Communist Parties.

Not only that, one could discover the extraordinary difference between B.P.'s Congress Party and today's Congress Party just from the point mentioned above that B. P. did not join with Communists for the campaign, even for a common cause in a Referendum. Today we see the Nepali Congress Party and the Communist Parties have been sharing everything, including the government. Their main aim seems to enjoy power by any means. His beloved brother and right-hand person, like Laxman to Lord Ram, Girija Prasad Koirala, started Bhagabanda Politics in Nepal. He derailed from his brother's democratic principles, even sharing the parliament with Bhagabanda philosophy when he came to power. His brother Girija Babu became the father and mother of Bhagabanda politics in this country. In this context, we can well remember Girija Babu presented 83 parliamentarian seats to the Maoist Party and made them parliament nominated members without an election in 2006. The tree of power-sharing (Bhagabanda) he planted now became a massive tree-like Peepal Tree. That tree gave birth to unlimited other Bhagabanda trees. We have power-sharing (Bhagabanda)in politics everywhere, from the universities to the planning commission. Our country has been reaping and picking the sour and bitter fruits of Bhagabanda everywhere. The government is in a mess. One who has unpolluted conscience can easily understand it. Girija Babu could undoubtedly remove kingship in the country, make Nepal a republic, and grab power because of his friendship hands with communists. No doubt he could enjoy power from time to time because of the power-sharing with others. But I think that ultimately that could cause temporary gain at the expense of his party's lifelong gain.

The Last time my late wife Shanti Mishra, the first female professor of Tribhuvan University, and I met B. P. Babu was in the American Embassy at a party in 1980. That was just after the Referendum result. All the dignitaries of our country except the Royal family were present there - Prime Minister, Ministers, leaders, and high officials. The Panchas were there in a happy mood. The living among invitees who attended that gathering should remember that reception well. We were also lucky to be in that gathering to observe the scene. When B. P. Babu arrived, he became the center of attention and attraction. When I saw his dignified personality and how he drew a response from all the people and people of power there, it seemed he was the winner, not the loser of the referendum. We went to greet him. We got his affection as usual. We both asked him what he would do now as the multiparty lost the election. I vividly remember he said everyone was blaming him for the loss and asking him not to accept the result, but he would not do so as a Democrat. He was thinking of spending some time reading and writing. He wanted to come to the library regularly. At the same time, he asked us whether we could arrange a separate cubicle for his study in the library.

We were so happy to hear it and requested him to come and said we would do anything to help his study and research and even provide tea with joy and happiness prepared by our own hands. He was happy to see our joy, love, and respect. He smiled. While we were with him Dr, Tulsi Giri, the Panchayat Hero, entered and came directly to him to greet him. He asked Dr. Giri in Hindi, "How are you" (Kaisa Hai). Dr. Giri said OK. That was when some photographers took our picture with B.P. and Dr. Giri, which was published in some Nepali newspaper published in Kathmandu the next day. But at that time, I did not pay much attention to preserving, which could be an interesting historical picture to include in this article. So I do not have that paper with me and do not remember which paper it was. If I could check all the Nepali newspapers of that day in Madan Puraskar Pustakalaya, I could probably find it. In this context, I want to request the editor of that unknown paper to provide me a copy of that picture if he happens to read this article.

We were hoping to welcome B. P. Babu, our beloved respected leader, to the Tribhuvan University Central Library as he wished and we wished. But it disappeared like a dream from us. He vanished from us before he made it. We never saw him in the library. My beloved wife is no more in this world now. But I remember him from time to time with respect and love. I considered him a great leader from all aspects, especially his stand on democratic principles in any circumstances. We all consider him the towering figure of Nepalese politics. More than that, I consider him a holy saint of democratic principles who will be remembered forever by his friends and foe equally. As Martin Luther King, Jr., the internationally known Black Leader (Afro- American) of the USA, once said in his speech," We should not be guilty of wrongful deeds in the process of gaining our rightful place." B. P. Babu was firm and stable, like a tall mountain, not to step on the wrong path to get the power and position. So he did not want to remove the kingship, which he thought was necessary for the country, though he suffered a lot from the then kings. That was his greatness we all should learn from. As the proverb says, "A beautiful soul will never be forgotten" I am sure he will always be remembered with love and respect. I pay my deep respect to him wherever he is on the occasion of his Memorial Day. Pranam to B.P. Babu. I miss you. I wish and pray your party leaders and followers follow your life and teachings for the welfare of the people and the country's development, not only being ritualistic like some religious people who perform big puja with delicious varieties of Prasad (offering of fruits, sweets, and good dishes) but not follow the preachings of Lord Krishna, Bhagawan Buddha, or Jesus Christ.

DOP- July 28, Oct. 4, 2021

9.A Glimpse into the Festivals of the Kathmandu Valley

9
A Glimpse into the Festivals of the Kathmandu Valley

Human beings hardly stay without thinking or doing something. That is human nature. We keep busy doing varieties of things till not fatigued and tired. We find our work is never done till we close our eyes and are gone forever. Besides all these things, we have some events on specific days of the year; we celebrate them with great joy and amusement and call it a festival. Those events originate from different aspects of life - social, cultural, religious, agricultural, political, etc. We see varieties of festivals celebrated by a small community to whole nation throughout the world. We see festivals are mostly related to foods and music, religion, culture and tradition, agriculture, and harvesting, weather, and nature all over the globe. It seems special food with many varieties are the essential parts of the festival in general. Of course, the holiday is an inseparable part of it. We can not imagine the festival without a holiday, and the superb food. .] A feast and a celebration are historically interchangeable. Usually, we prepare a feast in honor of gods and goddesses. Especially among Hindus, we offer our food to gods first, then only we eat as a Prasad (God's gift). Amid busy life, festivals with joy and entertainment undoubtedly play a memorable part in our life. We love festivals.

Nepal lovers, foreign visitors always think Nepal is a country of gods and goddesses and festivals. This is because they see temples of God and goddesses in every block and area of Kathmandu valley, and in the same way, they see almost anywhere the stones are worshiped as gods and goddesses. Similarly, when they come, they read, see, and experience that the festival is on going somewhere. Ours is a country of devotees and festivals. My beloved wife, Shanti Mishra, the author of several books in English, including "Voice of Truth: The Challenges and Struggles of a Nepalese Woman," wrote many articles in detail on the festivals of Nepal in the "Mirror Magazine" published by the United Nations Women Organization to acquaint them with the foreign visitors.

We have festivals - small or big, local or National almost every month. On top of that, Kathmandu Valley - Kathmandu, Bhaktapur, and Lalitpur is the center of temples and festivals. We have many festivals in Kathmandu Valley starting from Nepali New Year, 1st of the Nepali month Baishakh (Second week of April). As the festivals are celebrated according to the lunar month, the festival days do not fall on the same days every year. The scheduled dates fixed for every year's celebrations are published every year a few months before the year starts in Patro (Nepali Calendar brought out by the astrologers). However, one can find out the specific days by asking someone at the hotel or Tourist information center for the month's running festivals.

As we celebrate the New Year on the first day of the new calendar year globally, we in Nepal celebrate the New Year, and the first day of the month we call Sankranti. The first day of the month (Sankranti) is regarded as an auspicious day in Nepal. Two Sankranties - Srawane Sankranti and Maghe Sankranti- are considered more promising and celebrated with exceptional varieties of food. But we have different years and months according to our calendar. Our year is Bikram Sambat (Bikram Calendar), the calendar started during King Bikramaditya. Accordingly, 2021AD means 2077/78 BS.The New year starts in April. The months are based on the monthly cycles of the moon's phases. The names of our months are - 1. Baishakh 2. Jestha 3. Ashadh 4. Shrawan 5. Bhadra 6. Aashwin 7. Kartic 8. Marga 9. Poush 10. Magh 11. Falgoon 12. Chaitra. Ashadh, Marga, and Falgun are also called Asar, Fagun, and Mansir. The months are also divided into two phases according to the lunar phases 1. the Shukla Pakchya (the period of the brightening moon also known as the waxing phase) and the *Krishna Pakchya,* the period of the fading moon also known as the waning phase) Most of the festivals are fixed according to the moon's day, consisting of 15 days in one phase.

. The following are the major festivals in Kathmandu Valley.

Festivals

Bisket Jatra

Nepali New Year

Matatirtha Aaushi

Macchendranath Jatra, Patan

Buddha Jayanti

Trisul Jatra, Deupatan

Nagapanchami

Rakshya Bandhan, Janai Purnima, Gaijatra(Bhaktapur)

Krishnastami

Teej, Rishi Panchami

Kushe Aaushi

Indra Jatra, Kumari Jatra

Dashain

Teehar, Deepawali

Chhath

Harishsyani Yekadashi, Haribodhini Yekadashi

Fool Moon- Kartic and Marga

Balachaturdashi

Festivals of the Seven Villages

Losar - Poush and Magh

Basanta Panchami

Mahashivaratri

Fagupurnima, Holi

Ghode Jatra

Bisket Jatra (Chariot Festival in Bhaktapur) Nepali New Year (Around 15 April) Bhaishakh 1

In Nepal, you do not see people celebrate the New Year with a parade, fireworks, decorating lights, and parties with big feasts like in most countries in Europe or America. However, it is a national holiday. As mentioned above, as even the first day of each month is auspicious naturally, the first day of the year, the New Year Day, is a special auspicious day. People celebrate it with great joy and entertainment with family and friends. Some people visit temples and pray for blessings from the almighty God. This is the day we have Bisket Jatra (Festival) in Bhaktapur, where many people gather at Chupingat Riverside named Yashingkhe in Bhaktapur. This event's main attraction is - two wooden chariots of pagoda style containing statues of Hindu Gods - Bhairav and Bhadrakali and quite a tall standing wooden pole called Lingo. The tall chariot is of Bhairav, and the small is of Bhadrakali. After the standing pole is pulled down, the chariots would be pulled by hundreds of people with several long ropes staying both the chariot's sides, a tug of war. In fact, this festival starts three days before the new year at Taumadhi Tole in front of the Nyatapola (the five-storied tallest pagoda style temple in Nepal) around 5 pm, where these two chariots are made, kept, and pulled that day. This festival continues eight days - every day with some other small chariot without the wheel of God and goddesses carried by a few people in different blocks of the city. Just a day after the new year, the carrier chariot of Mahalaxmi, Brahmayani, and Chhuma Ganesh are celebrated in the areas of these goddesses and God. On the second day of the new year, there is an exciting festival in Thimi and Bode, the cities on the way to Bhaktapur from Kathmandu, carrying many chariots with color smearing.

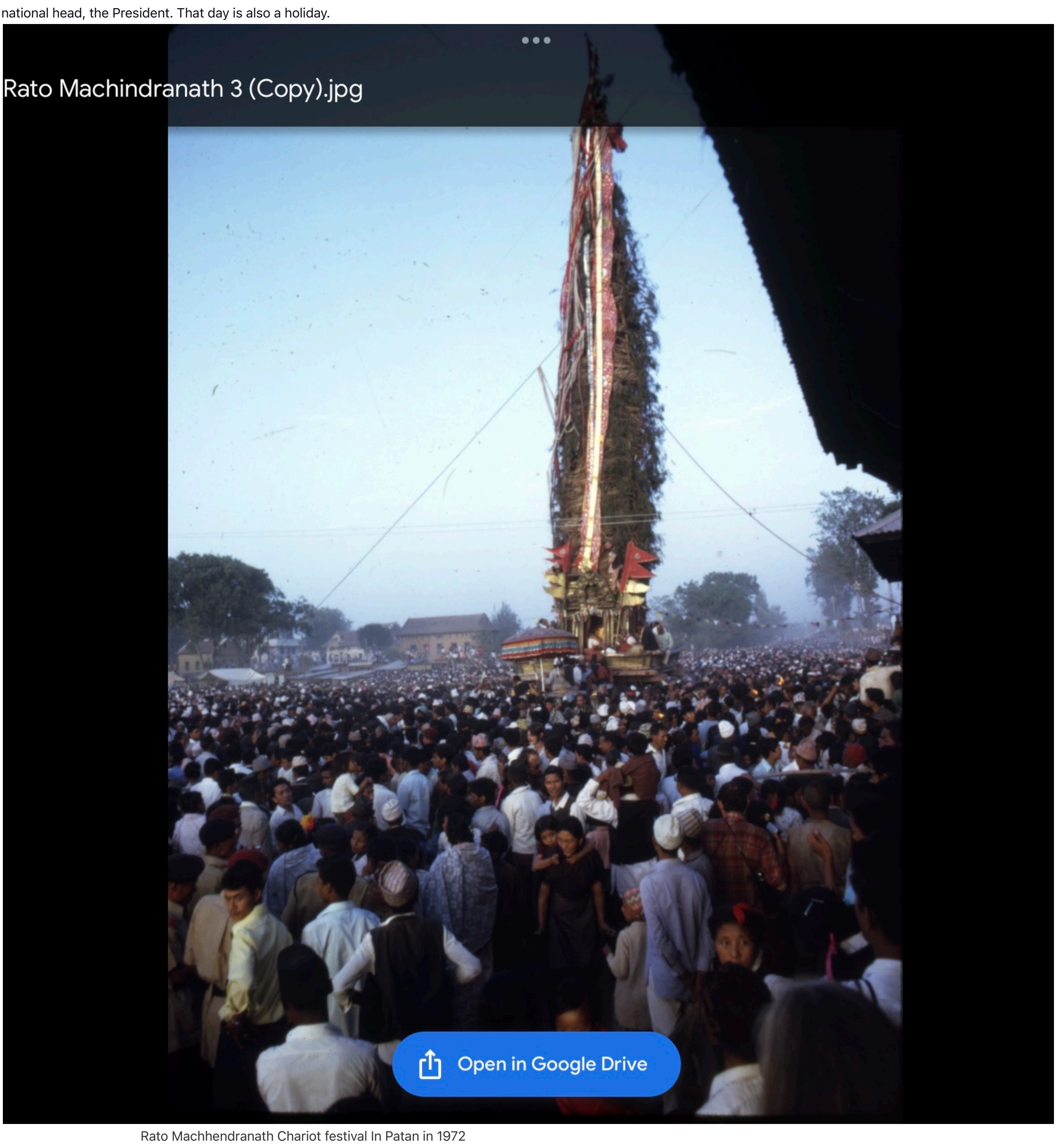
The chariot of Bhairavnath, being pulled by hundreds of people on both sides at the same time at the Bisket Festival in Bhaktapur

Mother's Day, Matatirtha Aaushi - Baishakh (April)

Just in a few days of interval, we have a day named Matatirtha Aaushi, the last day of Krishna Pakchya, the 15th day of the fading moon, also known as the waning phase. Our Mother's Day falls on this day. Parents are loved and respected like gods and goddesses in our culture. On this day, the - sons and daughters, wherever they may be, try to visit their mothers with fruits, sweets, delicious varieties of foods, and other gifts of any kind and bow down for blessings. The people who have lost their mother visit Matatirtha, the holy place with water sprouts and a small pond, located about 7 km southwest of Kathmandu city. They take a bath remember their mother and offer foods to Brahmins with some puja (worshiping)there. You see a big gathering around that place.

Macchendranath Jatra, Baishakh (April)

About two weeks after the new year, in the last week of April, the Machhendranath Chariot Festival runs at Pulchok, Lalitpur. That is the place a huge and tall wooden and bamboo chariot of Macchendra and Minnath with big wheels are made and kept. On the fourth day of the bright moon, after fixing the idols, the chariots are pulled from this place to Lalitpur East with drums and music. This chariot pulling festival continues for months with halting, stopping in different localities through the routes until they reach Jawalakhel taking round the Lalitpur city. It ends with Bhoto Jatra (showing an antique vest) from the chariot's balcony by an official in the presence of the national head, the President. That day is also a holiday.



Rato Machhendranath Chariot festival In Patan in 1972
Source - Betty Woodsend, Nepal lover.

Buddha Jayanti, Baishakh (May)

The whole world knows Lord Buddha, the symbol of love, peace, and compassion, born in Lumbini, Nepal, many hundred years before Jesus Christ (6th to 5th century BCE) . There are many Buddhist countries - Japan, Thailand, Burma, Laos, etc. in the world. Nepal celibates his birthday on the full moon day of the month of Bhaishakh with great joy and happiness. Besides Lumbini, many people visit Swayambhunath and Boudhanath, the Buddhist shrines in Kathmandu. A procession is also carried here.

A view of the Budha Jayanti Celebration at Swoyambhunath in 1974 Source - Betty Woodsend

Trisul Yatra at Deupatan, Pashupati, Aashadh (June)

On the eighth day of the waning moon in the month of Aashadh (June), this festival is celebrated at Deupatan with a chariot without a wheel carried by several people.

Nagapanchami, (Snake Day) Srawana (July)

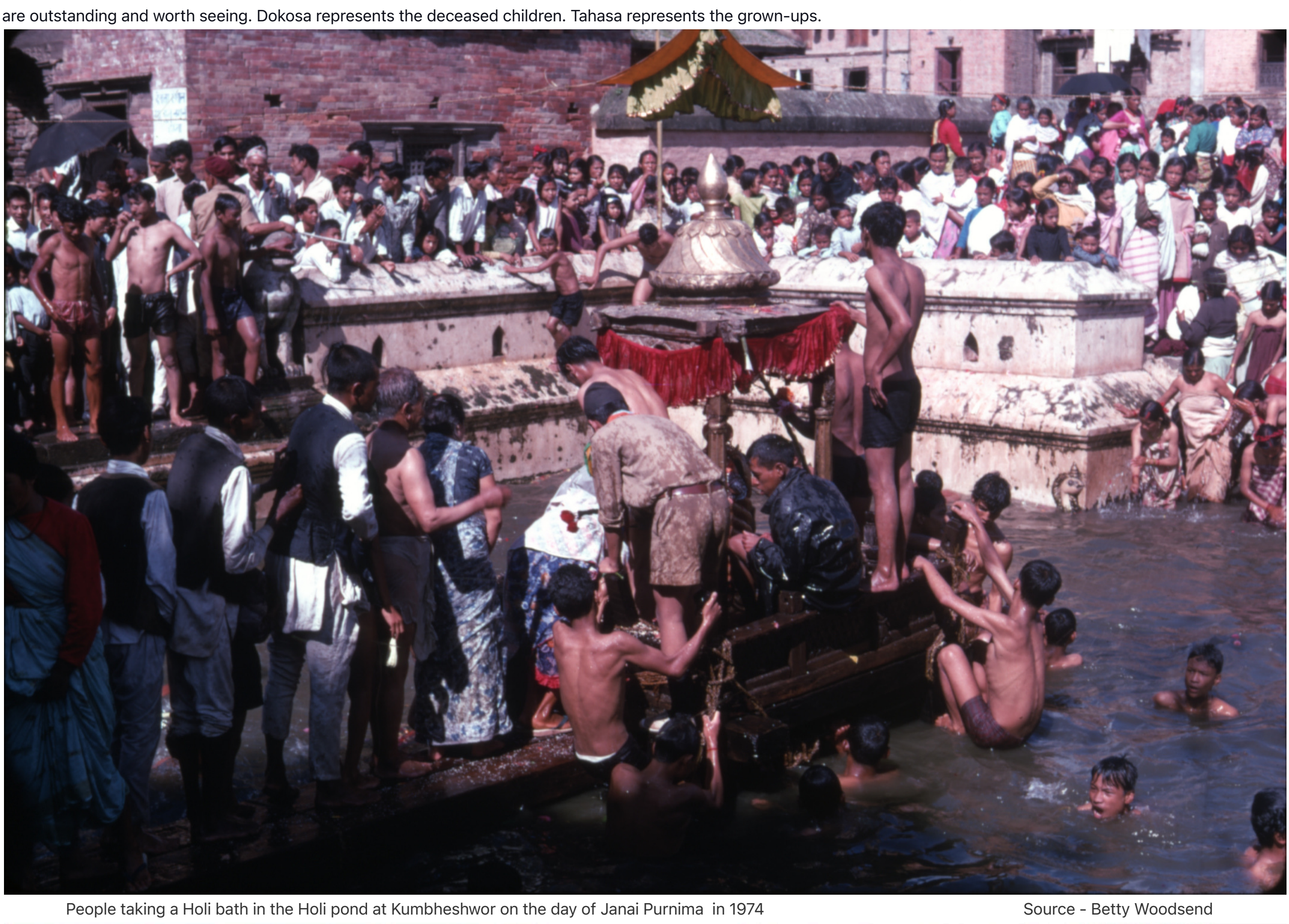
This festival is celebrated to honor and worship snakes as the valuable creature loved by Lord Mahadeva, the supreme God in Hinduism. People paste snake pictures on the residence's gate and door and worship, praying for kindness and blessings in their lives. People also visit Taudhaha, south of Chovar Hill and Nagdaha in Patan, the ponds

Rakshya Bandhan, Janai Purnima, and Gaijatra Month -Srawana, (July)

Among the three festivals mentioned here, the first two - Rakshya Bandhan and Janai Purnima occur one day before Gaijatra. In Nepali, Rakshya means protection, Bandhan means a bond, tie. Brahmins, the priest caste persons, give a tie of yellow thread on a person's hand with some mantra for protection from any bad or misfortunes. In return, the person offers some cash called Dakshina. This is called Rakshya Bandhan. The second one is Janai Purnima. It means the day of the full moon on which the change of holy thread by the thread wearer. Mostly, the Brahmins wear a sacred thread from the neck round through the chest to the neck. This thread is mainly made with six lines, but some wear with three lines. Once in a year, this thread is compulsorily changed. The unique beans and lentil soup made out of nine lentil called Quati is made this day. There is a big festival at Kumbheshwar, the Lord Shiva's temple in Patan, where thousands of people, including Jhakris (traditional healers), visit this temple today. It is interesting for foreign visitors to watch.

The second day is Gaijatra. In Nepali, Gai means Cow. When you translate it into English, it is Cow Festival. In the name and memory of the person who died in the previous one year period, the deceased's family brings the real Cow with some decoration or the symbol or representative of the Cow in the procession and takes it around the city through the traditionally fixed routes with or without music.

The saying is that without doing it, the deceased would not go to heaven. This is celebrated in all three cities - Kathmandu, Bhaktapur, and Lalitpur. But though the purpose is the same, the festival celebration in Bhaktapur is unique with much more entertainment, decoration, music, fun, dance, etc. Their symbol of Cow, called Dokosa and Tahasa, are outstanding and worth seeing. Dokosa represents the deceased children. Tahasa represents the grown-ups.

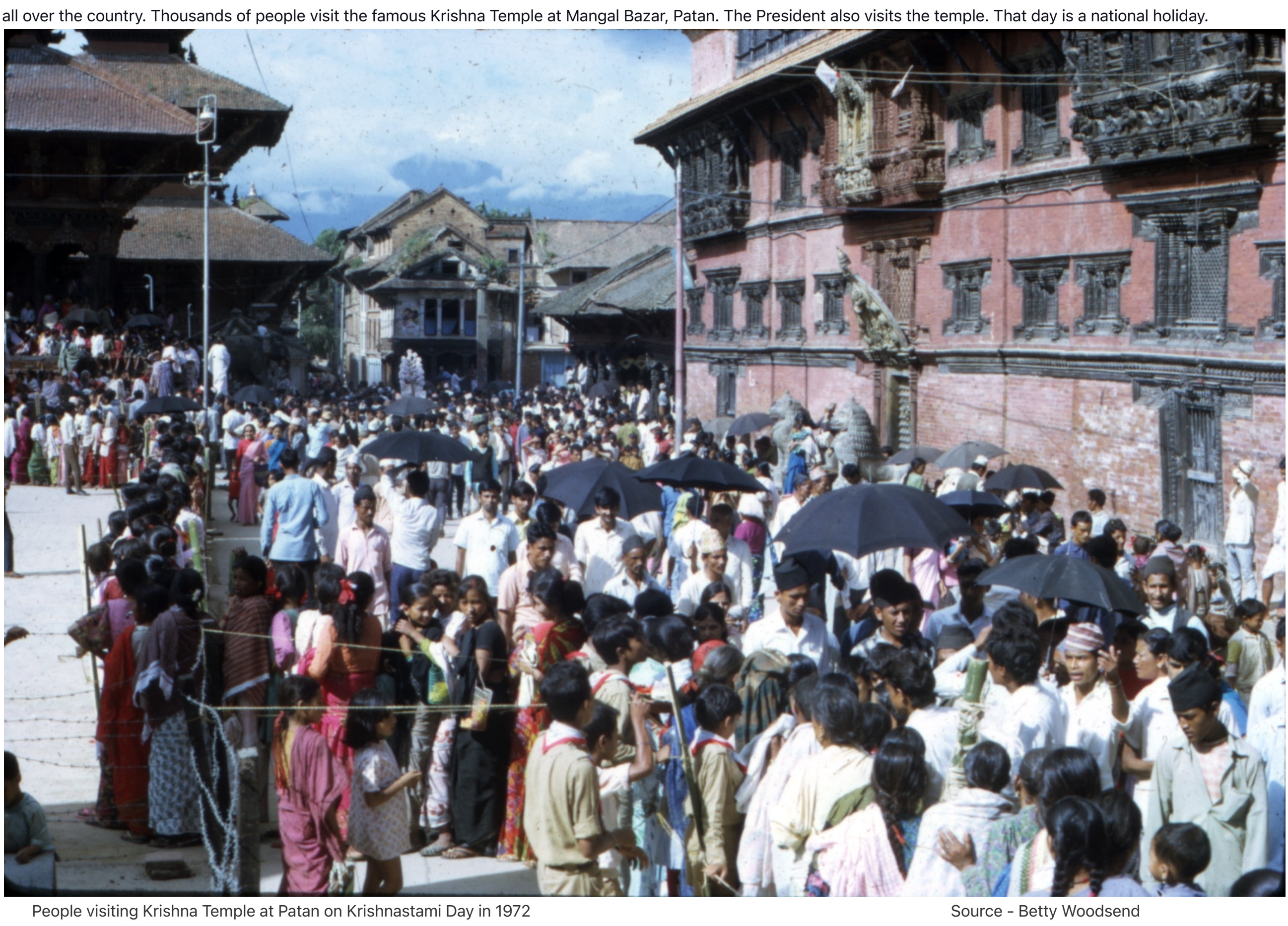


People taking a Holi bath in the Holi pond at Kumbheshwor on the day of Janai Purnima in 1974 Source - Betty Woodsend

A picture of the Gaijatra Festival, Bhaktapur

Krishnastami, Bhadra (August)

Among trinity (three)- Brahma, Vishnu (Narayan), and Maheshwar (Mahadeva) in Hinduism, Narayan is the preserver. According to the scripture, the God Narayan incarnates in the form of a human being or some other shapes according to the need to establish righteousness and destroy evils. Lord Krishna, born on the eighth day (Ashtami) of the fading moon in the month of Bhadra, is God Narayana's incarnation. His preaching about life and death and the way of living named Bhagbat Gita is well established in Hinduism as the essential principles for human beings. We celebrate his birthday with big worship and prayer on this day. That day people visit Krishna Temple all over the country. Thousands of people visit the famous Krishna Temple at Mangal Bazar, Patan. The President also visits the temple. That day is a national holiday.



People visiting Krishna Temple at Patan on Krishnastami Day in 1972 Source - Betty Woodsend

Father's Day, Kushe Aaushi - Bhadra (August)

As we have Mother's Day in the month of Baishakh (April), we also have Father's Day to respect fathers. This day falls in the month of Bhadra (August). Besides Kushe Aaushi, this day is also called Somabare Aaushi, which means the day of Aaushi occurs on Monday. On this day, the - sons and daughters, wherever they may be, try to visit their fathers with fruits, sweets, delicious varieties of foods, and other gifts of any kind and bow down for blessings. The people who have lost their fathers visit Gokarneshwor Mahadev Temple (Lord Shiva's Temple) in Gokarna in Kathmandu, the holy place with a River located about 9 km northeast of Kathmandu city. They take a bath, remember their father, and offer food to Brahmins with some puja (worshiping). You see a big gathering around that place.

People taking a Holi bath at the Gokarneshwor River, Kathmandu in 1974
Source - Betty Woodsend

Teej and Rishi Panchami, Bhadra (August)

This festival occurs on the third and fifth day of the brightening moon in the month of Bhadra (August). It is a festival celebrated by women.Hindu women worship and pray to Lord Shiva with a prolonged fast being holy and pure with River bath from the day of beginning to the third day of the end of the festival for the long life, good health, and happiness of their husbands. The first day is called Teej, and the third day is called Panchami. On the day of Teej, they mostly go to Pashupatinath Temple, and on the third day, they go to Risheshwor Mahadeva Temple at Teku, Kathmandu, for worship. Women dress in red these days. Some unmarried girls also participate in this Puja by praying for a nice husband.

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Women visiting Pashupatinath Temple, Kathmandu on the day of Teej in 1968
Source - Betty Woodsend

Indra Jatra, Kumari Jatra. Bhadra (August)

This festival is named after Indra, the God of heaven. According to the legend, the God Indra once was driven away by demons and came to live on earth with other gods and goddesses. The symbol of that the statue, the Idol of Indra, displayed in Kathmandu Valley during this time. But more than that, we do not see Indra's celebration though it is called Indra Jatra. But we see the vital part of the Festival is Kumari Jatra. In this festival, three wooden chariots with wheels are made in front of Gaddi Baithak, the part of the old palace at Maru Ganesh, Kathmandu. The chariots are for Kumari, the living Goddess, Ganesh, the living God of Success, and Kumar, the God of blessings for starting new work, project, or plan. The virgin girl is selected among some of Shakya caste with different fixed criteria by the authorized committee and is made Kumari and has to live in the Kumari House till puberty. Then the new Kumari is replaced. But there is no official house for Ganesh and Kumar. On the fourteenth day of the brightening moon in the month of Bhadra!, the three chariots are pulled from this place through the traditional southern routes fixed in the presence of the national head with King when we had kingship but now with the President for the first day. From the second day, the chariots are pulled through the city's northern sides with some days intervals.

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The Kumari Chariot pulling by the people during the Indra Jatra Festival
Source - Betty Woodsend

Dashain, Aashwin (October)

This festival starts on the first day of the brightening moon in the month of Aashwin (October). Dashain means ten in Nepali. This festival is celebrated for ten days. So it is called Dashain. This is the most significant and most prolonged national festival celebrated throughout the country. The central part of the festival is the worship of Durga, the powerful goddess that originated to destroy the demons, the symbol of evil. So it is also called Durga Puja (worship of Durga). The tenth day of the festival is called Vijaya Dashami (the tenth day of victory), the triumph of righteousness over evils. The first, then sixth to tenth among ten days, are celebrated with more rituals than other days. People receive Tika (red vermilion) from the family's senior member on the forehead as a blessing symbol of the goddess with some sweets and fruits. According to the legend, Goddess Durga originated with many forms in many names. Among them, nine forms in nine different names are most popular and known- Shailaputri, Brahmacharini, Chandraghanta, Kushmanda, Skandamata, Katyayani, Kaalratri, Mahagauri, and Siddhidhatri. The group of nine is called Nawa Durga. There are many Durga temples of different names in the Valley. During Dashain, devotees visit these temples. The most exciting part for visitors would be to watch the Phulpati procession in Kathmandu city on the seventh day and the long queue of devotees going to Taleju Temple at Kathmandu Durbar Square on the ninth day. The temple opened on the ninth day of the festival, is only day of the year it is opened.

People visit various Durga Temples during the Dashain Festival

Tihar, Deepawali,, Kartic (November

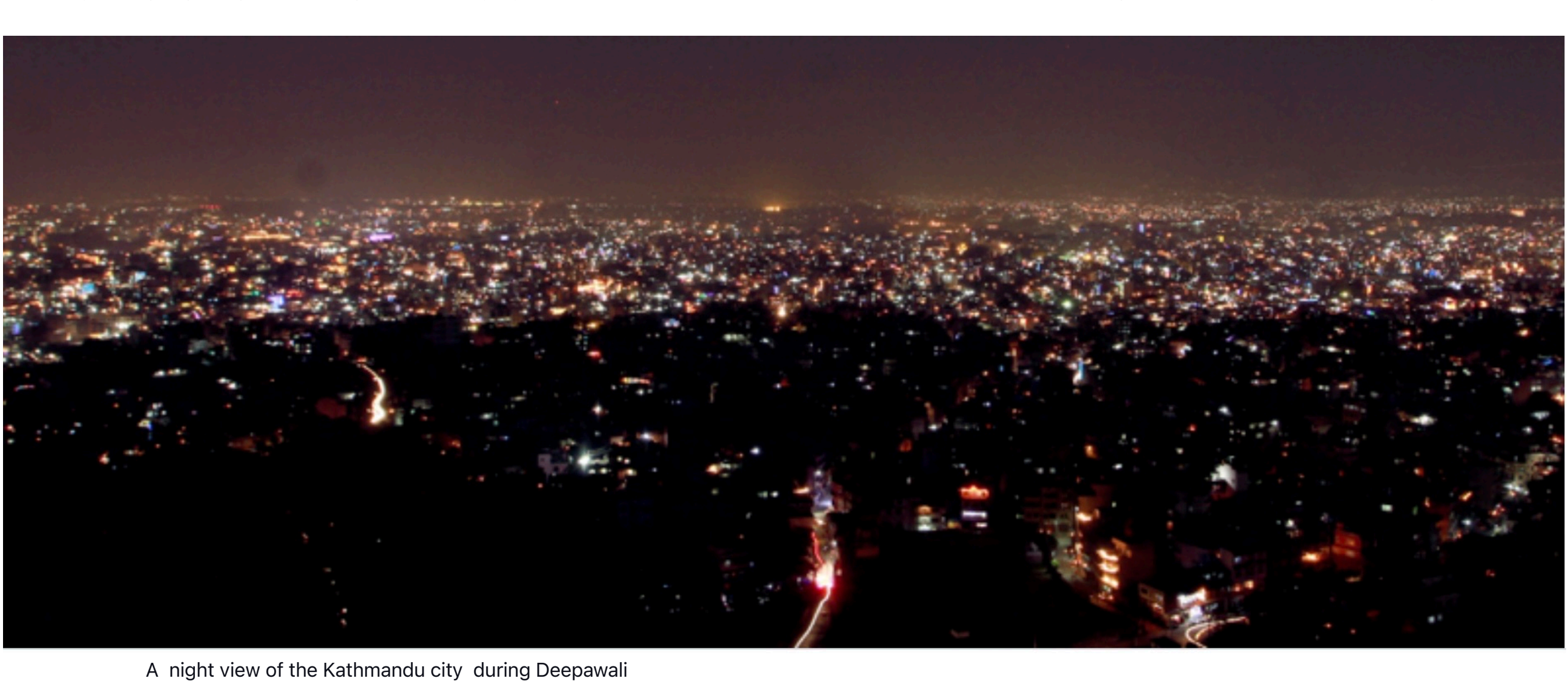
This festival starts on the twelfth day of the fading moon in the month of Kartic (November) for five days - 1.Crow Day 2. Dog Day 3. Bull Day 4. Cow and Laxmi Day 5. Brother's Day.

This festival is celebrated during rice harvesting time. Every house has gotten some new paddy rice. There would be varieties of fruits in the market because this is a fruit season. The weather would be beautiful - not so cold, not so hot. No doubt, crow, dog, bull, and Cow are essential creatures for human beings. So they have a day in our culture. People worship them with respect and love with some food they eat.

The main parts of this Festival are Laxmi Puja (Laxmi worship) and Bhai Tika (Brother worship)

Laxmi, the goddess of wealth, has a vital role in Hindu society. So with decorating the lights, people worship Laxmi with flowers, fruits, sweets, and many other food varieties on the fourth day and enjoy a delicious dinner with all family members and pray for her blessing for happiness and prosperity.

Everywhere in the world, brothers and sisters love each other and always pray for each other's happiness. There is no doubt in it. But we have a special day for it for celebration. That day is called a Brother Day here. On this day, either the brother goes to see the sister or the sister goes to see the brother. Brothers receive Tika from sisters with blessings for good health, long life, peace, and prosperity with fruits, sweets, and food after performing some rituals. Brothers offer a gift of cash or kinds to the sisters and enjoy having a get together. During these five days, you see shops and houses decorated with electric, candle, and oil lights as in Christian countries during Christmas.



A night view of the Kathmandu city during Deepawali

Chhath, Kartik(November)

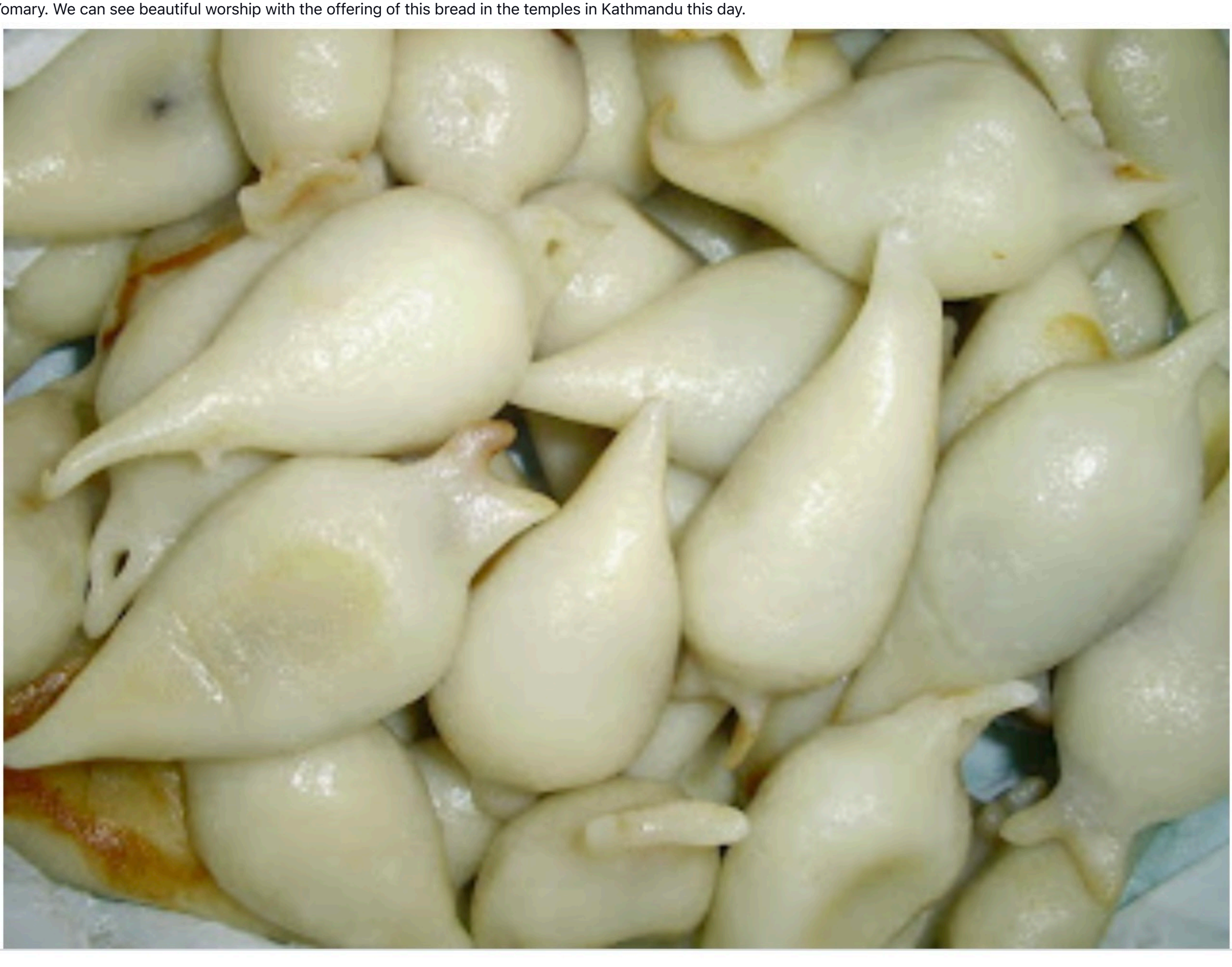
I was born and grew up in the Valley and am around 80 years old now. I had not heard about this festival for half of my life as the festival was not celebrated in Kathmandu Valley at that time. The festival is mostly celebrated by terai and Madhesi people, but now many other people of different communities are also participating. Now, this festival is celebrated in a grand manner in the Valley also. This festival occurs on the six-day of fading moon in the month of Kartic, just after Deepawali. It is related to the Son God, the necessary power for all the creatures on the earth. Son is regarded as Narayan, the preserver, one among three Trinity in Hinduism. Sun has some other names in our culture - Aaditya Narayan, Surya Narayan, etc. This festival is celebrated at the Riverbanks, around the ponds and lakes, because water and the sun are essential for this Puja (worship). So in Kathmandu, we see this celebration at - Ranipokhari, Kamalpokhari, and all the Riversides on that day. On the first day, devotees worship and pray for the setting sun with fruits, sweets, etc., and the next day, they worship and pray for the rising sun.

Harishayani Yekadashi, Aashadh (June): and Kushmanda Nawami, Haribodhini Yekadashi. Kartik (November)

Hari is another name of Lord Narayan, the preserver. He has many other names - Vishnu, Madhab Narayan, Macche Narayan, Baikuntha Narayan, etc. Here Hari is addressed for Narayan. Yekadashi is the eleventh lunar day of each of the two lunar phases in a lunar calendar month - the Shukla Pakṣhya and the Krishna Pakchya. As there are two Yekadashi in a month, there are 24 Yekadashi in a year. The day of Yekadashi is considered a holy day by Narayan for his worship and prayer as he, as a lady named Yekadashi, killed the demon Murdanav. That is his favorite day for performing his worship with fast and holy food - fruits, vegetables, and milk products. Among 24 Yekadashi, Harishayani, which falls on the eleventh day of the brightening moon in the month of Aashadh and Haribodhini, falls on the brightening moon's eleventh day in the month of Kartic, are considered more auspicious and holy for fasting, worship, and prayer. According to the scripture, Lord Narayan goes on long sleep on the day of Harishayani and awakes on the day of Haribodhini. These two days are considered more auspicious to visit the Narayan temple. So, devotees plunge to Narayan temples on these days. We see many, many people going to Budhanilakantha Narayan (Kathmandu), Changu Narayan (Bhaktapur), Bishankhu Narayan (Patan), Shesh Narayan (Pharping) Echangu Narayan (Kathmandu) on these days. On two days before Haribodhini Yekadashi, there is the day named Kushmanda Nawami. This day is also considered a special holy day to visit Changu Narayan (Bhaktapur) and Bajrayogini Temple Saakhu.

Purnima (Full Moon). Kartik (November) Marga (December)

We know we have twelve full moons (Purnima) in a year, once in a month. In Hindu culture, all the full moons are auspicious. We all love full moons and feel pleasant and joyful. The full moon has exceptional beauty and attraction. But we have five full moons - - Baishakh Purnima (Full Moon day of April), Janai Purnima,(Full moon day of Srawana (July), Kartik Purnima (Full moon day of November), Dhanya Purnima of the month of Marga ((December), and Fagu Purnima (Full moon day of Fagun, April) which are most remembered and celebrated. Baishakh Purnima and Janai Purnima are already mentioned above with Buddha Jayanti (Lord Buddha's Birth Day and Thread Changing Day). The third is this full moon, on the fifteenth day of the brightening moon in the month of Kartic, the full moon called in Newari language Sakimana Punhi (the full moon day of eating bot, arum, a kind of root). This is the day people eat boiled arum and sweet potato in the Valley. The exciting part of this is the making of temples with grains - corn, black soybeans, popcorns, Malpa and Swari (Nepali sweet bread), etc. on the ground in front of the five-storied temple (Nyatapolo) and other temples with a very appreciative artistic way. It is worth seeing that beautiful art. The fourth Purnima is Dhanya Purnima. This day falls on the fifteenth day of the brightening moon in the month of Marga (December), on which day, the Newar community's people make specially baked bread out of rice flour, a powder of sesame seeds, and molasses called Yomary. We can see beautiful worship with the offering of this bread in the temples in Kathmandu this day.



Yomari

Balachadurdashi, Marga (December)

This is the day for the deceased who passed away a year before it starts. This day occurs on the fourteenth day of the fading moon in the month of Marga. It is celebrated at Pashupati.

The family of the deceased with the mixed of seven different grains and flower called satbeej - paddy, barley, sesame, wheat, gram, maize, and finger millet, go to Pashupatinath and starts walking through the fixed routes by throwing, scattering, spreading the grains all around the Pashupati and Guheshwori area visiting different gods and goddesses including Pashupati and Guheshwori Temple and ends the round after it reaches the spot you began. The ritual is done in memory of the departed soul praying for easy entrance to heaven.

Festivals of the Seven Villages, Marga (December)

There are seven villages in the southwest of Kathmandu city called saat gau - Kirtipur, Panga, Macchegau, Lunkot, Bosigau, Naikap, Satungal. They have festivals of different gods and goddesses on the days of the brightening moon in the month of Marga.

On the ninth day, the village Panga, Manchhegau, and Satungal celebrate the Vishnu Devi festival, Bosigau and Lunkot celebrate the Bhairav, Naikap celebrates the Balkumari festival. On the tenth day, Kirtipur celebrates the Indrayani Festival. On the tenth day itself, all of the six gods and goddesses on their chariots are carried to Vishnudevi Temple, the mother goddesses of all these gods and goddesses, at Balkhu Riverside in Naikap. That is a big event where thousands of people visit.

A view of the Indrayani Jatra in Kirtipur

Losar, Poush (December) Magh (February)

Just as the Festival of Chhath is mostly celebrated by the people of Madhesh, Terai, there are some other festivals celebrated mainly by Gurung, Tamang, and Sherpa communities in Nepal.

The festivals are called Tamu Losar, Sonam Losar, Gyalpo Losar.

Tamu Losar is celebrated by Gurungs, whereas Tamangs and Sherpas mark Sonam and Gyalpo Losar. As Kathmandu, the capital is the dwelling of all communities, we see these festivals' grand celebration in Kathmandu. Tamu Losar is celebrated on the 15th of the month of Poush. Other Losar, Sonam, and Gyalpo are marked on the first day of the brightening moon in the month of Magh. It would be interesting to watch the gathering with their native dress, decoration, music, and dance at Tudikhel, the Parade Ground.

Open in Google Drive

A view of the Losar Festival celebration in 1972
Source - Betty Woodsend

Basanta Panchami. Magh (February)

This festival occurs on the fifth day of the brightening moon in the month of Magh. It is dedicated to Saraswati, the goddess of knowledge, learning, and perform grand Puja (worship) to her. This day is considered an auspicious day to start the first lesson of the alphabet, education. Traditionally in Nepal, parents take their children to the Saraswoti Temple to teach the first alphabet, pray for the blessing, and then start the lesson. In Kathmandu, thousands of people visit Saraswoti Temple at Swoyambhu. There is a program at Hanumandhoka for Basanta Shrawan (Listening to Basanta Songs) in the President's presence. This day is also called Shree Panchami and Saraswati Puja.

Maha Shivaratri, Shivaratri, Fagun (March)

Just as the day of Yekadashi is the day of Narayana, the day of Shivaratri is the day of Shiva. We know Shiva also has many names - Mahadeva, Shanker, Bholenath, etc., as God Narayan has many names. Shiva means God Shiva, supreme God, the God of destruction. Ratri means night. Shivaratri means the night of Shiva, the day dedicated to Shiva. It is believed that on this day, Lord Shiva saved the world's creatures by consuming poison about to spread in the universe. This day falls on the fourteenth day of the fading moon in the month of Fagun (March), the month is still cold in Kathmandu. On this day, people perform a special puja (Worship) to Shiva temples and warm with firewood in front of the temples and all the localities in the Valley. The center of attraction is the Pashupati Temple, where thousands and thousands of people visit.

People visiting Pashupatinath Temple on Shivaratri Day in 1974
Source. - Betty Woodsend

Fagu Purnima, Holi , Fagun (March)

This is the day of entertainment, the day of playing color. This festival is also called the festival of colors as people throw colors at each other and enjoy dancing and singing. It is also a day of enjoyment of having spring, the beautiful weather of not cold, not hot.This festival occurs on the fifteenth day of the brightening moon in the month of Fagun (March). It is believed that the demon lady named Holika was killed by the trick of Vishnu, Narayan, on this day. So, it is called Holi. The enjoyment and happiness of playing are related to this legend also. We have a holiday that day. We see people are enjoying themselves in the streets in the Valley.

A view of the Holi festival at New Road, Kathmandu

Ghode Jatra, Chaitra (April)

Ghoda means horse in Nepali. Jatra means festival. So it is clear that it is a horse festival. It is held at Tudikhel (Parade Ground) in Kathmandu. The Nepal army organizes it with a horse race and several other entertainment forms in the President and other dignitaries' presence. This festival occurs on the fourteenth day of the fading moon in the month of Chaitra (April). It is interesting to watch.

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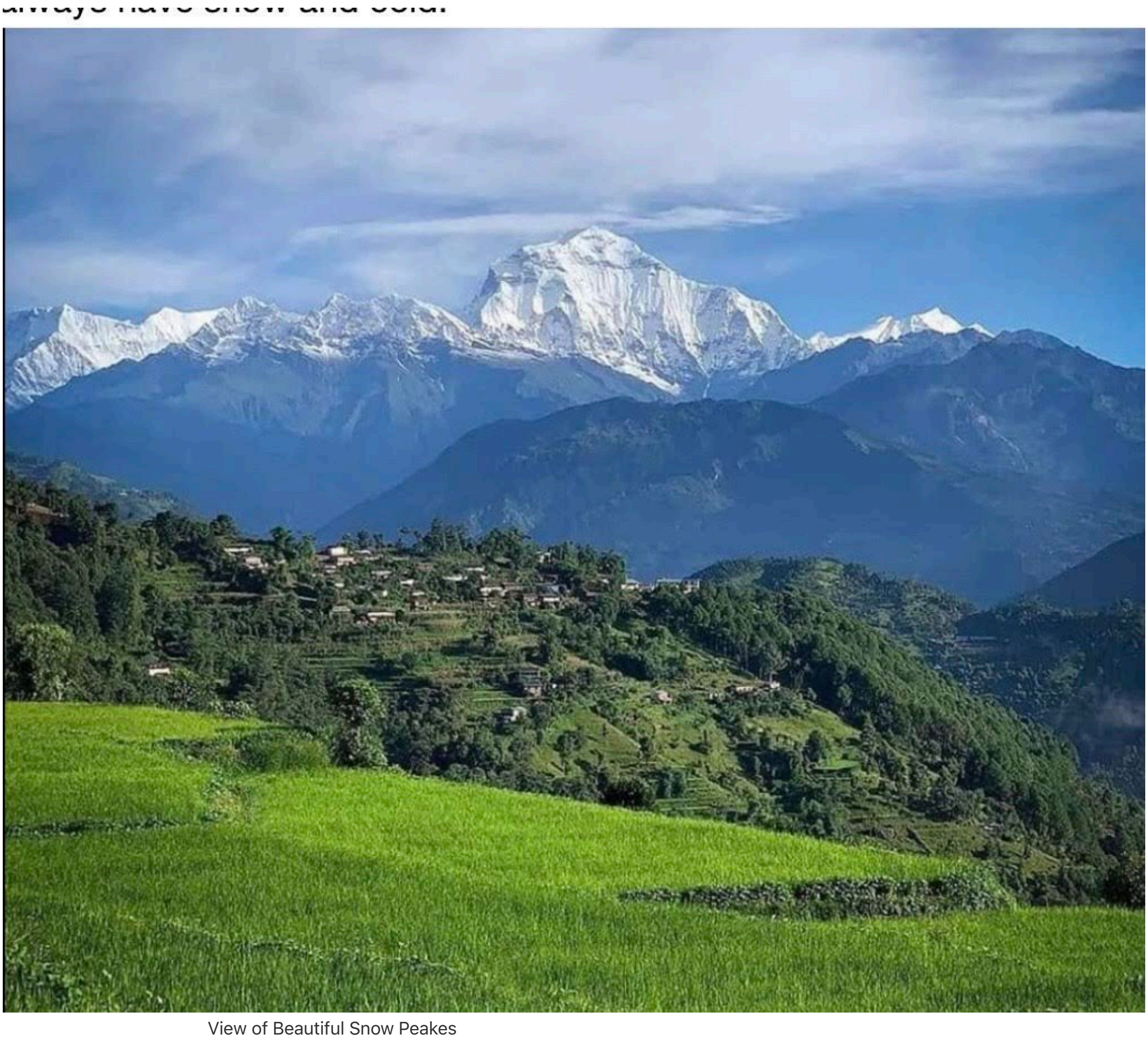
10. Some Customs and Manners of the Nepalese People

10
Some Customs and Manners of the Nepalese People

Human beings are the same wherever we live - Asia, Europe, America, or Africa, though there are some color differences. We know some are white, some are black, and some others are brown. Some are big and larger, some are short and small, but their general nature is similar. We are one, one species. We are human beings. So, we all have human nature of the same kind - eating, sleeping, talking, thinking, desire, anger, greed, love, hate, etc.

Though we all are one in our nature, we are different in our culture. We have many different languages. We have different faiths and religions. Our social habits and cuisine are different. We wear many different kinds of dresses suitable to our geography and climate. So, our customs traditions, manners, etc., are different.

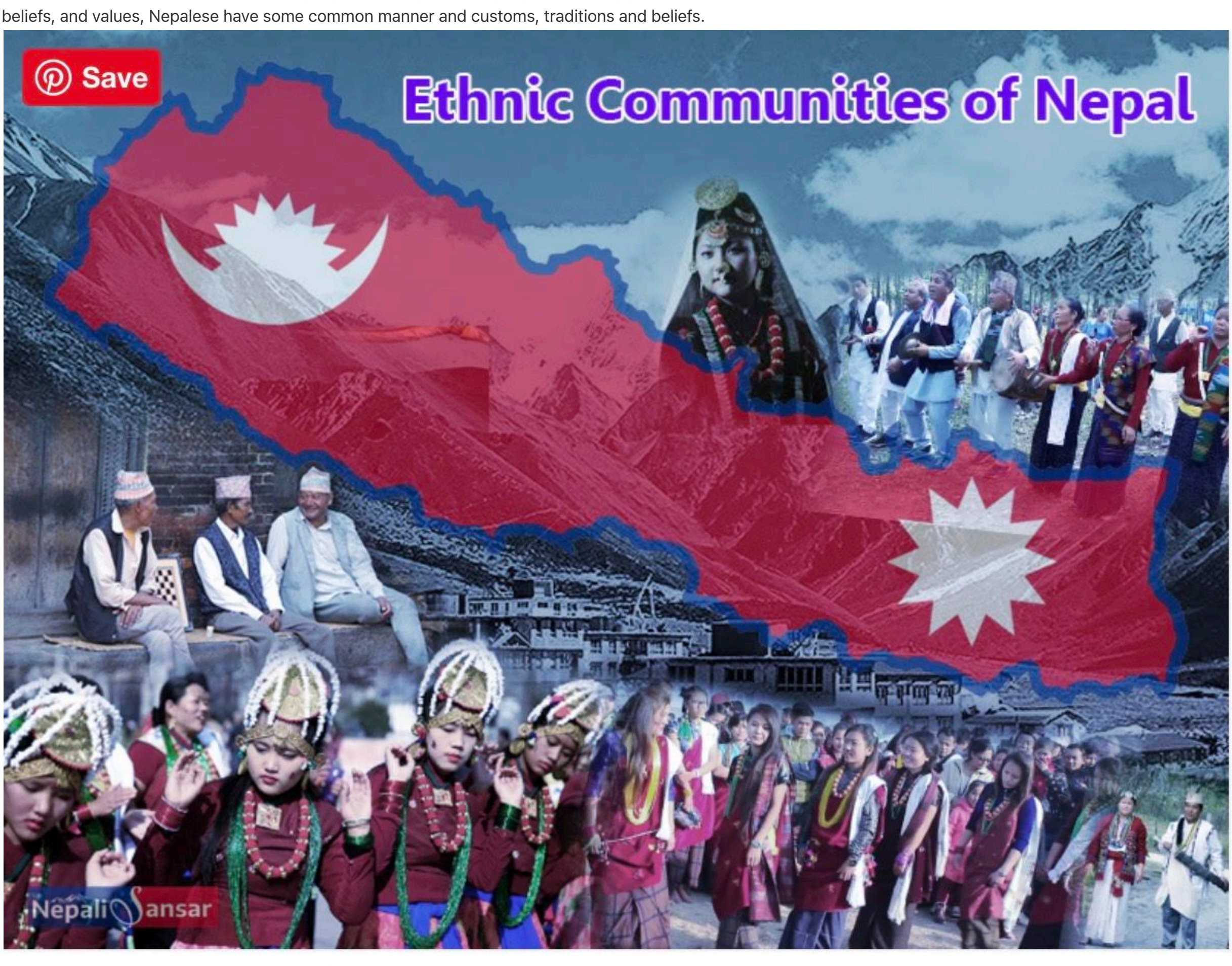
Though it is not big in the area to compare to many countries, Nepal has lands of many climates. Kathmandu Valley is very much different from other parts of the country as it is neither mountainous nor plane and surfaces like Terai or Hills. In the same way, it is much different from the Himalayan regions of the country. We see snow peaks almost all around the year in the north of the city. But we hardly get snow in the Valley, may be once in a lifetime. But we have Himalayan regions where we always have snow and cold.



View of Beautiful Snow Peakes
Source - Nepal Tourism Board

Similarly, we have Madhesh, Terai, where we have low surface land with a hot and warm climate. We have mountain and hilly regions where people live on the top of the hills, on high land as if living in the sky. We have our people of many different languages, religions, cultures, traditions, cuisines, and dresses in the country because of all these things.

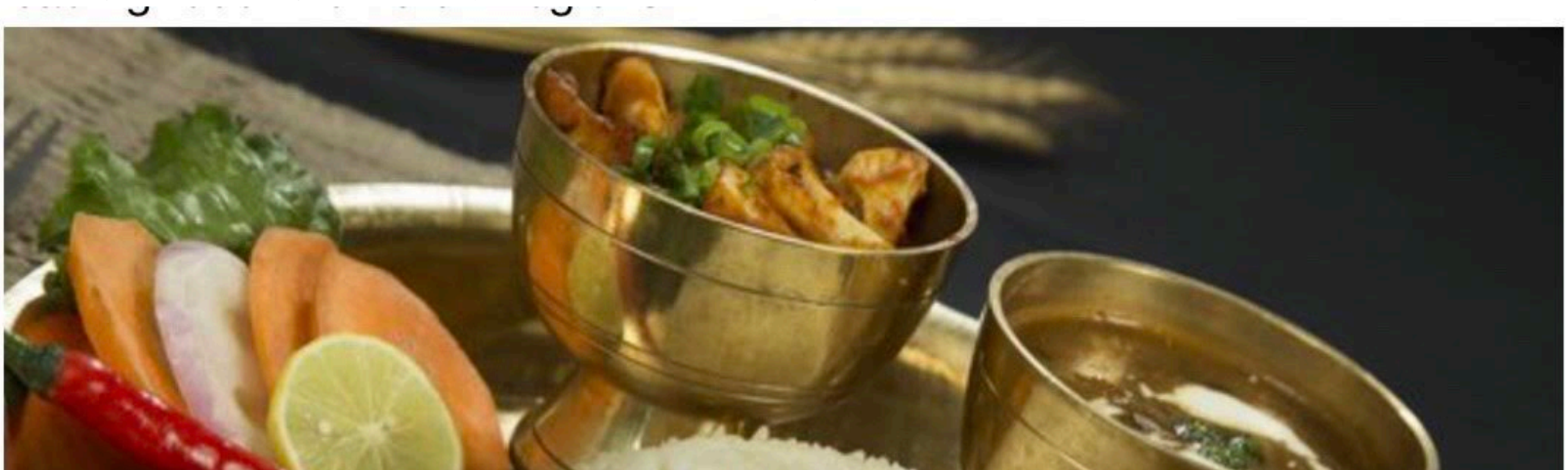
However, it is a country of many languages and religions living together, taking glory in their motherland, Nepal's land. Amid many different cultures, ways of life, behavior, beliefs, and values, Nepalese have some common manner and customs, traditions and beliefs.



Source - Google

Nepali is our national language spoken by the majority and understood by a vast number of people. It is a common communicative language. However, there are many languages - Maithili, Newari, and many others spoken by Gurungs, Tamangs, Magars, Tharus, Sherpas, etc.

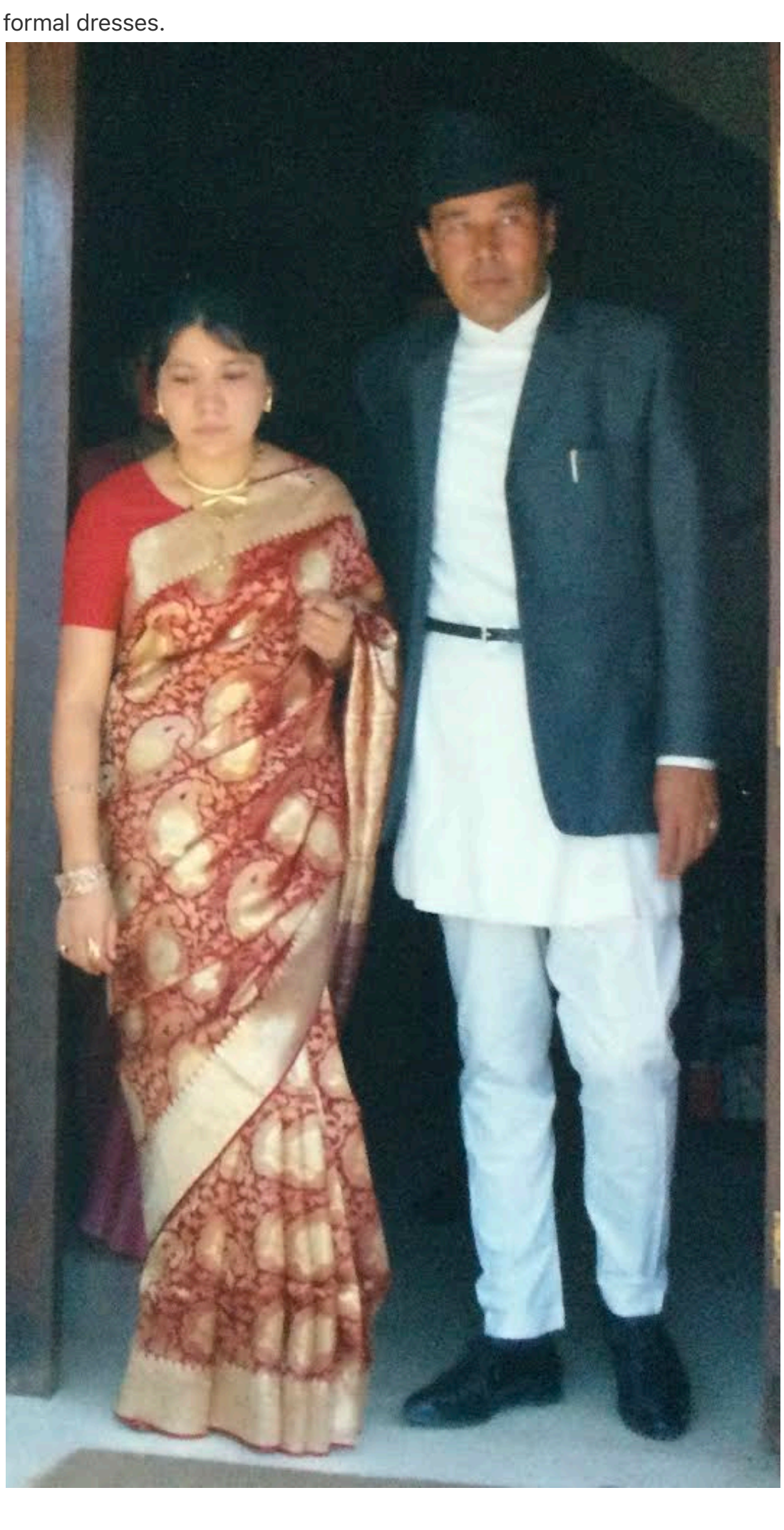
Our leading food is rice though there are many other foods considered leading food in Nepal.



Nepalese meal - dal, bhat, and tarkari

Mainly we eat rice with vegetable curry (Tarkari), lentil soup (dal), .which we call the Dal, Bhat, Tarkari in Nepal. In general, we have two meals - Dal, Bhat, Tarkari lunch before office hours starts around 9 am and Dal Bhat, Tarkari dinner around 8 pm. Some people take tea and snacks before lunch and around 1: 30 pm tea time in the office. We make Dal and Tarkari of many varieties according to our wishes. In the country, some are vegetarian, and some are meat-eaters, non-vegetarian. In general, the meat-eaters eat lamb and goat meat. But Buffalo meat, chicken, and pork are not eaten even by some meat-eaters. Momo (meat dumpling) is a popular snack in Nepal.

Dauro, Suruwal, Coat, and Nepali Cap is our formal national dress for men and the sari, cholo, or blouse for women. But many different communities have their traditional formal dresses.



Man with dauro suuwal and woman with sari and blouse.

We have many religions - Hindu, Buddhist, Christians, Muslims, Sikhs, Jains, etc. But the vast majority are Hindus, So we see Hindu temples almost everywhere. Hindus believe in many gods though they have Mahadeva (great got or supreme God). It seems God is God for Hindus, whether the God of Muslims or the God of Christians. So, they do not deny other gods but show respect. That is the reason we do not see any fight between the different religious faiths in Nepal. The other exciting part is that Hindus observe Buddhists as one of their gods though Buddhism is much different from Hinduism, mostly in rituals. In the same way, Nepalese Buddhist visit Hindu temples in Nepal. That is the beautiful part of our religion in the country. In essence, all the world religions preach love, truth, compassion, kindness, and service to the needy, and no faith teaches hate, not to love.

Traditionally, Nepalese have an extended family system living together - Grandparents, Parents, Brothers, Sisters-in-law, Sisters until marriage, Grandchildren though it is gradually disappearing. The siblings get an equal share of property- house, land, ornaments, cash from the parent's property, not by parent's wish.

We still have arranged marriages in the country, organized by seniors within the same caste and community. But among some educated, mostly city dwellers have some love marriages.

Seniors are to be respected not only your family members, but even the outsiders. People address others with some words of relation - uncle, brother, sister, sister- in - law, etc. Addressing without those words is considered impolite.

We do not have a culture of giving thanks for small or big matters like Europe or America. More than that, we do not thank our family members in words. Our smile and brightness on the face are our sign of gratefulness and thanks. However, some people use the word "Dhanyabad" (Thank you) these days but not often. Because of that, one should not understand that Nepalese are impolite.

Traditionally we do not eat our lunch and dinner on the table. We sit on the floor with some seater for lunch and dinner. Foods of pots are not supposed to touch by the hand with which one is eating. If the container or food connected by eating hand without hand wash is considered a Jutho (impure) and it would be uneatable for others. After eating, one should wash hands and mouth before doing anything.

Astrological Sign

In Nepalese life, we still see the role of astrologers. People consult astrologers for matching the couple for marriage, fixing the auspicious day and time for Annaprashan (rice feeding ceremony to the baby), bratabandha (sacred thread giving) wedding, starting foundation for the new house and house opening, etc. From birth to death, people still follow the rituals with the help of priests. There are long rituals to be performed for the deceased though some differences exist from community to community. With long rituals of puja (worship) up to 13 days in the dead's memory, most community performs puja once a month till a year complete. After that, the memory puja is performed once a year on the date of death called Barshik Sradha (Annual worship).

For doing anything - worship gods and goddesses, offering tika, or giving anything, the right hand should be used necessarily. One should know that the right hand is pure and holy, and the left hand is impure and unauspicious. We move and take round the temple always clockwise. Not only that, we have right-hand driving, right side walking. One should never forget that we should use the correct hand ring finger for putting tika on God, goddess, or the men. Nepalese use their left hand for washing their butt and anus.

While one's marriage, sitting, walking, or working together, a wife always sits on the husband's left side, but while performing other religious rituals, the wife sits on her husband's right side.

We who had been to Europe or America know that they drink cold milk, they eat raw vegetables called a salad. In Nepal, we drink boiled milk and eat mostly cooked vegetables. We prefer warm and hot food and avoid cold food . But we do eat some raw vegetables - radish, carrot, etc. That is the perfect costume where you hardly get pasteurized milk and hygienic vegetables.

We have a saying in the ancient language Sanskrit, "Atithi Debo Bhawa" (The guests are like gods). This proverb is stamped in the Nepalese mind whether the people are rich or poor; they try to welcome the newcomer with love and respect whoever comes and visits the house and offers tea in most places.

Most people seem to believe that God is everywhere and he knows everything. You cannot hide your deeds - good or bad from him. They are godfearing and try to be honest and right in the name of God.

In general, the culture of Purbajanma (Past life), Prarabdha (Fate, fortune), and Punarjanma (Rebirth) are attached to Nepalese life, consciously or unconsciously. So, very often, people think they have misfortunes or problems because of the causes of their past life's misdeeds or evil deeds. They get some solace from it in the days of sorrows and suffering, grief and pain.

I had my operation for prostate in the USA. When I was about to be taken into the procedure, the hospital staff asked me whether I had my last wish. I was astonished to hear that question as we do not that culture in our country. If my family member listened to that question, they certainly would feel unhappy about it. When your father, mother, wife, husband, or any other loved one gets seriously sick with a deadly disease, when the person is in a dying condition with trouble and pain, we not only hide the risk and seriousness, we tell the sick person not to worry about anything. We speak - you will be OK soon thinking to give some peace in mind and keep away from worries. That is our culture. We never tell you are going to leave me soon. I think I am somewhat different from this culture. I do not want to be ignorant of my problem if I get seriously sick. But when my wife was in dying condition with cancer, I had no courage to tell her that she was disappearing from me soon; neither could she tell me that she would leave me. I am sure she knew about it. She told me she would be living for me. She wanted to live for me. In our system, the doctor or hospital does not need approval from the patient for the treatment and operation; the patient's legal, authorized relative's consent is enough. The patient is not to be burdened. Your near and dear one takes the responsibilities for you and gets the things done what seems to be better. That is very much different from the culture of Europe or America.

The concept of divorce is not encouraged in Nepali Society. Like in the European countries, they are not separated with some flimsy matters, whim, or anger unless there is a severe unsolved matter hanging for a long time.

In our culture, the selling of cows and dogs was against our established culture in Kathmandu Valkey. Similarly, the sale of fruits of your residential garden was against the tradition. When I was a kid, that system was well-taken care of. We gave our cows, dogs, or fruits to our friends and the neighbors as gifts and never sold them. Now, the system has mostly disappeared.

We know the culture is ingrained in your blood and flesh. It is always with your life and thinking. You have your culture in your taste, in your food, in your dress, in your manners - sitting, eating, sleeping, moving, walking, talking, behavior, greetings. When you lose your culture, you lose your identity.

DOP- Dec.2, 2021

11.Some Supertitions and Points of Ignorance Among Our People

11

Some Superstitions and Points of Ignorance Among Our People

In general, Nepalese are considered honest, sincere, hospitable, social, and happy. At the same time, they are also considered simple, God-fearing, hard workers, and diligent. They love foreign visitors, give them a welcoming smile, and show a welcoming approach when the tourists come across nearby and treat them with love according to the Nepali culture and the Sanskrit proverb" Atithi Devo Bhava" (Guests are equal to gods and goddesses). I know many families from Europe and the USA have established very close, loving family relations with the Nepalese families just because of their hospitable nature after knowing them by chance/accidentally on their trips.

Though the people's culture, traditions, and thoughts also change with time, education, and surroundings, we still have very innocent and simple people even in the capital. In this connection, I remember a farmer from Chovar Hill who helped me in my gardening work at Balkhu, my residence. That was the time of the local municipality election. There were mainly two candidates from two different parties in his area. I asked him who among the two would be the best candidate from his point of view. He said he knew both of them well as they were from the same locality and wanted to maintain good relations equally, whether they were good or bad. He had six votes in his family. So he would vote them three each, which would make them equal. He was so simple and innocent that he did not know his vote would not serve any purpose of selecting a good person for his village if they voted for the people that way. He was a senior citizen with four grown-up kids.

Similarly, I remember a person in the position of a peon (helper in manual work) in my university office. He was honest, sincere, loyal, and polite. One day I was in the office precisely at 10 am as I usually got there without even a minute delay every day. That was my habit. I was thirsty. So I asked my peon Dhana Bahadur whether drinking water was in the filter. He said, "no, Sir" I will fill it up now and be ready soon." To my great surprise, he came to me with a glass of water within a few minutes. I could not believe it as I knew it would take hours to drop water from the upper part of the filter to the lower part filtering with it's filter candlestick drop by drop. So I asked him," Dhana! You just said there was no water in the filter, but you brought the water so soon. How would it be possible to get water from the filter so soon?"

He replied," Sir! Be sure and do not think otherwise. I brought water from the filter, and there was enough water now. With great amazement, I went to see the filter and checked it. One filter candlestick was missing from the pot, and there was a big hole. So the water dropped to the lower pot without filtering quickly as soon as when you poured the water into the upper part. He did not know that the filter candlesticks had to be there to work for filtering. It seemed he thought the water pot called a filter was enough for filtering water, and any water brought from it was pure water for him. I could not control laughing at his innocence. I realized that I had been drinking unfiltered water for a long time, and nothing terrible had happened to me.

We have many innocent but honest people in the country like them. We need to carry on our democratic system with them. So the cleverest few are exploiting and ruling us. When I saw the protesters who came to attack the Capitol Building in Washington D. C. to overturn the outgoing President Donald Trump's defeat against the President winner Joe Biden on January 6, 2021, in the U.S., I thought that it was nothing unnatural to see innocent people in the country like ours when you could see so many misguided, unwise people in the most developed country in the world.

Ours is an ancient country with many centuries-old histories, cultures, and traditions. In addition to it, we have many superstitions. I remember the one often followed in my family "Mangal Namilnu, Sani Nachhutnu" in Nepali (Do not meet on Tuesday and Do not get separated on Saturday). The meeting on Tuesday is considered inauspicious. According to it, it would not be a good time to achieve your goal.

> No one can teach you, and no one can change you if you believe in superstitions. Superstition can easily make you its loyal servant. Be careful.
> - Narayan Mishra

In the same way, one should not leave home and spend overnight in some other place on Saturday. That is an omen. In the same way, to visit someone on the ninth day from your last visit is also considered inauspicious for the visiting family. I remember some high-ranking master of our family got mad thinking we brought a misfortune when we visited him, forgetting it was the ninth day from the last visit.

In this context, I remember the travel story of a friend who waited several hours not crossing the road when he saw a snake crossing the road on his travel trip. In Nepal, crossing the road by a snake, mongoose, or cat is considered a bad omen. According to tradition, you should not cross that road until you see another person cross that spot. In the same manner, people also think if a crow attacks you while walking, that is inauspicious, and you need to do some puja to the gods and goddesses to prevent misfortune. Likewise, to see suddenly an empty Gagri, Ghaito, etc.(Nepali water pot, jar made out of brass and clay) on your way to distance work is also treated as a bad omen. One should proceed with the work only after seeing the jar full of water dropping a few coins into the pot. Similarly, losing a cap by accident and getting a bird's poop or pee on your head is also considered harmful.

There are many other points like the superstitions mentioned above. We have the custom of auspicious or inauspicious, good or bad in many things. Even facing your head - People are taught to avoid not putting their leg north and the head south while sleeping, and it brings harmful effects on your health.

We can find some good reasons in our customs but not in superstitions. Superstitions also come with your life and living like your culture. Superstition is the culture of feeble minds. So It is not easy to make it change.

DOP - June 22, 2022

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12. The Difficulty of Understanding Nepalese Society

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The difficulty of Understanding Nepalese Society

Nepal is a small country with a population of about 30 million and an area of 147181 sq. km. It will be more in population and area if we add the population and size of the new map brought out by the government with Lipiadhura, etc. There are many smaller countries in the world than ours. But we see and say we are small, and we say it is small because we have two huge countries - north and south, our neighbors. We are naturally small when we compare with big. According to the government statistics, we have 125 castes/ethnic groups and 125 spoken languages. A Majority of Hindus and Buddhists live in the country, and their life, culture, traditions, rituals are based on it. Though Buddhism is much different from Hinduism or Hinduism from Buddism in philosophy, most of us take it as one. That is the beauty of our country. We do not see any point in fighting in the name of God when you believe that the supreme power and the creator of this universe are God though you may have many different names according to your languages and faiths. Our God and Goddesses teach us not to hate anyone but love each other. But when some other religions try to see us as enemies and hate us, we also learn to be more hazardous.

1. Sometimes, when I try to observe and study ourselves, our people, our behavior, attitude, mentality, life, living, activities, and actions, I am astonished about many things. It becomes a mystery for me. The most mysterious for me is the acceptance of changing Nepal from a Hindu state to a Secular country by most Hindus, where most Hindus live. The second mystery for me is that the majority of the people voted for the parties who stood and spoke for the country's secular status. On the other hand, we take pride in being Hindu and observe all religious rituals and festivals with devotion and dignity. I think these things are contradictory. It shows that they are not honest with their faiths.

2. The proverb says only the wearer knows where the shoe pinches. Though the report of our development always shows the country has developed statistically with a high percentage of growth rate, we all know the condition of our country and the suffering of our people. Our country is not in good shape. People have more hardships than 30 years before. Corruption and nepotism are in peak. Since the inception of the multiparty democracy, the country's government is always for the party in power, not the people. They have been working more for themselves, not for the country and people. So the political leaders and their close followers in power are visibly super-rich. Everybody sees it.

Mismanagement and corruption in the offices are causing unbearable pain and trouble to the general public. Nepotism, suppression, and injustice are everywhere. I have that bitter, agonizing, lifelong painful experience in my own life. I witnessed that first hand. My late beloved wife Shanti Mishra, the first woman professor, the legendary lady, and I were proud of our sincerity, honesty, and integrity to the service of Tribhuvan University. We left no stone unturned to serve that institution actively, efficiently with complete dedication and devotion unparallel to anyone. We gave our blood and flesh to it and took it as part of our life and body. We were not in politics, purely professional and loyal to the nation and the people. Neither we had to do anything for the king nor the then-existing Panchayat system. In 1992, with political power and strength, Kedar Bhakta Mathema, then the Vice-Chancellor, and his gang pushed us out of university 14 years before our retirement age by just taking political ill-feeling without any reason. The fire of injustice done to us has always been burning in my heart. Even knowing that kindness and forgiveness are two essential qualities of good people, I often feel that even the punishment stated to the killer would be inadequate
to them. Silently, I condemn all the corrupt parties for the various injustices done to Nepali people, including us, in multiple ways.

But the mystery is that when the election comes, the significant parties of mismanagement and corruption, nepotism and favoritism, who were in power sometime before, always win the election. People vote for them. They make the corrupt and mismanagers win and victorious.

What could be more mysterious than this? We prefer the party that ruins our country. Being one among millions and billions of people on Earth, we know the people are different, and they have different looks, approaches, thoughts, opinions, and views. Still, any color distinctly seen and observed can not be perceived different from person to person. I often hear Balkrishna Neupane, the President of Nepalko Lagi Nepali Party, saying with anger that you do not win the election with honesty and integrity unless you have a record of crime, killing, kidnapping, extortion, hijacking, bank looting, etc. in our country. When you observe the history of our political parties who were winners and parliamentarians, he seems right. It appears that all condemnable, punishable crimes and wrongdoings are the essential qualities to be eligible and qualified to win the election here. How unfortunate is this?. That is shameful.

3. In a civilized society we, always see the value of honesty and integrity. We give importance to highly morally rich communities. But just the opposite, our main political parties encourage, attract and urge the gangsters, thieves, looters, dacoits, kidnappers, killers criminals to be their party leaders and followers. They get an advantage from them, making them their party militants. We have several examples of that in our major political parties. The known anti-social figures were made party leaders and followers from time to time - Ghaite, Chari, Chakre, Milan, Deepak, Ganesh, Raju, Parshu, Allamkhallam, etc. I vividly remember its news published in My Republica on Oct 17, 2017. They take pride in it. This is another mystery for me to understand. This is another mystery that people still vote for that party instead of boycotting them.

4. Another thing I see is a mystery in our rivers. We take rivers as holy and pair like God Narayan. When we touch the water in the river, we say Oh! Narayan with total devotion. We perform our puja (worship) from birth to the death rituals to the river banks. We take a bath there and think we are holy and pure after taking a bath in the river. On the other hand, people do not hesitate to throw dead animals and garbage into the rivers. Not only that, our people, our government agencies, and offices do not feel bad taking their sewage drain to the rivers. They happily do it. That is like you poop and pee in the same place and eat in the same spot. How mysterious is that? Where your religion, faith, and belief went at this time?

5. Historically, traditionally, conventionally, without a doubt, Nepalese are god-fearing people. It is clearly established from our heritage, temples of gods and goddesses, varieties of birth and death rituals, many many festivals, a system of our mass worship and visit to the temples of gods and goddesses on the types of special days - Yekadashi (eleventh day of the month) Purnima (Full-moon day), etc. We have a special day on Tuesday for Ganesh, the God of success. In the same way, we have special days for other gods and goddesses. When we say god-fearing means believing in God as a supreme power, who is everywhere, who knows everything, and one can not hide your good or bad karma (deeds) from him. He judges you, and you get a reward or punishment accordingly. You always step back from doing anything wrong, remembering God the Supreme Judge. But in practice in our country, you hardly see people of this nature. In the name of god-fearing or being the devotees, you often see them perform varieties of worship rituals offering fruits and sweets and sometimes with a big feast as a Prasad, a grace of God, a leftover of the offering to the God. Their God-fearing nature limits only to this point. But hardly you see they are scared of God in wrongdoings and being corrupt. Otherwise, the cheating in price in shops, exploiting the weak people in a society, corruption in the offices, including the court, could have been automatically controlled. This contradictory and double standard nature of our people is beyond my understanding. I see a mystery in it.

6. When you walk around the Kathmandu Valley - Kathmandu, Bhaktapur, and Lalitpur you often see the people on the roadside sweeping and cleaning their shops and house premises. They usually come to throw their dust and garbage some distance from their area - right or left and to the public road. They hardly think that that should not be done as a good citizen, and the dust and garbage thrown nearby you return to you with air and wind soon. Very few think they should collect the dust and debris in a container and manage it properly, not hampering anyone - your Neighbour or the pedestrians. That is also surprising for me.

7. Wherever you are from, youth and young in general love democracy, equality, and justice. They are bold and courageous and hardly accept the superiority of others without any reason. They love truthfulness. But whether young or old, people have different views and opinions as we are different. From that point, the various young people may have different political likings and maybe the workers, followers or leaders of various parties. That is not difficult to understand.

But I see the young followers of the political parties accepting, respecting, and becoming the servants of the visibly seen corrupt leaders hoping to get some advantage - monetary, position, or any other things in our country. I just can not digest it. We know that becoming a party member is much different from becoming a servant of a corrupt leader. I wonder when I see more conscienceless followers than enlightened activists among our political cadets, which is the leading cause of the mismanagement and corruption in the country. I hate to see that young people like Tibetan goats and sheep follow their leaders without any question, wherever they are taken the right way or wrong way, to the sky or the ocean.

8. Another mystery point is that we call ourselves Nepali; we are proud to be Nepali and happy to have Nepal. Still, at the same time, we have a government of the five different political parties which deny the valuable role of Prithivi Narayan Shah, the great king, in creating this country and disrespecting him. On the other hand, most people in the country have no courage to voice and protest against it, not only that the people elect those parties and their leaders when the election comes.

There are much more surprising things like these in our society. We will be in the same condition until the people learn to use their conscience, knowing the difference between right and wrong instead of being the slaves of political doctrines and political leaders. That is for sure. But what can we do if our society is like that? I feel that it wil be good for all if our sociologists study it, researc all these things, and prescribe the solutions to solve the problems. I think ours is a country of mystery. We often say in Nepali - Ajab Gajabko Nepal (country of mystery), Ajab Gajabko Nepali (People of Mystery), which is difficult to understand.

DOP- Feb. 10, 2022

13.Looking Back on My Kathmandu Valley

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Looking Back on My Kathmandu Valley

. I was born in 1944, 18 kilometers east of Kathmandu, Nepal, in Bhaktapur, another of the three cities in the Kathmandu Valley. The residential house where I grew up is the nearest such one – a mere 17 feet away – to the historical palace compound of the Malla kings (12th–18th century). I could see the beautiful Sundhara (Golden Sunken Fountain), the Taleju Temple, and the palace from my window. As a life-long native of the Kathmandu Valley, I have grown up and developed along with Kathmandu itself. The last seven decades and more are fixed vividly in my memory.

I do not know how far back one can remember one's past. Some people forget many things in it. Others remember even incidents which occurred when they were three or four years old. I myself have a memory from when I was two or three.

Tibetan Goats
Source - The Telegraph

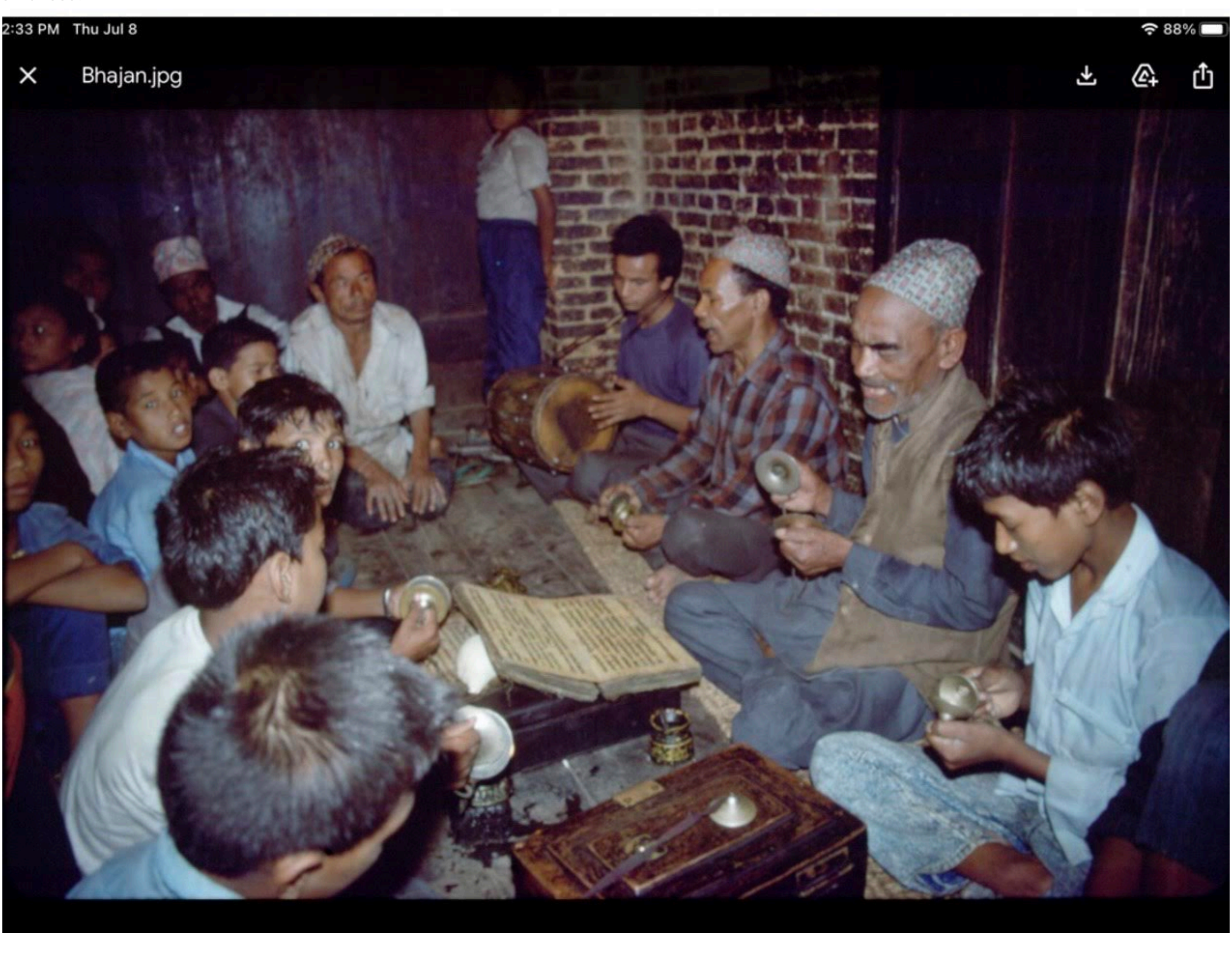
There was a time in Nepal when Tibetans used to bring hundreds and thousands of Tibetan sheep and goats (bhedas and changras) to sell during the Dashain festival season in September and October. The animals were kept on Tundikhel (a parade ground) in Kathmandu within temporary bamboo enclosures, and the sellers shouted: Dar bashayo (fixed price) in Nepali using a kind of speaker made out of paper or sheet metal. Rs 20 was the price of an animal, whether a sheep or a goat, whether big or small. After entering the enclosure's gate, you could select the one you liked. That was around 1947/48. This system kept on like that for many years. I have a memory of being utterly surprised to hear one of my brothers, who was more than 24 years my senior, tell me that the price of a sheep and a goat was only Rs 2 when he was my age. Now the price of that kind of animal has surpassed Rs 20,000, that I have fully come to believe him.

We had no electricity at home, even though around us in the city there were places that had it. I had to study under a kerosene lamp. It was a surprise to learn the reason for not having electricity: my grandfather, an orthodox Brahmin, did not wish to be linked to an electric wire that passed through the houses of untouchables. After the death of my grandfather, even though my father wanted to hook up to a line, we could not get one until 1965 because of the overall shortage of capacity. I myself finally applied for a line, and it was registered under my name after I finished college.

Gramophone

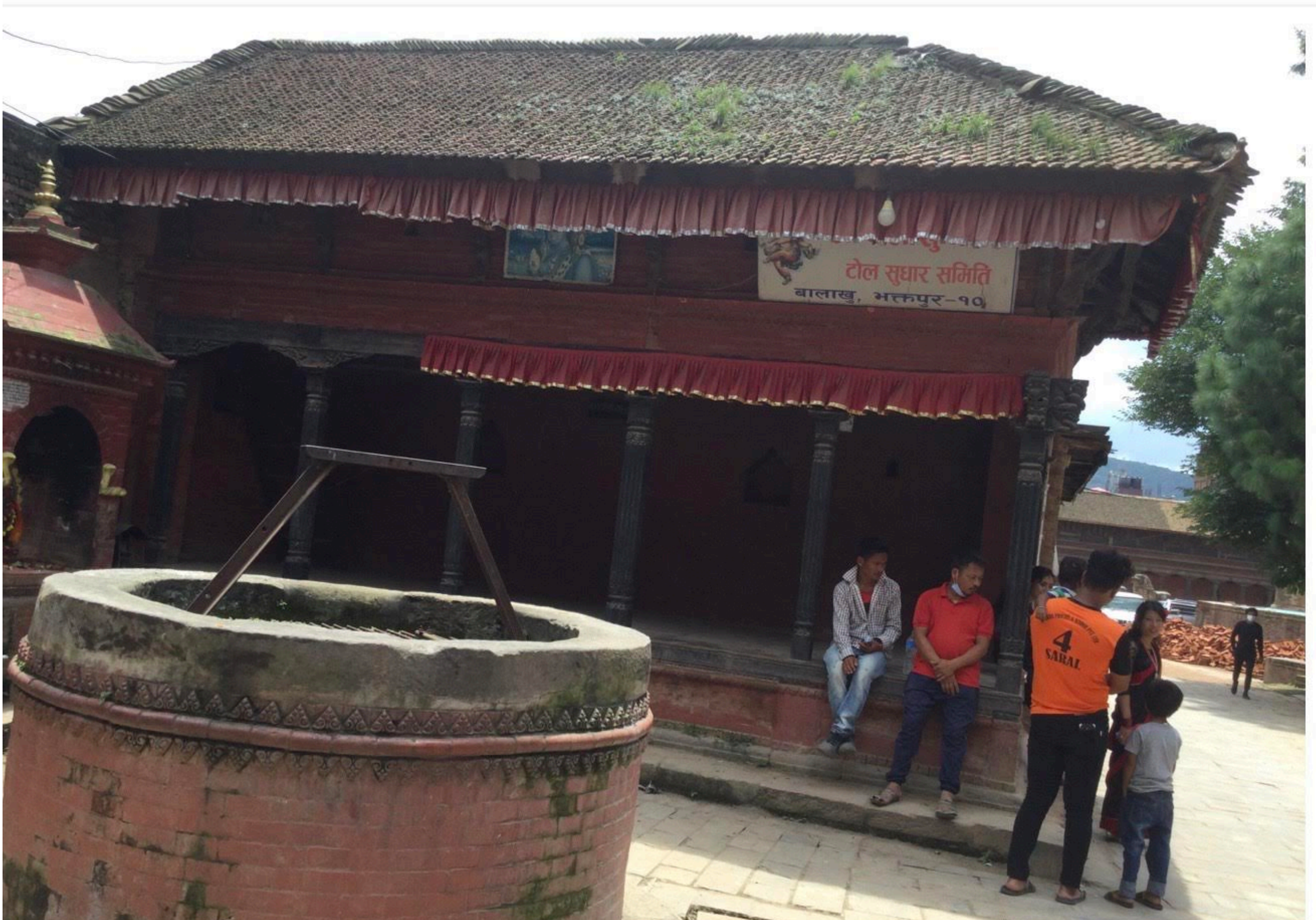
I was told the following story: My father had received a gramophone from a close Muslim friend of his. When my grandfather for the first time heard it playing, he thought that a ghost was doing the singing and speaking, and would bring great misfortune upon all of the family; that the whole thing was a trick played by a Muslim who was up to no good. He angrily commanded my father to return the gift immediately, and the latter had no choice but to do so.

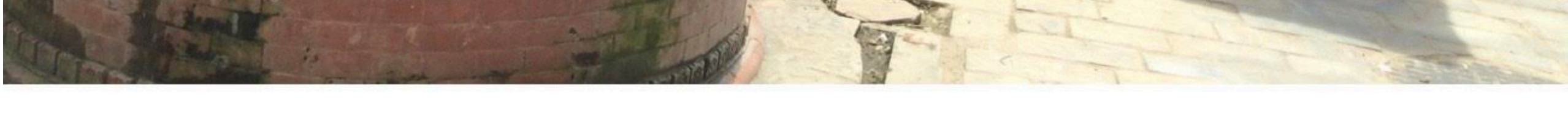
The certain castes of people in three cities in Kathmandu Valley were untouchables. They lived in the outskirts of towns and had pigs as their domestic animals. But the city dwellers considered pigs also most untouchable and uneatable. If someone touched a pig or a pig touches someone by accident, one had to shave the head, take a bath, and visit the Temple for salvation. Taleju Bhawani Temple was the main one to see it for that purpose in Bhaktapur. Before being holy, after the touch of a pig, the person was not supposed to enter the house and eat the rice dinner. The most heart-rendering was that the untouchable people had a hard time shopping for food. They had to stand far away from the shop, begging for the things needed to buy, not touching anyone around. There would be a big fight if the untouchable person touched someone by accident. It is so heartbreaking to remember these experiences of my childhood.



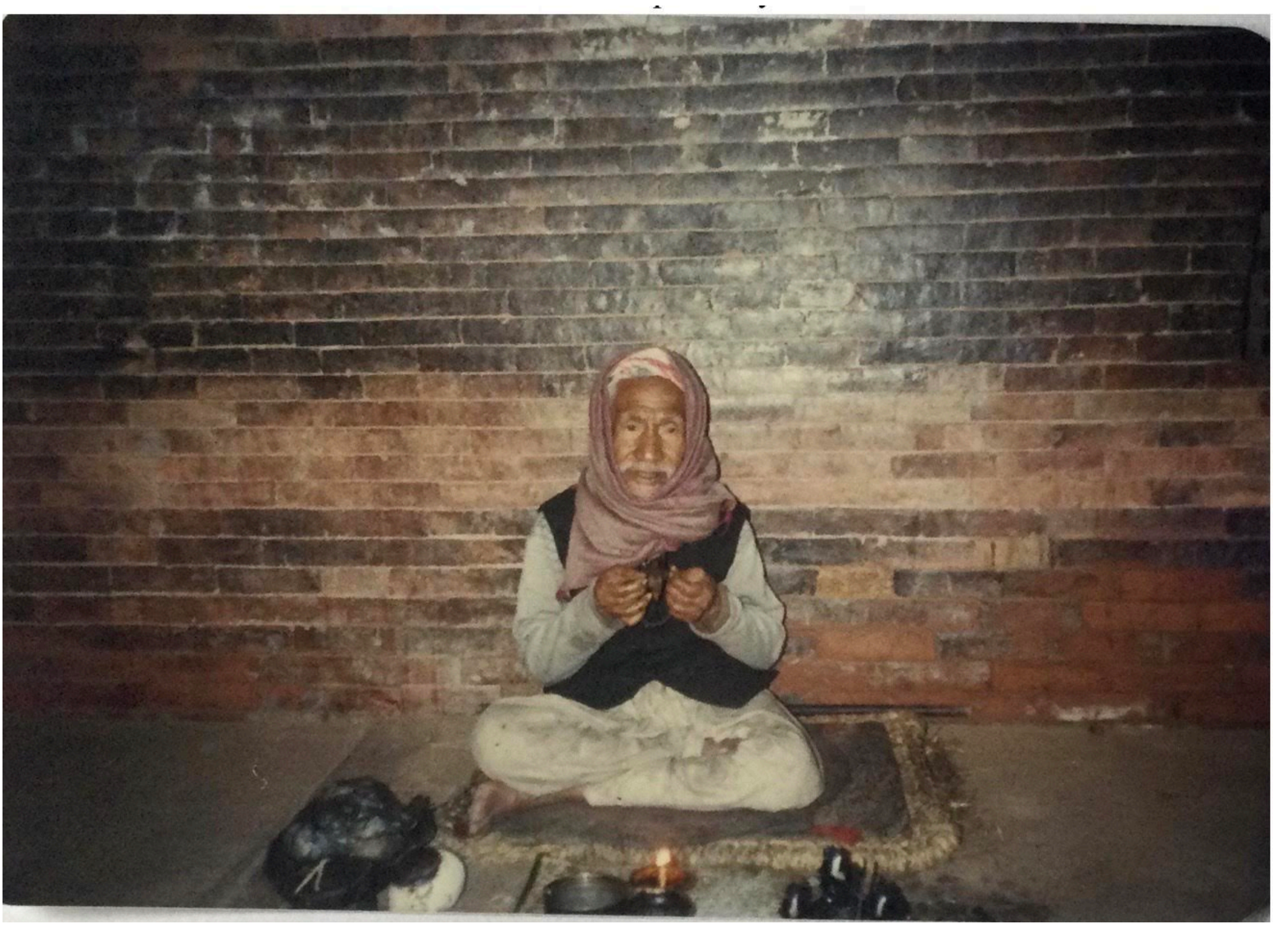
Performing Bhajan
Source- Betty Woodsend, Nepal lover.

Bhajans (devotional singing and praying) were an obligatory feature of daily life conducted every morning and evening at patis (unenclosed public shelters) in front of most temples. Religious songs going back many generations in praise of the Almighty were sung. Representatives of families who were members of the community needed to be present. An ancient attendance book was kept for this purpose. Anyone absent without prior notice would be fined. This custom was adhered to in all three cities of the valley (Bhaktapur, Kathmandu, and Patan), and gave rise to many pleasant social gatherings, which is a joy to remember. We still see this system somewhere in Bhaktapur though it has been disappeared in most of the temples. I am happy and sad to remember Chhyakadai, my Neighbour, (photo below) who alone was doing Bhajan in front of Patti of Balakhu Ganesh Temple near Durbar Square in Bhaktapur in 1997 where I grew up. Sad in a sense that he was left alone for this holy ritual. Happy in a sense that he continued the tradition with determination and devotion. The Bhajan in that temple stopped after his death.





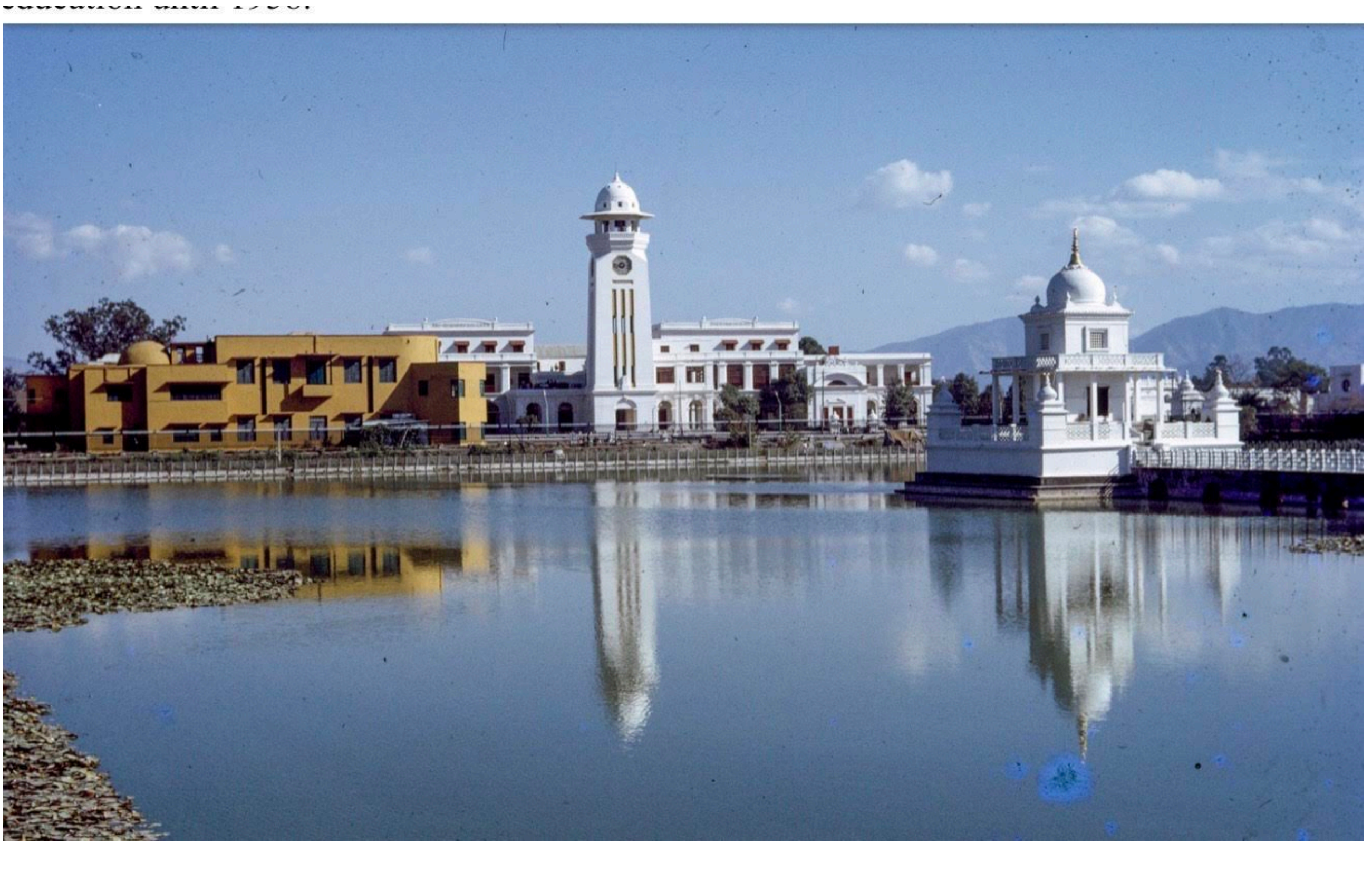
Good view of Balakhu Ganesh Temple Patty.



Chhyakadai was performing Bhajan alone in 1997 at the above Patti .

Education in schools and colleges was free for all. There were allowances so that underprivileged children could purchase books and snacks. Most of the teachers were qualified and dedicated to their teaching. A few private schools did exist, but government educational institutions were considered far better than private ones. The selection of college students was based on merit, the total marks on their school-leaving certificate. Only students who were not selected for government schools and colleges would be attracted to private institutions. There were only three high schools in Bhaktapur: Shree Padma High School (the government school), Bidyarthi Niketan High School (a private school), and a newly opened private high school known as Sharada Ratri Bidyalaya for night students. There were somewhat more high schools in Kathmandu. The prominent government high school was Durbar High School. Among the few private high schools, Juddhodaya, Padmodaya, Shanti Nikunja, and Kanya were the most well known.

Students of college age in Bhaktapur had to go to Kathmandu for their higher education until 1958.



Trichandra College
Source - Betty Woodsend, Nepal lover.

I remember the days when I used to go to Tri-Chandra College in Kathmandu, walking from Durbar Square in Bhaktapur. I walked many times to save transportation fare until we (my brother and I) rented a room in Kathmandu. It took two and a half hours to walk the route Sallaghari–Nikosera–Thimi–Gatthaghar–Manohara–Sinamangal (part of the present airport)–Bagmati Bridge–Old Baneshwar–Dillibazar–Bagbazar–Tri-Chandra. I spent five hours just going and coming. There were four other colleges: Durbar College (government), Public ScienceCollege (private), Padma Kanya College (government), and Nepal Commerce College (private). That was in 1958.

At that time there were many cultural events which no longer occur these days. Among them was the festival-like chanting of Lord Madhav Narayan's name while carrying a flag picturing the deity in the month of Magh (January-February). People from all tols (localities) walked in procession to the river early in the morning and bathed. On the last day of the month, a chariot carried the figure of Narayan around the locality. I remember the days when I went about with the group the whole month continuously, not missing a day, and every day took a dip in the Hanumante River in Bhaktapur in the coldest month of the year. I swam about in its sparkling clear waters without anything on.

In the 1950's there were no modern forms of transportation like buses or microbuses running between Kathmandu and Bhaktapur. The big buses that you see these days in the Kathmandu Valley came many years after. Small buses were brought by entrepreneurs from Patan to serve routes between Patan and Kathmandu. The first common form of public transport running between Kathmandu and Bhaktapur was small lorries. Everyone had to stand firmly so as not to fall as the vehicle sped down along an unpaved road full of potholes, as if conveying a load of sheep and goats. The truck fare was 25 paisa.

Passengers were always crammed in next to each other, with a mere few inches to spare. I laugh recalling the day when some people tried to squat within the crowd of standing passengers in order to escape detection by the conductor when he came to collect the fare.

Lorry
Source - Google

There was another type of vehicle, called a jeep, which could accommodate only seven or eight people at a time. Its fare was one mohar (50 paisa). The final stop in Kathmandu was at Ratna Park just south of the enclosure around Rani Pokhari. There were no buildings there then, nor had Ratna Park itself come into being. Tundikhel, opposite the pond, was a huge open public space without any enclosure for all who wanted to rest or roam about. A road ran between the end stop and Tundikhel. The final stop for transport coming from Bhaktapur sometimes shifted to the north of the Rani Pokhari enclosure, or to the east of it, just north of Saraswati Sadan, which was then an open space like Tundikhel. There were no taxis or motorcycles. Even the number of private cars, owned by members of the ruling class (Shahs, Ranas, Thapas), could be counted on one's fingers. The lorries and jeeps used for public transportation were similarly few in number. There was no pollution. The air was clean; the sky was clear and bright.

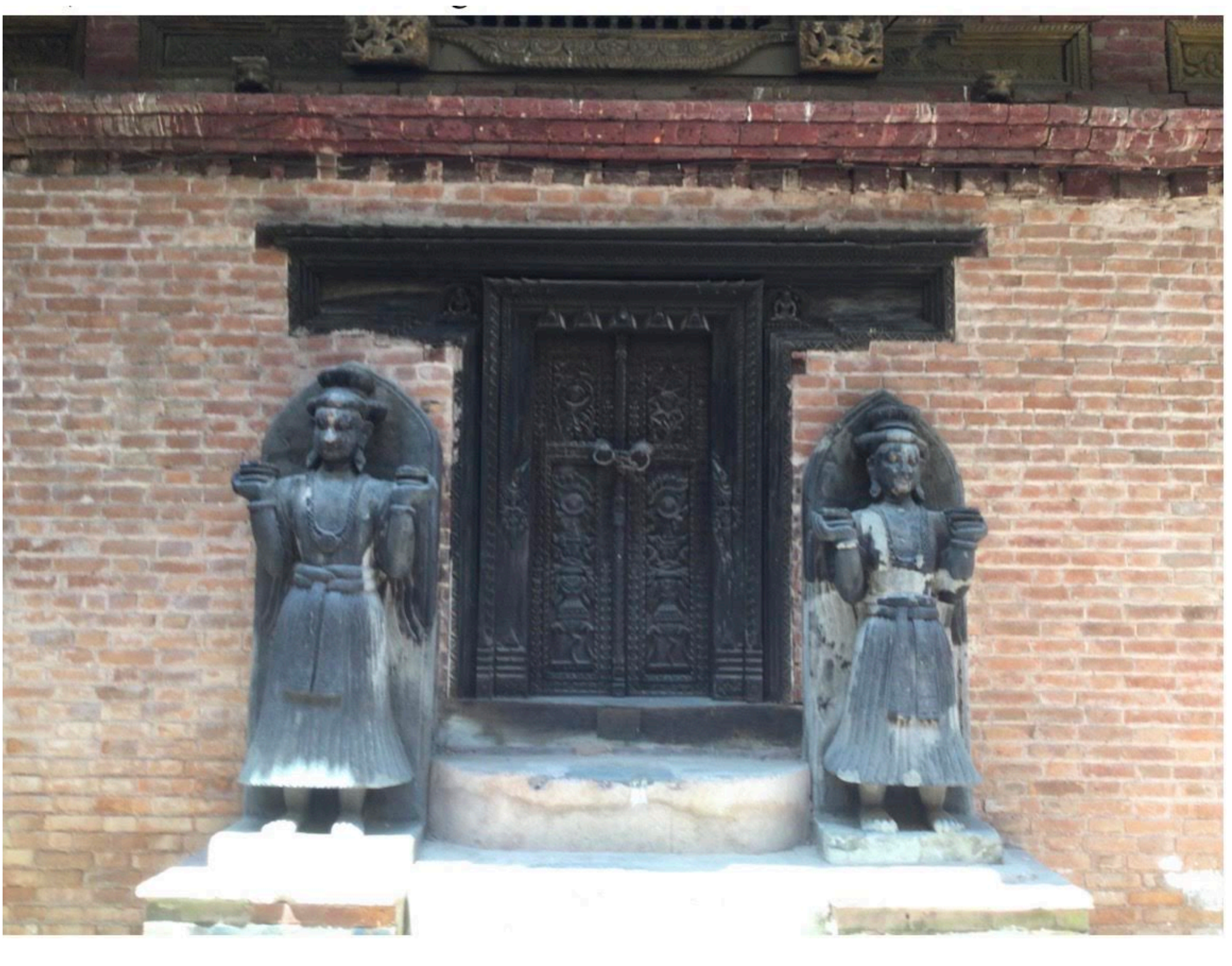
It may be surprising for people to know that even the biycles and radios had to be registered in the offices for use in 1960s and had to have a document for it. It would be punishable to use them without the paper.

Sundhara, Patan
Source - Betty Woodsend ,Nepal lover

I look back with great sadness upon the dhunge dharas (running water spouts) in Kathmandu which still existed during my boyhood but are no more. There was one beautiful dhunge dhara inside the old General Post Office at Bhotahity where I could bathe around 1960. It is now nowhere to be seen. Another one was at Asan Tol near the south gate of the present-day Nach Ghar; it, too, long ago disappeared.

Dungedhara of Bhaktapur Durbar Square in front of 55 windows palace. Unfortunately there was no water running.

I am all the sadder when I recall the digging and dismantling of many of what remained of the centuries-old 99 courtyards of the Malla kings when excavation work was being done for the construction of a new building for Shree Padma High School in Bhaktapur when I was a student there around 1952. It pains me to remember the fate of the following two life-size stone statues facing north to Changu Narayan Temple as if praying to Narayan, the preserver and protector of the universe. They were just behind the compound wall of an ancestor's house and our own house, and were moved to the Taleju courtyard, which is not a proper place even from a common-sense point of view, not to mention archeological concerns.



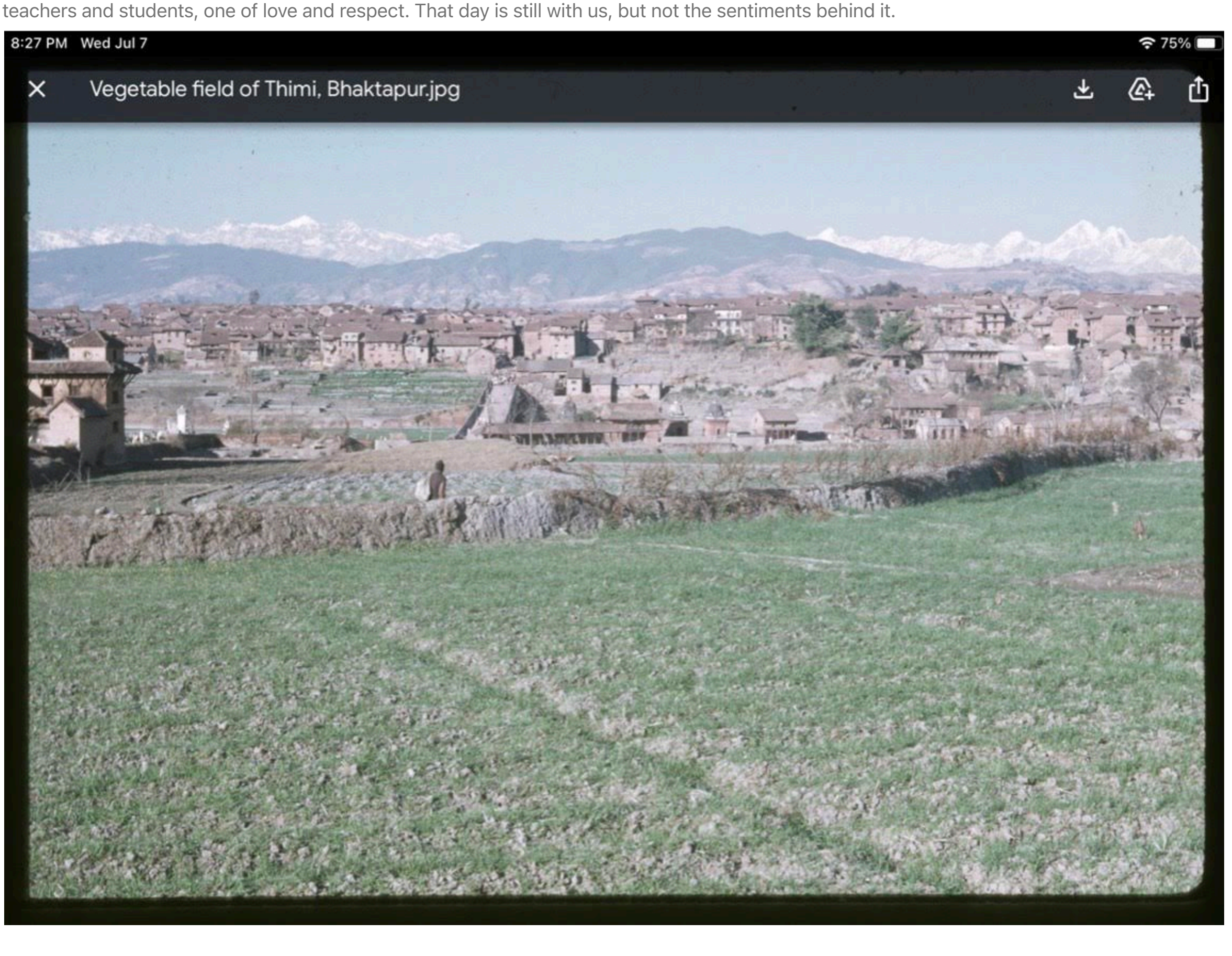
Two Statues installed at Bhaktapur Taleju courtyard just after passing the first courtyard after moving from Sundhara's north courtyard, where the CDO office is located now. That was moved around 1955 during King Mahendra's Coronation.

There was no motorable road from Bhaktapur to Patan then. One could go to Patan by vehicle only by way of Thapathali (Kathmandu). There were, to be sure, two pathways. One ran directly from Sallaghari through Koteshwar to Shankhamul Ghat; the other one, through Gatthaghar to Koteshwar, then to Shankhamul. I walked the latter route many times. It took two and a half hours and was an enjoyable ramble. The time it took to walk from Bhaktapur to the other cities was almost the same. On one occasion I got scared while wading across the Manohara River, which I had to do, there being no bridge at the time.

Picture of Teel Madhav Narayan Temple Courtyard with a sitting place in the middle for a Pandit, the storyteller.

There was an organized system of public homilies based on Hindu religious scriptures (the Ramayan, Mahabharat, Gita, Bishnu Purana, Shiva Purana, etc.) in different localities in the Kathmandu Valley in order to spread moral lessons and create an honest, benevolent society. There was a continuous four-month series of programs from Harishayani Ekadashi (June/July) to Haribodhini Ekadashi (October/November), the months devoted to Lord Vishnu, Narayana. In Bhaktapur, the programs were held at Durbar Square, Tripurasundari, Teel Madhav Narayan Temple, Dattatreya, Hanumanghat, Ram Mandir, etc.; in Kathmandu, at Pashupati, Maru Ganesh, Hanuman Dhoka, Makhan, etc.; and in Patan, at Durbar Square, Shankhamul, Bagalamukhi, etc. Pandits narrated the stories in a very captivating way in Nepali (and in some places in Newari) mixed in with Sanskrit slokas during the fixed period. Hundreds of people would sit amidst pin-drop silence and listen to the stories. The pandits were worshiped as representatives of the Almighty. It was all like a festival but one occurring as part of everyday life. I sorely miss such programs.

There was a day known as Guru Purnima set aside to honor teachers. Students offered them benefactions and bowed down to touch their feet in order to receive a blessing for having visited them at home or in school. Teachers were considered as parents. There was a very close relationship between teachers and students, one of love and respect. That day is still with us, but not the sentiments behind it.



Vegetable Field at Thimi
Source - Betty Woodsend, Nepal lover.

The Valley grows a wide variety of vegetables, some thriving in the summer and others in the winter. The former include green pumpkin, zucchini, sponge gourd (ghiraula), angled gourd (pate-ghiraula); and the latter, cabbage, cauliflower, spinach, green garlic, onion, and fenugreek – all grown in different months as the climate demands. Vegetables grown in greenhouses in the offseason were not supposed to be eaten in the Valley during the offseason. Dasara, the tenth day in the month of Jestha (June/July) according to the lunar calendar, was the day to start eating new vegetables, which would be picked or harvested only after its arrival. Such vegetables were considered inedible before Dasara. There must be some scientific reason not to eat vegetables cultivated in disregard of the climate and nature. There was a similar tradition when it came to eating newly harvested rice. New rice was not supposed to be eaten before the month of Mangsir (November/December). The first meal could be taken only after offering khir (rice cooked with milk) to divine Narayan and other gods and goddesses, and performing a special form of worship that included a homa (an offering consisting of a mixture of paddy, husked rice, barley, sesame seeds, ghee, etc. cast into a fire). Any rice eaten before that would be unholy and impure.

Rice field around Swambhunath before.
Source - Betty Woodsend,

The Valley had many paddy fields and other agricultural lands all around its three beautiful cities, not the mass of houses and other buildings you see now. It produced sufficient rice to meet its own needs. How beautiful it looked with its green paddy fields from the time of rice planting in the month of Asar (June/July) to the time of harvesting in the month of Kartik (October/November). During harvest time, the fields were golden with drooping ripe grain – a majestic golden beauty that gave pleasure and joy to all who saw them.

Rice field arround Manohara river on the way to old Bhaktapur road before.
Source - Betty Woodsend

Rice fields need lots of water; several inches of it. That is why rice is planted in the rainy reason, as there is no irrigation system in most places. The rice fields in low areas of the Valley where there was plenty of water had lots of fish swimming around in veritable fish ponds. The fish called hile machha (mudfish) almost disappeared from fields after modern chemical fertilizers started being used. This, too, is indeed sad.

Drying paddy,rice
Source - Betty Woodsend

The paddy was brought to open fields where all locals could set it out to dry. It was kept covered at night with straw and straw mats, and when the sun came out in the morning it would be spread for drying. Every precaution was taken so as not to mix different rice harvests. The Newar farmers (Jyapus) had a saying that if you obtained anybody else's rice by stealing or otherwise cheating, you would go to hell instead of heaven after death. They had another saying, too, that if you encroached on anybody else's land you would die if that strip of land was wider than your height. That was their belief. How interesting life was back then!

My Kathmandu Valley was always quiet and peaceful. It was a time like what you see these days only during Dashain when people leave the cities for home in the villages. All the rivers – the Hanumante, Bagmati, Bishnumati, and Manohara – were clean. Nepal had a population of about eight point four million. There were no houses behind Tri-Chandra College back then; only agricultural land including a paddy field. Even Dillibazar was considered a suburb. Lainchaur in the north, Tripureshwar in the south, and the Bishnumati River in the west marked the boundaries of Kathmandu city. The beautiful panorama of snow peaks in the north and green hills to the south and west always gave the pleasure of majestic sights. I was happy to have been born in the Valley. I keenly miss the Kathmandu Valley I grew up in.

DOP - ECS NEPAL. Oct 2021

14.Some Interesting Things to Remember

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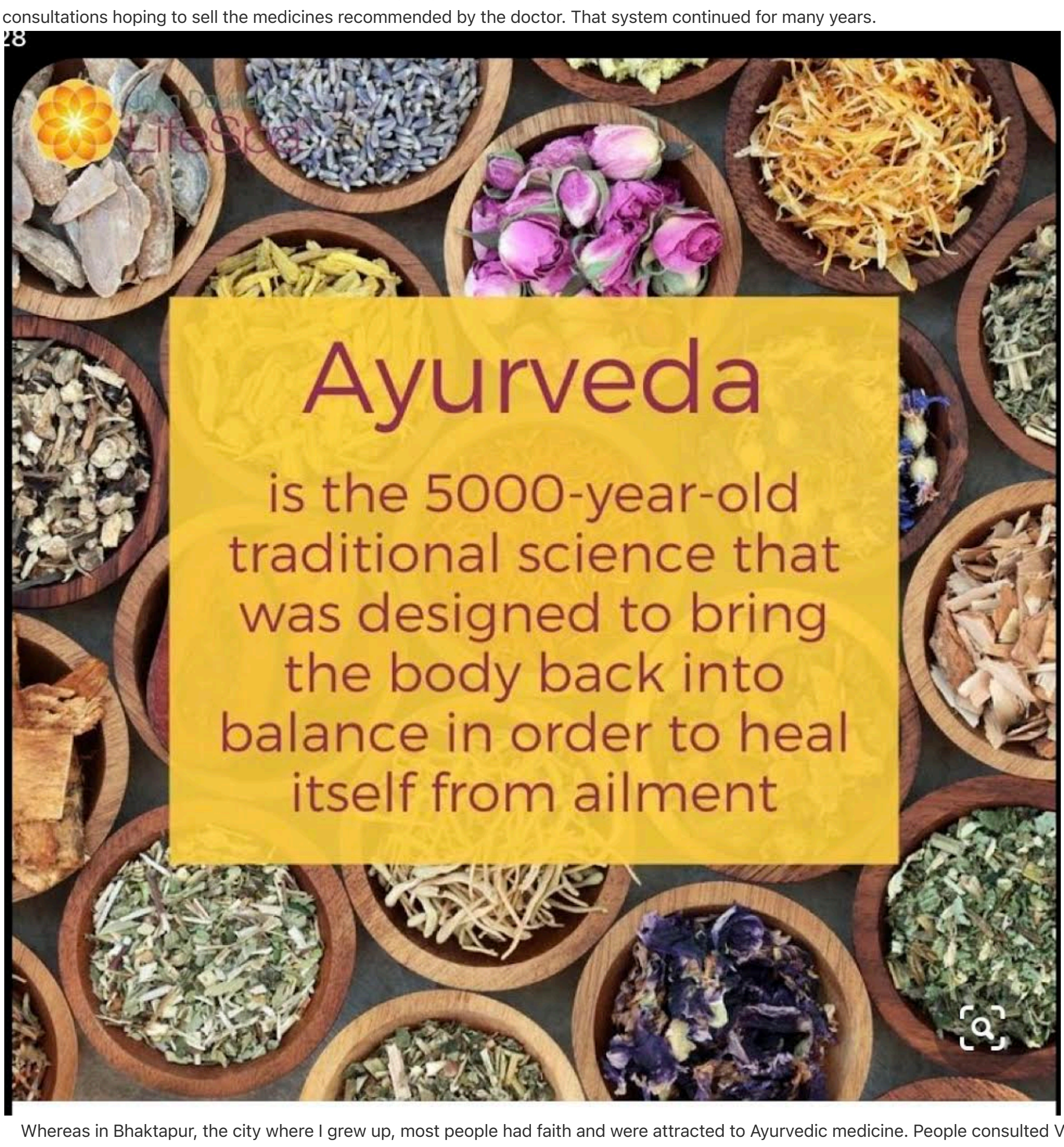
Some interesting things to remember

I am now 79, I never thought the life and culture of Kathmandu Valley would change so much in my life time. When I remember my old days from my childhood to date. The changes are beyond my imagination. We heard about the medical doctor, but that was a rare creature. One hardly saw the doctor outside of the hospital. There were three hospitals in the valley -Kathmandu, Patan, and Bhaktapur. The health service, in general, was free of everything - consultation, medicine, etc.

There was a doctor named Halder around the 1960s. I do not remember his full name. He was in Bir Hospital and visited the patient on request charging Rs 5 for each visit which was almost impossible to pay that much money for the middle-class people. He used to visit the house with his bicycle and a bag with some medicine and medical accessories. He was a simple, soft-spoken, friendly physician and everybody's doctor who could afford that much amount. Later on, the medical shops provided free doctor's consultations hoping to sell the medicines recommended by the doctor. That system continued for many years.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Ayurveda
is the 5000-year-old traditional science that was designed to bring the body back into balance in order to heal itself from ailment

Whereas in Bhaktapur, the city where I grew up, most people had faith and were attracted to Ayurvedic medicine. People consulted Vaidya, an Ayurvedic physician, or called him home in a severe condition. I remember once I had extreme throat pain and had a hard time swallowing and even drinking water. My father took me to a Vaidya named Janani Dass, in front of the south side of Bhaktapur Durbar Square. He was a dignified man dressed in a traditional Dauro Suruwal and Patuka (along a cloth used like a belt with Dauro, the top part of the Nepali men's dress. He checked my throat with sunlight and gave me a piece of a bark of a tree, something looked like cinamon but thicker than it, asked me to put it in my mouth and suck on it.take. As soon as I did, I was magically relieved from my pain before I reached home. I had more experiences of that kind of medicines for different health issues and wholly cured. When you compare these things with so many nursing homes and private sophisticated, expensive hospitals, you see a drastic change, but not for all, just for a few wealthy. Others have more difficulty and suffering than before because of its high price, not affordable.

Our people mostly lived with the country's joint family (extended family) system with sons and daughters and uncles, aunts, grandsons, granddaughters, nephews, and nieces. There was a massive joint family with more than 250 family numbers in Bhaktapur called the Prajapati family, with whom I had a very close association. They had a tutoring school at home from grade 1 to 10. The hired teachers tutored the students in the morning and evening, where my cousin taught them. So, I always went there with my cousin Ananda Prasad Mishra (teacher) and spent my life with them. I studied, played, and ate together with them as just like a part of their family. I had more than ten friends in that family of my age and grade. It is a pleasure to remember that 12 of their boys got married at the same time. The wedding procession was like a festival in Bhaktapur that day. Unforgettable. I am happy to remember that once even the international magazine wrote a news article about that family. That extended family was broken

Bhaktapur that day. Unforgettable. I am happy to remember that once even the international magazine wrote a news article about that family. That extended family was broken after King Mahendra introduced the land reform act with the system of owning a certain amount of land for a family. Now our joint family system is gradually disappearing, for which I am not happy.

The people of the locality (tolebasi) were like all the members of the same family. We loved, played, and walked together. The family could quickly leave their children to other families to take care of when they had a problem going. You could soon get some amount of people rice, beaten rice, salt, or turmeric in an urgent need and return sometime after. There was no bad feeling or obstacle of formality in it. Now you often do not know even your next door neighbor. Getting help and love are beyond your imagination.

Until 1958, one could rent a small room in Kathmandu at Rs 2 a month, the size of space for which you need to pay Rs 3000 these days. The price of land and house also was not much. My father bought a house at Tahanani, Naradevi at Rs 9000 in 1965; though it was not in good shape, it was a four-storied house with good length and breadth. The most exciting and enjoyable thing for me to remember is that in 1966 I bought land at Kuleshwor, Balkhu, where I have been living since 1975, at Rs 4000. per ropani. It would be most surprising for anyone to know that the selling price of the land in that area is more than Rs 16 crore 160 million (about $14,00,000) per ropani now. What a change in price. Unimaginable. From that point, I think I am a millionaire. It is as if I won a lottery. But now I often wonder how people can afford to buy land and build a house in Kathmandu.

Our country was sufficient in rice, lentil, and grains, cooking oil, and the price was not unaffordable for anyone to buy. We never saw these things imported in the market. We had our rice varieties produced in the country - marsi, masinu, thapachini, hakuwa, etc. Rice per mana was 40 paisa, and the beaten rice price was 25 paisa which would be a little more than half a kilo.

Many fruits - apple, green banana, grapes, strawberry, apricot, watermelon, avocado, pomegranate, etc. what you see plenty in the Kathmandu market these days were almost unseen and unknown to the valley people. Some of these fruits were sold in big betel shops, Indrachok and Ason in Kathmandu. People bought these fruits to feed the unwell and sick people for giving some energy as if only the sick people were supposed to eat those fruits. That would be very expensive to buy for an ordinary person. We had only local fruits - bhogate (grapefruit), orange, Jyamir, plumb, small peach, and some small yellow bananas brought by the adjacent villagers. We considered the radish as fruit and offered it to the gods and goddesses and ate raw, which is also done now.

In those days, Bhat and Jaat (Rice and the caste system) were much interlinked in the valley. As we had strictly followed the caste system, the upper caste would not eat rice cooked or touched by the lower caste people. Sometimes people within the same caste would not eat rice cooked and handled by the same caste people, thinking and discriminating among themselves lower and higher in their classifications, groups, and categories. That was within Brahmins as well as Newars. There was a saying in Nepali - Jaat kemaa? Bhatmaa (where the caste system is? It is in rice.) The system almost disappeared after the party palace system with buffet dinner was introduced where everybody from any caste ate together.

That time was that when the bicycle owner was considered a well-to-do person. Now the time came, even the motorcycle owner was considered not a wealthy person. Now many people own cars and extensive, sophisticated, expensive luxurious cars but by limited rich people.

I saw the telephone in General Post Office GPO) the first time I took a job in 1960. That was a big wonder to me. The line was only in the office of the In charge's room. I remember I was nervous and scared to receive the receiver when my boss called me to talk on the phone when someone called me in the line.

Until 1966 I never dined rice with anyone out of my house and some relatives. Even in the house, we ate rice, taking out all the clothes only wearing a dhoti. In 1966 I was on the train from Patna to Delhi to the University of Delhi. That was a long trip with day and night travel. When the man came to get the order for dinner, I asked for a dinner set which they brought with dal and Bhat. I felt uneasy and awkward not feeling good to eat dinner with rice cooked by others, and could not eat and swallow it though I was hungry. I spent my days only eating bananas. Even after I arrived in Delhi, 3/4 days passed like that without rice, only with chapaties (dry wheat bread) in my hostel at the University of Delhi as I could not break my tradition and habit. Now I remember and realize how your culture can strongly bind you to wrong or right ways

There was a time in my life when I did not know any other drinks were in the bottles except alcohol. I worked in the Department of Publicity, where Mr. Narayan Prasad Banskota was the Director and Mr. Ram Raj Poudel and Mr. Tirtha Raj Tuladhar were Deputy Directors. We had a picnic at Gokarna Jungle in 1963. As soon as we reached the spot the Director, and others opened the bottles and poured in a glass. I, too, was offered a drink and politely denied it saying that I do not drink alcohol. Then the Director Banskota asked someone to open another bottle and give me another drink. He gave it. But I still denied it. They said that was not alcohol but soft drink what we call squash in Nepal now. I had no idea about that soft drink. Whatever came in a bottle was alcohol for me. My ignorance made Director Banskota unhappy, which I found out long after. Ignorance has no place in reality.

