

नेवाः राष्ट्रीय म्ये

धुन दने धुन सन्ध्य भी
फूक्क हे छम्ह जूई धुन
भीगु लागाय् भी स्वयम हे
जः जुयाः धुन लुइ धुन

ह्याउंगु भूमिइ अष्टमण्डल
ह्याउंगु चाः दुने थी नगु
भीगु नेवाः ध्वाय् श्व हे खः
ज्यान भी सकसियां छगु

जातीताय् स्वायत राज्यं
लुइ कपं च्वय् भिलि मिलिं
राष्ट्र भः भः धायेक न्ह्याके
भीगु चःतिं भीगु हिं ।



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Editor
Dayā R Shākya

Assistant Editor
Sudip R. Shākya

Advisor
Prof. Todd Lewis

Designer
Sudip Shākya
www.digitalbabu.com

Mailing Address
Newāh Vijñāna
1739 NE 47th Ave.
Portland, OR 97213

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**NEWAH STATE
FLAG & ANTHEM**

Editorial

Jwajalapā !

Since the last issue of Newāh Vijñāna, there have been some monumental changes in the Newāh community worldwide, especially in the political field of Nepal. Most notably, on Dec 26, 2009, after centuries of struggle, we became witnesses to one of the most important historical moment in Nepal's history as Newāh people from all walks of life assembled at Dasharatha Rangashālā, the national stadium of Nepal, to declare Newāh Autonomous State (NAS) under the Federal Republic Nepal. This declaration is to be endorsed by the Constituent Assembly formed after general election that took place in May 2008. However, the autonomous state still needs a national mandate by the Constituent Assembly for it to be written under the New Constitution of Nepal.

The struggle for recognition of Nepal Sambat is no longer a matter of dispute among the elite group; all Newāh supporters are in favor of Nepal Sambat. After all, it is the original calendar of Nepal. Historically speaking, Nepal Sambat fell into scrutiny for being a 'Newāh' Calendar to allow continuity of imported calendar, Bikram Sambat. For decades, this has allowed for a misleading celebration of Nepali New year in foreign land by non-Newāh group of Nepalese community. The slogan 'Nepal Sambat Rastriya Sambat' had always been a thorny subject during the Panchayat period. It is the fall of Panchayat, as well as the Shah rulers, which has paved a way for Nepal Sambat to finally be recognized.

Speaking of recognition, Newāh people also awakened a new realization on the importance of their mother tongue in education. Newāh parents, who were born during the Panchayat period, were coerced to teach non-Newāh language due to job security. Consequently, this ill-advised attempt to secure a future proved to be detrimental as their Newāh children simply forgot ethnic language. However, the new changes in the political field brought 100% passing on the SLC exam from schools where the medium of teaching was solely Newāh language. In 1997, Jagat Sunder Bwone Kuthi, which started as pre-primary school, was mentioned in the first issue of Newāh Vijñāna as a pilot project, where medium of teaching was other than Khas-Nepali or English. In both 2009 and 2010, the school consecutively had 100% passing results with distinction and first division in government standard of education. Now, the school is in process of adding post-SLC, 'plus two,' levels to show that inclusion of mother tongue is the best way to educate children.

In addition to the revitalization of Nepal Bhāshā, Newāh people also took to the streets to protest excessive domination of Khas tradition in major Newāh-populated regions even though sovereign power had already been bestowed on the elected body as the ruler of the country under the true democracy that was achieved from the second jana andolan, the historical uprising of the 2006. These street protests and solidarity accomplished to help establish the Nepāl Bhāshā in Kathmandu's workforce, to assist the non-Newāh employees in Kathmandu Municipality, and it resumed to accept application and query in Nepāl Bhāshā.

Nepāl Bhāshā and its importance has always been a driving force for Newāh Vijñāna. But, this journal not only focuses on language, literature and culture, but also the heritage of Newāh people that may include all subjects relating to Newāh people including politics, history, economy, art, architecture etc. The focus of this issue is 'Newāh Rajya,' a proposed autonomous state under the Federal Republic Nepal. Our approach to reincarnate Nepal Mandala as a state is not an easy task and it does take an entire community to free the Newāh people from the dominant group. Newāh Vijñāna has and will always maintain its goal to achieve and research study materials for new generation of Newāh people so that they too can live with dignity and gracefulness as NEWĀH, instead of merging identity as Nepali.

This issue, in particular, contains findings of study on Itumbaha, which is one of the most important Baha traditions of Newāh Buddhist of ancient Nepal Mandala by both a foreign and a native scholar. In addition, this issue also contains a short description of Theravada Buddhism and Nepal Bhasa Literature as well as few unspoken historical facts from King Prithvi Narayan Shah's period and contribution of Newāh people in building the Chandra Nursery in Sikkim.

In Nepāl Bhāshā section, a short description on history of Nepāl Bhāshā poetry is reproduced here for documentation, there is a complete concept paper on Newāh Rajya and there is also a combined view of Newāh leaders supporting the Newāh movement organizations. Their view is not leading to an ultimate liberation of Newāh people, but a spade-to-spade in connection with current situation. It is being believed and trusted to those leaders who will keep fighting to establish a free Identity of Newāh People.

In Khas-Nepali section, two articles are included which solely focuses on Newāh Rajya and Prithvi Narayan Shah's unspoken chronological facts. Moreover, this section also contains a widespread of Newāh literature in foreign land and Newāh culture in nutshell, were included beside all the regular informative findings.

We hope you find these articles interesting for your reading pleasure. Our guest editors from the UK and Australia will undertake the next two issues. Please contact them for all further submissions. Newāh Vijñāna would like to thank everyone for their continuing support. Subhāye!

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ORDER FORM

NEPAL SAMBAT CALENDAR 1131

Newah State Anthem

Lyrics by: Durga Lal Shrestha • Music By: Tirtha Mali
Translation: Daya Shakya and David Hargreaves

Dhuna dane dhuna sanhyalā jhii	We've already raised ourselves from deep sleep
Phukka hey chhamha juidhuna	We've already united as one
Jhiigu lāgāe jhii swayam hey	Ourselves, our own dominion
Ja: juyā: dhuna luidhuna	Already our light has risen
Hyāungu bhumii asTamandala	An eight-pointed mandala on a red background
Hyāungu chā: dune thii nagu	A star within a circle of red
Jhiigu newāh dhwāen thwa hey kha	This is our Newah flag
Jyāna jhii sakasyān chhagu	All of our lives are one
Jātitye swāyatta rājyā	A nation of ethnic autonomy
Lui kapā chwae jhilimilin	Colors of the rainbow all across our land
Rāstra jha:jha: dhāeka nhyāke	We move onward adorning our country
Jhiigu chatī jhiigu hī	With our sweat and our blood

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भीगु नेवा: ध्वाय् थ्व हे ख:
ज्यान भी सकसियां छगु

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राष्ट्र भ: भ: धायेक न्ह्याके
भीगु च:तिं भीगु हिं ।

To Listen to Audio Version of the Anthem:
<http://www.nepalmandal.com/content/6184.html>



Reason Behind the Declaration of Newah Autonomous State in Nepal

Daya Shakya
Oregon, U.S.A

The struggle for democracy never ends, some countries have already achieved it and some have just begun to understand its meaning. In the case of Nepal, the democratic norm has already started to float in the minds of Nepalese people. It is still working under labs to figure out the result of struggle by adopting the experimental phases based on the political mantra, 'by the people, of the people and for the people.' It is still uncertain when the people of Nepal are going get the final and conducive result of Democracy even though the 240 years old one-man-ruling system was abolished two and half years ago.

Under several phases of struggle, it is not worthy to mention here that Nepal is not a mono-lingual, mono-cultural country. It has many layers of multi-cultural identity diversified under the roof of the world, from the snow-capped mountains to the hot and wet low lands. Collectively, all people living in Nepal all are known as Nepalese, which consists of numerous ethnic groups. But in the past, there has been many attempts to eradicate identities of those ethnic minorities from Nepalese history. Consequently, for the past 240 years, this attempt forced all people of Nepal to live under the umbrella term NEPALI. This literally arose from the Gorkha hill in West Nepal and, thus, Nepalese people actually inherited the term Gorkhali, even in Indian and British armies.

Until the year 2007, Nepalese people were made known as Nepali and they were enforced to learn the ruling language by provision of less important to ethnic languages. One of them is the Newah language, a language that was historically recognized as the official language of Nepal Mandala, which was then known as Nepal Bhasa, before the unification of current and larger Nepal. Since then, Nepal Bhasa has been treated harshly as unimportant and it has never gotten state privileges until recently.

Keeping this in mind, Newah people have always felt that

they were not treated equally under any constitutions so far written in courses of historical and political changes. Their language and culture were given less attention for development and promotion. Due to this unfair and unequal justice from the ruling group, the Newah people had to struggle for his or her own identity. This difference, exploitation and suppression gave birth to political unrest.

Even under the current interim constitution, that was written after the second jana andolan, the importance was given to only those elite groups. Due to such type of dissatisfaction, many ethnic groups took look for justice by taking it to the streets. Eventually, they failed reach an agreement with the elite group controlled government of Nepal. During the last two and half years, many efforts were made to secure a place for Newah people in the constitution that was being written. On one hand, the government's spokesperson pacified the ethnic groups to implement the agreement policy that was already signed but, on the other hand, the reality was different. The signed pact was never put into practice.

So, the hope from the elite group's government was fading away and the Newah people were determined to achieve the goal of securing an identity by any means. As a result, all the Newah personnel who were involved in Newah awareness, as well as the Newah members of existing major political parties, jointly declared to form a struggle committee to achieve recognition for all suppressed groups. On the day of Dec 26, the day after Christmas was celebrated around the world, the declaration of Newah Autonomous State (NAS) took place from the grassroots level by the original inhabitants (adivaasi) of Nepal Mandala at Dasharath Ranga Shala stadium in Kathmandu. This was a first time, in modern history, that such a crowd of Newah people assembled in a venue to claim own land as an autonomous state under the Federal Democratic Republic of Nepal.

Due to lack of comprehensive approach presented by the ruling political parties, the Government in Power (GOP) or the Constituent Assembly, the Newah people themselves were now able to declare NEWAH - LAND as under their own territorial jurisdiction. This NEWAH-LAND is built upon the foundation that Newah people should have the rights to choose rule of law to save Newah identity in the constitution that is going to be promulgated in near future. The Newah community worldwide thanks all the dedicated Newah personnel. Without their cooperation and their enthusiastic approach, this historical event would not have taken place. Gratitude and praise must also be given to members of Newah Swaayat Shashan Mankaa Sargharsha Samiti (NSSMSS), which comprises of 31 different castes based social organizations, Newah Dey Daboo (the national organization of Newah people), Newah leaders of existing political parties NC, UML, UNCP (Maoist) and the Nepaa Rastriya Party (NRP). This historical moment for Newah people would not have been possible without the collective approach of all social organizations, which has been working for Newah cause for many decades.

Singing the national anthem of Nepal kicked off the gala for the declaration of Newah Autonomous State (NAS). In addition, each and every member of the audience in the

stadium took an oath to save their land by putting their right hand across their chest and singing the national anthem of Newah State, which debuted on the very day. The chairman of Newah Dey Daboo, Mr. Narendra Tamrakar, delivered the welcome speech. Mr. Malla K. Sunder, patron of Newah Dey Daboo, announced the structural goals of Newah state and its features. He said that Newah state has a place for all supporters and that there will be no further discrimination to any caste and creed under new state law. However, he also mentioned that priority will be given to Nepal Bhasa in every sector of state government and in educational institutions to save the identity for the future generation of Newah people.

One of the biggest highlights came when the organizing committee raised the new Newah State Flag as a symbol of unity. Moreover, each couple that represented the 31 castes-based social groups in Nepal Mandal, freed pigeons and released balloons with the message, NEWAH RAJYA JINDABAAD (long live Newah State). In the evening of that day, a dazzling light in Newah towns and cities across the nation marked December 26th, 2009, as a special day, a day when Newah Autonomous State (NAS) was finally declared. NEWAH RAJYA JINDABAAD! Subhaaye!



Balloon Release at the Celebration



Newah Supporters at Dasharath Ranga Shala Stadium



Proposed Federal States of Nepal Showing Tiny Newah State, 2010

Maintenance of Language and Literature: the Case of the Newārs in Nepal

Bal Gopal Shrestha
University of Oxford, United Kingdom

Introduction:

Nepal, a multinational, multicultural, multilingual, and multi-religious Himalayan country in South Asia, is situated between two giant neighbours China and India. It hosts more than 100 'nationalities' or 'ethnicities' (*Janajāti*) speaking various languages and dialects. The Newars, the original inhabitants of the current Kathmandu Valley are one among them. As a result of the 1767 Gurkhā conquest, Nepal underwent a repressive rule of "one nation, one culture, one religion and one language" for more than two centuries which grossly undermined its multinational, multicultural, multilingual, and multi-religious reality. The ten years long Maoist people's war ended after a successful people's movement that they launched together with other parliamentarian parties in 2006, which eventually abolished the 240 years old Shah regime, and declared Nepal a federal democratic republic by the elected Constituent Assembly in 2008. Though the country has been declared a federal democratic republic, discriminatory policies of the state against various 'nationalities' (*Janajāti*) and languages of Nepal continued till date.

The making of a new constitution is in process. While people of major ethnic-nationalities are striving to establish a federal state of Nepal based on ethnic and linguistic rights, major sections of the ruling Hill Bāhun Chetris elites in all political parties are trying to impede the process hoping to retain the same old policy of "one nation, one culture, one religion and one language". Therefore Nepal, a country in transition, besides political instability, is facing multiple problems, including Madhesi and Janajāti unrests at present.

The Newars, as the original inhabitants of the Kathmandu valley, are in forefront to create their own state 'Newāh Rājya' or 'Nepal Mandala' within Nepal aiming to embed

special rights in the newly created 'Rājya' for good so that they can rule themselves, decide their own fate, and work to enhance their culture, religions, language and literature. They want to free Nepal from the unjust rule of "one nation, one culture, one religion and one language" to let flourish, cultures, religions, languages and literatures of diverse nationalities of Nepal so that a truly a multinational, multicultural, multilingual, and multi-religious federal democratic republic of Nepal could be established where all of them can live in peace and harmony with mutual respect.

The Newars

Scholars such as Dor Bahadur Bista assert that the Newar speakers lived in the Valley of Nepal from prehistoric times (1976:16). Many also believe that the Newars are the descendants of the Kirātas who ruled Nepal before the Licchavis in the Valley. However, the Kirātas left no documents to prove their rule in the valley, except a list of names of their kings found in the oldest chronicle of Nepal "The Gopālarājvamsāvali"¹ and the nineteenth century chronicles such as the Bhāsāvamsāvali. The inhabitants of eastern Nepal such as the Limbus and Rais also claim descent of the Kiratas. Linguistically, Newār, Limbu and Rai languages are classified as Tibeto-Burman languages. Newār shares some grammatical features with Limbus and Rāis that justifies link with the Kirātas.

The total population of the Newārs in Nepal was 1,245,232 according to the 2001 census. The census of Nepal shows that the different ethnic groups of Nepal do no longer maintain their mother tongues. The census reports are criticised however by many Nepalese and foreign scholars for not presenting accurate data. For example, the 1991 CBS data deducted almost half of the Newār speakers' number from Suntol VDC of Sankhu only to add it to the number of the Khas-Nepali speakers (Shrestha

1999a). Although Newārs live in every region of Nepal, and beyond its boundaries in India, the United States and elsewhere the majority are concentrated in the valley of Kathmandu. Previously, the valley of Kathmandu was known by the name “Nepal”, and for many people the word “Nepal” still continues to mean the Valley of Kathmandu. The word “Newar” is nowadays commonly used to indicate the people living in the Kathmandu Valley and those people who speak Newār (Nevār) or Newāri or Nepalbhāsa as their mother tongue elsewhere in Nepal, India and in other countries. The Newār is a Tibeto-Burman language with a rich ancient and modern literature going back to the fourteenth century AD.

During the Malla reign, from the 12th until its downfall in the 18th century, the Kings did a great deal to promote Newār language and literature, as well as in other languages like Maithili, Avadhī, Bhojpuri, and Bengali. For fifteen centuries a Sanskrit literary tradition was cultivated in Kathmandu Valley. The Malla courts supported all languages, classical and vernacular, without discrimination. The extent of the literary tradition in other languages indicates the cosmopolitan nature of the Malla courts (Malla (1982: 7).

After the conquest of Nepal (1767), the Gorkha rulers replaced the Newār language with the Gorkhāli language, which later to be renamed as Nepali. Khas-Nepali has been the only official language of Nepal and has begun to be called Nepali since the 1930s only. During the autocratic Rānā rule, which lasted a century (1846-1951), all writing in the Newār language was forbidden, and this provoked a group of Newār elites to defy the government policy. The suppression, however, gave birth to a modern literature written in the Newār language and the rise of a devoted literary intelligentsia. This period is also known as renaissance in the history of Newār literature.

As soon as the Rānā regime ended in 1950, the government taught Newār language in schools and began broadcasting news on government sponsored Radio Nepal. During the thirty years of Panchāyat regime (1960-1990), the Newār language was again suppressed as the government imposed a one-language policy. Newārs peacefully protested, however, the notion of ethnic or linguistic nationalism in Newār society emerged only toward the end of the 1970s. It was only in 1995 that they established the National Forum of the Newārs (*Newāh De Dabuu*) aiming to assert ethnic national rights and rights to their language (Shrestha 1999b).

History of the Newār language

The word “Newār” itself is recent one, which began to be popularised only after the Gorkhā conquest of the Valley

in 1767. Ralph L. Turner asserts that the words Nevār, Nevāl and Nepal all have developed from the word 'Nepal' or 'Nevār'². There are conflicting views about the origin of the word “Nepal.” K.P. Malla confirms that an inscription from 512 AD of Vasantadev of Tistung is the first evidence that the word Nepal was used for the people of Nepal.³ The Lichhavis, who ruled Nepal from the second to the ninth century AD, have left a corpus of inscriptions. Those inscriptions are all written in pure Sanskrit. By analysing the place and river names written in those inscriptions K.P. Malla concluded that, although the Lichhavi rulers were inclined to use Sanskrit; the language spoken by the people belonged to the Tibeto-Burman stock. He thinks it likely that the names of places found in the inscriptions are an archaic form of Nepalbhāsā.⁴ Witzel (1980: 326) also saw the possibility of them being early form of Newār, however, he preferred to call them “Kirāti.” According to Gellner (1995: 5) “The Newāri seems to have been spoken by the inhabitants of the Kathmandu Valley as far back as the records go.”

After the Lichhavis, the Thakuris ruled Nepal from the ninth to the twelfth centuries. Not much historical evidence has been found from this period. So far, the earliest evidence of the use of the Nepalbhāsa is found on a palm leaf document of Patan Uku Bāhāl dated AD 1114.⁵ The earliest dated epigraph on stone in the Nepalbhāsā was found at Vajrayogini Sānkhu is dated 1172 AD. Later, during the Malla period (1200-1768), the Nepalbhāsa flourished, both in inscriptions and in manuscripts. Vast collections of classical Nepalbhāsa literature are preserved in Nepal in the National Archives, the Kesher library and the Asā Archives, whereas Western scholars carried away thousands of manuscripts from Nepal and deposited in different libraries of the world.⁶

In the Malla period the name *Nepal Bhāsā* or ‘Language of Nepal’ was the common name for the Newār language. The first use of the word Newar was found in an inscription dated AD 1654 of King Pratap Malla at Hanumandhokā.⁷ The Newar people to this day call their language *Nepalbhāsā*; in western philology it is now more commonly known by the name 'Nevāri' (Lienhard 1992: 3). Newar scholars from Dharmaditya Dharmacharya to Darasa Newah and many strongly disapprove to be called 'Newāri' to the Newār language.⁸

Tradition of Writing in the Nepalbhāsa

Newar is a rich and highly developed language with a vast literature both in ancient and in modern times. There are five hundred Tibeto-Burman languages in the world but only five of them have ancient literature. Among them is

the Newar language, which possesses ancient literature. In Nepal only the Newar language has the longest attested history of written tradition after the Maithili. Tradition of writing in Newar language began in the early Malla period (1200-1482 AD).

Evidences tell that the Newar language became the language of literature since the second half of the fourteenth century. Nepalese scholars believe that when the Muslim invaded the Valley of Nepal in 1349 AD they burnt down large collections of manuscripts written in Newar language together with the Hindu and Buddhist temples of the Valley. So far the oldest book found written in the Newar language is *Haramekhala*, a Tantric medical instruction manual dated 1374 AD. Originally the book was in Prākṛit language but later translated into Sanskrit and then to Newār language. The second oldest book found in the Newār language is *Nāradaśmṛiti* dated 1380. It is also called *Nyāya Vikasini*, *Manava Nyaya Śāstra* or *Nārada Śmṛiti*. Several versions of Amarkośa, Sanskrit-Newār dictionary are to be found dated between 1381 and 1386. The oldest known chronicle of Nepal, the *Gopālarājavamsāvali*, was compiled in Sanskrit and Nepalbhāsā in the 1380s (Vajracārya and Malla 1985). Newar writer and historian Chhatra Bahadur Kāyastha claims that the earliest dated poem in Newār language was dated 925 AD and a poem written by the king Harśadev (1090-1097) was the second earliest poem in the Newar language. There is no controversy about the three earliest poems in classical Newār dated AD 1564, 1571 and 1572 found in Patan and written by an unknown poet. Scholars agree upon the fact that the earliest narrative text goes back to 1374 AD and the earliest extant drama to AD 1673.⁹

Only during the two hundreds years of the later Malla period the courts recognised the Newār language for administrative purposes (Shrestha 1990: 19). However, after the Gurkha conquest of Nepal in 1769, the Newār language had to undergo vicissitudes. At the beginning of the Shah regime it could retain its prestige and importance. Shah Kings such as Ranabahadur Shah and Rajendra Vikram Shah still functioned as patrons of the Newar language and themselves wrote literature in this language¹⁰, but gradually the Gorkhali or the Khas, the mother tongue of the new rulers had to prevail in Nepal displacing the Nepalbhāsa.

Renaissance in the Newār Literature (1846-1950)

The Newārs were to be excluded from political or decision-making posts as well as from military service from the beginning of the Gorkhā conquest in 1769. Before

1890 people in general had no opportunity to educate their children in Nepal. In the 1890s when the first school of Nepal, 'Durbar (Palace) School' was made accessible to the public, the Newārs were among the first to make use of education. The Valley of Kathmandu was closed for people from other parts of Nepal. The Rānā saw the Newārs as the inhabitants of the politically centralised state and as possible antagonists who might strangle them any time. Intellectuals, social reformers, political activists or religious reformers such as Theravāda Buddhists' or *Arya Samāj* supporters were all regarded as a threat to their autocratic rule.

An India scholar, Acārya Narendradev mentions the Prime Minister Jangabāhādur's seizing of old texts from monasteries. He further writes a British residential doctor in Kathmandu, Wright, collected and presented those books to Cambridge University, which were seized from the monastery, and thrown out on the street by Jangabāhādur.¹¹ Janaklāl Vaidya has written that the prohibition of Nepalbhāsā from the court was already declared in 1854 AD, but K.P. Malla remarks that the document mentioned by Vaidya unfortunately cannot be traced. Malla confirms Cittadhar 'Hridaya's statement about the 1905 ban.¹² It is more likely that Jangabahadur may have orally ordered such measures and no written documents were kept. Especially with the rise of Rana Prime Minister Chandra Sumsher Newar language was banned from the court. The suppression of the Newar language and of Newar intellectuals intensified during his reign (1901-1928). The language of the Newars 'Nepalbhāsa' began to be called 'Nevāri' while the word 'Nepali' began to designate the 'Parvatiya' or 'Khasakurā' or 'Gorkhālī' language.¹³ The name 'Nepali' for the Khas language was first made popular outside Nepal. Only in the 1930s the rulers of the country recognised it. In a similar manner, the word 'Newāri' was designated to 'Nepalbhāsā' by western scholars a long before it was adopted by anybody in Nepal. In the later period of the Rana regime Newar intellectuals had to suffer profoundly under the hands of the Rānās. Rana Prime-minister Juddha Samsher turned much bitter towards the Newār language. "Anyone daring to use Newār either for business or literary purposes was found guilty of committing an illegal, even a revolutionary act" (Lienhard 1992: 4). A considerable number of writers were given admonitions and fines, sent to prison or forced into exile. The Rānā regime was afraid of the Newār Language and wanted to suppress it to stop any propaganda, which might be communicated through that language against their autocratic rule. Interestingly, at the same time the Nepalbhāsā literary renaissance age (1899-1940)¹⁴ began, which became a milestone in the history of Newar literature. Pandit Nisthānanda Vajracārya (1858-1935), Siddhidās Amatya (1867-1930), Jagat Sundar Malla (1882-1952), and Yogvir Singh Kansakar (1886-1941)

are the four most eminent literary figures of the Nepalbhasa renaissance period.

In 1909, Nisthānanda, the eldest among them was the first to publish a Nepalbhāsā book, entitled *Ekavimsati Prajñāpāramitā*, a Buddhist text with Sanskrit *ślokas*. In 1914, he printed another book, *Lalitavistara*, which deals with Buddha's life, many other Buddhist religious stories, and the *Svayambhupurān*, a mythical story about the creation of the Nepal Valley. Though these works were based on religious stories, he lent his own originality to them. He brought printing equipment from Calcutta and carried out all the printing work himself, including the laborious job of composition. Later it became difficult for him to print his books because the government imposed censorship on all publications. Virtually all Nepalbhasa publications were banned. So Nisthananda had to print and distribute his books secretly.¹⁵ His major contribution was to publish materials for the first time in the spoken language of the Newar society using the *Devanāgarī* script. Newār scholars had used old scripts and old language in writing and copying thousands of manuscripts without taking changes in their spoken language into account. The tradition of copying manuscripts by hand in Nepal scripts (*Bhujimol*, *Pracalit* or *Ranjanā* scripts) continued until the beginning of last century.¹⁶

The most prolific writer of Nepalbhāsā literature during the renaissance period was Siddhidas Amātya. He wrote nearly fifty books including a version of the epic *Ramayana*. His early writings deal mainly with religious and moral philosophy, and later he wrote many poems, which reflect his ideas on social reforms. He advocated equal rights for women including access to education. He wrote against caste discrimination, which was then supported by law. These were in fact revolutionary writings for his time. He used to visit the gatherings of *Arya Samaj*, a Hindu reform movement based on Vedanta philosophy, whose members were active in social reform programmes. In Nepal Madhavraj Joshi established it in 1920, while in India Svami Dayananda Saraswati established it in 1875.¹⁷ Siddhidas encouraged young people to write in Nepalbhasa. An active young man of *Arya Samāj*, Jñānbāhādur Newā, writes that he would never have become a writer in Nepalbhasa if Siddhidas had not inspired him in those meetings (Newā 1967: 142-3). Many young students who were inspired by Siddhidas later became very famous writers of Nepal.

The Rana government hanged Sukraraj Shastri, one of the avowed adherents of the *Arya Samāj* in 1941. He was the author of the first Newar grammar, *Nepalbhāsā Vyākaraṇa* (1928), and also wrote textbooks in Nepalbhāsā for children *Nepalbhāsā Varnamālā*, *Nepalbhasa Reader 1* and *2* (1933). Sukraraj was executed together with three other

political activists: Gangalal Shrestha, Dharmabhakta Mathema and Dasharath Chand. They were all members of the People's Council (Prajā Parisad), which was an anti-Rana political organisation. However, Sukraraj himself had no connection with the *Prajā Parisad* and was punished because of his association with the *Arya Samaj* and his social reform activities (Rose and Joshi 1966: 55). Interestingly enough the four martyrs except Dasharath Chand were all the Newars.

In 1912, Jagat Sundar Malla (1882-1952), who advocated education in the mother tongue, opened a school in Nepalbhasa in Bhaktapur. He wrote English-Nepalbhasa and Nepalbhasa-English dictionaries, as well as textbooks, both in Nepalbhasa and in Khas-Nepali. He was arrested, tortured and threatened with imprisonment if he did not stop his activities. He was the first to advocate education in the mother tongue. He had to pretend being a mad man to continue his work.¹⁸

Similarly, Yogvir Singh Kansakar (1886-1941), the youngest among the four literary figures suffered at the hands of the Ranas. He was arrested on several occasions, fined and tortured. His cloth shop became a gathering place for Nepalbhasa as well as Khas-Nepali writers of those days. Khas-Nepali poets such as Lekhnath Paudyal, Sambhuprasad Dhungel, Chakrapani Chalise, Laksmiprasad Devakota used to gather in his shop. All of them later became outstanding literary figures in Khas-Nepali literature.¹⁹ When the government found it out, their writings were seized, and they were severely warned not to hold such meetings. In 1924, when Yogvir Singh published one of his religious poems, he and his publisher both were fined. In 1929, Yogvir and his friends sought permission to open a public library. All those who signed this petition were fined heavily.

The Rana regime was supported by the British colonial power, but with increasing protests against their occupation of India, the British themselves were losing the ground. The increasing nationalist movement in India terrified the Ranas, as it was encouraging the educated youngsters of Nepal to rebel against their rule. The suppression of the Nepalbhasa writers, the majority population in the centre of power, was one expression of this fear. Therefore, the Rana Prime Minister, Juddha Shamsheer, went further in the effort to suppress the Nepalbhāsā. In 1933 he called a meeting of all known Newar writers and pressed them to stop writing.

The brave or 'Bir' history of Khas-Nepali literature began in India with the publication of the weekly *Gorkhali* (1915-16) from Banaras by Suryabikram Gyawāli and *Chandrikā* from Kurseong by Pārasmani Pradhan, which postulated the nationalistic image of modern Nepal.²⁰

Similarly, the Newar people living in India for study or business purposes were also active in the service of their mother tongue. They started establishing organisations and publications from India. In 1926, Dharmaditya Dharmacarya (1902-1963) founded the first Nepalbhasa literary organisation *Nepalbhasā Sāhitya Mandala* in Calcutta, who had earlier started publishing the first Nepalbhāsā journal, *Buddhadharma va Nepalbhasā* (1925-1928). He had to suffer tremendously from the Rānā government for his dedication to his mother tongue.²¹ Those Buddhist monks who had been expelled from Nepal in 1944 for advocating *Theravada* established *Dharmodaya Sabhā*, a Buddhist Religious Council in Sarnath and started publishing books in Nepalbhasa. Later this Sabha started publishing a second Nepalbhasa journal *Dharmodaya* (1946).²² *Cvasapasa*, another Nepalbhasa literary association was also established in Calcutta (May 1950). It came to Nepal after the political changes in February 1951.

In January 1941, Juddha Samsher arrested many other people together with members of the *Prajā Parisad* (People's Council). They were social activists, teachers and writers. Among them were many Nepalbhasa writers including the great poet Chittadhar Hridaya, were sent to jail for years. This proved to be a gift to Nepalbhasa literature because some of the political prisoners turned into writers in jail. Though they had to write secretly they wrote many books in prison, which made a significant contribution to Nepalbhāsā literature. Siddhicharan Shrestha, Kedarman Byathit, Harikrishna Khwabilu were some of the new genre born in the jail period of Newar literature. The jail period contribution is considered to be a dawn to the modern literature in the Newar language.

In 1945, together with some political prisoners, Cittadhar Hridaya and other Nepalbhasa writers were released from prison by the Rana government. In the same year, Padma Samsher became the Prime Minister, who was more liberal than his predecessors. In 1946, he allowed those Buddhist monks, who were expelled to return to Nepal. He also lifted the ban on Nepalbhasa publications, and opened a separate department of censorship for publications in Nepalbhasa. Within three or four years 115 Nepalbhasa books were cleared by the censorship as recorded by the-then censor officer Khadgaman Malla of the Nepalbhasa department (Malla 1983: 58-81). But the liberalisation process of the Rana regime started too late. In 1947, when India achieved independence, anti-Rana movements gained greater momentum in Nepal, whereas Rana rule continued to slacken after the British retreat from India. On 18 February 1951, the Rana oligarchy ended and a multi-party democracy was introduced in Nepal.

Nepalbhasa after the 1951 change

In spite of the political changes of 1951, the Nepalbhasa did not gain much in status. It did not achieve the right to be used in the court of justice or in the administration. Nepalbhasa was highly important as a language of the Valley. It was the language of the highly educated community of Nepal. As a language of the cultural centre and the centre of power, Nepalbhasa was the language of wider communication and also served as a lingua franca. It had to loose gradually under new system, because it did not receive any recognition from the government, while the Khas-Nepali alone was made the medium language of government, administrations and schools. Individuals, private, cultural and social organisations remained responsible in expanding modern literature and publications in the Newar language before and after the change of 1951, but negligence from the part of the state continued.

In January 1951, just before the fall of the Ranas, 'Democracy Radio Nepal' (*Prajatantra Radio Nepal*) started an anti-Rana propaganda medium broadcasting news in Khas-Nepali, Nepalbhāsā and Hindi languages. Shortly after the 1951 change, many public schools were opened to educate the common people. Unfortunately, in those schools Nepalbhasa was not recognised as a medium of instruction. However, the *Nepal Rāstriya Vithyāpith*, a non-governmental organisation, which took the initiative in the field of education in the public sector, recognised Nepalbhāsā as an alternative medium in those schools and colleges, which were run by them. This encouraged Newar scholars to take responsibilities to produce educational materials in Nepalbhāsā.

On March 3, 1951, the Council of Newar Language (*Nepalbhasā Parisad*) was formed by Newar scholars, which began to publish educational materials and literary books. Simultaneously, other Nepalbhāsā organisations also started working in similar fields. During this period many new publications in the Newar language appeared and new organisations were established. The first Nepalbhāsā daily newspaper and literary magazines appeared during this period. The Nepal Education Council adopted Newar as an optional subject. HMG also recognised Newar as a spoken language subject and oriental language subject in 1953. In Nepal, about 40 to 45 minutes of teaching in a day are given to a particular subject. Seven to nine subjects are taught in a school; usually each subject carries 100 full marks in the yearly examination. Newar was never recognised as a medium of instruction in education; on the contrary, Khas-Nepali was made the only medium of instruction in schools to the detriment of all other languages of Nepal (Shrestha 1987: Ka-kha; Gellner 1986:120). This discriminative measure in education made it impossible for other languages including

Newar to compete with the Khas-Nepali.

In 1956, the interim government of K.I. Singh declared Khas-Nepali to be the only language of instruction in schools at the cost of all other languages of Nepal. This decision inspired some protests in the Tarai, the southern belt of Nepal in favour of the Hindi language (Rose and Joshi 1966: 202) but the Nepalbhāsā speakers made no protest. The 1959 constitution of Nepal declared Khas-Nepali to be the national language of Nepal. The first general elections took place in 1959, and gave the Nepali Congress Party a massive victory and formed its government, but only to be dismissed the elected government, and the elected parliament. Banning all political parties the late King Mahendra introduced the dictatorial monarchical Panchayat System, which functioned for thirty years in Nepal. Freedom of expression was limited under that system. To the detriment of all other languages, religions and ethnicities, he strongly imposed a "one nation, one language, one religion and one culture" policy in favour of the Khas language, the Bahun and Chhetri (Khas) community, and the Hindu religion and culture. Therefore, together with all other non-Nepali languages of Nepal, Nepalbhāsā again suffered in a great deal.

In 1965, Radio Nepal closed broadcasting Nepalbhāsā and Hindi news. It gave rise to protests from literary circles. Various Nepalbhāsā literary and cultural organisations in the Valley organised protest literary meetings for one year. Many Nepalbhāsā writers were arrested and tortured. But the protests were limited to the literary elites who were unable to gain support from the common people to launch any effective movement. It was because the common people did not realise the consequences of the repressive measure applied against their language by the government. So the protest meetings had to stop without having achieved anything. However, a year long of literary protest meetings inspired a number of dedicated youths, most of whom remained devoted to the cause of language rights. Gradually its influence started to spread beyond the Kathmandu Valley to many other small and big Newar settlements. In a small town like Sankhu and Hetaudā, where no literary association existed till the early 1960s a single person, such as the late Girija Prasad Joshi (1939-1987), inspired literary and cultural movements. He stimulated many local young people to work for the promotion of Nepalbhāsā.

Publication became more difficult with the imposition of the censorship, which intended to prevent any kind of publication against the Panchayat System. For decades, no new Nepalbhāsā magazines, journals or newspapers received permission to be published. In 1971, the New Education Plan was introduced which further pushed the Nepalbhāsā back by forcing children to make a choice be-

tween Nepalbhāsā or other languages, science, vocational subjects, mathematics, and so forth. This policy meant the final suppression of the education of the Newar language and literature at the school level.

In higher education, then only University of Nepal, Tribhuvan University, accepted Nepalbhāsa as an optional subject, and as a part of the spoken language (vernacular) subject (Khas-Nepali, Hindi, Maithili and Newar) from 1959, but in 1971 vernacular subjects were removed from the curriculum of the University and Nepalbhāsā remained only as an optional subject to be chosen among several other subjects. Neither at the primary or secondary levels nor at the university level Nepalbhāsā is supposed to be the medium of instruction. In 1977, Nepalbhāsā was introduced at the Master's Degree level and a PhD degree was also made possible. Moreover, a degree in Newar from the university was not highly valued since it did not give access to employment in administrative posts of HMG, as it did not add marks for promotions.

The Royal Academy of Nepal never recognised any prominent literary figures in Newar language. It published no books written in Newar. Also the government owned Sajha Publication (Co-operative Publication), which was originally called Gorkha Bhāsā Prakāsana Samiti (Gorkha Language Publication Committee) but later renamed Nepali Bhāsā Prakāsana Samiti (Nepali Language Publication Committee) and in 1965 converted into Sajha Prakasana, never published any text books or literature in Newar language while it continued to publish textbooks and readers as well as literary texts in Khas-Nepali. The curriculum development centre of Tribhuvan University, and the Educational Materials production centre are producing Khas-Nepali textbooks for higher education and schools, but they never published books in any of the other languages of Nepal (Malla 1989: 459). The government run Radio Nepal and Nepal Television were also reserved only for Khas-Nepali. They were giving regular programmes in Hindi, Urdu and English, but one of the native languages of Nepal rarely received a chance in those electronic media.

Nevertheless, Newar intellectuals were trying to encourage loyalty to their mother tongue among the Newars through various literary and cultural organisations. Organising weekly, monthly or yearly literary programmes, celebrating the birthdays of the late Nepalbhāsa writers, or observing Nepal Samvat New Years' day.²³ In 1979, following the consequences of a students' movement, King Birendra, announced the political referendum and lifted restrictions against public gatherings and meetings. This situation allowed the Newars to organise themselves in a new way for the cause of their language and ethnic or national identity. The result was the formation of the Asso-

ciation of Newar Speakers (*Nepalbhāsa Mamkah Khalah*) in August 1979. They categorically rejected the "one language-one nation, one religion-one culture" policy of the government and urged equal rights to all languages and nationalities of Nepal. Their demands included education in the mother tongue to children, rights for all languages to be used in the court of justice and in administration, access for all languages into the government media, and recognition of the culture of all nationalities.²⁴

In the 1980 referendum, the partyless *Panchayat System* declared victorious against the multi-party system and the old language policy continued to prevail. However, the Nepalese press continued the freedom that it acquired during the referendum period. The launching of the Nepalbhāsa weekly *Ināp* in Kathmandu in 1982 was a milestone in Nepalbhāsa movement.²⁵ It played a vital role in inspiring awareness among the Newars for their lingual and national rights. The circulation of the *Ināp* was not limited to the Kathmandu Valley but also reached many other Newar towns outside the valley. Similarly, another weekly *Rājāmati* was launched during this same period.

Present Position

From the time of the autocratic Rana regime till today, repression of Newar language saw no end. The Newars, however, are keen to develop their language and literature on their own. Many Newar literary and cultural organisations appeared, and even many Newar individual put their efforts, published numerous books in Nepalbhāsa without any support from the state. There are numerous publications to be found in all sections of writings: modern essays, plays, fictions and poetry.²⁶ It was only in the 1920s that Dharmāditya Dharmachārya introduced a modern essay in Newar language, but at present there are many established essayists in Newar language. The late Moti Laksmi 'Upasika' was the first person to introduce a modern short story in Newar language in the 1930s. She also happened to become the first women short story writer in Khas-Nepali. Nowadays there is a bulk of short story writers in Newar language. Modern play writing in the Newar language began with the publication of Chittadhar's '*Kalyani*' in the 1950s and it has developed since many new play writers. With the publication of the late Dhuswan Sayami's '*Misa*', Nepalbhāsa received the most gifted novel writer. He left many novels to his credits. Similarly, the great poet Grija Prasad Joshi, besides his contributions in poetry, drama, literary criticism, has left bulks of novels in Nepalbhāsa. At present, there are many novel writers in Nepalbhāsa including the first woman novelist Sashikala Manandhar.

Modern poetry in the Newar language was initiated relatively late compared to other fields. It was only in the

1960s that with the publication of Purna Bahadur Vaidya's poetry collection '*Sarāsu*' the Newar language received modern poetry in the style of T.S. Eliot, who introduced modern poetry in the English language in the 1920s. The most celebrated poet in Nepalbhāsa, who still is active in writing, is Durga Lall Shrestha, who has inspired many new talents in Nepalbhāsa. The late poet Girija Prasad, who unfortunately passed away at a tender age of forty-eight, left behind more than eighty books, and numerous pieces of poems together with an epic poem. Nowadays, Nepalbhāsa is rich with many new generation poets who are engaged in contributing to enhance modern poetry. The Newars can be very proud of having numerous poets not only during its early days of its history but also at present. It is notable that Newar writers produced a considerable amount of protest writings because of continuous suppression their language has to bear throughout its modern history.

Besides original creative writings in Nepalbhāsa, there is a tradition of translating world literature into Nepalbhāsa, and Nepalbhāsa into English. For instance Tirtha Raj Tuladhar devoted whole of his life in this valuable work. However, there is only a very few academicians who have been working toward translating Nepalbhāsa literature into English. Among them are Professor Tej Ratna Kansakar and folklorist Keshar Lal Shrestha, who took this burden of translating Nepalbhāsa literature into English upon themselves out of their personal hobby. They have translated numerous Nepalbhāsa fictions, poetry, and essays into English in their lifetime. Kansakar now in his seventies, and Shrestha in his late eighties, both are still active in this field. In the 1980s, Chwasā Pāsā initiated the Sāhitya Guthi and carried out translation project as it received a financial support from the Toyota Foundation, Japan. Initially, it translated many Japanese books into Nepalbhāsa and Khas-Nepali. Later, as the Toyota Foundation awarded a project called 'Know your neighbours thyself' the Sāhitya Guthi started translating South Asian literature into Nepalbhāsa, Khas-Nepali, Maithili, etc. Similarly, it also translated representative Nepalbhāsa writings into English. A few foreign scholars have also taken interest in this task of translating Nepalbhāsa literature into English. For instance, Todd Lewis, together with a Newar scholar Suvarman Tuladhar translated the voluminous epic poem *Sugata Saurav* of the Late Chittadhar 'Hridaya' into English. In such a way, Nepalbhāsa literature is gradually been made available to greater mass of English readers.

In 1979, with the establishment of Nepalbhāsa Mamkā Khalah, the Newar elites could manage to combine the language movement in a forum, whose chairman is a prominent human rights activist of Nepal, Padma Ratna Tuladhar. Numerous Newar literary organisations exist in

different towns and villages of the Kathmandu valley and outside the valley. In 1992, a Nepalbhāsā Academy was established in Kathmandu. Nowadays beside several literary magazines and journals, a daily Sandhya Times, a few weeklies such as Desaymaru Jhyah, Apsarā and Svanigah, are regularly been published in Nepalbhāsa. Noteworthy is the publication house Ilohan, which has been publishing Layaku bi-monthly, Nahli monthly literary magazine, Ilohan children's digest, Lipi Pau, Page-3 besides books in Nepalbhāsa. There are also web based news bulletins, magazines and forums though in moderate and meagre manner.

Since 1995, the Newars are organised under the umbrella of the Forum of the Newars (*Newah De Dabu*) to achieve equal rights to their language and culture. The Newars have also been in the forefront of the campaign for education in the mother tongue, long before the new constitution of 1990 granted that right. However, post 1990 governments did virtually nothing to promote other languages of Nepal as it retained only Khas as Nepali and national language for official use. The Supreme Court of Nepal went further issuing a decision in 1999 prohibiting the use of local languages even in municipalities and District Development Committees. This has infuriated non-Nepali speaking nationalities of Nepal and instigated many protest programmes but for no avail.

For a long time, mostly Newars were in forefront in advocating their language and culture, but with the establishment of the Federation of the Indigenous Nationalities of Nepal (*Nepal Adibasi Janajati Mahasangha*) in 1991, its sixty-two member have shown their solidarity to achieve equal rights to their languages and cultures. They urge that the state must end present discriminatory policy against non-Khas-Nepali speaking nationalities and treat languages, cultures and religions of all nationalities equally.

Interestingly enough, by launching peoples' war in 1996, the Communist Party of Nepal (Maoist) skilfully began capitalising the grievances of the oppressed nationalities of Nepal. At first, they initiated 'All Nepal Nationalities' Organisation' (Akhil Nepal Janājāti Samgha), which presented many radical demands, including the right of self-determination for all nationalities in Nepal. Then they commenced liberation fronts (*Mukti Morchās*) for various ethnic nationalities of Nepal, such as the Newar Liberation Front, the Limbuwan Liberation Front, the Khambuwan Liberation Front, the Tamang Liberation Front, the Tharuwan Liberation Front, the Magarat Liberation Front, and the Gurung Liberation Front, etc. Declaring autonomous region for each of these nationalities, the Maoists advocated federal state based on major ethnic-nationalities of Nepal already during their underground period.

The history of suppression of nationalities and languages in Nepal has to see huge changes with the country turned to become a 'Federal Democratic Republic' by overthrowing the 240 years old autocratic monarchy, the symbol or suppression of ethnic-nationalities and languages in Nepal. There are conflicting views regarding formation of a federal state amongst parties and Janājātis. Some are of the view that the country should be divided along the line of geography, while others, especially, various Janajati groups insist on division on the basis of ethnic and lingual line (Tamang 2006). The Janājātis' demands for autonomy and self-determination rights are intended to promote their languages and cultures on equal basis, while certain groups in Tarāi are insisting a federal state with rights to secession.

The oppressed nationalities hope to see a new constitution to be made ending all discriminations based on language, culture, religion, nationality, gender and castes. However, the making of the constitution has been delayed because of conflicting views among the political parties on major issues including the structure of the federation. If a new constitution is made anytime soon fitting to its multinational, multicultural, multilingual, and multi-religious nature of the country providing the rights to self-rule and self-determination, the Newars are at the most advantageous position because they are the one who has a longest history of writing literature in their mother tongue. They continued maintaining the tradition of writing even during the most adverse times of history for their language. They survived the autocratic Shah rule; saw the most ruthless Rana regime, dictatorial Panchyat and the so-called multi-party democratic system where their language been remained continuously neglected. Therefore, there is no doubt if the creation of 'Newa Rajya' or 'Nepal Mandala' is realised making the Newars themselves their masters, and when the state itself begin supporting Newar language, and literature, it will flourish profoundly as never before.

Endnotes:

¹Vajracarya & Malla (1985: 121-122).

²See Turner (1931: 353) and Mali (1978: 14-18). See Acharya for a different view (1953).

³For detailed discussion on the word Nepal see Malla (1983a: 63-69).

⁴See Malla (1983b: 57-68). See also Malla (1981: 5-23) and Malla (1996: 1-9).

⁵Malla (1990: 15-26) has analysed the document from the linguistic point of view.

⁶See Malla 1982. See also Vaidya and Kamsakar (1991).

⁷Malla (1991: 32)

⁸See Shakya 1997.

⁹See Singh (2000: 22-24) and (Malla 1989: 446-7).

¹⁰See Shah (1967).

¹¹See Acarya (1956: 123) and Shrestha (1990: 20).

- ¹²See Hridaya (1982: 7) and Malla (1978: 5).
¹³See Burghart (1996: 253). See also Pradhan (1991: 203) and Shaya (1997).
¹⁴See Tamot (1985: 1).
¹⁵For detail see Hridaya (1982: 25-36), see also Tamot (1985).
¹⁶See Kansakar (1997: 11).
¹⁷See Percival (1970: 164).
¹⁸For more detail see Hridaya (1982: 83-92), Lakaul 1988, Piwaju and Malla (1984). See also Adams (1992:11).
¹⁹See Hridaya (1982: 95).
²⁰See Onta (1996; 37-76).
²¹For detail on Dharmaditya see Lakaul (1984: 19-42).
²²See Kasa (1988) and Joshi (1974)
²³In Nepal, the solar-based Vikram calendar is in official use. The Newar people's New Year celebration is based on Nepal Samvat or Nepaladesiya Samvat, the 'Era of the country Nepal' as the official calendar committee of Nepal states it. It is believed that a merchant Samkhadhar at the time of King Raghavadeva founded Nepal Samvat on Thursday October 20, 879 AD. See Slusser (1982: 389) for more on Nepal Samvat. See also Vajracarya and Malla (1985: 236).
²⁴See the Bhintuna Pau, 1993.
²⁵See (Shrestha 1995: 448-456).
²⁶See Tuladhar (1991), Singh Pradhan (1997), Shrestha and Tuladhar (2000), and Tamot and Shrestha (2000).

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Book Announcement: Practical Nepal Bhasa Dictionary



The Chandra Nursery: Centenary (1910 – 2010) - A Tribute

Rajiva Shanker Shresta
Sikkim, India

It was the year 2001, when in Kathmandu to print a book on rural technology *Vikasko Goreto Grameen Proudhyogiki – Kam Dam Dher Gyanka Satheek Sujhauharu* at the Shakya Offset Press, an idea struck why not a CD-ROM version too along with its deluxe, hardbound and paperback editions? This writer could soon find the technical support in *E-motion*, a PATA award-winner for its Nepal Tourism Board promo that year, while, for the voice back up, *Sagarmatha FM* had Sugam Pokhrel and Prabha Adhikari ready to help and record just in one go from the script prepared that very morning. This CD-ROM is now the first ever for a Nepali book the world over.

That fine morning it dawned upon on the writer that the Chandra Nursery should get and be given the credit for making Sikkim what it is today because of the sheer foresight and farsightedness of one and the only one - the great and brightest jewel Chandrabir Newar (1837-1900). He, along with his brother Laxmidas from Bhaktapur nee Bhadgaon in Nepal, had landed in Darjeeling in the year 1851 escaping the *Kot Parva* when the Ranas had conspired evil designs rather than pay the debt they owed to them. They had fortune smiling on them with grocery business started selling *gundruk* flourishing. They had to dispose of a sword, their only heirloom in possession, to invest and run the business at *Gundri Bazar*, the then hub of the town came to be later named after this item. They were invited by the power that be then to this tiny Himalayan Kingdom Sikkim nestled in the foothills of the mighty Mount Kanchenjunga. It was still a common practice here to sow paddy by digging a hole in the field with the help of a stick. He started human settlement clearing deep forests full of dangerous wild animals amidst strong and wild protest from a section of the society. This led in 1872 and again in 1878 to scuffle to be settled on the intervention of the British, since many amongst them were in their support too for the good works they had

done bringing in the development and prosperity to the otherwise barren uninhabited forest land, only on the 14th April, 1880, in the presence of the Deputy Commissioner Paul at Rhenock.

Chandrabir Newar, a strict law-enforcer who collected for the Durbar revenues accumulated unpaid over a decade, was also into philanthropy. He understood well the role that a temple played in binding together a society so as to build *Sri Sri Sri Dhaneshwar Mahadev Shivalaya Mandir* at the site, which the fable retold since ages say that he dreamt of some sage showing him the same spot, where from some stone idol was to be later found and installed. Stories of this temple being built by somebody else later on, circulated by a few, does not hold water and could only be the figment of their imagination as the biography (unpublished manuscript) by late Pandit Devi Prasad Sharma, father of *Kanchhabajey* Pandit Deoraj Sharma of Pachekhani, circa-1929 mention the truth.

It was during the same period that Chandrabir Newar thought the need to have a *Rhenock Newar Guthi* (association) for his fellow citizens which could play a significant role unifying them. Senior most of the Guthi was entrusted with the responsibility of managing the affairs of the *Mandir*. This *Guthi* exists even to this day there at Rhenock that still render help to the people in distress or when someone is dead for marriage rituals besides other matters of the society.

The adage, “like father like son,” proved correct, his sons carried on the torch starting *Chandra Dramatic Club* named after him at Rhenock that saw this trend later spreading over to other parts of Sikkim and neighbouring Darjeeling as early as in 1930s. A practice started by Chandrabir Newar now that is a tradition taking out every year the procession on the *Gai Jatra* day in memory of the departed soul in past one year religiously even till this day

could find Rhenock to be the only place outside Nepal to hold it the world over!

The British honored him for the exemplary brevity declaring him the chieftain of the society with the title of 'Pradhan'. They, in turn, shared this rare honor, with the rest of his kinsman giving credit of this accomplishment as that of their whole community instead, without whose support it would not have been possible for him to reach so far all alone. As a result, we now see most of the Newars in Sikkim and Darjeeling write this surname of Pradhan. Even the Shakya have adopted this surname. Hence, this adoption is now even beyond one's perception to find even others assuming the title - thus reducing the ethos and identity of the community itself.

Another honour the British bestowed on Chandrabir Newar was that of 'Bahadur Shamsher' for the extraordinary valor and dedication they showed. He passed on this honor to his two sons thus naming Ratna Bahadur and Durga Shamsher.

Being given the rights in 1868 to extract ores excavating copper mines, they minted till 1891AD coins with inscriptions *Sri Sri Sri Sikkim Sarkar* and *Sri Sri Sri Sikkimpati Maharaj* as well that earned them and their family the title 'Taksari'. Dr. Parasmani Pradhan, eminent educationist of the period declared Taksari Chandrabir Newar a jewel (*vibhuti*) and mentioned of this Chandra Nursery - started by his two sons, Ratna Bahadur Pradhan and Durga Shamsher Pradhan - included in his textbooks and got approved by the Board of Education to be taught in the schools thus spreading the message far and wide for wide knowledge and benefit of the general public.

Keshab C Pradhan's Memoir

In his memoir, *The Life and Times of a Plantsman in the Sikkim Himalayas*, Keshab C Pradhan mentions of *My Uncles' Chandra Nursery - Pioneers in the Plant Business* giving a beautiful account. "The two sons of Chandrabir from his fourth wife (Bhima Devi - writer),



Taksari Chandrabir Newar
(1837-1900)

Ratna Bahadur and Durga Shamsher started the plant business in their vast lands extending to around 80 acres at Rhenock East Sikkim in 1910. It is till a mystery as to how the idea of trading in plants dawned on them." Mentioning different versions for possibility of going in for a nursery for plants, "the Chandra Nursery got a boost as the elder brother Rai Saheb Ratna Bahadur in charge of Rhenock Estate and also a member

of the State Council had an excellent rapport with the Political Officers, several Governors and their guests from the UK visited Sikkim frequently. Their contact further boosted the interest in the plant business especially orchids which at that time, were highly priced among the British aristocracy.



Rai Saheb Ratna Bahadur Pradhan
(1886 - 1946)

"While the elder brother Ratna Bahadur specialized in orchids his younger brother Durga Shamsher learnt the art of growing and hybridizing garden plants like bougainvilleas, dahlias and gerberas (and chrysanthemums and roses too - writer). A large number of garden plants were named after the royal families of Sikkim and the Ranas of Nepal as they happened to be good customers. Some of them were also named after family members and workers in their establishment.

"They were not botanists be genes nor education. How they imbibed so rich a knowledge that would put any botanist to shame is still a mystery. Their only source of reference came from two momentous books. *The Rhododendrons of Sikkim Himalayas* by J.D. Hooker (1854) and *The Orchids of Sikkim* by King and

Pantling (1898) besides their cousin and my father Rai Saheb Bhim Bahadur, Forest Manager.

"Ratna Bahadur had a place to stay at Gangtok, being a landlord-cum-councillor. The Chandra Nursery reached a peak in 1930s (With proceeds from one single supply they could build a two-storied bungalow to serve as the office complex of the Chandra Nursery in 1937 - my late father used to mention me - author). It was a household name all over the world, from Buckingham Palace and Balmoral

Castle to the orchid house of Sanders and the Viceregal Lodge in Delhi. Their Visitor's Book became a Who's Who, from Governors to Maharajahs, eminent botanists like Sir George Taylor. The visit of Her Excellency the Marchioness of Linlithgow (wife of Viceroy of India) on December 12, 1940 was the high point of their establishment.

“Initially, my uncles did not know the process of labeling, packing and forwarding. So they ordered orchids from nurseries in the UK and Australia and herbaceous plants from Duncan and Davies in New Zealand. The consignment took three months to reach them by sea. The moment parcels arrived; there was a good gathering of all concerned from the *malis* (gardeners) to the owner. They checked every detail and then emulated the process. It worked. Since cardboard boxes were not available, they devised woven bamboo baskets of the correct size and shape acceptable to the postal system. Rhenock Post Office was upgraded to handle metre-long parcels. (a Telegraph Office too was functional there at Rhenock in those days even - author). Then onwards there was no looking back. Ratna Bahadur had an able hand in his son-in-law Surjyaman Shresta (Suryaman Singh Joshi, whose work could still be seen around the Buddha statue near the Tashiling Secretariat in Gangtok - writer) – a pleasant personality and a gifted garden designer.

“Those were the glorious years, and it was this single establishment, rather an institution, that was responsible for spreading the name of Sikkim far and wide across the globe. So much so that when my cousin, Mohan Pratap, former Chief Secretary and son of Ratna Bahadur during his administrative training in Oxford UK in 1960 lined up along with students from other Commonwealth countries to greet the Queen Mother, he was lost for words about describing his country of origin assuming Her Majesty wouldn't know where Sikkim was. Her Majesty excitedly replied “Oh you are from Sikkim – the land of rhododendrons?” Even today the curators at the premier botanical gardens in UK and the continent mention with pride that the primulas and rhododendrons growing in their gardens mostly come through the Chandra Nursery in Sikkim in the Himalayas. It was a mecca of plants and they imported plants of all types, which they thought had commercial

prospects.”