DOP - Nov. 3, 2021

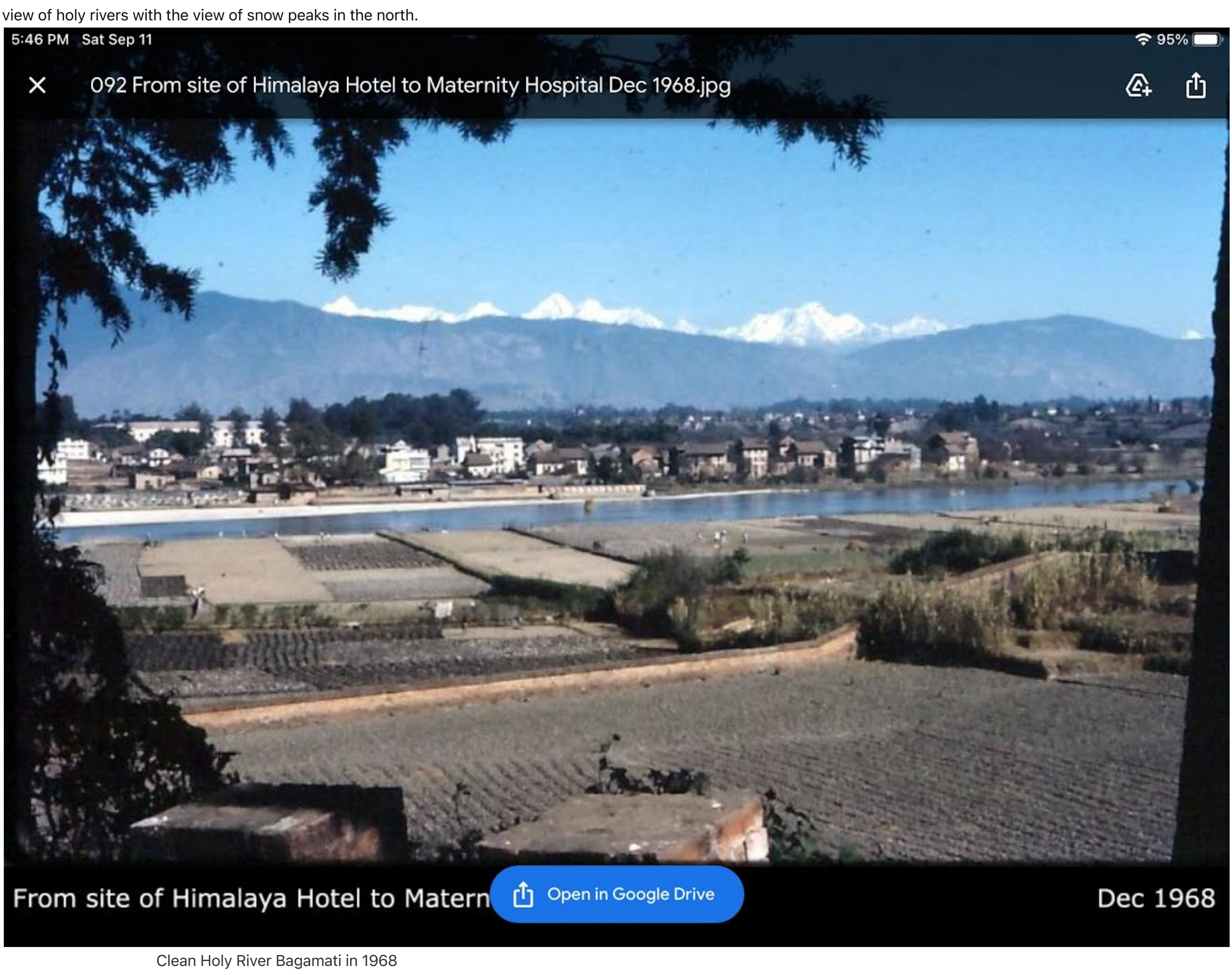
15.Kathmandu Rivers and Our Culture

15

Kathmandu Rivers and Our Culture

Rivers, lakes, and ponds are pleasant and beautiful. They are enjoyable for us even to watch. Though we do not have lakes and big rivers, we have some ponds and a few small rivers in Kathmandu Valley. Rivers and our life and culture are inseparably related and interlinked. We do most of our rituals from birth to death on the river banks. The majority of our people do their funerals on the river bank. River bath makes us holy and pure in our culture. We consider the river synonymous with God Narayan, the one among our Trinity, the preserver of the universe. So say Hari, Narayan when we touch the river water.

I happened to buy land very close to the Balkhu and Bagamati rivers on the way to Tribhuvan University, Kirtipur, where I, with my beloved wife Shanti Mishra, worked for the nation; with complete dedication and devotion. The house we built is 90 meters from the Bagamati River and 40 meters from the Balkhu River. We see River Balkhu in the west and River Bagamati in the east. I remember the days the people who came to work for my house construction expressed their feeling seeing the holy rivers east and west at a glance — what a lucky couple we were to see God Narayan when we opened our eyes after our whole night sleep. We also felt we were so fortunate to have that beautiful view of holy rivers with the view of snow peaks in the north.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092 From site of Himalaya Hotel to Maternity Hospital Dec 1968.jpg
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Dec 1968

Clean Holy River Bagamati in 1968
Source - Betty Woodsend, Nepal lover

The area was beautiful, and the rivers were clean. There was no running water supply in that area when we moved in 1975. The local people still used those river water even for drinking though we created a deep well. Our daughter, with her local friends, went and played in the Bagamati and Balkhu river water.

I remember the day my daughter Pragya, a small child of 3/4 years, expressed her joy and happiness seeing the beauty of Bagamati river on a full moon day and the reflection of the shining soothing, charming, beautiful moon on the river water. I remember when I took my daughter Pragya and her friends, including Jyoti Bhattarai, the well-known medical doctor in our country these days, to enjoy a picnic and play in the Balkhu river when they were in the elementary class in St. Mary's High School. My daughter Pragya, a well-appreciated medical doctor in Indiana, USA, and Dr. Jyoti Bhattarai, always enjoy remembering that day with the clean Balkhu river. But it has become like a dream now.

The rivers not only the Balkhu and Bagamati rivers, but also all the other rivers - Hanumante, Khasangkhusung rivers of Bhaktapur, the border river Manohara between Bhaktapur, Kathmandu, and Patan, Bisnumati and Dhobikhola of Kathmandu, and Nakhu Khola of Patan turned to the unholy dirty sewage. The area of the riverside became the most unpleasant polluted unbearable bad smell rancid place. We all know no one, no low or high-rank officials, and the political leaders are not unaware of the following reasons because of which the holy rivers became the dirty sewages. The two major political parties - Nepali Congress Party and Nepal Communist Party (UML) have their main offices on the banks of the Bagamati and Balkhu rivers.

1 Rivers were and are made sewage dumping sites by the municipalities since the time of Mayor Sthapit, and it is continuing

2. Instead of educating and encouraging people to have a septic tank in their houses and compound, the ministries, departments, government, and semi-government offices, municipalities, NGOs, and INGOs have made and taken sewage lines to the rivers.

3. More than that, the politicians have been encouraging people to occupy riverbank land in the name of landless squatters and settle with making houses. So all are attracted to it. Even the wealthy taxi owners who have homes and land in other places are occupying the river bank and live there with motorcycles and motor cars. They are making rivers, their toilets, and garbages.

4. The political parties who came to the government always tried to avoid taking the necessary steps to remove these encroachers from the site as if that was not their responsibility. At times. even if some Prime Minister or the ministers gave attention to it and took the bold step, the irresponsible opposition parties opposed to it and supported the encroachers and made the task difficult. I experienced it during Baburam Bhattarai's prime ministership. But the government never showed their strength, courage, and decisive step to eliminate this problem. We often see they showed their strength and power to negotiate with contractors for business deals to make money, not giving any attention to the opposition's voice. They showed their interest in constructing retaining walls, unnecessarily spending millions of rupees in the river preservation project, and narrowed the river flow to encourage the encroachers.

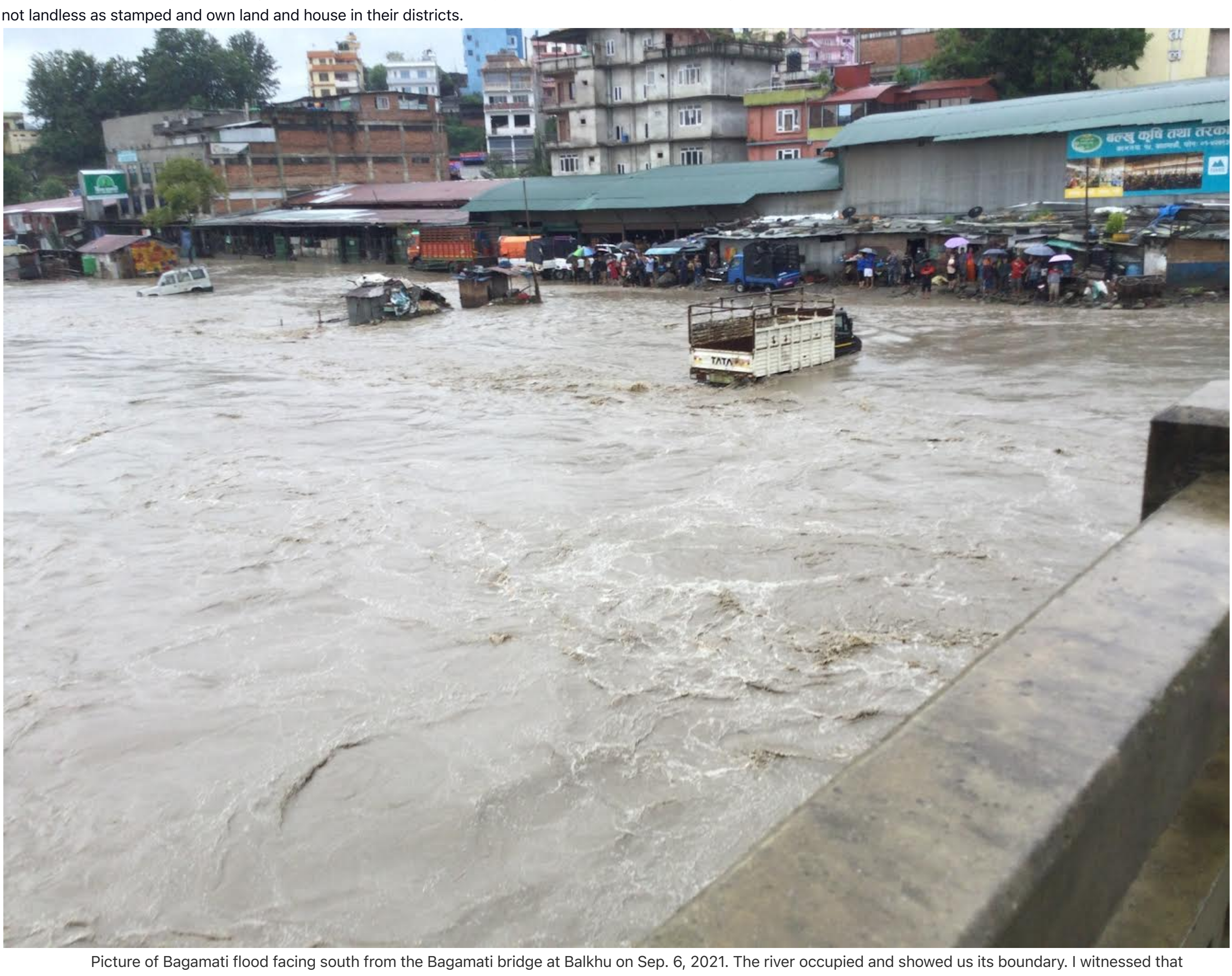
In this context, it would not be unwise and unreasonable to criticize the Bagamati Clean Campaign NGOs and INGOs, Bagamati lovers, and activists who worked every Saturday or other days and months picking the plastics and garbage with attractive dresses and gloves and not raising their loud voices for the points mentioned above. I, the sufferer of polluted Bagamati, always honestly think about how the rivers could be clean, picking little garbage without thinking about the root causes of the pollution. That is a mockery of becoming a social worker.

I remember we (my wife and I) went to see Mayor Keshav Sthapit in his Teku office many times to request that he arrest and punish the people who came to throw their industrial garbage with a van in the Bagamati River seen from my window. He kindly introduced his staff and gave the telephone number to be informed. We watched it, told them, and got the garbage thrower punished. Later on, he himself instructed to dump the garbage in the river banks saying he could not have another place for this purpose. From then on, we lost our hope to clean our river.

In the same way, I remember the local people committee came to us to contribute some funds for fixing garbage pipe to the river getting 60 percent from the Nepal Water and Sewage office. We objected to it and requested them not to pollute the river. We told them the vegetable washed in the polluted river would come to your mouth. It means the garbage you throw in the river would come to your mouth. They did not care about our request and fixed it and considered us anti- social. They boycotted us from the community.

For all these reasons, the riverside people live in an intolerable atmosphere facing difficulties for breathing from time to time with lousy stint when mostly the rivers have less water and are dry. People are doing their holy rituals in the garbage in the name of the sacred river. Our city looks so ugly with settlers, and the foreign tourists think we are backward, dirty, and uncivilized, living like pigs and animals. But our influential people have no shame, eye, and plan to get rid of it.

I remember the Kathmandu City Development office under the command of the superintendent of police bulldozed our houses and compound for broadening the roads a few years ago, which we owned. But they did not dare to touch the encroachers of river banks. If the encroachers were asked to go to their villages to get the land free of cost and settle, I am sure they would not go even if they were landless. They have their eye on Kathmandu's ground with the support of political parties. I know most of them are not landless as stamped and own land and house in their districts.



Picture of Bagamati flood facing south from the Bagamati bridge at Balkhu on Sep. 6, 2021. The river occupied and showed us its boundary. I witnessed that Bagamati area when I bought the land in 1969 and moved there in 1975.

I think rivers are also like living creatures. They show us their boundary and possession from time to time with a giant flood. On September 6, 2021, once again, our river showed its boundaries in Kathmandu Valley. I want our government and all political parties to return the encroached river land to the rivers they showed us this year and create holy rivers with immediate plans and programs, not just with formality sake campaigns with Haha and Hoohoo like merrymaking.

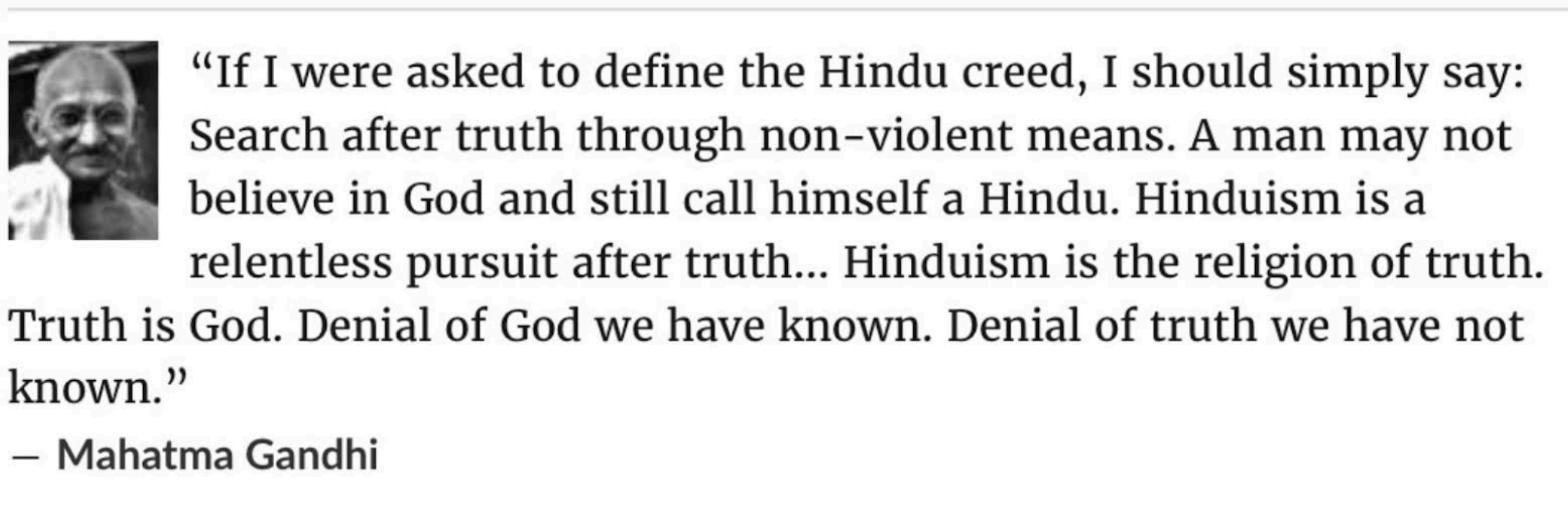
DOP - Oct. 7. 2021

16.Tourism and Our Heritage

16

Tourism and our Heritage

We have mainly two significant faiths in Nepal - Hinduism and Buddhism. Mahatma Gandhi defines Hinduism in the following words and sentences beautifully, simply, and convincingly.



"If I were asked to define the Hindu creed, I should simply say: Search after truth through non-violent means. A man may not believe in God and still call himself a Hindu. Hinduism is a relentless pursuit after truth... Hinduism is the religion of truth. Truth is God. Denial of God we have known. Denial of truth we have not known."

— Mahatma Gandhi

Buddhism, for us, is the religion of love and compassion, the teachings of Lord Buddha, the symbol of peace in the world. That is the heart of Buddhism. All other things come under it. Our life and culture, our arts and architects all are the origins of our religion. So our faith has a high value for our country. There is no question about it. It is a undeniable if you are not politically biased to the undebatable truth.

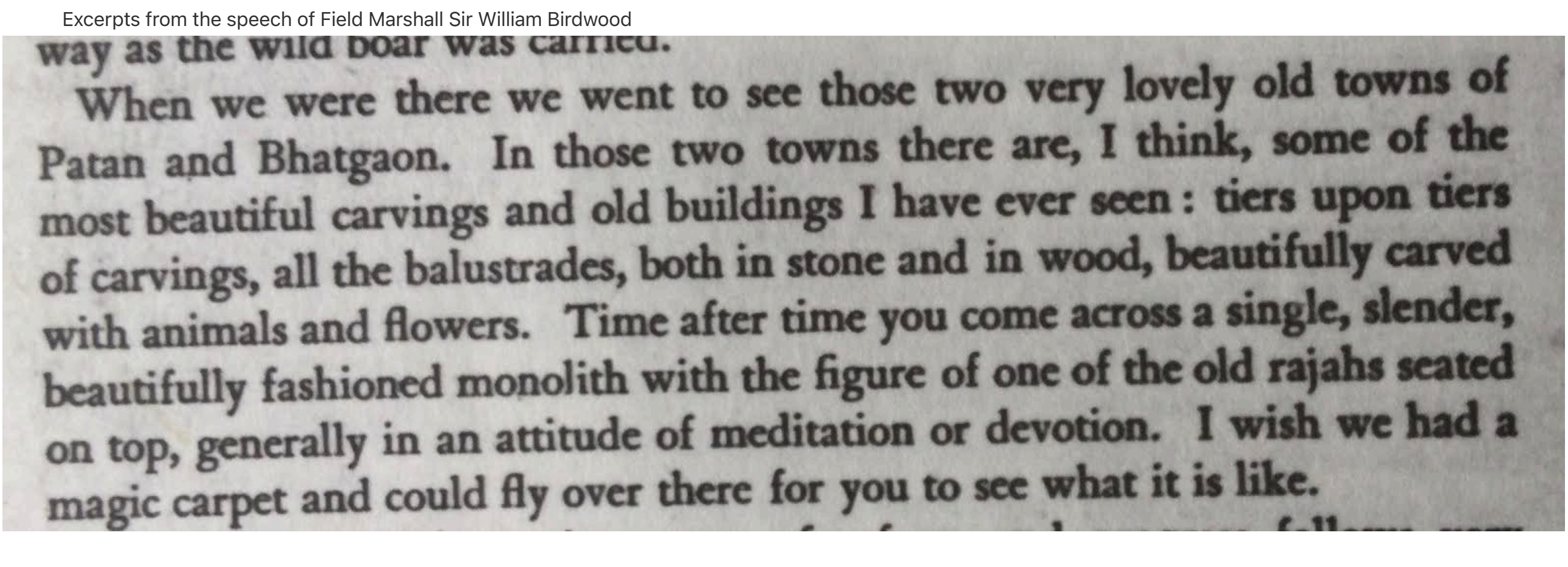
We all know all our festivals - Bisket Jatra, Gaijatra, Janai Purnima, Teej, Indrajatra, etc. are based on our religion. Similarly, the beautiful stone and wood carvings seen and displayed in our heritages, old palaces, temples, and monasteries are based on our faith. From these points, it is clear that our life and culture, history, and traditions are inseparable parts of our religion, our faith.

We have our heritage throughout the country, but Kathmandu Valley is the center of our outstanding heritage, attracting tourists from all countries. It is our wealth, our faith, history, life, and culture. It is our pride and prestige. It gives us joy and pleasure that we are rich enough in arts and architecture, history and culture, mathematics, chemistry and engineering in the world. We all know the big ghanta (big bell), and the statutes would not have been made without the knowledge of chemistry. A high temple-like Nyatapolo would not have been made without the heightened understanding of mathematics and engineering. Our heritage proves that we were not only in Asian Standard even more than European and American standards at that time.

Five Storied Temple (Nyatapolo), Bhaktapur

Whoever from other countries come to visit our country, it seems they thoroughly enjoy our heritage and get highly impressed by it. In this context, I want to quote the following excerpts from the speeches given by Field Marshall Sir William Birdwood and Dr. Arnold A. Bake, the distinguished lecturers who visited our country then, at a reception and the lecture program organized by His Excellency Commanding General Sir Bahadur Shumshere Jung Bahadur Rana, Nepalese Minister at the Legation in Great Britain on November 7, 1934, during Maharaj Juddha Shumshere Jung Bahadur Rana. It also shows how much appreciation and value they have in our heritage. You often see this type of joy and appreciation when you read our visitors' articles and books about Nepal.

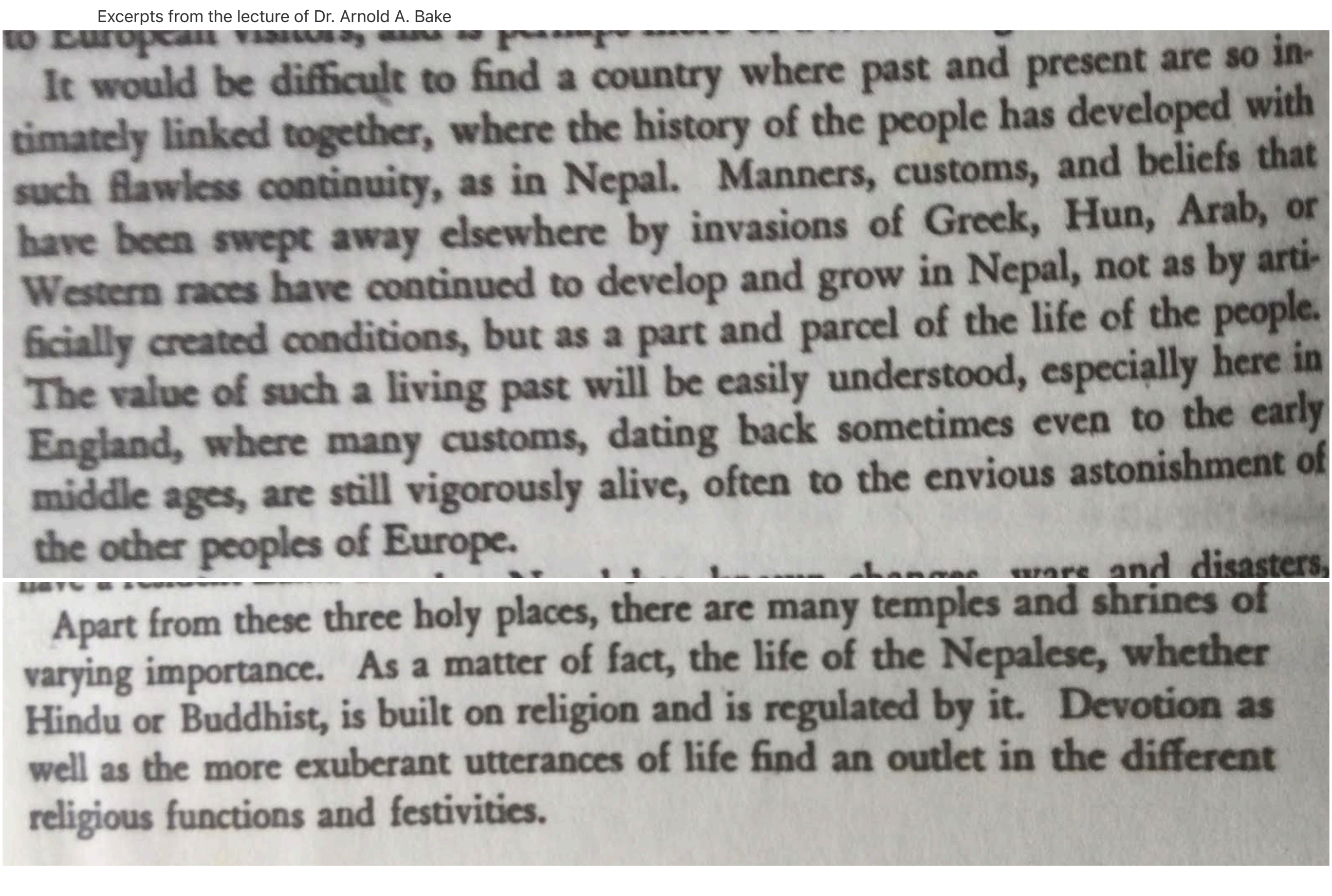
Excerpts from the speech of Field Marshall Sir William Birdwood



way as the wild boar was carried.

When we were there we went to see those two very lovely old towns of Patan and Bhatgaon. In those two towns there are, I think, some of the most beautiful carvings and old buildings I have ever seen: tiers upon tiers of carvings, all the balustrades, both in stone and in wood, beautifully carved with animals and flowers. Time after time you come across a single, slender, beautifully fashioned monolith with the figure of one of the old rajahs seated on top, generally in an attitude of meditation or devotion. I wish we had a magic carpet and could fly over there for you to see what it is like.

Excerpts from the lecture of Dr. Arnold A. Bake



It would be difficult to find a country where past and present are so intimately linked together, where the history of the people has developed with such flawless continuity, as in Nepal. Manners, customs, and beliefs that have been swept away elsewhere by invasions of Greek, Hun, Arab, or Western races have continued to develop and grow in Nepal, not as by artificially created conditions, but as a part and parcel of the life of the people. The value of such a living past will be easily understood, especially here in England, where many customs, dating back sometimes even to the early middle ages, are still vigorously alive, often to the envious astonishment of the other peoples of Europe.

Apart from these three holy places, there are many temples and shrines of varying importance. As a matter of fact, the life of the Nepalese, whether Hindu or Buddhist, is built on religion and is regulated by it. Devotion as well as the more exuberant utterances of life find an outlet in the different religious functions and festivities.

In this context, it is appreciable to read and know about the plan and programs of our three municipalities - Kathmandu, Bhaktapur, and Lalitpur for beautifying, renovating, preserving our heritage. I was happy when I read that Kathmandu Municipality would remove the police office from Hanumandhoka and extend the heritage area as before. At the same time, I was delighted to hear that Bhaktapur Municipality was working to remove the District Court, CDO Office, and Police Office from the spot to extend the 99 courtyards of Malla Period as it was before. Patan was doing the same kinds of things in different localities.That would have been an appreciable step.

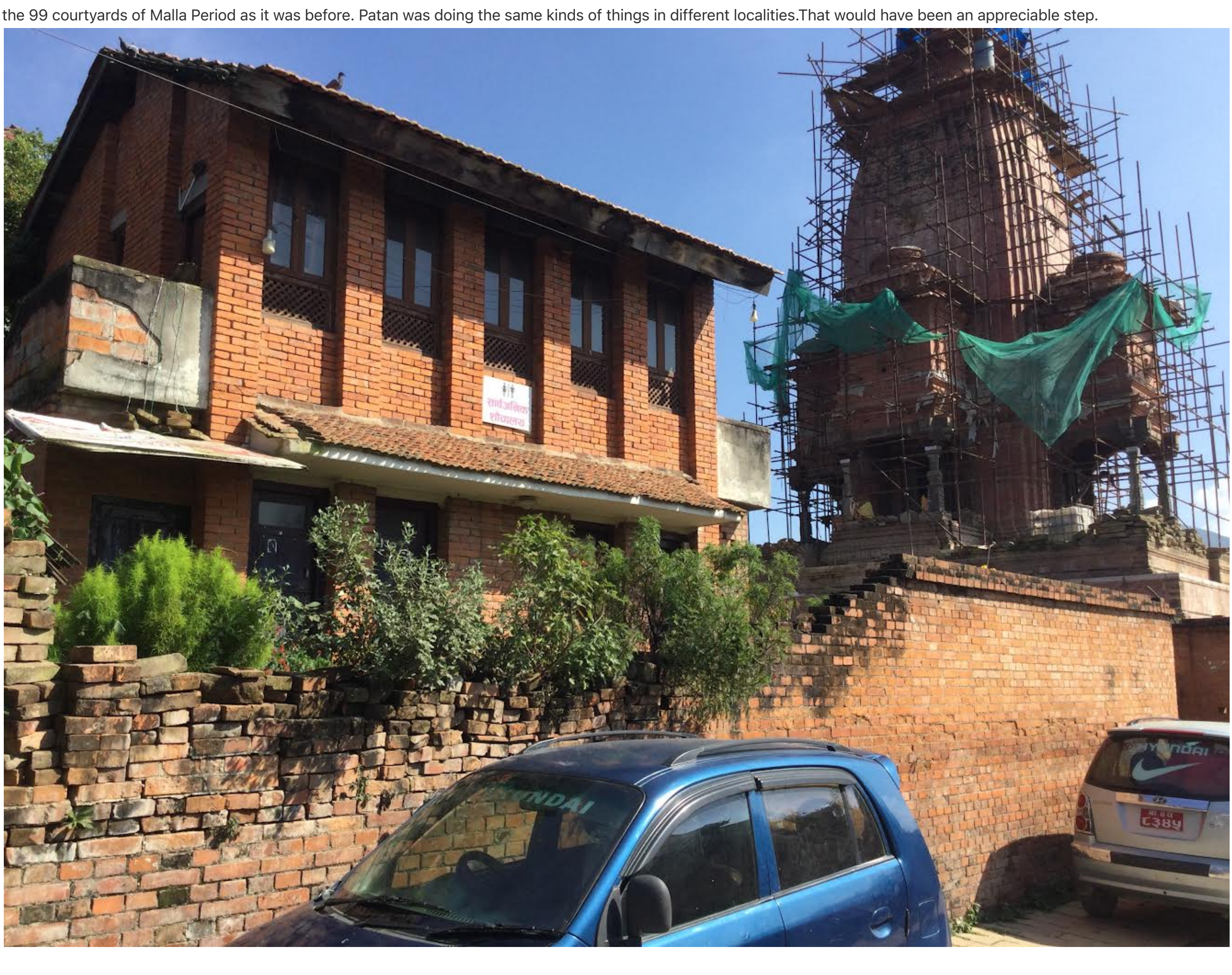


Photo of Mahadev Mandir with the public toilet in Bhaktapur Durbar Square.
Left - public toilet (Sarbajanik Sauchalaya) run by the Bhaktapur Municipality in the compound of Mahadeva (Shiva) Mandir and right - Mahadev Mandir

Concerning it, I want to draw the attention of Sunil Prajapati, the Mayor of Bhaktapur Municipality to the above public toilet (Sarbajanik Sauchalaya), and other buildings built and run by the municipality on the east side of Sundhara and the north side of Mahadev Mandir and to remove them without delay, which they could do easily by their right decision. That is an ugly, unsuitable structure for the heritage site. They should know from the old record, study, and tale that the area was open, a part of the Mahadev Mandir, and an accessible courtyard for taking around the temple before the earthquake of 1934 which we call the earthquake of 1990 B.S. The site was dumped with mud, and broken bricks thrown out from the collapsed and dismantled temples and buildings and closed with the compound wall. You will see the original bricks paved there when you disassemble the present structures and remove the remaining as you see the paved bricks south side of the Mahadev Temple. Imagine how magnificent, attractive, and beautiful the location will be by keeping the area in its original form. Please take the step immediately to what you could do on your part before doing other works for 99 courtyards. That will be a tremendous and unforgettable step for beautifying Bhaktapur Durbar Square. I express my profound joy and happiness for renovating and constructing that Mahadev Mandir with its original form before the earthquake of 1990 B.S. and congratulate all concerned for this appreciable work.

DOP - Oct. 28, 2021

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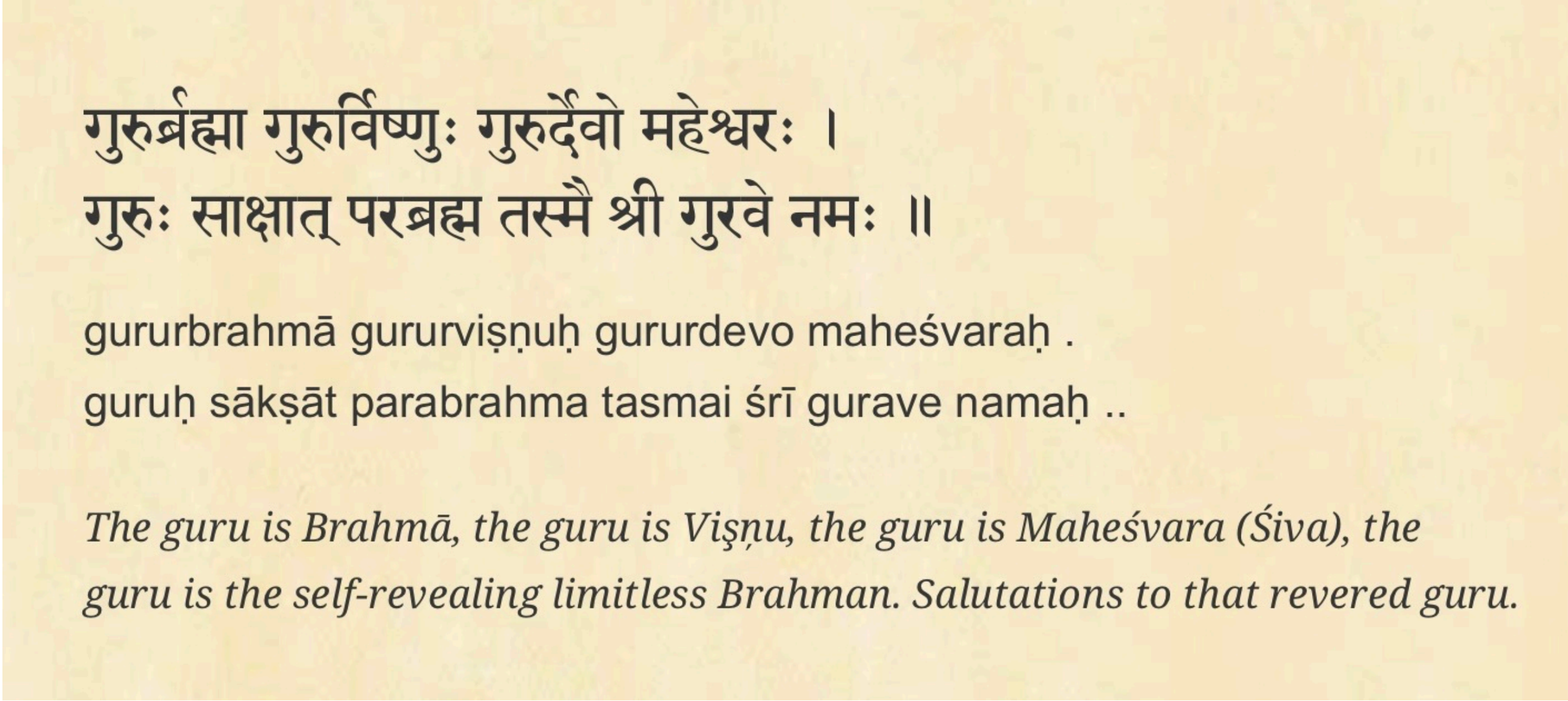
17. Guru (Teacher) and Shishya (Student) Relationship In Our Culture

17

Guru (Teacher) and Shishya (Student) Relationship In Our Culture

In our culture, Guru (teacher) and Shishya (student) used to have unparalleled love and relationship. Guru would love the students like his own sons and daughters and impart knowledge. Shishya would consider the Guru couple like his own parents and the Guru's family like his own family and keeps his Guru's knowledge and teachings alive. Guru played multiple roles - teacher, mentor, parent, guardian, and friend. With his knowledge and wisdom, a guru taught and guided his students and made them stand and work with full knowledge and efficiency in his new educated life. That is why gurus were considered, worshiped, and loved equals to parents giving new life. Besides that, gurus are regarded as Brahma, like the creator, Vishnu as the preserver, and Shiva as the destroyer. According to our old tradition, gurus are not supposed to expect fees for giving education; instead, they expect love, devotion, honesty, and integrity from their students. I remember I went to my Guru's residence to pay respect and worship him with Tika (red vermillion) and some sweets and fruits and to have blessings from him on Guru Purnima Day (the day of the bright moon in the Nepali month of Asar (July) around the year 1950. The day is also called Guru Worship Day (Guru Puja). The following Sanskrit sloka may be the finest example of the importance of gurus in our culture.

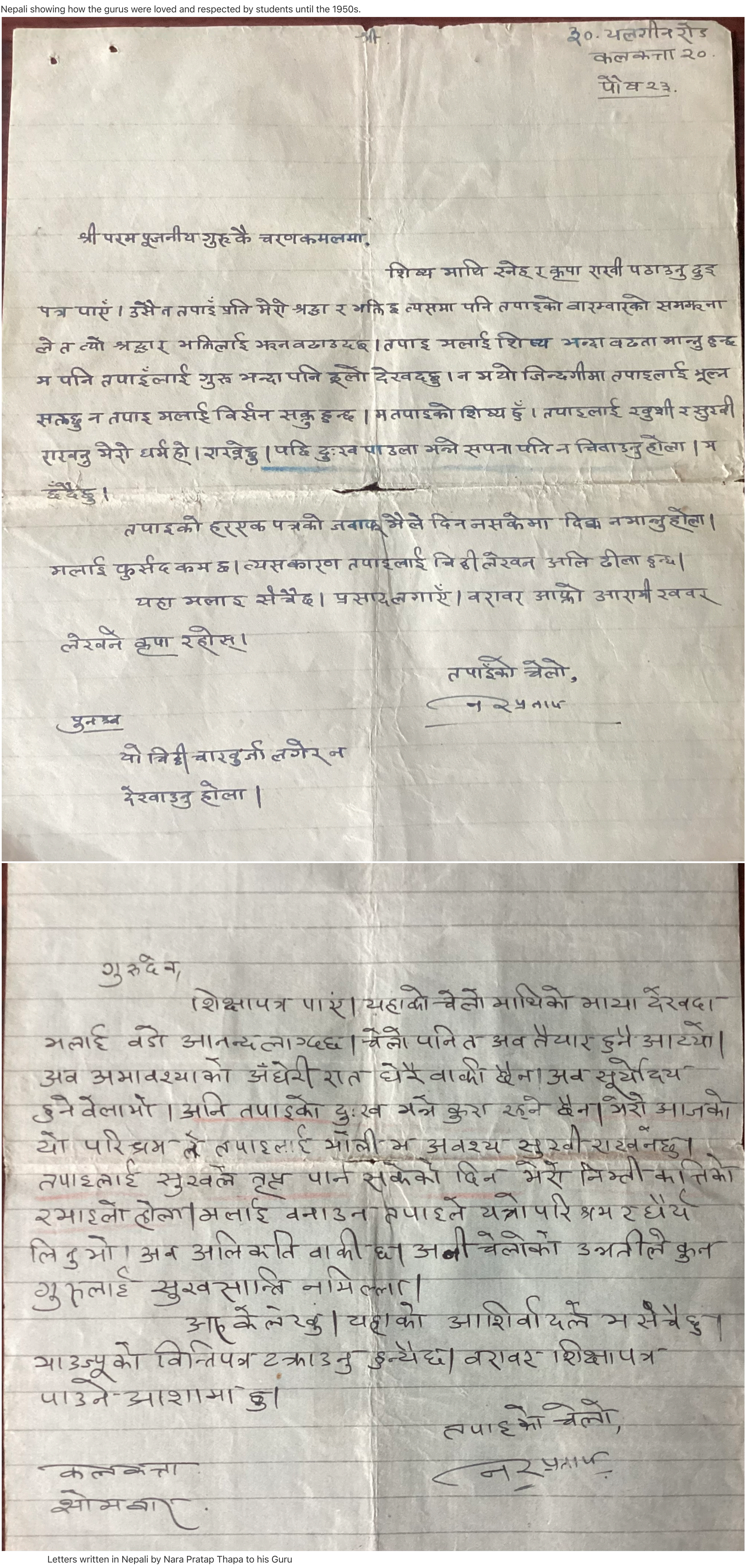


गुरुर्ब्रह्मा गुरुर्विष्णुः गुरुर्देवो महेश्वरः ।
गुरुः साक्षात् परब्रह्म तस्मै श्री गुरवे नमः ॥

gururbrahmā gururviṣṇuḥ gururdevo maheśvaraḥ .
guruḥ sākṣāt parabrahma tasmai śrī gurave namaḥ ..

The guru is Brahmā, the guru is Viṣṇu, the guru is Maheśvara (Śiva), the guru is the self-revealing limitless Brahman. Salutations to that revered guru.

Though that tradition has almost disappeared and the tradition of love, devotion, and respect for gurus has been almost nonexistent, here are two short letters written in Nepali showing how the gurus were loved and respected by students until the 1950s.



श्री

३०. पलगीन रोड
कलकत्ता २०.
पौष २३.

श्री परम पुजनीय गुरुकै चरणकमलमा,

शिष्य माथि स्नेह र कृपा राखी पठाउनु दुइ पत्र पाएं। उसै त तपाईं प्रति मेरो श्रद्धा र भक्ति छ त्यसमा पनि तपाईको वारम्वारको सम्झनाले त त्यो श्रद्धा र भक्तिलाई झन वढाउदछ। तपाइ मलाई शिष्य भन्दा वढता मान्नु हुन्छ म पनि तपाईंलाई गुरु भन्दा पनि ठूलो देखदछु। न म यो जिन्दगीमा तपाईलाई भूल्न सक्दछु न तपाइ मलाई विर्सन सक्नु हुन्छ। म तपाइको शिष्य हुँ। तपाइलाई खुशी र सुखी राखनु मेरो धर्म हो। राखेछु। पछि दुःख पाउला भन्ने सपना पनि न चिताउनु होला। म छँदैछु।

तपाइको हरएक पत्रको जवाफ मैले दिन नसकेमा दिक्क नमान्नु होला। मलाई फुर्सद कम छ। त्यसकारण तपाइलाई चिठी लेखन अलि ढीला हुन्छ। यहा मलाइ सन्चैछ। प्रसाद लगाएं। वरावर आफ्नो आरामी खवर लेखने कृपा रहोस्।

तपाईंको चेलो,
नरप्रताप

पुनश्च
यो चिठी चारवुर्जा लगेर न देखाउनु होला।

गुरुदेव,

शिक्षापत्र पाएं। यहाको चेलो माथिको माया देखदा मलाई वडो आनन्द लाग्दछ। चेलो पनि त अव तैयार हुने आयो। अव अमावश्याको अँधेरी रात धेरै वाकी छैन। अव सूर्योदय हुने वेला भो। अनि तपाईको दुःख भन्ने कुरा रहने छैन। मेरो आजको यो परिश्रमले तपाइलाई भोली म अवश्य सुखी राखनेछु। तपाइलाई सुखले तृप्त पार्न सकेको दिन मेरो निम्ती कति को रमाइलो होला। मलाई वनाउन तपाइले यत्रो परिश्रम र धैर्य लिनु भो। अव अलिकति वाकी छ। अनी चेलोको उन्नतीले कुन गुरुलाई सुखसान्ति नमिल्ला।

आफ्नै लेखें। यहाको आशिर्वादले म सन्चैछु। बाउज्यूको विन्तिपत्र टक्राउनु हुन्थ्यो। वरावर शिक्षापत्र पाउने आशामा छु।

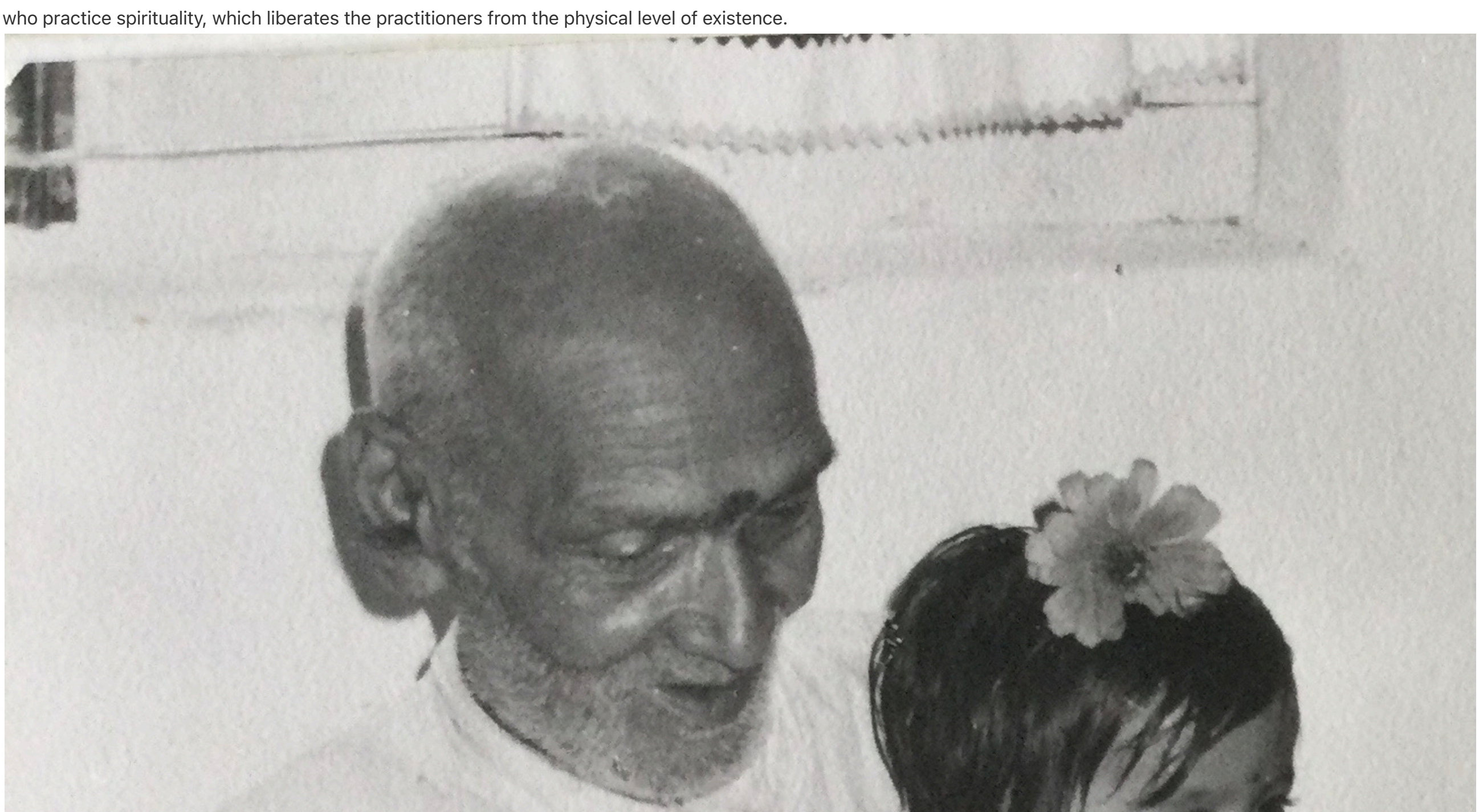
तपाइको चेलो,
नरप्रताप

कलकत्ता
सोमवार.

Letters written in Nepali by Nara Pratap Thapa to his Guru

In these letters, he said to his Guru that his student (Chelo) was about to be complete. You invested so much effort in educating me, and it took so much patience. Your student was about to complete the study. There was not much time left to pass the darkest night of the waning phase of the moon, and the time was about to rise the sun. It gave the beautiful meaning that he was like a plant planted by him and growing and would be ready to give fruits soon. He had high regard, respect, and devotion for him, and his duty would be to keep his Guru happy and prosperous. In each letter, he assured his Guru not to see even in a dream he would have any trouble in the future in his presence

Though the Guru's name is not mentioned in the letters, they were written by Nara Pratap Shumsher Thapa to my father, Pt. Durga Prasad Mishra, his guru. Pt. Mishra was a pure-hearted religious man, a great devotee of Lord Shiva. He did not eat anything before doing Rudri Puja every day, chanting and praying to Lord Shiva by pouring water into Shiva's head drop by drop using a unique pot above the statue. The ritual takes hours to do, according to the complete ritual. Pt. Mishra was born on October 19, 1892 (B.S. 1949 Kartik 5) and passed away on Dec. 25, 1978 (B.S. 2035 Poush 10). Some people known to him considered him a silent Tantric. Tantrics are known as those who practice spirituality, which liberates the practitioners from the physical level of existence.

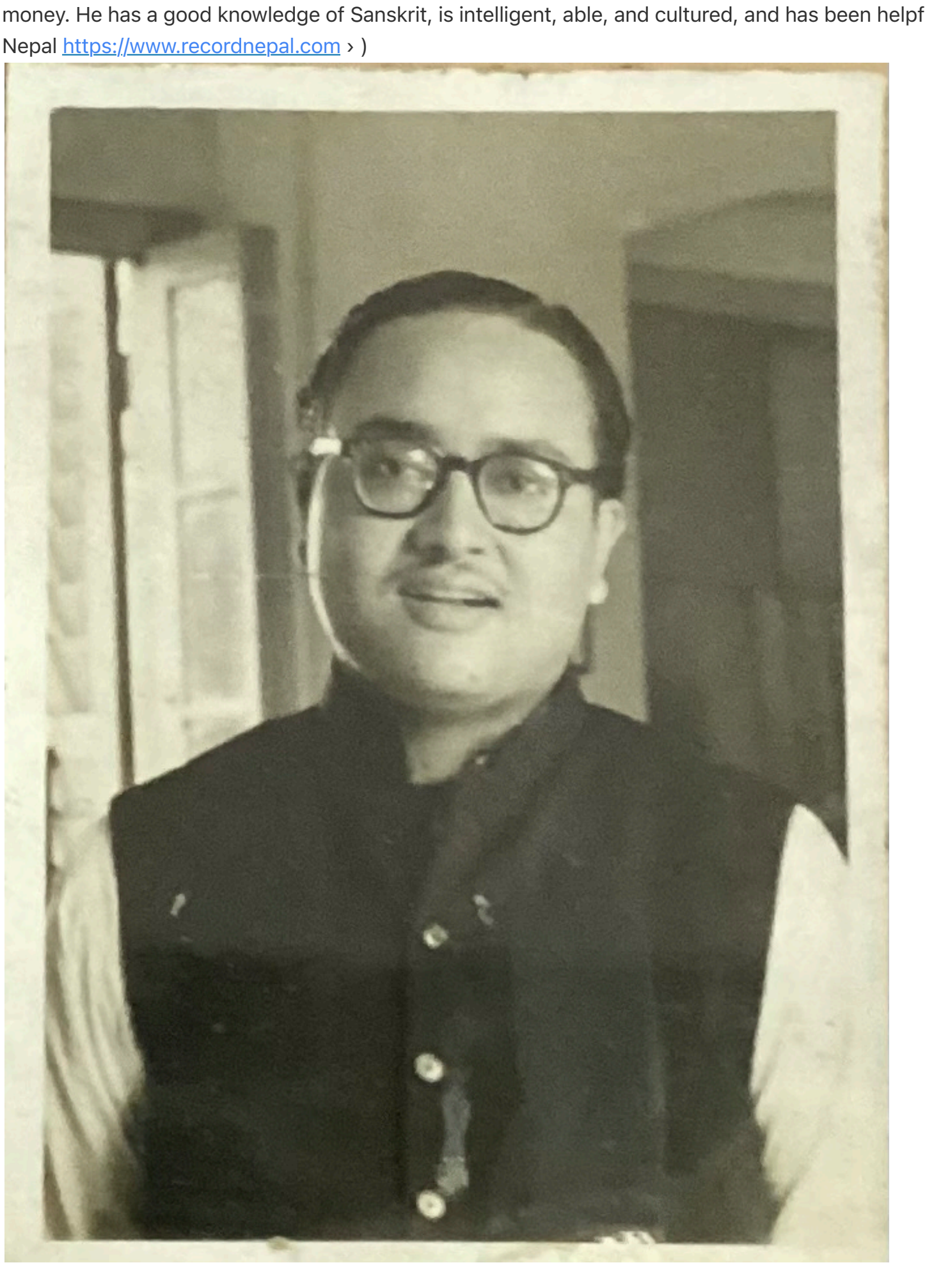


Nara Pratap's Guru Pt. Durga Prasad Mishra with his baby grand daughter Pragya Mishra in 1971

I have treasured some of Nara Pratap's beautiful handwritten letters to my father, which he wrote while living and studying at Culcutta University. I think the letters were written around the 1950s when I was a small kid. The letters show his reverence towards his Guru and his tremendous love, respect, and good wishes for him. The letters prove he could share his thoughts with his Guru, which he could not share even with his mother and family.

Even now, I feel sad when I remember how deeply my father's heart was broken when he lost his most loved, intelligent, diligent, kind-hearted, and shining Shishya Nara Pratap Thapa in 1963. He seemed he might almost die from grief when he heard the sad news of his beloved student's death. Despite it, he was more broken when Nara Pratap's family forgot his selfless love, trust, and service toward their three generations as the Guru, priest, administrator, manager, caretaker, advisor, guide, representative, entertainer, friend, helper, companion, etc., after Nara Pratap's death and instead depended on the wicked workers of the household. Because of that, his most loving family of wealth, fame, knowledge and wisdom, and high reputation crumbled. My father could not do anything to save them from the clutches of the demons. The family and its glorious history almost disappeared. I am also very much sad to see it.

Nara Pratap Shumsher Thapa, our foreign secretary from 1955 to 1961 and our ambassador to India from May 1, 1961, until he died in 1963, was our fourth foreign secretary and the fifth ambassador to India. He was the son of Shiva Pratap Shumsher Thapa, the first Nepali man with a B. Sc degree and the author of book - 1. Shakuntala (B.S. 1990) 2. Durgeshanandini (B.S. 1990) 3. Shaibhya Harishchandra (B.S. 1992) 4. Shri Krishnacharitamrit (B.S. 1996) (Bhattarai, Ghata Raj. Nepali Lekhak Kosh) and the grandson of Brigadier-Colonel Dilli Shamsher Thapa who was one among the members of a team when Maharaj Chandra Shumsher Junga Bahadur Rana visited England in 1908. He belonged to a wealthy and well-reputed Thapa family, not less wealthy than the then-ruling Rana family. He was a handsome, learned man noted for his knowledge, eloquence, brilliance, and dignified personality. He had an outstanding contribution to our diplomacy and was a charming man who could put a good impression even on Prime Minister Nehru as our ambassador. Prime Minister Nehru was deeply shocked by his untimely death because of the plane accident. In the context of King Mahendra's visit to Great Britain in 1960, Nara Pratap Thapa, the foreign secretary, was described and recorded in Great Britain as "a man who lived privately having inherited considerable money. He has a good knowledge of Sanskrit, is intelligent, able, and cultured, and has been helpful to Britain." - "The maharaja and the monarch (Part - 2) (The Record Nepal https://www.recordnepal.com ›)



A picture of Nara Pratap Thapa treasured by Pt. Mishra at his residence in Bhaktapur

When Mr. Thapa was briefly in the US in 1958, he had an important talk with Mr. Frederic P. Bartlett, Director, Bureau of South Asian Affairs, USA, for US aid. He urged and sought aid for 1. budgetary support, 2. "discreet" help in training police and possibly even military in US service schools, 3. The provision of helicopters for northern frontier patrol purposes 4. the development of Royal Nepalese Airlines 5. the ropeway extending north from the British-built Gurkha camp 6. 7. the Construction of the east-west road in Terai, etc.

According to the recorded documents of the time, Nara Pratap Thapa even managed personally with Prime Minister Nehru to clarify this purpose with GOI (Government of India) as he understood that the US desire not undertake any projects which might embarrass US-India relations. It showed his intimacy and good contact even with Prime Minister Nehru, the most potent and influential prime minister of India of the time (history.state.govhttps://history.state.gov › historicald... Foreign Relations of the United States, 1958–1960, South and Southeast Asia, Volume XV - Office of the Historian)

He led the Nepal-India bilateral talks on the trade and transit treaty as a foreign secretary, which was signed in 1960. Himalaya Shumsher Rana, then our governor, was also one of the members of that delegation (Spotlight. Vol. 13 No. 4). He had a big hand in the Joint Communique issued at the end of Prime Minister Bishweshwar Prasad Koirala's visit to China during Premier Chou En-lai on March 21, 1960. (indiamadhesi.files.wordpress.com https://indiamadhesi.files.wordpress.com › .)

I know Nara Pratap Thapa had a big hand and support for Gopal Pandey Ashim in establishing and running Nepali Shikshya Parishad. He was a great lover of the Nepali language and literature and wished and worked for its development. His handwritten letters given above and many other letters show that he not only spoke and wrote excellent English but had a good command of writing beautiful, impressive Nepali language and good handwriting.

I am sad to see that teachers and professors are not respected and loved these days, and students attack them repeatedly. I am sad that teachers also are not devoted to creating knowledgeable, honest, selfless students for the country with love, devotion, and honesty in their teaching. Everybody is self-centered these days. Most are for money. As medical doctors are more attracted and devoted to private hospitals where they get more money, in the same way, teachers and professors are more attracted to private schools and colleges for more money. When working at government-owned organizations, most neglect their professional duties and service. In this connection, once in Tribhuvan University, there was a saying using the words - Ha and Hi for a professor's job; it meant the professor's job was not to teach but to make attendance and leave the place. Ha means Hajir (attendance). Hi means Hidnu (To walk away, to leave the place). We should maintain our culture of the appreciable relationship of the bond of love, devotion, and respect between the teachers and students, which is good for the nation and people.

18.Love Affairs in Nepalese Society: Problems and Difficulties

18
Love Affairs in Nepalese Society - Problems and Difficulties

All human beings have the exact nature and feelings though different in color, complexion, size according to the geographical climate and environment. But they have various languages and cultures, faith and beliefs, food and taste. Although there is no caste system in most parts of Europe and America, we still see the caste system in most parts of Asia, mainly in India, Nepal, even though its law prohibited it. Because of that, we have arranged marriage system within the same caste and creed, not the love marriage system as in European countries. In Europe and America, young boys and girls could easily, pleasantly fall in love with each other with any caste or creed and enjoy your company with joy and happiness openly and freely. That is the way you select your lifelong partner in those countries. If anyone among boys and girls was slow and unable in this process, the parents worried about that.

Whereas in our country, marriage outside your caste (intercaste)is not only unliked and unaccepted by society, social customs and traditions also prohibit it. So, it is almost like a crime to indulge in It among most people. In these circumstances, one could easily imagine how difficult, challenging, fearful the love affairs would be in this part of the world if it did not work well. I witnessed an actual incident of a love affair which is scary to hear. The story is - I had a very close friend who was a health worker. He was a Newar boy and fell in love with a Brahmin girl when working as a Health Assistant in a remote district in the 1960s. The girl's family came to know about it. That was unbearable for them. So they threatened the boy and girl to separate immediately; otherwise, their life would be at risk. At the same time, they arranged the marriage of a girl, their daughter, with a Bhraman boy. In these circumstances, the boy and girl we're in dismay about what to do. They made a hazardous dramatic secret plan to escape the next day of the wedding without the family's suspicion. The girl married, went to the bridegroom's house, stayed without a honeymoon with a pretending period, and returned to the parent's home the next day.

The parents and family were happy that their daughter got married without a problem and could avoid the unfortunate misfortune of intercaste marriage. The Newar boy, my friend, and the girl escaped from that place at midnight while all other were fast a sleep. They had good luck that they could arrive at Bhaktapur safely walking many days, night and day. They said the chaser would kill them if they would meet while escaping. They were like Layla and Majnu, the legendary love couple of an old Arabian story. My friend passed away four years ago. His wife, the courageous love lady, the brahmin woman, lives with her sons and daughters in Bhaktapur. I experienced many other bitter incidents of love affairs of its kind in my life. I remember an incident - A professor of Bhaktapur died from shock after hearing that his son fell in love with an untouchable girl and did not want to break the relationship despite their pressure. Not only the intercaste love marriage sometimes even the love marriage within the same caste is not liked and accepted. So one can not say what could be the result of love affairs in our country. It may end with tragedy. It may go well.

I started my working career at the age of 17 in the government office on May 1, 1960. I joined Tribhuvan University's administrative job on March 1, 1965, five years after my working career, where I happened to be with Miss Shanti Shrestha, the Chief Librarian of Tribhuvan University Library. Though the section of the Library at Tripureshor was well and good, the Library as a whole with the Lal Durbar Library was not in good shape with many unseen manufactured problems that needed to be urgently fixed. At that time, I was a young boy of 21. I found her a very energetic, knowledgeable, efficient, dedicated, gregarious, communicative young lady with a good heart determined to develop that institution by all means. She was devoted to it. She was a lady of self-esteem in a male-dominated society and stood firm with any strong man or woman side to side. No one could dare to dominate her. That is what she was called an iron lady.

I was very much impressed by her love of this Library and her devotion to its development. At the same time, I realized that her staff subordinates did not have dedication and commitment like her.. Instead of being her helping hands, most of them were problem creators behind the scenes. They even made the system for themselves to come to the office and go as they wished and the same thing about the duty to work when they wanted. That was the established system there. It seemed no one gave any attention and showed any concern to it since the establishment of the Lal Durbar Library located almost like in a suburban area where people hardly went.No one was supposed to supervise them in the absence of the Library Chief.

I had five years of working experience in three different offices - General Post Office, Gorkhapatra Chhapakhana, and the Department of Publicity before I entered this institution. So. I could quickly realize the Library's problems and find solutions to fix them as she wished. Besides that, I had a habit and conduct of taking my job as my duty for the nation's service with pure honesty and sincerity, for which I was noticeably appreciated and admired by my former bosses with the double promotion within five years.

I was determined to help her with all my abilities and worked and supported her with my whole spirit and strength to develop this Library. I silently surveyed the Library, noted the main problems, made the plan and programs for its revolutionary step for its reform regarding mainly the Circulation, Acquisition, Account, and Administration running like a private property with the group's interest without any strict rules and regulation. We brought a radical change in it and made the institution the nation's pride. Shanti wrote about it in detail in her book" Voice of truth: the Challenges and Struggles of a Nepalese Woman," written in English. We also noted in our book "Tri. Bi. Kendriya Pustakalayako Gauravshali Kahani Ra Hamro Sewa" written in Nepali

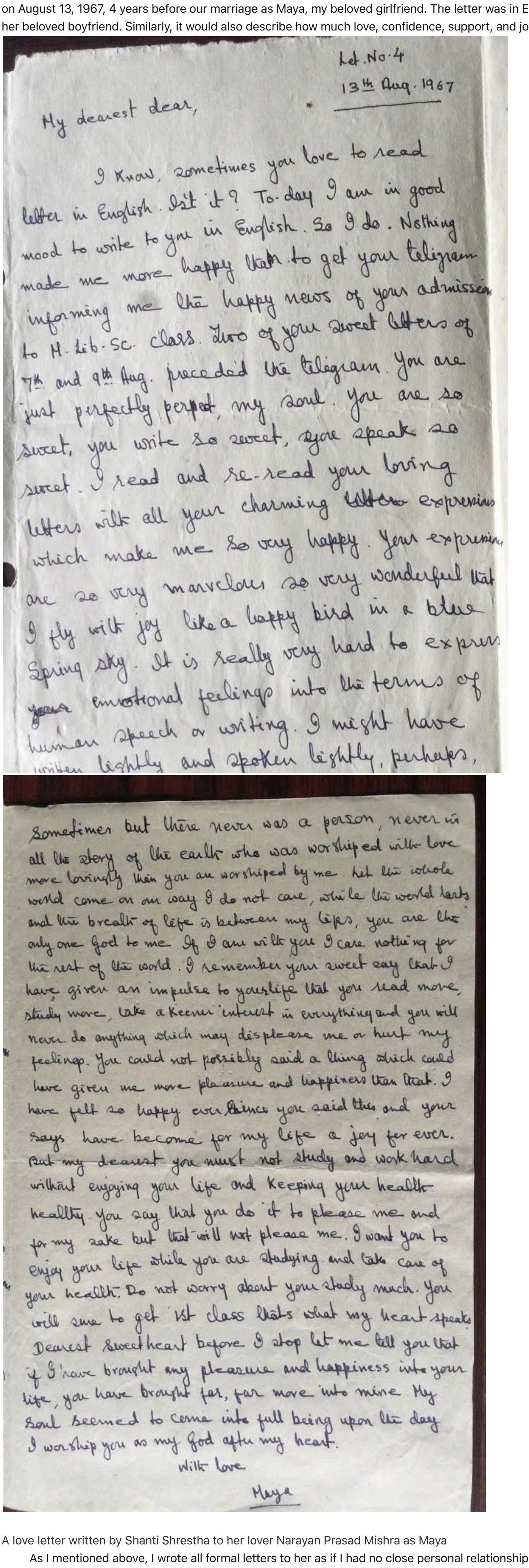
In creating Tribhuvan University Library as the internationally known academic center of our land, we were attracted to each other, and the one became of the other. We had similar natures and interests. We loved each other very much. She loved me more than her life. I loved her the same way despite our differences in caste, creed, age, position, status. We all know that the horoscopes of a boy and girl are tallied and checked in our traditional and arranged marriage system. It does not accept the marriage of a man with an older woman. The wedding is denied when the astrologer checks and tallies the horoscopes of a boy and girl and finds a girl is older than the boy besides several other horoscopes signs and effects.That could not be a hindrance to our love and relation.We appreciated and admired each other. We became inseparable friends within few months of our meeting and enjoyed our company. We became one of two souls amalgamated into one. The boundary of status and position also disappeared from us soon, and we worked together, left the office together, walked together, and had tea and snacks together. We shared our snacks which we sometimes carried from home. We wanted to pass the night soon and be together in the office without delay.

She wanted me to join her mission of library profession permanently and work for its cause. I happily accepted it and became ready to study library science; for this reason, forgetting my interest to be a lawyer. To meet this requirement, we searched for scholarship. We realized through the Indian Cooperation Mission (I.C.M.) that they had only one seat assigned to the Department of Archeology but unused. They could arrange that scholarship for us if we could get no objection letter from that Department. I myself went to request the then Director, Ramesh Jung Thapa, for it. I asked him to write a no objection letter to I.C.M. if the University used it. He did as I asked . He was thoughtful, helpful, and kind to me. I went to study Library Science at the University of Delhi in 1966 after getting approval from the University. I did M.A. in Library science and became the first Master degree holder from that country.

Narayan and Shanti

We were two love birds separated physically from each other for my study during that period, though not even moments in thoughts and memory. Though we were one in mind, we belonged to two different caste - I Brahmin and she Newar. We knew our love affair would not be tolerable and acceptable for our families, community, society, and office as we discussed the caste system and the arranged marriage system above. So we knew we should keep it as secret as possible until the final time. Even when we were together in the Library, we were more cautious about being more informal, using more formal words in speaking and writing to address each other so that others would not think of our love relationship. We knew it could bring more misfortunes for us if we became lovable friends visibly. Now the problem came to our mind about our letter writing when I was in Delhi. I needed to write to her either at the Library's address or her home address. In both cases, someone could steal and open the letter. So I must not write anything to show my love to her, giving doubt about it to others.

On the other hand, she could write me anything as she wished as I stayed alone in a foreign land with almost no possibility of that letter going to any Nepalese hand. Even though there was the slightest possibility of risk of going it to some unwanted person, we decided to set a new name Maya for Shanti. That means she would be Maya instead of Shanti in her letter writing to me. We corresponded to that arrangement, and it worked well. We gave serial numbers in our letters so that we would know which one was lost. I became much more formal in my writing than speaking, which would not make any difference, even if the letter were stolen. We knew my many letters were lost and stolen. We both wrote hundreds of letters which I still have. We mostly wrote them in Nepali and seldom wrote them in English. The following is one among hundreds she wrote on August 13, 1967, 4 years before our marriage as Maya, my beloved girlfriend. The letter was in English. That would tell how much love and trust she had in her heart towards her beloved boyfriend. Similarly, it would also describe how much love, confidence, support, and joy she had from her beloved boyfriend.



Let. No. 4
13th Aug. 1967

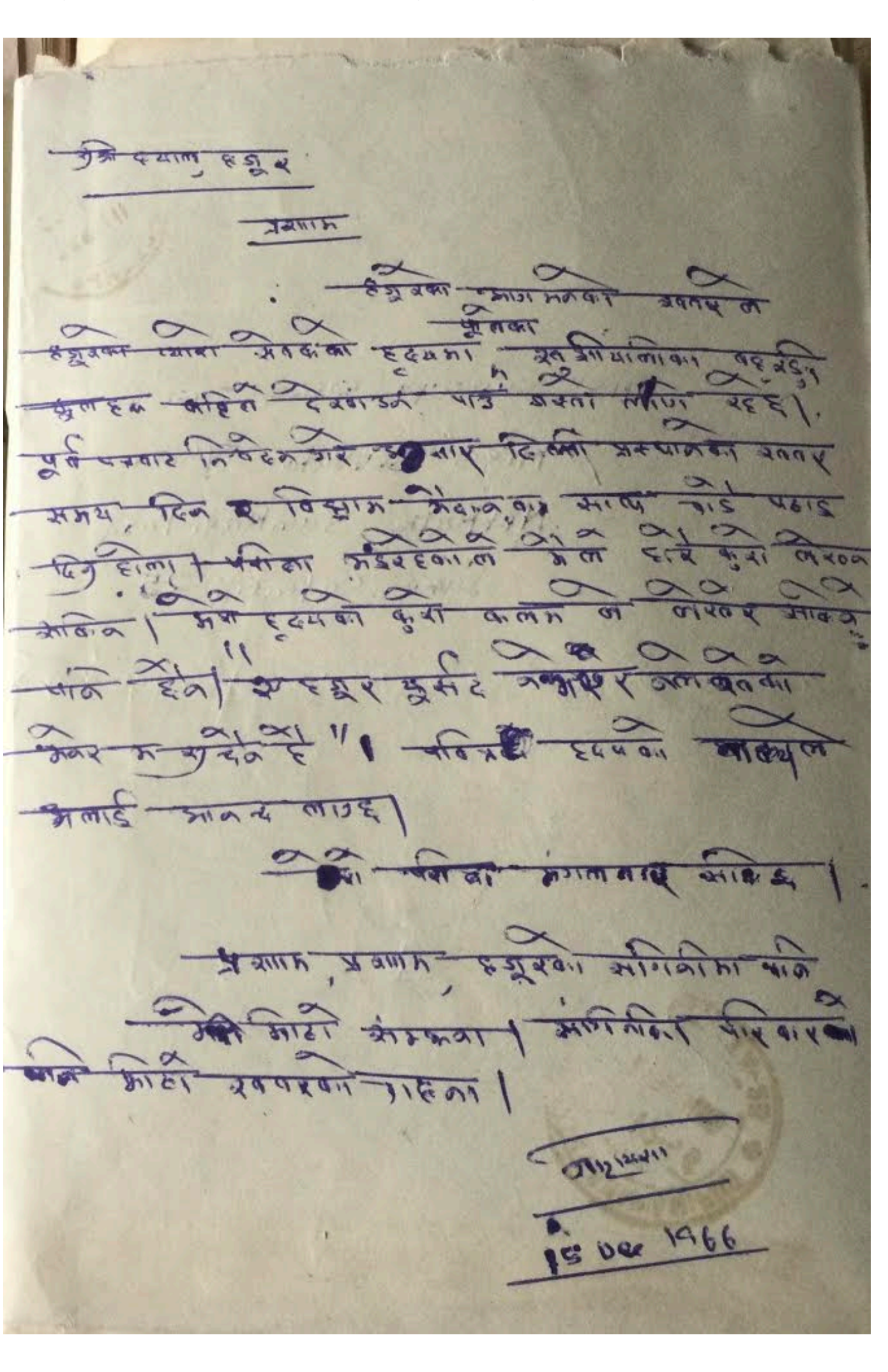
My dearest dear,

I know, sometimes you love to read letter in English. Isn't it? To-day I am in good mood to write to you in English. So I do. Nothing made me more happy than to get your telegram informing me the happy news of your admission to M. Lib. Sc. class. Two of your sweet letters of 7th and 9th Aug. preceded the telegram. You are just perfectly perfect, my soul. You are so sweet, you write so sweet, you speak so sweet. I read and re-read your loving letters with all your charming ~~letters~~ expressions which make me so very happy. Your expressions are so very marvelous so very wonderful that I fly with joy like a happy bird in a blue Spring sky. It is really very hard to express ~~your~~ emotional feelings into the terms of human speech or writing. I might have written lightly and spoken lightly, perhaps, sometimes but there never was a person, never in all the story of the earth who was worshiped with love more lovingly than you are worshiped by me. Let the whole world come in our way I do not care, while the world lasts and the breath of life is between my lips, you are the only one God to me. If I am with you I care nothing for the rest of the world. I remember your sweet say that I have given an impulse to your life that you read more, study more, take a keener interest in everything and you will never do anything which may displease me or hurt my feelings. You could not possibly said a thing which could have given me more pleasure and happiness than that. I have felt so happy ever since you said this and your says have become for my life a joy for ever. But my dearest you must not study and work hard without enjoying your life and keeping your health healthy. You say that you do it to please me and for my sake but that will not please me. I want you to enjoy your life while you are studying and take care of your health. Do not worry about your study much. You will sure to get 1st class thats what my heart speaks. Dearest sweetheart before I stop let me tell you that if I have brought any pleasure and happiness into your life, you have brought far, far more into mine. My soul seemed to come into full being upon the day I worship you as my God after my heart.

With love
Maya

A love letter written by Shanti Shrestha to her lover Narayan Prasad Mishra as Maya

As I mentioned above, I wrote all formal letters to her as if I had no close personal relationship with her except the official. That was not easy for me to act like an actor. There were few words and sentences by which she could taste my love but not by others. The words like " the flowers of multi-colored joy and happiness appeared in his heart" certainly gave the lover's feeling which she could taste and enjoy though not by others. I wrote many long letters with 2/3 pages. The following is the shortest one, and in Nepali, I wrote her on December 15, 1966, from Delhi when she was in Calcutta with her friend Miss Subrata Ghose on her way to Delhi, expressing my happiness to her coming. The translation of this letter into English is also given here.



Letter written to Shanti Shrestha by Narayan Prasad Mishra most formally and humbly, hiding his lover's feelings. He always wrote a letter to her this way at her Library address, Lal Durbar, that time.

English translation of the above letter
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Miss Kind-hearted Hajur,

After knowing the news of your coming to Delhi, the heart of your beloved servant has been longing to show you the multi-colored flowers of joy and happiness that appeared in his heart. As I requested earlier, please let me know your departure and arrival date, time., and the terminal. I could not write long as my examination was going on. In fact, it would not end the thoughts of my heart writing by the pen. Oh Hajur, my heart would not take it easy if you say you could not write because of a busy schedule. Any word coming from the pure heart gives me pleasure.

My examination is ending on Tuesday.

Pranam (Namaste), Pranam (Namaste) My sweet remembrance to your friend. And also hope to have good news about your friend's family.

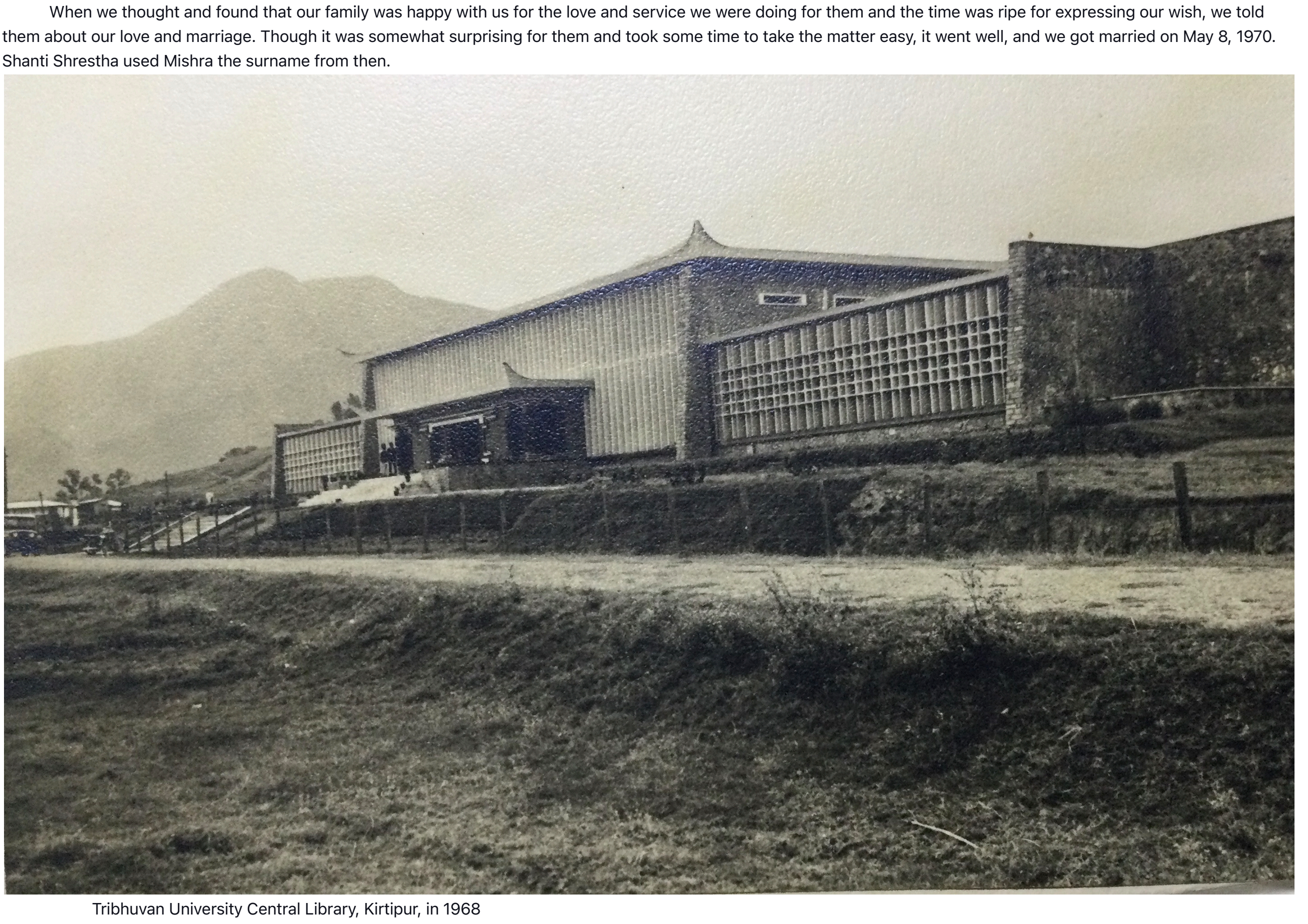
Narayan
December 15, 1966

Though we could keep our love secret this way for many years, I remember a scary incident in this connection. The incident was that I had a Nepali friend Nidhendra Raj Sharma (Later on, he became the Secretary or Joint - Secretary to our Ministry) in Delhi who was doing his Ph. D. in economics in the Delhi School of Economics. We were close, loved each other, and met very often. He was to come to Kathmandu in October 1966 and asked me whether he could do anything while there. He lived at Kupundol, near Sanepa, where my beloved girlfriend Shanti lived. I wanted a book from the Library for my study if our Library possessed it since it was not available in the market for purchase. I was not supposed to tell him about our love affairs, and she was my girlfriend. So I asked him to go and meet Shanti Shrestha, the Chief Librarian who lived near his house. As I requested, my friend went to see her. When he was there, Shanti inquired about me and my life, he said that everything was OK with him, but Mishraji had some cold. When she heard about my cold and little sickness, it seemed she showed so much concern and seemed worried that only the lover would worry so much with a very dark and cloudy face and asked him with much anxiety and fear," what happened to him" ?.He could read her face and asked me whether I had a love affair when he returned to Delhi. One could imagine how much she would have been worried. I had to cover the matter with many lies to my dear friend, for which I even now have guilty feelings. I silently apologized to him for that always.

Shanti and Narayan

We spent our love life keeping secret many years like this facing the problems and difficulties. But it was not easy for us to act like actors in a movie for so many years. We had to do it, and we did it. I realized from her correspondence that she had a tough time writing a love letter to me secretly. That was because she would be busy in the Library, either with work or someone's presence, in her office room. She was not supposed to write it in front of others. When she was home, she would be primarily with family members and hardly be alone to write something. Hunting a time to be alone and writing something secretly was a very, very difficult situation for her. Besides that, even dropping a letter to a letterbox for her was not an easy task to be done without anyone's notice. So she asked me to understand that problem from time to time and not worry even if there was a writing delay.

When we thought and found that our family was happy with us for the love and service we were doing for them and the time was ripe for expressing our wish, we told them about our love and marriage. Though it was somewhat surprising for them and took some time to take the matter easy, it went well, and we got married on May 8, 1970. Shanti Shrestha used Mishra the surname from then.



Tribhuvan University Central Library, Kirtipur, in 1968

Our love and marriage life was conceived, developed, and born in Tribhuvan University Central Library, Lal Durbar, Tripureshwor, and Kirtipur while serving that institution with our blood and flesh. That was like the love and marriage of a couple who was an actor and actress of movies who worked and played together and fell in love in real life. I was in Nepal from Delhi from April 30, 1966, to July 13, 1967, for my summer vacation. I went to the Library and worked there, not enjoying my vacation without any remuneration. I voluntarily worked with joy and enthusiasm because I was with my girlfriend for the work we wanted to do. So our life would not be separated from that learning resource center, the Library, our Library even after our death. The story of this love life will always be living with the story and history of that Library. The development of that Library and our love and life story are correlated, interlinked, interdependent, and of course, inseparable if one would like to write the true history of that Library. That is a fact and truth whether someone likes it or not.

We had blessings from our parents and the University's top officials, including vice-chancellor Sirdar Rudra Raj Pandey. I am always proud of my beloved wife's love for me. I had an unparalleled passion and support from her what one could expect from an ideal wife. I was her life. She hardly cared about anything except my happiness. I felt that no one could ever have so much love, support, and trust from a wife. I am also proud of my love for her which she always thought no one could ever have enjoyed so much love and support that she had from me. I am glad to keep her happy with the same joy and happiness until her last breath. She was my life and breath. That is why I have been living almost without life after she left me alone. I miss her terribly. I have no words to express my grief and pain. I always feel half of me has died with her demise. The saddest part of my life is that I am living and need to live without her alone. I very often think even the creator could hardly think how difficult and painful it is for me. I often feel our house and compound with the name of Shanti Ashram, Narayan Mandir, the trees and plants in the garden, the decorated artifacts, the pictures and pieces of furniture, her dresses and jewelry, the pots and pans, all musical equipment, all collected books and the written books by her are making fun of me. All are on the same spot. Still, the owner, the collector, disappeared from the scene. I, the unfortunate one, am watching all that - mystery with pain and suffering. I need to solace that is our life, human life. That is our destiny. Now I do not have any desire, any want in my mind. I want to forget everything and disappear. But I need to be involved many household works by compulsion without my wish and desire, which provides me more pain. I realize now how much Lord Buddha was right when he preached, "Try to live as simple as you can. Do not collect more than you need. Too much collection is the cause of your woe. Too much attachment is the cause of your sorrow". I think the woe and sorrow will not leave me until I close my eyes.

No doubt our society has been changed a lot after 1970, which was 51 years ago. We have lots of intercaste love marriages now. But we still have a caste system. Most of the people still prefer arranged marriage within their caste and tribe. That way, people think it is easy to maintain their own customs and traditions dealing between bride and bridegroom family. They like to select the bride and bridegroom based on family background, status, and occupation, which could be surprising for Americans and Europeans.

DOP - Aug. 12, 19, 26, 2021

1. .You have a gift for writing!
Your suffering and grief touches me also. But you are brave.
cap miller sj , Nepal

2. Dear Narayan,
My paper came early today. I had already read the "Love Affairs" article when your email arrived. You are sharing some beautiful thoughts and feelings with us. Love, Betty, Nepal

3. Ba,
I thoroughly enjoyed reading your love journey. It seemingly was like a Hallmark story. Thank you for sharing.
Not many people, even married couples, get to have a story so filled with adoration for the other. I'm so happy you were one of the few whose love lasted through the ages.
dahn, Indiana

4. Your more recents are both poignant & heartfelt. You were joined to Shanti in mind, body & soul, 2 halves making one.
Please continue to write for you do so splendidly. I know Shanti would be very proud of you.
Robert Palmer, New York

5. Thank you for sharing! Your lives and devotion to one another are inspiring and the photo is adorable!
Carrie Anne Leathers, Indiana

6. Dear Narayan,
It was so good to hear from you and receive your most recent articles! I enjoyed reading about love affairs in the Nepali society. You certainly open my eyes to various cultures through your writing.
Tricia , USA

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19. The Life of Older People in Nepal

19
The Life of Older People in Nepal

In the cycle of birth and death, we are bound to get old if we do not die before old age somehow. The old age, this period is undoubtedly very much different from other times. When you are a baby, child, or young, you have, in general, all the family members with you - Father, Mother, Brothers, Sisters, Uncles, Aunts, Husband, Wife, Friends, etc. You have your energy and strength. You have the aims, ambitions, varieties of wishes, and desires. You have work, responsibilities, and duties. All of these things fully occupy you, and you have no time and attention to think beyond.

Indeed after some time or some decades, the time comes when you and your life are totally different from the situation described above. Now the hair turns gray, and lots of wrinkles appear, you are old, weak, feeble, sick, and it is challenging to move from one place to another. You have no charm for beauty, no lust for food, no pleasure in sightseeing, and no enjoyment in music and movie. You have no courage, desire, or wish to change the family, society, or country. You have no hope of doing anything for the betterment of this globe. You have lost most of your family members - parents, husband, wife, brothers, sisters, uncle, aunts, etc., and of course the, friends. You do not have anyone around who loves you. You cry with grief and pain and shed tons of tears, but you do not have anyone to share. You are bound to show yourself sympathy and pity.
In some cases, you are poor and can not afford the necessity of living - housing, food, medicine, health care, etc. Sometimes you may even hate to live and want to disappear forever without delay, but you have to live by compulsion as death is not in your hand. You can not have euthanasia. Think and imagine how life would be.

In Nepal, in our society, the older people live with family - sons, daughters-in-law, and grandchildren as we have a joint family, the extended family system in the country. In each locality in the city, like the three cities of Kathmandu Valley - Kathmandu, Bhaktapur, Patan, and other towns and villages like Kirtipur, Panga, Satungal, Thecho, Khokhana, we see paties (Sitting and resting place, shade,) where old and young sit and chat and can have some company in some way. That is a sound system indeed. This eases life in that difficult time.

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Traditionally Nepalese live in the same house, locality, or city from generation to generation. They have no moving culture like Americans. When I was in the USA in 1970 under the International Visitor Program, I heard from a speaker who came to speak to acquaint us with the American life and culture at International Hospitality Centre in Washington D.C.that Americans consider life is unsuccessful when not moving and settling in another city, the place different from the site where one is born and grew up. Here the culture is different. We do not like to move to another town far from where you were born and grew up. That is the way you can live with your family. That is the way we can take care of your parents or seniors. That is how you can always be together with your local friends and neighbors. That is the way you have no problem thinking about the care of your kids. That is the system; you need not think of buying or acquiring land for housing. That is possible because your work, job, or business is in the same place.

Now, that system is disappearing in our country also. You often need to move to another place or city due to your job or business as you do not have the same opportunity where you live. Then naturally, you are bound to have a house or shelter in the place where you need to stay. Because of that, even wishing or wanting, you can not live together with your extended family. Simultaneously, the people of a new generation, mostly educated people, are influenced and attracted to the European or American independent family system - Husband, wife, and offspring forgetting to give love and affection to the seniors and the advantage of the traditional comprehensive family system. So, our regular system is gradually breaking. We are now facing many new challenges - parents and older people care, kids care, ancestral property care, etc.

We know in Europe and America there are some suitable or essential arrangements to their system. When they think they can not take care of themselves and can not live with their sons and daughters, older people live in the nursing homes made for the seniors. Their economy is high. They can easily afford all the facilities - food, shelter, nursing, health, play, game, swimming, travel, church, yoga, meditation, etc., with excellent physical facilities, good care, and the right environment. Similarly, they have daycare centers for children where you put your kids when you go to work. Whereas in our country, neither we have that economy nor arrangement. So, losing our culture, tradition, love, and unity, we are in a difficult situation.

After retirement, in old age, in Europe and America, they continue to enjoy doing the things they can if they have good health. They do not stay idle. They enjoy work. They do any work they like without thinking of status, level, dignity, or prestige. Even the person who was in a high position would work as a volunteer in the library, hospital, school, college, or nursing home wherever he thinks he could be of any use. People join clubs and the church and keep themselves busy. You see some people travel and enjoy seeing and knowing new places, new things. Some people spend time reading and writing. But in our case, with some exceptions, most people prefer to stay idle, not doing anything - eating, sleeping, napping, chatting, gossiping, playing cards, and others. In old age, hardly people like to do volunteer work. Some of them, even if they work, work for money.

In Nepal, we always want and prefer to live with our family - especially sons and daughters-in-law and grandchildren where it is possible. But in western countries, the parents neither want their sons and daughters to come and live with them nor do they want to go and live with them. They say they want to keep their independence and not be a burden to anyone. In the same way, the sons and daughters think. That is their way of living. Of course, there are some exceptions. Some of them, a very few enjoy living together.

In our country, if your grown-up son with his wife and children thinks of moving from your house and lives somewhere else, not for a job or business but just thinking for independent living, you feel a great misfortune entering your home. Great trouble dropped on your head. That is certain. But in the USA, if your 20-year-old son is not moving from your house and living together with your parents, you feel you have a great misfortune following you. What a difference in culture, you see. In our country, we see our offspring as our lifelong support. In the Western world, that is seen as a burden. If we seriously think about and study culture and customs, we often find that your culture and life and necessity are interlinked and may harm to separate them. For example, we eat cooked, warm vegetables in our country and drink only boiled milk, not like in America - cold milk or uncooked vegetable. Suppose we do not do that in Nepal; we get sick because of bacteria from raw vegetables and unboiled milk. But in the USA, they have cleaned vegetables and pasteurized milk. So that system or culture would work there and not work here.

In our culture, you can not even think of putting your loved ones, your older parents in some other place separating from you, not your location, house, or home till you live. Whereas in America, they happily take them to nursing homes to live.

Whether the system is good or bad, if you follow European, American culture, the European, American way of reaching the development to achieve European, American standards, you will undoubtedly have to follow the nursing homes and daycare centers system. We are already starting to experience this , though not much. It will come soon if we do not learn to keep our traditions, customs, and culture in education, politics, economy, and planning.

DOP- May 12, 2021

20.Nepalese Society and the Changing Culture

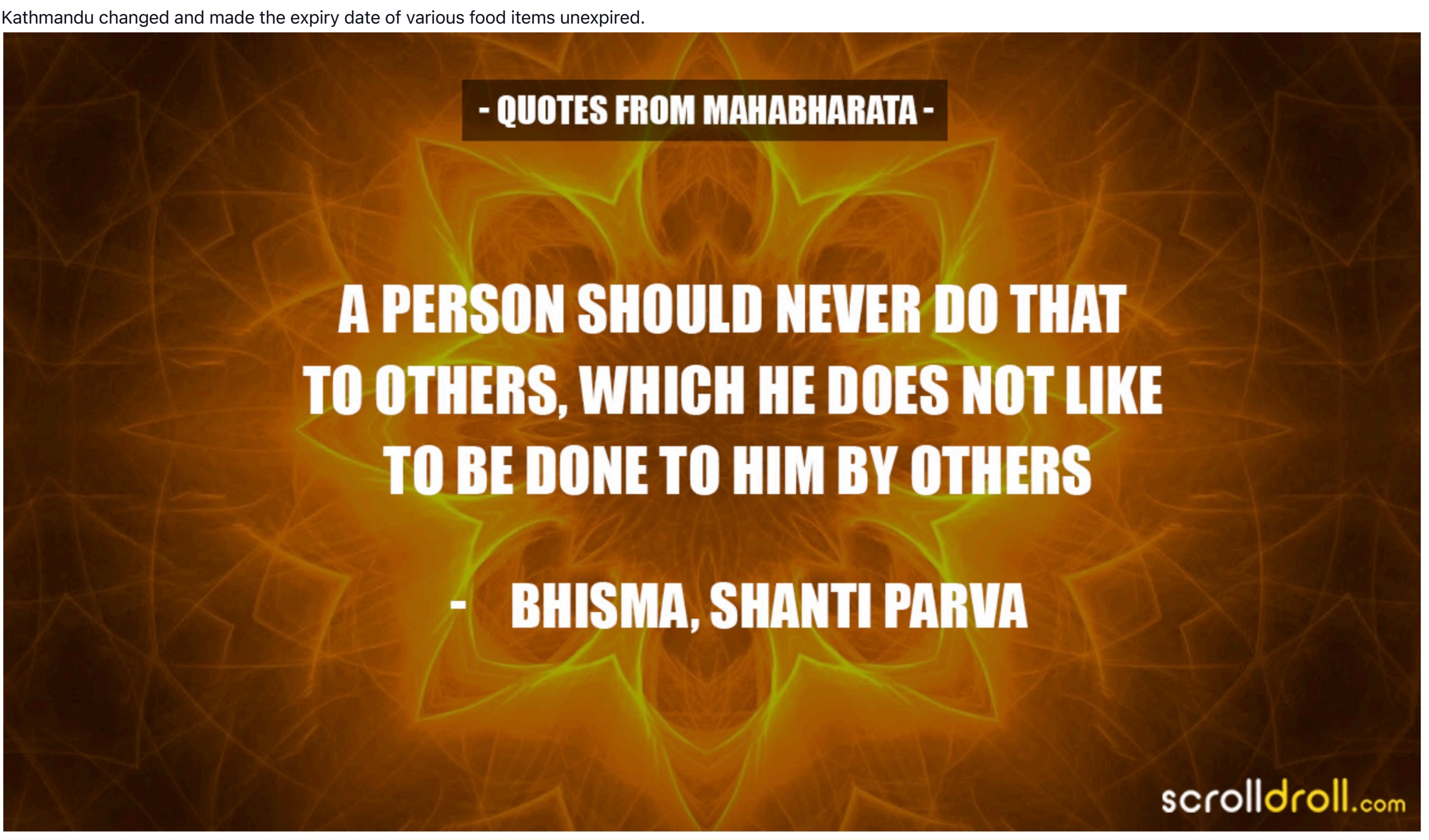
20
Nepalese Society and the Changing Culture

Nepal had a population of around 84 lacks in the 1950s. Our society was much different compared to the present at that time. We had very few educated people in the modern sense. We did not have many degree holders. We did not have many modern colleges, not even schools. There was no university. We had some traditional education emphasizing practical day-to-day use of arithmetic, bookkeeping, and the land's elementary law with some Sanskrit studies. But, the people were given more moral education than any other aspect. They were taught to be honest, kind, benevolent, cooperative, loving, respectful to the parents, teachers, and elders. The modern pants and lady's skirts had not appeared in Kathmandu. People were mostly in traditional clothes - Daura Suruwal for men and loose trousers and sari cholo for girls and women. There were no ready-made garments shops for a man or a woman. The majority of the people had almost the same kind of standard of living - inside the house or outside the house, mostly using sukul (straw mat) and sataranja (cotton carpet) on the floor, char pate (Straw Mattress) on the bed. There was not much use of even the woolen sweater. People wore Dolai ((thin quilt made for wearing in the winter, inside and outside). There were not many doctors and hospitals. People were treated by Ayurvedic physicians with Ayurvedic medicine made out of local herbs. The country was sufficient in rice, wheat, and cooking oil. There were not many imported goods - carpets, utensils, textiles, shoes, fruits, etc.

There was no existent of electric goods. One could hardly see even the Radio. One among thousands possessed the Radio. I remember the day I was astonished to see and listen to the Radio. I remember the day when someone among 4/5 people who owned the Radio in Bhaktapur fixed a big loudspeaker on the top of his house roof for making others hear the radio songs just in front of the Bhaktapur Durbar Square. People gathered around his house to enjoy it. There was no thinking and feeling of the rich and poor. Despite the scarcity of salt, kerosene, drinking water, etc., from time to time, people were much happier than now. Our society has been changed drastically from then in all aspects. It seems the people, their thinking, culture, traditions, all are new. Their country is new. They are new now. From that sense, present Nepal is very much new.

Now we have a new Nepali population, a new republic constitution, a new political system, a new education system. Everything is new. There are so many luxury goods in the market besides the many varieties of electric and electronic goods and machinery. There are thousands and thousands of super-high degree holders in different areas. There are so many educational institutions - many universities, hundreds and hundreds of colleges, thousands of schools. We have so many hospitals, including private hospitals - sophisticated, luxurious like five-star hotels. But happiness and smile, cheerfulness and peace from the face of the majority of Nepali people are disappearing day by day. That may be an excellent important task for our sociologists to study.

Sanskrit education, which is the vast ocean of moral knowledge, has been highly discouraged in the country. Moral education is considered a medium of exploitation in the country now. Everything - education, health, hospital, legal service, etc. is becoming so expensive that they are beyond the general public's capacity. Corruption is becoming like a big business. It is becoming an integral part of your life. Neither God-fearing nor Social fearing. It does not seem there is a feeling of shame in doing it. The prime minister to the lowest level of the clerk in the office wait for an opportunity to get bribe. From the small shop keeper - vegetables, rice, fruit, etc. to the prominent industrialist and business community, are searching for making money by corrupt practices. A few months ago, there was a news published that some businesspeople in Kathmandu changed and made the expiry date of various food items unexpired.


- QUOTES FROM MAHABHARATA -

A PERSON SHOULD NEVER DO THAT TO OTHERS, WHICH HE DOES NOT LIKE TO BE DONE TO HIM BY OTHERS

- BHISMA, SHANTI PARVA

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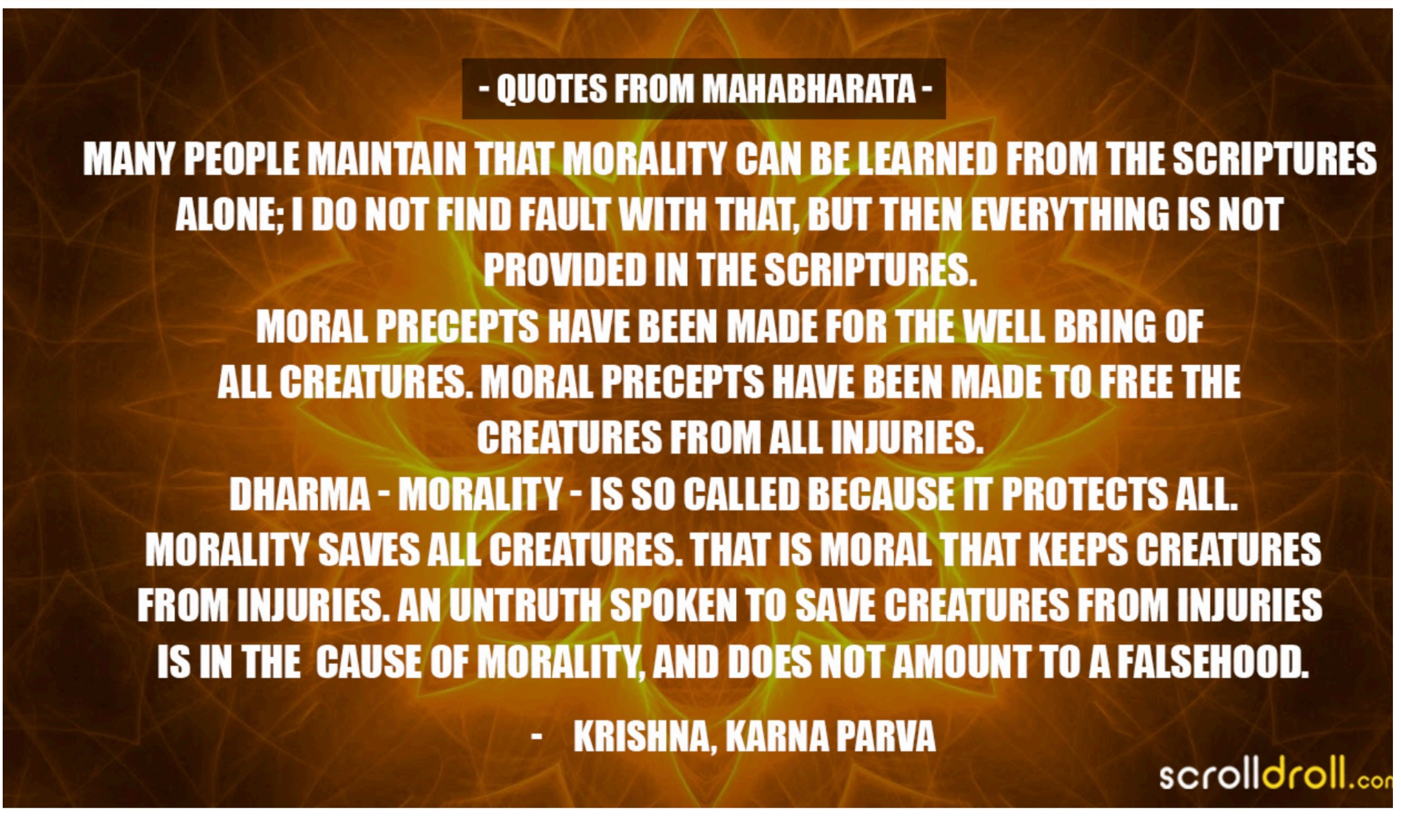

- QUOTES FROM MAHABHARATA -

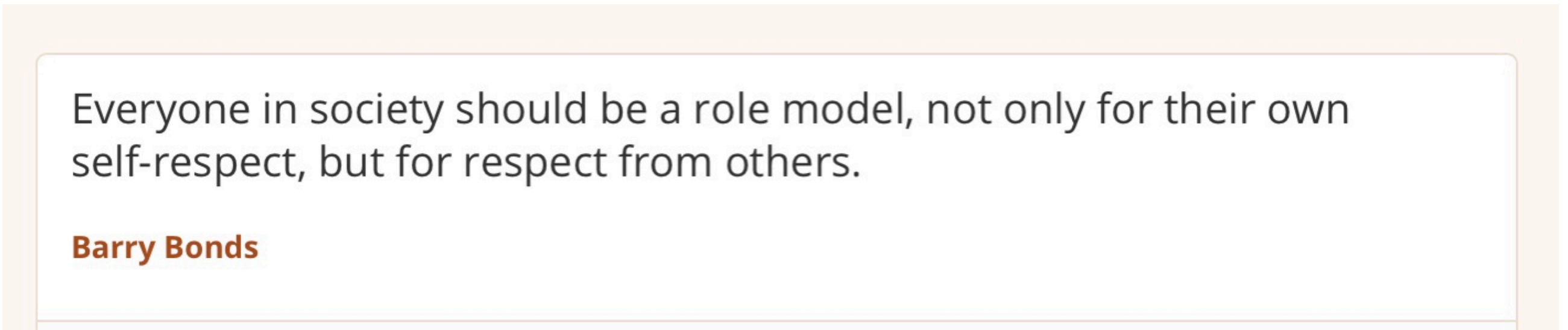
MANY PEOPLE MAINTAIN THAT MORALITY CAN BE LEARNED FROM THE SCRIPTURES ALONE; I DO NOT FIND FAULT WITH THAT, BUT THEN EVERYTHING IS NOT PROVIDED IN THE SCRIPTURES.
MORAL PRECEPTS HAVE BEEN MADE FOR THE WELL BRING OF ALL CREATURES. MORAL PRECEPTS HAVE BEEN MADE TO FREE THE CREATURES FROM ALL INJURIES.
DHARMA - MORALITY - IS SO CALLED BECAUSE IT PROTECTS ALL.
MORALITY SAVES ALL CREATURES. THAT IS MORAL THAT KEEPS CREATURES FROM INJURIES. AN UNTRUTH SPOKEN TO SAVE CREATURES FROM INJURIES IS IN THE CAUSE OF MORALITY, AND DOES NOT AMOUNT TO A FALSEHOOD.

- KRISHNA, KARNA PARVA

Beautiful Religious Quotes

Now there is no value of Righteousness. Because religion and Righteousness are considered unhealthy for society in present-day Nepal. All the political parties seem of the same elements of ethics and ideal. Their main motto is to make money whatever the way they can. They need money not only for their near and dear but also to run their party effectively and efficiently. No money means no chance of winning the election. Not winning the election means no chance of grabbing the positions of power. No power means no chance of making a tremendous amount of money by corruption. No money means no life for the money hungry. This is the system of position and power in the country. All of them know about it. All of them want that system because they all are of the same culture and traditions, not the people of God-fearing and moral values.

Not that there are no good people of good heart people in the country. They are divided because there is no unquestionable national leader trusted by the people. We should have a leader who is trusted by the trustworthy people of the Nation. So, I pray to God to send someone who is like the Almighty God himself, who is pure and brave without human weakness, who will not turn to the devil after grabbing power, who will destroy evils and serves this Nation as a role model of honesty, integrity, and benevolence.


Everyone in society should be a role model, not only for their own self-respect, but for respect from others.

Barry Bonds

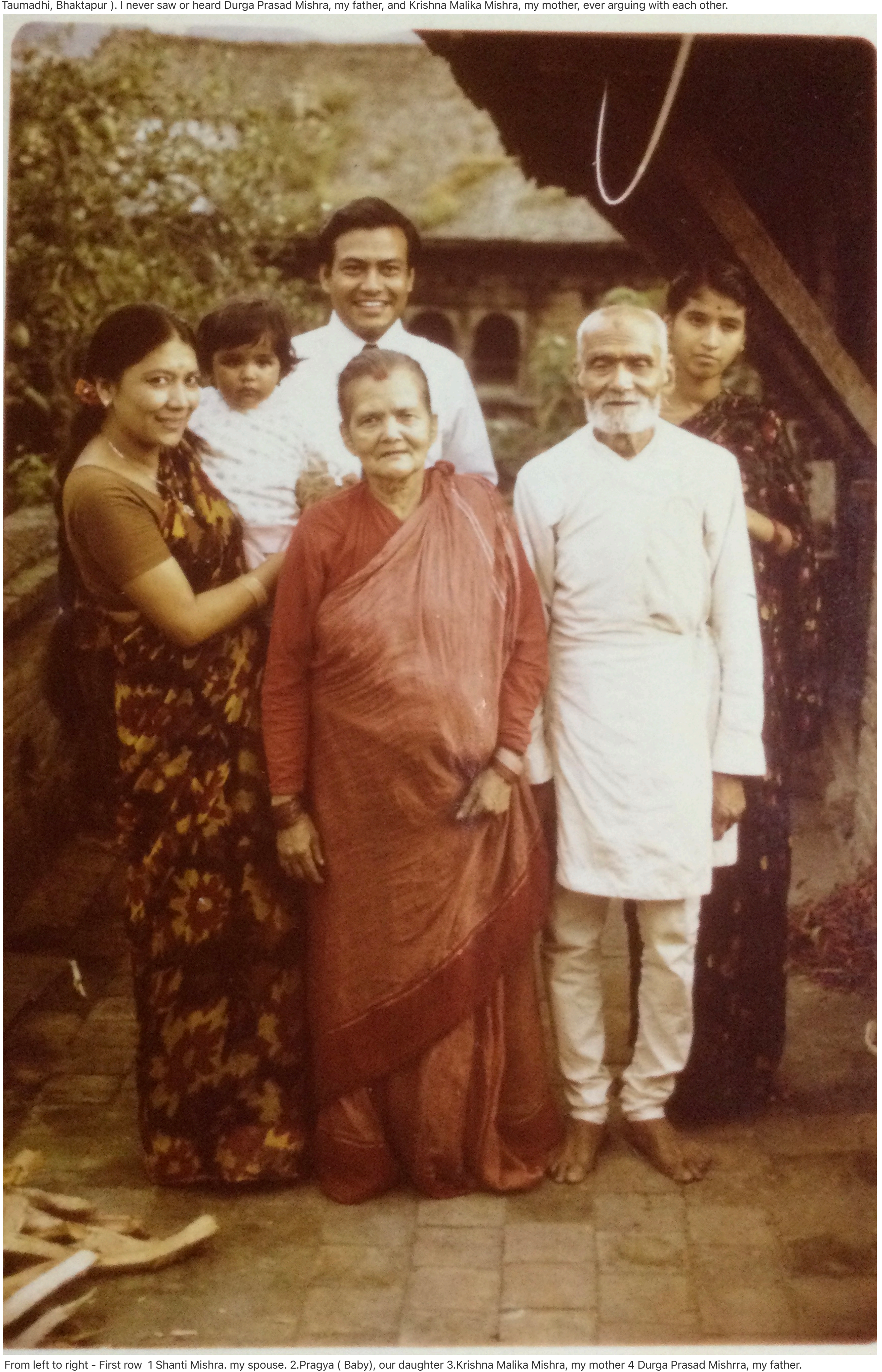
DOP - Feb. 3, 2021

21.The Challenges of Breaking Trditions

21
The Challenges of Breaking Traditions

Bhaktapur, one of the three cities in the Kathmandu Valley, is a unique city in our country. It has an exceptional antique beauty even now, not only with its famous historical palaces and temples but the city as a whole with its ancient residential buildings and old brick-paved roads. When I was born here in 1944, this community was ordinary in terms of economic status. No one possessed significant wealth in the city. No one was extremely poor or rich here. All had almost the same kinds of houses built with mud and bricks with the traditional tile sloped roofing. All the people knew almost everyone living here. They had brotherly and sisterly love between them. The crime was virtually nonexistent. People were religious and God-fearing, suitable for Bhaktapur, which means the city of devotees.

I had a very loving and spiritual father and mother. They were a very devout couple deeply committed to the Hindu Faith with a high value of moral and ethical principles. Being a devotee of Lord Shiva, my father displayed his devotion by doing different religious activities - 1.installed Golden Gajur (the pinnacle of a temple)at Doleshwor Mahadeva Temple, Shipadole, Bhaktapur, 2. Stone symbol, the bull's statue of Brass at the Mangaleshwor Mahadeva Temple at Bansa Gopal Tole, Bhaktapur, and a Shiva idol Durgeshwor Mahadeva after his name at Hanumanghat, Bhaktapur, 4. Toran, Big board of the attached idols of many different gods and goddesses at Teelmadhav Narayan Temple, Taumadhi, Bhaktapur). I never saw or heard Durga Prasad Mishra, my father, and Krishna Malika Mishra, my mother, ever arguing with each other.


From left to right - First row 1 Shanti Mishra. my spouse. 2.Pragya (Baby), our daughter 3.Krishna Malika Mishra, my mother 4 Durga Prasad Mishrra, my father.
Second row - Narayan Prasad Mishra (myself) 2. Sushila Mishra, my sister-in-law.

Punya Prasad Mishra, my younger brother, followed their path. Even now, he spends most of his time praying and worshipping Almighty God. He filed a case against the person who occupied a Shiva's small roofless temple, deep well, as well as a small plot of land located at Yalachhe Tole, Bhaktapur at the support of The Bhaktapur Municipality. His devotion to the Almighty forced him to do this though he did not have any bad feelings, enmity, or hostility against the occupier who was ike a brother. Although he succeeded in getting the returned public land and the temple for the people through the court decision, he suffered a lot from the person and the municipality.

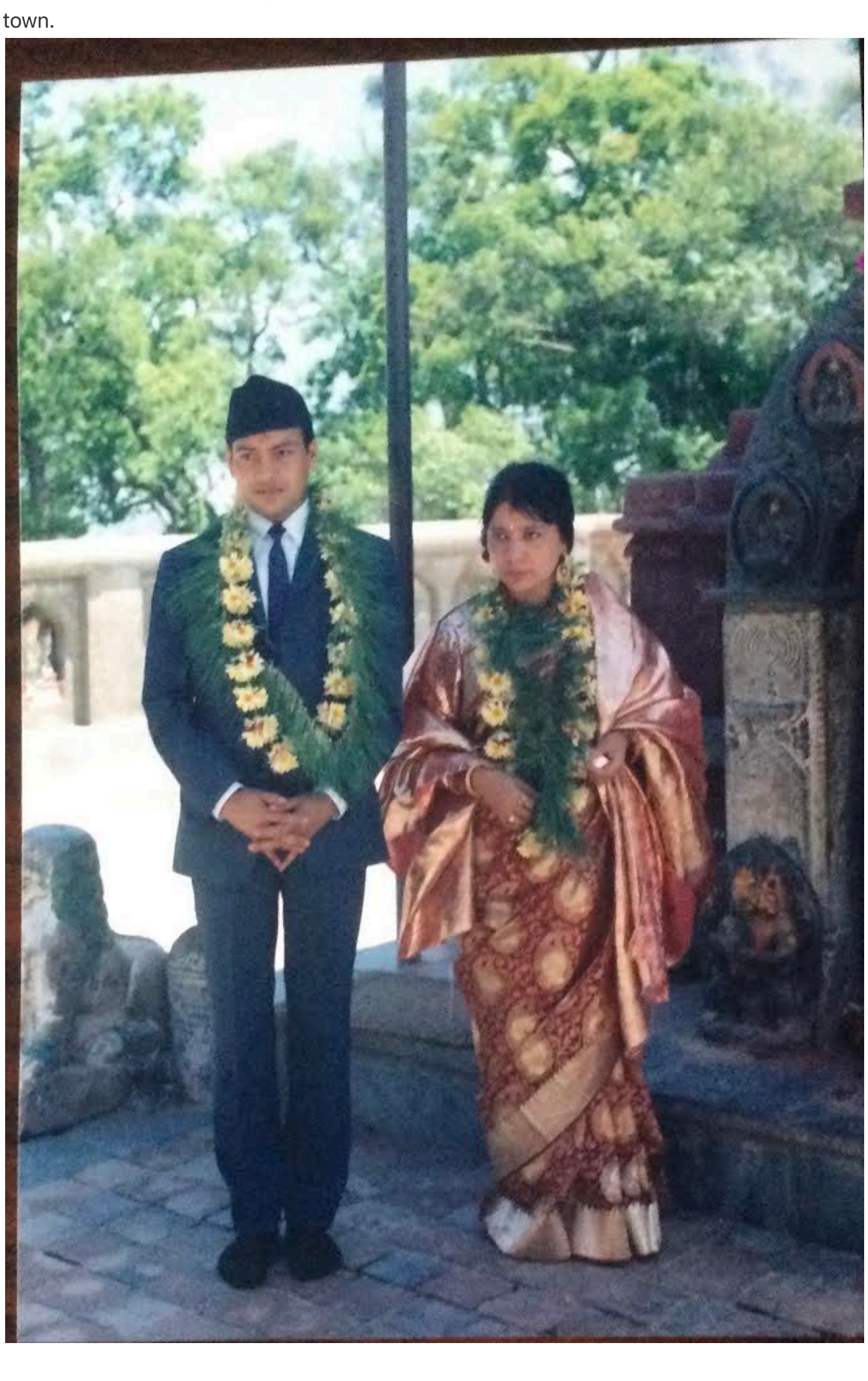
Photo of worship of Lord Shiva. My brother performing Rudri Puja with full rituals, hours of chanting the greatness of Lord Shiva, offering the holy running water to the head of it drop by drop.
From left to right 1. Shanti Mishra, my wife 2.Punya Prasad Mishra, my brother

It affected me also a lot. They took me also as their enemy though I am not. I had to face unlimited, painful hurdles from Bhaktapur Municipality in the process of getting permission for my tiny house construction in my ancestral property when Prem Suwal, the present Member of Parliament, was the Mayor. By facing all the difficulties and obstacles created intentionally, I virtually thought it would be almost impossible for me to live there peacefully. So, I dropped my idea of completing my house construction there. I did not know Narayan Man Bijuchchhe, the only leader of this town who considered me a friend or foe. I never had any argument or enmity with him. I love him as my childhood friend though we seldom see each other. He used to come to our house to have tuition from my elder brother Bhawani Prasad Mishra, one of Shree Padma High School Bhaktapur's founding teachers. Even his uncle Surya Man Bijukchhe was a student of my brother. I remember him also coming to my house, a forgotten history of once upon a time.

Bhaktapur Durbar Square

Men and women wore their traditional dresses - Dauro suruwal and kamij suuwal for men (trouser, long shirt with sleeve or top of Nepali national dress), Sari and cholo for women (unique short top like dauro, Nepali dress, and sari). There was an extraordinary unsophisticated simplicity in life. The men's trousers made out of ordinary cotton, not so thick material used for pants these days, would get torn within a few months, mainly on the knee spot. People got repaired it on that spot with a piece of cloth patching and reused the trouser. Of course, somebody would visibly see the patched area. But that was considered nice enough and acceptable. My father, Durga Prasad Mishra, and elder cousin brother, Ananda Prasad Mishra, told me that some people got the spot patched while making the new trouser to make it mo re durable and robust. This showed more unsophisticated and simplicity. I remember I often wore that type of repaired and fixed trousers because of the tear in my childhood. I was in my dauro suruwal outfit until I joined the University in B.S.2021.

I do not know from where it came, how it came to me, that I had a powerful sense of justice either at home or outside. I did not learn to keep quiet when someone did injustice to me or others. Honesty and sincerity were in my blood. It made me fearless, to tell the truth, and speak the mind. It made me courageous to write and speak without biased in any circumstances. I never learned to hide the fact, however cutting it would be. The philosophy of my righteousness is to help anyone whatever the way you can. Even if you can not do so, never give pain or trouble to anyone. My books in Nepali "Prajatantra Ra JanaAawaj, Umliyeka Peedaharu (collection of poems), and Tribhuvan Bishwabidyalaya Ra Shikchya., Tribi Kendriya Pustakalayako Gauravshali Kahani, and of course, many of my articles recently published in People's Review represent my nature and views. After meeting and working for the Tribhuvan University Library's cause with Shanti Shrestha, the Chief Librarian, I found the same character and qualities in her. We became a very inseparable good friends liked each other very much, loved each other very much, and became husband and wife on May 8, 1970, which became the talk of the town.


Wedding Picture of Narayan and Shanti Mishra

That was not just because of the wedding of a couple working together in the same office, but also primarily because of the difference in caste, position, age. She was senior to me in all aspects- age, service, status, but we were equal in relation, thoughts, aim, ambition, more than that, in our convictions. She always thought I was elder to her in understanding the family, the society, and the world, and on the other hand, I always thought she was younger than me in understanding all these things.

Moreover, she highly valued for my knowledge, talent, guidance, and advice in her life. Similarly I,too, valued her greatly. She described it in her book "Voice of Truth." But at that time, our marriage was almost like a revolution in the Nepali society against the country's established social custom and tradition. That was certainly not easy to break. But we broke that tradition with courage and determination.Luckily, we had no objection from our parents - Durga Prasad Mishra, Krishna Malika Mishra and Janaki Lal Shrestha. We thanked Sirdar Rudra Raj Pandey, the Vice-Chancellor, Dr. Trailokya Nath Uprety, the Registrar, and Prof. Surya Bahadur Shakya, the Principal and the Chairman of the Library Committee. They all supported us with joy and happiness.

We worked hard with our convictions to actively develop Tribhuban University, the newly established center of higher education in the country, especially for its Library, which was known to all, our dear child. But our thoughts and convictions did not meet the century's old tradition of flattery in the country. Because of that, our life could not run smoothly. We always got into trouble with our work. We had to face hurdles in every step of our life. My beloved wife wrote in detail in her book written in English, "Voice of Truth: The Challenges and Struggles of a Nepalese Woman, " and described fully in our book written in Nepali "Tri Bi Kendriya Pustakalayako Gauravshali Kahani Ra Hamro Sewa. People took us as proud, arrogant, cruel, without any reason, just because of our tough stand for the cause of the University and its Library we served. We had to lose promotions in our jobs. We were left behind with all the rewards, medals, facilities provided by the organization and the country. We never got any nominated dignified jobs or positions of the organization within the University - Vice-Chancellor, Rector, Registrar, etc., or any constitutional posts in the country - Ambassadors, Member, Chairman of any organization - Planning Commission, Public Service. Commission, etc.

What to talk about the expectation of a good position, we could not hold even our professional job despite our diligent, honest, efficient work and dedication until the University's retirement age because of our conviction of justice and integrity. The right to work till the retirement age is the inalienable right of a citizen of a democratic country. But we lost our positions 9 and 14 years before our retirement age without any fault. What would be the most injustice to a person who is competent, active, sincere, honest, and dedicated to the nation's service than that? But it was justice and praiseworthy step for the Nepali Congress Party appointed Vice-Chancellor Kedar Bhakta Mathema, the person honored by the Ex- Chief Justice of our Supreme Court for her book launching program. What can we do except lament? Our country is still in the hands of a Mathema attitude. They have a party, many followers, a group, a gang, power, and can do anything they like. We have no party, no group,and belong only to the nation and the people. So, we are the helpless citizens of the country.

It was tough for us to see wrongdoings and misuse of power by responsible people in the offices. Once Ramchandra Bahadur Singh, the Vice-Chancellor, a mighty person, belonged to King's clan, sent a person to work in the Library as a temporary head assistant. After joining the Library, just after making his attendance, he disappeared from the office every day. Shanti Mishra, the Chief Librarian, inquired about it and realized that the gentleman was the brother-in-law or the son-in-law of the then Education Minister, Mr. Bhatta. He came there not to work but to attend the M. A. class receiving the university salary. We were astonished. That was not easy for us to tolerate.

At that time, I was the Deputy Registrar, not in the Library. After our discussion, we wrote a letter to the Registrar to take the person back and dismiss his appointment. When the Registrar was scared to dismiss him as the minister's close relative, we even advised him to report the case to the King, the Chancellor, if needed. We sent him out of the Library. The Minister, the Vice-Chancellor, and even the Registrar got mad at us. They wished we kept quiet. Naturally, we became the victim of our right motives and actions and got punishment in different ways. I remember another incident how Marichman Singh, the Prime Minister, expressed his anger towards us for terminating a library staff who was giving trouble to the Library's development, who happened to be close to him and work for him secretly on the side. We had to pay a heavy price for his hostility and hate. These are just some examples of the fight for a good cause, which we did. We always stood for good administration, good governance against the wrongdoings with a principle of honesty and truthfulness. But it left us nowhere. We could not have anyone, any group, or party on our side to rescue us. That is the most painful situation in this country. We see the victory of truthfulness and the victory over evil only in our religious scripture, not in our life.

Nepal did not have many women like Shanti Mishra. She had a good education, qualification with two Master's Degree from India and the USA, unforgettable contribution to teaching as the first woman professor of the newly established University, unparalleled library development, women's development, and academic development with her credit as a writer of 3 books in English - 1. Voice of Truth 2. Rupamati (English translation of the Nepali novel, Rupamati) 3. A widow's gift (her book of a novel). She had an appreciation from the people for her thoughts, presentation, and oratory in seminars and conferences spoken in English nationally and internationally. She had an opportunity to work together with Queen Aishwarya to develop women in 1975, the International Women's Year as the committee's member secretary.

But she had no nature of sycophancy and flattery just as I. That was a significant obstacle to her progress. Then King and Queen, Prime Minister and Ministers to all high dignitaries of the country knew her and her talents and caliber. But she could not belong to anyone because of the lack of flattery—the essential quality of Nepali society. When she requested Narayan Prasad Shrestha, Chiran Shumshere Thapa, then powerful secretaries of the King for considering her for the post of an ambassador or other, they said to her, "O Shantiji! You are one of us. We know your talent and experience. We will certainly remember you." But it never came.

I remember one incident during the time of King Gyanendra when he took executive power to rule from Prime Minister Deuba. Surya Bahadur Thapa was the Prime Minister. The government was working to appoint some ambassadors. Dr. Durga Pokharel (who became minister later on)was the Nepal Women's Council, president. There was some woman member in the National Planning Commission. Shanti had a call from these women well-wishers that they recommended her for the ambassador position as they had high regard for her. They knew her contribution. It seemed they were for merit selection. That was surprising news for us. At the same time, they told her to approach someone closed to the King for it and not to expect anything in this country without approaching and not going anywhere. Shanti and I presented this matter to Pashupati Maharjan, the Secretary to the King, to put to him. She could not get the King's blessing for it. Instead, King appointed some Rana in the position - Ambassador to France.

During this period, we both were staying home after our retirement. There was a vacancy for the Chairman of the University Service Commission at T. U. Some Rana well-wishers close to the King recommended me for this post as I got forcefully retired as Chief of that office sometime before. I had a good experience the job needed with my credit to my book Tribhuvan University Ra Shikchya and the numerous published articles on the University. I had this information from him. I was glad that at least someone recommended me without my approach. I thanked him and expressed my gratitude to him. Later on, I saw that our King blessed some Thakuri for the position instead of me. Then I realized that the saying “Raja Sabaiko Sajha” (King belongs to all. King is for all)) was only for saying, not to see in life.

Then I thought that the man with integrity, honesty, sincerity had no place and opportunity in the country where we have a system of Chakari (sycophancy) and a System of Nepotism and Favoritism from time immemorial. During the time of Ranas, the Ranas, Bhardars, and the sycophants of Rana had the upper hand. During the time of King, the Thakuries, Ranas, and his Chakariwas had the opportunity. During the Panchayat System period, only the Panchas - good or bad were rewarded, not the independent, free-thinking people like us. During the present multiparty system, the leaders and followers of the party in power have used everything for them. I do not know when we will have a system that would be impartial to all based on - honesty, sincerity, integrity, hard work, dedication, devotion, talents, experience, knowledge, and expertise. Though the spiritual people believe in hell and heaven, it is not yet for me to feel in it. However, the thing maybe, if the King of righteousness (Dharmaraj)exists somewhere, I will definitely report all these things to him in his court after my death.

The sad demise of my beloved wife, Shanti Mishra, the mother of the modern library world of Nepal, the legendary lady, completed two years on Jestha 1, 2078 (May 15, 2021). She passed away on Jestha 1, 2076. (May 15, 2019) According to the lunar calendar, the day falls on Mohini Yekadashi Jestha 8 (May 22) this year. She was born on the day of Harishayani Yekadashi and left this world on the day of Mohini Yekadashi, the loving day of God Narayan, the preserver. What a coincidence it is - my parents named me Narayan as the gift and blessings of God Narayan. My wife's name is Shanti which is inseparable from Narayan and the Devanagari supreme alphabet Om. According to our Hindu beliefs and religious scripture, Narayan, Om, and Shanti are one and intact. To my surprise, she had an Om Tattoo on her hand since she was a child. I had an aunt named Kunti Devi Mishra (father's sister) who renounced the family life and home and lived in the temple premises as a saint. She had an aunt named Amala Devi Shrestha (father's sister) who did the same. The most surprising thing to know is that her aunt Amala Devi, when she was young, saw my saint aunt, much senior to her, with high respect, though they lived in two different cities - Bhaktapur and Kathmandu. There was no transportation between the two cities at that time and the only way w as to walk. That was mysterious and unbelievable.

I believe that my Shanti is living and will be living with us in her Nobel work and her published writings. Her creation, our creation of Tribhuvan University Central Library, the well-organized, well-equipped ,modern center of knowledge and information to international standard was not an ordinary achievement in the country where even the basic needs for the purpose was non-existence at the time.The honest, sincere and grateful people that do any good work - small or big certainly remember her. I believe that scholars and intellectuals, book lovers and writers of the country who have the blood of gratefulness in their heart to the noble work achieved, can never forget her.I offer her the flower of my love on this day and wish to be together in my next life. Death can not separate true love and relation, nor can they be destroyed by fire. Two years have passed since my Shanti left me alone. I miss her every moment of my life. I am lonely and have no life without her. No doubt, as the saying says -

Death leaves a heartache
no one can heal.
Love leaves a memory
no one can steal.

DOP - May 20, 27, 2021

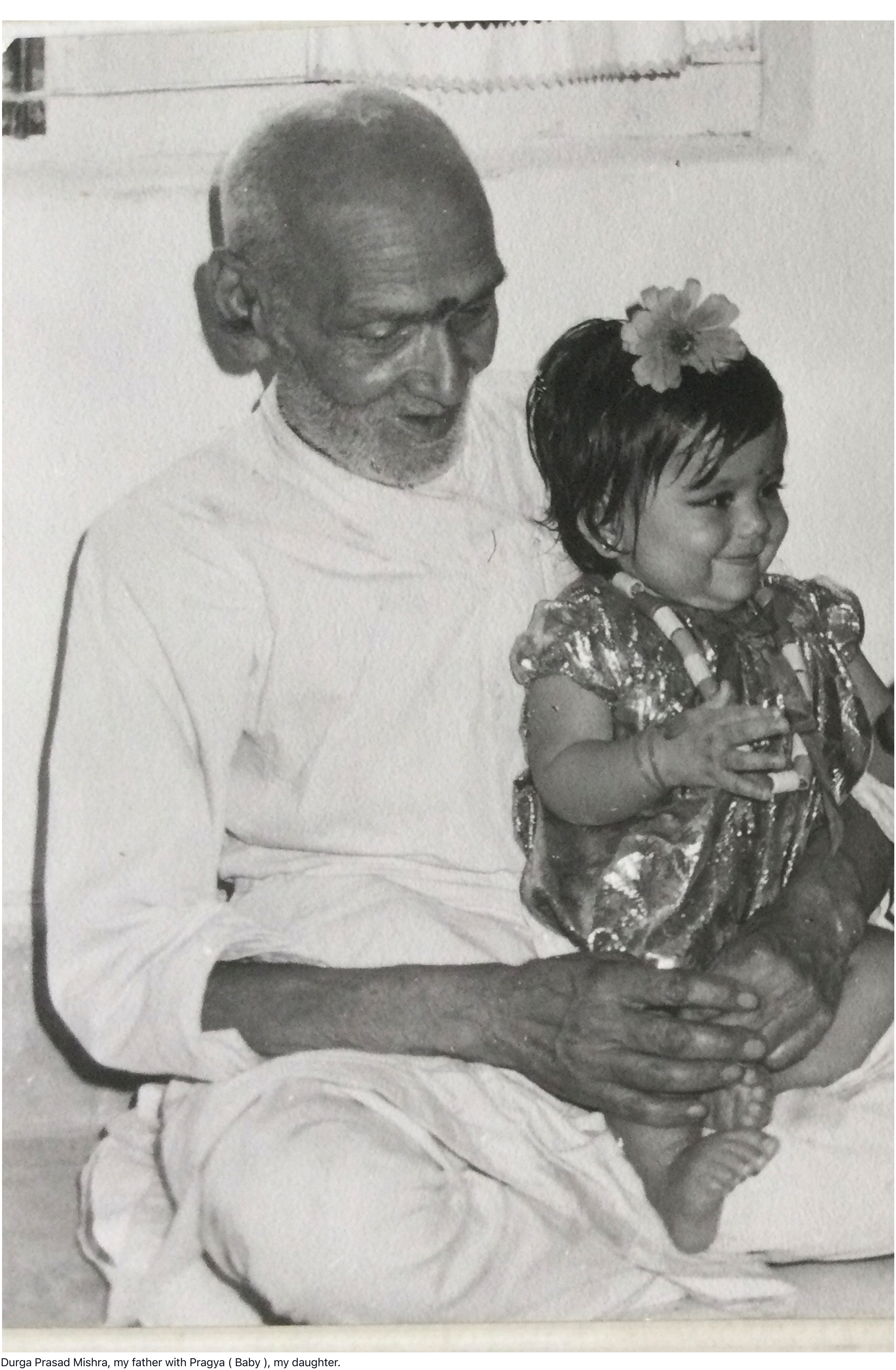
I read your 2, touching pieces recently, and again found them informative & moving. I remember my 1st brief to Baktapur in 1969 on my 1st trip 'round the world. I did not know that it was your 'hometown'. I went again when I met and worked with Shanti & you in 1972-'73.
The restoration project by Germany was underway. I have a number of slide photos from my 1st visit.
Your writing again is right on target. I wish you could find there a larger group of similar thinker/writers. Does the Fulbright Office ever connect you with incoming American Fulbrighters as a source of info about Nepal, so you would have a larger voice?
As you did also, I never heard my parents argue together. 2 were 1, as Shanti & you were. Still missing her so shows how great was the love you shared with Shanti.
The closing poem was very moving.
I share your writings with a friend, who lost her husband suddenly 6 years ago.
Poetry remains a balm in such circumstances.
Now that two years have past, please remember how blessed
you both were to have shared some much together.
I shall never forgot both of you for all the good you brought to your Nepal. Keep on in her honor.
Bob Palmer, Fulbright Librarian, USA,

22.Poverty and Honesty in Nepal

22
Poverty and Honesty in Nepal

I was born and grew up in Bhaktapur, but we had a house at Kilaghal in Kathmandu. I remember I stayed some time in that house whenever we came to Kathmandu during my childhood. Later on, I realized that the house belonged to my eldest brother Bhawani Prasad Mishra, then the school teacher, and later on, the professor, who was living with us, as the house was given to him by my father, Pt. Durga Prasad Mishra for a share of the ancestral property. The property was divided among the three brothers at my eldest brother's pressure when I was just a year old, and my younger brother Punya Prasad Mishra was in my mother's womb. So, my younger brother did not have that share as he was not yet born. I was told that that was the intention and reason for my eldest brother's pressure to be separated so that he would not be at some loss in getting his share in the future- after my younger brother's birth. However, I lived in that house for some time with my second elder brother Surya Prasad Mishra until there was no problem for living after I came to Kathmandu from Bhaktapur for college study. Despite having that house, we had to move to a rented room soon after. We lived at many different localities in Kathmandu, renting rooms according to our needs. It gave me excellent opportunities to be closely acquainted with many toles (localities) and Kathmandu people. I am happy to remember that some of my landlords loved me like their brothers and sons. I, too, loved them the same way. But after I joined the university and after my marriage with my beloved wife Shanti Mishra, we lived at the university's professor's Quater at Sundarighat, near Chovar Hill.

My father was a devout Brahmin, devoted wholly to Lord Shiva, who performed Shiva's Rudri with full rituals (Hours chanting the greatness of Lord Shiva, offering the holy running water to Shiva's head) every day before having his meal, who was regarded as a Tantric by the people closely known to him. It seemed SirdarRudra Raj Pandey, the well-known writer and educationalist of the country, knew of his caliber. He disclosed it to me when he realized I was the son of Pt. Mishra.



Durga Prasad Mishra, my father with Pragya (Baby), my daughter.

My father loved his eldest son and the daughter-in-law and insisted and arranged for them to live together even after the property's separation. I loved and respected my eldest brother, but I did not have a good feeling towards him since I knew this bitter truth. He was a learned man and a reputed English professor even considered a man of well study and knowledge of English language and literature by Mahakavi (Great Poet) Laxmi Prasad Devkota, Prof. Ram Prasad Manamdhar, Prof. Yadunath Khanal, Sirdar Bhim Bahadur Pandey, his contemporary and friends. I know he even tutored and taught their sons and daughters. Sadly, I had to regard him as the most selfish son and brother ever seen and heard in our Society. It gives some pictures of Nepali family life, parents' selfless love towards the son, and some family members' greed and selfishness in possessing the property even in a highly educated society.

Sundarighat means the beautiful holy riverbank in Nepali. That was a lovely, charming spot then. There was a beauty of clean water flowing in the Bagamati River and the shadow of green Chovar Hill on it with a majestic view of the snow peaks in the north, all at the same time at a glance. We enjoyed living there. We were the first family to move to that place. That was on Jan 18, 1971. Even the electricity had not been fixed in the house. But I was happy there with my wife Shanti Mishra and my little daughter Pragya who was just born.

There was a full academic atmosphere in the university under Sirdar Rudra Raj Pandey's leadership, the Vice-Chancellor, and Dr. Trailokyanath Upreti, the Registrar. The university made a criterion for distributing and allocating the professor's Quarters to the professors. Under the same criteria, the university reserved three houses for the three officials- The Chief Librarian, The Medical Officer, and the Warden of the Hostel who were regarded as the essential officers to be living on the campus for the service needed even after the office hours, 10 am to 5 pm. So, we had to live on the campus even if we did not want to live there, being the chief of the Tribhuvan University Central Library. The criteria were changed later on with the pressure of Dr. Harka Bahadur Gurung when he became the most powerful member of the National Education Committee. That office was created above the university with the introduction of the New Education System Plan, 1971, during the time of Prof. Surya Bahadur Shakya, the Vice-Chancellor. So, we moved to our newly built house at Kuleshwor, Balkhu, where I bought the land at the rate of Rs 4000/ per Ropani in 1969 before I got married. People expect about 16 crores for the same size of land in the area at selling now. What a change in the price. It is not easy for me to think about. it. From this point, I am a multimillionaire now. But it has no meaning for me now since my beloved wife Shanti Mishra left me alone.

The area of Balkhu was under the Village Panchayat then. There was no tap water running drinking water supply. There were not even wells around there. There was very few houses which one could count in your fingers. The Bagamati and Balkhu rivers were clean. The local people used the water from the rivers for drinking also though we did not consider it safe for drinking. There was no electricity line in the area. There were no shops around. The Ring Road had not come yet. The Sanepa area of Patan and Balkhu area of Kathmandu was so close, just a few hundred meters distance, but there was no connection as there was no bridge in the Bagamati River. We had to go to Thapathali to go to Sanepa if we needed to go there by motor car from Balkhu.

In the same way, there was no present road to Kalimati from Balkhu, Kuleshwor. We needed to go to Kalimati, taking a round through Teku. We lived in a house without water and electricity for some time. We created a beautiful dwelling with an equally stunning interior with attractive decorations and an exterior with beautiful plants and trees with my wife. The house was designed by a renowned Swiss Architect Mr. Robert Weise, the architect of the Hotel Annapurna, the Malla Hotel, etc., our good friend and well-wisher, at free cost as a gift. Our dear friend Lotti Weise, Robert Weise's spouse, fixed all the curtains needed for the house as making her a surprise gift. We were so lucky. We lived in a house with great joy and happiness having a beautiful view of the Bagamati River from our bedrooms. The visitors always thought we were fortunate to have that view, which was auspicious in the Nepali culture.

Our house designed by Robert Weise, a Swiss Architect. First newly built house in the locality.

Even at that time, there was a talk and rumor about the Nepalese Society's corruption, though there was not much corruption compared to present-day Nepal. According to the diplomatic circle, Nepal was a country of corruption. We heard from them that the meager salary scale of the government employees, not enough to live life, was the main reason for the country's corruption, which we never agreed with. My beloved wife and I always denied this version. We tried to convince them that that was not the reason for corruption.

We realized our country was poor and developing where most people were poor. There were not many industries and factories. We did not have a big business with exporting goods to others. So the government also had no source of income for raising the money needed for enough salary. So in Nepal, the salary meant the amount to only meet the salt and the cooking oil expenditure, not enough money for other things. At that time, there was a saying in Nepali, "Noon Telko Kharcha Bhayo"(you could meet the expenditure for salt and oil) when someone got a job. Most of the people owned land. They could meet their other needs- Rice and lentils from it. That was the system and the conception of the Nepalese Society. The Nepali community was quite ordinary in terms of social status. No one in the community had attained any great wealth, except some ruler class people. There was an extraordinary simplicity in Nepalese life. People were poor, but there were not many extremely poor. People were pious and religious. The majority of the people had a moral sense of their culture. They were not inclined to corruption because of their needs, but some did because of their greed. That was our understanding.

We had a helper named Narayan Maharjan when we moved to Balkhu from Sundarighat residence. Among the five families in that locality, he was one of them. He had a small two-room house with a thatched and two metal sheet roofs. He used to bring two buckets of drinking water from about a half kilometer distance on the way to the university every day, hanging in the bamboo stick, which was on his shoulder. Despite being a poor man, he did not want to charge money for the drinking water. He said that the charging would be against his beliefs and faith. At the same time, he said we could give him anything in cash or clothes if we wished but as a payment for bringing us water. We agreed to it. He fulfilled our needs for drinking water. We helped him in whatever way we could. Besides this, he got a loan from us from time to time. The loan money accumulated little more than Rs 2000/.Though that was loan money, we did not keep in mind getting him paid.

Meanwhile. a bizarre thing happened there. One day when we came home from the office, we were told by his small daughter Narayan Devi that the two metal sheets (karkatpata) of his thatched house would be taken out by a person who loaned Rs 500/ to her father a long time ago as he was not able to pay the loan. The moneylender wanted either money back or the metal sheet. Her father asked the moneylender to take the metal sheet out of the roof tomorrow. We were so astonished to hear it. We offered him Rs 500/to pay his loan to the moneylender when he came to supply the water that evening. He was not happy to get even the gift money from us. He said it would be improper to get that amount of money again from us as he still had to pay Rs 2000/ our loan money. That would be against the Dharma (Righteousness). We said, " Forget about that loan money and not worry about it. That Rs 500 will be a gift for you." He said he would come to us when the moneylender would come tomorrow. The next day we learned that he had given his two metal sheets to the man. He did not get money from us for that purpose.

We never forget this incident and this true story of a penniless but heartfelt and honest, righteous man in our life. Narayan Devi Maharjan, his only daughter, now lives with her family at Panga. We still see each other. Narayandai, the honest man, is no more with us now. He must have been living in heaven if heaven is somewhere as described for righteous people. We have been telling this story to our many many diplomat friends and others who talked we had corruption in the country because of a low salary. We see the corruption in the country not because of needs but because of greed. This true story stands as an example of the Nepali culture of honesty and righteousness. Even then, in the 1970s, the majority of corrupt people were well-to-do, wealthy high officials, politicians, bureaucrats. Now it is the same. Among the corrupt politicians, the bureaucrats, high officials, and high dignitaries are becoming millionaires to billionaires and billionaires to multi-billionaires by corrupt practices. The only difference between then and now is that there were only a few in the past: now, almost all are corrupt. Not only the high officials but even the lowest among the lowest are evil now. We see the corruption not because of needs but because of greed.

DOP - Jan. 20, 28, 2021

Dear Narayan,
What a lovely story! Thanks for sharing it.
Love, Betty

23.Ungratefulness in Nepalese Society

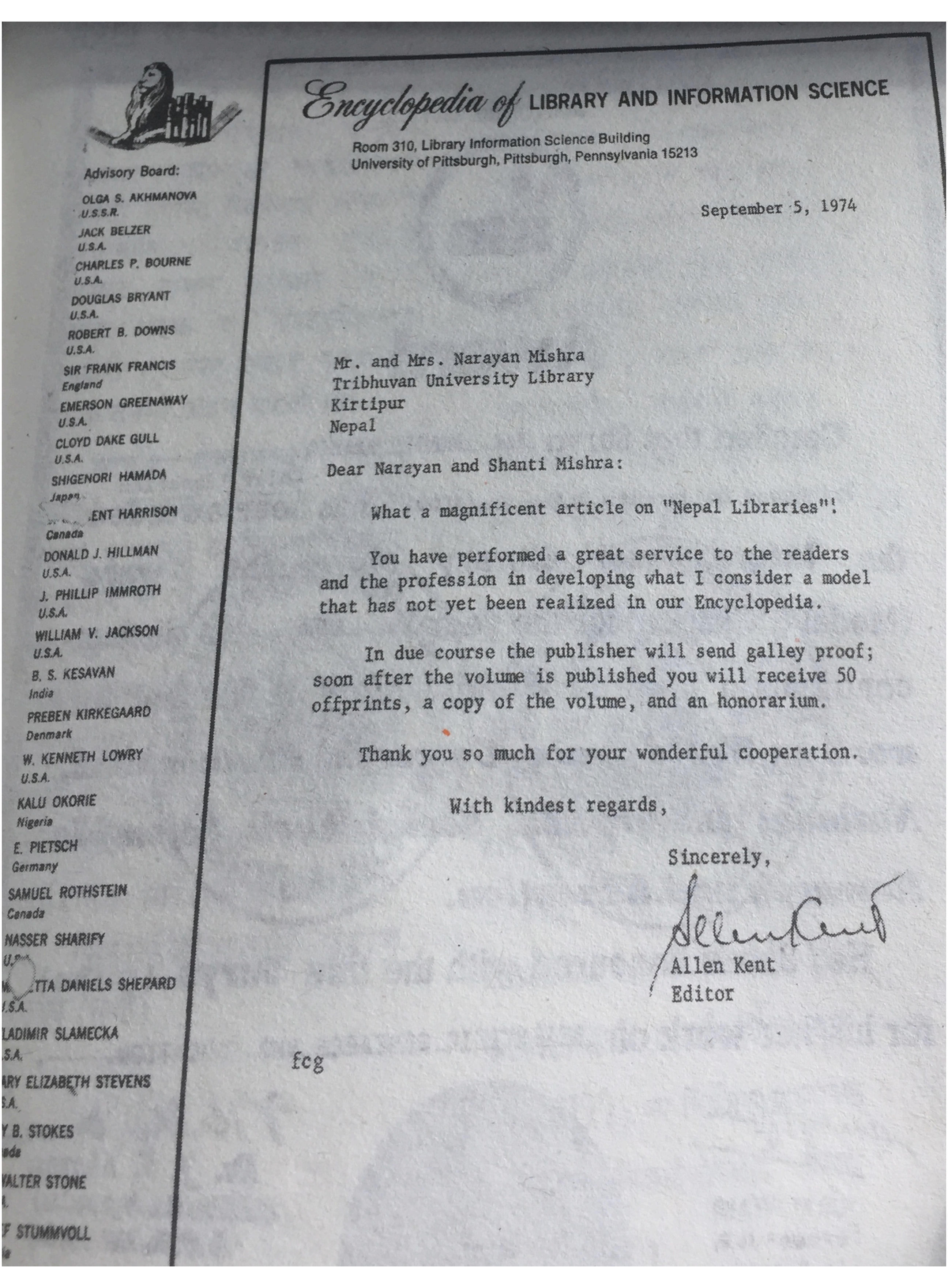
23
Ungratefulness in Nepalese Society

In Europe and America, when you do something for someone, you get thanks without delay. That is their culture. In small or big, no matter, you get thanks. And you do something useful - in speaking, in writing, in doing, in helping, or in any other things you get appreciation. Very nicely, they appreciate you. Because of that, you get inspiration to do something good for others. Not only thanks and gratitude, but they do also make comments to show your weakness and strength in your action - speaking, writing, anything. The children learn these things even from childhood at home. They know them from their parents and seniors.

In the same way the course books, the textbooks are written. They also learn these things in school. These facts are always with their life. This culture reflects anywhere - school, classroom, playground, work, meeting, seminar and conferences, writings - papers, articles, books, etc. They do not hesitate to appreciate you. It seems they do not feel that appreciation would harm your superiority. What we often experience in our country is that gratitude makes you inferior.

In this context, I remember the incident of my inspiration. That was in 1974. Shanti Mishra, my late beloved wife, and I being the only internationally known librarians of Nepal, the Editor of Encyclopedia of Library and Information Science, University of Pittsburg, Pennsylvania, the USA, requested us to write an article on Nepal libraries. They sent a sample copy of the item already written on Chile, the country of South America, to follow it for our writing. Alphabetically this country's name comes before Nepal. We did not see any introduction about that country in that article that we thought would be better for understanding. Not only that, but the given information also, we felt it was not well organized and classified.

We wrote the article making our own format, not based on the sample copy with the country's introduction. That was against the direction of the Editor and the sample. We sent the article the way we thought better. We were not sure that they would accept our writing. We were thinking of rewriting the item if needed after their response. To our surprise, the Editor of this world-renowned Encyclopedia wrote the following letter on Sep 5, 1974, considering our that article a Model. We were thrilled. We experienced tremendous inspiration in writing. I hardly expect this culture from the people in our country when someone is in power. Here the person in power always thinks he is omniscient. He knows everything. They had that kind of praiseworthy courage to accept their weakness and appreciate your betterment. I think that is also why Europe and the USA are at the peak of modern development.



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September 5, 1974

Mr. and Mrs. Narayan Mishra
Tribhuvan University Library
Kirtipur
Nepal

Dear Narayan and Shanti Mishra:

What a magnificent article on "Nepal Libraries"!

You have performed a great service to the readers and the profession in developing what I consider a model that has not yet been realized in our Encyclopedia.

In due course the publisher will send galley proof; soon after the volume is published you will receive 50 offprints, a copy of the volume, and an honorarium.

Thank you so much for your wonderful cooperation.

With kindest regards,

Sincerely,

Allen Kent
Editor

fcg

In the same context, I am happy to mention here that I had forwarded some of my articles recently published in" People's Review - 1. A tale of a Missionary Doctor and an Abandoned Child 2. A System of Bhagabanda 3. Disfigured Democracy and Nepal, etc., to some of my Nepali and American friends. I did not hear anything from Nepali friends as we have no culture to appreciate or make comments. Whereas I quickly got a response from my American friends. It may be interesting to quote some of the comments just for an example.

Regarding my article" A Tale of a Missionary Doctor," Mr. Dick Wolfsie, humorous writer and well-known T. V. Programme presenter, wrote"
!Hi Narayan,
I just finished your dramatic story about the little orphan girl and her relationship to your family. What a beautiful story, worthy of a movie. Thank you for sharing it. Terrific!
Dick Wolfsie, Indiana,

Regarding" A System of Bhagabanda," Austra Gaige, a counselor, Pennsylvania,a long time friend, who served Nepal a long time ago, wrote

Dear Narayan,
I am so happy that you are actively writing and bringing attention to the problems which face Nepal and how those have affected people like you and Shanti. The two of you are just the kind of people that a country like
Nepal needs so desperately. Sadly, Shanti no longer has an active voice, but you do and you are using it. I think she would be proud....

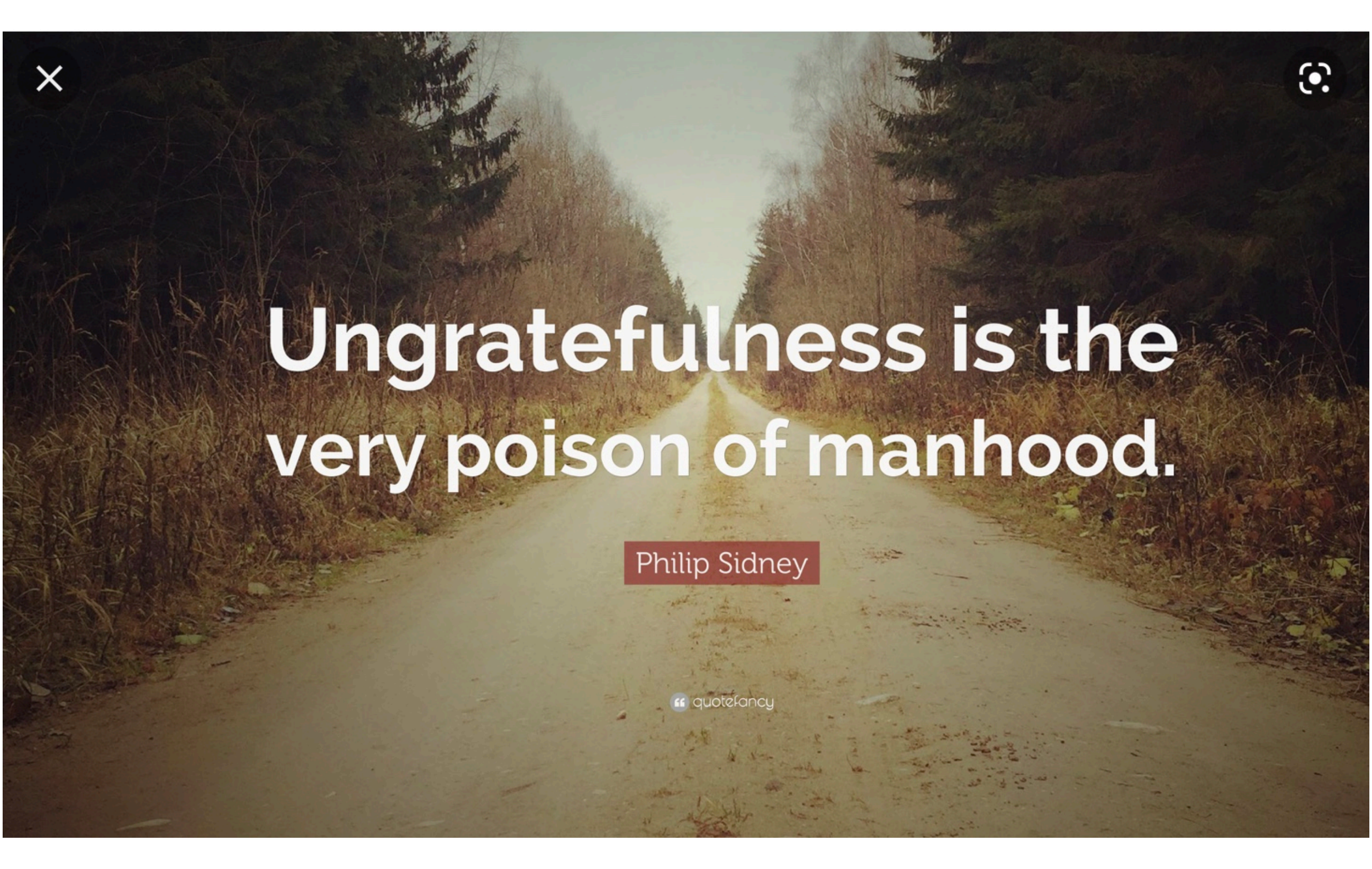
Our dear friend, late Dr. Frederick Gaige, the Fulbright Professor to Nepal, spouse of Austra Gaige, is well- known as the author of the book" Regionalism and National Unity in Nepal" to Nepal and abroad.

Another friend Amy Tibesar, a nurse in Indiana, wrote -
I can't believe the caste and bhagabanda system still going on. It not only makes me endlessly grateful to live in America, but incredulous and wondering how/ what it would take to make change within Nepal. Would it take one particularly powerful leader, a revolution, what? Such a heavy topic!

Another friend Pat Oakes, a teacher and educational, Texas Wrote -
You have been working hard, Narayan, to write such an extensive article the corruptionisn Nepal and how it impacted your life and Shanti's. It is certainly notably a story of injustice, and it is also a story of the loss of your good will and talent that would have benefitted your beautiful country. Thank you for sharing this. Love, Pat Austin, Texas.

Regarding" A Land of Dishonesty," our friend Robert Palmer, the Fulbright Librarian to Nepal, New York Wrote-
> Read your very moving piece, causing me to think that your forceful prose, 'truth to power', could be used here where many politicians remain in fear of, and beholden to, Donald Trump. He lost re-election, but is incapable of admitting to failure. Should point out that I am an Independent, never a member of the Democratic or Republican parties. Have always voted for Democratic Presidents, but also have voted in the past for Republicans in lesser offices.

Another friend Mary Ellen, Indiana wrote -
Narayan,
I just read this latest article. Very interesting and your ability to write so beautifully in the English language is impressive. I am curious about the publication People's Review. Is it published and distributed in Nepal? And, if so, why is it in English?


Ungratefulness is the very poison of manhood.
Philip Sidney
quotefancy

I mentioned and referred to my book "Tribhuvan Biswabidyalaya Ra Sikshya" and several of my published articles on the National Education System Plan, 1971, in many of my present writings. The concerned people used them for the reform. I know the many education commissions formed later on had studied and used them. Not only were they ungrateful to give me some credit, but they were also reluctant even to mention my book and the articles in their references because we have an unappreciative culture. But in Europe and the USA, this does not happen. In those countries, people get inspiration from society for any appreciable work. That is why we see the charity and donations from the people in these countries for education and health or other areas - schools, colleges, universities, libraries, hospitals, etc. We see everywhere universities, libraries, and hospital buildings built by donations. There are two crucial things - 1. Your charity and assistance are not misused. 2. You are appreciated for your contribution. You are permanently remembered in different ways for the cause of your gift. Whereas we always have concern and doubt of the proper use of our donation in our country as we often see misuse than the appropriate service. We had well wish to donate some of our land property worth millions of Rupees for a good cause. As we could not easily do this work because of our doubt, time passed, and my wife left this world not fulfilling the desire. I have been thinking still about doing it. I am in great dismay. I do not know whether I will be able to do it as we see everywhere misuse and corruption. Politically our country is in a

All the countries- small or big, have some people who did some notable good things for the nations. Similarly, we have many people who made remarkable contributions to making our country. Not only kings and queens, but there are also hundreds and thousands of people in different fields - education, economics, planning, administration, diplomacy, engineering, health, army, and police, journalism, mass communication, politics, social service, literature, etc. We are glad we also could do some work in the library and educational field. But the most unfortunate of our nation is that we have no culture of gratefulness. What to lament about not remembering and appreciating the professional personalities we are condemning the historical figures who made this country's existence - King Prithvi Narayan Shah, the creator of consolidated Nepal, King Tribhuvan Bir Bikram Shah, the hero of Democracy, King Mahendra Bir Bikram Shah, the impressive figure of self-respect, pride, the dignity of the nation and the remarkable model of the infrastructure of this country. They are not appreciated. Their valuable contribution to the growth and development of this country is forgotten. Not only that, we all know the ungrateful people broke and dismantled some of their statues in different parts of the country. Instead of establishing a culture of gratefulness for the people's assistance - high or low if we encourage the culture of ungratefulness(kritaghnata), it is sure that we will have a terrible fall and downfall of our beautiful country. The history of this nation will curse us.

DOP - Jan. 13, 2021

Comments

1. Dear Narayan, Peace
Many thanks for this article on gratitude and ingratitude. I thank you for sharing it (and your other writings) with me.
For me, gratitude is a way of life, in fact the only way to live. It is the same as humility and is the opposite of the sin of pride.
Another reason I am thankful for your articles is that it brings back many vivid memories of your beloved spouse Shanti, and you.
Be well,
cap miller s

2. Again, another compelling essay. You are a powerful writer. Am trying to figure out how your words can reach more people. Is it possible, somehow in Nepal, to develop a public forum to discuss such an idea of lack of gratitude, and the related problem of giving credit where credit is due? A lecture series with prominent leaders involved? You touch on topics that are very sensitive, even worldwide.
Shanti would continue to be proud of you. Keep on writing!
Notice how my country is awakening to a newer, and better, I hope, reality. The last 4 years here have been tough, but I remain optimistic.
Bob Palmer

3. What a good article about the culture of ungratefulness in Nepal. Sad but true.
I am sorry that i have not replied nor commented on your earlier articles, each of which is so well written.
Meanwhile, keep safe and keep on writing your good memoir stories. They each remind us of Shanti's good works, as well as your own.
Cheers,
.. don & kareen
Don and Kareen Messerschmidt

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24. The Value of Money and the Begger

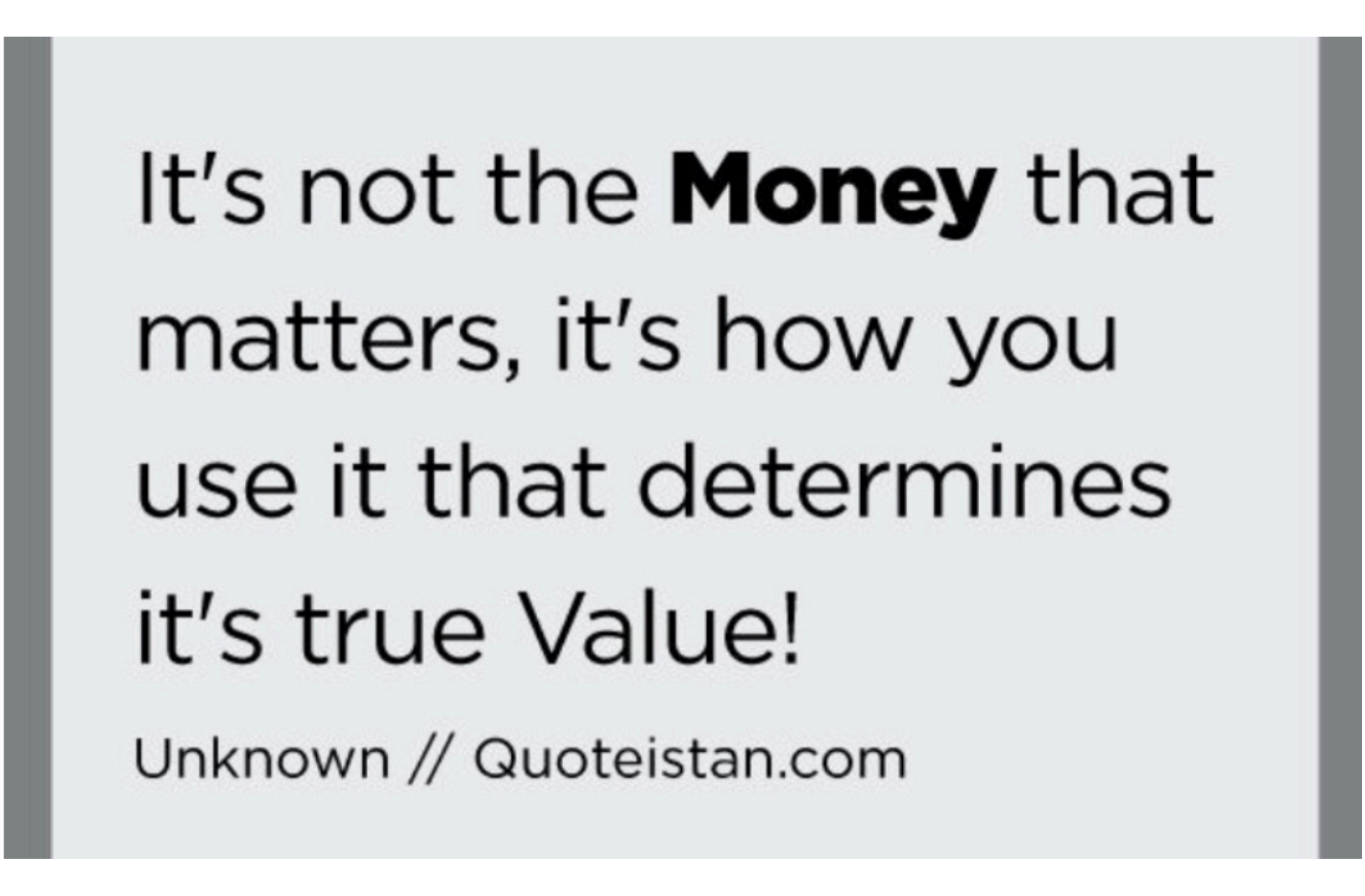
24
The Value of Money and the Beggar

In our present-day world, nothing can be done without money. Money is the backbone of everything. We need money to buy foodstuffs for eating, bed stuff for sleeping. We need it for transportation to move from one place to another. You can not have education and treatment for health without cash. Everybody knows it. So, more explanations may not be necessary.

We know some people have much more than they need in our society. We call them rich people. The persons born in a wealthy family with silver spoons would hardly know the value of money. Some people who are now rich but were poor before would also see the value of money because they had experienced poverty and learned the value of money. The ordinary people certainly know its importance-- although they sometimes have money for some of their needs, mostly, they do not have it. But some do not have money to fill their stomach, and the people who experience the highest degree of suffering without it for shelter, food, medicine, and clothes know the real value of it. Money is more valuable than life for them. They have a life when they have money. It seems their lives are for cash. They do any work, liking or not liking because they need to do it for money. Because of poverty and lack of job opportunities in the Nation, millions of our people, our brothers and sisters are working in foreign countries - Malaysia, South Korea, Qatar, Kuwait, etc. with many unbearing difficulties and hurdles

In general, the people who know the value of money always try to save it by any means with some exceptions. They always keep the risk of it in their mind when you would not have it. In this context, I have a never forgotten news story in my mind, which I read several decades ago in Gorkhapatra, our oldest daily newspaper. According to it, there was a destitute, needy beggar in Biratnagar. Begging was his job. He implored all around Biratnagar. He was very often seen in different localities and was known by most people there. He lived on the pathways and in shelter places. He never wore good clothes and looked like the poorest among poor beggars. Unfortunately, he also got ill and died in the cycle of sick, suffering, life, and death of the living creature. When the concerned people were ready to take out his dead body for his last ritual, they found Rs 150000/ with his rag belongings. People were astonished to see the amount. How pathetic and heart-touching was it? He never stopped begging and undoubtedly saved that money, always thinking of the future. We know we also do like this, not using it for our own needs, still thinking about the future. But the end has no fixed date. You might disappear tomorrow, or you might live several decades. Your life and the future are not in your hands.

Now, very sadly, I remember my eldest brother Bhawani Prasad Mishra, the English Professor who loved wealth, who earned a lot with his sweat and labor riding his bicycle to tutoring the sons and daughters of several wealthy families in Kathmandu. Riding the bike throughout his life from one corner to another corner of Kathmandu for tutoring, not showing any interest in using Motor Car or Motor Bike --he also disappeared under the same situation.



It's not the **Money** that matters, it's how you use it that determines it's true Value!
Unknown // Quoteistan.com

In this connection, very sadly, I remember now the story of our savings when Shanti Mishra, my beloved wife, and I saved some British pounds and U. S. Dollars out of our daily allowances during our study and visiting official trip to Europe and America, not spending even for the delicacies we wanted to have. We controlled our lust for luxury and hardly bought any expensive shoes or clothes. We lived a simple life in living, eating, clothing, and working. We mostly cooked our food ourselves and did our dishes. We never had any excellent lunch and dinner in big hotels at our expense. We did not organize any big feast in our life. We discouraged the people from doing it and advised them to think over the matter according to their capability and saving amount. Not only that, I bought and rode a bicycle to go to Tripureshwore, Tribhuvan University's Central Office from the University's Professor's Quarter, Sundarighat, Chovar, when I became the Deputy Registrar in 1975. Our university had no provision for providing vehicles to high officers except the few top officials - Vice-Chancellor, Rector, and Registrar. I was young then and wanted to ride a motorbike. But I dropped that wish, thinking about the needs of making the house and the future.

Our Head Peon, Ram Bahadur Basnet, was from the Sundarighat Village, across the suspension bridge. He had his bicycle. When we both were together on our ride to Tripureshwore, I remember he expressed his dissatisfaction and unhappiness very often, saying in Nepali, "Hajur Malaita Chitta Bujyena, Ma Sangai Hajur Cyclema Suhayena" (Sir! I am not happy about your riding the bicycle; it does not suit your status with me on a bicycle.) But I happily rode the bicycle. I was glad to go together with him. He was a nice pleasant man, always cheerful. But I am also happy to remember Prof. Surendra Singh K. C., the well-known Professor of Chemistry, Ex- Registrar, who admired my bicycle riding and expressed that it would be an excellent example for other good-hearted people of OK official position in the country. I even took my daughter to St. Mary's School, Pulchok, on that bicycle from Sundarighat. That was quite a distance and challenging ride through the newly opened, unraveled, broken brick rough road. But after the sad demise of my beloved wife in 2019, I often feel now my wife, and I also became the beggar of Biratnagar saving money, not using it for our own sake.

We know that not only the people who see the value of money save the money, but the rich and wealthiest save and save unlimited savings. Indeed, the rich would not have a value for it as the needy would have. Still, the wealthy people accumulate more and dump it in the treasury. That is the mystery of wealth.

Whatever the things may be, we know our life is short. Saving and accumulation are necessary, no doubt, as we do not have a sound insurance system as in Europe or America. But if one does not know to timely proper use for yourself, your dear near, or social cause, there is no value of your savings. That is sure. One who would not know the proper use of it would become the beggar of Biratnagar. I think we have more people like the beggar of Biratnagar. Is not it better for all not to be the beggar of Biratnagar? Please think on time.

DOP- May 5, 2021

25.A Country Without Reward and Punishment

25
A Country Without Reward and Punishment.

When I was a boy living in Bhaktapur in the 1950s, we had twenty-four-hour water running in all the city's Dhungedharas (Stone Sunken Fountain). There were three dhungedharas around my house - East, West, and South, including the famous historic Sundhara (Golden Sunken Fountain) of the Malla Palace compound, which is west, nearest my house, just 17 feet in distance. I took a bath every day in one of these dharas before my meal, as that was the custom of the Brahmin family at that time. The beautiful Sundhara, with pleasant, calm, and quite delightful surroundings, was my favorite lovely place where I took a bath when it opened its back door, just opposite my compound. Generally, it was closed for the public, but we had the privilege of being a part of the palace courtyard.

The city was so peaceful and pleasant that it gives me pleasure even now when I remember it. Seeing and viewing the Bhaktapur I lived in, I used to think and imagine how beautiful, pleasant, peaceful, well oorganized, well-planned, well-maintained, and well managed the city must have been during the Malla Period (12 - 18 Century)when my forefathers lived there. Not only a century, many centuries ago, our forefathers were able to bring enough water with the dhungedhara system from far away to the city without modern pipe, scientifically managing the water flowing level. I can hardly imagine how they could do it, bringing from the high source and taking it to a pretty low level from the city surface with its outlet flowing the water without blockage. In contrast, we have been facing water problems in the Valley now when we have so many varieties of scientific equipment and techniques. The thoughts of my admiration for the creator - the planner, the traditional engineers, and technicians who created such a beautiful city 5/6 hundred years ago with unimaginative dungedharas come to my mind; I do not find the words of appreciation and admiration worthy of it. Then I think now what would be the reasons we have so disorganized, unplanned, unpleasant, ugly cities in the Valley now when we have so many modern, highly educated city planners, architects, technicians, environmentalists, scientists, administrators, economists, etc. I quickly do not find its answer. You can say making the blame and a lame excuse - overpopulation. But that would not satisfy me.

More than that, I often think what would be the reason of our mismanagement in the offices, rampant corruption and attitude of giving trouble to the clients, severe lack of motive of working, serving, and helping attitude of the employees. Not only now, even decades ago, when I started my working career in the 1960's, the situation was also almost the same though there was not much negligence in working and corruption as today. The chief of the office always had to go after the employees to get the works done as the Gothalo (caretaker of the animals) - cows and goats need to go after them for keeping in the fixed grazing ground. I had that experience being the top administrator of the university. We have a Nepali proverb- Sarkari Kaam Kahile Jala Gham (Government work means longing to pass the time.) In other words, it means when you are in the office, you always think about when to go home. Your interest is not to work but to pass the time by any means. Your interest is to go home as early as possible. But the difference between a few decades ago and now is that there was some fear of punishment and reward among the employees, whereas now there is no fear at all. Now we all should think about why the employees do not fear wrongdoings? Why are the employees not scared of taking bribes? Why do employees from top to bottom not have the serving attitude? Why do the employees always try to find a way to create obstacles instead of thinking about how the work could be done without delay? You can answer without hesitation that the primary reasons are the following.

1. Corrupt political leaders
2. Corrupt government
3. Nepotism and Favouritism
. 4. Absence of Reward and Punishment
5. Absence of the system of motivation

We feel almost all our political leaders have no morality, ethics, or righteousness. Their main aim is to grab power by any means - right or wrong and earn money whatever way they can. Because of that, they are corrupt. Taking bribes is their main motto. These people win the election by the money power and own the government. So the government naturally becomes corrupt. Naturally, the corrupt government supports the dishonest employees of the government offices to make their agents fulfill their wishes. We often hear that the chiefs of the land, tax, water, irrigation, road offices, etc., are supposed to earn and collect an immense amount of money under the table and provide it to the prime minister and ministers. The above version can not be denied when we see the government not taking any initiative and action against the officials of the corruption scandal raised by the activists or civil society members. There are several examples of that - 1. Omni scandal 2. Gokul Banskota Security Printing Press Scandal 3. Wide-body Airplane Scandle 4. Raj Narayan Pathak Scandle 5. Lalita Niwas Land Scandale 6. Ncell Tax Exemption Scandle, etc.

We see there is no limit to nepotism and favoritism in the country. Even the parliamentarians are nominated with some blood relations of the influential leaders whether they are fit for the position or not. So you often see some leaders' sons and daughters, sons-in-law and daughters-in-law, niece and nieces, etc., appointed to the role of ambassadors, the head of the educational institutions and corporations. They seldom care about talents and merit.

Reward Vs. Punishment
REWARD
+
PUNISHMENT
−

We all know that reward and punishment are the essential tools of good governance. You need to reward active, honest, sincere, and dedicated employees to inspire and encourage them to serve the country and the people. But in our country, you rarely see the good people getting reward. Even in this case, some relatives and close and dear employees of the influential leaders are rewarded and honest and dedicated to the service are discouraged. When we talk about the punishment to the corrupt, dishonest, unhelpful and unfriendly to the general public, who always try to fetch the way to take bribe you often see they are the most powerful in the country. They are related and linked to the power circle. Who would take action against them and punish them? In some way, sometimes, any of these people were caught red-handed; they would escape using their political power. I recently came to know about a ward member of the Kathmandu Municipality who the office of the abuse of authority arrested with two lakhs rupees bribes escaped using his political link from the case.

In the modern world, there are varieties of motivations to motivate people to serve the nation, rewarding in position and cash and recognizing the honest, dedicated service, encouraging, admiring appreciating in many ways. But in our country, none of them are available for the good people as the system itself seems to be only for dishonest followers who obey orders- right or wrong. These all are the reasons for being our society corrupt.

I see many analysts, speakers, groups, parties, and factions of Nepal lovers making voices for the country's honest, sincere politics and government in this disturbing situation. There is no appreciable step other than this for all of us. But I see the dozens of groups and factions working separately for the same purpose, making a slight difference in words, languages, ideology. When I see it, I doubt they are really for the country and people. It seems they are going forward with some tricks to grab the state power and enjoy as the present, and past politicians and leaders, parties, and groups did in the country. We know all the parties in the country, including the Maoists, did the same, if we do not forget the history. I vividly remember the Maoist forty-point mostly appreciable demands submitted to the then government and their attractive economic and educational slogans. I remember their excellent campaigns and slogans for controlling gambling, alcoholics, cheating, trouble giving to the innocent people in the villages. I also remember they brought out a gentleman by force to the Tudikhel to dishonor and punish against the law and rules of the country, charging him of being dishonest, corrupt, crook whatnot. Now we know the same Maoists where they are now and what they did about their demands and slogans, including running the educational institutions to reach the poor. They did not do anything when they were in power.

We also remember how and what type of corruption charges Baburam Bhattarai, Ex-Prime Minister charged and pointed to Pushpa Kamal Dahal Prachanda, the Maoist supremo. Now we know whether they are against corruption or for it. We have a Nepali Proverb Besar Bhanepachhi Kotyaunu Pardaina (when you say turmeric, you do not need to scratch it.), which means you know all about it. In our country, leaders can be correctly judged only when in power with their work and activities, not just with the excellent saying, speech, and good writings. Still, we hope the newly emerged parties, factions, and groups will become united for the country's cause, with a standard plan for the nation and people forgetting position and power and proving that they are really for the country. I wish for their success. I pray that may they be to the ideals and ethics of righteousness to the cause of this beautiful country, the country of Pashupatinath, Maharshi Janak and Janaki Sita, and the country of Lord Buddha, the ever-shining light of mercy and peace in the world.

DOP- Feb 17, 2022

26.Sacrifice, Achievement, and Recognition

26
Sacrifice, Achievement, and Recognition

No matter how powerful, extraordinary, great we are, how handsome, beautiful, attractive we are, we know all will end one day. No matter how rich, wealthy, affluent we are, how strong, healthy, biggish we are, we know we need to forget all one day. No matter how intelligent, gifted, and influential we are, we know we all are to disappear from the scene after some time, sooner or later. This is our life, your life, my life, and everybody's life. When we have life, the end is bound to come for which we call death. In some way, death is the completion and perfection of life. We get death after completing the period of our living.

During the period of our living, we all show some activities like in a cinema and drama. We do some work according to our education, experience, knowledge, interest, opportunities, caliber, etc. In the course of it, some do high-profile work that affects the nation, sometimes even beyond its boundary. Some people establish remarkable achievements in their professional field nationally and internationally with their knowledge and dedication. We find such people in politics, religion, philosophy, music, literature, science, etc. Lord Buddha, the light of peace in the world, the creator of Buddhist philosophy, is a glorious example from our land who crossed the nation and became a world figure. We consider him the incarnation of God.His philosophy is established in the world, and he is respected and worshiped globally.

Mahatma Gandhi of India, the towering figure of peace and non-violent in the world, is the seen and known example of the 20th century. The vast number of people even living now had seen and experienced his unparalleled leadership to the cause of peace. Lata Mangeshkar, the globally known Indian singer, the person who is called the nightingale of the Indian music world, in whose melody millions of people around the globe get peace and joy, is the example of the music world who crossed the nation and is loved globally. According to the report, her name was recorded in the Guinness Book as the singer for the most significant number of songs recorded in world history in 1991. She was the recipient of the Bharat Ratna Award, the highest civilian award in India.

In all the countries of the world, we know there were and are some people who did some fantastic work for the nation and the world. We certainly had and have good people who did good works in all sectors-- administration, government, education, literature, science and technology, arts and music, engineering architecture, journalism, communication, etc. People, living creatures, disappear from the scene after some time, but their contributions continue to exist. Anyone who does good work with high or low positions, either a sweeper, peon, or guard, should be recognized and established.

In this context, I want to remember the Hindi song" Ye Mere Watanke Logo...Kuch Yaad Une Bhi Karlo, Jo Laut Kar Ghar Na Aaye. Jo Shahid Huye Unke Jara Yaad Karo Kurbani (O my countrymen, remember them somehow, who did not return home. , please remember their sacrifice who sacrificed for the country.)sung by Lata Mangeshkar. This song so beautifully thoughtfully and forcefully presents the thoughts for recognizing and remembering the contributions done by the gone patriots. Though the song is about not forgetting the sacrifices done by the army and soldiers, it is equally applied to any field. We can use this song in any area of people who did good things for the country and recognize them if we are grateful.

Lata Mangeshkar, the melody queen, the legendary lady of India, passed away on Feb. 6, 2022, and the music lovers, her fans, were shocked to hear about her sad demise. The above song was played that day. Throughout the world, all remembered the Legendary Lata and missed her. I, too, miss her a lot. All people feel joy and pleasure in her song. She has such a musical melody power to attract people's minds and hearts. She could turn the people's sad and melancholy minds to joy and happiness and take the joyful heart to a state of a broken heart with her song and melody. The listeners are enraptured by her ecstatic voice.

In fact, that day, when I was listening to her above piece, it took my mind to the world of the gone people who did good work for the country. I remembered Sirdar Rudrara Raj Pandey, Dr. Trilokya Nath Uprety, the ex Vice-Chancellors of Tribhuvan University, the well-known educational, Narendra Mani Acharya Dixit, Prof. Ram Prasad Manandhar, Nara Pratap Shumsher Thapa, Prof. Yadu Nath Khanal, Padma Bahadur Khatri, Pradumna Lal Rajbhandari, Ram Prasad Shrestha, Keshar Bahadur K. C., Laxman Prasad Rimal, Nara Kanta Adhikari, Mangal Krishna Shrestha, well-known bureaucrats of the country and many others., It urged me to write this article. That song inspired me to write it.

Besides it, it also made me remember the sad incident of how Tara Devi, our melody queen, was boycotted by our undemocratic leaders and their government in our so-called democratic Nepal in 1990. She was thrown out from her service instead of recognizing her contribution to our music field, demeaning and insulting her. The rumor was that the then government disliked her because she sang songs written by Queen Aishwarya once upon a time. As a sincere employee of Radio Nepal, she had to do it as her duty whether the song was written by the King, queen, president, or prime minister. She had nothing to do with anybody's power or portfolio. The undemocratic leaders of the democratic system saw that as her crime and punishable. What misfortune is of this country? I remember her with love and respect and express my deep sadness for her suffering and injustice at that time.

Not to recognize good work is a crime

Not to see good achievement is blind

Infographic designed by Asha Adhikari, 15, my granddaughter.

At the same time, sadly, with a broken heart, I remembered my late wife, Shanti Mishra, who created Tribhuvan University Central Library. That Library was dear to her equally to her only one daughter Pragya Mishra. I.could see her love for that Library as her lover, husband, and library colleague. In this regard, I remember an incident related to Kumar Khadga - - Kumar Khadga Bikram Shah and I were good friends when we were students at Nepal National College before his marriage with Princes Sharada Shah, the daughter of King Mahendra. He worked in the British Embassy at that time. I worked in Gorkhapatra Chhapakhana, the government printing press. He had a good salary compared to me. So I requested him to find me a job like his if he could. But after some time, he became the son-in-law of the King and left his job. I, too, got a career in the university and worked in the Library with Shanti Shrestha. I was giving my strength to her for the development of the Library but was not in a state of lovers at that time.

It seemed Kumar Khadga kept my request for a job in his mind. In the meantime, I got a call from Kumar Khadga and communicated to me that he had arranged a nice job for me with an excellent salary. Then I told Shanti Shrestha about it leaving the library job. She was shocked to hear it. She requested me not to leave the Library and cried desperately with a heavy heart. I could sense and feel that she did that not because of her love for me but because of her intense love of the Libray. She was scared to lose my dedicated service to the institution she loved by heart when it was most needed. I was moved from it and determined to be with her to serve the Library and apologized to Kumar Khadga with many thanks for his kind help to me.

I know she left no stone unturned for its development with her expertise, blood, and flesh. After the movement of 1990, the Vice-chancellor Kedar Bhakta Mathema and his team of Dr. Debendra Raj Mishra, the Rector, and Sudarshan Risal, the Registrar, appointed by Prime Minister Girija Prasad Koirala, enjoyed getting rid of her service from the university instead of rewarding her for her extraordinary achievement. Whatever the heart-breaking, tragic incident it was, it should not have occurred, but that is in our history. I still can not think of the institution's benefit of their crime except the heavy loss of her dedicated expertise. I still can not understand the purpose and reason for their hatred and revenge. I still do not know why they conspired against her and what false evidence they established against her and us.

Shanti worked for the upliftment of the women as a member-secretary in International Women's Year Committee Nepal, 1975, where Queen Aishwarya was the patron and achieved a lot for its cause in 1975. She had to do that job as King Birendra nominated her, and the university deputed her for that purpose for a year. She had to do that job as a part of her duty and responsibility. I do not know whether the undemocratic leaders of the party government and the university authorities disliked her as they did regarding Tara Devi, the singer.

Undoubtedly, there were many more incidents and injustices like this in our country during that period. It seemed they took all the free-thinking independent, active people as their enemies. I, too, was a victim, lost my job, and did not want to say more here. In this connection, I want to request all good people of the country to learn from the history and from Lata's above song to recognize and establish the contribution and achievements of all people - low or high position instead of giving torture and trouble to them in the spirit of the song. The people who passed away will not come back again. You will not see them again even if you want. You, the trouble giver, suppressor, oppressor, and killer, will also not live and stay forever as no one is immortal. Beware, remember you also will end one day.

DOP - Feb. 24, 2022

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27. Service to Women and Shanti Mishra

27
Service to Women and Shanti Mishra

Man and woman are like two wheels of a motorcycle or a bicycle. Without both, we can not think of a family and society. We can not think of our life and living. We can not run our life from generation to generation. They both have equal roles to play in running our life. So both are equally important. But the, men and women are not equally treated in most countries around the glob

In most cases, women are treated as inferior, suppressed, oppressed, and subjected to fewer opportunities and rights. They are given lower wages than men, even doing equal work. In some countries, men exploit women differently and force them to work from early morning to night without rest. In contrast, men stay idle by gossiping and playing cards - that situation we still see in some countries, especially in rural areas. As a result, we see women are less educated than men as they are not given equal opportunities to study. We see the same situation in our country.

With the existing problem of women population of the world based on the situation mentioned above, the United Nations declared 1975 as the International Women's Year for giving special attention to the women's problem and work for the upliftment of women. Its main slogan was equality, development, and peace. To achieve the goals, the United Nations addressed all the member countries to celebrate the year 1975 as the International Women's Year (IWY) by forming a high-level committee under the patronage of the First Lady of the country. As we know, the UN celebrated 1974 as World Population Year, 1970 as the International Education Year, and 1968 as the Internation Year for Human Rights.

According to the United Nations decision as a member country, then King Birendra formed the high-level International Women's Year Committee Nepal, 1975, on Nov 7, 1974, under the patronage of Queen Aishwarya with Punya Prabha Devi Dhungana, as the Chairwoman (who was the President of Nepal Women's Organization at that time) and Shanti Mishra (the Chief Librarian, Tribhuvan University Central Library) as the Member Secretary to work for the upliftment of the Nepalese women for a whole year. Shanti Mishra was selected and nominated by the king as the member- secretary, the vital position to drive the women's affairs being close to the Queen even though she was not even a member of the then-existing Nepal Woman's Organization, the political wing of the Panchayat System and was not involved in any political work. That was done because there were two powerful factions in Nepal Woman's Organization - one led by Angur Baba Joshi and the other by Kamal Rana. Both the factions wanted to get the powerful vital position of the member- secretary for their group. There was a heavy tussle for that position. So the king had to find some independent, strong, competent, dynamic personality as the member- secretary who was out of that group to run the program efficiently by balancing both the rival groups. That was true and heard about when Shanti Mishra, the iron lady, the director, the Tribhuvan University Central Library chief, was assigned that job.

Shant Mishra who was a professor before becoming the Chief Librarian, had a new opportunity to work for all the women of the country, which was so different from her university academic work. It was also a great challenge to succeed without the support of any woman group and leaders. More than that, it was a challenge to work by pleasing the Queen of the country according to the trust of the head of the country. But being a firm administrator, efficient manager and organizer, exemplary academician, and dedicated nation server who had created the nation's only organized modern library of the country, she could easily make the benefit programs for the overall development of the women to meet the goals of the Committee. The proverb says any successful organizer and manager of some field can undoubtedly be equally successful in other fields. In a perfect couple, the family as the husband and wife always helps and supports each other for any work or problem that falls upon them. I, as her husband, did my best to help her study, making programs behind the scenes. Queen Aishwarya had to deliver speeches to the programs organized by the IWY Committee in five development Zones. Shanti was asked to submit drafts of the speeches from time to time by the Queen. I made the draft speeches with Shanti's consent in disguise. We were so happy when the speeches were accepted with some minor changes and later on when the great quotations of Queen Aishwarya (Mahanbani) were made based on those speeches.

We lived at Tribhuvan University Professor Quarter (Residence) at Sundarighat, Chovar. I have a pleasant memory of a call by a lady who asked whether Shanti was available at the time. When I asked who was speaking in the usual manner, the caller said," I am Bada Maharani" (Queen) with her very polite and loving voice . I was somewhat nervous and could not believe it. Hurriedly, I said:" (Salute, your Majesty) Dandawat Sarkar" with the respected Nepali word to the Royalties and quickly handed the receiver to Shanti. After that, I was cautious in receiving the telephone call during that period. At that time, I remember how polite, lovely and kind her Majesty Queen Aishwarya was in her speaking and dealing. She closely supervised and participated in the women's year program and actively showed interest in minor as well as significant matters.

The multi-targetted programs in law, education, health, agriculture, culture and music, literature, etc., were made and implemented with good study and expert advice. The provisions of many national laws were amended to give necessary rights and facilities to women, including some changes in property rights. The law was made for transferring the parent's property to a daughter if the parents do not have a son as their heir apparent automatically, with many other laws beneficial to women. Before that, despite having a daughter, the parents' property was to go to the nephews in that circumstance. The maternity leave period was extended from 30 days to 45 days. Many necessary steps were taken in the education field to encourage and give more opportunities to girls to study - scholarships, opening girls' hostels, etc. The training programs for women as junior technicians in agriculture and midwife training in health were conducted, and women were made more efficient and capable of working in these fields. Hundreds of programs were implemented for woman's causes which were the memorable foundations of women's upliftment in Nepal. They also conducted many seminars, conferences, and publicity and broadcasting-oriented programs to create necessary awareness among Nepali people for women's equal opportunity in the country. One can read the details of its achievement in the chapter - Service to Women in Shanti Mishra's book - Voice of Truth - The Challenges and Struggles of a Nepalese Woman and the IWYCN 1975 Report given in Appendix III in the book.

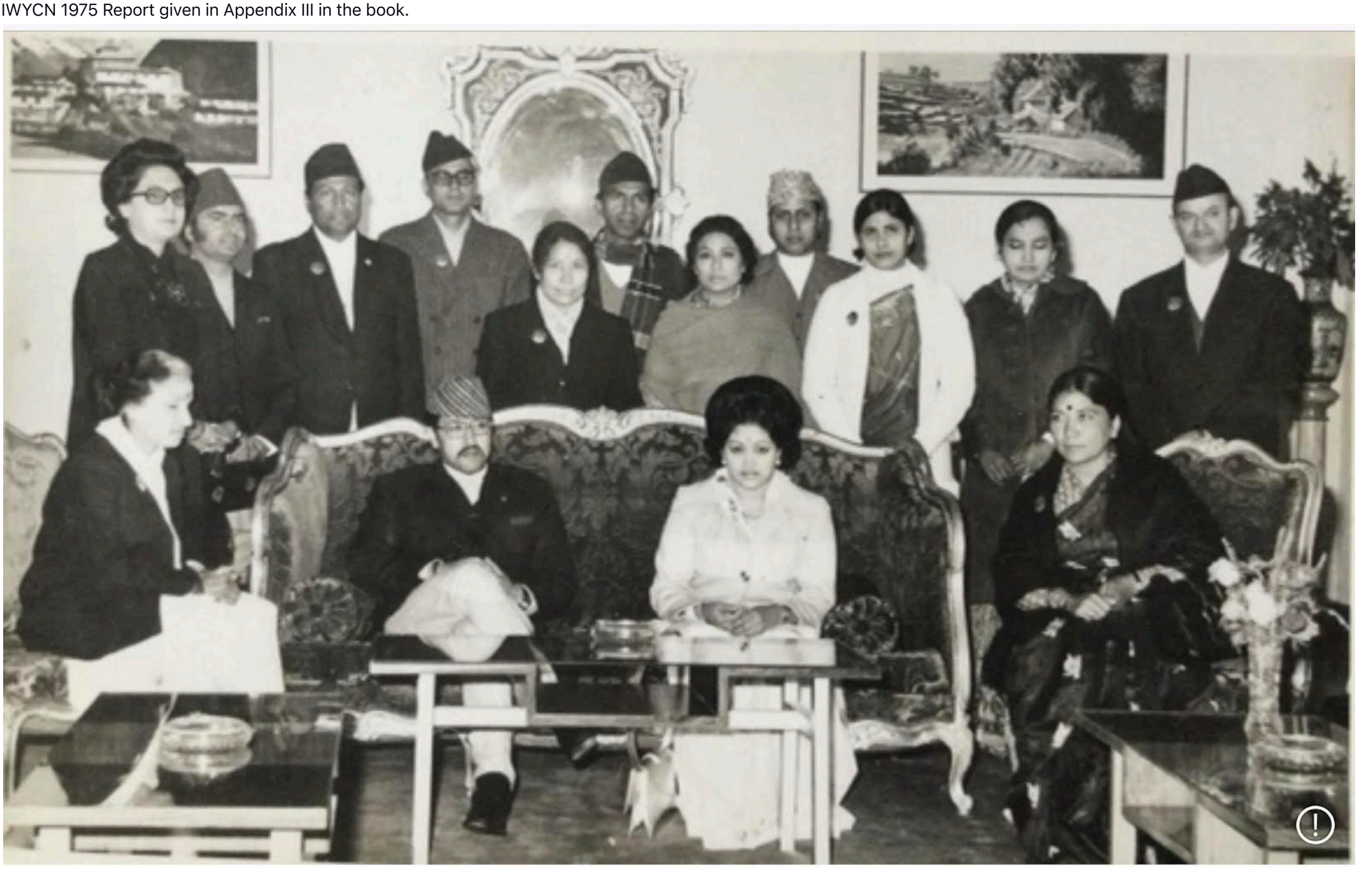


Photo of the program of the International Women's Year Nepal, 1975, attended by King Birendra and Queen Aishwarya
Front row - 1. Punyaprabha Devi Dhungana, Chairwoman of IWYC, 2. King Birendra 3. Queen Aishwarya, Patron, IWCY, Shanti Mishra, Member Secretary, IWCY.
Back row - women leaders and high government officials. (the other members of I WYC)

The King and Queen were so pleased to see her unparalleled dedication, efficiency, and achievement in women's welfare. At that time, many NGOs (Non-Governmental Organizations) and INGO (International Non-Governmental Organizations) were running without an effective central administrative organization. There was also a rumor of misuse of the organizations against the country's interest and misuse of money for the group or personal interest. There was a need for a central supervising and facilitating office. After some time, Shanti was called again by the palace to work on formulating the policy and programs for managing the social services more systematically with a particular central administration and supervising unit - service to needy, handicapped, sick, old, woman, children, blind, lame dumb, deaf, helpless, etc. under Jaach Booj Kendra, Rajdurbar (Investigation Center, Royal Palace). She worked for it with some other members and submitted a good plan, not intendIng to control but coordinate and facilitate the services. That was an excellent plan by any standard but later implemented differently to suit the members of the power circle. The present Office of the Social Service Coordination Committee was established under her plan.

During her life, she did a lot in any field wherever she was in - teaching, education, library, women's service, social service, literature, journalism, diplomacy, etc. When she participated in the United Nations General Assembly in 1977 as the country's member delegate, Mr. Shailendra Kumar Upadhya, and Dr. Mohan Prasad Lohani were our country's representatives and Deputy representatives. Representative Upadhyaya, ex-minister, was an active, dynamic, gregarious, and knowledgeable person who could easily recognize the person's caliber and had a culture of appreciating others' talents and extraordinary qualities, different from most Nepalese who quickly get jealous in this regard. He was so impressed by Shanti's active, influential participation and popularity among the international delegates and representatives in the UN. One day he told me about it when I met him after his return to Nepal, admiring Shanti, so different from many other Nepalese delegates who, in general, only stood there as the showpiece and statue - man or woman sitting idle without any activity as if the person was on vacation to enjoy the sightseeing. He knew and experienced it when he saw many of our delegates sent to the United Nations based on rewarding some relatives and friends without any knowledge of speaking and writing in English. We know and often see even now that the party puppets were sent to the United Nations as our delegates for rewarding and giving a chance someone to travel, not thinking of their meaningful participation for the country's benefit. We know even the ambassadors are appointed based on the relationship of near and dear, not on merit-based. Just recently, we witnessed it- the ambassadors appointed related to Madhav Kumar Nepal and Pampha Bhusal, according to the news report.

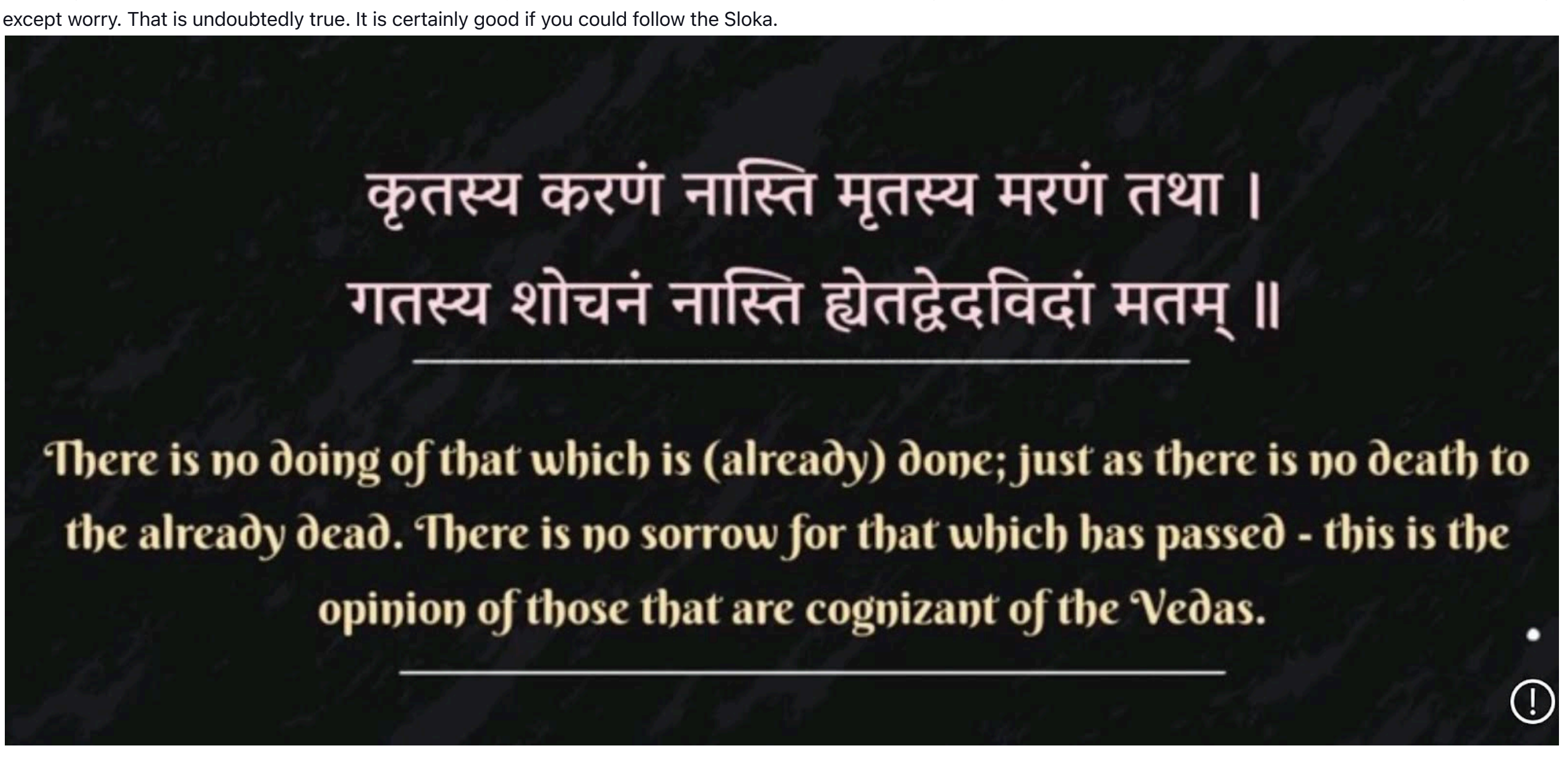
Shanti was an active member of the editorial board of The Mirror Magazine, the woman's magazine of the United Nations Women's Organization, Nepal. Later on, she was even given honourary membership by that organization recognizing her dedicated active service and contribution to the magazine and social service with a ceremony. Considering her contribution to the journalism sector, she was also made their advisor by Sancharika Samuha (the Women Journalist Association). She served that organization for many years with that responsibility.

These are some of the pix of her activities done for the country. There are many other activities to her credit. We see the memorial organizations under different names - research centers, academies, etc., established in the name of some people by their family members and the name of politicians by their followers in our country. But we generally do not see the people in the country even remember a nation server like her. That is the sad part of our culture and system. Even for that, you need money power, political power,or group power. Otherwise, you are lost in the vacuum. To my thinking, we should never forget those who served the nation with a pure heart being in a low or high position. Similarly, we should not forget those who loved and helped us in our need. Gratefulness is the ornament of an honest person. It is also the ornament of a civilized society.

She started her professional library carrier as the Chief Librarian of Tribhuvan University Central Library on May 1, 1963 (B.S. 2020 Baishakh 18). She took retirement from the same position on Aug 17, 1992 (B. S. 2049 Bhadra 1). She had no opportunity to serve with the country's significant post - ambassador or any other high-ranking posts despite her experience, knowledge, efficiency, and dedication. She deserved them as several other her colleague professors who got that opportunity without much significant contribution. She was not involved in dirty politics and chakari (flattery). She had no nature of flattery. In his play "Othello", William Shakespeare wrote "To be direct and honest is not safe". But I should admit that my Shanti was always direct and honest, however the situation was complicated and cutting. May be because of that, she could not get favor or recognition from any power circle - the palace and the politicians. Though it was so, her nomination and appointment as the prestigious and valuable Member Secretary of the International Women's Year Committee by King Birendra was undoubtedly the recognition and reward of her commendable library service in the country when there were many reputed Panchayat women leaders and activists like Angur Baba Joshi, Kamal Rana, and their active followers. That can not be denied. However, it could have been done for the needs of the palace.

This is the country where sycophancy and flattery are more recognized and rewarded than any other good qualities and merits. This is the country where patriots, nationalists, and nation servers are quickly forgotten. It is sad to think. My beloved Shanti passed away on May 15, 2019, the day of Mohini Yekadashi according to the Hindu lunar calendar, which falls on May 12, 2022 (2079 Baishakh 29) this year. It is completing three years of my life without her. I miss her every moment of my life and live with her memory with utmost sadness and grief. Her death turned my mind from the fertile land into the state of sand and stone where nothing grows- desire, wish, joy or enjoyment. That is my life though it is challenging and harrowing. I do not fear my death, but it is tough to bear the death of my beloved wife.

According to Bhagavad Gita,"**Death is certain for one who has been born, and rebirth is inevitable for one who has died. Therefore, you should not lament over the inevitable.** According to William Shakespeare, the great English poet, "Moderate lamentation is the right of the dead, excessive grief the enemy to the living." The following Sanskrit Sloka teaches us not to think and worry about past incidents and not to recollect past gone days. Because what is done can not be undone. It brings nothing except worry. That is undoubtedly true. It is certainly good if you could follow the Sloka.



कृतस्य करणं नास्ति मृतस्य मरणं तथा ।
गतस्य शोचनं नास्ति ह्येतद्वेदविदां मतम् ॥

There is no doing of that which is (already) done; just as there is no death to the already dead. There is no sorrow for that which has passed - this is the opinion of those that are cognizant of the Vedas.

But I think neither you can forget your loved one nor can you forget your pain. There is not an hour I have not thought of her. I feel the wound and pain of my grief will be buried only with my death. Grief and pain are like the black clouds in the sky that bring heavy rain and flood. You do not know when and how it comes. It appears in your hearts from time to time and brings sorrow and sadness to your face and tears to your eyes. When I suddenly remember my life without her from time to time, my heart beats rapidly with fear, and I feel uneasy and tremendously unwell. I tremble and shiver with fear and grief. I become lifeless. Even understanding the inevitable life of birth and death, unwisely, very often, I reach a terrible state of mind and condition with despair and sorrow that I blame, cuss and scream at the Creator of this universe for my sufferings. After some time, I realize my weakness and apologize for that. My heart is always full of grief and pain. Because of that, the severe feelings of sadness and agony come out of my mouth unconsciously from time to time when I talk to my friends and relatives. I realize later on that people might feel bad, and I should control my feelings while speaking. Then I try to discipline my mind to hide my sorrows. I do not know whether I am different from others or all human beings feel and behave in the same way and manners in that situation and condition. I think that is your life when someone is born. That is the way Almighty God creates your heart. That is the way you are created. There is no way to escape until you have breath and life. I think that is an integral part of your life attached to love. But I am happy to see my beloved Shanti almost every day in my dream, and we are living and working together with joy and happiness, as usual, never seen as dead. I realize that is the grace of God.

I pay my profound love to her and give her a bouquet of my love roses on this day. I hope and firmly believe in meeting her and being together again if there is undoubtedly a place where we all go after our life on this earth. I pray to God for her peace and comfort and the blessing of our meeting in our next life.

DOP-- May. 11, 2022

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28. Democracy, Political Parties, and Civil Society

28
Democracy, Political Parties, and Civil Society

Most of us love democrac because in a democracy, you can have the government chosen and elected by you. You can be a candidate for the government if you wish. You can put it out if you see that it is not functioning to your liking because of bad governance, corruption, or any other reasons. More than that, in this system, you have equal opportunity, equal rights, freedom of speech, and writings. In this system, we see political parties functioning of the people of the same ideology, thoughts, and opinions. You know their ideology through their political manifesto. So you can vote and select any one of them according to your taste. The leaders and followers of political parties are determined to work for the common goal for the country's development and the people's welfare. In this system, lakhs and lakhs of people come forward to serve the country voluntarily linking with the political party. How beautiful it looks if it is really so. I love the principle of this system- so praiseworthy and pleasing. So encouraging and admirable.

We have been experiencing multiparty democracy based on the above principle since 1990. It has been 30 years now. We all know now, our party government never worked according to their manifesto and never worked to our expectation or even minimum satisfaction. Not only did they not do any notable good things for the people and the country, but we are also always sad to hear about their corruption, bad governance, mismanagement, nepotism, and favoritism. Instead, the people are exploited by them with different means- hefty tax, corruption, etc. We could never take them out from the power. We could never feel, realize or believe that our leaders and their followers are there to serve us voluntarily. Without any bias from our inner conscience, we honestly think that they are there in search of a way to exploit us and the country for their group and party interest by the strength of the organized group. That is not our assumption but our experience. We have been seeing it for the last 30 years.

In a civilized society or the developed democratic countries when the government, its unit, political parties or any other institutions, organizations go against the people's welfare and the country, against the constitution and laws, against human rights or fundamental rights, the civil society comes to make the prominent voice in the street. The majority of the people always give great value to its concern and voice and follow it to make it elephant strength - that would always be a holy, pure unbiased voice, fully independent originated in free conscience. So the wrongdoers also are scared and forced to give due attention to it. The civil society or its member means non-governmental, non-political, non-party leaders or followers.

Civil society means the group which stands for truth with their conscience. That is the fact or definition of the civil society in the world.

But in our country, we see everything fake- democracy, political parties. We sometimes see our civil society; human rights activists also are manufactured. As we have described above, our democracy does not tally with the democratic principles established in the world. In the same way, the heart of our leaders and followers of political parties is far beyond the volunteer service's holy motive. Everybody knows it. Everybody feels it. Similarly, we often see the people of civil society and human rights who appear in the streets from time to time seem fake when evaluating them with a point of none-political independence.They are like counterfeit jogis (saints, hermits, holy men) dressed in a Jogi dress. They are like fake gods and goddesses just dressed and decorated in the way in a drama. In a theater, we see the same person sometimes comes as a Ram and sometimes comes as a Rawan in a dress and decoration. Similarly, I see a well-known Congressman in the street, sometimes as an educationalist, sometimes as a human rights activist, sometimes as a social worker, and often as a civil society activist. I see a medical doctor who is more acquainted in the country as the Nepali Congress Party leader and follower coming to the street as civil society and human rights activist. I see a man who snatched my beloved wife Shanti Mishra's and my job nine and fourteen years before our retirement age with some conspiracy, the snatcher of our human rights as a human rights activist. I see an ex-parliamentarian of the Communist and the Nepali Congress Party as a civil society activist. I see some known journalists totally devoted to the communist party and the Congress party as civil society activists. Very often, we see it like this. Our country is a land of wonder and mystery (Ajab Gajabko Nepal). Why do people shy away from displaying their identity and reality? However, people could easily see and know the reality. In the name of God, I always feel I am the true and holy member of real civil society, not fake, and I always try to represent the truth by my speaking and writing without any bias. So I feel I belong to the civil society of Dharmaraj, the God of Righteousness.

We all know our country is in bad shape. Corruption and irregularities are rampant. There are dozens of significant corruption cases filed and raised against the government and the government ministers by different organizations and individuals - Nepalko Lagi Nepali Abhiyan, Hamro Nepal, Hami Nepali Abhiyan, etc. No action was taken against them. There is no limit to nepotism and favoritism in the country. Everything became so expensive. Good governance is slowly dying. It is difficult to tolerate the stench of political leaders and followers of the party in power. They enjoy everything. People are neglected. All the beautiful rights mentioned in the constitution are not for use, just for seeing. The case of rape is increasing day by day. So I want to see the civil society which comes to speak for these problems without any ill political motive, not for or against any political party but for the genuine cause. I do not want to see politicians who act as civil society members only for a political reason when guided by their parent political party. I think that would be a shame if it is done so.

The most unfortunate thing in the country is that everything is fake. You may eat buffalo meat, thinking it is goat or chicken, when you eat meat dumplings (momos) with meat mixing without your knowledge. You may get vegetable butter instead of cow milk butter. We have heard about mixing and fake food for a long time. Unfortunately, we are bound to see and experience an artificial - fake political system, fake political party, phony democracy, fake communism, and fake royalist. Counterfeit and fake; everything is fake.

To be a believer and follower of some ideology or the party or civil society is natural. To believe in a mock political party or ideology or civil society is undoubtedly unnatural. We have been experiencing in the country from time to time that lakhs and lakhs of party followers come to the streets even in support of their corrupt political leaders like the Tibetan sheep and goats follow the Tibetan shepherd. That is undoubtedly unnatural, as if they are hypnotized. I just do not understand the mystery of it. How the people with thoughts, wisdom, and conscience would be like zero conscience or without conscience? When you see the things that should not have occurred and seen, we have a saying in Nepali" How much do we have to see? What much to know until you die? (Bachesamma Ke Ke Hernuparchha?. Namaresamma Ke Ke Dekhnuparchha?) Still, we need to hope that all fakes will disappear from our country someday as the black clouds disappear very often in the sky. We also will have a bright day with bright sun and a brilliant relaxing night with a shining moon. We will have a government based on truth and righteousness. We will have a democracy, political parties, and civil societies based on the established principles, ethics, and norms. If we lose our hope and faith, it will be difficult for us to live and continue our lives. So let us have good hope and confidence for the better days to come. Let us pray to Almighty God for the betterment of the country and the welfare of the people.

DOP-- Feb. 23, 2021

Comments

Again you continue to write with force and cogency, like the founding fathers of our country. You have great, praiseworthy courage. Corruption does undermine the functioning of many countries in the world today, bringing discouragement and loss of moral. Institutions need to be strengthened so they support the interests and will of the people.

I hope you can find more people who think as you do. In the meantime, continue to write & speak "truth to power".

Bob Palmer, Fulbright Librarian, USA,

29.Politics in the Judiciary and the Judiciary in Politics

29
Politics in the Judiciary and the Judiciary in Politics.

We all give great value to the judicial independence of the court. The soul of the court is independence. . We can not imagine the government without the constitution, law, rules, and regulations,.Similarly, we can not think of a language without grammar, as we can not think of moonlight without the moon and the sunlight without the sun. In the same way, we can not think of a court without independence. According to Brittanica Encyclopedia," judicial independence means the ability of courts and judges to perform their duties free of influence or control by other actors, whether governmental or private. The term is also used in a normative sense to refer to the independence that courts and judges ought to possess".

Traditionally, conventionally, we also have different levels of courts, from the district court to the Supreme Court. Our constitution has established and guaranteed the complete independence of the court. According to our law, no one is supposed to speak against the court; if it is done, it is punishable. Similarly, no one is supposed to influence the court. We do not lack rules and regulations in everything - freedom of speech, writing, equality, justice, democratic rights, human rights, fundamental rights, good health, quality education, job opportunity, etc. Only the problem in our country is the difficulty of experiencing all the good things mentioned above in the paper in practice. Our democracy and democratic rights are benefited only by power circles. We know the general people have been left behind always using the rights mentioned in the constitution, whether in the past or present. We feel the same way about our judiciary.

No one is unaware that our judiciary has been highly politicized since the inception of the multiparty system after implementing the Constitution of the Kingdom of Nepal 1990. History has witnessed many big protests by different parties against the Supreme Court verdict. Whenever the ruling came against the interest of the particular party and parties, they organized big protests. They spoke against the court and the judges' anything they wanted, crossing the border of the judicial supremacy. We saw the court was made helpless and had to stay as if it had no ear and eyes to take action against them. Many protests by different parties against the court decision on different matters and the reinstatement of the Parliament from King Gyanebdra's time to date are fresh examples of it in our memory. There were many more protests before that. King Gyanendra had to reinstate the Parliament because of the protest and the revolutionary movement. Similarly, when we recollect some activities of the judges against their Chief Justice in the court for the last some years, we see the judges are working as rivalries and enemies against their chief and each other rather than working as members of the team.It somewhat looks like a power struggle to snatch power one from another. by any means - right or wrong.

If we honestly study the above problem, we can conclude that it occurred for two main reasons. They are - 1. Lack of democratic culture in our politicians and parties. 2. Appointment of the judges with the blessings and support of the political parties and leaders. Because of the first reason, they do not hesitate to speak against the independent court. Because of the second reason, there is always a chance of politically influenced decision of the court on the case in favor of their master party who blessed them in their appointment. Even if there is an impartial verdict, the loser party in the case always doubts it because of the lack of trust. We realize that the court, judges, and lawyers all have become political players in the country. We see and smell even the ex-Chief justice's political role when they jointly exhibit the statements from time to time on the court matter as we see the Vice-Chancellors of the universities appointed based on political activities rather than academic performance exhibit their political statements being top educationalists of the country.

THE KATHMANDU POST

Picture of the protest made by the Nepal Bar Association and Supreme Court Bar Association.

In this context, when we study the protests cases against the Chief Justices of the Supreme Court of Nepal from the last few decades, either for Bishwanath Upadhya, Sushila Karki, Gopal Prasad Parajuli, or the present Chief Justice Cholendra Shumsher Rana, we find they all were originated politically. The cases were created when some political masters were not happy with them. At the same time, we see that the issues were not raised against them so long as the political masters were happy despite much evidence of being raised a case against someone. To my holy conscience, the most unholy protest is the recent protest made by the Nepal Bar Association and Supreme Court Bar Association for the resignation of Chief justice Cholendra Shumshere Rana. It was such a protest that even the judges of the Supreme Court joined the protest against their chief.

I do not see any moral ground in it because the lawyers should do any work based on law, not by force, as the Bars did against him, even if there were severe evidence issues against his performance. The demand for forced resignation should not be the justice to anyone in a democratic country. How can the people hope to have justice from the courts if the Chief Justice himself can not get justice from the court or the judges based on law? How can the people hope to have justice in the country where they see their Chief Justice himself as the victim of injustice by force against the constitution and law. It creates fear and terror in innocent People's minds when you see that picture from your impartial eye.

The protesters said it was for the independent, fair, clean, and fearless judiciary. I feel such lawless agitation, protest, and demand would create more fear among the judges, discouraging them from maintaining an independent judiciary against the Bar's wish. If the demand of the agitating lawyers were met, the future judges would always get scared of them in imparting their duties. That should not have been the culture and ethics of the lawyers blocking his way to enter the court instead of going to the legal procedure for the matter. I feel that should not be in a civilized society. I wish the bar associations or any other associations of any profession in the country would run and act like professional associations, not the political parties. The tragedy in our country is that all the professional associations, including the university professors, engineers, and the medical doctors' associations, are running like political parties. Hardly you find holy, pure, and independent people. Politics is everywhere, like the air in the atmosphere. Society has established that independent people like us have no conscience. That is just like losing one's conscience but accusing others. It is sad to see that the lawyers are taking the case and law into their hands, not taking the case to the courts for judgment. It seems funny for me to see that some judges saw a good reason to participate in it. I am glad that the protests disappeared though it took a different turn - impeachment, the constitutional legal procedure.

It seems our judiciary has been polluted so much that we see dirty politics in the Bar and court. Similarly, we see dirty politics in the judgment. We can not say that the cases in courts were not won and lost not because of political influence. We can not say that politics did not influence the court's verdict. We often feel that the judgment is the result of political pressure. The present major political parties are making this mess in our judiciary with the political appointment of the judges with Bhagabanda politics(Sharing and Dividing their share of portfolios). Unless they are ready to stop it, our judicial system will remain more in the political mess as political centers rather than the independent judiciary, the heart of democracy.

DOP - March 24, 2022

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30. Movements, Revolutions, Progress, and Downfall

30
Movements, Revolutions, Progress, and DownFall

It is said that human beings are the wisest and most tolerant creatures among all the world's creatures. They quickly face difficulties and try to tolerate the pain and suffering. As far as possible, they try to escape from strife and struggles. Because of that, even the most suppressed and oppressed in society try to find a way of peace to settle the matter that we see in our daily life. At the same time, we see big fights, struggles, protests, movements, and bloody revolutions in different countries despite these things.

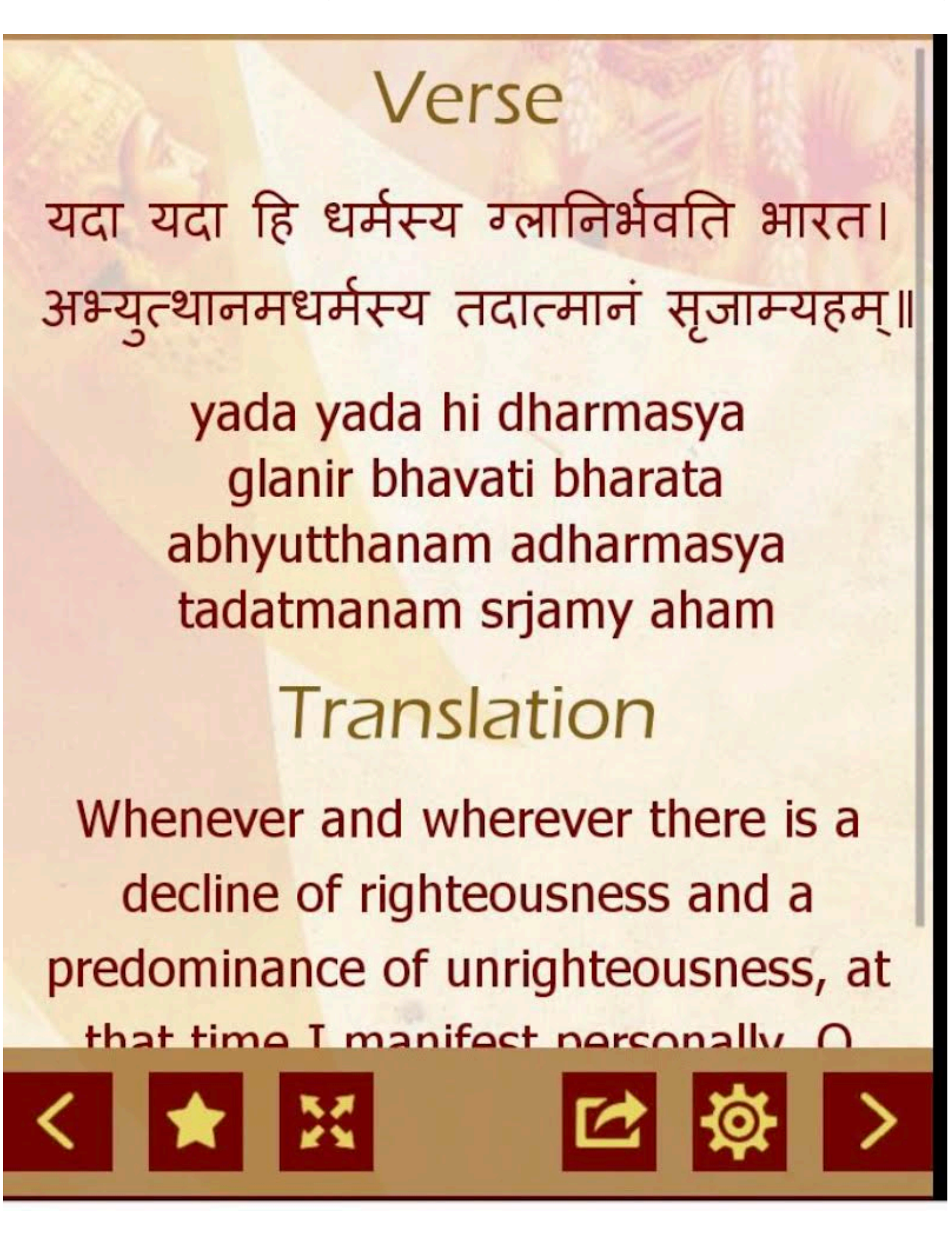
We, too, had a big revolution before 1951. The peace came after throwing out the then-Rana regime in 1951. We call it the democratic revolution of 1951. In this memory, we still celebrate the Democratic Day on the 7th of the Nepali month Falgoon. After that, we had many changes again with the royal coup of 1960, the political movement and revolution of 1990, and 2006. We now have the Federal Democratic Republic with the constitution of 2008.

We know the people voiced, protested, fought for a chance to get rid of the problems and difficulties they were facing and to have a better life. That was their aim, hope, and aspiration; I witnessed all these changes. We should not hesitate to say that the first two changes brought significant changes in people's lives. The first change gave the citizens rights to the people from almost like a servant and enslaved people to free citizens. The second Royal coup and the Panchayat System brought a tremendous change in the education, development, and infrastructure compared to the last two changes. However, it was called undemocratic and despotic. But the last two changes that were remarkably big, like the ten magnitude earthquake regarding the people's turnout, brought more negative changes and brought more problems to the country and people. - mismanagement, corruption, nepotism, favoritism, etc. Besides the corruption, it brought the most negative hazardous change in the administration of the offices and almost dismantled our administrative setup, established the system of the mob rule, and introduced the system of the party politics. Instead of bringing welfare to the people, I feel the last revolution planted many seeds of the country's downfall and will be seen more in the days to come.

As a result, the employee's associations were formed like the political parties in the offices, not the professional association in the name of democracy and republic. These associations ruled the offices against the administrative norm with political power, strength, and support. They demoralized the office chief to work and maintain the discipline. There was a system to create different positions and the number of personnel in the offices according to the workload and work level necessary. That system is almost non-existent in practice now. In general, the pressure of the employees association created the level, numbers, and positions in the offices that you see in all the offices - banks, corporations, educational institutions.

I still feel sad to remember how dozens of special class officers' positions equivalent to the ministry's secretary were created in Tribhuvan University without thinking of workload and work level. There were only three positions at that level before. I am sad to remember how hundreds and thousands of professors and administrative personnel were promoted in the name of the time-bound promotion without staff planning. I am also sad to remember how even the peons were promoted to higher positions, creating the positions naming senior peons without any sense just to meet the protester's demands. That was a big loot, as Pashupati Sharma depicted in his song" Lootna Sake Loot Kanchha Jati Sake Loot." (Grab, whatever you can grab, Kanchha! Whatever you could)That was a shame for the university, where they teach public administration, management, program budgeting, staff planning, etc., for the good governance and management of the offices. That was just like you teach others, but you would not follow what you preach.

It damaged the administrative structure, dismantled the system created with great care and wisdom, politicized it, introduced mismanagement with overstaffing, and unnecessarily spent a large amount of the institution's budget. It needs to be fixed for the country's development and people's welfare. But I know it can not be fixed till the creator of this condemnable mismanagement exists in the country. I hope someone will come to fix it according to the following quotes of Lord Krishna.



Verse

यदा यदा हि धर्मस्य ग्लानिर्भवति भारत।
अभ्युत्थानमधर्मस्य तदात्मानं सृजाम्यहम्॥

yada yada hi dharmasya
glanir bhavati bharata
abhyutthanam adharmasya
tadatmanam srjamy aham

Translation

Whenever and wherever there is a
decline of righteousness and a
predominance of unrighteousness, at
that time I manifest personally, O

DOP-- May. 4, 2022

31.Democracy and Elections in Nepal

31

Democracy and Elections in Nepal

We see various government systems in different countries - Monarchical, Democratic, Communism, etc. The democratic is the system where the government is formed based on the opinions and views of the majority. So the election is the soul of the democratic system because the correct opinions can be collected only by-election. The country's constitution guarantees free and fair scheduled elections in a democratic country with an independent powerful election commission. That office is supposed to conduct the election impartially, being the chief executive and Chief Justice for this purpose. So the chief of that office is expected to be like Yudhisthir, dharmaraj, the king of righteousness, pure and holy, untouched by any kinds of impurities - political, economic, social, etc. The person should be a man of courage, honesty, and integrity and should not go against the rules and regulations by pressure. The person should not be greedy for money or wealth or attracted to any other positions of power.

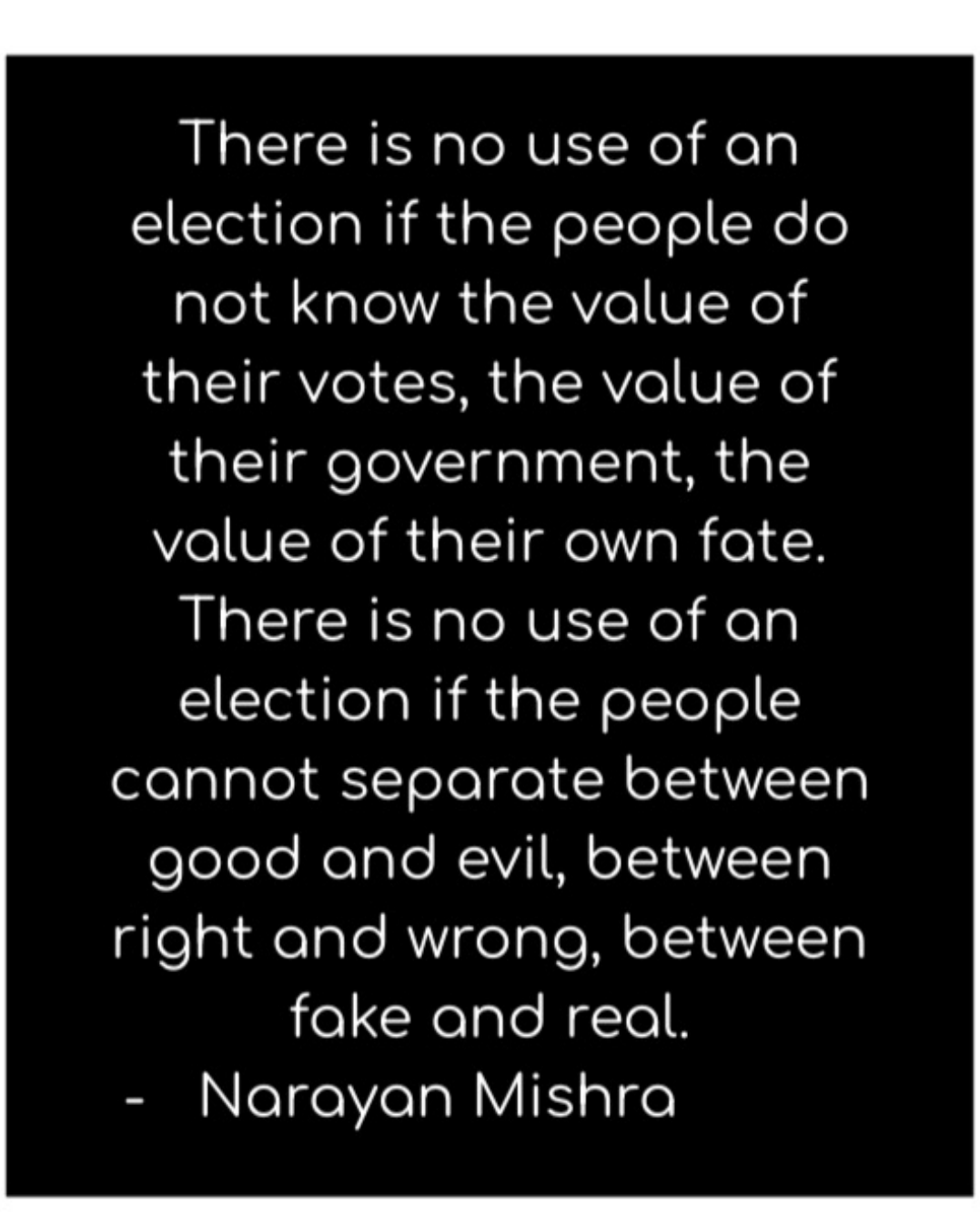
In the present-day world, democracy and election are exhibited as mandatory even in a country where both are not liked and welcomed. This fact has almost been established that speaking against democracy is shameful. Because of that, even the dictators do not want to speak against it; instead, they want to show democracy and election. So Marxist, Leninist, Maoist regimes, and single-party governments also exhibit election though, in action, everything is controlled, and the dictator is always chosen and elected. One can see it in some communist countries where the same leaders are elected from time to time for many decades, even in some countries for life. They talk of election and democracy. That is interesting to see and watch.

Naturally, the actual democratic election in a democratic country is much different from an undemocratic one. The democratic election is always periodic, competitive, inclusive, and definitive but not just symbolic. The candidate must come to the competition with his or his party's plan and programs to speak in front of the people, not only in a closed room or chamber. The freedom of speech and writing and the rallies are not controlled, and the rules and regulations of an election are applied to all equally. The party which holds the majority seats in the election forms the government. People do not expect the same leader to be elected lifelong.

As mentioned above, we also have the election commissioner's office in our country with full power and authority, fully independent from the government. We have periodic elections. We have all the necessary rules and regulations that one democratic country needs for this purpose. We have been experiencing democratically elected governments for many decades. But almost all the time, we know our elected government of any party did not work to the people's satisfaction. Instead, people always felt the government worked for the party people and the near and dear. It showed that corruption was their main agenda. So the country and the general people are becoming poorer and poorer.

On the other hand, hundreds of leaders and followers of the party who were in the government are becoming wealthy and more prosperous. To know it, you do not need to study or do research. You can see and experience it seeing the people who were in power and comparing their life and standard of living then and now. The leaders who could not rent a good-sized room in Kathmandu Valley now own big bungalows and mansions with expensive cars and millions of rupees bank balance. The topic has become a talk of the villages and towns. Everybody knows it. Everybody feels and talks about it. It is seen crystal clear. There is not even a ray of secret. Corruption has become almost a part of our culture, as if there is no need to be shameful for being corrupt in Nepali society. The people in power do not work and act according to their promises and political manifesto made during the election. Their promises and manifesto are seen just to be exhibited to cheat the people but not to work. All the parties seem to be of the same conduct and nature.

When we see the democratic exercises of many other democratic countries, even the uneducated people are conscious of using their voting rights. They compare the government's performance with their pre-election promises and political manifesto. They also keep their eyes on the honesty and morality of the leaders. They do not vote for the party and the candidate who did not perform well to the people's satisfaction. They do not vote again for the same party and leaders who did not deliver good governance, better qualities of life, and the rule of law. They do not vote again for the same party and candidates whom they think indulged in corruption and worked only for self-interest. They select the new party or candidate, searching for a new possible good performance. According to the reports, we have 79 political parties participating in the coming local election. But the most mysterious in our country so far is that our voters vote for the same political parties and candidates who had been in power for many decades and about whom they saw only negatives and saw only their corruption, nepotism, and favoritism.


There is no use of an election if the people do not know the value of their votes, the value of their government, the value of their own fate. There is no use of an election if the people cannot separate between good and evil, between right and wrong, between fake and real.
- Narayan Mishra

Infographic designed by Ms.Asha Adhikari

We are heading to the polls soon to elect the members of our municipalities. We will also have a new general election soon, in the future. There are many burning domestic issues of corruption, nepotism, favoritism, price high in foods and daily used goods, unemployment, expensive, unbearable health care, and education, mismanagement and corruption in the government offices everywhere, the problem of drinking water, pollution, exploitation of the weak by the strong, gender inequality, etc. Besides, there are some constitutional issues raised by the people - constitutional monarchy instead of the party president, local self-government instead of a federal structure, Hindu kingdom instead of a secular state, citizenship problems, etc. There is also an issue of international relations and foreign aid like MCC controversy even after the ratification by the parliament as wanted by the donor country and BRI project of China. People are aware of them.

I hope, this time, people will vote for the party and candidate using their wisdom and conscience, not thinking of relation, near or far, not by pressure or some monetary gain. If they do again what they did before making the same parties and candidates win without correct evaluation of their past performance, we must be sure that our country and the people are not fit for democracy. If they vote again for the criminals, killers, exploiters, destructors, kidnappers, bomb blasters, extortionists, corruptors, gangsters, cheaters, hooligans, we better establish another system as there is no use in spending a vast amount of treasury in the name of democracy and election, just in the name. There is no use of election if the people do not know the value of their votes, the value of their government, the value of their own fate. There is no use of election if the people can not separate between good and evil, between right and wrong, between fake and real. There is no use of election if the people do not know that their votes decide their fate; their votes decide their country's fate.

DOP - April 21, 2022

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32. Political Alliances and the Betrayal of the Voters

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Political Alliances and the Betrayal of the Voters

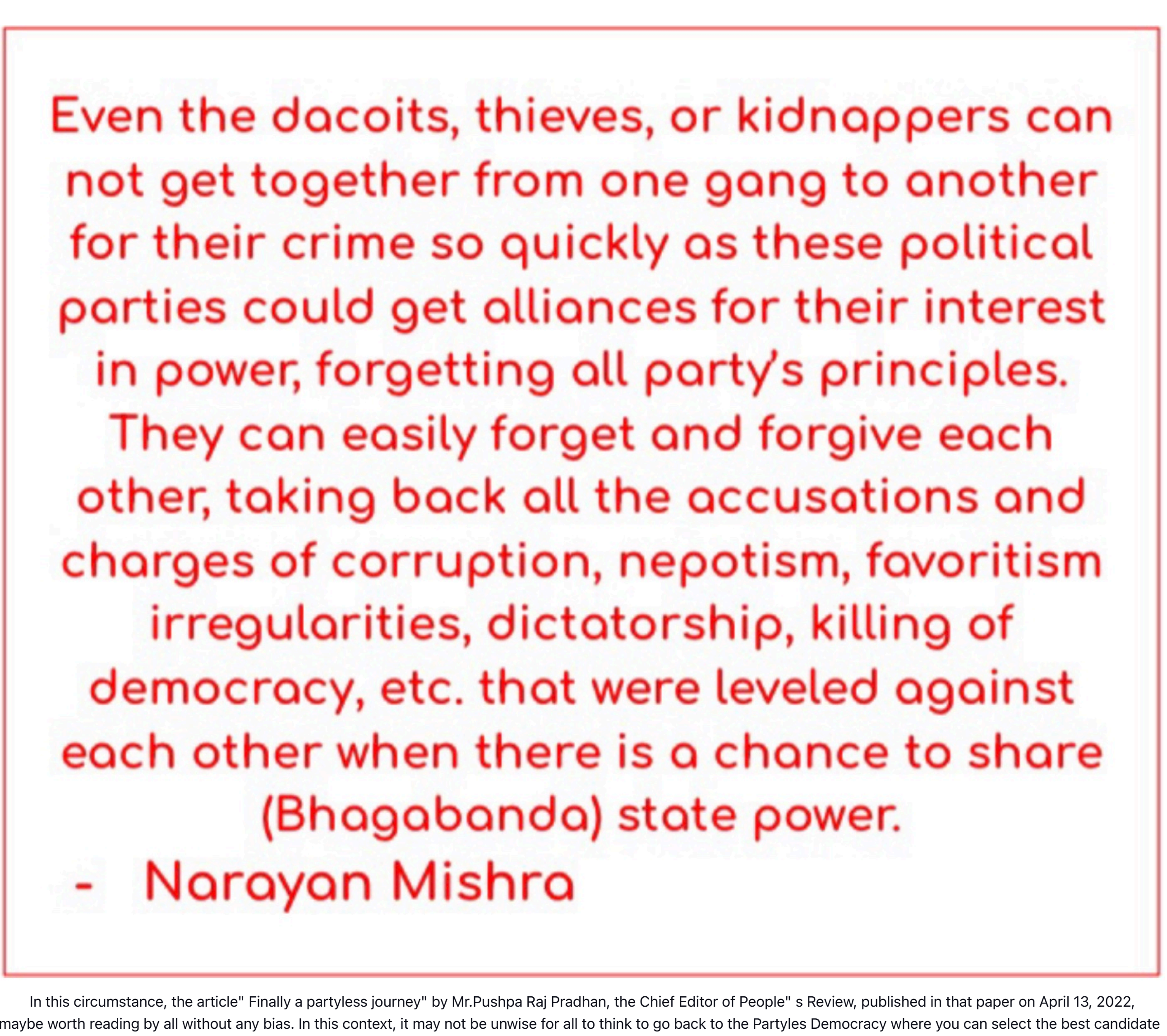
We all know the integral part of a democracy is the election. The people vote and elect their representatives who form the government by the election. For this purpose, the people need to know the candidate's thoughts, opinions, views, plans, and programs to select the candidates according to the voter's taste and beliefs. In a multiparty democracy, the candidates represent their party, and the parties bring out their manifesto to acquaint the people with their views and programs. The people select and vote for the parties and the candidates based on it.

That is why most people think the political parties are an essential part of a democracy. When we had the Partyless Panchayat System in our country before 1990, the pro-multiparty people did not join it. For them, the political parties are an essential part of a democracy. So to them, the system without that can not be democratic. They thought the Panchayat System was not a democratic system despite having a periodic election, a house of representatives, and an elected government. In that system, people could also select and elect the candidates, though not the parties, based on their merits and their evaluation.

Now we have the multiparty system. We have many political parties - Communist Party of Nepal (UML), Nepali Congress Party, Communist Party of Nepal (Maoist Centre), Nepal Communist Party (Unified Socialist), People's Socialist Party Nepal, etc. Based on their party manifesto, we voted for the parties according to our liking. They are supposed to stand and work for their political manifesto as trusted by the people based on the manifesto. They have no rights and moral grounds to change from one party to another, maintaining their elected parliament seats because they were elected and voted for the existing manifesto of the party of the election time, not for the changing party. Their elected seats should automatically end even by common sense, whoever joins the new party.

Similarly, they have no moral grounds and rights to an alliance with other political parties being the parliamentarians, because they are not elected for other political parties' political philosophy, doctrine, or manifesto. The political parties can not have moral rights to go into an election with an alliance with other political parties showing one specific party's manifesto. If they do so for a new alliance, they should present the combined party's combined manifesto to the people for going to the election. If the people voted for it, they would have the moral ground to represent them. Otherwise, the alliances between the political parties without people's votes and consent are undoubtedly betraying the voters. It would be a hundred percent against the principle of multiparty democracy. It is a betrayal of the trust of the voters.

It is so shameful to see that the parties which fought three decades to have a multiparty system and against the Partyless Panchayat System are alliancing with other parties leaving their political philosophy - democracy, communism, etc. It is clearly established that all these parties are not established for their philosophy and doctrine, but they are established to grab power by any means. It seems they all are opportunists. They all are for power, position, and money. That is why most of the political parties in Nepal have become neither men nor women, neither male nor female. They are neither communists nor democrats, neither socialists nor royalists. They have become like barren cows or buffalo, as the barren cow or buffalo can not give milk; in the same way, the alliance parties can not bring development to the country. So far, they have not done any significant good to the people. As the barren cows hunt, chew, and eat anything around - grasses, plants, straw, hay, and grains without producing milk, these parties have been hunting and grabbing state treasury, positions, and facilities without doing anything good to the people.


Even the dacoits, thieves, or kidnappers can not get together from one gang to another for their crime so quickly as these political parties could get alliances for their interest in power, forgetting all party's principles. They can easily forget and forgive each other, taking back all the accusations and charges of corruption, nepotism, favoritism irregularities, dictatorship, killing of democracy, etc. that were leveled against each other when there is a chance to share (Bhagabanda) state power.
- Narayan Mishra

In this circumstance, the article" Finally a partyless journey" by Mr.Pushpa Raj Pradhan, the Chief Editor of People" s Review, published in that paper on April 13, 2022, maybe worth reading by all without any bias. In this context, it may not be unwise for all to think to go back to the Partyles Democracy where you can select the best candidate based on the education, knowledge, experience, honesty, dedication, etc. though not the party.

Like the Nepali proverb" Kale Kale Milera Khau Bhale (Let us all Blacks be together; kill and enjoy the rooster), it seems as all Kales have their eyes on chicken meat as so all these allianced parties have their eyes on the country's power, positions, and the Treasury. They do not seem they are for the political doctrine - of communism or socialism. Even the dacoits, thieves, or the kidnappers can not get together from one gang to another for their crime so quickly as these political parties could get alliances for their interests for power, forgetting all party's principles. They can easily forget and forgive each other, taking back all the accusations and charges of corruption, nepotism, favoritism, irregularities, dictator, killers of democracy, etc., leveled against each other when there is a chance to share (Bhagabanda) state power. An understanding, unity, alliance for the country's development and welfare of the people is undoubtedly praiseworthy. On the other, the alliance for power-sharing for selfish motives is indeed a sinful act and betrayal of the people. It should be condemned.

On the other hand, it is so sad and disturbing to see that the same parties and leaders can not have unity, one opinion, or an alliance to eradicate corruption, nepotism, and favoritism in the country. Similarly, they can not be together to bring out excellent development plans and programs for People's welfare or formulate undisputed foreign policy. With the same spirit of understanding and unity, they never show their activities and performance for giving good governance and effective independent judiciary. Similarly, they never show their praiseworthy alliance power-sharing (Bhagabanda) in taking responsibility to eradicate the corrupt fat insects growing day by day in the public relations offices - land, survey, tax, municipalities, wards, transportation, electricity, water, etc to save the people by their sucking., We never see them united working to remove pollution in the city and the rivers and driving out land encroachers from the riverside. At the same time, we never see their united efforts to control and punish gangsters and extortors exploiting the business community , industriyalist ant the people with the strength of political power. In this situation, you can not see even a ray of morality in them.In this context, it was a pity to see our people behaving like pet dogs and lambs obeying these parties and voting for the allianced parties according to their request and order.. Now I do not think they will do it again this time as if they are no human beings and have no conscience even after experiencing so many years.

I just can not think why these parties can not get together to establish partyless democracy with all democratic provisions, rights, and elements necessary for genuine democracy for the welfare of the people and the development of the country instead of all fighting in the name of the party if they have no party's philosophy in their hearts. They can give any name to it - 1. Nepal Partyless Democratic System, 2. Democratic Partyless System 3. Partyless Parliamentary System, 4. Socialist Democratic Partyless System, etc. They can select the name according to their taste and liking. That name does not make any difference. We need its contents, elements suitable and practical for our welfare. . People are tired of seeing fighting bulls and fighting groups in the name of the multiparty system.

DOP--April 26, 2022

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33. Democracy, Country. Idealism, and Reality

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Democracy, Government, Idealism, and Reality.

The word democracy is viral, appealing, and attractive to all in the modern world. Everyone talks about it. Most people love it as it is said it is a system of the government elected by the people, for the people by their choice and wishes. We all know the system of democracy always adopts equality, justice, human rights, fundamental rights, people's participation, and an independent free judiciary. Of course, it gives great importance to the country's development and people's welfare. From these points, it seems there can not be a better system than this. It sounds so good. It looks beautiful, pleasant, and charming as a full moon or the beautiful and handsome young girls and boys in their teens. As we see, most world countries have adopted a democratic system with democratic values. In our region, we see most countries have a democratic system. It is said that our southern neighbor India is the largest democratic country in the world. In our country, we, too, have a democratic system. Most democratic countries where people are educated and civic conscious have shown satisfactory results with extraordinary development.

There is no doubt that the appearance of democracy is beautiful. Its beauty is charming and admirable. The question is whether it only looks beautiful on its face or is undoubtedly beautiful outside and inside both. To find this out and to be acquainted with an accurate picture of democracy, we certainly need to see the performance of democratic countries in practice. From our experience and observation of how our democracy functions in practice in our country, the USA, the most democratic country in the world, and India, the largest democratic country in the world, we see that the strength of money and democracy are inseparably attached. The parties need unlimited money to form the parties and for their running. At the same time, they need an enormous amount for the election campaign.

The parties fulfill their necessity of getting funds from the wealthy business and industrial community or other rich like smugglers, drug dealers, kidnappers, dacoits, and cheaters in disguise. They meet their requirements by indulging in corruption and bribes. The parties who had been to power and are in power are fully aware of it. As mentioned earlier rich are the people who can easily give money. So in practice, though, the opposition parties speak against the government's corruption, nepotism, and favoritism. This seems only for speaking's sake. They can not speak boldly with a pure conscience as they themselves are corrupt. The party in power and the parties in main opposition know each other very well that they both are of the same category and belong to the corrupt system and culture.

We know that the wealthy and corrupt people give money, hoping to get more from the parties and parties in government. With obligation, the party leaders favor these groups when they are in power. So in practice, the party or parties in government become their government rather than the people's government. The government functions according to their wishes, even hiking the prices of daily used goods. Sometimes the government protects the anti-social elements for their advantage. In practice, equality, justice, and various rights and welfare for the people mentioned in the constitution disappear. The government seems to be a government of money power. This is crystal clear to all. When you see this, you will be bound to say that the democratic system is also not as beautiful as you see its outward appearance. It is also ugly but may not be as ugly as other systems.

We have witnessed many business community members nominated as members of parliament in our country - Chaudharies, Golchas, and Sherpas. Even Ichha Raj Tamang, who is in jail now for cheating thousands of innocent people, was the UML nominated parliament. We do not have examples of giving importance to independent intellectuals for making parliamentarians or appointing ambassadors. In fact, honest independent intellectuals should be nominated or appointed as parliamentarians or ambassadors if the country stands for honesty, sincerity, integrity, and wisdom.

From the observation, it seems that the honest nationalist leader can not work for the people's and country's welfare against the wishes of the money-giver group and individuals. So if they do, they can not raise money from these groups according to the party's needs in establishing, functioning, and running the party. In this case, they can not win the election because of the lack of funds. No honest and impartial leaders can maintain valuable human qualities like honesty, sincerity, impartiality, integrity, and righteousness in today's multiparty democracy. No leaders can stay separate from nepotism and favoritism in this system. One who tries to be honest and impartial will surely be a failure. Because in this situation, the honest leader can not get support from the donors, followers, and colleagues when he can not work to fulfilling their self-interest. So, in reality, the present multiparty democracy is a system of cheaters. The leaders who can cheat more people by presenting themselves as honest in appearance and doing all wrongdoings against the ethics of righteousness become the most successful.

Our history shows it. Unless we make a system with a head of pure constitutional monarchy and a directly elected Prime Minister or the directly elected President and the Prime Minister and also the majority are educated and conscious and aware of the cheating by the political parties and corrupt leaders and learn to elect honest and virtuous candidates, the multiparty democratic system will remain the system of cheaters. This is certain.

DOP- Sep. 14, 2022

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34. In the Name of Democracy

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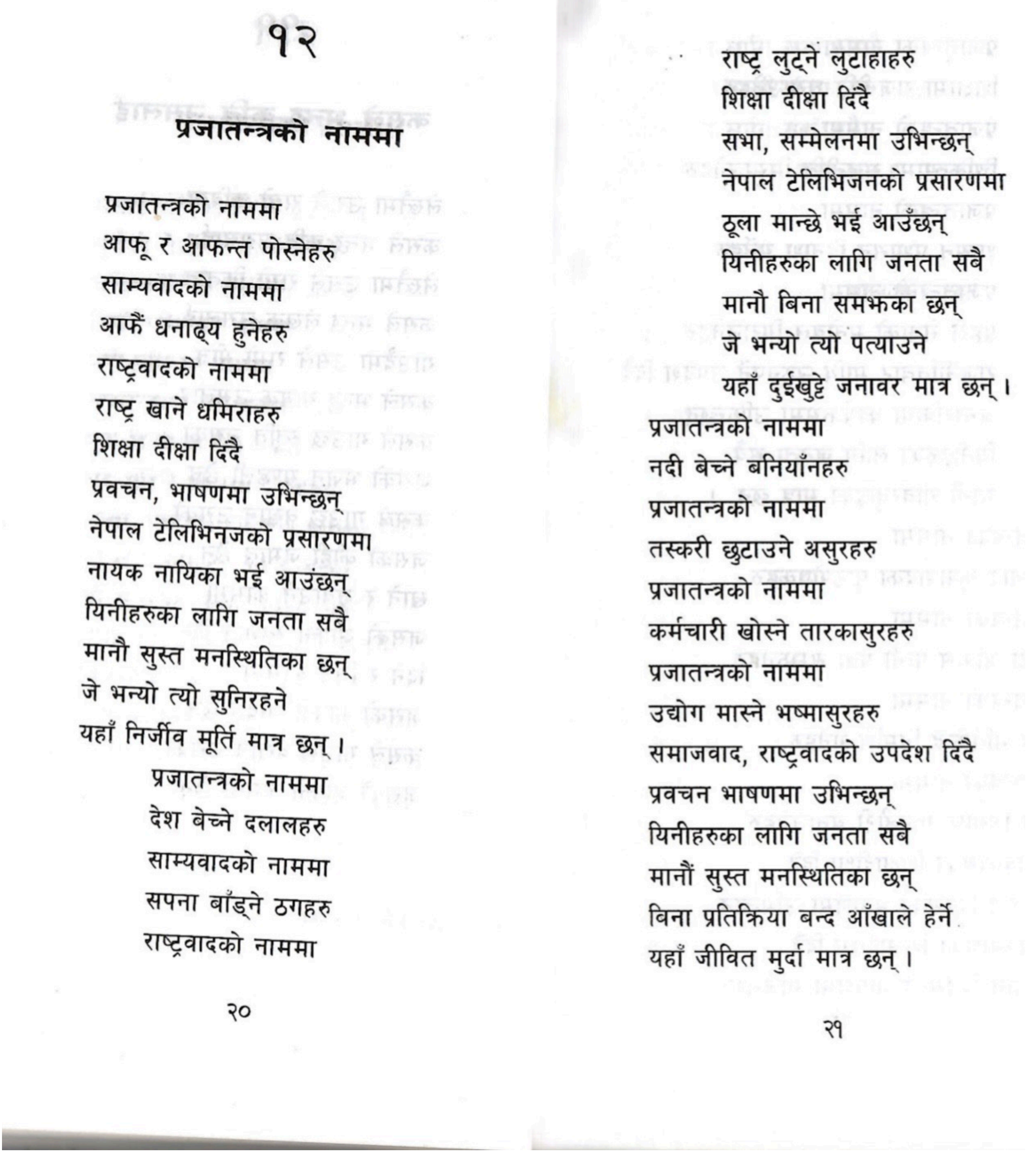
In The Name of Democracy

We all say democracy is the best government system though it also has some flaws. If the leaders are honest and loyal to the nation, in that case, they can efficiently serve the nation without any hindrance to the country's development and welfare of the people enjoying democratic rights and avoiding the system's flaws. That is sure. No system can be the best system in the world if the government is in the hands of dishonest leaders and their followers. Similarly, an honest, good, capable leader with statesmanship can undoubtedly efficiently work for the betterment of the people in any system. That is also undoubtedly true. It is said that a good leader must have twelve virtues - Honesty, Patriotism, Accountability, Transparency, Availability, and Integrity. Discipline, Trustworthiness, Courage, Compassion, Humaneness, and Intelligence.

People say now that our country was better off during the Panchayat Period than now though the system was called despotic. One can hardly deny this if someone has a pure conscience, .though there were also many flaws. I was not surprised to see even the communist leaders like C. P. Mainali become against the present democratic system functioning and openly asking to topple the present government and throw out the present system even with the cooperation and help of the Royal followers. He spoke about it at the protest against the recently passed citizenship bill by the parliament. That was on YouTube.

We Nepalese are naive and simple. The majority do not know the tricks and political conspiracy of self-centered leaders. We all were happily attracted to democratic slogans and thought of having a better life with democratic rights. We got the first Multi-party democracy and then after the Republic System with the political movements and revolutions. But we all are being exploited by our political leaders in the name of democracy. In this context, when everything went wrong and I experienced it, I wrote a poem titled Prajatantrako Namamaa (In the name of democracy). It was published in Samakalin Weekly on. 25, 1999 (Marga 9, 2056). The poem, with its English translation, is as follows.

Published poem in Nepali



१२

प्रजातन्त्रको नाममा

प्रजातन्त्रको नाममा
आफू र आफन्त पोस्नेहरु
साम्यवादको नाममा
आफैं धनाढ्य हुनेहरु
राष्ट्रवादको नाममा
राष्ट्र खाने धमिराहरु
शिक्षा दीक्षा दिंदै
प्रवचन, भाषणमा उभिन्छन्
नेपाल टेलिभिजनको प्रसारणमा
नायक नायिका भई आउंछन्
यिनीहरुका लागि जनता सबै
मानौ सुस्त मनस्थितिका छन्
जे भन्यो त्यो सुनिरहने
यहाँ निर्जीव मूर्ति मात्र छन् ।
प्रजातन्त्रको नाममा
देश बेच्ने दलालहरु
साम्यवादको नाममा
सपना बाँड्ने ठगहरु
राष्ट्रवादको नाममा

२०

राष्ट्र लुट्ने लुटाहाहरु
शिक्षा दीक्षा दिंदै
सभा, सम्मेलनमा उभिन्छन्
नेपाल टेलिभिजनको प्रसारणमा
ठूला मान्छे भई आउँछन्
यिनीहरुका लागि जनता सबै
मानौ बिना समझका छन्
जे भन्यो त्यो पत्याउने
यहाँ दुईखुट्टे जनावर मात्र छन् ।
प्रजातन्त्रको नाममा
नदी बेच्ने बनियाँहरु
प्रजातन्त्रको नाममा
तस्करी छुटाउने असुरहरु
प्रजातन्त्रको नाममा
कर्मचारी खोस्ने तारकासुरहरु
प्रजातन्त्रको नाममा
उद्योग मास्ने भष्मासुरहरु
समाजवाद, राष्ट्रवादको उपदेश दिंदै
प्रवचन भाषणमा उभिन्छन्
यिनीहरुका लागि जनता सबै
मानौं सुस्त मनस्थितिका छन्
बिना प्रतिक्रिया बन्द आँखाले हेर्ने
यहाँ जीवित मुर्दा मात्र छन् ।

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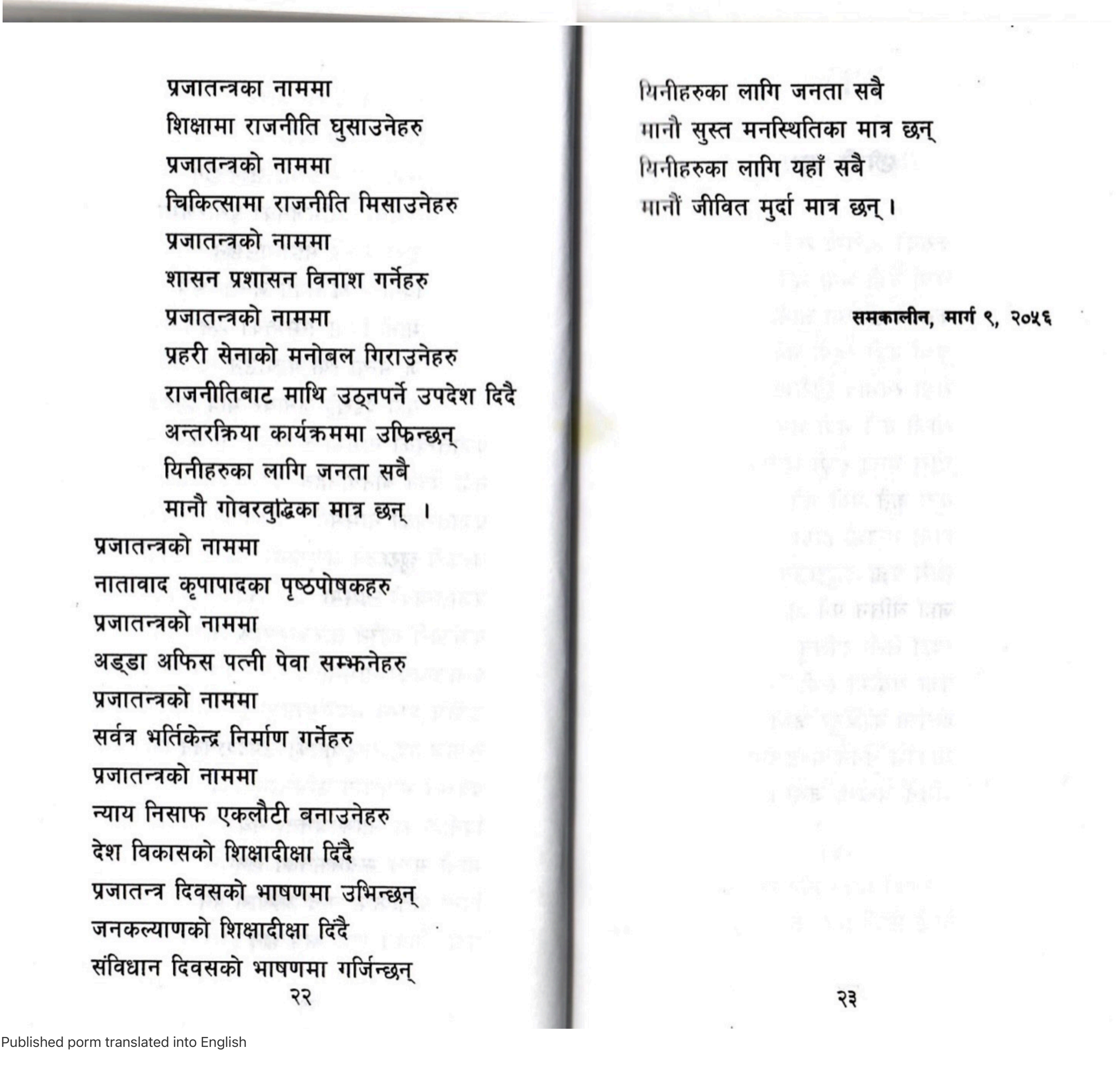

प्रजातन्त्रका नाममा
शिक्षामा राजनीति घुसाउनेहरु
प्रजातन्त्रको नाममा
चिकित्सामा राजनीति मिसाउनेहरु
प्रजातन्त्रको नाममा
शासन प्रशासन विनाश गर्नेहरु
प्रजातन्त्रको नाममा
प्रहरी सेनाको मनोबल गिराउनेहरु
राजनीतिबाट माथि उठ्नपर्ने उपदेश दिंदै
अन्तरक्रिया कार्यक्रममा उफ्रिन्छन्
यिनीहरुका लागि जनता सबै
मानौ गोबरबुद्धिका मात्र छन् ।
प्रजातन्त्रको नाममा
नातावाद कृपापादका पृष्ठपोषकहरु
प्रजातन्त्रको नाममा
अड्डा अफिस पत्नी पेवा सम्झनेहरु
प्रजातन्त्रको नाममा
सर्वत्र भर्तिकेन्द्र निर्माण गर्नेहरु
प्रजातन्त्रको नाममा
न्याय निसाफ एकलौटी बनाउनेहरु
देश विकासको शिक्षादीक्षा दिंदै
प्रजातन्त्र दिवसको भाषणमा उभिन्छन्
जनकल्याणको शिक्षादीक्षा दिंदै
संविधान दिवसको भाषणमा गर्जिन्छन्

२२

यिनीहरुका लागि जनता सबै
मानौं सुस्त मनस्थितिका मात्र छन्
यिनीहरुका लागि यहाँ सबै
मानौं जीवित मुर्दा मात्र छन् ।

समकालीन, मार्ग ९, २०५६

२३

Published porm translated into English

Title
In the name of Democracy

In the name of democracy
Who fed themselves and their relatives
In the name of communism
Who became rich themselves
In the name of nationalism
Who became termites to destroy the nation
Preaching the people
(They) stand to deliver speeches
In the broadcasting program of Nepal Television
They present as heroes and heroines
To them, all the people
are mentally retarded
Who listens to whatever is said
Here are only the people, like a lifeless statue

In the name of democracy
The brokers who sold the nation (prestige and respect)
In the name of communism
the cheaters who distribute dreams
In the name of nationalism
Who exploited the nation
Teaching and preaching
They stand in seminars and conferences
In the broadcasting program of Nepal Television
They come as great men
To them, all the people are
Without brain and thoughts
Who believes what is said
Here are only two-legged animals.

In the name of democracy
The business people who sold our rivers
In the name of democracy
The devils who released smugglers
In the name of democracy
The devil Tarakasurs who gave retirement to employees
In the name of democracy
The devil Bhasmasurs who destroyed all industries
Giving lessons about socialism and nationalism
They stand in the talk programs and speeches
To them, all people
as if they are mentally disabled

They observe with closed eyes
without reactions
Here are only living dead people.

In the name of democracy
Who politicized the education
In the name of democracy
Who mixed politics into the health services
In the name of democracy
Who destroyed the administrative structure
In the name of democracy
Who demoralized the police force and army
Preaching the lesson that all should be above the politics
They jumped into the discussion program
To them, all the people of the country are
as if without brain and sense.

In the name of democracy
Who promoted nepotism and favoritism
In the name of democracy
Who took all offices like their wife's dowry.
In the name of democracy
Who created job fulfillment centers everywhere
In the name of democracy
Who made and controlled the judiciary their own.
Giving the lesson on the development of the country
They stand in the speech program on democracy day
Preaching about the welfare of the people
They roar with a speech on Constitutional Day

To them, all the people
as if only are mentally disabled

To them all are
as if only dead though living.

I wrote the poem mentioned above 25 years ago. But corruption, wrongdoings, and malpractices are more prevalent in the country. We hear and think that democracy gives great importance to people's voices. People are writing and voicing against the malpractices in the country. We see people's voices in the newspapers, radio and tv broadcasting, YouTube, etc. But the people in power do not give any attention to it. It seems they have no ears to hear or eyes to see. Our people seem mentally retarded, without brains, ears, and eyes, though living like they are dead. Our people are like statues, just as the people in power think. People have not been able to bring change and punish the wrongdoers. That is sad to watch. I feel melancholy to see the condition of our country so dilapidated. I am much sadder to see that our prominent party leaders see it just the opposite

DOP- August 17, 2022

35.Undemocratically Established Democracy and Our Problem

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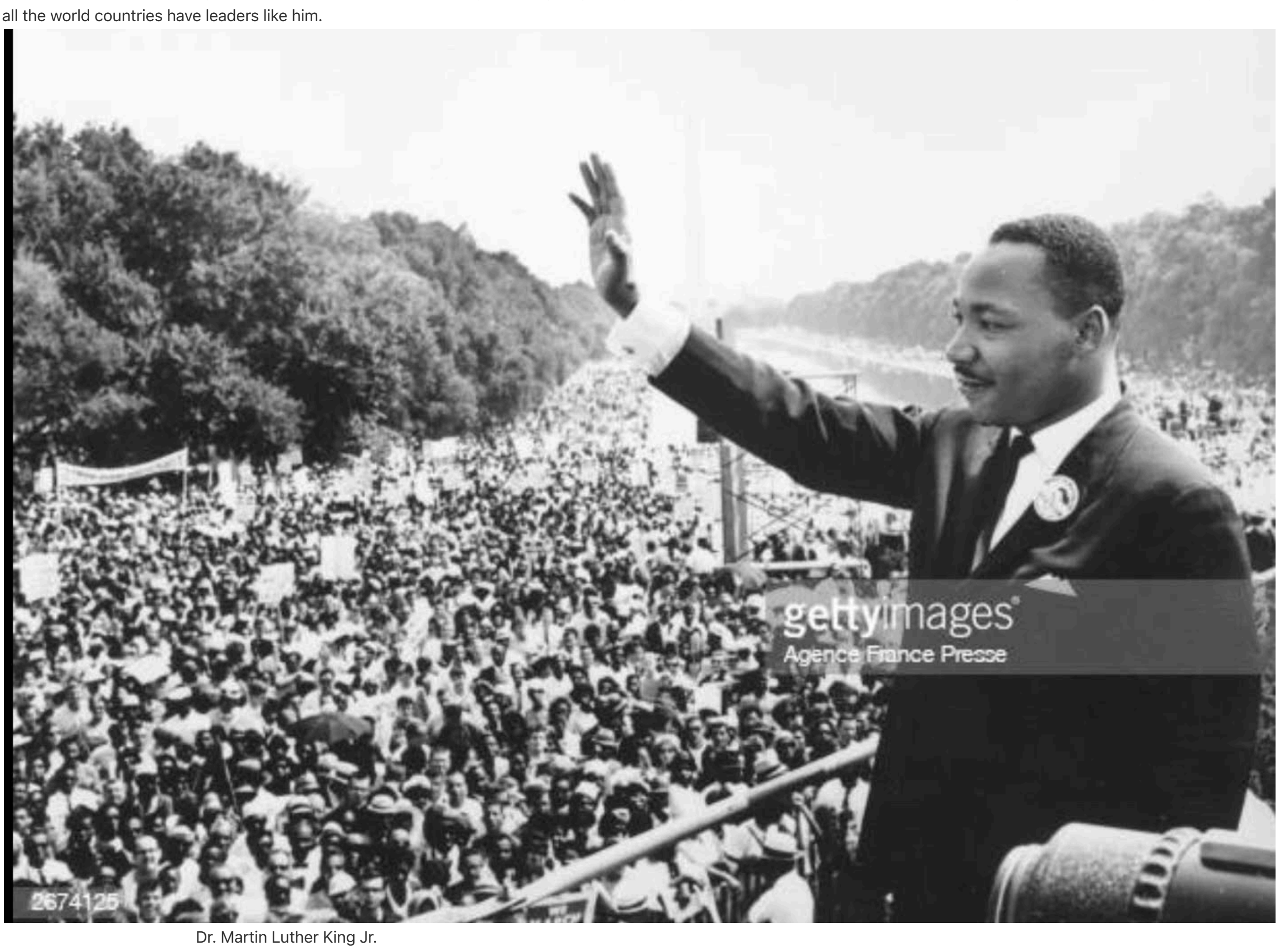
Undemocratically Established Democracy and Our Problem

A few days ago, when I was scrolling the Google search for something else, I saw my article - Democracy, Election, and Politics of Boycott dated 13 Jan, 2006 in Scoop Independent News Media of New Zealand. I was surprised to see it. I could not believe that the article was mine as I had never given my writing to them and had no idea about the existence of that media. Not only that I had completely forgotten about that writing. So with much curiosity and doubt, I started reading it to know whether that was really my article or the item written by someone of my name, not me. After reading, I became sure that was my piece which I wrote first in Nepali and published in some Nepali Newspaper, and later on, I think that was published in People's Review. Then I became more curious to know about Scoop Media and found from the google search that Scoop is a champion of independent journalism. It stands for informing New Zealanders through straight-talking independent journalism. It seemed they picked up my piece thinking worthy of their independent journalism ethics as a guest opinion. I am happy and inspired by it.

I take pride in writing from my conscience, always thinking about the welfare of the people and country without any bias to any political doctrine. I am an independent person. It means in Nepal, the person who does not belong to anyone, no person, no party. No one owns him. In other words, a helpless person who enjoys only truth nothing else. In some way, my independence and free thoughts are certified by Scoop. I remembered my late beloved wife, Shanti Mishra, who I miss every moment of my life, and thought how happy she would be knowing my recognition by the independent international media if she was alive. SHE WAS MY FIRST READER whenever I wrote anything - a poem or article, letter for office, or the plan and programs. She enjoyed anything or everything I wrote with joy and happiness. She was so proud of me as I was proud of her. She was my admirer as well as an inspirer. I am glad about it and would like to thank Scoop. I wish we had media like that, which could be the backbone of our democracy. The independent press inspires people like me.

I have an excellent appreciation for the late Dr.Martin Luther King, Jr., the Afro- American activist and civil rights leader of the USA, a good human being, a good politician, a good orator, and a good leader. He faced unlimited, painful challenges in his lifelong struggle. We know even when he was humiliated, insulted, tortured, he did not forget his convictions, ethics, and idealism. He always said that" in the process of gaining our rightful place, we should not be guilty of wrongful deeds." That was his mantra which he followed throughout his life. He taught his followers to be strict to that ideal. He did not move an inch from it. That is why he is great. He is remembered all over the world. The USA has a holiday for his memorial where there is no system of giving many holidays like in Nepal. I love him and admire his thoughts and philosophy. I always wish all the world countries have leaders like him.



Dr. Martin Luther King Jr.

I actually wrote the article mentioned above carried by Scoop based on the spirit of his saying remembering him with great respect - in the process of gaining our rightful place, one should not be guilty of wrongful deeds. That was when the parliament had been dissolved because of the feud among the political parties, personal rivalry, conflict, accusations, and counter-accusations among the parties' leaders. That was done according to the constitution by the King. But the seven political parties under the leadership of Girija Prasad Koirala were protesting for reviving the defunct parliament. On the other hand, the Maoist movement was in a peak, and our country had no peace. People were killed, gun-downed, and bombed. Our country was in a big problem. I thought seeking restoration of the dissolved parliament without election had no constitutional and democratic rationale if we really loved democracy. Therefore, it would be wiser if they wanted democratic demand fulfilled through wisdom and logic instead of resorting to unconstitutional and undemocratic means based on threat, agitation, and protests when the country was rugged. Only that would help develop a civilized society and correct political practices. My writing did not work as we did not have any leader like Dr. King. Everybody and every party were for themselves, not for the country and people. So they had no conviction of right or wrong, democratic or undemocratic. Their main aim was to grab state power by any means and enjoy its treasury.