Pradhan mentions of his group tour to Hanover attending the International Rhododendron Conference in May 1992, when he visited Elizabeth Hobbie's Rhododendron Park spread over 300 acres where most of the plants were from seeds of Himalayan Rhododendrons supplied by the Chandra Nursery and also of such random encounters occurred at various places around the world.

Acknowledging its role as the mentor, he further writes, “Most of the eligible male members of the family who worked in various sections of the garden at the Chandra Nursery, from orchids to bulbous plants, seeds and fruit plants eventually turned out to be accomplished nurserymen and set up a base in the neighboring town of Kalimpong in West Bengal. Gardeners from Nepal and Bhutan were trained for the royal courts. Even the veteran Nepali Congress politician, Ganeshman Singh worked (incognito, I hear) in the garden for some years. This fact became known to my uncles only after he left the garden.

Ganeshman Singh in Sikkim

As regards the veteran leader Ganeshman Singh working in the Chandra Nursery, let us hear straight from the horse's mouth as told in *Ma Krishnabhadur Typist Bane* (I became Krishna Bahadur Typist) from his biography *Mero Kathaka Panaharu* (Pages from my Story) translated for the benefit of the readers:

“Jaishankerlal's in-laws were in Sikkim. He would write a letter to his father-in-law and I was to go and stay there – so, I went to Sikkim. I reached satisfied that I would be in an area and amongst Nepali-speaking populace. The address to which I was directed that was the Kothi or residence of Rai Saheb! He was the Rai Saheb of Rhenock estate in Sikkim. Actually, a Rai Saheb is equivalent to a big landowner with immense landed property, but the post had a different stature/status during the British regime.

His personality was awesome and he was elegant and refined as well. I once asked him why he had Shamsheer for his name (he might have asked this to his brother Durga Shamsheer - writer), he narrated me an anecdote from his father's memoir.



Ganeshman Singh (1915-1997)

“According to this, his ancestors had reached Sikkim from Dhulikhel (Bhatgaon to be correct - author). They had to travel to and fro Nepal frequently. It was during one such journey that he was much harassed by the people at the border while Shamshers were treated with respect. On his return home he thought it better to name himself too a Shamsher.” (Late Durga Shamsher's third son, Bidhan Chandra Prakash Pradhan, has a different version to share and narrates that Shamsher Bahadur was an honour bestowed on the family by the British for their exemplary bravery and feat in repulsing the aggressive forces as also mentioned in the beginning above.-writer)

“There was a Nursery belonging to Rai Saheb. This was regarded as the best or second in Asia in those days. Its name was the Chandra Nursery. I joined there as a Typist. Being his son-in-law's friend, he used to respect and treat me well. Other members of the family were also cordial and I was taken as one amongst them. Whatever be the treatment from the family, I had given my introduction as the Typist only. Thus my name even was changed while in Sikkim. This name was given to me by Jai Shanker Lal Shresta. While writing to his father-in-law he just wrote, 'Krishna Bahadur Pradhan from Birgunj.'

“Thus I went to become Typist Krishna Bahadur Pradhan of Chandra Nursery.”

“Thus I, a person who had never touched a typewriter with his fingers, had to remain stay in Sikkim for a few days. There was no problem but in stead, I being a son-in-law's friend, was given treatment befitting a son-in-law. However, I could not be happy there. I had to spend a sort of disciplined life, without any opportunity to share political thoughts and no one to discuss the situation and to contact the people from Nepal; I started feeling uncomfortable with my Sikkim sojourn. So, I decided to leave Sikkim though it was an appropriate and the right place from the point of view of security.

“Thus my name now became Krishna Bahadur Pradhan. I was known by that name until I was in India. Once in 1950 Jawahar Lal Nehru, the Prime Minister of India, also advised me to keep that name in stead of Ganeshman.”

My father once told me of the episode. Ganeshman Singh, calling in hushed tone from behind in a busy market place in Calcutta, to find him in rags and tatters dressed like a porter seen in the hills. My mother tells me that none in the family knew even though her cousin sister Pratima

married to Tulsilal on a holiday from Calcutta knew and recognized him but his identity was not disclosed until Krishna Bahadur Typist nay Ganeshman Singh left the place. He used to spend his nights in the outskirts of the Chandra Nursery in a room of the Bhima Devi Memorial School started by the Rai Saheb Ratna Bahadur Pradhan in memory of his deceased mother. My mother was a student there along with her sisters before going to St. Joseph's Convent in Kalimpong, where late Shankha Gurung, wife of the former chief minister Bhim Bahadur Gurung, was among her friends.



Jai Shanker Lal Shresta (1917- 2003)

I had the rare opportunity of meeting this great man Ganeshman Singh once about a decade back in a social gathering where he too was present to mourn the death of a relative of mine, Shyamraj Rajbhandari in Kathmandu. It was time of about to leave and nothing more than just introduction as Jai Shanker Lal Shresta's son from Sikkim.

I understand that Mathwar Singh is working on a memorial in honor of this Supreme Leader Ganeshman Singh (1915-1997), who was the first Asian to receive the United

Nations Human Rights Award and to bag United States Peace Run Prize in 1990. He is the only person ever in the History of Nepal to refuse to become the Prime Minister when requested by the monarch and supported by the people and is known as the Father of Democracy in Nepal.

Recollecting the days past, my father often used to narrate me about him accompanying his father-in-law in botanical excursions to high altitudes of Sikkim in Kupup-Sherathang near Sikkim-Tibet border and how sharp was his uncle-in-law Durga Shamsher's memory that though bedridden and lacking the sense of sight in his late eighties, he could direct his men about orchid plants or fruits/seeds on trees around the area found in the season. It was during one of these trips to Gnathang that Rai Saheb Ratna Bahadur Pradhan - a naturalist - found and identified a new variety of cobra lily that was later named by a Kew botanist C.E.C. Fischer as *Arisaema pradhanii* in his honor. I remember of writing an article on this alpine plant for the magazine Yeti that I edited and brought out

from Yeti Exchange the pen friendship club we started at Birgunj, Nepal in 1964. My cousin Ramesh Kumar Pradhan, the first agriculture graduate and Naini alumni from Sikkim and a pioneer in tissue culture of orchids, had contributed one on the endangered *Paphiopedilum fairrie anum*, Lost Lady's Slipper found here in Sikkim. The proof in color painting of the *Arisaema pradhanii* the family possessed was later found to have disappeared from the living room of the Woodland Nursery to adorn the wall somewhere else as it was taken by a family photographer friend never to be returned. Some might have made a fortune out of this discovery as well, who knows!

Tea and coffee plantations were taken up for household use and the garden is still providing the family with tea of unique flavour and taste. Some of the exotic trees, like camphor, eucalyptus, traveller's plant, Nepenthes khasiana, Ashok, magnolia, etc. besides wild fruit trees like *rudraksh*, *lapsi*, *triphala* (*harra-barra-jaiphal*), *kapur*, *tejpatta*, *litchi*, *safeda* or *chikoo*, star fruit, guava, jack fruit, pine apple, *amla*, *haluwaved*, etc. could still be seen in the Woodland Nursery which once used to be the Chandra Nursery. Besides introducing many seasonal flowers, citrus fruits were too here and later exported while oranges were sent to Calcutta. Grown in abundance fruits like oranges, guava, pine apples, etc. were converted into jam and jellies while juice was also bottled. Fond of good things in life, they used to get their tinned provisions imported and from Rajniklal of Calcutta regularly. They had Aladdin brand kerosene lamps and room heaters from London for incandescent light as electricity was a far distant thing then. Pomp and grandeur came naturally. No wonder if four goats were consumed in a gathering that lasted for ten days for settling the family partition - quoting his late father late Kamal Prasad Pradhan, Sailesh Chandra Pradhan of Sumbhuk mentioned me once. All the varieties of sweets made in home had to be laid on the table and served to the visitors that made Rai Saheb Ratna Bahadur happy and contented. The guests had then remarked rather in a jovial way whether the Chandra Nursery had started manufacturing sugar even!

Rai Saheb Ratna Bahadur Pradhan was fond of collecting coins and stamps. We as children used to see plenty of them nicely and neatly packed in bundles for each type

and kind. Today we are dazed to know all these lost out of sheer ignorance and negligence too. Even the fate of the stamp albums brought out to sun one summer day I chanced upon to see during my childhood is not known. Might have gone to some unscrupulous hands perhaps!

A florist of repute with membership in various national and international organizations and close to nature by now, late Durga Shamsher turned an avid follower of naturopathy and brought out a booklet in his last days for the common benefit. We too have benefited of such practice still followed by his octogenarian widow Jamunamaya from the therapy of virgin soil and water exposed to sunlight. He manufactured pencil, hand-made papers and colours from the wild flowers/seeds. He was a keen photographer and developed photographs himself.

My maternal grand uncle Durga Shamsher had blessed and gifted me

with some Sikkim coins made earlier in bits and later minted by his father Taksari Chandrabir Newar in 1883, out of which only one is left with me now. Some coins along with a few stamps from my collection were passed on and shared with young Ganesh Kumar Pradhan, a cousin and my student in Rhenock Government school in 1960s. Imbibed thus, he has developed through personal initiative his collection, converting his sons too into this hobby, to start a museum in the name of his deceased parents, *Ram Gauri Sangrahalaya* at Rhenock. Half a century hence, they have been spreading the message of philately and numismatics from this hamjailet besides display of whatever available archival collection of whatever if of interest, like currency notes, historical documents, manuscripts, books, driftwood and antiques there. Recently he wanted me to find out about the recent US Postage Stamp on the Hindu theme.

Dr. Bal Gopal Shrestha has made a passing reference of the Chandra Nursery while narrating the business acumen of the family in his 2004-study on the Newars of Sikkim that also appeared in the *Newah Vijnana* Journal of Newar Studies issue Number 6 / 2007-08.

Surfing the Net

Curiosity to know more led me surfing the archive in the



Pradhan's Cobra Lily
Arisaema pradhanii
source: www.Phoenixperennial.com

internet making me grateful with many on the Chandra Nursery besides the Pradhan's CobraLily reproduced for the benefit of our readers below.

One among them is - Introduction Statement signed by Knowles A. Ryerson, Principal Horticulturist, in Charge dated November 15, 1933 of *United States Department of Agriculture Inventory No. 112* Washington D.C. Issued in September 1934 about the Plant Material introduced by the Division of Foreign Plant Production, Bureau of Plant Industry, July 1 to September 30, 1932 among others seeds as the item no. 101064 purchased from the Chandra Nursery, Rhenock, Sikkim State, Bengal. (see Appendix A (I))

Another showed an advertisement in *The Courier-Mail* (Brisbane, Qld. : 1933-1954), Saturday 18 November 1933, page 19 National Library where figure 31 after Sikkim is used - CHANDRA NURSERY, Post Rhenock, Sikkim 31, Indian." (see Appendix A (II))

Where We Stand

In a family gathering on April 18, 2010, Keshab C Pradhan raised the issue suggesting the need to commemorate and celebrate 100 years of the Chandra Nursery organizing some festival of sort. Later, Sailesh Chandra Pradhan had to suggest for this, the great day when the pact was signed by Taksari Chandrabir Newar in 1880. On his request, I prepared and provided him an article on Rai Saheb Ratna Bahadur Pradhan as the pioneer in capacity building in Sikkim for the annual *Champ Gurans*.

To sum up, I propose that some devoted scholar should come forward and take up further detailed study for some serious research on the Chandra Nursery that would fetch him/her a PhD as the reward. Keshab C Pradhan lamented thus:

"It was unfortunate that the nursery went downhill, after the demise of the elder brother in the mid-1940s. The younger brother took over the business but he was not into orchids. The business was divided between two families as the Chandra Nursery and the Woodland Nursery.

"The Chandra Nursery of yesteryears is in a deplorable condition. All the Pradhan offspring took up government jobs. The vast garden is overrun with jungles of weeds, uncared for and almost abandoned. No tangible and concerted effort for the revival could be made as the brothers migrated from Sikkim to India, then to Nepal and Australia. This made any combined strategy for revival even more difficult. But I still hope some miracle takes place and someone from the family chain comes up to revive it, digging out the old historical records and

carrying forward the good work. It is a historical heritage garden. A pride to the State and country as a whole and too precious to let it go astray."

To conclude in tribute, may I share that not even two generations past down the line, people have forgotten the jewel in our own home turf. Are we so mean and ungrateful even to acknowledge and give due credit for their unparalleled and rare contribution to the Sikkimese society? We still benefit with meals out of the crop from the field inherited. Sometimes I feel guilty somewhere deep in my heart - could it be why our community is not in itself but through an awkward phase that could make the departed soul difficult even in the heaven!

Finally, befitting the centenary as our profound tribute, Rachna help me put both The Chandra Nursery and the Woodland Nursery in the world map courtesy Google Earth.



Author: Rajiva Shanker Shresta

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Appendix A

I) 101064. CINCHONA CALISAYA

Wedd Eubiaceae.

From British India. Seeds purchased from the Chandra Nursery, Rhenock, Sikkim State, Bengal.
Received August 29, 1932.

A tropical shrub with opposite, oblong or oblonganceolate, shining green leaves, and terminal panicles of small white and pink flowers. It is one of the sources of quinine and is native to Bolivia.

II) INDIAN- ORUHIDS AND CALADIUMS.

12 sorts Grand Dendrobiums 38/; 12 sorts Showy Orchids, 28/; 6 sorts Cypripediums. 24/; 6 sorts Cymbidiums, 24/; 24 different named Caladiums,24/; hundred mixed, 30/; 40 Achimenes, in 20 named vars., 13/ ; 12 Eremurus Himalaicus. 30/: 12 Frittilarla Imperialis, 24/. Post Free. Cash.-New Catalogues of Orchids, Caladiums,. Seeds, Free CHANDRA NURSERY, Post Rhenock, Sikkim 31, Indian."

settlers in Sikkim contributed in the progress of Sikkim.

Dr. Bal Gopal Shrestha
Oxford University UK Sept 14, 2010

3. Lots of thanks for your enthusiasm in bringing world scholar's attention towards the Newah people of Sikkim. It will definitely add a new chapter in study of history of NEWAH civilization in world. It has its own existence that establishes very close link with the country where they belonged to. Well done!!

-Daya R. Shakyia
WNO USA

Appendix B

1. Currently visiting their daughter Rachna in Exton Pennsylvania, Rajiva Shanker Shresta was invited to attend as the Special Guest and speak on the Newars of Sikkim during the 9th Convention of the Newah Organization of America on May 30, 2010 in Potomac Maryland USA when his latest Newar: Haami Yastai Chhaun was released.

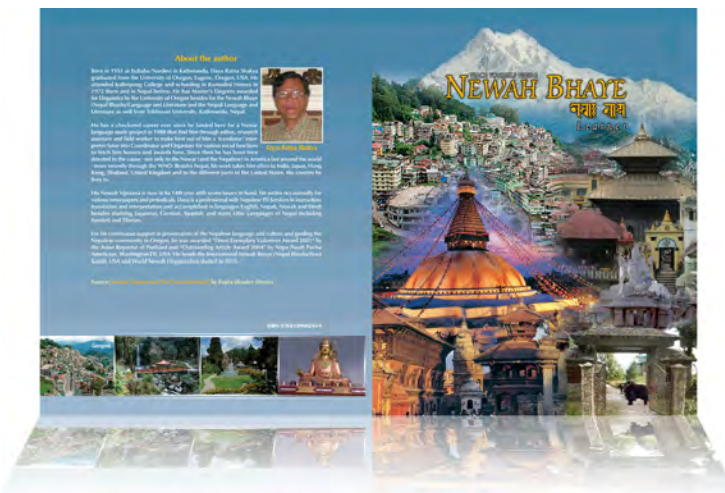
- published in Talk Sikkim August 2010

2. Especially, I found your article on the Chandra Nursery very useful. You have depicted the Nursery providing very informative views for the readers. This is a valuable article which tells how the Newar

4. It was a great pleasure to know that Chandra Nursery has completed its 100 years now and is celebrating its centenary. All the Newars of Sikkim including those who have taken the seed of this Nursery outside the State proved that Newars are supreme, are proud of being a member of this Great Home. On behalf of each member of Sikkim Newar Guthi I congratulate the members of Chandra Nursery on completion of 100 years and wish this name will be written in more brighter words in the years to come. Our prayers are with the family members.

R.K.Pradhan
President, Sikkim Newar Guthi
Gangtok Sikkim India

Book Announcement:
Newah Bhaye Learner by Daya Ratna Shakyia



Book Release by Newah Leader
Padma Ratna Tuladhar in Nepal
Photo Courtesy: nepalmandal.com

Foundation of Theravada Buddhism in Nepal

A Lecture Presented in Portland, Oregon
by Bhikshu Kondanya
Kathmandu, Nepal

Buddhism is one of the most important and non-aggressive religions in the world today. The Buddhists says that the ignorance and desires are the root cause of all the sufferings of human beings. Lord Buddha propounded it; the prince of Peace was in reality a born prince and was bred as a prince. The ways he propounded are called the Middle Path of The four Noble Truths. The teachings of Buddha are as valid today as they were 25 centuries ago.

Buddhism evolved and developed around the teachings of the Buddha. During his lifetime, the religion prospered and spread rapidly through the great personality of the founder himself, and heaps assisted by a large and fast-growing community of noble disciples who drew inspiration from his example of renunciation and self-sacrifice. Before the Buddha passed away, Buddhism had become well-established Dhamma, carrying message of love and wisdom to the mankind of the earth.

Buddhism is an ethical as well as philosophical way of living. It is a religion whose message is meant for all human beings. As result, it has penetrated far into the Eastern and Western countries. The effectiveness of Buddhism as a message of peace in the world is evident from the fact that in 2500 years of its long history not a drop of blood has been shed in its name. From this it is clear that Buddhism has spread in the world not by compulsion but by voluntary participation of the people.

Buddhism preaches the impermanence of everything, the selflessness of all individuals, universal tolerance and love. World peace, in the present time, is being threatened by the appalling increase of the power of destruction of human beings. We are coming close and close to a critical period where there will be either one world or no

world. Ill-will and malice between people and nations are dragging mankind towards annihilation. Due to increased transport facilities and enhanced methods of communication, the world is so closely knit together that the slightest provocation on the part of a nation could shake the whole globe. As taught by Buddha- the only solution to this burning problem is that human beings should be wise enough to choose the path of peace, goodwill and tolerance as preached by the Buddha.



Author: Bhikshu Kondanya

As Buddha has taught us – there is a path towards peace. Hatred never cease by hatred but hatred should be overcome by love and compassion, that is the only way towards universal peace and harmony “Those who love me, should love all mankind” says Buddha, “By conquering one’s greed, one can become a universal victor, and not by fighting wars. Everyone loves freedom and liberty, and so do not interfere with another’s freedom.”

“Extremes spell failure” warns the Buddha, “for one who goes the extreme loses a sense of proportion and the idea of right and wrong”. How much this is true in the present world can be clearly judged by the conflicts and cold war between nations with different forms of government and socio-economic systems. The Buddha synthesizes

the extreme opposites through the Middle Way, - the golden means conducive to harmony, proper cooperation and unity among diversity.

There are two main schools of Buddhism: the Southern or Theravada school and the other one called Northern or Mahayana school. In both of these schools the ultimate objective of Buddhism is to secure true peace, happiness, social welfare and harmony in human society all the world over. Buddhism became a popular religion during

the lifetime of the Buddha because of his dynamic and charismatic personality. His scientific and rational teaching won him a large number of disciples soon after he began preaching.

Buddhism was introduced to ancient Nepal first by Buddha himself who visited his birth land a number of times after attaining enlightenment and preached the Dhamma to the royal family, his relatives, and converted a number of important persons of the Kingdom including his own son Rahula. Buddha's disciple Bhikshu Ananda, Sakyas of Kapilavastu, and merchants of Sravasti also have played important role in introducing Buddhism to Nepal.

There is no doubt and we could believe that "The spread of Buddhism during the time of the Buddha, Emperor Ashoka's performance for its spread were the first instances of the introduction of Buddhism in Nepal." There are monasteries and shrines spread in various parts of the country but for lack of inscriptions and other records, it is difficult to say when those things were made. Historians have identified the shrine complex of yogini at Sankhu, Kathmandu, as Gumvihara, which is considered to be the oldest Vihar in the Nepal Valley. From the Kiranti coinage of the word, it is generally believed that the origin of this Vihar dated back to the first century A.D.

Besides local sources, a Chinese source of the traveller Fa Hien (399-413 A.D.) mentioned that all monks from Kapilavastu, preach about the path of the Dhamma; and Hiuen Tsiang (629-644 A.D.) travel document proved that there were two thousand Buddhist monks of both vehicles at the time of King Amshuvarma. However, he mentioned, "There are 1000 or more ruined Sangharamas remaining; by the side of the royal precincts there is still a Sangharama with 3000 (read 30) followers in it, who study the little Vehicle of the Sammatiya school."

The popular story is known as the Mallas migrated from Kusinagara, Pawa and the neighbourhood of Vaishali and settled near the Gandhaki River. The Changunarayan inscription commemorates the triumphant campaign of

King Manadeva against a city of the Mallas. After a long struggle with the Licchavi, the medieval period began in 1207 CE with the reign of Arimalla Deva, the first king of the Malla dynasty. This seems to have been the beginning of a golden age of Buddhism. Buddhism expanded beyond the Valley. One of the kings, King Ripu Malla, travelled to Kathmandu Valley, Kapilavastu, and Lumbini around 1312-1313 CE. Almost all the kings of this dynasty were devoted to Buddhism and King Pratapmalla, grandson of King Ripu Malla ordained as a Buddhist monk. It is believed that he was

the first king to have ordained as a Buddhist monk in the history of Nepal. As King, he gave his full support and patronage to Buddhism. Most subsequent kings supported Buddhism and some also ordained as Buddhist monks.

Although the Mall King, Jayasthiti Malla was known as social reformer too, tried to change

the history of Nepal. However, he tried to re-organize society on the model of the Code of Manu, a Hindu Shashtra, which enjoins strict adherence to the caste system, and effected many administrative reforms. People were divided into number of castes and intermarriage prevailed between Buddhists and Hindus. This blood ties more than anything, else served to bring about complete harmony and goodwill. He suppressed Buddhism and introduced the caste system in Nepal. Buddhist culture and traditions were terminated and the lineage of celibate monks ended. Celibacy was not compulsory for the monks. The majorities of the monks were idle and became parasites of the society depending solely on the charity of lay disciples and devotees. Since a large number of families of monks had to be fed in monasteries, the poor and the sick non-professionals were deprived of the benefit from lands endowed and money invested in some guilds in the name of monasteries. It is an irony for Nepal that although Buddha was born in this country, no follows was run for eight decades in this country, that is, no Nepalese was known far such a long time, who has become a monk (Bhikkhu) or a nun (Anagarika). According to the recorded history of Nepal, after the social reform carried out by King Jayasthiti Malla, Buddhism was on decline. Nepalese recorded history cleared that in Nepal; Vajrayana Buddhism has been



Bhikshu Kondanya lecturing in Portland, Oregon

vital role for Buddhism.

Theravada Buddhism was reintroduced in Nepal in the late 1920s. The renaissance of Theravada Buddhism took place in Nepal together with the first stirrings of modern Newar ethnic activism. Nepal in 1920s was ruled by the Rana regime, which was pro-Hindu in terms of religious affiliation, and politically it was a traditional autocratic state. Despite the suppression of the Pro-Hindu government, Jagat Man Vaidhya, who later changed his name to Dharmaditya Dharmacharya, ignited the revival of Buddhism in Nepal. In 1921, he was exposed to the Theravada Buddhism in India when he met Anagarika Dharmapala. Since then he dedicated himself to learning Pali and towards revival of Buddhism in Nepal. It is speculated that he might be the first Nepalese to reintroduce the Pali language in modern Nepal. In 1923, he attempted to establish an organization for the revival of Tuddhis (Buddha Dharma Uddhar Sangha) and basing himself in Calcutta, India. He began to translate and publish Pali texts in Nepal Bhasa vernacular in his magazine entitled Budha Dharma wa Nepal Bhasa (Buddhism and Nepal Bhasa Vernacula) and other magazine named Dharmaduta (Dharma Missionaries).

This revival of Theravada Buddhism in Nepal was coincided with the visit of a charismatic Tibetan Lama known as Kyangste Lama in 1924, the Lama's sermons encouraged five Newars to follow their Tibetan teacher to Tibet and join the monastic order. When they returned to Nepal as newly ordained monks, it raised a big debate within the ruling government, who finally ruled that the ordination was an unlawful conversion. As a result, while those newly ordained monks were collecting their alms on the street they were arrested and exiled from the country in 1926. When the ruling government publicly disallowed Buddhism and everyone was forced to follow Hinduism, it raised dissatisfaction among the Buddhists. This dissatisfaction later turned to be a positive force for reviving Buddhism in Nepal.

When Theravada Buddhism began in the 1920s, Pali Language was unfamiliar among Nepalese. To ease the transmission of the Buddhist doctrines among Nepalese, the pioneers to Theravada revivalism invented the Jnanamala which basically translate Pali verses and discourses into vernaculars and more specifically in the style of simple from taking refuge in the Triple Gems, observing five precepts to the life of the Buddha and his doctrines. The Jnanamala is a modern Buddhist hymn that originated as a part of the Theravada Buddhism revivalism in Nepal in 1920s. It is a unique type of Theravada Buddhist liturgy as it is a text comprising of words, music, chanting verses and actions used in ritual and ceremonies, whether privately or publicly, in vernaculars.

In 1926, Mahaprajna (Prem Bahadur Khyaju Shrestha), a Hindu by birth, the senior most of the five exiled monks re-ordained as a Theravada novice-monk in Buddha Gaya under the preceptorship of a Burmese monk U Kosala. Following the footsteps of Mahaprajna, Karmasheel (Kul Man Singh Tuladhar) who was also previously ordained in the Tibetan tradition in 1928 later re-ordained as a Theravada novice-monk in 1930 in Kushinagar. After being re-ordained in Theravada tradition, Karmasheel first returned to Nepal and, shortly afterwards, the exiled monk Mahaprajna secretly entered the country to begin the work for revivalism of Theravada Buddhism in Nepal. (Here I remember that An Autobiography of Ven. Mahaprajna has been published in three volumes, which is edited by Mr. Daya Shakya, who is one of the organizers of this talk program. These books are very important for the study about the revival of Theravada Buddhism in Nepal.)

Actually this spirit of reviving Buddhism in Nepal gave birth to the Jnanamala hymns, a public devotional singing composed based on the life of the Buddha and teachings of the Buddha. This was regarded as a revolutionary action not only in the field of renaissance of Buddhism in Nepal but it has directly developed to be an educational tool for awakening the indigenous people of Kathmandu Valley socially, politically and religiously. Today, Theravada assemblies, at all times and in all places, begin with the Jnanamala devotional hymn-singing. Although Theravada monastic codes seem discourages singing, it must be regarded as one of the fundamental constituents of the modern Nepalese Theravada teaching and transmission of the Buddha's doctrines. Among Theravada community in Nepal, devotional hymn-singing are not considered as breaking the precepts. On the contrary, Theravada monks themselves composed most of those hymns and liturgies and they were encouraged to sing widely in public or private as a means of path to salvation.

This, in course of time, brought the waves of the Theravada Revivalism in Nepal. Many youths departed their homes for ordination in the Southern School or Noble Order. The first Theravada Buddhist monk appeared in the streets of Kathmandu in 1930, he was Bhikkhu Prajnananda. The late Venerables viz. Prajnananda, Shaky-ananda, Dhammaloka, Amritananda, Anuruddha, Subodhananda, Buddhaghosh also had been ordained as monk. Likewise Ratnapali, Dharmapali and Sanghapali appeared as first Buddhist Anagarika-Nuns in the Nepalese history of Theravada Buddhism.

In 1943, Ven. Dhammalok established Anandakuti Vihara, which is located at the western side of Swayambhu Hill in Kathmandu. This is the first Theravada Buddhist monastery in Modern Nepal. The most Ven. Narada Ma-

hathera brought with him sacred relics of Lord Buddha, along with a sapling of Sri Mahabodhi tree from Anuradh-pura, Sri Lanka, to be planted in the vicinity of Ananda-kuti Vihara. In 1944, the contemporary Prime Minister Juddha Shamsher J.B. Rana summoned eight monks (including Ven. Samaneras Prajnarasa, Ratnajyoti, Aggad-hamma, and Kumar Kashyapa) who were living then in Kathmandu, and ordered them not to preach the Dhamma. The monks refused to yield to the order. The Prime Min-ister then strictly ordered them to leave the country within three days. In those days, Ven. Amritananda was at Sara-nath in India. All monks from Nepal went to Saranath and they formed the first Buddhist Society of Nepal, called “Dharmodaya Sabha” under the patronage of most Ven. U. Chandra Muni Mahathera.

Today, Dharmodaya Sabha is the biggest national and the International Buddhist society. This society conducted 4th and 15th WFB conference and has organized national Buddhist Congress in various parts of Nepal.

Both, late Ven. Sangha Mahanayak Prajnananda Maha-thera and Ven. Dr. Acharya Mahanayak Amritananda were the towers of enchanting and charismatic personality of Theravada Buddhism in Nepal. They were prominent Buddhist scholars, and had devoted their whole lives for Buddha Shasana or the dissemination of Buddhism. Ven. Dr. Amritananda has contributed to the Nepalese Thera-vada Buddhism writing several scholarly and academic volumes. He was well known as an International Buddhist Monk of Nepal and was also a leading figure among the Buddhist Societies. During his lifetime, in 1946, a Good Will Mission from Sri Lanka, headed by Ven. Narada Mahathera visited Nepal. The mission was allowed to visit Buddhist Pilgrimage places but was not permitted to preach the Dhamma and not to interact with the Bud-dhists and other citizens of Nepal. With the help of Ven. Amritananda, Sri Lankan delegation met Prime Minister Padma Shamsher J.B. Rana and the premier gave permis-sion to Ven. Dhammalok to return Nepal and gradually other monks also were able to return from exile.

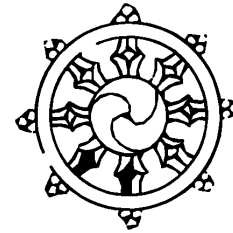
In 1951, All Nepal Bhikkhu Association was established, and then gradually monastic life was organized in Vi-hara. Eight decades after the revival of Theravada Bud-dhist in Nepal, there at present 30 Theravada Viharas in Kathmandu, 21 in Lalitpur, 4 in Bhaktapur and 47 also outside the valley, included all 102. Now Nepal has 429 Sangha Members. Ven. Ven. Buddhaghosh Mahathera is the Sanghanayaka, the chief monk at present time in Nep-al. Likewise there are 174 Anagarikas (Nuns), the chief of them being the Nun Dhammavati (who is here with us). Venerable Ashwaghosh, Kumar Kasayapa, Jnanapurnik and Nun Dhammavati are the leading figures of Thera-vada Buddhism in Nepal now. Here we have a Vish-

washanti Buddha Shikshalaya at Vishwashanti Vihara, where teen aged Samaneras, Bhikkhus and Anagarikas-all includes 43 have been studying Buddhism. There are 294 monks and nuns are studying in countries such as Sri Lanka, Thailand, Myanmar and so on. So now at present we have Theravada Buddhist monks, novice and nuns all together only 591.

Since last seven decades, in Nepal, Theravada Buddhism appeared and new concept of Buddhism has been mobi-lizing in Nepalese society. Gradually the Bhikkhus, Ana-garikas-nuns, followers-Upasaka-Upasikas and Viharas or Monasteries have been building in Kathmandu valley and out of the valley. Likewise, the study centers of Ther-avada Buddhism have been established around several centers in Nepal. Bhikkhu training center where the small teenaged are being trained and taught by scholar monks from Buddhist country.

Although Nepal is a country where the Buddha was born, Buddhism here was in a dormant state, until the Buddhist revival in Theravada Buddhism since early 19th century. Since then people became awakened and started to sacri-fice and working hard for Buddhism through giving dis-course on Buddhism and Social change, telling religious story for ethics, publishing books on Buddhism and mo-bilizing to followers for betterment life and happiness in theirs lives.

When the revival movement started and after that due to revived of Theravada Buddhism whatsoever and wher-ever the changing aspects have been established, such as Viharas, Pariyatti Shiksha, Bhikkhu Training Centre, Buddhist Communities, Social change, Buddhist School and etc. We have 54 Pariyatti centers in Kathmandu and the outside of country, where we provided Theravada study as Sunday school. Revival of Theravada Buddhism, gradually its impact influences in ethnicity too. I think this brief introductory will be more helpful for them who interested on Theravada Buddhism in Nepal through the Anthro-Sociological aspect and also the concept of social and cultural change in Nepalese society.



A Short Portrayal of Itumbāhā as a Monastic Institution

Alexander v. Rospatt
Berkeley¹

Introduction

Itumbāhā is one of the very few monasteries in Kathmandu that preserves the original square plan of a traditional Buddhist monastery. However, it is not only an invaluable architectural monument but also an active monastery with a history of some eight centuries or more. As one of the eighteen “main monasteries” (*mūbāhā*) of Kathmandu, it is at the forefront of Newar monasticism. On this count it is an important force for Newar Buddhism at large, because, as in other Buddhist societies, the backbone of Newar Buddhism is its monasteries. Traditionally, they function as the repositories of Buddhist learning in the widest sense, guarding ritual and tantric traditions. Furthermore, with their shrines and consecrated images of Buddhas and other deities as well as further shrines, the monasteries serve as temples for the Buddhist community. In addition their members contribute towards the maintenance of Buddhist cults also outside the confines of the monastery. Moreover, through their community of Vajrācārya monks, the monasteries provide priestly service for the Buddhist population. The Vajrācāryas perform the obligatory life-cycle rituals (including mortuary and post-mortuary rites) and also officiate in other ritual contexts such as house building and healing.

Naturally, the Newar monasteries are most important for the members themselves. Even though they do not live here, the monasteries traditionally function as an extension of their homes, in which they spend much of their time and to which they devote much of their energy. As members, they are collectively responsible for the monastery, taking care of specific duties by rotation. Most importantly, it is periodically their turn, which in Itumbāhā lasts for one week, to carry out the daily worship (*nityapūjā*) of the monastery’s deities. But also when not obliged by their turn, the members come to the monastery frequently for worship and here casually meet friends and

neighbours, play cards or other games and often spend hours in leisure. This is also the place where they celebrate their important family feasts and other functions. In a word, much of their life revolves around the monastery. This is, however, less true nowadays. As a consequence of globalisation, Kathmandu has undergone dramatic changes in the last decades, and its citizens increasingly live in a world determined by consumerism and television. This, of course, undermines the role of the monastery in the daily life of its members. It is to be hoped that the renovation of Itumbāhā sends out new signals, conveying a sense of pride and ownership that will invigorate the monastic community.

The Setting: Nepal and Newar Buddhism

Before pursuing these topics with reference to Itumbāhā, it is necessary to place Newar Buddhism into a historical context. The word “Newar” is nothing but a variant pronunciation of “Nepal,” which was originally the name of the Kathmandu Valley but, since the end of the eighteenth century, has come to be applied to the modern nation state as a whole. Thus Newar Buddhism is the Buddhist tradition native to the Valley, i.e. the historical Nepal. Early on, Nepal was drawn into the fold of South Asian religion and civilisation and has in this cultural sense been part of the subcontinent. This is borne out by archaeological finds in the Valley of monumental stone statues that are executed in the Kushana style prevalent in Northern India, in a stone type favoured by Kushana sculptors. Most important among them is the statue of the local king Jayavarman, which, according to the (not undisputed) reading of the inscription, dates to 185 A.D. There is no indication that the historical Buddha or one of his contemporary followers ever visited the Valley. However, local legend has it that the great Maurya king Ashoka visited Nepal, sur-

rounded the city of Patan with a set of four stūpas that survive till date, and married his daughter Cārumati to a local nobleman. While this legend is not supported by historical evidence, it is possible that Buddhism reached Nepal in course of the propagation under the Mauryas, possibly before the Common Era. Given that the Kushanas and, in particular, the great king Kanishka, who ruled in the first or second century A.D., likewise favoured Buddhism and did much for its spread to the North, it is reasonable to interpret the mentioned finds of Kushana art in the Valley as evidence that by that time Buddhism had reached there. Accordingly Buddhism in the Valley should look back upon a history of eighteen hundred years, if not more. Given the ruptures in the history of Singhalese Buddhism, Newar Buddhism may thus be regarded as the oldest Buddhist tradition persisting uninterruptedly until the present.

This impressive continuity owes to the Valley's secluded location on the southern flank of the Himalaya, at the edge of the subcontinent. In the plains of Northern India, Buddhism did not endure beyond the fourteenth century, because, without the great monastic sites that had been destroyed by invading Muslim forces Buddhism lacked the monastic basis essential to its survival. By contrast, because of its peripheral location and lack in resources, Nepal was, apart from a few raids, not conquered by Muslim troops. Hence, Buddhist monasteries and shrines were not lastingly destroyed but persist till the present as the basis of Newar Buddhism.

Besides their Tibeto-Burmese language, the Newars have preserved many autochthonous religious practices and customs that set them apart from the Indians of the plain. The Buddhist and Hindu traditions that were introduced to the Valley reflect these local particularities. Thus, Newar Buddhism cannot simply be equated with Northern Indian Buddhism. This is particularly true for the form of Buddhism that developed among the Newars after the disappearance of Buddhism in Northern India. On the other hand, the perseverance and development of particular local traits and features are characteristic of the way in which Indian religions are disseminated over the subcontinent. Thus, despite local particularities, Nepal clearly belonged, as a regional centre on the periphery, to the larger world of Indian Buddhism, and Newar Buddhism continues to be heir to that tradition. Accordingly, the Newars have always shared in the Buddhist Indian literature of their day. Not only did they preserve and copy manuscripts of Indian Buddhist works (and continue to do so), but they also authored their own works in Sanskrit as part of that literary tradition. Accordingly, when appropriating Indian Buddhist literature, the Tibetans also translated works by Newar authors and incorporated them in the Tanjur, the quasicanonical collection of works written by authentic Indian teachers.

Monasticism in Newar Buddhism

Though monastics, the members of Newar monasteries are not celibate monks. Rather, they are married householders who live in their own homes outside the monastery and independently earn their living, be it as jewellers or in some other profession. As boys, they are ordained for four days, during which they nominally live as monks. Though they give up celibate monkhood by disrobing, they continue to be members of the monastic community (*samgha*) for the rest of their lives. Even after they marry and beget children, they periodically reassert their identities as quasi-monks in the context of purification rituals. Then they shave their entire head hair. By not leaving a tuft standing as prescribed by orthodox Hindu practice, they mark their rupture with society and express their identity as Buddhist renunciants. The Buddhist lay population confirms their monastic status on certain occasions when they offer them alms (*pañjādān*, mainly in the form of rice) and further items characteristically presented to monks. Most importantly, they do so once a year in summer during the Newar month of Guṃlā which coincides largely with August (see below).

The tradition of non-celibate monasticism has its antecedents in India. For instance, the Rājatarāṅginī, a Kashmiri chronicle from the twelfth century attests to the phenomenon of married monks in Kashmir. It records the endowment of a monastery which was equally divided between traditionally practising monks (*bhikṣus*) and householder monks (*gārhasthya*) "together with their wives, children, cattle and property". The dedication of half a monastery for householder monks shows that we are not dealing with a mere violation of the norm, but with a different pattern of Buddhist monasticism that had become a tradition in its own right, coexisting alongside celibate monasticism. This coexistence of a celibate and non-celibate monastic tradition corresponds to the differentiation between two types of monasteries in Newar Buddhism, the *bāhās* and the *bahīs*. The *bāhās*, and this includes Itumbāhā, have traditionally functioned as institutions for married quasi-monks and, indeed, may have been founded from the outset for this purpose. The *bahīs*, by contrast, were originally dedicated for celibate monks. However, already some five hundred years ago this form of celibate monkhood was waning, and *bahīs* gradually adopted the *bāhā* pattern of married householder monks. Be it noted that comparable forms of noncelibate quasi-monkhood are also attested in other Mahāyāna cultures. In Japanese Buddhism, there are married priest monks with their own temples, and, among the Nyingmapas in Tibet, there is the prominent figure of the married tantric practitioner.

Itumbāhā is the biggest of the mentioned eighteen main monasteries of Kathmandu. It is so not simply in terms

of the spacious area known as Itumbāhā, which includes the huge square outside the monastery proper, called Kāyagunanī, and the adjacent court yards. Rather, Itumbāhā has the largest monastic community with more than 525 members. To become a member of Itumbāhā (or of any other Newar monastery) is not a matter of choice, but of descent. As in the case of all Newar monasteries, access is firmly restricted to the sons of Sangha members. They alone are eligible to undergo the mentioned temporary ordination rite and thereby become full members in their own right. For them this ordination is not a question of religious vocation, but of social obligation. This is so because the quasi-monks of Newar Buddhism form an endogamous caste. Thus sons have to become such monks themselves in order to be eligible to marry a suitable bride from a householder monk family. Therefore, the rite of temporary ordination, the *bare chuyegu*, does not only initiate the boys into the Sangha of their monastery, but it also confirms their inherited caste status. The bride's family may not be of Itumbāhā which, as other monasteries, is an exogamous unit. The ban on endogamous matches makes sense in light of the perceived descent of all Śākya lineages of Itumbāhā from the common ancestor Keśavacandra, the original founder of the monastery. Of course, the boys may not marry outside their caste but have to find the daughter of a member of a different monastery, that is to say, a Śākya or Vajrācārya girl. If they fail to do so, their sons will be barred from ordination at Itumbāhā. This does not only exclude them from the Sangha but also from the caste of Śākya and Vajrācārya as a whole.

The Ordination Ceremony

The ordination rite is not only of defining importance for the initiates but also for Itumbāhā, because its continuity depends upon the intake of new members. For Itumbāhā and other monasteries of Kathmandu, this ceremony is also the grandest monastic ritual in terms of participants and expenditure. This is so because (unlike in Patan) it is only celebrated periodically, so that, on that occasion, a large group collectively performs the ordination. In the case of Itumbāhā, this traditionally happens only every twelve years, when some hundred boys take the temporary ordination, more than in any other monastery's ceremony. Together with their paternal aunts, who take them through the ritual, and other family members, the boys crowd into the courtyard of the monastery. In lines they spread around the enshrined "Ashoka" *stūpa* in the centre and bring Itumbāhā to life in a way no other occasion does (see plate 1). Because the rite is offered so infrequently, the boys' ages differ greatly. While the eldest boys can be in their early teens (though they should not have reached puberty), the youngest boys may still be babies. They must, however, have undergone the most important rite of

passage for infants, the first rice feeding ceremony, which for boys is typically celebrated at six months.

Two weeks before the ceremony takes place in Itumbāhā, the boys give notice of their imminent ordination by presenting offerings of betel nut, pan leave and coin (*gvāy dān*) to the main deities of the monastery, the eldest of the Sangha, the officiating priests, their parents, and –indicative of the social dimension of the ordination ritual– to the throne of the king. A week before the ritual, the paternal aunt and maternal uncle offer the boys a ceremonial meal (*sagun*) consisting of an egg, dried fish and arrack distilled of rice, in order to protect and bless them for the ritual passage upon which they are about to embark. The ritual commences on the day before the ordination with a series of preparatory rites, among them the boys' ritualized entreaty to be granted ordination. In accordance with Newar Buddhist tradition, the ordination ceremony on the main day is performed following a ritual handbook from the twelfth century (the *Kriyāsaṃgrahapañjikā* by Kuladatta), which is of defining importance for the ritual tradition of Newar Buddhism. The starting point for Kuladatta is the rite of "going forth" into homelessness (*pravrajyā*), i.e. becoming a renouncer, as attested in the *Vinaya*, the body of monastic rules traced to the Buddha and hence regarded as canonical. More precisely, Kuladatta follows the *Vinaya* as handed down by the *Mūlasarvāstivādins*, a North Indian school of Buddhism. With the intention of "going forth" and becoming a renouncer, the candidate first goes for refuge to the Buddha, his Teachings (*dharma*) and the order of monks (*Sangha*), and vows to keep the five main precepts, namely to abstain from killing, theft, falsehood, sexual misconduct and drinking alcohol. Thereby, he becomes explicitly a lay follower (*upāsaka*). Then, all but a tuft of hair (*cūḍā*) is cut off. At the tonsure, the paternal aunt stands by with a platter in order to catch the hair before it falls onto the ground. Then the boy is asked in a ritualized dialogue whether he really wants to go forth and renounce worldly life. After he has confirmed this, the tuft, too, is cut off, and four assisting elders of the Sangha of Itumbāhā pour specially empowered water over his bald head in order to purify and bless him. Subsequently, the boy dresses in monastic garb and receives an alms bowl and staff. He then takes again the triple refuge and upon this pledges solemnly to observe the extended ten rules of practice. Technically, he has become only a novice, but since the full ordination (*upasampadā*) is reserved in Buddhist practice for adults and hence not imparted in Newar Buddhism, the ceremony described here functions as proper ordination that transforms the initiates into full-fledged members of the Sangha of Itumbāhā. Accordingly, the ordained boys are considered proper monks. Relatives of the participating boys affirm this newly acquired monastic status when they present alms and other offerings to the boys upon

the conclusion of their ordination ceremony. Also, as new members of the Sangha, the boys are now for the first time allowed inside the main shrine room of Itumbāhā, which houses an image of the Buddha Akṣobhya. This image functions as the monastery's principle exoteric deity (*kvāpādyah*) and has to be worshipped by all others from the outside (see plate 2).

When donning the robe, the boys are also liberally decked with various kinds of ornaments. Normally in Buddhism, the ordination is the occasion for precisely the opposite, namely the shedding of all jewellery and other finery. The ornaments put on by the newly made monks are of the kind characteristically offered to and worn by deities. Fittingly, later during the ordination ritual, honorific parasols are held over the boys just as when deities are being paraded. This is particularly conspicuous when the boys are taken in procession from Itumbāhā to the old royal palace of Kathmandu at Hanuman Dhokha, in order to present again the aforementioned offering of betel nut, pan leave and coin to the king's throne, this time as notification of their newly acquired status. The use of ornaments and honorific parasols shows that, on one level, the ordination serves to sanctify the boys and introduce them to the sacred realm of Mahāyāna Buddhism. This aspect is at odds with the common perception of the Buddhist ordination as little more than a legal act. But it is less surprising from the perspective of the Vajrayāna, that is tantric Buddhism, where the practitioner aims at identification with a chosen deity, and in this sense at his own deification.

For the next three days the boys have the status of celibate monks. They wear their robes and receive alms and gifts from relatives and neighbours. However, they continue to live at home (rather than in the monastery) where they are subject to dietary and other restrictions that set them apart from the rest of the family.

On the fourth day, three days after the ordination, the boys again assemble in the inner courtyard of Itumbāhā and go through a series of rituals before they disrobe. In a ritualized exchange, the boys ask the presiding master (*ācārya*) to be released from the vows of monkhood. The master grants this requests, and the boys exchange their monastic outfit for a new set of common clothes that has been provided by their maternal uncle. Once the boys have disrobed, it is time to discard their previously cut hair, which was safeguarded after it had been collected by the paternal aunt. For this the aunt goes to the confluence of Bishnumati and Bhaccakhusi, close to the Śobha Bhagavatī temple. This confluence is a sacred place known as Nirmala Tirtha (lit.: "spotless ford"). It serves Itumbāhā also in other contexts as the traditional point of access to the waters of the Bishnumati. Notably, the river bank here functions as cremation ground (known as

Karuṇādīpa) for those belonging to Itumbāhā.

When the boys renounce celibate monkhood, Mahāyāna and tantric practices are enjoined upon them in exchange. Accordingly, the boys are subsequently introduced to the tantric realm of Buddhism. For this they proceed first to Śāntipur, the sacred tantric shrine atop the Svayambhū hill. This shrine is identified with Śāntīśrī, the mythical builder of the Svayambhū-stūpa (which nowadays is commonly known as Svayambhūnātha). Śāntīśrī is also regarded as the primordial forerunner of the monastic community of Kathmandu, so Śāntipur serves as a focal point for that community. Thus, by worshipping at Śāntipur the boys express their newly found identity as members of the monastic tradition of Kathmandu. Later, in the evening, the boys assemble again at Itumbāhā in the space called "long second floor" (*tāhā mātam*), which is the upstairs of the northern wing. There they are introduced to the cult of tantric deities who are made to be present, on this occasion, by tantric song and dance. That is to say, they are impersonated by initiated practitioners of the Sangha who act out the dance-like movements of the given deities in accordance with those deities' songs, which are intoned together with instrumental music. On the same day, the boys are, furthermore, introduced to the main tantric deity of their family, which is kept in the shrine room at home. Thus, the day of disrobing is the occasion on which the boys pass beyond the liminal phase of celibate monkhood to the form of Buddhism that is meant to be theirs, and that is henceforth to shape and pattern their lives. In this way, the temporary ordination functions as an initiatory ritual that introduces the boys to the form of tantric Buddhism practised in their families and in the community of Itumbāhā to which they now belong as members in their own right.

The Tantric Masters (*vajrācārya*)

The ordained boys fall by the principle of patrilineal descent into two groups, namely the Śākya and the Vajrācāryas. In Itumbāhā, the former greatly outnumber the latter. Thus, at the last ordination performed in February 2001, only 9 of the 105 boys were Vajrācāryas. A few days after the initiation, the Vajrācārya boys again assemble in Itumbāhā in order to receive a very high form of tantric initiation which empowers them to be "diamond masters" (*vajra-ācārya*) who may perform the fire ritual and thus act as priests. After this tantric initiation has been imparted in the courtyard of the monastery in front of the main exoteric shrine room, the Vajrācārya boys assert their new status by performing a fire ritual in the monastery's courtyard. Some days later, they repeat the fire ritual at the shrine (*pīṭha*) of the goddess Kāṅkeśvarī on the banks of the Bishnumati. She is propitiated with varieties of buffalo meat which are offered as oblations

into the fire. Kānkeśvarī's shrine has a particular link with Itumbāhā which also comes to bear in other contexts. When propitiating the planetary deities, for instance, the offerings have to be brought afterwards to Kānkeśvarī. Moreover, during her the annual procession around town, which takes place on the day of the "Horse Festival" (*ghoḍāyātrā*), usually sometime in March, Kānkeśvarī stops at Itumbāhā. The litter in which she is carried is brought into the house enshrining the lineage deity, which is located on the southern end of Kāyagunanāī, the large square outside the monastery. There she receives the aforementioned good luck offering called *sagun*. The other *bāhās* of Kathmandu likewise maintain a special ritual relationship with a particular shrine of a Mother Goddess.

The *vajrācārya* initiation can be viewed as part of the sequence of rituals which follows upon the temporary ordination and introduces the boy to his religion and into his status group, namely that of the Vajrācāryas. It is important for the community of Itumbāhā as a whole because many of the rituals to be performed in and for the monastery can only be carried out by Vajrācāryas. Moreover, Vajrācāryas alone can serve families as their priests, performing the numerous life cycle rituals that structure the life of the monastery's members, including funerary rituals and rites for the deceased. Because only some of the Vajrācāryas of Itumbāhā actually function as family priests, and because they are so greatly outnumbered by the Śākyaas, there is a greater demand for family priests in Itumbāhā than can be met by the monastery's officiating Vajrācāryas. This led to a highly unusual initiative by the Śākyaas in 1953, when one batch of boys was taking their initiation in Itumbāhā. In order to increase the number of priests and thereby become less dependent upon the Vajrācāryas of the monastery, twenty-six Śākya boys were given the tantric initiation, which normally is strictly reserved for the sons of Vajrācāryas. However, because of their Śākya descent, these boys were, despite this initiation, not really accepted as authorised priests. Thus, only one of these boys, now an elderly man, continues to officiate even today. While the family priest must be a *vajrācārya*, it is not compulsory that he be of Itumbāhā. So, a number of Śākya families from Itumbāhā use priests from other monasteries, mainly Makhanbāhā. The same holds good for the Vajrācāryas of Itumbāhā because as members of one lineage they form a kin group and hence cannot perform rituals for each other, lest the boundary between the patron of the ritual and the priestly officiant be blurred.

The Sangha

Despite the Vajrācāryas' additional initiation, all members of the Sangha, including the boys who have newly taken the temporary ordination, are of equal standing and share

the same responsibilities and privileges. In accordance with the Vinaya tradition, the only distinction that is made is by seniority. This is computed not on the basis of biological birth, but of the time of ordination, which thereby assumes the status of a second birth (consider the appellation "Sons of the Buddha"). Thus, when there is a feast of the whole Sangha, the members are seated hierarchically according to how long they have been members.

The Sangha of Itumbāhā is subdivided into ten lineages to which the members belong by patrilineal descent. This is significant because many privileges and duties do not belong to the Sangha as a whole but to specific lineages (*kavaḥ*). Most importantly, the ten eldest of the monastery (*thāyās*, or *sthaviras* as they are known in Sanskrit) are not the ten most senior members of the Sangha as a whole, but the eldest of each of the ten lineages. These ten elders have numerous ritual and ceremonial functions at which they represent the monastery. At the mentioned initiation ritual, for instance, they cut the boys' tuft of hair and shower them with blessed water, thereby inducting them into the Sangha. The elevated status of the elders is underlined by the fact that they are initiated into this office by a special ritual that includes the blessing with empowered water, hence the term "showering the elder" (Newari *thāyās luyegu*, which corresponds to Sanskrit *sthavirābhiṣeka*) (see plate 3). Before this ritual, the elders must have received extensive tantric initiation (*dīkṣā*) that enables them to perform secret rituals in the esoteric shrine rooms of the monastery.

The hierarchy among these ten eldest is again determined by lineage rather than seniority. Thus the lineage currently represented by Triratna Śākya always provides the main elder (*mūthāyā*). Likewise, the second-ranked elder always comes from the lineage which was, until recently, represented by Sānu Śākya. This lineage is special because it has particular rights to the northern wing of the monastery, including a small section of the adjacent eastern and western wings. These rights, which put them effectively in control of parts of the monastic complex, reflect that ownership of Itumbāhā is tied to the lineages. This link corresponds to the descendance, claimed by oral tradition, of the nine Śākya lineages from Keśavacandra, the mentioned founder of Itumbāhā. The separate position of the second lineage with its claims of part of the monastery does not affect, however, the unity of the Sangha. This is so because the Sangha represents the members of the monastery, not its owners. Thus the claims of ownership by the lineages do not affect the workings of the Sangha where ownership does not matter. Accordingly, Sangha rituals such as the temporary ordination are performed collectively by members of all lineages.

The third-ranked among the ten elders comes invariably

from the one (recently subdivided) lineage to which all Vajrācāryas of the monastery belong. In addition to this elder, the principle priests of the monastery are by need Vajrācāryas and hence from this lineage. The main priest has the title Cakreśvarī, which indicates his function as supreme tantric master of the monastery. He may not act as the lineage's elder, because being one of the ten elders would functionally turn him into a client (*yajamāna*) representing the monastery. This would be at odds with his function as chief priest of the monastery because the officiating ritual master has to be different from the patron of the ritual. The Cakreśvarī is assisted by the second-ranking priest (the *upādhyāya*) and two further priests who are nominally in charge of the mentioned tantric songs. The Cakreśvarī officiates at all major monastic rituals, including the ordination ceremony. The duties of this position are very onerous and cannot be renounced, because, like the elders, the Cakreśvarī is replaced only upon death. Once widowed, however, he is no longer believed to have the necessary power for performing tantric rituals. They are then performed on his behalf by the *upādhyāya*. The Cakreśvarī represents Itumbāhā among the abovementioned eighteen main monasteries of Kathmandu, because theirs is essentially an association of Vajrācāryas and does not allow for the representation of monasteries by Śākyas. Likewise, the Cakreśvarī of Itumbāhā traditionally functions as one of the ten main priests of Kathmandu, the so-called "masters of the ten regions" (*daśadigācārya*). As "master of the south," he used to participate in grand rituals concerning the whole of Kathmandu, such as the periodic renovations of Svayambhū. Outside the sphere of tantric rituals, however, the main elder takes precedence, and in yet other situations the most senior member of the entire Sangha is foremost. Thus Itumbāhā does not have an abbot, but its principle is, depending upon context, either the main elder, the Cakreśvarī or the Sangha member of the longest standing. But its most important body is the ten elders because they collectively embody ownership of the monastery. Accordingly, in Itumbāhā the ceremonial welcome (*lasakus*) is given by the wives of the lineage elders rather than of the most senior Sangha members.

Daily Worship in Itumbāhā

The main duty of the Sangha members is to act, in one week turns, as ritual officiants, carrying out the daily regular worship (*nityapūjā*) of the aforementioned Akṣobhya image in the main shrine and of the other exoteric deities and shrines belonging to the monastery and its precincts. The worship starts at the crack of dawn when the turn-holder (*dyaḥpāl*) sweeps and cleans the shrine room of Akṣobhya and ritually prepares the image for the day. The main morning service takes place a little before nine o'clock. Outside the shrine room, the turn-holder strikes a hollow wooden beam of the kind that has functioned

since old as a monastic gong. He then goes on a round, ringing a metal bell and worshipping stūpas and other shrines outside the monastery itself, in the larger area generally known as Itumbāhā. He ends his round at the well located in a corner of Tārānani, the courtyard with the shrine of the White Tārā image, which was set up here by a noble woman from Banepa at the end of the fourteenth century. This well is believed to be the home of a set of snake divinities (*nāga*), and hence the water is believed to be a powerful cure against skin diseases. Here, the turn-holder administers the well's water to the waiting people who have often come from far away. Tibetans, too, have great faith in the healing power of the well, and sometimes water is sent for even from as distant a place as Lhasa. Moreover, once a year the priests in charge of Buṅgadyaḥ, the supreme Buddhist deity of Patan, also known as Rāto Matsyendranāth, come here to fetch water for the annual bath of that deity. Also of great fame is the mentioned White Tārā, particularly among Tibetans, who believe that she sometimes speaks to her devotees. Around two o'clock in the afternoon the turn-holder once more worships the principal image of Akṣobhya with incense, by waving the yak whisk, reciting Sanskrit verses, sounding the wooden gong and so on. In the late afternoon, the turn-holder again extends his ritual activities beyond the confines of the monastery proper and goes on a second round to worship also the ancillary shrines in the vicinity. This concludes the routine daily worship.