The seven parties had 12 points of agreement with the Maoists with the substantial help of India. Now the protest, agitation, and movement turned to a revolution. Our King had no alternative except to accept the revolutionary's demand - right or wrong. He revived the parliament demanded by revolutionaries undemocratically—our parliament was established undemocratically. That undemocratically originated parliament formed the new parliament with the interim constitution nominating 84 Maoist leaders and followers as the parliamentarians. They became the parliamentarians without facing the election, and we did not have to vote. So our parliament became the parliament of designated people, not the elected people. That parliament took many steps, even making the country a republic. Whether good or bad, we had a king respected traditionally, culturally, and socially owned by all, not like the present President owned by a handful of parties and leaders. He was the symbol of unity, and we lost him. We did not know we would have hundreds of kings disguised in a new democracy called Loktantra and exploit us in multiple ways. From these points, it is clear that our present system came into existence by not democratic conventions but undemocratic means. It is a democratic system established in an undemocratic way. It is a system achieved by wrongful deeds.

I firmly believe that that was the reason our democracy in practice is not running in the country with democratic culture because our democracy itself was established with undemocratic means. Our leaders taught the people to do anything right or wrong to achieve their goal, being themselves bad example .That is the reason our democracy is a system of bad governance, nepotism, corruption, exploitation instead of being the system of equality, justice, and responsibility. We witness that all the major political parties, whoever was in the government, never showed democratic culture, neither towards the people nor other parties. All the parties realized and spoke this truth, but only after being out of power. They became despotic like Rana Prime Ministers Shree Teen Maharajas of the Rana period. So we have a democracy in name but not in practice. A true democracy lover like Dr. King would never do it. I hope one day we also will have a leader like Dr. King and establish true democracy with all democratic values sticking to his philosophy. -" In the process of gaining our rightful place, we should not be guilty of wrongful deeds."

DOP- Jan. 27, 2022

Comments -

This essay should be read by many Americans since we have had many problems during and after Trump's tumultuous years. Please keep on writing.
Bob Palmer

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36. Selfish Leaders, Innocent People, and a Poor Country

36

Selfish leaders, Innocent People, and a Poor Country

Selfish leaders, Innocent People, and a Poor Country

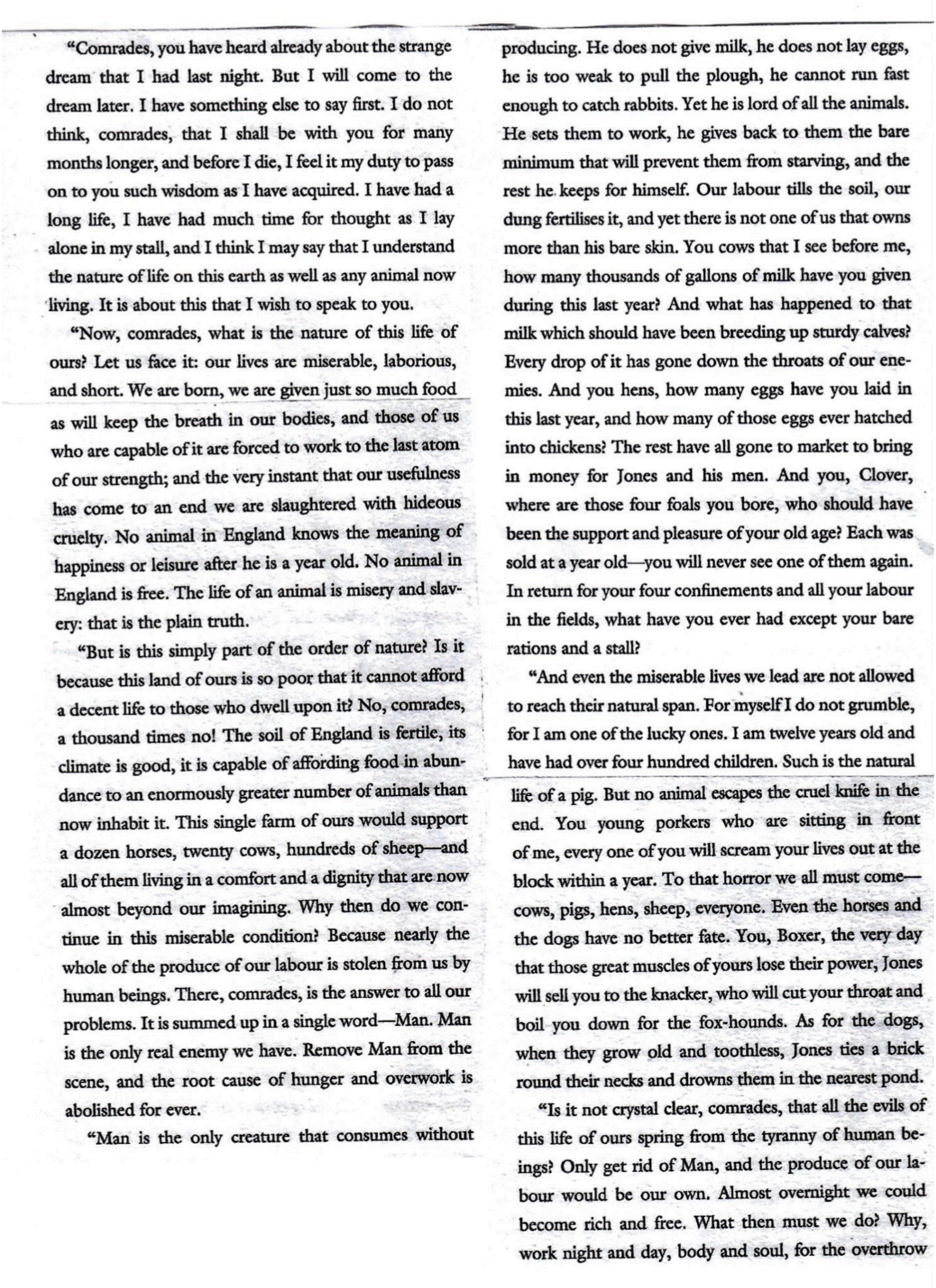
When we see the people among us and evaluate them based on their attitudes and motives, we find mainly two types of people in the world - the first type selfish and the second type benevolent. The first one lives only for themselves, their family, relatives, and friends and always tries to do things for themselves. They hardly think for others. They are not concerned for society, people, and the country though they show they are for all.

The second type is always for all, society, people, and the country. They like to live not only for themselves, their family, and relatives but also for others. They enjoy doing things for society, people, and the country. They are honest and sincere. Their life's motive is to serve. They are beyond the circle of family and friends in their hearts, not only in speaking but also in action.

When we see countries of the world and observe them correctly, we see those countries are developed, and the people have a good standard of living where they have the leaders of the second type. They have good governance, good management, and praiseworthy infrastructures. They have no complaints about quality education, health facilities, drinking water, or electricity.

The people also are educated and civic conscious and know where to stand for society and people when problems arise. The countries with only the leaders of the first category are backward and underdeveloped, and the people do not have good standard of living. They have no infrastructures even needed for development. They have a problem with education, health, water, and electricity. They even have a problem with food and shelter. They also have no good governance and must suffer because of mismanagement and corruption. They see many problems but do not know where to stand to voice against them as they have no good education and are not civic conscious.

We know from the history of the world that backward and underdeveloped countries are always the excellent land for movements and revolutions. The underprivileged, economically poor, and unhappy society and people are like dry woods and bushes. One can light them up with fiery speeches and bring up a big revolution without much efforts, like a spark causing a fire in the dry woods.In this context, I remember the book" Animal Farm" by George Orwell. I recently learned about this book from my granddaughter Asha Adhikari, 15, a voracious reader. Actually, she read this book to me. The book is one of her favorite books. This is a famous popular book in Europe and America and is a fairy story. According to it, a significant revolution was started in an Animal Farm in England owned by Mr. and Mrs. Jones after a long fiery speech about the mistreated animals of a White Boar named Old Major, the leader in the presence of pigs, cows, bulls, horses, donkeys, cats, dogs, sheep, goats, foxes,hens, ducks, birds, etc. After some time, the farm was taken over by these mistreated animals. A photo of a small part of the speech is given below. They targeted the revolution against Mr. and Mrs. Jones and all human beings and took power into their hands.



"Comrades, you have heard already about the strange dream that I had last night. But I will come to the dream later. I have something else to say first. I do not think, comrades, that I shall be with you for many months longer, and before I die, I feel it my duty to pass on to you such wisdom as I have acquired. I have had a long life, I have had much time for thought as I lay alone in my stall, and I think I may say that I understand the nature of life on this earth as well as any animal now living. It is about this that I wish to speak to you.

"Now, comrades, what is the nature of this life of ours? Let us face it: our lives are miserable, laborious, and short. We are born, we are given just so much food as will keep the breath in our bodies, and those of us who are capable of it are forced to work to the last atom of our strength; and the very instant that our usefulness has come to an end we are slaughtered with hideous cruelty. No animal in England knows the meaning of happiness or leisure after he is a year old. No animal in England is free. The life of an animal is misery and slavery: that is the plain truth.

"But is this simply part of the order of nature? Is it because this land of ours is so poor that it cannot afford a decent life to those who dwell upon it? No, comrades, a thousand times no! The soil of England is fertile, its climate is good, it is capable of affording food in abundance to an enormously greater number of animals than now inhabit it. This single farm of ours would support a dozen horses, twenty cows, hundreds of sheep—and all of them living in a comfort and a dignity that are now almost beyond our imagining. Why then do we continue in this miserable condition? Because nearly the whole of the produce of our labour is stolen from us by human beings. There, comrades, is the answer to all our problems. It is summed up in a single word—Man. Man is the only real enemy we have. Remove Man from the scene, and the root cause of hunger and overwork is abolished for ever.

"Man is the only creature that consumes without producing. He does not give milk, he does not lay eggs, he is too weak to pull the plough, he cannot run fast enough to catch rabbits. Yet he is lord of all the animals. He sets them to work, he gives back to them the bare minimum that will prevent them from starving, and the rest he keeps for himself. Our labour tills the soil, our dung fertilises it, and yet there is not one of us that owns more than his bare skin. You cows that I see before me, how many thousands of gallons of milk have you given during this last year? And what has happened to that milk which should have been breeding up sturdy calves? Every drop of it has gone down the throats of our enemies. And you hens, how many eggs have you laid in this last year, and how many of those eggs ever hatched into chickens? The rest have all gone to market to bring in money for Jones and his men. And you, Clover, where are those four foals you bore, who should have been the support and pleasure of your old age? Each was sold at a year old—you will never see one of them again. In return for your four confinements and all your labour in the fields, what have you ever had except your bare rations and a stall?

"And even the miserable lives we lead are not allowed to reach their natural span. For myself I do not grumble, for I am one of the lucky ones. I am twelve years old and have had over four hundred children. Such is the natural life of a pig. But no animal escapes the cruel knife in the end. You young porkers who are sitting in front of me, every one of you will scream your lives out at the block within a year. To that horror we all must come—cows, pigs, hens, sheep, everyone. Even the horses and the dogs have no better fate. You, Boxer, the very day that those great muscles of yours lose their power, Jones will sell you to the knacker, who will cut your throat and boil you down for the fox-hounds. As for the dogs, when they grow old and toothless, Jones ties a brick round their necks and drowns them in the nearest pond.

"Is it not crystal clear, comrades, that all the evils of this life of ours spring from the tyranny of human beings? Only get rid of Man, and the produce of our labour would be our own. Almost overnight we could become rich and free. What then must we do? Why, work night and day, body and soul, for the overthrow

A photo of a small part of the speech given by White Boar named Old Boar, the leader

Our country Nepal has always been a promising land for movements and revolutions because of our poverty and bad living conditions, and it is still the same. The general people are always here like mistreated animals by their human masters. Because of that, we have many movements. Our history witnesses that. When I observe our country and its leaders, I see that we always had and have the leaders of the first category, the selfish and dishonest, exploiters and cheaters.

As a result, our movements and revolutions have not been able to bring any significant change to the country's development and the people's welfare. The last revolution of 2006 is still fresh in our minds. It made Nepal a republic erasing the history of 240 years of monarchical Nepal. The leaders of the then political parties made more attractive and appealing speeches than the White Boar of the "Animal Farm" People trusted them, and we brought a significant change. But the change came only for the leaders, not for the people and the country. The leaders, their relatives, close friends, and colleagues who did not even have bicycles and could not afford them now own luxury cars and bungalows. They are super-rich, and people think they are more prosperous than Ranas, the family members of Rana Autocracy. On the other hand, the general people have a problem with food and shelter.

When we see the people voicing against these wrongdoings and cheating and forming different groups and parties, we naturally see some hope of change in the country these days. But at the same time, when we see dozens of political parties and groups of similar thoughts and ideas forming various parties and groups - democratic parties, communist parties, pro-monarchy parties, and groups like many NGOs and INGOs of the same concern, I lose my hope of their success and change in the country. Once I learned that we had 200 NGOs and INGOs for the Bagamati River Clean Campain. But our Bagamati River is never clean. Those organizations are created generally not for the cleaning but for some position, prestige, salary, and source of income.

Similarly, it seems the parties are created here. Let us take the example of the pro-monarchy party. There are many - Rashtriya Prajatantra Party, Nepalka Lagi Nepali Party, Rashtriya Shakti Party, Comprehensive Nationalist Force, etc. The case is the same with other democratic or communist parties. Just recently, a new party," Rashtriya Swatantra Party," was formed, led by Rabi Lamichhane. Maybe with the same trends, we will have more Swatantra (Independent) parties of a similar nature shortly. Because here, the people are for themselves than for the country and people.

In this context, I want the country's people to be aware of this and differentiate who is for the country or themselves. At the same time, I want them not to be attracted only to the speeches like that of the White Boar of "Animal Farm" and to consider whether the speeches and presentations are dependable, practicable, possible, and trustworthy. I want them to oppose or support the parties not only because of their manifestoes but their actions and performance when they were in or out of the government.

DOP- August 10, 2022

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37. Kingship Without Flaws

37

Kingship Without Flaws

Nepal has experienced many types of government systems from 1800 to date. They are mainly - 1. Absolute Monarchy 2. Rana Oligarchy 2. Kingship 3. Constitutional Monarchy with Parliament System 5. Kingship with Partiless Democracy 5. Constitutional Monarchy with Multiparty System 6. Republic with Multiparty System. Now we have the Federal Democratic Republic. After experiencing so many government systems, Nepalese have become fully experienced in this regard and are voicing again for a constitutional monarchy in the country. When we see the attraction of the people to the Rashtriya Prajatantra Party led by Rajendra Lingdel, the party which wants to establish a constitutional monarchy with the Hindu religion, it seems the large number of people are showing their interest in it. If the trends are like this, the monarchical system might return.

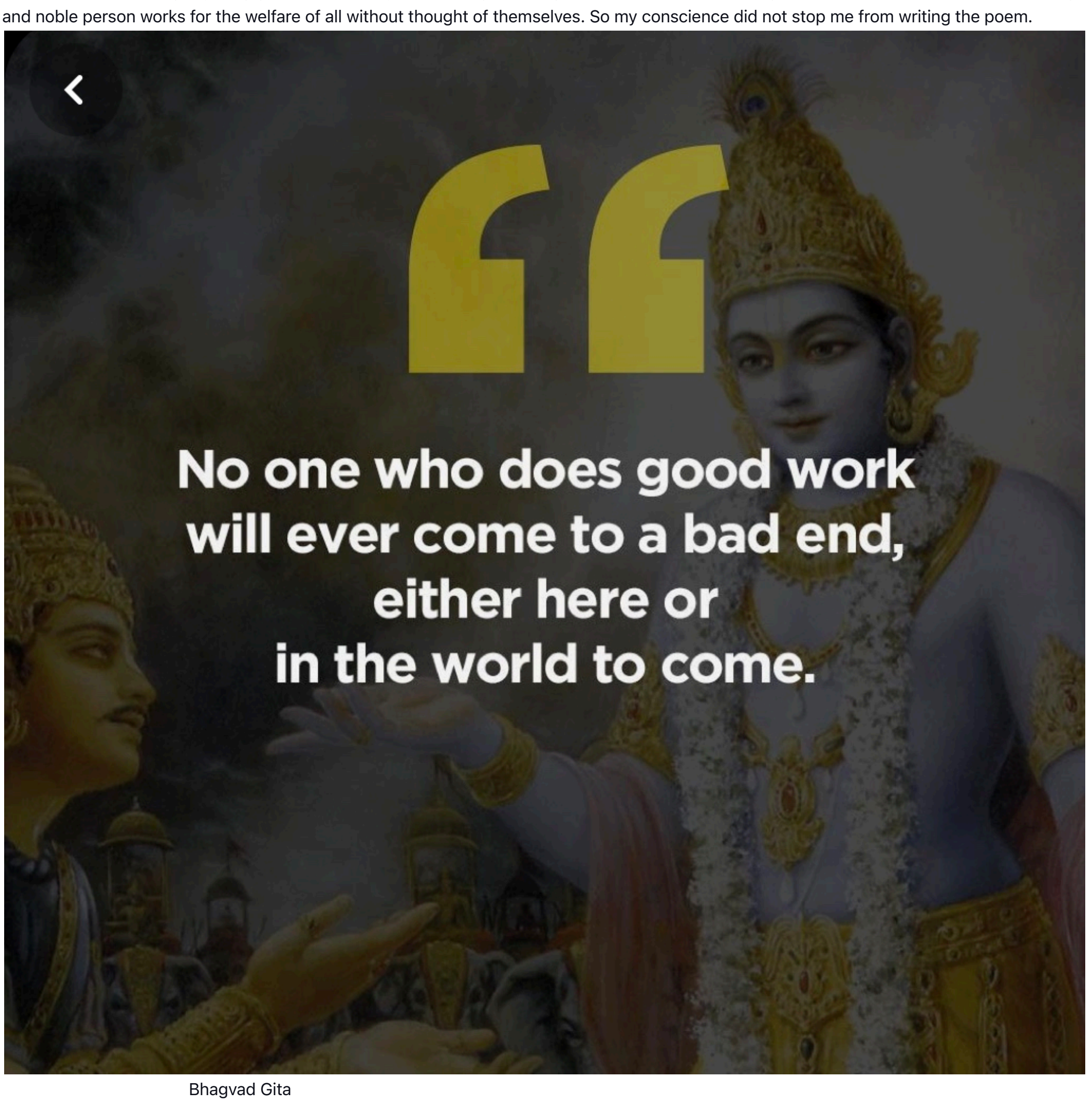
We all know we had Kingship. The Kingship was also thrown away in 2008 with some conspiracy. Nepal was made a republic. We can not say that the King's actions and the performance had no flaws and weaknesses. Besides some flaws, there were many good things about it for the country suitable to our situation. So I wish if the Kingship comes back to the country may it stay here for centuries without any flaws. May the people like and love them more than before.

The Afro- American civil rights leader Martin Luther King, Jr. was not a wrong and irresponsible person though he was misunderstood by many at that time. He had to speak many things against the then U.S. government and the system and for equal rights for the black community. As a responsible leader and citizen of the country, he spoke for peace and stability in the country and the welfare of all, including his black community. His speech "I had a dream" is well-read and loved worldwide. Now he is one of the most respected and loved leaders in his country. The holiday is fixed for his memorable day on the third Monday of January in the country where the government employees enjoy not many holidays.

When we had a constitutional monarchy during Panchayat System, I also dreamed about the exemplary King. I was not against the Kingship but wanted a flawless king and Kingship. I had good wishes for that institution. I thought that the Kingship was and is necessary and beneficial for our country with a neutral head of the country for balancing the two giant, powerful neighbors of the world - India and China; for the unity of our country of multi-culture, multi-languages and multi-tribes and communities; for fulfilling the typical neutral head in the absence of all respected national political leader like Mahatma Gandhi of India, Muhammad Ali Jinnah of Pakistan, and Charman Mao of China, George Washington of the USA or Nelson Mandela of South Africa. The Kingship was also necessary because of the absence of an exemplary political party strict to the ideal of its manifesto, which would equally treat all the citizens of the country, not favorable to only one party's members. It was also necessary because of the absence of the majority conscious, educated people who could exercise the voting right correctly. Not that I thought it was because of my loss and gain, not that I had any link or contact or advantage from them. I have a sad memory that we never got any help from the palace when my wife and I petitioned them for genuine cause and justice. But we never thought about the palace from the point of view of personal gain and loss. I know the respected leader B. P. Babu never left his belief about the crown's necessity, even when he was imprisoned. Now every honest citizen is witnessing the complex problem of the country in the absence of that neutral institution.

But I was not and am not the blind and conscienceless supporter of the Kingship. Not that I want Kingship to be their servant and enslaved person. I did not want to see royal castes and communities - the Thakuries, Ranas, and some other relatives of Royalties were treated as upper class, and others were treated as a lower class in the country during the Kingship of Shah Kings. I did not want to observe they were the beneficiaries to enjoy the topmost position beyond the laws and rules. I did not like to see all King's relatives - Brothers, Sisters, and brothers-in-law could be above the law and do anything they liked, including business enjoying state benefits. I did not want to see Raja Sabaiko Sajha (King belongs to all)only in saying, not in practice. I did not want to see their words and wishes would be the laws to obey, whether it was right or wrong. I did not want the King or his family to be above the constitution and the laws.

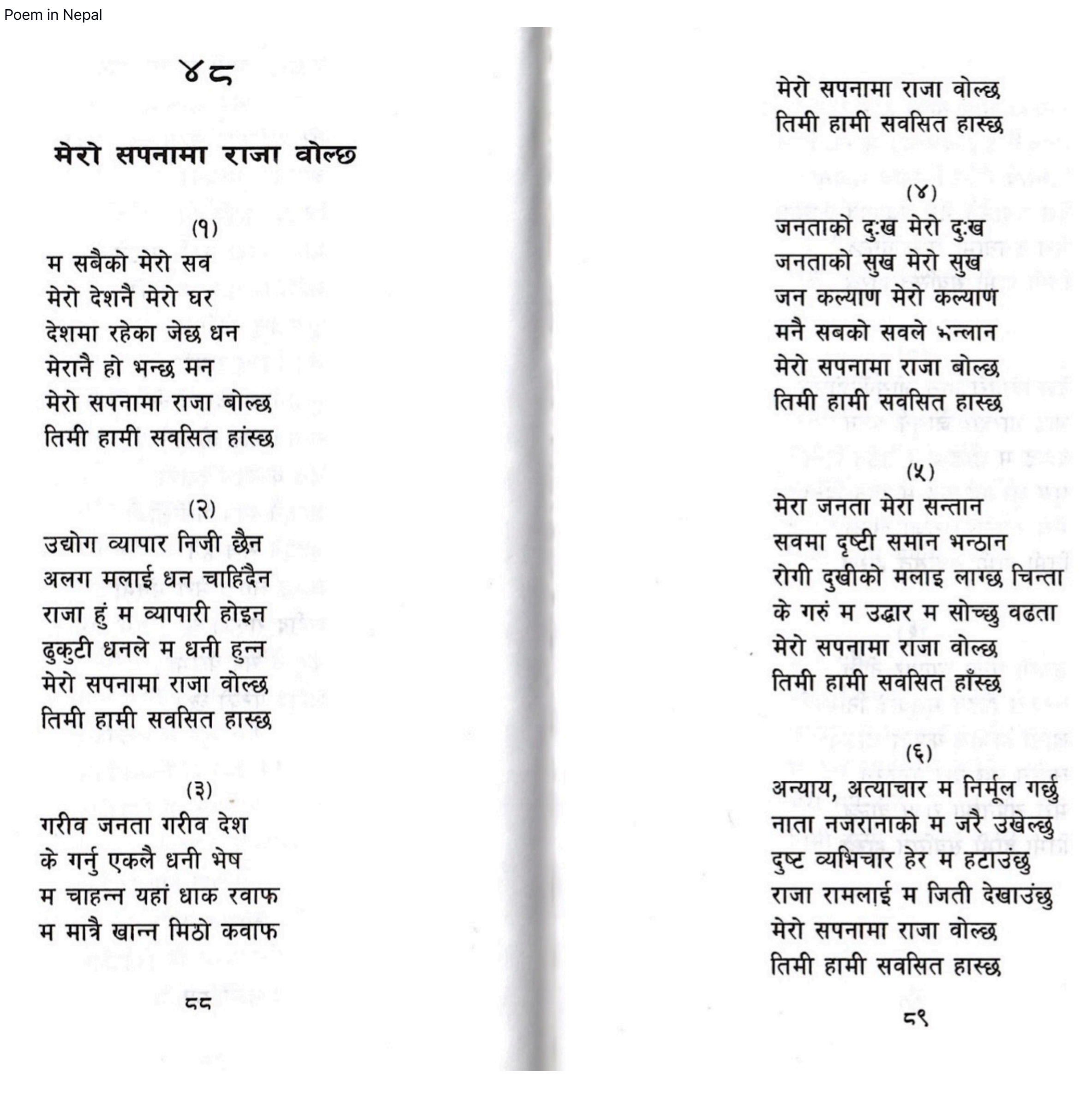
I wrote a poem about it with the title "The King speaks in my dream" I sent it to Ramjham, the Nepali Magazine published by Raj Durbar (Royal Palace) in around 1980. I knew it would not bring anything good to me if they loved doing the things mentioned earlier, thinking about their inherited or institutional rights and customs. The unselfish and noble person works for the welfare of all without thought of themselves. So my conscience did not stop me from writing the poem.


No one who does good work
will ever come to a bad end,
either here or
in the world to come.

Bhagvad Gita

I thought my poem would benefit the country and the people. I thought my writing would benefit that institution, the King and the Crown. Perhaps they did not like it, and it was not printed. But later, when I published my poetry collection titled "Umliyeka Pidaharu" in 2003 (B.S. 2060), I included that poem in it, and it is on pages 88 - 91. It contains 12 stanzas. The poem in Nepali and its English translations are given below. The poem tells what my dream of a King was.

Poem in Nepal



४८

मेरो सपनामा राजा वोल्छ

(१)
म सबैको मेरो सव
मेरो देशनै मेरो घर
देशमा रहेका जेछ धन
मेरानै हो भन्छ मन
मेरो सपनामा राजा बोल्छ
तिमी हामी सवसित हांस्छ

(२)
उद्योग व्यापार निजी छैन
अलग मलाई धन चाहिँदैन
राजा हुं म व्यापारी होइन
ढुकुटी धनले म धनी हुन्न
मेरो सपनामा राजा वोल्छ
तिमी हामी सवसित हास्छ

(३)
गरीव जनता गरीव देश
के गर्नु एकलै धनी भेष
म चाहन्न यहां धाक रवाफ
म मात्रै खान्न मिठो कवाफ

८८

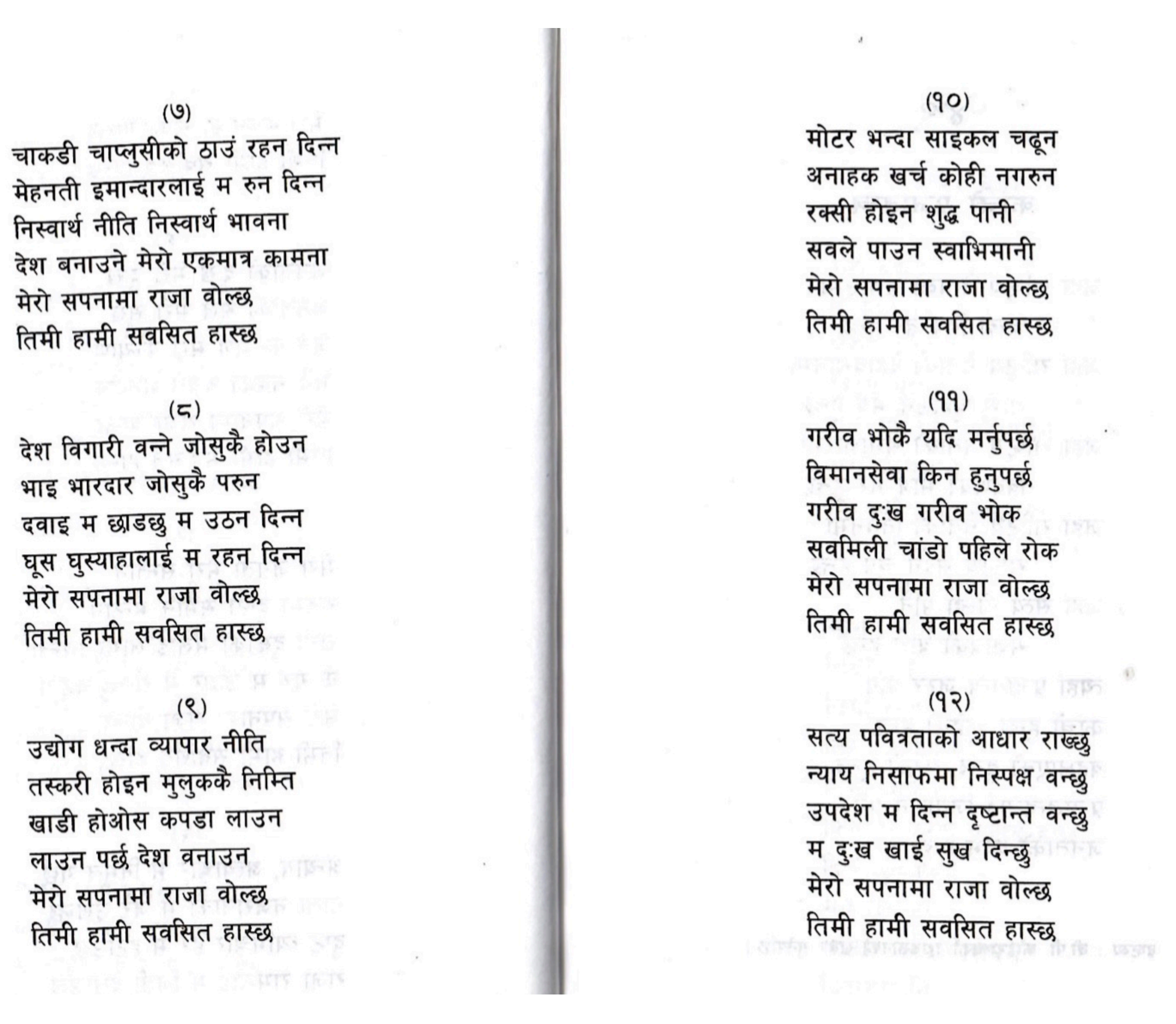
मेरो सपनामा राजा वोल्छ
तिमी हामी सवसित हास्छ

(४)
जनताको दुःख मेरो दुःख
जनताको सुख मेरो सुख
जन कल्याण मेरो कल्याण
मनै सबको सवले भन्लान
मेरो सपनामा राजा बोल्छ
तिमी हामी सवसित हास्छ

(५)
मेरा जनता मेरा सन्तान
सवमा दृष्टी समान भन्ठान
रोगी दुखीको मलाइ लाग्छ चिन्ता
के गरुं म उद्धार म सोच्छु वढता
मेरो सपनामा राजा वोल्छ
तिमी हामी सवसित हाँस्छ

(६)
अन्याय, अत्याचार म निर्मूल गर्छु
नाता नजरानाको म जरै उखेल्छु
दुष्ट व्यभिचार हेर म हटाउंछु
राजा रामलाई म जिती देखाउंछु
मेरो सपनामा राजा वोल्छ
तिमी हामी सवसित हास्छ

८९



(७)
चाकडी चाप्लुसीको ठाउं रहन दिन्न
मेहनती इमान्दारलाई म रुन दिन्न
निस्वार्थ नीति निस्वार्थ भावना
देश बनाउने मेरो एकमात्र कामना
मेरो सपनामा राजा वोल्छ
तिमी हामी सवसित हास्छ

(८)
देश विगारी वन्ने जोसुकै होउन
भाइ भारदार जोसुकै परुन
दवाइ म छाडछु म उठन दिन्न
घूस घुस्याहालाई म रहन दिन्न
मेरो सपनामा राजा वोल्छ
तिमी हामी सवसित हास्छ

(९)
उद्योग धन्दा व्यापार नीति
तस्करी होइन मुलुककै निम्ति
खाडी होओस कपडा लाउन
लाउन पर्छ देश वनाउन
मेरो सपनामा राजा वोल्छ
तिमी हामी सवसित हास्छ

(१०)
मोटर भन्दा साइकल चढून
अनाहक खर्च कोही नगरुन
रक्सी होइन शुद्ध पानी
सवले पाउन स्वाभिमानी
मेरो सपनामा राजा वोल्छ
तिमी हामी सवसित हास्छ

(११)
गरीव भोकै यदि मर्नुपर्छ
विमानसेवा किन हुनुपर्छ
गरीव दुःख गरीव भोक
सवमिली चांडो पहिले रोक
मेरो सपनामा राजा वोल्छ
तिमी हामी सवसित हास्छ

(१२)
सत्य पवित्रताको आधार राख्छु
न्याय निसाफमा निस्पक्ष वन्छु
उपदेश म दिन्न दृष्टान्त वन्छु
म दुःख खाई सुख दिन्छु
मेरो सपनामा राजा वोल्छ
तिमी हामी सवसित हास्छ

Poem Translated into English

The King speaks in my dream

1
I belong to all. They are mine.
My country is my home
Whatever wealth that is in the country
I feel it is my own
The King speaks in my dream
He smiles at all of us
2
I do not have private business and industry
I do not need private property
I am a king, not a businessman
I do not want to be rich with accumulated wealth
The King speaks in my dream
He smiles at all of us

3.
People are poor. My country is poor
No use of only being rich myself
I do not want to have a false show.
I do not want to enjoy only myself
The King speaks in my dream
He smiles at all of us.
4.
I feel People's pain and troubles are my troubles
I feel People's happiness is my happiness
I feel People's welfare is my welfare
I am sure the people feel I belong to them
The King speaks in my dream
He smiles at all of us.

5
The people of my country are all like my children
So there should not be a doubt that I love them equally.
I worry about all the sick and suffering
I always worry about their care and treatment
The King speaks in my dream
He smiles at all of us.
6
I will eradicate injustice and oppression.
I will uproot all kinds of corruption
I will throw out all wicked and wrongdoers
I will be better than Legendary King Rama
The King speaks in my dream
He smiles at all of us.
7.
I will not give space for flattery and sycophancy
I will not let the honest and diligent cry
I will formulate a selfless policy with a selfless heart.
My only motive is to develop the country
The King speaks in my dream
He smiles at all of us.
. 8
Whoever it may be who advances at the country's expense
May they be my own relatives and councilors
I will suppress them and will not make them stand
I will not tolerate corruption to grow
The King speaks in my dream
He smiles at all of us
9
The policy of the business and industry will be
not for smugglers but for the country's benefits
The handloom cloth may be used
If it benefits us
The King speaks in my dream
He smiles at all of us
10
Let the people use bicycles rather than the motor cars if necessary
I wish people not spend money on a luxury.
I wish all people get pure drinking water, not alcohol
Let all be self-esteemed
The King speaks in my dream
He smiles at all of us

11
If the poor have to die without food.
Why do we give priority to airplane service
We should solve the problem of hunger and poverty
That should be our priority in our plan
The King speaks in my dream
He smiles at all of us.
12
I will make the base of truth and purity
I will be impartial in judgment
I will not preach but be exemplary
I will give happiness to all even if it brings me suffering
The King speaks in my dream
He smiles at all of us.

Sometimes I feel I became a misunderstood man by both the groups because of my free thoughts and good wishes to all - 1. Pro- palace 2. Anti-palace. The Pro-palace group took me as an anti- palace person because of my wish for the flawless King, and the anti- palace group took me as a pro- palace person because of my good wish for the King. Just after the 1990s movement, I remember my wife's enemies in disguise with some Nepal Communist Party (UML) multiparty propagators, demonized my late wife Shanti Mishra as a royalist and anti-democracy using many defamatory false anecdotes against her. That was like piercing a sword in our hearts. We were broken and got tremendously hurt. We were dumbfounded at what we saw and heard at that time. The above poem clearly depicts our firm beliefs in democracy and democratic principles and our strong views against the undemocratic culture even during the time of the mighty King. I wrote many articles and poems for genuine democracy and People's democratic rights with the full consent of my wife. My book" Prajatantra Ra Janaawaz" (Democracy and People's Voice)includes most articles. For which I always feel I should be thanked and encouraged by the conscious citizens for my courage to speak and write even in the unflavored situation at my risk. But I seldom see the people who have eyes to see the truth and facts.

I published many poems in different Nepali Newspapers under my pseudonym during the Panchayat period and after for Democracy and democratic rights. i had full support and consent from my wife in all these writings My poem book includes them with the Newspapers title and the published date. Among them are -1.Malai Bhagawanko Biswas Lagdaina (I do not believe in God, Naya Current, B.S 2039), 2. Yaha Yestaichha ("Here it is so, Naya Current, 2039), 3. Bhrastachar (Corruption. Naya Nepal Post, B.S. 2039) 4. Panchayati Gita (Gita of Panchayat, Naya Nepal Post, 2041), 5, Prajatantrako Namamaa (In the name of democracy, Samakalin, BS.2056.) 6. Prajatantra (Democracy, Samakalin, BS. 2057) My wife and I became the helpless citizens of the country despite our sincerity and honesty, devotion, and dedication to the nation's cause and the people in the absence of support groups when needed. Because of that, we suffered a lot during King's rule and more after it. We lost due promotions during King's rule and later lost even jobs after multi-party came long before the retirement age. We wrote about it in detail in our book "Tri Bi Kendriya Pustakalayako Gauravshali Kahani Ra Hamro Sewa," published in 2018 in Nepali. My wife Shanti Mishra wrote about it in her book" Voice of Truth; The Challenges Struggles of a Nepalese Woman," published in 1994 in English, one of the ten best-selling books of that time. That is the misfortune of our country's independent thinkers. Although most importantly, the country needs independent thinkers and truth speakers for its development and People's welfare. I realize it now. But I can not change my God gifted conscience.

When we view the present political scenario, the dissatisfaction of the people towards the parties who were in the government, and the attraction towards the independent candidates and the Rashtriya Prajatantra Party, there is a possibility of returning the Kingship sooner or later in the country. That is because the majority's view and the people's wishes can change anything in a democracy. I wish he would be like the King of my poem if he returns. I feel that it will be permanent and stay longer if it acts suitable to the ideals of this traditional institution. A king must be righteous and must have compassion toward his people. He must have the courage to abandon his sons, daughters, or relatives if they do not behave according to the law and rules of the land. He must be a person who appreciates merits and good work and be impartial and pure, entirely separated from the system of nepotism and favoritism. He should value honesty, integrity, and expertise, not flattery and sycophancy. He must be a strong supporter and savior of democratic values like the Japanese Emperor or the British Queen, not an adversary. Otherwise, just returning it would not serve any purpose, and it might disappear soon again though we do not want it to go. I wish it's a quick return and long life. I pray for it.

DOP- June 15, 2022

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38. Balen, Botswana, and Nepal

38

Balen, Botswana, and Nepal

Some countries may be rich and beautiful enough with their natural resources - fertile land, dense forest, high mountains, lakes, rivers, waterfalls, oceans, mines, etc., they may remain undeveloped and backward. The countries and their people may be poor and unfortunate. They may have many difficulties with living and shelter, health and education, food and medicine due to mismanagement, instability, corruption, nepotism, violence, authoritarianism, etc. We often see these problems mostly in African countries. We know Africa contains 54 sovereign countries. Since independence from colonialism, most African countries have experienced a military coup and civil war and are not in good shape due to the problems mentioned above. Cameroon, Ethiopia, Mali, Nigeria, South Sudan, Somalia, The Central African Republic, and The Democratic Republic of Congo are called the ten least peaceful countries in Africa. Not only in Africa, we see that problem in some countries in Latin America, Asia, etc. In Latin America, Venezuela, Colombia, Brazil, Mexico, Guatemala, Honduras, and El Salvador are also considered the countries of disturbance and violence. Though our country Nepal is far better than those countries with strife and disturbance, in some ways, we are also in the same condition. Our country is not poor, but our people are poor and need to go to foreign countries even for ordinary jobs and unskilled labor.

Among all African Countries, Botswana, a country with an area of 581730 square Km and a population of 2.4 million, is considered the most stable and democratic country in Africa. The country is a republic with the President as the head of state and government. The President is indirectly elected to a 5-year term and limited to 10 years. According to the country's constitution, the cabinet is composed of the President, the Vice President, and no more than six ministers and three assistant ministers who are appointed by the President from the National Assembly and the permanent secretary and deputy permanent secretary to the President and cabinet. It gained independence in 1966. At independence, the country was the poorest in Africa. The economy has flourished since the mid-1960s, with the gross domestic product per capita increased more than a hundredfold. There is no hostility between the blacks and whites, in contrast to neighboring South Africa and other nations in the region. The country is peaceful. It is said that this country is out of corruption, racial strife, poverty, and dictatorship. It is also said that it could happen because of the able leadership and excellent policy of Sir Seretse Khama, the first president and the leader of the Botswana Democratic Party (BDP).

According to Charles Chen, the historian and Quora writer - "He lived and taught his followers to live like the Botswanas they governed - frugally and without excess, and all the ministers drove pickup trucks. There was no mention of tribal or racial allegiances anywhere. All Botswanans were Botswanans. They focused on addressing peoples' needs: clean water, infrastructure, education, and livestock. The BDP rejected any "isms" and approached policy purely from a perspective of benefiting the people. They said, "our first duty will be toward the people of this country rather than to any world political ideologies."

Pickup truck used by all the ministers of Sir Seretse Khama

His protege, Masire, also said: "We do not care whether we are called capitalist or socialist ... what interests us is to see Botswana developed."

What beautiful thoughts are they? It is indeed a truth that we do not need to adopt any "isms"- socialism, communism, capitalism, except to think about the welfare of the people and the country's development. We do not need to hang the pictures of Marx, Mao, Lenin, Stalin, or any other foreign leaders and worship them to work for our country. Everything, including politics, government, policy, and programs, should be for the country and the people, not the other way around. I have been advocating and propagating these things for our country and people for many decades through my writings and speaking. I recently wrote many articles in People's Review concerning that. I read many beautiful articles written by Pushpa Raj Pradhan, the Chief Editor of this paper, in that line for the people and the nation. That is why this appeals to me. I admire Sir Seretse Khama, the first President of Botswana, for his leadership in his country.

We recently had our election for local bodies - municipalities and village development committees. Some independent candidates of the above thoughts were elected though not in many places. Among them, the municipalities are Kathmandu, Dharan, Janakpur, Dhanagadhi, Mahotari Bardibas, Jumla Chandanath, Kalikot Khadachakra, etc. Similarly, there are some elected independent candidates in village committees. We know that independent candidates mean the candidates who do not represent any political party and do not belong to any political" isms" It means the candidates whose interest is only the nation and the people, their welfare, and development. That is really a good sign for the country to see the victory of the free-thinking people of the country against the mighty parties rich enough with money, followers, and state power. It is encouraging to see that the number of people is increasing against the parties who think that the nation and the people are for parties, not the parties for the nation and the people.

In this context, the victory of Balen Shah, the independent candidate for the Mayor in the capital Kathmandu is an unforgettable event in the history of multi-party democracy. As I am currently in the USA, not in the country, I missed participating and observing the victory rally, but I saw it on YouTube. Thousands and thousands of people came to the street to celebrate and enjoy it. Most amazing and exciting for me was to see the people who came from other districts to Kathmandu and enjoyed participating in the victory rally with overwhelming joy and happiness. I was so happy to hear some of them who were so true, sincere, honest, and wise in their speaking and comments and seemed entirely devoted to the country and people without any political dogma. They were against the existing political parties and considered them exploiters and cheaters. At the same time, they also wished those leaders would be punished without mercy for their dishonesty and crime. In this context, I heard a man named Kalyan Shrestha, who was at the rally full of enthusiasm. I saw that on YouTube of Harek News TV on May 27, 2022. When the reporter asked him about his coming and what he had to say, he said," **I am a farmer from Dolka and came to participate in the rally with joy, forgetting my essential duty to look after my ailing father and the time of planting corn. I think victory in Kathmandu means the victory of the whole country. The people who raised money by extortion (party people) became the leaders (Naike) and exploited the people with the state power in hand. That should end. I got some hope from Balen Shah's victory. That is why I came to participate in the rally. We need good governance rather than other things. I wish the people coming from other districts for official work in the capital would be able to get the work done without much trouble."**

HAREK NEWS
CR7

Kalyan Thapaliya of Dolkha - second from the left

His presentation was so simple but represented the honest wish of an ordinary person with not much expectation. I admired him silently when I heard him.

I did not know about Balen Shah before he became the candidate for the Mayor of Kathmandu. I did not even know about his rap songs. But I listened to his rap songs recently and found the songs full of admirable thoughts for the development of the country and the welfare of the people. I also studied with great interest his development plans and programs for Kathmandu and what he would do if he became the Mayor. I found that it is also very praiseworthy and not impossible to achieve. But I know most of the ward offices' secretaries and their municipal staff are corrupt and exploiting the people who have to go for their service. I saw, experienced it, and even wrote an article," The Culture of Corruption in Nepali Society which was published in" People's Review" on 15 and 22 December 2021. That is the center of corruption, just like the Land Office and the Suīrvey Office. Because of that, he will have to face a big challenge to achieve his goal, even in his own office. First, he needs to bring total revolution to eliminate it. Besides, there is an extreme possibility of non-cooperation by the ruling parties, making it difficult for him to succeed. He should be prepared for that with the strength of the people who voted for him. I wish for his success. Besides, I also wish him to be like Sir Siretse Khama and lead the country with the Party for the Nation and the People (PNP). The party is totally different from the existing political parties and political dogmas but with the country's development policy, plans, and programs. I wish him great success.

DOP— June 8, 2022

Comments

Dear Narayan,
This article is wonderful!!!!
I'm excited about our new mayor too. Would like to help him.
He needs all the help he can get without negative energy from corrupt politicians.
Love. Betty

39.Admirable Speeches and Condebnable Characters

39

Admirable Speeches and Condemnable Characters

With the appearance of YouTube, now we can see and hear anybody's songs or speeches at any time at our convenience. I often check the topics of interest and sometimes scroll and check youtube with curiosity to know what is there to watch. When I do it, I come across various people - singers, astrologers, analysts, swamis and spiritual masters, world leaders, national leaders, etc. I generally listen to songs and spiritual masters. No doubt we get some peace and feel pleasant from them. Sometimes I listen to our political leaders because the politics of the country and their views affect our lives. So to know it I give some importance to them. However, I strongly feel they do not speak their minds.

Most of the time, we know, speeches are meant to present yourself as honest and sound to the eyes of the people and do not match what you are. That is all.

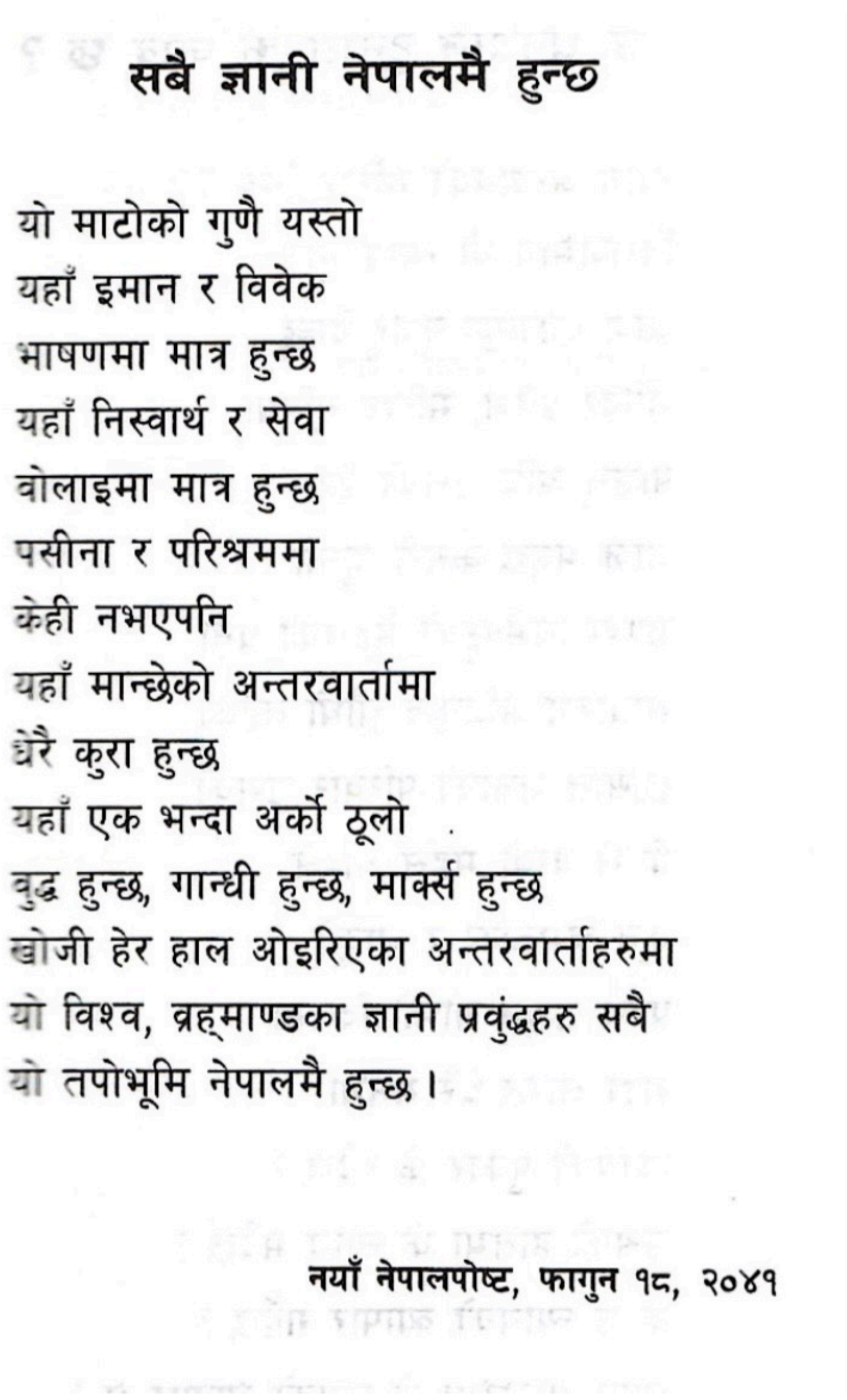
Based on my experience of eight decades of life and suffering, I have this view. As a result, I wrote some poems about speeches. I write poems and short stories based on our lives and suffering. Perhaps the communists in Nepal call it Janabadi Sahitya (Progressive Literature). In Nepal, our Communists love progressive literature and writings based on people's real lives, problems, and suffering. But so far, they have not been able to prove that they love to work to solve the problems of suffering. They have not proved that they are not for themselves like other socialists or Democrats.

. Among the poems about speeches, the main ones are:

Kya Ramro Bhashan Garchhan (How beautiful they give speeches).
Byaktitwa Ra Bicharharu (Personalities and thoughts).
Sabai Gyani Nepalmai Hunchha (All the wise are in Nepal).

All these poems have been published and are in my poem collection book" Umliyeka Pidaharu ."The third one, only with its English translation, is given below because it takes more space in the paper and may not be practicable if I give all of them here. This poem was published in Naya Nepalpost on March 8, 1985 (Fagoon 18, 2041)

Poem in Nepali



सबै ज्ञानी नेपालमै हुन्छ

यो माटोको गुणै यस्तो
यहाँ इमान र विवेक
भाषणमा मात्र हुन्छ
यहाँ निस्वार्थ र सेवा
बोलाइमा मात्र हुन्छ
पसीना र परिश्रममा
केही नभएपनि
यहाँ मान्छेको अन्तरवार्तामा
धेरै कुरा हुन्छ
यहाँ एक भन्दा अर्को ठूलो
बुद्ध हुन्छ, गान्धी हुन्छ, मार्क्स हुन्छ
खोजी हेर हाल ओइरिएका अन्तरवार्ताहरुमा
यो विश्व, व्रह्माण्डका ज्ञानी प्रवुंद्धहरु सबै
यो तपोभूमि नेपालमै हुन्छ ।

नयाँ नेपालपोष्ट, फागुन १८, २०४१

Poem translated into English

All the wise are in Nepal
Narayan Prasad Mishra

The quality of this soil is so
Here, honesty and conscience
are only in the speeches.
Here, selflessness and service
are only in talk.
The work and activities
May not be anywhere,
Here, in the interviews with people
You see many things
Here are many, greater than
Great Budha, Gandhi, and Marx
Search in recently appeared interviews
All the wise and enlightened of this globe
are in Nepal, the land of meditators.

The above poem was published in 1985, five years before the movement of 1990. The poem was written at the time before the multi-party democratic system was established in the country. It was written and published 23 years before Nepal became a republic. We now have many new leaders - Democrats, Communists, Royalists, etc. All our leaders - K. P. Sharma Oli, Pushpa Kamal Dahal Prachanda, Madhab Kumar Nepal, Jhalanath Khanal, Shere Bahadur Deuba, etc. are not less orator than other colleagues though some are wittier and humorous than others. They give excellent speeches and present themselves better than Mahatma Gandhi of India, Nelson Mandela of South Africa, Abraham Lincoln of the USA, Chairman Mao of China, and Vladimir Lenin of Russia. Sometimes we see them better than Legendary King Rama of Ayodhya, India, in their speeches who was a flawless king and considered God Narayan's incarnation. All of them are good speakers. But I love the speeches of K. P. Sharma Oli and Rajendra Lingdel more than others. K.P. Sharma Oli's speeches are always full of wit and humor, whereas Rajendra Lingdel's speeches always have an appreciable patriotic taste. But we know the situation is worse than before in action. No one seems to follow their own speeches when the person has the authority to implement them. No one seems to follow the standard they set to criticize and comment on others. Not only do they do the best work based on their attractive speeches, but very often, they seem to be doing the work just the opposite. What can be more hypocrite than this? I need to agree with Rajendra Lingdel that most people consider the leaders of political parties as liars, cheaters, thieves, and dacoits. That is not distant from reality.
DOP- August 3, 2022

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40. My Job and My Experience

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My job and My Experience

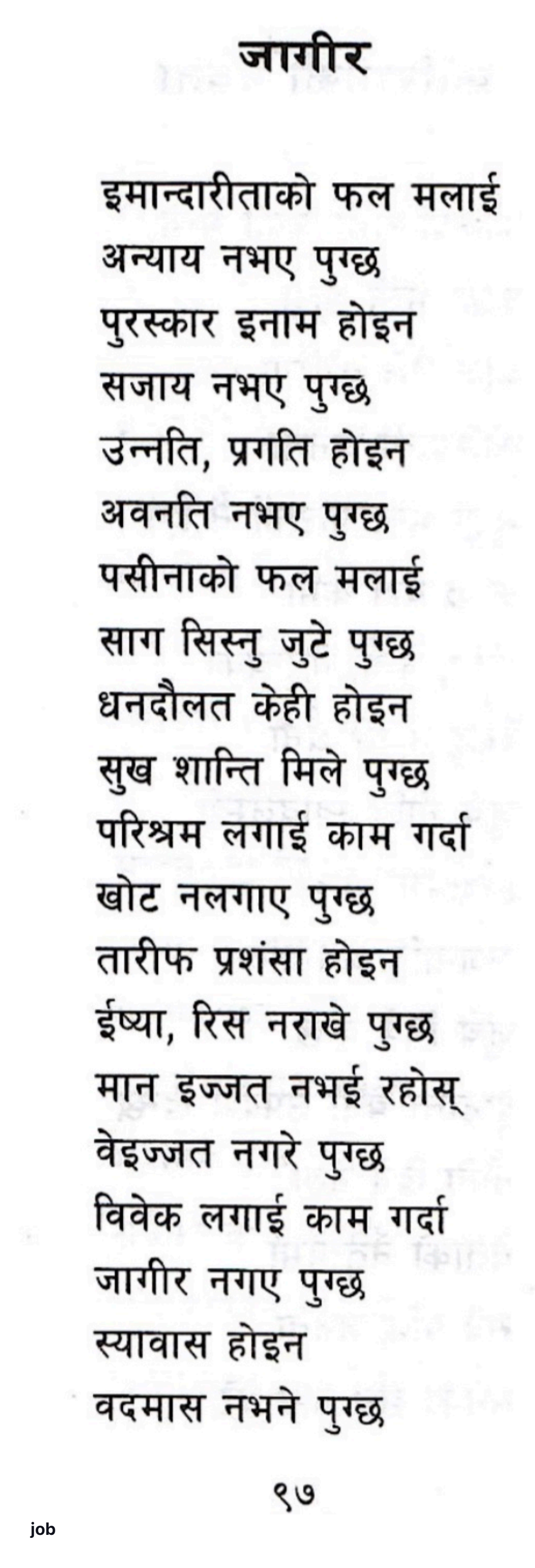
When we get a job in Nepal, we generally say, "Jagir Gare, Jagir Bhayo, or Jagire Bhaye" (I got a job, I got employment, or I was employed.)When we separate this Nepali word Jagir into two words - Ja and Gir it gives some different meanings from the job. In Nepali, Ja means Go, and Gir means - to fall. It gives the meaning of going and falling into (a ditch) from where it would be hard for you to come up. People use the word Jagir to go somewhere where you need to fall from your Stand or your prestige and self-esteem. If you want to succeed in your job (Jagir),
you need to forget your conscience and do whatever your superior or boss asks you to do. It would be best if you hardly thought you also have your thoughts and opinions. Instead, it would help if you thought your boss's wish was your wish. His thoughts are your thoughts. His liking is your liking. His eyes and ears are your eyes and ears. Working hard and understanding your boss's wishes and aspirations is said to be the best quality of an employee in the country, whether right or wrong. Then the person is easily rewarded from a low position to a high position. In our country, those aware of it, who always think of one's own benefit, work with the boss's inner intentions - from the prime minister to the lower level clerk. That is the key to the progress in our country.

Most of the successful prime ministers and ministers under the Panchayat System worked with that mantra keeping in mind the King's wishes and intentions. It seems this culture started from time immemorial and is continuing. We often see the same attitude and mentality everywhere, even in the political parties in the today's republic of Nepal. That is why our administrative system is called a system of the "Ashayamukhi Prasahan" (Administration carried on according to the wishes of a Boss). It was more so during the rule of the Rana Maharajas and also with the King's rule. The system is almost the same now. Sometimes you see it even more in the present multiparty system. You know how all the leaders and followers of the parties work under the party's presidents according to their wishes. We have more clearly witnessed that regarding the MCC project issue (The Millennium Challenge Corporation) That is why it is called a Jagir and Jagire attitude.

I got a job at the age of 17 in the government office. After five years of working in the different government offices, I joined Tribhuvan University's University's Administrative job. Later I became a professional librarian with a degree in Library Science. Then again, I became the Chief Administrator at the University. That was all my Jagire (Working) life. During my working period in the government offices, I did not feel much difficulty with my thoughts against the Jagire attitude. Because when I was there, I did not have any big responsibility to think and use my conscience for the nation's cause. Besides, I was too young.

After coming to the University when I was together with my beloved wife, Shanti Mishra, the Chief Librarian, and when I became the Deputy Registrar and Administrator at the University, my wife and I had to be involved in the country's higher education policy and library policy. As we both did not have the attitude to be the successful Jagire, as mentioned earlier, our struggle started with our bosses and high-ranking officials of the country for the country's benefit. We did not keep quiet when our conscience did not permit us to do so. We always kept the nation and the people above our benefit at the expense of our happiness and welfare. Despite all the obstacles and difficulties, we were happy with what we could achieve to develop the modern library and improve the education system. My wife wrote about it in detail in her book - Voice of Truth: The Challenges Struggles of a Nepalese Woman. We also wrote about it in our book The Glorious History of Tribhuvan University Central Library (Tri Bi Kendriya Pustskalayako Gauravshali Kahani).

I wrote many articles on education, library, and research policy and published them in national newspapers, which I have mentioned in many recent articles. Besides, I wrote many poems and short stories in Nepali regarding university administration and the country's administration, intending to improve them. My poem - 1. Satya Harishchandrako Mulya Ke (What is the value of truth speaker Legendary Harishchandra?) 2. Babu Saheb (Royal Sir) 3. Ke Ma Chaakadi Hindu (Am I supposed to go to sycophancy ?) 4. and Jagir (Job) are among them. My short stories Saha Sachib Sharma (Joint - Secretary Sharma) 2. Uslai Office Jana Man Chhaina (He does not like to go to the office) 3. Woo Commission Khana Saktaina (He can not have a commission) 4. Woo Anusandhanma Pani Byapar Garna Sakchha (He can do business even in research). I included the following poem," Jagir," written in Nepali in my book - Tribhuvan Bisshwabifyalaya Ra Shikchya, written in Nepali (Tribhuvan University and Education). When that book was published a few decades ago, Prof. Narsingh Narayan Sinha was our Secretary in the Ministry of Education. He was our colleague and friend. We had an excellent relationship with him. He was one of the reputed professors of English Literature at our University. So I presented a copy of that book to him. He was so impressed by the poem, and he said he enjoyed it a lot, which was heart-touching. His comments inspired me. Here are the poems in both the versions - Nepali and English.



जागीर

इमान्दारीताको फल मलाई
अन्याय नभए पुग्छ
पुरस्कार इनाम होइन
सजाय नभए पुग्छ
उन्नति, प्रगति होइन
अवनति नभए पुग्छ
पसीनाको फल मलाई
साग सिस्नु जुटे पुग्छ
धनदौलत केही होइन
सुख शान्ति मिले पुग्छ
परिश्रम लगाई काम गर्दा
खोट नलगाए पुग्छ
तारीफ प्रशंसा होइन
ईष्या, रिस नराखे पुग्छ
मान इज्जत नभई रहोस्
वेइज्जत नगरे पुग्छ
विवेक लगाई काम गर्दा
जागीर नगए पुग्छ
स्यावास होइन
वदमास नभने पुग्छ

९७

job

The reward for my honesty
Not to have injustice is enough for me
No expectation of reward or prize

Unpunished is enough for me
May not have progress and prosperity
Not degraded is enough for me
The return for my sweat
The simple dish is plenty for me
May not have wealth and riches
Peace and happiness are enough for me
When I work hard
Not showing defects is enough for me.
Even not having appreciation and praise
Not having jealousy is enough for me
May not be honored and respected
Not to have disrespect is enough for me.
When I work with discretion
Not losing a job is enough for me
No expectation of thanks and appreciation
Not to be called evil is sufficient for me.

We sincerely worked and served the country with the spirit of the above poem. We did not bow down our heads for our advantage and benefit. We did not obey orders from any power circle when it was not to the country's benefit and people in our conscience. But we wished to work till the retirement age to the minimum credit of our honesty and sincerity, which was the inherent right of the honest citizen. So I wrote the following sentences in the last stanza of my poem

When I work with discretion
Not losing a job is enough for me
No expectation of thanks and appreciation
Not to be called evil is sufficient for me

We could somehow protect our job during the Panchayat System, the system called undemocratic and despotic by the present democrats, even working with the same spirit of my poem. I wrote the poem during Panchayat. No one snatched our job. The system, which the multiparty lovers called a despotic, did not show any intolerance to my working style and writings. We could not secure our job till the retirement age due to the undemocratic leaders and followers of the Democratic Party during the multiparty democracy. It was a chapter of shame in the history of Jagir in the University and the country. I have mentioned many times earlier in the articles we lost our job 9 and 14 years before our retirement age under the leadership and administration of Kedar Bhakta Mathema, then the Vice-Chancellor, when the Nepali Congress leader Girija Prasad Koirala was the Prime Minister. He presented both of us, each the following bronze idol of Hindu God "Ganesh," the God of success, with a big smile and a beaming face in our farewell. He wished for our success, giving us the idol of the God of success after snatching our job. That was a big mockery.

The Idol of Ganesh presented by Kedar Bhakta Mathema, then the Vice-Chancellor, on behalf of the University

I do not know how long the condition of Jagires will be like this in the country. I do not know how long the honest and dedicated nation server will have to suffer from my poem's spirit. Only God knows. We know our country is where the people need to suffer from the aristocrat, and imperialist leaders of the communist parties. That is another mockery we are bound to watch. Ours is a country where the Democrats become dictators, the Communists become the aristocrats, and imperialists, and suddenly the hardliner Royalists become and behave like the strong communists. People of other nationalities can hardly understand these things even if we write and speak about them as they have no experience. To them, it may be like talking about an animal that they had never seen. I can not think when I see Kamal Thapa, the No 1 Royalist, is now close and near to K. P. Sharma Oli, the President of Nepal Communist Party (UML).

Similarly, it was hard for me to understand when I read the news that the present hardliner Royalist Rajendra Lingden's party, the Rashtriya Prajatantra Party, had an alliance with Oli's communist party for the local election in someplace. I could not believe it when I read the news about it. It seems everyone is here in the business of loss and profit, and no one is on the path of truth and righteousness. No leader, no party dares to stand with the principle of truthfulness and righteousness. Our people are like lambs and goats who walk to the temples when they are taken even for sacrifice. The parties who brought the nation's downfall with many complex problems do not stop bragging that they brought the development. The people who feel that the major political parties are the causes of their sufferings and pain still vote for them when the election comes. What would be more mysterious than this in this country.?

I do not know what specialties and elements exist in our land. Anything could happen here. Anything can be seen here. Once my friends, the late Bhairav Aryal, the well-known poet, humor, and satire writer, wrote in one of his essays included in his book "Kaukuti," written in Nepali, that this is the country where you can not see the things that are written (in books, newspapers). You can not write the things that are seen (in life). He meant more often, we read the government reports about progress and development, but we hardly see that development in reality. Similarly, we see rampant mismanagement, wrongdoings, and corruption, but we are not safe to write about it. If we do, we get into trouble directly or indirectly. I want to add a sentence in his writings" This is the country where all impossible could be possible except the good things for the people and the country. Ours is a country of mystery. Though I have been writing continuously every week for the last 22 months, these days, I often feel these days that there is no use in speaking and writing based on facts and truth in this land. It is not going to awaken anyone and will not produce anything here as you can not sow and grow corn and wheat in the field of stones and rocks.
DOP- June 29, 2022

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41. Intellectual Dishonesty and Nepal

41
Intellectual Dishonesty and Nepal

I do not know what percentage of people are living in rural areas of Nepal. Sometimes, we read that 90 percent of people live in the villages; other times, we see 80 percent. According to the government statistics of 2018, we have around 82 percent in rural areas. Regardless of the exact percentage, we know that the vast majority of people live in rural areas. We have a municipality in the town and a village development committee in the village. However, in many places, we see no difference between a village and a city from infrastructure and other facilities. We see in our country, even the village where there is no running water supply is regarded as a town with a municipality according to the law of the land. We are happy about that. Our land is a land of mystery.

Intellectual dishonesty

We have attained many political systems with many constitutions - 1959, 1962, 1990, 2007. All of them came into existence for the welfare of the people. We are told, all of them came from the wish of the people. If we speak the truth, we all know that the vast majority of the people have no idea of all these things in our country - constitutions, democracy, communism, bureaucrats, bureaucracy, capitalism, socialism, federalism, emperor, president, prime minister, and bourgeois. They are not concerned with all these things. Whether the people are educated or uneducated, it does not matter; they all know about the welfare state. They want good governance, a government without corruption, equal rights and justice, a system that provides the needs and facilities for a happy life. All the political parties, their leaders, and followers know about it. How could they be ignorant of all these things if the ordinary uneducated people know about it? We all know the party people are the cleverest, smartest people among us.

When we apply for a job, we expect a salary. In the same way, no one expects work from employees without having to pay. But the politicians are in politics or political parties to volunteer services, not expecting any remuneration. That is the principle established and understood everywhere in the world. They are volunteers to serve the country, to help us. If they cannot do so or do not wish to do so, why do they join politics or political parties? They should instead join a job with a salary, wages, and remuneration. It seems, in principle, joining the party is to be volunteers. In practice, joining the party is to earn money through corrupt practices. If that is so, is that not the work of a cheater? Does this not make clear that the political party is a gang of cheaters and looters? If that is not so, why are there thousands and lakhs of members of a political party who do not voice against the corrupt practices of their leaders and members? Just as they can raise prominent voices against the opposition parties and their leaders, why can they not present the same voice against their party's and leader's wrongdoings? If they would do this, indeed, our democracy would be on the right path.

But in practice, the heart of the members of our political parties in our country do not seem of volunteers. We all know the situation is quite different. They know themselves; they know why they join politics - not to serve voluntarily, but to earn money and exploit the people by the strength of state and political power. We, the people, have been seeing and experiencing this for a long time. We all feel we are socked by them wherever we go for the services we need - land office, survey office, tax office, municipality or its ward offices, electricity office, water office, the transportation office, etc. Every day, every moment, we hear how they make millions and billions of rupees from different development projects - road, hydropower, industry, factories, business, purchases by corrupt practices.

If we honestly analyze the problem and try to find out its cause, we can easily say that the main problem is the existence of intellectual dishonesty in the country. The majority of uneducated, innocent people may not understand the problem and the cause of it. Because of that, they may not show their concern about it. To most of the farmers, the fears of their lives are their crops. Their life is useful when the crop is good. In general, they are unconcerned about all other things. But the educated, elite among the leaders or the followers of political parties, teachers, professors, journalists, professionals - doctors, engineers, industrialists, the business community, etc., are not unaware of this problem. The professors of the universities are considered the top intellectual everywhere in the world. We have so many universities, and there are thousands of intellectuals. If they point out the right for right and wrong for wrong with full democratic culture, then there would be hope that their leaders would not do so badly and the country would not worsen.

But the most unfortunate thing in our country is that our country's intellectuals do not display their honesty. There may be some exceptions, but most of them are self-centered. It seems our intellectuals have no conscience. They do not speak about what is right or what is wrong. They blatantly lie supporting one political party, based on baseless logic. Because of that, the students are trained and led in the same way. That is why the professors and students have divided themselves like political parties in the university - democratic, progressive, royal, and many other groups. They act as the loudspeakers of their parties. They seldom use their wisdom and conscience. I have been seeing this for a long time. I have been experiencing this for many decades, serving the university. The same situation was during the time of Panchayat and before that as well. Now it is much more.

When the government introduced a new education system during the Panchayat system, there was much to discuss and write about to make it better and successful. Hardly anyone came out with an intellectual pen. I felt I was alone among five thousand university employees to speak and write from my conscience, not thinking about my gain and loss. My book "Tribhuvan Biswabidyalaya Ra Sikshya" was the result of it. Many sycophants came out to praise the system, even much more than what it deserved. Many stalwarts of the panchayat system, who became the university's vice-chancellors, did many things wrong in the university. But our intellectuals hardly used their pen power to speak against it. Instead of using their wisdom for the institution's cause, most of them used their flattery for personal gain. Their hope is to get an increment in salary grade, promotion, and many more facilities. Among them, some are communists, and some are democrats now. Some were and are in high positions now.

Besides writing many articles with my name, I even wrote more articles on the university with my different pseudo names for the institution's benefit. There was an article titled "Gang of Six and Tribhuvan University" (Gang of six Ra Tribhuvan Biswabidyalaya) published in the Nepali Newspaper "Charcha" written by me during the time of the Panchayat System. I sent that article by post to the paper. This is the first time I am disclosing the truth about which even the editor did not know until now. I do not know myself what kind of creature I am. It is tough for me not to speak my conscience when I see something wrong in an educational matter, social matter, or political matter. I have a close friend named Gita Krishna Kharel, who is almost like me and tells me about me. He always says to me, "your nature like the proverb "Titrako Mukhai Bairi." The nature of the bird "Titra" is that it cannot help making noise from the hiding place even though the hunter is right in front of him.

In this context, I remember an incident that during the time of Panchayat System, a Marwari businessman was kidnapped by two notorious propanchayat hooligans and kept in custody at Chovar Hill. He had to give a check of lakhs of rupees to the kidnappers. He had to stay there until the kidnappers' gang withdrew the money. Luckily, he escaped from there at night without any clothes, went to the police, and reported it. The culprits were arrested, and the news was published in many newspapers, including in the "Gorkhapatra." To my surprise, they were released without any punishment after a few days. Later on, I came to know from a well-known leader of the Panchyat System that they were released because they were their hard-line supporters and followers. They released them not to display the ugly and dirty face of their people, which would tarnish the reputation of the system in public. What logic? What justice? I could not tolerate it. I could not have peace hearing it. I thought it is just like the saying that if you read and reread our religious scripture "Gita" every day, one would be untouched even by your sin of killing the Brahmin or the cow, which is not acceptable to a person like me. Just because the culprit is a supporter of the system, how can one justify not punishing the culprit? I wrote the poem "Panchayati Gita "in my pseudo name against this matter and against the system which protected the culprits. The poem was published in "Naya Nepal Post" on 2041 / 07 / 02. I also sent this poem by post about which even the editor did not know who the poet was. This poem is now included in the book of the collection of my poems titled "Umliyeka Peedaharu."

I am a born democrat. I was a democrat, and am a true democrat. That is why I did not join the Panchayat politics then, and I did not join any political parties after. This is because I do not want to be a prisoner of any party. I do not want to put my conscience in somebody's pocket. I want to speak the truth about what I see and how I see it. I want to point out the truth, not thinking about who is friend or foe. I want to appreciate the foe if there is a point to appreciate him. I want to speak even against the friend if there is a point to criticize him. I have been spending my life in this way. I spent my service carrier in this way. Later on, due to this, I even lost my job 14 years before my retirement age. I did the same thing at my home concerning my father, brothers, and sisters. I wrote this poem, also putting myself at great risk. One could easily understand what kind of punishment it would be if I were identified as a poet of that poem being a high official of the university. I did what my concience asked me to do. But I know I am considered a man against democracy by our so-called Democrats and their parties. I could guess that could have been a reason for my losing the job 14 years before my retirement age by the decision of Kedar Bhakta Mathema, the Vice-Chancellor, the Democrat. We all know what democrats mean in our country—not the democratic thoughts and culture, but just the name, the name given by the Nepal Congress Party.

I always thought, and even now, believe that the reason for our country's problems is intellectual dishonesty. I wrote an article about it a long time ago. My article titled "Baudhik Badmas Ra Mulukko Binash" (Intellectual dishonest and the downfall of the country) was published in "Samakalin," the Nepali Weekly on 2056/12/03 and in "Gorkhapatra Daily" on 2056/12/29. If anyone has intellectual honesty, one should pursue truth and should not be scared of political power. One should not be biased by political thoughts. In other words, one should be characterized by an unbiased and honest attitude. Facts should be presented impartially.Truths are never to be purposefully omitted in any circumstances. A person should always think for the nation and the people, not only for the party and its leaders. Criticize your party and leaders if there is a point to criticize and appreciate your opposition parties and leaders if there are points to enjoy.

In our country, the so-called intellectuals, the so-called civil society members, the so-called human rights activists, the so-called big communication giants who own large-sized newspapers and television stations, and even the so-called political analysts seem just the opposite, with a few exceptions. They deflect criticism of a friend or ally simply because they are a friend or ally. They criticize their opponents simply because they are their opponents. They do not want to see the truth with an open mind. They do not want to know the facts. They are self-centered. They always try to find a place to appreciate and praise the power circle for personal benefit. They have no principle. They have no sincerity, honesty, and loyalty to anyone or any doctrine, philosophy, dogma. Neither do they take pride in the nation's glorious history nor the historical figures of the country. They know only to worship the current power and get some advantage from it. They do not love the people and the nation. They are not concerned with the suffering of the people. There is no love and compassion in their hearts. They have eyes, but they do not want to open their eyes and see. They know what is right and what is wrong, but they want to hide their conscience and speak right for wrong and wrong for right just for personal gain and benefit, according to the time and situations. Even having education, knowledge, understanding, wisdom, if someone speaks untruth or does not speak the truth just for your selfish motive, he or she would be a person of intellectual dishonesty.

This is the most dangerous thing for society and the country. I think this is the main problem in our country. So, I want to humbly request all concerned people - all professionals, especially teachers and university professors, students of higher education, party leaders, party followers, civil society members, and the communication giants, etc. to evaluate yourself whether there are flaws in your thinking and actions. If you are a person of wisdom and a person living with the strength of knowledge and talents (True Buddhijibi, not the partyjibi or parajibi), please do not betray your conscience. Ask yourself whether you are intellectually honest or dishonest. Ask yourself, "Am I sincere, honest, and loyal to the country and people?" If you want to make our country for all - be intellectually honest and immediately leave the habit and nature to be the blind followers of any political party. Speak the truth, and do not tolerate the wrongdoings and corruption of your leaders. Bring them out of the positions and try to replace them immediately without delay. Revolt against your leaders and colleagues who got fat with riches and wealth by corrupt practices. Do not aspire unholy shares from your leaders - cash or positions. Speak and write about the System and the Constitution if you see something should be done on behalf of the country and the people. Otherwise, it is sure this country will go from bad to worse. The country is in your hand. You are the one to make it or ruin it.

DOP- Dec. 17, 2020

Comments

1. Read your very moving piece, causing me to think that your forceful prose, 'truth to power', could be used here where many politicians remain in fear of, and beholden to, Donald Trump. He lost re-election, but is incapable of admitting to failure. Should point out that I am an Independent, never a member of the Democratic or Republican parties. Have always voted for Democratic Presidents, but also have voted in the past for Republicans in lesser offices.
Bob Palmer, New York

2.Narayan,

I just read this latest article. Very interesting and your ability to write so beautifully in the English language is impressive. I am curious about the publication, People's Review. Is it published and distributed in Nepal? And, if so, why is it in English?

Mary Ellen Dec 18, 2020

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42. The Culture of Corruption and Nepalese Society

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The Culture of Corruption and Nepalese Society

Traditionally Nepal had a high value of virtue and morality. That was the basis of our education and teachings. We always taught our children to be good, benevolent, honest, sincere, loving, and helpful. We led our children to believe in God, the supreme power, the ultimate judge of your sin and virtue. We taught our people they go to heaven if they do good deeds and go to hell if they do wicked things. It was not bad at all to establish a morally prosperous society.

As the communist doctrine does not believe in God and religion, they feel that religious philosophy is the thoughts and ideas to exploit the innocent people; they taught them not to believe in God and the philosophy of virtue. We all know because of their philosophy and God-hate thoughts, the communist leaders in our country do not take oaths in the name of God. All our communist leaders - Pushpa Kamal Dahal "Prachanda," Dr. Baburam Bhattarai, Madhab Kumar Nepal, Jhalanath Khanal. Khadga Prasad Oli did not take oath in the name of God. They avoided the words in the name of God when they took oath as the Prime Minister of the country. They presented themselves in public as if that was their bravery to exhibit against God. They became exemplary for not believing in God and goddesses. They became illustrative of successfully getting people's support and grabbing state power, not believing in God.

I do not know if because of the slowly increasing God-hate communist philosophy or some other reasons or the lack of moral teaching in our home, school, and colleges, the society of our virtue and god-fearing thoughts are unbelievably disappearing in our country. The philosophy of corruption antonymous to goodness is taking roots in our community. We all know we have breakdowns everywhere. People are scared or afraid neither of the law, rules, and regulations nor of the unseen power of God. You are sure you could easily break the law and achieve your goal if you have close contact with the power circle because they are your protector. You are not scared of God for doing wrong when you do not believe in unseen power. Then what? Nothing can stop you from being corrupt unless you have goodness in your mind.

Corruption is in each corner of the country, from villages to towns, mountains, hills, plains, and cities everywhere. Corruption is in educational institutions, hospitals, industries, and social service organizations. We read about the corruption scandal of the Tribhuvan University Service Commission a few months ago. Everybody knows it is in all government offices - from ministries and departments to all other offices. It is rampant in public relations offices - Municipalities, Ward offices, Land and Survey offices, Transportation offices, and Police offices. When you have work somewhere, you see and experience it in some offices. You very often know it through the media.

. In this connection, I want to narrate a minor incident. I was in the USA in 2019. I wanted to have a birth certificate for some purpose. So we wrote an application to our Municipality Ward Office 14 Kathmandu to make it based on the information available in our Citizenship Certificate, nothing more - Name, Father's Name, Address, Date of Birth, only the name, the title of the paper different - Birth Certificate instead of Citizenship Certificate. I thought it would not be a big problem to get it- simple information. Besides that, I know one of the members of the Ward Office very well as he is my neighbor.

My nephew Kunja Prasad Mishra went to that office with my application as directed and even met the member I knew. They played several tricks and presented several problems not to do the work without bribes, telling him that I needed to be present personally for that purpose. You know you could create any hurdle when you have that intention. It seemed they thought I would bribe them by compulsion because of my necessity for that paper. After visiting for several days, a person told him that work would almost be impossible without the bribe (kharcha). When he asked about the amount of kharcha (Bribe), he came to know that the amount would not be less than Rs 40,000/ I was astonished to hear it. I asked him not to get the paper bribing for less or more money. We could not get the paper. I dropped the idea of getting the Birth Certificate. Therefore, it was not surprising for me at all when I read the RSS news on Sep.6, 2021, that the office of the Abuse of Authority arrested a Ward Member 14 of Kathmandu Municipality for taking two lakhs rupees bribe for giving a recommendation paper of the Relation certificate.
Similarly, I was not surprised to read the news on Desh Sanchar.com on October 11, 2021, that the Ward Chairman of Ward 5 of Matihani Municipality, Mahotari, was arrested for taking a bribe. I will not be surprised to see that they escape from the case, soon being holy and pure using their political link, strength, and power. This country's corruption is everywhere, like the air though not seen visibly.

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I have some well-wishers among the Tribhuvan University staff, the university where I spent my life. On September 11, 2021, a retired Tribhuvan University officer came to see me. I was always happy to see him. When I asked about him and his life, he told me he had been entangled in a residential house and land problem for some years. The new survey showed he owned 1 Anna (351 ft) of land, more than his former record. The land office created a case against it and tortured him for a long time. It was such a coincidence in my article. In more detail, I mentioned that type of artificially created problem in my article "Denmark, Nepal, and Corruption 🍾published in People's Review" on September 1, 2021. That was before I came to know his land problem.

The measurement of the area mentioned in your land ownership paper and the actual land you possess often does not tally. That is not because of your fault or wrongdoings. The officials do that because of their corrupt practice, lousy intention, inefficiency, and lack of knowledge. Now they give you problems for getting land ownership paper in the name of Halsabik (Record of before and now) unless you bribe. They demand a share proportionate to your increment in cash. If one Anna of land increment, they require the fifty percent value of that land in currency. In this way, they negotiate the amount, less and more. That is open secrete. Everybody knows it. If you bribe them, the work is done. If you do not, it can not go straight. What kind of system, law, and regulations do you have in this country - the system encourages the corrupt and tortures the honest.

I have heard about it from many persons and sufferers for several years. No one from the land ministry focuses on solving that problem and saving the clients from the bribe system. It could have been easily solved by making the rule for providing the land ownership paper to the existing landowner without creating any problem if there was no case and complaint against him and the house and land by his surrounding neighbors. The lack of this provision is a big source of the corruption in that office. If I were the Director, Secretary, or the Minister of Land Ministry, I could have stopped the loopholes of that corruption immediately to end the torturing of innocent landowners. I was so sorry to hear that my well-wisher had to bribe Rs 1 lakh. That amount, he said, was much, much less than the demanded amount by the corrupt official due to the grace of some contact person, his relative. I was so sad I could not help him. I am a helpless person who has no link with any power circle. I often feel I am an orphan in present-day Nepal, the Nepal of Corruption and bribes. I know my writings would not make any difference in solving that problem because we do not have a single person in power to work for the people by heart. The powerful officials who could do many things for the justice and welfare of the people do not do anything as if they do not know about it and as if they have no ear and eyes to see it. But still, I write and enjoy reading my writings, whether others read or not, just as we look at our faces in the mirror from time to time.

Wherever you go, you hear people saying Paisa Nadie Kama Hudai Hudaina (nothing can be done without giving money) Paisa Nakhuwai Kama Hudai Hudaina (nothing can be done without bribing). That is true. I came to know that even the payment of your property tax amount could be less or more depending on the bribe you give. I have a Neighbour who built six storied houses with the house design and permission for three stories. That is on the roadside and a substantial multi-storied house. He has been paying home and land tax for three stories bribing the Corrupt pigs of the municipality ward office. Life is much easier and smoother when you adopt the culture of corruption. If you do not do it, you have to spend much more, ten times more money, face many artificially created hurdles and problems, and suffer physically and mentally, having to visit the office many times to get things done. You become their target, and they make your life very difficult. No one helps you.

When I went to my ward office 14 to pay my property tax on 2078/05/27, someone told me that I would need to pay only about Rs 60 thousand without any problem if I would give them about Rs 15000/00 kharcha (Bribe) for my property tax. If not, I would need to pay about Rs 3/4 lakhs. I was astonished to hear it. The person had no shame and fear of openly asking for a bribe. It seems political party leaders protect them all. But I told them I was happy to pay any amount according to the country's law without a bribe, not getting an unfair advantage. That was the accumulated amount since the government made it taxable. It was untaxable till the fiscal year B.S.2041/42. At the same time, I learned that they charge tax only for two years, omitting and erasing the other year's due amount from the computer when you bribe them.
Similarly, I could smell and see that the Gang of Four of tax dealing staff was operating that bribe company in that ward office. They must have been collecting lakhs and millions of Rupees as bribes earning doing the work that way. That is an open secret. No auditor and no other official checks it. If anyone wants to see and study that account document right or wrong and wants to punish the culprit for doing illegal work, in that case, one can easily find out the wrongdoing and illegally tax waived by the corrupt official of the ward offices of the Kathmandu Municipality. I assume most ward offices have been following corrupt practices to collect property tax for bribes. They think no one would know or catch them for their illegal tax waive, taking thousands and lakhs of rupees bribe.

Now I became their enemy and target because of my thought on anti-bribery. I have some other land in Kathmandu Municipality Ward 14 but not in the compound where I live—land not used for any purpose. According to the law, I have been paying land tax (Malpot). The corrupt officials wanted to survey that land to see whether it had some building or shade to give me trouble, as I was not ready to bribe them. I had to take them to the ground for the survey. In general, they do not visit the site. At the same time, they said they needed to see my house and compound and inspect it though I had submitted the house tax document received from the Government Tax Office. After checking, they tried to tax the remaining hanging staircase of the dismantled house to widen the road, saying it was taxable. I could not get a house tax exemption for the cracked house, not in living condition because of the earthquake damage for which I had reported to the ward office in 1972 B.S. Besides, they included my other plot of land in the house compound to make me pay more tax which did not exist when I built the house and was not a part of the house compound. Not only that, they said that they had to charge me land tax again from the beginning, which I had been paying every year regularly. When I told them about it, they asked me to submit all the land tax Bill receipts to be exempted, which we never preserve except the very last one. Everybody knows about that system. Even the Land Registration office does not ask for all the receipts to transfer your property. That was their unbearable final endeavor to give me trouble, to make me too weak to stand against the bribery. They opened their big evil eye to see many other ways to make me more upset. In this way, my honesty and integrity were punished in many ways.

At last, they determined Rs 3,65,778/00 Rs three lakhs sixty-five thousand seven hundred seventy-eight, and I deposited that amount to the Bank on 2078/ 07/16 because I preferred it. After visiting the ward office many times, I could only deliver that considerable amount after 51 days of facing much humiliation and torture. I sent my nephew Suman Prasad Mishra to pay for it. The officials told him that I was "danger budha," a most dangerous old man. They considered my honesty most hazardous. Despite all these problems, they told me I would get my tax clearance document only after getting approval from the head office. We were to go to the head office with the file. On 2078/07/24, I, with my nephew Suman, went to their head office at Babar Mahal, but the Director told us the approval was under the jurisdiction of the ward office. We were not supposed to come to that office. So he asked us to go back to the ward office. So we went back there, but the officer told us to come the next day. My nephew was able to get my tax clearance receipt only on 2078/07/28 after hours of unnecessary arguments with many calls and the help of the Director. It proves that one needs to suffer without reason when not feeding these dirty pigs in human form. It has become a necessary way of life. You should have a motive and mentality to get an advantage from the bribe system, knowledge, and information of a contact person who could bribe and get the things done economically. The man with these thoughts and learning is considered a wise and practicable man in our country. That is very important for your life's smooth running. People enquire about and search for that kind of contact person before going to any office to get things done. Most people think I am a big fool not to get a substantial advantage from bribing a few thousand rupees and putting myself at risk because they could give me any trouble in the future, whatever way they could. It made me so sad, weak, and hopeless that I often thought this was not the land for me to live in. It forced me to think that I should adopt a culture of corruption if I wanted to live here or run away somewhere if I could not.

When I experienced it, I could imagine how much corruption would be in big projects of the different development works of roads and buildings, industries, hydropower, irrigation, etc. I thought no one would be able to run the government, offices, industries, and business smoothly and efficiently without adopting the culture of corruption and doing business under the table in this country. Corruption and bribes have become a part of your life and culture in Nepal now. Honesty and integrity are the enemies of present Nepal. If you do not know that culture and cannot adopt it, you will hardly have a place to live in this country. This is as important as you need to know about the iPhone, iPad, computer, etc., these days to survive. My lips get dry, and I get weak, feeble, sick, disturbed, and nervous when I remember I need to go to any government and municipality offices for work, reflecting the system of bribery, which is so difficult for me to see and tolerate. I get scared that I might lose my temper there and indulge in shoutings and fighting against my noble nature, disturbing my peace. The rampant corruption everywhere in the country is known to all. But the most disturbing and frustrating to me is that I do not see any civil societies, activists, social workers, political parties, or the high-powered offices established for this purpose showing any concern for eradicating it. People are readily adopting the culture of corruption in our country as if this is the way of life. After I presented my honesty, I lost a good response, help, support, love, and smile from those corrupt officials. Due to my anti-corruption motive, I had to face intolerable artificially created problems and challenges even to pay vast tax amounts. What would a misfortune of this land be more than that? People need to suffer for paying the taxes everywhere, not for getting or earning anything - Municipality, Land Registration Office, Transportation Office, etc.

I wrote about how I suffered and fought against the bribe and wrongdoings in the Land Office, Patan, in People's Review, on April 28, 2021. I must confess I often feel now I may not be able to fight that problem with my old bones, frail body, tired mind, and being a helpless person if I face those problems again. So, I pray to God not to put me again in any trouble. I still hope the savior of this severe problem will appear soon. I pray to God to let him send someone who could destroy these corrupt people forever and ever. I pray to God not to live only in the holy books and epics as omnipresent and omnipotent and show his power and strength in action.

DOP--Dec. 15, 22, 2021

Comments

Thanks, dear friend Narayan, for your article = you have the nail on the head!
cap miller SJ

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43. Corruption and Nepal

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Corruption and Nepal

Despite the preaching and teachings of the religious books of all the faiths in the world for the righteous life and living, the world we live in is different from it. People follow the rituals but not the preaching. So the attitude of earning and making money by any means for personal benefit - right or wrong is everywhere, from the most backward, developing country to the most developed rich country. We hear and read about it almost every day. Corruption is everywhere. There is no doubt about it.

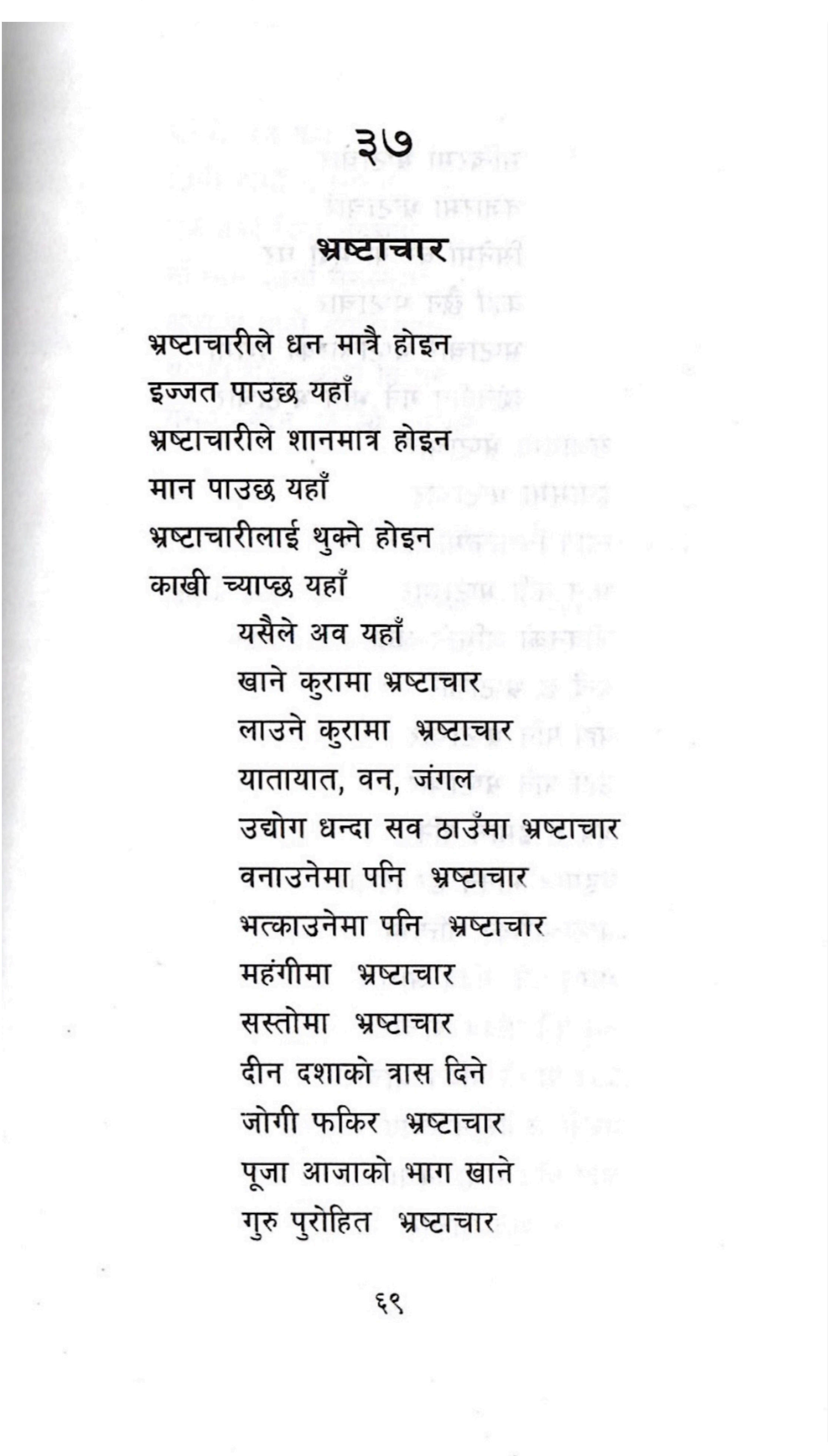
Nepal is a developing country, and our people are poor compared to many countries in Asia and Europe. But Nepalese did not have a culture of corruption, and the people were morally rich and righteous. In general, they did not have the attitude of earning by evil means, and they were God-fearing. As a result, they built many temples, pattys, and Dharamshalas (resting and shelter places) throughout the country. We see them everywhere.

Besides, there was almost zero tolerance for corruption during the Rana regime though they exploited the people and considered the state Treasury as their own. So corruption was not visible until then. Their administration was solid and strict. The corruptors could be hanged to death, and their property could be confiscated without much difficulty.

But after the change of 1951, the culture of corruption started to appear in our country. Nepal was opened to foreigners, and the diplomatic relations were extended. The system of foreign aid was introduced for the development of the country. Society's culture, traditions, and attitudes also appeared to be changing. Then the corruption spread like the air in the atmosphere. When the government and administration were strong, corruption could not be established as a culture of life in Nepal. But after the change of the 1990 and 2008 revolutions, it was established as a part of our system. Before, we could see only some individuals were involved in this crime. Now it appeared like an organized crime as if the government in power had the legal and inherent right to make money by wrong-doings. Millions and billions of rupees in corruption scandals became the talk of the town, and the various corruption scandalous news was published in the newspapers. It became a topic of discussion on radios and televisions.

Some lawyers even filed cases against them. But no government of any party - Democrats or Communists- showed necessary attention to punishing the culprits and eradicating them. The corruption cases - 1 Sudan Peace Army Corruption Scandal 2. The Omni Scandal 3. Gokul Banskota Security Printing Press Scandal 4. The Airbus Scandal 5. The Covid Vaccine Scandal 6. The Loadshedding Scandal 7. The Lalita Niwas Land Grab Scandal 8 The 10 Billion TSC Scandal 11. Dhamija, Lauda Scandal, etc., are the prominent scandalous cases. These are only some examples. Everybody knows about them. There are many more other minor as well as significant cases.

During Panchayat time, though, there was also corruption but not as extended compared to the corruption that appeared after 1990. But at that time, I thought it was intolerable and hard to see. I wrote a poem titled" Bhrastachaar" (Corruption), and it was published in Naya Nepal Post on Nov. 3, 1982(Kartik 17, 2039). The published poem in Nepali and its English translation are given below.

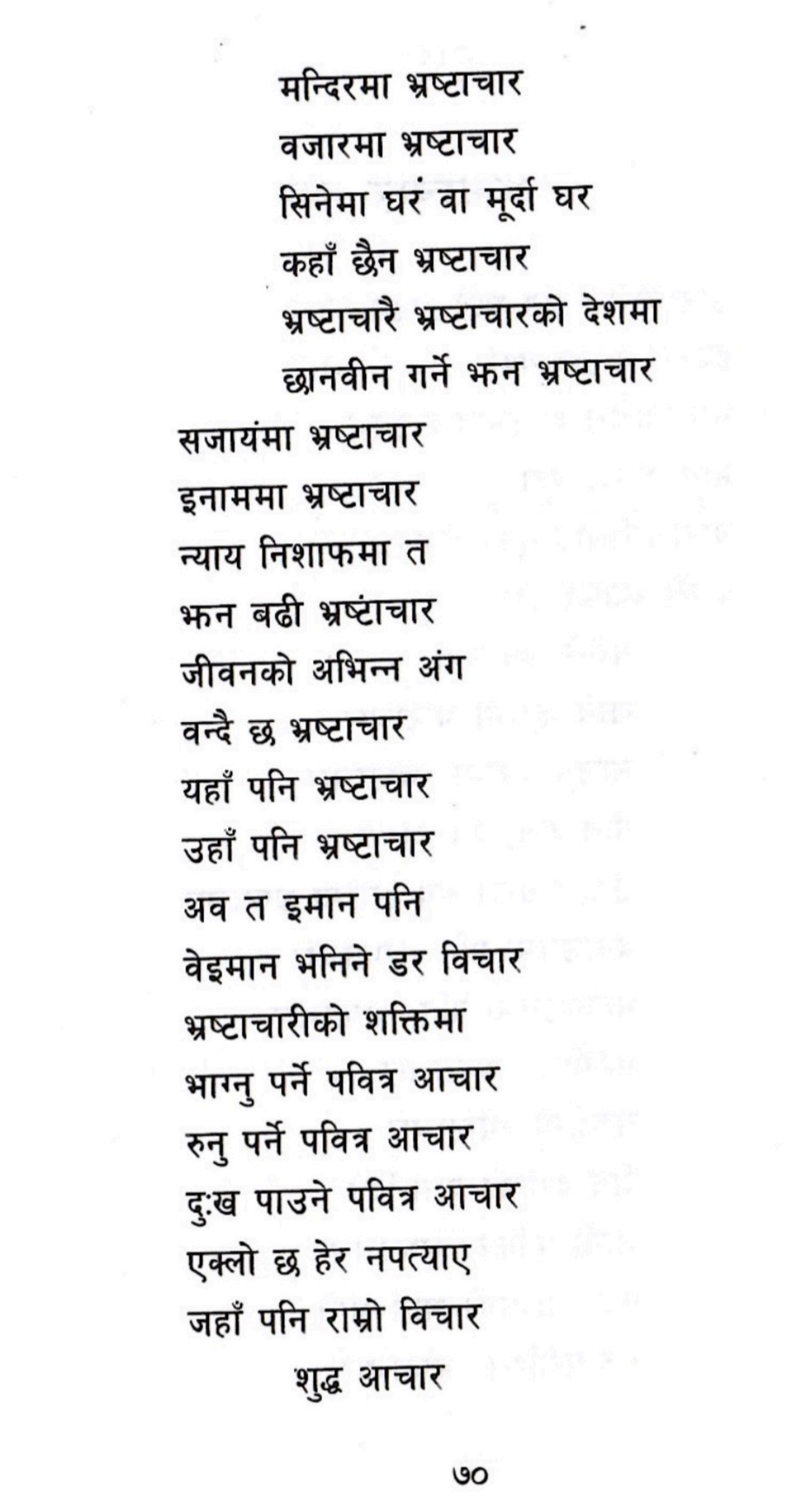


३७

भ्रष्टाचार

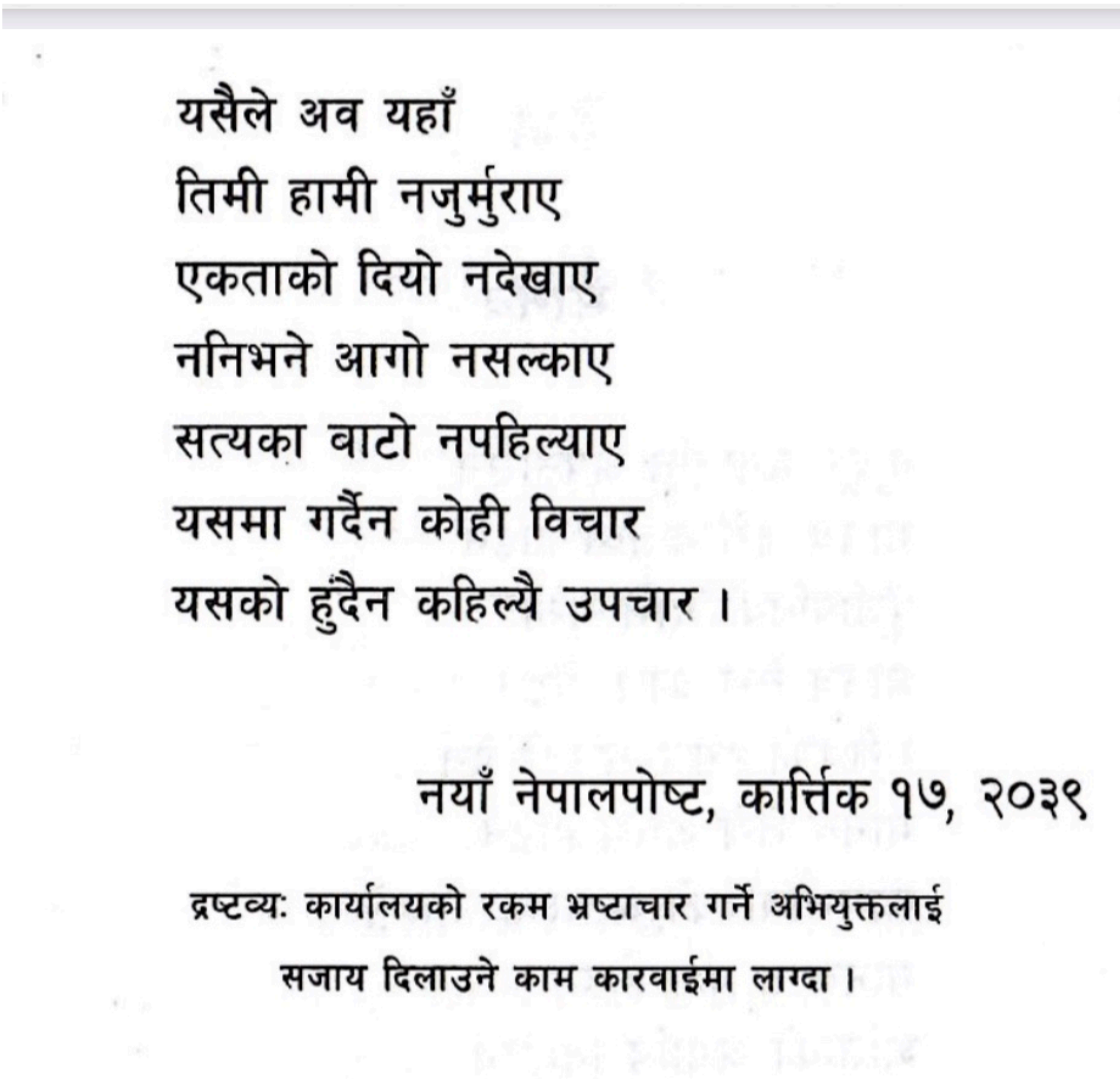
भ्रष्टाचारीले धन मात्रै होइन
इज्जत पाउछ यहाँ
भ्रष्टाचारीले शानमात्र होइन
मान पाउछ यहाँ
भ्रष्टाचारीलाई थुक्ने होइन
काखी च्याप्छ यहाँ
यसैले अव यहाँ
खाने कुरामा भ्रष्टाचार
लाउने कुरामा भ्रष्टाचार
यातायात, वन, जंगल
उद्योग धन्दा सव ठाउँमा भ्रष्टाचार
वनाउनेमा पनि भ्रष्टाचार
भत्काउनेमा पनि भ्रष्टाचार
महंगीमा भ्रष्टाचार
सस्तोमा भ्रष्टाचार
दीन दशाको त्रास दिने
जोगी फकिर भ्रष्टाचार
पूजा आजाको भाग खाने
गुरु पुरोहित भ्रष्टाचार

६९



मन्दिरमा भ्रष्टाचार
वजारमा भ्रष्टाचार
सिनेमा घरं वा मूर्दा घर
कहाँ छैन भ्रष्टाचार
भ्रष्टाचारै भ्रष्टाचारको देशमा
छानवीन गर्ने झन भ्रष्टाचार
सजायंमा भ्रष्टाचार
इनाममा भ्रष्टाचार
न्याय निशाफमा त
झन बढी भ्रष्टंाचार
जीवनको अभिन्न अंग
वन्दै छ भ्रष्टाचार
यहाँ पनि भ्रष्टाचार
उहाँ पनि भ्रष्टाचार
अव त इमान पनि
वेइमान भनिने डर विचार
भ्रष्टाचारीको शक्तिमा
भाग्नु पर्ने पवित्र आचार
रुनु पर्ने पवित्र आचार
दु:ख पाउने पवित्र आचार
एक्लो छ हेर नपत्याए
जहाँ पनि राम्रो विचार
शुद्ध आचार

७०



यसैले अव यहाँ
तिमी हामी नजुर्मुराए
एकताको दियो नदेखाए
ननिभने आगो नसल्काए
सत्यका वाटो नपहिल्याए
यसमा गर्दैन कोही विचार
यसको हुँदैन कहिल्यै उपचार ।

नयाँ नेपालपोष्ट, कार्तिक १७, २०३९

द्रष्टव्यः कार्यालयको रकम भ्रष्टाचार गर्ने अभियुक्तलाई
सजाय दिलाउने काम कारवाईमा लाग्दा ।

Corruption

Corrupter does not make only wealth
But receives prestige here
Corrupter not only earns dignity
But he gets respect here
Not boycotting the corrupter
People establish close relationships here.
Because of that, here
Corruption in foodstuff
Corruption in wearing clothes
It is in transportation, forests
It is in business and industry
It is everywhere
It is in construction
It is in dismantling
It is involved in price high
It is involved in making lower price
One who gives fear showing your bad fate
Even those saints and hermits are corrupters
One who gets a share from rituals and worship
Even those priests are corrupters
Corruption is in the temples
Corruption is in the shops
Movie Hall or crematorium
Where not is corruption?
In a country of corrupts
The investigators are more corrupt
Corruption is in punishment
Corruption is involved in the reward
If we talk about the corruption in the judiciary
That is the place we see it more
The integral part of our life
Is becoming corruption
Here is corruption
There is corruption
Now the situation is
Even the honest now
needs to fear corruption accusation
Because of the power of the corrupts
People of purity need to be scared
Ethic- rich people, need to cry
Ethics - rich people need to suffer
Look! alone, everywhere
If you do not believe it, look! staying alone
The people of noble thoughts
Everywhere
So, Now, Here
If we are not awaken
If we would not show the lamp of unity
If we do not keep the unity fire burning,
If we do not take the path of truth
No one will give any thought to it.
It will never be cured
Narayan Prasad Mishra

The poem was published four decades ago. Everybody knows the situation of corruption is worse than before. It seems the offices established to control it are just for formality's sake. They are there in the showcase, not effectively seen in action. Transparency International brings its report. It seems the report is for the report's sake. The donor countries are happy to donate whether that is properly used or misused because they have their own mission to achieve. The corruption has made Nepal like a cracked pot where the water disappears as soon as you pour it. There is no way of treating it if the government is corrupt, the oppositions are corrupt, and the people are unconscious, blind, and deaf. I do not know how long the country and the people need to suffer from it. Let us all pray to Lord Pashupati Nath to take care of this country's killing disease.

DOP-- June 1, 2022

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44. Governance and Nepal

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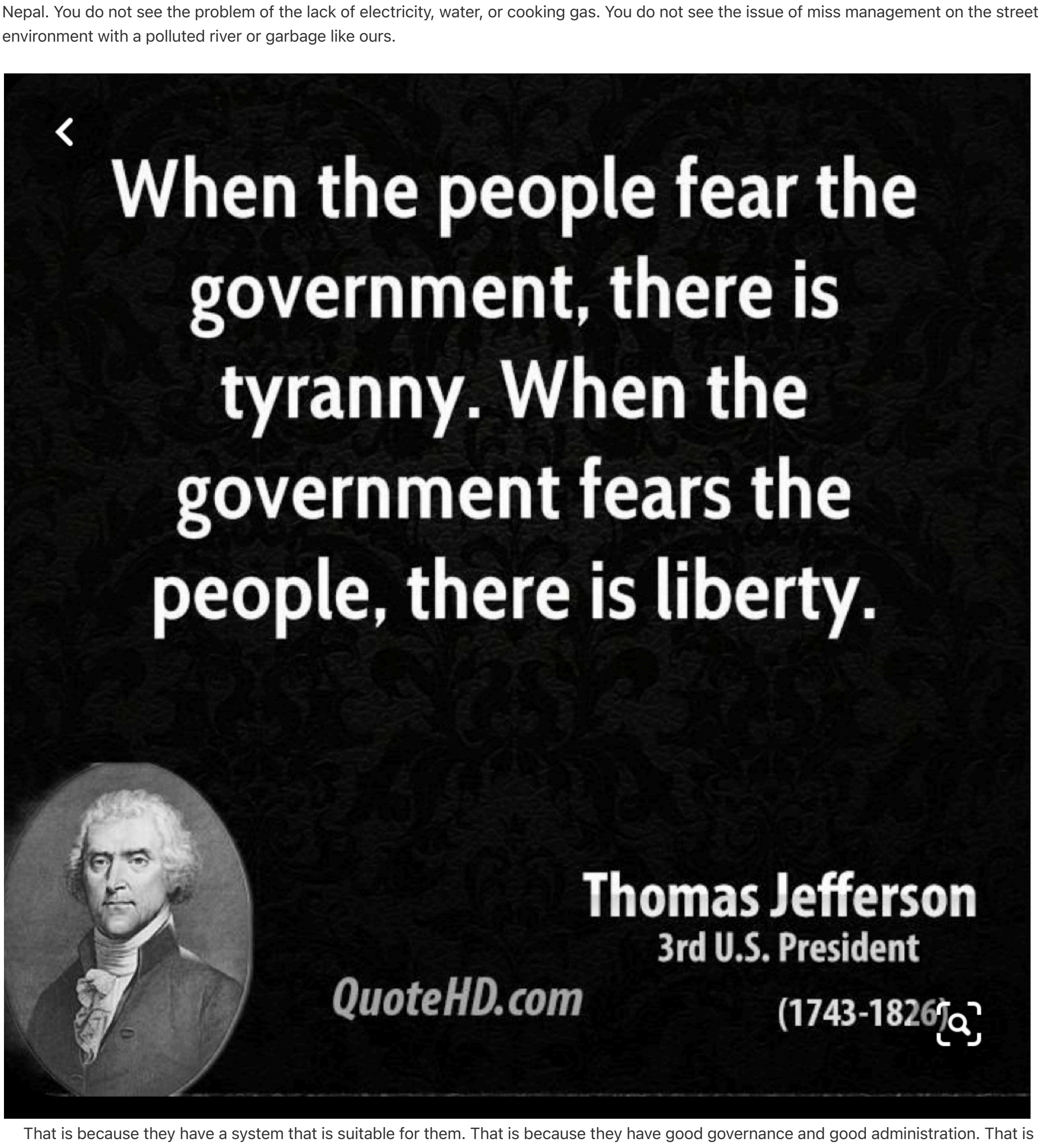
Governance and Nepal

Nepal, our country, is beautiful with the glittering snow peaks in the north and green high sky peaks mountains all around in many parts of the country. It has many beautiful waterfalls, creeks, and rivers that originated in the snow peaks and mountains. Culturally, we are wealthy with our world-famous many centuries-old historical places. The plain area in the Terai and Valley is rich in fertile land. You could grow grain and vegetables throughout the year, either winter crop or summer crop. We have a beautiful climate, not so hot or cold, and not many natural disasters - wind, fire, earthquake, flood. We do not have tornados, hurricanes, or heavy snowfall. We do not feel hostility and have war with our neighbors though there are some issues with them. So, in these aspects, our country is peaceful. In general, we are comfortable. We do not have to feel unsafe, as some people in the world do. From this, we must say we are lucky. Our land is the God-blessed land in the world. When we travel, roam, and live in Europe or the US and compare with them, then we realize these things.

But after traveling and experiencing Europe or America, you are bound to realize that you are the most unlucky human being on earth from an economic, social, and political point of view. You find it that economically you are very poor. Even the animals- cows, dogs, etc., have a better life in those counties than most people in our country with a good diet and shelter. They have much more education and health facilities, which seems almost nonexistent in our country when you compare with them. More than that, in those countries, you do not have to feel insecure, uneasy, or unwanted to go to any offices for services - land office, survey office, police office, water, electricity or telephone offices, municipality, or court. You do not have to think you would get tortured when you go for services as you need to think about it every moment of your life in Nepal. You do not see the problem of the lack of electricity, water, or cooking gas. You do not see the issue of miss management on the street. You do not worry about the environment with a polluted river or garbage like ours.


When the people fear the government, there is tyranny. When the government fears the people, there is liberty.
Thomas Jefferson
3rd U.S. President
QuoteHD.com
(1743-1826)

That is because they have a system that is suitable for them. That is because they have good governance and good administration. That is because they have good leaders and their followers. That is because they have good opponents. That is because they have incorruptible civil servants in the offices. That is because they have the rule of law. That is because, most importantly, they have the most conscientious and educated citizens in the country. They stand for democracy with democratic values, not being blind followers for selfish motives. The party followers here do not behave like slaves of their leaders, as we see in our country. They speak the truth even against the leader if it is necessary to point out the wrongdoings.

Though our country is blessed with naturally rich and beautiful scenery and weather, we do not have a good and peaceful life. We are not politically, socially, and economically sound. You can not have a good education, health other services unless you are rich. Daily needs are scarce very often —drinking water, cooking gas, petroleum, etc. You can not have those things, even with money. That is because we do not have a political system suitable for us. That is because we do not have honest politicians in the country. That is because we do not have good governance in the country. If you happen to get a case in court, you are sure to spend one-fourth of your life with fear and torture. Hardly you get justice with your documents and your truthfulness only. Most of the time, you see the justice will go to the one who could pour more money. You need to spread money to each table to get the information or a copy of the documents.

When I remember any work need to go to our service offices, especially the. Ward, land, survey, and transport, I find myself trembling within. I lose my smile on my face. Hardly you find any good-hearted people there. Most of them are there not to serve you but to give you trouble in any way they could. Corrupt politicians protect them all. We have the most unethical practices everywhere. We need to change it. People must be conscious of using their democratic voice against unscrupulous practices, not behaving like slaves. Then we will be able to bring a suitable system and good governance to the country, throwing out the corrupt politicians in the garbage.

DOP-- March 24, 2021

45.Nepal and the Death of Professionalism

45

Nepal and the Death of Professionalism

An organization The Colombo Plan was often heard and known in Nepal, especially among the educated elite people around 1960. Seven countries - Australia, Canada, India, Pakistan, New Zealand, Sri Lanka, and the United Kingdom established it to strengthen member countries' economic development and social development in the Asia-Pacific Region in 1950. Later on, it was expanded to 27 member countries. Its birth came out of the Commonwealth Conference of Foreign Affairs held in Colombo, Sri Lanka—hence the name Colombo Plan. Its head office was also in Colombo. One of its objectives was to promote technical cooperation and assist in the sharing and transferring of technology among member countries. Our country became its member in 1952. A large number of people needed for the development of our nation in different fields - Education, Health, Engineering, Agriculture, Forestry, Animal Husbandry, etc. were educated and trained under its scholarship program. According to our needs and requests, the scholarships were provided. After the advertisement, the candidates were selected on a merit basis, based on the prescribed criteria based on their marks obtained in the required certificate from the beginning to the time of the political change of 1990. So, the selected and trained manpower was well qualified by any standard. After their education, they became strong pillars of our infrastructure. You could look at and appreciate the caliber of our medical doctors, engineers, scientists, university professors, government administrators, etc., who were in the country of that production.

If they were selected and sent for studies without any basis, criteria, or merit, sticking to the requirements of near and dear, distributing, and sharing scholarships among political party workers, relatives, and friends, what would have been our infrastructure? It isn't easy to witness how the politics of our Bhagabanda (Sharing and dividing among themselves), the system of our Bhagabanda, and the administration of our Bhagbanda are ruining the country now.

In this context, I just remembered an incident that was related to one of our embassies. I was at the University of Delhi to study library science around 1966 under The Colombo Plan Scholarship. I was nominated by the University to do a master's course and was given two years' leave. After completing a year after my first-year exam, I came home and went back to the University in Delhi after spending the summer vacation in Nepal. When I was home on break, instead of enjoying my holiday on personal things, I even worked in our library to help my girlfriend Shanti Shrestha, the institution's Chief. To my surprise, when I went back to start my second year, I was not admitted to the class despite my passing my first-year exam. The Head of the Department said they had to be directed to admit me again by the Ministry of Education, Government of India. When I explained to them that my University sent me for two years to study a two-year course, the Department Head said they had nothing to do with my University. The first-year course is Bachelor of Library Science (B. Lib), and the second-year course is called Master of Library Science. They are two separate courses with two independent degrees. For that reason, they had no system of giving admission for two years together, about which our University and I had no idea at all. I was in a great problem. I had no entrance, no scholarship, and no money.

Having nowhere to turn, I decided to go to our Nepal embassy to see if anything could be done. There I met Mr. Surya Bikram Gyawali, the Cultural Attaché, a well-known historian of our country who was in the service of the Royal Nepal Academy before he went to that position. I explained everything to him, showing the documents I had from our Ministry, our University, and the Indian Cooperation Mission to Nepal. There were three officials in his office. No one dared to telephone and talk to the Ministry of Education Affairs officials Government of India for my cause. They said they were not in the Embassy to do the work when someone came and requested. I voiced my frustration, pointing out that it would be their duty to care for any citizen's problem. If the citizen of our country was doing something bad living in a foreign country that would tarnish our country's glory, they should try to mend it in whatever way they could.

Similarly, if the citizen of our country came with a genuine cause for help, they should represent the citizen and help. In a foreign country, the Embassy should be the guardian of the citizen living there. They were astonished to hear me. I could easily guess that they did not make a call on my behalf. They did not like hearing what I had to say, and I was sure they did not dare to reach out and speak to the Indian government. If we compare these diplomats with our present politically appointed diplomats, the previous diplomats were of higher competency. I ended up solving my own problem by going to the Ministry and meeting the Joint Secretary in Delhi, who was kind enough to see me and listen to me without an appointment. The officer wrote a letter to the University for my admission, and I was officially admitted later on. I became the first Nepali who possessed a Master's Degree in Library Science from India and got an opportunity to give a strong and untiring professional hand to my wife, Shanti Mishra, the Chief Librarian for creating Tribhuvan University Central Library as one of the best libraries in South-East Asia of that time. I appreciated Dr. Nidhendra Raj Sharma and Dr. Durgesh Man Singh Shrestha, my friends then, who became a joint secretary or a secretary and ambassador respectively later on, for their love and support when I was in this problem.

If our Embassy does not have qualified, efficient, skillful, discreet, knowledgeable, dynamic, competent individuals with a good command of English or other international languages, they would not be able to correctly represent our nation's problems or the issues of our citizens. If the people who filled the embassies got there with Bhagabanda without proper knowledge, competency, and the other needed qualities, what could we expect from them?

It is an unfortunate truth that our country has been introducing the system of Bhagabanda since the political change of 1990, which has been continuing and seems it will be continuing. Suppose there are vacancies in any place - Ministries, Departments, Corporations, Judiciaries (. Supreme Court, Judicial Council, etc.), Educational Institutions (Universities, University Grants Commission, Educational Boards, etc.), or the constitutional organization offices, e.g., Public Service Commission, Commission of Abuse of Authority, Panning Commission, etc., we see and experience the system of Bhagbanda. Not only do we have this system of Bhagbanda, but we also have a system of a political caste system. Our political parties look more like political caste than the political party. They discriminate against others who do not belong to their party caste. Anyone who does not belong to any party is considered an outcast or untouchable caste, which we experienced with its unbearable bitter taste. Even within the party, there are many sub-castes headed by different top leaders. Even if a person may be competent, honest, sincere, and efficient, they do not consider the person capable unless they belong to their party. It is seen clearly as you see it in the mirror. Professionalism with competency in all sectors has been destroyed by the political epidemic of Bhagabanda and the political caste system in the country.

Shanti Mishra, my beloved wife, the first woman professor, the first Chief Librarian of Tribhuvan University, and the first woman to possess a Master in Library Science, and I, myself, the Chief Administrator, the Chief of the University Service Commission Office with 28 years of experience of the university work, and honest service, and an author of 5 books and the first book on Tribhuvan University were forced to retire in 1992 before the 9 and 14 years of our retirement age respectively due to the anti-professional political decision of Kedar Bhakta Mathema, who became the Vice-Chancellor of T.U. under the system of Bhagabanda Politics and the System of the political caste. I was just 49 years then.

We were so sad to stay home forcefully, by compulsion without work. Instead of providing our services and using our experiences to help improve the institution we had dedicated our lives, we were home receiving an enormous amount of pension money according to the Nepali standard. We did not want to stay idle. We thought there was so much to do, and our institution demanded our honest and sincere service. Our conscience did not permit us to leave the job just enjoying the pension money—we voiced this concern in writing. They were deaf to hear our voices. They were blind to see our work. The Mathema Group (Kedar Bhakta Mathema, Dr. Debendra Raj Mishra, and Sudarshan Risal) was determined to commit that crime as if they were hired there for that purpose. Mr. Sudarshan Risal was the Deputy Registrar on contract in T. U. a long time ago. Around the year 1974, when that post was advertised for permanent fill up by the University Service Commission, he could not apply as he did not meet the requirements and had to leave the job. He went to Budhanilakantha School to be a teacher. I applied for the position, stood first among four selected out of 16 candidates in the open competition exam, and became the Deputy Registrar. Now Mr. Risal, the man who was not qualified for the Deputy Registrar, became the Registrar of the University, my boss, and later even the Chairman of the University Service Commission by the blessings of the Nepali Congress Party as he was the brother of Mr. Basu Risal, one of the top leaders of that party.

On the other hand, we had to lose the jobs we earned by investing our blood and flesh. That was a mockery of our democracy. That was a shame for all democracy lovers. The Nepali Congress leader like Mr. Gagan Kumar Thapa, a young, bright, thoughtful, and courageous person, should know and understand this history and think, evaluate, and speak on it, not for us but for the future generation if they by heart love democracy and socialism formulated by B.P. Babu, an honorable leader. There is no use of democracy that is not in practice.

The system of Bhagabanda pushed us out. What a loss to the country, then. We were made the Dalits (Untouchables) in the political caste system as we did not belong to any political party, despite our qualification, experience, knowledge, sincerity, honesty, dedication, and unparalleled devotion to our service. We were sadder about the University not getting the benefits of our service than about us no longer having our jobs. We were helpless with tears in our eyes. We had to bear this unbelievable pain. My wife left this world with this pain in 2019. The institution we served cannot speak for us. The people we served turned deaf and dumb. Time does not wait. It runs fast. I am getting old. Twenty-eight years have passed since my retirement.

I have been silently lamenting this extraordinary injustice done to us and to the institution we very actively, honestly, and efficiently served by Mr. Mathema under the leadership and prime ministership of Girija Prasad Koirala. However, I know there is no place even to lament the injustice done to us by influential people in our country. Once I was told by an experienced person that the injustice done to us by the powerful person regarded as a good person by the power circle would not even be a point to talk about. How could it be a point of complaint and discussion?. The poet laureate Kabishiromani Lekhnath Poudel wrote in one of his poems, "Badale Jo Garyao Kama Hunchha Tyyo Sarba Sammta." The work done by a high-power person would be a point of unanimous view. But we always thought the wrong done by anyone, whether of high rank or high position, should also be pointed wrong. The wrong would be called wrong even if it was done by God Rama or God Krishna if there was a democracy, not only in the constitution but in practice. I had heard that during the time of the Rana period, one of its prime ministers ordered his justice to give the verdict only after hearing the first party (Badi) who came to petition. I think even now, the system is the same. If there is a case between two parties, the verdict will go for the one close to the power circle in our present system. To make our country better and honor professionalism, the political parties should not turn a deaf ear or blind eye when wrong is done. They should have the courage to point out the wrong even if it is committed by someone near or dear to them.

After a year or so, we were invited for the Independence Day reception by the Embassy of the United States of America as usual. We were lucky to have the invitations with love and respect from different embassies - USA, Great Britain, Germany, France, Denmark, Finland, Netherlands, USSR, China, Korea, etc. Even though we were not in jobs with powerful positions, we felt they invited us to recognize our dedication and service to the University and our nation. To our surprise, even after we were no longer in our jobs, we were not forgotten by our foreign dignitaries. Once in one of these gatherings, we were near our honorable Prime Minister Girija Prasad Koirala. As soon as we saw him, we greeted him with our Namaskar. He was so kind to us and asked about the University and us. It seemed that he still thought we worked in the University. When we told him that we were not in the University due to his Vice-Chancellor Mathema, he was surprised to hear it and immediately asked us to come to see him with an appointment. Calling his residential secretary Mr. Hari Sharma, who was somewhere in the distance at that party, he asked him to fix an appointment for us. Mr. Sharma noted our name in his notebook and asked us to call the next day. We called Mr. Sharma on the telephone he gave several times. We got the reply that sometimes he was in the bathroom and sometimes with visitors. We stopped calling as we did not have the patience for Chakari (sycophancy). We never got the appointment, and we never were able to meet with the Prime Minister.

We knew Mr. Girija P. Koirala since they (he with his friends and followers) came back to Nepal after their exile in India. We used to meet Ex-Prime Minister B. P. Babu, the Supreme Leader Ganeshman Singh, and hIm in foreign diplomatic receptions when they were still considered anti-national elements (Arastriyatatwa) by our officials, especially by the high government officials who were hesitant to talk to them and show respect to them. We saw these officials ignored them due to fear of losing possible promotions or even losing their jobs. But my wife Shanti and I never did this. Instead of ignoring we respected them, including the communist leaders. They had different political philosophies and views but were still working for the cause of the nation and the people.

We thought the leaders also recognized this about us. One day when we were going around the ring road in our car, we saw the Nepali Congress Party flag in a house on the Basbari-Chabel Road near Narayan Gopal Chock. When we realized that this was Mr. Koirala's office, we went there thinking to greet and say hello to him. He was at that time the General Secretary of the Party, and Mr. Krishna Prasad Bhattarai was the Prime Minister of the interim government. When We went there, but we saw hundreds of people gathered waiting to see him outside in the compound.

So, we decided to turn back without even requesting to see him as we had no important agenda. To our surprise, a gentleman named Birendra, a man with a beard, came running to us and told us Mr. Koirala had called us. We went to his office and were called immediately inside to his room. When we greeted him, he asked us why we had come, and we were leaving without seeing him. We told him that we thought of not disturbing him when we saw so many people waiting as we had no Important business. He said, "you should not have gone without meeting me. I know you are our well-wishers. I would have told you if I don't have time. You know I love you both. It turns out he had seen us from his window and sent Birendra to get us when he saw us leaving. We had not even sent in our names requesting to see him! We were so thrilled and impressed by his love for us. We left after expressing our gratitude. We were impressed by him and, at that time, we thought he was a great leader. But at that time, he had not tasted and experienced the power of the government. I guess power changes an individual.

If you speak the truth as an independent observer, you cannot blame only one political party for introducing this hazardous System of Bhagbanda and the Political Caste system. This system originated from the 1990s political system of the country. The trees of these systems (System of Bhagbanda and the System of Political Caste) were planted just after the change of 1990. Those trees became huge, like pipal trees, after the shift in 2006 with our country's present constitution. It came with the systems. You could easily see it if you analyze it with a clear conscience.

Our country is poor. People are poor. They have many varieties of problems with living and running their household. Just being honest and wishing to serve society and the country does not work when you have a hungry stomach. All have their hopes and ambitions hidden in their minds. I have experience from a man who came to me for help to become a member or a staff member of the Nepal Red Cross Society and be close to the President of that organization. He knew that I had some relation with the then President. I asked him about the intention of his wish. He said he wanted to open a ready-made garment shop. He thought he could get donated clothes free from the organization by different means, which he would then sell to make a lot of money for himself. Unbelievable! I was astonished to hear this. If a member of an organization like the Red Cross that exists purely to help the needy would have some self-centered motive, then there is no expectation that the members or leaders of political parties would work without intention or wish of personal benefit.

In this context, we can easily see that our political parties and their leaders would not survive unless they had the system of Bhagabanda and the System of Distribution. Only by this system could they keep anything under their control - position, power, etc. and could distribute to their near and dear either in cash, commodities, positions, etc. In principle, political parties should be run by volunteers. However, no one seems to be ready to serve the country or society without any personal gain. That is why we have Bhagabanda between the Prime Minister and top party leaders, between leaders, between one political party and other political parties, and between the government and the opposition leaders. This is the political system of sharing and distributing between political parties. If you would not earn a significant share and stopped distributing your share to your colleagues and followers, you could imagine who would be your followers. How could you get their votes and support? The system of Bhagabanda and the system of distribution cannot survive without the corrupt administrative system. Without corruption, where would you get the money for distribution? That is why we have corruption everywhere- Municipality, Ward Offices, Land offices, Tax offices. If we want to develop our country and want to work for the welfare of our people, we should think of a system that would not need Bhagabanda and this kind of power-sharing and instead involve competent people irrespective of their political parties and political caste. Otherwise, our country will, undoubtedly, go from bad to worse. This is the truth. This is a fact.

DOP--Oct. 27, 2020

Comments

1. You have been working hard, Narayan, to write such an extensive article the corruption in Nepal and how it impacted your life and Shanti's. It is certainly notably a story of injustice, and it is also a story of the loss of your good will and talent that would have benefitted your beautiful country. Thank you for sharing this.
   Love, Pat Austin, Texas.

2. Dear Narayan,

I am so happy that you are actively writing and bringing attention to the problems which face Nepal and how those have affected people like you and Shanti. The two of you are just the kind of people that a country like Nepal needs so desperately. Sadly, Shanti no longer has an active voice, but you do and you are using it. I think she would be proud.

It is good that you can be in the U.S. right now, although it does not seem that one is particularly safe from the virus here. At least you have a "doctor in the house" to take care of you if you do get sick. I assume you don't go out much, so your exposure is relatively small. I know that Pragya worries about bringing something into the house.

Right now, I am very anxious about the election, so I hope that we will know the result by the end of the week. I have no idea what I will do if Trump gets re-elected, so I am just hoping he will not, for the good of our country. One does not need to be a developing country to have a corrupt head of state.

Let's plan to talk sometime. I am busy this weekend, but maybe the following weekend would work. In the meantime, thank you for being in touch and sharing your work. Warmest regards to you, Pragya and the rest of the family.

Austra Guige, Reading, Pennsylvania

3. And I can't believe the caste and bhagabanda system still going on. It not only makes me endlessly grateful to live in America, but incredulous and wondering how/ what it would take to make change within Nepal. Would it take one particularly powerful leader, a revolution, what? Such a heavy topic!
   Amy Tibesar, , Indiana

4. Thanks, Narayanji, for such a revealing article and so sad. When will Nepal find a charismatic leader to bring justice to the people!

Cap Miller SJ

5. A bitter truth which seems nearly impossible to get fixed. Very frustrating!
   Bhupal Prasad Bhetwal

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46. Denmark, Nepal, and Corruption

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Denmark, Nepal, and Corruption

When my beloved wife, Shanti Mishra, and I ran Tribhuvan University Central Library., we met many kinds and varieties of people- politicians, bureaucrats, administrators, technicians, planners, and diplomats. But whether they were high or low in rank, they all were book lovers. They were in search of knowledge and information. Once, we came to close contact with Prof. Yadunath Khanal, the well-known unforgettable diplomat of our country. He was in CEDA (Center for Economic Development and Administration) as its advisor or visiting professor when Pashupati Shumsher Rana was its director.

I think he came there not because he wanted that job. He had to go there when some politician made him unwanted in the ministry. He was a scholar, a learned man. So, he made the library his workplace. Almost every day, he came to the library and came to our office to chat with us from time to time. We enjoyed his presence. We were glad to be with him. One day, I remember when talking about the library's importance, he said one of the causes of learned foreign diplomats wanting to leave this country as soon as possible was the lack of an organized library. They missed the source of knowledge where they could go according to their needs. At that time, we know we had no internet or Google search of today.

In the same way, they often felt the need for more international schools for their children. He came to know this from the diplomats he encountered as a foreign secretary. He appreciated us for the work we were doing. We were happy to hear him. We had a scholar who enjoyed us by heart.

From left to right -1. Prof. Yadunath Khanal, a well-known educator and a veteran diplomat 2. Shanti Mishra, Chief Librarian

We had many diplomatic friends from different embassies who were library lovers. We had many other foreign friends who were in many developments works in the country. In this context, we became very close and dear friends of a Danish couple - Mr. Knud Hartmann and Mrs. Lilian Hartmann. Mr. Hartmann was the first and founding Director of DVS (Danish Volunteer Service). When he advertised for a building to rent for this purpose, he put our telephone number for contact. We dealt with the callers and helped him to select the building. The building was rented at Dillibazar with our advice. They were the first couple we met from that country.

Knud Hartmann, First Director, DVS, Nepal, and his spouse Lilian Hartmann

We came to know much about their country through them. It has a constitutional monarchy and parliament system. With a population of 5.82 million, Denmark is a country smaller than us but very rich in all aspects. It is considered one of the most economically and socially rich countries in the world. It is second in rank among the 156 happiest countries globally, whereas Nepal is 92 on this list. It is one of the ten wealthiest countries in Europe. Its DOKK1Library was considered the best public library in the world by (IFLA) International Federation of Library Associations and Institutions in 2015. It has 13 Nobel Prize winners to date- 5 in medicine, 3 in physics, 3 in literature, 1 in chemistry, and 1 in peace. From this point, one could easily guess what kind of development and standard would be in this beautiful country. We all know education and knowledge is the backbone of any development.

While discussing our country's corruption, they told us an exciting story about Denmark's tiny corruption case. According to his story- A high official was working in the office. A contractor of construction work came to see him for some work. While meeting with him, he had a call from his wife, who told him that something went wrong with their bathroom flush at the residence. So he needed to bring someone to fix it. He said, OK. At that time, the contractor heard about it and offered his service for the problem. So the contractor went to his house and fixed it. Though the contractor was offered the money for the work done, he willingly denied it and did not charge for that small work.

Someone complained against the officer, saying that he got his private work done by the contractor free of cost. Because of this, they charged he favored the contractor for the office work. The case went into the investigation. The investigator asked whether he paid for the private work done by the contractor. He said he did not pay him as the contractor did not want to charge. The investigator established that it was corruption. The officer lost his job. This gives a good picture of that country's good governance and anti-corruption administration.

Now, look at the rumors and cases of our corruption in the country—1. Wide-body corruption case 2. Ncell tax dispute case 3—Buddhi Gandaki Project case 4. Jhalanath Khanal Foundation's Antivenom Center case 5. Omni corruption case 6.Banskota audiotape scandal case, etc. Newspapers, televisions, and people make voices. But the government keeps quiet as if there is nothing to do. This is why corrupt people- low or high positions are not afraid of showing activities against the law.

I remember the numerous problems I faced many years ago that depict how the officials torture the people without any reason. Some years ago, 2/3 people came to knock on our gate in our residence. When I asked who they were, they said they came to do a new survey of our home and land. I told them that I already had my survey map with me. So they needed not to do anything. But they said they had to do it to make a new digital map according to the government's decision. That was compulsory for all. I asked them to come in; they came and started their work. Around 2 pm, they knocked on my residence entrance and asked me for cash for their snacks with coke. I was surprised to hear this from them as I was not used to that system. I told them, "you came for government work, and you would get a salary, allowance from the government. I could not understand why you were asking for money from me?" I did not give money to them. After a while, they left the compound and went out for their tea and snacks. After an hour or so, they returned again and did their work. After doing their job, they left.

As they asked me to contact their head office to get the new survey documents after a few months, I went to that office. I realized they shifted some portion of my land somewhere else and made my compound wall my neighbor's possession on their official map. When I pointed out their mistakes, they asked me to write the application about what I had to say. They would have to send the survey team again, that tIme my immediate neighbor was to be present, and he would have to agree. They would not be able to give me the date or time for that purpose as they did not know when they would have time. I needed to contact them from time to time to fix the date, and I was to come to the office to take them with me and arrange the transportation.

Even being an educated person with some positions and known to high officials, I suffered years for this work. During that period, I experienced and learned many ways and means of how the corrupt officials of the ward office, land office, and survey office made lakhs and lakhs of money by torturing clients. You will face more problems, obstacles, and hurdles if you raise a voice. If you complain about it to the high officers, you will get more issues. You will not get help because they all are interlinked.

I do not know about Terai, but I know in Kathmandu Valley that the measurement of the area mentioned in your land ownership paper and the actual land you possess often does not tally. You find either little less or a little more when comparing the existing ground and paper measurements in all the cases. This may be because work is done by inefficient or unqualified staff or intentionally done by corrupt practices. I even heard a talk and tale that even many decades ago, the landowner wanted and arranged to record less land area than the actual possessed land to save the land tax payment (Malpot). In that case, one possessed more land area than the record. That was done with the help of the surveyor. That was also why, in some cases, the area was more than the measurement record.

When someone bought that whole land area with a specific record number of land (Kitta Number), sometimes the buyer unknowingly possessed more land than what is on the record but not obtained by encroachment. Because of that, your present survey result may come out - a little less or little more land than the measurement. That is not your fault. You have not done anything wrong. You are living in your compound peacefully. But now, they make this an issue in the name of Halsabic (the system of the tally of the measurement between the past and the present). Then you are put in trouble. You are sure to suffer. I know hundreds and thousands of people have been suffering from this kind of corrupt people making problems. There are more corrupt practices everywhere now. You will not get your work done unless you pay the bribe. This is just an example. You can see this type of unethical practice in all aspects of life. I think this problem will not go away until you have a total revolution with a benevolent dictator.

DOP-- Sep 1, 2021

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47. Unrighteous Politics and Our Country

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Unrighteous Politics and Our Country

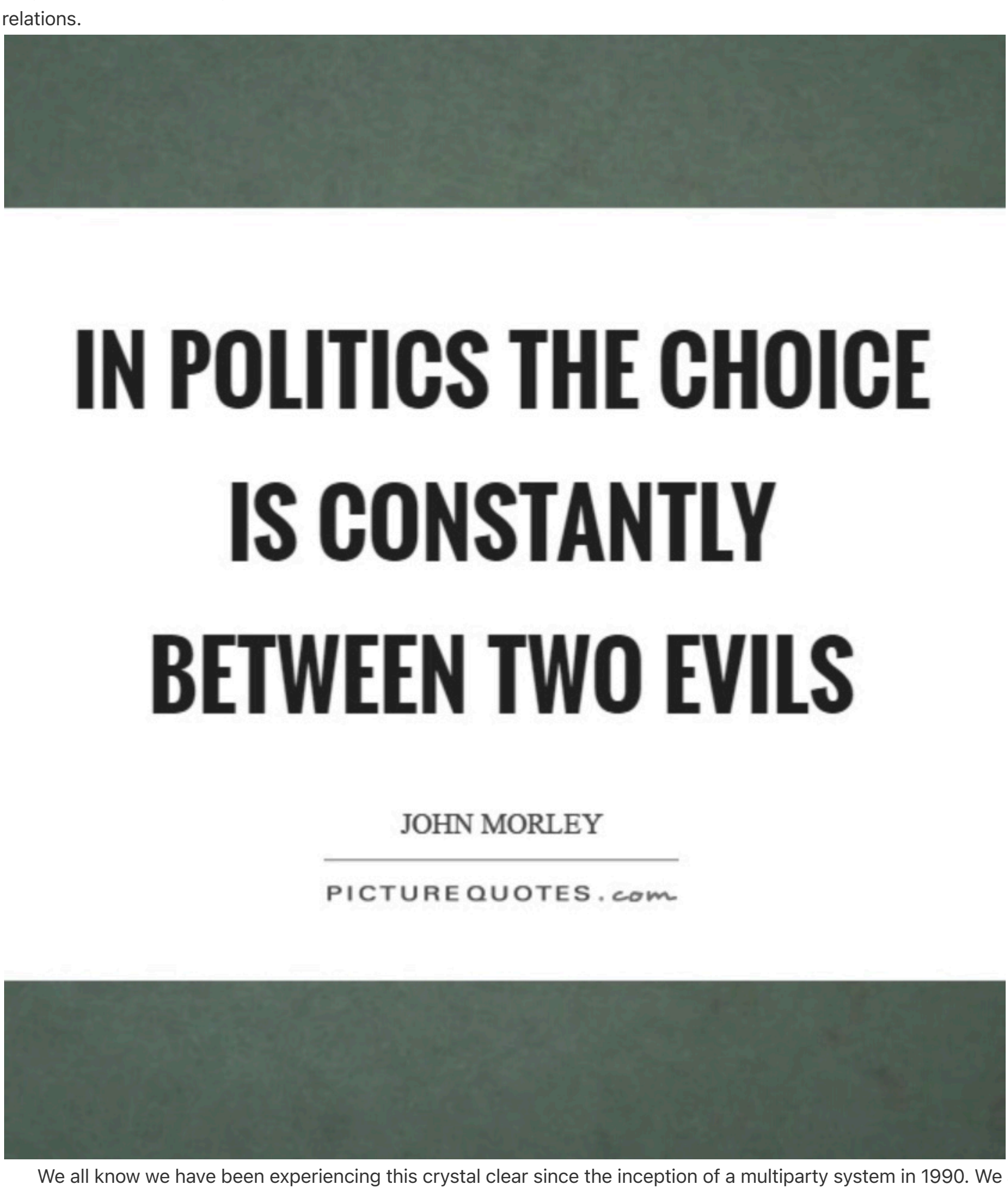
We do varieties of work to run the country and for its development- Administrative, Technical, Professional, and Political. You can hardly do any job without administration, whether it is technical or professional. You need to do administrative work whether you are in educational institutions - schools, colleges, universities or health centers, hospitals, or factories. In the same way, you can not make a better life without professional or technical work - agriculture, medical, engineering, commerce, etc. All the pieces have their value to run the country as each part and organ of your body has its value for your life. Similarly, the political work for the government's formation and running is not less important than any other job. It is the kingpin of all the results because it runs and controls everything.

The process of political work creates the government. Without that process, you would not see the government. Politics is involved in the political process whether you have a one-party system as in communist countries - China, North Korea or a multiparty system in democratic countries - India, Great Britain. So politics has a valuable role in the formation of the government. From this point, you can conclude that the act of politics should be holy, pure as crystal as the diamond in honesty, sincerity, benevolence, dignity, integrity, morality, and truthfulness. Good politicians need to possess these qualities to have honest politics and government.

Just opposite to it, we hear about politics and politicians in our country and our region that dishonesty, betrayal, conspiracy, disloyal, corrupt is the name of politics and the politician. Almost every day, we hear in interviews, talk shows on television, and radio that everything is possible in politics; everything could be done in politics as if politics means the system of lies and false acceptance, which is unbelievable. I do not see any political philosopher prescribing these ways. I have not read any religious scripture that talks like that. We hear about the definition of politics of lies and falsehood, as mentioned earlier in YouTube interviews done with Nepali political analysts, very often these days.

But sadly, we need to agree that most of our politicians are synonymous names with lies and falsehood, dishonesty and corruption, immorality, evil, and wickedness. They do not have value in their words. They can say one thing about someone or something today, and just after an hour, a day, a few weeks, or a few months, they can say just the opposite. They have no shame in doing this. They can charge anything against their friends or foe today, and they can easily take back the expression tomorrow when they are on good terms and have good relations.

relations.



We all know we have been experiencing this crystal clear since the inception of a multiparty system in 1990. We all remember the struggle and fight between the late Girija Prasad Koirala and Sher Bahadur Deuba, the Nepali Congress Party leaders. They charged many things against each other. When they became one, all the charges became unsaid. Similarly, we remember the fight between Madhav Kumar Nepal, Jhala Nath Khanal, and Bamdev Group, and the Nepal Communist Party's split - CPN (UML) and CPN (ML) in 1998. They publicly accused each other of corruption. However, when they united, all the charges became undone. The most egregious charges of ex-prime minister Baburam Bhattarai against ex-prime minister Pushpa Kamal Dahal Prachanda are becoming a talk of the town. In 2016, Baburam spoke about Prachanda's intention of earning a huge amount of money by illegally selling hidden weapons from the cantonment. A few months ago, Bhattarai charged K. P Oli, Sher Bahadur Deuba, Pushpa Kamal Dahal Prachanda, prime minister Ex-Ministers in Budhi Gandaki Hydro Electric Project of 9 billion rupees of corruption. A few days ago, on Feb. 13, he invited Prachanda as his guest for his book launching program of the book" Gumnam Amaharuko Katha" and talked about their cordial relationships and unique relationships and friendship. It seems that the earlier charges were taken back.

Many serious charges, including corruption, nepotism, and favoritism, are thrown out there against present Prime Minister K. P. Oli by Ex-Prime Minister Prachanda and Prachanda by Prime Minister Oli these days. They are separated from the party, though not officially yet. We can assume that those charges will be there until they become united in these established trends. After that, there will be no charges. From this point, it seems that our country's politicians have no meaning of charges and clearance.

In a civilized society, no one is supposed to charge anyone without any basis on a whim or with anger, hate, or disliking. If that is done, that will be punishable. Charges against the public figures just can not be taken back without any justification. If it is done so - charging or taking charges back without proof and evidence would be irresponsible and deplorable. That is certain. This type of reckless and appalling act does not promote a civilized society. Our religion teaches and preaches us not to harm anyone, not to give trouble to anyone, either your friend or enemy, by speaking or by action. That would be an act of unrighteousness. We certainly do not expect careless and despicable acts from our people in very high positions.

Truthfulness and integrity are two essential qualities for a righteous person or a good leader. A person with integrity never does the unrighteous thing in speaking or action. He would have a moral compass or courage to do the right thing in any circumstances. Our leader should have credibility, not the tag of lier. Our politics should not be established as an act of lies. We should not have a picture of liars when we talk of politics, political parties, or leaders. Please think about how someone would be a thief or corrupt today for you and how the same person would be holy when you have some advantage from him the next day. Please do not create the politics of intolerable immorality. Please do not allow the anti-social elements (thieves, dacoits: criminals, kidnappers) to enter the party against civilized society's morality and ethics. I am pointing out this truth for all of us though it may be bitter for our liars. We must learn to create a righteous society in whatever way we can.

DOP- March 3, 2021

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48. The Constitutional Posts and unethical Democracy

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The Constitutional Posts and Unethical Democracy

In all countries, the government governs the country and the people. It means the government runs the country. There are many types of governments - Monarchical, Constitutional Monarchical, Absolute Monarchical, Democratic, Dictatorial, Communist, Socialist, etc. The government may be of any type, but the government is essential. The country should not be a country without a government.

The government of any type needs to do various types of work to run the country - Defence, Security, General Administration, and many educational and development jobs. For such work, the government needs many organizations, offices, corporations, ministries, departments, etc. Accordingly, we know we also have many government offices in the country - Ministries, Departments, Constitutional Body, 's Offices, Corporations, etc.

We all know the offices are run by the people of different posts and positions. The posts and positions are created based on the work level and workload. We also call it human resources planning. When we study and analyze government offices' positions, we see that they are mainly classified into two categories -

1. General positions - the posts where people could stay and serve until retirement age. A vast majority of low or high positions in the civil, army, and the police come under this category. It includes non-gazetted and gazetted posts.
2. Statutory positions - the seats where people stay and work for a limited period (4/ 5 years) fixed by the constitution, law, and the rules. Here, the period is set. The position holders cannot stay and serve more than that period. The Chairman and members of all constitutional Bodies - Public Service Commission, The Election Commission, The Abuse of Authority Commission, Women's Commission, and the Vice-Chancellor and Rector, Registrar of Universities, and many others come under this category. The procedure of their appointment and the qualifications and experience needed for the positions also are different in different categories. For example, there are specific requirements to fill for appointment in general posts - qualification, experience, success in open competition, etc. One cannot just get it by somebody's blessings (nomination)

On the other hand, the constitutional and statutory temporary positions do not need to face the competitive examination with qualifications and experience. The people of those positions are appointed with nomination by the concerned authority. In other words, they are set by blessings (nomination)

We all know that when a country makes a rule for anything in any aspect, the primary concern should be the development of the country and the welfare of the people. It should not think of any group's self-interest. No civilized democracy makes a rule against the country's benefit. That is a fact. From this angle, when you see and study the system mentioned above of general positions and statutory positions and their appointment procedure, you can see that it is done for the overall benefit of the country.

You need some fixed qualifications and experience for general positions. On the other hand, the constitutional roles need your extraordinary lifelong expertise, dedicated service, a notable contribution to the nation, and palpable honesty and integrity. These constitutional positions are not for newcomers—they are for highly experienced nation servers. Those positions are not for job-seekers; those are for nation-builders, either professionally or politically. So, those positions are offered to people of high integrity according to the nation's needs. Those experienced people are not supposed to come to beg for a job. They are not jobs to be given to your near and dear without any criteria. The appointments are made for a limited-term, for a few years, because the highly experienced one who comes to the job would not be able to stay more than that period because of their old age. More than that, the job needs just the highly experienced knowledge, not the old, date expired knowledge. The other reason for making the position for a limited period is that one could quickly put one's knowledge, experience, and creative idea to the institution's upliftment or development within that period. Then the institution and the job needs a new personality and ideas for its evolution.

The nominated positions (nominations) either in a constitutional organization or upper house in the parliament must be filled with highly experienced nation builders. The posts, places, or the seats arranged to be filled by the nomination do not mean they are created to share and distribute among the government and the opposition party.

After introducing the country's multi-party democracy, the government in power of any party and the main opposition party leader have been sharing and misusing the constitutional and statutory posts as if they are made to distribute to their near and dear without thinking of the norms mentioned above (knowledge, experience, notable contribution, palpable honesty, and integrity. Instead of offering positions to the nation builders for making our nation better, the government is distributing these positions - Ambassadors, Chancellor, Vice-Chancellor, Rector or other statutory positions of the university, Academy and educational institutions, the high ranks of constitutional bodies, etc. to the leaders and followers of the party and their near and dear - relatives, friends, etc. The government in power is making the wrong definition of the word "nomination." For them, nomination means to nominate anyone they wish. That meaning of nomination should not be misused even for members' nomination in the parliament's upper house or any other political nomination in any other field without the norms mentioned above. That is a crime. That is a misuse of power. That is against the ethics of good governance. The activists of the country must raise a big voice to stop it. We all should condemn these ill practices to make our democracy run in a genuinely democratic process.

DOP-- Jan. 5, 2021

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49. The Importance of Self - evaluation in the Development of the Country

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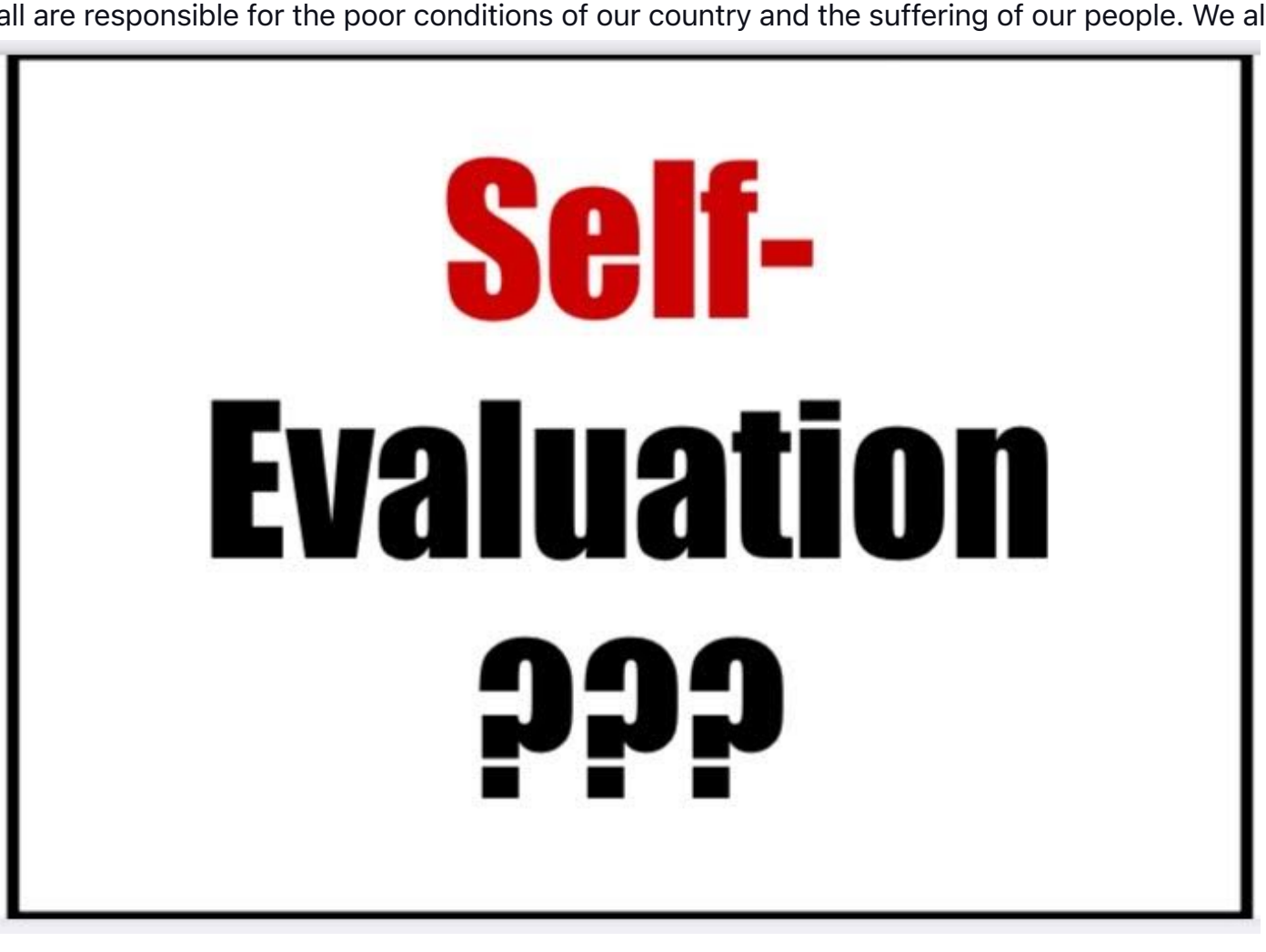
The Importance of Self-evaluation in the Development of the Country.

We all take pride in the history of our country. We all are proud of our historical political figures - Kings and prime ministers and our commanders and warriors, who saved our country from enemies. Though we have a glorious history of never being under any foreign rule, we do not have joyful life in present Nepal as many of our people have a problem living and eating food and finding shelter. Besides, most of us have many other common problems - good affordable education, health, drinking water, electricity, employment, etc. We realize our poor condition and living only when we compare it with other developed countries, either big or small - Israel, Denmark, Finland, Netherlands, France, Germany, Great Britain, China, USA, etc. We are sure we need to do much to develop it. We must confess that we are not in good shape administratively, politically, economically, and scientifically. We have to have a corruption-free administration, a democratically sophisticated political system, economic plans, and programs based on general People's welfare, etc.

Whatever the country's situation - good or bad, the party, group, or the people in the government or close to the power circle always see everything correct because they are the beneficiaries. On the other hand, the party, group, or people out of this benefit see everything wrong. But in fact, neither is correct when you evaluate the reality impartially. There are many things bad, though not all.

We usually do not see our own weaknesses, flaws, mistakes, and wrongdoings ourselves, whereas we always see others' weaknesses and faults. We know that is human nature. But we, as good citizens of the country who really love our country and do something for its cause, need to evaluate ourselves where we are right and wrong. I think we all are responsible for the poor conditions of our country and the suffering of our people. We all need to make Self-criticism. In other words, what we say is Self-assessment.



Infographic designed by Asha Adhikari, 15, granddaughter of the writer

So in the name of God, let us all evaluate ourselves where we are right and wrong in our part. First, I request the politicians in the government to assess how honestly they are performing their duties and what degree of dedication and impartiality. If not, correct yourself by being honest with yourself. Similarly, I request the opposition parties and other parties to evaluate themselves whether they are speaking against the government and pointing out their wrongdoings about which they would never make that mistakes when they are in power.

These days we hear a lot about the necessity of a crown and kingship in the country and the disadvantages of our present presidential system. Similarly, we hear about the advantages and needs of making Nepal a Hindu country and the necessity of local self-government with some administrative unit instead of the present federal structure. I think the voice is loud and sharp for them because they were abolished with the introduction of the current constitution not by People's verdict and opinion but by force with the strength of the movement power by eight political parties in the name of People's wishes. There was no People's consent. The parties who believe in democracy are scared of People's opinions on these matters. That was the truth. Let them self-evaluate the issue and correct it honestly if they really believe in a true democracy.

Though the government has a big responsibility for developing the country, the citizens also have a significant obligation. The first and foremost essential duty of a citizen of a democratic government is to exercise their voting power, voting the honest, dedicated candidate and party not with some relation and link but with a pure conscience. Let us all evaluate -- are we all doing this our duty, honestly? In addition to it, we all know each citizen's sincere, honest, efficient active service is necessary to develop the country. Let us all evaluate whether we are doing our jobs as we should. If not, do it correctly. Whether small or high, we should do our work correctly and always condemn corrupt and dishonest people. Self-evaluation is essential for human beings to be holy and pure to serve the nation. Everyone needs it to be better and more efficient in any profession- business or industry, politics or administration. We can surely make our nation as we wish if we do so and work honestly.

DOP- March 3, 2022

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50. My Bitter Experience with Malpot (Office) in Lalitpur

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My Bitter Experience with Malpot (Land) Office in Lalitpur.

I always feel uneasy and uncomfortable when I remember that I need to go to Malpot Office and Survey Office for work. I know that you can hardly find any helpful and good-hearted people in that office. Your paper does not move systematically and automatically there. You often see them as if they are there to create problems, not solve the issues, not to help the people. I lose my energy, get nervous, and my smile disappears from my face. I lose my peace. Instead of helping the people, their trouble-giving attitude toward extorting some token/money comes to my mind. I get disturbed and tremble from within. I feel helpless. I am acquainted with its unsystematic management and the unavoidable intentionally made problem that you are bound to face in that office. But when you have some property- land, house, apartment, you can not just escape from that work, the work for going to that office for selling, buying, or transferring your ownership. That is a part of your life.

I had some property to be transferred to my name from my wife's name after her sad demise. From the civilized society's point of view, that is the most straightforward work that could be done within an hour when you have relation and death certificates. I had to go to Malpot Office, Lalitpur, for that purpose. I went there with my own written and typed application with all the original and photocopies of the required documents - Relation, death, citizenship certificates, and the letter of tax clearance and recommendations from the Ward Office of Lalitpur Municipality on April 18, 2021. I got there at 11 am.

I did not know which room or unit I should go to for my work - Namsari (Transfer). I went up and down the offices looking at the officers' names and office sections. Everywhere I saw the people jam-packed like a traffic jam in a narrow busy street. I could not get an idea of which room I should enter and to whom to approach. Suddenly, I remembered a Lekhandas (Application drafter and facilitator) who would fill up the forms if needed and get the works done moving and taking around the rooms. Simultaneously, I assumed he might charge me about Rs 500 or so as there was not much work to be done as I had already completed the application with the needed documents. I called him. Instantly, he came to take me, and I followed him to his office. As soon as we reached his office, he said that he would charge me Rs 10,000 if he needed to get the works done in my absence without trouble as he would have to give money to the officials of all the sections and charge me Rs 5000 if he only had to guide me to show the units. In that case, I would need to move, stand and wait in all the sections by myself. It would not be sure when the work would be done. The amount asked from me may be called tips, tokens of gratitude for prompt work or favoritism, or bribes. I was astonished to hear it. I could not accept it. I asked him why it would be so much. There is not much work, and the result is just to transfer the name- from my wife's name to my name. I know that everything is expensive in our country. But our money is losing its value. But I could not believe just for the work of transferring the name; the Lekhandas could ask for so much money. I did not realize our money had become so cheap for some people. People ask not for hundreds but thousands for simple work, whereas the majority live with empty stomachs. I remembered the day I bought the land at Balkhu Road, my residence, at Rs 4000 per Ropani in B.S. 2026... I could not accept his terms- Rs 5000 fee to show the rooms and Rs 10,000 to get favor and unquestionable help without trouble. I returned from his office telling him that I would do my work myself, facing all the challenges that would come my way. I did not know whether that was a wise or a wrong decision in that situation

I went to the Malpot chief's office in Room No 18. I came to know his name from the hanging name board -Mr. Shalik Ram Acharya. He was not there. I waited for a while and saw him come. I had heard that senior citizens would get priority in the government offices at work. I possessed an old citizen's certificate from my ward and carried it with me. I approached him with a polite and subtle voice for help if he could direct someone to guide me, telling him that I am a retired official from Tribhuvan University and a senior citizen of 78 years old, giving my name card. But I did not say to him that I was the former Chief of the Tribhuvan University Service Commission Office and very honestly served the university in different departments and sections as a sincere servant of the people with pride and dignity. I told him I did not know any of the moving procedures from one room to another. He looked somewhat serious, not smiling. I did not see any welcome approach to me on his face, which I expected as a responsible senior citizen. But anyway, he called a person to check my documents and help direct me to where I should go. I must appreciate him for that. Later on, I realized that the man he called was Mr. Dhana Raj Giri from the account section, Room No 19, next to his office. Mr. Giri was kind enough to help me and told me the areas where I should go. I am grateful to him. I thanked them both though they did not care about it.

भूमि व्यवस्थापन तथा अभिलेख विभाग
भूमिसुधार तथा मालपोत कार्यालय

As I was told, I went to room no 14 on the third floor. The name of the officer was Mr. Bishnu Prasad Gautam. He was not on his chair, and I waited for him for about 15 minutes. He was the officer to permit to take the letter to the procedure (Tok Adesh). There were not many people in his office as in other sections. He put his signature with the permit. I asked him whether I could get his telephone number. He was reluctant about it. I left the room.

My next move was to Darta Chalani (Register and Dispatch)on the ground floor. I registered the letter here and then went to room number 13 on the second floor.

There was a lady named Indu Dahal who was loving and helpful. She showed some love and kindness to my age. She was exceptional. I was happy. She registered the letter here again and got my fingerprint and signature on the documents called Sanakhat (verified). She asked me to go to the computer on the ground floor. I went to the computer windows with many numbers - 1, 2, 3 and so on. There was an unimaginable crowd without any line. One could hardly see the official due to the jam-packed crowd. There was an atmosphere that only the tall and robust would reach the front. With a risk of the coronavirus, with patience, heavy heart, and difficulty, I finally got to the front of the computer man at counter two after some time. But he instead directed me to go to Moth Section to verify my documents and said that I was at the wrong place. Moth means Record file.

I went to Moth Section. That was a mess. There was another Jam-packed crowd. There were two people - one officer named Bishnu Panth, who is supposed to verify and certify your documents, and a lady named Om Shanti, whose job was to search and find the record. They were overworked with a crowd always surrounding them. There was no queue or systematic role arrangement for the job. As if the system seemed to survive of the fittest. But the system, as far as I could understand, smelled of under-the-table contact as the Lekhandas told me about it and asked for Rs 10,000. Here it seemed the role of the Lekhandas would be valuable. He would be the facilitator. His file and documents would be the priority of the officers. I experienced it here. In this challenging situation, I stood for two and a half hours. Even though the lady Om Shanti was sympathetic to me, she had no time to give only attention to me. I could see it. She tried her best to find out my office record file but could not for a long time.

At last, she found my record after two hours. I was happy and thanked her. I appreciated her goodwill towards me. One could hardly get such a gesture in that office. But the officer Mr. Panth who was most favorable to his regular contacts, did not show any sympathy and helpful attitude towards me and made the people like me wait until the very end. It seemed he had no regard and concern for the seniors even though I showed him my senior citizens certificate. Anyway, I got my file verified from this section and submitted it to room 13 Mudda Shakha (at 2:pm).on the second floor. The officer named Madhab Baral there asked me to come tomorrow or after a day. I know I was not supposed to ask the reason for it because the officer or clerk - high or low level was there as the King and Queen, unquestionable. You are the helpless -- their subjects. You would get into more trouble if you asked more questions. So I said OK and returned.

I parked my car in front of the Electricity Office. After 3 hours and 8 minutes, I returned, and the parking fee collector asked me for Rs 200 for 4 hours. Even for eight more minutes, he charged Rs 50, which should be for only one hour. Everywhere the tax and fee are so high in our country with the present Republic System. But I doubt it would go for the country's development or the people's welfare like any other democratic developed country.

As I was asked to come tomorrow or the day after, I went to see the officer on April 20, a day after, thinking it would be better to wait. I did not have any idea how much more work was left and what would be the next procedure. I was disturbed from the morning, remembering all the mismanagement and unhealthy atmosphere of that office. With much anxiety and fear, I met the officer, Mr. Baral. My mind was doubtful that my work would be done straight and I would get the paper today. I know they could say anything, create any problem, ask me to come some other day. I know there would not be anyone to hear my complaint. I assumed the office chief was thoroughly acquainted with the situation. He would prefer to close his eyes and ear. His success is there to run the office the way it has been running from time immemorial. The problem could be solved easily if any systematic, automatic delivery system could be introduced with first registered, first-serve management, closing doors to the clients to enter the offices of internal works and giving clients time to collect the paper after some days. In this way, I think the office staff could work peacefully; the system of tips, tokens of gratitude, and bribery would automatically disappear. It seems no one wants to establish good governance -from the minister to the clerk. It seems no one wants to stop the system of corruption.- the excellent source of income. Everybody knows mismanagement, problem and corruption are interlinked and correlated. Without mismanagement and creating problems, no one would seek favor and offer tips.

I reached at 10:45 am in Room No 14, called the Dispute Unit (Muddda Shakha). Indu Dahal, the lady who helped me with love and kindness the day before yesterday, gave me a big smile. Madhab Baral, her superior who asked me to come tomorrow or the day after Sunday, was on the chair. I saw my file on the table. He said," Oh, you came. I asked you to come," I said," yes' After working on some other files, he started writing something for my case. I was waiting dumbfounded, standing as there was no chair to sit on. After about 40 minutes, he gave me the file asking me to take it to Room No 14. to Bishnu Prasad Gautam, another officer, and bring it back. I did as he told and gave the file back to him with the writing of Mr. Gautam. This time he neglected me and did not give any attention to me. I did not know what to do. Indu arranged a chair for me with love and sympathy for my age, and I thanked her and sat. Even after half an hour, when he did not show any concern for my file, working with many other files brought out by the people who came after me, I tried to draw his attention by showing him my file and asking him politely what I need to do next. He got irritated and pushed my file to a distance asking me to wait. I was sitting there with a disturbed mind controlling my anger and tolerance. I was so sorry to be in a state of their mercy, forgetting my democratic rights. At last, he completed my work but told me," another officer Mr, Bhatta, who needs to work on it, is out" So, come after some time or hour. I obeyed him as there was no other way for me.

After an hour, I went there and got my file from that section. In this way, I had to move my file several times back and forth around Room 13, 14, 6, 7, and the computer section of counter 3 with very much intolerable humiliation. I completed the work with my tired and old age leg climbing the stairs up and down many times. In this process, I had palpable care, love, kindness, and help from Indu Dahal of Room No 13, Om Shanti of Room No 7, Tek Narayan of Room No 6, and Nabin of Counter 3.

Lastly, I was there for my last final work for getting my documents in Room No 7, Record, Register File section at 2:45 pm. As soon as I reached there Om Shanti, the lady there helped me as she did before keeping the Register Ready with my pasted photo to be signed by the concerned officer Bishnu Panth. He was present there in the right corner of the room with some files. I waited there, but he did not show up in his usual seat to sign the paper. At that time, there were not more than four clients in the room, which was unusual. So I requested him for his signature. He said he can not do my work today and asked me to come tomorrow. I tried to convince him to be kind, loving, and cooperative with some love and kindness toward senior citizens, but he did not show any concern to it with his stone heart and left the room with some clients talking and laughing together and disappeared.

Then I lost my patience. I voiced against that inhuman behavior and injustice. I went to the Office of the Chief, Mr. Acharya thinking of reporting him for help. He was not in the room. Suddenly I saw Mr. Giri, who guided me in the direction of the Chief on Sunday. I told him this sad story to report to the Chief. I did not know whether he could report my complaint to the Chief or himself; being a person of good heart, he requested the misbehaved officer, Mr. Bishnu Panth, to be loving and cooperative to me. He talked to Mr. Panth, whispering something in his ear. After Mr. Giri's talk to Mr. Panth, I got my paper after completing the work within a few minutes and returned home at 4 pm from there.

In my experience, Mr. Panth was the worst among all the worse none cooperative personnel in that office. I hope and pray the present Office Chief, Director General, Secretary, or the Minister of the concerned Ministry will give due attention to establish a systematic, scientific system in this office soon for all the people's justice and welfare. Simultaneously, I hope they simplify the unnecessary process and procedure by studying some developed countries' sound systems suitable to us. This way, no one, no foul players, could present problems and trouble to the clients. Once you have the required documents for the purpose - citizenship, death, relationship, tax, etc., there is no sense in making the process to go to Ward Office for a recommendation. I do not see any reason for it. I came out of that office as if I could be victorious in climbing Mount Everest in making the process to go to Ward Office for a recommendation. I do not see any reason for it. I came out of that office as if I could be victorious in climbing Mount Everest without any necessary equipment. I condemn the stone-hearted people who are giving problems to their clients for some monetary gain and salute the immaculate heart of some staff- Indu Dahal Om Shanti, Nabin, and Tek Narayan for their love and help.

DOP-- April 28, 2021

Comments

1. Dear Narayan,
Your "bitter experience" is priceless! You were either brave--or foolish--to include names. Some day I'll share my experiences trying to push papers, etc., through the bureaucracy.
Love, Betty
2. Your poignant tale is another example of societal flaws in Nepali life, where corruption remains rife in bureaucracies that should serve the people.
That last phrase was a slogan of PM Deng in China.
I remember when shopping there with my Chinese interpreter when I had a Fulbright in Wuhan in 1984-'85. In front of a banner that read "Serve the People" in a large dept. store stood 5 young clerks, chatting amongst themselves. They had not waited on
me for my purchase, so my interpreter lit into them, pointing to the banner to teach them a lesson.
Also when I was leaving KTM in May of 1973 with Michele, I needed an international money order for $10 as a reservation deposit for our hotel in Hong Kong. Went to the only bank in KTM that could handle that. At the door, a young boy, not an employee, offered to help me. Maybe an 'unofficial Lekhandas (?), who proceeded for 1 hour to lead me and my money order application as it traveled to 17 (?) different desks where it was placed at the bottom of the pile . Our pleas from over the counter caused the last clerk to affix the clearing stamp. In my country then, it would have taken one bank teller 3 minutes to type out the money order and take my $10. Process completed.
I used to use thus example in China about the inefficiency of their bureaucracies.
You have become what we used to call here 'a muckraker', a journalist who digs deep into such problems. It is too bad that you are not hired to head an office to help eliminate, or make more efficient, government processes.
What you are trying to do is important if only for the exposure of such problems.
Please keep on writing.
Bob Palmer

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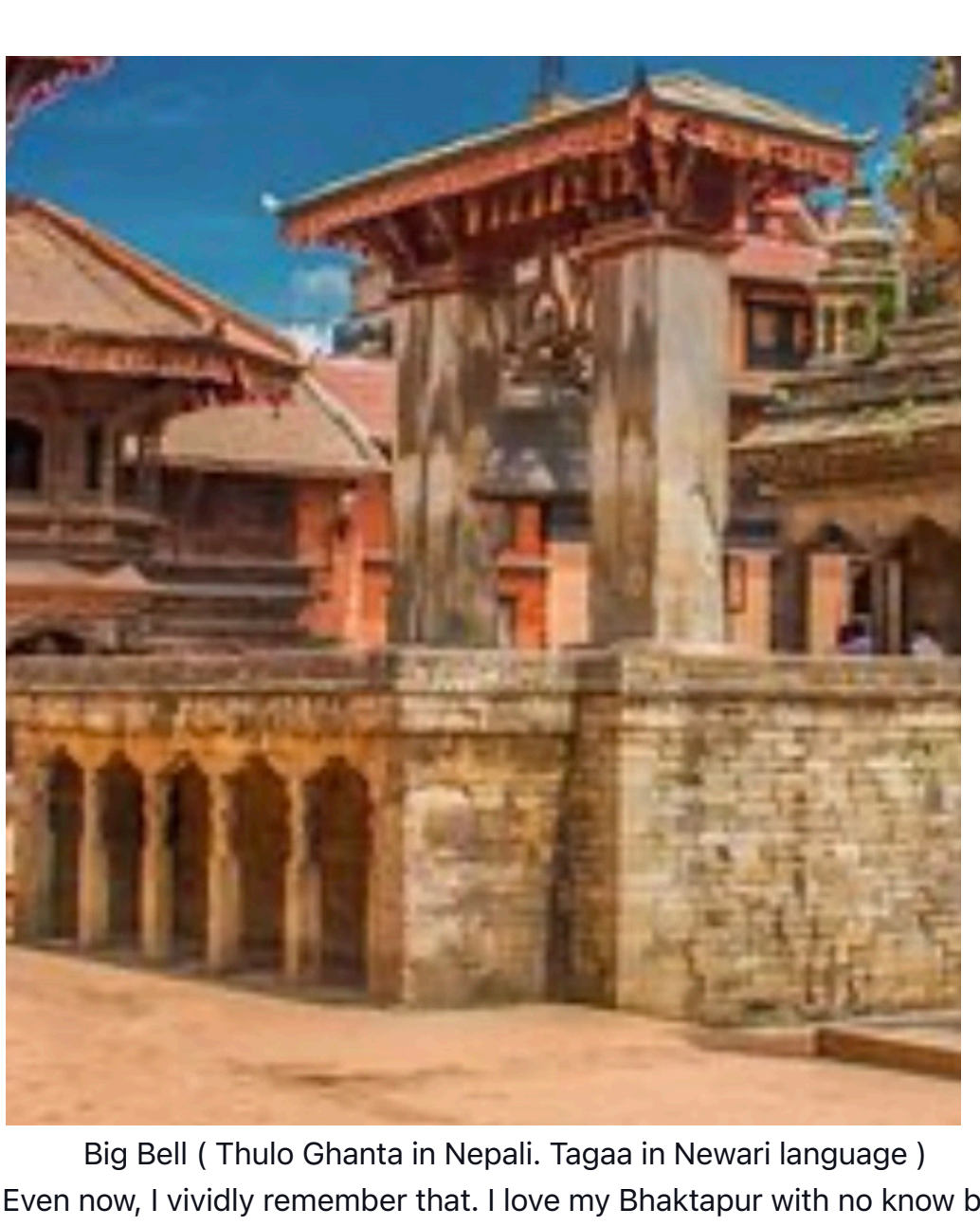
51. Bhaktapur and the Citizenship Problem

51

Bhaktapur and the Citizenship Problem

I have my ancestral property in Bhaktapur, where my forefathers have lived for the last five / six hundred years. I was born, grew up, and did my schooling in that historic city. As my house is the closest residential house to the Taleju Bhawani Temple courtyard, I heard praying, singing, and music of that holy place every morning and evening. I love that prayer music playing and continuing for many centuries. I knew when they played the big bell (Thulo Ghanta) and Big Drum (Nagara) in front of Taleju Bhawani Temple at Bhaktapur Durbar Square. When I was in school, my friend Tuyucha and Chandrika Karmacharya from Sukul Dhoka Tole had a duty to unlock the Big Bell and play. Very often, I accompanied them for that work. They played the Big Bell chanting the mantra, and I stood with them enjoying the bell. That was my pleasant life. I am happy to remember it.



Big Bell (Thulo Ghanta in Nepali. Tagaa in Newari language)

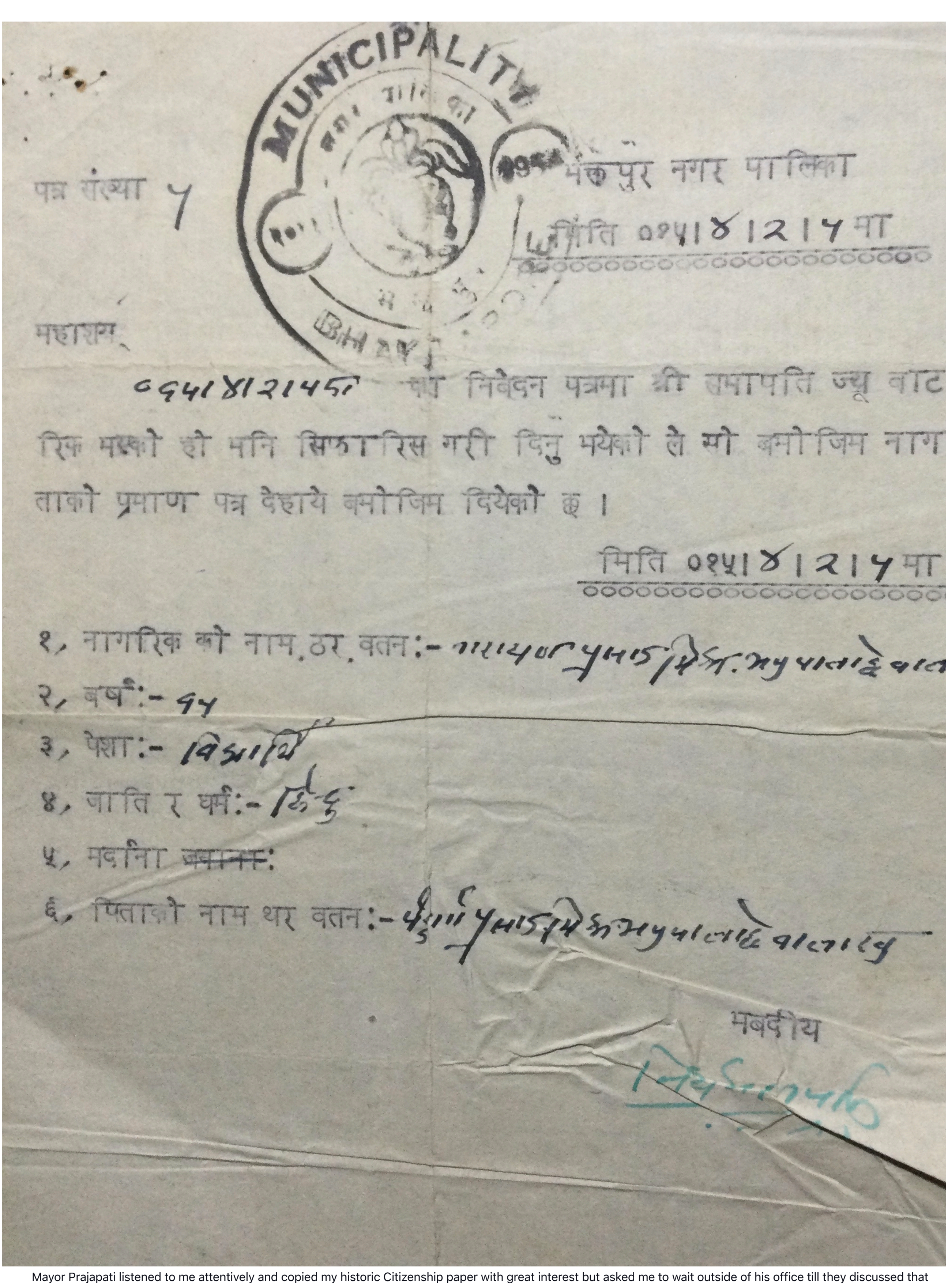
Even now, I vividly remember that. I love my Bhaktapur with no know bounds. The life and culture of that city are mixed with my blood and flesh. When I write articles about the life and culture of Nepal, firstly, I write about the life and culture of that city because I know that more than any other thing. My family had a unique contribution to the education development of that city. My uncle, my father's elder brother Shiva Prasad Mishra was the Founding teacher of Shree Padma High School, Bhaktapur, the oldest school with Jagat Bahadur Amatya. Later on, my eldest brother Bhawani Prasad Mishra, who was 27 years senior to me, followed my uncle's footsteps, being one of its other teachers of the beginning. My brother Bhawani Prasad Mishra was the teacher of English education of almost all the people who became teachers and other professional people in that city being legendary. He was the teacher of teachers of Bhaktapur. That was the part of the history of education in Bhaktapur. They should not be hidden and forgotten.

On 2078/08/08, I went to Bhaktapur to get the recommendation of Ghar Bato (whether there is a motorable road or walking paths connected to the house and land) from the Ward No 2 of Bhaktapur Municipality regarding the sharing of my ancestral property between the brothers and nephews. To my great surprise, the Chief of that ward office refused to give me the recommendation saying that I can not own the land or house in the municipality area according to the new law—nobody except the residents of that Municipality could own land or home there. At the same time, they told me I do not seem to be a resident of that place as I have my citizenship paper (Nagarikata Praman Patra) from Kathmandu District Office and live now at Kuleshwor, Balkhu. I did not know about that, and I could not even think I would not be a resident of that area because of the new law and rules. Anyway, that was the serious problem raised by the Municipality, and I was in severe pain in my birthplace. I was shocked to hear it as if I was separated from my mother.

The Ward chief referred me to the Mayor to talk about it.

I went to see Mayor Sunil Prajapati, and he was kind to meet me. I tried my best to convince him that the law, even it was there, should not be applied to me from the following points.

1. On my present Citizenship Certificate, my birthplace is mentioned that I was born in Ward No 10 (present Ward no 2) Bhaktapur
2. On the same paper, it is mentioned that my father, Durga Prasad Mishra was from the same ward.
3. Only Kathmandu District Office was mentioned as my Citizenship Certificate issuing office
4. It does not mean that I am not a citizen of Bhaktapur or of that Municipality
5. It does not mean that I am a citizen of Kathmandu.
6. So far, we know and understand about a Citizenship Certificate means that it is the document proving the citizen of Nepal.
7. On the other hand, any person belonging to any district could get the citizenship paper from Kathmandu at that time. Under that provision, I got the Citizenship paper from Kathmandu. It does not mean I relinquished the citizenship of Bhaktapur.
8. Besides, I have my ancestral property - house and the land of my possession in that Municipality, and I have been paying taxes to the Municipality for that where I live according to my necessity.
9. More than that, I possessed the following historic Citizenship Paper issued to me by Bhaktapur Municipality on 2015/4/2, which was 63 years ago according to the then law and rules.



MUNICIPALITY
BHAKTAPUR

पत्र संख्या ५

भक्तपुर नगर पालिका
मिति ०१५।४।२।५मा

महाशय,
०१५।४।२।५मा को निवेदन पत्रमा श्री सभापति ज्यू बाट
रिक भएको हो भनि सिफारिस गरी दिनु भयेको ले सो बमोजिम नाग
ताको प्रमाण पत्र देहाये बमोजिम दियेको छ ।

मिति ०१५।४।२।५मा

१, नागरिक को नाम,ठर,वतन:- नारायण प्रसाद मिश्र [illegible]
२, बर्ष:- १५
३, पेशा:- विद्यार्थि
४, जाति र धर्म:- हिन्दु
५, मदनि ~~[illegible]~~:
६, पिताको नाम थर वतन:- दुर्गा प्रसाद मिश्र [illegible]

भवदीय

Mayor Prajapati listened to me attentively and copied my historic Citizenship paper with great interest but asked me to wait outside of his office till they discussed that problem in their committee. I had no alternative except to obey him. I stayed there with a heavy heart.

After about an hour, Ward Chief Hari Prasad Basukala returned my file without any decision after the meeting with the Mayor and asked me to wait for a few more days. At the same time, he asked me to talk to their Administrative Officer(Prashasakia Adhikrit), who was also coming out from the Mayor's Office. His name was Ram Bahadur Shrestha. As an administrative man who is supposed to be fully acquainted with the country's constitution, law, rules, and regulations, I thought he could easily grasp my points and remove my problem quickly. So I hurriedly went to catch him and asked for some minutes to talk. But he seemed to be different from my expectations and did not want to listen to me. He ignored me like anything. He said he was busy and had no time to talk very rudely. At the same time, he said he knew my problem well and had my Citizenship Paper from Kathmandu. They needed to think over the matter and take the decision. I was astonished to tolerate his rudeness which I had never experienced in my life, being a high-ranking officer and Chief administrator also of the University equivalent to the post of the Secretary to a Ministry once upon a time. I returned from there with despair and sadness.

Suddenly I remembered my district's present parliamentarian Mr. Prem Suwal and my childhood friend, Mr. Narayan Man Bijukchhe Rohit, well known political leader and the Chairman of the Nepal Mazdoor Kishan Party. When I called Mr. Prem Suwal, he was kind to give me time. I went to see him in his party office. He received me well, and we had a good talk. He even arranged a meeting with Mr. Bijukchhe. After many years, I was so pleased to see Mr. Bijukchhe. We had several hours of companionship and chatted about childhood life, family relations, politics, education, culture, history, etc. They assured me that I would not have any problem with the present law, which intended to preserve the culture of the city, nothing else, and my family and I were an integral part of that culture for many centuries. I was surprised about why the Municipality could not understand what they said to me about the goodwill of the law.

I needed the recommendation from the Ward office very urgently as I was going to the States soon after finishing the property sharing work in the Land Registration Office. I was much worried for my family members regarding that work which would put them in trouble if the job was not done when I was present. So I was very much worried when the procedure took a long time. With the understanding, goodwill, love, and support of Chairman Bijukchhe and Parliamentarian Suwal, I got my recommendation at last on 2078/09/14 and finished my work at the Land office on 2078/08/17. I was happy and thanked them for their goodwill in my heart.

But the worry is always in my mind that our country will be divided if many kinds of citizenship papers exist - 1. Country's citizenship, 2. State Citizenship 3. District Citizenship 4. Municipality Citizenship? So far, I know Nepali citizens can freely move to any part of the country and own property anywhere without any hindrance and obstacles according to the country's constitution. That is one of our fundamental rights. Is that provision of the constitution amended or changed? We all should think wisely about whether it is necessary to make the law that any municipality could prevent the residents of other Municipality districts from coming and settling in the name of preserving the culture and tradition of the city. Can we not make other conditions of living strictly for maintaining the culture and practice of the Municipality instead of preventing our citizens of the country from entering and settling? We must think wisely with a free conscience and holy heart that those laws make the people divided or united? I want all to consider putting the nation first rather than the district or Municipality when you do any work.

I want all to think about making the country and nationality stronger than other things. The present Republican leaders must consider these points in creating a new Nepal. Otherwise, I doubt you will have a new Nepal or an old Nepal one day.

DOP- April 7, 2022

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52. Foreign Aid and Nepal

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Foreign Aid and Nepal

The world we live in is one, but there are 195 countries. Out of 195, 193 are members of the United Nations, and the two are non-member observer states - the Holy See and the State of Palestine. Most of us know that some big countries are Russia, Canada, China, the United States, Brazil, Australia, India, etc. Some are small, like Monaco, Vatican City, Liechtenstein, San Marino, Tuvalu, Nauru, Malta, and the Maldives. Some countries are wealthy and developed - Germany, Australia, Switzerland, Sweden, Netherlands, France, Denmark, USA, Great Britain, etc. On the other hand, some are underdeveloped or least developed -South Sudan, Chad, Burundi, Sierra Leone, Burkina Faso, Mali, Liberia, Mozambique, etc. Our country Nepal is listed as number 30 on the UN list of least developed countries.

We all know some rich countries of the world have been helping poor, underdeveloped, or the least developed countries in the world for their development in different ways - Technical assistance, Advisory services, Constructing of roads, factories, etc., Humanitarian aid such as food supplies and services, Grants, Loans, etc. Generally, it is called foreign aid and also called international aid, economic or foreign assistance.

It is understood that even personally when you help or support anyone - your near and dear or any other party or individual- you wish that your help not be misused and may be used for the given purposes. At the same time, you also wish that at least the receiver be obliged and appreciative for the support and goodwill even if there was no other selfish motive of the donor. From that point, one could easily understand that when the friendly countries give you something, they naturally expect something though there are no significant sorts and conditions. While criticizing MCC, the Aid Program of the USA, the most controversial aid program so much talked about, heard, criticized, and condemned in our country, one of the top Nepal Communist Maoist leaders said on his TV talk that the donation (daan) should never have any conditions linked to it.

But so far, I understand there are always some conditions - the duties of the aid receiving country —minor or major. The donor country always expects something from you even if there are no written conditions, at least your appreciation, goodwill, love, and friendly support when needed. It is generally known that Donor countries give aid to any country keeping in mind one or more of the following points.

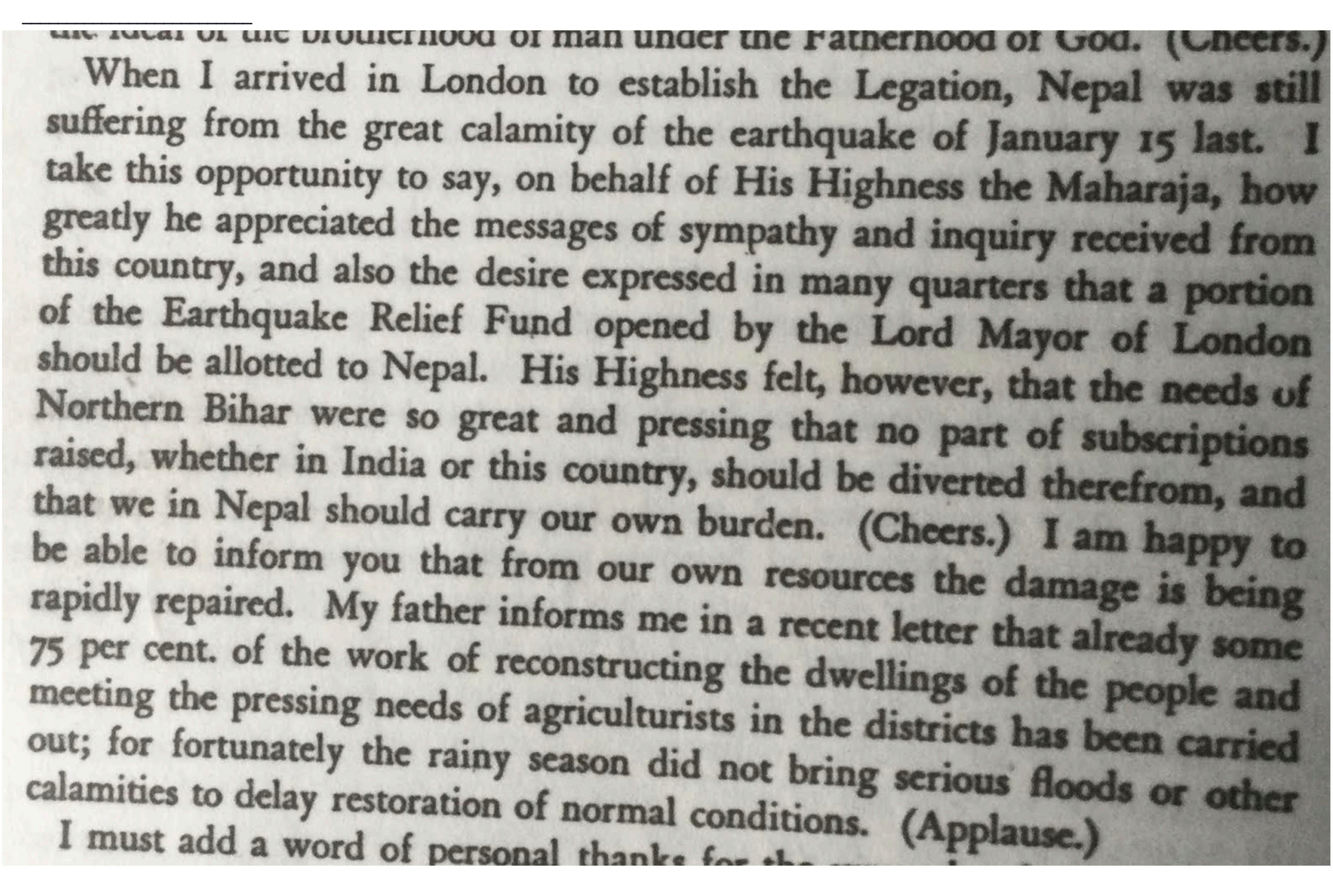
1. To strengthen diplomatic relation
2. To reward for an excellent behavior expected by the donor
3. To influence in different ways- political, cultural, educational, etc
4. To construct and create the infrastructure needed by the donor for itself - roads, electricity, industries, factories
5. Commercial benefit for both - the donor and the receiver
6. To strengthen a military ally
7. Humanitarian cause
8. Philanthropic, Altruistic purposes
9. To earn goodwill and have good wishes and support when needed.

The aid receiving country should be wise enough to think whether the aid would be for the necessity and benefit of the nation whenever the donor country offers any assistance. We often know that Donors, NGOs, and INGOs come in disguise in the name of social service to achieve their goals when we read the autography books about the spies who disclosed their roles after their retirement. Sometimes even the professional - agriculturists, engineers, medical doctors, and professors have different tasks and motives assigned to them, quite different from the job. Someone being a medical doctor or a teacher could be involved more in converting religion than the professional job. Similarly, someone being a professor could be working to achieve their political goal. But this does not mean that receiving assistance is always wrong.

We all know no country is bound to agree or negotiate a treaty with any other country. Similarly, no government is bound to have general advice or technical advice, foreign assistance, donation, grant, loan, etc. In the same way, Nepal, being a sovereign country, is not bound to be involved in any negotiation with any country, big or small. Before making any agreement or negotiation with any party, government, or organization, we must care for our interests and benefit. That is clear. After agreeing, there should not be grumbling against it. We should not be unaware that all the countries of the world have their interest, and they always try to achieve their interest and their goal.

In this context, I am happy and proud to quote the following excerpts from the speech of His Excellency Commanding General Sir Bahadur Shamsher Jung Bahadur Rana, the Nepalese Minister, delivered at the Legation, 123 Kensington Palace Gardens, London, on Nov7, 1934. It shows how politely and proudly our then government under the Rana Prime Minister (Shree Teen Maharaj) Juddha Shumshere Jung Bahadur Rana did not accept the Earthquake Relief Fund offered by our friendly country Great Britain when we had a big Earthquake in 1934. Imagine what prestige we and our country could have had at that time and think what a low reputation we have now during the time of this so-called democratic system. I am happy to possess the original copy of that speech titled" Reception by the Nepalese Minister," published in the Magazine in Great Britain on Jun. 31, 1935.

Excerpts from page 62



the ideal of the brotherhood of man under the Fatherhood of God. (Cheers.)

When I arrived in London to establish the Legation, Nepal was still suffering from the great calamity of the earthquake of January 15 last. I take this opportunity to say, on behalf of His Highness the Maharaja, how greatly he appreciated the messages of sympathy and inquiry received from this country, and also the desire expressed in many quarters that a portion of the Earthquake Relief Fund opened by the Lord Mayor of London should be allotted to Nepal. His Highness felt, however, that the needs of Northern Bihar were so great and pressing that no part of subscriptions raised, whether in India or this country, should be diverted therefrom, and that we in Nepal should carry our own burden. (Cheers.) I am happy to be able to inform you that from our own resources the damage is being rapidly repaired. My father informs me in a recent letter that already some 75 per cent. of the work of reconstructing the dwellings of the people and meeting the pressing needs of agriculturists in the districts has been carried out; for fortunately the rainy season did not bring serious floods or other calamities to delay restoration of normal conditions. (Applause.)

I must add a word of personal thanks for the

It was most surprising to hear that India cheated us whenever we had an agreement or treaty with India. I always questioned whether India cheated us or our leaders and negotiators fooled us?. No country could force us to sign in the paper where we have no consent. So far, I understand that we were cheated, and betrayed by our leaders, not by any other government or country, even if we were cheated in any agreement or treaty. Regarding MCC, the USA's highly criticized grant program in Nepal, I also see it from the same logic. I do not see any point in attacking the USA regarding the agreement affecting the two countries' diplomatic relations. The USA may have an interest in doing it. It is up to us to agree or not. No one can force us to sign. We should sign in it if we see there is a benefit for us. If not, we can deny it diplomatically and politely.

By formulating and introducing our present constitution, we, our country, were cheated in many ways. In this context also, we blame foreign countries for introducing a secular country where most Hindus live. We blame foreign countries for introducing federalism in our tiny country and removing monarchy where still people have more faith in the monarch than in the political leaders. But I think even in this case we should blame our leaders, not the other countries. Our government betrayed us; our leaders and political parties betrayed us, not others. Even if the foreigners could cheat us and cheated us, it could be done only because of the dishonesty and betrayal of our leaders. Unless we understand this and learn to condemn our betrayers and not to be their followers, our problem will be where it is. I feel we all are the fools who voted and will be fools who will vote for these betrayers by putting them in power.

DOP--Sep. 29, 2021

Comments

Thank you for the interesting and thought-provoking article, Narayan. I always enjoy learning more about Nepal.
. Love, Pat

Thanks, dear friend Narayan, for a very interesting analysis. But I wonder about your source when you put some blame on foreign countries for our status as a secular country. And also, in words only, not in fact, are we secular, for instance the constitution's definition of Freedom of Religion.
Yours with best wishes,
cap SJ

53The Importance of Friendship and Democracy

53
The Importance of Friendship and Diplomacy

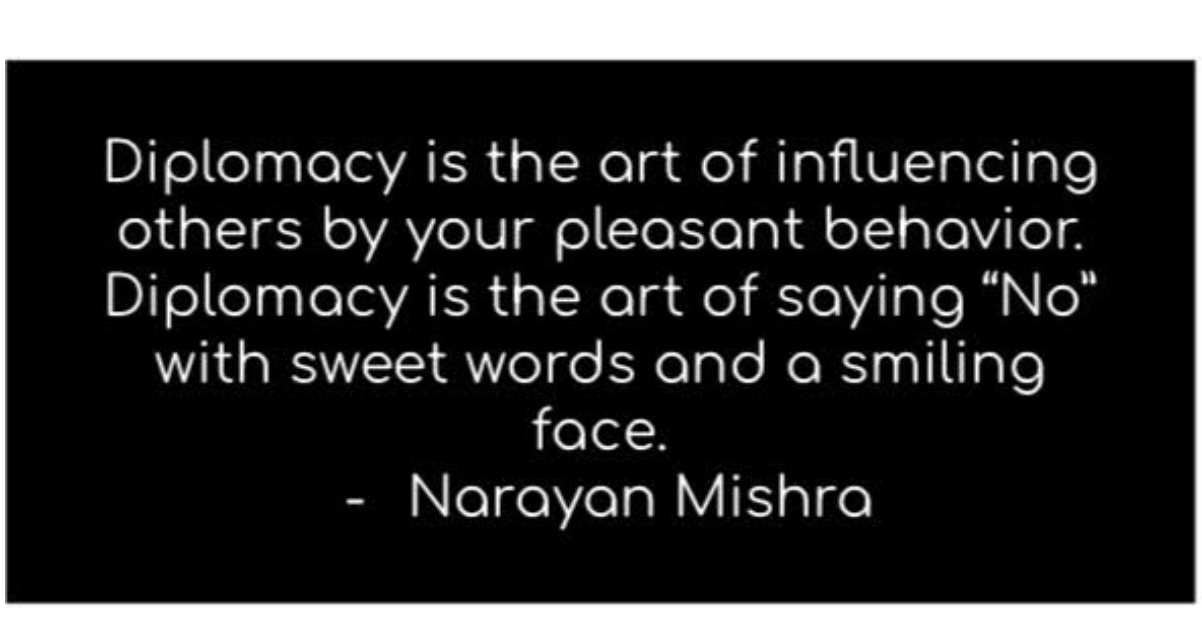
As people are different from person to person, their conduct, behavior, talking, and speaking styles are also different. Some are pleasant and sweet and speak politely. They always take care of their words to avoid hurting others from speaking. They can control themselves from anger and hide their unhappiness in their minds. We also see some others rude, impolite, and always ready to fight. They do not care about hurting others. They get easily angry when they can not agree with others' points of view. We see all kinds of people in our society.

We all know it is good for us to be polite and pleasing rather than rude and unpleasing. We also know the polite and pleasant person can get the works done from others than the rude one. But we do not know why some people are always fighting and ready to speak unpleasant, hurting words to others. It may be because they do not know themselves how unpleasant and rude they are. When you do not know your faults and weaknesses, naturally, you can not mend yourself. That is why self-evaluation is the essential quality for personal development, which makes you think about where you are right and wrong.

In the modern world, as all the countries are interlinked and dependent on each other, we establish relationships. That relationship we call a diplomatic relationship. We know we establish diplomatic relationships with any country to be their close friends, be cooperative and helpful, and not be enemies and adversaries. For that purpose, one should learn diplomatic norms to strengthen diplomatic relations, for which you need to give more importance to diplomacy and diplomatic behavior. Your pleasant, polite, sweet dignified behavior plays a significant role in influencing your friends and friendly countries. We call it diplomacy.

As you can not live peacefully in a place where you do not have good relations with your neighbors, similarly, you can not have peace in a country where you don't have good relations with your neighboring country. More than that, when you have enmity with your neighboring country, life and living could be more dangerous. So maintaining a cordial relationship with your neighbor of a house or a country is significant for us. We all should be conscious of it.

When we study the history of the world, we realize that the undiplomatic behavior of a country or its leaders have paid a heavy price and invited much unbearable pain for the country and the people. We know the pain and suffering of Afghanistan, Iraq, and many other countries. We are now seeing the unbearable pain and suffering of Ukraine because of the invasion of Russia. There must be some diplomatic weakness besides the evil eye of the enemy country or the aggressor because war is preferred to talk and peace. It clearly proves the weakness and failure of diplomacy. It also teaches us that no one comes to your rescue when injustice is done to you by the strong. We often see it in our offices and society when we entangle with strife with an influential person or a party. I had that bitter experience in the university where I spent my life. Friends and supporters run away from the scene. We are witnessing Russia attacking Ukraine with hundreds of missiles, and the world's powerful countries, including the USA, which are Ukraine's well-wishers and friends, are being the spectators. No one dares to fight with Russia for the cause of Ukraine as Russia is too strong with its military and nuclear power. So the country should always try to maintain good diplomacy, not fight with undiplomatic behavior so long as possible. Otherwise, It may cause the downfall of the country.



Diplomacy is the art of influencing others by your pleasant behavior. Diplomacy is the art of saying "No" with sweet words and a smiling face.
- Narayan Mishra

Infographic designed by Asha Adhikari, 15, granddaughter of the writer

Nepal has two giant neighbors - India to the south and China to the north. Though we are equal as a country, if we see their size, they are much different, huge big, and incomparable to us. They are many, many times bigger than us. They have more population, have more resources, more human resources, more military strength, more industries and factories, more problems, everything more. Comparing our equality with them would be like comparing the small dog with a massive elephant or the huge lion with a cat though all belong to animal groups. That is reality. It does not mean one is superior or inferior. All have their own importance in the world. All play a valuable role. All need to learn to live together with love for happy living. All would have a safe living because of their friendship and love.

In the same way, our good relations with our neighbors make it easy to live peacefully. We must have good diplomatic relations with them. Not only the government, but even the single responsible citizen of the country should never indulge in spoiling our good relations in words or action. Whenever we have any grumbling or disagreement with any neighbor, we should try to solve the problem diplomatically, not behaving like enemies.

Because of the development of the airways and other communication and transportation, all countries have become like single-family today. So we establish diplomatic relations not only with our neighbors but also with all the world's countries. As a result, we have embassies from many countries and our embassies in many countries. We have received aid, donation, help, and support from many countries - India, China, Japan, the USA, Great Britain, Germany, France, Denmark, Finland, Netherlands, Russia, etc. Our history witnessed that we had unforgettable help from the USA to get our United Nations membership when the problem was created against it by some countries. We can imagine what condition our country would have been in if we did not have that help when we needed it. It teaches us that we should value friendship and good relations not only with our neighbors but with all.

We know all the countries have their own policy and interest towards other countries. We also have our own policy. They may have some hidden interest in helping us - economic, political, social, military, etc. We accept help when we see it in our interest, our welfare. We are not bound to accept any country's help if we do not like it. But even in that case, we need to deny it diplomatically with good behavior, not abusing and hurting with bad words. That is simple to understand for a noble person.

In this context, I want to remember the 50 million dollar aid donation program under the Millenium Challenge Corporation compact from the USA, which the parliament ratified on Feb 27, 2022. We know our people are divided regarding that project. The discussion was going on for 4/5 years. There was and is still violent protest against it. To some, it is the most important program for the development and welfare of the people. But it is the most harmful project that the country should not have accepted to some others. It seems it became like the parable"the blind men and an elephant," and the blind people give their different views and perceptions about it by touching it. Some say it is a wall, and others say it is a pillar of a building. No one can say that it is an elephant.

Regarding the protest and discussion, the opponents have depicted the USA as the most hazardous country and are coming to Nepal to exploit our resources in disguise. They think the USA is here to give trouble to China, our good neighbor, and fight with China from our land. These thoughts are spread like air in the atmosphere.

On the other hand, some MCC lovers think these are false rumors created by China and pro-Chinese followers and not real. They accuse China is behind that false news. In both cases, our friendly countries are dragged to the controversy. Both the parties - 1. the party for and against the USA 2. the party for and against China are using undiplomatic words and accusations. That is unfortunate.

I do not think our friendly country, the USA, would be so unwise to think to fight with China, our dear neighbor from our land, without our consent without any reason using the MCC compact. Similarly, I can not think the USA hopes to get any resources from our poor land where we can not find anything for our own purpose. But they may have some other interest in their generosity. We always see that all other donor countries also have some interest. As the proverb says, an idle mind is the devil's workshop; the idle people in the country seem to create devils regarding the USA and China and fight each other disturbing peace.

Even thinking so regarding the MCC, the doubt and question are always in my mind about its controversy and the inability of the government to make it clear with undebatable logical points to the protesters. The government is still making the MCC agreement document like the big elephant to the blinds. More than that, I am astonished why the government cannot clear the misunderstanding to their colleagues of different parties who are in the same government if the compact does not contain any harmful points to the country. At the same time, I can not think why the government was so anxious to accept and execute the compact if that is hazardous for the country. Furthermore, it is not easy for me to understand what words and sentences of mystery are there in the MCC agreement from which people get different meanings and understand totally different from person to person. We have heard excellent and beneficial information about it from young Nepali Congress leaders - Gagan Kumar Thapa, Bishwa Prakash Sharma, and many others.

On the other hand, the influential leaders of Communist Parties - Jhala Nath Khanal, Bhim Rawal, Narayan Kazi Shrestha, Dev Gurung, and many others are telling the people that the agreement is very harmful. Similarly, it is beyond my understanding why the government of the USA is so much interested in donating to a country if the people are not happy to receive it. In addition to it, I also wonder why the information service of the US Embassy can not clarify the agreement to the satisfaction of the protesters in simple language if it does not contain any objectionable clauses by the people. The aid or donation should be given to earn goodwill, not create dissatisfaction, misunderstanding, or ill will.

Besides so many questions, I always think that the government and the people should always show good diplomatic behavior to deal with our friendly countries. We should not accept any donation or grant if we see that it is unsuitable for the country. At the same time, we should be grateful to the Donor country when we accept the grant instead of accusing them of being ungrateful. The unwise behavior of spoiling diplomatic relations with any country may bring unwanted problems to the country and its people. All should be sensitive to it. We should learn from the history of the world if we are wise.

Our friends or enemies should not see us as a nation of the people who always fight in the name of communists and democrats rather than giving due attention to the country's development and welfare. At the same time, we should not act like fighting bulls owned by foreign countries and leaders and fight any time they want for their entertainment. They also should not see us and our country as a nation of only rulers, not people where there is no value of People's voice.

DOP-Mar. 9, 2022

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54. Nepal and Peace

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Nepal and Peace

We know that all the countries in the world do not have the same economic status. Some are rich, and they have a high standard of living with many modern facilities and luxury. Others are impoverished and backward and have food and shelter problems. Besides that, out of the 197 countries globally, some countries are involved in political instability, friction among different tribes, the emergence of rebels, ongoing violence, conflicts, war, and no peace. We can imagine in a battle or combat; you are not safe doing anything - going to school, playing, shopping, walking and traveling, working in the field or factories, living at home, or sleeping at night. You need to live constantly with fear and risk. Your life is always in danger. Many people in these circumstances decide that they must leave their home and the country to stay alive. Sometimes when we see civil war and crimes in other countries, we wonder why people commit such terrible acts against their own people. But you know, sometimes the people with doctrines lose their conscience, wisdom, and kindness; they become evil and are ready to do anything to their opponents. Our country experienced this during the Maoist War under the leadership of Pushpa Kamal Dahal Prachanda. People who disagreed with them were forcefully punished in many ways and tortured- insulted, property confiscated, beaten, fined, levied, hanged, killed. They moved from their villages to the towns with many difficulties like refugees when these Maoists tortured them. We have many people still suffering as a result.

In this context, we can mention several countries which are involved in conflicts and war even today - Afghanistan, Algeria, Burkina Faso, Cameroon, Chad, Ethiopia, Iraq, Libya, Mali, Mexico, Mozambique, Myanmar, Niger, Nigeria, Somalia, South Sudan, Syria, Tanzania, Tunisia, etc. The war in Afghanistan has been on and off since 1978. The conflict between the Taliban and other factions is continuing. In all the countries mentioned above, peace is disturbed because of political unrest, civil war, terrorist insurgency, ethnic violence, drug war, etc. From our experience, study, and observation, we all know that foreign countries always help the rebels, revolutionaries, leaders, parties, and the government who would support their policies and benefit them and try to overthrow the government that is not friendly to their expectation. Whenever and wherever any country is involved in conflicts, the foreign countries get an excellent opportunity to play a political game to fulfill their wishes and put you in more trouble. So the leaders and people who love their nation should be wise enough to think about this possibility.

Though economically poor and backward, Nepal was a peaceful country with people of many different languages, religions, cultures, traditions, clothes, and food living together with love and affection. We did not have any religious conflicts or language and territory conflicts. Though we had many different languages and faiths, they originated and grew like plants and trees in our own land, not like aliens. So that was not untasteful for us. Instead, that was our taste and beauty. We enjoyed all the festivals of all the tribes and communities. We vividly remember that Lord Buddha was not less respected and worshipped than any other Hindu god- Ram or Krishna even when the country was the Hindu Kingdom constitutionally.

But after the emergence of the Maoist force and more than that, after introducing the new republican constitution in the country, the foundation of Nepal's peace and love and respect of various faiths have been shattered and dismantled, and the country has entered a place of many unseen conflicts and disputes. People are taught to be divided into caste and community with many new slogans of caste, creed, tribes, language, territory, etc. Because of that, besides never-ending political slogans one after another, we often hear about the conflicts in different sectors - language, religion, region, clothes. More than that, we have a new political philosophy of Maoists and a new religion; the religion of Jesus Christ is increasing and challenging the traditional force.

When I see all these things, I sometimes worry that if our political leaders influenced by foreign political philosophers are not wise enough to think over the matter, our country may soon encounter similar conflicts as other countries, as mentioned earlier. Let us pray that May God save us and we always have peace in the land as before.

DOP- Jan. 12, 2022

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55. Nepal and Nation Building

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Nepal and Nation Building

According to the published statistics, there are 197 countries in the world. Economically the countries are classified - as Developed, Least Developed, Underdeveloped, Developing, etc. Politically or according to the system of the constitution and government, they are also classified in some other ways - Democratic, Socialist, Communist, Monarchical, etc. We all know some countries are more developed than others. Some are not only poor but very poor with many problems, including the issue of food and shelter. Without a doubt, we all want a developed country with all the facilities of necessity and luxury. But just by aspiring or making a slogan, we can not achieve what we want. We need to do many things to build a nation as we wish.

There are many political doctrines in the world. The primary two are - Democracy and Communism. Though both the principles think theirs is the best system to run the government for the welfare of the people and the country's development, in practice, both are neither good nor bad. In some countries, one system seems to be better than others. In some other countries, some different approach appears to be better. This proves that you can not say which one is better or worse. Its success depends on several other factors than the doctrine itself. This is true with many different systems - Monarchical, Dictatorial, or Parliamentarian. Whatever the name of the system may be, if it contains the essential qualities of justice and equality in practice, plans, and programs for the welfare of the people and development of the country, I think it is the best system. Otherwise, just the name does not make any difference. We have experienced and witnessed that the panchayat system, the so-called autocratic, dictatorial system by its opponents and the multiparty followers, now seems the most democratic and sound system compared to today's scenario with party dictatorship, suppression, corruption, and nepotism.

Ours is an old country. We have a long history of tradition and kingship. Even if we count only from the Kirat period, we have a kingship history of more than 3000 years. It continued until 2008 and ended after the introduction of the present constitution. King Gyanendra Bir Bikram Shah Dev was the last king in this process. It is not untruthful and unwise to say that our political significant parties and leaders removed, erased, or eradicated the king and the kingship from our history, thinking it a big obstacle to the development of the country and the welfare of the people. But as we all witnessed the last 30 years of multiparty history and republican Nepal, we will not be able to say that our king and the kingship were the obstacles to our development because our country's development is deteriorating. People are suffering more than people before.

We have many problems in the country. The first and foremost problem of the country is bad governance. Whoever is in power in the government becomes self-centered. They work only for their party, followers, group, relatives, friends, etc. People are always neglected. Nepotism and favoritism are spread like air in the atmosphere. Equal Opportunities, justice, and fundamental rights are only in the constitutions and laws but not in practice. Unless you have a contact, relation, or approach, you could hardly get a job despite your qualifications, experiences, contributions, efficiency, or hard work. Corruption is almost a part of our life. Whoever has authority to do the job either in the ministries, departments, court, police, administration, industry, educational institutions, utility service offices - electricity, water, telephone, transportation, municipalities, the employees openly demand bribes to get the things done. The rights and duties mentioned in the constitution, laws, rules, and regulations do not appear in practice. In addition, the clients have readily accepted the system of bribing the officials, thinking and saying that nothing can get done without bribing (Ghus Nakhuwai Kam Hudai Hudaina). It occurs in minor work to big projects. The bribe amount ranges from a few thousand to millions depending on the value of work. It is an open secret.

Education and health services are beyond the capacity of the majority of people. Even in primary school, one has to pay a fee of 3 to 4 thousand rupees per month per person. Consulting a medical doctor in a hospital is not less than Rs 500. When someone needs to be admitted to a private hospital, one needs to pay Lakhs of rupees for a few days. Educational institutions - schools, campuses, and Private hospitals are established like business organizations - factories, and industries from the point of making a profit, gaining in cash, not to serve. So, their main motto is to make money and always think of earning whatever the way they can, right or wrong. Because of that, we often hear that private hospitals always try to get all kinds of tests done on the patients - blood, urine, and X-rays, whether that is necessary or not and try to keep the patient longer in the hospital to make a source of more income.

We all know how much unemployment we have in the country. The statics of our people going for jobs in other countries show us the unbearable painful situation in this sector. Because of this, on the one hand, our families are separated; on the other hand, we are losing our workforce. Our agricultural production is diminishing every year, and our import of agricultural goods is increasing day by day. What would be more unfortunate for a country for its development than this?

Though we have a limited number of super-rich people, most people have a hand-to-mouth problems. We have many people who have a problem with food and shelter, education, health, water, and sanitation. The examples are the squatters living on the banks of riversides of the capital Kathmandu with poor sanitation and living. If the government is concerned for the People's welfare, they should be ashamed of witnessing it.

We need to do many things to develop the nation, reach the developed country's standard, and achieve the developed country's facilities and luxury. With high-quality education, study, and research, we must develop technology and industries and produce high-quality products necessary for us and abroad. There are unlimited things we need to do and achieve.

If the government is for the nation and people, its first and foremost duty is to give good governance. The government should be holy and pure and have zero tolerance for corruption. The government should be able to provide at least free education and health. Education is the medium by which you make your citizens able to serve your country. We all know that bad health would not be your choice. If it comes to you by accident, what can you do?. The government, a guardian of the nation and the people, should take free care of the sick people. That should be the responsibility of the government. I am happy to remember that we had free health and education in the 1960s. That was unfortunate that the system disappeared after the democratic government came.

The nation can not be built in a day. It means it takes time. We all know it is a challenging process. But giving good governance is not a long process. You can do it with sincerity, honesty, and integrity in your heart. You can do some welfare work regarding water, electricity, transportation, education, health, etc., for the people without delay, without a long process if you have an honest plan and program.

Daily News

NATION-BUILDING THROUGH RECONCILIATION | Daily News

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I sincerely do not think we needed to remove the kingship for the country's development. However, there were some power-sharing issues between the king and the people. That should have been worked on to make that institution more democratic. It has been well proven as time passed. Similarly, I honestly do not feel you need to have communism, socialism, or any other ism, philosophy, and the help of Marx, Lenin, Mao, or any other philosophers and international leaders to work for your country or develop your land. The only necessary thing is your love for your nation and the people and your wisdom, conscience, honesty, and determination to serve your people. I can not think why our so-called political leaders are fighting each other in the name of several political doctrines and putting our nation and us in a difficult situation. I wonder when I see different factions of democrats and communists forming various communist parties fighting each other like the different denominations of Christians are running many different churches in the name of the same God or the only one son of God. I pray to God Let him make them wise and honest, thoughtful, benevolent, kind, polite, and merciful. I pray to God Let him make them awakened and enlightened to evaluate whether they and their doctrines and thoughts hinder the welfare of the people and the development of the country rather than many other things. According to my meager education and knowledge, observation, and understanding, our so-called high political leaders and philosophers have been acting in the country as we say, "A wrong man quarrels with his tools. A bad workman always blames his tools".

DOP- Jan. 5, 2022

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56. Nepal Lovers and Our Friendship

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Nepal Lovers and Our Friendship

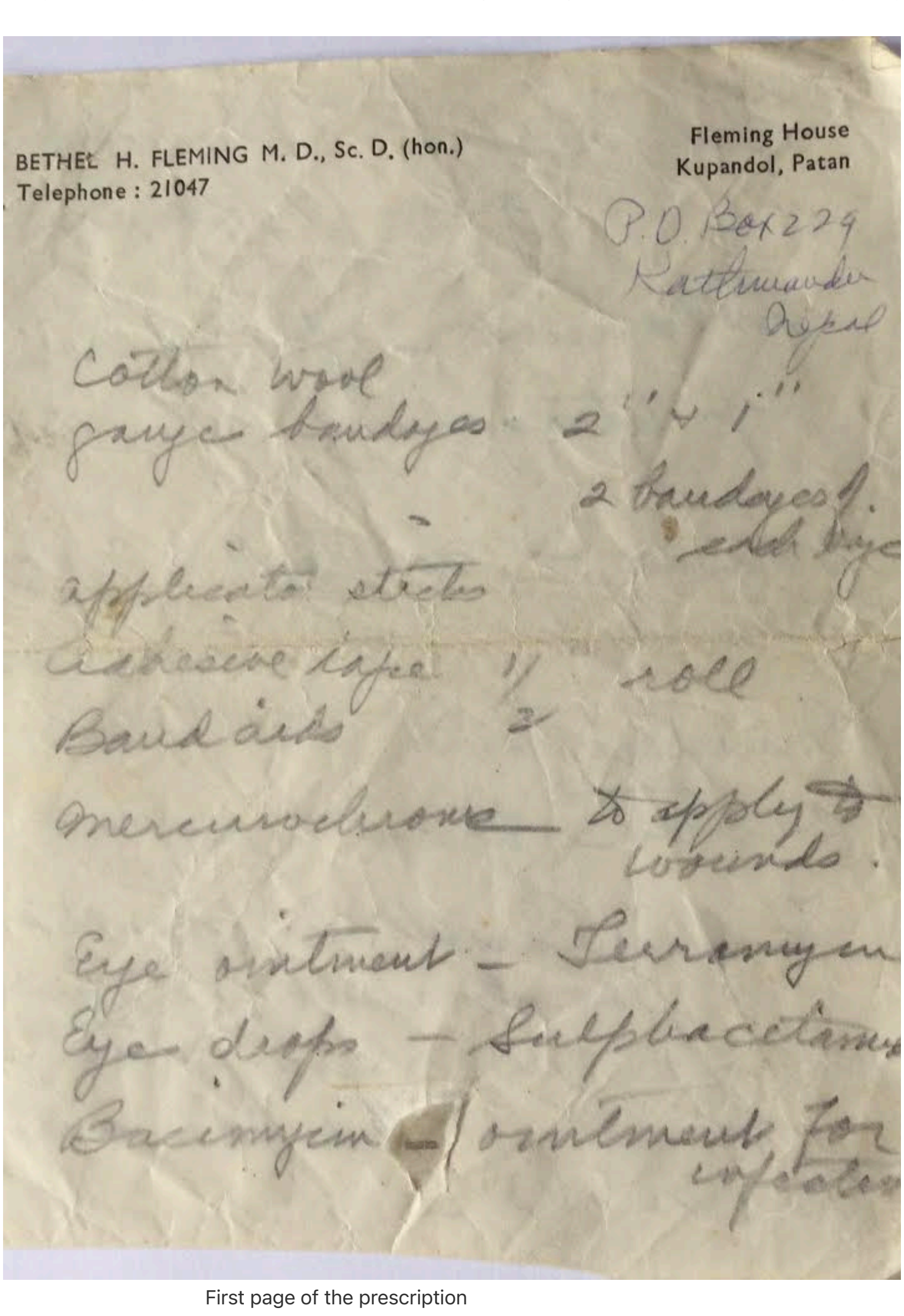
Even though our country Nepal is not so rich economically, it has a unique beauty. Besides its magnificent Himalayan snow peaks and high mountains, our climate of very comfortable living either in winter or the summer attracts the people of other countries to visit this country. Similarly, the antique UNESCO recognized many historical sites compel the foreign friends not to forget this land once they visited. More than that, the smiling faces of Nepalese men and women, children and youth without any luxury and comfortable life compared to high standard life of Europe and America make them fall in love with our land and the people. So, we have many, many Nepal lovers all over the world.

Among them, some are well known, but hundreds and thousands of unknown.

We know some Nepal lovers who are unforgettable for our country and personally for us, who played an extraordinary role in our life encouraging and inspiring us to work and serve our country and people, and who loved and supported us very closely. They were the admirers of our heartfelt, honest, and active service in creating the Tribhuvan University Central Library and our holy thoughts and writings for this nation and the country. They were the regular visitors of our library and our home as they were our inspirators, admirers, and lovers. My late unforgettable beloved wife, Shanti Mishra, and I will always be obliged to them for their valuable, encouraging support and love. Shanti had timely expressed her gratitude to these country's impressive figures in her book "Voice of Truth: The Challenges Struggles of a Nepalese Woman," written in English and published in 1994, among ten best-selling books that year. Those figures are Dr. Bethel and Robert Fleming, Dr.Toni Hagen, Robert Weise, Fr. Marshall D. Moran, and Eileen Lodge; they all loved this country and served this country and the people their entire life. They all have a valuable role in the development of this country and the welfare of the people, which our history should never forget.

1. Dr. Bethel and Robert Fleming

Dr. Bethel Fleming, who came to Nepal with her husband in 1951, was a medical doctor. She began dispensary work in Bhaktapur in 1954 and established and served Shanta Bhawan Hospital as the Founder and Medical Director in 1956 when the hospital formally opened. She provided outstanding health services to the needy and played a valuable role in developing our Heath services till her death. Dr. Robert Fleming was an ornithologist, a bird expert who wrote the book Birds of Nepal with his son Robert Fleming, Jr. with long time research and introduced our country to other parts of the world through our beautiful birds. He came to Nepal in 1949, even before Dr. Bethel, his wife. Both of them appreciated our work in the university and inspired us. They loved Shanti and me as their daughter and son-in-law. Dr. Bethel was the one who, as a loving mother, carried our newly born daughter Pragya Mishra from the Maternity Hospital, Thapathali's Cesarean Room, to show me the baby. However,she was not in that hospital's service and took care of our daughter till she died. I had proudly preserved the following general list of prescription notes of different things she wrote for taking care of our newly born baby before she went to the USA and taught us to give some medicine to the baby if any minor health problem arose before she returned.



BETHEL H. FLEMING M. D., Sc. D. (hon.)
Telephone : 21047

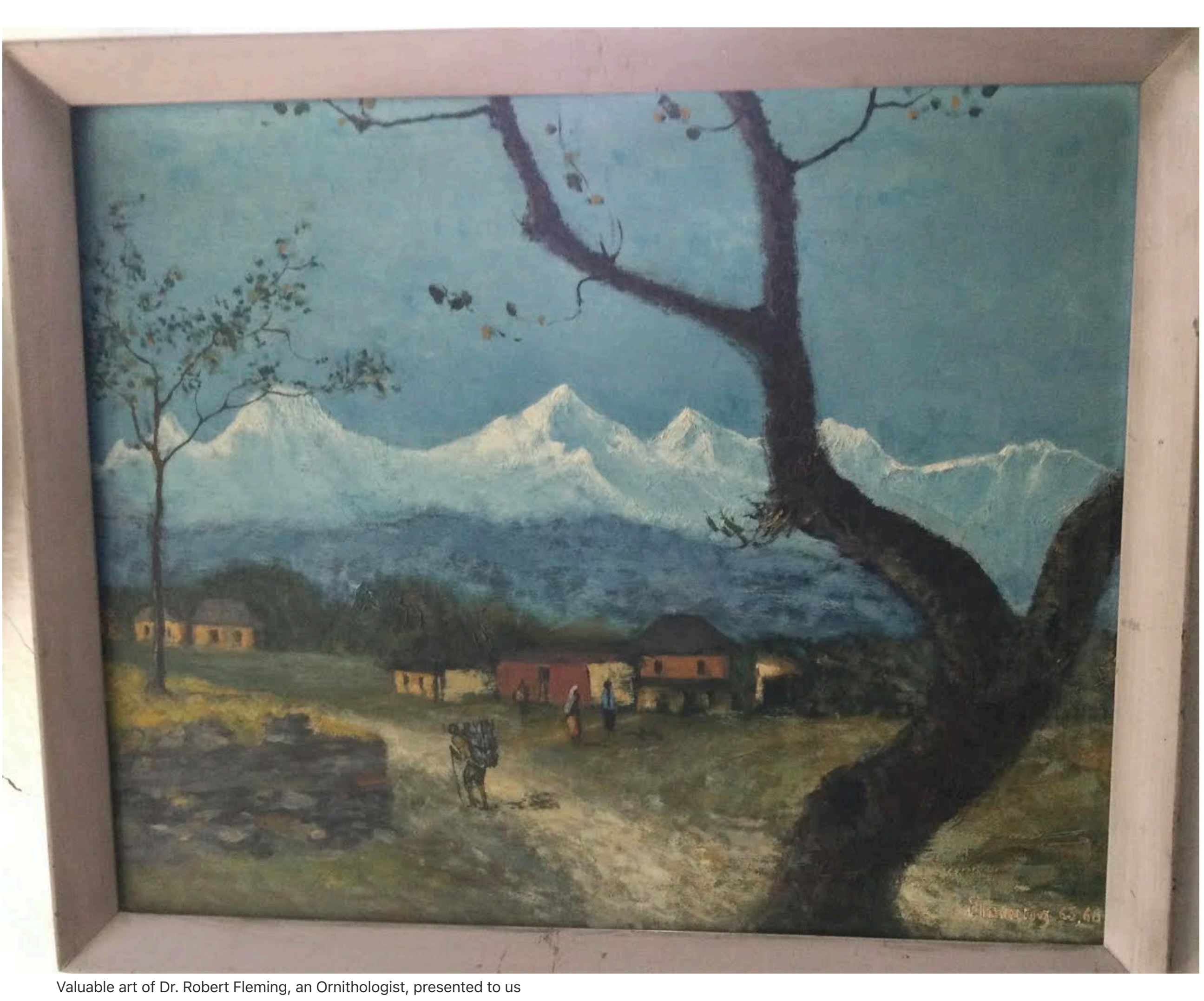
Fleming House
Kupandol, Patan
P.O. Box 229
Kathmandu
Nepal

Cotton wool
gauze bandages 2" & 1"
2 bandages of each size
applicator sticks
adhesive tape 1/2 roll
Band aids
mercurochrome to apply to wounds.
Eye ointment - Terramycin
Eye drops - Sulphacetamide
Bacimycin - (ointment for infection

First page of the prescription

Unfortunately, she never returned and passed away because of an accident in 1972. That was a heavy shock for us. We had treasured Dr.Robert Fleming's valuable art, which he presented us when we moved to our newly built house at Kuleshwor, Balkhu from University's Professor Quarter. He was an artist too. As they were so great in their contributions, there is a book on them titled " The Fabulous Flemings of Kathmandu: The Story of Two Doctors in Nepal.

Dr. Bethel with my wife Shanti Mishra at University's Professor's Quarter, then our residence in Sundarighat, Kirtipur before she left for the USA in 1972, the year she passed away.

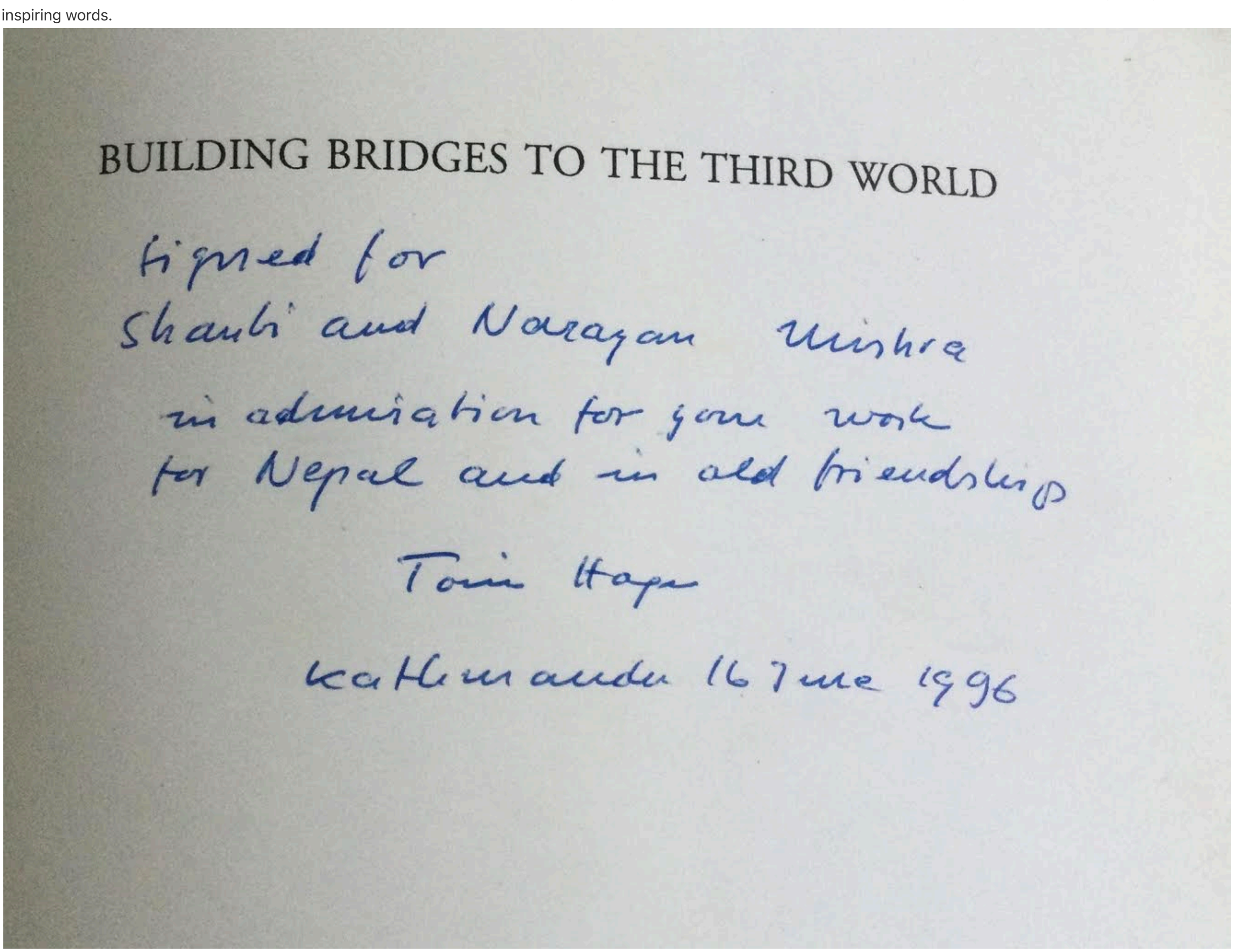


Valuable art of Dr. Robert Fleming, an Ornithologist, presented to us

2.Dr. Toni Hagen.

Dr. Toni Hagen, a Swiss Geologist, and Nepal were synonymous names to most foreigners some decades ago. He came to Nepal to serve our country as an advisor in 1951. He traveled all over the country by all complicated means when we did not have even preliminary paths and roads and wrote the book Nepal- The Kingdom of Himalayas and introduced this country to the outside world. It is said that he traveled 14000km crisscrossing on foot over twelve years. He is the one who made the detailed geological map of this country. While he lived he served this country with his unparalleled love and thoughts. He played a unique role in the overall development of this country. He had written many valuable books on Nepal, which are most recommended for acquainting with this country's life and problem. Our government awarded him honorary citizenship and also issued the commemorative postage stamp for him. We even have a foundation in his name - Toni Hagen Foundation in Nepal. Unfortunately, he passed away on 18 April 2003. His daughter Dr. Katrin Hagen, a medical doctor who comes to this country every year to give health services to our needy in her field, has been following her father's footsteps to serve this country without any other self-interest. She loves this country like a daughter loves her parents. We were so lucky to have Dr. Toni Hagen's love, trust, and inspiration. Dr.Hagen never missed visiting us, calling us, or inviting us when he came to this country. I am so glad Katrin is not breaking that tradition.

We, now I, consider her like my sister. I have proudly treasured the book " Building Bridges to the Third World" presented to us by Dr. Hagen with the following loving and inspiring words.



BUILDING BRIDGES TO THE THIRD WORLD

signed for
Shanti and Narayan Mishra
in admiration for your work
for Nepal and in old friendship
Toni Hagen
Kathmandu 16 June 1996

From left to right -1. Narayan P. Mishra, 2.Dr. Katrin Hagen, 3.Shanti Mishra, 4.Mrs. Hagen, and 4.Dr. Toni Hagen

3.Robert Weise

Robert Weise is a Swiss architect who, with his wife Lotti, came to Nepal in 1957 under the Swiss Technical Assistance Programme and settled in this country after completing his working term at SATA. He loved this country and the people very much. He is the one who designed the Tribhuvan University Central Library Building, besides some other buildings at T.U., Kirtipur, as a Chief Architect of the newly established University. We have many buildings designed by him, including the Nepal Army Head Quarter, Malla Hotel, Hotel Annapurna, Soviet Embassy, Social Service Coordination Committee, etc. Besides these, he designed many residential buildings to his credit when we did not have many professional architects in the country. He maintained Nepali tradition and culture with slope roofing in his design. He and his wife, Lotti Weise, loved us and supported us in different ways. We are so lucky to have a beautiful house designed by this well-known architect as his loving gift and to have even the curtains as gifts from Lotti, our dear friends. One can imagine how much we have love and support from them. He passed away in 1996. Lotti and their son Kai Weise, now the architect born in Nepal, live and serve the nation. Kai was born here. Lotti is a social worker and is always ready to help the people where she is needed. Lotti and Shanti were like sisters and always went together to handover the things under their social service program . Kai has a name and fame internationally also as an architect.

From left - first Lotti Weise, fourth Shanti Mishra handing over of the donation.

4.Father Marshall D. Moran

Father Marshall D. Moran, an American born in Chicago who came to Nepal in 1949, is the founder President of St. Xavier School and the well-known educationist of this country. It is said that he was the first Jesuit to enter Nepal since 1721. Nepalese are fully acquainted with his contribution to our education. His products have a remarkable role in developing our nation. He is regarded as the unforgettable educator and education advisor of this country. My wife Shanti and I are not his students. But we are disciples of his noble qualities to serve the people and the nation with honesty, sincerity, dedication, and, integrity which he knew through our work and services in the country. So he became our supporter and inspirator. He loved us like his sister and brother and inspired us by different means. He dropped at our place from time to time to show his love on his way to Godawari when he was in the city though for a little while. We were always happy to see him. We, too, used to see him from time to time to have his noble thoughts and blessings. I even now remember his loving and welcoming approach when we went to him and had tea and snacks. Fr. Moran left this world on 14 April 1992. Mr. Donald A. Messerschmidt wrote a valuable book on him'A Life Worth Remembering: Moran of Kathmandu".

From left to right - 1. Fr. Moran, 2. Narayan P. Mishra, 3. Dr. Robert Fleming, 4. Mother Winfred,5. Mother Rita (Ex- Principals of St Mary's School) and 6. Shanti Mishra with our daughter Pragya and her friend Varsha (left)at our Balkhu Residence..

5.Eileen Lodge.

She is a nurse, British nationalist by birth, who came to Nepal in 1953 and served this nation, seeing mostly lepers and their cause when the people had hatred and feelings of untouchability towards them. She founded the Green Pastures Leprosy Hospital in Pokhara in 1957 and Lalguardh Hospital in South Nepal. She was the Nepal Leprosy Trust founder and was a goddess for her unparalleled services like any appreciable saint and hermit. We knew her through her outstanding services. She was known as the leper server of this country throughout the world and was appreciated globally. That is why even the documentary on her work and service was made available. She was felicitated by the joint program of Nepal Government, Department of Health and Network of Leprocy NGO in 2007. But we did not know her personally and never had a chance to meet her closely until 1990. But it seemed she knew us. We were lucky to be into the heart of this angel lady. She came to our place to express how sad she was to hear the problem created for Shanti and the Tribhuvan University Central Library during the 1990 movement.

She said she knew our service, dedication, and honesty in serving the university and inspired us not to be sad. We were so thrilled to see that we were in her heart and she loved and admired us. From then on we became very intimate friends and had visited each other often. We had an opportunity to attend her 50 years of service ceremony with a grand dinner and congratulate her. She could recognize us when she could not remember most of her close people when she was seriously sick and was in bed. Her caretaker would always be surprised to see it. Unfortunately, she passed away on 11 October 2019 after a long time of suffering.

From left to right - 1. Eileen Lodge 2 Dr. Pragya Mishra, our daughter, 3. Narayan P. Mishra 4.Shanti Mishra

- My late wife Shanti and I did not have any nominated or blessed high positions to serve the country. So, we did not have fame and name earned by our posts which you usually see in our country. We often see here that someone with somebody's blessing gets some high positions without even much contribution in any field. But, then, with the name of that lofty position, he earns another high status, title, and fame more and more like lecturer blessed to the vice-chancellor, then to the ambassador. But we were happy that we were remembered and loved and blessed by those who were our well-remembered historical figures like the people mentioned above though we did not have any significant position in the university and the country. So, we were glad that we could do sincere and honest service remembered by good people of this nation. We always thought that that was our high valuable awards though we did not have any significant awards from our government either from Royal Government or from the Republican Government. In this context, I remember my late beloved wife Shanti vividly and how we served the university and its library with joy and happiness together, facing continuous, never-ending hurdles, obstacles, and difficulties. We all know that no one is immortal - good or bad. All our lives end sooner or later. But I am sure the personalities like above mentioned including my life and wife Shanti, will be living in some corner of this country's history through their services done for the people.

DOP - Jun. 17, 2021

Comments

1. Dear Narayan, Peace

Thanks so much for this beautiful article about beautiful friends - I also knew and loved all of them. It is a credit to you and Shanti that those great people loved you both so much

cap miller sj

2. One of your very best! Am forwarding on to daughter Michele, Dr. Bob Benjamin, who I befriended in KTM in 1972, who became a TB specialist after stay in Gurkha (now living in Oakland, Calif.), and a Swiss friend.

Bob Palmer

3 Dear Narayan,
Thank you so much. These have really been a pleasure to read.
I have printed them out one by one for my mother to read.
Regards,
Kai

4 Dear Narayan,
I really enjoyed this article because it has a personal touch and gives history that I did not know about.
I visited Lotti on Saturday and was happy to meet her daughter visiting from Switzerland. I'm sure they will appreciate this article!
Love,
Betty

5.Narayan, I so enjoyed reading your most recent article! What a joy to learn about these wonderful people who loved Nepal.

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57. The University and Politics in Nepal

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The University and Politics in Nepal

We all agree when we say education is the backbone of development. If you have an education, you can do better work. Education makes a person understand better, know better, and perform better. So in all the countries of the world, there are specific systems of giving education to the people. In general, they are called the school, college, and university. We call a school to those institutions where a standard curriculum of multiple subjects is taught until the course's end. But in the USA, the word school is also used for any learning place - secondary school, high school, college, or the university. We should consider school education, as the foundation of education, as the foundation of a building. It gives people primary education and makes them eligible and robust to acquire the higher education they intend to have. Colleges and universities are higher education institutions above the school level where you learn special education, knowledge, and skills according to your choice and interest. That makes you able to do your job and to serve your country. That makes you more powerful in understanding the family, society, and the world.

We all want quality education that makes you knowledgeable and efficient in the field you study, not just acquiring the degrees. We need to have quality education by which you can stand, work, and compete with anyone in any place in the world with your education and knowledge. You should prove that you are a productive citizen of the country. We know a person with quality education is welcomed and accepted anywhere globally.

We established our higher education institutions by opening Tribhuvan University, our first university, after 1959. As the country was not so politicized, then the top official of the university - Vice-chancellor, Rector, and Registrar was appointed selecting from among the reputed academicians and educational, not based on politics. Professors and employees were professional. So we could maintain quality education in the country despite our limited resources. The employees - academicians and administrators were honest and dedicated to the work. There was not much political pressure on them to carry out their duties. Most of the students were there to study. That is why we had good numbers, percentages, and quality productions.

During the Panchayat time (1960 -1990), the propagators of the multiparty system started to politicize the university by instigating the students and professors differently. Their main aim was to establish a multiparty system by any means - right or wrong. So the professors and students groups appeared in the university as parties - Democratic, Communist, etc. They formed unions and associations politically and conducted the teacher's and student's elections politically. Though the university administration did not want these associations run politically, it could not stop them because of political pressure. Though the political tree in education was planted in this way, it was not so vast and extensive until 1990.

After the downfall of the Partyless Panchayat System with the introduction of the multiparty democracy in 1990, the universities were fully politicized with the appointment of the top positions - Vice-chancellor, Rector, Registrar, etc., politically based on their political faith. These officers worked for their parties, representing their parties. They protected their followers among employees, among students. They worked for their own welfare, not for the welfare of all. Teachers and administrative personnel were promoted based on political activities, not professional performance. Prof. B. C. Malla became the Vice-Chancellor of the Tribhuvan University as the Nepali Congress professor. After that, Kedar Bhakta Mathema was appointed as the Vice-Chancellor being the Nepali Congress follower.Similarly, Dr. Kamal Krishna Joshi was appointed as the UML activist's Vice-Chancellor. That system has been continuing. As the Vice-Chancellor acts like a politician, the people also consider him a politician, not the academician who belongs to all. The top three positions and many other high positions in the university with a fixed period are appointed on a party basis.

As a result, as the opposition parties give trouble to the government, in the same way, opposition professors and students give trouble to the Vice-Chancellor and his team in the university, bringing and raising different issues. We have been witnessing it for the last 30 years. When we have a coalition government in the country, the university also has a coalition administration of the parties. They share the portfolios among the parties what we call Bhagabanda in Nepali (Sharing and Dividing). We have many universities now running like political centers rather than academic centers. No one is unaware of it. Because of that, the quality of our education is going down. Now among the students who possessed quality education from our institutions were the ones who themselves were good with their potentiality rather than from the teachings and guidance of their institutions.

We all know the institution should run like an academic center fully separated from the politics for quality education. We all know we have to have qualified, efficient, dedicated teachers, well-equipped libraries and labs, suitable courses to meet the needs of the time, effective independent administration, management, and impartial evaluation and examination for maintaining quality education besides physical facilities and other things.

For the last three decades, we have known that whenever we have a new government, they talk about the necessity of the reformation in our education system for quality education. They even formed education reform commissions committees for this purpose and brought out extensive volume reports. They even talked about progressive education democratic education criticizing the existing system. As a result, we have many reports for the education reforms, which I suspect no other country may have. But hardly do they give attention to the points mentioned above regarding achieving quality education. Now I heard Devendra Poudel, the present education minister, is showing his interest in education reform. In reality, the quality of our education is deteriorating than improving with the new plan and programs as the country is getting worse than before with the new constitutions. That is because we do not hit the correct spot where necessary.

So I request all concerned to give immediate attention to the points mentioned above, not politicize and pollute the education and establish the system of appointing university's top officials from among the educators who are not in politics, not the party puppets. At the same time, I request all concerned to develop a system to keep professors, students, and employees far from Party politics as we see in other developed countries - the USA, Great Britain, etc. Similarly, I want to draw all attention to getting and creating a well-equipped library and lab, dedicated teachers and other personnel, standard courses relevant to the country. According to great yogis like Paramhansa Yogananda, moral and spiritual values, without whose appreciation no man can approach happiness. That is true. But they lack in our formal education. We need to include it from the school level to the university level for creating a high moral society and happiness in people. We will certainly see the excellent quality education that we intend to have.

DOP - March 31, 2022

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58. Tribhuvan University - My Concern, My Suffering

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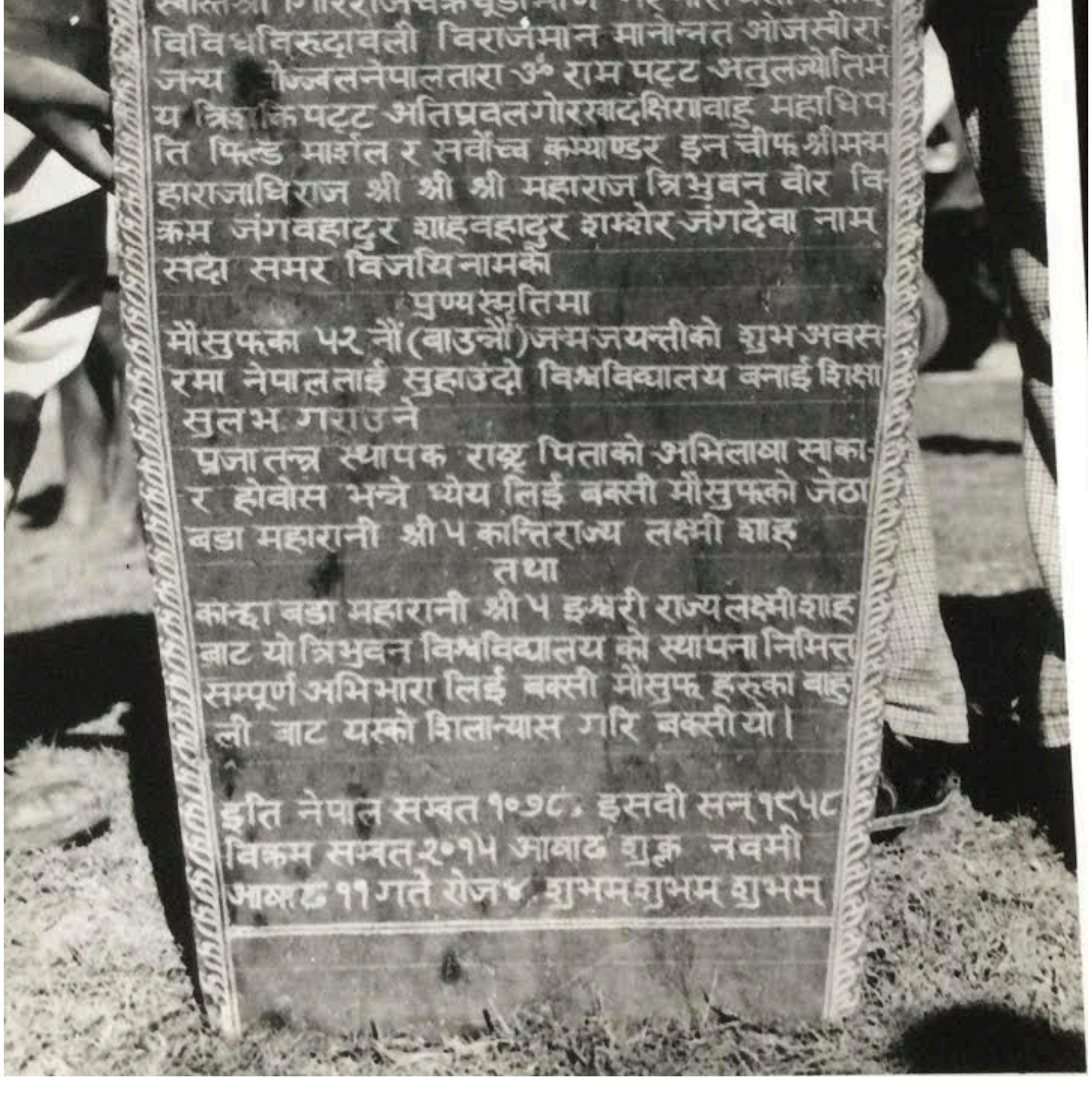
Tribhuvan University - My Concern, My Suffering

Before 1959, Nepal had no university. It had some colleges for the intermediate and bachelor's courses in arts, sciences, and commerce. Tri Chandra College, Kathmandu, founded in 1918 by Rana Prime Minister Chandra Shumsher Junga Bahadur Rana, was the country's first and oldest college. Those colleges were affiliated with Patna University, India. The colleges were conducted and run according to the courses, policies, rules, and regulations formulated and prescribed by that university. The courses were taught in our colleges, but Patna University would take examinations. The successful candidates would get the certificates of that university. That system went on for many, many years.

During King Mahendra, two Queen Mothers - Kanti Rajya Laxmi Shah and Ishwari Rajya Laxmi Shah, Queens of late King Tribhuvan, wished to establish a University to meet the nation's needs. As a result, the University Commission was formed to work for its establishment on March 31, 1956. The first Queen Mother -Kanti, became the Chairman, and the second Queen Mother Ishwari, became the Vice Chairman of this Commission. The commission did a great job completing all the necessary work, including acquiring land at Kirtipur for this purpose. So the two Queen Mothers laid down the foundation stone for the construction of the university building on June 25, 1958. That was an unforgettable landmark in the history of higher education in Nepal.


विविधविरुदावली विराजमान मानोन्नत ओजस्वीरा-
जन्य ज्ज्वलनेपालतारा ॐ राम पट्ट अतुलज्योतिर्म
य त्रिशक्तिपट्ट अतिप्रवलगोरखादक्षिणावाहु महाधिप
ति फिल्ड मार्शल र सर्वोच्च कम्याण्डर इन चीफ श्रीमम
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पुण्यस्मृतिमा
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सुलभ गराउने
प्रजातन्त्र स्थापक राष्ट्र पिताको अभिलाषा साका-
र होवोस भन्ने ध्येय लिई वक्सी मौसुफको जेठा
वडा महारानी श्री ५ कान्तिराज्य लक्ष्मी शाह
तथा
कान्छा वडा महारानी श्री ५ ईश्वरी राज्यलक्ष्मीशाह
बाट यो त्रिभुवन विश्वविद्यालय को स्थापना निमित्त
सम्पूर्ण अभिभारा लिई वक्सी मौसुफ हरुका वाहु
ली बाट यसको शिलान्यास गरि वक्सीयो।
इति नेपाल सम्वत १०७८, इसवी सन् १९५८
विक्रम सम्वत २०१५ आषाढ शुक्ल नवमी
आषाढ ११ गते रोज ४ शुभमशुभम शुभम

Foundation Stone of Tribhuvan University dated June 15, 1958 (2015 Ashad 11)

Tribhuvan University, our University, was established in 1959 (B. S. 2016) according to the Tribhuvan University Act of May 29, 1959. Then, all our 19 existing colleges of that time came under this university. Our university became the guardian of our colleges. The university started its work at Tripureshwore, where it possessed a few small bungalows known as government guest houses. Those houses are no longer there. After dismantling those bungalows, there existed a colossal business building known as the Trade Tower. The university gave the land on lease to some business party, which would be returned to it in the future.

In the beginning, this university had two significant functions-

1. To formulate and prescribe courses and conduct examinations of all affiliated college students.
2. To start post-graduate (Masters's) classes in different subjects.

The Nepalese had to go to India or other countries to study master's courses and to have a master's degree before university.was established. That is why, at that time, we had very few master's degree holders in the country. Most of them were from the upper class, wealthy people who could afford to go there. Some others had an opportunity to possess scholarships. According to the time and resources available, the university, on September 20, 1959, started post-graduate classes in eight different subjects - 1. English Literature, 2. Nepali Literature. 3. History, 4. Mathematics, 5, Economics, 6, Political Science.7. Sanskrit, and 8.Culture. Other departments - 1 Commerce 2. Geography 3. Sanskrit 4. Hindi 5. Education was run after that. They could be opened quickly by providing some spaces and fulfilling the professors' requirements. It only established post-graduate classes in sciences l- Physics, Chemistry, Botany, and Zoology on December 7, 1965, which needed labs. Many other departments like Geology, Micro-biology, etc., came to establishment only after some years. The university linked with the colleges only for the curriculum and to conduct the examinations.

Other than that, the university had nothing to do with the colleges. Administratively, the colleges were under the Ministry of Education. At that time, for the people of Nepal University meant, it was an institution established for higher study and research above the college level. It was confined to its campus, at the beginning at Tripureshwore and after 1967 at Kritipur. The professors who were in the colleges with a required degree with long-time teaching experience necessary for the newly opened university joined the university and became university professors. But there were many professors from India who came under "The Colombo Plan." Shanti Shrestha (Mishra), my beloved wife, taught history at this university as the First Lady full-time professor of the country after possessing a Master's Degree in History from Calcutta University before becoming the creator of Tribhuvan University Central Library, the only organized modern library of the country at that time.

Shanti Shrestha, the First full-time female professor at Tribhuvan University

We did not have higher education institutions in Medical Science, Engineering, Agriculture, Forestry, etc. However, we had some training programs for low-level human resources in some areas - Health assistants, Overseer, JTA Training, etc. So we were to send our students to India and abroad for higher education in those areas to meet our requirements. But we were lucky to have The Colombo Plan Scholarships and other scholarships from our friendly countries - India, Pakistan, Bangladesh, Great Britain, The USA, Russia (USSR), Germany, etc. So most of the human resources of our old generation were trained and educated in foreign countries. That met our requirements.

The National Education System Plan, 2071 (B. S. 2028), was introduced in the university with the Tribhuvan University Act of 2071. All the colleges, including private colleges, became an integral part of the university under this system. Many institutions in different technical areas- Medicine, Engineering, Agriculture, Forestry, etc.-were established to fulfill the country's high-level workforce needs. Some new research institutions also came into existence. That was a radical change. The most important part of this system was it emphasized the technical education needed for the country. As a result, we now have many medical doctors, engineers, and agriculture and forestry experts. We do not have to depend on other countries to meet our requirements. That was an extraordinary achievement indeed. That was a good plan. I do not know who was or were the planners of this plan. But they were to be appreciated for it. It could have achieved much more if it had been implemented correctly.

When the system was implemented, I studied it well and saw some drawbacks, weaknesses, and flaws, mainly in its organization and administrative structure. I even compared this plan with a beautiful Mercedes car brought to a village without any motorable road. A broad paved highway had to be built for it to be useful. My conscience felt I needed to point this out for the success of the system and nation, not to show anyone's weakness or failure. I thought, "there are four essential elements for achieving quality education - 1. Competent teacher, 2. Well-organized library with well-chosen books and journals 3. Well-equipped labs and workshops for science and technical education 4. Some physical facilities with a good environment. And I thought the administrative structure should be economical, practicable, and suitable to the country's culture. Also, if the drawbacks of the plan and the administrative system introduced were not corrected, the system would be in trouble. On this basis, I started speaking and writing. I wrote many articles on it, some in my name and some even with pseudonyms - Satyabadi Sharma, Ram Bahadur Thapa Chhetri, etc. I even brought out a book titled" Tribhuvan Bishwabidyalaya Ra Sikchhya (Tribhuvan University and Education) in Nepali with the collection of some of my articles, not all the articles which I wrote.

The following were the main points I raised.

1. The plan mentioned nothing about library service and library administration. Shanti and I wrote a long article along with the library plan for it, which was published" in Gorkhapatra on August 26, September 3, and September 9, 1972 (2029 Bhadra 11, 18, and 25) in 3 different issues.
2. The system envisioned separate independent institutes located on its campus. But there were no such physical facilities (Buildings), especially for Humanities and Social Science, Science (Pure), and Commerce. Without this facility, they made a mess of running three independent campuses in one building, one campus with three campus chiefs, only spending more money for 3 Chiefs, which was run by one principal before. I spoke for that it was corrected.
3. Everyone knows we have a culture of Chakarii (sycophancy). We also have a culture of the source and force to get things done against the rules. Due to this, the direct examination system was introduced to evaluate the students openly and give the marks openly, which was sure to fail. I pointed this out for its reform introducing an anonymous examination system to avoid the pressure. It is non-existent now.
4. The dean was the institute's head, but anybody, even the campus lecturer, could be appointed as a dean according to the rule. So they did this even in practice. Now the lecturer became the boss of the full professor, who was like the son who became his father's boss, which was against the country's tradition and culture.
5. All private colleges were nationalized and brought under the university at the government's expense. It was not necessary and not practicable. I wrote about it, and it got reformed. We now have private colleges.
6. The program of Rashtriya Bikas Sewa (National Development Service) was introduced. The students were to go to villages to participate in the nation's development work with a massive budget for its running. The aim was to make the students acquainted with the country's situation and participate in the development work while studying. It was similar to the Gaufarka Rastriya Abhiyan (Go to the Village National Campaign Program started in Nepal during Panchayat). I thought most students who came to the University in Kathmandu from different districts did not need to be acquainted with their lives and situations. So, there was no need to send them to the villages, spending a vast amount of money and investing their time (one more year).

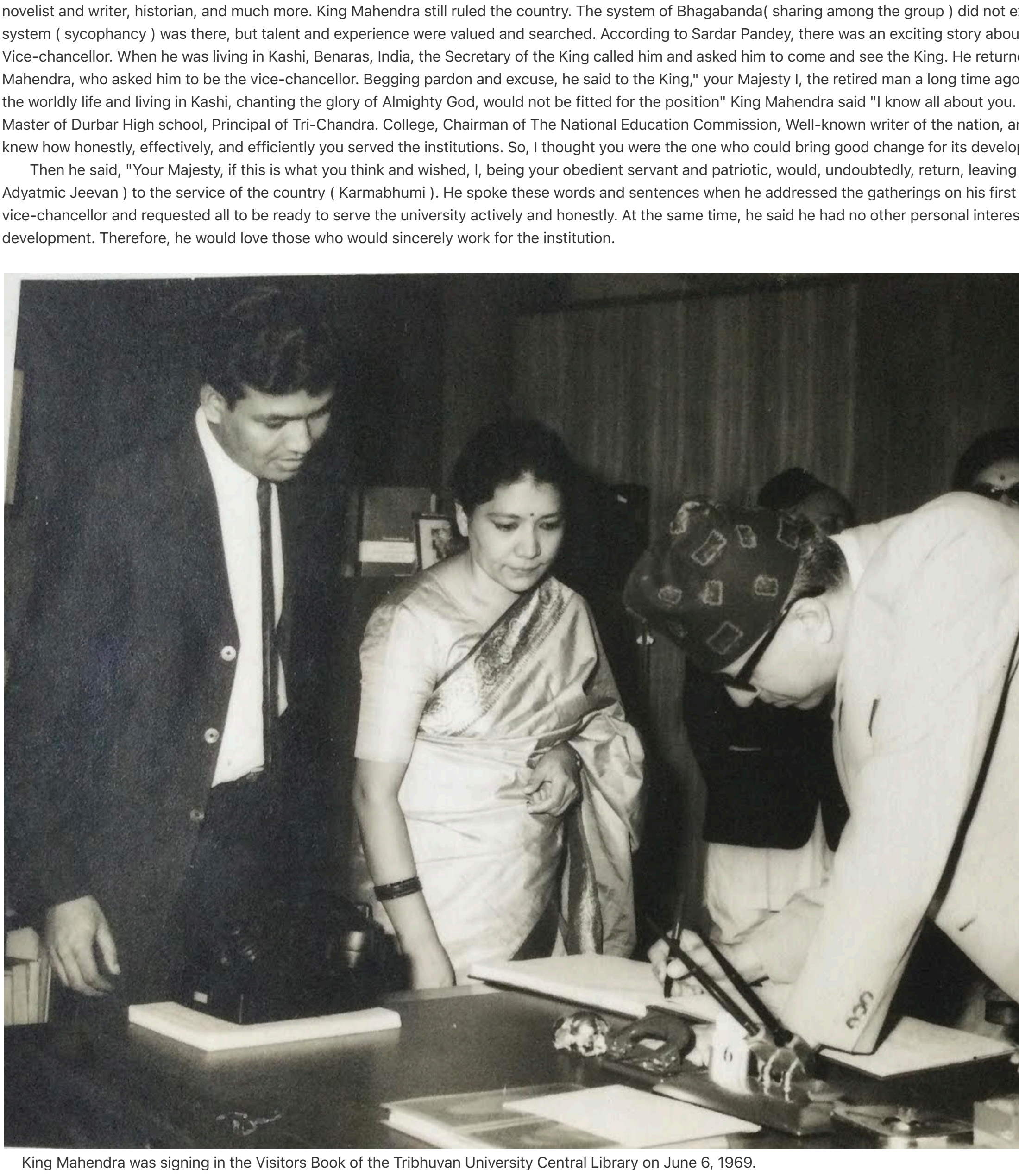
On the other hand, I thought the students of social sciences or the pure sciences would not be able to construct or make a well or anything like this without the technical knowledge or experience. So that type of development service without skill and technical knowledge would be a waste of money and labor, as was done for Gaufarka (Go to the Village National Campaign Program) . When I spoke and wrote this, I was even considered against the wish of His Majesty the King and was to be blacklisted. I was even advised and warned by the then Vice-Chancellor Jagat Mohan Adhikari telling me that I would be in trouble if I continued to write or speak against it as that development service was the interest and concern of King Birendra. The program is non-existent now.

Whatever I thought and wrote, they were without any prejudice —done purely for the betterment of the system. Kedar Bhakta Mathema, the man regarded now as a top educationalist and ex Vice-Chancellor, was just a lecturer at the university then. At that time, I was the Deputy Registrar of the University, which was one level up in salary and grade. I do not know how much he did to make our education better as I did at that time or after putting my position at risk. In this context, I want to remember Dr. Kamal Prakash Malla, a well-known professor of English, and Prof. Harsha Narayan Dhaubadel, our friends and colleagues who always appreciated my writings and always inspired me. I also want to express my gratitude to Gopal Prasad Bhattarai, Chief Editor, Gorkhapatra, Maniraj Upadhaya, Chief Editor, Samaj Daily, Madanmani Dixit, Chief Editor, Sameekshya Weekly, Indukanta Sharma, Chief Editor, Arati weekly, Rajendra Shrestha, chief Editor, Rajadhani Weekly Chief Editors Janardan Acharya and Jeev Ram Bhandari, Samakalin Weekly, and Chief Editor, Matrbhumi Weekly, etc. for their love and support for publishing my articles. More than 90 percent of my writings and concerns were implemented later, though I was not appreciated and given credit. Anyone could see it if someone would study and compare the introduced education system, my articles, and the present education system.

Besides the above-mentioned significant points, there were many other points related to the university administration and organization, which would be too long to mention here. My writing was not for my self-interest or to harm anyone —-it was for the system's betterment. But I was black recorded as the man against the education system, which was the King's direct interest. The deans were to be appointed by the King, which he did. Among them, some lecturers were also selected and appointed as deans with the criteria I opposed in my writing. I already mentioned above that the lecturer should not have been made the dean who would be the professor's head. By twisting the meaning of my concern, they depicted me as the anti-king, saying that I opposed the King's decision and appointment, which was a crime and punishable.

Ranadhir Subba was the university's vice-chancellor when I joined it on February 28, 1965. I did not have a long acquaintance with him because he left the university soon after becoming the ambassador to China. Then Sardar Rudra Raj Pandey became the vice-chancellor after him. He was a learned, most experienced, educational, well-known novelist and writer, historian, and much more. King Mahendra still ruled the country. The system of Bhagabanda(sharing among the group) did not exist yet. The Chakari system (sycophancy) was there, but talent and experience were valued and searched. According to Sardar Pandey, there was an exciting story about his appointment as the Vice-chancellor. When he was living in Kashi, Benaras, India, the Secretary of the King called him and asked him to come and see the King. He returned to Nepal and saw King Mahendra, who asked him to be the vice-chancellor. Begging pardon and excuse, he said to the King," your Majesty I, the retired man a long time ago, with the renunciation of the worldly life and living in Kashi, chanting the glory of Almighty God, would not be fitted for the position" King Mahendra said "I know all about you. You were the Head Master of Durbar High school, Principal of Tri-Chandra. College, Chairman of The National Education Commission, Well-known writer of the nation, and a good administrator. I knew how honestly, effectively, and efficiently you served the institutions. So, I thought you were the one who could bring good change for its development."

Then he said, "Your Majesty, if this is what you think and wished, I, being your obedient servant and patriotic, would, undoubtedly, return, leaving my spiritual life (Adyatmic Jeevan) to the service of the country (Karmabhumi). He spoke these words and sentences when he addressed the gatherings on his first day as the university's vice-chancellor and requested all to be ready to serve the university actively and honestly. At the same time, he said he had no other personal interest except its speedy development. Therefore, he would love those who would sincerely work for the institution.



King Mahendra was signing in the Visitors Book of the Tribhuvan University Central Library on June 6, 1969.
From left to right 1. Narayan Prasad Mishra 2. Shanti Mishra 3. King Mahendra Bir Bikram Shah Dev.

He did a lot for the university. Then the university was the pure center of education and knowledge, not the center of party politics as today. Under his leadership, the university moved from Tripureshwor to Kirtipur. It exhibited its development with many more departments with lots of academic and physical development -Master in Physics, Chemistry, Botany and Zoology, etc. He was the source of our inspiration for developing the university library. I remember the happy pleasant day when he introduced me to King Mahendra. Showing me, he said that "Your Majesty! Shanti is the chief. This is how she is seen, but he is the one who is behind this magical development. He made all this possible. His strong hand made Shanti strong." My beloved wife was so happy to hear my praise before the King. We were so blessed to have his love and trust. He was a learned saint, nothing to compare with the present-day Vice-chancellors, the party puppets.

Main picture from left to right - 1. K. R. Pandey? 2. Vice-Chancellor Rudra Raj Pandey 3. Narayan Prasad Mishra 4. Shanti Mishra.