The turn-holder does not stay in the monastery overnight but, for the period of his turn, has to observe certain monastic restrictions. Most importantly, he must stay celibate and, accordingly, should sleep separately from his family. He also is obliged to observe certain other purity restrictions, which are mostly dietary. As mentioned, all Sangha members, including the newly ordained boys, have to take turns as turn-holder. Excepted, however, are those who have moved away from Kathmandu and only come to Itumbāhā for the mentioned ordination ritual (which for them functions in the main as a caste-specific life cycle ritual of adolescence rather than an initiation into the community of Itumbāhā). Since the community of Itumbāhā is very large, the one week turn rotates through the roster of members only once every seven years or so. Even so, it has become customary to delegate one's turn to another member who is willing to assume this responsibility against financial compensation.

In addition to the daily *pūjā* performed for the Akṣobhya image and the other exoteric deities and shrines, the secret tantric deities of Itumbāhā are also worshipped on a daily basis (*nityapūjā*). This concerns the three principal tantric shrine rooms of Itumbāhā, namely the so-called "not-to-be-seen shrine room" (*sva-maru āgaṃ*) in the southern

wing of the monastery, the shrine on the upper floor of the northern wing, and the shrine in the house dedicated to the lineage deity in Kāyagunanī, the mentioned huge square outside the monastery proper. These esoteric tantric deities are worshipped in the morning. Moreover, in the evening light from a burning wick is offered from outside the shrine room. Traditionally, the ten elders and the Cakreśvarī took turns of one month to worship these deities. There are attempts to revive this system, but currently one elder alone takes care of the daily worship of the tantric deities. But, led by the Cakreśvarī, the ten elders do get together twice a year for the ritual of the “tenth day” (*disipūjā*), which is dedicated to the extensive worship of the monastery’s tantric deities. This happens on the tenth day of the waxing fortnight of the months of Puṣ and Asār, which mark the winter and summer solstice and usually occur in December and June.

It may be noted in this context that the Sangha members’ original lineage deity is the Svayambhū-stūpa housed in a temple next to the shrine of Vajrayoginī in Sankhu, in the north-eastern part of Kathmandu Valley. However, nowadays most members of Itumbāhā worship instead the lineage deity in Kāyagunanī. They do so in separate groups once a year in spring.

Annually Observed Rites and Other Events in Itumbāhā

Like the tantric pūjā of the tenth day, most Newar festivals, rituals and celebrations are tied to specific dates in the lunar calendar and observed annually. Thus the year of Newar Buddhists is structured by a calendar packed with such religious events and occasions. Due to the general decline in ritual practice, many of the rites and customs traditionally observed in Itumbāhā have started to lose importance. Even so, the main events in the calendar still stand out as occasions when Itumbāhā becomes alive with ritual activities.

To start with, from the fifth to the seventh day of the waxing fortnight of the month of Caitra, sometime in March, the foundation of Itumbāhā is commemorated. Just as birthdays among the Newars are occasions to propitiate the planets and perform other protective rituals ensuring the wellbeing of the celebrant, so Itumbāhā’s anniversary is an occasion for protecting it from malignant forces. For this purpose, a large spirit offering (*mahābu* in Newari) consisting of raw meat and other items is prepared. It is scattered along the periphery of the neighbouring area (*deśa*) of Itumbāhā. This pacifies potentially harmful beings and renders the monastery and its vicinity a protected zone.

On the preceding full moon day, a demon called Guru Māpā is propitiated separately. According to legend, this demon used to haunt Itumbāhā, devouring children living there. Keśavacandra, the mentioned founder of Itumbāhā, managed to convince Māpā to settle outside town, on the large open field called Thundikhel. In return he set up an endowment (*guthi*) to feed Māpā a sumptuous feast once a year. Even now, every full moon day in March, a meal of rice, meat and vegetables is cooked on the stoves of the monastery, behind the northern wing in the area known as Bhutu Kebab. The meal is then brought to Thundikhel and left for ś to consume. Responsible for this are not the members of Itumbāhā, but Pradhāns (a Newar caste) of Kilāghal (a part of Kathmandu) whose forefathers were supposedly charged with this task by Keśavacandra. The next day they also have to provide a meal of beaten rice, vegetables and pulses for the elders of Itumbāhā.

The most important time in the Newar Buddhist year is the so-called “Month of Virtue” (*guṃlā*), which, as mentioned, largely overlaps with August. This period falls in the middle of the monsoon rains and, since old, has been in Buddhism a time of retreat and intense religious practice. Much of the focus is on the aforementioned Svayambhū-stūpa. Every morning, thousands of Newars get up before dawn in order to walk the one mile to Svayambhū for worshipping the main *stūpa* and ancillary shrines there. They are back home some two hours later, often drenched in rain, but in high spirits. Like other monasteries and associations from Kathmandu, Itumbāhā has a special ensemble of drummers who contribute their music to this daily worship of Svayambhū. Members tend to be youngsters and, since a few years, also girls. They are accompanied by trumpets and other wind instruments played by professional musicians hired for the month. They assemble each morning before dawn in Itumbāhā and then walk to Svayambhū, playing their drums along the way. There they circumambulate the *stūpa* while sounding their drums as an offering to Lord Svayambhū. This music group is active only during this month of Guṃlā. Like other monasteries, Itumbāhā has also a standing music group for particular occasions which includes drums, cymbals and traditional trumpet-like wind instruments, all played by Sangha members.

Within Itumbāhā the main rites during the month of Guṃlā revolve around the full moon day. Traditionally, on this and the following day, the main treasures of the monastery are exhibited and worshipped by the public. However, in the recent past, the monastery “lost” many invaluable objects, so nowadays there are only few objects that are still exhibited. Among them is a painted scroll, itself the copy of an earlier original, that recounts, with the pictures and captions below, the origins of Itumbāhā. More importantly, on this occasion two stat-

ues of the Buddha Dīpaṅkara are displayed in the monastery itself and a further number privately in the adjacent courtyards. The Buddha Dīpaṅkara is the first in a series of twenty-three ahistorical Buddhas of the past. He owes his importance to his role as the archetypal recipient of alms, *dāna*. Since the displayed statues are otherwise kept in storage, the few days in the month of Guṃlā alone provide the chance to give offerings to Dīpaṅkara and thus engage in the Mahāyāna practice of perfecting one's generosity (*dānapāramitā*). The most important of the displayed Dīpaṅkara statues is identified with the founder of Itumbāhā, and accordingly called "Grandfather Keśavacandra" ("Keścāndra āju" in short). Unlike the other exhibits, this statue is displayed for two weeks. Two days after the full moon day, the goddess Kumārī of Kathmandu, who is impersonated by a small child, comes for a ceremonial visit to Itumbāhā so as to grace by her presence the display of the Dīpaṅkara statues and other sacred items. In addition to the annual worship in the month of Guṃlā, a big festival, called Samyak, dedicated to the cult of Dīpaṅkara is celebrated every twelve years by the entire Buddhist population of Kathmandu. In this context the Keśavacandra Dīpaṅkara of Itumbāhā plays a special role that reflects the endowment of this festival by members of Itumbāhā at the end of the sixteenth century. Itumbāhā has been a prominent sponsor of Buddhism in Kathmandu in other contexts as well. This finds notable expression in Itumbāhā's traditional sponsorship of the seventh of the thirteen rings that form part of the superstructure of the Svayambhū-stūpa and, up to the nineteenth century, used to be rebuilt periodically when renovating the *stūpa*.

The two Dīpaṅkara statues and other exhibits inside the monastery are displayed on the ground floor of the northern wing, which opens to the courtyard. Two of the aforementioned elders and two ordinary members of the Sangha are responsible for taking care of the exhibits and guarding them at night by sleeping there. The two elders are the current holders of a yearlong turn dedicated to rituals and other events occasioned by the annual calendar. The two Sangha members are also in charge by the principle of rotation, but their turn only lasts a fortnight.

The four turn holders responsible for the display of exhibits have traditionally also been in charge of another important ritual that until recently used to be observed during the month of Guṃlā in Itumbāhā, namely the recitation of the Prajñāpāramitā, the famous Mahāyānasūtra on the perfection of transcendental wisdom. Itumbāhā owes a precious manuscript of this text, scribed in golden letters on dark blue ground. It was the privilege of the Vajrācāryas of the monasteries belonging to the "middle section" of Kathmandu to participate in the recitation. The association of the eighteen main monasteries of Kath-

mandu is subdivided topographically into four groups, from north to south. The "middle section," which extends basically from Asan to the precincts of the old royal palace at Hanuman Dhoka, comprises seven monasteries with Vajrācāryas, of which Itumbāhā is one. Traditionally, a sizeable group would come on seven consecutive days (later this was shortened to four days) for reciting the text. On each of these days, upon conclusion of the recitation, the Vajrācāryas –eligible were not only those who had recited, but all who belong to the mentioned seven monasteries of middle Kathmandu – were feasted with a traditional meal, considered blessed food and partly taken home and distributed among family members. Moreover, on the first day, the Vajrācāryas received ritualised prestations of alms, the above-mentioned *pañjādān*. Indicative of the general erosion in cultic practices, this practice has recently been discontinued, and since some twelve years the Prajñāpāramitāsūtra is only exhibited and no longer recited.

Itumbāhā also functions as an arena for ritual activities that are not immediately connected to the monastery. A prominent example is the worship with images made with fried pulses and grains that are laid out on the ground. They represent the venerated deity by a water flask or, in the case of Mañjuśrī, a characteristic implement such as his book or sword. On the evening of the full moon day that usually falls in November, these pictorial arrangements of pulses and grains are laid out in front of *stūpas* and other shrines in the monastery of Itumbāhā and its adjacent courtyards, just as elsewhere in Kathmandu on that evening (see plate 4). They are decorated with sweet potatoes and yams as an offering to the deity in front of which they are set up. Moreover, fruits and other food items, as well as flowers and butter lamps are organised as offerings. Facing this arrangement and the deity behind, the worshippers assemble in a small circle and venerate the deity by reciting devotional verses, in particular the Nāmasaṅgīti, a tantric text dedicated to Mañjuśrī and his various manifestations. Upon conclusion of the worship, the image is "destroyed" by the youngest boy present and the food items are consumed as blessing (*prasāda*).

Concluding Remarks

The rituals and other events mentioned above are only given as prominent examples to convey an impression of the workings of Itumbāhā. There are, in truth, numerous other occasions on which Itumbāhā functions as a focus of ritual activities. Notably, Sangha members often use Itumbāhā as an arena for celebrating important family feasts, in particular weddings. This makes perfect sense given that Itumbāhā is in many ways a family institution uniting related lineages with a common ancestor. However, Itumbāhā is not construed as serving the needs of

its members alone. Rather, when the boys undergo the temporary ordination dealt with above, they do so with the expressed purpose of working for the happiness of all mankind. Thus Itumbāhā's function is framed in terms of Mahāyāna Buddhism as an altruistic institution that is to provide the necessary framework for its members to benefit all sentient beings. By this token, the preservation of Itumbāhā is not only in the interest of the members of the monastery, but also of the Newar Buddhist community and the citizens of Kathmandu as a whole. This of course presupposes that the members of Itumbāhā assume responsibility for their traditional duties and assure that Itumbāhā survives as an intact religious institution that serves as a local focus for the Buddhist community. Thus, for the present restoration of the monastic buildings to be truly successful, it has to instil a sense of pride and own-

ership in the Sangha members.

Endnotes:

- ¹ This small article has been prepared with the kind help by members of Itumbāhā. I am particularly grateful to Svasti Ratna Shakya, Captain Chandra Bahadur Shakya and Prajna Ratna Shakya who generously gave of their valuable time to share their firsthand knowledge of the workings of Itumbāhā with me. To be sure, the following portrayal reflects my own perspective, and any inaccuracies and mistakes are of my own doing. So as to make this article accessible also for readers with no prior knowledge of Newar Buddhism, I have limited the use of technical terms and simplified the transcription of Sanskrit and Newar words.



Plate 1 - Newly ordained monks on Sunday, the fourth of February 2001, upon conclusion of the ordination ceremony. They are seated in line together with their paternal aunts, who have assisted them, in the courtyard of Itumbāhā.



Plate 2 - Gyanaratna Shakya on the day of his ordination (on Sunday, the fourth of February 2001) into the Sangha of Itumbāhā, in front of the main exoteric shrine room of the monastery. Indicative of his new status as member of the Sangha, he has just been inside the shrine room and worshipped the image of the Buddha Akṣobhya there.



Plate 3 - Seven of the Ten Elders of Itum Bāhāl, standing with their ceremonial robes and caps in the courtyard of the monastery. They have just been initiated into the office of elder by an elaborate sequence of tantric rituals. This happened on the twenty-fifth of January, 2001 in preparation for the ordination ceremony performed ten days later, which requires the participation of the elders.



Plate 4 - The annual worship with an image laid out with fried pulses and grains on Saturday, the eighth of November 2003, inside Itumbāhā. The image depicts a water flask which represents the worshipped deity. Together with offerings of fruits and vegetables it is set up in front of the exoteric shrine room of Itumbāhā. The worshipers are seated outside the temple enshrining the Ashoka stūpa in the centre of the monastery's courtyard. They venerate the image, and with it the Buddha Akṣobhya of the shrine room, by reciting verses.

A Study on Itum Bahal

Ushnik Ratna Shakya
Kathmandu, Nepal

(Summary of Masters Thesis Submitted to the Central Department of
Nepalese History, Culture and Archaeology, Tribhuvan University, Kathmandu, Nepal)

Itumbahal is centrally located at the heart of the Kathmandu City, surrounded by many *nannies* and *gullies*. It maintained its peace and serenity, isolated from busy life of a modern city, as no vehicles are permitted inside the compound. In fact, the peaceful atmosphere is a necessary factor for the proper understanding and execution of Buddhist teachings.

It was once a rich monastery with gilded roof and pinnacles decorated with exotic arts and crafts. The 360 ropanis of land, entrusted to proper execution of duties and responsibilities of innumerable *guthis* of Itumbahal, is now in a depleted state of affairs. All the lands are gone, succumbed to the so-called 'land reforms' by Govt. of Nepal. As rich *Guthis* are virtually dragged into a poor minority, it resulted in a poor state of affairs in the once rich *Viharas*. Without any funds for even a minor repair, it makes Itumbahal most vulnerable to the thieves and burglars. Many historic masterpieces of fine arts have been stolen, making it a great loss to the *Vihara* as well as to the nation.

The elders of Itumbahal used to say that when King Mukundsen of Palpa plundered Kathmandu Valley in NS 646, he never touched Itumbahal. Obviously, he was much amused by the rich and splendor of Itumbahal. When he turned back, the Thaku King of Watu, charged with jealousy, attacked Itumbahal and burnt it down. The molten gold flowed everywhere in the compounds of Itumbahal. The gold was re-collected and Itumbahal was fully renovated and many pieces of land were also entrusted to maintain *guthis*. Yet, in an unpublished document of late *Thayapa*, Moti Kaji Shakya, the ancient name

of Itumbahal is *Subarna Maha Vihar*, which is named after its golden roof and pinnacles. Keshchandra repaired it and re-named it as *Bhaskar Deva Sanskarita Keshchandra Krita Parawarta Maha Vihar* in the 11th century.

There are many interesting legends and personalities related with foundation of Itumbahal. The legendary figure of Keshchandra—the founder of Itumbahal and King Bhaskardeva are both historical personalities. It is interesting to note that the name of Keshchandra has been mentioned in colophons of *Bhasavamsawali*. During the reign of *Gunakamadeva* (late 10th century), immediately after founding the Kantipur and Lalitpur city in 1st half of the 11th century, Keshchandra was

one of the successful merchants who had returned from Tibet and founded Itumbahal. The period of foundation of Itumbahal happened during the reign of *Bhaskardeva* (1047-1050). The dates of Keshchandra might be between 990-1070 A.D., my calculation of dates are related with the fact that Keshchandra might have been alive for at least 10 years after the foundation of Itumbahal. His name mentioned in

Bhasavamsawali as a merchant returnee from Tibet, immediately after the reign of Guna Kamadeva (Late 10th century). Keshchandra might have gone to Tibet and returned with enough wealth to be spent leisurely with gambling before he met Gurumapa and thought about founding Itumbahal.

Gurumapa was one of the legendary figures related with the foundation of Itumbahal. Gurumapa was a *Kirtimukha Bhairab*, a *Bodhisatwoo*, who helped Ke-



Daily Ritual in Itumbahal in Kathmandu, Nepal
Photo Courtesy: Sudip Shakya

schandra to establish Itumbahal. The legendary figure of Gurumapa was an ugly-faced dangerous demigod who devoured, according to legends, live children. Displeased by his behavior, Keshchandra ultimately, threw Gurumapa into an open field of Tudikhel.

According to Tibetan sources, Gurumapa (Gurumarpa) was a historical personality, a devout disciple of Guru Naropa, who traveled thrice into India via Nepal. He was born in 1012 A.D and died around 1096 A.D. According to the Tibetan people; he was a *Bodhisattva*, a *siddha*, and founder of *Ka-gyu-pa* sect of Tibetan Buddhism. Gurumarpa, as a tantric, can transfer his consciousness into a dead body and use that body as his own. His biography tells about his poetic ability and translation works. In his youth, he was ill tempered and possessed whatever he wanted. His parents sent him to study Buddhism to calm down his hot behavior. Influenced by many notable teachers, he decided to visit India and meet Gurus like *Naropa*. For this purpose, he collected enough gold to spend on his way towards India. He arrived in Nepal and stayed at Swayambhu for three years, on his way towards India.

Calculation of dates and timing, according to his biography, places the event around 1042-45. AD. Gurumarpa stayed at Swayambhu, in his first journey to India, and altogether he spent a total of 18 years in India and Nepal on his three journeys. However, he never stayed at Swayambhu in his 2nd and 3rd journey. Strangely, dates and timings of Keshchandra, Bhaskardeva and foundation of Itumbahal are same as dates of Tibetan Guru Gurumarpa. He had stayed at Swayambhu and, surprisingly, according to legends Keshchandra met Gurumapa at Swayambhu and some event did occur at Swayambhu forest. Keshchandra might have discovered the hidden gold's brought in by Gurumapa and quarrels erupted between them, or perhaps Keshchandra was able to tame Gurumapa and bring home both Gurumapa and gold into Itumbahal, with conditional agreement. While Gurumapa was in Itumbahal, it speculates that a deadly disease might have spread,

killing many infants, and blame was showered upon a stranger called Gurumapa. Coincidentally, even the only son of Keshchandra became a victim of deadly disease (Legends: Keshchandra's son was killed by Guru mapa). The untimely death of Keshchandra's son disheartened him very much. Ultimately, he renovated his resident into a Vihara and gave it to *sangha*, for greater benefit of the mankind. Indeed, Gurumapa was guru of Keshchandra too! Gurumapa showed the way for construction of Vihara. He named this Vihara as a '*Paravarta Mahavihara*', with dedication to pigeons, Thereupon, in Itumbahal, pigeons are most welcome and respected.

Until, and unless there is not any conclusive proof about Guru Marpa of Tibet and Gurumapa of Itumbahal, one cannot say that both personalities are same. Even though both of them are contemporary and the chain of events of their lives ascertain that both of them are same person.

In essence, it suffices to say Itumbahal is one of the most ancient Vihara with many Guthis and full activities of Sangha. The mention of Itumbahal in Gopalraj Vamsawali

in NS 361, and in subsequent inscriptions, as well as in the colophons of Buddhist manuscripts prove that Itumbahal is one of the fully active Mahayana Buddhist Vihara, with vast Sangha, from the earliest days of its foundations in history.

My research on Itumbahal sufficiently proves that in Itumbahal, the higher vajrayana initiation and vajrayana practices were carried out in medieval years. The religious debut of personalities like Keshchandra, Gudochandra, Jayataju, Gangansingh Bharo, Bekhasingh, Dhanasingh, Jayadev, Balsingh, Dhanju, Sukajit Bharo, Bitusingh Rawat, etc. and a tantric Guru named Ja-mana-gubhaju who resided in Itumbahal were significant. The higher secret tantric pujas were carried out by Bajracharya gurus in the premises of Itumbahal. A direct official relationship was made with then ruling Malla court of Hanuman Dhoka (Layaku- Darawar). An unconfirmed report says that even king Pratap Malla paid a visit to Itumbahal. All the land property was



One of the Gurupama plates in Itumbahal
Photo Courtesy: Sudip Shakya

officially registered at Malla court. With the advent of the Shah dynasty, the Itumbahal Buddhist heritage showed a slow decline.

In Itumbahal, there is a mixed sangha of both Shakyas and Bajracharyas. There are 118 Shakya and a few Bajracharyas families; altogether there are about 438 initiated members of Itumbahal *sarva sangha*. Numerous guthis has been established to run the affairs of *sarva sangha*, headed by the executive body of eleven *Thayapas*. Among eleven *Thayapas*, nine are from Shakyas and rest from Bajracharyas. The *Thayapas* are headed by *Chakreswara* and *Muthayapa*, beside those two posts there is another post of *Sangha Thakuli* appointed according to seniority in the sangha excluding eleven *Thayapas*.

Groupism within sangha and dis-sention is causing a major problem in the smooth functioning of socio-religious activities. A group of 7-8 families within *sarva-sangha* known as *Ba-sangha* withhold its control over northern halves of vihara

complex; they disobeyed the major decision of *sarva sangha*, and are acting on their own. *Ba sangha* posed a major problem in the renovation, and series of legal wrangling erupted. While the process of renovation progressed, *Ba-sangha* members refused to assimilate the uniformity of slanting roof corner at the meeting point of back side of western and northern wing, causing a slight variation in renovation works. Consequently, there are clearly distinguishable two types of slanting roof, even if both the parties had registered their architectural design papers at the Dept of Archaeology separately and executed under the supervision of Govt. officials.

For, the solution of legal disputes and other legitimate activities compelled the sangha to form a working body, whose activities are recognized as legitimate by *sarva sangha*. The *Keshchandra Mahavihara Sangrakshyan Samaj*, was formed under the chairmanship of Capt. Chandra Bahadur Shakya with majority of ini-

tiated members of *sangha* as a member of this *samaj*. All the legal disputes, property, restoration and renovation are carried on by this *samaj* on the behalf of ‘*Sarva Sangha*.’

The repair and restoration works of Southern and Western wing has been completed with financial contribution from people of Germany. Similarly, the repair works of northern wing has been completed by *Ba-sangha*. The members of *Ba-sangha* worked on their own financial resources, no outside donations are taken as claimed by *Ba-sangha* members. The eastern wing is due to be repaired in near future for its restoration. After completion of repair work, the ‘*Keschandra Maha Vihara Sangrakshyan Samaj*’ plans to establish a museum in its south-

west corner rooms of vihara, with all its valuable masterpieces of arts and crafts, and paintings. Until then those rooms are now occupied by a medical clinic, which opens every Saturday morning with free medical check-up. The *samaj* also plans to establish a Buddhist Li-

brary in the future. A small primary school with around 50 students managed by ‘Education Dept’ is still running at the basement of Northern wing.

Itumbahal *sangha* have had to adopt the changes in the modern society. The initiations of children born out of inter-caste marriage were quite impossible in the past but this has changed dramatically. Recently, about 13 children born out of inter-caste marriage are initiated, which is a significant milestone in the adoption of changed social structure, in fact Buddhism teaches about cast-less society.

Solidarity of *sangha* members is necessary for smooth functioning of socio-religious activities of *sangha*. Unity of *sangha* must be prevailed at any cost, without which the splendid socio-religious, arts and architectural heritage of Nepal will be liquidated in no time. Therefore, unity of *sangha* is a must for preservation and secure future of Itumbahal for coming generation.



Locals in Front of Itumbahal Free Clinic
Photo Courtesy: Sudip Shakya

Hidden History of Nepal

Dr. H.G. Behr

This is an English translation, translated by Chakana Nepami, of excerpt from the book called Nepal Geschenk der Götter (Nepal gifts of the Gods) written in German language.

Since 1716, Gorakh Nath Narbhupal Shah had been sitting on his throne made of mud. He found his throne very uncomfortable and wanted to change it with the silver throne of the Kathmandu Valley at any cost.

With this aim in mind, he married many times to widen his territory and built alliances. But he was not successful. Finally, he changed his tactics. In 1732, he sent his 10-year-old son Prithvi Narayan to stay with the king of Bhaktapur.

In a covering letter, Narbhupal Shah requested the king of Bhaktapur to raise his son and provide him a good education, which was only possible in Nepal. But, his real intention was to place his son in the palace so that he could spy on it and gather vital information.

The Malla king of Bhaktapur took in his young guest Prithvi Narayan Shah with friendship and showed him his palace. The prince of Gorkha, Prithvi Narayan Shah, had an excellent memory, and remembered everything that he saw.

After five years, he returned to his hometown, Gorkha. He had gathered much information about the reasons behind the quarrels among the valley kings, the exact quantity of military equipments and the strategic locations in Nepal.

Prithvi Narayan Shah was sure that he could conquer the pass of Nuwakot, so in the same year he sent his Gorkha soldiers to attack Nuwakot. The young prince had gravely miscalculated or his father had underestimated the Mallas. The Malla kings had banded together and their armies beat the Gorkhas very badly.

Since then, the Gorkha launched an attack on the valley every year right after the monsoon in order to possess

its wealth. But they failed again and again. The Gorkhas came punctually at the end of September, but they never made any headway. This went on till 1764.

Prithvi then sent a peace message to the valley. The Mallas received his message with joy. The endless war was a strain on their resources, and it was also disrupting their business.

However, Prithvi's message was actually a clever deception; he really didn't seek peace. The Mallas came to know that it was only a ploy when the Gorkhas blocked the northern trade route. Another thing that worried the Malla was that the Gorkhas had come into possessions of excellent arms and lots of money with which to prosecute the war. The Mallas didn't know from where the Gorkhas had gotten them.

The British government had supplied the weapons to the Gorkhas, but this fact has been kept hidden in Nepal's history book. The secret treaty, which was done, is still preserved in London in the archives of East Indian Company.

Captain Ceane and the Gorkhas signed the pact. The British government agreed to supply the weapons and advice. In return, the Gorkhas had to destroy the old trade routes between India and China.

The Moguls of India had a flourishing business relationship with the Mallas of Nepal, and this trade accounted for 30 percent of the wealth of the Moguls. The British had wanted to get their hands on the riches.

According to the accord, Prithvi Narayan Shah received 800 muskets along with 21 British advisors. And in 1766, armed with British weapons and intelligence, the Gorkhas attacked Kirtipur. The people of



Kirtipur could not resist the superior arms, and two third of them were killed.

The cruel Gorkhas cut off the noses of the survivors. Till today, this place is known as the “village of the nose-less”. The Mallas then realized that the situation had become precarious.

Jaya Prakash Malla, king of Kathmandu, was an intelligent ruler. He wrote a very touching letter to the East India Company appealing for assistance against the Gorkhas. The East India Company subsequently sent 15 very strong men under the command of a captain named Kinlock to help the Mallas. This captain was quite fond of drinking alcohol.

When the British arrived at the hills leading to the Kathmandu Valley, they faked being defeated by the Gorkhas. The Gorkhas pretended to hit them and they acted as if they were wounded. Like, we say in Newar language ‘Chhan daye then ya, jin khwaya then yaye.’ The British wanted the Mallas to think that the Gorkhas were too powerful to fight with.

Jaya Prakash Malla then looked to religion for support. A prophet told the king that the future of Nepal depended on the Kumari and so in 1768, the festival of Indra Jatra was celebrated with extra fervor. The Nepalese drank lots of rice beer during the festivities, especially on September 13 on the day of the chariot festival.

They did not notice that the Gorkhas had entered the city until they had surrounded the Kumari’s chariot. Pandemonium broke out. Jaya Prakash Malla jumped down from the royal chariot with his two wives and escaped to Lalitpur.

Prithvi Narayan Shah stepped in front of the bewildered crowd and shouted, “I’m now your king. Carry on with your drinking.” Prithvi Narayan Shah was at that time 46 years old.

Many Newars drank rice beer because they were terror-stricken. The Gorkhas put their swords to the necks of the Newars who refused to accept the new king, so they had no choice but to obey.

In the following winter, the Gorkhas also conquered Lalitpur without any opposition. The Mallas then gathered at the palace in Bhaktapur and the palace was well defended. Following the advice of his British advisors,

Prithvi Narayan Shah imposed a blockade. After three years, Bhaktapur’s food stock ran out. One night, illegitimate children of the Mallas opened the gates to the city. The valley’s three kings were arrested in their bedrooms. Jaya Prakash Malla committed suicide. To show his big-heartedness, Prithvi allowed Jaya Prakash to be brought to Pashupatinath for the final rites.

Bhaktapur’s king Ranjit Malla, who had given shelter to Prithvi Narayan, was not killed; but his eyes were put out and sent to the Hindu holy city of Banaras. Tej Narasingh of Patan did not want to exchange any words with Prithvi Narayan.

Tej Narasingh was imprisoned in a vault and walled up. A small hole was left open to pass food to him. And for two days, a bowl of rice was put near the hole. When they saw that Tej Narasingh had not touched the food, the hole was bricked up.

Prithvi Narayan Shah did everything according to Captain Ceane’s suggestions. He said to Prithvi, “The people of Nepal are very hard working and intelligent. That is why they are very dangerous. We need to strike terror into their hearts in order to control them. Don’t let them come to power even after many centuries. We need to obliterate from their minds the idea of rising up to seize power. This can only be achieving through harsh laws and violence.”

Accordingly, Newars were not allowed to read, write or repair their houses. If they broke the law, they faced the death penalty. In 1770, two and half thousand Newars were killed. The second generation was thoroughly intimidated, and simply gave up. The third generation started to forget. The tax records of 1767 showed that 176 different kinds of fruits and vegetables were grown in the valley.

After Prithvi Narayan Shah took control of the valley, the old cities began to stagnate even though so much money was pouring into the country. The only changes in the cityscape that occurred were the result of earthquakes.

The British naturally benefitted greatly from their cruel plan. In 1776, the Mogul Empire became bankrupt and was forced to become a colony of Britain. The whole of central Asia suffered after Prithvi Narayan Shah took over Nepal and closed the old trade routes.

Tibet’s economy too was negatively affected. The de-

pressed economy forced monasteries to become financially self-reliant. This was how feudalism emerged as a shadow on the gentle face of the Buddha. There was a negative effect even in China.

The British were also not very happy with the Gorkhas. The Gorkhas had tasted the blood, and did not give up violence. In this way, they conquered all the hill states. The Gorkha turned the country into a “forbidden land”. As long as the country remained closed up, the British were not disturbed. On the contrary, in 1789, the Gorkhas became crazy and went to war with China and England.

Britain’s General Ochterlony said, “We have to keep the Gorkhas busy so that other things besides conquest come to their minds.”

Lord Hastings wrote in his diary in 1817, “To bring

peace in Nepal, the Gorkhas must be kept busy and far from their country.”

This policy led to the recruitment of Gorkha soldiers into British army. The Nepal government took one-third of the money sent home by the Gorkhas. It was an important source of income for the government of Nepal.

After the Gorkhas began leaving Nepal, there was peace on the frontier as well as within the country. But there was no peace in the king’s palace. The Shahs fought among themselves. They didn’t care about the country or the people. They remained engrossed in their own interests.

Then came the Kot Parwa, and the Jung Bahadur Rana took over power from the Shah King.

Newah Celebrations Around the World:



Mha Puja - Wembley, U.K
Photo Courtesy: Mr. Keshav Maharjan (www.ppguk.org)



Swonti Celebration - San Francisco, California
Photo Courtesy: Mr. Rajesh Shrestha (www.nepalmandal.com)



Newah Festival - Melbourne, Australia
Photo Courtesy: www.nepalmandal.com

Encoding Nepal Scripts

A great incentive for the Newar youth to engage their dynamic and vibrant culture

Dr. Carole Faucher*

I feel much honored to have been associated with prominent activists and scholars of the Newar community at the occasion of a consultative meeting held in Kathmandu on 20 March 2010 organized to discuss encoding Nepal scripts. My knowledge of Nepal and of the situation of the Newar is relatively basic at this point. However I would like to address the issue of encoding Nepal Lipi scripts from the perspective of an anthropologist specializing on Identity politics and power relations. In my research, which up to now has been based mostly in Southeast Asia, I tend to pay a specific attention to the role of language in shaping power relations. This is not a coincidence. I come from a country, Canada, which has been divided over language politics over much of its short history. The Quebec French-speaking community, to which I belong, has gone through decades of uncertainty and of struggle – mostly peacefully, before the French language finally gained the official recognition and status it possesses today at both provincial and national levels.

In Anthropology, we look at identity in terms of process. Collective identities, such as ethnicity and nationality, are continually being re-constructed through everyday life interactions. Ethnic identity is both situational and interactional and therefore should never be taken for granted. In all cases we are talking about an on-going process in which a large number of factors are involved. Ethnic identity is shaped through culture, and the enactment and reproduction of specific markers, such as religion, language, traditions, morality framework, shared historical memories and so on. We know who we are because there is some sort of consensus on these cultural markers among the members of our community. We live with these markers, we reproduce them through interaction, we transform them, adapt them, teach them through formal or informal means. Language is no doubt one of the most common - although often underestimated, markers for a large number of ethnic groups. It is through culture (in its anthropological sense) that we make sense of the world around us and locate ourselves in this world; it is through language that we interact with others and reproduce, teach, manage our culture. Spoken language is of course

important, but nowadays, in this age of electronic media, written forms provide the users with a sense of belonging and of continuity, from classical texts to contemporary literature and even popular culture. All over the world today we regularly witness members of the younger generation describing the culture they were born into as out-of-fashion because it is not adequately represented in popular culture and electronic media. As I mentioned before, I see ethnicity and feeling of belonging as being constantly negotiated through everyday life interactions - this includes the interactions taking place in the cyberspace.



Author: Carole Faucher

We can observe many cases of ethnic and national groups who have been socially and politically disempowered due to the lack of, or the systematic abolition through official means of the script historically associated with their spoken language. This is the case, for example of many Central Asian ethnic groups who have been imposed Cyrillic alphabet during Soviet period, or of former European colonies who are now using the Latin alphabet, of Lao, Thailand and Burmese minorities, North American indigenous groups and so on.

In my view, a script which has developed over centuries should ideally be re-united with the daily speech in order for the language to be recognized once again as fully operative. The Newar people of Nepal have the great advantage of having kept alive beautiful scripts as part of a rich set of cultural attributes. The project of encoding these scripts is in my view extremely important for the survival of the Newar culture: it will provide a strong tool to make the learning of the language more systematic, thus potentially helping to increase the number of users in everyday life communication. Lastly, the encoding will act as a great incentive for the youth to look at their Newar culture as dynamic and vibrant, encouraging them to continue to actively engage with it in their daily interaction in order to ensure its survival.

* Professor in International Public Policy, Graduate School of Humanities and Social Sciences, University of Tsukuba, Japan joined the Consultative meeting of Nepal scripts encoding as a Guest of Honor at the invitation of Nepal Study Center, Japan and Nepal Lipi Guthi, Kathmandu.

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श्व गज्याःगु नेवाः राज्य ?

दरशा नेवाःमि

वंगु पुस १ गते ने.सं. १९३० कुन्हु वसन्तपू लाय्कूया दबुली ज्यापु वसः फिनाःआर्विल २४० दँ न्ह्यः लाका काःगु नेपाःदेय् भीत तुं लित वीगु धकाः चाकुसवाःफ्ययेकाः याःगु घोषणां लय्मताःपिं जिं स्वयेम्हो हे जक दइ । तर वयां भिन्हु लिपादशरथ रंगशालाय् जूगु तःजिगु घोषणा नंखपया आपालं दाजु, किजा, तता, केहेपिंतफस्वःखाः यानां तुं तयाविल । छायाःसां न्ह्यागु कथंया राष्ट्रिय पर्वय् व्वति कायेतवइपिं महाकाली प्याखंम्बःत अनमथ्यंगु खनाचवना । उकिं भीपिंछप्पं जुइगु पाठ अफ्न नं सयेकेसीके मगाःगु खनेदु । पुलांगु परम्परागत नेपाःयात भीसं छाया सामन्तवादं ग्रसित जुयाचर्विंत छाया मुक्त याये मफयाचवन विचाःयाये माःगु दु । लिपांगु घोषणाय् नेवाःतय्गु जमात स्वयेवलय् द्रलं द्रः जकमखु लख ति हे मल्याक मुनु धइगु खँय् शंका यायेथाय् मदु ।थ्व खँ अनया किपां न्ववानाचवंगुदु । नेवाः राज्य मंकाः संघर्ष समिति जकमखु ३२ गू संघ संस्थां व्वति काःगु थ्वनिक्वःगु घोषणां नेवाःतय्गु म्वाःहि क्वानावःगु ला खहे खत, गुकिं यानाः नेवाः र ।ज्यया धर्वाय् व्वयेके खन । नेवाः प्रदेशयाराष्ट्रिय म्ये हालः न्येके खन । उलि जकमखु सिद्धान्त कथं शीथी राजनैतिक ख्यलय् दुबिनाचर्विं ने वाः न्ह्यलु वापिं नं मंकाःसं घर्ष समितिनाप पाचिनाः व्वति कयाविउगु धार्थे हे च्वछायेवहःगु पलाः खः ।थ्व पलाखं नेवाः भूमिइ चवनाः अधिकार कःधाना चर्विनिगु लागिला तःधंगु भुखाय् नं व्वल जुइफु । नेवाः भावना आः तिनिव्वलन का धकाः नं धाःपिं दयेफु । देय्यातस्वतन्त्र धायेके वीगु लँ पुइ न्ह याःवनाचव् पिंत पंचायत कालं ३० दँ तकभंगः लात धयां न्हापां गु जनआन्दोलनं नेवाःत मुक्त जुइ मफु त । खस वाहुल्यतांककुप्याः हे तिना वीगु स्वल । थ्वहे कारणनिगूगु जनआन्दोलनं तिनि छुं हिउपाः हयाविल । अले “एकताया मु हान” धकाःनालाचव्ह जुजुं हे राजगद्दी त्वःते मालावना अफ्न नं सत्ता थःगु ल्हाःती तयातःपिसामन्तीत चेतें जूगु मखु । नेवाः दमनया षडयन्त्र जुयां चवन । इमिगु लागिं नेवाः धइपिं मिखाया धू जुयाचवंगु दु ।

थ्व खँ चायेकं मचायेकं न्याल्लव्यां जुयाचवंगु भीसं खनाचवना । तर ने वाः भावना धाःसा गुलिंवन्ह्याये माःगु खः उलि मजगुलिं नेवाःदाजु किजा तता केहे पिंके नेवाः भावनायापुसां चुलि जायाचवंगु मखना । थ्व भीगुलागिं दुःखया खँ खः । गुवलय् तक भीगु मानसिकताय् लाकाः कायेमाः धइगु भावना व्वलनी मखु, उवलय् तक माग यानां तुं च्वने माली । गन माग यायेगु थाये दत, अन भीपिं क्वय् हे तिनि धकाः मथुयाचवंगुखनाः जि अजू चायाचवना । थ्व भीगुदेय् भीसं हे दयेके धकाः छायां हालें मफुगु ?निक्वःगु जनआन्दोलन लिपा बुलुहुं थःगुअस्तित्व छु खः

धइगु न्ह्यसः तयेगु मानसिकताया चुलि जाया वःगु च्वछाये वहःजू । ने पाःया एकीकरण एकता व स्वाधीनताया नामं राष्ट्रियताया ख्वापालंपुइकाः बहुभाषा, बहुसंस्कृति व बहुराष्ट्रियता मदयेकाः छगू भाषा, छगू जाति व छगू संस्कृतियात न्हंकाः हयेगु पंचायत मनोवृत्तिनिगूगु आन्दोलन लिपा नं कायम हे यानायंकेगु दुष्प्रयास जुयाचवंगु दनि । थ्व खँ पंचायतकालय् जन्म जूपिं नेवाः मांभौपिसं थुइकाचवंगु मदु । छायाःसां इमिसं थःमस्तयत् मुलय् तयाः मैनायात खँ स्यने थें खंय्भाय् स्यनाचवन । थ्व मानसिकतां नेवाःराज्यया माग यानाचवना नेवाः जुयाः मखु खंय् जुयाः । जिं स्वये भीसं माग यायेधयागु भीपिं क्वमिलु जुयाः उच्चतह लाचव्य् हे दनि

लिपा थ्व नेवाः राज्य धइगु र्यंयाःयादागिं चाःहिलीगु इलाका, ख्वपयाघेंताघिसिया इलाका व यलय् मतयाःचाःहिलीगु इलाका जक नेवाः लाग्ना खःधकाः धया हइ तिनि भविष्य ।थ्वगज्याःगु नेवाः राज्ययात नालाचवना, भीसं न्ह्यलं चाये के माल ।

धकाः स्वीकार यायेगु खः । लोकतन्त्र अथवा democracy या अर्थ थये मखु । थःत भिं जुइत स्वयेगु अधिकारभीके दु । थ्व डेमो क्रेटिक राइटयात नेवाःतय्सं ध्वाथुइकाचवंगु मदु । नेपाःया राजनैतिक पार्टीया नायः जुयाचर्विं संव्यक्तिगत अधिकारयात चिउताः

तयाचवंगुमदु । आदेश बमोजिम जक ज्या यायेसयेकाचवंगु दु । थ्वहे चिउताः मतःपिनायःतयगु जालभेलया कासाय् नेवाः नेतातनं तक्थनाचवन । थ्वहे कारणं भीगु भूमिभीत तुं लितवीगु नुगः खँ सुनानं पंका-चवंगु मदु । उकिं भीसं थःगु भूमियातनेपालमण्डल धायेके गुपाखे पलाःल्ह वने मफया चवन । वहे कारणं“नेवाः प्रदेश” धायेके मालाचवन ।मगरात, लिम्बुवान, ताम्सालिङ्ग नांनाप ज्वःलाक नेपालमण्डलधायेकेमाः धइगु सः गनं थ्वया-चवंगु मदु । उकिं भीगु देय्यात“नेवाः राज्य” धकाः इतिहासय् गनंमदुगु भूमियात जक लिक्काः थ्वगज्याःगु मानसिकताया विकासजुयाचवन ? न्ह्यलं चायेकमाल ।भीसं नेवाः नेता धकाः स्वीकार याना- तयापिं राजेन्द्र श्रेष्ठ, डा.मंगलसिद्धि मानन्धर व हितमान शाक्य स्वम्हदुथ्याःगु राज्य पुनःसंरचना समितिं यानाचवंगुनिर्णय दुने छु रहस्य सुलाचवंगु दु ? मालाःस्वयेमाःगु दु । वय्कःपिं ध्वां जूगु जकं मखुला ? नत्रसा भीगु देय् रांसि जुया वंगु छायांमखन जुइ ? थ्व गज्याःगु नेवाः र ।ज्य खः ?इतिहासय् गनं मदुगु थाय्यात नेवाः राज्यधाये मत्वः धकाः छाया न्ववाये मफुत ?भीगु नेवाः राज्य दुने पिनेयापिं मन्तुदुथ्याकाः नसंख्याया आधारय् भीपिंअल्पसंख्यक धकाः ऐतिहासिक महत्वयातवेवास्ता यानाः समितिं निर्णय यातं नं सुम्कचवने माःगु छाया ? अफ्न १४ गू राज्ययाखाका तयार यानाः संविधानसभायात पेशयाये थुंकासां आः हाकनं राज्य पुनसंर चना आयोग गठन यानाः निर्णय यायेमानि धयागुखँ पिहां वयाचवंगुया दुने छु रहस्य सुलाचवंगुदु ? लिपा थ्व नेवाः राज्य धइगु र्यंयाःयादागिं चाःहिलीगु इलाका, ख्वपया घेंतां घिसिया इलाका व यलय् मतयाःचाःहिलीगुइलाका जक नेवाः लाग्ना खःधकाः धया हइ तिनि भविष्य । थ्व गज्याःगुनेवाः र ।ज्ययात नालाचवना, भीसं न्ह्यलंचायेके माल । सन्ध्या टाइम्स ने.सं. १९३० चिल्लाथ्व ८

नेपालमण्डलया म्ह, ल्हाः, तुति त्वल्हाना इना बिइगु कुतः ।

सन्दर्भ - १४ प्रदेशय् नेपालमण्डल लागा

बिनोद साय्मि (आल)

सं. रा. अ.

- नेवाःतयगु मू बस्ति पुर्व पश्चिम ब्यानाच्वंगु खः, तामांगं ने वाःतयत छ्चालिं घेरे याना तःगु गननं मद्दु ।
- नेवाः देय् दबूलिं नेपालमण्डलया नक्शा छ्गू हे सुं तंचाइ धकाः पिमकाःसा गथे नेवाः राज्य धस्वाइ ?
- १४ प्रदेशय् नेवाः राज्ययात फ्याना तःगु नेपालमण्डल भूमियात नेवाः नं स्वीकार याये मज्जू ।

नेवाः थाय्बाय्

नेवाःया हे नां क्वःकया “नेपाल” देसया नां च्वन । उलिउलि मछिं ताःहाकःगु स्वर्ण ईतिहास दया द्रलंद्रः दँ तकं देय् न्त्याका वया च्विंपिं ने वाःतयगु लागा थौं यँ, यल, ख्वप, धुलिखेल जःखः व चित्लाडय् दुने कुना बिइगु कुत याःगु दु । नेपालमण्डल नेवाःया लागाय् दुने दयेकाः तःगु दे गः, ६४ शिवलिङ्ग, २४ बौद्धपिठ, नेवाः नं सदां राज्य याना वयाच्वंगु दो लखा, नुवाकोट, नेवाःत थौं नं आपालं आपाः ल्याखय् च्वनाच्वंगु धादिड, रामेछाप, व सिन्धुलीया गा.वि.स.त नेवाः पहिचानया थाय् मखुत ला ? पृथ्वीनारायण शाह नं षडयन्त्र याना नेपाः लाका काःसां निसं हे राज्य शक्तिं नेवाःतयत कमजोर यायेगु यात । नेपाःया शासक वर्ग व शासक जाति ब्रम्ह, खय्तयसं व्यक्तियात पद व तक्माया लोभय् तक्कंका सुं नेवाः व्यक्तिया उन्नति याना ब्यूगु दै तर सांगठनीक रुपं नेवाः जाति, भाषा, संस्कृति, समान अधिकारया ल्याखं साम, दाम, दण्ड, भेदया दक्ख ज्याभः छ्यलाः नेवाःतयत धाःसा कमजोर यायेगु ज्या यानाच्वंगु हे खः । थ्व हे निरन्तरता यात वः बिइ कथं थौं वया राज्य पुनसंरचना समितिं पित हःगु नेपालमण्डल प्रदेशयात धका फ्याना तःगु लागां नं क्यं । प्रदेशया नाम “नेवाः” नां छ्गू दत धकाः लय्ताय् माःगु छु मद्दु । नेपालमण्डल, नेवाः प्रदेशया लागा धैगु यँ, यल, ख्वप, धुलिखेल जःखः, चित्लाड जक मखु, थ्व ला नेवाः लागाया छ्यं जक खः । थौं राज्य पुनसंरचना समितिं पित हःगु १४ प्रदेशया नक्शाया नेवाः राज्ययात नेपालमण्डल लागाया छ् यं छ्गः जक ध्यना नेवाः राज्यया नाम ल्यंका म्ह, ल्हाः तुति त्वाः ल्हाना तामांगसालिगं, न्हू दयेकूगु नारायणी व सुनकोशी प्रदेशय् व्वथला ब्यूगु दु । नेपालमण्डल लागा बलथला इना बिइगु ज्याय् मेपिसं यासा अपायच्वं

आश्चर्य मज्जूगु खः तर नेवाः नेतात धाःपिं हे नेवाःयात कमजोर यायेत नेपालमण्डलया म्ह, ल्हाः तुति ध्यना भाग तया इना बिइगुलिइ न्त्योने न्त्योने न्त्याः जूगु धाःसा नेवाःया नितिं दुःखया खँ जुल ।

नेवाःया ऐतिहासिक नेवाः पहिचान दूगु नेपालमण्डल लागा मध्यमाञ्चलया १२ गू जिल्ला दुने ला । थौं तकं नं नेवाःत १२ गू जिल्लाया थाय्थासय् आपा म्त्वः जुया च्वनाच्वंगु हे दूसा थुकीया दथूया भू भागय् ला तामांग स्वया नेवाःया ल्याः म्हो मज्जू । थौं नं पुर्वया रामेछाप, दोलखा निसं छ्स्वाः जुइक न्त्याः वयाच्वंगु नेवाःया बस्ती दथुइ यँ, यल, व ख्वप जुजुं पश्चिमया नुवाकोट व धादिंग तक नेवाःया बस्ति यचुक सीदु सा, उगु थाय् तामांगतयसं दावी यायेगु आधार नं खनेमदु । अफ्र ला धादिडया नं पश्चिम वंसा नेवाः बस्ती स्वाक्कतुं गोरखाया नेवाः बस्ति दु । हाकनं पुर्वय् वंसा रामेछापया नेवाः बस्ति स्वाक्क ओखलहुङ्गाय् ने वाः बस्ती दु । थुकथं नेवाःतयगु बस्ति अप्वः म्त्वः जुया न्यकः दूसा, मू कथं नेवाःया बस्ति धाःसा पुर्व पश्चिम ब्यानाच्वंगु खः । थुकथं पुर्व पश्चिम ब्यानाच्वंगु नेवाः बसोबासयात बांलाक अध्ययन मयासँ हे ने वाःयात छ्चालिं तामांगं घेरेयाना च्वंगु दु धैगु भ्रामक प्रचार यानातःल । नेवाःया छ्चालिं तामांगत जक जुइत ला चाकलिं तामांगत जुइमाल । अथे ला गननं मद्दु । उकें नेवाःया छ्चालिं तामांगत मद्दु थ्व भ्रामक प्रचार जक खः ।

नेवाःत देश दयेका, गां दयेकाः त्वाः दयेका छ्थाय् मुना च्वनेमापिं जाति खः, छरे जुया च्वनीपिं मखु । थौं थ्व हे छ्थाय् मुना च्वनेगु नेवाःया गुणय् राजनिति म्हिताच्वन । पृथ्वी नारायण शाह नं नेपाः लाका काये धुंका निसं थौं तकं शासक वर्गतयसं नेवाःतयगु लागाय् आपालं आपा ल्याखय् गैर नेवाःतयत उमिगु सुभचिन्तक जूगुलिं तये हयेगु दिर्घकालिन योजना न्त्याकल । लिसं नेवाः च्वनाच्वंगु थायस यक्व माइग्रेत मन्तू नं राजधानी जूगुया ल्याखं, सुविधाया ल्याखं, नोकरी, ज्या यायेत आदिया ल्याखं दुहा वयातुं च्वन । थथे नेपाःया कु कुलामं नेवाःतयगु लागाय् मन्तू च्वं वयाच्वंगु इलय् तामांग त नं नेवाः दूगु थासय् दुहां मवैगु धै गू जुइमखु । तामांगत नं नेवाःत च्वनाच्वंगु थासय् सुविधा, ज्या, शिक्षा, स्वास्थ्य आदिया ल्याखं दुहा वइगु स्वभाविक खः । अथे जुया नेवाः च्वनाच्वंगु थासय् नेवाःत छ्गू लाख दूसां नेवाः अल्पमत खने दयाच्वंगु

जक खः ।

नेवाः आन्दोलन

नेवाःतयसं भाषिक आन्दोलन मेमेपिं जाती/जनजातिं न्ह्याके स्वया यक्व न्ह्यं न्ह्याकूगु खः । थौं नेवाःया भाषिक आन्दोलन जातिंय आन्दोलनय हिला वःगु दु । थुलि ई दुने विभिन्न पार्टी प्रेरितपिं विभिन्न बिचार धार ि प्रभावित जूपिं नेवाःतयसं न्हू न्हूगु नेवाः खलः, पुचः थःथः यःसैं म्हेतिं म्हेतिं स्वना नं हल । उपिं मध्यय गुलिं ला तना नं वन । थये याये गुया मू ल्हाः धाःसा न्ह्याबले राजनैतिक पार्टितयसं नेवाःतय दथुइ थःथःगु पार्टिया बर्चस्व दयेका तयेत स्वगुलिं खः । नेवाःत राजधानीइ च्वनाच्वंगु जूगुलिं सकलें पार्टितयसं राजधानी दूगु थासय थःगु प्रभाव प्रभुत्व कायम यायेगु आवश्यक नं जुइ । अथे जुया हे नेवाःतयत राजनै तिक पार्टी व शासक वर्गतयसं न्ह्याबले छगू च्यूताः कायेमाःपिं जाति कथं कयातल । थुकथं नेवाःतयत न्ह्याःगु राजनैतिक पार्टितयसं भिं बाय् मभिंगु न्ह्यागु कथं च्यूताः कायेगु यानाच्वंसां नेवाःतयसं थुकियात भिंगु लँपुइ यंकेत देसय समान हक अधिकारया मंकाः सः ज्वना सकस्यां भिया नितिं छयला यंके माःगु खः । वरु थुकिया अःखः नेवाःतयत (अथे धाये बले नेवाः नेतातयत) विभिन्न राजनैतिक पार्टितयसं छयला नेवाःया कुचा थलेगु, नेवाःयात ल्वाकेगु, नेवाःयात कमजोर याकेगु ज्याय उपिं पार्टित, शासक वर्गत जकं सफल जुयाच्वन ।

थौं नेपाः संघिय संरचना बना युगान्तकारी परिवर्तन जुइगु ज्या जुयाच्वंगु इलय तकं नेवाः नेताः सकलें छम्ह जुइ फयाच्वंगु खनेमदया “नेवाःत मां मदुम्ह मचाः” थें जुयाव्यूगु दु । थुकिया भू दशरथ रंगशालाय् नेवाः र ाज्य घोषणा सभाय् नेपालमण्डलया नक्शा पिकायेगु मज्यू व पिकायेका विइ मखु, नेपालमण्डलया नक्शा पिकाःसा नेवाः संघर्ष समितिइ च्वने मखु धैपिं नेवाः नेताः धाःपिं पिहां वःगुलिं छयातां उला बिल । दशरथ रंगशालाय् अपायधंगु नेवाः राज्य घोषणा याये फूपिं नेताःतयसं नेवाः र ाज्य गनले धका क्यना विइ मफूगु दुःखया खं खः । नेवाः राज्यया नक्शा पिथनेत दक्व तयारी याना तःगु जुया नं छम्ह निम्ह नेवाः नेताःतयसं ने वाः राज्यया नक्शा पिकायेत माने मजु धायेवं छु दक्व नेवाःत सलिचाय लः तया दुविना सिना वनेगु ला ?

नेवाः लागा व नेवाः न्ह्यलुवा

नेवाः न्ह्यलुवातयसं नेपालमण्डलया लागा व तामांगया लागा विवादयात सदां छुं मखुथें चिधंगु खं कथं कायेगु यात । तःदँ न्ह्यः हे माओवादिं जनयुद्धया ईलय हे जिल्ला जिल्ला ब्वथला नेवाःयात यें, यल, व ख्वप स्वंगू जिल्लां जक तया हःबलय हे नेवाः नेतातयसं पाय्छि मजगु खं धयाजुइ माःगु खः । अथे मयाना ट्रंकल । माओवादिं नं उगुकथं नेवाः भावना अःखः ज्या याये मज्यूगु थुइके माः । उबलय् थ्व छुं मखु, आः यात अथें जक ज्याना तःगु धका सुम्क च्वनाच्वन । उबले ट्रंकगुया लिच्वः आः खनेदत । अम्हला राजेन्द्र श्रेष्ठं बोलाक्क अध्ययन मदये कं बाय् छगू राजनैतिक भाषण कथं बाय् तामांगतयत ल्हवने कथं ने वाःतयगु थाय् धैगु धुलिखेल व चित्लाड जक खः धका थाय्थासय भाषण याना जुया नेवाःतयत मानसिक रुपं हे कमजोर यायेगु सुरु यासैं नेवाःया

म्ह, ल्हाः, तृति त्वथलेगु क्रम दकलय न्हापा न्ह्याकाल । भलसा काये वयक पिन्सं न्हापाया थःगु कमजोरीयात दु नुगलं थुइका कया सकस्यां भिया नितिं थःगु बिचाः व ई छयली । नेवाः देय् दबुलिं नेवाःतयगु लागा ऐतिहासिक नेवाः पहिचानया भुमि खः धायेगु याःसां, देय् दबूया सः धाःसा सुनानं ताइभनं छुं-प्वाल्य सुला हाला च्वंथें खः ला धैथे च्वं । संविधान सभाय् नं नेवाः लागायात कया सुनां नं च्यूता प्वंका न्ववापिं सुं छम्ह सभासद मखना । छम्हयां छम्ह जक जूसां नेपाः राष्ट्रिय पार्टिया सभासद बुद्ध साय्मिं नेवाः लागा धका फ्याना तःगु लागाय् असहमत क्यसैं निगूलिं नक्शायात समर्थन मयासैं फरक मत तःगु जुयाच्वन । ने पाः राष्ट्रिय पार्टी संविधान सभाय् सभासद बुद्ध साय्मिं पाखें पेश याःगु नक्शाय् अर्भकं नं अध्ययन यायेमाःगु आवश्यक दनी, थुजोगु अध्ययन न्ह्याकातुं च्वने नं माः, दिपाः काये मज्यू । उगु नक्शा व फरक मत छु खः स्वयेत क्वय्या वेव साइतय् भाससैं—

http://www.can.gov.np/doc_folder/225State%20Restructuring%20Committes%20Concept%20paper2.pdf

माओवादिं नेपाःया संघिय संरचना धका जनयुद्धया इलय् छगू खाकाया नक्शा पिथने धुंका वयां ल्यूल् न्ह्याःन्ह्याःपिन्सं थः यःयःथें नेपाःया संघिय नेपाःया नक्शाया खाका दयेका हला अथे याःपिं सकसिनं माओवादिं थें ने वाःयात यें, यल व ख्वप स्वंगू जिल्ला जक तया सिमाना ब्वथला हलं नं नेवाः नेतात म्हुतुइ धौ फिना च्वनेमज्यूगु खः । थये सुम्क च्वने बले ला मेपिन्सं समर्थन याःगु भापिया काइ । थौं अथे हे जुया बिल । राज्य पुनसं रचना समितिं पिकाःगु नक्शाय् नेवाः राज्यया लागा धका यें, यल, ख्वप (यें, यल, ख्वपया दक्वं थाय् मखु नि), धुलिखेल जःखः, व मकवानपुरया निगू गा.वि.स.बज्रबाराहि व चित्लाड जक याना १२९ स्वायर बर्ग किलो मिटर (०.६ प्रतिशत) भूभाग जक तया तःगु दु । थुगु नक्शा संविधान सभाय् छलफल वने धुंका तिति बल्ल लिवाक जूसां नेवाः देय् दबुलिं ने वाःया लागा उलि जक मखु धका न्ववाना हल । उलि धया हाकनं नेवाः देय् दबू सुम्क च्वनाच्वंगु खनेदु । थौंया मू वंगु ई दिपाः कया सुम्क च्वने गु, देनाच्वनेगु ई मखु । थुकिया समाधानया नितिं नेवाःतयसं, नेवाः देय् दबुलिं छुं यानाच्वनले धैगु खँत न्यने तकं मखंना नेवाःतयगु नुगः तसकं क्वतुं । अर्भक नेवाः राज्य थुलि खः थुलि जुइमा धका दँदं निसैं नेवाः देय् दबुलिं विपेशज्ञ तया तयार याःगु नक्शा पिकायेत तकं नेवाः देय् दबुलिं आँट तक याःगु मखःना नेवाःतय नुगः तसकं ख्वः । सारा संसारं नक्शा पिकाना छलफलय हये ज्यू संविधान सभाय् पेश याये ज्यूसा नेवाः देय् दबुलिं जक छाय् दयेका तःगु नक्शा छलफलय महःगु ? सुं तं चाइ धकाः पियाच्वना ला पाय्छि जुइमखु । दँदं बिइक प्राविधिक, ईतिहासकार, विशे पज्ञ तया दयेकूगु नक्शा छगू तकं पिकायेत लिफः स्वयाच्वने माःगु छुं मदुथें च्वं । भीत सुयां लागा लाका काये माःगु नं म्दु, नेवाः पहिचानया थाय्वाय् त्वनेगु नं मज्यू । थुकिया बिरोध ला सुनानं यायेमाःगु थें मता ।

नेवाःया लागिं थःगु जीवन जःछि पाना जुपिं नेवाः नेतात नं थौं जि स्वतन्त्र जि मानवअधिकारवादि जक धया जुइगु ई नं मदये धुंकल । ने वाः लागा तंकेत्यंगु इलय न्ह्यःसू चायेका स्वत्रन्त धःका मानवअधिकार वादि जक धया च्वंसां कन्हे ला छिकपिन्त नं शान्ति दै थें मखना । थौं थःगु नेपालमण्डलया ला भाग इना जूगु पने मफुसा छु कन्हेया पुस्तां

छिकपनिगु जय जय कार याइथें च्वला ?

नेवाः लागा भाग तथा बिइ दै मखु

देसय् थौं सकस्या थःथु पहिचान मालाच्वंगु इलय् लाकक सकस्यां ने वाःया पहिचानयात धाःसा लाकमं हे च्वाना ब्यूगु दु । नेवाः धैपिं न्ह्याःगु याःसां बाय् न्ह्याःगु धाःसां ज्युपिं कतांमरि दयेका म्हितेगु न्ह्यब्वसाः दये का तःगु खनेदया वल । पाकलं जक हिसाव याःसां नं नेवाः व तामांग जनसंख्या उलिउलित्तु ५.५ प्रतिशतया ल्याख्य् दूसा लागा धाःसा गथे नेवाःयात ९२९ स्वाय् बर्ग किलोमिटर (०.६ प्रतिशत भूभाग) जक ? सकलें म्वायेमाः सा नेपालमण्डलय् च्वनीपिं म्वायेम्वा ला ? थुलि तकं बिचाः मयासैं अफला गुपिं नेवाः नेताःत थाय् चिकू जूसा भन राज्य न्ह्याके अःपुइ धका बिचाः कयाच्वन । तःकू जुलकि नेवाःयात थाकुइ धैगु बिचाः याइपिं जुयाच्वन । नेवाः राज्यया भूभाग चिकूसां थ्व थाय् या क्वालिटि स्वयेमा धका धयाच्वन । छिमिसं राजनिति हे मथू धका र ।जनिति थुम्ह जुया भ्रंगः ल्हायेगु यानाच्वन । नेवाःया थाय् तःकू वा चीकू बाय् क्वालिटि बाय् क्वाण्टिटिया गुगुं खँ मखु । थ्व ला मुकं नेवाःया ऐ तिहासिक व सांस्कृतिक महत्व दूगु, नेवाःया जीवन नाप भ्यलय् पुना वनाच्वंगु नेवाः पहिचान नेवाः थाय्बाय् नेपालमण्डलया खँ खः । थौं नं नेवाःया बसोबास थुगु थासय तामांगया स्वया म्हो मजगू भूभाग अफं यचुक सी दूगु छस्वाःगु थाय्त दनी । नेवाः नाप स्वापु हे मदुगु नेवाः पहिचानया गुगुं भू हे मदुगु, नेवाः गबलें मच्वंगु थाय्यात नेपालमण्डल जुइमा धाःगु मदु सुनानं । थ्व ला नेवाःतयसं थःगु ऐतिहासिक पहिचान दूगु थासय् थौं तकं अफं नेवाःत च्वनाच्वंगु ल्याखं थ्व नेवाः पहिचान, नेवाः लागा जुइमा धैगुया खँ जक खः । हाकनं नेवाः राज्यय् नेवाः जक च्वनी व च्वनेमाः धैगु नं ला मदुनी । तामांग त नं थन हे च्वनाच्वंगु खः सा उमित भागं दयेमाःगु नेवाःयात माःगु मदु, तर नेवाःया जनसंख्याया अनुपातया ल्याखं, प्राकृतिक स्रोत बाँडफाँडया ल्याखं नेवाःया पहिचानया ल्याखं नेपालमण्डलय् जुइमाःगु लागा नेवाः नं त्वते फै मखु । यदि ने पालमण्डलया लागा थौं पाय्छि मजुइक मेमेगु प्रदेशय् ब्वथला ब्यूसां थ्व संघर्ष कन्हे ला मयाइ हे मखु । नेपालमण्डलया लागा भाग तथा इनाब्यूगु सिइक सिइक कन्हेयापिं गथे सुम्क च्वनी ?

५.६ प्रतिशत नेवाःतयगु भूभाग गथे ०.६ प्रतिशत जक ? थ्व ला ने वाः नेताःत सुम्क च्वंगुलिं “नेपालमण्डलया घना बस्ती दूगु छँ जक ने वाः नं थःगु धाये दै नेपालमण्डलया वुँ गुँ , व प्राकृतिक स्रोत नेवाः नं थःगु धाये दै मखु” धकाः हेपे याना हःगु सिबे मेगु छुं मखु । नेवाःया लागायात तामांगतयगुलिइ तथा उमित च्वयच्वय् तथा राजनीति याना च्वंगु ला पुलांगु हे खँ जुल । आः हाकनं नेवाःया नापं तामांगया लागा खय्ब्रम्हृतय्त धका दयेकूगु न्हूगु प्रदेश नारायणी व सुनकोशी याना भाग तथा बिल ।

थौं नं मध्यमाञ्चलया १२ गू जिल्लाया आपालं भूभागय् छस्वा जुइक नेवाःत तामांगत स्वया आपा ल्याख्य् च्वनाच्वंगु थाय् दु । स्वभाविक कथं देय्या ७५ जिल्लां हे यें, यल, व ख्वपय् मनूत माइग्रेसन जुया च्वं वयाच्वं वले नुवाकोट, काभ्रेपलाञ्चोक, सिन्धुपाल्चोक, दोलखा, रामेछाप, सिन्धुलीया नेवाःत भन च्वं वइगु हे जुल । अथे जुया जनगणनाय्

उगु थासय् नेवाःया संख्या जनगणनाया परिभाषा कथं म्हो जुइ । थुपिं जातजाति कथंया माइग्रेसनया तथ्यांक व जातजाति कथं जनसंख्याया वृद्धि दर स्वयेबले यचुक सी दु । अथे धकाः दोलखाय् च्वपिं नेवाःत विभिन्न सुविधाया नितिं थौं स्वनिगलय् वल उपिं आः गुवलय् नं दो लखाय् लिहां वनी मखु धैगु मखु, अथेतुं नुवाकोट त्रिशुलिं नेवाःत यें विभिन्न सुविधाया नितिं च्वं वल आः उपिं गुवलय् नं नुवाकोटय् लिहां वनी मखु धैगु मखु । सिन्धुपाल्चोक, दोलखा, रामेछापया नेवाःत व्यापार यायेत विभिन्न सुविधा कायेत रौतहत, धनुषा, सिराहा सप्तरी वनाच्वन धायेवं उपिं आः गबलें नं थःगु जन्म भूमि लिहां वनीमखु धैगु मखु । गुगुं सुविधा उपभोग यायेत जक वपिं ला कन्हे थःगु जन्म भूमिइ सुविधा दये वं छन्हु लिहां वइ । थ्व संभावना संघिय राज्य प्रणाली जुइ वले अफं अप्वः दु छाय् धाःसा थःगु हे थासय सुविधा दये धुनेवं स्वैतं नं थःगु जन्म छँ त्वता व हे सुविधा उपभोग यायेत मेगु प्रदेशय् वने माली मखु । जनगणनाया जातजातिया म्ह ल्याःया तथ्यांकया जक स्वया थुजोगु खँ खने दै नं मखु । अथेतुं विभिन्न कारणं यें, यल, ख्वप दुहां वयाच्वपिं संघिय संरचनाय् थःथु थासय सुविधा दयेवं उपिं नं थःथःगु थासय हे लिहां मवनी धैगु मदु । लुमंके बहज् नेपाःया जातजाति मध्ये दकलय् अप्वः माइग्रेसन जुयाच्वंगु जाति ब्रम्ह, क्षेत्रीत खःसा वयालिं नेवाःत खः । उकें कन्हे संघिय प्रणाली जुइगु इलय् दकलय् अप्वः मनूत माइग्रेत जुइगु जाति ब्रम्ह क्षेत्रीत जुइसा वयालिं नेवाःत हे जुइ । उकिं मध्यय् नं दकलय् अप्वः मनूत माइग्रेसन जूगु खने दैगु थाय् धैगु दकलय् अप्वः जनसंख्या दयाच्वंगु थाय् नेपालमण्डलय् हे जुइगु यचुक सी दु । अफं ला नेपाःया राजधानी हिलेवं थ्व तिव्र रुपं न्हायेफु ।

सकस्यां थःथःगु पहिचान मालेगु स्वयाच्वंगु इलय् थौं नेपाःया छगू संवद्ध जाति नेवाःया पहिचान तंके कथं नेवाःयात अपमान जुइकथं हेपे याना ने वाःतयत हे छयला नेवाः लागा प्रस्तुत यायेगु ज्या याःगु दु । नेवाःतयसं जातिय स्वशासनयात स्वीकार याःसा नं गुगुं नं हालतय् थ्व १४ प्रदे शय् नेवाः राज्ययात धका फ्याना तःगु नेपालमण्डल भूमियात धाःसा स्वीकार याये मज्यू । थुकियात गुम्ह नं नेवाः नं स्वीकार याःना न्ह्याः वने गु कुतःयात धाःसा व ति तःधंगु दुःख नेवाःया लागि मेगु जुइमखु । नेवाः जनसंख्या, नेपालमण्डल लागाया जनसंख्या व जाति व भूमिया अनुपात तकं पाय्छि मजगु, छगू राज्य म्वायेत वैके दये माःगु प्राकृतिक स्रोतया बाँडफाँदय् संतुलन मदुगु, नेवाःया ऐतिहासिक व सांस्कृतिक पहिचानया थाय् तकं मेमेगु प्रदेशय् ब्वथला नेवाः पहिचानयात न्ह्या ब्यूगु १४ प्रदे शया नेवाःराज्यया लागा नेवालं समर्थन याये मज्यू ।

स्वापु - gibinod@yahoo.com

ने.सं. ११३० सिल्लागा ँ, शनिवाः

February 6, 2010



नेवाः स्वायत्त राज्यया अवधारणा-पत्र

१) छुनाखँ

नेपाल सम्वत १९२६ (२०६२/६३ साल) या शान्तिपूर्ण जनक्रान्तिया परिणाम कथं नेपालय् वर्गीय, जातीय, क्षेत्रीय व लैंगिक आधारय् र राज्यया पुर्नसंरचना यानाः समावेशी लोकतन्त्र स्थापना यायेगु सहमति जूगु व मधेशी व आदिवासी जनजातिया आन्दोलन लिपा देय् सङ्घीय शासन प्रणालीइ यंकेगु सहमति जूगु खा भ्नी सकस्यां स्यूगु हे खा खः । थुगु आन्दोलन लिपा ने. सं. १९२७ चौला ... (२०६३ चैत्र ३० गते) तिथि खुन्हु अन्तरिम संविधानय् न्हापांगु संशोधन यानाः भाग १७ धारा १३८(१) य् राज्यया अग्रगामि पुर्नसंरचनाया व्यवस्था याःगु खः । थ्व संशोधन कथं “वर्गीय, जातीय, भाषिक, लैंगिक, सांस्कृतिक, धार्मिक व क्षेत्रीय भेदभाव न्हंकेया निरतिं देय्या केन्द्रिकृत व एकात्मक व्यवस्थायात अन्त्य यानाः राज्यया समावेशी, लोकतान्त्रिक सङ्घीय शासन प्रणाली सहितया अग्रगामि पुर्नसंरचना यायेगु” खा न्हयथनातःगु दु । नेपाः देय् यात सङ्घीय लोकतान्त्रिक गणतन्त्र धाःसा ने.सं. १९२८ वछला ... (२०६५ जेष्ठ १५) तिथि खुन्हु जूगु संविधानसभाया न्हापांगु मुज्यां घोषणा याःगु खः । अथे हे संविधानसभा राज्य पुर्नसंरचना व राज्य शक्ति वाडफाट समितिं न्हवःगु प्रतिवेदनय् नं नेपाः सङ्घीय लोकतान्त्रिक गणतन्त्र जुइगु लिसें नेवाः प्रदेश लगायत १४ गू प्रदेशया न्हू नेपाया संरचना न्हयव्यये धुंकूगु दु । थ्वहे सन्दर्भय् नेवाःतय्त राजनीतिक रुप न्हयज्याकेगु ताःतुनाः सङ्घीय लोकतान्त्रिक गणतन्त्र, आत्मनिर्णयया अधिकार, स्वायत्त राज्य, जातीय स्वशासन, व समानुपातिक प्रतिनिधित्व आदि विषयस प्रतिवद्ध देय्या मू राजनीतिक पार्टीया तःहेको गुथित सहित नेवाःतय्गु भ्निगू खलः पुचः जानाः नेपाल सम्वत १९३० चिल्लाथ्व १३ खुन्हु नेवाः देय् दव्या पहलय् नेवाः स्वायत्त राज्य मंकाः सङ्घर्ष समिति नामं थुगु सङ्घर्ष समिति नीस्वनेगु ज्या जूगु खः ।

थ्व समितिं सन् २००७ या आदिवासी अधिकारसम्बन्धी विश्वब्यापी घोषणापत्रं आदिवासी जनजातितय्त वियातःगु “आत्मनिर्णयया अधिकार व अधिकारयात छयलाः उमिसं राजनैतिक, आर्थिक, सामाजिक व सांस्कृतिक क्षेत्रय् स्वतन्त्रतापूर्वक थःगु हैसियत क्वःछिइ फइगु” मान्यता व अन्तरराष्ट्रिय श्रम संगठन महासन्धी - १६९ पाखें सकल

आदिवासीपिन्त थःगु ऐतिहासिक लागाया प्राकृतिक श्रोतय् अग्राधिकार सुनिश्चित यानातःगु व राजनीतिक व नागरिक अधिकारसम्बन्धी अन्तरराष्ट्रिय महासन्धी व आर्थिक, सामाजिक व सांस्कृतिक अधिकारसम्बन्धी महासन्धीपाखें प्रत्याभूतयानातःगु आत्मनिर्णयया अधिकारया खाया वःकासैं, नेपाःयात सङ्घीय लोकतान्त्रिक गणतन्त्र देय् दयेकेत संविधानसभापाखें कुतः यानाचवंगु थ्व इलय् नेवाःतय्सं ता ई न्हयवनिसें स्वायत्त राज्यया अधिकार सुनिश्चित जुइमाः धकाः थ्वयेकावयाचवंगु सःयात नालाकासे जातीय म्हसीका व सामर्थ्यताया लिधासाय् नेपाल सम्वत १९३० पोहेलाथ्व ९ (२६ डिसेम्बर २०१०) खुन्हु नेवाः आदिभूमिइ नेवाः स्वायत्त राज्यया ऐतिहासिक घोषणा याःगु खः । थ्वहे सन्दर्भय् नेवाः स्वायत्त राज्यया घोषणायात अनुमोदन यायेगु व नेवाः स्वायत्त राज्यया मंकाः अवधारणापत्र पारित यायेगु ताःतुना थ्व राष्ट्रिय सम्मेलनय् थ्व मंकाः अवधारणापत्र न्हयव्वयागु जुल ।



Newah Swaayatta Raajya

२) नेपाल व नेवाः

प्राग ऐतिहासिक कालनिसें हे भ्नीगु देय्या नां नेपाल खःसा थनया मू वासिन्दा नेवाः खः । थ्व देय्या नां गुकथं नेपाल च्वन धइगु सन्दर्भय् थन थीथी धापू खनेदु । जयस्थिति मल्लया पालय् च्वकूगु गोपाल राजवंशावली कथं “नेप नांया सापुं थन जनपद (राज्य) स्थापना याःगु जुयाः ‘नेप’य् “आल” (च्वनेगु थाय्) प्रत्यय स्वाना नेपाल नां जूगु खः । गुलिगुलिस्यां नेय्(नेप) मुनिं पलिस्था याःगु देय् जुयाः थ्व देय्या नां नेपाल जूगु नं धायेगु याः । इतिहास शिरोमणी वावुराम आचार्यजुं तत्कालिन किरात परिवारया नेपार जातिपाखें हे नेपाल शब्द वःगु उल्लेख यानादीगु दु । वय्कःया कथं प्राचीन भारतया प्राकृत भाषाय् “र” या पल्सा “ल” उच्चारण जुइगु खः

। व हे नेपाल शब्द पाखें थौंया नेवार वा चीहाकलं नेपाः/नेवाः शब्द वःगु विश्वास दु । थुकथं नेपाःया जनतायात नेवाः धायेगु याःगु खः । भ्नीगु नेपालभाषाया भाषिक चरित्रपाखें न थ्व खा स्पष्ट याः ।

नेपाल शब्द दकले न्हापां थौं स्वयां थ्यंमथ्यं २५ सः दा न्हयः अर्थव परिशिष्टय् उल्लेख जूगु खनेदु । उत्तर भारतया सम्राट चन्द्रगुप्त मौर्य (ई.पू. ३२९-३२७) या मन्त्री कौटिल्यं दयेकूगु अर्थशास्त्रय् नं “नेपाल” शब्द प्रयो

ग जूग दु । (आचार्य, २०६० : ६६) थुगु ल्याखं करिव २३ सः दा न्हयः हे भ्नीगु देय् नेपालया नामं प्रसिद्ध जुइधुंका खनेदु । गोपाल लिपा थन वःपिं शासकत महिषपाल, किरात, लिच्छवी, मल्ल दक्वं नेवाः हे जुल । ईशया दशौं शताब्दीया नापनापं उत्तर पश्चिमपाखें थुगु क्षेत्रय् दुहांवःपिं मुर्मी धाःपिं तामाडल नं नेपालय् बसोवास यायेधुंकाः इमित नं नेवाः हे धयाहल । एफ. वि. हामिल्टनया कथं हिन्दुकृत मुर्मीत हे काठ भोटिया खः । व समुदाय नेवाः दुने समाहित जुइ धुंका दु (हेमिल्टन, १९९० : ५९) । कोशल गणराज्यया विदुडकं शाक्य गणराज्ययात हःता यागु इलय् नेपाः दुहां वःपिं शाक्यत व कोलीय गणराज्यया कोलीयत नं थन च्वने धुंकाः नेवाः हे जूगु खने दु । अथे हे शीथी कालखण्डय् थन च्वं वःपिं मैथिल वःपिं, मुस्मांत, ड्राविड धोवीत व इशाईत सकसितं थन च्वनेवं नेवाः हे धयाहल । थुकथं मल्लकाल स्वया न्हयः थन च्वं वःपिं आर्य, आष्टिक, ड्राविड न्हयागु हे नश्लया जूसां इपिं फुक्कं नेवाः जुल ।

३) ऐतिहासिक नेपालमण्डल व नेवाः राज्य

गोपाल राजवंशावली कथं नेपालय् करिव ६६६ दा गोपाल व महिषपाल वंश व १९०३ दा किरात शासनया ई खः । अनं लिपा दुहा वःपिं लिच्छवीतसें नेपाःया तत्कालीन राजधानी यलयात ल्हातिइ काये धुंका किराती शासकत पूर्वपाखे विस्युं वनेगु भूवल्य् इमित वनेपाः शहर दयेकाः तत्कालीन नेपाःया पूर्वी सिमाना टिष्टातक शासन यातसा लिच्छवीतसें थःगु विजित भूमिइ न्हगु शासन प्रणाली स्थापित यात । लिच्छवीत नेपाः न्यकं थःगु राज्य विस्तारया भूवल्य् पूर्वपाखे सुनकोशी, तामाकोशी, लिखु, दुधकोशीलिसें छगु इलय् अरुण तक न्हया वन सा पश्चिमपाखे इमितसं कालिगण्डकी (मल्लपुर) तक थःगु राज्य विस्तार यात । इतिहास शिरामणी बाबुराम आचार्ययाकथं लिच्छवीत नेपाः वयेधुंकाः थःगु राज्य दुने थःगु वंश परम्पराकथं बज्ज राज्यय् प्रचलित सङ्गराज्य शुरु याःगु खः । प्राचीन कालय् विश्वया विविध भू-खण्डय् थःगु विजित भूमिइ अनया जनतातयसं विद्रोह मयायेमाः धकाः सङ्गीय प्रकृतिया स्वायत्तता वीगु प्रचलन दुगु खः । नेपालय् “नेपालमण्डल” नामं लिच्छवीतसें शुरु याःगु सङ्घ राज्यया परम्परा नं विजित भूमिइ ब्यूगु स्वायत्तता खः धइगु खं प्रष्ट जू ।

नेपालमण्डल शब्दया दकले न्हापां प्रयोग थ्यंमथ्यं भिस्वसः दा न्हयः लिच्छवी जुजु जयदेव द्वितीयया पालय् ज्ञानेश्वरया अभिलेखय् खनेदु । व स्वयां न्हयः ई.सं. ४६४ स मानदेव प्रथमया पालय् चांगुया स्तम्भ लेखया स्लोक नं. ९ या स्वंगु हरफय् “मपान्नेपाल राज्य” धइगु शब्द प्रयोग जूगु दु । मपान्नेपाल या अर्थ वृहत नेपाल खः । मानदे वया उगु स्तम्भ लेखय् “सु जुजुपिं जिगु काबुइ च्वनी इमित थामे याये” धाःगुपाखें थ्व खा पुष्टी जू । इतिहासकार डा. जगदिशचन्द्र रेग्मीया कथं उगु स्तम्भ लेखय् उल्लेख जूगु पूर्व देय् धइगु किरात प्रदेश खःसा पश्चिमी देय् मल्लपुरी खः । वयकःया कथं थथे विस्तार याये धुंकाः लिच्छवीतयसं व राज्यत नापं “सङ्घ थेंजाःगु नाता” स्वाःगु खः । (रेग्मी, २०५५ : २१५) लिच्छवी कालय् नेपालमण्डलया उत्तरी सिमाना सिखार जोङ्ग (दिर्घाची) खःसा दक्षिणी सिमाना महाभारत पर्वत श्रृंखला खः । तत्कालीन नेपालमण्डलया उत्तरी सिमाना सिखार जोङ्ग (दिर्घाची) खः धइगु खा सडकडगम्पो व अंशुवर्माया दथुइ जूगु व्यापारिक व दौत्य

सम्बन्धपाखें न पुष्टि जू ।

मल्लकालय् नं नेपालमण्डलया लागी विस्तार अभियान न्हयाना हे च्वंगु खनेदु । जुजु जगज्योति मल्लया ग्रन्थ “नरपति जनचर्या टिका” य् यक्ष मल्ल पूर्वय् बंगलादेश दक्षिणय् सुरनदी (गंगा) व गया, व पश्चिमय् गोर्खातक थःगु राज्य विस्तार याःगु खः । किर्तिपूरया वंशावलीकथं वं उत्तरय् भोटनापं नं युद्ध यात व थुगु प्रकारं सिखार जोङ्ग (दिर्घाची) वयाः ल्हातिइ लात धकाः उल्लेख यानातःगु दु । (शर्मा, २०३३ : १४१-१४२) थौं स्वयां लगभग ५७९ दा न्हयः च्वयातःगु नेपाल महात्म्यय् नं नेपाःया सिमाना पूर्वय् कोशी, पश्चिमय् त्रिशुली, उत्तरय् शिवपुरी व दक्षिणय् शीतलो दका (चिसापानी) खुसि धकाः उल्लेख यानातःगु दु । नेवाःतसें शासन यानाच्वंगु थ्व राज्य खप, भवत, द्वाल्खा, येँ व यल न्यागु राज्यया सङ्घ खः । लिपा भवत राज्य खपलिसे एकिकरण जुइधुंका प्यंगु राज्य जुलसा द्वाल्खा करिव सच्छिदा अलग राज्य जूसां लिपा योय् दुथ्यात । पृथ्वीनारायण शाह नं हःता याःगु इलय् नेपालमण्डलया भूभाग थ्व हे लागी दुने संकुचन जूगु खनेदु । नेपालमण्डल नेवाः जुजुपिसं शासन यानाच्वंगु र राज्य जूसां थ्व लागी दुने ऐतिहासिक कालं निसें हे तामाड, सुनुवार, सुरेल, जिरेल, थामि, सेंपा, ह्यल्मो आदि जातित नं आदिवासी जनताकथं दुथ्याःगु खः ।

४) राज्यया न्हू संरचना - सङ्घीय लोकतान्त्रिक गणतन्त्र :-

गोर्खाया जुजु पृथ्वीनारायण शाहं थःगु राज्यविस्तार यानाः थौंया नेपाः निर्माण यायेगु भूवल्य् सन् १७४४ स नेपालमण्डलया योय् अन्तर्गतया नक्काः थःगु नियन्त्रणय् काल । अनं निक्कःगु खुसिइ त्याकेधुंकाः द्वाल्खा नं थःगु नियन्त्रणय् काल । सन् १७६८ स यो त्याके धुंकाः क्रमशः यल व खप नं थःगु नियन्त्रणय् काल । अनं पूर्व पश्चिम न्यकं राज्य विस्तार या अभियान न्हयात । थुकथं केन्द्रीकृत सामन्ती राज्य पलिस्था याये धुंकाः थनया राज्य प्रणाली एकात्मक व शासन प्रणाली केन्द्रीकृत जूगु दु । उवलिनिसें हे थन जाति, भाषा, धर्म, संस्कृति फुक्क ख्यलय् खस आर्य प्रभुत्व स्थापित जूगु खः । थ्व हे खा वाःचायेकाः राज्यया फुक्क संरचनाय् छगु जातिया प्रभुत्व न्हंकाः समानताया प्रत्याभूत यायेत केन्द्रय् सङ्घ राज्य व प्रदेशय् जातीय, भाषिक व क्षेत्रीय स्वायत्तताय् आधारित स्वायत्त राज्यया माग जुयाच्वंगु खः । थुकिं केन्द्रय् साक्षा शासन व प्रदेश/राज्यय् स्वशासनया प्रत्याभूत जुइ । थुज्वःगु राज्यया केन्द्रीय स्वरूप सङ्घीय लोकतान्त्रिक गणतन्त्र जुइ ।

थुज्वःगु सङ्घीय गणतन्त्रय् देय्या फुक्क जातिया समानुपातिक सहभागिता दइगु लोकतान्त्रिक राज्ययन्त्र दइ । गुम्हं व्यक्ति, पार्टी वा संस्था मखु जनता सार्वभौम सत्ता सम्पन्न जुइ । फुक्क नागरिकतयुत व्यक्तिगत वा सामूहिक रुपं संयुक्त राष्ट्र सङ्घ घोषणा यानातःगु आत्म निर्णयया अधिकार दइ । केन्द्रय् सङ्घीय संरचनायात ल्वय्क नीति निर्माणया नितिं निगू सदन दइ । उकी मध्यय् राज्य सभाय् जातीय, भाषिक, क्षेत्रीय फुक्क स्वायत्त प्रदेशतपाखें समान ल्याख्य प्रतिनिधित्व याकेगु नापं थःगु स्वायत्त प्रदेश मदुपिं जातितयगु सांस्कृतिक स्वायत्तताया मान्यता कथं प्रतिनिधित्वया विशेष व्यवस्था जुइ । मेगु सदन प्रादेशिक जनसंख्याया

अनुपातय समानुपातिक प्रतिनिधित्व दुगु प्रतिनिधि सभा जुइ । जनताया सर्वोच्चता स्थापित यायेत राष्ट्रिय मुद्दाय जनमत संग्रह याकेगु व्यवस्थायालिसें जनतां थःगु हे पहलय थिथी खाचुइ जनतापाखें संसदय प्रस्ताव यंके दइगु व्यवस्था जुइ । देय्या संधीय सरकारय राष्ट्रपति वा प्रधानमन्त्री न्ह्याम्ह कार्यकारी प्रमुख जूसां फुक्क प्रदेशतय समानुपातिक प्रतिनिधित्वया व्यवस्था दुगु सहकार्यात्मक सरकार जुइ । केन्द्रया सवै धानिक अदालत व सर्वोच्च अदालत नं समावेशी लोकतन्त्रया लिधंसाय गठन यायेगु जुइ । थुकथं देय्या केन्द्रीय सत्ताया रुप सङ्घीय लोकतान्त्रिक गणतन्त्र जुइ । थुज्वगु व्यवस्थाय विधायिकी, कार्यकारी व न्यायिक निकायया दथुइ नियन्त्रण व सन्तुलन कायम यानाः शक्ति पृथकीकरण यायेगु जुइ । वालिग मताधिकार, बहुदलीय प्रतिस्पर्धा, कानूनया शासन, मौलिक हक, धर्म निरपेक्षता, मानव अधिकार आदिया प्रत्याभूत जुइ । जनताया मुक्ति व समृद्धिया निंतिं सामन्ती भूस्वामित्व अन्त्य यानाः वैज्ञानिक/क्रान्तिकारी भूमिसुधार व औद्योगीकरणया नीति नालेगु जुइ । फुक्क श्रमजीवी जनतालिसें वृद्ध, अशक्त व असहायपनिगु संरक्षण जुइ कथं लोक कल्याणकारी राज्य व्यवस्था स्थापना यायेगु जुइ । नये गु, पुनेगु, च्वनेगु, ब्वनेगु, ज्या यायेगु, उसाय वांलाकेगु थुज्वःगु खा नं जनताया आधारभूत अधिकार जुइ । देय्या फुक्कं राज्य संरचनाय मिसा-मिजं बराबर जुइ, इमिगु समानुपातिक प्रतिनिधित्वया व्यवस्था जुइ । सामन्ति व अन्धविश्वासं हा कयातःगु रितिथिति, संस्कार न्हंकाः लोकतान्त्रिक व वैज्ञानिक संस्कृति विकास यायेगु जुइ । राज्यं सरकारी ज्याखाय बहुभाषिक व बहु सांस्कृतिक नीति अवलम्बन याइ । नेपाःया मौलिक सम्वत नेपाल सम्वतयात राज्यं छ्यलावुलाय हइ । देय्या से नाया संरचनायात लोकतान्त्रिक मू व मान्यता कथं न्हूधाः यायेगु लिसें देय् व जनताप्रति जवाफदेही जुइकथं समावेशी यानाः देशभक्तिपूर्ण भावना ब्वलंकेगु जुइ । जःलाखःला देयनाप वांलाःगु सतीगु स्वापूतयगु नापं फुक्क देयलिसे राष्ट्रिय हितया लिधंसाय सन्तुलित परराष्ट्र नीति नालेगु जुइ ।

सङ्घीय लोकतान्त्रिक गणतन्त्रय देय्या विकाशया ज्या यात तिव विइत विभिन्न राज्य सरकारयात समन्वय यानाः अन्तर सरकारी संयन्त्र गठन यायेगु जुइ । अथे हे सहकारी सङ्घीयताया मान्यता कथं राजस्व वाडफाट यायेगु निंतिं सङ्घीय वित्त आयोग गठन यायेगु जुइ । थ्व आयोगं धनी प्रदेश व गरिव प्रदेशया दथुइ विकाशया अन्तर म्हो यायेगु लागि निश्चित मापदण्डया लिधासाय सहयोग आदान प्रदान यायेगु व्यवस्था नं मिले याइ । अथे हे छगू राज्य व मेगु राज्यया दथुइ स्रोत साधनसा सामुहिक प्रयोग यायेगु व छगू प्रदेशया अभाव मेगु प्रदेशपाखें पूर्वकेगु निंतिं केन्द्र समन्वय यायेगु यानाः क्षेत्रीय विकाश परिषद नं गठन यायेगु जुइ ।

५) नेवाः स्वायत्त राज्य व थ्वया लागु :-

च्वय न्हयथना कथंया सङ्घीय लोकतान्त्रिक गणतन्त्रय नेवाः स्वायत्त राज्य नं छगू सङ्घीय प्रदेश जुइमाः । छगू इलय नेपाः/नेपालमण्डल नामं नीस्वंगु भी नेवाःतयगु ऐतिहासिक थाय्वाय्या नामं हे थौं समग्र देय् या नां नेपाः जूगु दु । थुज्वःगु अवस्थाय राज्य पुनर्संरचना यायेबलय नेवाःतयगु थःगु लागया नां छु तःसा पाय्छि जुइ धइगु विषय नं बहसया छगू विषय जुयाच्वंगु दु । थौं समग्र देय्या हे नां नेपाः जुइथुंकांलिं ने

वाःतयगु थःगु राज्ययात जातीय पहिचानया लिधासाय नेवाः राज्य धायेगु उपयुक्त जुइ । नेवाः राज्यया मू आधार ऐतिहासिक नेपालमण्डल दुनेया नेवाः बाहुल्यता, बसोबासया निरन्तरता व जनताया मनोभावना जुइ । नेवाः राज्यय ताः ई न्हयवनिसें आदिवासी नेवाः जनतायात जुयाच्वंगु उत्पीडनया पलेसा कथं उत्तिग्यंके प्रतिस्पर्धा याये फइगु लकश मदुतलेया निंतिं नेवाःतयत नेतृत्व व प्रतिनिधित्वया लिसें आइ.एल.ओ. महासन्धी १९९ स व्यवस्था जू कथं जल, जमीन, जंगल फुक्क ख्यलय अग्राधिकारया व्यवस्था जुइ । तर नेवाः राज्यय दुने नेवाःलिसे मेमेगु जाति व जनजाति नं दुगुलिं थन ऐतिहासिक इलनिसें बसोबास यानाच्वपिं मेमेगु जातिया जनतायात नं समानुपातिक प्रतिनिधित्वया अधिकार सुरक्षित जुइ ।

नेवाः स्वायत्त राज्यया लागु क्वःछिइगु निंतिं प्रमाणित व सर्वस्विकृत ऐतिहासिक दसि कथं नेपालमण्डलया पुलांगु लागु, वर्तमान इलय नेवाःतय बाहुल्यता दुगु लागु, उगु लागुया ऐतिहासिक व पुरातात्विक प्रमाण, थौया बसोबास स्थिति, वंशावली, शिलालेख, धातुइ च्यातःगु अभिलेख, हस्तलिखित ग्रन्थ, थ्यासफू, धर्मग्रन्थ, लोकम्ये, भाषा, संस्कृति, सम्पदा आदियात लिधासा कायेगु जुइ । थ्व सन्दर्भय थौंकन्हय मूलतः स्वंगू बिचाः न्हयःने वयाच्वंगु दु -

- क) ऐतिहासिक वा प्राचीन नेपालमण्डलया फुक्कं भूभागयात नेवाः राज्य कथं नालेगु,
- ख) संविधानसभाया राज्य पुनर्संरचना व राज्यशक्ति वाडफाट समितिं प्रस्तावित याःगु नेवाः प्रदेशया भूभागयात नेवाः राज्य कथं नालेगु,
- ग) ऐतिहासिक नेपालमण्डल दुने आः नं नेवाःत सघन रुपं च्वं च्वंगु व बसोबासया निरन्तरता दुगु फुक्कं भूभागयात नेवाः राज्य कथं नालेगु ।

(च्वय न्हयथना कथं नेवाः राज्यया स्वंगू वैकल्पिक नक्साया लू थुकथं दु -)

थ्व स्वंगू बिचाः मध्यय ऐतिहासिक नेपालमण्डलयात नेवाः राज्य/प्रदेशया रुपय कायेबलय थनया गैर नेवाः आदिवासीत नापंया भूगु स्वापू स्पष्ट याये फय्के माः । प्राचीन नेपालमण्डल नेवाःतयगु राजनीतिक प्रशासनिक लागु खःसा नं थ्व फुक्कं भूभाग नेवाःतयगु आदिभूमि मखु । नेपाःयात नेपालमण्डलया रुप विइ न्हयया पुलांगु नेपाः हे वास्तवय नेवाःतयगु आदिभूमि खः । निगूगु बिचाः अर्थात संविधानसभाया राज्य पुनर्संरचना व राज्यशक्ति वाडफाट समितिं पहिचान व सार्वभूम्यताया लिधासाय प्रस्तावित याःगु नेवाः प्रदेशया भूभागयात दुवाला स्वयेगु खःसा थुकिइ निश्चित रुपं छु मगाः मचा दु । खास यानाः भूगु जनघनत्व व सीमित स्रोत साधनया हुनिं भीत लिपा समस्या मवयेमाः धइगु खाय भूसिं ध्यान विइमाः । तर प्रतिकूल परिस्थितिइ नं नेवाःतयगु पहिचान व सार्वभूम्यताया लिधासाय प्रदेश दय्केगु प्रस्तावयात भूसिं सकारात्मक रुपं कायेमाः । थ्वयात संस्थागत यायेगु ज्याय भूसिं तिवः विइमाः । थुकिइ छु कमि कमजोरीया वावजुद थ्व भूगु सङ्घर्षया परिणाम नं खः धइगु खा ल्वमंके मज्यु । तर भूगु माग ऐतिहासिक नेपालमण्डल दुने आः नं नेवाःत सघन रुपं च्वं च्वंगु व बसोबासया निरन्तरता दुगु फुक्कं भूभागयात नेवाः राज्य दुथ्याकेमाः धइगु खः । उकिं भूसिं च्वय न्हयथना

कथं आदिभूमि पहिचानया मापदण्डयात आधार दयकाः स्वंगु विचाः कथं नेवाः स्वायत्त राज्य स्वनेगु हे दकल्य पायछिगु ला खः ।

ऐतिहासिक नेपालमण्डल दुने थौया अवस्थायात स्वयेगु खःसा नेवाः व तामाडतय् अलग अलग स्वायत्त राज्यया सम्भावना दु । छगू इलय् थ्वहे लागया पूर्वी भूभागय् वल्लो किरातया नं अस्तित्व दु । उकिं पुलांगु ने पालमण्डल दुने तामाड व किरात वाहुल्यता व निरन्तरता दुगु लागया वाहेक ऐतिहासिक नेपालमण्डलया फुक्कं भूभाग नेवाः स्वायत्त राज्यय् दुथ्याकेगु जुइ । तर नेवाः स्वायत्त राज्यया दुने लाःगु गुगुं लागया गैर नेवाः आदिवासी समुदायया वाहुल्यता दत धाःसा उज्वःगु आदिवासी समुदायया निर्मित विशेष स्वायत्त लागया व्वछीगु जुइ । थुकथं स्वनीगु ने वाः स्वायत्त राज्य गुगुं छगू प्रदेशया चाकः दुने लाये मज्यु धइगु नं भ्नीगु स्पष्ट धारणा खः ।

मेगु छता खा थ्व नेवाः भूमि देय्या हे राजधानी जुयाच्वंगु हुनिं थ्वयात राजधानी प्रदेश जक विइमाः धइगु विचाः नं इलय् व्यलय् वया च्वंगु दु । राजधानी जूगु हुनिं भ्नी स्वायत्त राज्यया अधिकारपाखें वञ्चित जू वनीगु सम्भावना नं यक्व दु । राजधानी प्रदेश जुइवल्य भ्नीत स्वायत्त शासनया अधिकार दत धाःसां थ्व केन्द्रीय भूमि (Union Territory) जू वनेफु । केन्द्रय् राजधानी च्वनाः हरेक किसिमया लवः कायेगु तातुनाः दे य् न्यंकया थीथी जातित दुहां वइगु अवस्थाय् नेवाःत अल्पसंख्यक जुयाः थुज्वःगु राज्यय् भ्नीगु अस्तित्व न्हना वनेफु । उकिं राजधानी थन हे तल धाःसां भ्नीत नेवाः स्वायत्त राज्य दये हे माः । थुकिं भ्नीसं थःगु भूमिइ ने तृत्वया अधिकार स्थापित यायेगु नापं केन्द्रया सङ्घीय संरचनाय् नं प्रत्यक्ष भूमिका म्हिते फइ ।

थुकथं नेवाःतयगु अलग स्वशासित राज्य/प्रदेश दइगु अवस्थाय् थःगु प्रदेशं पिने च्वनीपिं नेवाःतसैं सांस्कृतिक स्वायत्तताया नीति कथं ने वाः राज्यय् प्रतिनिधित्वया विशेष व्यवस्थालिसे थम्हं लिपा विकास याःगु पाल्पा, बन्दीपुर, भोजपुर, चैनपुर आदि थीथी थसय् लागया, नगर/गांपालिका तगिमय् थःगु शासनाधिकार काये खनी । इमित वसो वास यानाच्वंगु राज्यया प्रदेशिक जन सभा व सङ्घीय प्रतिनिधि सभाय् नं उगु थसं समानुपातिक प्रतिनिधित्वया अधिकार सुरक्षित जुइ । थुकथं ने वाः प्रदेशं पिने च्वना च्वपिं नेवाःतयगु हक, हीत व अधिकार संरक्षणया निर्मित न नेवाः स्वायत्त राज्य भूमिका म्हितेइ ।

६) नेवाः राज्यया संरचना व क्षेत्राधिकार :-

सङ्घीय राज्य केन्द्रय् साभ्ना शासन व प्रदेशय् स्वशासनया मान्यताया लिधासाय् पलिस्था जुइ । थुज्वःगु व्यवस्थाय् प्रत्येक प्रदेशत स्वायत्त जुइगु व स्वशासित समुदाययात शासनाधिकारया व्यवस्था जुइ । नेवाः स्वायत्त राज्य नेवाःतयगु ऐतिहासिक भूमिइ नीस्वनीगु जूगुलिं थनया प्रादेशिक संरचनाय् नेवाःतय् नेतृत्वया अधिकार दइसा मेमेगु जातितयत् समानुपातिक प्रतिनिधित्वया व्यवस्था जुइ । थ्व व्यवस्थां प्रदेश दुने बहुजातीय सद्भावयात क्वातुकी । थनया प्रादेशिक संरचनाकथं थःगु हे अलग्ग प्रादेशिक जन सभा, सरकार व न्यायालय दइ । प्रादेशिक जन सभाया चुनाव बहुदलीय व्यवस्थया मान्यताकथं समानुपातिक निर्वाचन

प्रणालीया लिधंसाय् यायेगु जुइ । थनया प्रादेशिक जन सभाय् नेवाः दुने नं तसकं क्वय् लानाच्वपिं घःला, कपाली, दाइ, कुलु, नायः, खड्गी, बलामि, पहरी, मुस्मां, धोवी, नापित आदि समुदाययात प्रतिनिधित्वया विशेष व्यवस्था यायेगु जुइ ।

नेवाः राज्यय् आदिवासी नेवाः जनतायात जुयाच्वंगु उत्पीडनया पलेसा कथं उत्तिग्यं प्रतिस्पर्धा याये फइगु लकश मदुतलेया नितिं नेवाःतयत् नेतृत्व व प्रतिनिधित्वय् अग्राधिकारया व्यवस्था जुइ । तर नेवाः राज्यय् दुने नेवाःलिसे मेमेगु जाति व जनजातित नं दुगुलिं थन ऐतिहासिक इलनिसें वसोवास यानाच्वपिं मेमेगु जातिया जनतायात नं समानुपातिक प्रतिनिधित्वया अधिकार सुरक्षित जुइ । थुकिया निर्मित नेवाः प्रदेश दुने या लागयात जनसंख्याया अनुपातय् बहुसदस्यीय निर्वाचन क्षेत्र नाले गु जुइ । थुकथं ल्यःगु प्रादेशिक जन सभां फुक्क लागयापाखें प्रतिनिधित्व याकाः समावेशी प्रकृतिया सरकार स्वनेगु जुइ । अथे हे नेवाः स्वायत्त राज्यय् भ्नीगु अलग्ग उच्च अदालत नं दइ । प्रादेशिक जन सभां दये कूगु कानून दुने च्वनाः अदालतं थःगु ज्या न्हयाकी । भ्नीगु थःगु परम्परागत सांस्कृतिक नियम (Customary Laws) यात नं देय्या मूल संविधाननाप मल्वाक्क प्रादेशिक जन सभां क्वःछिनाः लागू याये फइ । थुज्वःगु संसद, सरकार व अदालत स्वथासं नेवाःतयत् नेतृत्वया अधिकार सुरक्षित जुइ ।

थुज्वःगु स्वायत्त राज्ययात सुरक्षा, मुद्रा, विदेश सम्बन्ध, निगू स्वयाः अप्ठः प्रदेशनाप स्वानाच्वंगु प्राकृतिक स्रोत, सम्पदा, राजमार्ग, हवाई उडान, जलविद्युत, आयोजना आदि वाहेक मेगु फुक्कं अधिकार दइ । थुकथं प्रदेशयात प्रादेशिक सुरक्षा, नीति निर्माण, शासन, प्रशासन, भौतिक योजना, सार्वजनिक सुरक्षा, विकास निर्माण, उद्योग, व्यापार, श्रम व्यवस्था, प्रादेशिक सडक, जल, जंगल, जमीन, जैविक विविधता, शिक्षा, स्वास्थ्य, रोजगार, भाषा, लिपिया प्रयोग ऐतिहासिक पुरातात्विक व सांस्कृतिक संरक्षण, पर्यटन विकास, प्रादेशिक टेलिभिजन रेडियो संचालन, आदिया अधिकार दइ । नेवाः राज्ययात अन्तर्राष्ट्रिय व्यापार व विज्ञान प्रविधिया केन्द्र कथं विकास यायेगु जुइ । अथे हे थःगु क्षेत्रया स्रोत व साधन छुयलेगु व राजस्व संकलन यायेगु, बजेट प्रस्तुत याये गु अधिकार नं नेवाः राज्ययात दइ । अथे हे प्रत्येक प्रदेशयात केन्द्रया र राज्य सभाय् थःगु राज्यपाखें समान ल्याख्य प्रतिनिधित्व यायेगु, प्रतिनिधि सभाय् दलतसैं प्राप्त याःगु मतया अनुपातय् प्रतिनिधित्व यायेगु लिसें मे मेगु राज्य यन्त्रय् नं थःगु प्रतिनिधित्वया अधिकार दइ । नेवाः प्रदेशया थःगु हे सेवा आयोग व योजना आयोग नं दइ । नेवाः प्रदेशं थीथी देय् या समान स्तरया प्रदेशनापं केन्द्रया अनुमति कयाः भाईचारा सम्बन्ध विकास यायेगु व विकास निर्माणय साभ्नेदारी यायेफइ । केन्द्र व नेवाः प्रदेशया दथुइ जनताया हितया निर्मित एक आपसय् ग्वाहालिया स्वापू दइ । देय् दुनेया थीथी प्रदेशत नापं नं व्यापार, विनिमय, प्राकृतिक स्रोतया आदान प्रदान थें जाःगु ज्या यायेत नेवाः स्वायत्त प्रदेश स्वतन्त्र जुइ ।

अथे हे छुं छुं ज्याखाय् केन्द्र व प्रदेशया सहवर्तीय अधिकार दइ । जनतायात माःगु वस्तुया आपूर्ति व सु-व्यवस्था, भौतिक योजना व पूर्वाधार, विकास निर्माण, शिक्षा, स्वास्थ्य, रोजगार, परिवार नियोजन व जनसंख्या नियन्त्रण, सम्पत्ति हस्तान्तरण, सामाजिक सुरक्षा, सामाजिक वीमा, राहत व पुननिर्माण, उद्योग, खनिज, वाणिज्य, आपूर्ति, मूल्य

नियन्त्रण, पूरातत्व व प्राचिन स्मारक संरक्षण, कारागार व हिरासत व्यवस्थापन, सम्पत्ति प्राप्त यायेगु, अधिग्रहण व अधिकारया सृजना, वैज्ञानिक अनुसन्धान, उत्पादन, वितरण, चलचित्र, सिनेमा हल, सवारी साधन अनुमति, कृषि व पशु विकास, अग्नि व प्रकोप व्यवस्थापन, पर्यटन, लः व सुसाकुसा, वन, बातावरण आदि केन्द्र व प्रदेशया सहवर्ती अधिकार जुइ ।

अथे हे स्थानीय निकाययात प्रादेशिक कानूनय् व्यवस्था यानाः सामुदायिक प्रहरी, स्थानीय बजार व्यवस्थापन, सम्पत्ती, घर बहाल, सवारी साधन कर, स्थानीय एफ. एम संचालन, स्थानीय सडक, स्थानीय तथ्याङ्क व अभिलेख संकलन, स्वास्थ्य, सरसफाई, चिचिधंगु सिंचाई आयोजना, स्थानीय सेवाया व्यवस्थापन, जन्म, मृत्यु, इहिपा लगायतया व्यक्तिगत घटना दर्ता, बेरोजगारया व्यवस्थापन, कृषि प्रसारया व्यवस्थापन, संचालन व नियन्त्रण, वृद्ध, वृद्धा, अपाङ्ग, मिसा व अशक्तहरुतयगु व्यवस्थापन, स्थानीय योजना, गांया यातायात आदिया व्यवस्थापन याये गु अधिकार विइगु जुइ ।

संविधानय् स्पष्ट रूपं व्यवस्था मज्गु राज्यया शक्ति व अवशिष्ट अधिकार केन्द्र व प्रदेशया सहवर्ती अधिकार (Concurrent Rights) कथं व्यवस्था यायेगु जुइ ।

७) नेवाः स्वायत्त राज्यया नीति :-

नेवाः स्वायत्त राज्यया नीति क्वय् न्हयथना कथं जुइ -

क) राज्य व्यवस्था व शासन प्रणाली

- नेवाः स्वायत्त राज्य गणतन्त्रात्मक राज्य जुइ । शक्ति पृथक्करणया सिद्धान्तया लिधासाय् धनया प्रादेशिक जन सभा, सरकार, उच्च अदालत व संवैधानिक अंगत न्ह्याइ ।
- नेपाःया मूल संविधाननाप मल्वाक नेवाः स्वायत्त प्रदेशया थःगु हे विधान दइ । व हे विधानया आधारय् नेवाः स्वायत्त प्रदेशया शासन व्यवस्था संचालन जुइ ।
- बालिग मताधिकार, बहुदलीय प्रतिस्पर्धा, कानूनया शासन, मौलिक हक, धर्म निरपेक्षता, मानव अधिकार आदिया प्रत्याभूत जुइ ।
- प्रादेशिक जन सभाया चुनाव बहुदलीय व्यवस्थाया मान्यताकथं समानुपातिक निर्वाचन प्रणालीया लिधंसाय् जुइ । थुकिया नितिं नेवाः स्वायत्त प्रदेश दुनेया लागयात जनसंख्याया अनुपातय् बहुसदस्यीय निर्वाचन क्षेत्र नालेगु जुइ
- नेवाः स्वायत्त प्रदेशया शासन प्रणालीइ राज्य प्रमुख कथं प्रदेश जन सभाया सिफारिसय् राष्ट्रपतिं नियुक्त याःम्ह र राज्यपाल/प्रदेश प्रमुख व जनताया सर्वोच्चताय् आधारित प्रत्यक्ष निर्वाचित कार्यकारी मुख्य मन्त्री जुइ ।
- प्रादेशिक सभाय् ५० प्रतिशत मिसापिनीगु प्रतिनिधित्व दये माः थुकथं ल्यःगु प्रादेशिक जन सभां फुक्क लाग्ना पाखें

प्रतिनिधित्व याकाः समावेशी प्रकृतिया नेवाः स्वायत्त सरकार दयेकेगु जुइ ।

- नेवाः स्वायत्त प्रदेश दुने भूगु थःगु हे उच्च अदालत नं दइ । प्रादेशिक जन सभां दयेकूगु कानून दुने च्वनाः उच्च अदालतं थःगु ज्या न्ह्याकिइ । भूगु थःगु परम्परागत सांस्कृतिक नियमयात नं देय्या मूल संविधाननाप मल्वाक जन सभां क्वःछिनाः लागू यायेफइ ।
- नेवाः स्वायत्त राज्यं संयुक्त राष्ट्र सङ्घं घोषणा यानातःगु आत्मनिर्णयया अधिकार अन्तर्गत थःगु राजनीतिक पद्धति निर्धारण यायेगु व आर्थिक, सामाजिक, धार्मिक, सांस्कृतिक, भाषिक, शैक्षिक, प्रशासनिक, न्यायिकनाप विकास निर्माण लगायत फुक्क विषयलय् थःम्हं निर्णय याइ ।
- नेवाः स्वायत्त प्रदेश दुने मेमेगु आदिवासी जनजातिया आत्मनिर्णयया अधिकारयात सम्मान यासैं स्वायत्तता दुने स्वायत्तताया नीति नालेगु जुइ । थ्व नीतिकथं स्वायत्त राज्य दुने मेमेगु जातिया विशेष स्वायत्त लाग्ना नीस्वनेफइ ।
- नेवाः स्वायत्त प्रदेश दुनेया भूमिया न्हापांगु अधिकार नेवाः जातियात दइ । उगु भूमि न्यायेगु मियेगु प्रकृयाय् नेवाः जातियात न्हापांगु अधिकार सुरक्षित जुइ ।
- पैतृक सम्पत्ति मिसा/मिजं अर्थात काय्/म्हाय्या समान अधिकार दइ ।
- देय्या सङ्घीय संविधान संशोधनय् अनिवार्य रूपं नेवाः स्वायत्त प्रदेशया सहभागिता जुइगु व्यवस्था यायेगु जुइ,
- अथे हे नेवाः स्वायत्त राज्यया सीमा हेरफेर याये माल धासा अनिवार्य रूपं नेवा राज्यया प्रादेशिक जन सभां अनुमोदन यायेगु व्यवस्था जुइ ।
- नेवा प्रदेशयात थः नापं सीमा स्वानाच्वंगु राज्यत नाप आत्मनिर्णय याना एकिकरण यायेगु अधिकार दइ
- राज्यया महत्वपूर्ण मुद्दाय् जनताया स्वपहलय् राज्य दुने नं जनमत संग्रहया व्यवस्था यायेगु जुइ
- नेवाः स्वायत्त राज्यया अधिकार कुण्ठीत जुइकथं वा राज्यया अधिकार क्षेत्रय् लाःगु गुगु न विषयस केन्द्रं एकःति निर्णय यात धाःसा राज्ययात निषेधाधिकार ९६भतय० या अधिकार दइ ।

ख) आर्थिक नीति

- नेवाः स्वायत्त राज्यया धुकूयात तःमियायेगु व उकिया लिधासाय् राज्यदुनेया सकल नागरिकयात सामाजिक, सांस्कृतिक व आर्थिक त्याखं सम्पन्न यानाः समाजय् दुगु फुक्क कथंया विभेद व शोषणयात न्हंकेगु नेवाः स्वायत्त र राज्यया मू आर्थिक नीति जुइ ।
- नेवाः स्वायत्त राज्यया अर्थतन्त्र वजार व योजनावद्ध विकाशया समन्वय जुइगु समाजवादउन्मुख मिश्रित अर्थतन्त्र जुइ ।
- अन्तरदेशीय व अन्तरराष्ट्रिय बनेज्याय् न्हापानिसैं नेवाः समुदायया तःधंगु ल्हाः दुगु व उकिया माध्यम देय्या धुकू बलाकेगु ज्या जुयाच्वंगु खायात लुमकाः नेवाः राज्यं थ्वयात