Then the King asked me about my study and my degree and expressed his happiness in the development of the library. The crown prince Birendra asked me to write to him if I had any problem carrying out my duties when I took him around for the library tour. I wrote a few letters regarding the library, but there was no response. I was happy to have audiences from them.

After Sardar Pandey completed his term, Dr. Trailokya Nath Uprety became the Vice-Chancellor. He was as good as Sardar Pandey. He followed Sardar Pandey's footsteps and continued developing with his dynamic leadership and dedication. During his time, a new education system was introduced. He had a hard time facing the mess it made. The existing administrative structure of the then university was crumbled. The new system had not been set up. There was a mess everywhere. So, he could not accomplish as he wished. He did much with Sardar Pandey when he was the Registrar before becoming the vice-chancellor.

Prof. Surya Bahadur Shakya became the vice-chancellor after Dr. Uprety completed his term. He loved me when he was the principal of the university college. He was the head of the university college, the central administrative office of all the teaching departments. He was considered a good administrator at that time. Besides being an administrator, he also taught English in the English department. There was a clause about the requirement of the quality, qualification, or experience of a candidate of the Vice-chancellor mentioned in the rule for the appointment of the vice-chancellor that The vice-chancellor should be an extraordinary learned (Bishista Bidwan). Still, it was unclear who to call a unique learned man — is this determined by his degree, experience, contribution, or writings? So I wrote critical articles regarding the new education system. I mentioned this point in one of my articles titled Tribhuvan University and National Education Plan, 2021 (Tribhuvan Bishwabidyalaya Ra Rashtriya Shikshya Yojana, 2028), published in Gorkhapatra on June 25, 1977, and wrote that It could have been clearly defined about knowing who was an extraordinary learned and who was not before the appointment of a particular person. Simultaneously, the vice-chancellor was also made the Chairman of the University Service Commission during his time. So he was the vice-chancellor as well as the Chairman. In my view, that also was against the principle of the Service Commission's independence, which I wrote in the article. It happened that I raised this question after his apportionment. His sycophants and the people who depicted me as an anti-education system made him feel I was personally attacking him, which made him mad at me.

Indeed, many other people among 5000 university administrators or professors had similar views on the new education system. Still, no one dared to write and speak for the reform. The system was considered a part of the Panchayat System, which was a system beyond criticism. I remember only one person who wrote an article on the topic though not many as I did at that time, was Dr. Prachanda Pradhan, a professor of public administration. I thought I did great work in making the education system more effective and fruitful. But because of my habit of speaking the truth and writing truths, what I saw made me a sufferer for my whole life. We created Tribhuvan University Central Library as one of the bests in our region at that time, about which we mentioned many places referring to the announcement of BBC. That was our joint effort. My wife Shanti Mishra and I did that.

Of course, there was, undoubtedly, the valuable service, help, and cooperation of all the staff. I invested my life and blood with my wife to develop, think, and work for it day and night. My wife wrote about it in detail in her book" Voice of Truth: The Challenges and Struggles of a Nepalese Woman. Just recently, we also wrote a separate book on the library titled Tri. Bi. Kendriya Pustakalayako Gauravshsli Kahani Ra Hamro Sewa" (The glorious history of Tribhuvan University Central Library and our service) in Nepali under our joint authorship in 2018 before her sad demise. We got punished in different ways giving us many troubles torturing us directly and indirectly, and even creating problems for our promotions instead of rewarding or inspiring us.

Now the point of my writing's suffering was that I was waiting for the result of the post of Deputy Registrar for which I applied and appeared in an interview around June 1974. Even after 11 months, the result was not out. There was a reception party for farewell to the ambassador of Australia at the Hotel Soaltee. We both were there. Also present were our then vice-chancellor Prof Shakya, our ex-vice chancellor Dr. Uprety and many other dignitaries. Prof. Shakya was intoxicated and told me," You and your wife are proud of everything and boastful of everything. You are proud of your writing. I am determined not to make you the deputy registrar. You came first in the exam. That is why I ordered not to publish the result". He spoke many things against me. Dr. Uprety heard everything as he was there with us. I did not know what to say. I came to know his bad feeling about me and the misunderstanding too. With the excellent advice of Dr. Uprety, I went to his office the next day and met him and requested him not to keep the misconception in his mind. At the same time, I asked him not to create any problem with my promotion and not force me to complain against him, which would be very bad for him as no one could hide the confidential paper which I came to know about. I was guided and preached by Dr. Uprety to present this way. The result was out after a week. I was the first among four successful candidates. I finally became the deputy registrar after all these difficulties on April 4, 1975

Except for my knowledge, experience, writing, hard work, honest thoughts, and truthfulness, I did not have any link or support from anyone. These are the qualities appreciated in developed countries. But I see just the opposite in our country. People get scared of you. There was a new position created higher than the position which I held at that time. The record was there; I was the first among the four existing deputy registrars. I was senior to them. I had more qualifications. I had writings to my credit. But the vacant position of Administrator, equivalent to the Secretary of the Ministry, was given to another person when Mr. Chhetra Bikram Rana was the Chairman of the University Service Commission. He was a known Royal loyal servant, the Secretary of the Ministry of Home Affairs, during the time of the Royal coup of 1961 (2017). The university gave the post to Keshav Prasad Regmi. Just after this incident, there was a reception at the Chinese Embassy where I heard and came to know - they recommended him for the position upon the telephone call and recommendation of Ex-Prime Minister Tanka Prasad Acharya. I heard Mr. Rana said as soon as he saw Mr. Acharya," Hajurko Agya Bamojim Maile Regmijiko Kama Garidiyeni." (I got the work done for Regmiji, as you asked". Then, Mr.Acharya said, "Maile Thaha Paye, Dhanyabad." (.I came to know; thank you.) I was astonished to hear. It made a mockery of all the qualities which I always thought one should have.

I became the Administrator (Prashasak), the position equivalent to the Ministry's Secretary regarding salary scale and grade in the university. But that was only 16 years after my last promotion on December 6, 1990. That was also after the political change of 1990. I am grateful to Prof. B C. Malla, the vice-chancellor, Dr. Ram Man Shrestha, the Rector, and Prof. Bishweshwor Man Shrestha, the Registrar. They gave me justice after 16 years. They even made me the Chief of the Tribhuvan University Service Commission Office and its Member Secretary. The position of the Member Secretary did not exist before. I served the university honestly, actively, and efficiently until Mathema Group gave me retirement in 1992. I had to be retired from the University 14 years before my retirement age at 49. That was the ugliest face of Nepali politics that I ever saw. I always compared my retirement with the heinous crime done to an innocent man. Still, I hope someday someone will be born in this country who will look after the file of this extraordinary injustice done to us even after our death. My beloved wife already left this world with the pain of that injustice. She is no more in this world. I get hurt when I remember it. I get sad when I remember it.

DOP--June, 23, 30, 2021.

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59. Tribhuvan University and Time-bound Promotion

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Tribhuvan University and Time-bound Promotion

To achieve our aim, purpose, goal, or result, we all do some work, whether we call it the work, job, or task. We need to have some education, training, experience, and practice to do good work and achieve the goal. The more education and experience, the better the job. That is a fact.

That is why the jobs are created with different levels and qualifications according to the work level and workload in any organization or institution. In the same way, the salary is fixed. We see the same kind of practice and management in our offices and organizations - (Government Offices, Corporations, Educational Institutions, and Even Private Organizations) in our country.

There are four academic status levels in our university - Professor, Reader, Lecturer, and Assistant Lecturer as in the USA,-- Professor, Associate Professor, Assistant Professor, Lecturer; Great Britain - Professor, Reader, Lecturer, Assistant Lecturer. In the same way, there are four levels of administrative positions at the officer level in our university - Administrator, Joint-administrator, Under- administrator, and Assistant- administrator,), which are equivalent to the government officers - Secretary, Joint-Secretary, Under- Secretary, and Section Officer. Accordingly, qualifications and experiences essential for quality education and efficient administration are fixed in the rules and regulations.

There was an association called Nepal Professor's Association even then when we did not have an Administrative Staff Association in the university during the time of the Panchayat System in Nepal. That association still exists. There was a time when Prof. B. C. Malla was its President. During his tenure, that association submitted a demand for university teachers' time-bound promotion to the university administration. He was the elected President of that association. He was from a democratic group of professors; the group still exists. That was a system to be promoted to university professors without the prescribed high qualification, experience, contribution, and research just with a period of service years, which I thought would be very harmful if the demand was fulfilled and implemented. I wrote an article against it, saying that it would ruin the quality of education, and it would be like a Nepali proverb" Considering Cow Dung and Human Poop. Equal" (Goo ra Gobar Barabar) which would not have been in Nepal. The article was published in "Samaj Daily. "That was a powerful word of protest. Despite the association's intense pressure, the university resisted and did not fulfill that demand, which was difficult for the university administration to cope with.

The Panchayat System was overthrown in 1990 after the multiparty movement, and the constitution of 1991 (2047) came into existence with the multiparty democracy. The interim government was formed with Krishna Prasad Bhattarai as its prime minister. Parallel to it, the interim university administration was started with Prof. B. C. Malla, the Vice-Chancellor, Dr. Ram Man Shrestha, the Rector, and Bishweswor Man Shrestha, the Registrar. Prof. Malla was from the democratic group, and both Professor Shresthas were from the communist group. I was made the chief of the University Service Commission Office. Now, there came the plan of time-bound promotion. If it were approved, it would be my official responsibility and duty to implement it.

When it came to the discussion, I opposed it with my logic, referring to my published article. They were determined to implement it, as there was a Vice-Chancellor, the executive head of the university who was the President of the association some years back, which had made that demand. They all had the same opinion. The Vice-chancellor, the Rector, and the Registrar are like the prime minister and ministers in the university organization. Their decision is like the cabinet decision. So, there was nothing that I could do to stop it, whether I liked it or not. I said then," It is OK if that is your decision, your policy. I am here just like the general of the army. I need to obey the order of the Commander-In-Chief. I know that should be the discipline and line of command. That is the way the administration should run. Either I should quit or do the work. Please give me the decision. I will do the job honestly, actively, effectively, and efficiently."

They gave the policy and criteria for that and introduced the Time-bound Promotion System. I carried out my duty with complete dedication and devotion. Then there was pressure from the administrative staff. The university authorities met that demand without delay, even promoting the peons with the new position of senior peons, which I did not like at all. But I did my work as I had to do it. At that time, a committee was doing the commission work where I was appointed member secretary. The other members were Prof Dr.Panna Lal Pradhan, Prof. Durga Prasad Bhandari, and Dr.Krishna Bahadur Thapa, besides the Rector and the Registrar. Dr.Saubhagya Jung Karki was the Advisor to the Vice-Chancellor, who was also invited for this work from time to time. Among these, Prof. Durga Prasad Bhandari and Dr. Saubhagya Jung Karki were from the democratic group, the Rector, Registrar, and Dr. Krishna Bahadur Thapa were from the communist group. I had an opportunity to work with them closely, being a man of independence not belonging to any party.

I was never in politics, either in the panchayat or the multiparty system. I never wanted to leave my conscience and always wanted to speak the truth about what I saw. Naturally, both the groups had their political interest. But I always showed my conscience, for which I was proud. One day I had a call from Dr. Shaubhagya Jung Karki around 11 pm, my bedtime. I was in bed and about to sleep. The way he spoke, it seemed he had some drink. He said," Mishra Sir, I thought you were our person. I thought you were in our group, but now I came to know that you belong to the communist group." I was surprised to hear him saying this, then I asked him," Karkiji! Of course, I belonged to your group also as I do not belong to any group. What made you think that I belonged to the communist group."

He said," if you are not, why would Dr. Ram Man and Bishweswor Man appreciate you so much? In our gathering, they both told me that it would have been beneficial if we had known Mishraji's talent, efficiency, and logical thoughts earlier. What a wonderful, competent person he is." Later, Dr. Ram Man became the candidate for the parliament from Nepal. Communist Party (Maoist) from Kathmandu No 1. Prof. Bishweshwor Man was the economic Advisor to Manmohan Adhikari when he was the Prime Minister.

Then I said to him, "Karkiji! I am glad to know they appreciate me in my absence. It means they love me. But you, please do not keep in your mind that I do not belong to you, and I belong to them. I am always for the truth." But I was surprised to hear his wrong impression about me and even got sad for stamping me as a communist just because some good-hearted communist colleagues appreciated me. He is no more with us now. He was a lovely man. He loved us, and we loved him as well.

Tribhuvan University
Information & Public Relation Division, Kirtipur

One among many buildings of Tribhuvan University, Kirtipur

After the election, Girija Prasad Koirala became the Prime Minister. Then, there was another change in the university administration. Now only the Democrats would be in the top three positions - Vice-Chancellor, Rector, and Registrar. The three who were linked with the Nepali Congress Party came to occupy the positions. Kedar Bhakta Mathema became the Vice-chancellor. Dr. Debendra Raj Mishra and Mr. Sudarshan Risal became the Rector and the Registrar. At some intervals, Dr. Deep Raj Upadhyaya was appointed as the Chairman of the University Service Commission.

There were two major pending works -1. Some Remaining Files of Time Bound Promotion 2. Pending interview and written examination of the academic and administrative positions advertised during Panchayat time in my office. One day, I got a call from Sudarshan Risal, the Registrar, who became my boss, who was one level below my position before he came to this position with the Nepali Congress Party's blessings and asked me about my work. I briefed him all about it, but he showed his interest only in a few individuals who were near and dear to them regarding the time-bound promotion and the interview to be taken for academic positions. Three candidates were from their residence's locality -the Vice-chancellor Mathema and Registrar Risal's dwelling, whose time-bound promotion files were under scrutiny. They both lived in the same area-Kupundol and Sanepa.

In the same way, he showed interest in referring to some candidates for readers positions applied during the panchayat regime. There was some advertisement for the research officers with the qualification made suitable to the power-linked person. Now, it seemed the same people who could achieve their interest against the prescribed criteria for the position influencing the panchayat regime's power circles became the close candidates of this democratic group.

I was astonished to hear him. But I tried to make him understand that they should make a decision and a policy for the pending works, whether we continue the work according to the existing criteria or create a new approach for the pending works rather than showing the interest for some candidates, which would make it impossible for me to work. How could I face the people when I did someone's work, and at the same time, I would not do others' work. Their duty should be the decision and policymaking, and my duty should be to implement it. So I requested them to give me the general policy and decision instead of asking me to do some particular individual's work. I assured him I would do my duty without delay, efficiently to their satisfaction, working everybody's work equally under the policy and rules. He asked me to send the report of the pending work in writing, which I did. The next time one day, the Vice-chancellor called me, and he also showed the same interest.

I briefed him also the same way with my good intention as I was not against them. I did not have any bad feelings about them. I thought of doing my duty well. After I met with them, Dr. Deep Raj Upadhyaya, the Chairman, was called by them. He and I have had a very close relationship and understanding since our student life in Delhi. When I was in Delhi to study at the University of Delhi, he was in Delhi to do his Ph D. He was also involved in Nepali Students Association there. We were good friends though he was much senior to me. He loved me. After meeting Mathema and Risal, he told me they were unhappy with me because of my unwavering nature. It seemed they became my enemies because of my selfless unbiased, and equal rights views. He could smell something that they would do some trick to send me out of the Service Commission Office. But he did not say they would plan to send me out of the university. It seemed he did not know about it. He said he would miss me a lot if they sent me out from there.

After a few weeks, they introduced a policy to give us retirement. My late wife Shanti Mishra and I wrote a letter to VC Mathema saying we wanted to be in the university for the university we loved rather than for us. He did not listen to us and enjoyed our resignation, and we left the university in 1992. At that time, I was just 49 years old. I had to be retired 14 years before my retirement age, 63 in the university—the detailed account of this episode with our letter and the letter we received from VC. Mathema's office is given in our book" Tri. Bi. Kendriya Pustakalayako Gauravshali Kahani Ra Hamro Sewa" (The Glorious History of Tribhuvan University and Our Service), written under joint authorship with my beloved wife, Shanti Mishra.

That was such a sad incident that they forbid us to serve our dear university for 9 and 14 years of our life. I often think that kind of dirty atmosphere pushed the talented people out of the country, which we call the brain drain. That was the most intolerable injustice done to us under the leadership of Vice-chancellor Mathema, who was the undeclared representative of the democratic government of Girija Prasad Koirala in the university. I sadly remember vividly their beaming face, especially the beaming face of Registrar Sudarshan Risal, the brother of Basu Risal, the leader of the Nepali Congress Party, for achieving that criminal work. I do not know if that injustice was done to us with the policy of the Nepali Congress Party or if the Mathema group did it for their self-interest. Anyway, knowing or unknowingly, Vice-Chancellor Mathema committed that crime and gave an example of Satile Sarapeko Desh, the Nepali saying - those who do good deeds may never have happy endings in Nepal. But I am also proud of my heart, as the following proverb says.

I'm proud of my heart.
It's been played,
stabbed,
cheated,
burned and broken,
but somehow
still works.

DOP- Sep. 15, 21, 2021

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60. Tribhuvan University Central Library and Shanti Mishra

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Tribhuvan University Central Library and Shanti Mishra

After the revolution and the political change of 1951, there was a new wave of educational change in Nepal. Many new schools were established. Same way, many new colleges also came into existence. Then, the need for a University also came into a debate. As a result, Tribhuvan University, the first university in the country, was established in 1959. Some small houses known as government guest houses located at Tripureshwor, Kathmandu, were given to the university by the government to begin its work. The university started its master's degree courses in several educational departments at those houses. That was a landmark in the history of higher education in Nepal.

The most essential things to run an institution were now available—physical buildings along with some teachers and students. However, there were many other needs for the institution to run. The need for a library also was one of them. Some books were acquired and kept in a cabinet that was called the library and named Tribhuvan University Library. The meaning and concept of a library in Nepal was just the collection of some books rather than the dissemination of services. Even now, it is so.

Some so-called book racks were made of some bricks without any mortar and some wooden planks, and books were kept there. There were about 1000- 1200 books. It was lucky no unfortunate accident or incident occurred there because of the unstable wooden and brick bookrack.

Even then, there were some educationalists in Nepal who could think that the library is the heart of the university and that the university library should be well equipped with the best collection of well-chosen books and journals. Besides this, the library should be well organized and should be an intellectual workshop rather than just a storehouse of reading materials. For achieving this purpose, the library chief should be well qualified, dynamic, energetic, and devoted to the library with a high professional degree in librarianship. This view was shared by Mr. Ranadhir Subba, then Vice-Chancellor of the University, and Mr. John L Hafenrichter, the Library Advisor, USOM (United States Operations Mission), the library expert involved in the organization and management of the Central Library. They thought they should look for a probable candidate for the post of a chief librarian.

At that time, Nepal had six individuals with various library science certificates. One of them had a master's degree from the USA. All of them were working in different libraries. Since there was no change in those libraries from their traditional role of storing books to the service of disseminating services, there was no trust in them that any of these people could be used for the establishment and development of the University library as a modern library according to the modern concepts of the time. So the university administration, under the leadership of its Vice-Chancellor Mr. Subba along with Mr. Hafenrichter, an American library expert, decided to send someone from among the professors of the faculties to be educated in library science in the USA. After screening many possible candidates Miss Shanti Shrestha, a professor in the Department of History, was proposed for this purpose.

That was the time when the library profession had not been recognized as other professions. No modern library existed in the country. The Nepali society was not acquainted with modern library services, and they did not know the valuable role of a library in supporting the study, teaching, and research of educational institutions. The library profession had no status and, therefore, no attraction for anyone to peruse it. In these circumstances, there would not be any surprise that Miss Shrestha also was not interested in it. None of her well-wishers wanted her to leave the professor position and be a librarian.

From left to right - 1.John Roach, Director, USOM 2. Shanti Shrestha (Mishra) 3. John L. Hafenrichter, Librarian and Library Advisor..

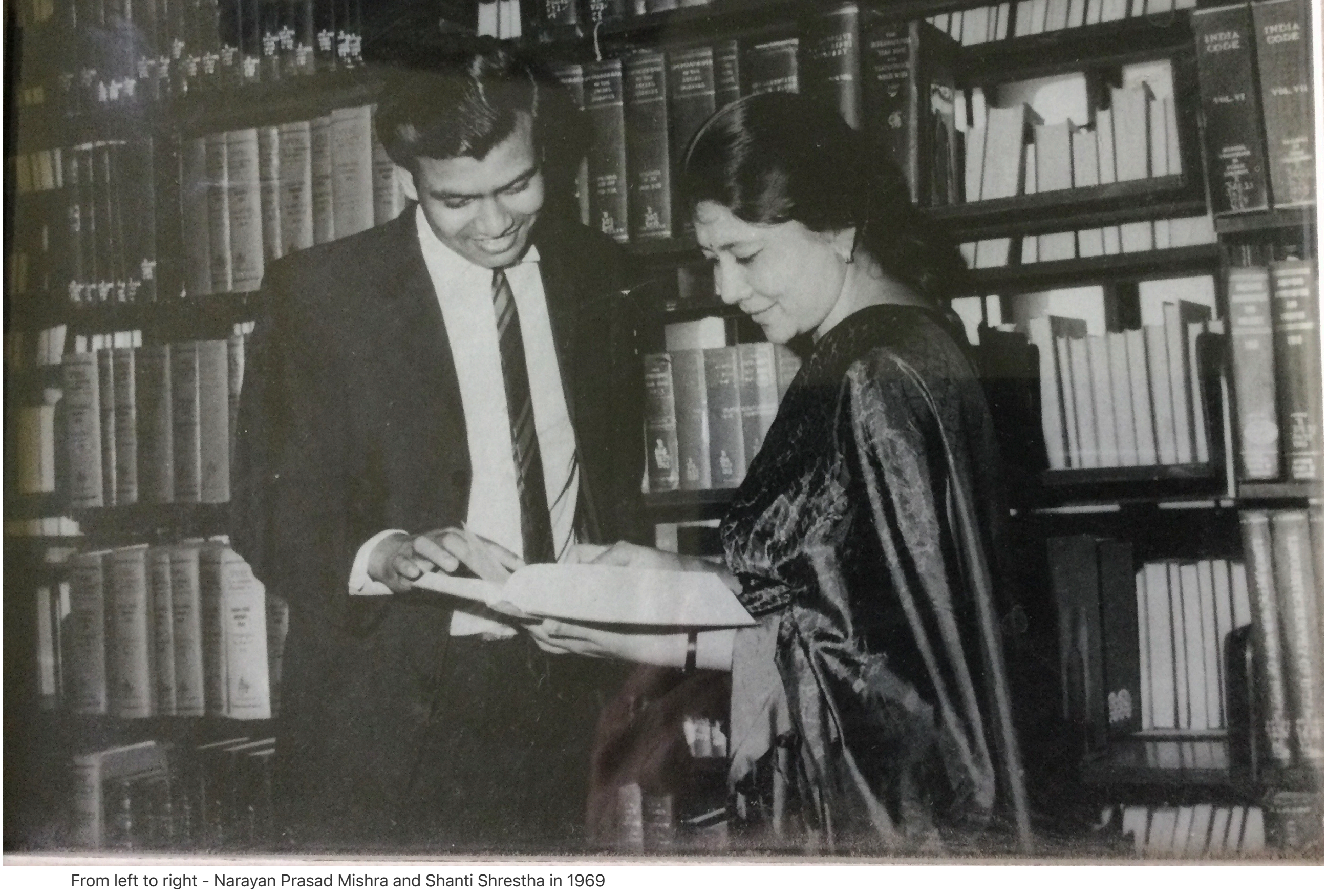
Mr. Hafenrichter, who served as library advisor in different countries, including Nepal, Egypt, Niger, and Viet-Nam, with the U. S. Agency for International Development (USAID), and who was the Chief Librarian of the University of Eastern Michigan, USA, was not just an ordinary library expert, he was a library saint, entirely devoted to the library profession like someone devoted to God. He knew the core values of the library. He loved Nepal. He wished Nepal had a very well-organized, well-equipped, well-served modern library with a good leader. He wanted Miss Shrestha to go for a library degree from the bottom of his heart and tried his best to persuade her for this purpose, convincing her how her service and contribution could be more valuable and necessary than being a professor for the country. By his rosy picture of the library profession and the inspiring tales, Miss Shrestha was ready to go to the US and became a student of George Peabody Library School in Nashville, Tennessee, in 1962.

Mr. Hafenrichter was still in Nepal. He continued to write professional letters to Miss Shrestha to acquaint her with the challenges of Nepal library problems and make her able to face them strongly and efficiently. He wrote so many letters to her, giving them numbers - No 1, No 2, and so on and the title Nepal Library Problems. If we compile and publish it, it would be a big book! By each other's correspondence, he was happy to make the conviction that Miss Shrestha would be the competitive, imaginative, and noted librarian of the country. He wrote the following inspiring words in his letter to Miss Shrestha on August 8, 1963.

"You have my most sincere good wishes for success. I continue to be convinced that your selection and your training remaining the single hope for the success of the library development activity in Nepal….."

"I wish you a tremendous success in your library career, hoping above all else that in some manner or other, you will be allowed to serve long and totally in our profession. I will expect to hear of the competent, imaginative, and noted librarian, Miss Shanti Shrestha, in the not too distant future."

Miss Shrestha returned to Nepal in 1963 with a Master's Degree in library science from the USA. She became the first Nepali woman who possessed that degree. She now had two M. A. Degrees - one in library science and another in history. She was appointed the Chief Librarian of Tribhuvan University Library on May 1, 1963. She was the First Lady professor of the university in Nepal, and now she became the first woman librarian in the country. By the time Mr. Hafenrichter had left Nepal.



From left to right - Narayan Prasad Mishra and Shanti Shrestha in 1969

There were three small rooms assigned to the library at Tripureshwor. Everything had to be started from scratch. The university was not rich, and there was a meager fund for the library. The needs for books, journals, library supplies, furniture, etc., were unlimited. Even the rooms needed to be renovated and decorated. There was a need even to fix the lights. There was not much manpower to be trusted for the job. Despite all these difficulties and problems, Miss Shrestha had a dream, determination, and hope to create a beautiful, attractive, well-organized library for the university. She gave her life to the library. She even wanted her boyfriend Narayan Prasad Mishra to be a librarian and join her mission to face the challenge, which she achieved by her love, and which was known to all. She worked hard and spent most of her time in the library, not sticking to the office hours. Within a very short period, she created a beautiful library—though it was small, it was neat, organized, attractive, and inviting. She was admired by the then, Vice-chancellors and high dignitaries of the country. Sardar Rudra Raj Pandey, a well-known writer and well-known educator, then the Vice-Chancellor, was one of them.

In the course of its development and growth, the university moved to Kirtipur in 1967, and the library followed it. The library had a new building now, suitable for its services and activities. She could now easily spread her wings to fly to the speed of her wish to develop it. She now had more trust and support from inside and outside the country because of her efficiency, dedication, and hard work. During this time, the service provided by Dorothy Miller and Nancy W. Hatch, Peace Corps Volunteers, and Helen E. Honey (Self Volunteer from the USA) for cataloging and classification of books when it was most needed would always be remembered.

Moreover, she now had a strong helping hand from her husband, who was the first Nepali man to possess a Master's in library science from India. By utilizing all the available resources, she worked on the interior design of the library to make it organized and attractive. Circulation Desk, many sections, and collections - Browsing, Reference, Periodical, Documentation, Microfilm, Manuscript, Nepal, United Nations, etc. now existed. The orientation program was introduced in the library to acquaint its readers with its services and activities. The library published and distributed new addition lists and bibliographies, including Nepal National Bibliography. Based on all these facts, by realizing the vital role of the library and library profession in education, the university raised the status of the chief librarian to the status of the full professor from the status of the lecturer, which was equivalent to the status of the secretary of the ministry. She became the first woman to hold that position in the country.

Photo of Tribhuvan University Central Library in 1967

After hearing and knowing the magical growth and development of the university library as a modern library of the country, Dr. E.W. Erickson, the Library Advisor, USOM and the Founder of Central Library, Lal Durbar who was in Nepal around the year 1957 before Mr. Hafenrichter, wrote a letter to Shanti Mishra on August 13, 1970, expressing his happiness with the following words.

"I talked to Mr. James Green the other evening, and he tells me that he visited you last year when he was in Nepal briefly. I was pleased but not surprised to hear the many nice things he had to say about you and your work there. It is gratifying to know that my" baby" has been so well taken care of. History will be able to say that Erickson was the midwife to the Tribhuvan library, but its growth and development due to the devoted and expert care of Shanti Shrestha. "

There was a visit by British educationalists to the library. They were highly impressed by it and expressed that it was" almost unique in Southeast Asia," which was announced by BBC in 1969. Due to this reputation, the library was a place of pride for the country and a place where foreign dignitaries were taken to visit during their state visits.

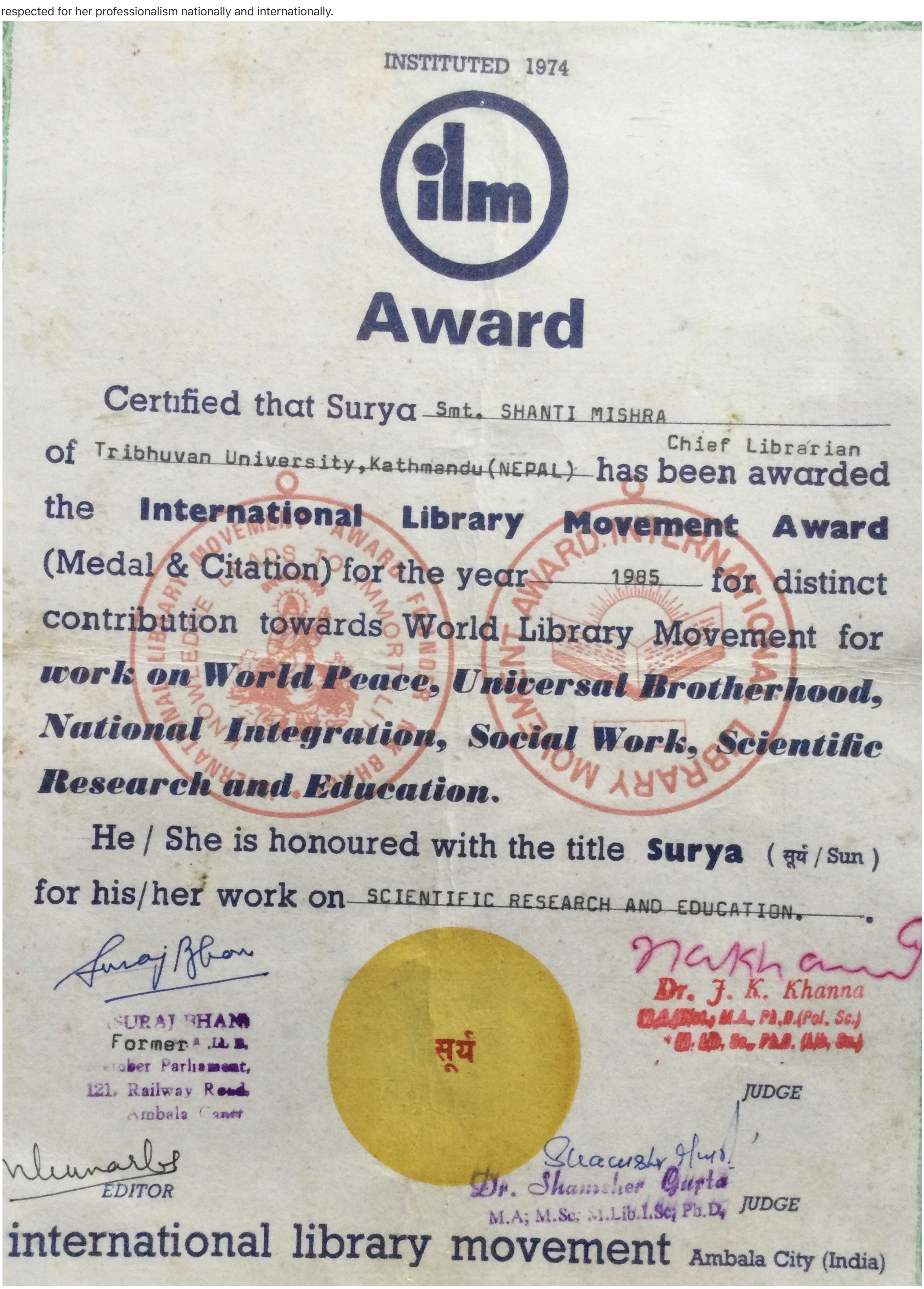
Crown Prince Birendra Bir Bikram Shah was signing in the Visitor's Book of the Library.
From left to right - 1. Narayan Prasad Mishra 2. Shanti Shrestha 3. Crown Prince Birendra.

Many distinguished visitors visited the library, including King Manendra and Queen Ratna, King Birendrat and Queen Aishwarya, Emperor of Japan Akihito (then Crown Prince), and Empress Michiko, President of India Zakir Hussian, etc. The visitor's book of the library contained their signatures and valuable comments. There were many encouraging and inspiring comments in its visitor's book by many national and international dignitaries and scholars. Among them, the following comments made by a scholar on 16/5/1972 always give pleasure and inspiration to all who take pride in the development of this library.

"This library is almost like the jewel in the lotus.....it is difficult to say which is the most attractive and appealing, the exterior or the interior."

I hope and pray the library will grow with the same pride and prestige in the days to come.

In the year 1963, which was 57 years ago, the well-known library expert of the USA, Mr. Hafenrichter, who inspired Shanti Mishra to study library science, and who was highly impressed by her study and knowledge of library education, wished for her long service to the library profession. Shanti dedicated her life to the library. She was highly respected for her professionalism nationally and internationally.



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Award

Certified that Surya Smt. SHANTI MISHRA
Chief Librarian
of Tribhuvan University,Kathmandu(NEPAL) has been awarded the **International Library Movement Award** (Medal & Citation) for the year 1985 for distinct contribution towards World Library Movement for ***work on World Peace, Universal Brotherhood, National Integration, Social Work, Scientific Research and Education.***

He / She is honoured with the title **Surya** (सूर्य / Sun)
for his/her work on SCIENTIFIC RESEARCH AND EDUCATION.

Suraj Bhan
SURAJ BHAN
Former M.L.A.
Member Parliament,
121. Railway Road
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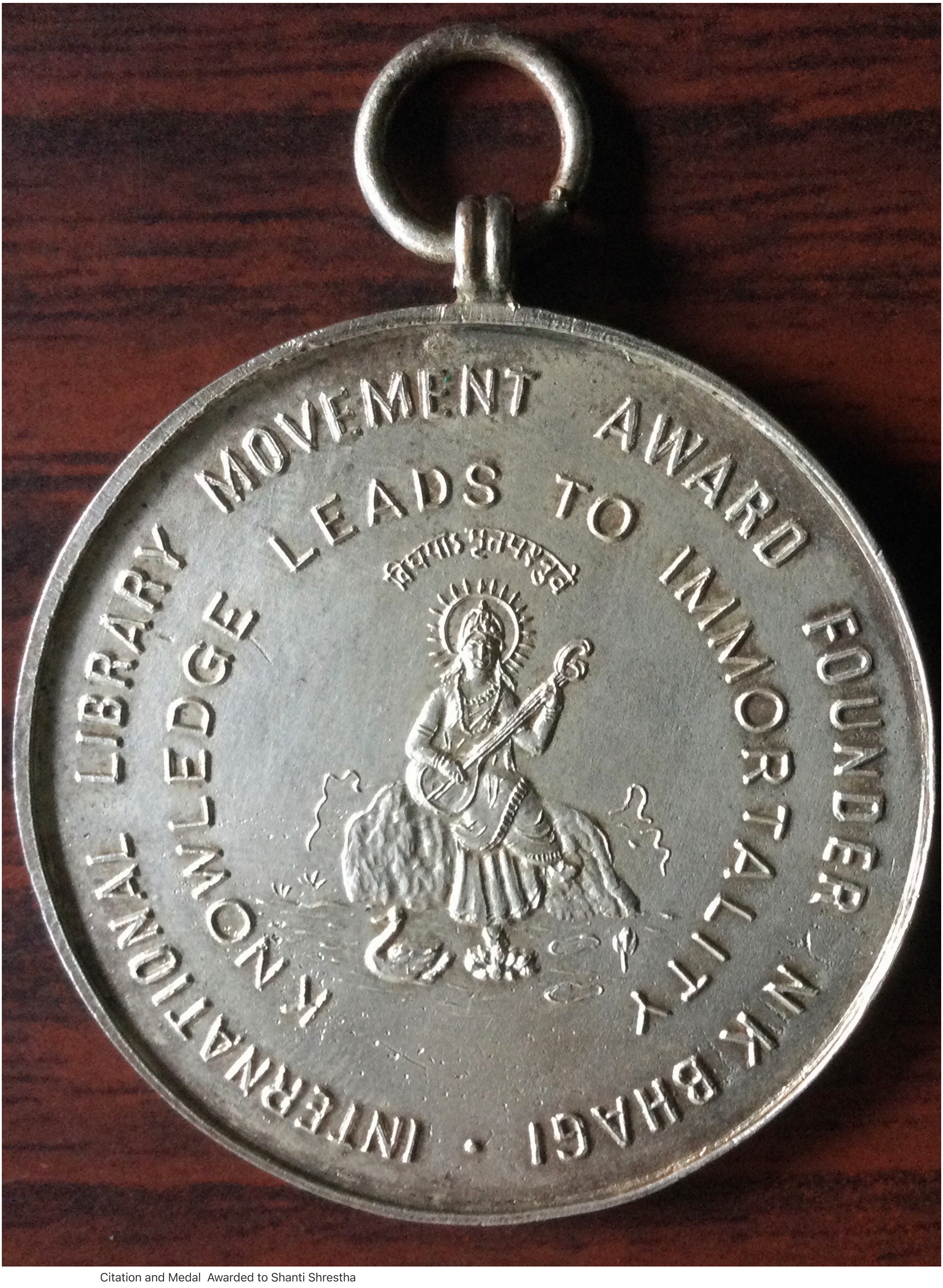
JUDGE

international library movement Ambala City (India)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KNOWLEDGE LEADS TO IMMORTALITY

Citation and Medal Awarded to Shanti Shrestha

She was even decorated with India's highly prestigious" International Library Movement Award." She was the mother of a modern library in Nepal. But it was such a sad truth that Shanti Mishra had to be retired from the library nine years before her retirement age in 1992 due to the anti-academic, anti-professionalism, anti- honesty, anti-integrity anti-national, wrongful political decision of Kedar Bhakta Mathema, then Vice-Chancellor of the university, who was regarded as a top educationalist by the Nepali Congress, the oldest political party of the country. That was an extraordinary injustice that needed condemnation.

We are in a country where the political epidemic has almost destroyed professionalism. We are in a country where honesty and sincerity have no place to be recognized. We are in a country where truth and integrity have no place to exist. We are in a country where dedication and contribution have no chance to grow. So, we still need to fight, and we must fight for that. Hopefully, someday, honesty, sincerity, truth, and integrity will be recognized and honored in our country too. One day justice will be done to the memory of my Shanti and our Shanti Mishra, the legendary lady.

DOP-- September 8, 2020

1. What a wonderful article about Shanti MIshra and her role in developing and modernizing the library at Tribuvan University. She was a wonderful person and a part of our extended family. My sister and brother-in-law, Nancy and Douglas Hatch, served in the Peace Corps in Nepal in the late 1960s and early 1970s and became dear friends. For many years, anyone I met from Nepal knew Shanti Mishra and knew that she had played a huge role in education in Nepal.
   Pat Oakes, Texas, USA

2. Great article! I knew some of the history of the library, but this puts it all together in one place. I am honored to be included in the development of Trubhuvan University library - my year working with Shanti at the library brings back many wonderful memories. Thanks for sharing.
   Nancy

3. I thoroughly enjoyed the article, and wish that during the time I was in Nepal I had known much of the history and the role that Shanti played in establishing and developing libraries in Nepal. Your article was not only well written and informative, but also a wonderful tribute to your wife for a job done.
   Bill Nance, Chief of the Program Office for USAID/Nepal between 1979-83

4. What a touching tribute to Shanti's. I knew bits of information of what you wrote, but appreciate the full background story of how Shanti became a librarian and what she accomplished. It reminded me of how I 'accidentally'became a librarian when teaching at a secondary(high) school in Massachusetts. ....

I recently completed Shanti's autobiography (much read years ago) and came away with increased admiration of her towering achievements in librarianship and more in Nepal, against, as you know, never-ending, formidable odds. She ascended a number of internationalplatforms, bringing attention to Nepal that would not have come its way without her efforts. I know you are forever proud of her and those achievements. I read again with chuckles (starting on p. 245) how I dropped into your home when the two incompetent 'fixers' for a bribe were also there. I was able to reload the tape recorder surreptitiously so you could continue gathering evidence. Though I had read of exoneration over the corrupt 'anti-corruption' personnel, I did not know how some came back to create in 1990 backward steps that led to her resignation of the library directorship.

Then another strange turn of events 10 years later with the slaughter in the palace of the royal family by a royal, something almost Shakespearean in dimension. I am sure you realize she & you had an extraordinary marriage & working partnership. You - providing the balance & patience after she unleashed her 'truth to power' (or sometimes -' to incompetence') with fire.The experiences you shared nationally, and others - internationally, astonished me. Though I knew of some, I did not know the depth.I know that Shanti gave her all to every project she thought was possible, and some she thought might not be possible in her lifetime.

May she Rest In Peace,
Many "thanks for the memories".
Bob Palmer New York.
Fulbright Librarian to Nepal

Dear Narayan — I got my email fixed by Apple this morning.

I was moved to tears by your gripping account of the history of the university library, and the central role played by your dear Shanti Shrestha. I was, of course, familiar with the broad outlines of your and Shanti's adventure, but you provided a level of detail and specificity, all beautifully told, that I had never been aware of before. It was inspiring in a way that I find difficult to put into words.
Rob

I was tremendously upset by Shanti's forced retirement and the politicization of the university and the library. But I was also inspired that you had the courage to speak truth to power, and I very much hope that your defiant condemnation can play a role in mobilizing support for a library free of manipulative external influences.

5. Such an inspiring history. Shanti certainly left a legacy, one that should be an inspiration to all...women and men. I am so glad you are sharing these writings.
   Gary, Georgia, USA

6. .Dear Narayan:
   I read your article, and was very moved by it. Shanti was a true pioneer.
   What a wonderful thing to donate your library to TU. The Central Library was Shanti and yours life's work, so it is a very useful and appropriate place for your beloved collection of books.
   Olga Murray, The founder and president of the Nepal Youth Foundation (NYF), The creator of Olgapuri Village(Children's Home), Nepal

7.dear Narayan, Peace
Congratulations on the publication of your excellent arctic le about Shanti = and the wonderful photo of her sweet face.
Thanks!
cap miller sj

8. Narayan,
I just finished reading your beautiful article about your lovely and accomplished wife, Shanti. What a beautiful tribute! I feel so lucky that we had a chance to get to know her, even if her time with us here in Indianapolis was too brief.
Mary Ellen Indiana

9.Dear Narayan Mishraji,
I read your article with interest. I pay my tribute to late Shanti Mishra, the chief librarian of TU Central Library who, in cooperation with you, contributed so much to the growth of this library. About the US library you have rightly said that it is not only a storehouse of books but a knowledge disseminating center where people can read any book ranging from cleaning, plumbing to latest books on literature, philosophy, science and technology. Finally, I join you in saluting 2 heroes as rightly addressed by you, Kulman Ghising and Dr Govinda KC who have left their mark in the electricity field and the health sector respectively.
All the best and look forward to reading your other well argued articles in future as well.
Prof M. P. Lohani (Mohan Prasad Lohanj)

10. Hello Narayan!
It is a great joy to read both of these articles, thank you very much for sharing them! We certainly miss your precious Shanti, and remember both of you with very fond memories. You shared amazing lives together, and these stories explain to us a little more about your lives.
We completely understand why you would feel like an orphan, a great sense of loss and loneliness. The articles were a great way to share your story with others, and remember days in the past.
Love to you,
Russ & Ronda

11. Dear Narayan,
I would like to express my gratitude for sharing the story of your beautiful, accomplished wife. We celebrate her dedication and contributions to her family and her country. She has left quite a legacy and it is very admirable and inspiring! Thank you again for sharing this, it truly touched us deeply!
Brad and Leslie Indiana

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61. Tribhuvan University Central Library and Me

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Tribhuvan University Central Library and Me.

The meaning of the library and its functions are different in different countries. Especially in developing countries, it has gotten a different meaning. In our country, too, it is so. To most people, the library means the place where the books are stored, not more than that. To booksellers, the library is where they could sell any books they need to sell, even which could not be sold in the market -old editions or new editions, good or bad. The writers think they can sell multiple copies of their books. Some private collection owners believe they could easily sell their collection to that place, old or new, at any price they quote with pressure. The new library staff thinks it is a place to roam, rest, and enjoy as if there would not be any work to do. The library's high bosses always think they could easily get any number of textbooks needed for their family members for an indefinite period they want as if the library is their private property. For most new visitors who come to see it, a library is a place for the Exhibition of books to see the books rather than use them. The library is a vital innovation center for study and research for scholars, researchers, serious readers, and users. Indeed, people have a different view of the library. People look upon the library from their interests and motive. Even the high officials in our country consider the library staff not to have much work to do as in their minds the only job the staff have to do is to look after the books such as in a store. This is because we do not have a tradition of the modern library though we have a habit of loving books. We do have a tradition of even worshiping books. We are taught to read some books, the books prescribed for our study, and examinations to have the degrees. We are also taught to read some religious books by our gurus, spiritual-religious people. But more than that, we are not taught to use libraries for swimming in the ocean of knowledge as we have no tradition and have no modern libraries. We are not taught to get assistance from the trained library staff for the information we need as there is no such staff in the library. So, we do not know what a modern library is and what it is for.

I studied at Shree Padma High School in Bhaktapur from 1948 - 1958. There was a collection of books that they called the library. But I did not know even what the books were there for. Some books were locked there, I remember. We were never told to use those books. I had never seen anyone use it. Then I came to study at Tri Chandra College. There were quite a few books kept in a locked Almira in one big room at Saraswati Sadan. No one taught us to use the books, but I knew about it while wandering around there. Our guidance and education were to read-only recommended books. So, there was no attraction for us to read those books.

On the other hand, I noticed the bookkeeper called the Librarian always got mad when someone went to see the books. That would be a great difficulty for him because he did not want to open the locked Almira. He considered it was a significant risk for him where there was a chance of losing the book, and he would be responsible for the loss. That was our tradition and system. It exists even in many places now.

But in a developed country like the USA, the tradition of the library is different. There the library is as essential as electricity and water. There is a tradition of reading books even to babies as they think this creates future book lovers and help develop language. Even the size of a small public library in a small city looks somewhat like our present Tribhuvan University Central Library size. Every school and college has an organized modern library. There is a sound library, even in a small place like our village. University libraries are a wonder! They are so significant with millions of books, journals, and other reading and audiovisual materials with all the modern disseminating services. It is hard to express in words and sentences to make someone understand what it is like! You know about it only after seeing it, not just by hearing. You know more about it, not only seeing but using the library and getting its services. We see the university libraries in the U.S. have a collection of over 34 lakhs to over two crore volumes. According to the statistics of 2017, among the 20 largest university libraries, Duke University, which holds the lowest number of works, had a collection of 82 lacks. Harvard University, which holds the highest number of volumes among university libraries, had a collection of 2 crores and 12 lacks. Now imagine what kind of a library it would be. Our Tribhuvan University Central Library, the biggest library in our country, has a collection of around 3.5 lacks.

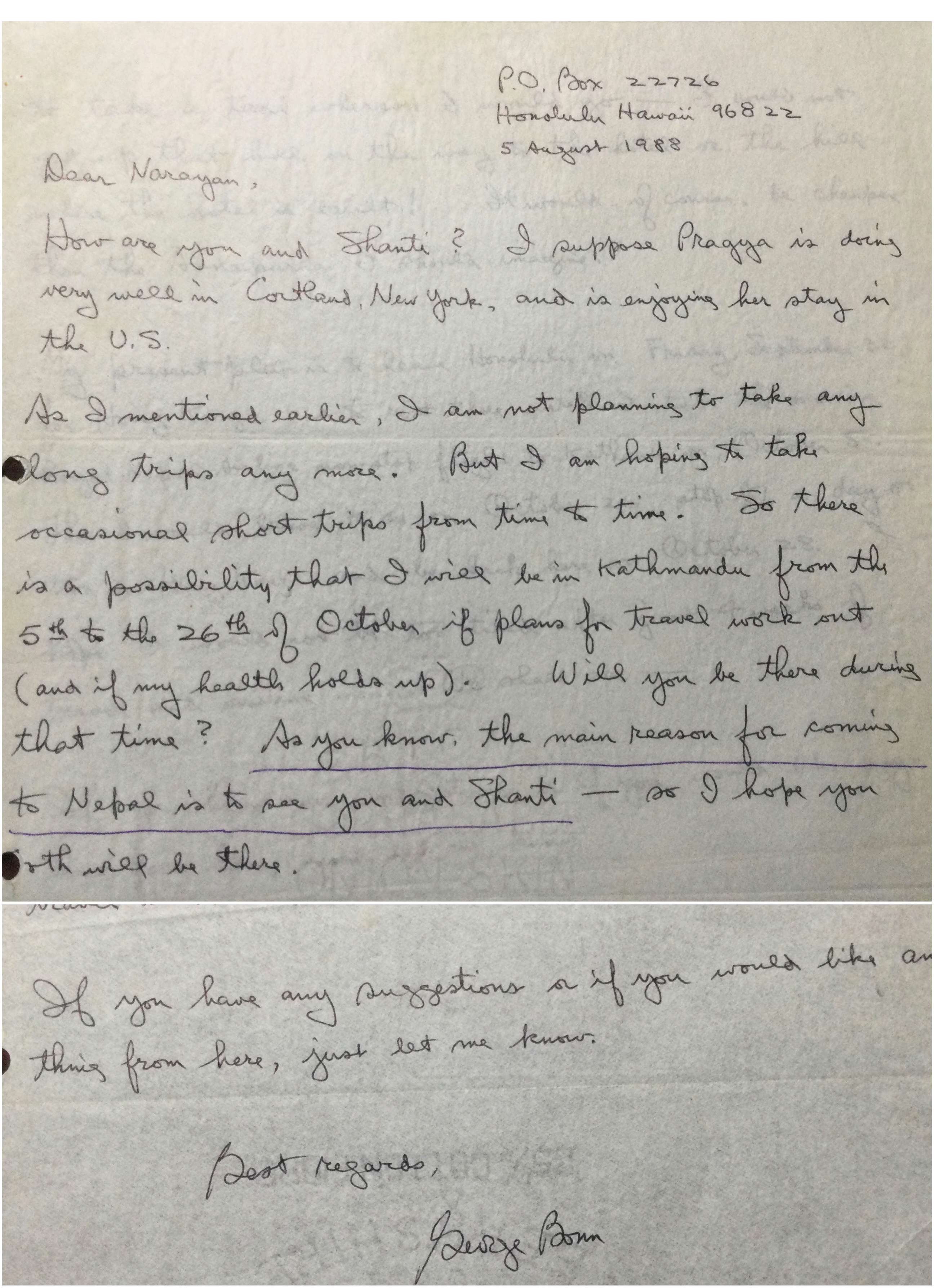
I studied library science and became the first Nepali with a Master of Library Science degree from India. I served as the deputy librarian for a long time, though there was no difference between the Chief (my wife Shanti Mishra) and the deputy (myself). Though we were seen as two from the outside, we were one in two identities, like Shiva and Parbati or Radha and Krishna. Everybody could easily think and understand that a married couple would work together to pursue shared ambition and goals. I was there with my wife as the father and mother of a baby. We loved our library equally. We worked together for the library as President Bill Clinton and the Presidential candidate Hillary Clinton worked together in American politics. Shanti Mishra, my beloved wife, had described it in detail in her book "Voice of Truth: The Challenges Struggles of a Nepalese Woman," published in 1994, which was one among the ten bestsellers book of that year. I had an appreciation from King Mahendra for my library service to the audience in the library when I was introduced to him with appreciation by the Vice-chancellor Sardar Rudra Raj Pandey. I became the chief Librarian for a short time after I left the library job and joined the university administration. I was the planner of the 20 years library development plan of the university. I did this work after moving to the university administration from the library job on the university's assignment.

While being the Chief of the in-service library training program, I had an opportunity to give library education to many of our library personnel, including Indira Dalli, the present shining Librarian. With my wife, I even wrote a book on library science titled Puastakalaya Bigyanko Ruprekha (An Outline of Library Science) in Nepali, the first book written by professional librarians in our national language, intending to help others in organizing the libraries. While I was at the library service in Tribhuvan University Central Library before becoming the Deputy Registrar, I had an opportunity to visit the USA. I had an opportunity to be acquainted with the U.S. library by visiting the libraries and the universities from Washington D.C. to San Diego, California, stopping at other cities, including Pittsburgh and Philadelphia. Indianapolis, Chicago, New York, Denver, San Francisco, Los Angeles, etc. I am always obliged to the U.S. government for it. I had an opportunity to meet the world-famous U.S. librarians, including the Librarian of the Library of Congress, the world's largest library, which possesses more than 16 crore items. I had some education and teaching from Dr. Harold Lancour, the well-known library expert in the U.S.

GRADUATE SCHOOL OF LIBRARY AND INFORMATION SCIENCES UNIVERSITY of PITTSBURGH

Photo of young librarians from 15 different countries in the US in 1970. Back row from left to right No 5. Narayan Prasad Mishra (myself) and 6.Dr. Harold Lancour, well-known library expert in the USA.

I had an excellent acquaintance with Prof. George S. Bonn, a U.S.-ranked information scientist. I learned much from him about the librarianship during my two years in Delhi. We were more friends than a teacher and students. Even the professors of the Library School in Delhi were jealous of our intimacy and friendship. I traveled to Bombay and Goa with him at that time. He was the Rockefeller Advisor to the University of Delhi, India. He was the contributor to the article on library literature on science and technology in the Mc-Graw Hill Encyclopedia of Science and Technology. He came to Nepal almost every year to see us until his health was ok. He wrote the following letter to me on Aug. 5, 1988, saying," the main reason for coming to Nepal is to see you and Shanti" and came to see us. After that, he could not come to Nepal due to his old age and bad health.



P.O. Box 22726
Honolulu Hawaii 96822
5 August 1988

Dear Narayan,

How are you and Shanti? I suppose Pragya is doing very well in Cortland, New York, and is enjoying her stay in the U.S.

As I mentioned earlier, I am not planning to take any long trips any more. But I am hoping to take occasional short trips from time to time. So there is a possibility that I will be in Kathmandu from the 5th to the 26th of October if plans for travel work out (and if my health holds up). Will you be there during that time? As you know, the main reason for coming to Nepal is to see you and Shanti — so I hope you both will be there.

If you have any suggestions or if you would like anything from here, just let me know.

Best regards,

George Bonn

Prof. George S.Bonn with us in Nepal in 1983.
From left to right - 1 Narayan Prasad Mishra 2. Prof. Bonn 3. Pragya Mishra, our daughter 4. Shanti Mishra

We had an opportunity to be the contributors to the article for the Encyclopedia of library and information sciences, a widely known encyclopedia of the library world. We were happy to receive the following inspiring comments on that article from Allen Kent, the Editor of the Encyclopedia, on Sep. 5, 1974.

" What a magnificent article on Nepal Libraries.
You have performed a great service to the reader and the profession in developing what I consider a model which has not yet been realized in our Encyclopedia."

In the U.S., the library is not a storehouse of books but a disseminating center, a learning resources center where you can learn about anything - cooking, growing, cleaning, plumbing, playing, repairing, debating, planning, writing, speaking, etc. There is no limit to knowing what you can learn from here: social sciences, pure sciences, technology, medicine, etc. In America, libraries somewhat look like google searches. In the U.S., a library is not evaluated just by the volumes it possesses. The quality of the library is mainly judged by its reader services, the information it can provide, and the knowledge it imparts, its disseminating services. The service of the library is judged based on its assistance to the library readers and information seekers in finding and providing the information they need. Here the library means not a storehouse of anything, any reading materials but the center of reading and seeing materials well-chosen, up to date, required by the community, students, teachers, etc. It is not a dumping place of unnecessary documents established for this purpose. It is not a storehouse of outdated documents. It is not an institution opened at somebody's whim or interest without any building, budget, plan, or program considering the community's needs, as we sometimes see in Nepal. It is an institution established targeting the needs of the clients.

Here the possessed books or any documents are evaluated from time to time. They are discarded like date expired medicines if they are not worth using. As the library has a significant role in disseminating knowledge and information, the Librarian, the library head, has a very high academic and administrative responsibility for the institution's development. So, the Librarian should be a person of high qualification, experience, and knowledge. Because of that, the level and status of the Chief Librarian position of the Library of Congress in the USA are equivalent to the Deputy Secretary of State. It may be surprising to know for most of our people in Nepal. I am acquainted with U.S. library services not only by reading about them but by observing and using them. At present also, I am a member of the Westfield Washington Public Library, Indiana, where I live with my daughter Dr. Pragya Mishra, an internist and pediatrician.

Shanti Mishra, my wife, the first Nepali woman who possessed a Master's Degree (M. A.) from the U.S., introduced the open library system keeping the books out of the Almiras (not keeping the books locked) when she started her work in the university library. That was her first step in modern library development, which was a challenge then. There were many revolutionary steps to be taken. I joined her mission to face the challenge as she wished. I gave my blood and flesh for this library as a hermit meditates in the name of Almighty God. I reinforced her with all my energy, strength, intelligence, knowledge, and wisdom. We started buying the well-selected books needed for the institution, not buying the books brought out by the booksellers in their business interest to sell - their unsold stock, old editions, knowledge expired publications., etc. However, the booksellers became unhappy with us. We stopped buying unnecessary multiple copies of books from the writers, whether they were very high officials or others at their selling interest, even though they got mad with us. We stopped giving books to our bosses against the rules even when we were at risk of being on their bad side with threats of losing personal development opportunities, even our jobs. We expected our staff to work hard like in a busy factory as there was lots of work to be done which people could not imagine from the outside. Many staff of the library who were in other sections and departments before coming to the library often thought that other offices were much better for them to have rest with less workload. So, they often showed their interest in escaping from this library. The library has a wide variety of functions -

1. Library administration - Selecting the best books, buying the new edition of books, cataloging and classifying books, arranging books on shelves, circulating, and providing orientation services to guide and provide information services.
2. General administration, including the management, maintenance of the building, garden, etc.
3. Financial administration - income, expenditure, budget
4. personnel administration of all the staff.

Fighting with all the anti-modern library culture, we created the Tribhuvan University Central Library as a modern model library. It became like the library of the USA. Though it was small and very tiny compared with many American University libraries, it was beautiful, attractive, and functional. We were admired by national and international personalities. We were invited and respected by the foreign dignitaries and diplomatic circles. We were remembered and invited to their parties, functions, and gatherings as any other important guests. We both were invited together to visit Israel, France, and Great Britain by their governments to observe their libraries in 1970. Everybody admired the library, from the king to ordinary visitors. Even the BBC announced it was unique in Southeast Asia in 1969.

Browsing Section of Tribhuvan University Central Library in 1969.

This all happened before I became the Deputy Registrar in the university. It all happened before I left the library profession formally. Even after I left the library, I continued to be involved behind the scenes supporting the library work till my beloved wife served it with complete devotion and dedication. That library was like our child—we loved it, nurtured it, and dedicated our lives to its success. We served the library to the best of our ability.

There was so much left to do at the university. With our decades of combined experience and knowledge, our dedication and honesty, there is so much more we wanted to do and could have done for the betterment of the university, which we thought of as our institution. But we both had to leave the university 9 and 14 years before our retirement age due to the anti-educational political conspiracy of Kedar Bhakta Mathema, the Vice-chancellor, as the people were not conscious as today of making the voice against injustice. I am so glad to see the people's voice for justice and against the injustice these days, either for Kulman Ghising, the electricity great, who solved the problem of load shedding of electricity in the country, or Dr. Govinda K. C., the health hero who voiced the health education and health care for the poor. I salute the people who are in front to give justice to the injustice done to others. I condemn the people who are doing injustice to the country's good and honest people by the strength of political power.

DOP- Dec 1 and 9, 2020

Comments
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1. Very good article, Narayan - I can relate to the hard work that you and Shanti put into the library. I was there and saw your work in person!
Love, Nancy.
Peace Corps Librarian to TUCL, Nepal
USA

2. Excellent article—very informative. Thank you for sharing! Love, Pat
3. Many thanks, Narayan! I enjoyed the articles and learned a lot about libraries.
Hope all is well there.
Love and best wishes for the Holiday Season,
Betty

4. Dear Narayan,

It was a pleasure to read your articles and better understand the growth and importance of libraries! You have been blessed with vast experiences and a broad education, particularly in library science. It is with fondness that we also remember your many years working alongside precious Shanti. She was an amazing woman, and blessed to have you by her side for many years.

How are you? We are all certainly weary of the pandemic and accompanying isolation. We pray it will end soon, especially with distribution of the Covid vaccine in the near future. Russ and I are both well.

Blessings to you!
Russ & Ronda

5. What a great tribute to Shanti's in your explanation of the values of libraries for the people. How you both worked so well together I know from my own experience working with you . I am sure she would be very touched by how you have described your efforts to create an outstanding university library for Nepal.
You write very well so keep on writing!
And a Happy, Healthy New Year to you and your loved ones.
Bob Palmer, Fulbright Librarian to TUCL, Nepal
New York

6. Thank you, Narayan, for sending these articles. I very much enjoyed reading them. What a loss to the university when you and Shanti retired. Olga
Olga Murray, The founder and president of the Nepal Youth Foundation (NYF), The creator of Olgapuri Village(Children's Home)

62.Prestige, Positions, Sycophancy, and Blessings

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Prestige, Positions, Sycophancy, and Blessings

We had Tribhuvan University with the Tribhuvan University Act of 1959 (BS 2016). There were some affiliated colleges under it. With the great interest of King Birendra and his dynamic leadership, the New Education System Plan, 1971 (B.S. 2028), was introduced in Nepal in 1971. As a result, the Tribhuvan University Act, 1971 (B.S. 2028) appeared in the country, intending to promote professional and technical education. It brought a drastic change not only in the administrative structure but in establishing and developing technical institutes - medical, engineering, agriculture, forestry, etc. That was like an unforgettable revolution in the education sector of the country. That is known to all. My beloved wife Shanti Mishra and I had an opportunity to contribute our service to it.

After the Tribhuvan University Act of 1971, new rules and regulations were formulated for aconducting the university in a changing system. I remember there was a chapter about the appointment of its vice-chancellor in that rule, and it wrote - the vice-chancellor should be an extraordinary intellectual and scholar (Bishista Bidwan). But it was not defined to whom to call extraordinary intellectual. It was not defined what criteria or parameter would be used to judge an extraordinary quality - by degree, experience in teaching and working; writings of articles, books or other research papers, certificates, possession of medals, awards of extraordinary achievements or appreciation or recommendations of power circles, etc. It is a fact that defining an extraordinary intellectual is not an easy job. So at that time, no one could say who was an extraordinary intellectual who would fulfill those criteria among the available human resources and be the vice-chancellor.

Before introducing the new Tribhuvan University Act of 1971. the last vice-chancellor was Dr. Trilokya Nath Upreti, who had not completed his previous term. So he continued his term when the new system came. After his term, Prof. Surya Bahadur Shakya was appointed as the T. U. Vice-chancellor. Then many others came from Jagat Mohan Adhikari, Dr. Mahendra Prasad to many others, including present vice-chancellor Dr. Dharma Kanta Banskota. We assume that they were people who are extraordinary intellectuals because of their appointment to the position of vice-chancellor, which demands that quality for its appointment. At the same time, the history of all the previous appointments of the vice-chancellors makes it clear that in this context, the words - extraordinary intellectual, learned, or scholar does not have to possess any extraordinary quality different from other high positions of other offices in the country. He, she, or anyone can be appointed as the vice-chancellor with the blessings and trust of high power holders. So I feel it should be written clearly in the rule that the vice-chancellor can be appointed to anyone on the trust and blessings of the power circle - Prime Minister, Minister, Cabinet, etc. That shows more honesty and makes more sense than writing" extraordinary intellectual, learned or scholar" if those words do not carry any meaning.

It is a known fact that in most developed countries and countries where a genuine democratic system with equal rights and opportunities in practice has existed, people earn their positions and prestige by extraordinary qualification, knowledge, service, experience, contributions, writings, etc., visibly possessed by a person more than others. They are the best among the best. So they are selected, rewarded, or offered the positions. Similarly, people get higher positions after others with experience and knowledge. In general, that system does not exist in our fake democracy.

We seldom see people selected and offered high positions in our country - ambassadors, vice-chancellors, members or chairpersons of constitutional bodies, corporations, etc. based on their extraordinary knowledge, experience, talents, and contributions. We often see the selection and appointment criteria for those positions are blessings because of contact, connections, relations, flattery, or bribery. That is the way people become ambassadors, except for some from diplomatic services. That is the way people become Vice- chancellors of universities here. Ours is a country where people earn prestige and position through sycophancy and blessings, not knowledge and contributions.

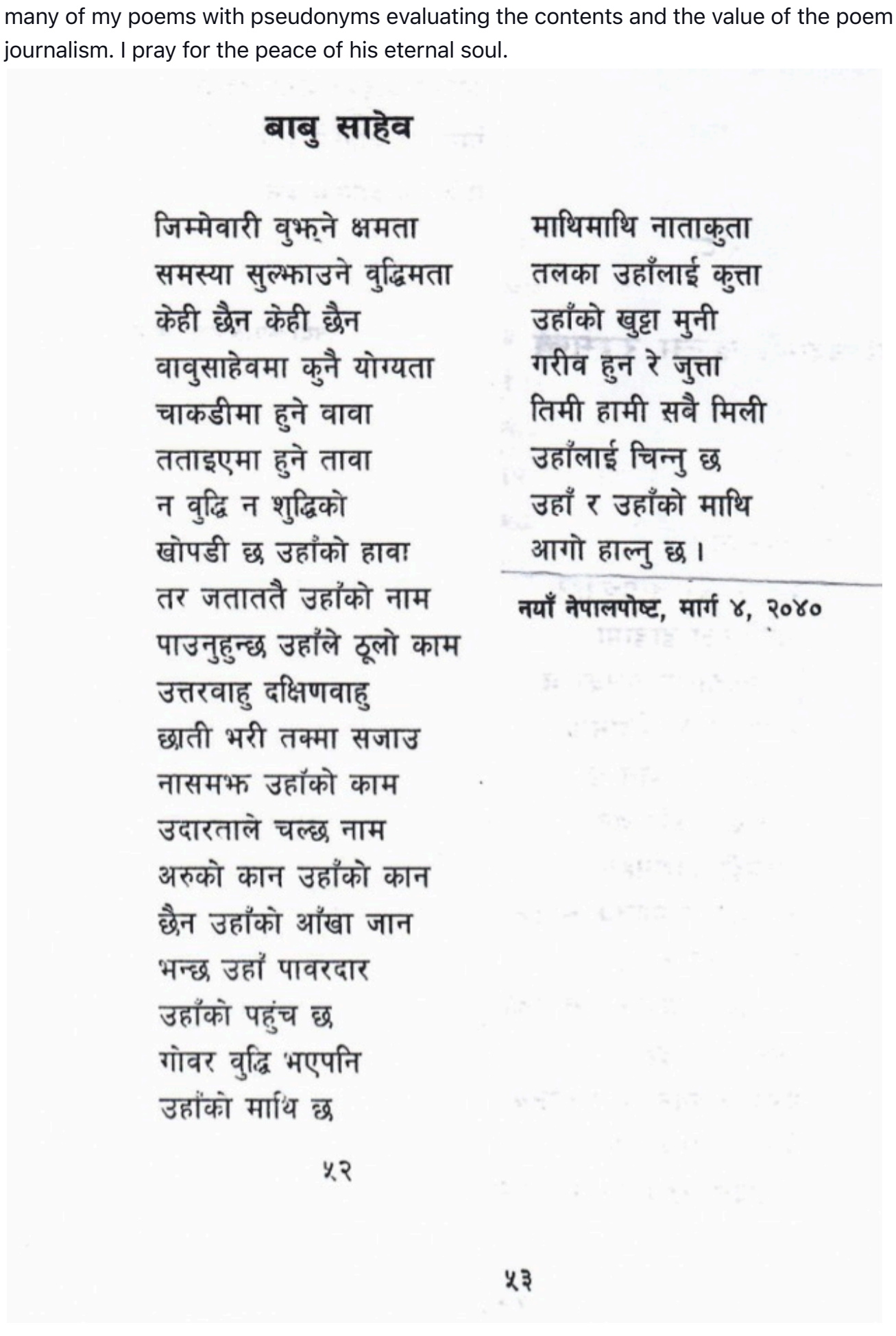
I remember with sadness some person who became the vice-chancellor of T. U. before the multiparty democracy without merits. Unlike many other professors, a man was an ordinary professor but had a wooden head. He was appointed to the position of zonal commissioner, then became the vice-chancellor, and was appointed the country's ambassador sometime after his term as vice-chancellor. He was eligible for any position because of his ruler class blood. Now he was called administrator, educationalist, and diplomat because of his positions. He had these professional adjectives because of his positions which he got with blessings, not because of his knowledge and expertise. That is what we often see in the adjectives decorated in a person's name in Nepal.

He was a real Babusaheb with blood, nature, and conduct that enjoyed flattery. One could get anything from him through Chakary (Sycophancy) but not with your honesty, sincerity, knowledge, intelligence, logic, or arguments. He would consider you his enemy if you put any argument denying his words - right or wrong, good or bad. His face would beam when discussing cows, dogs, guns, or hunting. That was his topic of interest. But he would get bored if you talked about books, libraries, research, or academic excellence. So his sycophants used to please him, talking about his interest topics and getting the work done that they wanted. Then there was a news published about a professor in the newspaper who used to go to his house every day and serve his cow, giving him hay and grass, and admired the cow like anything. He benefited a lot from him, even with his high position. I remember a professor he blessed with eight grades increment at once because of his Chakary. The professor was so tactful and discreet that later on, he became the ambassador appointed by our communist government, being a notable communist after the multiparty democracy was introduced.

On the one hand, we often see that influential people earn professional adjectives easily with blessings in our country. On the other hand, many knowledgeable, learned, experienced, and genius with visible contributions disappear from the scene without the contact and blessings of influential people. That is very sad to watch.

When the person mentioned above from the Royal caste and connection was in power in the university once, he called me regarding my complaint against the decision of the university, which I had filed before he came to the position. That was just after his appointment. The case of my complaint was pending. That was about the decision of the university to publish a book written by a person who was not qualified to write the book on the subject according to the existing university's rules. He asked me to take my complaint back and forget about it. And at the same time, he said he would arrange to publish my book without any problem if I had any.

I politely told him that my complaint was not for getting a favor for publishing my book. Still, I registered the complaint to maintain the rule and prestige of the university like the universities of developed countries. He got mad at me and said, "Do not worry about the university or the country's prestige but think for yourself and your advantage. I will not do anything for you if you talk to me like this". I was so sad to see a person on the chair who was not concerned for the university's prestige. I said ok if that was so, and I did not want to get a favor by dropping my genuine complaint. With a heavy heart, I returned from his office, turning down his offer because of the lack of blood of Chakary (flattery) in my heart. He treated me like his enemy during his working period just because I argued about maintaining the standard or prestige of our university. I was so distressed and helpless as I could do nothing against his wrong sayings and doings. I knew he was powerful, and his high power was connected to the palace. I wrote the following poem to relieve my sadness and lighten my aching heart. The poem was published in "Naya Nepal Post," edited by Devendra Gautam on Nov. 20, 1983 (Marga 4, 2040) and is included in my poem collection book 'Umliyeka Pidaharu" in Nepali. I am so sad to hear about the sad demise of Mr. Gautam a few days ago, who published many of my poems with pseudonyms evaluating the contents and the value of the poem without any contact. I admire him for this cause and his appreciable ethics of journalism. I pray for the peace of his eternal soul.



बाबु साहेव

जिम्मेवारी वुझ्ने क्षमता
समस्या सुल्झाउने वुद्धिमता
केही छैन केही छैन
वावुसाहेवमा कुनै योग्यता
चाकडीमा हुने वावा
तताइएमा हुने तावा
न वुद्धि न शुद्धिको
खोपडी छ उहाँको हावा
तर जताततै उहाँको नाम
पाउनुहुन्छ उहाँले ठूलो काम
उत्तरवाहु दक्षिणवाहु
छाती भरी तक्मा सजाउ
नासमझ उहाँको काम
उदारताले चल्छ नाम
अरुको कान उहाँको कान
छैन उहाँको आँखा जान
भन्छ उहाँ पावरदार
उहाँको पहुंच छ
गोवर वुद्धि भएपनि
उहाँको माथि छ

५२

माथिमाथि नाताकुता
तलका उहाँलाई कुत्ता
उहाँको खुट्टा मुनी
गरीव हुन रे जुत्ता
तिमी हामी सवै मिली
उहाँलाई चिन्नु छ
उहाँ र उहाँको माथि
आगो हाल्नु छ।

नयाँ नेपालपोष्ट, मार्ग ४, २०४०

५३

The poem in Nepali and its English translation are given below.
Poem in Nepali

Poem translated into Nepali

Babusaheb (Word for addressing Royal ruler caste men with high respect)
Narayan Prasad Mishra
The capacity to understand the responsibility
The wisdom to solve the problem
Nothing is, nothing is
Any capability in Babusaheb
He becomes intoxicated with sycophancy
He becomes like hot-pan when instigating
Neither knowledge nor sense
His brain is empty
But his big name is everywhere
He gets big positions
Utarbahu, Dakshin Bahu

He has full of Royal medals on his chest
The work done without sense
Gets appreciation as liberal
Others' ears are his ears
Know that he has no eyes
It is said he is powerful
He has high contact
He may be brainless
He has connections with high people
He has relations with high
He treats others like shoes
Under his legs
He treats the poor like his shoes
Getting together, you and me
We need to know him
on him and his high circle
We need to put a fire

Just as many Babusahebs during the Panchayat System connected and related with Royalties who were in positions of power and without merit, we now have many more like those Babusahebs, which I call multiparty Babusahebs connected and related to significant parties who were and are in the government and power. Though we have a democratic system in name, the culture is the same. I remember a very close lady and well-wisher of my beloved wife, Shanti Mishra, one among some highly educated women of the country. That lady was appointed as the ambassador. When my wife congratulated her on her appointment, she said to my wife with sincerity and honesty -" Madam! I know, and I think the government should have made the ambassadors the ladies like you who deserve and fit for the position with any standard. I am ashamed to supersede people like you. But I am sorry that we have this kind of system".

I hope and pray we also will have a system of merits one day in our country. I hope our people someday will get positions and prestige by merits, not by sycophancy, connection, relation, or bribery. I hope people will get adjectives like administrators, educators, diplomats, planners, or any other by knowledge and experience, not by just the positions received with somebody's blessings, until we establish a merit system. We must accept our misfortune that we are bound to disappear unnoticed by the nation despite our extraordinary merits, like my wife or many notable personalities in our country. I know this is not easy to tolerate, but there is no other way when you are born in Nepal in the present situation with pure independent thoughts with the blood of honesty and integrity. That is our destiny.

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63. The Story of Our Gold Medals for Journalism and Library Science

63
The Story of our Gold Medals for journalism and Library Science

Medals and trophies have a long history in the world. Various organizations and institutions award people for their outstanding achievements in academics, skill, game, or service. We all know the significance of the Nobel prize, Olympic medal, and awards. We see this system in almost all countries in the world. We, too, have this system in our country. The government, as well as many different organizations and institutions, are giving medals in our country. It encourages the winner to work harder in the future to get a better result. At the same time, it inspires others to learn from the achievement of the winners. It certainly boosts the morale of the winner. The achiever always deserves appreciation. I think we all learn to appreciate outstanding work, service, or accomplishments.

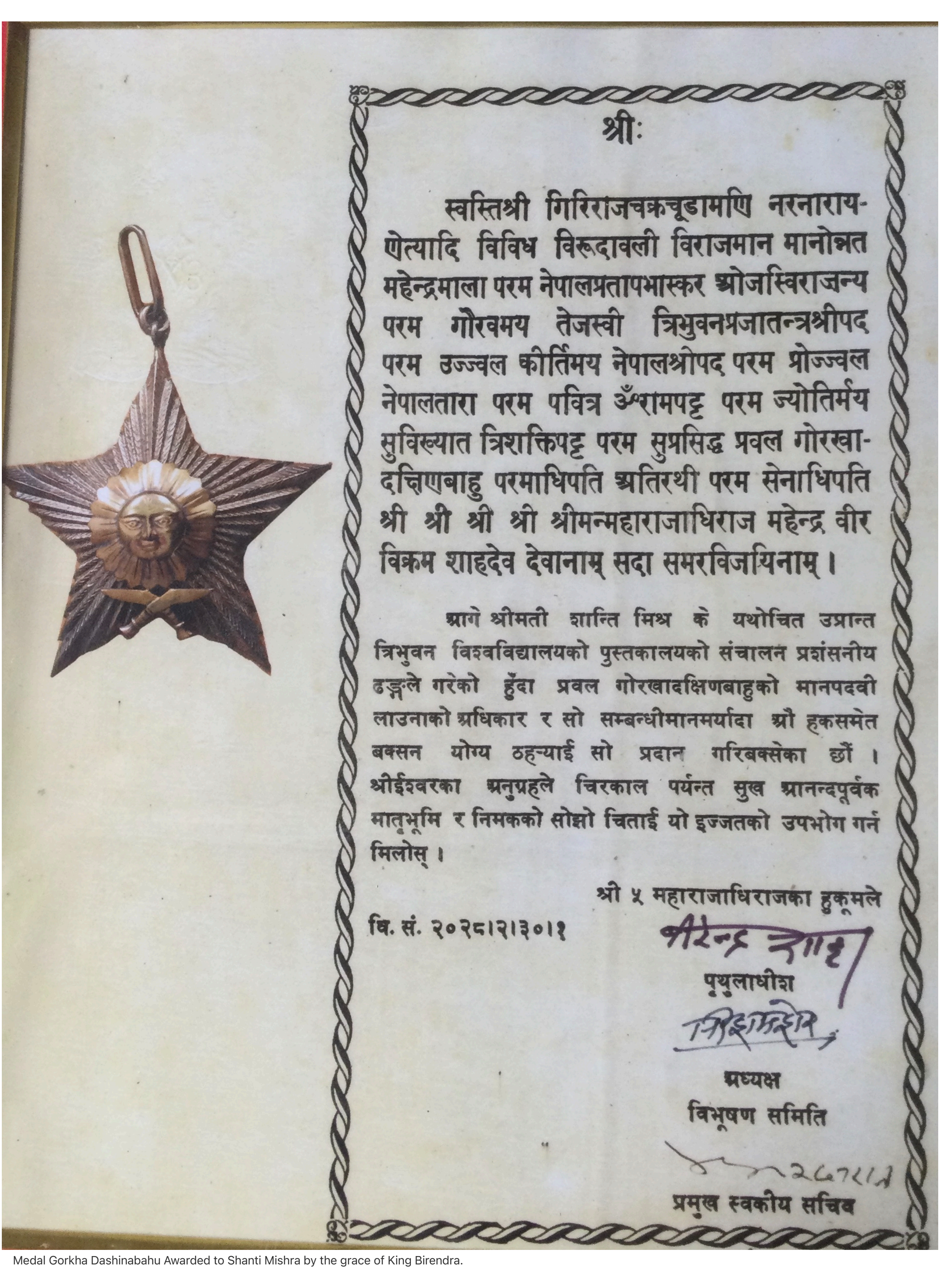
Indeed, medals and appreciation. have great importance and significance in inspiring people. Still, there is also a risk of discouraging talented, good people if the unworthy are awarded with some favoritism or nepotism. That is what we see primarily in our country when the government distributes medals. We often hear the awards go near and dear to influential people but not those worthy of recognition. I do not see any use of that award if that is the case.

Here is a brief story of an example of how the government awards the medals in our country.

Shanti and I got married on May 8, 1970 (B. S. 2027 / 01 / 25.) We were living in the University's Professor's Quarter. Mahendra Bir Bikram Shah Dev was the king, and Birendra was the Crown Prince. Radio Nepal announced the names of national award winners of that year. In this connection, while listening, we heard Shanti, Librarian, Tribipustakalaya, Gorkhadachhina Bahu Chautha (Tribhuvan University Central Library and the name of the award Gorkha Dachinabahu). That was a happy surprise for us as we were neither anticipating nor hoping for it.

King Mahendra with Queen Ratna In Tribhuvan University Central Library. Shanti Mishra, the Chief of the Library, beamed with joy and happiness.
From left to right -1 King Mahendra 2. Queen Ratna 3. Shanti Mishra, Chief Librarian

Some years after, Mr. Chhetra Bikram Rana became the Chairman of the University Service Commission. He was the Secretary of the Ministry of Home Affairs during King Mahendra's rule. While chatting with him, he said he had to narrate award winners' names to Birendra, the Crown Prince, as the Home Secretary. In 1970 (2027,) while narrating the names, as soon as Crown Prince Birendra heard the name of a librarian of the National Library, he asked whether there was the name of the University Library's librarian on the list. Quickly, he had to add Shanti's name but did not know the surname. That is why they mentioned the name Shanti only, without the surname in the list. Shanti's name was printed in "Gorkhapatra" without the surname. Crown Prince Birendra had visited the Library. He was acquainted with its outstanding development. He knew Shanti and remembered her. But her name was not on the list of the recommendations for awards. On the other hand, a so-called librarian of the National Library who happened to be the son-in-law of a Palace Secretary was recommended for the award. We all know how the multiparty system's government has been distributing awards and prizes to its sycophants based on political loyalties than merits.



श्रीः

स्वस्तिश्री गिरिराजचक्रचूडामणि नरनाराय-
णेत्यादि विविध विरुदावली विराजमान मानोन्नत
महेन्द्रमाला परम नेपालप्रतापभास्कर ओजस्विराजन्य
परम गौरवमय तेजस्वी त्रिभुवनप्रजातन्त्रश्रीपद
परम उज्ज्वल कीर्तिमय नेपालश्रीपद परम प्रोज्ज्वल
नेपालतारा परम पवित्र ॐरामपट्ट परम ज्योतिर्मय
सुविख्यात त्रिशक्तिपट्ट परम सुप्रसिद्ध प्रवल गोरखा-
दक्षिणबाहु परमाधिपति अतिरथी परम सेनाधिपति
श्री श्री श्री श्री श्रीमन्महाराजाधिराज महेन्द्र वीर
विक्रम शाहदेव देवानाम् सदा समरविजयिनाम् ।

आगे श्रीमती शान्ति मिश्र के यथोचित उप्रान्त
त्रिभुवन विश्वविद्यालयको पुस्तकालयको संचालन प्रशंसनीय
ढङ्गले गरेको हुँदा प्रवल गोरखादक्षिणबाहुको मानपदवी
लाउनाको अधिकार र सो सम्बन्धीमानमर्यादा औ हकसमेत
बक्सन योग्य ठह्र्याई सो प्रदान गरिबक्सेका छौं ।
श्रीईश्वरका अनुग्रहले चिरकाल पर्यन्त सुख आनन्दपूर्वक
मातृभूमि र निमकको सोझो चिताई यो इज्जतको उपभोग गर्न
मिलोस् ।

श्री ५ महाराजाधिराजका हुकूमले
वि. सं. २०२८।२।३०।१

वीरेन्द्र शाह
पृथुलाधीश

अध्यक्ष
विभूषण समिति

प्रमुख स्वकीय सचिव

Medal Gorkha Dashinabahu Awarded to Shanti Mishra by the grace of King Birendra.

Whatever the case of other awards, the top student achiever's recognition has an undisputed prestige in our country. It is not easy to get because it is not easy to be a top student in any field. You cannot get it like government medals by sycophancy or near and dear to the power circle. You get it only by your hard work, talent, academic excellence, and outstanding achievement.

Different donors had established awards and medals in the University. Though there were many awards in various fields - Physics, Chemistry, Economics, Political Science, English, Management, etc. in Tribhuvan University, there were no awards established for Library Science and Journalism until 2004 (B.S.2061).

Shanti Mishra, my late beloved wife, and I always thought those are the two aspects of knowledge that have an unparalleled role in imparting knowledge and information to people. Libraries select, collect, organize, and disseminate knowledge. On the other hand, journalists publicize, distribute, and broadcast the information, issues, and events based on the facts and truth, working as a public watchdog and taking it to the people. Of course, the journalists should be devoted to journalism's ethics, and the librarians should be devoted to this noble profession with honesty and sincerity. Both of these professions have a tremendous role in educating citizens. Because of that, we wanted to establish gold medals in these subjects - Library Science and Journalism. According to the University's existing rule, one had to deposit enough money- lakhs of rupees for a revolving fund by which the University could make a gold medal and award it to the topper yearly according to the wish of the donors.

We wanted to establish a medal, but we did not have that much cash for depositing. We were staying home after our retirement, nine years, and 14 years before the retirement age, due to the anti-academic political decision of Kedar Bhakta Mathema, the Nepali Congress government-appointed Vice-Chancellor. We, together, were drawing a total of Rs 17846- pension allowance per month. It meant we were getting a sum of Rs 2,14,152 a year, which could easily meet the amount of Rs 24000/ 00 needed for two tolas gold for two medals. Then, the price of gold per 1 tola was Rs 11830/00. So, we requested the University in writing to establish two gold medals with our names for two Departments - Library Science and journalism and to award the topper of those subjects every year. At the same time, we submitted a proposal to deduct the amount needed for this purpose from our pension amount, considering our pension itself as a deposit amount.

Though we were not rich, we wanted to encourage future generations of librarians and journalists. That was our selfless motive with a pure heart to donate our earnings to a worthy cause. To our surprise, the authorities of Tribhuvan University, our University, where we served and gave our life with our blood and flesh, would not welcome our offer and would not manage to establish the medals as we requested. After eight months of our request, we got a reply letter from the University on 2062/ 2 30, neither accepting nor rejecting our proposal. The letter was attached with a copy of the then existed rule of a total cash deposit for this purpose. The letter did not speak about our proposal of subtracting money from our pension for the medals that we had proposed.

There was no harm to the University for accepting our offer and proposal as there was nothing for us to gain from the University. Our request was to give to the University, not to get anything from them. How frustrating! This is our country, Nepal—you need to do Chakari (sycophancy) even for doing social service in our country. What a shame! We were so shocked by it. One could easily imagine if that kind of offer of donations were made in the Universities of Europe or America, it would have been welcomed with great appreciation to the donor by the receiver. This tragic story of establishing gold medals with the letters between the University and us is given in chapter 13 of our book "Tribi Kendria Pustakalayako Gauravshali Kahani Ra Hamro Sewa" (The Glorious History of Tribhuvan University Central Library and Our Service) published in B.S.2075.

नारायण शान्ति मिश्र
पदक
शान्ति नारायण
मिश्र पदक
त्रिभुवन विश्वविद्यालय
KATHMANDU NEPAL

Narayan Shanti Mishra Gold Medal, Shanti Narayan Mishra Gold Medal

Many years passed. We did not lose our hope of establishing medals. We kept up our efforts to achieve our goal. During this time, we sold a plot of land we owned for other purposes and now, finally, had the needed cash! From that source in B.S. 2067, we deposited Rs 403300 to Tribhuvan Unversity to establish two gold medals- one to the topper in Library Science and another to the topper of Journalism with first division in Master Degree. The names of the gold medals are Shanti Narayan Mishra Gold Medal for Library Science and Narayan Shanti Mishra Gold Medal for Journalism. Since that year, the University has been awarding those gold medals yearly in the University's convocation with a grand function. During that time, while honoring these two toppers, the honor and prestige of library science and journalism would be echoed every year with several other departments of knowledge. We are happy and proud that we were able to contribute something to this cause.

I am happy to know that Narayan Shanti Mishra Gold Medal will be awarded to Sharachandra Bhandari, Deputy Principal Correspondent at Rastria Samachar Samiti, whose writing we often see in People's Review, and Shanti Narayan Mishra Gold Medal will be awarded to Mr. Shailendra Kumar Gupta for being toppers in Journalism and Library Science, respectively, this year. I congratulate both of them for their achievement and wish them outstanding service to our nation.

DOP- Dec. 22, 2020

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64. The Librarian of Auschwitz and the Love of Books

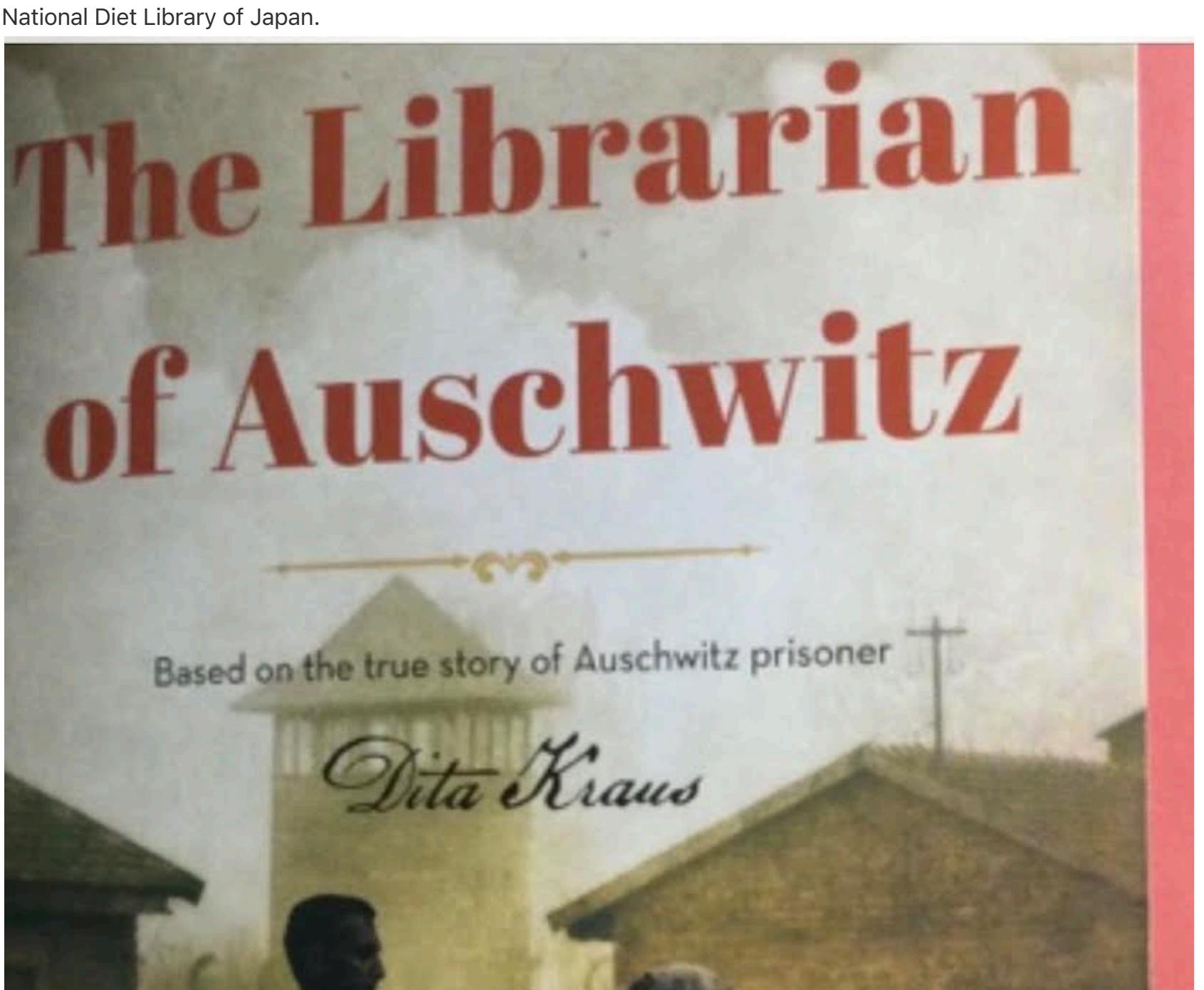
64
The Librarian of Auschwitz and the Love of Books

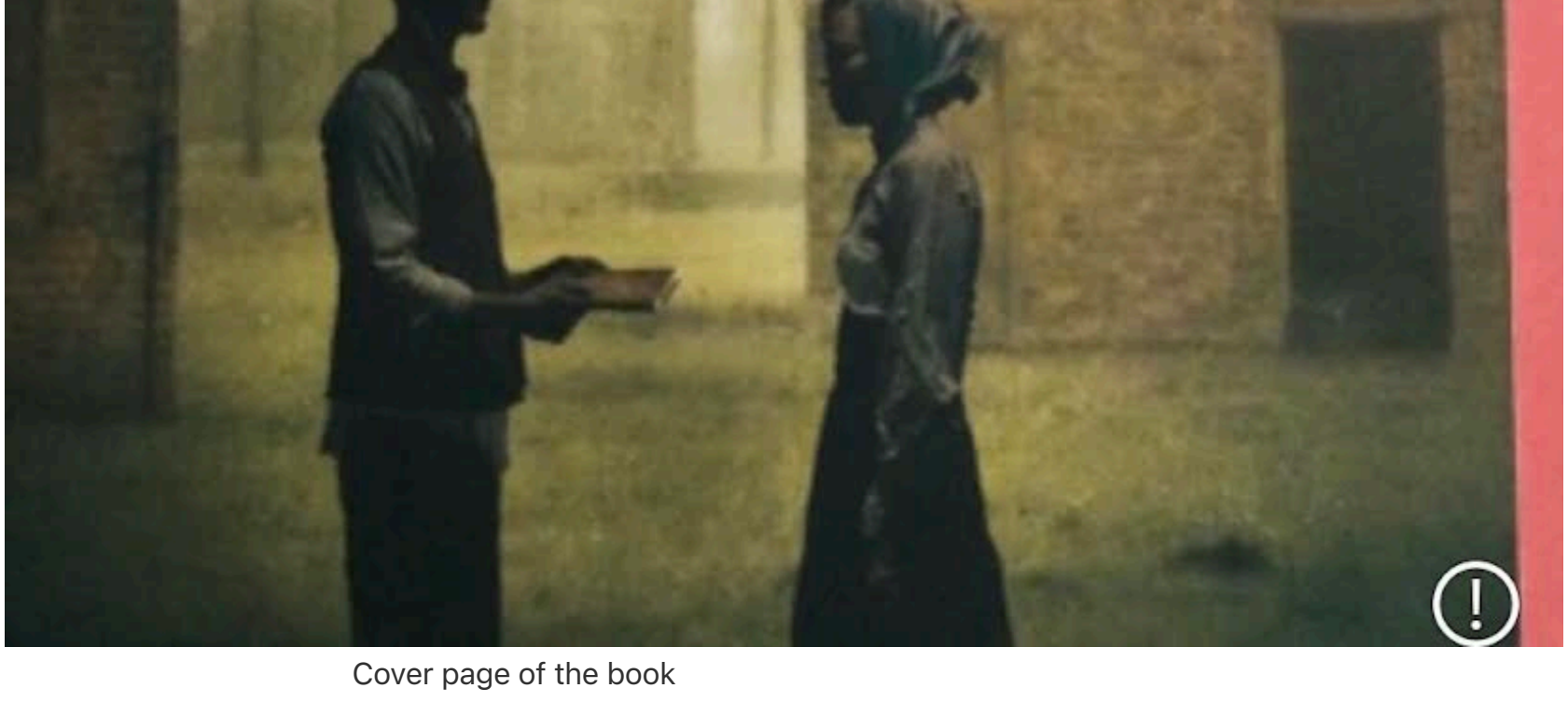
By our curiosity and thoughts, when we read the history of human beings, we know that it has a long history of the Old Stone Age, New Stone Age. They are also called Paleolithic Era, Neolithic Era. According to the experts of this field, the agricultural revolution began between 10,000 BCE to 5,000 followed by the systematic husbandry of plants and animals. After that, they lived in a permanent settlement as farmers. Theyexperienced and learned many things about nature, life, and living in evolution and development. Long and long after that, they knew about recording their experience and knowledge in many different ways - recording on clay tablets, stone, leaves, skins, papers, clothes, etc. Even after developing the languages, letters, and writing, recording and transforming knowledge was difficult. One can make one or a few copies of book writing by hand, not hundreds or thousands as you can do by printing. After developing the printing technique in 1439 with his movable type by Johannes Gutenberg in Germany, human experience and knowledge traveled throughout the World. That was the beginning of modern books.

We know books are the recorded experiences and knowledge of human beings. Because of books, human knowledge could travel throughout the World. People from any corner of the globe could benefit from them. Books contain all aspects of human knowledge - history, geography, literature, culture, traditions, science, technology, agriculture, industry, medicine, etc. You can learn everything from the books - conflicts, war, human suffering, discoveries, and inventions in human history. Books are the sources of all knowledge.

We all know that books contain the experience and knowledge of the authors who write. Collecting books means collecting knowledge. In collecting books and putting them all together in some place for the people in an organized way to disseminate knowledge, the modern Library was born in the World. The libraries select the best books needed for their community, collect, scientifically organize them, attract readers, and disseminate knowledge through different means. So the libraries are the centers of expertise for acquiring and sharing knowledge. In modern times, the libraries are also called learning resource centers, academic centers, disseminating centers, study centers, information centers, media centers, documentation centers, reading rooms, etc. The Library is where you get to know everything you want. You need a library for your study, teaching, and research. You can not think of research without the Library.

That is why the developed countries of the World give tremendous importance to libraries. They have not only one or two but many huge, extensive libraries with millions of books, journals with varieties of disseminating services. People want the libraries like the groceries in life. They want libraries like the medicine shop in life. They have a long tradition of modern libraries in their countries. We all know their research, discovery, development, invention, and achievement are primarily based on the services of the libraries. Some examples of noted libraries are the Library of Congress, New York Public Library, Harvard University Library of the USA, The National Library of China, and National Diet Library of Japan.


The Librarian of Auschwitz
Based on the true story of Auschwitz prisoner
Dita Kraus


Cover page of the book

In this context, I want to talk and write about the librarian and Library, which may be the tiniest and the just in name in the World but has a history of unparalleled love of books in human history. That was the Library of Auschwitz. Auschwitz is in Poland, where Nazi Germany, under Adolf Hitler, the Chancellor of Germany, the cruelest person on earth, operated 40 concentration and extermination camps during World War II after occupying that country. The camp was conducted from May 1940 to Jan 1945 until the Soviet Union liberated them. According to history, over 1.1 million men, women, and children lost their life there. They were war inmates, mainly Jews, Poles, Romani, and Soviets.

The people deported to the camp were separated into two groups - 1. strong and healthy enough for forced labor 2—babies, young children, pregnant women, the elderly, the disabled, and the sick. The no 2 group was to die in a gas chamber. Even the living were starved, worked to death, even killed in medical experiments, and gassed. History witnesses that 6 million Jewish people were killed in the Holocaust because of the Nazi campaign to eradicate Jews from Europe. According to the report, over 5 63 000 people visited the Museum there in 2021. That was the worst tyranny ever heard in human history. We have also experienced some kind of hatred and tyranny during the Maoist movement in Nepal though we are slowly forgetting now. People were tortured, hanged, stabbed, gun downed, bombed, hands and legs cut.

According to Dita Kraus, a Jew, the holocaust survivor, and secret librarian for the children's block in Auschwitz, " they had a library on legs, a living library in Auschwitz. Teachers who knew particular books had become a living library. They rotated among the different groups, telling the children stories they knew almost by heart." Books and reading materials were banned there. No one was supposed to possess it. No one was supposed to see it. According to the Nazis' tyranny, books are extremely dangerous, and they make people think. They awaken the people. So books should not be accessible to inmates. The guards, the inspectors inspect them twice a day, making them stand. If the inspector catches anyone with a book, they execute them. Not only a day or hours, but every moment was also a challenge for them to survive.

In that circumstances, they loved, collected, and hid some books. That was their Library. Dita was made the secret librarian and worked secretly under the fear of life and death, hiding and pushing people to read even mutilated books. She thought that the wisdom of centuries of civilization might be lost without the books - geography, literature, mathematics, history, language. Books are precious. The courage of Dita, the librarian, and the love of books of the inmates are exemplary and inspiring to all human beings. That is an extraordinary example of the love of books and the library service. A vast majority of our people in Nepal who have not yet realized the importance of books, libraries, and the valuable role of librarians in imparting knowledge certainly get inspiration by reading this book. When you love books and carry them with you, it means you always have inseparable friends with you. Dita, with her parents, was taken from her home in Prague, the capital of the Czech Republic, by the Nazis in 1939 and was imprisoned at Auschwitz.

The book "The Librarian of Auschwitz," a novel written by Antonio Iturbe, is based on the true story of Dita Kraus, the holocaust survivor, and translated into English by Lilit Zekulin Thwaites, tells about it to the World. Besides, it gives a vivid and cinematical horrible heart-breaking, unimaginably painful, agonizing picture of the life and conditions of the prisoners. The book is an international bestseller. I am happy to read this book from my beloved granddaughter Asha Adhikari, 15, a voracious reader who reads 3/4 hundred pages of books in 2/3 days. This year, she got that book as a Christmas gift from Nancy Hatch, a Peace Corps Librarian, to Tribhuvan University Central Library, our dear friend to whom and her husband Douglas Hatch, Asha, and my grandson Gaurav call Grandma and Grandpa. Nancy was an integral part of our workforce in creating and developing TUCL with my beloved wife, late Shanti Mishra, the founder and first Chief of this Library, and me.

Two Shanti's

Shanti Mishra with Shanti Ruth Hatch in 1977

Our life with our Library joined and connected us with Nancy and Doug, with love and affection, with the relation of heart and mind. It made us an extended family between the two nationalities- Nepal and the USA. We became one, though, living in two different countries. Their kids and our kids are inseparable cousins and always happy to be together. It may be interesting for the people to know that Doug and Nancy gave the name Shanti after the name of my wife Shanti Mishra to their first daughter, who was born in Nepal when they both were in our University. That is why their first daughter's name is Shanti Ruth Hatch. At that time, Doug was the Professor of Mathematics in the College of Education as a Peace Corps Volunteer. This may be an enjoyable and exciting example for all of the strong relationships of love and affection, not the relationship of the family of blood. I think this is also an exciting part of the history of the development of our University Library. Once upon a time, our typical home was Tribhuvan University Central Library, Kirtipur, Kathmandu. We worked and enjoyed being there always for its development. So I give credit to our Library for our love and unity. The Library was the bond and the bridge between our love and the relation. I can not think of my life separating the history of that Library. I always believe that the Library's history is also our history if the people are not ungrateful to the Nobel work done for the country.

DOP- Jan. 20, 2022

Comments

1. https://www.facebook.com/pat.w.oakes

Pat Winter Oakes

What a wonderful story and history, Narayan. The image of a library on legs, a library in the minds of people, is a true inspiration. Our family is so glad to be related to you--through my sister Nancy and her husband Doug. We celebrate all that your family has brought to our lives--we are so enriched by knowing you and Shanti-ama and your wonderful daughter Pragya and her husband Sanjeev and your two beaatiful grandchildren!

2.Dear friend Narayan, Peace

What a marvelous article! So inspiring = and I loved the photo of beautiful Shanti,

Yours, cap miller s

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65. God - To Believe or Not to Believe

65

God - To Believe or Not to believe.

The world we live in is big, beautiful, and mysterious. There are so many lives and things that our language and vocabulary cannot accurately describe. We are bound to get lost when we observe this seriously and think about this creation. The creator of earth, ocean, and sky and its living creatures, fruits, grains, flowers, plants, and trees, whoever he may be, is undoubtedly an indescribable magician. We must salute him whether he is unseen or call him by any name - God and Goddesses, Nature, Man or Woman. It may not be illogical if we call him God, the supreme power, the power beyond our understanding and thoughts who controls life and death. Indeed, our wisdom and eye can not reach to see him. Though some claim they have seen and met him, it is not easy to believe them. I think God is a mystery and always will be the talk of mystery.

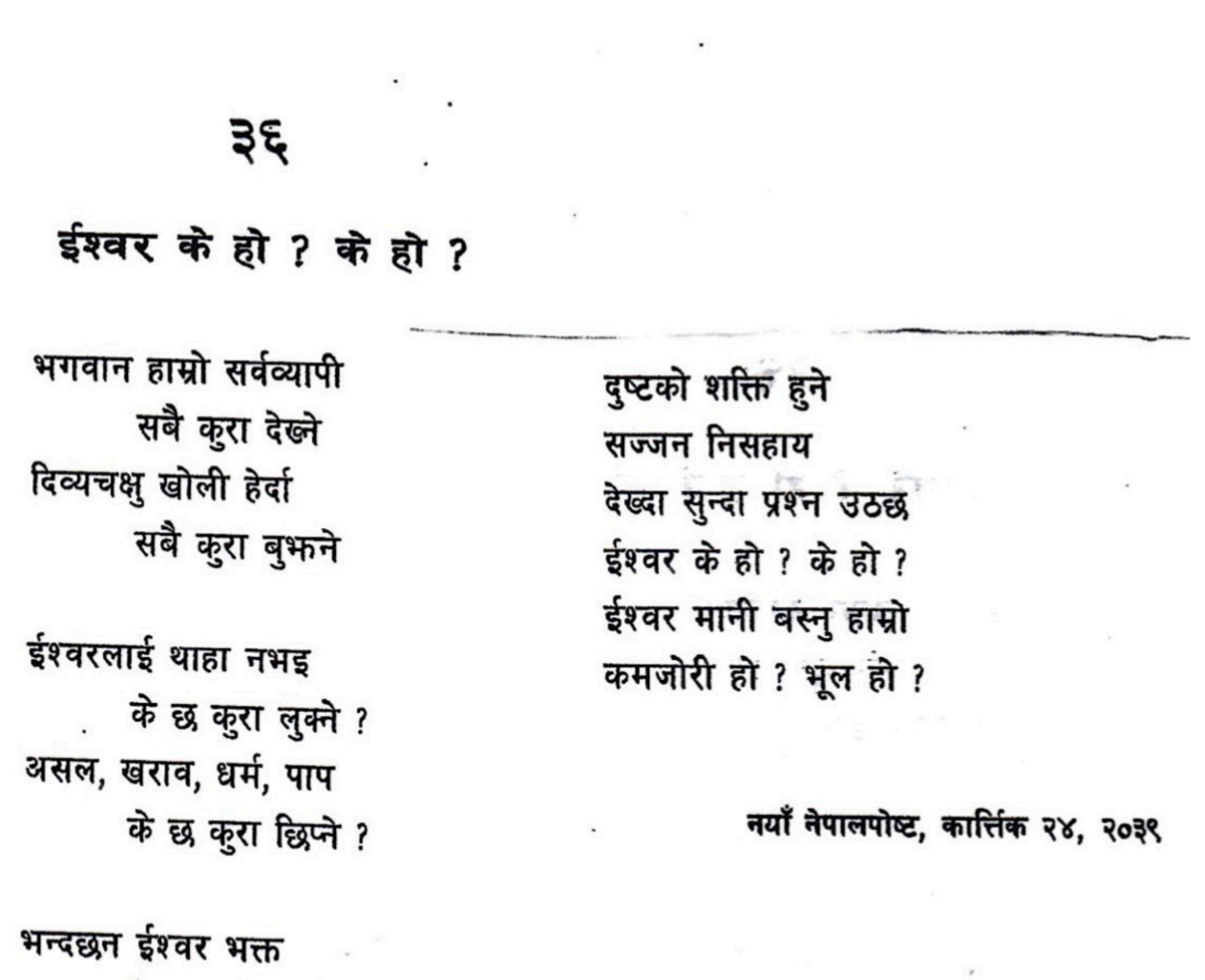
But I see God in the high beautiful, unparalleled snow peaks, including Mount Everest, the tallest mountain on earth, to the north of Kathmandu Valley, and enjoy seeing him; I see him in the high green mountains almost like touching the sky, especially when I view him from the view tower of Daman in Tribhuvan Rajpath and Sarankot of Pokhara in Nepal. I see him when I see the vast ocean with the colossal whales much bigger than the big elephant or big truck in Alaska. In the same way, I see him in the tall mountains and snow peaks almost like ours in Alaska, USA. I see him in the indescribable, unimaginable underground mountains scattered in the Grand Canyon (a deep narrow valley). The Grand Canyon is 277 miles (446 km) long, up to 18 miles (29 km) wide, and attains a depth of over a mile (6,093 feet or 1,857 meters) in Arizona.

Similarly, I see him in the Niagra Falls, the incredible waterfalls in New York, USA. I also see him in a 258 feet tall tree, the large tree or the giant sequoia (the coastal redwoods), approximately the height of a six-foot person, stacked head to toe 45 times in Muir Woods and other California Redwood Forests that can live up to 3000 years. It is also said that giant sequoias can grow about 380 feet tall and 30 feet (9 meters) in diameter. I imagine anyone except God can not create those unimaginable in addition to many other small or big things in the world. We see God in all his creations - big or small. Still, these incredible, wonderful significant creations attract us to understand him and see him clearly without a doubt.. These are some of God's unimaginable creations that you can not understand about them without seeing and experiencing yourself. In this way, when we open our eyes with a pure conscience to see him, I think we can see him in any part of the world. I am sure there are hundreds and thousands of indescribable God's creations on this globe.

As we see much logic in believing in God, we also see some logic in not believing in him. We assume that God knows everything, is everywhere, and can do anything done or undone. He loves everyone equally and treats them equally. His judgment and justice are flawless. But in our society, we see some are more prosperous than others. Some are rich, and some others are poor. Some have many problems related to health, education, food, and shelter, and some others do not. Some are bound to suffer, but some can enjoy life always. We hardly see God's equal love and treatment in this situation and disparity. We get puzzled when we see it and question God's existence.

With the logic of believing and not believing him once, I became restless. The struggling thoughts in my mind disturbed me. So I wrote a poem out of it, which was published in Naya Nepalpost on Kartik 24, 2039. The Nepali poem published 40 years ago with its English translation is below.

Poem in Nepali



३६

ईश्वर के हो ? के हो ?

भगवान हाम्रो सर्वव्यापी
सबै कुरा देख्ने
दिव्यचक्षु खोली हेर्दा
सबै कुरा बुझ्ने

ईश्वरलाई थाहा नभइ
के छ कुरा लुक्ने ?
असल, खराब, धर्म, पाप
के छ कुरा छिप्ने ?

भन्दछन ईश्वर भक्त
ईश्वर सृष्टिकर्ता
पालन पोषण, नष्ट गर्ने
ईश्वर नै हो देवता
तर
धर्मात्मा नै भोकानंगा
पापी सबै धनी
सदाचारी रोइ हिड्ने
दुराचारी हास्ने

दुष्टको शक्ति हुने
सज्जन निसहाय
देख्दा सुन्दा प्रश्न उठछ
ईश्वर के हो ? के हो ?
ईश्वर मानी बस्नु हाम्रो
कमजोरी हो ? भूल हो ?

नयाँ नेपालपोष्ट, कार्तिक २४, २०३९

Poem Translated into English

What is God? What is?
Narayan Prasad Mishra

Our God is everywhere
He sees everything
Opening his clairvoyant eyes
He understands everything
Nothing out of his knowledge
Nothing could be hidden

Good, bad, virtue, sin
Can they be hidden?
Devotees of God says
God is God
Caretaker and destroyer
God is all

But
Righteous are poor, without food and clothes
Unrighteous all are rich
The ethically rich need to cry
The wicked have an opportunity to smile

The wicked possess power
The good are helpless
Questions arise when you see these
What is God? What is?
To believe in him
Is it our weakness? Mistake?

From the points mentioned above, I do not know whether we should believe in God or should not believe him. This is up to you. But at one point, I am sure that you get some peace, happiness, and a feeling of protection and support if you believe in his existence, whether he is somewhere or not. You lose your feeling of protection, support, peace, and happiness from his side if you do not believe in him. It is also clear that it does not make any difference to God whether you believe in him or not. It certainly makes some difference to you believing and unbelieving in him. We should do what is better for our peace and happiness. But I believe in him so that I have a place to put my complaints to him without sycophancy (Chakari) and bribery (Ghus). You know we can not register our complaints in other places or offices without giving Ghus - a small or big amount of money to the officials in our country. God is the only one to whom we can go without fear. That is the only place where we are sure we are accepted and welcomed with love.

DOP- Nov. 23, 2022

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66. God and the Hindu Faith

66

God and the Hindu Faith

Most people believe in God. People think God is omnipotent, omniscient, and omnipresent. He is beyond birth and death. He is immortal and eternal. He was here. He is here, and he will be here always. He is the ruler of this universe. He is all in all. His power is limitless. He could be anything and take any form - human, animal, tree, plant, etc. He is the source of supreme power. He is the creator of the world, the universe, like the manufacturer of a motorcar or a piece of machinery. He knows everything. Nothing can be hidden from him. His eyes are like the sun or the moon. He sees all around the world at a glance. He is everywhere, anywhere. He is on earth, in the ocean, in the sky. God is like the air, which is around in the atmosphere.

No one has seen him. We can not see him. We can not touch him. We cannot talk to him. He is unseen. Still, we believe in his existence. This is because we see his creation- earth, ocean, sky, etc., although we do not see him. We imagine his presence and power by seeing his creation of this world, universe including so many creatures, trees, plants, fruits, vegetables, flowers, mountains, oceans, and many more. We pray to him. We always aspire to have his blessings and love.

The sages, saints, and gurus of all religions and the faith of all countries have been meditating, singing, and praying to God by many different names all over the world since time immemorial. He is praised and adored in all religious scriptures and texts of all faiths. The Bible of Christians, the Kuran of Muslims, the Vedas, Upanishad, or Gita of Hindus are all the songs and praises of Almighty God. There are unlimited scriptures like this of Buddhists, Jews, and many other faiths in the world. There are thousands and thousands of centuries-old and new churches, mosques, synagogues, temples, and monasteries in the world for the prayer and worship of Almighty God.

The world is so big. There are many, many countries in this world. However, wherever they live, all human beings are the same, but their languages. Cultures, traditions, and beliefs are different. Because of this, there are many many different faiths and different religions in the world. So, even God's name is different for different people. Despite believing in God, they have different names for God and Goddesses as there are many different languages in the world.

Some people believe in Christianity. For them, Jesus Christ is God or prophet or only one son of God. The Bible is their holy book. They do not believe in other gods. On the other hand, Allah is God for Muslims. They believe in Kuran. It is their holy book. They do not believe in the Bible or other scriptures. There is another faith in the world called Buddhism, based on truth, love, and compassion. They are called Buddhists. Same way, there is another faith called Hinduism. They believe in supreme power. But for them, the source of that power is Mahadeva, Shiva. For them, God, the supreme authority, is like the sun or the moon, everywhere, in each corner of the globe. According to their languages, the sun called in the English language is called by many different names in different countries. But for Hindus, the sun is always the sun, whether it is called sun in English or Surya in Hindi, or called le Soleil in French. God is one like the sun is one though God has many names. God is God, whether called Jesus, Allah, or Shiva, the supreme power source.

So the Hindus, despite their belief in Shiva or many other Hindu gods and goddesses, do not deny any other gods of other faiths -Christian's God or the Muslim's God. That is why they do not see any reason to be unhappy with any religion. They fully accept and respect all faiths and beliefs that exist in the world. They think any place of worship is the holy place of God. It may be a church, mosque, or temple.

Hindus believe in the incarnations of God. They think God manifests in human form on earth from time to time to establish righteousness, destroy evils, and teach people to be honest, truthful, and benevolent. He serves as a role model and a source of inspiration to his devotees. For them, they were Lord Ram, Krishna, Buddha, Jesus, and Muhammad, and there were many more different names in different countries.

Just as no one has ever seen God, no one has ever seen heaven. We do not meet anyone who has been to heaven or hell. However, people believe there are heaven and hell. Hindus also believe in the existence of hell and heaven. But the most interesting and logical beliefs of Hindus are - you go to heaven or hell through your karma (deeds), not just by your faith. You go to heaven if you do good karma (Nobel work, good work), and you go to hell if you do bad karma (bad work). They believe no one can go to heaven just by believing in a particular faith, not doing good karma. They think karma is the way of right living on this planet, and karma is the path to going to heaven. Certainly, good deeds bring peace and happiness, while evil deeds bring negative consequences for ourselves. So, let us pray to do good karma. May God bless us all.

DOP - - Oct. 17, 2020

Comments

Just read your explanation of your Hindu faith. A 'first' for me, so thank you for enlightening me.

Bob Palmer

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67. Hindu Society and the Fear of God

67

Hindu Society and the Fear of God

Human beings are the most intellectual among all the creatures of the world. They have discovered many mysteries through study and research. But still, we do not know the secret of life and death, the mystery from where we came and where we are going. We come to the world, act in some plays for some decades, and disappear from the scene as if it were a drama or play. It has been going on, and it will be going. The plays continue one after another. Only the participants and actors are changed.

In this context, when we see the many mysteries of the world, including the mystery of life and death, which are beyond our understanding, knowledge, and wisdom, we are bound to think that there must be some conductor who is behind the scenes. We call him a God, the creator, the conductor, the preserver.

Though all the religions and faith in the world believe that God is the source of your life, the head of love, kindness, mercy, and compassion, it is not easy to understand why people often take him as the source of fear instead of the origin of love. Even the Christians, the believers of Jesus Christ, the head of love and compassion, seem to believe that you go to hell if you do not baptize your child, you go to hell if you do not trust him, and you get punished if you go to the church of some other denomination different from the one you belongs to. Similarly, it seems that they have such profound faith that all the people of the world who are not Christians, maybe Lord Buddha or Mahatma Gandhi, are bound to go to hell as they are not Christians.

To them. God created hell only to send Non- Christians, even not thinking of good or bad, honest or dishonest, benevolent or wicked. To them, God created heaven only to send Christians without thinking of bad or good Christians. Newly-made fresh Christians in Nepal are taught and told not to put Tika (vermilion) on the forehead, not to eat anything linked to the puja (Prasad of worship) of Hindu rituals, not to even clean and wash the religious utensils (Puja Patra) - candle stand, plates while doing dishes in somebody's house telling them that they will go to hell if they do that. My Christian lady helper once said she had severe stomach pain after washing our worship plates (Puja Patra). She was not supposed to clean the Hindu worship plates as preached by her pastor. Happily, she would do the other dishes but not the worship plates. I often hear from my Christian friends that you go to hell if you do that; you go to hell if you do not do that. People depict God as a cruel punisher. But most people in the world seldom think they go to hell if they do not do good Karma (good deeds). That is the most difficult and puzzling part of society for me to understand.

This type of fear of God, superstition we see not only with Christians. You see them with all the religions. It seems that the people of the Hindu faith of India and Nepal have more superstitions. The lesson of fear of God is more embedded than the lesson of a love of God in their hearts. Hindus have many rituals from birth to death. There are many Hindu rituals and sayings linked with the fear of God.

I am a Hindu by birth. Here in our country, when I say I am a Hindu, it means all my ancestors and family (great grandfather, grandfather, father) were and are Hindus. So am I. This is not because of my faith, education, or knowledge. There is no question of not being a Hindu or not knowing other things about Hinduism.

Our religion and faith are not practiced with baptism but are like a culture passed down from generation to generation. There is no fixed ritual for making someone Hindu though there are several other rituals in life. I often saw and heard the creation of fear of God regarding our daily activities. People talk about how God gives you trouble if you do this; God gives you risk if you do not do that.

We have thirteen days of continuous death rituals for the deceased after the death of someone. After it, the practice is performed once a month up to one year, then after, once a year. There are many gifts to be given to the priest in the name of the deceased - pots, pans, knives, utensils, rice, cereals, lentils, butter, oil - everything needed for the kitchen, a complete set of clothing and ornaments, including the shoes and umbrella, a complete set of sleeping necessities - bed, quilt, mattress, pillow, and many more. It is said that if you do not follow the procedure, the deceased would not go to heaven and would not have comfortable living there. Fear of God is created even in this matter.

Among Hindus, many of them establish God as an ordinary human being. You can please him by offering cash, ornaments, fruits, sweets, etc., and you can quickly achieve his blessing for your health, happiness, and prosperity. Many think they can please him with extended ritual puja (worship) by sacrificing animals - chickens, goats, lambs, buffaloes, etc.- to fulfill their wishes. People make Bhakal (promise, vow) to the name of God and Goddesses that they would do this or that for God if he could fulfill their wishes, like bribing the officials to get the works done. Though I was born and grew up seeing this culture, I could never accept and agree with it. Sometimes we hear about India's tragic incident that even the human sacrifice by force was offered to Goddesses, on blind faith, for pleasing him to achieve the goal. What a shame it is.

I know they have faith in the treatment of the sick in the Christian community. Some people believe even the seriously sick could be treated by group prayers in the church. It seems this idea is more propogated among uneducated people in Nepal and other countries. It is more practiced in newly created tiny churches in Nepal. I have a lady helper who is Nepali Christian. She often goes to her church as a group participant for this purpose. She is very poor, but she would do this even leaving the work she needs for money. She is almost hypnotized for this purpose. Like a prayer hospital, this program is organized very often, at least once a week. She thinks she must go to that prayer by any means. We all know this method undervalues the necessity of hospitals and health workers. This must-have harmed the patients very often.

There are many believers in this method among Hindus who go to temples to worship and sacrifice. Not only this, many people think that they got pain or trouble because of the curse of God (Dosh) or ill eye or bad wish of God - Naga(snake God) Kumari ((virgin Goddess). Many think they got into trouble because they forgot to offer big puja (Satya Narayan Puja) to God Narayana. They think, after worship, the God Narayan would be pleased as if God is in the world to have our puja for his living. We have many traditional healers called - Swamis, Jhakris, Dhamis, Matas, etc., cheating the people in the name of cure and treatment, creating fear of God. What a lousy concept.

When we analyze the facts mentioned above, we can say that we blame the faith and religion - Christianity, Hinduism, or any other religion- for our weaknesses, misunderstanding, wrong practices, wrong conceptions, and superstitions. It is certainly unwise to think and blame the particular faith this way. God is the head of love and Justice. That may be undoubtedly true. Your Karma (good and evil deeds) earns his love and Justice. It may be right. But I think that we can not blame God for our misunderstanding, misconception, or harmful activities. God must not be the one who could be moved by your flattery and bribery. But we can be a person of his love and Justice through our Bhakti (selfless prayer) and good Karma. We must fear him for doing bad Karma, nothing else. I am not an enlightened person. So, I do not know much. But I never did his worship because of fear of him. You respect your father because of your love, not because of your anxiety or fear. My conscience tells me," Never fear of God and always have Bhakti in your heart.

DOP- April 21, 2021

Comments

I am still digesting "Hindu society and God." I agree with most of those interesting thoughts. I wonder what feedback you have received.
Betty

2.Again, a very moving essay. I was raised on 'the cusp' of evangelical, born-again- Christian thought. Fear of God, punishments in hell for various errors were spoken from the pulpit by a 'fire & brimstone ' preacher. In my early teens I questioned the fear, meanness, etc. , distancing myself from these extremes. Made me suspicious of the extreme views of almost all religions, which still seem to cause problems throughout the world. Again, your views seem thoughtful & enlightened. Keep on writing.

Bob Palmer

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68. Our Religion and Our Weakness

68

Our Religion and our Weakness.

All living creatures have three stages - beginning (birth), living (life), and ending (death). Our whole life is a learning period. From birth to death, we learn and learn. We continue this process till death. It ends when we end.

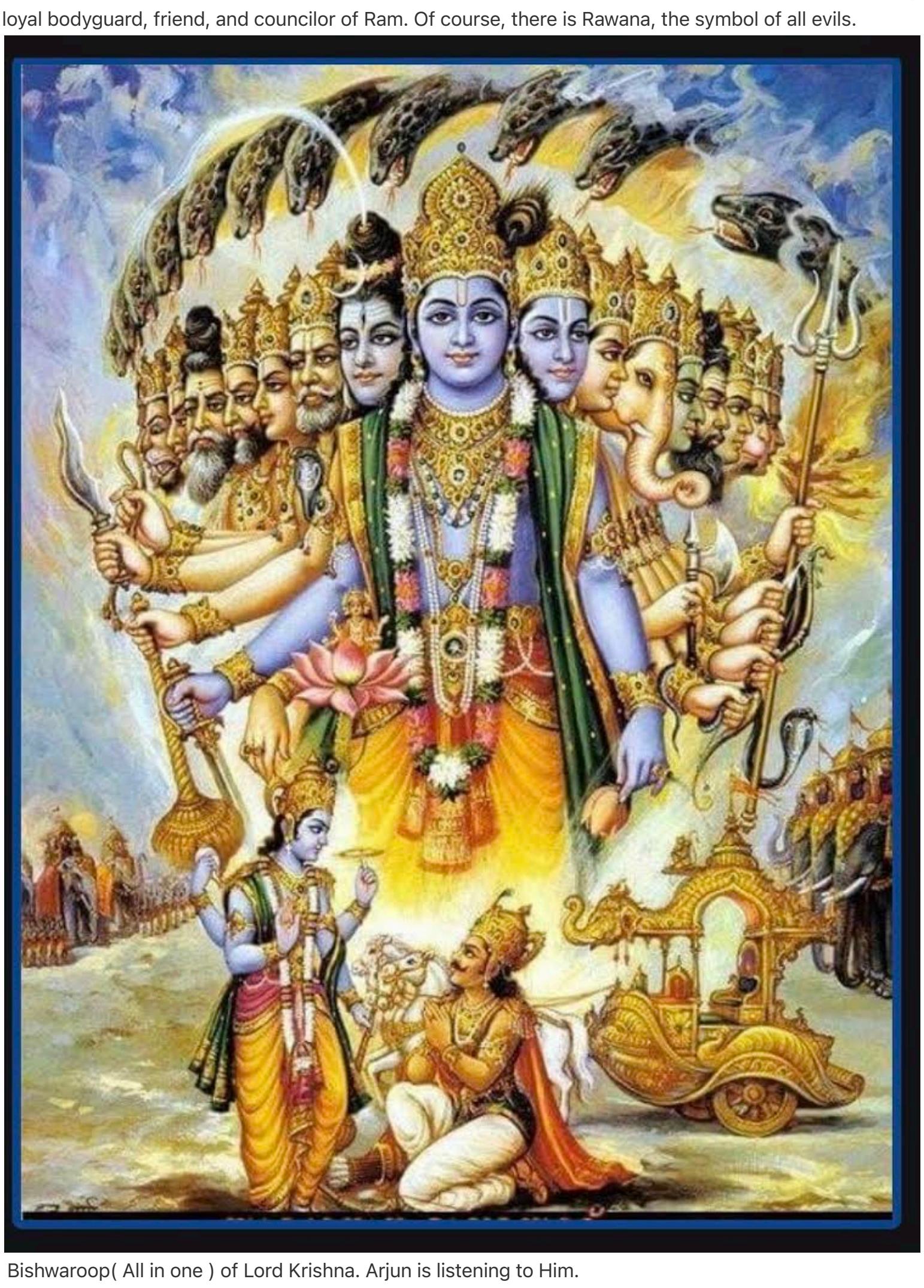
We have varieties of the learning process - seeing, reading, training, etc. When we are born, we hardly know anything. Slowly and gradually, we start learning- eating, crawling, sitting, walking, speaking, knowing the people and things, reading, working, etc. Though we learn some unique items from our study, training, and research through formal education in schools, colleges, universities, and training centers, we learn many more things, lots of things through the family, society, friends, and neighbors informally about language, food, cooking, speaking, manners, life, and living, history, geography, culture, traditions, religion, faith, etc. You know more through your informal education than formal education. You can think of your language that what you know. If one has to learn that language through formal education, consider how long it would take to get to that level.

Everywhere in the world, society values moral education. People teach their kids to be polite, kind, benevolent, honest, obedient, disciplined, hard-working, loving, cooperative, etc. They teach their children good manners and teach them to be neat and clean, smiling, and industrious. All the countries and people of the world have their religions and culture. People learn the best human qualities through religious books, scriptures, and stories also. However, the communists, nonbelievers of god, and goddesses think religion is the medium to exploit innocent people.

We know we have many religions and faith in our country. Our major religions and beliefs are Hinduism and Buddhism. We hear about Ramayan, Mahabharat, Shiva Puran, Satyanarayan Puran, and many other puranas (stories). Similarly, we often see Lord Buddha's statue and hear about his teachings. We know about these beliefs by hearing from our gurus, seniors, and radios, reading books, and seeing them in cinemas and television. That is a part of our life and culture. So the essence of the stories and their teachings are mixed in our blood and flesh. That is why we often quote Ramayan and Mahabharat's evil figures when we depict the picture of some evil, wicked person. Similarly, we quote ideal figures from these scriptures. When we talk of the perfect model with kindness and compassion, we happily remember and quote Lord Buddha. We take pride in him and his birthplace.

The story of Ramayana inspires us in many ways. When we talk of good governance, ideal ruler, ideal son, or brother Lord Ram always stands before us. His love for his people as a King is still well remembered, and his rule, named Ramrajya, is synonymous with the ideal government. Similarly, Sita, the wife of Ram, represents all the perfect qualities of tolerance, kindness, compassion, patience, courage, beauty, and joy. Laxman and Bharat, the brothers of Ram, are outstanding examples of brotherly love and devotion. On the other hand, there are Kaikeyi and Manthara, the symbol of evil.

Kaikeyi, who loved Rama as her own son, was ready to send him to the forest in exile, influenced by the ill advice and crooked arguments of Manthara. That is the burning example of ill advice and warns the people to be always careful of bad company. We enjoy remembering Hanuman, the unparalleled strength of power and bravery, the most loyal bodyguard, friend, and councilor of Ram. Of course, there is Rawana, the symbol of all evils.


Bishwaroop(All in one) of Lord Krishna. Arjun is listening to Him.

In the same way, Mahabharata and Gita teach us the right way of living with righteousness. Lord Krishna, the incarnation of Lord Narayan, the preserver, the one among our trinity Brahma, Vishnu, and Maheshwar, appears to establish righteousness and destroy evils and crooked people on earth. There is a king named Dhritarashtra who is sunk into the love of his son Duryodhana, the symbol of the serpentine and wicked person, at the cost of justice to his nephews Yudhishthir, Bhimsen, Arjun, Nakul, Sahadev, characters of righteousness. Bidur, the brother of the king, the Prime Minister, and the holy man, represents wisdom and righteousness. On the other hand Sakuni, the maternal uncle of Duryodhana, the conspirator, symbolizes all evils, and his conspiracy destroys the family with his tricks and wickedness. Gandhari and Draupadi, the two ideal women, suffer a lot in the absence of the people who lack the courage to face the truth. The seniormost family member and guardian of the family Bhisma and the family guru Dronacharya are bound to favor the wicked Duryodhana because of their previous vows. There are two parties - one of the Pandavas, the symbol of righteousness, and the other one of Kauravas, the emblem of unrighteousness. They go to war, and it destroys the nation. Lord Krishna teaches Arjuna the path of righteousness and the right way of living with his preaching, what we call Gita, which is considered the best teaching about life, death, and spirituality.

When we hear, read, or see these epics, we all love Rama, Sita, Laxman, Bharat, Hanuman, etc., in Ramayana. Similarly, we worship Lord Krishna, Bidur, Yudhisthir, Bhim, Arjun, Draupadi, Gandhari, and Bhisma in Mahabharata. In the same way, we hate Kaikeyi, Manthara, Rawan in Ramayana and Dhritarashtra, Duryodhana, Sakuni, etc. In Mahabharata.

The most mysterious and puzzling part of our life is that we all love the person of good characters without a doubt. We all hate the people of evil characters, without a doubt. This is true even when we watch movies. If we all followed the lives of good characters, our society, country, and the world would have been much better in peace and happiness. That is certain. But what is the reason for the mystery why many of us can not follow the right people and get good qualities from them?

In the same way, why can we not act according to the sound teachings of religious scripture as we love them? In all religions, we see similar problems. . People follow the rituals but not the preaching a. We should learn to correct ourselves. If we can do it, our life will undoubtedly be better.