तिवः विद् ।

- कृषिया ख्यलय् माःगु सुधारयायेत क्रान्तिकारी भूमिसुधार या नीति नालेगु व वैज्ञानिक भूउपयोगया योजना दयेकाः ने वाः स्वायत्त राज्यय् आः ल्यनाच्वंगु बा व खालिगु थाय्यात वातावरण मैत्री व नेवाः सास्कृतिक सम्पदा अनुकुल छ्चले त माःगु पलाः ल्हवनेगु जुइ ।
- उद्योग, वाणिज्य व व्यापारया ख्यलय् नेवाःतयके ऐतिहासिक इलनिसें दुगु ज्ञान व प्रतिष्ठाया बःकयाः नेवाः स्वायत्त र ाज्यया मार्थ आर्थिक समुन्नतिया लागिं विशेष आर्थिक नीति दयेकाः विशेषतः नेवाः राष्ट्रिय पुंजीपति व उद्योगपतिपनिगु संरक्षण व सम्बर्द्धनयापाखे माःगु लापु लुइकीगु जुइ ।
- समताया सिद्धान्त्य आधारित वितरण प्रणाली व प्रगतिशिल करया व्यवस्था यानाः सामाजिक न्यायया लापुइ राज्यया फुक्क ज्याखा न्ह्याकेगु जुइ ।
- नेवाः स्वायत्त राज्यं थीथी देय्या समान स्तरया प्रदेशनापं केन्द्रया अनुमति कयाः भाईचारा सम्बन्ध विकास यायेगु व विकास निर्माणय् साभेदारी यायेफइ । अथे हे केन्द्र व प्रदे शया दथुइ जनताया हितया नितिं एक आपसय् ग्वाहालिया स्वापू दइ ।
- सास्कृतिक पर्यटन विकाशया नितिं विशेष योजना दयकेगे जुइ ।
- नेवाः प्रदेशयात सुरक्षा, मुद्रा, विदेश सम्बन्ध, निगू स्वयां अप्ठः प्रदेशनाप स्वानाच्वंगु प्राकृतिक स्रोत, सम्पदा, र ाजमार्ग, हवाई उडान, जलविद्युत आयोजना बाहेक मेगु फुक्क अधिकार दइ ।
- नेवाः प्रदेशयात नीति निर्माण, शासन, प्रशासन, भौतिक यो जना, सार्वजनिक सुरक्षा, विकास निर्माण, उद्योग, व्यापार, श्रम व्यवस्था, प्रादेशिक सडक, जल, जंगल, जमीन, शिक्षा, स्वास्थ्य, भाषा लिपिया प्रयोग आदि अधिकार दइ । अथे हे थःगु क्षेत्रया स्रोत व साधन छ्यलेगु व राजस्व कायेगु, बजेट न्ह्यव्वयेगु अधिकार नं प्रादेशिक सरकारयात दइ ।
- क्षेत्रीय विकाश व प्राकृतिक स्रोत साधनया साभेदारी व मंकाः प्रयोगया लागि लिक्क लिक्क लाःगु प्रदेशतय् समन्वय यानाः दयेकीगु क्षेत्रीय विकाश परिषदय् न नेवाः राज्य सहभागी जुइ ।
- देय् दुनेया थीथी प्रदेशत नापं नं व्यापार, विनिमय, प्राकृतिक स्रोतया आदान प्रदान थें जाःगु ज्या यायेत नेवाः राज्य स्वतन्त्र जुइ ।

ग) सामाजिक नीति

- नेवाः स्वायत्त राज्य दुने गुम्ह नं व्यक्तियात वयागु जाति, भाषा, धर्म, संस्कृति, परम्परा, वैचारिक आस्था, उत्पत्तिया श्रोतया लिधासाय् गुगु नं कथं विभेद व अन्यायपूर्ण व्यवहार जुइमखु ।
- नेवाःदुने नं जात व थाय्वाय्या ल्याखं पुलांगु राज्यसत्तां विभेदपूर्ण व्यवहार यानाः गुलिखे समुदाययात आर्थिक, सामाजिक, शैक्षिक व मेमेगे अवसरया भवल्य् अतिकं ल्युने

लाकाबिल । उर्पिं सीमान्तकृत व वहिष्कृत जुल । तर, थौया नेवाः राज्यसत्ताया न्ह्यःने फुक्क समान जुइ

- नेवाः स्वायत्त प्रदेश दुने समान ज्याया समान ज्याला नीति नालेगु जुइ, मिजं मिसाया भेद यायेदइ मखु ।
- थीत्यःमत्यःया अन्त यानाः जातिभेद मदुगु प्रदेशकथं नेवाः प्रदेशयात नालाकायेगु जुइ ।
- फुक्क श्रमजीवी जनतालिसें वृद्ध, अशक्त व असहायपनिगु संरक्षण जुइ कथं लोक कल्याणकारी राज्य व्यवस्था स्थापना यायेगु जुइ
- युवा दुब्यंसनी, कुलत आदिया अन्त्यया नितिं राज्य विशेष कार्यक्रम संचालन याइ । शिक्षित बेरोजगार अन्त्यया नितिं आर्थिक कृयाकलाप अप्ठयकेगु नीति काइ ।

घ) सास्कृतिक नीति

- नेवाः स्वायत्त राज्यया सांस्कृतिक नीति बहु सांस्कृतिक नीति जुइ ।
- नेवाः पुर्खापनिगु श्रृजनशिलता व ज्वःमदुगु सिपपाखें धस्वाकातःगु कला, साहित्य व संस्कृतिया संरक्षण व न्हू विकाशया नितिं नेपालभाषा अकादेमीयात राज्यं नियमित धुकूया व्यवस्था याइ । नेवाः साहित्यकार व कलाकर्मीपिन्त राज्यं सम्मान याइ ।
- विश्व सांस्कृतिक सम्पदाया धलकय् दुथ्यानाच्वंगु थनया सम्पदा भूमी नेवाःतय् नितिं गर्वया खा खः । नेवाः राज्यं थुकिया प्रचार प्रसार व संरक्षण सम्बर्द्धन याइ ।
- नेवाः समाजं न्हिया न्हिथं थःगु जीवनय् न्ह्याकावयाच्वंगु रि ति, धिति, संस्कृति व परम्परा च्वन्ह्याः थें उकी उलिदुने वैज्ञानिकता व मानवीय उपयोगी भावना अले आदर्श कये च्याना वयाच्वंगु जुगुलिं थुकियात राज्यं माकथं ग्वाहालि याइ ।
- नेवाः राज्ययापाखें नेवाःतय् थःगु विस्कं कला, संस्कृति, सम्पदा व परम्परायात धस्वाकातयेगु उकीयात ई कथं न्हूधाःयायेत विशेष पलाः ल्हवनी । नेवाः समाजय् न्हनावने त्यंगु व न्हनावने धुकूगु तःजिगु ज्ञान व सिपयात म्वाकातयेगु व ल्यंकातयेगु नितिं राज्ययापाखें माःगु अध्ययन अनुसन्धान याकीगु व संरक्षण सम्बर्द्धनयायेगु नीति नाली ।
- राष्ट्रिय महत्वजाःगुया नापनापं स्थानीय जात्रा पर्वयात मदिकक न्ह्याकेगु, दिनावंगु गुथियात न्हूधाः यायेगु, सतः, फलेचा, देगः, चीभाः, गुम्बा व मठ आदियात इलय् ल्हवनेगु भिंकेगु नितिं थातं धुकू नीस्वनेगु जुइ ।
- नेवाः राज्य दुनेचर्वापिं गैरनेवाः समुदायया धर्म, संस्कृति व पर म्परायात सम्मानयासें उमिगु आस्था कथंया ज्याखा ताःलाक न्ह्याकेत ल्वःगु वातावरण चूलाकावीगु नेवाः राज्यं थःगु दायीत्व तायेकी ।
- नेवाः राज्य धर्म निरपेक्ष जुइ, प्रदेश दुनेया दक्कः धर्म संस्कृतियात राज्यं समान व्यवहार याइ ।

ङ) भाषा नीति

- नेवाः स्वायत्त राज्यया भाषिक नीति बहु भाषिक जुइ । थनया

- मू भाषा कथं नेपालभाषा लिसं नेवाः स्वायत्त राज्यदुने दुपिं गैरनेवाःतय् नितिं वैकल्पिक रूपं खस नेपाली व थनया मेमेगु भाषायात नं सरकारी ज्याखाय् छ्यले फइ । अथेहे प्रशासन व न्यायालयदुने छचलाबुलायया मू भाय् नं नेपालभाषा हे जुइ ।
- नेपालभाषायात केन्द्रया सरकारी ज्याखाय् छ्ययेकेगु नितिं न नेवाः राज्यं पहल याइ । अन्तर्राष्ट्रिय सम्पर्कया नितिं अंग्रेजी भाषा नं छ्यलेगु जुइ ।
 - सामाजिक, सांस्कृतिक, धार्मिक ल्याखं जक मखु नशलगत ल्याखं नं विविधता दुगु नेवाः समाजयात छथाय् माःहनातःगु लिधासा मांभाय् नेपालभाषा हे खः । नेवाः छगू भाषिक समुदाय जुगुलिं थ्वया बिस्कं म्हसीका व एकता ल्यंकातयत्त नेवाःतय् मांभाय् नेपालभाषा जीवन्त जुइमाः । थुकिया नितिं राज्यं भाषा स्यनेगु विशेष व्यवस्था याइ ।
 - नेपाःया गौरवशाली सांस्कृतिक सम्पदा अले नेवाःतय्सं थः मांभाय्या माध्यमं सरकारी व गैरसरकारी ख्यलय् च्वयाः व न्ववानाः अभिव्यक्ति वी दइगु नैसर्गिक अधिकारया सम्मान यासं नेपालभाषाया साहित्य, वाङ्मय व लिपिया विकास, संरक्षण व सम्बद्धनया नितिं विशेष नीति नाली ।
 - नेवाः स्वायत्त राज्यं नेपालभाषाया माध्यमं थीथी संञ्चार माध्यम नं न्ह्याकी ।
 - नेवाः मस्तय व नेवाः स्वायत्त राज्यया शिक्षण संस्थाय् आखः व्वंकीगु व स्यनीगु भाय् नेपालभाषा जुइ । थ्वहे भासं पाठच ज्वलं दयेकीगु जुइ । नेवाः भाय् मस्त व तःधिकपिन्त अनिवाय कथं नेपालभाषा स्यनीगु ज्या विद्यालयपाखें न्ह्याकी ।
- च) शिक्षा नीति
- नेवाः स्वायत्त राज्यं शिक्षा कायेगु मनूया नैसर्गिक अधिकार खः धैगु विश्वजन्य मान्यतायात नाला वैज्ञानिक शिक्षा प्रणाली वागू याइ ।
 - नेवाः स्वायत्त राज्ययादुने शिक्षायात सर्व सुलभ व सर्वव्यापक यायेगु मू नीति कथं थुकिया नितिं राज्यपाखें मुक्कं भाला क्ववीगु जुइ ।
 - योग्य व शिक्षित नागरिक दयेकेगु नेवाः स्वायत्त राज्यया छगू मू आजु खः । थ्वहे नीतिया व्यवहारिक रूपं क्वातुकेत व ताःलाकेत नेवाः स्वायत्त राज्यदुनेया मस्तयत्त नेपालभाषा उमिगु मांभाय्या माध्यमं शिक्षा वीगु ज्या जुइ । विद्यालय व्वंकिगु पाठच सनफूत नं मांभासं च्वकेगु व पिकायेगु ग्वसाः जुइ । गैर नेवाःतय्गु नितिं न मां भासं शिक्षा कायेगु अधिकार सुरक्षित जुइ,
 - नेवाः स्वायत्त राज्यया लागा दुनेया फुक्क गांस्तरय् मांभासं आखः व्वनेदइगु प्राथमिक तहया विद्यालय थ्यंकेगु व नगरीय लागाय् म्होति निं छगू क्याम्पस स्तरया शिक्षण संस्था चाये केगु जुइ । अथेहे ईया आवश्यकता कथं बहुल विद्याया थीथी विश्वविद्यालयत संभ्याव्यताया लिधासाय् धस्वाकेगु नीति जुइ ,
 - नेवाः राज्यदुने आर्थिक, सामाजिक व सांस्कृतिक व मेमेगु

अवसरया ल्याखं म्हिगःया राज्यसत्तां ल्यूने लाकातःपिं वर्ग समुदायया मस्तयत्त शिक्षा सुलभ व सहज जुइकेत सकर आत्मक विभेदया सिद्धान्त कथं विशेष कुतः जुइ ।

- शिक्षा ख्यलय् खनेदयाच्वंगु निजिकरण व व्यापारीकरणया कारणं समाजय् तःमिपिनि मस्त व चीमिपिनि मस्तय् दथ्वी शैक्षिक अवसर व स्तरय् ब्वलनावःगु तःधंगु अन्तरयात न्हंके गु नेवाः स्वायेत्त राज्ययापाखें विशेष कुतः जुइ । नापं शैक्षिक ख्यःया संस्थागत व्यवस्थापनया भाला सम्बन्धित थाय् या सम्बन्धित आदिवासी जनजाति समुदायया ल्हातय् लाये माः धैगु तातुनाः उकिया ल्वःगु कानूनी व्यवस्था राज्यं याइ ।
- नेवाः स्वायत्त राज्यदुने भिंदायादुने सुं नं छम्ह नागरिक निरक्षर मजुइमा धैगु तातुनाः प्रौढ साक्षरतायात न्यंकभन न्ह्याकी । अथेहे शिक्षित वेरोजगारीया समस्या ब्वमलनेमाः धैगु बिचालं शिक्षायात व्यवसायमूलक दयेकीगु व शिक्षित मनूतयत्त लजगाः चूलाकेगु विशेष ग्वसाः जुइ ।

छ) समावेशीकरणया नीति

- नेवाः सांस्कृतिक, धार्मिक, भाषिक व क्षेत्रगत ल्याखं अतिकं बहुलता व विविधता दुगु समुदाय खः । थौं थ्वहे बहुलता व विविधता नेवाःतय् छगू विशिष्टता जुयाब्यूगु दु । तर, म्हिगःया विभेदकारी राज्यसत्तां थीथी कारण क्यनाः नेवाः दुने या चःला, कपाली, दाइ, कुलु, नायः, खड्गी, बलामि, पहरी, मुस्मां, धोवी, नापित आदि समुदाययात नं राज्यसत्तां ल्यूने लाकातःगु दु, उपिं फुक्क समुदाययात राज्यं समान व्यवहार याइ
- ऐतिहासिक कालय् जुगु थुकथंया विभेद व अन्यायया पलेसा पुले कथं व थथे ल्यूनेलाकातःगु समुदायया नेवाःतयत्त मेमेगु समुदायया समानस्तरय् थकायेत नेवाः स्वायत्त राज्यपाखें समावेशीकरणया विशेष नीति नालाकाइ ।
- नेवाः स्वायत्त राज्यया व्यवस्थापिका, कार्यपालिका व न्यायपालिकाया नापनापं मेमेगु नीति निर्माणया थासय् नेवाः समुदायया थथे ल्यूने लानाच्वंपिंत दुथ्यायेत समानुपातिक प्रतिनिधित्वया व्यवस्था यायेगु जुइ, उकथं नं गुगु समुदाय त्वफीगु अवस्था दुसा उमिगु प्रतिनिधित्वया छगू बिस्कं कानूनी व्यवस्था वा सकारात्मक विभेदया नीति नालाः काये गु जुइ
- नेवाः स्वायत्त राज्यया लागादुने नेवाःतय् वाहुल्य दुसां थन मेमेगु जाति व जनजातिया मनूत नं ताहाकःगु इलिनिसं च्वनावयाच्वंगु दु । थनदुने दुथ्यागु गैरनेवाः समुदाययात न समान अधिकार सुनिश्चित यायेत संविधानय् व्यवस्था जू कथं समानुपातिक प्रतिनिधित्व दइ ।
- नेवाः राज्य दुने जनसंख्याया ल्याखं म्हो जक दुगु गैर नेवाः समुदायया मनूतयत्त अल्पसंख्यकतय् अधिकार सुनिश्चित यानाः इमित माःगु संरक्षण यायेगु जुइ । इमित नं राज्यया थीथी अंगय् आरक्षण वा कोटा प्रणालीया माध्यमं समावेशी यायेगु जुइ ।

ज) अवशिष्ट अधिकार सम्बन्धि नीति

- केन्द्र, प्रदेश व स्थानीय निकायया दथुइ स्पष्ट रूपं क्षेत्राधिकार वाडफाट यायोगु जुइ । केन्द्र व प्रदेशया सहवर्ती अधिकार नं संविधानय् हे व्यवस्था जुइ ।
- संविधानय् स्पष्ट रूपं व्यवस्था मजुगु राज्यया शक्ति व अवशिष्ट अधिकार केन्द्र व प्रदेशया सहवर्ती अधिकार (Concurrent Rights) कथं व्यवस्था यायेगु जुइ ।

झ) स्थानीय निकाय

- नेवा: राज्य दुनेया स्थानीय निकाययात लागा, विशेष स्वायत्त लागा, नगर व गां सरकारया रूपं संगठित यायेगु जुइ, ख्या स्वरूप देय्या सवैधानिक व्यवस्था अनुरूप नेवा: राज्य हे क्व:छिइ,
 - स्थानीय निकायतसें न थ:गु अलग संहिताया रूपय् चार्टरया व्यवस्था याये फइ ।
 - स्थानीय निकायया पुनर्संरचना यायेबलय् नगरपालिका व गांपालिकायात ब्वथलेगु मुख्य आधार विकासया पूर्वाधार जुइ । आ:या गांपालिकायात पुनर्संरचना यायेबलय् भौगोलिक रूपं न्हापा स्वयां त:धं याना: इमित नं प्रदेशया विधानय् हे व्यवस्था याना: निश्चित हद तक विधायिकी, कार्यकारी व न्यायिक स्वतां अधिकार बिइगु जुइ ।
 - नगरया पूर्वाधार पूवनेवं गाउपालिका नगरपालिकाय् रुपान्तरित जुइ ।
 - थुकथं ब्वथलेबलय् नेवा: क्षेत्र दुने सघन रूपं च्वनाचर्वापिं खस आर्य, तामाङ्ग आदि जाति/जनजातिपिन्त फयांफक्व छथाय् हे लाका: विशेष स्वायत्त लागा वा गां स्तरीय स्वायत्तता बिइगु जुइ ।
 - नेवा: स्वायत्त राज्य दुने नेवा:तय्गु लागायत स्थानीय स्वशासन बिइगु जुइसा तामाङ्ग, खस आर्य समुदाय वा मेमे गु जातितय् जातीय स्वशासन बिइगु जुइ ।
 - थुगु प्रदेश दुने लागा, नगर/गापालिकास्तरीय स्वशासन व लागा मदुपिन्त समानुपातिक प्रतिनिधित्व वा विशेष व्यवस्थाकथं प्रतिनिधित्व याकेगु जुइ ।
- ॐ स्थानीय निकायं याये फइगु विकास निर्माण, स्थानीय कर, स्थानीय स्रोत साधन आदि स्थानीय नियायया हे अधिकार क्षेत्र दुने तयेगु जुइ ।

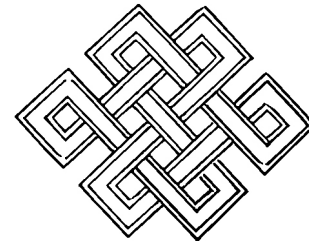
ञ) विविध

- नेवा: स्वायत्त राज्यया नागरिकतय् थ:गु म्हसिकाया नितिं केन्द्रया मंका: नागरिकताया अतिरिक्त थ:गु राज्यया अलग राज्य परिचयपत्रया व्यवस्था यायेगु जुइ
- नेवा: स्वायत्त राज्यया थ:गु अलग ध्वज, राज्यगान व प्रतिक चिन्हया नं व्यवस्था जुइ,
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- १२) आदिवासी अधिकारसम्बन्धी विश्वव्यापी घोषणापत्र - २००७
- १३) अन्तरराष्ट्रिय श्रम संगठन महासन्धी - १९९



पृथ्वीनारायण शाहं यैय् आक्रमण यायेधुंकाः

हर्षमुनि शाक्य
नेपाल

पृथ्वीनारायण शाहं थायथासय् असली हिन्दूस्थान निर्माण यायेगु उद्देश्य कयाः नेपाःयात नं एकीकरण यानाः वर्ण व्यवस्थाया आधारय् हिन्दू धर्म राज्य धर्मया मूल रूपय् हयाः शासकतयगु जातीय धर्म वने जुइगु तायेकल । उकिं किर्ति पुण्य महाविहार (लगंबवाहाः) याम्ह धोर्ज्यछुलिडया श्री ५ वडा महाराजा पृथ्वीनारायण शाह प्रति तःधंगु विरोध भावना दुगु जुयाचन ।

प्यदँय् छक्वः न्यायेकेमाःगु सम्यक महादान मन्यायेकुसे अप्रत्यक्ष रुपं विरोध प्चंगु जुयाचन । पृथ्वीनारायण शाहं हमला यानाचंगु इलय् वयात ने.सं. ८८५ य (सःदेया सम्बत पञ्चाङ्ग कथं पुरुष बाघ वर्षया न्हापांगु महिना १६ (दावा चुम्बु) सः देया लामा पाल्देन यसे तासीजुं छगू विरोध पत्र (चेतावनी पत्र) बिल । पत्रय् नेपाःया गुगुं धार्मिक व साँस्कृतिक स्थानयात स्यंकेमते, स्यंकल धाःसा छंगु शरीर नं सुरक्षा जुइ फइ मखु धयातःगु खः । पाल्देन यसे तासीया विरोध पत्रयात कयाः पृथ्वीनारायण शाहं धोर्ज्यछुलिडं तासीयात ल्हवन जुइ धइगु शंका यानाः याये माःगु सम्यक मयाः धइगु द्रपं विसैं धोर्ज्यछुलिड-यात स्वयम्भूया त्वाथलय् गोरखा सिपाईतत्सं ज्वनायंकल ।

पृथ्वीनारायण शाहं हनुमानधवाखा दरवारय् धोर्ज्यछुलिड याके न्यन- छिमिसं छाय् सम्यक मयानागु ? धोर्ज्यछुलिड लिसः बिल- न्हापान्हापा कान्तिपुर छगू जक देश भाःपियाचननागु आः जिमिसं गोरखा सरकारया छत्र छाँयाय् देय् तक् जुल । स्वंगू देय्यापिं शाक्यभिधु व वजाचार्यपिं निमन्त्रणा यानाः दान वीगु आइस्ता मगात, उकि मयानागु खः सरकार ।

अथे खःसा छिमिं स्वंगू विहार मिले जुयाः स्वयम्भूया क्वय् भुइख्यलय् भिनिदँय् छक्वः सम्यक न्यायेकि' धकाः पृथ्वीनारायण शाहपाखे हुकुम जुल । धोर्ज्यछुलिडपिसं जिउ धाल । अयसा मूपाहां गोरखा जुजु जुइमाः धाल । लिपा तक नं गोरखा जुजु हे मूपाहां जुइमाः धकाः पृथ्वीनारायण शाहं धाल । धोर्ज्यछुलिड नं स्वीकार यात । गुथि जाँचया कचहरी अड्डां इतुंवाहाःया धनसिद्धि बाँडा, वटु वाहाःया सुर्यकला बाँडा व लगंबवाहाःया धोर्ज्यछुलिड स्वम्हेसित नेपाल संवत् ८८८ (वि.सं. १८२५) निसैं सम्यक महादान चले यायेगु ज्या दिक्गुलिं पान फुल १६०/- तका वं पुइकल । परापूर्वकालं निसैं न्ह्याकाचंगु रीति कथं सम्यक पर्व न्यायेकेगु आदेश बिल ।

छुं दँ लिपा पृथ्वीनारायण शाहया सल्लाहाकार धकाः माने यानातःम्ह श्री ज्ञानकर बाँडा गोरखां कान्तिपुर वःबलय् धोर्ज्यछुलिडयात नापलात । निम्हेसिया दथुइ छुं खं जुल मसिउ । धोर्ज्यछुलिड तिब्बतय् वन । लिपा थःगु हे कोठी सिगाछेया यालुस्थानुप नांयागु छैय् देहत्याग यात ।

कीर्तिपुण्य महाविहार (लगंबवाहाः)या छम्ह बांलाःम्ह म्हायाम्मचानाप यःत्यः जुयाः कान्तिपुरया जुजु जयप्रकाश मल्लं यंकल । थ्व लगंबवाहाःया म्हायाम्-मचायात शाक्य कुलयाम्ह जूगुलिं मल्ल कुलय् थ्याके मछिं धकाः जयप्रकाश मल्लया महारानी व लाय्कूया मेपिं भारदारतपाखें विरोध जुल । अथे खःसा थ्व मथ्याःपिं मस्त जिमि शाक्य कुलय् हे यंके धकाः मथ्याःम्ह महारानी कोसामाजुं कीर्तिपुण्य महाविहार (लगंबवाहाः) लय् बरे छुइके हल । जयप्रकाश मल्लया थ्व मथ्याःपिं कायपिंत कीर्तिपुण्य महाविहार (लगंबवाहा) या सर्वसंघं नं दुकाल । मथ्याःम्ह महारानीया उपनां कोसामाजु जुयाचन । यँयाःबलय् क्वःने त्वाल्य कुमारी सालेगु व्यवस्था थ्वहे महारानीं जुजु जयप्रकाश मल्लयात इनाप यानाः शुरु याकूगु खः । उकिं थ्व महारानीयात कोसामाजु धाइगु जुयाचन ।



Prithvi Narayan Shah

थ्व महारानी लिपा लाय्कूली मचवंसे थःछैय् हे चवंबल । थ्व कोसामाजुया लागिं थःछैया पिसं थःगु हे थासय् महागौरी ननीइ (लगमं ज्यावाहाः यंगाः तक स्वाःगु छै व अथे हे २०-२५ रोपनी जग्गा दुगु थाय्) छै दनाः तयाबिल । कोसामाजु थ्व छैय् च्वनाः गृहस्थी जीवन हनाचन ।

वि.सं. १८२५ आश्विन १३ गते इन्द्र जात्रा कुन्हु बहनीपाखें गोर्खालीतसैं कान्तिपुर आक्रमण यात । गोर खाली सैनिकत स्वंगू पुचः दयेकाः वःगु जुयाचन । भिमसेन-स्थान व तिख्यलं वःगु निगू फौजया नेतृत्व पृथ्वीनारायण शाहया किजापिसं यानावःगु खःसा नरदे वीपाखें वःगु फौजया नेतृत्व स्वयम् पृथ्वीनारायण शाहं याःगु जुयाचन । छुं घण्टा तक जूगु नां जकया युद्धय् छुं भित्तिचा मनु स्यात । थःगु फौजया पराजय जूगु न्यने साथ जुजु जयप्रकाश मल्ल विसिउं वनाः तले जु देगलय् सूवन । अन नं गोर्खाली फौज घेरा वीवं थःगु अंग रक्षकत नाप पचलीया लँ जुयाः वागमती

तरे जुयाः यलय् शरण काःवन । थुखे राजदरवारया न्हयःने चौताराय् चंगु सिंहासनय् पृथ्वीनाराय शाह विराजमान जुल व गोर्खाली सेनां पृथ्वीनारायण शाहया सलामी बिल । सदांया लागि मल्ल वंश समाप्त जुल । पृथ्वीनारायण शाहया विजय लिपा कान्तिपुरय् कारवाही शुरु जुल । कोसामाजुया महागौरी ननी चंगु छैयात राजपरिवारया छै धइगु द्रपं बियाः महागौरी ननी छगुलिं जफत यात । छुं दँ लिपा माधवरसिं थापायात वहे महागौरी ननी उपहार बिल । तर थापात च्वँच्वं हे जंगबहादुरं कोतपर्व मार्फत शासन सत्ता थःगु ल्हातय् काये सातकि थापातयत् पितिनाः थः किजा बमबहादुरयात महागौरी ननी बिल ।

२००९ साल तक राणात थ्व छैय् च्वनाचंगु खः । लिपा मिया वन । आः यंगालय् त्वहं हितिया न्हयःने चंगु भरत राजाया छै छ्छा जक ल्यं दनि । बाँकी मेपिसं नं मियाः वने धुकल ।

सच्चिदंया नेपालभाषा काव्य

फणिन्द्ररत्न वज्राचार्य

नेपाल

सम्पादक भूषणप्रसाद श्रेष्ठपाखें 'सच्चिदंया नेपालभाषा काव्य ल्यया' सफू छैय् थ्यंक वीहःगु ल्हातय् लात, जिगु मन लय्ताःगु उलिथुलि मदु । जिगु भाषाय् थुलि तःजिगु सफू दत, थ्व चानचुनगु खँ मखु । थुकिया नितिं भूषणप्रसाद श्रेष्ठ व थुगु सफू प्रकाशय् हयादीम्ह डा. सवो त्तम श्रेष्ठ, नागार्जुन पब्लिकेशन प्रा.लि.यात लय्ता ल्वाकज्याःगु दुने नुगलनिसेंया धन्यवाद विया ।

डा. सर्वोत्तम श्रेष्ठ डाक्टर जक मखु नागार्जुन पब्लिकेशन प्रा.लि.या डाइरेक्टर नं खः । छुं दँ न्हयः वयकलं प्रा. नर्मदेश्वर प्रधान, भाषासेवी छत्रवहादुर कायस्थ व जितः सःताः धयादिल - “नेवाः विश्वकोश दये केगु योजना दु । थ्वया भाषा सम्बन्धी कचायात कयाः नेपालभाषाया सफू वा पत्र-पत्रिका छाप आखलं प्रकाशित जुसानिसें भिदँ भिदँया गथे जुल, गुलि ग्यन, गन थ्यन धकाः सीकेत पत्र-पत्रिकाय् प्रकाशित ले ख व सफूया संक्षिप्त परिचय व सारांश तयाः छगू दशकया छगू सफू पिकायेगु विचाः दु ।

छत्रवहादुर कायस्थयात ऐतिहासिक महत्व दुगु शिलालेख, ताम्रपत्र, थ्यासफूया विवरण च्वयेगु ज्या वियादिल । नागार्जुन पब्लिकेशनय् मुनातःगु व गोकुल साय्मिया संग्रहय् दुगु पत्र-पत्रिकाय् प्रकाशित विविध विधया लेखया धलः मुंकेगु ज्या गोकुल साय्मिं यानादिल । वयकःपिके मदुगु, जिके दुगु पत्र-पत्रिकाय् प्रकाशित लेखया धलः जिं दयेका विया । डा. सर्वोत्तम श्रेष्ठजुं नेवाः विश्वकोष तयार यायेत विविध विषयया ने पालभाषाया शब्द मुंकेगु ज्या जितः वियादिल । जिं फक्क मुंकाविया । थथे हे येँ, यल, ख्रप व नेपा गालं पिने च्वपिं थीथी विषयया विशेषज्ञतयत् ल्ययाः ल्ययाः ज्या वियादिल । प्रचारप्रचार छुं मयासे बुलुहुँ थःगु मार्थं ज्या न्ह्याका च्वनादिल । वयकःया काउलेया पलाः लक्ष्यय् थ्यनी धयागु आशा व विश्वास दु । थ्व खँ थुलिं ।

भिदँ भिदँ भिथाय् “सच्चिदंया नेपाल भाषा काव्य ल्यया” लुदनापुसे च्वंगु तपंगु तःजिगु सफू भाजु भूषणप्रसाद श्रेष्ठया सम्पादकत्वय् पिहां वल । थ्व भ्नी सकल नेवाःतय्गु लागी लय्ताया विषय खः । गौरवया खँ खः ।

थ्व सफूया सम्बन्धय् डा. सर्वोत्तम श्रेष्ठजुं थःगु ग्वसाः विषयय् ‘पिकाःपाखें’ धयादिल - “नेवाःभाषया ध्वाना आखलं पिदंगु इलनिसें थौं तकया व्याक्क काव्यकारपिनि काव्यया प्रतिनिधित्व जुइकथं सच्चिदंया स्येलाःगु छगू काव्य मुना पिथनेगु ग्वसाः ग्वयागु जुल ।” वयकलं हानं कनादिल - “थुगु खँय् साहित्यकार भाषासेवी भाजु भूषणप्रसाद श्रे

ष्ठजुलिसे खँल्हावल्हा जूवलय् वयकलं थुगु ज्याय् तच्चकं नुगः क्वसाये कादिल । वयकलं नेवाःभासं ध्वानाआखलं पिदंगु फुक्क धयाथें काव्य कृतिया अध्ययन मनन व उत्कृष्ट रचनाया ल्यज्या यानाः थुगु “सच्चिदंया नेपालभाषा काव्य ल्यया” सम्पादन यानादीगु खः ।”

थ्व सफू सिकं न्हापा नागार्जुन पब्लिकेशन प्रा.लि.पाखें भाजु भूषणप्रसाद श्रेष्ठजुया हे सम्पादनय् नेवाः भासं “सःग्वःछि, धुकू” एकाक्षरी शब्दकोश प्रकाशित जुइधुकल । मेमेगु भाषाय् दइथें मच्वंगु छगः आखःया शब्दया शब्दकोश नेपालभाषाया छगू न्हयथनेवहगु कोश खः ।

१ निसें ९ तक छगः ल्याः आखः, १० निसें ९९ तक निगः ल्याःआखः, १०० निसें ९९९ तक स्वंगः ल्याःआखः, जुयाः थ्व उलिथुलि मदयेक न्ह याःवनी । शुरु ल्याः आखः १,१०,१००,१००० आदि खः । नीत भ्नीगु ल्हातय् १० पचिं दु । १० ह १० . १०० जुइ । छगःगुलिं भिदुगं थकयावी । छुं नं ज्याया ल्याःचाः तयेवलय् सच्चि, द्रुछि, लख, कोटि खानाः यायेगु चलन दु । उकिं सच्चिद्यात महत्व वियाः थ्व सफू “सच्चिदंया नेपालभाषा काव्य ल्यया” तयार याःगु जुइमाः ।

थ्व सफू तयार यायेत गुकथं सच्चिदं ल्यया धयागु सन्दर्भय् सम्पादकं थथे धयातःगु दु - “थ्व सच्चिदंया नेपालभाषा काव्य ल्यया” सफुलिइ छसिकथं तिथिमिति हंकाः ने.सं. १०२४ निसें ने.सं. ११२३ कौलाथ्व ५ या दुने रचना जुयाः ने.सं. ११२३ कौलागाः ७ स छापआखलं पिदंगु काव्य कृति जक दुथ्याकागु जुल ।”

समालोचक इन्द्र मालीया धापूकथं यक्ष मल्लया चिकिधिकःम्ह काय् भौतया जुजु रक्षामल्ल (ने.सं. ६०२ - ने.सं. ६४५) यागु चिनाखँ “कालीमाईया स्तुति” हे आतक लूगु चिनाखँय् दकलय् पुलांगु खः ।

केवल सच्चिदं जक कायेमाःगुलिं जुजु रणमल्लनिसें ने.सं. १०२४ न्ह यः तकया जुजु, लानि व सर्वसाधारण कवि-कवयित्रीपिनिगु काव्यकृति ध्वानाआखलं प्रकाशित जुइ धुकूसां नं थ्व सफुलिइ दुमथ्याःगु जुल । थ्व सफुलिइ दुथ्याःगु न्हापांगु कवितां राजीवलोचन जोशीया ‘इति अङ्ग स्फुरण विचारः’ (सू सू सू जसुकाल वया) कविता खः ।

थ्व ल्यया काव्य मुनाय् सम्पादकं छु स्रोतं गुलि गथे रचना मुनागु खः थ्वया वारे थथे धयातःगु दु - “थ्व मुनाय् १७५ गू सफुलिं २७० पु, ४७ गू थीथी पत्र-पत्रिकाया १७८ गू ल्याखं २७० पु, ३२ चाः थी थी मेचाःपाखें ल्हययाः ३६ पु व उखेंथुखें लाःवःगु १० पु नापं यानाः ५८ पु रचना

दुःख्याः गु दु ।” हानं वयकलं तनादी - “थ्व मुनाय् ३४७ म्ह रचनाकार पिनि रचना दुःख्याः गुली ३० म्ह कवयित्रीपिं दु ।” थथे धायेबल्य थुलिमछि सफू, पत्र-पत्रिका व मेचाकय थुलिमछि च्वमि भाजु-मय्जुपिनिगु रचना दुःख्यानाच्वंगु दु ।

काव्यया प्रकारकथं भजन व तुतलय् १८ म्ह, लोकमे- आधुनिक मेय् १०० म्ह, कविताय् १०० म्ह, गद्य कविताय् १०० म्ह, गजलय् ३७ म्ह, मचामे-मचा-कविताय् २० म्ह, सनेटय् २ म्ह, मुक्कय् २९ म्ह, हाइकुइ ८ म्ह व शायरिइ ४ म्ह कवि कवयित्रीपिनिगु प्रतिनिधि रचना आखे ल्यये थें ल्ययाः क्रमबद्ध रुपं भवःछुकातःगु दु । २१ पु जक दुगु सनेट व ४ पु जक दुगु शायरीयात नं नेपालभाषाय् थुजाःगु नं काव्य रचना दु धकाः क्यनेत दुःख्याका दीगु दु । सफूया नामय् ‘काव्य’ धकाः धयातःसां नं खण्डकाव्य व महाकाव्यया छुं अंश थुकी समावेश यानातःगु खनेमदु । प्रस्तुत पुस्तकया नां “सच्चिदंया नेपालभाषा काव्य ल्यया” तःगुलिइ काव्य शब्दयात कयाः प्रसिद्ध समालोचक माणिकलाल श्रेष्ठजुं थःगु विचाः थथे पंकादीगु दु - “‘कविता’ शब्द तयेव्यलय् पद्य कविता व गद्य कविता दुःख्याइ, गजलयात तक नं कायेछि तर हाइकुयात कविता धायेगु चलन ‘हाइकु’ या उद्गम देश जापानय् हे नं मदु । भजन व मेगु कविता व अ-कविता रुपया छन्दबद्ध रचना नं वइ तर गद्य कविता दुःख्याइमखु । ‘काव्य’ शब्दया अर्थ सीमित अर्थय् ‘कविता’ व व्यापक अर्थय् फुक्कं साहित्य जूगुलिं ‘सच्चिदंया नेपालभाषा काव्य ल्यया’ शीर्षक हे उपयुक्त धायेमालीगु वाध्यता दु । ‘काव्य’ शब्दयात थुलि दुवाला स्वये धुंकुसेलि हानं मेगु धायेगु मदु ।

व्याकरणकथं धायेबल्य कविया भाव काव्य, कविता, कवित्व स्वंगुलिं उत्थें जाःगु भाववाचक संज्ञा खः तर व्यवहारय् छगुलिसे मेगुया अर्थ पाः । खण्डकाव्य, महाकाव्य, धायेबल्य काव्य शब्द प्रबन्ध काव्ययात ध्वाथुइकीसा काव्यशास्त्र धायेबल्य ‘काव्य’ शब्द साहित्यया पर्यायवाची थें जुइ । कविताया संग्रहात नं काव्य धायेगु याः । थ्व अर्थ ला थन नं पाय्छि हे जूवः ।

कविता छुकियात धाइ धयागु सन्दर्भय् भूषणजुं थथे धयादीगु दु - “शौकन्हय् भीसं ‘कविता’ नामं म्हसीकाच्वनागु साहित्यिक विधा धयागु ... थ्व विधा जीवनया सुख-दुःखात नुगलय् थुं दीकथं लसय् हंके पिथने फुगु साहित्यया थुकांलिगु विधा नं धाइ ।” थ्व हे विचारया दापुतिं दानाः लनाः थ्व काव्य ल्यया रचना सम्पादन यानादीगु जुल । हानं सम्पादकं भीत थ्व खँ नं कनादीगु दु, कविं थःगु कृति रचना याःगु तिथि लुइके वा सीके फतले उगु हे तिथिकथं व अथे मखुगु खँय् पिदंगु तिथिकथं रचना भवः हंकेगु ज्यां सच्चिदं दुने जूगु नेपाल भाषा काव्यया विकास क्रमयात सिइके-थुइकेगुली तिवः विइ भाःपा ।

छम्ह कविया मेम्ह कविलिसे आत्मीयता दइ । भूषणप्रसाद श्रेष्ठजु स्वयं छम्ह गतिलाःम्ह, लोकंहवाःम्ह कवि खः । नेपालभाषाय् कविता च्वइगु मांभाय्या ममता व सेवाभावनां खः । नेपालभाषाय् च्वया धकाः मेमे गु उन्नत भाषाय् थें छुं आर्थिक लाभ दइगु मखु । मनय् भाव लुयावल, कविता च्वत । गुलिं कविता पत्र-पत्रिकाय् छापे याइ, गुलिं अथे थःके हे लानाच्वनी । पत्रिकाय् पिहां वःगु कविता पिदनेवं छकः पाठकतयसं ब्वनी, लिपा पत्रिका हे उखे लाः थुखे लाः मदयावनी । पत्रिकाय् प्रकाशित रचना

नं नापं सती वनी । संग्रह यानाः पिसकाल धाःसा थुजाःगु रचना अथे तनावनी । कवि म्वानाच्वंसां नं लिपा वयात कवि धकाः म्हमसियावनी । थुजाःगु हे खँ नुगलय् लुया वःगुलिं जुइ भूषणप्रसाद श्रेष्ठजुं थ्व काव्य ल्यया सम्पादन यायेगु भवल्य थथे धयादिल - “थ्व कुतः दुने जिगु क्वातुगु तातुना धयागु सच्चिदं दुनेया न्हूपिं व पुलापिं कविपिनि जक मखु, नेपालभाषाया काव्य ख्यलय् छभाः जक लुयाः नं म्हुया मवक थःगु पलाःख्वाँय् त्वःताथकेत ताःलाःपिनि रचना दुथाकेगु नं खः ।” भूषणजुया प्रसाद यानाः थ्व सफलइ दुःख्याःपिं कविपिनि नां अजर अमर जुइगु जुल ।

प्रस्तुत पुस्तकय् ५८६ पु रचना दु । थुलिमछि रचना छन्हु निन्हु ब्वनेवं सिधइगु मखु, थुकिया बारे काचाक धयां धायेफइगु नं मखु तथापि फररर सफू पुइकाः सररर स्वयायंकाः थाय् थाय्यागु छुंछां रचनाया विषयय् ताक्क-तुक्क छुंछां भचासां धाये ।

सफू पुइका स्वयावल्य दकलय् न्हापां साभारः पुलांगु मे (निगूगु), १०८७ स्रोत वियातःगु ‘आरति याय जिन’ भजन-मेय् मिखा वन । भजन याइबलय् आरति मे हाले धुन कि भजन क्वचाल, तर थ्व सफू आरति में आरम्भ जुयाच्वन । थ्व नं छगु न्हूगु प्रयोग धायेमाली । सच्चिदं दुने या काव्य धाःगु थ्व ग्रन्थय् थ्व दकलय् न्हापांगु भजन - मेया रचयिताया नां मदु, रचनाकाल नं मदु, प्रकाशित जूगु ने.सं. १०८७ स तिनि अय्सां तवि थ्व आरति भजन में थ्व काव्य ल्ययाय् आदि काव्यकृतिया थाय् कायेखन ।

ग्रन्थारम्भय् मंगलाचरण यात धाःसा ग्रन्थ निर्विधं क्वचाइ धयागु पुलांगु धारणा खः । थ्व ‘आरति याय जिन’ भजनया न्हापांगु आखः ‘आ’ खः गुकिया अर्थ कोशय् महादेव ब्रम्हा धयातःगु दु । आनन्द, आगम, आदान, आल्हाद, आरति आदि शब्दया न्हयःनेया ‘आ’ उपसर्ग भिंगु अर्थय् वयाच्वंगु दु । उकिं थ्व सफू ‘आ’ आखलं आरम्भ जुयाच्वंगु जुइफु । मे गु थ्व भजनया भाव खः हरियात छायेत शुचिगु वस्तु छुं नं मदु, लः न्याया चिप, जाति मुसःया चिप, दुरु साचाया चिप, कस्ति हाया चिप खः, शुचि धयागु भावभक्ति हे जक दु । सम्पादकयात थ्व भावभ बांलाः ताःगुलिं बौया नां व बूगु मिति मस्यूगु थ्व वेवारिसी भजन मे दकलय् च्वय् तयातःगु जुइफु ।

‘हे नर वनेगु स्व बुद्धया शरण’ धयागु तसकं चलिगु ज्ञानमालाया मे पुरुषरत्नं च्वयाः दकलय् न्हापां ने.सं. १०४७ स ‘बुद्ध धर्म व नेपाल भाषा’य् पिदंगु खः । ‘बुद्धधर्म’ नेपाल भाषाया न्हापांगु पत्रिका खः । अल्पज्ज तुलसीया (तुलसी मेहर श्रेष्ठ) या हे भगवन प्रभु थ्व हे वर फवने, सकल लोकया जय जूगु खने’ धयागु मेगु ज्ञानमालाया मे वि.सं. १९८८ स गोरखापत्रय् छापे जूगु खः । राणाकालय् नेपाली भाषाया ‘गोरखापत्र’य् नेपालभाषाया भजन मे छापे जुइगु धयागु महत्वपूर्णगु खँ खः ।

‘राजमति कुमति मे’ जंगबहादुर बेलायतय् वंवल्य नेपालया राष्ट्रिय गान छु धकाः न्यंबलय् उवल्य तक राष्ट्रिय गान मद्गुलिं थ्व हे ‘राजमति कुमति मे’ नेपालया राष्ट्रिय गान धकाः न्यंकूगु खः धाइ । राजमति कुमति मे रचनाकार्लिनसें आतक हालाच्वंगु दनि ।

‘नेपाल भाषा जीर्णजूगु अलसि मचासे भिंके नु, भारतीय शास्त्रभवनं मान थ्वयात वीके नु ।’ धयागु योगवीर सिंह कसाःयागु मे न्हापां ने.सं. १०४७

स 'बुद्ध धर्म व नेपालभाषा' पत्रिकाय् प्रकाशित जूगु खः । शकुन्तला नाटकयागु थ्व मेय् नेपालभाषायात विश्वविद्यालय तक थ्यंकाः थ्वयात मान्यता विइकेमाल धकाः धयातःगु खः ।

गबलय् नेपालय् नेपालभाषाया सफू प्रकाशित याये मज्यू उबलय् सिद्धिदास अमात्यं बनारसं पिदंगु 'सुन्दरी' नांगु नेपाली भाषाया पत्रिकाय् 'धार्ई जिथि नं फुकई अथेंस्या' धयागु समस्या पूर्ति वि.सं. १९६३ स प्रकाशित यानादीगु कविता थ्व सफुलिइ लाःगु दु ।

थ्व काव्य मुनाय् ने.सं. १०४७ स 'बुद्ध धर्म व नेपालभाषा' स प्रकाशित वैकुण्ठप्रसाद लाकौलया 'वसन्त वाणी' कविता नेपालभाषाय् दकलय् न्हापां रोमानीवाद लसि वःगु कविता पिदंगु खः । भक्ति व प्रीतिपरक मे जक च्वयेगु जुयाच्चंगु नेपालभाषाय् वसन्तं थःथम्हं थःगु खँ कनाच्चंगु धयागु नेपालभाषाया काव्य परम्पराय् छहाचां खः ।

चित्तधर 'हृदय'यात खुदं तक जेल सजाँय याकूगु 'समर्पण-मां' कविता व सिद्धिचरण श्रेष्ठयात भिनिदं जेल सजाँय सहित सर्वस्व हरण याकूगु 'वर्षा' कविता नं थ्व काव्य संग्रह पुथिइ दुथ्याःगु दु । चित्तधर 'हृदय'जे लय् लानाः 'सुगत सौरभ' थें जाःगु तःजिगु महाकाव्य च्वयादिल धाःसा सिद्धिचरण श्रेष्ठ जेलय् लानाः 'सीस्वां' थें जाःगु रोमानी कविता च्वयाः नेपालभाषा काव्य साहित्ययात छपलाः न्हयःने न्हयाकादिल । च्वय् उल्लिखित निगुलिं कविता ऐतिहासिक महत्व दुगु कविता खः ।

थ्व काव्य ल्ययाय् गद्य कविता घाय् दकलय् न्हापांगु यानाः तयातःगु ने.सं. १०६९ स 'धर्मोदय' य् पिदंगु 'जि याकःचा' कविता इन्दिरा नेपाली नाम्ह मयजुयागु खः । थ्वयां लिपा तिन तीर्थराज तुलाधर व माधवलाल कर्माचार्यपिं न्हयलूगु खः ।

ई न्हयानावलिसे कविताय् विविध प्रयोग खनेदत । नेपालभाषाया कविताय् अंग्रेजी भाषाया शब्द तद्भवकथं जक मखु रोमन आखःया अंग्रे जी शब्द हे छयलाः च्वयातःगु कविता नं पिदन । थुजाःगु कविता न्हापांगु कथं जगदीश चित्रकारया 'खचण्वदभि छ व जि' खः गुगु थ्व सफुलिइ दुथ्याकातःगु दु ।

उर्दु साहित्यय् गजलया तःधंगु स्थान दु । हिन्दी व नेपालीइ नं गजल चलि हे जुयाविल । नेपालभाषाय् दकलय् न्हापां गजल च्वःम्ह गजलमि गजव खः । गुम्हासिया 'नानि गन वने तेना' नांगु गजल नेपाली भाषाया 'संगीत चन्द्रोदय' य् वि.सं. १९६९ (ने.सं. १०३३ पाखे) पिदंगु खः । थ्वया गति न्हापा न्ह्याःगु उस्त खने मदुसां नं आः बांलाक न्ह्याःगु खने दयावल ।

सिद्धिदास अमात्यं ने.सं. १०४० पाखे च्वंगु 'राग गजल कौवाली' नं थ्व सफुलिइ संग्रहीत जुयाच्चंगु दु ।

नेपालभाषाय् न्हापा मचामे च्वयेगु चलन मदु । मचा-साहित्यया सफू नं मदु । शुकुराज शास्त्रीं ने.सं. १०५३ नेपाल भाषा रीडर भाग १ व २ च्वयाःपिकयादिल । थुकी हे वयकलं 'मांया अनुपम महिमा... बालकं हाःगु संगीत' मचामे च्वयादीगु खः । थनलि मचामे बलुहुं न्ह्यात ।

प्रस्तुत पुस्तकय् बाल-गीत व बाल-कवितायात पृथकस्थान वियातःगु जुल ।

नेपालभाषाय् केदारमान 'व्यथित' अंग्रेजी पहगु सनेट च्वयाः ने.सं. १०७३ स 'छ्वास' कविता संग्रह पिकया दिल । शैलीपक्ष व भावपक्ष निताय् नं प्रगतिशील जूगुलिं थ्वयात सर्वप्रथम श्रेष्ठ सिरपाः प्राप्त जुल । थ्वयां लिउ रे.र. न. छम्ह बाहेक मेपिसं थुखेपाखे प्रयास याःगु खनेमदु ।

मुक्तक कविता प्वालाक पल्पसा त्वयाः भिलिक्क दृश्य खने दइथें जाःगु चीहाकःगु कविता खः । नेपालभाषाय् दकलय् न्हापां मुक्तक पितव्यूम्ह गिरिजाशंकर राजवंशी खः । गुम्हासिगु 'मतिना' कविता ने.सं. १०८३ स 'जः'नांगु विद्यार्थीतय् पत्रिकाय् दकलय् न्हापां प्रकाशित जुल ।

मुक्तकया नामी कवि नाति वज्र खः । थ्व मुक्तक कवितायात थ्व सफुलिइ विस्कं थाय् वियातःगु दु ।

जापानया हाइकु नेपालय् नं थ्यन । ईश्वरानन्द श्रेष्ठाचार्य विनयचन्द्र कुनामं च्वःगु 'न्याकुचा हाइकु' थ्व सफुलिइ दुलाःगु जुल । थ्व हाइकु 'वातावरण' पत्रिकाय् ने.सं. १०९१ स न्हापां पिदंगु खः ।

थ्व सफूया अन्तिम ताजि शायरी खः । मदनकृष्ण श्रेष्ठं हिंसि दयेक नासलं लिक शायरी हालाः श्रोतावर्गयात इतिइति न्हिइके धुनेव उबलय् या संगीत कार्यक्रम सिधइगु खः । थ्व शायरी 'भूमी' पत्रिकाय् ने.सं. १० ९५ स पिदंगु खः । उर्दू भाषाय् शायरी न्यंकीपिं व न्यने यःपिं उतिकं दु । नेपालभाषाय् थुखेपाखे ध्यान वंगु खने मदुनि । निम्ह जक जूसां शायरतयगु शायरी थ्व काव्य ल्ययाय् तयाः सम्पादकं थःगु धर्म निर्वाह याःगु खनेदु ।

थ्व ६८८ पृष्ठ दुगु 'सच्छिदंया नेपालभाषा काव्य ल्यया' सफूया छपु छपु रचनाया विषयय् धयाच्चनां साध्य मखु । भूमीगु नेपालभाषाया काव्य साहित्यया सच्छिदंया दुने गुजाः गुजाःगु कविता खनेदत, गबलय् गथे हिलासू वल थ्व सीकेत फछिफक्व न्यानाः मखुसा न्ययाः जूसां नं थ्व सफू व्वनास्वयेवह जू व्वना नं स्वयेमाः । थ्व नेपालभाषाया कविता-जगत स्वयेगु छपाः न्हायकं खः ।

सु चवं याकनं वरदान विइ धयागु विश्वास दु व चःयाथाय् ग्वाः ग्वाः मनुत देके वनी गथे यलया बंगलामुखी चःयाथाय् । नेपालभाषा साहित्य ह्यमि पिनिगु लागी यल, बखुंडोलया नागार्जुन प्रकाशन प्रा.लि. छगः वर दायी देगः खः । आः थ्व देगःयाके बाखं, निबन्ध व छ्वाःप्याखंया वरदान फवनेगु म्वाःमदुगु खँ जुइमखु जुइ । चःपाःलाः भूषणप्रसाद श्रेष्ठजुं जिमित अवश्य प्रसाद वियादी जुइ धयागु पत्याः यासे कामना व याचना याये । अन्त्यय् अतिकं मेहनत तुकाः थ्व सफू थुलि ग्यंक सम्पादन यानादीम्ह भूषणप्रसाद श्रेष्ठजु व थुलि तःजिक सफू पिकयावियादीम्ह डा. सर्वोत्तम श्रेष्ठजुयात दुनुगलनिसेंया हर्ष जाःगु सुभाय् दु । महादया !



धम्मावती गुरुमां नाप छभाः

(सन २००८ सालया अक्टोबर ४ निसैं १४ तक पोर्टलैण्ड चाह्यू बिज्याबल्य् जूगु खंला बंला)

१. छु धटना वा ब्यक्तीया प्रभावं नःलिगु वैश्य हे गृह त्याग यायेगु प्रेरणा दत ?

जिं गृहत्याग याना बल्य् धर्मया बारे भचा भचा मानं कना च्वनीगु खः । अबले बुद्धघोष भन्ते बिज्याना बाखं कना बिज्याइगु खः । गृह त्याग यानागु मुख्य खा धर्म थुयाः मखु बरु राणा सरकारया पालय् मिस्तेसं भ्यालय् तक नं च्वना स्वये मज्यू । मिस्तय् आखः ब्वने गु अधिकार मदु । आखः ब्वन कि बोक्सी जुइ, रण्डी जुइ धाइगु । उकें गनं वनाः आखः ब्वं वने मज्यू । छकः बर्मायाम्ह भन्ते छम्ह शिवर त्रीया मेलाय् बिज्यात । अवलय् बुद्धघोष भन्ते नं जिमित स्यना तःगुलिं पालिभाय् बांलाक सः शिवरात्री बलय् जक मेपिं भ्नीथाय् वयेज्यू, भ्नीपिं नं पिने वने मज्यू । अबलय् बर्माया भन्ते नं न्यना बिज्यात, छिमि नेपालय् दुःखः लाकि सुखः? जिं लिसः बिया जि ला याकः म्हैयाय् जित दुःख धैगु मदु तर थन नेपालय् मिस्तेसं आखः ब्वनेगु मदया दुःख जुयाच्वन का । भन्ते नं धया बिज्यात बर्माय् मिसा मिजं बराबर आखः ब्वने दु । छु भेदभाव मदु । अयेसां जिपिं नं बर्माय् वया आखः ब्वं वये ज्यूला धका न्यना । जिपिं नं थन बरोबर वयेमज्यू छिपिं कुशीनगरय् वा छिमित बर्मा छ्वया बी धया बिज्यात । अले जिपिं प्यम्ह ल्यासेपिं वनेत तमसे जुया तर जिमित पासा वःम्ह जिमि दाइयात गढीया चौकी ज्वन । अनं भिमफेदि तक वना अले द्वार का दाइनं जिमित कुशीनगर तक तया दिल । उकें गृहत्याग यानागु मुख्य कारण हे राणातय्सं मिस्तेत छेा दुनेजक तया आखः छगः हे सये के मब्यूगुलिं खः।

२. गृह त्याग यानाबलय् चित्त स्थिर मजुईक पंगलः जुया वःगु छुं छुं घटना कना बिज्याये ला ?

जिपिं गढी थ्यंबलय् जिमि दाइयात ज्वना यंकूगुलिं जिमित तसकं नुगलय् घाः जुल । अले अश्वघोषया मां नं जिमित भिमफेदि तक थ्यंका बिल अनं द्वारिका दाइया जिम्माय् तया थकल । जिपिं अन च्याला तक च्वना कुशीनगरय् थ्यन । अन ला हे दूगु मखु जंगल हे तिनि । नयेगु नं चाना



Dhamāvati Gurumā

मनातःगु, मुस्या व जाकि जक । छखें जिपिं निराश जुल । थ्व खंगु दुःख खनाः जिपिं भन्तेयाथाय् वनाः न्यना । खने दूगु निर्वाण ला लाके मफू ब्याकं खनेमदुगु निर्वाण गथेयाना लाकेगु ? बर्मातक गथेयाना थ्यंके फैं धका धन्दा जुल । भन्तेनं धया बिज्यात आः छु याये पासपोर्ट नं काये

फूगु मखु, भीसा नं कायेफूगु मखु । अकें जंगलं वनेगु खःसा ब्वना यंके । पासपिं जंगलयाःगु ला जुया वनेमखु धाःगुलिं जि छम्ह जक भन्ते नापतुं वनाः आसाम थ्यंके वना । अनं खुनु लिपा न्यासि वना बर्मा थ्यन ।

न्हापाला छम्ह जागिरदारयागु छेंय् तयातल । भन्तेया दाता छम्ह जेनेरल एकाउण्टेण्ट जुयाच्वन । जिमिगु बारे खं च्वयाब्यूगुलिं रंगून छ्वयाब्यू धका खबर वल । अनथ्यंबले थ्व याकचाम्ह मिसायात नेपालं छ्वया हःगु मखु भिसा मदयेक ब्वना हःगु खः धकाः धयाच्वन । जिं इमित जि थः यसें वैगु खः ब्वनाहःगु मखु धयाच्वना । अनलिं सिपाई छम्ह नाप मुद्दा पो ज्वंका प्लेनय् तया रंगून छ्वया हल । अनं बहनी लिवाक थ्यन । इमिग्रेसन अफिस बन्द

जुइधुंकल अकें थानाय् कुने यंकल । जेलय् थ्यंबलय् तसकं दुःख ताल । सास्ती नं नयेमाल । अबले जि अनागारिका जुइ धुनागुलिं सं खाना तयाःगु अकें जेलय् च्वपिं मिस्त जि खना ग्याः जि इपिं खनाः ग्याः । अन तसकं नवः पति धये वः । अन जित न्हिछिं तया तल । थ्व दुःख जिं गबलें ल्वमंके फेमखु । आइतवार जूगुलिं सुं नं मवः अन च्वपिंन्त गथे नकिगु खः अथे हे जितनं नकल । नवःगुलिं जा नं नये मफुत । घने नं मफु नये नं मफुजुया न्हिछिं बिते जुल । चान्हय् आलां न्हयः बबले जित भन्ते छम्ह बिज्याना छन्त जिं भगवान बिज्याना च्वंथाय् ब्वनायंके नु । जिं धया जित थन नवःथाय् कुनातल छु जूगु धका कनाः । वसपोलं धया बिज्यात छं धन्दा कायेम्वाः फुकं बालाना वनी धया जवःगु पाःल्हाः क्यना आशिरवाद बियाबिज्यात अले जितः फसंग न्हयलं चाःथें जुल । अबले जिं नवःगु नं मचाल, धसं न्याःगु नं मचाल, पति वःगु नं मचाल भगवान दर्शन लाःगुलिं छक नुगः स्वां हवल । अले कन्हय् खुनु १० ताइलय् गनं गनं वन मन्त्रालयया हाकिम छम्हसिनं जेलय् गुरुमा छम्ह कुना तःगु दु वयात ब्वना हति धका सिपाई छम्ह छ्वयाहल । अनं जितः सलंस गुरुमाया गुरुया दाजुया थाय् तये यंकल । अनं जितः बिहारय् तये यंकी धाल । अले जेलय् थें मखुत जा नं साकक नयेखन दातानी पिन्सं जेलय् बांलाक घने मखंजुइ छन्हयः घना बिज्याहुं धाल । जि घना ४

वजे ति तिनि न्हयलं चाल । लिपा जित बिहार छकः चाहिके धकाः व्वना यंकल । व थाय् जिं म्हगसय् खनागुथें च्वंम्ह लुंया भगवान तयातःगु खनाः जिं धन्य धन्य जिगु म्हगसः धका कोति बित्ति याना । म्हगसय् भगवानं नवाना बिज्यात अन बिहारय खनाम्ह भगवान नमवाः पाःगु उलि हे जक । अकें सुना धर्मयात रक्षायाइ वयात धर्म रक्षायाइ धाःगु धात्ये हे खः । अबलें निसें धर्मप्रति भनभन हे आपालं विश्वास दयावल । थ्व गुवलें हे ल्वमके मफैगु घटना जुल ।

३. छपिं बर्माय् च्वना बलय् नेपालं वःपिं सु सु व्यक्ती आतक लुमंनिला ?

च्यादं तक सुं हे नाप मलाः । जि हिन्दि भाय् सःगुलिं हिन्दि भासं हे बर्माया भाय् सयेका । लिपा नेपालय् प्रजातन्त्र वल । त्रिभुवन दिल्ली लिहांवल लिपा अमृतानन्द भन्ते बिज्यावलय् जि नेवाःभाय् ल्हायेगु हे ल्वमने धुंक्गु जयाच्वन । वसपोलं नेवाःभाय् ल्वमके ज्यूला नेपालय् वना हानं सयका वा धया बिज्यागु आतकं लुमं ।

४. नेपाः लिहां बिज्याये गु प्रेरणा गथे प्राप्त जुल ले ? अबले या सामाजिक वातावरण गथे च्वं ?

च्यादा लिपा रत्न मञ्जरी गुरुमा नाप नेपालय् वया । अबलय् ने पालय् जवाहारलाल नेहरु वःगुयां कन्हे खुन्हु जि नेपालय् थ्यन । अबलय् ट्याक्सी धैगु मद्दु । जिं जिमि मां नापलात तर जि खा ल्हाये मसः धाःगु फुकं स्यू लिसः वी मसः केहोपिं किजापिं फुकं म्हमस्यू । निला च्वना हानं बर्माय्तुं लिहां वना ।

बर्माय् लिहां वने धुंका जित अन च्वपिन्सं अनया नागरिक जू धकाः धाल । थन बिज्याःगु उलिमछि दये धुंक्ल आः ला थनहे च्वना बिज्यासां ज्यूनि । जिं लिसः विया जिं दुःखसिया व्वनाःगु बर्माया लाःग मखु नेपालय् वनाः धर्म प्रचार याये मानी । अकें जि बर्माया नागरिक जुइ मखु धया बलय् ने पालय् बुद्ध धर्म प्रचार मजुनी । याकचाः वना नं धर्म प्रचार याये फैला ?

अले गुणवती धैम्ह पासा छम्ह व्वना वा मन्त मां न्ह्याबलें ख्व जक ख्वया च्वनीगु धाःगुलिं नेपाः वया । अबले सुमंगल भन्ते नं गण बिहारय् मस्तयत् आखः व्वंकाच्वना बिज्याःगु जुयाच्वन । वसपोल जापानय् बिज्याय् मानी धाःगुलिं जिमित ज्या बाहालय् तया बिज्यात । बर्माया गुरुमांनं तसकं थाकू तायेकल । हिम्ब याःगु भुतुली जा थुयेमाः । नयेगु दयेका तया तये बलय् चान्हय् बिलि कुतुं वनाच्वनी । बिलिया तुति खनीबलय् नये गु घुतु हे मवं ।



*Dharmopadesh and Jnānamala Program
Portland, Oregon*

५. धर्मकिति धका नां स्वनेगु प्रस्ताव गथे जुया न्हयने वल ?

छुं महिना लिपा मणीहर्ष साहुया तता लक्ष्मीप्रभां जिमि वाः मद्दु बलय् जितः वुं छकू विया थकूगु दु व मिया वःगु धेवां जग्गा छकू न्याना बिज्याहु । अले जिमिसं फुफुकथं ग्वाहालि यानातुं च्वने । वुं यागु धेवां सिगलय् जग्गा छकू न्याना बिहार दनेत मणि साहुया तता लक्ष्मीप्रभा साहुनी नं वया मां, अबु, दान लक्ष्मी, केशरी लक्ष्मी पिन्सं बिहार या नामय् कोश स्वना बिउगु जुल । धर्मकिति बिहारया दयेके त ग्वाहालियाःपिं मणिसाहुया परि वार मोहन शम्सेरया बैठके प्रत्येक रत्न व हिरालानी ताम्राकारपिं खः । बिहारया आज्जु धैगु बुद्ध पुजा यायेगु । अले ज्याथः जिथीपिं ब्वति काः वल । ल्यायम्ह ल्यासे पिनिगु लागि अध्ययन गोष्ठी दयेका बिया अनलिं गां गामय् बुद्ध धर्म प्रचार यायेगु, पत्र पत्रिका पिकायेगु सफू पिकायेगु ज्या जुयाच्वंगु दु अकिं धर्मया किति जुल ।



*Visit from Dharmakirti Buddhist Gyanmala Bhajan Group
in Rose Garden, Portland, Oregon*

६. धर्मकितिया लक्ष गथे

यानाः न्हयाका बिज्याना?

तसकं लुधना पुसेच्वंगु खं छु धाःसा नेपालय् मिस्तेसं आखः व्वने दत । मिसापिं बाखं न्यं वये खन । न्हापा भन्ते पिन्थाय् ल्यायेम्ह ल्यासेपिं वना बाखं न्यंवने मछ्या । लिपा मिसापिं हे भन्तेपिं दूवले मिस्त नं बाखं न्यने त वैपिं जुया वल । इपिं शिक्षित जुजुं वन । च्वसु च्वया व्वने सया वल

। नवायेगु सयेका हल । अश्वघोष भन्ते विज्याना आखः स्यं विज्यात । गां गामय वना धर्म प्रचार यायेगु जुया वल । अनागारिकापिं हे शील वी सयावल, बाखं कने सया वल । वि.ए., एम.ए. जक मखु पि.एच.डि. च्वना जूपिं अनागारिकापिं हे दया वल । थथे जुया वःगुलिं दुनुगलं निसें हे जिके लसता बाः वया च्वंगु दु ।

७. धर्मकिर्तिया गतिविधि पाखें नेवाःसमाजया छगू न्हूगु कथंया ह्यूपा वया च्वंगु दु । व छु थें च्वं छपिंगु विचार्य ।

न्हापा न्हापाया समाज स्वया आःया समाज ला यक्व हे हिले धुंकल, अकें ह्यूपाः वःगुला यक्वः दु । न्हापा मिस्तेसं भयालं स्वये मज्यू । आःला बिहार्य वैपिं ल्याय्म्ह ल्यासे घयेघये पुना जुइगु जुया वये धुंकल । थौं कन्हय् वःगु ह्यूपा नं धर्मया सुरक्षा मजूला धैगु धन्दा जुइगु । अकें थ्व ह्यूपाःया दुने धर्मया रक्षा यायेगु नं छता खः भ्नी सकस्यां कर्तव्य खः ।

धर्मकिर्ति पाखें किताब नं पिकया च्वना, पत्रिका नं पिकया च्वना । नेवाः भासं पिकाःसा खंय् भाय् ल्हाइपिन्सं म्थू, खय्भासं पिकाःसा नेवाःतयेगु धेवां खंय् भाय्या किताब पिकाल धाइगु । नेवाःभाये म्थू पिन्सं धर्मया खा नं न्यने मदूला धकाः धाइगु । अकें निगू स्वंगू भाय् तया सफू व पत्र पत्रिका पिकया च्वने मालाच्वंगु दु । अले भाय्या सुरक्षा नं जुयाच्वंगु दु ।

८. व दं तक जीवन अर्पण यानाः बुद्ध धर्मया प्रचार याना बिज्यात आ हानं छुं ज्या यायेगु ल्यं दनिला

भगवान बुद्धया जीवनय् प्यंगू थाय् मध्यय् छगू लुम्बिनी खः । थ्व प्यंगु मध्येय् स्वंगूला भारतय् लाः, लुम्बिनी छगू जक नेपालय् लाः । अकें देश विदेशया यक्व हे मनूत वया स्वः वइ । थः थःगु देशया विहार दयेका तःगु दु । मेमेपिं मनूत थः थःगु देशया विहारय् च्वं वनी तर भ्नी नेपाःमितये त छिंजक धकाः छगू विहार दयेके दःसा ज्यू धकाः २/४ गः वःस वःसा गाक्क च्वनेत थाय् छक् दयेके मास्ते वः । देश विदेशया मनूत चाःह्यू वैबलय् अनागारिका पिनिगु लस्कर दयाच्वंगु स्वये मास्ते वः । बुद्धजन्म जूगु देशया अनागारिकापिं धकाः व्वये दःसा ज्यू धैगु इच्छा । आः तक च्याम्ह अनागारिकापिं खाये धुंकल । भ्नीम्ह ति दःसा ज्यू धैगु मति । अकें थ्व छता आःया तत्काल इच्छा छगू दनी ।

९. नेपाःया राजनैतिक ह्यूपाःलय् बुद्ध धर्मया गथे लाना च्वंगु दु

राजनीति धैगु जिमिसं मस्यू । नेपालय् स्थायि सरकार छगू तक दूगु मखु । ह्यूपा वयाच्वन । तर धर्मया खाय् परिवर्तन वःगु थें ला मच्चं । न्हागु हे सरकार वःसां थःगु धर्मयात रक्षा यायेगु हे भ्नीगु कर्तव्य खः अकें राजनैतिक परिवर्तन जूसा धर्मया खाय् ह्यूपा वःगु खने मद्दु ।

१०. थुगुसि जुयाच्वंगु अमेरिका भ्रमणया मू उद्देश्य छु खः थ्व सुथां लानाच्वंगु दुला ?



Dharmakirti Buddhist Gyanmala Bhajan Group Los Angeles, California

थ्व जिगु स्वक्वःगु अमेरिका भ्रमण खः न्हापा भिक्षुनि जुइत उपसम्पदा कायेत वयाःगु खः । वयां लिपा क्यानाडाय् विश्व बौद्ध सम्मेलन जुइधुंका लिपा छुं दिनया लागि थन वया । अनं लिपा थ्व स्वक्वःगु खुसि अमेरिका वयाःगु खः । थुगुसी भ्नी जुजुभाइ दाइया ज्ञानमाला भजन प्रचार यायेगु तसकं इच्छा दूगु कारण वसपोलया हे तजवीजय जिपिं थन वयाच्वना खः । जिमित थन च्वनाच्वपिन्सं यक्व हे ग्वहालि यानाच्वंगु दु । थन च्वनाच्वपिं नेपाःमितयत्त बुद्ध धर्मया छुं छुं खा नं कनेगु न्यनेगु च्यूता तया क्यानाडय्गुलिं भ्रमण छखे सफल हे जूगु भाःपिया च्वना ।

११. अमेरिकाय् च्वना च्वपिं नेपाःमितयेत छु सन्देश बिया बिज्यायेगु मती दु छपिनी ?

जिगु विचाः कथं अमेरिकाय् छुं छुं धेवाः कमेयाये धकाः वयाच्वंगु खः । भगवान बुद्धया काय् राहुल कुमारं अंश फं वःबलय् बुद्ध धया विज्यात “लौकिक अंश वियां छुयाये व अतित्य खः लोकोत्तर अंश विइका मज्यूला” अकें अमेरिकाय् च्वना धेवाय् जक संतोष जुया मच्चसें थःगु धर्म व भाषायात नं सुरक्षा याना यंकिला धैगु आशा । अकें धेवा कमे यायेगु नापनापं थःपिनिगु भाय् मस्तेत स्यना छेला यंकिगु आशा दु ।

१२. मेगु छुं उपदेश दुला थें ?

मेहेनत यात धाःसा सिद्ध मजुइ धैगु ल्याः हे मद्दु । ज्ञानमाला धर्म प्रचार धैगु हे धर्म प्रचार खः । बौद्ध धर्म धैगु केवल बौद्धतयेत जक मखु । सुख सियेगु अभिलाषा दूपिं सकसितं माःगु धर्म खः । संकुचितं स्वर्गय् वनीगु धर्म मखु । शारिरीक सुख व मानसिक सुख धैगु निगू दु । धनं शारिरीक सुख जक प्राप्त जुइ । धर्म मानसिक सुख प्राप्त जुइ । उकिं ज्ञानमाला पाखें मनूतय् मन साले फयेके माः । नेपाल धर्मकिर्ति ज्ञानमाला भजन धकाः दयेके धुसेलिं यक्व मनूत बोध जुल ।

सन्दर्भ नेवा: राज्य

दया शाक्य

ओरेगन, सं. रा. अ.

गएको पुस १ गते ने.सं. ११३० सिल्लागा औसिका दिन वसन्तपुरको दबुलिमा ज्यापु लुगा लगाएर अवदेखि २४० वर्ष खोसिएको नेपाल राष्ट्र हामीलाई फर्काइने भनेर गुलियो चर्खाई गरेको घोषणाबाट खुसि नहुने मेरो विचारमा कसै मात्र होला । तर त्यसको दशदिन पछि दशरथ रंगशालामा भएको भव्य घोषणाले पनि भक्तपुरका धेरै दाजुभाई दिदिबहिनीको अनुहार हसिलो बनाउन सकेन । किनभने जस्तो सुकै को राष्ट्रिय पर्वमा सहभागि हुन आउने महाकाली नृत्य समूह त्यहाँ पुगेको देखिएन । त्यसकारण हामी एक हुने पाठ अझैपनि सिक्नुपर्ने देखिन्छ । पुरानो र परम्परागत नेपाललाई हामीले किन सामन्तवादबाट ग्रसित भईरहेकाहरूलाई मुक्त गर्न सकिरहेको छैन विचार गर्नु पर्ने देखिन्छ । पछिल्लो घोषणामा नेवारहरूको जमात हेर्दा हजारौं मात्र होईन लाख भन्दा बढि मानिसहरू भेला भएको कुरामा शंका गर्ने ठाउँ छैन । यो कुरा त्यहाँको तस्वीरले नै बोलिरहेको छ । नेवा: राज्य मंका: संघर्ष समितिले मात्र होईन ३२ वटा संघसंस्थाको सहभागिता रहेको यस दोश्रो घोषणाले नेवारहरूको रगत तातो भएर आएको त हो नै, जस्ले गर्दा नेवार राज्यको ऋण्डा फहराउन र नेवार प्रदेशको राष्ट्रिय गीत गाएर सुनाउन सक्थे । त्यति मात्र होईन सैद्धान्तिकरूपमा विभिन्न राजनैतिक क्षेत्रमा रहेका नेवार नेताहरू पनि मंका: संघर्ष समितिसित संगै सहभागि भईदिएको साच्चै नै सद्धानीय कार्य हो । यस पाइलाले नेवार भूमिमा बसेर अधिकार जमाई रहेकाहरूको लागि भईचालो आएको हुनसक्छ । नेवार भावना अहिले मात्रै देखियो भन्नेहरू पनि होलान । देशलाई स्वतन्त्र बनाउन लागिपरेकाहरूलाई पंचायतकालले ३० वर्षसम्म भुक्त्यायो भने र पहिलो जनआन्दोलनबाट नेवारहरू मुक्त हुनसकेन । खस बाहुल्यताले कंथ नै बन्दगर्न खोज्यो । यहि कारण दोश्रो जनआन्दोलनबाट मात्रै केहि परिवर्तन ल्याउन सफल भयो अनि ' एकताको मुहान' भनेर भनिरहेका राजा नै राजगद्दी च्युट हुनुपर्थे । अझ पनि सत्ता आफ्नो हातमा राखिरहेका सामन्तीत चेतिका होईनने नेवारहरूको दमनको षड्यन्त्र गरिरहे । तिनीहरूको निमित्त नेवारहरू आखाको धूलो भईरहे । यो कुरा थाहा पाइ नपाइ छरिरहेको हामी देखिरहेका छौं । तर नेवार भावना भने कति उर्कसिनु पर्ने हो त्यति भावना नेवार दाजुभाई दिदि बहिनीहरूमा उब्जिएको देखिएन । यो हाम्रो निमित्त दु:खको कुरा हो । जवसम्म हाम्रो मानसिकतामा जर्बजस्ति लिनु पर्छ, भन्ने भावना जागृदैन, त्यसवेलासम्म माग गरि नै रहनु पर्दछ । जहाँ माग गर्ने ठाउँ रहुयो त्यहाँ हामी तल नै छौं भन्ने कुरा बुझ्न नसेको कुरा देखेर मलाई अचम्म लागिरहेको छ । यो हाम्रो देश हामी आफै बनाउछौं भनेर किन कराउन नसकेको ? दोश्रो जनआन्दोलन पश्चात विस्तारै आफ्नो अस्तित्व भनेको के हो भन्ने मानसिकताको विकास भईरहेको सद्धानीय कार्य हो । नेपालको एकीकरण एकता र स्वाधिनताको नाममा राष्ट्रियताको नकाव लगाएर बहुभाषा,

बहुसंस्कृति र बहुराष्ट्रियताको अन्त गरेर एक भाषा, एक नीति र एक संस्कृतिलाई अधि सार्ने पंचायत मनोवृत्ति दोश्रो आन्दोलन पश्चात पनि कायमै राख्ने दुष्प्रयास भईरहेको छ । यो कुरा पंचायतकालमा जन्मिएका नेवार अभिवावकहरूले बुझेको छैन । किनभने तिनीहरूले आफना सन्तानहरूलाई काखमा राखेर सुगालाई कुरा सिकाउने खस भाषा सिकाईरहेको छ । यस मानसिकतामा नेवार राज्यको माग गरिरहेको छ नेवार भएर नभई खस भएर । मलाई लाग्छ हामीले माग गर्ने भनेको हामी कमजोर हुनु अनि माथिल्लो उच्च तह त अझै छ भनेर स्वीकार गर्नु हो । लोकतन्त्र अथवा मध्यअचवअथ को अर्थ यस्तो होईन । आफ्नो हित गर्ने अधिकार हामीमा छ । यस लोकतान्त्रिक अधिकारलाई नेवारहरूले बुझिरहेको छैन । नेपालको राजनैतिक पार्टीका नेताहरूले व्यक्तिगत अधिकारको चिन्ता लिईराखेको छैन । आदेश बमोजिम मात्र काम गर्न सकिराखेको छ । यहि चिन्ता नराख्ने नेताहरूको जालझेलको खेलमा नेवार नेताहरू पनि अल्झिरहेको छ । यहि कारण हाम्रो भूमि हामीलाई नै फिर्ता दिने कुरा कसैले पनि गरिरहेको छैन । त्यसकारण हामीले आफ्नो भूमिलाई नेपालमण्डल बनाउन तिर हामीले पाइला सार्न सकिरहेको छैन र त्यहि कारण 'नेवा: प्रदेश' बनाउनु परिरहेको छ । मगरात, लिम्बुवान, तामसालिङ नामसित समानान्तर गराउन नेपालमण्डल भन्न पर्दछ भन्ने आवाज कतैबाट सुनिरहेको छैन । त्यसकारण हाम्रो देशलाई 'नेवा: राज्य' भनेर इतिहासमा कतै नभएको भूमिलाई सिमित गरे र यो कस्तो मानसिकताको विकास भईरहेको छ चिन्तन गर्नु पर्नथ्यो । हामीले नेवार नेता भनेर स्वीकार गरिराखेका डा. मंगलसिद्धि मानन्धर र हितमान शाक्य समाहित भएको राज्य पुन:संरचना समितिले गरिरहेको निर्णय भित्र के रहस्य लुकिराखेको छ हेर्नु परेको छ । वहाँहरू विवेकहिन भएको त होईन ? नत्र भने हाम्रो देश कमजोर हुदै गएको किन देख्न सकेन होला ? यो कस्तो नेवा: राज्य हो इतिहासमा कतै नभएको स्थानलाई नेवा: राज्य भन्न मिल्दैन भनेर किन बोल्न नसकेको ? हाम्रो नेवार राज्य भित्र बाहिरका मानिसहरू समावेश गरेर जनसंख्याको आधारमा हामी अल्पसंख्यक भनेर ऐतिहासिक महत्वलाई बेवास्ता गरेर समितिले निर्णय गरे पनि किन चुप लाग्नु परेको ? अझ १४ वटा राज्यको खाका तयार गरेर सविधान सभामा पेश गरिसके तापनि अब फेरि संरचना आयोग गठन गरेर निर्णय गर्नु पर्छ भन्ने कुरा बाहिर आईरहेकोमा कुन रहस्य लुकिराखेको छ ? पछि यो नेवार राज्य भनेको हालको काठमाडौंमा इन्द्र जात्राको दागिले फेरा लगाउने इलाका, भक्तपुरको घेंताघिसिको इलाका र पाटनमा मतया: परिक्रमा गर्ने इलाका मात्र नेवार लागा हो भनेर भन्ने छन भविष्यमा । यो कस्तो नेवार राज्यलाई स्वीकार्दै छौं भन्ने कुरामा अहिले नै जागनु परेको छ ।

(साभार: लाय्कू पाक्षिक February 13, 2010)

पृथ्वीनारायण शाहको बर्बरता

शील बहादुर बज्राचार्य
नेपाल

गोरखाका राजा पृथ्वीनारायण शाह ज्यादै क्रुर, बर्बर र लोभी प्रवृत्तिका थिए भन्ने कुराहरु उनले आफ्नो जीवन कालमा गरेका व्यवहार बाट सिद्ध हुन्छ। उनले आफ्नो यौवन कालको केहि वर्ष भादगाउँमा बिताएका थिए। भादगाउँका मल्ल राजाको छोरा संग मितेरि गरी दरवारमा बसेका थिए र त्यस बेला देखिनै नेपाल खाल्डोको राजा बन्ने ठूलो जिज्ञासा राखेको थियो तर आफ्नो अभिलाषा पूर्ण गर्न तीनलाइ धेरै पैसाको आवश्यकता थियो। भादगाउँ बस्दा यौटी राम्री नेवानी केटि पनि स्वास्नी बनाई राखे थ्यो। भादगाउँ बाट फर्के पछि ती केटिलाई नुवाकोट दरवारमा ल्याइ राखेथ्यो। यिनको विवाह चाहिँ मकवानपुरका राजकन्या संग भएथ्यो। तेस बेला मकवानपुरमा सेन राजा थियो। यिनीहरु गोरखा राज्य भन्दा धेरै सम्पन्न थियो, किनकि पृथ्वीनारायण भन्दा पहिले पाल्पाली राजा मुकुन्द सेनले नेपालको ठूलो भूभाग जितेका थिए। पाल्पाको मगर 18 क्षेत्रलाइ विस्तार गर्दै पूर्वका किराँत क्षेत्र सम्मन यिनले कब्जा गरे का थिए; आफुले जितेका राज्य आफ्ना छोराहरुमा बाँडफाँद नगरेको भए नेपाल एकिकरण गर्ने श्रेय यिनमा जाने थियो तर बुढेस कालमा यिनले आफुले जितेका राज्य लडाईंमा जुन जुन छोराहरुले मद्दत गरी राज्य जिते सो सो राज्य आफ्ना चार छोराहरुमा बाँडि दिए र आफुले सन्यास लिइ देवघाटमा आई तपस्या गरि विताए, यै कारणले यिनलाइ मुनि मुकुन्द सेन भन्ने गरेको छ। यिनले आफ्ना जेठा छोरालाइ पाल्पा र बुटौलको राजा बनाए, दोस्रा छोरालाइ तनहुँ, तेस्रालाइ मकवानपुर र कान्छा विजय सेनलाइ पूर्वका राजा बनाइ दिए। विजय सेनले विजयपुर धरानमा आफ्नो राजधानी बनाएको थियो। यसरी राज्य बाँडफाँड गरे को र यिनको राज्यमा तराइको भूभाग पनि धेरै परेकोले यिनीहरु सम्पन्न थियो। मकवानपुरका राजाले पृथ्वीनारायण शाहलाइ छोरी दिँदा दाईंजो को रूपमा धेरै गर गहना, नौ लाखे हार र एक दंते हात्ती पनि दिएथ्यो; तर विवाह गरि दिँदा कन्या उमेर नपुगेको र सानी छ भनी डो ला पठाएनन् र अर्को साल लिन आउने भनी पठाए। विवाह गरेको अर्को साल कन्या लिन मकवानपुर गएका पृथ्वीनारायणलाइ दरवारबाट खटाएको शिपाहिहरुले राम्री स्वागत गरेनन् जूता फुकाली सलाम गरे नन् भन्ने रिसले नीजले ती सिपाहिहरुलाइ ढोकामै काट्न लगाए। यस काण्डले हेम कर्ण सेन र पृथ्वीनारायणमा ठूलो भ्रगडा भो, वास्तवमा पृथ्वीनारायण रिसाउनुको मुख्य कारण गर गहना र हात्ती शुरुमै नदिनु पनि थियो। यसरी भ्रगडा भए पछि विवाह कन्या नलिई यिनी रिउँ गोर खा फर्के। यिनको दोस्रो विवाह गोरखपुरका रजौटाको छोरी संग भो जसले पनि मनगो रूपमा धन संपति, नौ लाखे हार, लडाईं गर्न चाहिने बन्दुक, गोली गद्दा र हात्ती उपहार दिएथ्यो। यी सबै सामान लिई फर्कदा तराइको सीमानामा भंसार जाँच गर्ने कर्मचारी हरुले सामान रोके। तेस बखत ती भूभाग लखनौका नवाव अन्तर्गत पर्दथ्यो र सो क्षेत्रलाइ

अवधि क्षेत्र भनिन्थ्यो। पृथ्वीनारायणले ती सामान जाँच नदिई उल्टै ती कर्मचारीलाइ काट्न लगाए। ती जाँचकिहरुलाइ काटि यिनी जंगलको बाटो उत्तर तिर लागे तर बाक्लो जंगल चार कोसे भ्नाडिको कारण जंगलमा अलमलिए; जंगलमा बस्ने जोगीहरुलाइ गुहार्दा पैसा दिएमा बुटौल पस्ने बाटो देखाइ दिने भने, सो पैसा आफ्नो राज्यमा पुगेपछि दिउँला भनि कबुलियतनामा लेखि दिए र ती जोगीहरुले जंगलको बाटो यिनीहरुलाइ बुटौल पन्याइ दिए। बुटौलमा त्यस बखत यिनको मामा पर्ने सेन राजा थियो। बुटौलमा राती पुगेको थियो तेसको भोली पल्ट बिहान यिनी दरवार नजिकैको खोलामा दिसा बसेका थिए। राजाको छोराको बिहान सबेरै चराको शिकार गर्न खोज्दा यिनको दिसा बसेको आवाजले चरा भागेछ। युवराजले त्यो आवाज निकाल्ने को हो भनि बुभ न लगाउँदा ती मधेशी सिपाहिले पृथ्वीनारायण दिसा बसि राखेको दे खेछ र पहाडियाले कचर मचर खायो, पादपो भनि खिस्सि गरेछ, यो कुरा पृथ्वीनारायणको कानमा पर्नासाथ उनी ज्यादै रिसाई आफ्ना अंग र क्षकलाइ बोलाइ ती सिपाहिलाइ तेहिं काट्न लगाएछ, तेसलाइ मदत गर्न आउने अरु सिपाहिं समेट गरी 96 जनालाइ यिनले सो बिहान काट्न लगाएको थियो, यस्तो यसको उग्र स्वभाव थियो। मामा सेन राजाले उनको स्वभाव थाहा पाई सम्झाइ बुझाई गोरखा पठाई दियो। गोरखा पुरेपछि विवाहको भोज खान आसपासका साना तिना भुरे राजाहरुलाइ निमन्त्रणा पठाए। एक दन्ते हात्ती पहाडमा ल्याएको हल्ला फिजाए पछि धेरै रैतिहरु हेर्न गोरखा आए। विवाहमा भोज खान आएका भुरे ठकुरी रजौताहरुलाइ बिष खुवाइ तेहिं मारी आफ्नो सानो गोरखा राज्यलाइ बढाएको थियो। यसरी धेरै छलकपट गरी आफ्नो राज्य विस्तार गरेको अर्को कथा छिमेकको तनहुँको राजा त्रिविक्रम सेनलाइ मारेकोबाट स्पष्ट हुन्छ। यिनले भादगाउँ बाट ल्याएको नेवानी स्वास्नीलाइ टि. वि. (क्षयरो ग) रोग लागेछ। नीजले बनारस गइ औषधी गर्ने, मने परे पनि काशीमा मने ईच्छा गरेकोले पृथ्वीनारायण शाहले आफ्नी स्वास्नीलाइ डोलामा र खि बिदाइ गरेछ। तेस बखत ठूला वडाका स्वास्नी मान्छे यात्रा गर्दा डोलामा बसि जाने चलन थियो। बाटोमा देवीघाट आइपुग्दा सो दिन ठूलो एकादशी परेको र त्रिशुली र टांडिको सांधमा नुहाउन तनहुँका र जा त्रिविक्रम सेन पनि आएका थिए। यीनले काठमाण्डौका नेवानी के टिहरु धेरै राम्री हुन्छिन भन्ने सुनेका थिए, सो डोला खाली पृथ्वीनार ायणका भित्रिनी रानीलाइ हेरेका थिए। यो कुरा पृथ्वीनारायणले सुने पछि तिनी ज्यादै क्रुध भए र त्रिविक्रमलाइ मार्ने षडयन्त्र रचे। युवराज छंदा त्रिविक्रम सेन र पृथ्वीनारायण शाह ब्रतबन्ध गर्दा उपनयनको मन्त्र सुनाउने राज गुरु तराइका ब्राम्हण राज राज मिश्र थिए। राज गुरु राज राजलाइ बोलाइ तनहुँ र गोरखा राज्य बिच एक दोस्रा राज्यमा हमला नगर्ने सम्झौता गर्न नि शस्त्र दुवै राजाहरु देवीघाटमा भेट्ने कुरा गरे

। राजगुरु राज राज मिश्रको विश्वासमा त्रिविक्रम सेन देवीघाटमा आइ भेटदा पृथ्वीनारायणले नीजको पेटमा छुरा रोपि मारेको आफ्ना फौजलाई बालुवामा शस्त्र अस्त्र लुकाउन लगाएको र सो हतियार लिइ तनहुँ सखाप गरेको थियो । यो षडयन्त्र र धोखाबाजी थाहापार्दै राज राज मिश्र रिसाई विरोध गर्न आउँदा नीजलाई समेत चारपाटे मुडि देश निकाला गर्थ्यो । यस किसिमले ठाउँ ठाउँमा धोखा दिई यसले आफ्नो राज्य विस्तार गरे । नुवाकोटमा राजा भएको समयमा आफुलाई तराइको जंगलबाट बुटौल आउने बाटो देखाइ दिने जोगीहरू कबुल गरे अनुसार पैसा माग्न आउँदा नीजहरूलाई पैसा दिनुको बदला सबैको टाउको काटि दिएथ्यो । पहिलो पटक काठमाण्डौं हमला गर्न आउँदा नराम्रो सँग हार खाइ यिनी भागेर नुवाकोट आएथे । तेस बेला बाटोमा यिनले रात काट्नु पर्‍यो । घरपटी बुढिले रातमा यिनीलाई भात खान दिँदा यिनले तातो भातको बीच भाग नै खान खोज्ने प्रयास गरेको बुढि आइमाइले देखे । सो देखि बुढिले पृथ्वीनारायणले नेपाल खाल्डो खान खोजेको र यसले खान खोजे को उस्तै उस्तै छ भने । ती बुढिलाइ आगन्तक पृथ्वीनारायण भन्ने थाहा थिएन । पृथ्वीनारायणले त्यो भनाइको अर्थ सोध्दा ती आइमाइले राम्ररी कुरा सम्झाइन् । छेउ छेउको भात खार्दै जाँदा बीचको भाग सेलाउन्छ र खान सजिलो हुन्छ, त्यस्तै पृथ्वीनारायणले नेपाल खाल्डो जित्नु छ भने पै ल्हे खाल्डो बरिपरिको राज नै खानु पर्छ भने । यो कुराले पृथ्वीनारायणको चेत खुल्यो र ती आइमाइलाई पृथ्वी नार ायण भन्ने मै हुँ; तिम्रो अर्तिले मेरो आँखा खुल्यो र अब सोहि बमोजिम काम गर्छु भनि नीजले काठमाण्डौं खाल्डो सरु गर्नु भन्दा पहिले छेउ छाउको गाउँ जस्तै नाला किर्तिपुर हमला गरे । काठमाण्डौंको पूर्वीभाग सजिलै सित जिते तर दक्षिण पश्चिममा रहेको किर्तिपुर जित्न धेरै मे हेनत गर्नु पर्‍यो । किर्तिपुरको लडाइँमा यिनको आफ्नो सेनापति कालु पाँडे र धेरै सैनिक गुमाए । किर्तिपुरको लडाइँमा यिनको भाइ शूर सेनले आँखा गुमाए भने यिनको ज्यान पनि जोखिममा परेथ्यो । यिनलाई घाइते बनाइ मारन खोज्दा किर्तिपुरका सिपाहिले राजालाइ राजाले नै मारन पर्छ भनि हतियार चलाउन नदिएकोले यिनको ज्यान बच्यो र एक जना सार्किले घाइते पृथ्वीनारायणलाई नुवाकोट दरवार बोकेर पुऱ्याएको थियो, यै वापत खुसी भएर पृथ्वीनारायणले ती सार्किलाइ एक दिनको नुवाकोटको राजा बनाएको र तिनले छालाको टक चलाएको बाट सिद्ध हुन्छ । आफ्नो सैनिक संगठन बलियो पारि अर्को पटक यिनले किर्तिपुर मा हमला गरि विजय हासिल गरे र नराम्ररि किर्तिपुरका जनताको बदला लिए – किर्तिपुरका नाक मुख काटि दिए, जुन १७ धार्नी थियो भन्ने इतिहासमा उल्लेख छ । यो घटना पनि यिनको बर्बरताको ज्वलन्त प्रमाण हो । यिनको बर्बरताको कुरा कर्णेल कर्कपेटिकले आफ्नो नेपाल यात्राको पुस्तकमा उल्लेख गरेको छ । बाहादुर शाहको समयमा भोट सँग लडाइँ हुँदा चिनियाँ फौजहरू बढ्दै काठमाण्डौं नजिक आइसकेथ्यो । आफ्नो र ाज्य बचाउन बाहादुर शाहले चिनियाँ फौजले भने जस्तो गरि सम्झौता गर्न राजि भए र सो सम्झौता बालाजु नेर माने भन्ज्याङ्गमा भएको थियो र उक्त समारोहमा कर्णेल कर्कपेटिक बसि दिएको थियो । सो सम्झौ ता गर्न काठमाण्डौं आउँदा कर्कपेटिकको भारी बोक्ने धेरै भरियाहरूको नाक थिएन र तिनीहरू किर्तिपुरे थिए भनी कर्कपेटिकले लेखेको छ । माने



Prithvi Narayan Shah instructing his soldiers

भन्ज्याङ्गमा चिनिया फौजीले आफ्ना मारिएका सेनाको संभ्रनामा पाँचवटा माने (बौद्ध स्तूप) बनाएको थियो र नेपालले वर्षेनी कैयौं नगद, सामान चिनलाई बुझाउने शर्तको साथै पाँचसय जना आइमाइहरू चिनिया से नालाई सौपेको कुरा उल्लेख छ ।

पृथ्वीनारायणको अर्को बर्बरता काठमाण्डौंमा नाकाबन्दी गर्नुमा रह्यो । काठमाण्डौंका जनतालाई चाहिने दैनिक उपभोगका सामानहरू तेस बखत थानकोट, साँगा भन्ज्याङ्ग, र दक्षिणकालीको बाटोबाट आउने गर्दथ्यो । यी ठाउँ कब्जा गरे पछि कुनै पनि सामान भित्र छिर्न दिएनन् । जुन व्यापारिले जवरजस्ती ल्याउन कोशीश गर्थे, तिनहरूलाई बाटोमै काटि लास बाँसमा भुण्ड्याइ दिने गर्थ्यो । यसबाट डराएर पनि व्यापारिले सामान ल्याउन छोडे । शान्ति सुरक्षा र धन जनको व्यवस्था गर्न नसकेकोमा काठमाण्डौं का जनताहरूले राजा जय प्रकाश मल्ललाई खिसि गर्न थाले जय प्रकाश मल्ले जनताको समर्थन नपाए पछि पृथ्वीनारायण सँग लड्न यिनले कलकत्ताबाट नवावसीत कासिबाट र पश्चिमी राजाहरूबाट नगरकोटे फौ ज मगाएका थिए । यी फौज पाल्न यिनलाई गाढो भो र यिनले पशुपति तथा अरु मठ मंदिरमा भएका रकम पनि म्हासेका थिए । यसबाट धेरै मानिसहरू यिनबाट रुष्ट थिए र भित्र भित्रै पृथ्वीनारायण शाहलाई मदत गरेका थिए । पृथ्वीनारायण शाहले यसरी फुट ल्याउन काठमाण्डौं

भित्र धेरै जासुसहरू पठाएको थियो । विक्रम संवत् १८२५ इन्द्रजात्राको दिनमा यिनले काठमाण्डौं हमला गरे, राजा जयप्रकाश मल्ल भागे र कुमा- रीबाट राजतिलक धारण गरी पृथ्वीनारायण शाह काठमाण्डौंको राजगद्दिमा बसे र धेरै वर्ष कुमरि घरमै बसि यिनले र ाज्य चलाए । पृथ्वीनारायणले पाटनलाई शरण लिन धम्क्याएका थिए । शरण न लिएमा किर्तिपुरको नाक कान काटे जस्तो पाटने हरुको दायौं हात नै काटि दिने यिनको

धम्क थियो । यो हल्लाले पाटने जनता जसको धेरै पेशा कालिगढि थियो, डराइ पृथ्वीनारायण सँग लडाइँ गर्नु हुन्न भन्ने पक्षमा थियो । जयप्रकाश मल्ल शुरुमा पाटन तिर लागे । पाटनका राजाले पनि जनताबाट समर्थन नपाएकोले यी दुबै राजा भादगाउँका राजा रनजित मल्लको शरण लिन गए । पृथ्वीनारायणले भादगाउँका राजालाई ती शरण आएकालाई सुपर्दगी गर्न मागे, राजाले मानेनन् र तेहाँ ठूलो आक्रमण गरे । पाटनका राजा लडाइँमा मारिए, जयप्रकाश मल्ल घाइते भो र पशुपति आर्यघाटमा यिनले देह त्याग गरे । भादगाउँका राजा आफ्ना मिट बा भएको नाताले यिनलाई काशीबास गर्न डाँडा कटाइ पठाए । नेपाल खाल्डोको विजय पछि यिनले आफ्नो शैनिक संगठन भन बलियो पारे । दक्षिणमा आफ्नो रिस फेर्न पुन मकवानपुरमा हमला गरे । हेमकर्ण सेनका राज परिवार सबैलाई मारे, साना साना दुधे बच्च हुर्काउन सार्किलाइ दिइयो । यिनको स्वास्नीले आफ्नो केहि दोष नभएको भन्दा यिनलाई र ानीकै रुपमा भित्र्याएको थियो । यिनको सैनिक संगठन बलियो भएको ले यिनले आफ्नो समयमा पूर्वका भोजपुर र सिक्किमको सिमा सम्म र पश्चिममा पनि गढवाल सम्म राज्य विस्तार गरे । यिनी धेरै रिसाहा थिए भन्ने कुरा माथिको विवरणबाट स्पष्ट हुन्छ । यिनको मरण पनि रिसकै कारण भएको थियो, एक रात नुवाकोट दरवार नेर बाघ कराउन आएछ, रिसले भोकमा बाघ मारन जाँदा बाघले न राम्ररी भ्रुम्टेर घाइते ।

नेवाः संस्कृतिः केही भलक

यज्ञमान पति वज्राचार्य
काठमाडौं, नेपाल

संस्कृति र संस्कार समाजको पहिचान हो। नेवार समाजको पनि आफ्नै पहिचान छ। आफ्नै संस्कृति र संस्कारले नेवार जातिको परिचय दिइरहेको छ। यी नै संस्कृति र संस्कारले नेवार जातिको बसाई भएको नेपाल विश्वमा आफ्नो पहिचान बनाउने काम भइरहेको पनि छ। कतिपय पर्यटकीय आकर्षण मध्येका अनुपम स्थान यीनैले ओगटेको छ। यहाँ ती मध्ये केही उल्लेख गर्न कोशिस गरेको छु।

१. दुरुं च्यायें च्यायें

चाड पर्व मनाउने, सांस्कृतिक रूपले सजिएको भोज खानु, अन्नपासन, विवाह ब्रतबन्ध, गुफा निकाली सूर्य दर्शन गर्ने (यसलाई स्थानीय बोली-चालीमा बाह्रा पिकायेगु पनि भनिन्छ) अवसरमा आफन्तहरू एवं हितैषी इष्टमित्र साथी भाई बोलाई भोज खुवाउनु एउटा सामाजिक संस्कार हो। माइतिमा तथा मामा पट्टी नजिकको नाता गोता र नजिकको इष्टमित्रहरूका चाडपर्वको एकाधदिन पछि बोलाइने नखःत्याको अवसरमा भोज खानु नेवारहरूको आफ्नै खाले संस्कृति तथा परम्परा हो। यो संस्कृति र परम्परा देव देवताहरूमा पनि छनू। दुरुं च्यायें च्यायें भन्ने जात्रा यस्तै चाडपर्वको दिन आजले आठ दिनको दिनमा भोज आउनु भन्ने माइतिबाट निम्तो बोलावटको जात्रा हो।

वर्तमान पशुपति पहिले ग्वल हाल गौशाला नेपालको पौराणिक राजधानी हो। कान्तिपुर पछि मात्र बनाएको शहर हो। राजा गुणकामदेव कान्तिपुर शहर बनाई राज्यको सुरक्षाको लागि नाका नाकामा स्थापना गरिएका भद्रकाली, इन्द्रायनी, चामुन्दा, रक्तकाली आदि आफ्नी छोरीहरूलाई पशुपतिको वत्सलादेवीले भोज बोलाउनु पठाएको भन्ने लक्षण स्वरूप दुरुं च्यायें च्यायें भन्ने बोलको बाजा सहित षट् जात्रा गरी काठमाडौं शहर परिक्रमा गर्न ल्याउने गर्छन्। 'च्यायें च्यायें' को अर्थ आजको आठ दिनमा जात्रा हुन्छ भन्ने हो।

दुरुं च्यायें च्यायें भनेको भोक लागेकोले आमाको दुध खान बच्चा रुने आवाज पनि हो। बच्चा रोएको आवाज सुन्ने बित्तिकै ममतामयि आमा हत न पत आफ्नो दूध बच्चाको मुखमा राखि दिने हुन्छ। दुध खाने हो भन्ने दुरुं च्यायें च्यायें गरी रोउन त भनी आमाले आफ्ना शिशुलाई

मायापूर्वक जिस्काई भन्ने पनि हो।

आमा जीवित रहे सम्म जति सुकै पाको उमेर भए पनि छोरी बेटी माइत पुग्दा पुग्दै न पुग्दै त्यही बालकको स्वभाव हुन पुग्छ। त्यस्तै आफ्नो छोरा छोरी जति सुकै बयस्क भएपनि आमाबाबुले तिनीहरूलाई केटाकेटी नै समझनु पनि स्वभाविक हो। दुरुं च्यायें च्यायें यस्तै स्वभावको बोली हो।

दुरुं च्यायें च्यायें जात्रा ल्याउंदा टोल टोलका प्रौढहरू मात्र होइन केटाकेटीहरू पनि अब पाहाचढ्ने (अतिथि बोलाई भोज खुवाउने पर्व) आठौं दिनको दिनमा हुन्छ भन्ने हर्षका साथ जोरजाम गर्ने र प्रतिक्षारत हुने गर्छन्।



Author: Yagyanmanpati
Bajracharya

२. दागिं

काठमाडौंमा सप्ताह भरी मनाउने व्रंया (इन्द्रजात्रा) हो। भाद्र शुक्ल चतुर्दशीका दिन मरुटोल (सुमेरु केन्द्र विन्दू टोल) बाट दक्षिण भेगको इलाकामा कुमारी, गणेश र भैरव(भेलु)को रथ जात्रा गरी लै जान्छ। यी रथ त्यही दिन फर्काएर केन्द्र विन्दू अर्थात् मरुटोल ल्याउन्छ। रथहरू यसरी फर्काएर लगतै सेतो मुकुण्डो र परम्परागत शास्त्रीय पोशाक

लगाई 'तां तां' धिमे बाजा सहित 'दागिं वड्गु' भनेर मरुटोलबाट निस्की प्याफल भई कान्तिपुर शहरका पुरानो माथिल्लो एवं तल्लो टोलको भित्री सिमाना मार्ग (भित्री चक्रपथ) परिक्रमा गर्ने जात्रा शुरु हुन्छ। मरुटोलमा नै फर्किए पछि यो दागिं जात्रा समाप्त हुन्छ।

दागिं भनेको इन्द्र हो। मर्त्यमण्डलको कान्तिपुरबाट स्वर्गमा फर्कनेको प्रतीक यो दागिं जात्रा हो। दागिंको साथमा गएमा यसपाली स्वर्गीय भएका आफन्तहरू भेट्न पाइन्छ, भन्ने आशयले यस वर्ष मृत्यु भएका प्रत्येक घरबाट वर्षी सेतो पोशाक लगाएकाहरू एकले अर्कोलाई छोएर दागिंको पछ्यौरा समाती लस्करै दागिंको साथमा जाने गर्छन्। वर्षी पोशाक मात्र लगाएका लस्कर नागवेली लिएका बाटो सेताम्य नै हुन्छन्। त्यो पनि वेलुका पखमात्र यो जात्रा शुरु हुने हुंदा टाढाबाट अलि उच्चाइबाट हेर्दा एउटा लामो सेतो नाग हत न पत आफ्नो दुलो खो जी घस्रिदै गएको जस्तो देखिन्छ।

३. आजु जये, हा:

नेवार चाड पर्व र संस्कृतिमा मनोरञ्जन मात्र नभइ यसको पछाडि कुनै न कुनै रहस्य भएको हुन्छ। गठामुग: नख: (घण्टाकर्ण चतुर्दशी) श्रावण कृष्ण चतुर्दशीको दिन हो। यो चाड शुरु भए पछि एक पछि अर्को गरी हप्तै पिच्छे जस्तो नख: चख:(चाडवाड) शुरु हुन्छ। नख: भन्नाले भोज खानु पर्ने चाड र वाड् अर्थात् चख: भन्नाले भोजको अनिवार्यता नभएको पर्व हो।

देशकै सबै भन्दा ठूलो पेशा धान खेती हो। रोपाई चलेको अवस्थामा गाउँ शहर सुनसानै हुन्छन्। पन्ध्रौं बीसां दिन लाग्ने धान रोपाईको कार्य देश भरी सम्पन्न भएको लगत्तै खेत खेतबाट शहरमा नै बसाई सरे भै खेत खेतको छाप्राहरुबाट शहरको आ-आफनो घरमा फर्केका हुन्छन्, यो समयमा। रोपाईको समयमा खाली भएको शहरको घरमा सफा सुघर गर्ने, अदृश्य तत्वहरू- भूत प्रेतहरूलाई धपाउने, सुरक्षा गर्ने आदि कामको क्रम शुरु हुन्छ। यी मध्ये भूत प्रेतहरू धपाउने कार्य सबैले एकै दिनमा पार्न बसालेको परम्परालाई नै गथा मुग: (गठे मंगल) को नामले चाड मनाउँछन्।

यो दिन घर घरमा पनि आ-आफनो चलन अनुसार बली (हिंसा होइन) पूजा गरी लामो विशेष खाले बत्ती(देगु मत) बलीमा घुसाई दोबाटो चौबाटामा फाल्न लग्छन्। प्रत्येक मूल टोलहरूको दोबाटो अथवा चौबाटोमा घण्टाकर्ण राक्षस भनी नरकट मुठाबाट त्रिखुटी भएको अचम्भ र अजम्बको आकृति विहानै देखि दिन भर जस्तै ठड्याई र। घण्टाकर्ण राक्षसकै प्रतीक एकजना मानिसलाई अर्धनग्नमा भेगुट समाल्न दिई घर घरे पिच्छे माग्ने लगाउन्छ। यही माग्ने क्रममा त्यो मानिसले 'आजु जये' अर्थात् उस्को 'राक्षसी पुर्खा अमर होस्' भन्ने ठूल-ठूलो चर्को स्वरमा कराउँछ। यसैको जवाफमा पछि लागि आउने बच्चा बच्चीहरू सहितको जमातले 'हा:' भनेर जिस्काइ दिन्छन्। अर्थात् 'तिम्रो इच्छा हावा हो' भन्ने सामुहिक स्वर घन्केको हुन्छ।

सन्ध्याकालमा त्यही मानिसलाई विहानदेखि ठड्याइ राखेको नरकटको आकृतिको त्रिखुटी भित्र बसाई दहिचिउरा खुवाउने गर्छन्। मृत्युदण्ड दिनेहरूलाई दण्ड दिनु अघि दहिचिउरा खुवाउने चलन छ। दहिचिउरा खुवाई सके पछि त्यही व्यक्तिको हातबाट छवाली प्वा (गहुँको पर

ल) बाल्न लगाई दागवती दिन लगाउन्छन्। दागवती दिए लगत्तै घण्टाकर्णलाई धाली त्यो मानिस सहित तानेर खोलासम्म फाल्न लैजान्छ। घण्टाकर्ण फालेपछि समयबजी आदि चमेना गर्ने परिपाटी पनि छ।



Guru Mandala
wa Gurumandala

घण्टाकर्ण लगत्तै घर घरमा शुद्धा शुद्धि गर्ने क्रममा नाग पञ्चमी, शरीरलाई निकट भविष्यमा हुने तुषारो सहितको हिउँदे वातावरणमा उपयुक्त पार्न थरी थरीका गुणिलो गेडागुडीको ताततातो क्वांति खाने गुंपुन्हि, विहान विहानै विभिन्न देव देवीहरूको दर्शन गर्न जाने गुलापर्व, गोधुली साभक पख पीठ पीठमा गई देवी देवताहरूको सेवा गर्ने जला आदि इत्यादि क्रमैसंग आउन्छ। स्वन्ति (स्वस्ति शान्तिको संक्षेप) भनी लक्ष्मीको पूजा गरी सालतमामी गर्छ। भोलि पल्ट देखि नयां वर्ष प्रारम्भ हुने हुंदा त्यो दिन नयां वर्ष मंगलमय कामना सहित संसारमा सबै भन्दा ठूलो आफ्नै शरीरलाई जसमा सबै देव देवताहरूको बास स्थान हुने गर्छन् पूजा गर्ने चाड 'म्हपूजा' मनाउन्छ। त्यसको भोलीपल्ट कालको मुखबाट छल्लको लागि दिदी बहिनीहरूले भाइको पूजा गरिन्छ। यसको लगत्तै यस वर्षको चाडवाड पनि प्राय सबै

समाप्त भएको हुन्छ।

४. होस्ते, हाइंसे।

यो 'होस्ते, हाइंसे' बोली देउता रथ तान्न लगाउने नाइकेको बोली 'होस्ते' र नाइकेको बोली पछि रथ तान्नेहरूको जमातले सकारात्मक रूपमा रथ तान्न बोल्ने 'हाइंसे' बोली हो। देश विकासको लागि पनि 'होस्ते'मा 'हाइंसे' हुनु पर्दछ भन्ने संकेत हो।



Rice Feeding in Kathmandu, Nepal
Courtesy: Sudip Shakya

चार भैरवको प्रतीक चार पाङ्ग वीचमा घ:मा:(धुरा) समान बनाई त्यस माथि देवता विराजमान गर।उने रथलाई मानिसहरूले डोरीको सहायताबाट एक ठाउँबाट अर्को ठाउँमा पुऱ्याउने खाले जात्रा नेवारहरूको आफ्नैपनको संस्कृति हो। रथमा बसी नाइकेले 'होस्ते' स्वर द्वारा रथ तान्नेहरूलाई हौस्याइन्छ र मानिसहरूको जमातले 'हाइंसे' भनी साथ दिने गर्छन्। 'होस्ते' मा हाइंसे गर्दै रथलाई गन्तव्य स्थान सम्म पुऱ्याउने काम हुन्छ। यस्तो खाले

जात्रा उपत्यकाका काठमाडौं भक्तपुर र ललितपुर तीन वटै शहरमा छन्। दोलखा पनि थियो। अब पनि चलाउने जमर्को गर्दैछन्, त्यहाँका संस्कृति प्रेमीहरू।

काठमाडौंमा इन्द्रजात्रा ताका कुमारी, भैरव र गणेशको रथ जात्रा हुन्छ। क्वनेया, थनेया र नानीचाया भनेर क्रमशः तल्लो टोल, माथिल्लो टोल र विचको भागमा गरी जम्मा तीन दिनको जात्रा हुने गर्छ। जन्माद्यः अर्थात् सेतो मच्छेन्द्रनाथको रथ जात्रा जमल हालको तीनधारा पाठशालाबाट प्रारम्भ गरी पहिलो दिनमा असन सम्म, दोश्रो दिनमा हनुमान ढोका र तेश्रो दिनमा लगन टोल सम्म पुऱ्याई त्यहाँ रहेको मां सिमा (आमा रुख) तीन पटक परिक्रमा गराए पछि रथ जात्रा टुगिन्छ। मा सिमा परिक्रमा गराउनुको अर्थ छोरीले आमालाई ढोगभेट गरेको भन्ने चलन छ।

भक्तपुरमा भैलद्यः (भैरव देवता) पनि यस्तै रथ तान्ने 'विसिका' जात्रा हो। यो जात्रा चैत्रको अन्तिम साताको अन्तिम शुरु भई वैशाखको शुरु शुरुमा सम्पन्न हुने गर्दछ। जम्मा आठ रात नौ दिनको जात्रा हुन्छ।

पाटन अर्थात् ललितपुरमा रातो मच्छेन्द्र र मीननाथको जात्रा पनि रथजात्रा हो। गा:बहा: नुग: र लगनखेल सम्मको गरी तीन चरणको जात्रा हो। जात्रा समापन सरह चौथो जात्रा जावलाखेल पुऱ्याएको चौथो दिन भोटो जात्रा गरी जात्रा सम्पन्न हुने गर्छ। तर बाह्रवर्षमा एक पटक भने मच्छेन्द्रनाथको रथ बुंगमती देखि नै रथ तान्ने जात्रा हुन्छ। बुंगमती देखि ल्याई जात्रा सम्पन्न गर्ने चरण भने अष्टमातृका जात्रा भनी आठ चरण र विचको मुख्य देवता योगाम्बरकी शक्ति रूपी ज्ञानेश्वरीको समेत हिसाबले जम्म नौ संख्या जात्रा हुने गर्दछन्।