DOP- June 1, 2021

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69. Purbajanma (Past Life), Prarabdha (Fate), and Punarjanma (Rebirth)

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69

Purbajanma (Past Life), Prarabdha (Fate), and Punarjanma (Rebirth)

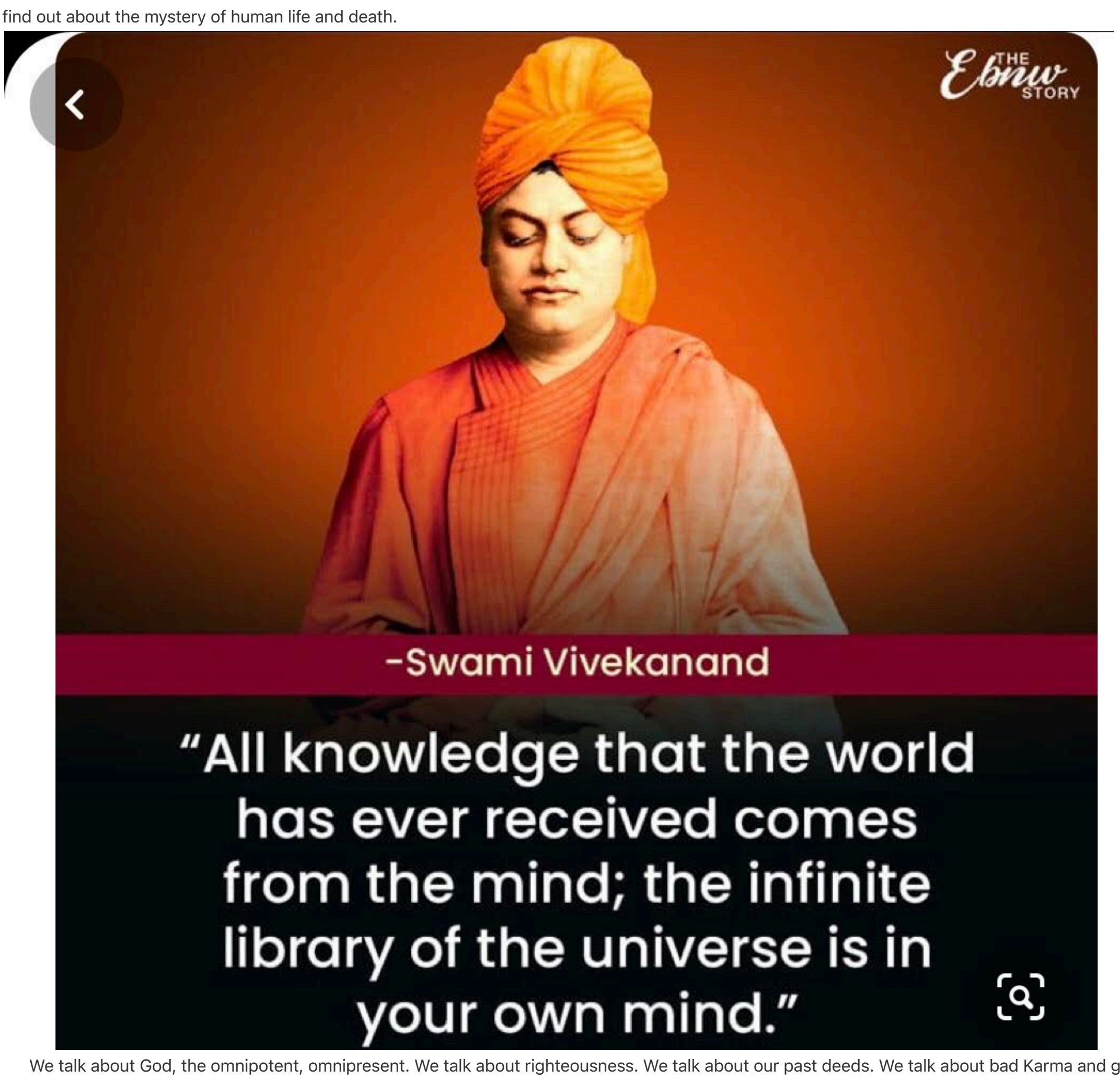
By curiosity, inquisitiveness, and research, the genius among human beings has discovered and invented many things in this world - automobiles to, airplanes, the telephone, iPhone, iPad, computers, video call system, television, magic google search, various types of medical equipment to many, many types of equipment, machineries, and goods, etc. There is no limit to it. Most of them are magical. If we go back to the history of some decades ago, that was impossible even to think. If we had talked about all these things at that time, most people would not have believed in them. Now we all are seeing, enjoying, and using them. Most of us do not understand the mystery of all these discoveries and inventions. We still think they are mysterious. The secrets of these discoveries are always beyond our comprehension and knowledge. But the genius among us shows us that they are the product of their studies, knowledge, experience, research, and experiment. Though we think that is a mystery, it is not a mystery for those who understand it. Anyway, the world is changing every day due to the thinking of the Genius people. It seems there is no limit to knowing the mystery of the world.

We all know when we are born, we have to die, sooner or later. We see the lengthiest life of human beings is a little more than 100 years. Most people are dying under the age of 100. Among them, we see most are dying between 70 - 80 years. That is the general pattern of death of human beings we see in the world. Though the genius has discovered much mystery in the world, the mystery of life and death is still a mystery for all of us. We do not know from where we come and where we are going after our death. We see something said about life and death in different religious scriptures -. Beda, Upanishads, the Gita of the Hindus, the Bible of Christians, and many others. But all those seem like assumptions that are not easy to understand and accept.

As for the mystery of life and death, there are some mysteries about Previous life (Purbajanma) and Rebirth, life after your death (Punarjanma). The Hindus believe in the past and future life, which we do not see. According to Gita, the teachings of Lord Krishna, the soul never dies, but only your body parts. It was with you in your previous life before you were born here, the same soul is with us in our present life, and it will be with you after your death in your new life. You are bound to birth and death. Life never ends until the full attainment of all the good qualities equal to God and Goddesses with perfection.

Similarly, the scripture talks about the portion of your past deeds (Past Karma), which is called Prabdha in Hindi. It is said that the good and bad works of your previous life (Past Life) are interlinked with your present life. According to it, the good and bad works done in your earlier life accompany your current life. Your present body, the present life, has to take responsibility for your past deeds (Past Karma). Accordingly, you get reward and punishment based on it. The scriptures believe that good and bad works in your present life will go together with you to your future life. It means your present deeds will accompany you to your future life, the life after your death. You will be rewarded and punished in the same way in the future. This talk of mystery is still a mystery for us.

We all know no one has seen the previous life. In the same way, no one would have experienced the future life. This is just like God, heaven, and hell. These all seem like assumptions, which are very difficult to understand and accept. These are mysterious all for us. Just as we can not understand and accept it, we can not just deny and reject it when we reflect on scientific discoveries and inventions. Science and research have discovered many things which we considered a mystery some time ago. The genius has proved many things no longer to be mysteries-- things we considered great puzzles and mysterious due to our ignorance. Maybe one day, the genius among us will be able to find out about the mystery of human life and death.


THE Ebnw STORY
-Swami Vivekanand
"All knowledge that the world has ever received comes from the mind; the infinite library of the universe is in your own mind."

We talk about God, the omnipotent, omnipresent. We talk about righteousness. We talk about our past deeds. We talk about bad Karma and good Karma. We give importance to truth and good Karma. We read in our scriptures that truth always wins over evils. But in reality, we see the good people (honest, sincere, kind, benevolent, loving) suffer more in this world than the bad ones. We also see terrible things are happening to good people.

On the other hand, corrupt, crooked, wicked, and dishonest people have the upper hand anywhere globally, with some exceptions. This is primarily true in our country in all its aspects- government and politics, administration, education, health, industry, business and commerce, police or military, judiciary, etc., are more corrupt, wicked, and crooked than the good, kind, sincere, honest, and benevolent with some exceptions somewhere. We see more good people suffering than the bad ones in our country. This was happening before also, and It is worse now. It may be even worse in the future. Even within the political parties or within the one single party, the most wicked one becomes the hero. It should not have happened if God, omnipresent and omnipotent, has the power to see and control it. From this point, the wrong people of today may have done good Karma in their past life. So, they are rewarded now for their good Karma.

On the other hand, today's good people may have done bad Karma in their previous life, and because of that, they are suffering here now. This logic of past life is not easy to understand and accept. It is more difficult to understand and get that our bad, corrupt people of today must have accompanied the more good Karma of the previous life; thus, they are in the right positions and have the upper hand. Looking at the past and looking at the future would not do any good for the present. Anything we can see would make it easier to understand and to make it understandable to all. So, we should have a complaint and humble petition to our God that he should have a robust code of the reward and punishment for the human beings based on the deeds - lousy work and good work, not done in the past or the future, but based on the acts of the present, today. Then only people will automatically be in the order of discipline, honesty, and righteousness. Only then can we have a benevolent society, free of nepotism and exploitation. Only then can we have a joyful Nepal. Only then can we have a peaceful world.

DOP- July 21, 2021

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70. Karma (Deeds) and People in Power

70

Karma (Deeds) and People in Power

Though we have many faiths and religions- Hinduism, Buddhism, Islam, Jainism, Sikhism, etc., most people in our nation believe in Hinduism. The Hindus are not made Hindus through Baptism or any other method as in Christianity or other faiths. They are Hindus because their parents are Hindus. That is all. They do not get any formal education or training on the religion as in Christianity, like Sunday School for Christians and Medersa for Muslims. The faith in Hindus is a part of their life. They learn and know it as they learn their language, culture in the family, and society.

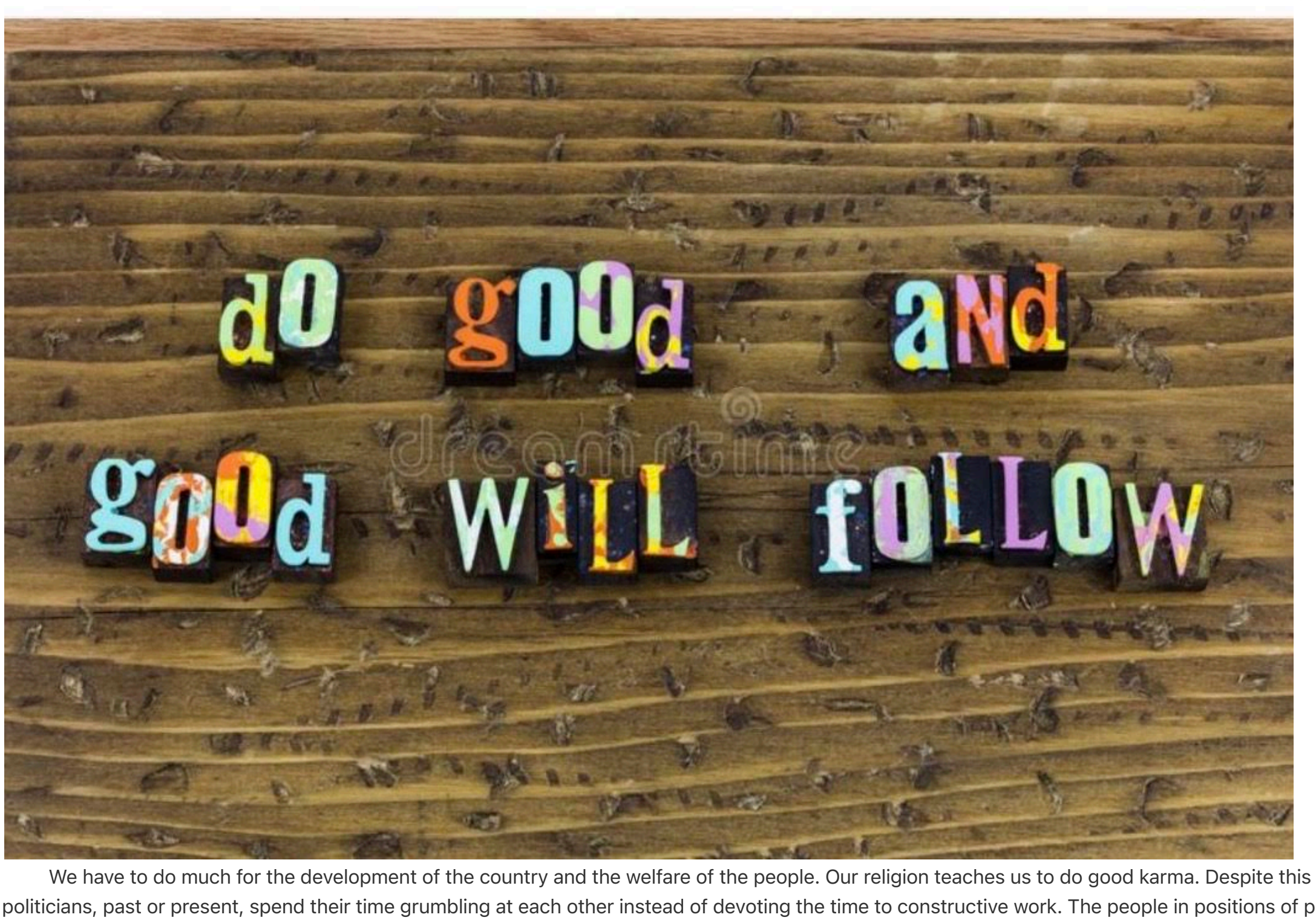
It is difficult to describe Hinduism in a few words and sentences to make people from other cultures understand. Hindus believe in many Gods and Goddesses. They called it Tetiskoti Devata (Millions of gods and goddesses). The Trinity is Brahma, the creator, Vishnu, the preserver, and Maheshwar, the judge. Maheshwar is called Mahadeva (the great God or the supreme God). He is also called Shiva, Shankar, Bholenath, etc.

In the same way, Vishnu has many names. Narayan is his most popular name. Again he has some other incarnation names - Rama, Krishna, etc. As we mention here some male Gods, there are many other Female Goddesses. The Trinity (Tridevi) is Saraswati, Goddess of learning, linked to Brahma, Laxmi, Goddess of wealth linked to Vishnu, and Parbati, Goddess of divine strength and power, linked to Maheshwar. They all have many, many different names, which is called Sahasranama (hundreds of names). Hindus know them by many different names as they know their language, culture, and traditions. When I think of many Gods and Goddesses and their powers and functions in our religion, I often compare them with the government system. It looks like the cabinet's system, ministries departments, and many different offices and job descriptions to conduct the nation's work. That is interesting and practical.

Just as there are many Gods and Goddesses, there are many religious scriptures in Hinduism - Vedas, Upanishads, Puranas, Ramayana, Mahabharata, Bhagavat Gita, etc., which are not easy to go through and know about them easily. It takes time. But they are within you with your daily life and activities, not only by study and training. But the essence of all is that God is the name of the supreme power that rules the universe. We are mortal, but the soul is immortal. Life is short. You can not take anything with you when you die. You need to leave here whatever you have collected and earned except virtue and righteousness. One should do good karma in whatever way one can do. Karma (good deeds) is the way of going to God and Heaven. There is no use in only treading about or talking about service, love, and charity unless it is in practice and action. Accordingly, selfless service is the source of righteousness. I think this is the universal principle of all faiths of the world.

Even if we do not believe in God, we are not unaware that we are not immortal. Even if we do not believe in Heaven and hell, it is not difficult for us to understand that good karma is always better than bad karma. In this context, we can definitely say that there should not be any doubt for anyone that one should perform one's duties honestly and efficiently. It is always better for all to do constructive work for the welfare of all. It is always appreciable to give justice to anyone instead of injustice. As good people say, injustice anywhere is a threat to justice everywhere.

We have many poor people in our country. Our standard of living is relatively low compared to even in many developing countries. It may not be wise to compare with developed countries like - the USA or other European countries. Their standard is very high. We even have problems with food and hunger, shelter and living, health, and education. We have a severe unemployment problem. Even the highly educated can not have a job quickly. There is much to do even for infrastructure development in different sectors - roads, transportation, health, education, environment, etc. So, we need to do much to create a welfare state that protects and promotes the economic and social well-being of the citizens with many benefits and opportunities - equal opportunity, equal services, free health, education, food security, unemployment benefit, etc.



We have to do much for the development of the country and the welfare of the people. Our religion teaches us to do good karma. Despite this truth, I just wonder why our politicians, past or present, spend their time grumbling at each other instead of devoting the time to constructive work. The people in positions of power could do much work if they wished. There is no doubt about it. But whoever comes to power, all are the same. Instead of doing good, they do more sinister things. Instead of working for all, they work only for their families and friends. All are self-centered. Even among themselves, when their wishes and selfish motives are not fulfilled, they are ready to fight each other. We have seen this drama much since the inception of multiparty democracy, whether we had the Congress Party government, the Communist Party government, or the coalition government. Now we are experiencing the same thing.

We always have bad governance in our country rather than good governance. We always have corruption, mostly in high circles: the prime minister and the ministers involved in corrupt practices. That is always the talk of the town and discussion of the country. Is it not shameful for any prime minister or the minister to have a bad name? Is it not a matter of pain for these people to be defamed and dishonored? Is it not a matter of shame for them not to get any honor and respect from people despite possessing the country's top position?.

They all know that even though they are respected at some point, it is done by compulsion and fear, not by love and heart. Is it unwise to be an excellent honest chowkidar, traffic police, or sweeper instead of a shameful prime minister or minister? I know the honest and sincere chowkidar and sweeper command more respect than these officials. Even though they may not believe in God and Heaven's possession or hell through their karma, all should believe in good karma for achieving good names. That is simple to understand. How can someone earn a good reputation without good deeds? How can someone in power always work for a bad name in our country? Why can they not devote themselves to making life better for all?

DOP- Sep.8, 2021

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71. The Mystery of Our Life and Devi Mahamaya

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The Mystery of Our Life and Devi Mahamaya

Our life is full of mystery. The more we think about it, the more we see it as more mysterious and strange. Not only about the birth and death or God and creation, but there are also many simple things in life we do not understand. Sometimes we do not understand ourselves, our own thoughts, and our feelings. It is not unnatural to love someone who loves you.

In the same way, it is not unnatural to remember someone fondly who gives you pleasure. But it is undoubtedly mysterious when you often remember someone or something lovingly which gave you trouble. That I always think is the mystery of our life, which I do not easily understand.

In this context, I find the most mysterious of our life is our love for Tribhuvan University and its library - Tribhuvan University Central Library. My beloved wife Shanti Mishra and I both joined Tribhuvan University when it was just established and crawled like a baby at the premises of Tripureshwor with a few tiny small bungalows initially made for the government guests. We worked for it with complete dedication and devotion with peace and happiness as you work in your own house and compound. We both had to be retired many years before the legal requirement age without any fault. We have mentioned it in several of our writings. So it does not need more words and sentences than this.

Even after our separation from our job from the organization, we could never stop thinking and worrying about the university and the library. Our love and attachment to that organization.was firmly stuck in our hearts. We knew that this carried no value. We would not be able to do anything for the organization, and our thoughts and worries would not bring anything to the organization's benefit.

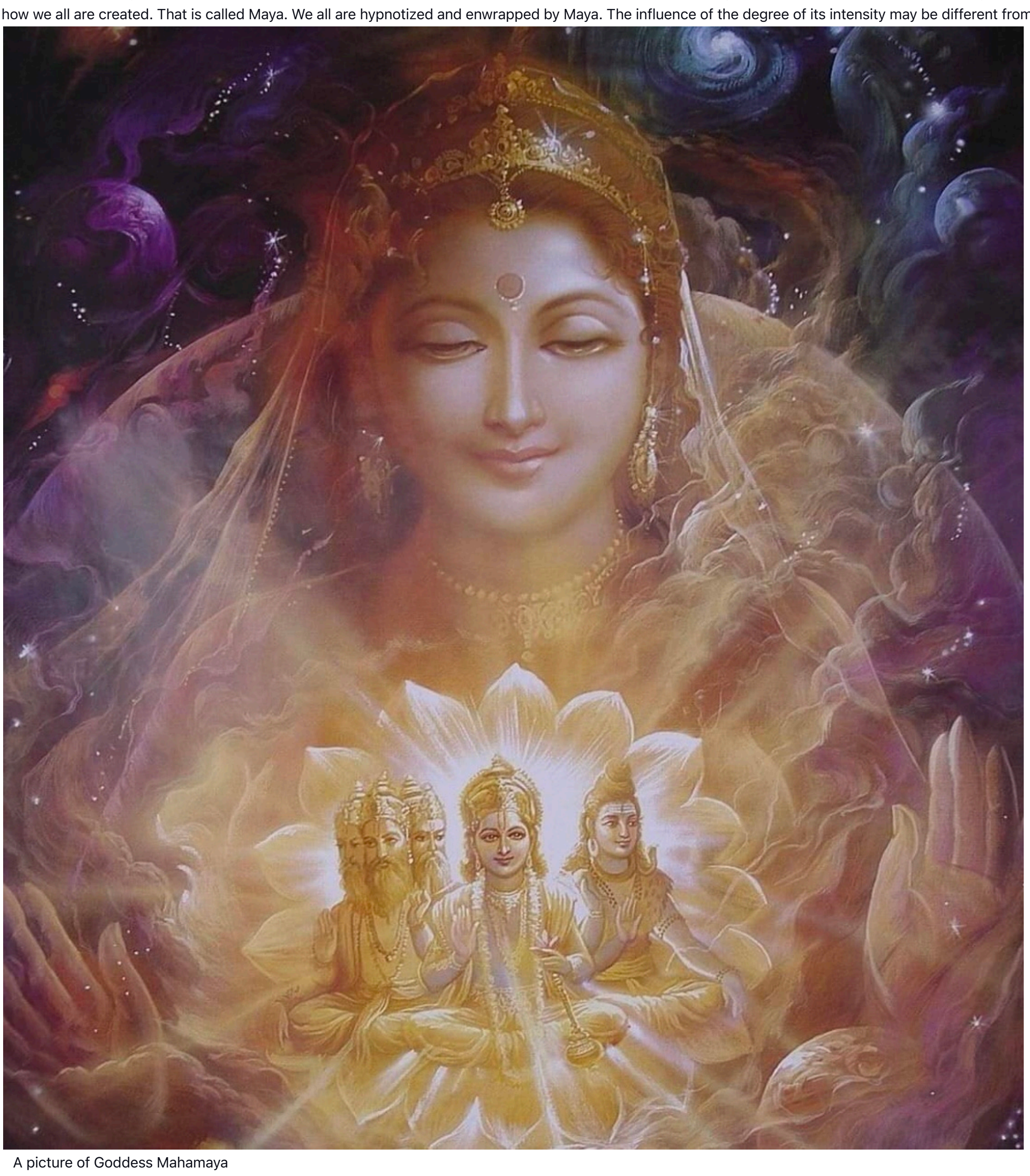
Similarly, we both understood there was no sense in loving the organization from which we got unbearable pain and agonies for our selfless service. But still, we loved, and my beloved wife Shanti Mishra, the Founder and Chief Librarian of Tribhuvan University Central Library, left this world not separating her love from the organization from which she suffered. I still love and remember the organization from which I got pain and suffering. I still think and write about its development and welfare.

At the same time, I have been searching for the mystery of our love, which made us love without reason. In this regard, suddenly, I remembered the story of Bhagawati, Durga named Chandi, which we recite at home every day in our prayer room (Puja Kotha) during Dashai (10 days festival in Nepal for special worshiping of Goddess Durga with her many forms). The story is also called Durga Saptashati (Seven Hundred Verses to Sri Durga). Chandi means The Fierce. Chandrika is another name for the demon-destroying form of the Hindu Goddess Durga. Chandi is primarily the story of Chandika fighting and destroying the evil forces named Madhu and Kaitabha, Dhumralochana, Chanda and Munda, Raktabeeja, Shumbha, Nishumbha, and Mahishasura. It also talks about the various names and forms of Durga.

There is also a chapter about Mahamaya, another form of Durga. According to the story -- a wise and benevolent king named Surath was defeated in the battle by another king and learned that even his trusted ministers had turned against him for personal gain. He had to escape from the kingdom and came to live in the forest. But he always remembered and worried about his kingdom, people, horses, elephants, riches, and even the people who betrayed him.

Similarly, another merchant named Samadhi was also betrayed by his wife and children because of greed and had to leave his dear family and home by compulsion. He was also in the forest and always loved, remembered, and worried for the family who abandoned him. The king and merchant could not understand the mystery of their love and worries for those who gave them trouble and betrayed them. They both were so bewildered by their intense degree of attachment to the people and family who had so conspicuously wronged them. So they both went to a holy sage named Medha, living in an Ashram in the forest, hoping to know the mystery of their love with no cause.

After hearing their queries, the sage made them understand that this was because of the mystery of Maya (Love) created by Mahamaya, the Goddess, another form of the same Goddess Durga. The Goddess controls and conducts us with her power of love, kindness, compassion, grief, etc. We behave and run according to her wishes, which is how we all are created. That is called Maya. We all are hypnotized and enwrapped by Maya. The influence of the degree of its intensity may be different from person to person.



A picture of Goddess Mahamaya

I fully understand the cycle of birth and death. Among your loved ones, anyone can depart any day or any moment. That is our life. We have been witnessing this since we were born. Still, we can not learn the lesson, solace our heart, and controls our grief and pain. This affects some more and some less. It affects all people. But now I think this is all because of Mahamaya, beyond your control. I now somewhat understand the mystery of my grief. When I remember constant agonies, suffering because of my grief, and pain after my beloved wife Shanti Mishra's sad demise, even after three full years, I think I am getting more pain because I was created that way.

In the same way, now, I think my wife's and my attachment to the university was also because of Maya., Even though the organization and its irresponsible, heartless authorities did us so wrong and gave us unbearable pain, we continued worrying about it and selflessly loving. From this point, it seems we all should be aware of Mahamaya, the Goddess, and accept the pain we get. We get some solace and peace if we think so and can do so.

DOP- Sep, 28, 2022

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72. Our Belief in Astrologers, Gurus, and Matas

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Our Belief in Astrologers, Gurus, and Matas.

All of us aspire to have a happy and comfortable life and living, a good name, and fame. We study hard, do different kinds of research, work with complete dedication and devotion, and sometimes even all types of life-threatening adventures. But we all know most of us can not achieve what we want. At the same time, we see some of us reach the top of the achievement even without much labor and time. On the other hand, some of us can not achieve success even in everyday work. We see this in politics, economics, science and technology, medicine, sports, etc. Sometimes we wonder when we see someone among our school friends who were class failures and considered most stupid in high positions - Prime Minister, Ministers, and while the most intelligent ones have problems getting an ordinary job. Then we are bound to think about the mystery of it.

When we see the mystery of anything, the thing beyond our knowledge and understanding, we start thinking about unseen power, fate, luck, god, supernatural power, etc. The dictionary defines fate - as the development of events outside a person's control, regarded as predetermined by a supernatural force. Even though you may be wise, educated, or a believer in science and logic, you may get pushed to think about fate when you are lost and are in a severe problem. Then you get solace in believing in luck, whether that is right or wrong.

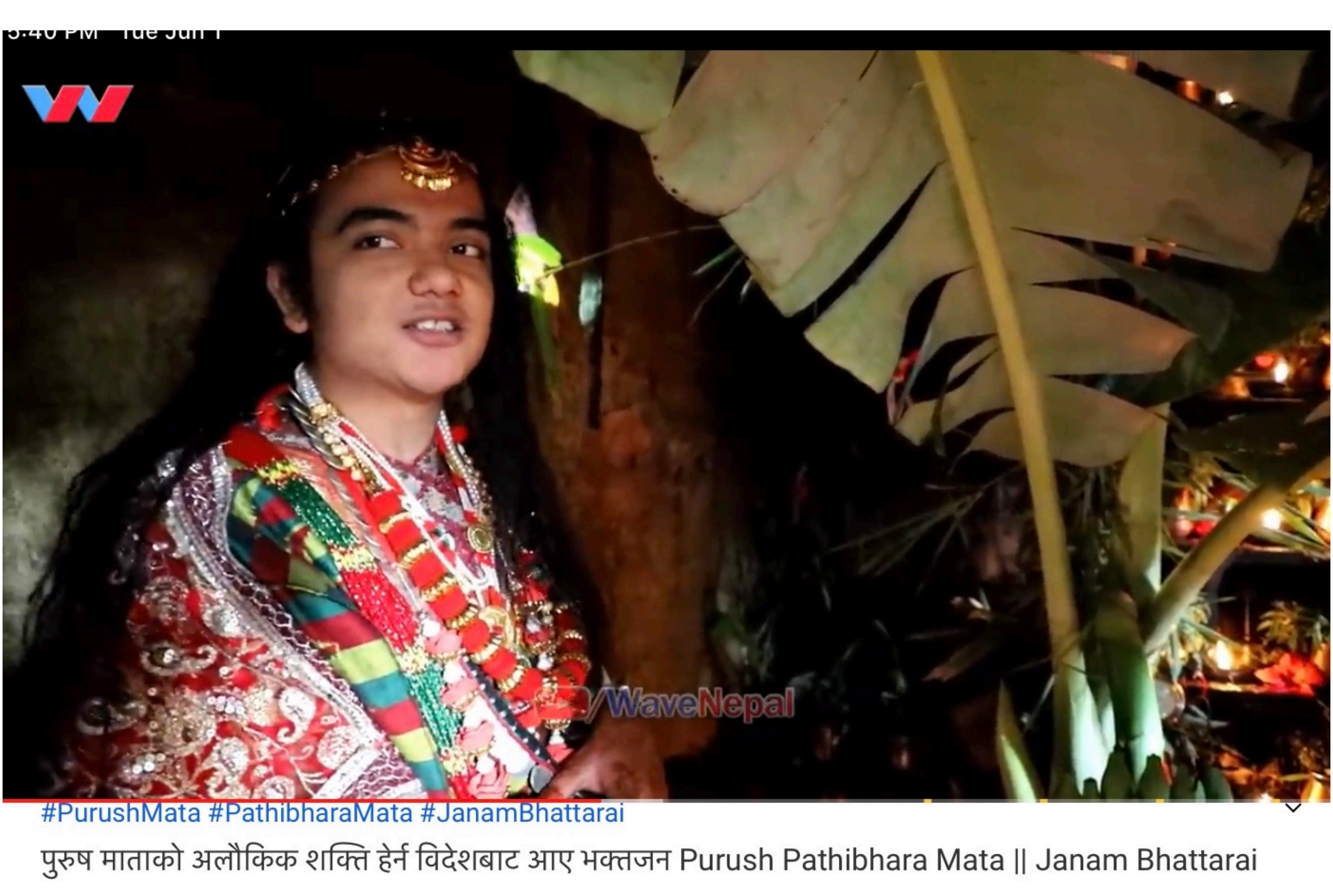
More than in western countries, eastern and Asian countries, and mostly in our parts of the world - India, Nepal, Bhutan, Pakistan, Bangladesh, etc.; people believe in astrologers, palm readers, fortune tellers, gurus, matas, etc. We have a system of horoscopes, the document made by an astrologer about the birth of a person based on the time and situation of the moon in which the astrologer writes the Rashi, the birth sign one among twelve characters.-1. Mesh 2. Brishabha 3. Mithun 4. Karka 5. Sinha 6. Kanya 7. Tula 8. Brischika 9. Dhanu 10. Makar 11. Kumbha 12.Meen. The astrologer predicts your luck and fortune based mainly on this sign.

Astrologers -

We have thousands and thousands of astrologers in the country. In Nepal, people still consult astrologers to fix a date and time for rice feeding ceremony, thread giving ceremony, wedding ceremony, house construction., house-entering, etc. Your astrologer sets the auspicious date for you. Now we also have many astrologers who talk about the fate of the political leaders and the country and predict what will happen to the country, government, and the leaders - good or bad. They make predictions about the persons based on their different birth signs (Rashi) for a certain period and tell that such and such things would happen without fail to such and such Rashi. According to astrologers, your good or bad days, success and failure, reward and punishment are determined according to your fate recorded in your horoscope as the saying says what is lotted can not be blotted. Here are some Nepali astrologers who are seen on YouTube these days - Rudranath Adhikari, Deepak Subedi, Hari Prasad Pantha, Keshab Gautam Som Prasad Nepal, Ojraj Lohani, Guru Puskar Khatiwada, Khagendra Pokharel, Harihar Adhikari, Santosh Vashistha, Hari Om Adhikari, etc.

Gurus, Matas

Besides astrologers, we have many gurus, matas, who are your prophesier, fortune-tellers, and caretakers of your problem. Mata means mother in Nepali and Hindi. In this context, matas mean the women who generally are dressed in Goddess form and show and perform activities with the power of Goddesses. People believe that they even take care of your health problems with serious diseases. They also predict about the country. Most of them have different dresses and styles, which are different from most people. You often find them different in looking, talking, and walking with much unnatural behavior and action. They say that Gods and Goddesses have blessed them. So they possess godly power - omnipotent, omniscient, omnipresent, and have supernatural power, which is very hard to believe. Some of them seen on YouTube these days are - Tri Shakti Siddha Baba,, Pathivara Mata, Purush Pathivara Mata Janam Bhattarai, Gita Ghimire Mata, Sabita Mata ,Kali Mata Laxmi Shahi, Kali Mata Anju Khadka, Mata Mahakali, Mata Mankamana, Dharti Mata. Some of them even talked about the non-existence of the Coronavirus, even though we have seen thousands of people who have died even in our country. We see they have thousands of followers, including high officials, political leaders, and ministers, who are influenced by them. They often mention the names of ex-prime ministers and ministers as their followers, devotees, and disciples. We do not hear any denials from these officials in this context. We call gurus for men and Matas for women. That mystery is not easy for me to understand and believe.



#PurushMata #PathibharaMata #JanamBhattarai

पुरुष माताको अलौकिक शक्ति हेर्न विदेशबाट आए भक्तजन Purush Pathibhara Mata || Janam Bhattarai

Here is Janam Bhattarai of Jhapa, the man here as the Goddess Pathivara, the female God. He says that the Goddess enters into his body. It means the Goddess manifests in his body. He forgets himself and becomes a living Goddess during this period and possesses the godly power of knowledge of the past, present, and future. He is worshipped as" she," the Goddess. All other Matas express similar views.

Analysts

The dictionary defines an analyst as an individual who performs an analysis of a topic. As the astrologer analyses your personal life and living problems and predicts your future, somewhat in the same manner, the analyst analyses varieties of issues of the country and the government - political, social, economic, constitutional, etc. But the methods of analysis of astrologers and analysts are different. The astrologer analyses the topic based on astrological signs, whereas the analyst analyses based on the history, facts, and figures. We have many political analysts who think they can correctly analyze the topic and predict what will happen in the future. We have many televisions, radios, and YouTube program runners, so they certainly need analysts to run their programs. Some of the analysts being seen on YouTube these days are - P. Kharel, Arun Kumar Subedi, Dr. Rajesh Ahiraj, Hiranya Lal Shrestha, Dr.Surendra K. C., Dr. Sundarmani Dixit, Bharat Jangam, Bharat Dahal, Balkrishna Neupane, Surendra Bhandari, Punya Gautam, Aahuti, Bhimarjun Acharya, etc. The correct analysis appears when the analyzer can understand the topic with an unbiased approach and holy conscience. But seldom do we see this in our country. The analyzer often wants to predict how he wants to see and prefer.

I always wish we had God and Goddesses as described in the religious books and scriptures with unlimited supreme power from whom we can have guidance and pure justice. To whom we can put our voice of injustices and grievances without fear if we have any. I also wish we had astrologers, matas, and gurus, who could undoubtedly predict the correct way without failing about us, the country, government, and people and prescribe the necessary solutions to solve the problems and help us correctly. These gurus, matas, boast of correctly predicting anything about us. They say they possess the power of Gods and Goddesses. But I have no experience of it and do not find any logic, reason, or basis to have faith in them except to believe in them with blind faith.

When I look back at the predictions made by these groups - astrologers, gurus, and matas about my own Rashi (the sign and name of the Zodiac position of the moon) and the Rashi's of the country and government; I do not find any significant truth on it. For example, according to most astrologers and matas, our republic system should have been abolished a long time back, and the kingship should have been restored. You can see their predictions on YouTube even now. But we still have a republic system. We often see false predictions like this either for a person or the country. So, I think it would be wise for all, instead of being attracted to the future predictions made by them - good or bad, to look and study already made past predictions made by them and think how much it would be wise to depend on them - astrologers, gurus, and matas. In the same way, one should use this reasoning also to the analyst. We better consider how correct the person was in his previous analysis before giving your valuable time listening to him. These methods certainly help you evaluate and understand these astrologers, gurus, matas, and analysts and not be misguided and cheated by them.

DOP- June 9, 2021

Dear friend Narayan, Peace

Marvelous description and analysis. Congratulations!

cap miller SJ

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73. The Unitarian Universalist Church and Hinduism

73

The Unitarian Universalist Church and Hinduism.

The people who believe in God consider God the supreme power and creator of this world. From this point, we are all his children, whether white or black, brown or dark. He is our creator, caretaker, savior, helper, guide, etc. We assume he loves everyone equally. He wants us to be loving, kind, supportive, cooperative, and sharing and expects us to live peacefully. God can never be happy to see us fighting in his name and for his cause.

But the mystery in the world is that we have been seeing and experiencing fights and wars in the name of God and for his cause. Different people created different Gods and Goddesses in the world. They gave different names to him and learned to be separated instead of being united in his name. They also thought they were acting this according to God's words, preaching, and wishes. The thoughts of my God and your God are established in this globe. Some faiths and beliefs propogated that the idea of our God only is real and the idea of other's God is fake and unreal. At the same time, these faiths aimed to spread and establish their faiths around the globe, thinking that was God's wish and command. They became ready to serve and sacrifice at any level for that cause and for establishing the system and missionaries to convert from some faiths to their faiths. Because of this notion, the clash and war between the people in the name and wish of God appeared in this world.

History witnessed many clashes and wars regarding this fact. The wars called Holy wars launched against the Muslims by the Christian states in Europe from the 11th century to the 13th century may be a good example of it. There are many other examples. In this context, we can mention the French Wars of Religion which took place in France during the 16th century between French Catholics and the French Protestants or Huguenots. Another example is the Thirty Years' War which took place in Germany during the 17th century between the Catholics and the Protestants. It was one of the most destructive conflicts in European history. Even in today's world, we are unwillingly experiencing various religious clashes, fights, conflicts, and wars. The conflicts and wars in Afghanistan and Iraq and the anti-terrorism attack made by the US and other European countries against them are also related to the wars of religion. The September 11, 2001 attacks by al-Quaeda in the US with the destruction of the World Trade Center in New York can also be listed in this connection. We frequently hear about the religious conflict between Boko Haram and Christians in Nigeria. Just a few years ago, we were sad to see the conflict between the Rakhine Buddhist Community and Rohingya Muslims in Myanmar.

There is a history in India of about a thousand years ruled by Mughal and Christian Britsh when the majority of Hindus suffered a lot and their religious temples and monasteries were attacked and destroyed in the name of different gods and religions. Even now, we see the struggle and clash between the Hindus and Muslims in India in the name of my God and your God from time to time. The unbiased, free-thinking, holy, and pure-hearted people think God teaches us to love everyone and anyone. But, the religious fanatic people think God teaches us to hate other people who do not believe in their ways of faith and beliefs. I think there is no harm in the existence of different faiths and beliefs in the world. But the hazardous harm is there when you deny, interfere, hate another's faith, try to convert to your faith, and fight for your cause. That is the root cause of the religious wars.

The holy and good-hearted Hindus believe in their faith and, at the same time, follow the many Hindu religious rituals much different from the other faiths but do not deny other faiths and beliefs. This is more so in Nepal, where most people are Hindus. . Lord Krishna, regarded as the incarnation of Narayan, the Hindu God of preserver in human form on earth, preaches, "Have faith in God and do your duty (Dharma) diligently. It is always better to do one's own *dharma*; it is always better to be within your faith. Hence, it is as natural to our personality as flying is to a bird and swimming is to a fish. Hindus in Nepal readily accept other faiths and welcome and help them be in their own faiths. The two Masjids (Mosque) standing in front of the Royal Palace in the center of the core of the Kathmandu city are fine examples of it to the world. They were built there with the good wishes and blessings of the Hindu King in a Hindu country many centuries ago. The Hindu King helped the Muslims to be in their own faith happily. Nepal is where one can see the Hindu temples and the Buddhist stupas on the same premises, and Hindu Gods and Goddesses, as well as Lord Buddha, are worshiped by both the faiths. But at the same time, Nepal, officially, does not welcome other faiths - Islam, Christians, or any other if they come with an aim and program to convert Hindus to their faiths by force or by attraction with money power. It is punishable according to the constitution and laws, though the country is a secular state now. Still, people in Nepal feel the Christian organizations in disguise have been working on converting Hindus. That is unfortunate and might create a clash between people if it is true.

In this context, I am happy to know about the faith, belief, and religion of the Unitarian Universalist Church, which originated in 1961 and has Lakhs of members worldwide. Though the word" Church" is its name and looks like a Christian Church, it is not, and it has nothing to do only with Christianity. It is a religious organization that accepts, respects, and welcomes all faiths and beliefs of the world - Hindus, Muslims, Christians, Buddhists, Jews, Atheists, etc. It accepts that God is God whether he or she is called by different names by different faiths. It is said that Unitarian Universalism is the religion of an open mind, loving heart, and helping hands. Claiming this congregation as your faith home requires only a loving heart, a welcoming approach, sharing your beliefs and truth, and practicing generosity and gratitude. At the same time, it values volunteering for community service and participating in social justice campaigns. The Universalists believe in a God who embraces everyone and, at the same time, think people can have any faith according to their beliefs. According to it, people need not think alike to love alike. The Unitarian Universalist Association's head office is in Boston, Massachusetts, and serves churches mainly in the USA. Heartland Unitarian Universalist Church, the one that follows this philosophy, is in Indiana, where my daughter Dr. Pragya Mishra lives and where I go with her from time to time to share different faiths and beliefs with loving, good-hearted people.

Heartland
Unitarian Universalist
Church
UNITARIAN
UNIVERSALISTS
A Home for
Multifaith People
and Families

This Church invites speakers from different faiths to hear and share their views. It gives an excellent opportunity to the members to know and learn about other faiths different from the one you belong to, along with your own faith and religion. There is no discrimination of any faith or any denominations. There is no jealousy, hate, claim, and feeling about which faith is good or no good, or which faith is old and new. From this point, this Church can be called a Church of the good-hearted people of all the faiths of the world. It can also be called a common meeting center of all the faiths of people on earth who believe God will be happy with us if we get united, not separated or divided in his name. I think this Church plays a significant role in establishing harmony and love between the different faiths and beliefs and creating peace in the world. It eliminates the possibility of religious wars. It gives an excellent opportunity for the people to know and understand others' faiths, beliefs, rituals, and customs and teaches them to live in peace. I hope one day this Church will be the central Church accepted by most of the world's people, and the religious war will disappear from this globe. I pray for it.

DOP- July 20, 2022

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74. Our Life and the Planning for Death

74

Our Life and the Planning for Death

When we are born as human beings, we know we are sure to die sooner or later. Not only human beings, all the creatures - insects, animals, birds, and even plants have the same fate. During your early childhood, your attention hardly goes to this fact though you see your near and dear disappear from you from time to time. You enjoy your life eating, sleeping, and playing. You are upset when you have no food and toys as you wish. If they are with you, you are happy.

You keep busy studying, playing, chatting, wandering, and enjoying some entertainment during your boyhood. If one is not lucky to be born into a well-to-do and wealthy family, you spend your time working for others without interest or wish even when you are in childhood. You keep worrying about study or work, wherever you are at the time. But after your training and research, when you get involved in work - professional, business, industry, or any other things, you devote your time to its intricacies. Now you have a girlfriend or getting married, and family affairs keep you busy. You have no time to think about the time of death. You do not feel you are mortal though you do not believe you are immortal. That is the way you go nearer and nearer to the end. Neither you think you are nearer nor your dearer are closer to the end. That is the mystery of our life.

I remember I lost my aunt, my father's sister named Kunti Devi Mishra, when I was 3 - 4 years old. She was a hermit, entirely devoted to God. I remember she used to visit the temples carrying me. She renounced family life and home and went to live in the temple as a hermit. After some months or a year, she got seriously sick with diarrhea and was brought home for some time. Since she got worse, she was taken to the riverside for her last breath according to the Hindu tradition. She left the world on the same day. I was so close to her. I missed her, and I was sad. But I did not know the meaning of death. I did not realize I would never see her again.

Many years after becoming a carrier man working at the university, I lost my dear family members, one after another -first, my elder sister, then after, my father, mother, three brothers, sister-in-law, brother-in-law, father-in-law. I lost Surya Prasad Mishra, my second oldest brother, on the day when I was with him the whole day together for official work in Bhaktapur. After coming back and sitting side by side on the bus, he went to his residence at Baneshwor. I came to Balkhu. A few hours later, he passed away. That was such a piece of shocking news that gave me grief and pain for a long time. Now, I lost my beloved wife, Shanti Mishra. Since then, I have been feeling unbearable pain, as if I am getting all the accumulated grief and pain of my life all at once. Even fully understanding the cycle of birth and death, it is not easy to bear that pain of loss. More than that, the pain of loss is more severe and intolerable in your old age. That you know only when you experience it. The more you think, the more you get the pain.

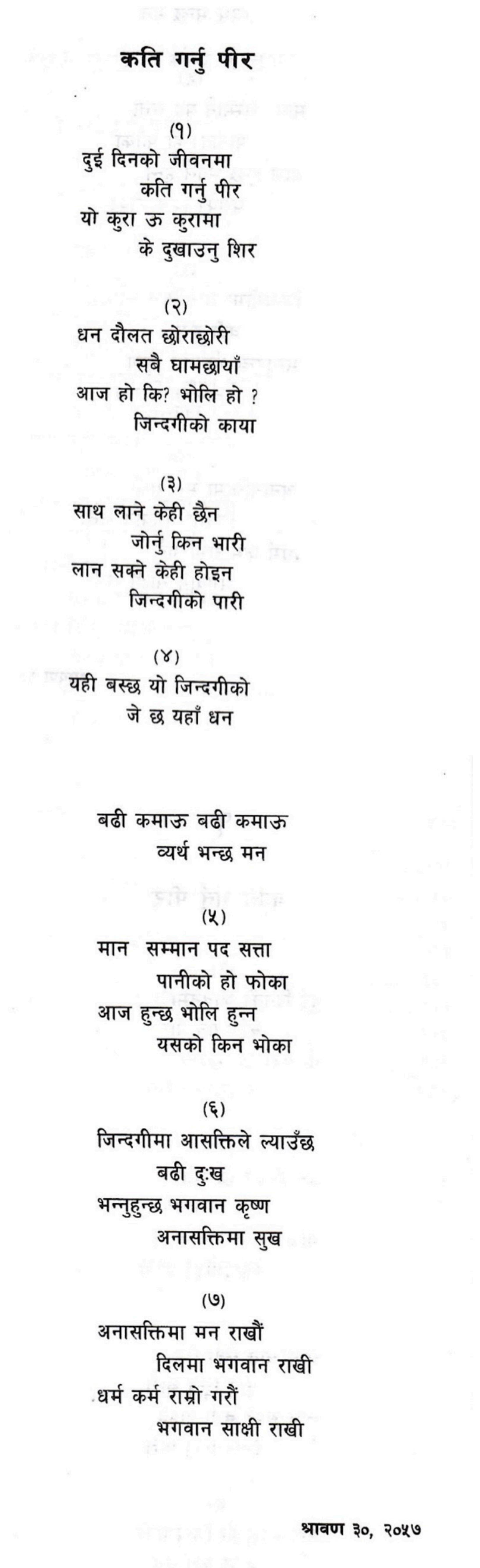
Shanti Mishra, my beloved wife, was the first lady professor, the first chief librarian, and the country's first lady with a Master's Degree in Librarianship. She was the first woman who had the Special Class Officer position (Post of Bishista Shreni) in the nation. She was a legendary lady in the country. But she was everything to me. She was my wife, friend, colleague, advisor, guide, helper, sister, mother, cook, and server as I was everything to her from the driver, a helper to a guru and guide. She was my love, joy, and happiness. She was my entire life. We both worked in the same organization - Tribhuvan University.

After meeting, knowing, and working together in the same office - Tribhuvan University Central Library, we got married in 1970. Later on, I became the Deputy Registrar and left the library service, but I was in the same organization - Tribhuvan University together to the end. We were only two at home living together for the last more than three decades and never separated, even for an hour after our only one daughter, Pragya Mishra, left the nation to study in the USA. We went to the office together; we went shopping together. We were together in seminars and conferences. We were together in social gatherings. We were together in the diplomatic parties. We were side by side while wandering around the garden and walking around the neighborhood. We were like body and shadow (deha and chhaya), inseparable, permanently attached. I do not remember that she spent even a night in her parents' house separating from me except when she gave birth to our daughter. Neither did I. She loved me more than life itself and took joy and pride in my love. I did the same. We had familiar friends and foes. We wrote books and articles together. We established gold medals for top students in journalism and library science with the cash of Rs. 4,53 000 in the university under our joint name. We were two in one. We were interdependent. One was not complete without the other. I remember the well-known literary stalwart, Kamal Mani Dixit, who always called us with the name Laxminarayan (Narayan, the Hindu God, is always together with his wife Laxmi) instead of Shanti Narayan seeing us always together.

She passed away on May 15, 2019. I became a widower after being married for 49 years. After she left the world, I became like an orphan. I was hit with the reality of being lonely. I am lost, and I have almost lost the desire to live. I cannot believe I am alone. I cannot believe she is not with me. I cannot believe she is gone forever. I cannot believe she is no more. When these thoughts come to my mind, it hits me, being struck by lighting. I get injured. I am wounded. I am without life. That is the way I am living. I have written my topmost sad state of mind here without hiding my weakness, thinking that it would help others in such a time. I am sorry for my weakness.

During the 77 years of my life, when I saw many deaths of my near and dear, I realized that life's goal is to wait for the end, not more than that. When we were young, we heard a touching tale from an old American-like father, a well-wisher, Shanti's American guardian, during her student life in the USA. He said he knew more dead people than living when we went to see his wife's grave in the cemetery in Nashville, Tennessee, USA. Now I am in that stage. I, too, know more dead than living. I have lost not only my senior family members and relatives but most of my friends to death. All have disappeared in a vacuum as if they were non-existent. That is very hard to comprehend

My old age's long experience establishes the ultimate truth that life should be used to love and serve with peace, compassion, kindness, help, and cooperation rather than indulging in enmity, envy, jealousy, and hatred. Try to live peacefully and let your surroundings live peacefully. Help always anyone if you can, even if you can not, never give trouble or pain to anyone. Hostility and dispute should not have a place in life. Harmony and unanimity should be a wish of life. In fact, throughout our life, we tried our best to live with those convictions. But we all know our life is like driving on the street. You can not control the accident; just you are being responsible and careful. You might get hit by anyone who is not prudent and accountable. That is always there, unavoidable. We left no stone unturned to serve Tribhuvan University honestly and efficiently. Despite that, Mathema politics hit us with a demonic heart without reason. A long time ago, I wrote a poem titled "Kati Garnu Pir" (How much to worry), which is included in my poetry book "Umliyeka Pidaharu" (Boiling agonies), a collection of poems published in 2060 (2003). The poem is here in both the languages - Nepali and English.



कति गर्नु पीर

(१)

दुई दिनको जीवनमा
कति गर्नु पीर
यो कुरा ऊ कुरामा
के दुखाउनु शिर

(२)

धन दौलत छोराछोरी
सबै घामछायाँ
आज हो कि? भोलि हो ?
जिन्दगीको काया

(३)

साथ लाने केही छैन
जोर्नु किन भारी
लान सक्ने केही होइन
जिन्दगीको पारी

(४)

यही बस्छ यो जिन्दगीको
जे छ यहाँ धन
बढी कमाऊ बढी कमाऊ
व्यर्थ भन्छ मन

(५)

मान सम्मान पद सत्ता
पानीको हो फोका
आज हुन्छ भोलि हुन्न
यसको किन भोका

(६)

जिन्दगीमा आसक्तिले ल्याउँछ
बढी दुःख
भन्नुहुन्छ भगवान कृष्ण
अनासक्तिमा सुख

(७)

अनासक्तिमा मन राखौं
दिलमा भगवान राखी
धर्म कर्म राम्रो गरौं
भगवान साक्षी राखी

श्रावण ३०, २०५७

How much to worry
1
How much to worry about
in two days of life.
Why take pain
for this or that.
2
wealth and relations
disappear soon
The end of life
comes today or tomorrow
3
why collect
more and more
you can not take them
beyond your life.
4

your wealth and possessions
will be here
There is no sense
of earning more.
5
your positions and power
disappear like water bubbles
Though you have it today, it will not be tomorrow
There is no use in being hungry for it.
6
Attachment to luxury
brings more pain
Lord Krishna says Detachment to it
gives you happiness
7
So, let us be detached
keeping God in mind
Let us all do good deeds
making God the witness.

From my record, it seems I wrote that poem 20 years ago. We (my wife and I) thought of working in the spirit of my poetry's ideas and contents. But we became useless. We could not do enough to do the work as it should be, even fully understanding that the time would not wait for us. I had no courage to discuss a death plan with my wife when she was alive. Neither did she.

We thought of doing a variety of things - publishing our writings in book form, organizing our records and valuable photographs, donating our collection of books and other possessions, creating a library or health center or helpless service center for the poor, needy, underprivileged, or old age people with the donation of our land property. Time just passed. My wife and I both were healthy. We did not have any severe health issues. Unfortunately, I crossed an accident and fell from the roof. I broke my back and had an L1 fracture on March 14, 2011 (2067/11/30). I was in the pathetic condition of life and death. I had to lie down on the bed for months, which gave my wife and daughter terrible pain and worries. It took years for me to recover.

As a result, I have constant pain in my back and the buttock. Just after a few years, my wife got a stomach ache problem. She was diagnosed with a gall bladder stone on March 24, 2015 (2071/12/10). Then after many of her health problems appeared - Heart blockage and open-heart surgery (August 15, 2016), Liver Abscess (March 20, 2018), Again Heart blockage (July 3, 2018), gall bladder cancer (March 23, 2019). During this period, all these unexpected problems entangled us. Suddenly, I became alone like a lost soul on May 15, 2019, in my old age. She left the world. I lost my energy with a wounded heart. Though I still wish to do something for the society and the country using our lifelong earnings, I doubt whether I will be able to achieve my goal. I often want to close my eyes and forget everything- life and career, service and contributions, property, and wealth because of the indescribable grief and pain sticker to my heart.

We all know our life is short and uncertain. Whether you are juvenile, young, or old, you can not guarantee how long you will live. You may disappear any day or anytime. If you are over 70, you are more sure you may go any moment from this world. That is the trend we see in our country. We all know that most older people walk with great effort and appear to be struggling to move from one place to another. We are not in control of our physical bodies. As soon as you become old, you begin to have aches and pains here and there, even having good health in general. In that condition, we can not do what we wish. But we do not discuss our death in time as we do not have that culture in our system. So, we miss even brief our work to our family members. We take our wishes ourselves when we die. I, too, could not think about it in time though I am giving my thoughts more seriously on it now. But I see I would not have a long time now.

One day after my wife's sad demise, when I was going through my iPhone, I happened to see the speech by B. K.Hetal Bahen, the sister of Brahmakumari Rajyog Kendra, on YouTube, about the importance of death planning. According to her, we all know death is inevitable. No one can stop it. There is no house in the world where someone would not have died. You are sure you need to pass. But more or less we plan many things in our life, preparing for - name-giving ceremony, rice feeding ceremony when someone is born, many rituals for holy thread giving ceremony, marriage and wedding ceremony. We also make many preparations for study and examinations and many other things. There are small or big plans throughout your life. But hardly people make plan or preparedness for death - neither for your death nor for your near and dear's end. In general, death comes without notice. In the end, even though you would know you are going to pass soon from your sickness, you would not be able to do anything when you are sick and feeble. Life ends with repenting for the one who is living and for the one who leaves the world. That is the truth based on reality.

After listening to her speech, I thought she was absolutely right. She is correct from all angles. I certainly, would have discussed our death plan with my wife though it was against our culture and not pleasant when she was alive, if I had listened to that speech on time. All of us must have a death plan. We must have a death plan to make life easier for our family members who would be living after our death. We must be prepared to hand over our jobs and responsibilities before our end. We must complete our work and wishes with full preparedness before we die. That would be wise for all human beings. So, I think it is wise to discuss a death plan and make it without a second thought though we do not like it, it is against our culture and tradition instead of repenting after the time has passed. I hope people would benefit from the story of my ignorance, weakness, repentance, experience, and realization about the death plan. I really feel from the bottom of my heart that it is essential for all human beings.

DOP- March 10, 17, 2021

Comments

1. Thank you for sharing. This was a wonderful article and a great reminder to us all.
Kosi

2.Hey Pragya,
I just finished reading the articles that your father wrote. I love them oh so much. So beautiful. So honest. I am so sad that he is leaving. How long is he planning to be gone? Is he wanting to return to the U.S.?
Jennifer Meehan-Mill

3.Dear Narayan, Peace
Thank you for your heartfelt article on preparing for death. I agree - and I think your sharing of your inmost self will help your readers.
Yours,
cap miler sj

4.Dear sir,
I went through your article 'Life is uncertain". It is so heart - touching and painful expression. I feel that life is uncertain but death is certain whether we accept it or not. I take this one as a continuation of your previous article' planning for death'.
Despite your current situation, I urge you to write such articles for the benefit of the society. I feel that ,with your rich experience and enlightenment, each and every words you express carry some value.
With regards,
Kishore Thapa

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75. The weakness In Our Life and Necessity of Mending Them

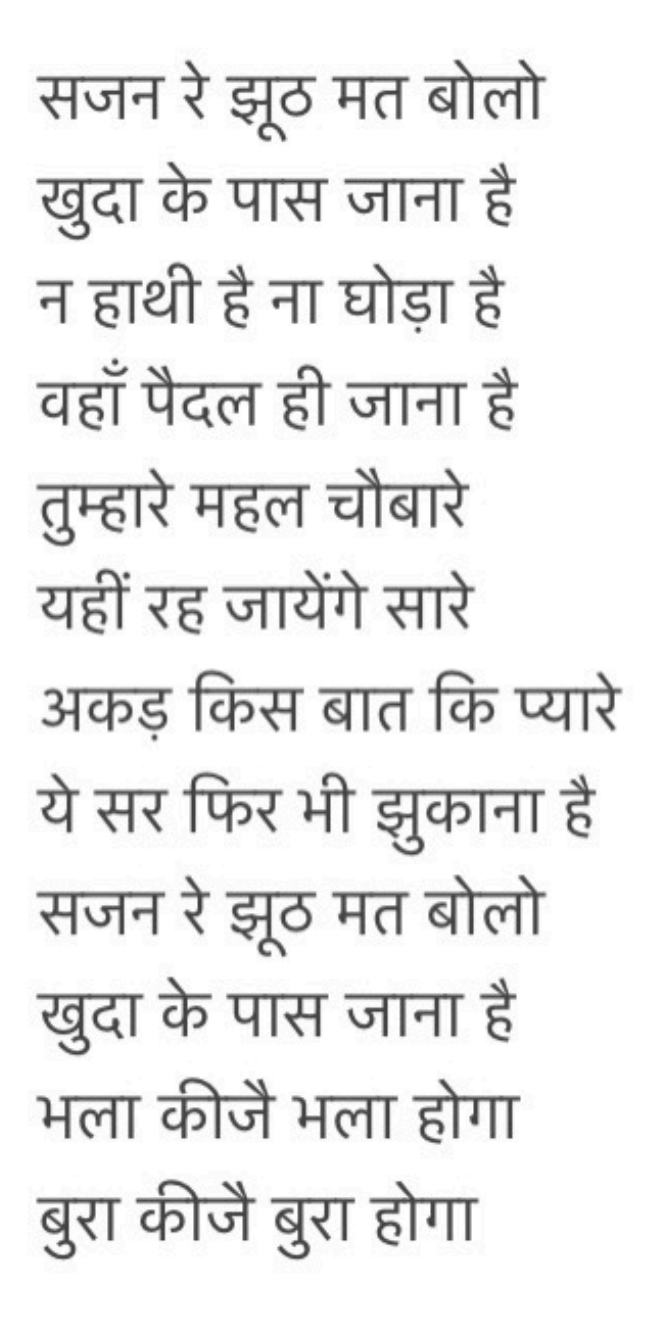
75
The Weaknesses In Our Life and the Necessity of mending them.

Human beings are known as the most intellectual among all the world creatures. They are considered the most intelligent species. The reason for that is undoubtedly their thinking power and wisdom. Because of their wisdom, they could invent airplanes and fly in the sky, even though they were born without feathers. Similarly, they could run into the ocean water by creating even huge multistoried cruise ships. These massive vessels, not less magical than airplanes, can take thousands of people to the open seas without giving up all modern-day luxuries. Besides, we all know human victory on earth, where we live. Today we can live comfortably in any place - cold or hot, without any weather problems with many unimaginable scientific discoveries, inventions, and equipment. Human beings have ruled over not only on earth but even in the sky and water

On the one hand, we see that human beings are so intelligent, clever, innovative, and genius; on the other hand, we also see them as naive, innocent, indiscreet, and unconscious of their life, living way, and mortality. They make many mistakes in their lives due to the lack of the art of living - love, kindness, cooperation, understanding, and a good attitude. Sometimes, they suffer, and sometimes they make others suffer in their short life span, which we often see around us. Some people do not behave well, are not well-mannered, and do not listen to their parents when they are kids and repent later. Some have problems with their parents. Some parents have problems with their siblings - sons, and daughters. Some have family strife. Some others have husband and wife relationship problems. Though some are honest, sincere, and loyal, others are self-centered and crooked. We see many problems among the people in educational institutions, workplaces, offices, industries, factories, government, and political parties. Because of the unpleasant and unfavorable atmosphere from the weakness, they themselves disturb their happy living and suffer.

In a life where you need to separate from anyone or any loved one someday - father, mother, son, daughter, brother, sister, husband, wife, friends, etc. and leave this world within a maximum of ten decades of life, people suffer without reason which should not be. When I see and experience all these things, I often remember the two famous and popular Hindi movie songs - 1. Sajan Re Jhoot Mat Bolo Lyrics from the Hindi movie Teesri Kasam (1967) 2. Kasme, Wade, Pyar, Wafa, Sab Lyrics from the Hindi movie Upkar (1967), which my beloved wife Shanti Mishra, I loved equally. A few sentences of both songs in Hindi with their English translations are given below. Both these songs depict human nature to alert them to be friendly and good. If any reader of this article wishes to listen to these songs or read the full lyrics, they can easily do so by searching on Google and YouTube. The songs are pleasing and heart-touching.

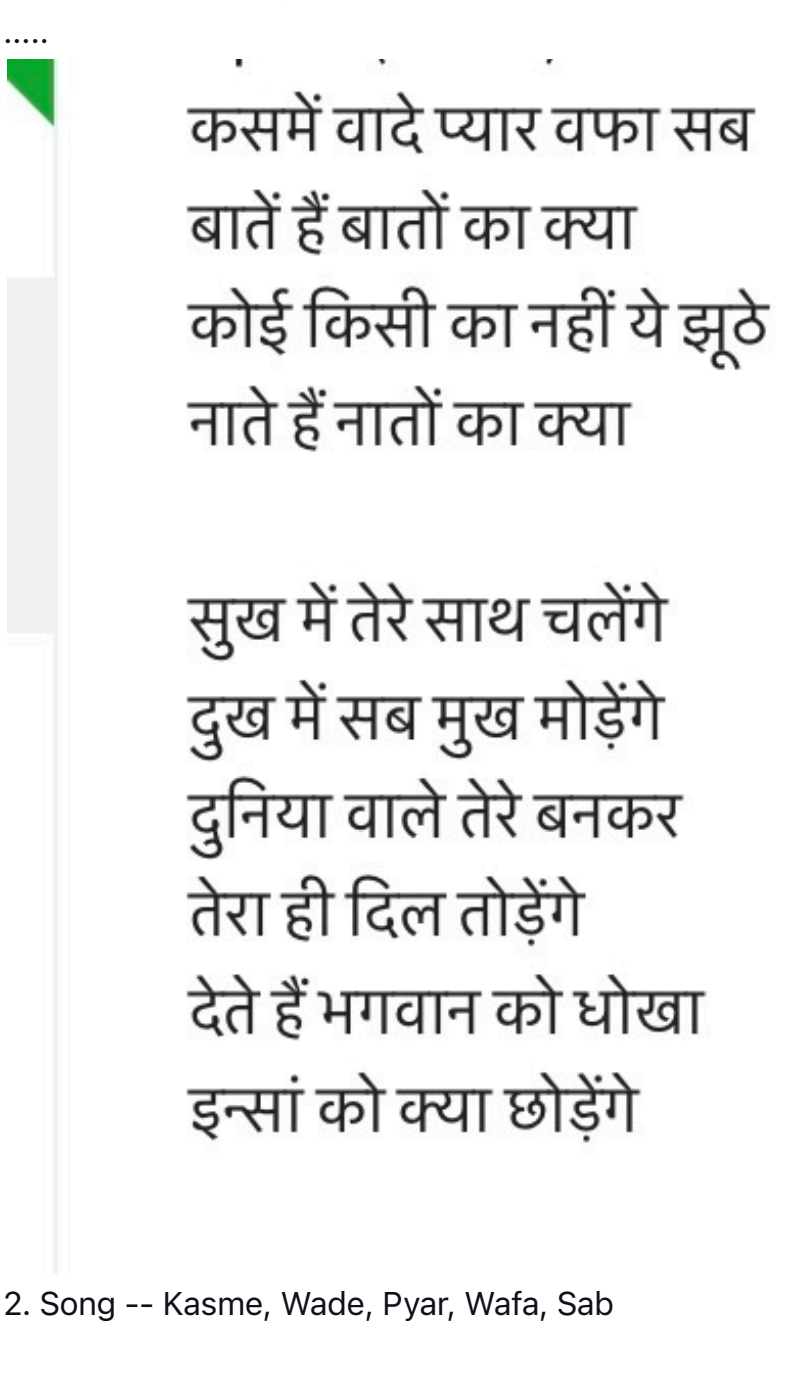
1. Song -- Sajan Re Jhoot Mat Bolo



सजन रे झूठ मत बोलो
खुदा के पास जाना है
न हाथी है ना घोड़ा है
वहाँ पैदल ही जाना है
तुम्हारे महल चौबारे
यहीं रह जायेंगे सारे
अकड़ किस बात कि प्यारे
ये सर फिर भी झुकाना है
सजन रे झूठ मत बोलो
खुदा के पास जाना है
भला कीजै भला होगा
बुरा कीजै बुरा होगा

English translation of the above lyric

O Gentlemen, do not speak a lie
We need to go to God.
Neither can we have elephants, nor can we have horses
We need to go on foot.
Your mansion and big rooms
All will be left here
Why are you so stubborn, o dear?
You are bound to bow your head one day (die)
O Gentlemen, do not speak a lie
We need to go to God.
If you do good, you get good
If you do bad, you get bad
.....



कसमें वादे प्यार वफा सब
बातें हैं बातों का क्या
कोई किसी का नहीं ये झूठे
नाते हैं नातों का क्या

सुख में तेरे साथ चलेंगे
दुख में सब मुख मोड़ेंगे
दुनिया वाले तेरे बनकर
तेरा ही दिल तोड़ेंगे
देते हैं भगवान को धोखा
इन्सां को क्या छोड़ेंगे

2. Song -- Kasme, Wade, Pyar, Wafa, Sab

English translation of the above lyric

Swears, promises, love, loyalty, etc
These are all for speaking's sake. False
No one is attached to anyone, and all are an illusion
No meaning in these relationships, no use.

People will be with you in happiness
They ignore you when you are in trouble
They pretend to be yours
and break your heart
They betray even the God
How can they not betray you?

All people are not wrong in society, but the majority are selfish, wicked, and destructive. Only we are being pleasing, and serving does not guarantee that we can live peacefully and undisturbed. We know we can not have control over others. We can wish, but we can not make others unselfish. We can have trouble with others. But to make ourselves good is undoubtedly in our hands. I think we should learn to be good to others and live as happily as possible with pure heart and conscience.

Though I was and am always conscious not to be the cause of my suffering or anyone's suffering, making people feel bad or giving pain and trouble to anyone - poor or rich from my words and actions, I realize I also have made some mistakes. I did those things primarily because of my ignorance, lack of knowledge and experience, misunderstanding, intolerance, and anger. Many things I thought were right about my ways of life and dealing with others at a young age. Now, I feel there were undoubtedly some weaknesses and flaws on my part. Though I was right in my thinking, I was wrong in others' way of thinking. I feel I would have done it better if I had been more thoughtful, considerate, polite, and loving. I realize I could have been more generous and understanding.

I often feel I could not serve my parents and my dear and close relatives as I now think with a more enlightened mind. Undoubtedly I could have served them in a better way. I also closely evaluate my office life and try to know my weaknesses while dealing with my subordinates and bosses. I now realize I sometimes overstepped my boundaries against the country's culture, which caused problems for me. I certainly missed giving due attention to that part of life and invited difficulties. We know that we are not born knowing everything and learn gradually with practice and experience. But I realize now learning only in old age neither brings good for yourself nor does good for others. I should have learned it much earlier. The best thing was to learn from the experiences of others by watching or reading while you were young and be practical and act accordingly on time instead of regretting it in your old age. The best thing may always be to serve sincerely and honestly at any age - young or old to the extent of your knowledge and caliber. The best thing may always be to alert oneself and not slip from love and kindness under any circumstances.

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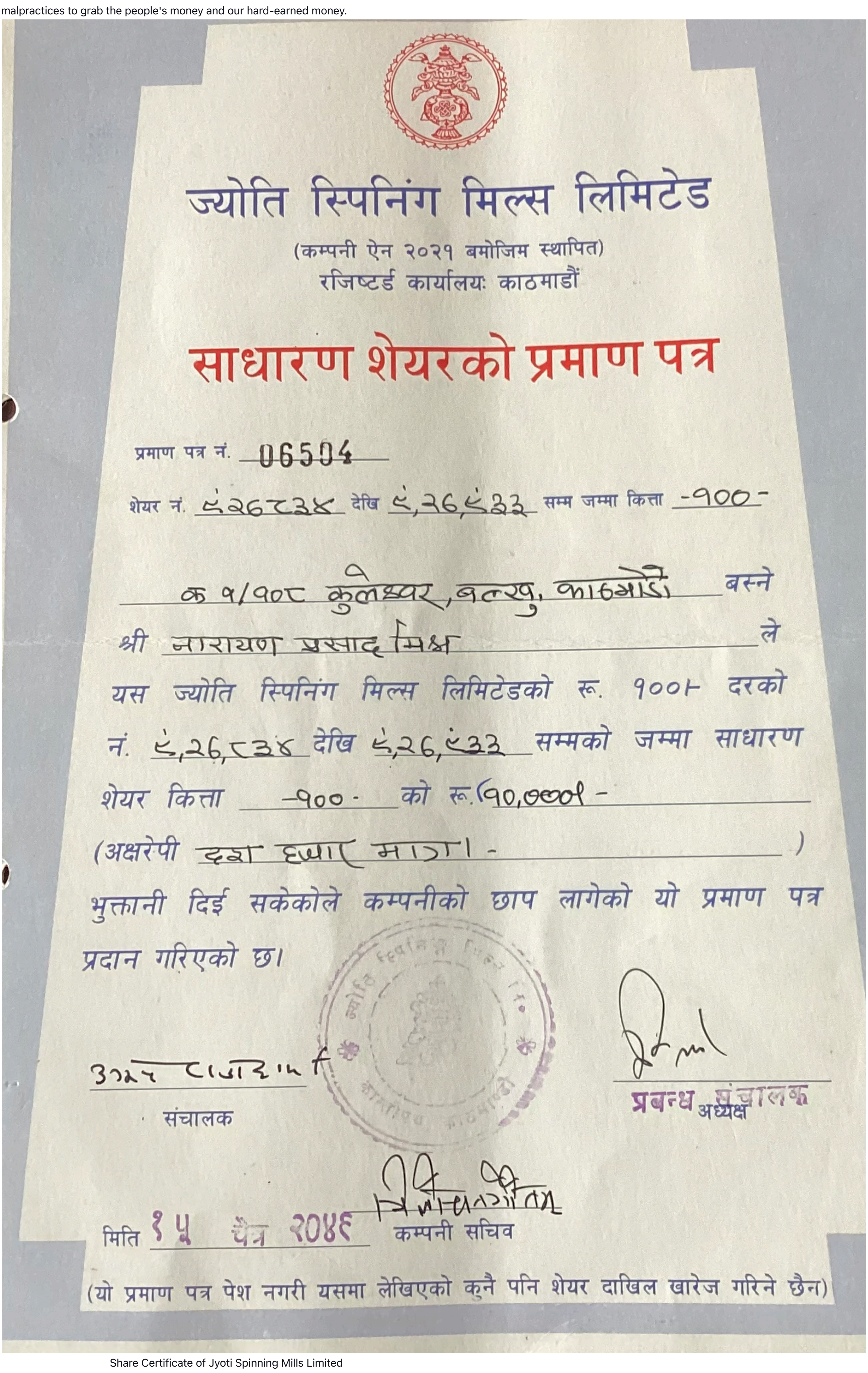
76. Public Companies, Shares and the Possibilities of Cheating and Losing Money

76
Public Companies, Shares, and the Possibility of Cheating and Losing Money

We all know we can not learn and know everything just by formal education. We learn many things through our interests, observation, and experience. At the same time, we generally know much about the profession in which we are involved rather than other things. In most cases, people's thoughts and minds are generally influenced and affected by the professions they are involved in. People's nature and conduct are also very much influenced by their professions. Because of that, the behavior and dealings of the army and police are significantly different from the professors, academicians, and administrators.

As I worked at Tribhuvan university and its library for many decades from a young age, I learned much about education, research, and the library. I became ignorant about business, industries, and other aspects of life. I did not know about these ignorances until my late wife, Shanti Mishra, and I retired from the university at the age of just 49 due to the political decision of Kedar Bhakta Mathema, then Vice-Chancellor on August 17, 1992 (2049 Bhadra 1). According to the university rules, we got about 16 lakhs rupees as a token of our seven years of pensions and allowance of unused sick and home leaves. We thought of investing that amount for our future earnings, but we did not have any idea about our options except depositing the money in the bank's fixed deposit account and earning some interest. So we inquired about some other possibilities of earning by investing that amount. In this context, some of our well-wishers advised us to buy shares in companies and banks that would give good returns in dividends and profit and make money selling the shares when the value of it would go high.

To my surprise, I had never talked or heard about the word" Share" in my five decades of life before that and did not know of any possible earning from it as we were so devoted to our own organization's service and did not give any attention to other fields. Making question after question, I learned about shared business and investment and thought of investing money. We spent our time in search of it. In this context, we saw the advertisement notice of selling the shares of Jyoti Spinning Mills and Gorakhkali Ruber Udyog Limited, owned by Nepal Industrial Development Corporation (NIDC), published in the Gorkhapatra daily. They would sell the shares to those who bid more than Rs 125 per share with a sealed quotation, application, and the five percent earnest money. I got 275 shares of Jyoti Spinning Mills, paying a total of Rs 37750, which was Rs 130 per share, and 400 shares of Gorakhkali Robber Udyog, paying a total of Rs 52000 which also was Rs 130 per share. My wife Shanti Mishra and I, with our honest, simple, and gentle hearts, thought both organizations were significant for the country's necessity and would play an essential role in the development of the industries being the stable and robust organizations of the country. Besides, the spinning mill was run and owned by the Jyoti group (Mani Harsha Jyoti, Padma Jyoti, Roop Jyoti), the country's well-reputed business and industrial community. The government established the rubber industry with Chinese aid. So we never imagined it would fail and there would be any malpractices to grab the people's money and our hard-earned money.



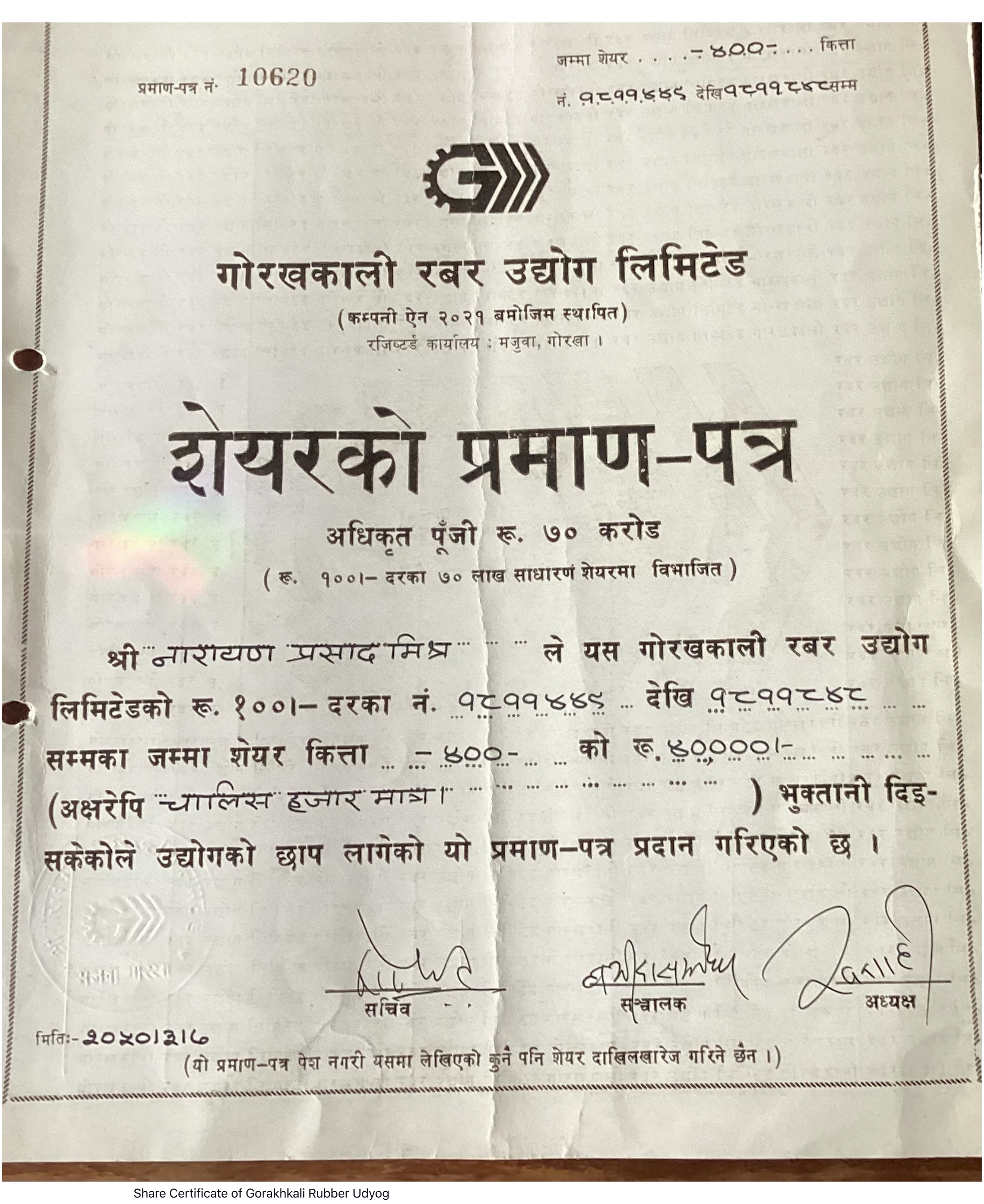
ज्योति स्पिनिंग मिल्स लिमिटेड
(कम्पनी ऐन २०२१ बमोजिम स्थापित)
रजिष्टर्ड कार्यालयः काठमाडौं

साधारण शेयरको प्रमाण पत्र

प्रमाण पत्र नं. 06504
शेयर नं. ५२६८३४ देखि ५,२६,९३३ सम्म जम्मा कित्ता -१००-
क १/१०८ कुलेश्वर, बल्खु, काठमाडौं बस्ने
श्री नारायण प्रसाद मिश्र ले
यस ज्योति स्पिनिंग मिल्स लिमिटेडको रू. १००/- दरको
नं. ५,२६,८३४ देखि ५,२६,९३३ सम्मको जम्मा साधारण
शेयर कित्ता -१००- को रू. १०,०००/-
(अक्षरेपी दश हजार मात्र। -)
भुक्तानी दिई सकेकोले कम्पनीको छाप लागेको यो प्रमाण पत्र प्रदान गरिएको छ।

संचालक
प्रबन्ध संचालक
अध्यक्ष
मिति १५ चैत्र २०४९ कम्पनी सचिव
(यो प्रमाण पत्र पेश नगरी यसमा लेखिएको कुनै पनि शेयर दाखिल खारेज गरिने छैन)

Share Certificate of Jyoti Spinning Mills Limited



प्रमाण-पत्र नं· 10620
जम्मा शेयर ....-४००-... कित्ता
नं. १८११४४५ देखि १८११८४४ सम्म

गोरखकाली रबर उद्योग लिमिटेड
(कम्पनी ऐन २०२१ बमोजिम स्थापित)
रजिष्टर्ड कार्यालय : मजुवा, गोरखा ।

शेयरको प्रमाण-पत्र

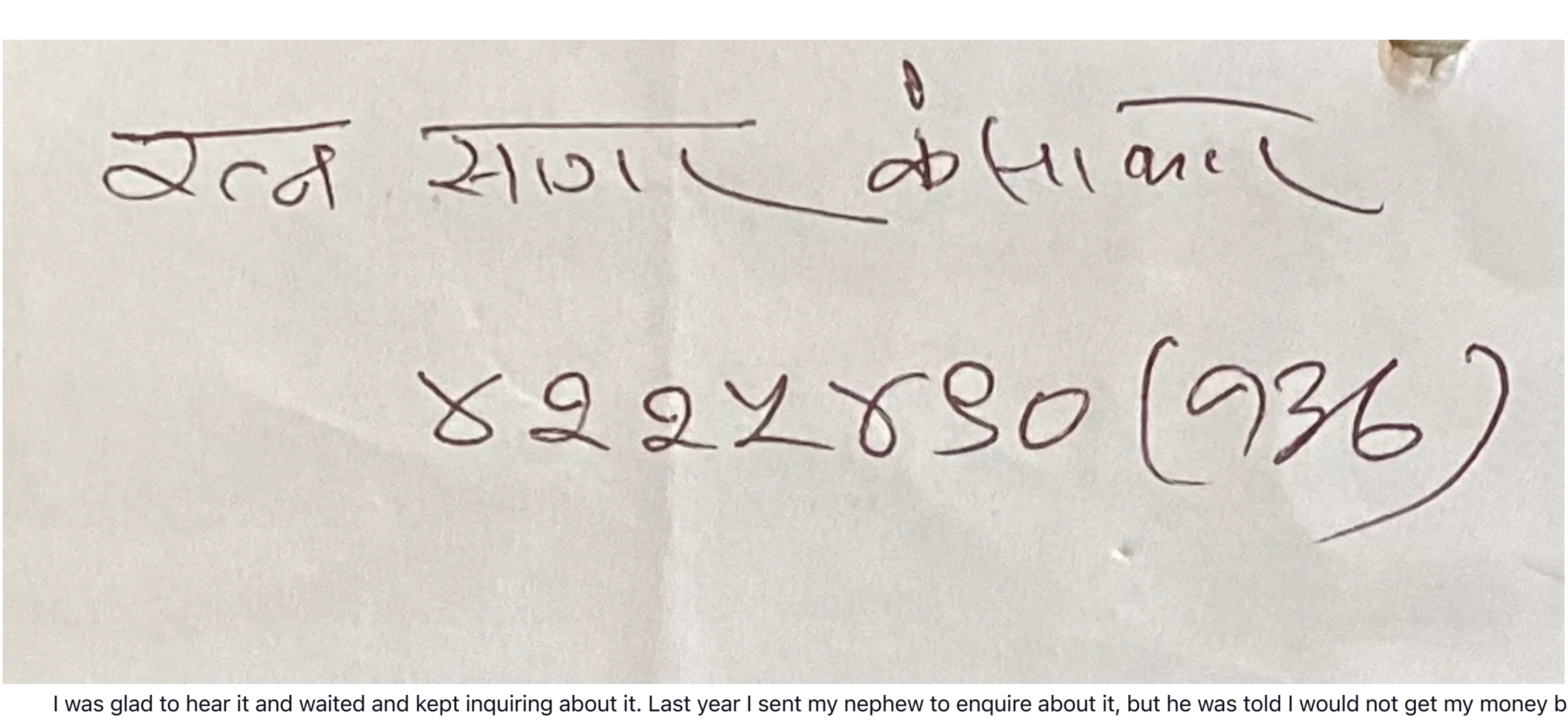
अधिकृत पूँजी रू. ७० करोड
(रू. १००।- दरका ७० लाख साधारण शेयरमा विभाजित)

श्री नारायण प्रसाद मिश्र ले यस गोरखकाली रबर उद्योग लिमिटेडको रू. १००।- दरका नं. १८११४४५ देखि १८११८४४ सम्मका जम्मा शेयर कित्ता -४००- को रू. ४००००।- (अक्षरेपि चालिस हजार मात्र।) भुक्तानी दिइ-सकेकोले उद्योगको छाप लागेको यो प्रमाण–पत्र प्रदान गरिएको छ ।

सचिव
सञ्चालक
अध्यक्ष
मितिः-२०५०।३।८
(यो प्रमाण–पत्र पेश नगरी यसमा लेखिएको कुनै पनि शेयर दाखिलखारेज गरिने छैन ।)

Share Certificate of Gorakhkali Rubber Udyog

We have a Nepali proverb," Rupia Paisa Dekhepachhi Mahadevle Pani Thulo Akha Rakkchha " (Even the Lord Mahadeva, great God keeps big eyes on it when he sees the money." After a few years, there was a rumor that the Jyoti Group had weaved a tricky net to close the industry showing its liquidation and failure for their own advantage. There was a high possibility of losing the money invested by the public. We did not believe it and showed our trust, keeping in mind the honesty and reputation of Mani Harsha Jyoti, for whom we had high regard. The rumor turned into truth. The industry was closed. But I again heard that they would return the money, getting the share certificates in return, with their goodness and benevolence. I inquired about it with Mr. Ratna Sagar Kansakar, who was in their office at Jyoti Bhawan. a few years ago. He said it was true, but my turn had not come yet, and he asked me to wait for some time. At the same time, he kindly gave me the following telephone number in his handwriting to contact them and enquire about that.



रत्न सागर कंसाकार
४२२५४९० (९३६)

I was glad to hear it and waited and kept inquiring about it. Last year I sent my nephew to enquire about it, but he was told I would not get my money back, and I lost my investment. The Jyoti Spinning Mills disappeared in a country where we still need many spinning and textile industries with some of my lifelong hard-earned money. That was a great mystery for me. Every day I lament seeing its share certificates.

I think Gorakhkali Rubber Udyog is still in the name, but it is dying or dead because of its mismanagement, malpractice, and corruption. My invested money in it disappeared like a water bubble. My hope, wisdom, and judgment of the industries' bright future and development vanished in a vacuum. We see many cooperative organizations running in the country to cheat the people by any means, such as the Civil Savings and Credit Cooperative, run under Ichha Raj Tamang, the UML ex-parliamentarian, who is in jail now, according to the judgment of the court. To me, the Rubber Industry also became like one of them, a cheating organization.

From this experience, I have learned that malpractice, mismanagement, and corruption have become a culture in our country. Exploitation and cheating are everywhere. People should be cautious in investing money. Think ten times before you invest. Nowhere are we safe in this country. It has become a country of liars and cheaters. I was and am extremely sad about it.

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77. Fraud in Cooperstive Organizations and the Role of the Government

77
Fraud in Cooperative organizations and the Role of the Government.

Nepalese have a good name and fame among the foreigners for their simplicity, sincerity, and honesty. Most foreigners acquainted with Nepal and Nepalese think they are the most honest and loyal among all the nationalities. Middle East countries, including Israel, prefer to have Nepalese for their workforce. We have a centuries-old history of our Gorkha Army's relation with Great Britain. India also has a Gorkha regiment. There is no doubt that that is just because of our sincerity and honesty.

In this context, I just wonder when I see dishonesty everywhere in the country, and the cheaters are cheating their own people in different ways. These days, we find cheaters in disguise. In politics, we see cheaters. The parties do not show their performance according to the manifesto brought out for begging votes when they are in power. The government does not indicate their white paper and plan programs in action. The officials do not act according to the oath they take that you see even in the judiciary. Among all the dishonesty and cheating, we see the most visible cheating in establishing and running cooperative organizations in our country.

It is well said that cooperative systems and organizations are the best systems for developing the country and uplifting the poor. It is said that the organization works for the common benefit with all participants' help, cooperation, and participation. Its primary aim is "One for all and All for one. They work voluntarily to promote their economic interest based on equality. So it is said that it is self-help as well as mutual help. Its main motive should be service, not business. According to the report, we have about 26000 cooperative organizations in our country.

But we know many cooperatives in the Kathmandu Valley are not established and running according to our cooperative's objectives. Some cooperative organizations in various names provide only banking services - taking deposits with some attractions and giving loans. That may not be according to the cooperative's aim of common benefit, participation, and cooperation. In most cases, they form it with their family members, relatives, and close friends and keep it under their complete control to run according to their wishes. In general, people do not know the differences between cooperatives, Finance, and banks. On the other hand, the government, the guardian of its citizens, does not give the necessary attention to supervise and control cheating.

As a result, many cooperatives were born and grew up in the country with the evil intention of cheating the people in disguise. They attracted deposits, collected millions and billions of rupees, and transferred their relative's names in multiple ways - establishing many other business, industrial, and commercial organizations with an evil motive to grab the money. We have been hearing about the severe problem of many cooperatives for the last some years- Oriental, Guna, Civil, etc. Almost every week we read the news about some cooperative giving trouble to its clients these days. There is a long list of 27 cooperatives published in Online Khabar.com on 2078 Magh 10, in which the people of its clients complained about cheating. The most vulnerable, deplorable, disgusting, unbearable irregularities are of the Civil Savings and Credit Cooperative Ltd under Iccharaj Tamang, the Chairman of the Civil Group and Ex-Parliamentarian. According to the District Court's decision, he is now in prison with the complaint of thousands of clients against him to CBI and the case filed against him to the court. But he now is fighting the court case going to the higher court against the decision of the District Court with the help of dozens of highly paid supreme lawyers using his cheated billions of Rupees of the innocent people and using his political influence whatever the way he could.

सुनियोजीत ठगी का नाइके इच्छाराज तामाङ हो
हाम्रो पैसा फिर्ता दे
जनताको पैसा ठग्न पाइदैन
imagekhabar.com

Protest by the Civil Cooperative victims in front of the Kathmandu District Court.

The suffering clients without any faults on their side just by trusting his false reputation and image are trembling with fear thinking about whether they get the money back during their lifetime. Whatever the strong evidence may be against him for his crime, the judge may also play some trick in his favor in some manner if the judge is not of honesty and dignity. All of us know the situation in our country. That makes the people worried though there is nothing to fear in the case. But I pray to God Let he make the judge for this case righteous like Yudhishthir, the King of righteousness. Besides, I pray to God To make Ichharaj realize his sinful Kukarma and willingly pay the depositor's money.

A person like I. R. Tamang, who had luxurious life with super-rich unlimited wealth, may undoubtedly have a painful life in prison. But it seems still he is not in a mood to come out of the prison negotiating with the depositors and pay the money back. It shows if he comes out from there on bail with some trick, he certainly will not show any attention to it, which will be a severe threat and risk to the sufferers. During the court hearing, the judge must give serious attention to it, and he must be in prison until he is ready to pay the amount.

According to the reports, his Civil cooperative collected about 8 billion rupees deposit money from around 3000 people with various attraction and attractive interest rates. As the head and supremo, Ichharaj misused the amount transferring to his many other companies without any collateral against the established rules of the office and showed no money for paying the clients, principal, and the interest. For the last 2/3 years, he only assured the clients to deliver but did not do so. On the other hand, behind the scene, he artificially divorced his wife though living together and made his two daughters file a case against him for the property share. Besides, he transferred the ownership of the Cooperative Office Building to his other company's name. It clearly showed he did all these deplorable tricks and conspiracies to be safe legally if the government would confiscate his property in the legal battle in this regard. It also showed he had a lousy motive of grabbing public money to establish and run the cooperative. He, his family members, and his companies own 10/15 billion rupees worth of property - house, land, bank share, etc. and say that he is not personally responsible for paying the client's money as it was deposited to the cooperative, not to his account.

He and his family live in a mansion with 16 ropanies of a land compound like Kings and Maharajas giving pain and trouble to thousands of people. By all his intention, actions and conspiracies, it seems that he has no fear of doing this sinful act, no fear of getting punished as if cooperative organization means the licensed organization to cheat the people openly and he could fool them. That was his legal right. Otherwise, taking money from the cooperative without collateral is enough proof of his misdoings and for his punishment. His artificial divorce from his wife is enough proof of his condemnable lousy motive. Transferring the Cooperative Office building to another company's name proves his evil motive. In a civilized society, that may be enough points to punish him.

On the other hand, thousands of clients are in unbearable pain because of his irregularities and conspiracies. With his painful torture, the sick and old are dying without food and medicine. About 8 of them have left the world with shock, pain, and suffering. That is the horrible scene of this act in brief.

In general, now, the question is what the government should do in these circumstances. Does the government accept and agree that a cooperative organization means a licensed organization established to cheat the public with the conspiracies in whatever way they can? If that is so, there should not be any more questions. Let the innocent people be cheated. If not, what should the government do without delay to save and protect the clients and participants of the cooperative organization? What should the propagator of this system- national and international, including UNDP and INGOs, do without delay to maintain this organization's good image to the noble value of its origin? These are the burning question now in People's minds.

First, I suspect there are certain loopholes in our law and legal system. The cheaters can establish the cooperative with a sinister motive to grab public money as the Civil Cooperative did and escape from wrongdoings safely. The government should immediately stop it by amending or formulating new laws so that no one will do it again.

Second, what are the reasons and how a person like Ichharaj can cheat the people openly and think that they could escape easily with conspiracies like artificially doing divorce and artificially dividing and transferring the property among relatives and friends? What are the loopholes in our law that they could protect their sinister earning property that way? The government should immediately study and research and formulate new laws, rules, and regulations that no cheater could escape from saving the property just by transferring to relatives' names or others' names - past, present, or the future? This is the demand of the time if the government really wants to save the cooperative system.

I hope our government will certainly make a rule without delay that no cheater of any cooperative could hide the property with their evil motive of cheating the people on the surface, underground, underworld, deep hole, ocean, or the sky. Even if they hide, the government must be able to confiscate them, and no one should be able to escape. The government will make such a law that no one even dares to cheat the people in the future. The law should always protect the general people, not the cheaters and the criminals. At the same time, I take an opportunity to request our lawyers not to help the cheaters, killers, and criminals to save them from punishment at the risk of a vast number of innocent people in the name of the legal ethics hiding their greed for money and deplorable motive if they have a drop of blood of humanity in their heart. I think the law and the lawyer should always try to create an ideal and morally prosperous society, not protecting the criminals and killers.

DOP - Feb. 2, 2022

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78. Housing, Ichha Raj Tamang, and Me

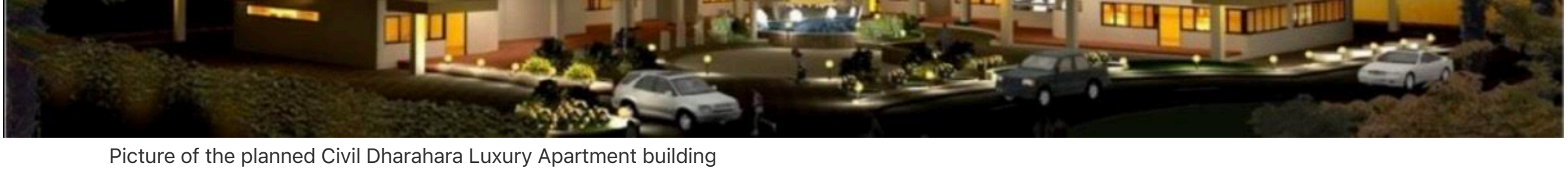
78
Housing, Iccha Raj Tamang, and Me

We have a house and compound in Balkhu, Kathmandu. The home is beautiful, with a lovely garden and many fruit trees - avocados, plums, peaches, guava, persimmon, pomegranate, grapefruit, etc. It is a palace for us with good size land in Nepali standard, though, not a big house and compound compared to the rich. My beloved wife Shanti, our only daughter Pragya and I were thrilled to live there.

Due to Kedar Bhakta Mathema, then the Vice-Chancellor of Tribhuvan University, we lost our job in 1992 despite our complete dedication and devotion to that organization. Because of that, we were not bound to live in the country. Besides it, the situation pushed us to go to the United States of America from time to time as our only daughter Dr. Pragya Mishra, an internist and pediatrician, settled and lived in that country. So we both thought the life of living in the apartment would be more manageable, practical, and comfortable for us than the house and compound where we had been living when needing to go abroad.

On the other hand, the culture of housing and apartments rapidly appeared in Kathmandu. We aspired for an apartment and went to see them when we saw any launching and advertisement, but we could not buy it as we did not have the cash to purchase it and did not dare to loan the amount necessary from the bank because of the heavy interest on it. In this process, we lost many opportunities to buy the house and apartments in its developed area - Civil Housing, Sunakothi, Dhunge Adda, Comfort Housing Lazimpat, Maharajgung, and many others. In this context, we thought of selling our land property and sold our six and a half ropanies of land situated on the highway on the way to Thankot.

At that time, Ichha Raj Tamang was the towering figure in the housing sector, and the Chairman of the Civil Group. Shanti and I went to see him at his Soalteemode office to enquire about the new project - housing and apartment. He was so kind to see us, told us about his Dharahara Luxury Apartment Development Project, and assured us to give the best apartment to our satisfaction with maximum discount at a reasonable price. He called his concerned person Krishna K.C. and directed him to arrange an apartment for us with every possible discount, even waiving a considerable amount for the garage portion. We were thrilled to see his kindness, love, and respect for us. He charged about Rs 2 crores for the apartment, valued at more than three crores. He treated us like his parents and expressed his love. He said he considered us as his parents and appreciated our active and dedicated service to the university. We were happy with him and transferred our cash from the bank to his Sahakari (Cooperative) as he directed and booked the apartment before it was launched. When they launched that apartment for selling with a big dinner party at Hotel Soaltee, they gave us a certificate of the first buyer of that project with a small golden coin. Ganesh Shah, the then minister, was the Chief Guest of that function, and we got the paper and the golden coin from him. According to the agreement, the apartment would be handed over in two years. We were happy and proud to be the first buyer of that expensive apartment in a prime location.



Picture of the planned Civil Dharahara Luxury Apartment building

We were hoping to see the apartment and move into it according to the original time schedule. But we did not see any sign of completing it even after three years. So we went to see him and enquired about it. At the same time, we requested him to return the money as we were getting old, and we had no hope of getting the apartment soon. He kindly returned the money with interest but asked us to put in his Sahakari (Cooperative)if we wished and trusted him. We were so impressed by his love, kindness, and sweet words that we were happy to deposit our returned money to his Civil Cooperative, not because of his high interest but because we trusted him. We said we had no faith in an organization like Cooperative, but we trust him wholeheartedly. He said not to worry and that he would take care of it. We trusted him by all means because he won our hearts.

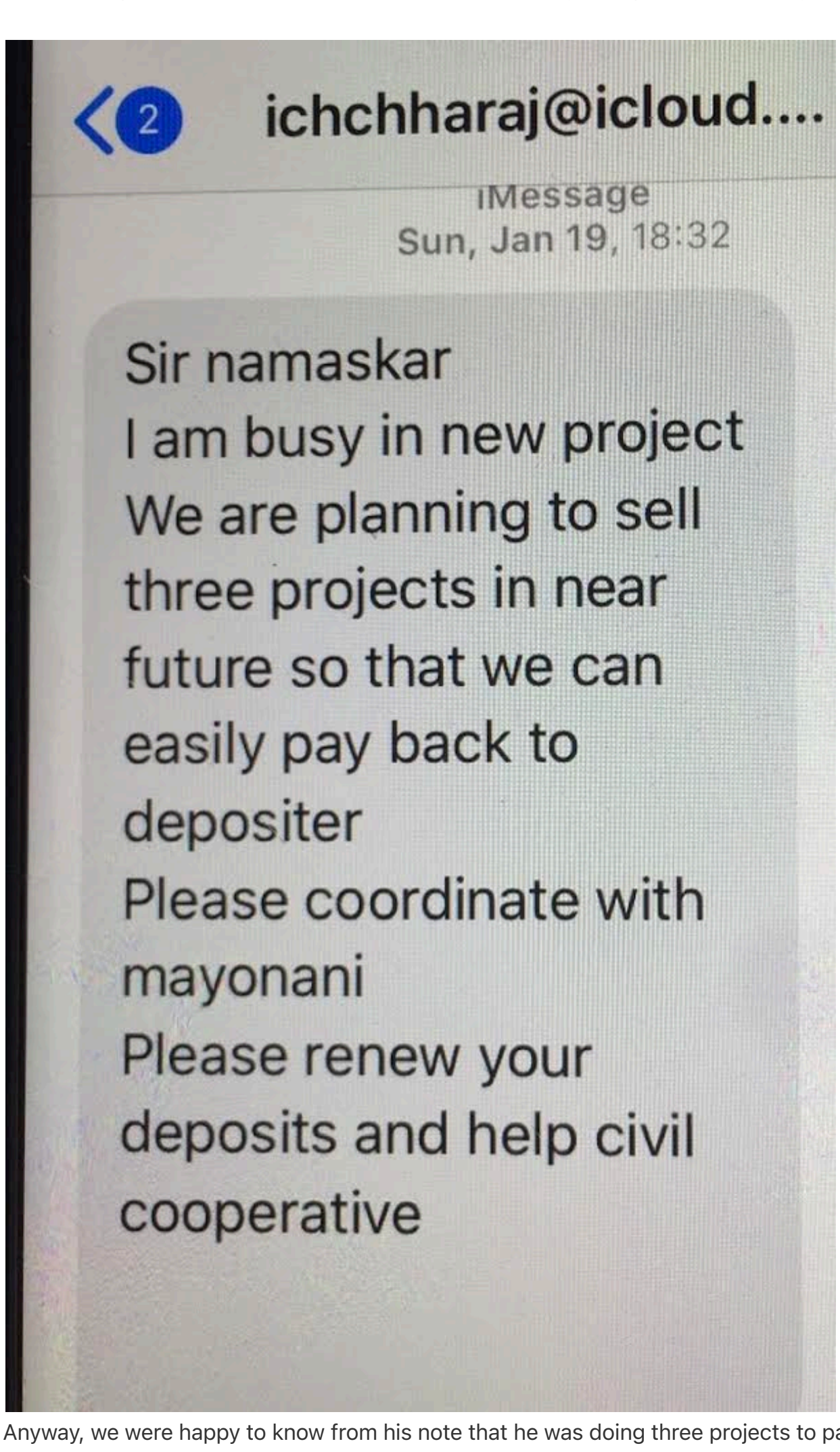
We considered him the most honest, kind, trustworthy entrepreneur and businessman in the country. We admired his success in his business and his creation of a beautiful standard office, not less than any European and American standard - so appealing and pleasant outside and inside. We admired his success and development much more because he was a member of the backward Tamang community with a poor childhood living. We thought it was really appreciable that a poor village boy could quickly reach that incredible tower of success with knowledge and wisdom. We never thought he might have been the dishonest, deceiver, cheater, crook, fraud, thief, or dacoit in disguise.

Iccha Raj Tamang, Chairman, Civil Group and Ex- parliamentarian.

Since 2016 we have been in complicated problems because of the bad health of my beloved wife, Shanti Mishra, and I had to live in the States more than in Nepal. So we renewed our FD with Civil Cooperative by correspondence, and we did not know anything about that Cooperative problem and IRT's conspiracy.

I lost my beloved wife on May 15, 2019, and I felt half of me died with her. I was in dismay. Half of our deposited money was in my wife's name there. So, I went with my daughter Pragya to the Civil Cooperative Office to withdraw my deposit which had expired, but they were not ready to pay back the amount and asked me to see the Chairman IRT as they were in trouble because of the lack of money. We went to see him, and he requested us to renew the deposit. They had a cash problem because of the unlimited withdrawal from the depositors with a misunderstanding created by their opponents. After transferring the deposits of my late wife to my daughter's name, we renewed our deposit as he said.

But we asked him for the interest money available in the saving account for payment. He said we would not have any problem getting the interest money. Besides his promise, we could not get the interest money and wrote several messages for it. On Jan 19, 2020, he wrote the following message: he considered our interest money available in our saving account as our fixed deposit account money though we had already renewed all our FDs.

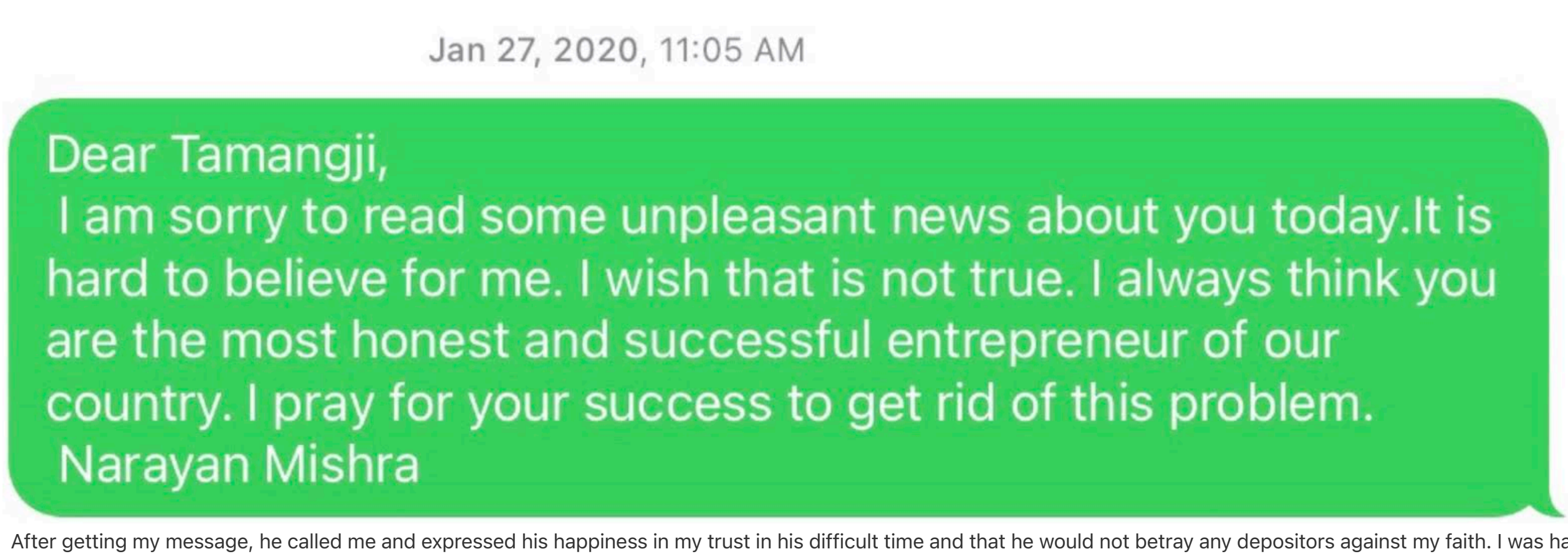


iMessage
Sun, Jan 19, 18:32

Sir namaskar
I am busy in new project
We are planning to sell
three projects in near
future so that we can
easily pay back to
depositer
Please coordinate with
mayonani
Please renew your
deposits and help civil
cooperative

Anyway, we were happy to know from his note that he was doing three projects to pay the depositors.

I wrote the following notes to him in his mobile message on Jan 27, 2020, when I read the news about his condemnable wrongdoings

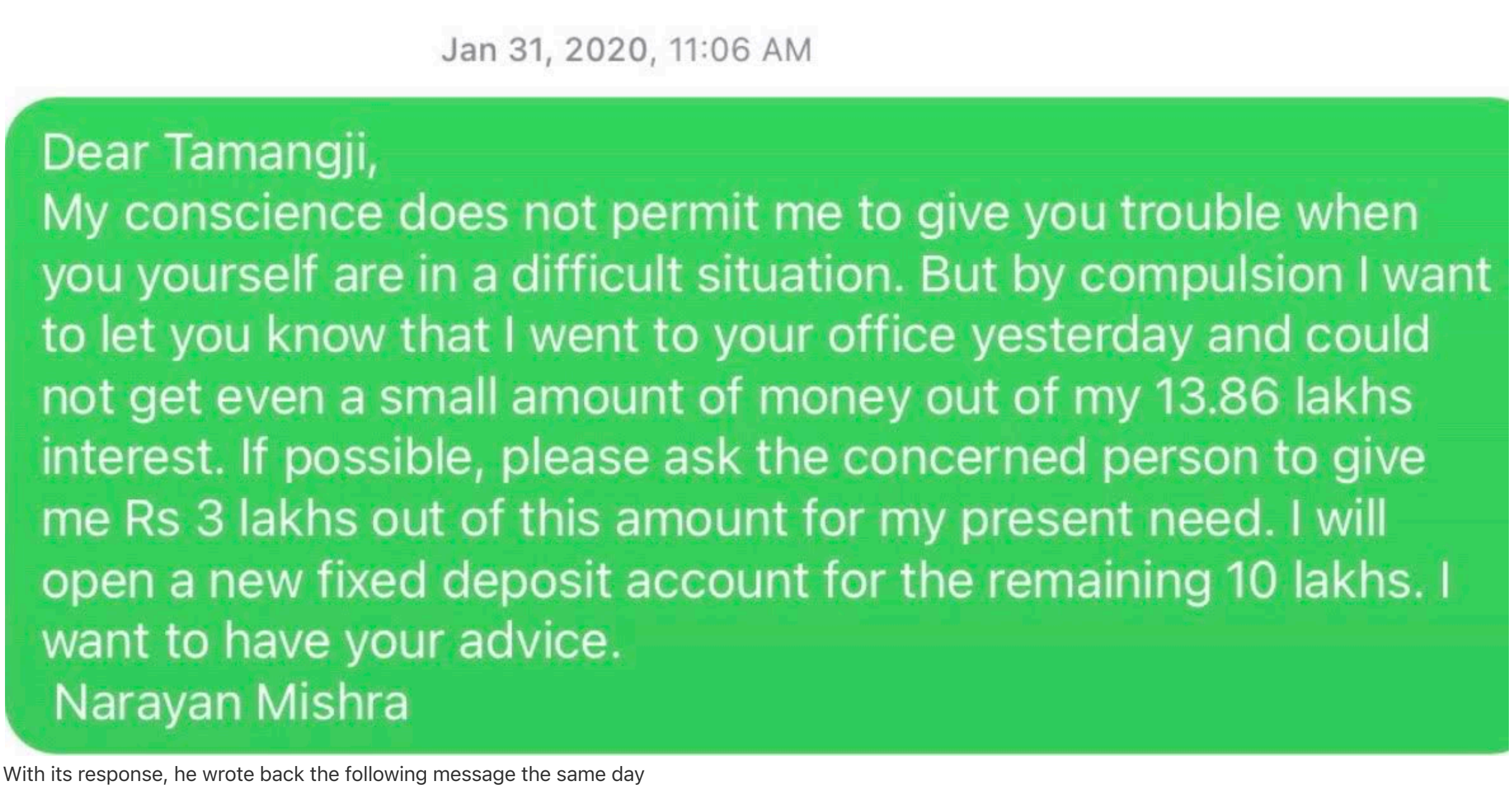


Jan 27, 2020, 11:05 AM

Dear Tamangji,
I am sorry to read some unpleasant news about you today.It is hard to believe for me. I wish that is not true. I always think you are the most honest and successful entrepreneur of our country. I pray for your success to get rid of this problem.
Narayan Mishra

After getting my message, he called me and expressed his happiness in my trust in his difficult time and that he would not betray any depositors against my faith. I was happy to hear that from him.

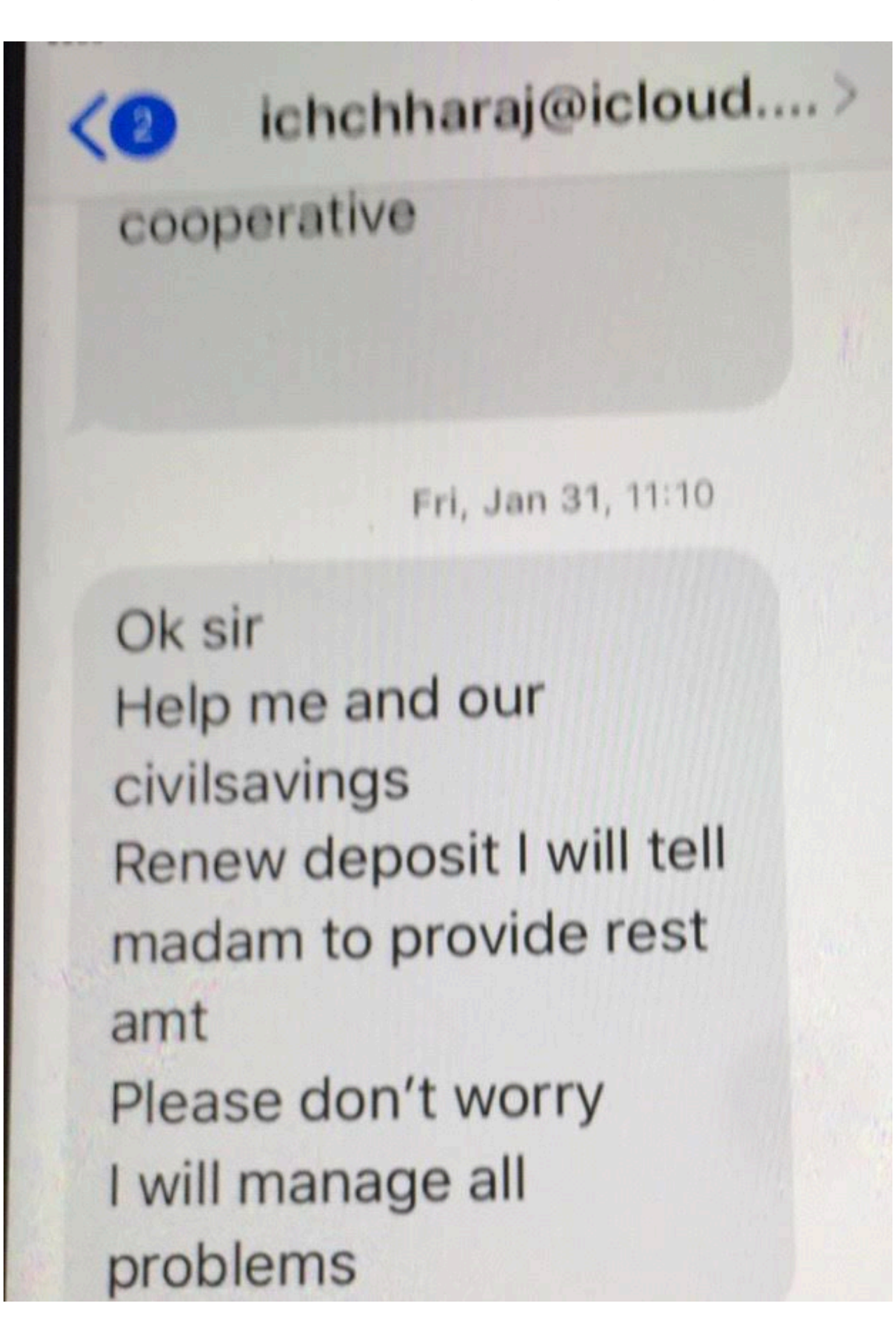
But despite his promise and assurances when we could not get the interest payment, I wrote the following mobile message to him on Jan 31, 2020.



Jan 31, 2020, 11:06 AM

Dear Tamangji,
My conscience does not permit me to give you trouble when you yourself are in a difficult situation. But by compulsion I want to let you know that I went to your office yesterday and could not get even a small amount of money out of my 13.86 lakhs interest. If possible, please ask the concerned person to give me Rs 3 lakhs out of this amount for my present need. I will open a new fixed deposit account for the remaining 10 lakhs. I want to have your advice.
Narayan Mishra

With its response, he wrote back the following message the same day



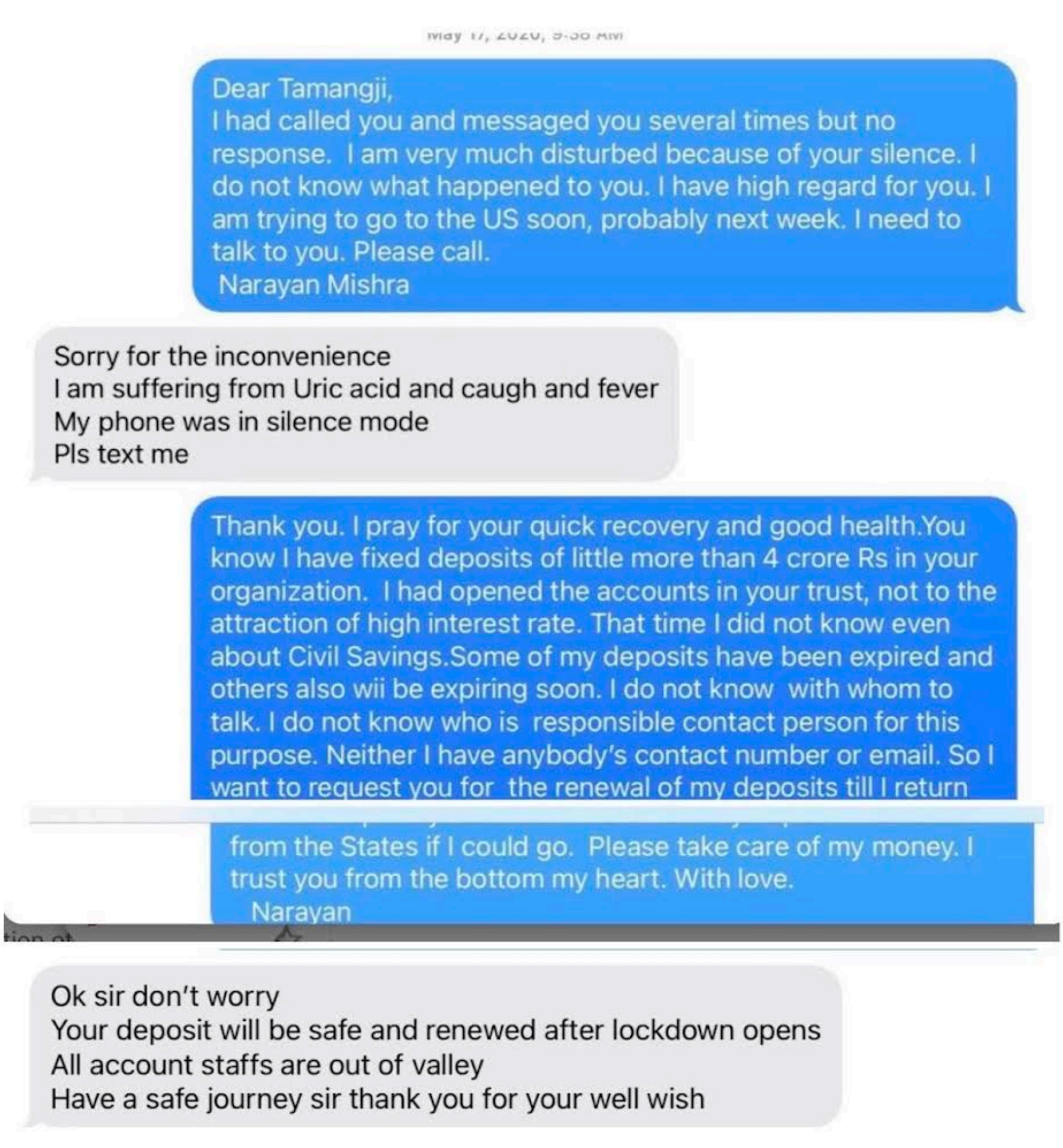
cooperative

Fri, Jan 31, 11:10

Ok sir
Help me and our
civilsavings
Renew deposit I will tell
madam to provide rest
amt
Please don't worry
I will manage all
problems

After this note, I went to the Cooperative office with the three lakhs Rs check on Feb2, 2020. To date, neither I could get the money nor the check back.

I needed to go back to the States. Here are some of our correspondences in May 2020.



May 17, 2020, 9:38 AM

Dear Tamangji,
I had called you and messaged you several times but no response. I am very much disturbed because of your silence. I do not know what happened to you. I have high regard for you. I am trying to go to the US soon, probably next week. I need to talk to you. Please call.
Narayan Mishra

Sorry for the inconvenience
I am suffering from Uric acid and caugh and fever
My phone was in silence mode
Pls text me

Thank you. I pray for your quick recovery and good health.You know I have fixed deposits of little more than 4 crore Rs in your organization. I had opened the accounts in your trust, not to the attraction of high interest rate. That time I did not know even about Civil Savings.Some of my deposits have been expired and others also wii be expiring soon. I do not know with whom to talk. I do not know who is responsible contact person for this purpose. Neither I have anybody's contact number or email. So I want to request you for the renewal of my deposits till I return from the States if I could go. Please take care of my money. I trust you from the bottom my heart. With love.
Narayan

Ok sir don't worry
Your deposit will be safe and renewed after lockdown opens
All account staffs are out of valley
Have a safe journey sir thank you for your well wish

On May 31, 2020, I left Kathmandu for the USA. I was annoyed about my money and wrote many letters to him. Now he did not respond to me as if we had no relation. I went to see him after returning to Nepal in March 2021 (2077 Chaitra), but I could not meet him. Then only I came to know that the Civil Cooperative clients had been suffering not getting money - principal and the interest from it. Under the leadership of IRT, the Civil gang was doing many kinds of mischiefs and wrongdoings against the rules and regulations to grab the deposit money with many different types of conspiracies. Iccha Raj Tamang even artificially divorced his wife Srijana Shakya Tamang to escape from the law for the security of the illegally grabbed massive amount of money from the depositors and even transferred the ownership of the Civil Cooperative Office Civil Cooperative Building to the name of Civil Group. That was unimaginable and unbelievable for us when the news appeared in the newspapers and T. V.screens. Thousands of sufferers of Civil Cooperative, under the dynamic and sagacious leadership of Ujjwal Satyal, the academician, have been trying their best to get rid of this problem and get justice. They have been trying their best to make IRT human, kind, and not to be so cruel and heartless. Because of CBI's lengthy investigations and research, the Office of the Attorney General has filed a case against Iccha Raj Tamang and his gang, including Keshab Lal Shrestha, in the Kathmandu District Court for misusing and hiding 7-8 billion rupees deposited by the depositors. IRT was a UML Nominated parliamentarian. I know he had good intimacy and friendship with Agni Kharel, the UML parliamentarian, minister, and attorney general. Besides his party (UML politicians), he influenced many other politicians with his money and power. He had unimaginable money power and political power. He could do anything to prove himself holy and pure in this corrupt country, even if he was wrong. So I want to request Honorable K. P. Sharma Oli, the Chairman of UML and Ex-prime minister, and all other respected leaders to boycott Iccha Raj and expel him from the party if he is still a member of their party as he now does not deserve it.

But I just wonder what the reason was and why he had to be so cruel and dishonest, putting thousands of people in pain and trouble in a dying condition. Why does he have to be the deceiver, fraud, and cheater losing his peace and happiness for money? In our country, we all know that the price of land and house is constantly increasing, whereas the cash capital loses its value every month and the year. It means the money is devalued compared to the price of anything. So no housing and landowner would be at a loss, making a profit every day. From that point, IRT should not be in a problem of failure. At the same time, IRT owns the vast, unlimited property and wealth, much more than his next seven generations(Sat Pusta) would need. I wonder why he should be such a deceiver and a cheater putting himself and his family in trouble. Whatever may be the reason for his irregularities, he should not have done tho, losing his name and fame. In the word of God, I still hope he confesses his mistakes and pays back the depositors' money soon without delay.

I hope even the corrupt politicians and lawyers would show some kindness, sympathy, love, and mercy towards the pain, sufferings, and agonies of the depositors and stay away from supporting the inconceivable misdoings of IRT and his gang if they have a drop of blood of humanity, honesty, and kindness in their blood and flesh. According to the news report, eight Sahakari sufferers have left this world due to the lack of funds for the treatment. Similarly, hundreds of sick and old-aged people have been crying and suffering without food and medicine because of his irregularities.

Not only that, Iccha Raj Tamang being a man of blood and flesh of the Tamang Community, must be a man who respects and worships Lord Buddha. He should know that his money and wealth, colossal mansion, affluence, and luxury would not protect him from suffering and burning because of his misdeeds, according to Bhagawan Buddha and his teachings. He will have peace in mind only when he becomes holy and pure after paying all the depositors' money with interest. He has a choice now whether he and his family want peace and happiness in life or want to eat the deposited money of the depositors by all crooked means and become human pigs in this short life.

DOP- Dec.29, 2021

79.The Judicial Audio Tape Scandal and its Reform

79

The Judiciary Audio Tape Scandal and its Reform

When I was a small kid studying in the school in Bhaktapur in the 1950s, we had a court case in Kathmandu. My father had to go to the court from time to time for that purpose to be present according to the day and time given by it, which we call Tarikh in Nepali (date given by the court). The case was about three ropanies of land (about half an acre), which was given to him as a gift by his maternal uncle, who had no other offspring and siblings except my grandmother, my father's mother. After his maternal uncle's death, a wicked distant relative of my maternal uncle filed a case against my father, claiming that land. After many years in court, my father lost the case and lost the land we had been benefiting from and getting rice every year for many years. My father, a pious man wholly devoted to God, was sad. I heard his sad story; he lost the case, not because of any lack of documents or evidence, but he lost it because of the power of his opponent's money power and bribery. He solaced himself, thinking that it must have been occurred because of his past karma (deeds)

In this context, I also now remember a story about a friend who was in the same class (grade) in the school with me and was poor. At that time, there was a system of scholarships of Rs 15 amonth to poor students for books and snacks by the Ministry of Education. He enjoyed that benefit because of his poverty. Later, the man studied law and became a judge. Now he became richer and richer every year, being justice in different statuses in different courts. He turned his ancestor's tiny house into a tall business building with all the facilities. He now has many houses in Kathmandu. He is considered a pretty rich man. Knowing his life story, anyone could tell about how his property could have grown. We have a Nepali proverb- Besar Bhane Pachhi Kotyaunu Pardaina (you need not scratch raw turmeric to confirm when someone says turmeric.)

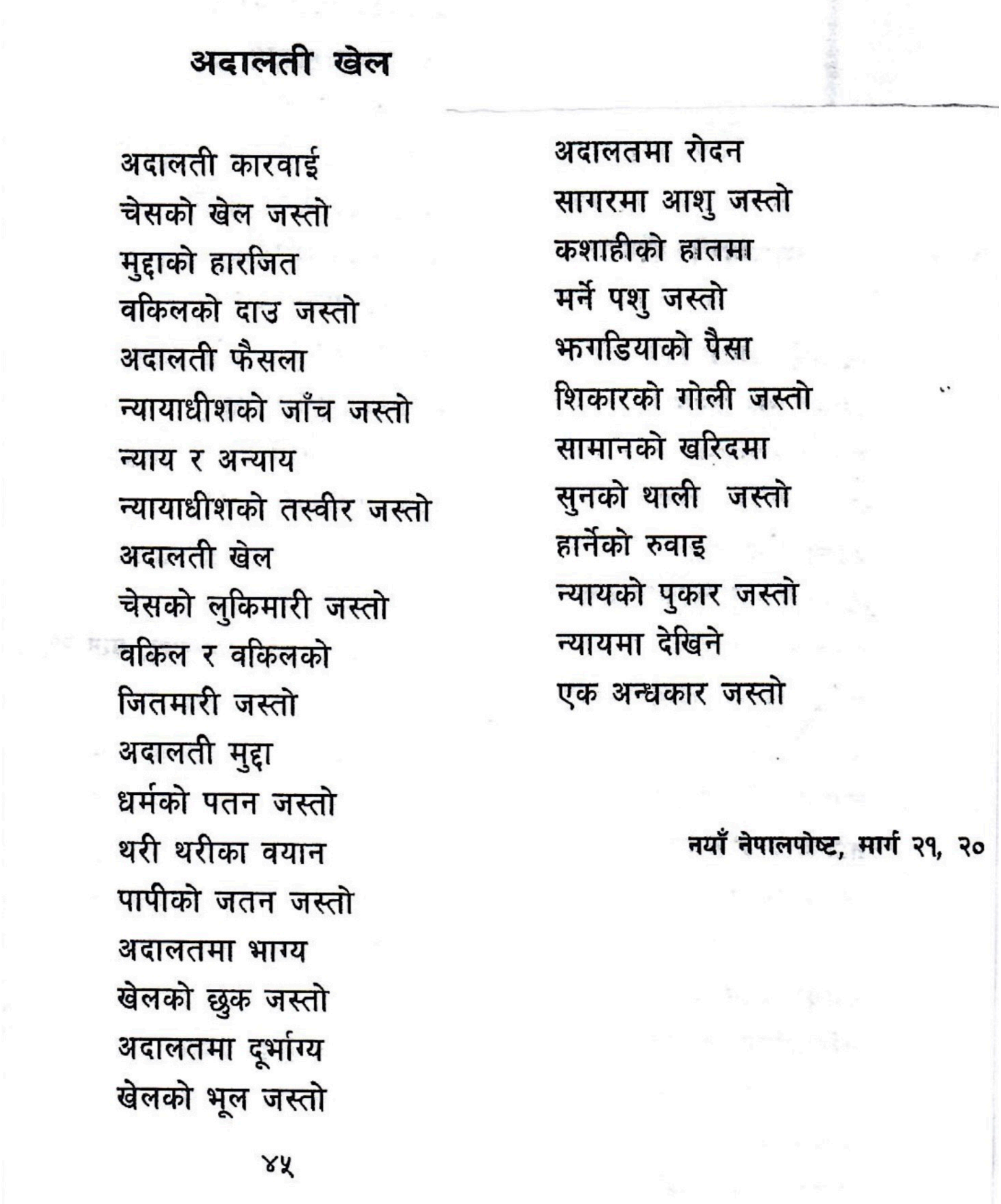
I often hear the many sad stories about bribery and corruption in the judiciary from my friends and relatives who experienced it in their lifetime. With my brothers, I, too, had to go to the court for some legal procedures to get the property given to us by our sister-in-law with Bakaspatra (will after death), who had no offspring. I remember when we went to the court for this case, our lawyer compelled us to give a few hundred rupees to an official at every table, even for registering our application and getting the copies of some documents. You could not get your work done if you did not give them money. That is our open secret. It was like office rule in Nepal.

I also observed and experienced the difficulties and problems of clients in courts when I actively worked on a library fund corruption case with fake signatures filed against the culprit in a court by the Attorney General's Office and our university under the leadership of Shanbhu Prasad Gyawali, the legal advisor of Tribhuvan University. I learned many things about the court case when I worked for the case till the money was returned.

I had a cousin brother named Hiranya Garva Mishra, who was a Sanskrit pundit, a learned man. He also was a Sanskrit teacher in a Sanskrit Pathshala (School). He spent his life narrating religious scriptures - Ramayan and Mahabharat, etc. in different localities and religious temple courtyards in Bhaktapur. He was about 30 years senior than me and not living now. He was a great devotee of Lord Shiva, the great God in Hinduism. He was thoroughly acquainted with the trouble and pain one needs to get from a hospital and judiciary when the situation occurred. He always prayed to his great God, Lord Shiva, to save him from the situation so that he would not have to go to these two places. He felt those two places are hell on earth. These are certainly two places better not to go.

Based on my experience, I wrote the following poem: Adalati Khel (Court Game, .which was published in Naya Nepal Post (2041 Marga 21) 38 years ago. Its Nepali and English versions are given below.

Poem in Nepali



अदालती खेल

अदालती कारवाई
चेसको खेल जस्तो
मुद्दाको हारजित
वकिलको दाउ जस्तो
अदालती फैसला
न्यायाधीशको जाँच जस्तो
न्याय र अन्याय
न्यायाधीशको तस्वीर जस्तो
अदालती खेल
चेसको लुकिमारी जस्तो
वकिल र वकिलको
जितमारी जस्तो
अदालती मुद्दा
धर्मको पतन जस्तो
थरी थरीका वयान
पापीको जतन जस्तो
अदालतमा भाग्य
खेलको छुक जस्तो
अदालतमा दूर्भाग्य
खेलको भूल जस्तो

अदालतमा रोदन
सागरमा आशु जस्तो
कशाहीको हातमा
मर्ने पशु जस्तो
झगडियाको पैसा
शिकारको गोली जस्तो
सामानको खरिदमा
सुनको थाली जस्तो
हार्नेको रुवाइ
न्यायको पुकार जस्तो
न्यायमा देखिने
एक अन्धकार जस्तो

नयाँ नेपालपोष्ट, मार्ग २१, २०

४५

Poem translated into English

Court Game

Court Procedure
Like a chess game
Win and defeat in a case
Like a barrister's trick
Court's verdict
Like an exam of a judge
Justice and injustice
Like a picture of a judge
Court's game
Like hide and seek in chess
Barrister and barrister's
Like win and win
Judicial case
Like a downfall of a righteousness
Various statements
Like a way to escape from sins
Fate in a court
Like a fate in a game
Misfortune in a court
Like a mistake in a game
Crying in a court
Like a drop of water in an ocean
In the hands of a butcher
Like a dying animal
Money of a petitioner
Like a bullet of a hunter
In buying goods
Like a golden plate
Crying and weeping of a loser
Like a prayer for justice
As seen clearly in a verdict
Like a darkness

An audio tape scandal between Rudra Pokharel, a lawyer (Barrister), and Raj Kumar Koirala, a judge in Kathmandu District Court, is now the talk of the town. An audio tape is heard about offering a bribe of Rs 2 crores to judge Koirala for securing the release of Ichha Raj Tamang, the culprit for misusing billions of Rupees of the Civil Savings and Credit Cooperative Society Ltd. The audio tape was broadcast by news24, a few days ago.

🙏I admire and salute Birendra Jairu, the journalist and the Program Presenter of the Sidha Kura of the News 24 TV, who presented that audio tape to the country and people courageously and forcefully. He should be thanked and congratulated by all anti-corruption nationalists of our country. The government should praise and award him for his investigation and powerful presentation if the present government stands for anti-corruption in the country.

news24
news24

Pictures of the people involved in the Audio-tape Scandal

The upper one - Ichha Raj Tamang and the lower first - Rudra Pokharel, a lawyer; the second -Raj Kumar Koirala, a judge, Kathmandu District Court

We all know Ichha Raj Tamang, a Nepal Communist Party (UML) nominated ex-parliamentarian is in jail. Our police force has not been able to arrest his wife, Sirjana Shakya Tamang, and his daughters - Pratishtha and Pratikshya Tamang, despite the police search. I thought our Police Crime Branch is very efficient, and they (his wife and daughters) would be arrested soon. That has been indeed a mystery for all to watch it. Thousands of victims of that cooperative are in great pain and suffering from dying conditions. The case is in the Patan High Court now. The suffering clients, without any fault of their own besides trusting Ichha Raj's false reputation and image, are trembling with fear thinking about whether they will get the money back during their lifetime.