५. यःसिं थनेगु

यःसिं अर्थात् काठको गोलो खम्बा राजधानीको केन्द्रमा उत्थान (गाडने) गर्ने पनि नेवार पुरानो संस्कृति हो। देशको कुनै विशेष कार्य सम्पन्न गर्न सूचना प्रवाह प्रतीक यःसिं उत्थान गर्ने गरिन्छ। राजधानीको एक निश्चित स्थानमा यस्तो यःसिं गाडेको कार्य राजाजा अथवा इस्तहार जारी भएको अथवा घण्टघोष शरह कै जनताले मान्ने गर्दथ्यो। ज्यो तिपीहरूको सर्वत्र सुलभ नभएको तत्कालीन वातावरणमा चाडपर्वको विषय जनतामा सूचनाको प्रवाह गर्ने माध्यमको रूपमा यःसिंको संस्कृति महत्व आफ्नै ठाउँमा थियो। यही परम्परा अहिले चाड पर्व र संस्कृतिको रूपमा मानी आएको छ।

भक्तपुरमा विस्केत जात्राको लागि चैत्र मसान्तको दिन विभिन्न मानिस हरूको रोहवरमा यःसिं उत्थानको उत्सव हुने गर्छ। त्यसको भोलि पल्ट अर्थात् वैशाख १ गतेको दिन अघिल्लो दिन उठाइ राखेको यही यःसिं धाल्ने अर्थात् पतन गर्ने कार्य हुन्छ। यो विस्केत जात्रा सम्पन्न भयो भन्ने संकेत हो। यो यःसिलाई विश्वध्वजको नाम दिइएकोछ।

भक्तपुरकै अर्को एउटा नामी शहर थिमिमा पनि विस्केत जात्रा हुन्छ। विस्केत जात्रा अवधिभर त्यहाको लायकु अर्थात् राजदरवार इलाकामा यःसिं थडाई राखेको हुन्छ।

काठमाडौंमा पनि ७ दिन सम्म मनाइने इन्द्रजात्रा प्रारम्भ गर्नको लागि भाद्रशुक्ल द्वादशीको दिन हनुमानढोका परिसरमा यःसिं विधिवत्

उत्थान गर्ने कार्य हुने गर्छ। यःसिंको कार्य सम्पन्न भए पछि मानिसहरु इन्द्रजात्रा अब शुरु भयो भनेर हर्षोल्लास हुन्छन्। कुमारीको रथजात्राको समाप्तीको लगत्तै यो यःसिं पनि पतन अर्थात् ढलाउने काम हुन्छ। साथै यस वर्षको इन्द्रजात्रा पनि पूर्ण भयो। यो यःसिंको नाम इन्द्रध्वज हो।

पाहांचढेको जात्राको लागि पनि तत्कालीन कान्तिपुरको केन्द्र विन्दु हालको इन्द्रचोकमा यःसिं राख्ने गर्छ। फागु होली पर्व शुरु भयो भन्ने संकेत स्वरुप वसन्तपुरमा र नारायणहितीमा वेग्ला वेग्लै चीर नाम गरेको यःसिं ठडाउने गर्छ। चीरको पतन संगै फागु पर्व समाप्त हुन्छ।

पहिले पहिले उहिलेको जमानामा भ्यालि समेत पिटने प्रथा नहुँदा यो यःसिं संस्कृति नै सूचना प्रवाहको एकमात्र माध्यम हो। यःसिं रहेसम्म त्यस क्षणको विधि विधान कायम भइरहन्छ। यःसिंको समाप्ती संगसंगै वातावरण पनि फेरिन्छ।

स्वयम्भू स्तूप भित्र पनि यःसिंको संस्कार छ। यःसिलाई आभरणको रूपमा बाहिरको आकृतिहरु राखिएका हुन्। त्यसैले यो स्वयम्भू रहेसम्म बौद्ध धर्म कायम रहन्छ भन्ने लक्षण हो।

६. ताकत ल्याकत गुणा धुना भ्यायौं

आफ्नो शरीरमा ताकत भए सम्म ल्याकत अर्थात् इलम गरीन्छ। इलम गरे सम्पति आर्जन हुन्छ। आर्जन गरेको सम्पतिबाट ताकत र ल्याकतकै माध्यमबाट दोब्बर तेब्बर गुणा पार्न सकिन्छ। यही क्रममा अन्ततः कमाएको बढे बढाएको सम्पति सबै छोडी आफै यस संसारबाट विदा हुनु नै पर्छ। यो मानिसहरुको कालचक्र विधि हो। यही आशयको 'ताकत ल्याकत गुणा धुना भ्यायौं' नवरथा मेला भर्न जाने अवस्थामा बजाइने धिमेबाजाको बोली हो।

नवरथा भनेर वर्षे पिच्छे दशैको घटस्थापनाका दिन नालि स्वां अर्थात् दशै चाडको लागि विशेष प्रकारको नयां फूल रोप्ने दिनदेखि विहान सबै प्रति दिन एकनुटा तीर्थस्थलमा स्नान गर्ने र सो संग सम्बन्धित पीठमा पूजा गर्ने नौ दिन सम्म चल्ने चर्याक्रम हो। आकाशमा नौ अर्थात् आकाशमा तारा लुप्त नहुँदै नौ दिनसम्म चल्ने हुँदा पनि यस मेलाको नाम नवरात्री पनि भन्ने गर्दछन्। नवरथा अथवा नवरात्रीको अवसरमा टोल टोलका वासिन्दाहरु भेला भई एक साथ धिमे बाजा बजाई मेला भर्न जाने नेवारहरुको अति रमाइलो संस्कृति मानेको छ।

७. तानां तानां चकंघःजात्रा

प्रतिवर्ष फाल्गुण पूर्णीको भोलि पल्ट विहानैदेखि दुइजना किसानले नोलमा ढलौटे घण्टा बोकी तानां तानां गर्दै थाबहिलदेखि मरुटोल काष्ठमण्डप मन्दिरसम्म ओहारा दोहारा बेलुका सम्म गुरुहु चायेकीगु भनी नौ पटक पुऱ्याउन्छ। नवौ पटकमा भने विशेष रूपले सजाएको तीन तह भएको देवछत्र ओढाई चकंघः समेतको जात्रा हुने गर्छ। यसमा समिलित भक्तजनहरुले अबीर छुँदै होली खेल्दै आउने चलन छ। चकंघःको विस्तारित नाम चक्रमण देव हो। चक्रमण देवको संके

त दिपंकरश्री ज्ञान (११ औं शताब्दी) हो । उनि भारतबाट तिब्बत जाने सिलसिलामा घुमफिर(चक्रमण) गरी नेपालमा आउनु भएको थियो।

भारतको विक्रमशील महाविहारको पण्डित दिपंकरश्री ज्ञान (अतिशा) तिब्बत जाने सन्दर्भमा नेपालमा केही वर्ष बसेका थियो । नेपालमा र हंदा थंबहिल भेगका थकु जुजु (स्थानीय राजा) ले विहार बनाई वहां दिपंकरश्री ज्ञानलाई अर्पण गरेको थियो । यो विहारको नाम पनि भारतमा रहेको विहारकै जोडा गरी विक्रमशील महाविहार नै नाम राखेको छ । यो विहार भगवान बहालको नामले पनि अहिले प्रख्यात छ ।

दिपंकरश्री ज्ञान भन्दा दुई तीन शताब्दीको कुरो हो । काष्ठमण्डप मन्दिर बनाउने ने पालका लीलावज्र (आठौं शताब्दी) पनि भारतको त्यही विक्रमशील महाविहारमा नै पहिले पण्डितको कार्य सम्भाली आइसक्नु भएको थियो । वहां लीलावज्रको हाल वसन्तपुर स्थित कुमारी घरको पश्चिम पट्टी जो डिएको श्री खण्ड तरु मूल नामको महाविहार र काष्ठमण्डप दर्शन गर्ने गराउनेको प्रतीक यो चकंयःजात्रा हो भन्ने भनाई छ ।



Kumari Jatra in Kathmandu, Nepal
Courtesy: Sudip Shakya

यो एउटा पछिल्लो पण्डितले अगाडिको पण्डितलाई गुरु समान शिष्टता देखाउने उद्गार प्रकृतिको जात्राको रूपमा लिन सकिन्छ । जात्राको नाम पनि गुरु चायेकेगु अर्थात् अलप भएका गुरु उठाउने (भेटने) रहेको छ । लीलावज्र आफूले बनाएको विहारको आगमघरमा गई अलप हुनु भएको र अझै जीवितै रहेको कथन छ ।

९. भीमरथारोहण

मानिसहरुको आयु पहिले पहिले धेरै धेरै हुन्थ्यो भनिन्छ । कलियुगमा भने मानिसको आयु कम हुदै आएको छ । यस्तो अवस्थामा धेरै वर्ष जिउनु अवश्य पनि पुण्यवान हो भनी भाव गर्नु स्वभाविक नै हो । त्यस्ता दीर्घजीवी मानिसलाई देवता नै मानी पूजाभाव सहित रथारोहण गरी देश परिक्रमा गराउनु नेपालको आफ्नै किसिमको संस्कार र संस्कृति छ । यसलाई ज्याथ जंकु (बुढा पासनी) भन्दछ । भीमरथारोहण पनि भन्ने चलन छ ।

जन्म भएको समयबाट ७७ वर्ष ७ महिना ७ दिन ७ घण्टि ७ पला भीमर थारोहणको अचूक बेलाको साइत मानिन्छ । यति बेलासम्म जीवित

भएका मानिसलाई उसका छोरा नाति पनाति आदि सकल भेलाभई विधिवत् बनाएको रथमा बसाली का:बाजा (विशेष संस्कारमा मात्र प्रयो गमा ल्याइने बाजा) नाय बाजं र धिमे सहितको लस्कर भई देश यात्रा गराइने दुर्लभ संस्कार पनि उल्लेखनीय संस्कृति मध्येका एक हुन् । यो संस्कार बाबु आमाले छोरा छोरी प्रति गर्ने संस्कार नभई छोरा छोरीले आमा बाबु प्रती गर्ने कर्तव्यबोधको संस्कार हो ।

१०. गुंला पर्व

नेपाल सम्बत् फेरीने महिना कछला (कार्तिक शुक्ल प्रतिपदा) छोडी पछिका नवौ महिना पर्ने गुंला हो । लाको अर्थ महिना हो । गुंलाको अर्थ नवौ महिना हो । गुणीलो खाने कुरा खाने भएको ले गुंला भनेको हो पनि भन्नेहरु छन् । यस गुंला महिनामा हुने स्वयम्भूको मे ला हो । स्वयम्भूमा श्रृंगभेरी भनी रांगा भैसीको सिंगको बाजा बजाई मृतकको नामबाट धर्म कर्म हुने गर्छन् । यस गुंलामा मात्र बाहिर ल्याउने नामै पनि गुंला बाजा (विशेष खाले बाजा) बजाई विहान सबै स्वयम्भूमा गई देवता दर्शन गर्ने विशेष खाले पर्व मानिन्छ । यस्ता बाजाहरु विभिन्न विहारमा हुने गर्छन् ।

यो बाजा विधिवत् पूजा गरी विहारका सदस्यहरुलाई सिकाइने परम्परा छ । गुंलापर्वको अवसरमा विहारहरुमा स्तोत्र वाचन गर्ने तथा बहिचः भनी विहारहरुमा विभिन्न प्रकारका देव देवताहरु प्रदर्शनको लागि सजिसजावट गरिराख्ने चलन पनि छन् । गुंलाबाजां सहितको लस्कर गई ती प्रदर्शित देव देवताहरु हेर्न जाने संस्कृति रमाइलो नै हो ।

यसै गुंला अवधिमा पाटनमा पञ्चदान, मतया आदि र भक्तपुरमा घिंतांघिसी र ता:हा: मचाको अनौथो जात्रा हुन्छन् । थावहीको भगवान बहालमा सुनको मसीले लेखेका प्रज्ञापारमिता भन्ने पवित्र ग्रन्थको वाचन गर्ने र प्रदर्शन गर्ने काम पनि हुने गर्छन् । यो ग्रन्थको दर्शन गर्न तिब्बतदे खि नै श्रद्धालुहरु आउने गर्छन् ।

११. पाहां चहे

वर्षे पिच्छे पाहां चहे अर्थात अतिथि बोलाई भोज खुवाउने चाड चै त्रकृष्णमा पर्ने काठमाडौं शहर विशेषको जात्रा हो । कंकेश्वरी अजिमा, भद्रकाली र टोलै पिच्छेको देव देवताहरु समेतलाई मान्ने रमाइलो जात्राको चाड हो । देवी देवताहरुलाई आ-आफ्नो देवगृहबाट देव मन्दिरमा ल्याउने र दिनभर जसो भक्तजनहरुबाट पूजा हुने गर्छन् । व्रतवन्ध तथा बेल विवाह नसकिएका बालबालिकाहरुलाई मल:जा

(भूजा) खुवाउंदा राम्रो हुने भनी टोल टोलमा लस्कुरै राखी भूजा प्रसाद खुवाउने गर्छन् । त्यस पछि मन्दिरमा रहेको देवतालाई बोकी लानु पर्ने खटमा राखी देशमा जात्रा गर्छन् ।

प्राय विहार बहिलहरुमा खाल्डोमा लुकुमहाद्य लुकि रहेको महादेव हुने गर्छन् । बेलुका पख खाल्डोको विक्रो उघारी महादेवलाई चाडीको फूल भनी रायोको फूल फुलेको बोट र सुनको फूल भनी फूल फुलेको तोरीको बोट चढाई पूजा गर्छन् । त्यस अवसरमा अञ्जन समेत साधन गरी आइमाईहरुले आखा नै कुमारीको जस्तो ठूलठूला हुने गरी अञ्जन लगाउँछन् । यहां पनि ब्रतबन्ध चूडाकर्म बेलविवाह आदि हुन बाकी स-साना केटाकेटीहरुलाई मलः जा अर्थात् विधि पुन्याई बनाएको शुद्धभूजा र परिकार खुवाउने गर्छन् । यस्तो भूजा खुवाएमा केटाकेटीहरु निरोगी हुनुको साथै हृष्ट पुष्ट हुन्छ भन्ने जन विश्वास छ ।

पांहाचढ्केको जात्रा लगतै नेपाल खाल्डो भरी रहेका शहरहरुमा जात्रा पर्वहरु शुरु हुन थाल्दछ । जन्माद्यः सेतो मच्छेन्द्रनाथको रथजात्रा चैत्र दशैका दिन शुरु हुन्छ । हांडी गाउंमा गहना खोज्ने पोखरीमा टुंडाल देवीको जात्रा हुन्छ । सांखुमा वज्रयोगिनीको जात्रा समाप्ती लगतै भक्तपुर मा विस्केट जात्रा हुन्छ । यो जात्रा सक्दा न सक्दै थिमि तथा बोडेमा खट जात्रा हुन्छ ।

१२. द्यःखः ल्वाकेगु

राजा गुणकामदेवले रु एकलाख खर्च गरी १८००० अठ्ठाइ हजार घर बनाई बसालेको कान्तिपुर शहरमा देशको रक्षाहेतु पीठ अजिमाहरु भद्रकाली, रक्तकाली, कंकेश्वरी अजिमा आदि दिदीबहिनीहरु हुन् भनी मानिआएका छन् । दिदीबहिनीहरु भेटघाट गर्ने गराउने प्रतीक असनको चोकमा दिउंसो एकपटक र राती तुण्डखेलमा एक पटक गरी जम्मा दुई पटक भेला गरी देव खटहरु एक अर्को परिक्रमा गर्ने जात्रा छ । यसलाई द्यःखः ल्वाकेगु अर्थात् खटहरु जुटाउने भन्ने चलन छ ।

खट जात्रा प्राय नेवार बस्ती भएका विभिन्न शहरहरुमा हुने गर्छन् । कीर्तिपुरमा इन्द्रायनी, बनेपामा चण्डेश्वरी, सांखुमा वज्रयोगिनी, पाल्पामा भैरवको खटजात्रा हुने गर्छन् ।

१३. थिमि बालकुमारी जात्रा

थिमिको बालकुमारी लगायत ३३ खट एकै साथ हुने जात्रा सबै भन्दा बढि आकर्षणको जात्रा हो । प्रति वर्षको अन्ततीर प्रारम्भ हुने यो जात्राको चरम स्थिति भने वैशाखको २ गते का दिन सम्पन्न हुने ३३ खट लस्कुरी जात्रामा काठमाडौं भक्तपुर ललितपुर, कीर्तिपुर, पागा, पनौति आदि जताततैका भक्तालुहरुको लाग्ने भिडले जात्राको वातावरण जात्राको थप विषय हुने गर्छ । थिमिका प्रत्येक घरबाट चिराख र सन्ध्याकालीन रंगको सिन्दुर छर्दै होली खेली थिमि शहरको तल्लो टोलबाट माथिल्लो टोलको छेउसम्म र माथिल्लो टोलबाट तल्लो टोलको छेउसम्म तीन तीन पटक निरन्तर रूपमा ओहर दोहर हुने यो वैशाख २ गतेको यो जात्रा कहिल्यै नसकियोस जस्तो कुन दर्शक र कुन जात्राका सहभागीले

नरुचाउला भै लाग्छ ।

१४. यःमही पुन्ही

महिना महिना पूर्णिमा चन्द्रमा पूर्णतया गोलाकार त हुन्छ नै । तर थिंलाको पूर्णिमाको रात आकाशमा देखापर्ने हांस सम्म हांसेका चन्द्रमाको रौणक नै बेग्लै हुन्छ । यो दिन चामलको पिथो विशेष जतनका साथ मुच्छेर बनाएको अलि लाम्चो खाले अण्डाकार रोटी भित्र तिल र चाकुको मिश्रणको तरल पदार्थ राखी वाफबाट पकाएको यःमही खाने चलन छ । यो रोटीको नाम यःमही हो । यःमही भनेको नामले मनै परेको रोटी हो । सबैको प्रिय रोटी । यो रोटी मन नपर्ने कसैको हुँदैन । किन भने यःमही बनावट नै राम्रो, अफ भित्र गुलियो पदार्थ भएको ले खांदै खांदै जांदा गुलियोको स्वाद आउने परिकार हो । अण्डाकार आकृतिको यस यःमहीमा टुपो पनि हुन्छ । यःमहीको टुपो लाम्चो भए जस्तै त्यस दिन उपरान्त दिन पनि लामो हुन्छ भन्ने कथन छ । अर्थात् जाडो महिनाको अन्तिम ओरालोबाट गर्मी वातावरणको उकालो लाग्ने तयारीको मौसमी वातावरण बन्दै आउने समय हो ।

गर्मी महिना चर्केपछि वर्षायाम शुरु हुन्छ । खाद्यान्नको यति बेलै जगेर्ना गर्नु पर्दछ । त्यसैले यही पूर्णिमाको दिन कू स्वनेगु भनेर भण्डार भित्र पूजा गरी यःमही लगायत मायो वायो अर्थात् कुलपुरुष कुलस्त्री रूपी मूर्ति, भण्डार रक्षक गणेशको मूर्ति पनि यःमही बनाएकै पीठोको बनाई भण्डार भित्रै स्थापना गरिन्छ । यो दिनलाई धान्य पूर्णिमा यसै कारण भनेको हो । चतुर्थी भनी चौथो दिनमा विधिवत् पूजा गरी सगुन चढाई प्रसाद लिने चलन छ ।

यःमही सगुनको लक्षण पनि हो । देवी देवता, मन्दिर, घर, गजुर आदिको परिस्था र विशेष जात्रामा यःमहीले स्नान गराए भै शिरोभागमा चढाई भूईं सम्म पर्ने गरी खसाल्ने 'शिफं लुङ्गु' संस्कृति छ । बच्चाहरुको जोडा वर्षको जन्मोत्सव गर्दा पनि यो चलन छ । साथै जति वर्षको जन्मोत्सव गरेको हो त्यतिकै गोटा यःमही राखी उनिएको माला लगाई सगुन दिने चलन छ । यो चलन बाह्र वर्ष उमेर सम्मको हुने गर्छ ।

उपसंहार

नेवार जाति संस्कृति र संस्कारले अतुलनीय धनि मानेको छ । तर ने पाल भन्दा बाहिरको सम्बन्ध र सम्पर्कले गर्दा विदेशी मूलका संस्कृति र संस्कार पनि भित्रिन थालेको छ । आधुनिक सभ्यताको नाममा पश्चिमा संस्कृतिको अन्धाधुन अनुकरण हुँदै जानु विकासोन्मुख देशहरुको नदे खिंदो समस्या हो । यसमा नेपाल पनि अलग छैन । विशेष गरी नेपाल भन्दा बाहिर रहन सहनमा रहे बसेकाहरुले यस तर्फ बढि सजग रहन सकेमा राम्रो नहुने कुरै छैन ।



धूस्वाँ सायमी: विदेशमा नेवार साहित्यका प्रथम प्रचारक

कृष्ण प्रकाश श्रेष्ठ
रसिया

धूस्वाँ सायमी पनि अब हाम्रो माभ्रमा रहेनन् । यस्तो शोकसमाचार पढदा उनीसंग भएको मेरो पहिलो व्यक्तिगत भेटघाटको भ्रमलको सिनेमाको पर्दामा यस्तै मेरो मानसपटलमा चलमलाउन थाल्यो ।

नेपालका एक विख्यात सस्कृतिविद् एवं साहित्यकार धूस्वाँ सायमी । उनको नामबाट मात्र नभई कृतिहरुबाट समेत म अनभिज्ञ थिइन । तर उनलाई प्रत्यक्ष रुपमा मैले कहिल्यै भेट्न पाएको थिइन, न त उनको तस्वीर नै कतै देखे मौरा पाइएको थियो । त्यसैले भिमनीधि तिवारीको सुपुत्री कवयित्री वेन्ज शर्माले आफ्नै घरमा आयोजना गरेको सानो अन्तरंग भेटघाट कार्यक्रमको अवसरमा परिचयको आदानप्रदानको हुदाँ कौचको एक कुनामा चूपचाप बसिरहेको एक व्यक्तिले 'म धूस्वाँ सायमी' भनेर परिचय दिनासाथ म अनायासै आफ्नो ठाउबाट जुरुक्क उठेर हात जोड्दै उनको अगाडि पुगेको थिए । उनीसंग त्यहाँ भएको कुराकानिको समेत मलाई अहिले हेक्का छैन, तर उनको मृदु मुस्कानयुक्त हँसिलो मुहारको भ्रमलको अविस्मरणीय रहेको छ ।

नेपाली भाषामा समेत अनुवाद भएको हुनाले बहुचर्चित बन्न पुगेको 'गंकी' (ग्रहण, ई.स. १९६८) उपन्यासका लेखक धूस्वाँ सायमीले यस कृतिमा आफ्नो जीविकाका लागि आवश्यक साधन जुटाउन पुरुषहरुको हातको खेलौना बन्न विवश भएकी एक महिलाको जीवनका कटु-मधु संस्मरणहरुलाई चिन्तनप्रवाह शैलीमा दक्षताका साथ बुनेका छन् । धूस्वाँ सायमीको यो बेजोडको उपन्यास नेवारी साहित्यको मात्र नभई नेपालकै उर्वर साहित्यक क्षेत्रको वास्तवमै एक अमर कृतिको रुपमा रहेको छ भन्नु अत्युक्ति हुदैन । मौलिक वा अनूदित रुपमा नेपाली पाठकहरुबाट पढिएको यस उपन्यास बारेमा विशेष केही भनिरहनु आवश्यक देखिनँ । यहाँ त म एक प्रतिभावान् नेपाली साहित्यकारको नेवारी भाषामा र चित केही कृतिहरुको संक्षेपमा उल्लेख गर्न चाहन्छु, किनभने ती कृतिहरु नेपाली भाषाको पाठकहरुबाट अद्यापि ओभरलुकमै परिरहेका छन् । नेवारी साहित्यका प्रथम उपन्यासकार भनेर मैले उनी चिनारी रुसमा नेपालको अध्ययनमा संलग्न नेपालविद्हरुलाई सन् १९६६ मै दिएको थिए । त्यतिखेर म आधुनिक नेवारी साहित्यविषयक शोधपत्र तैयार पाउँ थिए । त्यसै क्रममा सन् १९३० तिर जन्मेका धूस्वाँ सायमीको खास नाम गोविन्द बहादुर मानन्धर रहेको तथ्यबाट पनि म अवगत हुन पुगेको थिए । त्रिचन्द्र कलेजको विद्यार्थी छुँदै मैले नेवारी भाषा र साहित्यको अध्ययनको क्रममा त्यसताका बहुचर्चित उनको उपन्यास 'मिसा' (नारी) पढेको थिएँ तर त्यो नै नेवारी साहित्यको पहिलो उपन्यास हो भन्ने त मास्को राजकीय विश्वविद्यालयमा अध्ययनको क्रममा मात्र मलाई थाहा हुन गयो । सन् १९५० मै लेखिएको त्यस उपन्यासको प्रकाशन नेपालमा

प्रजातन्त्रको स्थापनाको चार वर्षपछि मात्र भएको थियो । त्यसभन्दा पहिले उनले सन् १०४९ मा नै आफ्नो पहिलो कथासंग्रह न्याफो स्वाँ (पाँच थुंगा फूल) कलकत्ताबाट प्रकाशित गराइसकेका थिए । त्यस संग्रहमा परेका कथाहरुमा लेखकले मानिसहरुबीच व्याप्त असमानताको विषयवस्तु उजागर गरेका छन् र एकातिर सम्पन्न अनि अर्कोतिर विपन्न वर्गमा समाजको विभाजनको अनौचित्यतर्फ अगुनीनिर्देश गरे का छन्, किनभने मृत्युपर कसैले पनि विजय प्राप्त गर्न नसक्ने हुनाले उनको लागि सबै मानिसहरु समान छन् । एउटा कथामा एकजना धनाढ्यको चितानेर विचार मग्न भएर गम्दा लेखकले सबै अनिष्टको जरो नै वर्गविभाजित सामाजिक व्यवस्था नै हो भन्ने निष्कर्ष निकाले को पाइन्छ । अको एउटा कथामा चाहि नोकर र मालिकको सम्बन्धको चर्चा गरिएको छ । घरमा थला परेकी स्वास्नीको हेरविचारका लागि नोकरले मालिकबाट अनुमति नपाएपछि, उसको मनमा द्वन्द उत्पन्न हुन्छ : घरमा मर्न आँटेको बच्चाको साथमा विरामी स्वास्नीलाई एकलै छाड्ने कि रोजगारको सम्भावनालाई तिलाञ्जली दिएर मालिकको अनुमतिवे गर नै घर जाने ? तत्कालीन नेपाली साहित्यकारहरुको निमित्त यस्तो विषयवस्तु नौलो कुरो थिएन, तर अन्याय र अत्याचारको प्रत्यक्षदर्शी मात्र नरही त्यसको प्रहार भोग्न समेत विवश भएका कथाका पात्रहरुको अभ्यातरिक अन्तर्द्वन्दको चित्रणमा धूस्वाँ सायमीले निश्चित सफलता प्राप्त गरेका छन् भन्नुपर्दछ । उनका कथाका नायकहरु तत्कालीन आम नेपाली जनता भै अन्यायपूर्ण व्यवस्थामा परिवर्तन ल्याउन सक्षम भइसकेको हुदैनन् ।

सन् १९५४ मा मात्र प्रकाशित हुन सकेको उनको प्रथम उपन्यास 'मिसा' को शीर्षकले नै तत्कालीन नेपाली नारीको स्थितितर्फ संकेत गर्दछ । उपन्यासकी नायिका साधनाको बाबु एक गरीब किसान हो र आफ्ना मालिकका लागि तरुनीहरु जुटाउने गोप्य अभिभारा विर्तावालबाट उसले पाएको हुन्छ । विर्तावालको छोरो कनकले नवयौवना साधनामाथि आँखा गाढेको हुन्छ, तर बाबुको हैसियतले गरीब ज्यापुबाट छोरीलाई नै रखौँटीको रुपमा सुम्पने कुकार्य असम्भव हुन्छ । पानी लिन बाहिर निस्केकी अवला साधनालाई कनकले घिसारेर आफ्नो कोठामा पु-याउँछ । उनको भाइ सन्तोपले आफ्नो पिताको इच्छापत्रबाट साधना त साक्खै बहिनी भएको थाहा पाउँछ, र पढेलेखेको र प्रगतिशील विचारधारा र अखि सन्तोष बहिनीको सुरक्षार्थ हातमा पिस्तोल लिएर कनकको कोठामा पुग्दछ । गोलीले एक जना साथीको मृत्यु भए तापनि अन्ततोगत्वा दुवै दाजु-भाइमा मेलमिलाप हुन्छ र साधनाले उनीहरुको घरमा बहिनीको रुपमा स्थान पाउँछ । यसरी उपन्यासको नाटकीय घटना सुखान्तमा परिणत हुन्छ । उपन्यासकारले नेपाली नारीको दयनीय अवस्थाको मात्र

चित्रण गरेको छैनन् बरु सामन्ती समाजमा पद दलित एवं उत्पीडित मानिसहरूको अधिकार हीनताको समेत प्रश्न उठाएका छन् ।

सन् १९५७ मा प्रकाशित उनको दोस्रो उपन्यास 'मतिना' (प्रेम) को विषयवस्तु पनि नारीकै वरिपरि केन्द्रित रहेको छ । यस उपन्यासकी नायिकाको मुखबाट पुरुषवर्गको उधुम - अत्याचारविरुद्ध संघर्ष गर्ने आह्वान घन्काएर लेखकले नारीहरूको मुक्तिवेग राष्ट्रको विकास असम्भव छ भन्ने धारणको प्रतिपादन गरेका छन् । त्यसपछि क्रमशः प्रकाशित 'मैजु' (युवती, ई.स. १९५९), फिसःया लिसः (वालुवाको जवाफ, ई.स. १९६६), 'माखा' (कुखुरी), ई.स. १९६९) शीर्षकका उपन्यासहरू पनि मुख्यतः नारीहरूको अधिकार हीनताको विषयप्रति नै केन्द्रित छन् भन्न सकिन्छ । धूस्वाँ सायमीका सबै उपन्यासहरूमा नारीलाई दासीको रूपमा हेर्ने सामन्ती समाजमा नारीप्रतिको दुर्व्यवहारविरुद्ध नारीहरूको संघर्षको आवश्यकतावारे प्रश्न ठड्याइएको पाइन्छ ।

नेपालका एक मुर्धन्य साहित्यकार धूस्वाँ सायमीले कथा र उपन्यासहरूको मात्र रचना गरेका थिएनन् । उनी एक सफल नाटककारको रूपमा पनि प्रख्यात छन् । उनले लेखेका एकाकी तथा अनेकाकी नाटकहरू 'त्रे वेणी' तथा 'हयाउँ निभा (रातो सूर्य) शीर्षकका संग्रहमा संकलित छन् । मलाई अहिले पनि राम्रो समझना छ कि काठमाडौँका तत्कालीन युवासमुदायमा उनको 'हयाउँ निभा शीर्षकको नाटकले सनसनी नै फैलाइदिएको थियो । यस नाटकको शीर्षको प्रतीकात्मक तात्पर्य ठम्याउन गाह्रो छैन । साथै त्यसले संप्रेषित गरेको विषयवस्तुमा पनि तत्कालीन नेपाली युवाहरूको मानसिकताको राम्रो प्रतिबिम्ब उत्रेको ठोकुवा गर्न सकिन्छ । नेपालका आम जनताको दयनीय अवस्थामा आमूल परिवर्तन ल्याउनका लागि नेपाली जनताले अर्को एउटा क्रान्ति गर्नु जरुरी छ भन्ने नाटकको मुल आसय रहेको थियो । देशमा भएको सातसालको जनक्रान्तिले जनतालाई राजनैतिक स्वतन्त्रता प्रदान गरेर पूर्ण रूपमा नभएपनि निकै हदसम्म राणशाही हुकुमी शासनको जग हल्लाईदिएको तथ्य सर्ववीदितै छ । तैपनि नेपाली युवावर्गले त्यतिखेर प्रजातन्त्रका लागि आत्मोत्सर्ग गर्ने वीर शहिदहरूको सपनालाई पूर्णतः साकार

तुल्याउन अर्को एउटा नयाँ क्रान्तिको आवश्यकता महसूस गरेको थिए र त्यसलाई एक मात्र विकल्पको रूपमा देखेका थिए । यसै भावनाको प्रतिबिम्ब यस नाटकमा उत्रेको छ भन्नु उपयुक्त हुनेछ । उत्तरतर्फबाट सामाजिक न्याय र समानताको प्रतिक रातो सूर्य उदाउना साथै देशमा व्याप्त अन्यायरूपी अन्धकार हटेर जानुका साथै जनताको दुःखपीडा पनि विलाएर जाने छ भन्ने यस नाटकको पूर्वसंकेत देशको वर्तमान परिप्रक्ष्य मा कति सार्थक र चरितार्थ भइरहेको छ त्यसको प्रत्यक्षदर्शी त अहिले हामी सबै नै बनिरहेका छौं ।

धूस्वाँ सायमीले नेवार भाषामा मात्र नभई हिन्दी र अंग्रेजी भाषाहरूमा समेत कलम चलाएको पाइन्छ । अंग्रेजी भाषामा लेखिएका नेपाली संस्कृतिसम्बन्धी लेखहरूको संगाली (The Lotus & the Flame), (कमल र ज्वाला, ई.स. १९७२) को माध्यमबाट उनी रसियाली ने पालविदहरूको माझमा निकै प्रसिद्ध हुन पुगेका थिए । यहाँनेर पाठकहरूलाई एउटा महत्वपूर्ण तथ्यबाट पनि अवगत गराउन चाहान्छु । धूस्वाँ सायमी नै रुस (तत्कालीन सोभियत संघ) मा नेवारी साहित्यको परिचय प्रस्तुत गर्ने पहिला नेपाली साहित्यकार थिए । उनले सन् १९५८ मा नै रुसी पाठकहरूसमक्ष सर्वप्रथम नेवारी साहित्यको संक्षिप्त परिचय दिएका थिए । तत्कालीन सोभियत संघ (रुस)को यात्राकालमा उनले लेखेको एक तथ्यपूर्ण एवं सारगर्भित लेख 'नेपालको साहित्य' (इनोस्त्रान्नयन लितरातुरा) पत्रिका (अंक ९, पृ २०५ -२०८) मा छापिएको थिएन भने प्रगति, समृद्धि र शान्तिको बाटोमा : नेपालको साहित्य शीर्षकको लेख लितेरातुरा किर्गिजस्तान (ई.स. १९५८, अ.क. ४, पृ. २२- २४) पत्रिकामा प्रकाशित भएको थियो । यसभन्दा पहिले प्रकाशित गराएको मलाई थाहा छैन । यसरी उनले विदेशमा नेवारी साहित्यको प्रचार प्रसारको क्षेत्रमा प्रथम पाइला सारेका थिए भन्न सकिन्छ । अहिले धूस्वाँ सायमीको पर्थिव शरीर यस धरतीमा नरहे तापनि आफ्ना कृतिहरूमा उनी सदैव अमर रहने छन् ।

साभार: विश्वपरिक्रमा

Book Announcement: Newar Hami Yastai Chhaun by Rajiv Shankar Shrestha



गणतान्त्रिक नेपालको पहिलो उपहार नेपाल संवत्

(नेपाल संवतलाई राष्ट्रिय संवत् घोषणा गरिएको उपलक्ष्यमा प्रधानमन्त्री पुष्पकमल दाहाल “प्रचण्ड” बाट राजधानीमा ने. सं १९३० नयां वर्ष को उपलक्ष्यमा गरिएको सम्बोधन भाषणको केही अंश)

सवैभन्दा पहिला नेपालभाषा र नेपाल संवतका लागि लड्दै आएको, लामो समयदेखि आवाज बुलन्द गर्दै आएको नेपालभाषा मंका: खल:संग सम्बन्धित सम्पूर्ण महानुभावहरूमा हृदयदेखि बधाई तथा शुभकामना ज्ञापन गर्न चाहन्छु । राष्ट्रिय संवत् घोषणा गरिएको नेपाल संवत् १९२९ नयां वर्षको उपलक्ष्यमा सम्पूर्ण नेपाली दाजुभाइ तथा दिदीबहिनीमा म आफ्नो र नेपाल सरकारको तर्फबाट हार्दिक बधाई तथा शुभकामना व्यक्त गर्न चाहन्छु ।

एउटा युगान्तकारी परिवर्तनपछि स्थापित सङ्घीय लोकतान्त्रिक गणतन्त्रको पहिलो उपहारको रूपमा नेपाली जनताले नेपाल संवतलाई पाएका छन् । सिङ्गै राष्ट्रले स्वीकार गरेको राष्ट्रिय संवतको अभिव्यक्तिको रूपमा सरकारले यसलाई एकमतले पारित गरेको छ ।

विगतमा सामन्तहरूले भन्ने गर्दथे(राजा रहेन भने राष्ट्रियता रहँदैन तर अहिले सङ्घीय लोकतान्त्रिक गणतन्त्रपछिको यस सरकारले गरेको निर्णयले साबित गरेको छ, राजा नभएपछि मात्र राष्ट्रियता बलियो हुनसक्छ । सामन्ती प्रभुहरूको मा होइन, जनताको तागतमा मात्रै राष्ट्रिय शक्ति मजबुत हुन सक्दछ । त्यसको प्रमाणको रूपमा यो राष्ट्रिय संवतको घोषणा भएको छ । हामीलाई थाहा छ, तपाईंहरूले नेपाल संवतलाई राष्ट्रिय संवतको रूपमा घोषणा गराउन दशकौं लामो सङ्घर्ष गर्नुभएको छ । यसलाई विभिन्न रूपले अपमानित गर्ने, बदनाम गर्ने, सामन्तीतन्त्रबाट राजा महाराजाहरूबाट भएका प्रयत्नहरूका विगतका सबै तिता मिठा अनुभवहरू हामी सबैको अगाडि छन् र अहिले नेपाली जनता सार्वभौम भएका छन् । यो देशको मालिक साँचो अर्थमा नेपाली जनता भएका छन् । र, यो कुरालाई सरकारका निर्णयहरूले सङ्घीय लोक तान्त्रिक गणतन्त्रका निर्णयहरूले संस्थागत गर्नसक्छ वा सक्दैन, एउटा ठूलो प्रश्न हो भन्ने मलाई लाग्छ । जतिबेला मैले नेपाली जनताको विजयको द्योतकका रूपमा नेपाली जनताले हासिल गरेको एतिहासिक संविधानसभाको निर्वाचन मार्फत नयां सरकारको नेतृत्व गर्ने अवसर प्राप्त गर्ने, मेरो दिमागमा हाम्रो राष्ट्रिय शक्तिलाई कसरी मजबुत तुल्याउने, हाम्रो राष्ट्रिय मौलिकता, हाम्रो स्वाभिमान, हाम्रो असल परम्परा, हाम्रो विरासतलाई कसरी अगाडि ल्याउने, नेपालका सबै जातजातिभाषाभाषीलाई कसरी सम्मानित गर्ने र साँचो अर्थमा नेपाल एउटा सम्पूर्ण नेपाली जनताको साभा धरोहर, साभा फूलवारी को रूपमा लाने भन्ने चिन्तन, चासो रहि नै रह्यो । गणतन्त्रको पहिलो सरकारले लिन निर्णयहरू रष्ट्रियतासंग सम्बन्धित, नेपालको राष्ट्रिय परम्परालाई, नेपालको राष्ट्रिय भावनालाई मजबुत पार्ने हुनुपर्छ भन्ने ठान्थे । नेपाली जनताले २००७ साल वरपरबाट जुन नयां नेपालको परिकल्पना गरेको थियो र मजबुत र राष्ट्रिय शक्ति निर्माण गर्ने जो परिकल्पना गरेर आन्दोलन गरेको थियो, त्यसको

स्वाभाविक परिणाम थियो यो । नेपाली जनताको भावनाको, नेपाली जनताको पहलकदमीको, नेपाली जनताको आकांक्षाको विजयको परिणाम थियो । मैले नेपाली जनताको त्यो विजयको औपचारिकतालाई वैधानिकता प्रदान गरेको मात्र हुँ भन्ने मलाई लाग्छ । त्यो नयां सरकारको कर्तव्य भनेर हामीले छलफल गर्नु र सरकार एकमतले सहमत भयो । यो एउटा सामान्य संवतको कुरा मात्र होइन, नेपाली राष्ट्रिय भावना, नेपालको मौलिकता, इतिहास, संस्कृति, आफ्नो पन, पहिचानसंग जोडिएको असाध्यै संवेदनशील प्रश्न हो । यसकारण मेचीदेखि महाकालीसम्म तराईका मधेसदेखि हिमालसम्मका सम्पूर्ण जनताले यो राष्ट्रिय भावनालाई मजबुत पार्ने प्रक्रियाको एउटा कडीको रूपमा यसलाई स्वीकार गरे भन्ने ठानेको छु । नेपाल सरकारले, सङ्घीय लोकतान्त्रिक गणतन्त्र नेपालको पहिलो सरकारले एकमतले निर्णय गर्नु भनेको त्योवाहेक अरु हो भन्ने मैले बुझेको छैन । अहिले हामी नेपाली जनताका थुप्रै समस्या, थुप्रै चुनौती, थुप्रै सपना छन् र हामी कहीं न कहीं एउटा सामाजिक न्यायसहितको समृद्ध नेपाल निर्माण गर्ने प्रक्रियामा छौं । हामी कहीं न कहीं त्यही प्रक्रियाको सुरुवात गर्दैछौं । सङ्घीय लोकतान्त्रिक गणतन्त्र आफैँ त्यो दिशामा एउटा महत्वपूर्ण पहलकदमी हो । शङ्खधर साख्खालाई राष्ट्रिय विभूति मानिसकेपछि, राष्ट्रिय विभूतिद्वारा पहल गरिएको ऋणमोचन, दासत्वमोचन पनि भन्न सकिन्छ, कहीं न कहीं त्यो एउटा स्वतन्त्रताको आन्दोलन, हाम्रो आफ्नै धर्तीमा मौलिक तरिकाले दासत्वका विरुद्ध ऋणमुक्तिसंग सम्बन्धित एउटा आन्दोलन, एउटा अभियान, एउटा प्रतीक जसरी भने पनि यसलाई मान्यता दिनुको मैले बुझेको दोस्रो अर्थ सामाजिक न्यायका निर्मित नयां नेपाल निर्माणका निर्मित एउटा सम्मुनत नेपाल निर्माणसंग पनि शङ्खधर साख्खा र नेपाल संवतको साइनो छ । यो निर्णयबाट सांस्कृतिक तथा मनोवैज्ञानिक रूपले त्यस्तो समाजतिर अधि बढ्ने प्रक्रियालाई व्यक्त गर्दछ, जहाँ शोषण, उत्पीडन, अत्याचार हुँदैन ।

जतिबेला हाम्रो नयां सरकारले गरिव किसानहरूको ३० हजारम्मको ऋण मिनाहा गर्ने र एक लाख रुपियांसम्मको ब्याज मिनाहा गर्ने निर्णय गरेका थियौं, त्यतिबेला मैले कहीं न कहीं शङ्खधर साख्खालाई सम्झना गरेको थिएँ । त्यसले पनि नयां सरकार कुन दिशातर्फ अगाडि बढ्न खोज्दैछ भन्ने कुरालाई सङ्केत गरेको छ र हाम्रो राष्ट्रिय विभूति शङ्खधर साख्खाको विरासतलाई अगाडि बढाउने हाम्रो चाहना, अभिलापालाई व्यक्त गर्दछ ।

राष्ट्रिय आन्दोलन भनेको एउटा सांस्कृतिक आन्दोलन पनि हो । हामीकहाँ सामन्ती प्रभुहरूले, राजतन्त्रले असाध्यै बढी विदेशी संस्कृतिलाई जबजस्ती तरवारको बलमा नेपाली जनतामाथि लादयो । हाम्रो आफ्नो मौलिक संस्कृति, हाम्रो आफ्नो मौलिक परम्परा, जसलाई हामी युग संघर्षसँगै विकसित गर्न

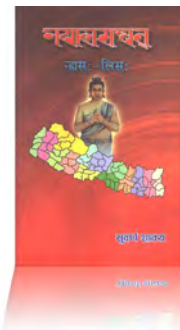
चाहन्छौं, तिनलाई मटियामेट गर्ने कोशिस गरियो। विगतमा विभिन्न जातजाति भाषाभाषि जनताले सांस्कृतिक आन्दोलनलाई उठाउँदा विखण्डनकारीको आरोप लगाइयो। साम्प्रदायिक विद्वेष फैलाउने तत्व आरोप लगाइयो। जबर्जस्ती विदेशी संस्कृतिलाई भित्रयाउने, जबर्जस्ती विदेशी प्रतीकहरूलाई नेपाली प्रतीक बनाउनेलाई राष्ट्रिय भावना भन्ने गरियो। मलाई लाग्छ, हाम्रो लामो आन्दोलन र नेपाली जनताका छोराछोरीले बगाएको रगत, हजारौं हजारको बलिदान त्यो आयातित संस्कृतिका विरुद्ध नेपाली संस्कृतिको पक्षमा, नेपाली जनताको मौलिक संस्कृतिको पक्षमा भएको महान् सांस्कृतिक आन्दोलन पनि हो। यस अर्थमा यो नेपाल संवत् र राष्ट्रिय संवत्को साइनो नेपालको सांस्कृतिक वर्तित, नेपाली जनताको सांस्कृतिक आन्दोलनको प्रतीकका रूपमा पनि रहेको छ। विगतमा कुनै भाषाभाषी, कुनै जातजातिले आफ्नो अधिकारका निर्मित अथवा सिङ्गो राष्ट्रको स्वतन्त्रता र स्वाभिमानको निम्ति आवाज उठाउँदा लाजैमर्दो गरेर सामन्ती शासकहरूद्वारा त्यसलाई अराष्ट्रिय, साम्प्रदायिक भन्ने गरियो। खासगरेर काठमाडौं उपत्यकाभित्र बस्ने नेवार जातिले आफ्नो अधिकार, संस्कृति, भाषा, मर्यादाका निम्ति आन्दोलन गर्दा नेपाल संवत् र नेवार एउटै हुन्, अरु सबैका विरोधी हुँ भन्ने ठूलो भ्रम पारिएको हामी सबैले बुझ्न जरुरी छ। यो सिङ्गो नेपाली जनताको स्वाभिमानसँग सम्बन्धित छ। भाषा आन्दोलन पनि, नेपाल संवत्सँग सम्बन्धित आन्दोलन पनि। अब त स्पष्ट भइसकेको छ, यसले सम्पूर्ण नेपाली जनताको मौलिकता, स्वतन्त्रता र राष्ट्रिय भावनाको प्रतिनिधित्व गर्छ। नेवार जातिको मात्रै होइन। यसका निर्मित नेवार जाति धन्यवादको पात्र छ, जसले यस विषयलाई जबर्जस्त तरिकाले उठाएर सामन्तीतन्त्रका थुप्रै खालका अत्याचारको प्रतिरोध गर्‍यो। अरु सबै जाति भाषाभाषीले निश्चय नै नेवार जातिलाई सम्मान गर्नुपर्दछ। त्यहाँबाट सिक्नुपर्दछ र आफ्नो भाषा संस्कृतिको निर्मित उठ्नुपर्दछ। मलाई विशेष गर्वको महसुस भइरहेको छ, सबै जातिमा आफ्नो संस्कृति, भाषा, रीतिरिवाजद्वारा एउटा नयाँ नेपाल बनाउने जागरण छ। हामी १० वर्ष लडाइँको जुन मोर्चांमा रह्यौं, हामीले सबै उत्पीडित जातजाति, भाषाभाषी र संस्कृतिको उत्थानको कुरा गर्‍यौं, समान अधिकारको कुरा गर्‍यौं र त्यसरी नयाँ राष्ट्र निर्माणको कुरा गर्‍यौं। हामी सबैलाई थाहा छ, त्यतिबेला हामी विखण्डनकारीको आरोपद्वारा विभूषित भयौं तर आज मेची तथा महकाली, तराईमधेसदेखि हिमालसम्म सबै उत्पीडित जातिहरूमा नयाँ जातीय जागरण, नयाँ भाषिक जागरण, नयाँ सांस्कृतिक जागरण पैदा भएको छ र यही जागरणमा महान् राष्ट्र छिपेको छ। नयाँ शक्तिशाली राष्ट्र निर्माणको प्रक्रियामा छ। हामीले नेपाली जनताका आवाज, अधिकारको प्रक्रियाको सुरुवात गर्दैछौं। आज पदमरत्न तुलाधरले नेपाल संवत्सँग सम्बन्धित केही विषय उठाउनुभयो। म अहिले धेरै व्याख्याभन्दा पनि के स्पष्ट गर्न चाहन्छु भने हामीले यो राष्ट्रिय संवत्सँग सम्बन्धित हाम्रा दैनिक जीवन, हाम्रो प्रशासनिक प्रक्रिया र हाम्रा वैधानिक प्रक्रियामा कसरी जान्ने भन्ने विषयमा उच्चस्तरीय कार्यदल बनाउने निर्णय गरिसकेका छौं। के

ही दिनभित्र कार्यदल गठनको प्रक्रिया सुरु हुँदैछ। हामी त्यो कार्यदल भारा टानेमा मात्र सीमित हुनदिने पक्षमा कदापि छैनौं। त्यो साँचो अर्थमा प्रभावकारी हुनुपर्दछ र त्यसैले सिङ्गो देशलाई र आमनेपाली जनतालाई सांस्कृतिक रूपले नयाँ प्रक्रियातिर डोर्‍याउने नीति, योजना र कार्यक्रम तर्जुमा गर्नुसक्नुपर्दछ। सरकार त्यसलाई आवश्यक पर्ने सबै तयारी गर्न प्रतिबद्ध छ। जतिबेला नेपाल सरकारले नेपाल संवत्लाई राष्ट्रिय संवत् घोषण गर्‍यो, मैले त्यहीँ नयाँ वर्षको उपलक्ष्यमा केही कार्यक्रम राख्नुपर्दछ भनेर नयाँ वर्षका उपलक्ष्यमा प्रधानमन्त्री र माओवादी अध्यक्षको हैसियतबाट चियापान समारोह सुरु गरेको छु। यसले नयाँ सरकार र हाम्रो आन्दोलनलाई राम्रैसँग व्यक्त गरेको छ भन्ने ठानेको छु। हामीले गर्नुपर्ने निश्चय नै धेरै कुरा छन्। हामी भर्खरै एउटा प्रक्रियाबाट अर्को प्रक्रियामा आइपुगेका छौं तर सामन्ती प्रक्रियाबाट पूरै मुक्त भइसकेका छैनौं। हाम्रो प्रशासनमा, हाम्रो काम कारवाहीमा र शैलीमा पुराना अवशेष प्रशस्त मात्रामा छन्। जनपक्षीय मूल्य मान्यताहरू भर्खरै स्थापित हुन थालेका छन् तर ती संस्थागत भएका छैनन्, ती बलिया भइसकेका छैनन्। यो संवेदनशील परिस्थितिमा नयाँ प्रक्रियालाई संस्थागत गर्न हामी सबै नेपाली त्यतिबेला जित्ने वारीसाथ एकजुट भएर लाग्न जरुरी छ। नयाँ प्रक्रियालाई संस्थागत गर्ने कुरामा नेपाल संवत्लाई राष्ट्रिय संवत् बनाउनु, आफ्नो भाषा संस्कृतिका निर्मित लामो लडाइँ लड्नुभएका बुद्धिजीवी साथीहरूलगायत तमाम नेपाली जनता सबैको एकता, सबैको सहयोग जरुरी छ।

नेपाल सरकार अहिले संडकमणको एउटा विशिष्ट चरणमा छ। हामी शान्ति प्रक्रियालाई टुडगोमा पुर्‍याउने, नयाँ संविधान लेख्ने, नेपाली जनताको राष्ट्रिय भावना अनुसारको नेपाली जनताको नयाँ आवश्यकता र चेतना अनुसारको संविधान लेख्ने प्रक्रियामा छौं। र नेपाली जनताले देखेको सपना अनुसारको एउटा समृद्ध नेपाल निर्माणको प्रक्रियामा भर्खर प्रवेश गरेका छौं। यो प्रक्रिया भर्खर जन्मेको बच्चा जस्तै कोमल छ, यो, कमजोर छ, अहिले यो। यसलाई हुर्काउन हामी, जसले यसलाई जन्मायौं, अझ धेरै मिहिनेत गर्नुपर्ने, अझ ठूलो सडकल्प लिनुपर्ने अवस्था छ। भर्खरै जन्मेको यो शिशुलाई कसैले कमजोर नपारोस, सखाप नपारोस, हामी सबै नेपाली एउटा शिशु हुर्काउने आमाको भूमिकामा छौं। यो शिशु बलियो बनेपछि, दुनियाँको कुनै पनि तागतले यसलाई दाय्यावायौं गर्न सक्दैन।

प्रकृतिले हामीलाई धेरै चिज दिएको छ, इतिहासले हामीलाई धेरै महान् संस्कृति र परम्परा दिएको छ। हामी नेपाली धेरै गौरवशाली परम्पराका धनी छौं। तपाईं हामीले गर्‍यौं भने एक दुई दशकभित्र हाम्रो देश संसारकै सबैभन्दा सभ्य, समृद्ध, सुसंस्कृत र ऐतिहासिक गौरवद्वारा गौरवान्वित देश हुनेछ भन्ने अपिल र प्रतिबद्धता नयाँ संवत्का अवसरमा गर्न चाहन्छु।

Book Announcement: Nepal Sambat Nhyasah Lisah, Subarna Shakya



Miscellaneous Materials

News, Conferences, Seminars, Symposiums, Announcements and Reports

Conferences, Seminar, Symposium, Announcements and Reports



Encoding Nepal Script: Consultative Meeting held in Kathmandu

Monday, 29 March 2010

Kathmandu - The Nepal Lipi Guthi (Nepal Script Trust) organized a consultative meeting on encoding Nepal (Prachalit/popular) script at Harati Hotel in Kathmandu on Saturday (March 20, 2010). Prof. Premshanti Tuladhar, Head of Central Department of Nepal Bhasa of Tribhuvan University, Nepal was the chief guest of this well attended meeting presided by Nepal Lipi Guthi Chair Sharad Kasah 'Kasah Chhen.' At the meeting, Nepal Lipi Guthi's academic member and former chair Sharad Kasah informed of the efforts in encoding Nepal script by several individuals in the past and presented a paper on Nepal Script Alphabet: A New Perspective for encoding.

Suwarn Vajracharya, Chair, Nepal Study Center Japan reported of efforts in encoding Nepal scripts being pursued at the international level and presented a paper on Encoding Nepal Scripts: A Report and Preliminary Proposal. Representing the user community, Naresh Bir Shakya, Editor-in-chief of Lipipau weekly and Nepal-lipi.com shared his view on the possibility of a greater benefit that encoding Nepal script can bring about in the field of communication. Professor in Linguistics Tejratna Kansakar commented on both papers presented at the meeting.

Guest of Honour Professor at the Graduate School of Humanities and Social Sciences, University of Tsukuba Japan Dr. Carole Faucher and Professor at University of Kathmandu Patrick Hall stressed the need of encoding Nepal script as Nepal Bhasa has a long and important history. Prof. Kashinath Tamot of Nepal-German Research Center made remarks about the new alphabets. Nepal

Bhasa Academy Vice Chancellor Laxman Rajawamsi and Rajiv Shrestha of Lipithapu Guthi commended the efforts in encoding Nepal script. Chief Guest Professor Premshanti Tuladhar made remarks on the historical importance of the Nepal script's encoding.

The consultative meeting that commenced after offering a one minute silence in respect of Nepal Lipi Guthi's patron, Late Pundit Hemraj Shakya will be submitting a report on the discussion and proposals seconded at this meeting to Unicode. The Nepal Script Unicode Committee headed by Sharad Kasah 'Kasahchhen' has appointed Suwarn Vajracharya resident in Japan as International Coordinator to coordinate in the task of encoding Nepal script.

What is Unicode?

Encoding script is a technical term. Once Nepal script is encoded, it can be viewed and activated in any brand of computer in the world, not limited only in some computers. Downloading of fonts will not be required any longer. Emails can be written in Nepal script in the same way other scripts such as English are used in writing emails. Not only that, but encoded Nepal script will also help us use all the facilities related to Nepal script. For example, words typed on the screen can also be automatically read out through available software.

Though efforts are now being made to encode Nepal script, it is learnt that some parties in the US are giving preference to encode Ranjana script. The issue was also discussed at the meeting in Kathmandu and efforts for encoding Nepal script are being pursued at the public level. Scripts all over the world are being encoded at the initiatives of concerned governments. But in Nepal the initiatives have been taken by public level because the Government in Nepal has shown no interest in taking the needful initiative in favour of Nepal script. The Devanagari script, which the Government of Nepal claims to be Nepalese Script has already been encoded at the Indian initiative as script of Hindi language.

Source: NepalLipi.com

Conference Abstracts

16th Himalayan Language Symposium
SOAS University of London UK
September 1-5, 2010

'Gāmā:' Language of Newah People of Nepal

Daya Shakya
Center for Nepalese Language and Culture
Portland, Oregon, USA

In the Newah language speaking community, a term 'Gāmā:' has two connotative meanings: first as a word with an underlying reference to 'a string of villages'; second, it is used to address the rustic values of people (Kolver & Shresthacharya 1994) of rural areas by urban native speakers. Due to the isolated and embedded negative concepts, which commonly surfaces within the urban society, the rural Newah people tend to hesitate to communicate with urban speakers. A strong hold of such misleading concepts raises questions on the implication of the inter-social communication and creates a gap between the interaction amid the rural and urban Newah speakers. This behavior pushes the new generation of Newah people to adopt Nepali (Khas Language) as their mother tongue instead of continuing their own native language. This also impacts the future preservation of values of Newah dialects on the younger generation.

In this paper, comparing the data with standard dialect that is commonly available in literature, I will discuss some key features of 'gama:' language spoken in rural areas within the Kathmandu Valley in Nepal. Besides, I intend to focus on the importance of 'gama:' language that is unnecessarily considered an inferior version of language among the native speakers.