Whatever the strong evidence may be against him for his crime, the judge may also play some trick in his favor in some manner if the seating judge is not of honesty and dignity. We have a Nepali Proverb - Muddako Nau Sing Hunchha; Kunle Kaha Hanchha Kasailai Thaha Hudaina (A case always has nine horns; no one knows which horn will hit where). All of us know the situation in our country. That makes the people worried though there is nothing to fear in the case. But I pray to God Let he make the judge for this case righteous like Yudhishthir, the King of righteousness. Besides, I pray to God To make Ichharaj realize his sinful Kukarma and willingly pay the depositor's money. I also pray to God - Let he make the government pay the victim's money, thinking it is the government's responsibility as the people deposited the cash trusting the government's rules and regulations. The government can easily confiscate his property and get the cashback even by formulating new laws if necessary if they are determined to do so and stand to punish the culprit and give justice to the victims.

The audio tape represents the wrongdoings in the judiciary, which the people have been watching, feeling, and experiencing but not speaking about due to fear. The experienced people feel the severe problem is in the judiciary to get justice. It does not mean all are corrupt. But people feel there are many wrongdoings. We all know the free, independent, and impartial judiciary is the symbol of a civilized society and an essential part of our life. The country automatically crumbles when there are wrongdoings in the judiciary. Judiciary is the last hope for everything, not only for individual justice but even for the country to exist, run, and progress.

We all think the justices should be like God and Goddesses, like Yudhisthir, the King of dharma (righteousness), kind, merciful, impartial, and not attached to wealth, relation, friendship, greed, jealousy, or revenge. That is always our expectation from a judge. At the same time, we realize that judges also are human beings. They can not be separated from human qualities. They also may be good or bad. Just being a judge, no one can be impartial as just being a judge can be corrupt. So we must set good effective rules and regulations to control corruption in the judiciary and control judges' activities to keep them out of corruption, even if some judges are against judicial ethics. In this part, I think the most essential thing is to get the correct property (land, house, ornaments, cash, etc.) statement from all judges, high or low in rank, when they were appointed and to keep the record up to date during their service period every year and observe them even after the retirement getting their property statement till they die. That would automatically determine any person's property increment and make it easy to find the corrupt earnings. We must have someplace to complain against the seating judges for their irregularities, wrongdoings, and corruption so that they can not think they can do anything - right or wrong.

DOP- July 6, 2022

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80. P.E. N Nepal, Shanti Mishra, and I

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P.E.N.Nepal, Shanti Mishra, and I

When we say the word writer, pictures come to our minds of the people who write about their studies, research, knowledge, and experience. They write to share their knowledge with others. The primary purpose of writing is to share your experience and abilities with others. If we try to classify the writers, they could be mainly classified in two different areas - literary writers (poets, novelists, essayists) and technical and vocational writers (creators of technical writings - medicine, engineering, agriculture, economics, politics, etc.).

The writers have an essential role in making the world what we see today. Knowledge is the source of all human creation - airplanes, ships, cruise ships, motor cars, etc. The contribution and innovation of technical writers are pretty visible. But the gift and production of literary writers are not so clear to see it. That is why some people think they are unproductive. But in a real sense, that is not so. If the technical writers create physical things, literary writers create a healthy society with a high quality of ethically and morally rich human beings. So, literary writers also are highly read and respected throughout the world.

We do not lack literary writers in our country. We had highly read, liked, loved, and respected literary giants - poet the laurate Kavishiromani Lekhnath Poudel, Playwright Emperor (Natak Samrat) Balkrishna Sama, and (Mahakavi) great poet Laxmi Prasad Devkota. Even now, we have hundreds of literary figures in our country. They are doing their best, creating valuable literary works - poems, novels, stories, essays, and dramas, But our literary writers have been facing various problems - publishing, marketing, publicizing, etc. Their readers are limited. They have difficulty in getting the works published. They can not sell their books because of the lack of reading habits in society. They are not read and known in other countries due to the lack of translation works in international languages. So, they have no chance of getting international awards like the Nobel Prize. If any legal case is filed against them for their writings, they are in a complex problem. Being the Chief librarians of the Tribhuvan University Central Library, my beloved wife, Shanti Mishra, and I knew these problems very well. Because we both are writers and had very close and cordial relations with Nepali writers. Everybody can easily understand the relationship between books, libraries, and librarians. They are like three in one. We always wished to do something for this writer's cause. But we could not do anything more than thinking.

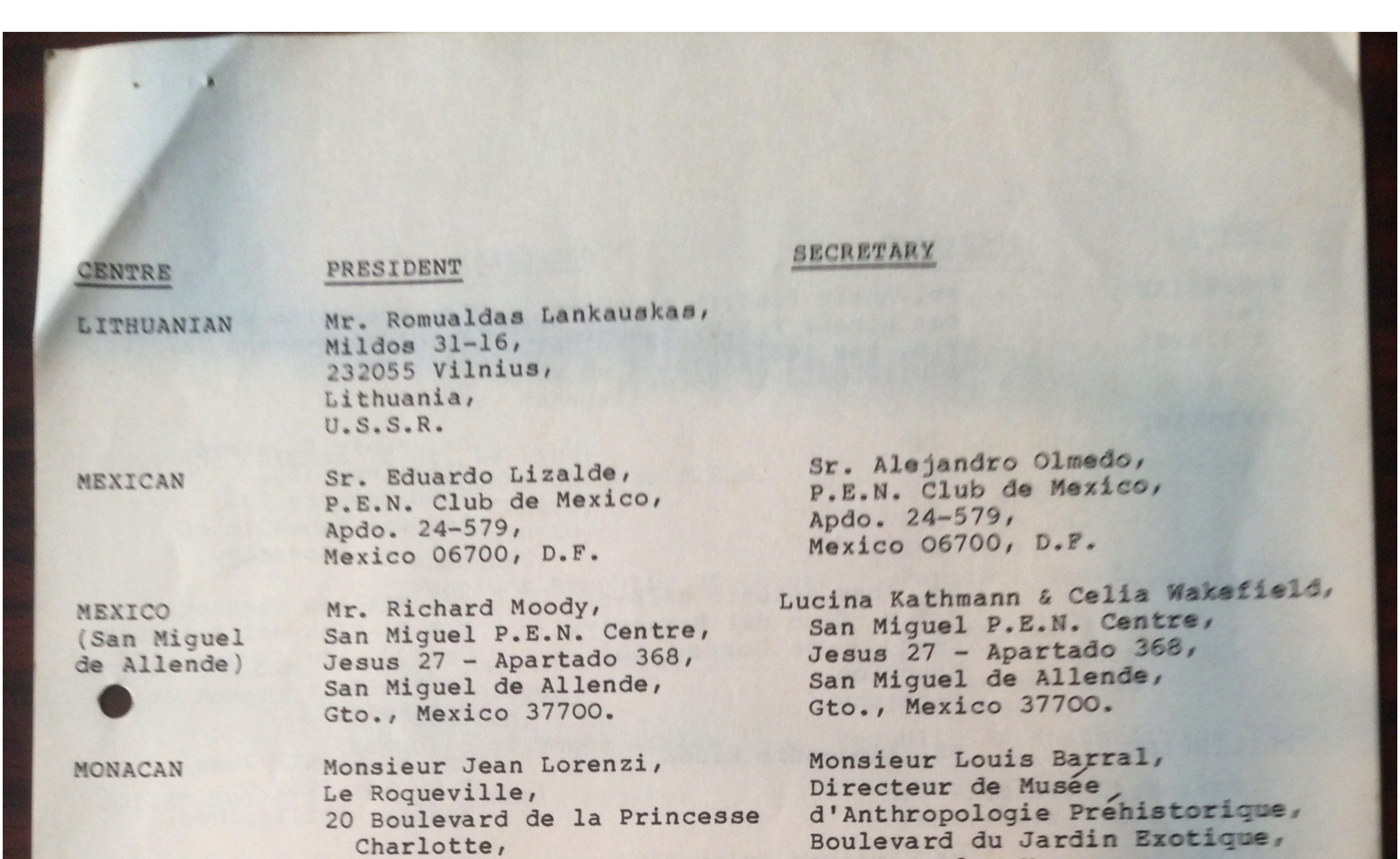
Just as we have many associations and organizations in different fields, we also had a Nepali Literary Association. We all know that the meaning and purpose of any association would be the organization of the group of people established to work for the group's expected interest, welfare, and the profession to which it belongs. But, in practice, we do not see it with some exceptions. Especially in developing countries, generally, the cleverest few on the executive committee would enjoy some benefits - participating in seminars and conferences in foreign countries, observation tours, travel, studying under scholarships, earning through some projects., rather than working for the professional organization's common interest. Everywhere people are self-centered, as we see in the political parties in Nepal. The leaders and the followers are to be pure volunteers, but most have a different motives not to serve but to gain. So, I always hesitated to join the associations, INGO or N.G.O.

When you needed to contact, inquire, or know anything about an unknown country and anything about any subject, you would correspond to the Library. That is an established international fact. We had various inquiries in the Library about all kinds of topics - literature, politics, social, culture, science, arts, etc. We helped the people staying in the jurisdiction of the country. We had a request from the Carroll Foundation, Australia, to translate the famous children's book Alice's Adventures in Wonderland to Nepali if it had not been in the Nepali language. Shanti got this solved by Prof. Chudamani Bandhu and helped the Foundation.

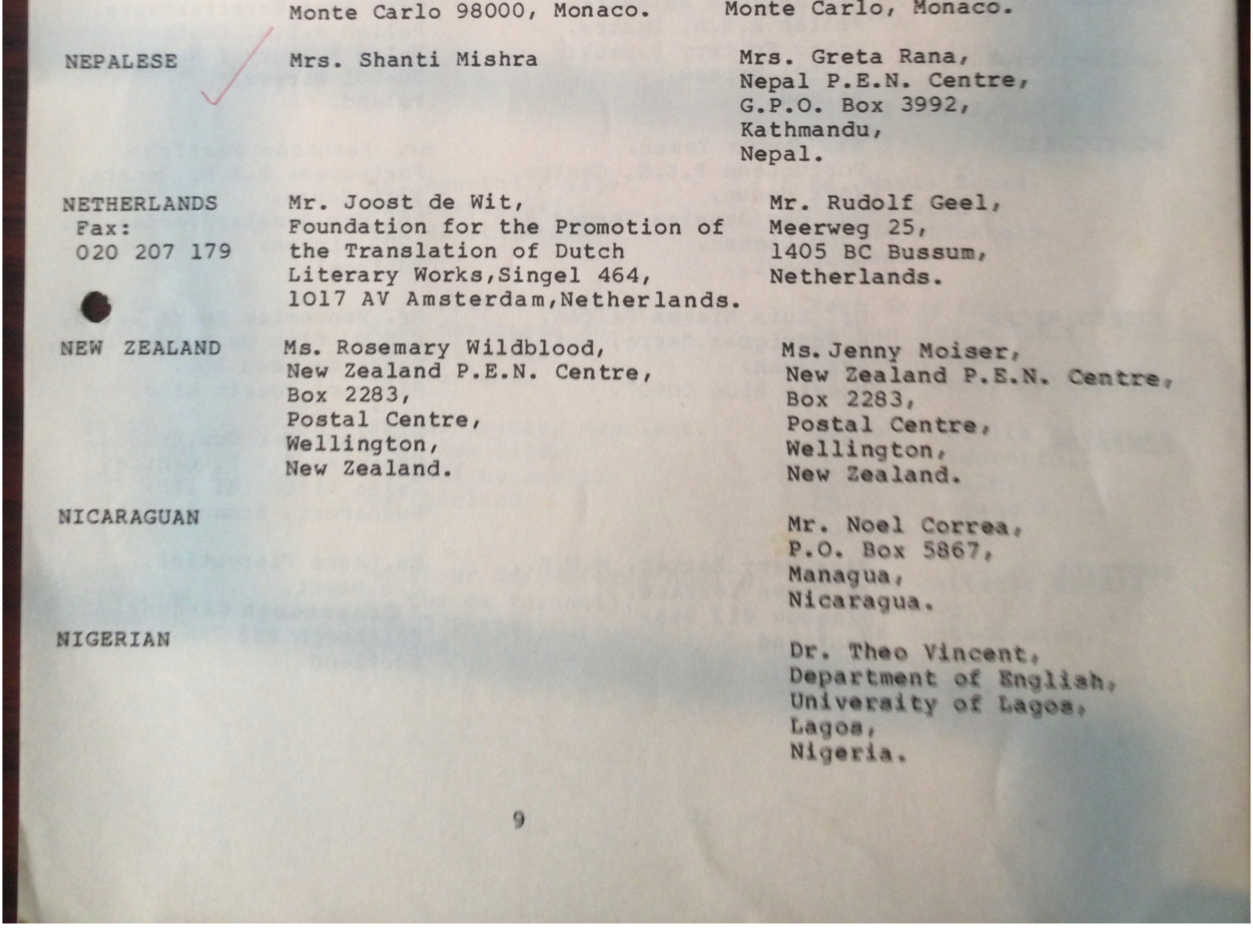
In the same way, someone from a foreign country wanted information about" Shaligram," the holy stone regarded as Hindu God Vishnu. We helped the person accordingly. Some American scholars wished to work with a reputed Sanskrit scholar who knew the English language. We helped him as well. We discussed and debated the necessity of the literary organization linked with P.E.N. International, the writers' international association when the inquiry came about. The name P.E.N. stands for" Poets, Playwrights, Editors, Essayists, Novelists. It is a non-political organization established to promote literature, friendship, and intellectual cooperation among writers defending the freedom of expression. Shanti wished the nation's literary association to be unbiased and entirely devoted to the academic cause of all the country's well-known writers. I always discouraged her not to get involved and wish for an unbiased and selfless organization in our country. I always thought it would be almost impossible to have that type of association in our country. But she wanted to do it.

Greta Rana, an English writer, Madhukar Shamsher Rana's wife, and Shanti became good friends after we met her. He (Madhukar) was with CEDA (Center for Economic Development and Administration), the research organization headed by Pashupati Shamsher Rana situated at our Library building. Their building was under construction. We were friends of the same organization, the University. I happily remember the day we attended the grand dinner party organized by them for their son's rice feeding ceremony in their residence with all the CEDA staff.

Greta came to the Library from time to time. Shanti and Greta started talking and discussing about establishing P.E.N. International Nepal. The well-known novelist Dhruva Chandra Gautam was a professor in the Department of Nepali Literature at T.U. We knew him very well. Shanti introduced him to Greta for this purpose. I did not show any interest and stayed away. They decided to proceed with this work and drafted the constitution. Prof. Gautam, the Madan Puraskar Prize winner and well-known writer, took the responsibility to make and invite writers to be the members. P.E.N. International Nepal got formed with Shanti Mishra, the Founder President, Dr. Dhruba Chandra Gautam, the Vice President, and Greta Rana, the Secretary-General, and it was unanimously elected to membership of International P.E.N. at the Congress held in Seoul, South Korea on August 31 and September 1 in 1988. The center and officers of Nepal P.E.N. were printed on the 9th page of its list as follows.



CENTRE	PRESIDENT	SECRETARY
LITHUANIAN	Mr. Romualdas Lankauskas, Mildos 31-16, 232055 Vilnius, Lithuania, U.S.S.R.	
MEXICAN	Sr. Eduardo Lizalde, P.E.N. Club de Mexico, Apdo. 24-579, Mexico 06700, D.F.	Sr. Alejandro Olmedo, P.E.N. Club de Mexico, Apdo. 24-579, Mexico 06700, D.F.
MEXICO (San Miguel de Allende)	Mr. Richard Moody, San Miguel P.E.N. Centre, Jesus 27 - Apartado 368, San Miguel de Allende, Gto., Mexico 37700.	Lucina Kathmann & Celia Wakefield, San Miguel P.E.N. Centre, Jesus 27 - Apartado 368, San Miguel de Allende, Gto., Mexico 37700.
MONACAN	Monsieur Jean Lorenzi, Le Roqueville, 20 Boulevard de la Princesse Charlotte,	Monsieur Louis Barral, Directeur de Musée d'Anthropologie Préhistorique, Boulevard du Jardin Exotique,



	Monte Carlo 98000, Monaco.	Monte Carlo, Monaco.
NEPALESE	Mrs. Shanti Mishra	Mrs. Greta Rana, Nepal P.E.N. Centre, G.P.O. Box 3992, Kathmandu, Nepal.
NETHERLANDS Fax: 020 207 179	Mr. Joost de Wit, Foundation for the Promotion of the Translation of Dutch Literary Works, Singel 464, 1017 AV Amsterdam, Netherlands.	Mr. Rudolf Geel, Meerweg 25, 1405 BC Bussum, Netherlands.
NEW ZEALAND	Ms. Rosemary Wildblood, New Zealand P.E.N. Centre, Box 2283, Postal Centre, Wellington, New Zealand.	Ms. Jenny Moiser, New Zealand P.E.N. Centre, Box 2283, Postal Centre, Wellington, New Zealand.
NICARAGUAN		Mr. Noel Correa, P.O. Box 5867, Managua, Nicaragua.
NIGERIAN		Dr. Theo Vincent, Department of English, University of Lagos, Lagos, Nigeria.

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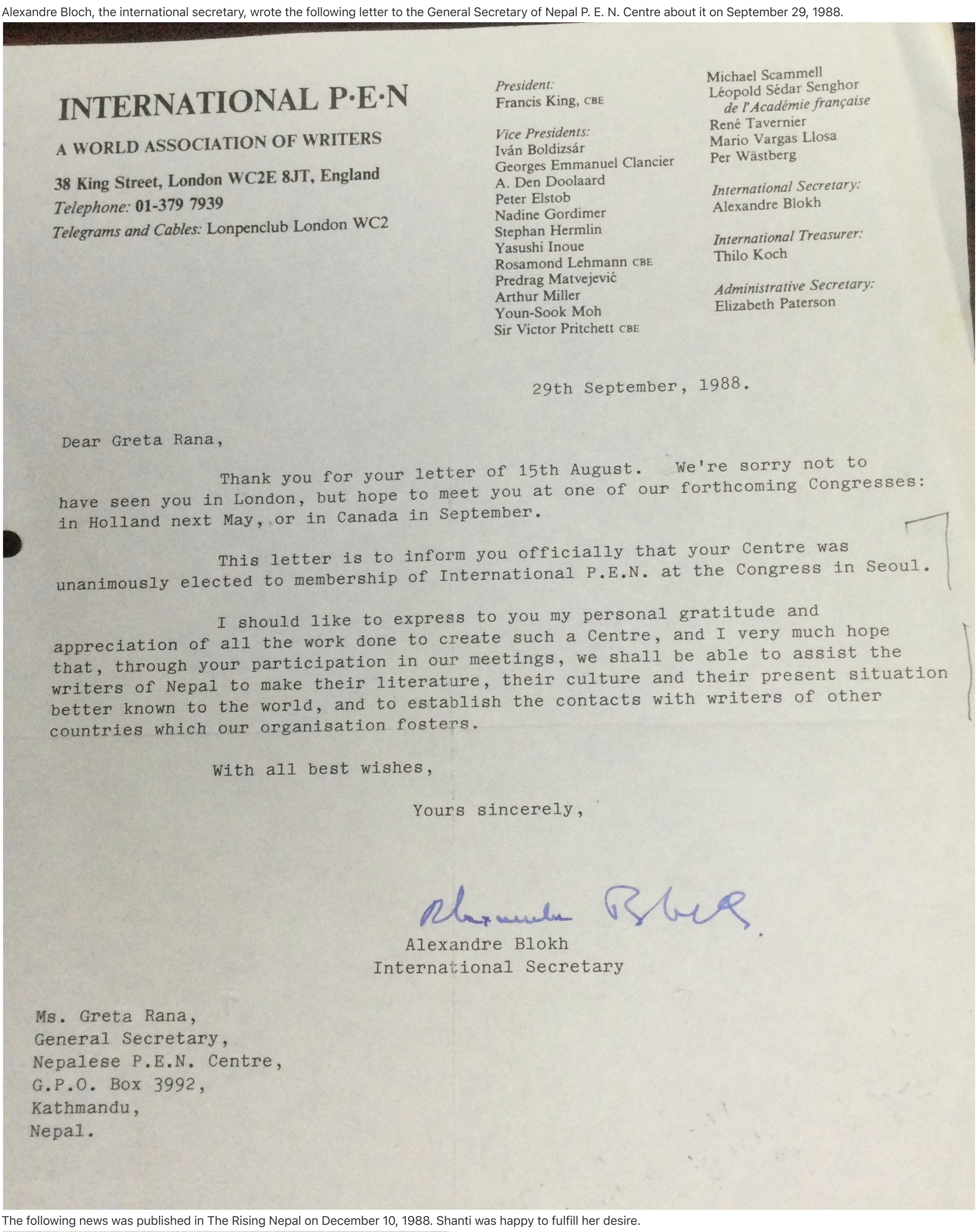
Alexandre Bloch, the international secretary, wrote the following letter to the General Secretary of Nepal P. E. N. Centre about it on September 29, 1988.



INTERNATIONAL P·E·N
A WORLD ASSOCIATION OF WRITERS
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René Tavernier
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Per Wästberg

International Secretary:
Alexandre Blokh

International Treasurer:
Thilo Koch

Administrative Secretary:
Elizabeth Paterson

29th September, 1988.

Dear Greta Rana,

Thank you for your letter of 15th August. We're sorry not to have seen you in London, but hope to meet you at one of our forthcoming Congresses: in Holland next May, or in Canada in September.

This letter is to inform you officially that your Centre was unanimously elected to membership of International P.E.N. at the Congress in Seoul.

I should like to express to you my personal gratitude and appreciation of all the work done to create such a Centre, and I very much hope that, through your participation in our meetings, we shall be able to assist the writers of Nepal to make their literature, their culture and their present situation better known to the world, and to establish the contacts with writers of other countries which our organisation fosters.

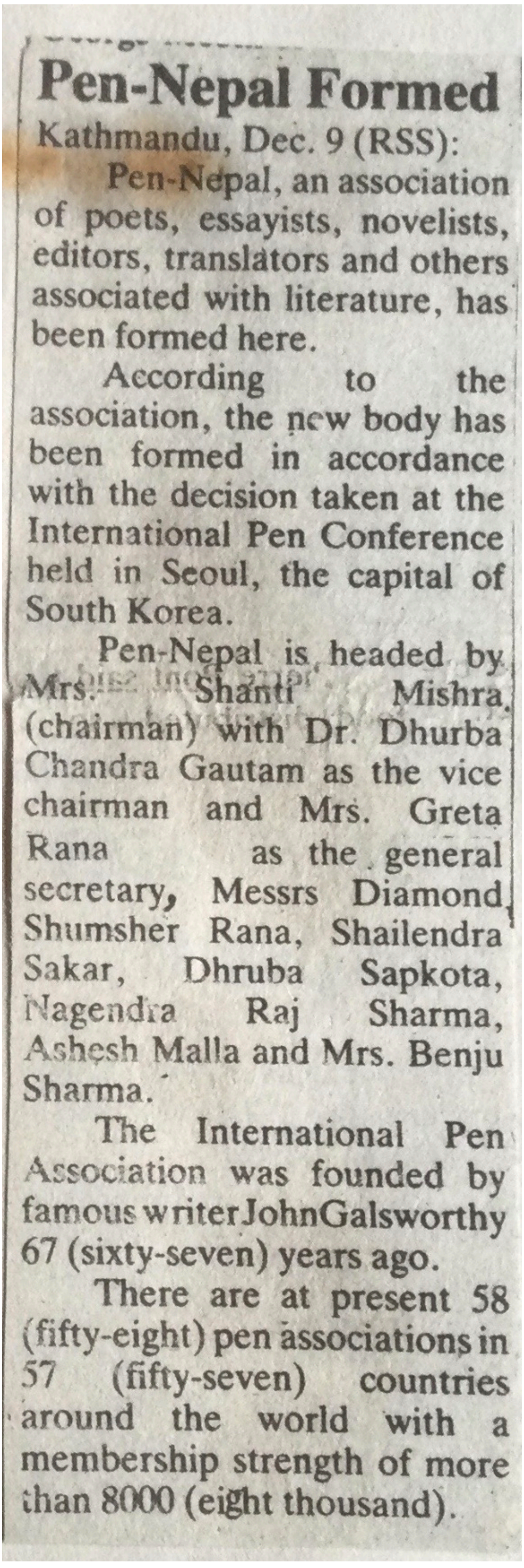
With all best wishes,

Yours sincerely,

Alexandre Blokh
Alexandre Blokh
International Secretary

Ms. Greta Rana,
General Secretary,
Nepalese P.E.N. Centre,
G.P.O. Box 3992,
Kathmandu,
Nepal.

The following news was published in The Rising Nepal on December 10, 1988. Shanti was happy to fulfill her desire.



Pen-Nepal Formed

Kathmandu, Dec. 9 (RSS): Pen-Nepal, an association of poets, essayists, novelists, editors, translators and others associated with literature, has been formed here.

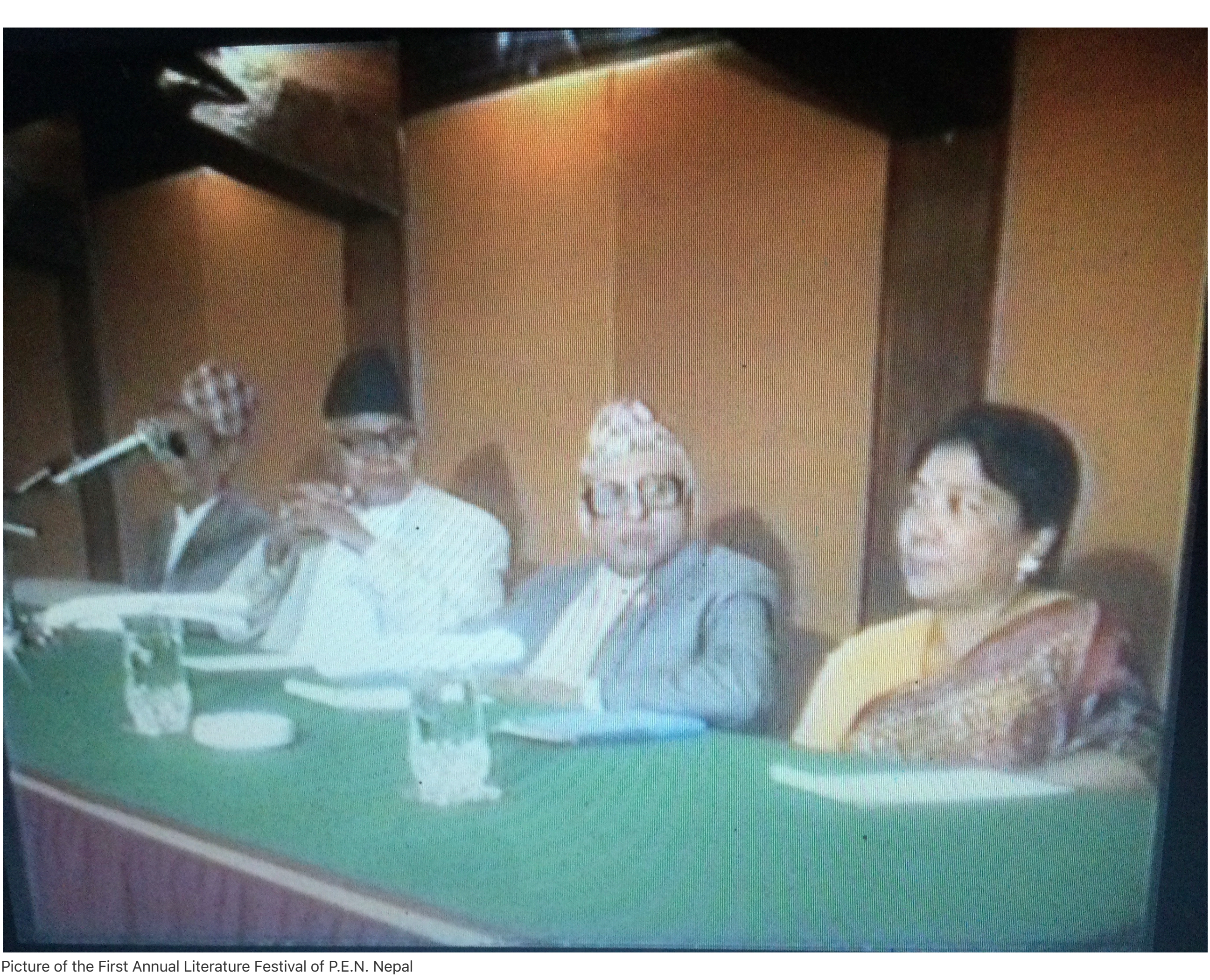
According to the association, the new body has been formed in accordance with the decision taken at the International Pen Conference held in Seoul, the capital of South Korea.

Pen-Nepal is headed by Mrs. Shanti Mishra (chairman) with Dr. Dhurba Chandra Gautam as the vice chairman and Mrs. Greta Rana as the general secretary, Messrs Diamond Shumsher Rana, Shailendra Sakar, Dhruba Sapkota, Nagendra Raj Sharma, Ashesh Malla and Mrs. Benju Sharma.

The International Pen Association was founded by famous writer John Galsworthy 67 (sixty-seven) years ago.

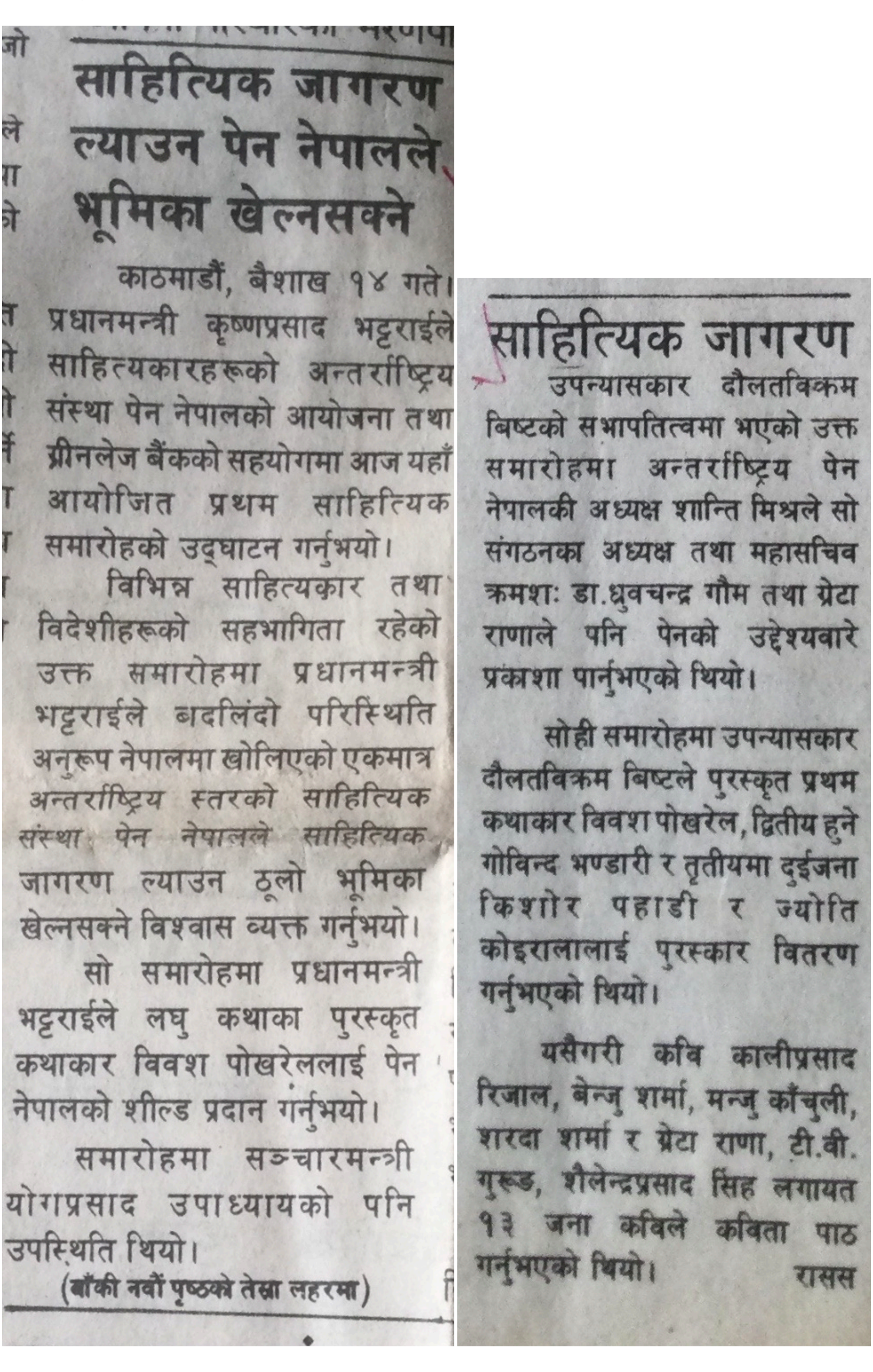
There are at present 58 (fifty-eight) pen associations in 57 (fifty-seven) countries around the world with a membership strength of more than 8000 (eight thousand).

Shanti thought she could start an organization that would not inherit the selfish motive like many other organizations, and her association would be worthy of appreciation by all. She cherished working for the betterment of all, not only the executive few. She conducted a lot of programs. The association was lively then. Krishna Prasad Bhattarai, then Prime Minister, inaugurated the first annual program with the literature festival and short story shield awards organized by this association at Hotel Annapurna on April 27, 1991.



Picture of the First Annual Literature Festival of P.E.N. Nepal
From left to right - 1. Daulat Bikram Bista, the well- Known novelist, 2. Krishna Prasad Bhattarai, Prime Minister 3. Yog Prasad Upadhyaya, Communication Minister, 4. Shanti Mishra, Founder, and President of P.E.N. Nepal.

The following news was published in Gorkhapatra on April 28, 1991



साहित्यिक जागरण ल्याउन पेन नेपालले भूमिका खेल्नसक्ने

काठमाडौं, बैशाख १४ गते। प्रधानमन्त्री कृष्णप्रसाद भट्टराईले साहित्यकारहरूको अन्तर्राष्ट्रिय संस्था पेन नेपालको आयोजना तथा ग्रीनलेज बैंकको सहयोगमा आज यहाँ आयोजित प्रथम साहित्यिक समारोहको उद्घाटन गर्नुभयो।

विभिन्न साहित्यकार तथा विदेशीहरूको सहभागिता रहेको उक्त समारोहमा प्रधानमन्त्री भट्टराईले बदलिंदो परिस्थिति अनुरूप नेपालमा खोलिएको एकमात्र अन्तर्राष्ट्रिय स्तरको साहित्यिक संस्था पेन नेपालले साहित्यिक जागरण ल्याउन ठूलो भूमिका खेल्नसक्ने विश्वास व्यक्त गर्नुभयो।

सो समारोहमा प्रधानमन्त्री भट्टराईले लघु कथाका पुरस्कृत कथाकार विवश पोखरेललाई पेन नेपालको शील्ड प्रदान गर्नुभयो।

समारोहमा सञ्चारमन्त्री योगप्रसाद उपाध्यायको पनि उपस्थिति थियो।

(बाँकी नवौं पृष्ठको तेस्रा लहरमा)

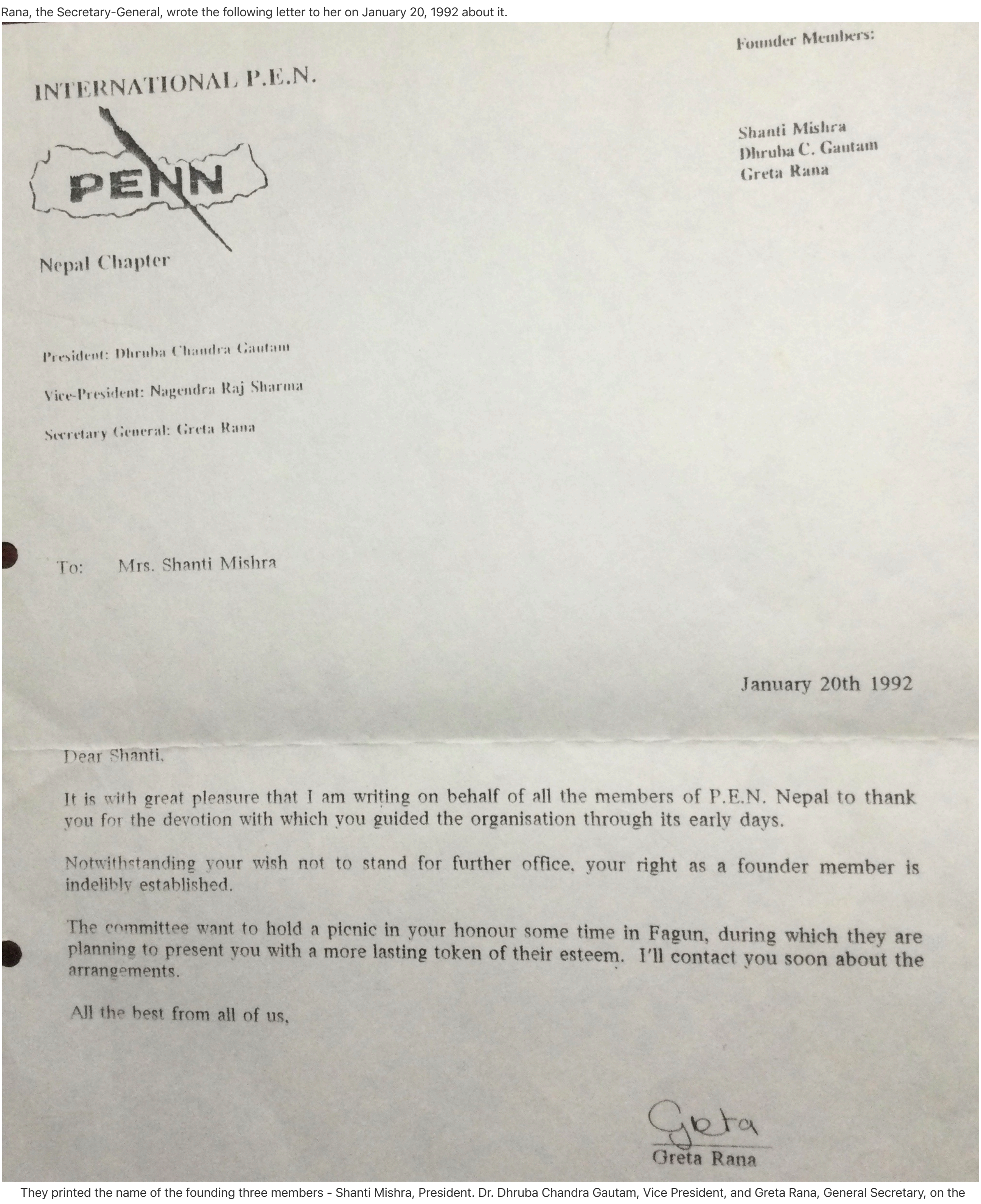
साहित्यिक जागरण

उपन्यासकार दौलतविक्रम बिष्टको सभापतित्वमा भएको उक्त समारोहमा अन्तर्राष्ट्रिय पेन नेपालकी अध्यक्ष शान्ति मिश्रले सो संगठनका अध्यक्ष तथा महासचिव क्रमशः डा.ध्रुवचन्द्र गौम तथा ग्रेटा राणाले पनि पेनको उद्देश्यवारे प्रकाशा पार्नुभएको थियो।

सोही समारोहमा उपन्यासकार दौलतविक्रम बिष्टले पुरस्कृत प्रथम कथाकार विवश पोखरेल, द्वितीय हुने गोविन्द भण्डारी र तृतीयमा दुईजना किशोर पहाडी र ज्योति कोइरालालाई पुरस्कार वितरण गर्नुभएको थियो।

यसैगरी कवि कालीप्रसाद रिजाल, बेन्जु शर्मा, मन्जु काँचुली, शरदा शर्मा र ग्रेटा राणा, टी.वी. गुरुङ, शैलेन्द्रप्रसाद सिंह लगायत १३ जना कविले कविता पाठ गर्नुभएको थियो। रासस

I well remember when Shanti was in the International Women's Year Committee 1975, Nepal, as its Member Secretary, she was entirely devoted to the cause of women and kept busy at work. Queen Aishwarya was the Patron of this committee. She never showed interest in going to seminars and conferences just to enjoy. She did not attend any international meetings and go abroad though she had received many invitations. Instead, she gave a chance to other members for this purpose. Being the President of this literary association also, she maintained her same attitude and worked in the same manner. During her period, there were some invitations. But she did not go anywhere. She gave chances to Mr. Gautam, the Vice President., Mrs. Rana, the General Secretary, and other members. They went to Canada and other countries. She exhibited her ideal in action. She wrote about establishing this association in more detail in her book" Voice of Truth: The Challenges and Struggles of a Nepalese Woman, pages 375-397. The association admired her work and ideals. After her five-year Presidency (1988 - 1992), the association decided to establish her name indelibly as a founding member. Greta Rana, the Secretary-General, wrote the following letter to her on January 20, 1992 about it.



INTERNATIONAL P.E.N.
PENN
Nepal Chapter

President: Dhruba Chandra Gautam
Vice-President: Nagendra Raj Sharma
Secretary General: Greta Rana

Founder Members:
Shanti Mishra
Dhruba C. Gautam
Greta Rana

To: Mrs. Shanti Mishra

January 20th 1992

Dear Shanti,

It is with great pleasure that I am writing on behalf of all the members of P.E.N. Nepal to thank you for the devotion with which you guided the organisation through its early days.

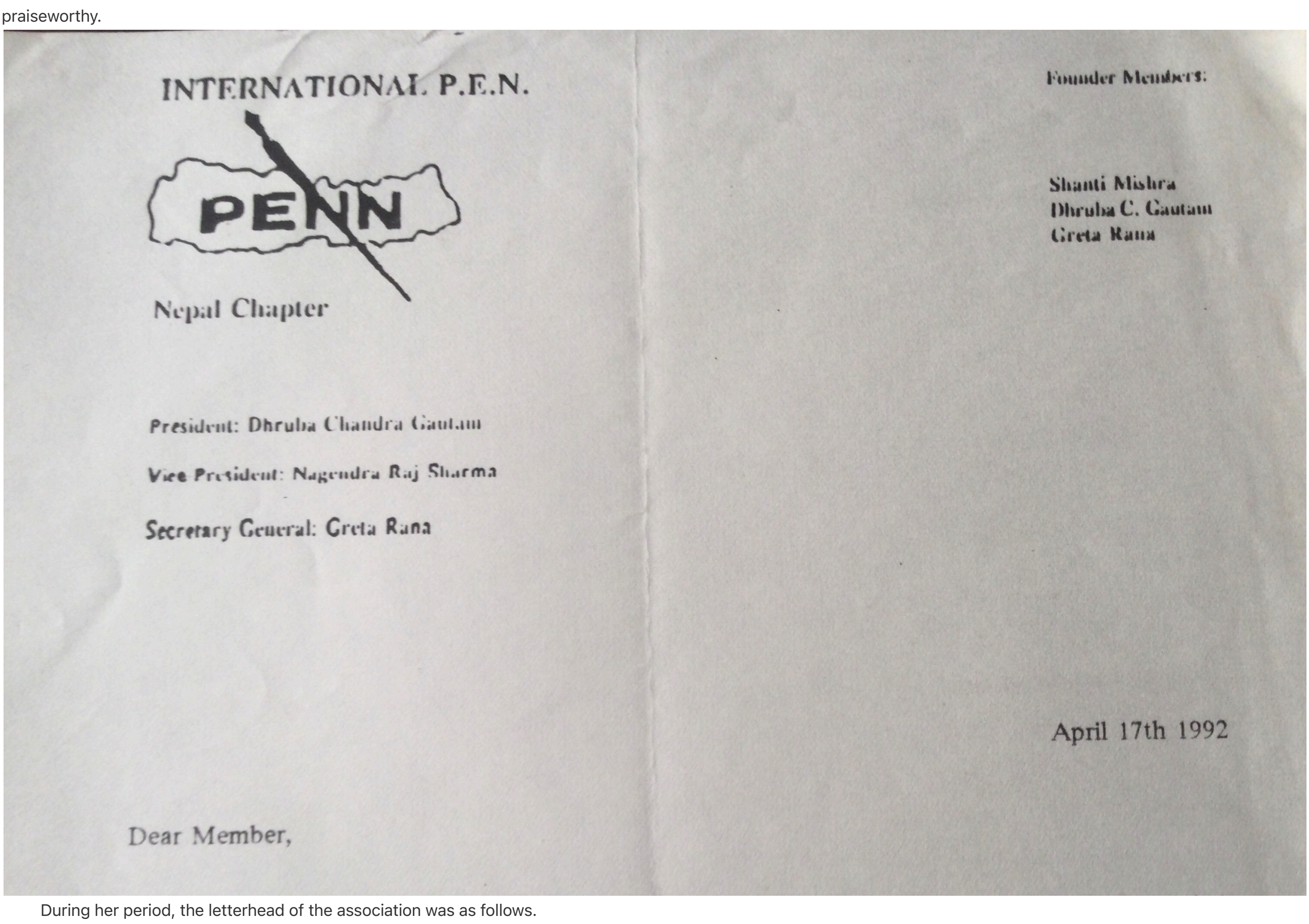
Notwithstanding your wish not to stand for further office, your right as a founder member is indelibly established.

The committee want to hold a picnic in your honour some time in Fagun, during which they are planning to present you with a more lasting token of their esteem. I'll contact you soon about the arrangements.

All the best from all of us,

Greta
Greta Rana

They printed the name of the founding three members - Shanti Mishra, President. Dr. Dhruba Chandra Gautam, Vice President, and Greta Rana, General Secretary, on the letterhead of the association to commemorate the founding members. That was the time when Dr. Gautam and Greta Rana were the President and the General Secretary. Under this decision, they established the following letterhead with her name on the paper's left side. That was really some love and respect to the founders, which was praiseworthy.



INTERNATIONAL P.E.N.
PENN
Nepal Chapter

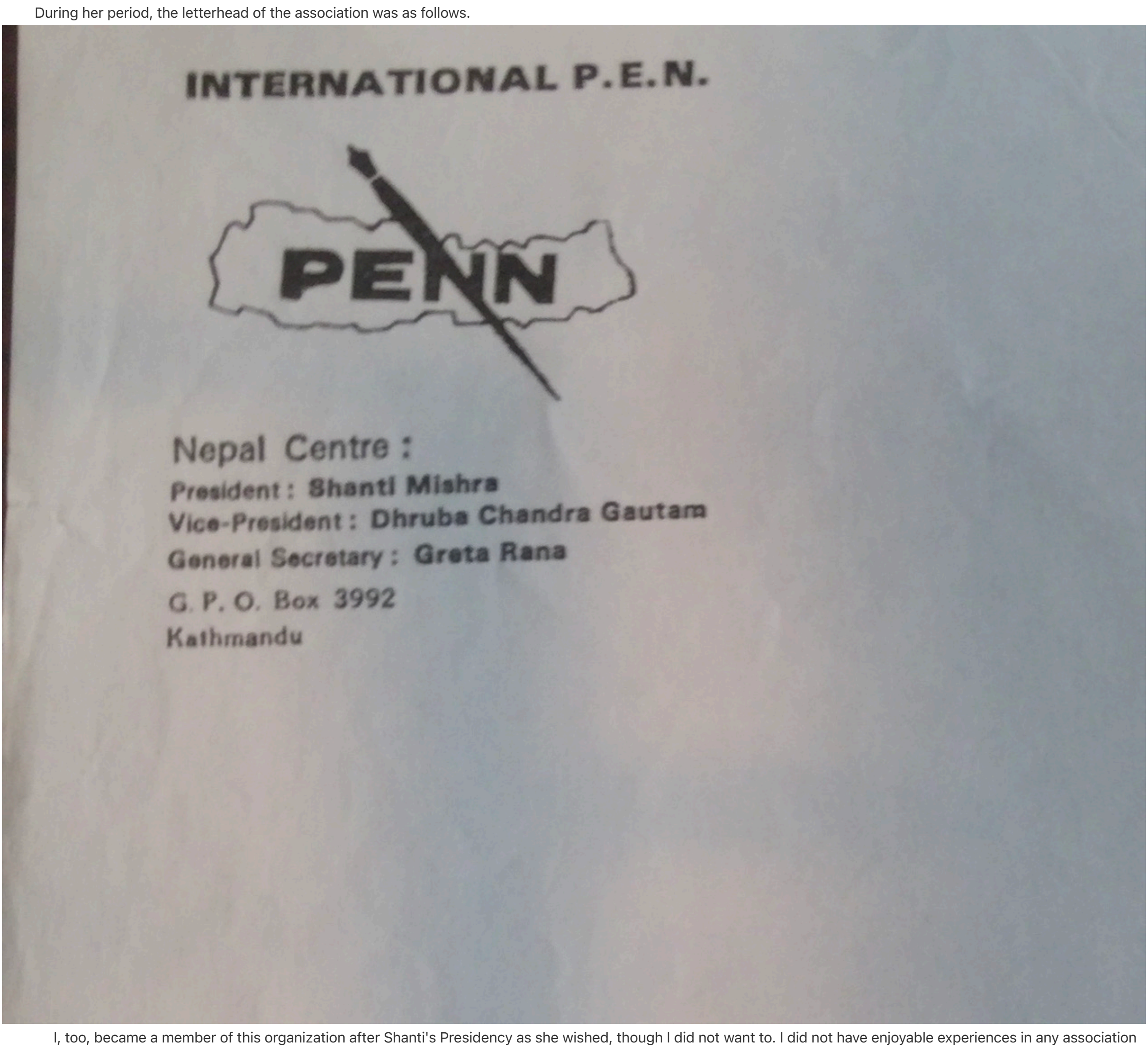
President: Dhruba Chandra Gautam
Vice President: Nagendra Raj Sharma
Secretary General: Greta Rana

Founder Members:
Shanti Mishra
Dhruba C. Gautam
Greta Rana

April 17th 1992

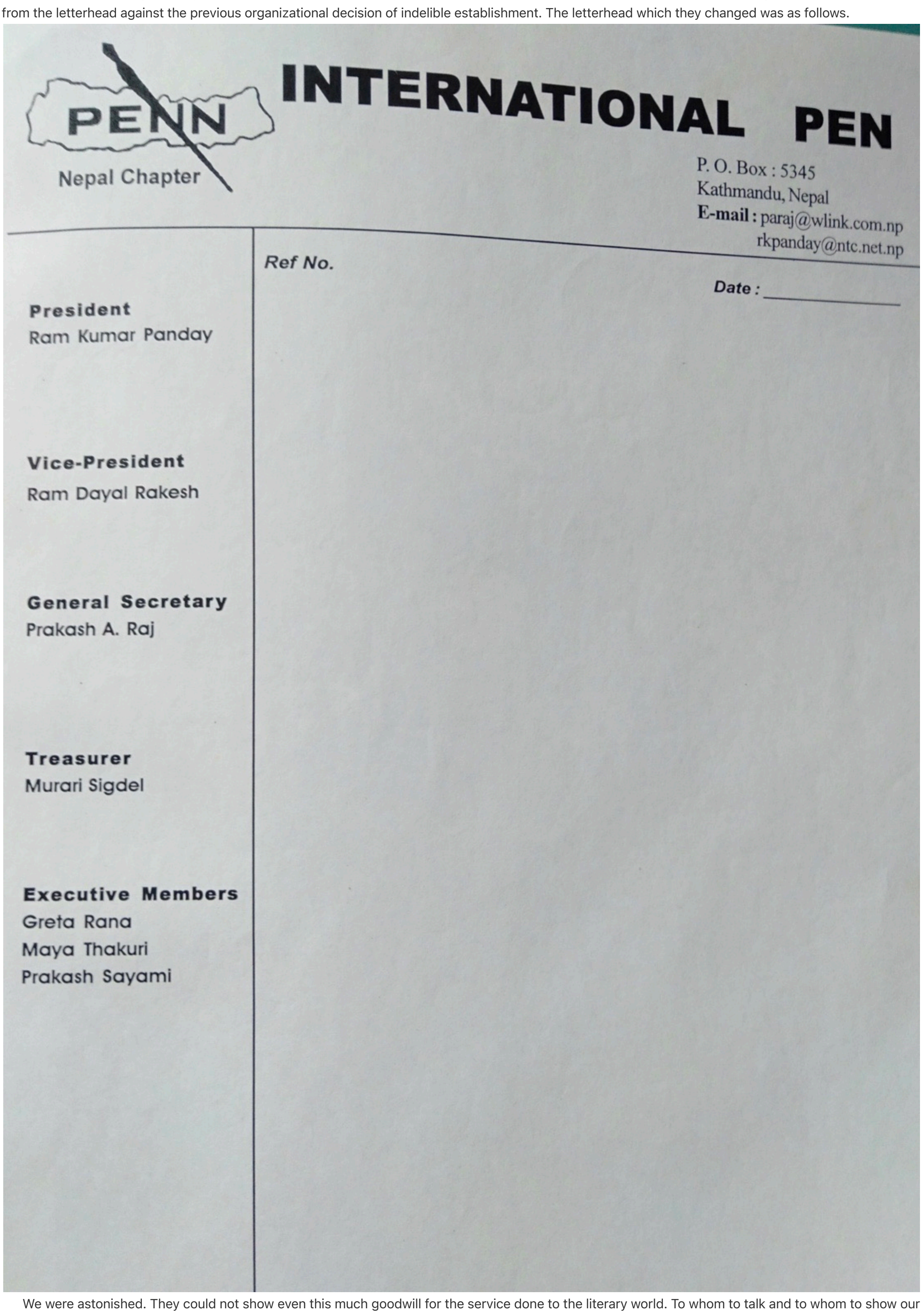
Dear Member,

During her period, the letterhead of the association was as follows.



INTERNATIONAL P.E.N.
PENN
Nepal Centre :
President : Shanti Mishra
Vice-President : Dhruba Chandra Gautam
General Secretary : Greta Rana
G. P. O. Box 3992
Kathmandu

I, too, became a member of this organization after Shanti's Presidency as she wished, though I did not want to. I did not have enjoyable experiences in any association I got involved in. After Greta Rana, Prof. Ram Kumar Pandey, the satire and humor writer, became the President. Prakash A Raj was the General Secretary at that time. He circulated a letter asking all members to submit the one-page biodata to publish a list of members with a brief biography. There was no format and no requirement to meet for this purpose. Only the condition should not be more than one page. We submitted the biodatas as requested, which were not even three-fourth pages. To our surprise, we saw our biodata brought out, not how we gave - editing, cutting the information at the person's whims. We were so surprised to see the ugly mind of the editor. I voiced it. The association was working as many other associations of the country. They even omitted three founder members' names, including Shanti Mishra's name, the Founder President, from the letterhead against the previous organizational decision of indelible establishment. The letterhead which they changed was as follows.



PENN
Nepal Chapter
INTERNATIONAL PEN
P. O. Box : 5345
Kathmandu, Nepal
E-mail : paraj@wlink.com.np
rkpanday@ntc.net.np

Ref No.
Date : ____________

President
Ram Kumar Panday

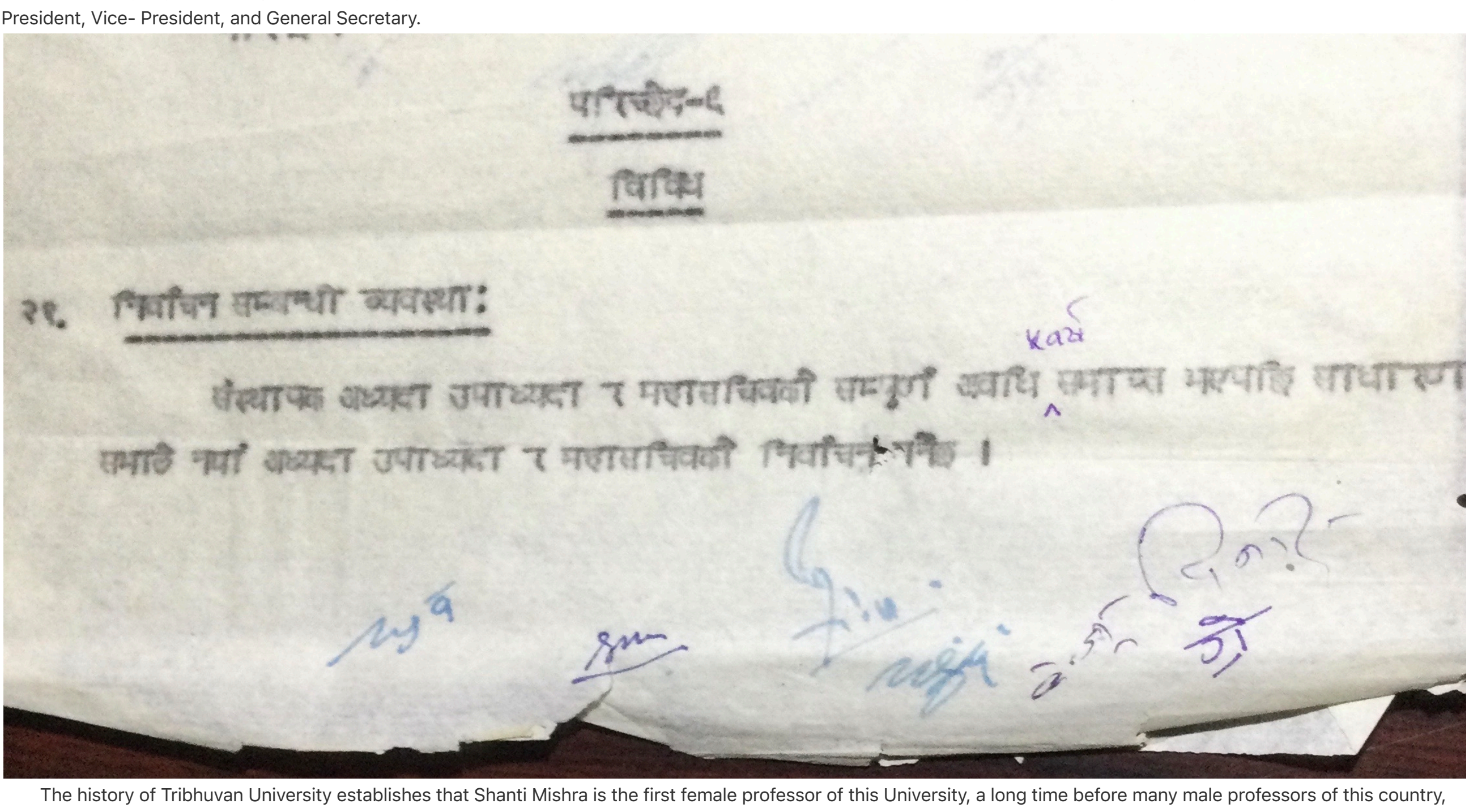
Vice-President
Ram Dayal Rakesh

General Secretary
Prakash A. Raj

Treasurer
Murari Sigdel

Executive Members
Greta Rana
Maya Thakuri
Prakash Sayami

We were astonished. They could not show even this much goodwill for the service done to the literary world. To whom to talk and to whom to show our concern, we did not know. Gradually we pulled out our legs from this association. We saw most of the members involved in establishing this association disappeared from this center due to the unhealthy atmosphere of groupism, which is unsuitable for this noble association. I remember once when the then journalist association went in a wrong way against journalism's noble ethics, Gopal Das Shrestha, the well-known journalist of the country and the Chief Editor of The Commoner, the English daily wrote an article in Samaj, the Nepali daily newspaper. He wrote that the noble journalists ran away from the journalist association. Shanti's hope of seeing an exemplary association attached to the ideals written in the charter disappeared in her life. The association demands honesty, sincerity, truthfulness, and kindness from all. The writers, especially the members of this organization, are supposed to speak and write against others' injustice to awaken society. They need to speak and write for all kinds of justice. How can they not speak and write to give a gesture of goodwill to their Founding President? Among them, someone may dislike her (Shanti) or her being the Founder President. But Shanti Mishra, the English translator of" Rupamati, the Nepali novel, the novelist of A Widow's Gift, an English fiction and writer of several other books, was the Founding President of that association. That is well recorded not only in Nepal but in the head office of P.E.N. International, London. It can not be omitted or erased. Someone should not have enjoyed adding the adjective ad hoc President to their Founder President Shanti Mishra. She was made Founder President for five years by the founder members unanimously according to its constitution submitted to the Chief District Officer, District Office, Kathmandu on May 4, 1990, and served five years. Clause no 21 of this constitution, is as follows. It clearly says that the general assembly will elect the new President, Vice- President, and General Secretary after completing the five-year term of the Founder President, Vice- President, and General Secretary.



परिच्छेद-९

विविध

२१. निर्वाचन सम्बन्धी व्यवस्था:

संस्थापक अध्यक्ष उपाध्यक्ष र महासचिवको सम्पूर्ण अवधि कार्य समाप्त भएपछि साधारण सभाले नयाँ अध्यक्ष उपाध्यक्ष र महासचिवको निर्वाचन गर्नेछ ।

The history of Tribhuvan University establishes that Shanti Mishra is the first female professor of this University, a long time before many male professors of this country, including Prof. Ram Kumar Pandey, the later President of P.E.N. Nepal. But, I know she was more proud to be a librarian than a professor because she thought she could serve more people, not only the students, even the professors of all faculties by that profession, by disseminating knowledge. So. she was happy to see the adjective" a librarian after her name printed on the note - About P.E.N. Nepal in the booklet brought out by the association under the Presidentship of Prof. Pandey. I want to thank him for it if the word" Librarian" is highlighted with a noble motive.

I hope someone will develop this association someday as an ideal association as my Shanti wished and establish her name at least on the letterhead as previously decided.

DOP- March 31, 2021

81.Biography, Autobiography, and Truthfulness

81
Biography, Autobiography, and Truthfulness

V. K. Krishna Menon is one of the great men of India for his knowledge and oratory. He is considered the architect of the nonaligned movement and the second most powerful man in India during the time of Prime Minister Jawaharlal Nehru. He was the first Indian High Commissioner of India to the United Kingdom in 1947, just after its independence, and was the Indian defense minister under Prime Minister Nehru. He is notably remembered for his marathon speech on Kashmir at the United Nations Security Council in 1957. According to Guinness World Records, the most extended statement made at the UN was given by V.K. Krishna Menon of India. According to the times listed on the meeting records, the meetings lasted more than 8 hours. I had an opportunity to see him and listen to him when he delivered his speech at Jubilee Hall, the Student's Hostel at the University of Delhi, in 1966 when I was a student at the University. When the movement to make the Hindi language the official National language was at a high peak, one pro-Hindi Jana Sangh Hindu nationalist activist student asked him a question in Hindi. There was a massive outcry against it. Suddenly there was a clash between the groups. He permitted the student to ask a question him in Hindi. The student made the question very long, almost like a speech in Hindi. After listening to his question, Mr. Menon answered that he did not understand his question. There was a big burst of laughter. He is a man who once expressed the following view on biographies and autobiographies.

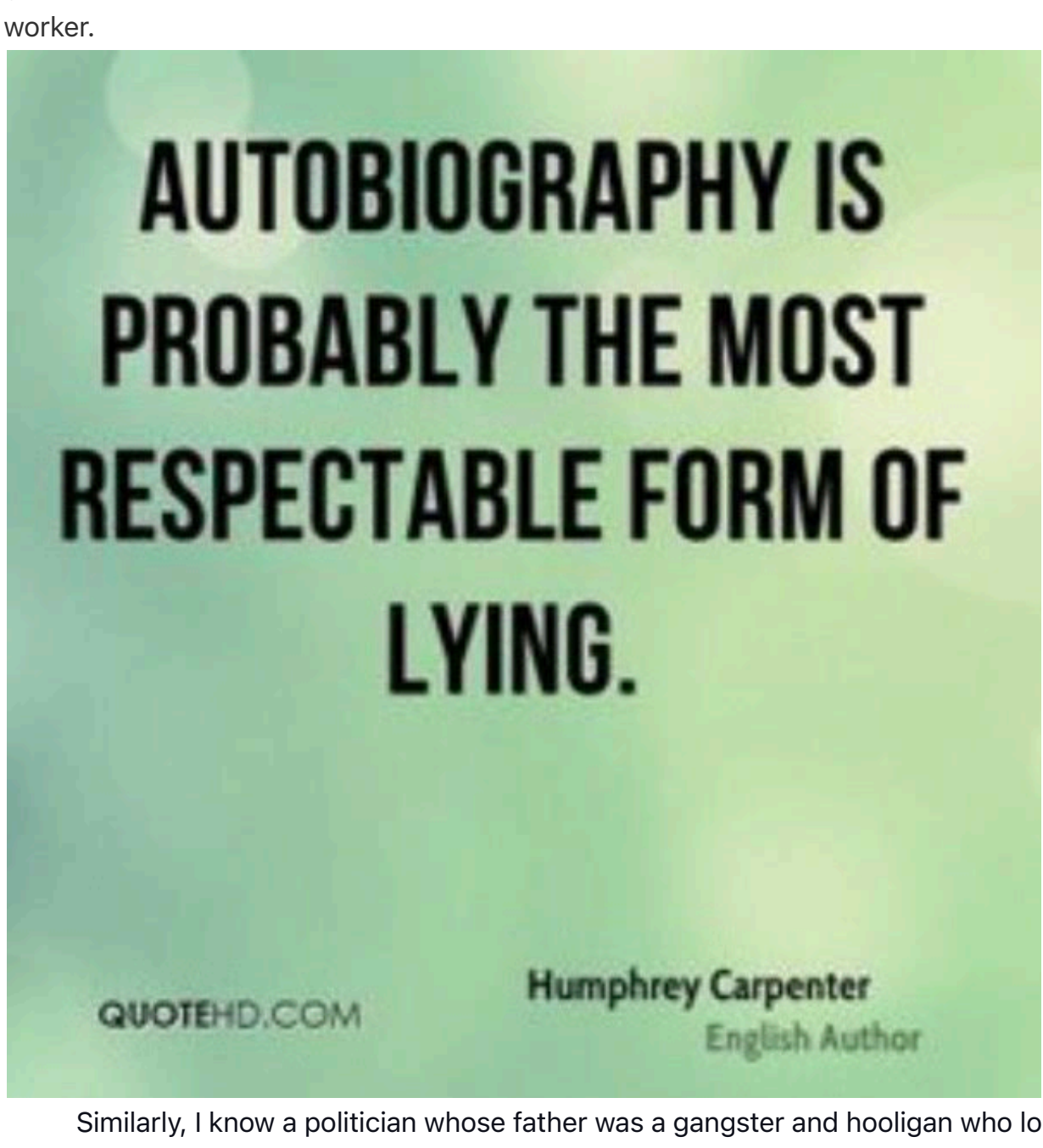
Autobiographies are written by those who think the world revolves around them, and biographies are written by those who have nothing special things to do. Once he said he neither wants to write an autobiography nor does he want a biography written about him.

George Bernard Shaw, a well-known British writer, once said," when you read a biography, remember that the truth is never fit for publication." When we analyze the nature

George Bernard Shaw, a well-known British writer, once said, "When you read a biography, remember that the truth is never fit for publication." When we analyze the nature of human beings, we come to know that people often hide their weaknesses and faults and like to present goodness and noble qualities even not possessed. I love to read biographies and autobiographies of great men of the world in different fields. But I always keep in mind the above points in my reading.

Though we do not have many biographies and autobiographies in Nepal, books on these areas are increasing daily. I recently read some of these books about the people I know personally. I know who they were, what they were, and their nature, mentality, and contributions. I know their family history not only by reading but by seeing and experiencing. I know an autobiography writer whose father was an idol and statue smuggler who was in police custody from time to time. The man depicted his father as a great social worker.

worker.


AUTOBIOGRAPHY IS PROBABLY THE MOST RESPECTABLE FORM OF LYING.

QUOTEHD.COM

Humphrey Carpenter
English Author

Similarly, I know a politician whose father was a gangster and hooligan who looted the people all around and even tortured his wife to get money from his father-in-law. He presented his father as a noble person. I know a man who gave his mother-in-law indescribable pain and trouble when living. The same person was depicted as the most devoted son-in-law by someone in his biographyq. I read an autobiography of a justice of a court as a holy and pure saint to whom one of my friends had to bribe for a court case going to his residence. The facts and descriptions are obviously different from reality. When I see this, I often think autobiographies and biographies are a mess through which real-life escapes, as Tom Stoppard, Czech-born British playwright and screenwriter, said.

DOP- Dec. 8, 2021

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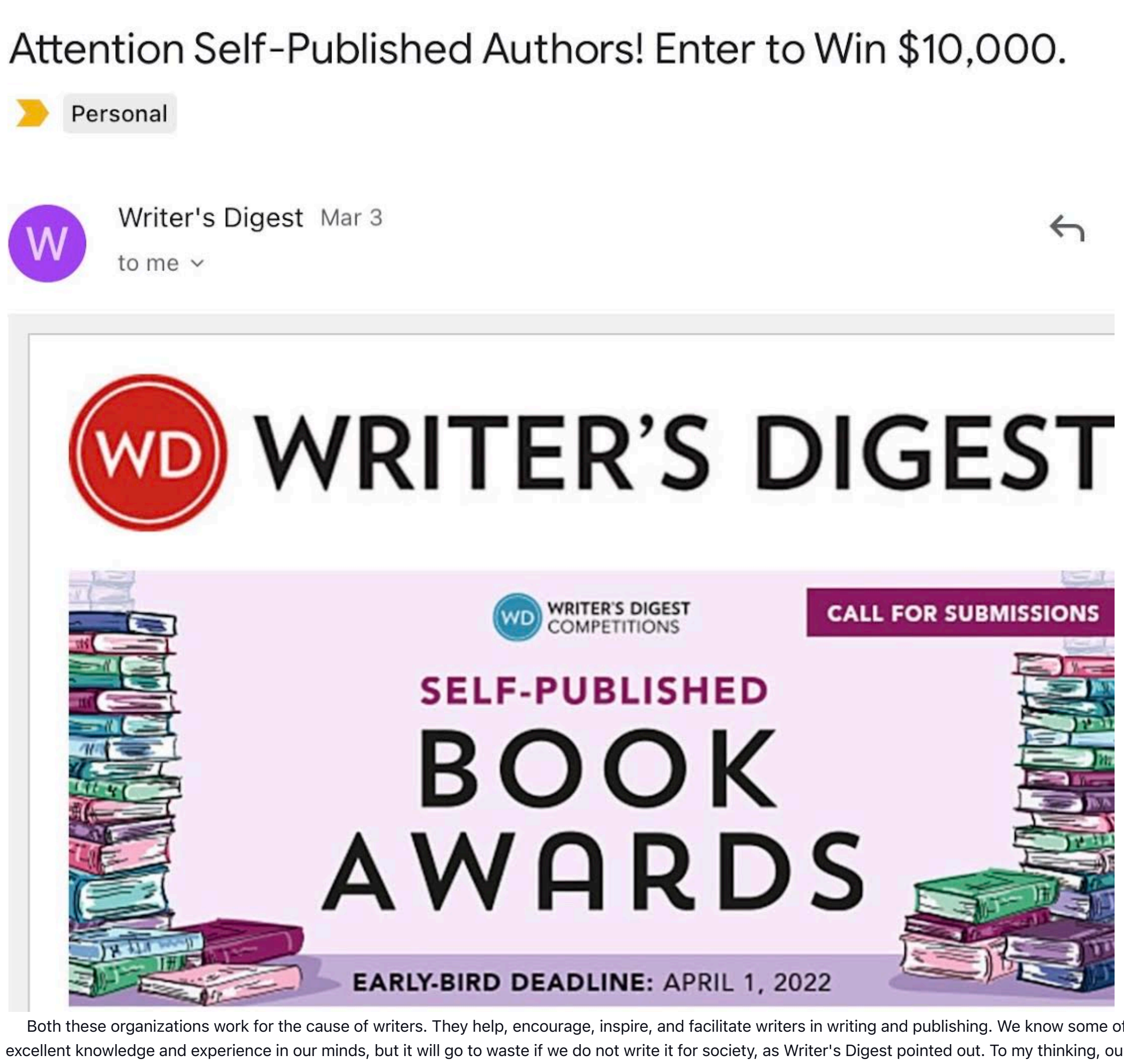
82. The Problem of Writers in Nepal

82
The Problem of Writers in Nepal

When my late beloved wife Shanti Mishra and I lived with our only daughter Dr.Pragya Mishra in the USA in 2019 before her sad demise, we learned about "The Write Practice" and' Writer's Digest." We found both of them of our interest and subscribed to them. Since then, I have been receiving their information and activities regularly. In this context, I received a letter from" The Write Practice" on March 1, 2021, and it wrote - -

Hey Narayan!
Get the free book writing course here.»
Why? Because the story inside of you is too good, too important, to leave for "later" (i.e., never written). And I believe you have what it takes to write it.
Similarly, I got a letter from Writer's Digest about their activities on February 23, 2022. In that letter, it wrote the following sentences.
Hi, Writer's Digest Subscriber,
If you're a good writer, you should be paid well (very well) for your services
You have a rare natural talent.
Not everyone can do what you do.

Writer's Digest inspires the writers, even arranging the program" Self Published Book Awards for honoring self-publishing writers. I received the following information on March 3, 2022, with a letter. I was so glad to see it and wished we also had such a program in our country.


Attention Self-Published Authors! Enter to Win $10,000.

Personal

Writer's Digest Mar 3
to me

WRITER'S DIGEST

WRITER'S DIGEST COMPETITIONS
CALL FOR SUBMISSIONS
SELF-PUBLISHED
BOOK AWARDS
EARLY-BIRD DEADLINE: APRIL 1, 2022

Both these organizations work for the cause of writers. They help, encourage, inspire, and facilitate writers in writing and publishing. We know some of us may have excellent knowledge and experience in our minds, but it will go to waste if we do not write it for society, as Writer's Digest pointed out. To my thinking, our knowledge is more important for our society than our property. Because only a few of your descendants could use and get advantage from your property, but the unlimited vast number of people could get advantage from your writings. So it should not go with us when we die. I am happy to be their subscriber.

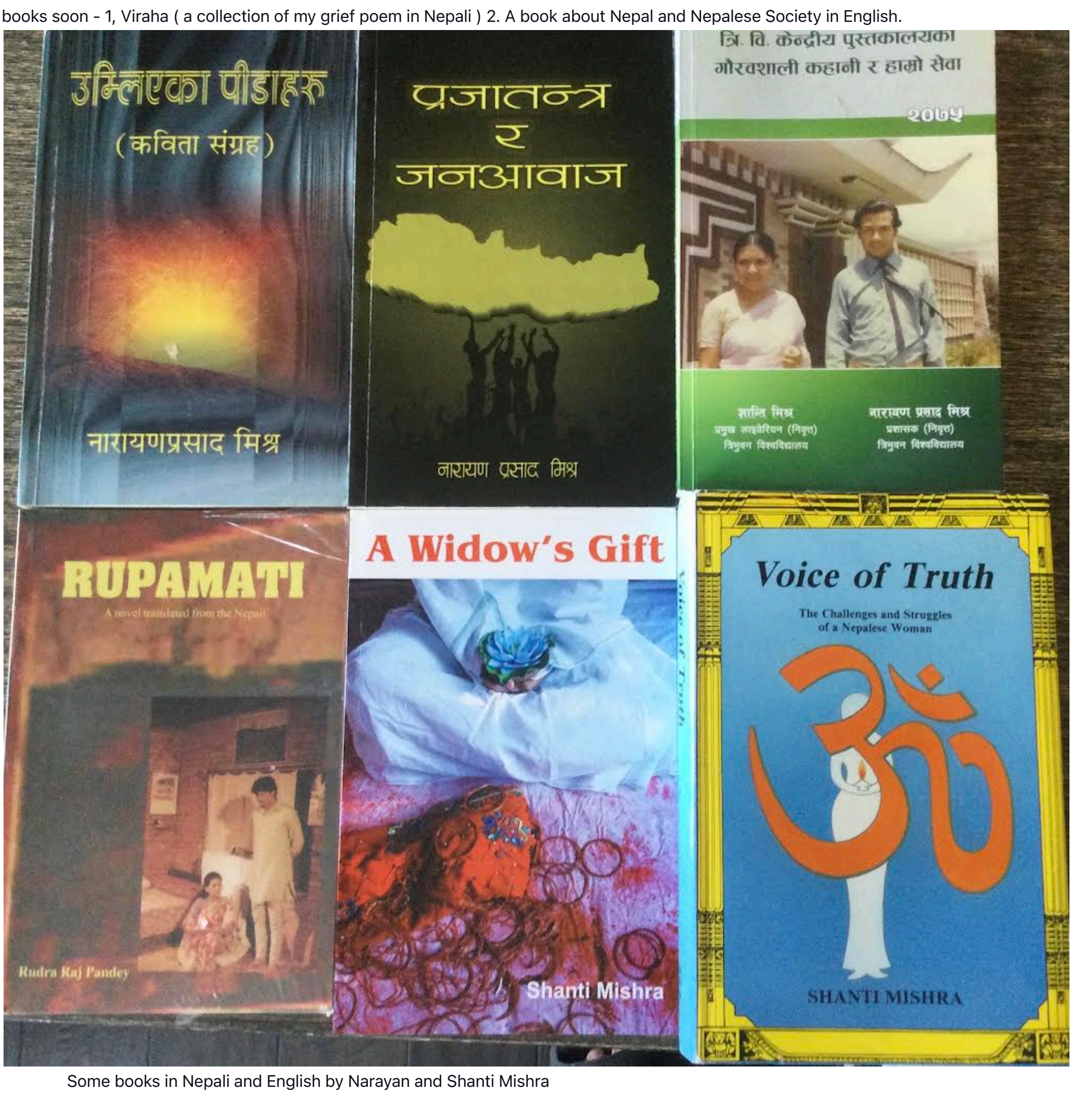
The writers write for others to share their knowledge for later. We write what we think would benefit society, the nation, and beyond. We put our time, labor, thoughts, and brain into it. The writers also need to earn for living. If you are a professional writer and intend to spend your whole time writing, naturally, you expect the necessary earning from it. No one can work without food and shelter. So Writer's Digest thinks the writers should be paid well (very well) for the services, and that is absolutely correct. There can not be any question about the value and importance of writers. They are the source of your knowledge and experience. Writers should not have the problem of shelter. They should not have the problem of publishing and earning. They should be encouraged to write and publish their works and have a favorable and essential role in a country.

But I know our writers have no favorable marketing and publishing atmosphere. I am thoroughly acquainted with this problem, authoring hundreds of articles and some books. Firstly, the country has very few professional journals and magazines to publish your articles. Secondly, the country is so politicized that you hardly find a professional newspaper that values independent thinking based on facts and truth. Almost all newspapers are the follower and promoters of some political parties - Nepali Congress Party, Communist Party of Nepal (UML), Communist Party of Nepal (Maoist Centre), Rashtriya Prajatantra Party, etc. When they see the writing differently from their views and perception, they discard it even if it may be based on reality and truth. Hardly you can find a newspaper in Nepal standing to the pure ethics of journalism of truth and facts. Before 1990 there were some like Samaj Daily, Samakalin Weekly, and Rajdhani Weekly. There was some space for free-thinking people where I could get easily published most of my writings without personal contact and knowing. They are no more in publication now. However, now I am glad we have "People's Review" for the people like me. I am thankful for it.

Besides this, there is a meager chance of getting remuneration for your writings. Only a few newspapers, like the government newspapers - Gorkhapatra, Rising Nepal, and the prominent newspaper like Kantipur, The Kathmandu Post pay some remuneration to the author. So writing in newspapers should be like volunteer service. Even in that case, one should be thankful for publishing your writings. That is the situation in our country.

Regarding book writing in Nepal, one could hardly think about its problems and difficulties unless you experience it yourself. As we do not have good reading habits among our people, the people are not rich enough, and there are not many libraries to buy the books. The books written in Nepali are hardly sold unless the books are textbooks and compulsorily should be read by the students. Because of this, you could hardly get a publisher for your writings as there is a low chance of making a profit. As publishing costs a lot of money, most Nepali writers can not afford it. In some way, if you publish your book by your expenditure, you need to face many problems for marketing, even giving 40/50 percentage commission to the booksellers. You hardly get the book sold and the money back. You can feel easy only when you take it as your social work. You see, hear, or read the report; sometimes, some authors' books are nicely sold. Even in this connection, if you do the research and dig the matter, you see that it is because of contact and influence in approaching different circles and people.

I have five Nepali language books to my credit so far - 1. Pustakalaya Bigyanko Ruprekha (An Outline of Library Science) 2. Tribhuvan Biswabidyalaya Ra Sikchha (Tribhuvan University and Education) 3. Prajatantra Ra Janaawaj (Democracy and People's Voice) 4. Umliyeka Pidaharu (Boiling Agonies), a book of poetry, 5. Tribhuvan Biswabidyalaya Pustakalayako Gauravshali Kahani (Tribhuvan University Library's Glorious Tale). Among these five books, we published numbers 1, 2, and 5 by ourselves, and Pilgrims Publishing published the numbers 3 and 4. I experienced the problems mentioned above and difficulties through this course. Besides all the difficulties, I am bringing out two books soon - 1, Viraha (a collection of my grief poem in Nepali) 2. A book about Nepal and Nepalese Society in English.

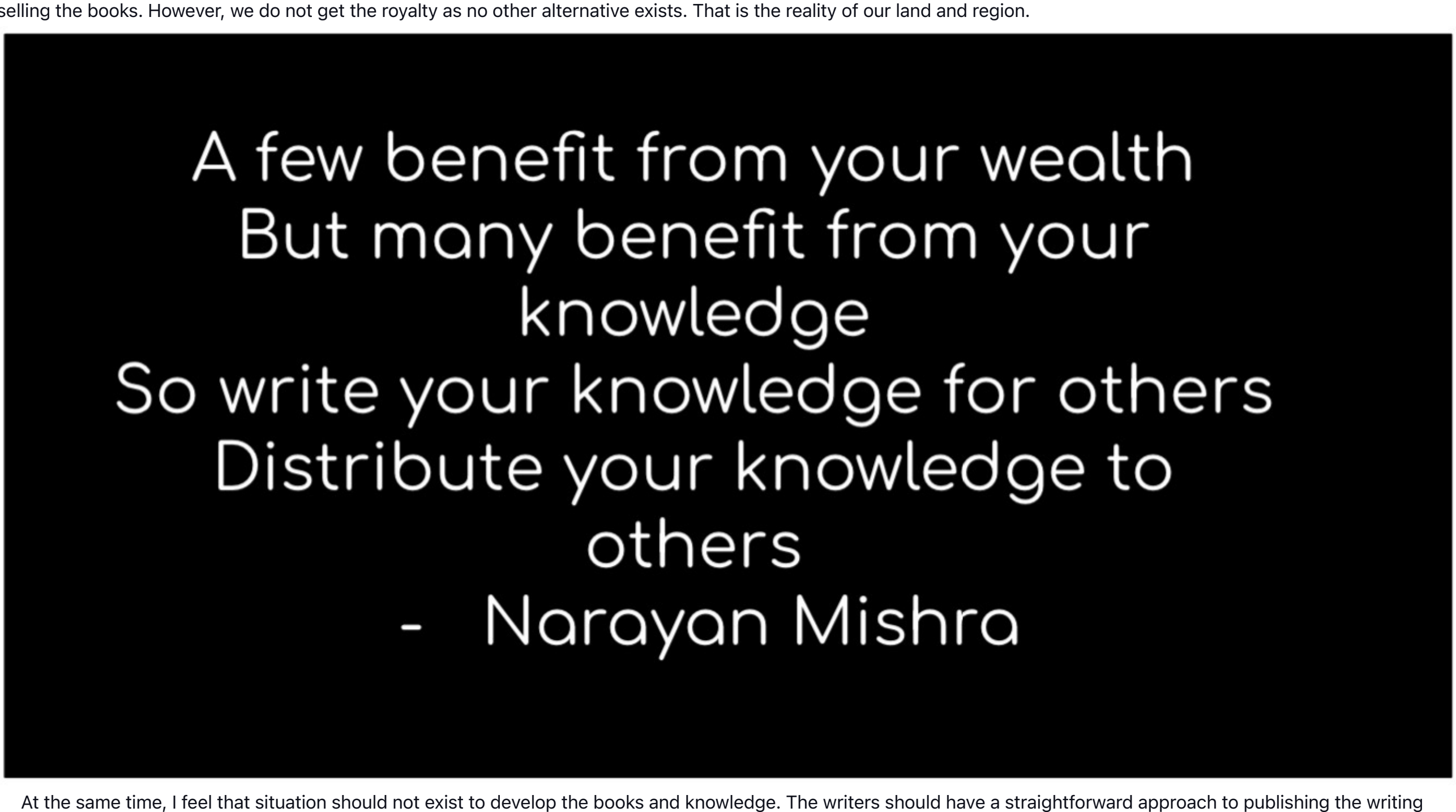


Some books in Nepali and English by Narayan and Shanti Mishra

But you can have a publisher without not much difficulty with your writing if you have good writing possible for selling if the book is written in English as the English speakers from abroad could easily buy the books. Even in that case, the author could hardly get the royalty or the remuneration because of many unseen problems. In Europe and America, the publishers take pride in reporting the number of books sold. They do not have a system or conduct of hiding the truth to cheat the authors to give royalty based on the number of books sold. But in our continent, the situation is different. Cheating culture is like a part of our life. You see cheating everywhere- business, industry, tax, groceries. So the rumor is that the publisher always tries to show far fewer books than sold, not to give royalty or give minor royalty than the copies sold. So authors hardly get and expect royalty. Despite this, the authors should be happy that they do not need to invest money in printing because the publisher takes responsibility. However, the author is authorized to get ten percent royalty, remuneration, or copies of a book according to the agreement with the publisher. Generally, the writer takes ten percent copies of the published book.

My beloved wife Shanti Mishra wrote three books in English -- 1. Voice of Truth: The Challenges and Struggles of a Nepalese Woman. 2. Rupamat, a novel (English translation of the Nepali novel Rupamati) 3. A Widow's Gift (Novel) All these books were published by the publishers - Book Faith India and Pilgrims Publishing. These books were among the ten best-sellers book list when they were published. Even now, one can see and buy them also from Amazon. And it seems the books have a good market. I am glad to see it. We got ten percentage copies of the books out of the published first recorded 1000 copies, and we never received even a rupee in cash from her writings.

I think, in our country or this region, we should consider our writings as a social service or volunteer service and are bound to be thankful to the publisher for publishing and selling the books. However, we do not get the royalty as no other alternative exists. That is the reality of our land and region.


A few benefit from your wealth
But many benefit from your knowledge
So write your knowledge for others
Distribute your knowledge to others
- Narayan Mishra

At the same time, I feel that situation should not exist to develop the books and knowledge. The writers should have a straightforward approach to publishing the writing and quickly get enough royalty. We must create an atmosphere where professional writers can have a good standard of living through their writings. A person's knowledge should not disappear when he leaves his eternal life because of the country's lack of a good genuine publisher in the country.

DOP-- May 25, 2022

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83. The Importance of the Art of Reading and writings.

83
The Importance of the Art of Reading and Writing

We all know that we can know everything from books. If you love books and have a reading habit, you should not worry about friends and some other company. Books can be your good friends and company. In some way, you can make books like your brothers and sisters. Books can easily be your friends and family but will not be enemies and peace killers if you read good books. For some reason, if you do not have a family or friends and can not have an opportunity for sightseeing and travel, you can make your own world with books even in that situation. Only the thing about it is you need to love books. That is certain.

We know in most of the developed and advanced countries people love books. They have a very praiseworthy reading habit and love books. Books and reading materials are essential for the people of those countries, such as rice and lentils for Nepalese and Indians in their countries. They buy books as they buy other essential things. They have extensive, well-equipped, well-organized well-facilitated libraries from where they can get any books on any subject according to their interest and needs.

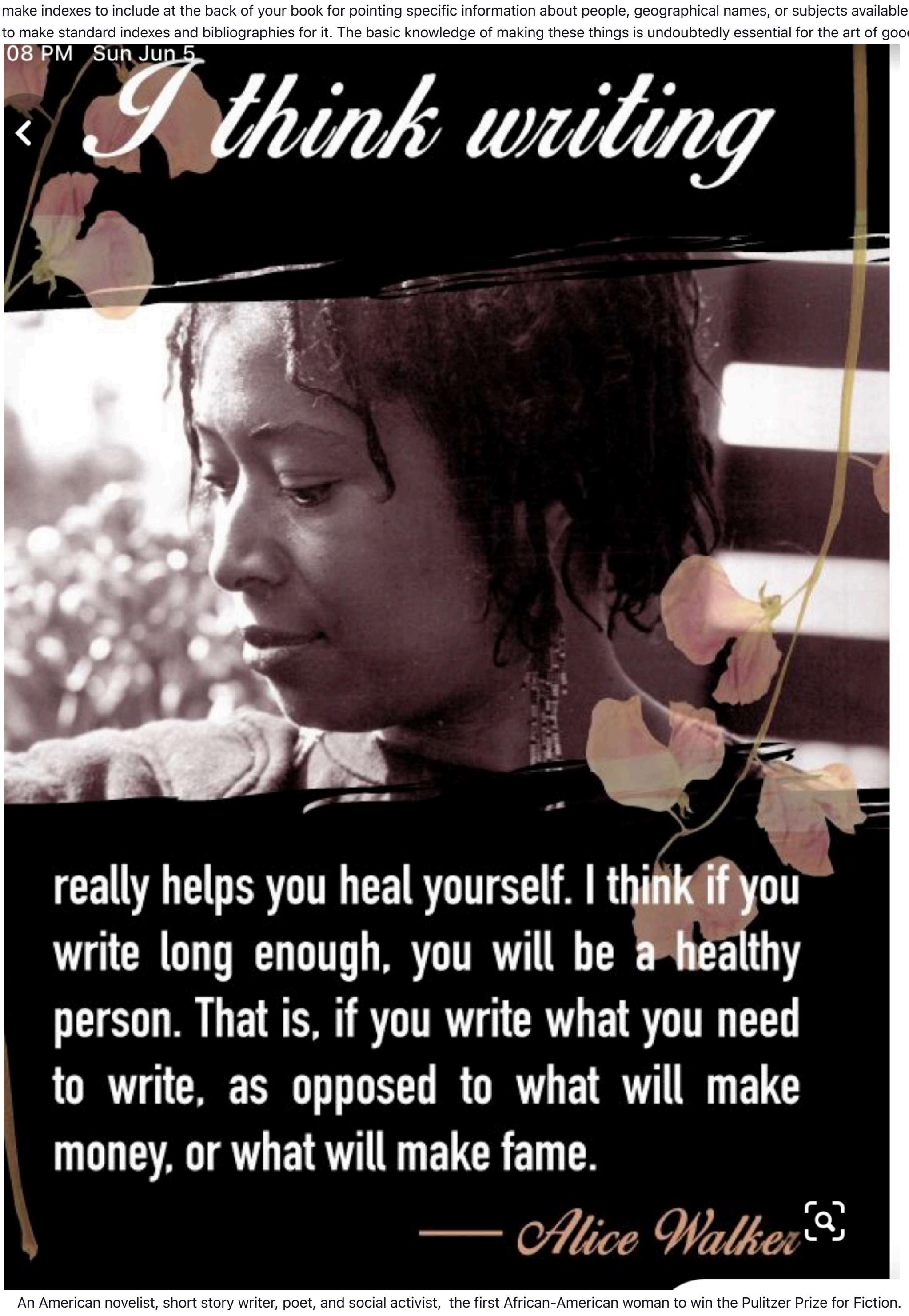
But on the other hand, many of the people of under-developed Asian and African countries do not have the necessary reading habits and habits of loving books. They buy books not as essential as foodstuff, but as luxury except the textbooks. They do not have good libraries and can not have good library services. So, in general, they do not even know how to use the libraries and find the books and articles they need and the services they can have from there. Because of that, most people do not even know how to handle books. They have no idea about the importance of the preface, introduction, indexes, and bibliographies. They do not know the art of reading. This truth I could tell you from my own experiences. I never heard about those things till I entered Tribhuvan University Central Library and the Libray School in India. I had never heard here in Nepal; my teachers and professors talk about those things and teach the students at that time.

No doubt the situation has changed a lot. Because of the development of the Computers, IPad, iPhones, etc., in some way, you have a library at home or in your pocket now. Similarly, there are many advanced educational institutions in our country where the students are advanced in handling books and knowledge. Still, We have most people to whom we need to teach the students how to handle the books and know the advantage of reading the preface and introduction. We need to educate them on how the introduction of the book gives you an idea about the subject and content of the book and how the indexes given on the backside of the book help them find out specific information available in the book. We certainly should acquaint them with the catalogues, bibliographies and indexes and how it works as the key to the knowledge in different subjects, and how these tools help them in the literature search they need. At the same time, we must acquaint our students with the importance of many varieties of dictionaries and encyclopedias and how these books help them know different meanings and use of the same words in various contexts and knowledge of universal subjects. These books look simple but play an essential part in learning, and people get a tremendous advantage in the learning process by knowing their handling techniques. Undoubtedly the topic should be in our courses in schools and colleges if it has not been included. We should have a modern library using an orientation program for all the students in colleges and schools, taking them to an organized library if they do not have it in their institutions. I have an experience that the students coming from colleges to Tribhuvan University Central Library get lost there searching for their needed reading materials when they come from the colleges where they did not have a good library. I started this program at Tribhuvan University Central Library in 1971 after I participated in the Multi-National Librarian Project under the International Visitors Program sponsored by the US Department of State and Graduate School of Library and Information Sciences, the University of Pittsburg in 1970. That was an unforgettable landmark in teaching the teachers and students about using the vast number of books and literature available in the library and library's many sections. and its valuable library services

In developed countries, people teach their children the art of reading and writing, about which our people, in general, are ignorant because these topics do not come into our discussion and are not taught in the schools and colleges. When we read, we know we sometimes do not know the meaning of some words, even sometimes not only the reading materials written in foreign languages but your own language. For that, you have to have an excellent standard dictionary to consult. In that case, if you make a dictionary book of the words (notebook) you consulted would help you enrich your learning and writing vocabulary.

At the same time, if you read the books on the subjects of your interest, this would naturally increase your reading habit. It would be like watching the TV or Movie of your interest. Reading should be engaging and enjoyable, so we should read only the books we want. It does not mean that you should not read the books for your study or business needs. Similarly, keeping the book's record with its brief synopsis would be an invaluable help for your future writings. In addition, if you could note down the questions you have after reading, the valuable comments about good and bad would be a valuable treasure for your knowledge. It would always be better for all.

As a writer, sometimes you need to give references and citations of the books and articles in your writings to what you want to refer to. At the same time, you may need to make indexes to include at the back of your book for pointing specific information about people, geographical names, or subjects available in your book. You need to know how to make standard indexes and bibliographies for it. The basic knowledge of making these things is undoubtedly essential for the art of good writing.


08 PM Sun Jun 5

I think writing really helps you heal yourself. I think if you write long enough, you will be a healthy person. That is, if you write what you need to write, as opposed to what will make money, or what will make fame.

— Alice Walker

An American novelist, short story writer, poet, and social activist, the first African-American woman to win the Pulitzer Prize for Fiction.

Planning is vital in all aspects of our life. It is also the same so for reading and writing. You may have a good story or excellent article on an important subject in your mind. But just keeping in mind or just thinking would not do anything. It would be best if you put these things into practice. We know our lives are full of problems, obstacles, and difficulties - social, political, economic, health, birth, death, accident, bad health, sickness, kids problems, office, business responsibilities, ailing family members, etc. So there are always some or other complications and interruptions in your writings, and they are inevitable. Amid all these problems, we need to proceed to fulfill our goal. So try to make a plan, time, and schedule for your reading and writing as you make for your eating and sleeping. You will certainly achieve what you wish, and you will be able to read and write what you like.

DOP- July 27, 2022

84.Prime Minister Deuba's Speech and My Short Stories.

84
Prime Minister Deuba's Speech and My Short Stories

Besides articles on different topics of my interest, I also write poems and short stories. But I have not published my short stories in book form as I have my book on poems and many articles. My name as an author is listed in the author's biography book written by Prof. Ghata Raj Bhattarai. But I do not know whether I was listed in some other books. Because in our country, in general, you need to have a connection, links, friend circle for everything - to be listed somewhere, to get some awards, appreciation, medals. By merit, you hardly get anything. Just writing good poems, you may not even be called a poet if you do not have a friend circle. You may not be registered or listed anywhere. Sometimes we hear people get awards through private negotiations. It means you recommend your friends for the awards where you have your say, and those friends recommend you for the same where they have their influence. Both get an advantage, and both are awarded.

In this context, I sadly remember my late beloved wife, Shanti Mishra, the well-known translator of the famous Rupamati novel. She missed the Royal Nepal Academy invitation when they organized a big international seminar on the translators of Nepali literature some decades ago. They forgot her for that purpose. Anyway, these days I am glad to see her name everywhere where something is written about the translators of Nepali literature. I have an experience that sometimes people come to approach you and request you to be an advisor, patron of an association, or organization. Firstly you think you are recognized and respected for the purpose. However, when they mention contributing or donating a significant amount of money, you soon realize people came to you not to recognize your contribution to the field but came for money.

My published short stories are scattered in different Nepali newspapers. I mainly wrote administrative short stories, the stories based on administrative problems and solutions. That new concept of short story writing was different from the traditional short stories based on social themes and problems. Primarily they were published in Samaj Dainik, the popular Nepali newspaper of the time now nonexistent, edited by the late Mani Raj Upadhyaya, the well-known journalist of the old generation. I remember I wrote a short story titled" Saha Sachib Sharma" (Joint- secretary Sharma), Uslai Office Janna Man Chhaina(He does not like to go to the office) published in that paper. I could not give the published date here as I am currently in the USA, and all my records are in my house at Balkhu. I am incredibly sorry for that.

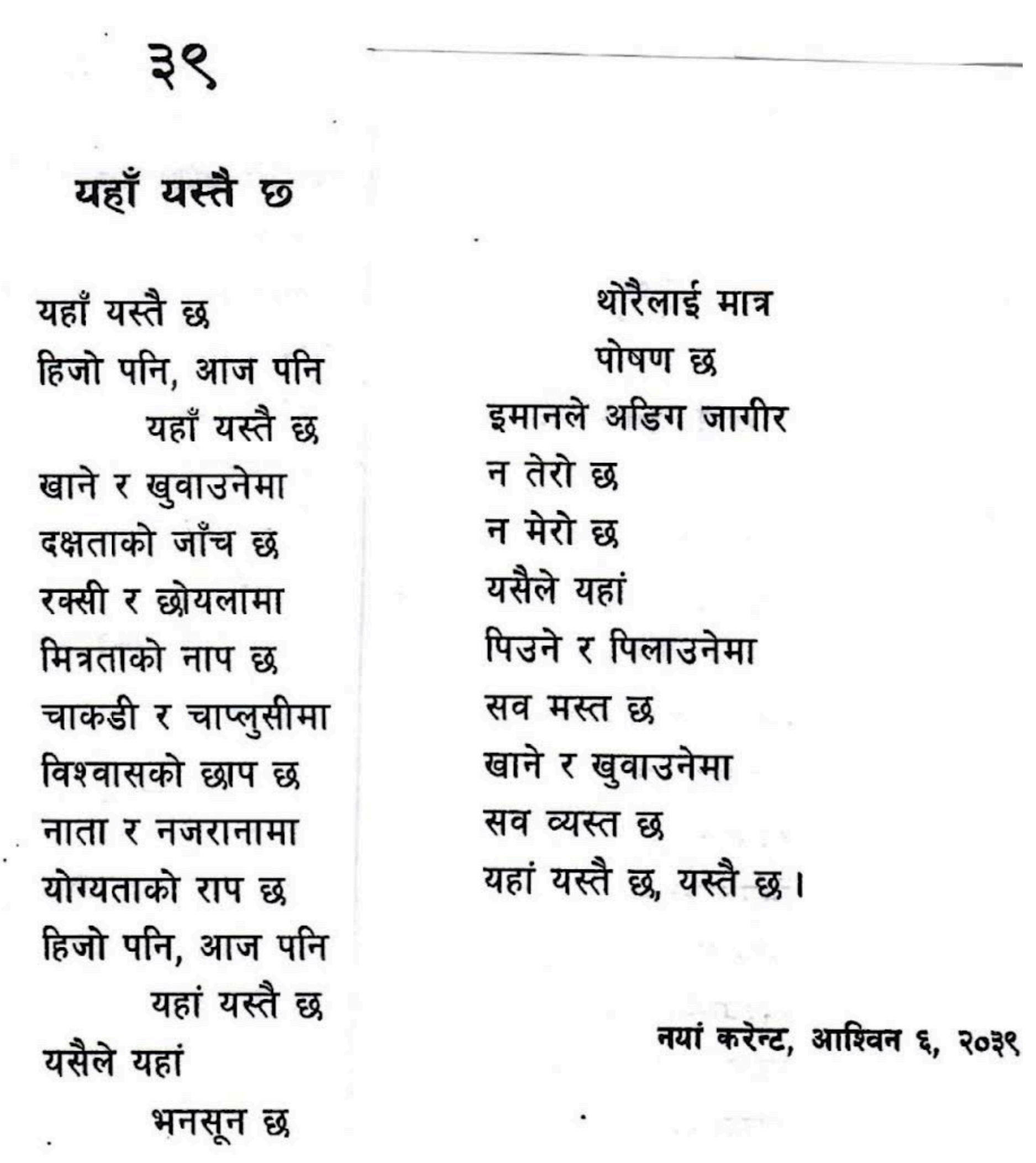
I vividly remember writing the story about a joint secretary who is talented, intelligent, active, honest, and sincere. He is always on time in the office and highly dedicated to his work. He has a tremendous sense of responsibility and admirable leadership qualities with the unconditional love of the nation and the people. His writing and speaking are appreciable and worthy of following. He is gregarious. Not only that, he is good-looking and has a good personality. Besides all the qualities mentioned above, he is also a man of self-esteem and a person of principle. Because of his love of principle and unchanging nature against the rules and regulations, he is left alone without significant responsibilities. But all other office colleagues who do not possess even one-tenth of his qualities but are sycophants are loved by their bosses. They become close to the boss and become his confidant. The office chief and high officials in our country find it easy to work with sycophants who would do the work - right or wrong, good or bad, based on the interest and likings of the boss. So the sycophants worship power and get an advantage from that.

Another story was about the government employees who come to the office around 11 am instead of 10 am, not worrying about the official starting time of 10 am.Then they go to the restroom lingering slowly. After returning to the table, they start gossiping with other office colleagues for around 45 minutes, after which it will be noon. After that, they slowly open the almirah, take out the files to work, and do some work with little interest for about one and a half hours. The time will be 1:30, which is tea time in Nepal. They all go to someplace to eat and return to work after about one hour though the allotted tea time is only half an hour. This is the way they spend another two and a half hours for work. When the watch is 4:30, they will be ready to close the files, go to the restrooms, then have a few minutes chatting. Then the time will be 5 pm, the official closing time. Every day that routine is the same. No one is there to supervise. The office chief thinks it will be unwise to question it if he wants to run his office peacefully.

I think that is why we have a Nepali proverb- Sarkari Kaam Kahile jaala Gham. In Nepali, kaam means work, and Ghaam means -sunlight. The work of the government is to pass the time. It means the government employees' attitude and intention are not to serve the nation and people sincerely. They intend to pass the time for the salary. Their primary attention is to look at the sun going down. In other words, to watch time, hoping to go home early to escape from the office.

At the same time, thinking about the absence of meritorious civil service and also the absence of the culture of supporting the good civil servant with the quality of honesty and dignity to rise in the country, I wrote the poem "Yahaa Yestai Chha" in Nepali which was published in "Naya Current" on Sep. 22,1982 (B.S. 2039 Ashwin 6) The poem in Nepali and its English translation are given below.

Poem in Nepal


३९

यहाँ यस्तै छ

यहाँ यस्तै छ
हिजो पनि, आज पनि
यहाँ यस्तै छ
खाने र खुवाउनेमा
दक्षताको जाँच छ
रक्सी र छोयलामा
मित्रताको नाप छ
चाकडी र चाप्लुसीमा
विश्वासको छाप छ
नाता र नजरानामा
योग्यताको राप छ
हिजो पनि, आज पनि
यहां यस्तै छ
यसैले यहां
भनसून छ
थोरैलाई मात्र
पोषण छ
इमानले अडिग जागीर
न तेरो छ
न मेरो छ
यसैले यहां
पिउने र पिलाउनेमा
सव मस्त छ
खाने र खुवाउनेमा
सव व्यस्त छ
यहां यस्तै छ, यस्तै छ।

नयां करेन्ट, आश्विन ६, २०३९

Poem translated into English

Here it is like this

Here it is like this
Yesterday also, today also
Here it is like this
In taking bribes and sharing it
Your efficiency is evaluated
In alcohol and smoked meat
Friendship is measured
In sycophancy and flattery
Trust is measured
In gift and presentations
your eligibility gets weighed

Yesterday also, today also
Here it is like this
Because of this
Here is a culture of requesting secretly
Here is corruption
Here is procrastination
Here is injustice
Here is exploitation
Only a few
are privileged
The job secured with honesty
Neither you have
Nor I have
Because of this
In getting profit and sharing it
All are content
In taking a bribe and sharing it
All are engaged
Here is like this, it is like this.

I read the following news published in the People's Review online edition on Sep 14, 2022, based on the speech of our honorable Prime Minister Sher Bahadur Deuba when he addressed a program held on the occasion of Civil Service Day,

"He (Prime Minister Deuba) also heavily criticized the bureaucracy that the civil servants were equally responsible for the bad governance.
He said there is no progress because the employees do not want to go to remote areas. He complained that the country is lagging behind even when there are local, state, and central governments.
The PM also questioned who is responsible for the country's downfall. He questioned, "Is it only the political parties or the bureaucracy as well? Why are the works not being done? Let's have a broad discussion. We are here for five years. But you will be here until you retire. None of the work is accomplished. The country is in turmoil. The employees go to the office, sign attendance and return back. They don't even stay at the office," said Deuba.
He said that if government employees do not cooperate, nothing can be achieved through policies and political parties alone.
"Bureaucracy is the first means of serving the people. If it doesn't work, how will the country be built?" Deuba said.

The honorable Prime Minister Sher Bahadur Deuba

The Prime Minister's above speech depicts that the mentality and attitude of the civil servants and government employees have not been changed or improved even after many decades of my writing the stories about - Sarkari Kaam Kahile Jaala Ghaam. It seems it is worse than before. Not only are they not working or have slow working and cheating attitudes, but we hear and experience that the government employees also do not work without a bribe. But the concerning question about this problem is -- who is responsible and to be blamed for keeping this situation in the country as it is? As I wrote in my above poem -- Here, the situation is always like this. Who is responsible for bringing the bureaucrats and government employees to the right path as other countries' employees with good efficient, dedicated employees and good governance? All should consider these questions, and all responsible people who run the country must bring a revolution to change it. I also hope Prime Minister Deuba will bring this revolution if he becomes the country's prime minister again, as it seems he is now fully aware of this problem. In this context, I want to draw attention to the following excerpts from the speech of Joe Biden, the President of the United States of America, which he spoke when he addressed the U.S. Department of State Headquarters on Feb 4, 2021, just after becoming the President. It tells how responsible, rational, and idealistic politicians consider and treat the bureaucracy for the country's welfare.

Excerpts from the speech

"I want the people who work in this building and our embassies and consulates around the world to know: I value your expertise, and I respect you, and I will have your back. This administration is going to empower you to do your jobs, not target or politicize you. We want a rigorous debate that brings all perspectives and makes room for dissent. That's how we'll get the best possible policy outcomes".

I wrote the following sentences in my article" Party Without Principle," published in" People's Review" on Aug 24, 2022

"No offices, including the offices of constitutional bodies, can evade the political interference of political leaders and parties in power, which is the leading cause of the mismanagement, malpractices, and corruption in our offices. Those things are indeed necessary to rectify for the good of the country." I hope our leaders learn about that from President Biden's speech and do the needful to create strong bureaucracy in the country."

DOP- Nov. 9, 2022

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85 .The Country Where Out Writings Have No Value

85
The Country Where Our Writings Have No Value

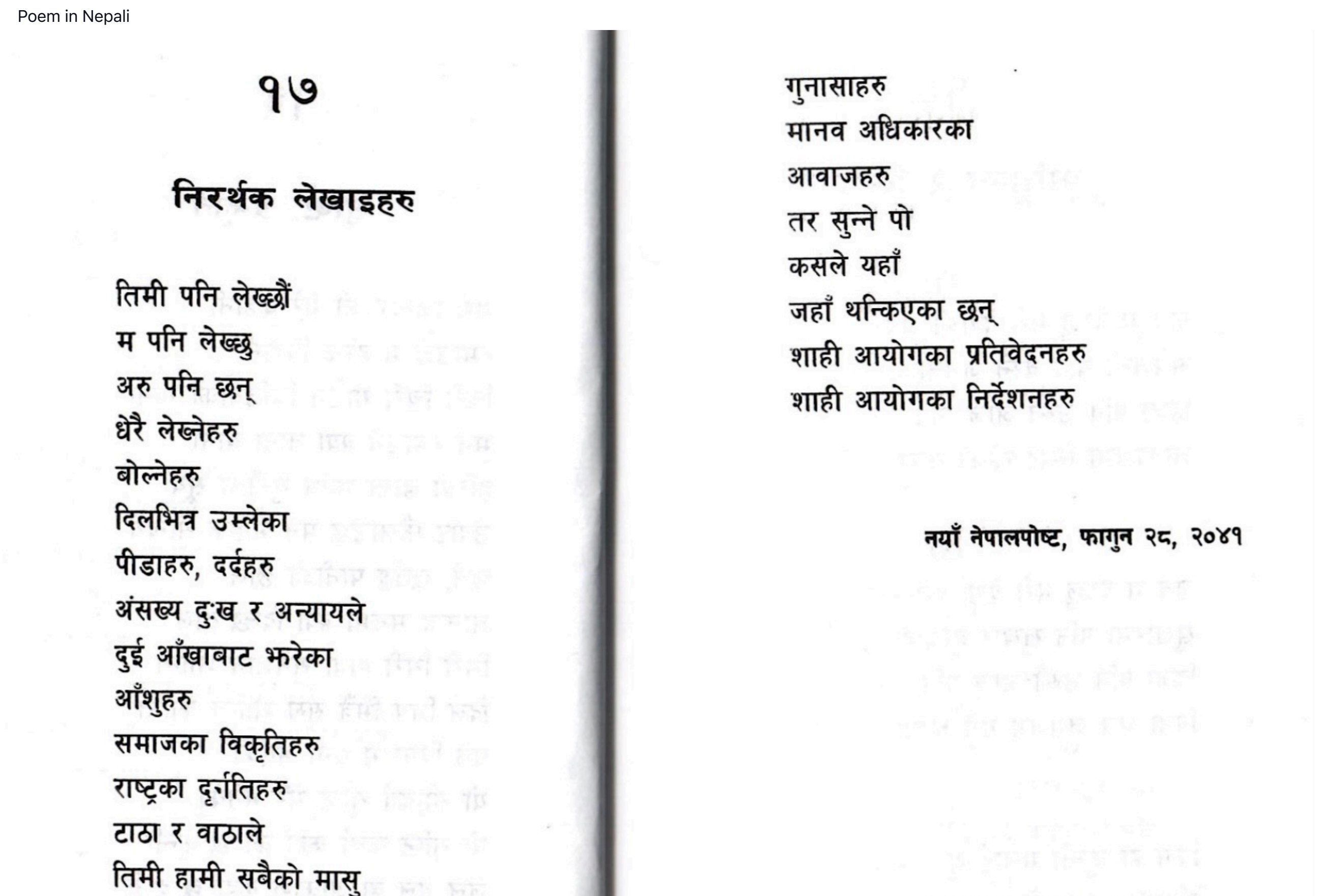
We always think our writing has some value. Generally, we do not write without any purpose. We write something to say something to someone - communicate, help, advice, share, etc. Sometimes, we write for ourselves, for our record and memory. Our writing for ourselves helps us to think, learn and understand the subject in a better way. But we often write for society, country, and people. We hope our writing will benefit our society, country, and people when we write for them.

Thinking so, I also wrote some books and hundreds of articles on different areas- education, library, politics, history, administration, economy, culture, traditions, religion, life, death, superstitions, literature, etc. I know my professional writings on education and the library have benefited some organizations and people, even though I was not given formal credit for that. But I do not have the experience that my articles and writings on administration and politics have given any advantage to the concerned individuals, groups of people, offices, or officers.

Similarly, I do not have the experience that our politicians and the government have learned any good things from my writings or the writings of anyone. This may be because our politicians and administrators have overconfidence in their knowledge, or they are determined to do right or wrong what they have in their minds and have no culture of learning.

So it does not make any difference to them whether you give evidence or arguments to convince them of your analysis and conclusions. Indeed, you can not change their thoughts and actions through your writings and speaking; however, you are wise, experienced, or knowledgable. Based on my knowledge and experience, I wrote the following poem in 2041, which was published in Naya Nepal Post on March 11, 1985 (Fagun 28, 2041)

Poem in Nepali

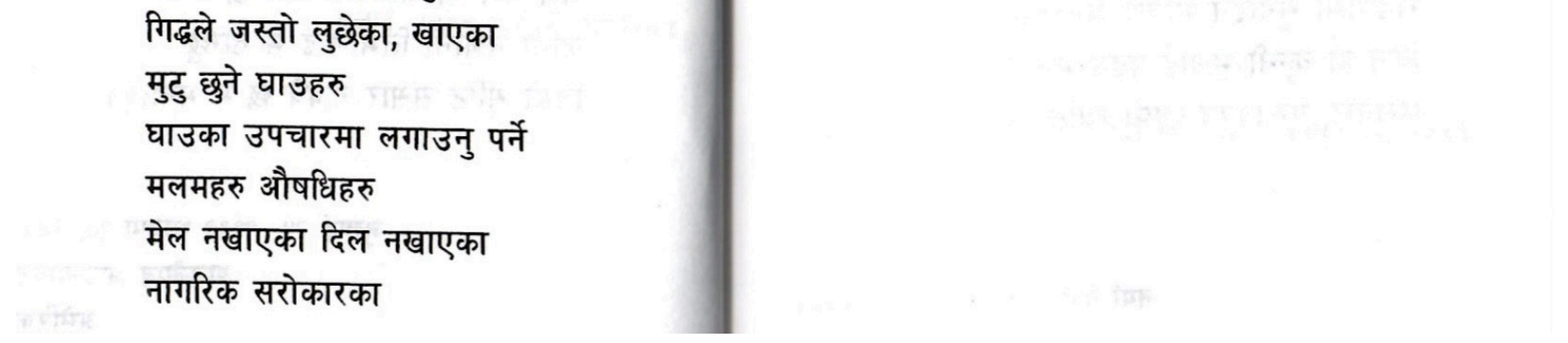

१७

निरर्थक लेखाइहरु

तिमी पनि लेख्छौ
म पनि लेख्छु
अरु पनि छन्
धेरै लेख्नेहरु
बोल्नेहरु
दिलभित्र उम्लेका
पीडाहरु, दर्दहरु
अंसख्य दुःख र अन्यायले
दुई आँखाबाट झरेका
आँशुहरु
समाजका विकृतिहरु
राष्ट्रका दुर्गतिहरु
टाठा र वाठाले
तिमी हामी सबैको मासु

गुनासाहरु
मानव अधिकारका
आवाजहरु
तर सुन्ने पो
कसले यहाँ
जहाँ थन्किएका छन्
शाही आयोगका प्रतिवेदनहरु
शाही आयोगका निर्देशनहरु

नयाँ नेपालपोष्ट, फागुन २८, २०४१



गिद्धले जस्तो लुछेका, खाएका
मुटु छुने घाउहरु
घाउका उपचारमा लगाउनु पर्ने
मलमहरु औषधिहरु
मेल नखाएका दिल नखाएका
नागरिक सरोकारका

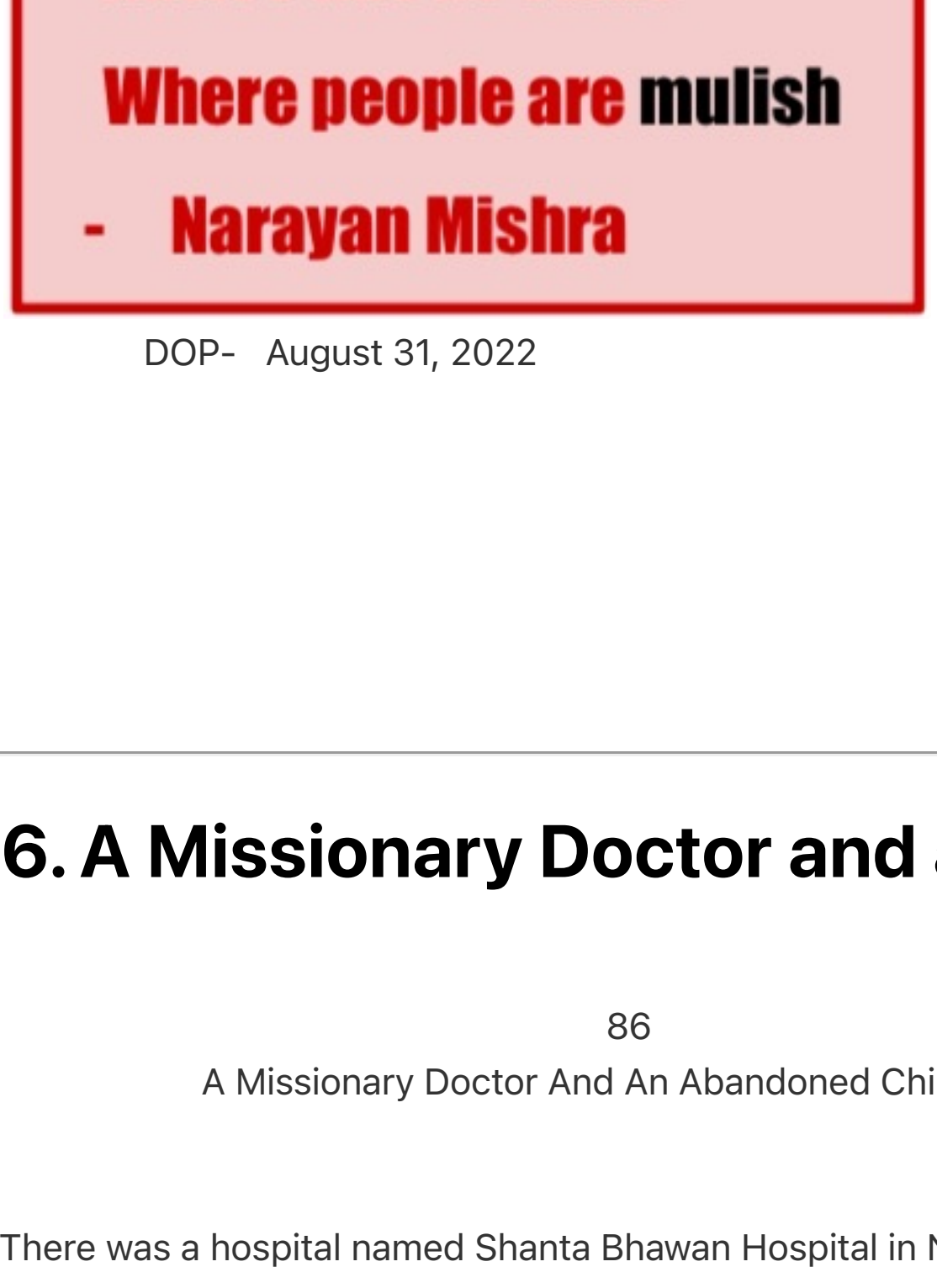
Poem translated into English
Worthless Writings
You also write
I also write
There are also
Many others who write,
speak
About boiling in the heart
Agonies and suffering
With unlimited pain and injustice
Trickling down from two eyes

Tears
Defects of society
The downfall of the country
By clever and wicked
The flesh of you, us and all
Snatched and eaten as vultures do

Wounds engraved in the heart
Necessary for treatment of
the wound
Ointments, medicines
Civic concerns
Complaints, petitions

Human rights related
Voices
But who would listen
Who are here
Where thrown and stacked
Reports of Royal Commissions
Directions of Royal Commissions

After the country introduced multiparty democracy and Nepal became a Republic, we experienced unlimited scandals, unlimited corruption cases, and irregularities and injustices. People have been speaking and writing about them. But the writings have not yet shown any usefulness and worthiness so far. It seems all our writings went to waste-paper boxes or garbage containers. I am so sorry for that. I am so sorry to see the condition of our democratic country so dreadful and fearful, painful and intolerable, where people's voices have no value. where even the President's advice has no value. In this context now I feel -



Writings are for those
Who have eyes
Advice is for those
Who have conscience
Writings have no use
Where people are foolish
Advice has no value
Where people are mulish
- Narayan Mishra

DOP- August 31, 2022

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86. A Missionary Doctor and an Abandoned Child

86
A Missionary Doctor And An Abandoned Child

There was a hospital named Shanta Bhawan Hospital in Nepal. This hospital was founded by United Mission to Nepal in 1956 as a Christian missionary hospital. The old Rana palace called Shanta Bhawan was rented for this purpose. That building was named Shanta Bhawan after its owner Shanta Shumsher J. B. Rana, son of Juddha Shumsher J. B Rana, prime minister during the Rana regime. It was situated at Sanepa, Lalitpur, in Kathmandu Valley. Dr. Bethel Fleming, a dedicated missionary medical doctor from the USA, was the founding doctor of this hospital who gave her life to the sick Nepali people's service. She was considered a mother of missionary medical services in this country. Though the area is still called Shanta Bhawan, the building is no more there. At that time, Nepal had very few hospitals. Even in Kathmandu Valley, there were not more than 4/5 hospitals. Shanta Bhawan Hospital was one of them. The hospital had a good name and fame, nationally and internationally, due to its doctors' very efficient, dedicated service. The hospital was a center of attraction to all Nepalese for good health services. Some decades ago, it was amalgamated to Patan Hospital. It is known as Patan Hospital now.

Shanti Bhawan Hospital

Around the year 1970, the hospital opened its separate pediatric wing. That time there was a pediatrician named Dr. Liane Nitsche. She was from Germany. She was single and had dedicated her life to her patients. She was not only competent but also very compassionate, kind, delightful, and beautiful. She was loved by all who met her.

A few years after establishing the pediatric ward, a seriously sick child of about 2/3 was admitted to the hospital. The child was a girl, and her name was Laxmi. She was very tiny, looked much younger than her age. Rather than looking at a human child, she looked like a very sick, skinny baby monkey, just skin and bones. She was diagnosed with chronic tuberculosis. Dr. Nitsche took care of her.

Meanwhile, a very unthinkable, mysterious, strange thing happened there. The family members who were there during the admission disappeared from the scene. The hospital administration tried its best to find them. It seemed that the name and address of the guardian given to the hospital were not correct. The hospital and the doctor did not know what to do. All of them were in a very, very difficult situation.

Dr. Nitsche, being a very dedicated, compassionate physician, was very much worried about the child. She gave special attention to her. On her own, she even managed a caretaker for this patient. After almost a year of care and treatment, her tuberculosis was cured. It was a great joy for the doctor and all concerned. It was a miracle.

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Dr. Liane Nitschke and Laxmi

At the same, there raised a significant problem. Laxmi was ready to be discharged from the hospital, but where would she go? No one claimed the child. There were no family members, no relatives—only one organization named Nepal Bal Sangathan (Nepal Children Organization) where the child could be sent. Placing the child there would not be easy. There were many hurdles of bureaucracy that were sure to be encountered. Even if she was accepted there, Dr. Nitsche doubted whether Laxmi would get the proper care and attention she would need as a unique, vulnerable child who just recovered from a life-threatening disease. The doctor was in dismay. Her brain couldn't work.

After struggling with much anxiety and fear, she remembered her two good friends - my spouse Shanti Mishra and I, who she thought could be good counselors for this problem. At that time, I was the Deputy Registrar, and Shanti was the Director (Chief Librarian) at the Tribhuvan University, the only university in the country. Both of us were known in the country because of our dedicated, sincere services to the institution. To her credit, Shanti was well-known, being the first woman professor, the first woman librarian, and the founder of Tribhuvan University Central Library, then the only one organized modern, model library of the country. Besides, both of us were known among the most foreign nationals and diplomats who were in services in the country for our volunteer services wherever we were needed. Dr. Nitsche had become close friends with us. We used to meet often for lunch and dinner.

The doctor met with us. After discussing the situation, we reached three points of conclusion - 1. To try to find out Laxmi's family by different possible means. 2. To try to find a foster family. 3.For the time being, Laxmi be taken by the doctor herself to her residence as she would be discharged from the hospital. Laxmi was discharged and went to live with Dr. Nitsche.

Laxmi was happy with Dr. Nitsche. She was not only having love and care, but she also had motherly love from her. Day by day, she grew up. Her health improved very quickly. She became a cheerful, charming girl. She started to call the doctor Ama (mother) now. She became a friend of Pragya, our only daughter. They got together often as the girls were close in age.

We tried our best to find a foster family, but there was not any progress. The doctor and the hospital staff were also making an effort with complete determination to find Laxmi's family. They contacted several people and enquired about this in every possible way. But all was in vain. Finally, after months of dead ends, one fine morning, a ray of hope appeared. Someone gave the clue of the family to Dr. Nitsche. She immediately phoned us for an investigation. We were happy to help and headed to the place where we were told about.

We went to Jaishi Dewal (the place named after the name of the Hindu temple) in Kathmandu. We were aware of every corner of Kathmandu having grown up there. We knew some people around there. There was a small tea shop specializing in momos (meat dumpling love by Nepalese and tourists alike). When we entered the tea shop, we were so surprised to see a gentleman named Shanta. Some time ago, he worked in the library where we were his bosses. He happened to be the owner of the shop. That made it easier to enquire about the neighborhood. He belonged to the same surname, the caste of Laxmi (the caste system is still present in Nepal). Shanta knew Laxmi, her family and told us all about Laxmi's story to our delight and astonishment.

Laxmi's house was located just in front of his shop, but inside the courtyard, called a choke in Nepali in Kathmandu. We were shocked to hear that Laxmi was an orphan. Her father died some years ago. Her mother passed away just a year back. She had an uncle (Father's younger brother) who was deaf and dumb. There were no other family members. In this tragic circumstance, an uncle of Laxmi's dumb uncle (his maternal uncle) came to live with them to help take care of them. Unfortunately, this man, too, had a disability. He was missing one arm. They were very poor and had no education. They had to work for others to meet their daily needs. Both the uncles worked doing chores and fetching water for many homes in the neighborhood. No work meant no food for them. Often they would have to leave the child alone at home so they could earn money for food. While living in this situation, the orphan child got seriously sick. So they took her to the hospital. They even thought she would not survive. They loved her, but their extreme poverty would not allow them to care for her. They had no means to pay for her hospitalization, and they also had no fortune to take care of the sick child after bringing her home if she did survive. Thinking all about this, they disappeared from the hospital. They prayed to God for her rescue. That was the truth of their leaving the sick niece in the hospital. It was such a painful story that it was hard to hear.

Hearing all about their unimaginable painful life and the situation, we did not control our tears. We were so sad. Shanta then took us to see the uncles in their house. Both of them were not home. Asking us to wait, Shanta went out to search them. He knew where they would be. He found them working for someone and returned with them. They requested us to help them relinquish the responsibility and obligation to their niece despite their love and affection. We assured them we would do whatever possible. We came back with a heavy heart. We did not know what to do.

We could not wait to see Dr.Nitsche to talk about the shocking saga. We went to see her and told her the whole episode. It was not easy for her to hear it. She got sad about it. After so many months of endeavor to discover Laxmi's family, the hopes of returning the child to her family disappeared forever. Hopes turned to despair. How sad it was. More problems came into existence. How to help Laxmi's family financially, and how to comfort them. There seemed to be left only one option now - to try and explore for a foster family. That day we concluded our meeting with this thought.

We put our effort, strength, and endeavor in this direction. Wherever we went, we went with this mission. We talked to everybody about it. We requested relatives, friends, officials we knew. Dr. Nitsche also did not leave any stone unturned. Regardless of their wish and desire, nothing worked out.

Summer went, and winter came. Then winter went, and summer came. Many months and many years passed. Laxmi was happier and cheerful now. It seemed she had completely forgotten her family now. She thought Dr. Nitsche was her birth mother. At the same time, Dr. Nitsche also became so attached to her she could hardly believe she was not her mother. They became one with two souls. It seemed that it would be impossible for them to be separate. Laxmi called her Amma, (mother). The doctor loved her like her soul. They became mother and daughter. The doctor, then decided to adopt her! Her wish was communicated to us, and she requested us to get the legal work done for this purpose.

Photo of us before Dr. Nitschke with Laxmi left for Germany. From left to right - 1 . Narayan Prasad Mishra 2. Laxmi 3. Dr. Liane Nitschke 4. Pragya Mishra 4. Shanti Mishra

As I worked in the government office for some time before I came to the university, I had some idea about the work, protocol, and procedures of government offices. Nepal had a panchayat political system, a democratic party-less political system with the king being its supreme head. I thought the Office of the Chief District Officer, Kathmandu, would be the proper place to inquire, so I went there and met the officer. After the meeting, I realized that the only way to give the children a foreign national adoption was through Nepal Bal Sangathan (Nepal Children Organization). That also must be the orphan children only living and staying with them. Laxmi, not being a Bal Sangathan resident and still having living relatives, posed an almost impossible situation for adoption. He, therefore, advised me to go to Bagmati Zonal Commissioner's Office for help. I was in great distress. Some other day I went to that office, and the answer was negative. They said as there was no law, they would not do anything even if they wanted to help. I was very much shocked. I came home with that disturbing news and told Shanti, my beloved wife. That day we both were so upset we did not feel like eating or doing anything. We felt as if the door was closed for this forever. We did not know how to tell terrible news to Dr. Nitsche.

Dr. Nitsche was completing her term in Nepal with only a few months remaining. How could she go back to Germany without her daughter, her soul? If she was unable to take Laxmi to Germany, what would happen to Laxmi? Who would take care of her little girl? Many questions were there. Dr. Nitsche and her two friends - Shanti and I, were restless. We all had many sleepless nights. Dr. Nitsche was willing to live in Nepal permanently for the love of her daughter. But the law of the country would not permit her to stay. What a significant problem it was. It seemed that there was no other hope except praying to Almighty God.With heavy hearts, Dr. Nitschke, Shanti and I would watch Pragya and Laxmi play together. The children being so young, were carefree and fortunately too young to recognize what was bothering their parents.

We did not lose hope. Courage, determination, and perseverance were the mottos we lived by. We spent countless hours discussing the next step. We decided to meet with someone at the Ministry of Home Affairs (Administration, Security, Intelligence). We encountered an officer who knew us since he studied at the university where we worked and was impressed by our work and services. He remembered his excellent memory of study in the library. After hearing about our mission, he said they already knew about this type of adoption problem. There were some discussions on the matter to formulate practicable law and rules. He promised he would do whatever he could to solve the problem they had been trying to find a solution for so long. He gave us his telephone number and asked us to keep in touch. He was such a friendly and genuine person. It was an exception to find someone like him in Nepal offices. We came back with some joy and happiness. We were thrilled to finally have some hopeful news to tell Dr. Nitsche.

We kept close contact with the officer. The officer was trying his best to get the new adoption regulation passed. After a few months, he called us one day and told us that he got the rule, but for some reason, it would be temporary adoption only for ten years. He would work for another statute, law, for permanent adoption. That was great happy news for all concerned. After this, I went on numerous trips to various offices, including the municipality office and the ward office, to get the recommendations to meet the requirements of the Home Ministry. I filled out the adoption forms and submitted them to the office. Miraculously, Dr. Nitsche received the approval of the adoption before she completed her period of stay in Nepal. Dr. Nitsche became the first foreign national in Nepal to adopt out of Nepal Bal Sangathan. After some years, the law for permanent adoption also came into existence. After completing the necessary documents, we got the endless adoption papers for Dr. Nitsche and mailed them to her. By the grace of God, the abandoned child went to the hands of a doctor. Miraculously they became mother and daughter. Miraculously the adoption law came into existence. They left Nepal with happiness and peace. It seemed that there was an unseen hand at work.

Dr. Nitsche visited Nepal three times with Laxmi. Laxmi is married to Matthias Kelbes and working as a nurse in Germany now. Pragya, Laxmi's playmate, works as a medical doctor and is an internist and pediatrician at Eskenazi Hospital in Indianapolis, USA. Dr. Nitsche and Shanti Mishra are no more with us now. The story of an example of an ideal doctor, whose life was to the patient, who was dedicated to her profession and so kind and loving to her patient without any selfish motive, always inspires all, especially the medical practitioners.

DOP - Sep. 22, 2020

Comments

1. Hi Narayan,

I just finished your dramatic story about the little orphan girl and her relationship to your family. What a beautiful story, worthy of a movie. Thank you for sharing it. Terrific!
Dick Wolfsie

2. Dear Narayan,

That is truly a heartwarming story.
Betty Woodsend

3 .What a moving story about Laxmi. I shall forward it on to daughter Michele & her husband, a former OBGYN doctor.
Bob Palmer

4. Excellent article. I knew and worked with Dr Nitsche in my early years while serving at Shanta Bhawan.

Looking forward to other articles from you.
Thanks for sharing.
Miriam Krantz

5. Dear Sir,

In writing a life story for my children, memories of my short time working at Shanta Bhawan Hospital Nepal came back to me, and an internet search took me to your marvellous story about Dr Nitsche. She was a wonderful person who helped me as a young doctor when I went to work at Shanta Bhawan Hospital in 1975. She had a huge role in training the first nurse practitioners at Shanta Bhawan so her impact went beyond the individual patients she treated.

Congratulations on your article and the success of your daughter.

Dr NItsche would not remember me but if you are still in contact, please send her my fond regards. On my departure, she gave me a beautiful book of photographs of the Mimalayas.

Yours sincerely,
Graham Brown

I acknowledge the Wurundjeri Woi-wurrung people as the Traditional Owners and original custodians of the land where I live, and pay my respects to their Elders past and present.

June 27, 2022

86.1 ❤️❤️.Looking Back on My Green ValleyECS NEPAL Issue 221 NM

To replace the number 85 article with this one if there is not much problem.

ECS NEPAL Issue 221 NM.pdf 2 MB

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