The data used in this paper was collected during field work I had conducted in the early nineties in the surrounding villages of Kathmandu Valley. The intention of this study was to address the issue of weakening the strength of language shift from Newah to Nepali. This could be one of the reasons why the educated Newah people from villages openly communicate in Nepali instead of using own native language. The impact of this shifting may ultimately lead to the extinct of local speech varieties which could lead to an irreversible loss for the study of Newah dialects.

A Note on the Morpho-syntactic Evolution of the Newar (i) Numeral ONE

Yogesh Mishra,
Imperial College
London, UK

Numerals are idiosyncratic to form of semantic class of their own. They also stand out for their properties which

are sometimes as evidence of temporary extensions of grammatical devices that are basically used for other purposes. In this regard, increasing nominations seem to be general path of their evolution. The numeral ONE, being a universal quantifier, can be a paradigmatic test case for such evolutionary claim.

In this paper, I will take 12-14th century manuscript sources data from Newari- A tibetobur manuscript from the Kathmandu Valley in Nepal to claim that the morpho-syntactic properties of the numerals ONE do not conform to the system where rest of the numerals follow and that with its semantic feature [Indefinite] it belongs more to the group of indefinite quantifiers like MANY and SOME. I sketch its distinct trajectory by suggesting that the quantification is the first shift which once underwent in the early stage of written Newari before nomination and its associated features such as inflections appeared. Further study is required to state whether such shift was due to increasing contact of the language with the New Middle Indo-Aryan languages or due to its own inherent dynamics.

15th Himalayan Languages Symposium, University of Oregon, July 30-31 2009

Tense and Aspect in Kathmandu Newar

Kazuyuki Kiryu
Japan

It has been posited that Kathmandu Newar has a tense distinction between past vs. non past and an aspectual distinction between perfective and imperfective. The most recent summary is found in Hale and Shrestha (2006:54), as follows:

	Conjunct	Disjunct
Non-past/ Irrealis	-e 'FC'	-I 'FD'
Past/ Realis	-a 'PC'	
Imperfective		long stem or -u ID
Perfective		-a PD

In this presentation, I will argue that the above tense/ aspect distinction are misleading, and propose the following two points:

1. The fundamental tense distinction is made between future vs. non-future

Conjunct

	Non future	Future
Perfective	-a	-e
Continuative	-a cwan-a	-a cwan-e

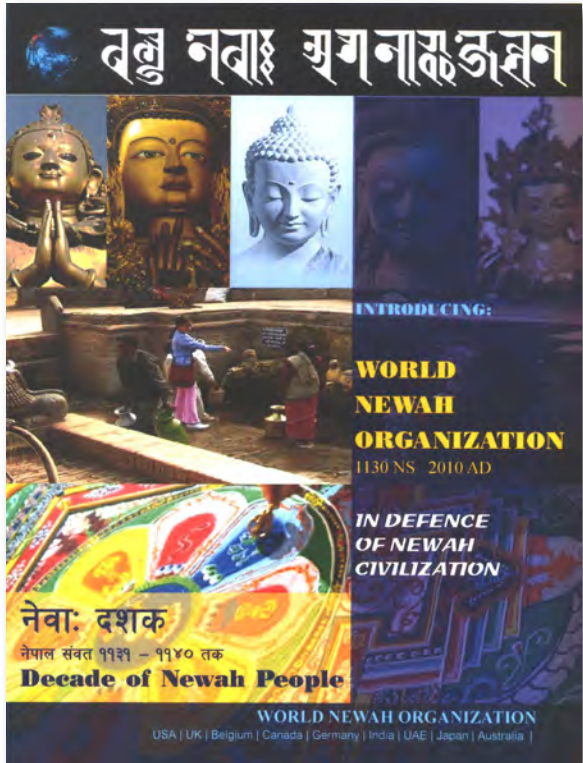
2. The conjunct series has a binary aspectual distinction

tion between perfective and continuative aspect, and the distinction, perfective, continuative and neutral aspects.

Disjunct

	Non Future	Future
Perfective	-la	-i
Continuative	-a cwan-a	-a cwan-i:
Neutral	ong stem	NIL

Furthermore, it will be discussed that the perfective forms such as FC, FD PC and PD cannot be simply regarded as perfective but that the perfective interpretation is explained by a more modality oriented concept.' Recognition of a new situation,' This modality analysis explains why the 'past Disjunct' does not appear in non-finite positions while the past conjunct and future conjunct/disjunct' form can.



The First Iteration of our Vision and Mission of WNO:

Introduction:

Not forgetting who we are, and where we come from, We, the Newah People, residing outside Nepal, feel the need to come together in a united way, in solidarity with our fellow compatriot, committed to the basic democratic values in-order to give back and help as much as we

can, the country, culture and people we love, who have given us so much of our identity and history as a people, our name and our face. The unwavering will and desire of the Newah people to be a part of this larger human community whose obligation is always to lend a helping hand and strong shoulder of support to alleviate sufferings and struggles, and to remove all Asorts of socio-political dominance and injustice from this world and promote full and unhindered basic human freedom, socio-economical prosperity, cultural and intellectual development in all arts and sciences for the Newah people and people of Nepal.

The Objectives:

1. To unite the Newah people around the world in a democratic forum and alliance with purpose to support and help our compatriots in Nepal in their struggle for achieving their aspirations and dreams for freedom, political and human rights and overall development in every aspects of their daily life.
2. To preserve and conserve the unique cultural treasures and heritage of the Newah people and bring it to the people of the world so that they can know and appreciate their Newah brethren who has made their due contribution to the larger human society.
3. To bring the Newah people of Nepal into the mainstream of the national political life and international community of nations so that their work and contribution to promote basic humanitarian values and rights be recognized which shall ensure the longevity and survival of the Cultural heritage and identity of the newah people as part of the larger mosaic of world Cultural Heritage and Experience.
4. The Newah people and country of Nepal shall be the sole recipient and beneficiary of this Endeavour to give-back to their homeland by the Newah people of the world.
5. To establish a WORLD NEWAH FUND for the World Newah people in order to bring all human and material resources together into a full fledged financial institution of banking, lending and investing in business and developmental activities of the country Nepal that will support the preservation, enhancement the social-cultural development and survival of the Newah community.
6. The Organizational shall be an internationally based organization, with country chapters, where the newah people reside, and a forward based secretariat in Nepal in-order to impart and interact with all National Newah organization in Nepal.

बहु नवाः अगनाकज्जन

DECADE OF THE NEWAH PEOPLE
1131 NS - 1140 NS (2011-2020)

नेवाः दशक

Many a decade and many generations of Newars have passed through a very rough patch of dark and unpleasant history. Coming out on the other side, the Newah people are poised to embark upon a new journey of optimism, confidence, and achievements as never seen before. The enthusiasm, the toil, and sacrifice that will be made shall deliver a bright and strong future to the Newars for many generations to come.

WNO calls upon the Newah community to declare the next decade as the DECADE OF THE NEWAH PEOPLE 1131 to 1140 NS so that we can achieve many things in this decade that we have not been able to in the last 240 years.

One would ask, "What does this DECADE mean to you, to us, and the entire Newah community and organizations working around the world and in Nepal?"

To be honest, it is just a CALLING, a VISION and a CONCEPT, that we hope can ignite passion, creativity and enthusiasm to make things different and better for us all so that we can achieve feats we have not known before. We see it to encourage and support our efforts, bring real confidence in each and every one of us and say out loud that we can do it like our ancestors. Each person will understand it the way he or she knows best and strive to achieve important changes in our lives and community

It will be impossible for WNO to tell everybody what this DECADE should mean to them and what they should do. Our best bet is to ask everyone to bring awareness in the community and enlighten oneself and also to focus and combine our resources to achieve great things for the future.

WNO suggests that each one of us make ten important commitments and resolutions to bring quantitative and qualitative changes in our lives. If one is an individual, he or she can make his or her own commitment to themselves and their family and friends. If there are organization get together, then make minimum ten goals that will impact the ways we do our business so that the next generation of Newah will be better decade than we have now. In a

democratic way, each organization can chart their own ten goals that suit them best.

WNO does have goals of its own, some organization specific, and others oriented towards the general community. Here are few examples as there will be many to come:

- **Formalize and Constitute** the Organization as World body within the next 12 months.
- **Forge unity and solidarity** amongst national and regional organizations so as to support the struggles and effort of the Newah compatriots in our homeland, Newah Mandala.
- **To energize and encourage** our Newah leadership in Nepal and to strategize and achieve our desired and deserved historic, cultural, linguistic, political and state rights for a federal state of NEPAL MANDALA. A Federal state within a larger Federal State of Nepal.
- **Quantitative and Qualitative goals:** Increase greater awareness of Newah Culture, language and Arts in the new and younger generation who has been left out and detached from their own culture and history.
 - **Increase the percentage of Newah speakers** by 5% every year locally and nationally so that in the next 20 years all Newah people can speak, read and write Nepal Bhasa.
 - **Introduction of Nepal Lipi**, the Newah script we should learn.
 - **Formulating a University** as center of Newah learning.
 - **Mentoring and NEWAH FIRST ALWAYS.** Newah has to come first. Every Nepal Bhasa speaking person to mentor at least one Newah youth of age 25 and below and bring awareness of Culture and Arts and teach him to speak, read, and write Nepal Bhasa well.
 - **Home-Nepal Bhasa Speaking Zone:** Home to the Newah speaking zone and Parents are to speak only Nepal Bhasa to their children.
- **Contribution and Obligation:** Each Newah person has a solemn obligation to their community. Contribution of service has to be made to keep up strong. WNO members and supporter agrees to contribute minimum of 10 dollars a month to the Organization.

World-Wide Tele-Conference and formation
of World Newah Organization (WNO)
August 21, 2010

The Second World-Wide Tele-Conference was successfully concluded on NS 1130 Gunla 11 Saturday, August 21, 2010. Individual and organizational participants from around the world, and namely, USA, UK, Canada, Japan, India and Nepal took part in the teleconference lasting some three and half hours. The first world-Wide Tele-Conference was held on April 18, 2010. The coordinator of WNO Coordinating Group, Mr. Daya Shakya, welcomed all participants and thanked them for taking time off from their busy schedule and participating in this important conference. The conference was moderated by Dr. Roshan Shrestha with 20 participants around the world.

Attended participants emphasized on the collective approach to save our cultural heritage and Newah Identity from extinction for the future generation. Participants also opined on the formation of the World Newah Organization and agreed that the step taken was a needed one and timely, and the organization will be able to bring all the Newah around the world to act collectively in defense of Newah civilization. Participants of the conference discussed on the organizational structure and then formed an AD-HOC committee mandated to take the organization to a formally constituted institution with an elected body and constitution. The following decisions were taken at the Conference.

1. All participants from around the world of the last two Tele-Conference, (up to the permitted number), shall become members of the AD -HOC committee
2. The number of the AD-HOC committed shall be up to 25 members for now.
3. The AD-HOC Committee shall have the following officers to coordinate the body
 - i. Chairperson (One)
 - ii. Co- chairperson (Four)

The following AD-HOC committees and its chairs were formed:

1. Mr. Daya R. Shakya (Chairperson) USA
2. Dr. Bal Gopal Shrestha (Co-Chairperson) UK
3. Mr. Tribhuvan R. Tuladhar (Co-Chairperson) USA
4. Mr. Suwarn Vajracharya (Co-Chairperson) Japan
5. Mr. Krishna Chakhun UK
6. Mr. Sashi Mahaju UK
7. Mrs. Rahena Wester Germany
8. Dr. Roshan Shrestha USA
9. Mr. Binod Manandhar "Ala" USA
10. Mr. Govinda Shrestha Canada
11. Mr. Suchitra Bahadur Shrestha USA
12. Mr. Rajiv Shanker Shrestha India
13. Mr. Rajeesh Shrestha USA
14. Mr. Pramod Shrestha UAE
15. Mrs. Kalpana Pradhan India

16. Ms. Neelam Pradhananga Australia
17. Mrs. Rajani Pradhan Belgium Europe
18. Mr. Season shrestha USA
19. Mr. Subhash Prajapati USA
20. Mr. Ripendra Awal Japan
21. Dr. Narayan Rajbhandari USA
22. Mr. Prajwal Bajracharya USA
23. Dr. Prasanna Amatya Canada
24. Dr. Dhruva Shrestha Netherland
(pending confirmation)
25. Mr. Rajendra Pradhan Belgium
(pending confirmation)
26. Mr. Aditya man Shrestha USA
(pending confirmation)

After the formation of the AD-HOC Committee the previous WNO Coordinating Group consisting of the following members that played pivotal role to bring WNO to this stage was formally dissolved:

1. Daya Shakya – Coordinator USA
2. Dr. Bal Gopal Shrestha-Co-Coordinator UK
3. Mrs. Rahena Wester Germany
4. Mr. Binod Manandhar "Ala" USA
5. Dr. Roshan Shrestha USA
6. Mr. Tribhuvan Tuladhar USA

Participation from Nepal as "Guests or Observers only" Included Mr. Naresh Tamrakar – Nayo Newah Dey Dabu and Mr Dipak Prasad Shrestha of Hetauda Waa Pau/Sam-achar Kendra Nepal.

The conference also announced the launching of the Sikkim based website dedicated to Karunadevi Dharmartha Guthi <http://www.karunaguthi.com/> for public view.

Participants also discussed on further development of the Organization. Collectively agreed were the facts that the constitution of such a World Body was timely and essential to safe-guard the survival of the Newah heritage and empowerment of the Newah people's rights in Nepal and bringing Newah awareness around the world. As there was many things to be done the organization needs to prioritize its program and must be inclusive to all members and institutions of the community. It was also emphasized that the Newah people around the world feels and wants to give back to their compatriots in Nepal where the situation is not getting better and needs all the help it can get from all corners of the world. Unity of opinion and solidarity of action is paramount among Newah population which can change the situation towards the better.

The conference adjourned with commitment to meet again soon to formalize the Institution at the earliest possible time.

बहु नवाः शुगनाइजेसन

वर्ल्ड नेवाः अर्गनाइजेसन निस्वना पुचः
(तदर्थ कमिटी) स्वनेत जूगु हलिं न्यकः च्वं पिं
नेवाः तय्गुमुज्या

तिथि - ने.सं. ११३० गुलाथ्व १२, शनिवाः
(August 21, 2010 / वि.सं. २०६७ साउन ५)
टेलिमुज्या - निक्वःगु नेवाः टेलिमुज्या
ई - न्हिनसिया १ ताः (न्त्.)
व्यतिक्रम दिपिं - १६ म्ह (देय्- अमेरिका, जपान, भारत,
क्यानाडा, बेलायत, अष्ट्रेलिया, नेपाः)
व्यक्ति स्वाप् कःमि - त्रिभुवन तुलाधर, भर्जिनिया अमेरिका
ज्याभवः न्ह्याकामि - डा. रोशन श्रेष्ठ, मेरिल्याण्ड अमेरिका
रिपोर्टर - विनोद सायुमि (आल), युताह अमेरिका
अनलाईन अपडेट - अस्मीत मल्ल, नेपालमण्डल.कम, नेपाः
थ्यमथ्यं प्यघौ तक न्ह्याःगु थौया वर्ल्ड नेवाः टेलीमुज्याय् च्वति कया
दिइपिं भाजुपिं थुकथं दु ।

ज्याइवः लय् जूगु खंलाबल्हाः

- (१) र्वम्ह सिया वर्ल्ड नेवाः अर्गनाइजेसन निस्वना पुचः (तदर्थ पुचः)
दयेके माली ?
- (२) निस्वना पुचःया नायः नापं दुजःत ल्यये
- (३) वर्ल्ड नेवाः अर्गनाइजेसन निस्वना पुचः स्वने ।
- (४) सिकिमया करुया देवी स्मारक धर्भार्थ गुधिया नेवाः वेब साईत
उलेज्या ।
- (५) वर्ल्ड नेवाः अर्गनाइजेसन स्वनेत दयेकाः तःगु coordination
committee भंग जुगु जानकारी विइगु ।
- (६) थःथःगु नुगः खं च्वकेगु ।

टेलीमुज्या क्वज्यूगु खंत ।

(१) **वर्ल्ड नेवाः अर्गनाइजेसन निस्वना पुचः (तदर्थ पुचः)**

थुगु खंलाबल्हाय् नेवाःतय्सं वर्ल्ड नेवाः अर्गनाइजेसन पुचः स्वनेमा
धकाः वयाच्वं पिं दक्वः देसया म्होति नि छम्ह छम्ह प्रतिनिधि दे कथं
निस्वना पुचः दयेकेगु बांलाइ धकाः २० निसं २५ म्ह तकया दयेके
मालीगु विचाः न्ववाना दिपिन्सं च्वंका दिल । थौया मुज्याय् १६ म्ह दु नापं
गुपिं थौया टेलिमुज्या वयेमफुपिं नं दु । नापं न्हापांगु नेवाः टेलिमुज्याय्
नुगः तया वर्ल्ड नेवाः अर्गनाइजेसन धंकेत भापिं भाजु मय्जु पिन्त नं
दुथ्याके माःगु चायेका २५ म्ह तकया वर्ल्ड नेवाः अर्गनाइजेसन निस्वना
पुचः (तदर्थ कमिटी) स्वनेगु क्वज्यूगु खः । थुगु खंलाबल्हा कथं न्हापांगु
व निक्वःगु वर्ल्ड नेवाः टेलिकन्फरेन्सय् च्वति कया दिइपिं मुक्कं २३ म्ह

नेपालं पिनेच्वं पिं सकलें नेवाःत थुगु नेवाःतय्सं वर्ल्ड नेवाः अर्गनाइजेसन
निस्वना पुचःया दुजः जुइगु क्वजित ।

(२) **निस्वना पुचःया नायः नापं दुजःत ल्यये ।**

वर्ल्ड नेवाः अर्गनाइजेसन निस्वना पुचलय् २५ म्हया दुजःत मध्ये जिम्बे
वारि काये कथं नायः छम्ह माःगुलिं नायः ल्ययेगु पाय्छि जुइगु खं जुल
। थुगु खंलाबल्हाय् नायः छम्ह जक मतसं नेतृत्व पुचः ३ म्ह निसं ५
म्ह तकया पुचः दयेके मालीगु खं जुल । खंलाबल्हाय् छम्ह नाय व ४
म्ह ग्वाहालि याइपिं मालि धकाः १ म्ह नायः व ४ म्ह न्वकू व मेपिं दुजः
दयेके माःगु खं क्वज्यूगु खः। लिपा नायः व न्वकू प्रस्ताव यायेगु न्ह्याना
च्वंगु इलय् १ म्ह नायः व ३ म्ह न्वकू यायेगु क्वजित ।

(३) **निस्वना पुचःया नायः न्वकू ल्यये ।**

नायः ल्यज्या
नायः ल्ययेत जुगु खंलाबल्हाय् नायःया नां प्रस्ताव यायेत च्वति
कयादिपित ज्याभवः न्ह्याकामि डा. रोशन श्रेष्ठ इनाप याना दिल ।
नायःया प्रस्तावय् नां त्रिभुवन तुलाधर व दयारत्न शाक्य जक नां वल
। उथे प्रस्ताव याना दिइपिं सकसिनं वयेकपिं निम्हसियां नापं नां कया
दिइगु खः । लिपा त्रिभुवन तुलाधर व दया शाक्य निम्ह थः थवंय छम्ह सु
नायः जुया जिम्बेवारी काःसा बांलाइ धकाः क्वछिना दिइत इनाप याना
दी कथं नायः दयारत्न शाक्य जुया दिल ।

न्वकू ल्यज्या

नायःया ल्यज्या क्वचाये धुंका न्वकूया नां प्रस्ताव यायेगुलिइ त्रिभुवन
तुलाधर (भर्जिनिया, अमेरिका), सुवन बज्राचार्य (जापान), डा. बालगो
पाल श्रेष्ठ (अक्सफोर्ड, बेलायत) या नां जक प्रस्तावित जुया सकसिनं
स्वीकार याना दिल ।

दुजः ल्यज्याः

दुजः थौया नेवाः टेलिमुज्याय् सहभागि जूपिं सकलें नापं न्हापांगु नेवाः
टेलिमुज्याय् सहभागि जूपिं सकसितं दुथ्याकेगु खं जुल । अथे दुथ्याकेगु
खं जूसान म्हतिं म्हतिं च्वने न्ह्याः वा म्हा धकाः न्यनेगु ज्या नं जुला

थुगु निस्वना पुचलय् अमेरिका, जापान, क्यानाडा, बेलायत, अस्ट्रेलिया,
भारत (सिक्किम), यु.ए.ई., बेल्जियम, नेडरल्याण्डय्, जर्मनी च्वनाच्वं पिं
नेवाःतय्गु प्रतिनिधित्व दुथ्या ।

मुक्कं वर्ल्ड नेवाः अर्गनाइजेशन २३ म्हसिया निस्वना पुचः थुकथं क्वजित
।

वर्ल्ड नेवाः अर्गनाइजेसन निस्वना पुचः, ने.सं. ११३०

कथं ल्याः	पद	नां	थौकन्है च्वनाच्वंगु देय्
1	नायः	दयारत्न शाक्य	ओरेगन, अमेरिका
2	न्वकू	त्रिभुवन तुलाधर	भर्जिनीया अमेरिका
3	न्वकू	सुवन् बज्राचार्य	तो.क्या, जपान
4	न्वकू	डा. बालगोपाल श्रेष्ठ	अक्सफोर्ड, बेलायत
5	दुजः	रहेना श्रेष्ठ वेष्टर	जर्मनी
6	दुजः	रोशन श्रेष्ठ	मेरिल्याण्ड, अमेरिका
7	दुजः	दिपक श्रेष्ठ	अमेरिका
8	दुजः	राजिव श्रेष्ठ	सिक्किम, भारत
9	दुजः	गोविन्द श्रेष्ठ	क्यानाडा
10	दुजः	सुचित्रा श्रेष्ठ	अष्ट्रेलिया
11	दुजः	विनोद सायूमि	युताह, अमेरिका
12	दुजः	शशि महाजु	बेलायत
13	दुजः	रिपेन्द्र अवाल	जपान
14	दुजः	कृष्ण चखु	बेलायत
15	दुजः	नारायण राजभण्डारी	अमेरिका
16	दुजः	सिजन श्रेष्ठ	अमेरिका
17	दुजः	प्रमोद श्रेष्ठ	युएई
18	दुजः	रविन्द्र श्रेष्ठ	वेल्जियम
19	दुजः	डा. ध्रुव श्रेष्ठ	नेडरल्याण्ड
20	दुजः	रजत राजभण्डारी	अमेरिका
21	दुजः	निलम प्रधानाङ्ग	अष्ट्रेलिया
22	दुजः	कल्पना प्रधान	सिक्किम, भारत
23	दुजः	सुभाषराम प्रजापति	अमेरिका

(४) सिक्किमया करुया देवी स्मारक धर्भार्थं गुथिया नेवावेब साईत उलेज्या

सिक्किम, भारतया करुया देवी स्मारक धर्भार्थं गुथिया नेवाः वेभ साइटया उलेज्या थुगु टेलीमुज्याय् भाजु दयारत्न शाक्य पाखें याना विधिवत कथं उगु वेभसाईत थौं निसें न्ह्याःगु सुचं नं बियादिल । थुगु वेवसाइट स्वये त थन भासा <http://www.karunaguthi.com/>

(५) वर्ल्ड नेवाः अर्गनाइजेसन स्वनेत दयेकाः तःगु coordination committee भंग जुगु जानकारी बिडगु

वर्ल्ड नेवाः अर्गनाइजेसन निस्वना पुचः स्वनेगु क्वचायेवं थुगु पुचः नापं coordination committee पुचःया नं नायः दयारत्न शाक्यजुं coordinate committee या ज्या क्वचाये धुंकुगुलिं आः उगु पुचः भंग जुगु जानकारी सकसितं बिया दिल ।

coordinate committee पुचः थुकथं दु ।

नायः – दयारत्न शाक्य
दुजः – त्रिभुवन तुलाधर
दुजः – डा. बालगोपाल श्रेष्ठ
दुजः – डा. रोशन श्रेष्ठ
दुजः – रहेना श्रेष्ठ वेष्टर
दुजः – विनोद सायूमि (आल)

(६) थःथःगु नुगः खं प्वंकुगु छुं छुं थथे ख :

- थुगु टेली मुज्याया उलेज्याया भवल्य् भाजु दयारत्न शाक्यं 'नेवाः सः' चिनाखं च्वना न्यका दिल ।
- थुगु खंल्लाबल्लाय् देय्या प्रतिनिधि नापनापं नेपाः पिने दयाच्वंगु ने वाः संघसंस्थाया प्रतिनिधि दैगु कथं नं बिचाः यायेमा धका नं बिचाः तया दिल ।
- थुगु पुचल्य् डा. रोशन श्रेष्ठयात नं न्वकू कथं तयेमाःगु वा छु याञ्जे कथं च्वनेमाःगु प्रस्तावत वःगु खः सा नं वयेकलं पद हे कया ज्या यायेगु स्वया माःमाःगु भाला कया ज्या याना वनेगु व याना नं च्वनागुलिं पद हे स्वाःगु बिचाः तया दिल ।
- नारायण राजभण्डारी, अमेरिकां वर्ल्ड नेवाः अर्गनाइजेसनया आज्जु छु धैगु स्पष्ट याना यंकेमा धया दिल ।
- कृष्ण चखुं, बेलायत जुं थ्व अर्गनाइजेसनया ज्या आपालं दयेफु, अथे खःसा नं मू प्राथमिकता गुगु खः थुइका ल्हया वनेमा धया दिल ।
- रिपेन्द्र अवाल, जपान जुं नं ज्या प्राथमिकता स्वया याना वनेमा धया दिल ।
- शशि महाजु, बेलायत जुं थ्व अर्गनाइजेसनया भिजन क्लियर याना हरिलं न्यक च्वनाच्विपिं नेवाःतय् मंकाः दवू कथं न्ह्याका यंकेमा धया दिल ।
- विनोद सायूमि, अमेरिका जुं राजनैतिक कथं भीत न्ह्यावले लिउने लाकेगु जुयाच्वंगु दु । राजनैतिक रुपं हे शक्ति थःगु ल्लातय् दये मा । न्हापाथें भापाया जक सेवा याना भीसं थःगु अस्तित्व ल्यंके थाकड्गु चायेके । अथेजुयानं भीगु प्राथमिकताय् नेपालमण्डल ने वाः राज्ययात थौंया ई कथं प्राथमिकता बिया पिने च्वनाच्विपिं ने वाःतय्सं नेपालमण्डलय् च्वनाच्विपिं नेवाःतय्त ग्वाहालि याना वने माः धया दिल ।
- सुवन् बज्राचार्यजुं नायः वा न्वकू जुया पदय् जक च्वना ज्या याये मा धैगु मखुसें भीसं नांयात त्वता ज्या यायेमाःगु मू खं खः धका धया दिल । सुवन् बज्राचार्यजुं वर्ल्ड नेवाः अर्गनाइजेसनया ज्या जापानं आपाल न्हयः न्ह्याकागु नापं जापानय् नेवाः ज्याभ्वःत आपा जुयाच्वंगु दु धया दिल । जापानया नेवाः खलः पुचःतय्सं आपालं ज्या व योगदानत आपासित जानकारी मदुगु म्हाइपूगु खं नं कना दिला नापं वयेकलं जापानया प्रतिनिधि मध्यासें Asia and Pacific Region या प्रतिनिधि धाःसा बांलाइ ला, Asia and Pacific Region या पुचः धायेवं नाप लाये माःसा Singapore य् मुने ज्यूगु खं तया दिल ।
- सुवन् बज्राचार्यजुं नेपालं नं मेगु छगू पुचः जाना वर्ल्ड नेवाः कन्फरे न्स यायेगु धकाः जुयाच्वंगु दु । उकें थ्व भीगु पुचः निगू मयासें चकंगु नुगः तया निगुलिं छगू याना यंके माः धया दिल । थथे जूसा

जक भीगु शक्ति बल्लाइ धया दिल । भाजु त्रिभुवन तुलाधरं वल्ड नेवाः अर्जनाइजेशन धायेमा वा कन्फरेन्स धायेमा थ्व दक्व छगू हे खः धया दिल ।

- सुचित्र श्रेष्ठ जुं कृष्ण चुखंजुं धया दिइथें थ्व फुक्कसिगु खः धैगु भवाना दयेके फूसा सफल जुइ । अथे हे शशि महाजुं धया दिथें नेवाःत छगू जक विचाः दुम्ह जुइ मखु उकें उर्पिं सकसितं मंकाः कथं यंकेत नेपालभाषायात मंकाः कथं यंके फयेमाः । खंलायेगु ईमेल ग्रुप जक याना तये मज्यू । सुं नेवाः नेपालमण्डलया नं विरोधी जूसा वैत नं नापं यंकेमाः । नेवाः युनिभर्सिटी दयेकेगु ज्या नं न्हयने यंका च्वनागु दु नापं जगत सुन्दर मल्ल व्वनेकुथिया पहलय च्वय् निगु तल्ला खं जुयाच्वंगु दु धया दिल । भीसं ज्या यानाक्यंसा जक मनुतयसं विश्वास याइ, खाली नवाना विश्वास याइ मखु धया दिल ।
- बालगोपाल श्रेष्ठ जुं हलिं न्यक च्वनाच्वपिं सकसितं कःघायेगु थ्वैगु

आज्जु खः व भीत वःगु सुभावा व कुखिनायात नं विचा याना न्हयो ने यंके माः धयादिल । नेपालय् गुगु जातिय, भाषिक अधिकार हनन जुयाच्वंगु दु थुकियात थःगु अधिकार सःतया वनेगु जुइ धया दिल । त्रिभुवन तुलाधर जुं नेवाः समस्या मध्ये मू समस्या गुगु खः व सीका वनेगु जुइ । नेवाः जातियात क्षति जुया च्वंगु धैगु हे राजनैतिक अधिकार खः । नेपालमण्डल १४ गू जिल्लाया थ्व खः धका भी हे नेवाः नेताः त पाखें सः पिहां वयाच्वंगु मद्दु । उकिया लागि ग्वाहालि व सल्लाह बिइगु ज्या भी नेपालं पिनेच्वनाच्वंसा गथे यासा ग्वाहाली याये फैं धका मतिना स्वयाच्वनागु खः । भीसं नेपालं पिनेच्वना छु यायेफू स्वयेगु खः नेपालय् वना राजनीति या वनेत्यनागु मखु ।

(७) लाइभ अपदेत

थुगु वल्ड नेवाः अर्गनाइजेशनया लाइभ अपडेत नेपालमण्डल डट कमया भाजु अस्मीत मल्लजु पाखें याना दिइगु खः ।

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Devendra M. Amatya, PhD, PE

2253 Magnolia Meadows
Mount Pleasant, SC 29464, USA
Email: amatya4@aol.com
Hydrologic Science/Hydraulic
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Newah Culture & Language

Pradeep Amatya

384 Miraleste dr # 464
San Pedro, CA 90732, USA
e-mail: Amatya@aol.com

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Newah Culture and Language

Prof. Scott Delancey

Department of Linguistics,
University of Oregon,
Eugene, OR 97403, USA
e-mail: Delancey@darkwing.uoregon.
edu
Tibeto-Burman Linguistics

Prof. George Van Driem

Himalayan Languages Project
Institut für Sprachwissenschaft
Universität Bern
Länggassstrasse 49
3000 Bern 9
Switzerland
Tibeto-Burman Linguistics

James Ferguson

PO Box 1783
Hillsboro, OR 97123, USA

Prof. David N. Gellner

Institute of Social and Cultural
Anthropology
University of Oxford
51-53 Banbury Road
Oxford OX2 6PE
United Kingdom
Newar Religion, History, Society

Prof. Carol Genetti

Department of Linguistics
University of California, Santa Barbara
Santa Barbara, CA 93106, USA
Himalayan Linguistics, Newar
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Newar phonology, morphology,
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Prof. David Hargreaves

Department of English
Western Oregon University
Monmouth OR 97361 USA
Tibeto-Burman Linguistics

Dr. Nathan W. Hill

Department of China and Inner Asia
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University of London

Dr. Nathan W. Hill (contd.)

Thornhaugh Street, Russell Square
London WC1H 0XG UK
Sanskrit / Tibetan Studies

Gwendolyn Hyslop

P.O. Box 3114
Eugene, OR 97403, USA
Tibeto-Burman Languages and
Linguistic

Prof. Linda Iltis

H.M. Jackson School of Int'l Studies,
Box 353650
University of Washington
Seattle, WA 98195-3650, USA
e-mail: iltis@u.washington.edu
Comparative Religion, Newar Language
and Literature

Puspa Man Joshi

2601 Muskingum court
Columbus, Ohio 43210 USA
e-mail: joshi.2@osu.edu
Planning (transportation)

Saroj Joshi Ph.D.

9929 Azuaga St #F104
San Diego, CA 92129, USA

Laura Kainik

1270 Monterey Avenue
Berkeley, CA 94707, USA

Binod Kansakar

12926 Entrada Drive
Orlando, FL 32837, USA

Manoj Kansakar Ph.D

1832 Wright St.
Madison, WI 53704, USA
e-mail: Manojk@compuserve.com

Prof. Tej Ratna Kansakar

37/14 Naradevi Tole
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Kathmandu, NEPAL
Newar Linguistic

Ganesh Lal Kayastha

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Somerville, NJ 08876-1265
Educational Development in Nepal

Ram Malakar

14418 Oakvale St.
Rockville MD 20853 USA
Malakar_Ram@hotmail.com

Raju Lal. Mali

7198 SE Reedville Creek
Hillsboro, OR 97123, USA

Gaurishankar Manandhar Ph. D

2401 West Broadway # 109
Columbia MO 65203
Research in the field of Reproductive
Biology

Prof. James A. Matisoff

Dept. of Linguistics,
Univ. of California,
Berkeley, CA 94720, USA
e-mail: Matisoff@socratesberkeley.edu
Comparative Tibeto-Burman
Linguistics

Ikuko Matsuse

Keio University
1-30-13-202 Higashitagawa,
Setagaya-ku, Tokyo JAPAN

The Movement Center Yoga Studio

1021 NE 33rd Ave.
Portland, OR 97232, USA

Prof. Dr. Ulrike Mueller-Boeker

Department of Geography
University of Zurich
Winterthurerstrasse 190
CH- 8057 Zurich, Switzerland
Human Geography, Development
Studies, South Asia

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Seattle, WA 98133, USA

Bruce McCoy Owens

Dept. of Sociology and Anthropology
Wheaton College
Norton, MA 02766, USA
e-mail: bowens@wheatonma.edu

Steven M. Parish

9535 Vista Secunda,
San Diego, CA 92129, USA

Beda Pradhan

2621 Cory Terrace
Wheaton MD 20902
Newah culture, history, art

Krishana Pradhan

302 S Bassett Street
Madison WI 53703 USA
Kpradhan@facstaff.wisc.edu
Nepalese Linguistics

Subhash Ram Prajapati

14520 12th Ave NE
Shoreline, WA 98155, USA

Narayan Rajbhandari PhD

3001 Cregler Drive
Apex NC 27502
Watershed hydrology & Water quality
Newah Culture

Penelope Rose

1103 Clay St.
San Francisco CA 94108, USA

Donatella Rossi

8647 SE Alder Street
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Oriental Studies

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995 Joshua Pl.
Fremont, CA 94539, USA
Veeva@goplay.com

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Ruetschstrasse 21
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Architecture and Town Planning,
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7904 Powhatan St.
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Bal Gopal Shrestha Ph.D

Institute of Social and Cultural
Anthropology
University of Oxford
51-53 Banbury Road
Oxford OX2 6PE
United Kingdom

Bhagat Lal Shrestha

2072 Delta Dr
Gaithersburg, MD 20882, USA
shrebo02@yahoo.com.
Computer Soft Ware,
Social Activities Newar Association

**Mary-Jo O'Rourke/
Bimal Shrestha**

25 Holloway Road,
Brunswick 3056, Victoria
AUSTRALIA
Nepal Bhasha Linguistics

Hariman Shrestha

2307 Tecumseh St.
Adelphi, MD 20730, USA
Newar Culture

Mita Shrestha & Larry Owen

375 Zachary
Prescott, AZ 86301, USA

Nisha Rani Shrestha

2502 Babcock Road # 1916
San Antonio Texas 78229 USA

Rajiv S. Shrestha 'Rachana'

Karunadevi Smarak Dharmartha Guthi
Gangtok, Sikkim-737-101 INDIA
E-mail:karuna_guthi@yahoo.com.in
Newah Activities in Sikkim

Razeesh B. Shrestha

946 Everett St.
El. Sarrita CA 94530, USA

Sarala Shrestha

842 Guilford Ave.
Hagerstown, MD 21740, USA
Nepalese Literature

Subas/ Sachita Shrestha

15657 NW Energia ST.
Portland, OR 97229, USA
e-mail: subas.shrestha@nike.com

Suchitra B. Shrestha

2626 Babcock Road 1702
San Antonio, Texas 78229, USA
Newah Language and Culture

Sugan / Magan Shrestha

34 Michael Court
Gaithersburg MD 20877 USA

**Bhikkhu Sugandha
(Anil Sakya) Ph.D**

P.O.Box 90
Ratchdamnoen Post Office
Bangkok 10200 Thailand

Tanka Sunuwar

Microsoft Corporation
One Microsoft Way
Redmond, WA 98052, USA
Software Design Engineer

Juhee Suwal

215J Michener Park
Edmonton AB, Canada T6H 4M5
CANADA
e-mail: jsuwal@gpu.ser.ualberta.ca
Population Studies, Nepal Bhasha,
Buddhism

Kamal Raj Singh Suwal

642 Kirkland Drive # 4
Sunny Valley CA 94087, USA

Dr. Pavitra Man Tuladhar

71 Stablegate Dr.
New York, NY 14580, USA
e-mail: Praju@mindspring.com

Tribhuvan Tuladhar

13203 Ashnut Lane
Herndon, Virginia VA 20171

Dr. Mark Turin

Research Associate
Centre for Research in the Arts, Social

Mark Turin (contd.)

Sciences and Humanities (CRASSH)
University of Cambridge
17 Mill Lane
Cambridge
CB2 1RX

Prof. Mukti P. Upadhyaya

Department of Economics
Oregon State University
Corvallis OR 97339, USA

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2571 NE 30th Ave.
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आइतवाः SUN	सोमवाः MON	मंगलवाः TUES	बुधवाः WED	बिहीवाः THURS	शुक्रवाः FRI	शनिवाः SAT
पारु २१ 7	दुतिया २२ 8	तृतिया २३ 9	चौथी २४ 10	पंचमी २५ 11	षष्ठी २६ 12	सप्तमी २७ 13
अष्टमी २८ 14	नवमी २९ 15	दशमी ३० 16	एकादशी १ मंसिर 17	द्वादशी २ 18	त्रयोदशी ३ 19	चतुर्दशी ४ 20
पुन्हि ५ 21	पारु ६ 22	दुतिया ७ 23	तृतिया ८ 24	चौथी ९ 25	पंचमी १० 26	षष्ठी ११ 27
सप्तमी १२ 28	अष्टमी १३ 29	नवमी १४ 30	द+एकादशी १५ Dec 1	द्वादशी १६ 2	त्रयोदशी १७ 3	चःहे १८ 4
आमै १९ 5	सात विवाह मुहूर्त : मंसिर १, ७, १२ गते कार्तिक • २१ गते महापुजा, वै.सं. ११३१ मूर्द्ध • २२ गते किजापुजा • २६ गते छठपर्व • ३० गते राखेपर्व दिवस मंसिर • १ गते हरिवोधिनी एकादशी • ५ गते सकिमिना पुन्हि • ६ गते भक्वाः महात्म्यी जात्रा • १३ गते अपाङ्ग दिवस • १८ गते बालाचःहे					

तिथि ग्वाहालि : नेपालभाषा मंकाः खलः

वि.सं. २०६७ पुष/माघ **नेपाल संवत् १९३१ पोहेला** 2011 Jan \ Feb

आइतवाः SUN	सोमवाः MON	मंगलवाः TUES	बुधवाः WED	बिहीवाः THURS	शुक्रवाः FRI	शनिवाः SAT
पुस माघ २१ 5	२२ 6	२३ 7	२४ 8	२५ 9	२६ 10	२७ 11
२८ 12	२९ 13	३० 14	१ माघ 15	२ 16	३ 17	४ 18
५ 19	६ 20	७ 21	८ 22	९ 23	१० 24	११ 25
१२ 26	१३ 27	१४ 28	१५ 29	१६ 30	१७ 31	१८ Feb 1
१९ 2	२० 3	विवाह मुहूर्त माघ ३, ८, १०, १२ गते अन्नपुष्य माघ २, ७, १० र ११ गते				

तिथि ग्वाहालि : नेपालभाषा मंकाः खलः

वि.सं. २०६७ फागुन/चैत **नेपाल संवत् १९३१ चिल्ला** 2011 Mar \ Apr

आइतवाः SUN	सोमवाः MON	मंगलवाः TUES	बुधवाः WED	बिहीवाः THURS	शुक्रवाः FRI	शनिवाः SAT
आमै २० 3	२१ 4	२२ 5	२३ 6	२४ 7	२५ 8	२६ 9
२७ 10	२८ 11	२९ 12	३० 13	१ चैत 14	२ 15	३ 16
४ 17	५ 18	६ 19	७ 20	८ 21	९ 22	१० 23
११ 24	१२ 25	१३ 26	१४ 27	१५ 28	१६ 29	१७ 30
१८ 31	१९ 1	२० 2	२१ 3	२२ 4	२३ 5	२४ 6
२५ 7	२६ 8	२७ 9	२८ 10	२९ 11	३० 12	३१ 13
१ 14	२ 15	३ 16	४ 17	५ 18	६ 19	७ 20
८ 21	९ 22	१० 23	११ 24	१२ 25	१३ 26	१४ 27
१५ 28	१६ 29	१७ 30	१८ 31	१९ 1	२० 2	२१ 3
२२ 4	२३ 5	२४ 6	२५ 7	२६ 8	२७ 9	२८ 10
२९ 11	३० 12	३१ 13	१ 14	२ 15	३ 16	४ 17
५ 18	६ 19	७ 20	८ 21	९ 22	१० 23	११ 24
१२ 25	१३ 26	१४ 27	१५ 28	१६ 29	१७ 30	१८ 31
१९ 1	२० 2	२१ 3	२२ 4	२३ 5	२४ 6	२५ 7
२६ 8	२७ 9	२८ 10	२९ 11	३० 12	३१ 13	१ 14
२ 15	३ 16	४ 17	५ 18	६ 19	७ 20	८ 21
९ 22	१० 23	११ 24	१२ 25	१३ 26	१४ 27	१५ 28
१६ 29	१७ 30	१८ 31	१९ 1	२० 2	२१ 3	२२ 4
२३ 5	२४ 6	२५ 7	२६ 8	२७ 9	२८ 10	२९ 11
३० 12	३१ 13	१ 14	२ 15	३ 16	४ 17	५ 18
६ 19	७ 20	८ 21	९ 22	१० 23	११ 24	१२ 25
१३ 26	१४ 27	१५ 28	१६ 29	१७ 30	१८ 31	१ 1
२ 2	३ 3	४ 4	५ 5	६ 6	७ 7	८ 8
९ 9	१० 10	११ 11	१२ 12	१३ 13	१४ 14	१५ 15
१६ 16	१७ 17	१८ 18	१९ 19	२० 20	२१ 21	२२ 22
२३ 23	२४ 24	२५ 25	२६ 26	२७ 27	२८ 28	२९ 29
३० 30	३१ 31	१ 1	२ 2	३ 3	४ 4	५ 5
६ 6	७ 7	८ 8	९ 9	१० 10	११ 11	१२ 12
१३ 13	१४ 14	१५ 15	१६ 16	१७ 17	१८ 18	१९ 19
२० 20	२१ 21	२२ 22	२३ 23	२४ 24	२५ 25	२६ 26
२७ 27	२८ 28	२९ 29	३० 30	३१ 31	१ 1	२ 2
३ 3	४ 4	५ 5	६ 6	७ 7	८ 8	९ 9
१० 10	११ 11	१२ 12	१३ 13	१४ 14	१५ 15	१६ 16
१७ 17	१८ 18	१९ 19	२० 20	२१ 21	२२ 22	२३ 23
२४ 24	२५ 25	२६ 26	२७ 27	२८ 28	२९ 29	३० 30
३१ 31	१ 1	२ 2	३ 3	४ 4	५ 5	६ 6
७ 7	८ 8	९ 9	१० 10	११ 11	१२ 12	१३ 13
१४ 14	१५ 15	१६ 16	१७ 17	१८ 18	१९ 19	२० 20
२१ 21	२२ 22	२३ 23	२४ 24	२५ 25	२६ 26	२७ 27
२८ 28	२९ 29	३० 30	३१ 31	१ 1	२ 2	३ 3
४ 4	५ 5	६ 6	७ 7	८ 8	९ 9	१० 10
११ 11	१२ 12	१३ 13	१४ 14	१५ 15	१६ 16	१७ 17
१८ 18	१९ 19	२० 20	२१ 21	२२ 22	२३ 23	२४ 24
२५ 25	२६ 26	२७ 27	२८ 28	२९ 29	३० 30	३१ 31
१ 1	२ 2	३ 3	४ 4	५ 5	६ 6	७ 7
८ 8	९ 9	१० 10	११ 11	१२ 12	१३ 13	१४ 14
१५ 15	१६ 16	१७ 17	१८ 18	१९ 19	२० 20	२१ 21
२२ 22	२३ 23	२४ 24	२५ 25	२६ 26	२७ 27	२८ 28
२९ 29	३० 30	३१ 31	१ 1	२ 2	३ 3	४ 4
५ 5	६ 6	७ 7	८ 8	९ 9	१० 10	११ 11
१२ 12	१३ 13	१४ 14	१५ 15	१६ 16	१७ 17	१८ 18
१९ 19	२० 20	२१ 21	२२ 22	२३ 23	२४ 24	२५ 25
२६ 26	२७ 27	२८ 28	२९ 29	३० 30	३१ 31	१ 1
२ 2	३ 3	४ 4	५ 5	६ 6	७ 7	८ 8
९ 9	१० 10	११ 11	१२ 12	१३ 13	१४ 14	१५ 15
१६ 16	१७ 17	१८ 18	१९ 19	२० 20	२१ 21	२२ 22
२३ 23	२४ 24	२५ 25	२६ 26	२७ 27	२८ 28	२९ 29
३० 30	३१ 31	१ 1	२ 2	३ 3	४ 4	५ 5
६ 6	७ 7	८ 8	९ 9	१० 10	११ 11	१२ 12
१३ 13	१४ 14	१५ 15	१६ 16	१७ 17	१८ 18	१९ 19
२० 20	२१ 21	२२ 22	२३ 23	२४ 24	२५ 25	२६ 26
२७ 27	२८ 28	२९ 29	३० 30	३१ 31	१ 1	२ 2
३ 3	४ 4	५ 5	६ 6	७ 7	८ 8	९ 9
१० 10	११ 11	१२ 12	१३ 13	१४ 14	१५ 15	१६ 16
१७ 17	१८ 18	१९ 19	२० 20	२१ 21	२२ 22	२३ 23
२४ 24	२५ 25	२६ 26	२७ 27	२८ 28	२९ 29	३० 30
३१ 31	१ 1	२ 2	३ 3	४ 4	५ 5	६ 6
७ 7	८ 8	९ 9	१० 10	११ 11	१२ 12	१३ 13
१४ 14	१५ 15	१६ 16	१७ 17	१८ 18	१९ 19	२० 20
२१ 21	२२ 22	२३ 23	२४ 24	२५ 25	२६ 26	२७ 27
२८ 28	२९ 29	३० 30	३१ 31	१ 1	२ 2	३ 3
४ 4	५ 5	६ 6	७ 7	८ 8	९ 9	१० 10
११ 11	१२ 12	१३ 13	१४ 14	१५ 15	१६ 16	१७ 17
१८ 18	१९ 19	२० 20	२१ 21	२२ 22	२३ 23	२४ 24
२५ 25	२६ 26	२७ 27	२८ 28	२९ 29	३० 30	३१ 31
१ 1	२ 2	३ 3	४ 4	५ 5	६ 6	७ 7
८ 8	९ 9	१० 10	११ 11	१२ 12	१३ 13	१४ 14
१५ 15	१६ 16	१७ 17	१८ 18	१९ 19	२० 20	२१ 21
२२ 22	२३ 23	२४ 24	२५ 25	२६ 26	२७ 27	२८ 28
२९ 29	३० 30	३१ 31	१ 1	२ 2	३ 3	४ 4
५ 5	६ 6	७ 7	८ 8	९ 9	१० 10	११ 11
१२ 12	१३ 13	१४ 14	१५ 15	१६ 16	१७ 17	१८ 18
१९ 19	२० 20	२१ 21	२२ 22	२३ 23	२४ 24	२५ 25
२६ 26	२७ 27	२८ 28	२९ 29	३० 30	३१ 31	१ 1
२ 2	३ 3	४ 4	५ 5	६ 6	७ 7	८ 8
९ 9	१० 10	११ 11	१२ 12	१३ 13	१४ 14	१५ 15
१६ 16	१७ 17	१८ 18	१९ 19	२० 20	२१ 21	२२ 22
२३ 23	२४ 24	२५ 25	२६ 26	२७ 27	२८ 28	२९ 29
३० 30	३१ 31	१ 1	२ 2	३ 3	४ 4	५ 5
६ 6	७ 7	८ 8	९ 9	१० 10	११ 11	१२ 12
१३ 13	१४ 14	१५ 15	१६ 16	१७ 17	१८ 18	१९ 19
२० 20	२१ 21	२२ 22	२३ 23	२४ 24	२५ 25	२६ 26
२७ 27	२८ 28	२९ 29	३० 30	३१ 31	१ 1	२ 2
३ 3	४ 4	५ 5	६ 6	७ 7	८ 8	९ 9
१० 10	११ 11	१२ 12	१३ 13	१४ 14	१५ 15	१६ 16
१७ 17	१८ 18	१९ 19	२० 20	२१ 21	२२ 22	२३ 23
२४ 24	२५ 25	२६ 26	२७ 27	२८ 28	२९ 29	३० 30
३१ 31	१ 1	२ 2	३ 3	४ 4	५ 5	६ 6
७ 7	८ 8	९ 9	१० 10	११ 11	१२ 12	१३ 13
१४ 14	१५ 15	१६ 16	१७ 17	१८ 18	१९ 19	२० 20
२१ 21	२२ 22	२३ 23	२४ 24	२५ 25	२६ 26	२७ 27
२८ 28	२९ 29	३० 30	३१ 31	१ 1	२ 2	३ 3
४ 4	५ 5	६ 6	७ 7	८ 8	९ 9	१० 10
११ 11	१२ 12	१३ 13	१४ 14	१५ 15	१६ 16	१७ 17
१८ 18	१९ 19	२० 20	२१ 21	२२ 22	२३ 23	२४ 24
२५ 25	२६ 26	२७ 27	२८ 28	२९ 29	३० 30	३१ 31
१ 1	२ 2	३ 3	४ 4	५ 5	६ 6	७ 7
८ 8	९ 9	१० 10	११ 11	१२ 12	१३ 13	१४ 14
१५ 15	१६ 16	१७ 17	१८ 18	१९ 19	२० 20	२१ 21
२२ 22	२३ 23	२४ 24	२५ 25	२६ 26	२७ 27	२८ 28
२९ 29	३० 30	३१ 31	१ 1	२ 2	३ 3	४ 4

वि.सं. २०६८ **नेपाल संवत् १९३१ बखला** 2011
 वैशाख / जेठ May \ June

आइतवाः SUN	सोमवाः MON	मंगलवाः TUES	बुधवाः WED	बिहीवाः THURS	शुक्रवाः FRI	शनिवाः SAT
पारु	दुतिवा	तृतिवा	चौथी	पंचमी	षष्ठी	सप्तमी
२१	२२	२३	२४	२५	२६	२७
२८	२९	३०	३१	१ Jun	२	३

तिथि ग्वाहालि : नेपालभाषा मंकाः खलः

वि.सं. २०६८ **नेपाल संवत् १९३१ दिल्ला** 2011
 असार / साउन July

आइतवाः SUN	सोमवाः MON	मंगलवाः TUES	बुधवाः WED	बिहीवाः THURS	शुक्रवाः FRI	शनिवाः SAT
पारु	दुतिवा	तृतिवा	चौथी	पंचमी	षष्ठी	सप्तमी
१	२	३	४	५	६	७
८	९	१०	११	१२	१३	१४
१५	१६	१७	१८	१९	२०	२१
२२	२३	२४	२५	२६	२७	२८
२९	३०	३१	१ Aug	२	३	४

तिथि ग्वाहालि : नेपालभाषा मंकाः खलः

वि.सं. २०६८ **नेपाल संवत् १९३१ जला** 2011
 भाद्र / आश्विन Aug \ Sep

आइतवाः SUN	सोमवाः MON	मंगलवाः TUES	बुधवाः WED	बिहीवाः THURS	शुक्रवाः FRI	शनिवाः SAT
पारु	दुतिवा	तृतिवा	चौथी	पंचमी	षष्ठी	सप्तमी
१	२	३	४	५	६	७
८	९	१०	११	१२	१३	१४
१५	१६	१७	१८	१९	२०	२१
२२	२३	२४	२५	२६	२७	२८
२९	३०	३१	१ Sep	२	३	४

तिथि ग्वाहालि : नेपालभाषा मंकाः खलः

वि.सं. २०६८ **नेपाल संवत् १९३१ तछला** 2011
 जेठ / असार June \ July

आइतवाः SUN	सोमवाः MON	मंगलवाः TUES	बुधवाः WED	बिहीवाः THURS	शुक्रवाः FRI	शनिवाः SAT
पारु	दुतिवा	तृतिवा	चौथी	पंचमी	षष्ठी	सप्तमी
१	२	३	४	५	६	७
८	९	१०	११	१२	१३	१४
१५	१६	१७	१८	१९	२०	२१
२२	२३	२४	२५	२६	२७	२८
२९	३०	३१	१ Jul	२	३	४

तिथि ग्वाहालि : नेपालभाषा मंकाः खलः

वि.सं. २०६८ **नेपाल संवत् १९३१ गुंला** 2011
 साउन / भाद्र July \ Aug

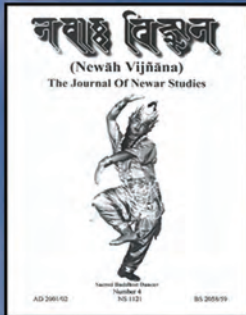
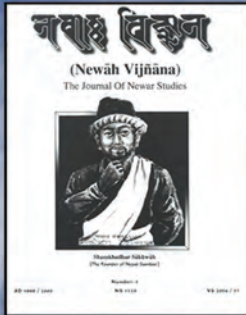
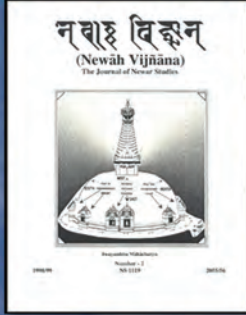
आइतवाः SUN	सोमवाः MON	मंगलवाः TUES	बुधवाः WED	बिहीवाः THURS	शुक्रवाः FRI	शनिवाः SAT
पारु	दुतिवा	तृतिवा	चौथी	पंचमी	षष्ठी	सप्तमी
१	२	३	४	५	६	७
८	९	१०	११	१२	१३	१४
१५	१६	१७	१८	१९	२०	२१
२२	२३	२४	२५	२६	२७	२८
२९	३०	३१	१ Aug	२	३	४

तिथि ग्वाहालि : नेपालभाषा मंकाः खलः

वि.सं. २०६८ **नेपाल संवत् १९३१ कौला** 2011
 आश्विन / कार्तिक Sep \ Oct

आइतवाः SUN	सोमवाः MON	मंगलवाः TUES	बुधवाः WED	बिहीवाः THURS	शुक्रवाः FRI	शनिवाः SAT
पारु	दुतिवा	तृतिवा	चौथी	पंचमी	षष्ठी	सप्तमी
१	२	३	४	५	६	७
८	९	१०	११	१२	१३	१४
१५	१६	१७	१८	१९	२०	२१
२२	२३	२४	२५	२६	२७	२८
२९	३०	३१	१ Sep	२	३	४

तिथि ग्वाहालि : नेपालभाषा मंकाः खलः



चवसु छोया हयेत इनाप

अन्तर राष्ट्रिय नेपाल भाषा सेवा समितिया पिथना

- चवसु नेवा: जातिनाप सम्बन्धित मौलिक व अनुसंधानात्मक जुयेमा: ।
- भाषा, साहित्य, कला, संस्कृति, वा सामाजिक शास्त्रया न्हयागु विषय जुं ।
- चवसु नेपाल भाषा लगायत न्हयागु भासं नं च्वये ज्म ।
- चवसु सम्पादक वा नेपा:या स्वाप् कुधी छोयाहयेमा:।
- थ्यंगु चवसु पिकायेगु पिमकायेगु निर्णय सम्पादक मण्डलं याई ।
- पिहां व:गु चवसुया जवाफदेही च्वमि थ:हे जुई ।
- पिदंगु चवसुया सर्वाधिकार copyright सम्पादक मण्डलयाके जुई ।
- नेपाल भाषां पिदंगु मौलिक चवसुयात नेरु दोछि निसं भिन्यास: तक पारिश्रमिक वियेगु ।
- छोयाह:गु चवसु लिात वईमखु ।

Call for Papers

Newah Vijnana, Journal of Newar Studies, is accepting contributions for its eighth and ninth issues which will tentatively debut in 2011 and 2013. The journal's aim is to consolidate empirical, theoretical, as well as any work done in Newar language, culture, art, history, custom, tradition, religion, biography, music, architecture, and the information on Newars around the world so as to serve tools to preserve and expose the richness of Newar heritage.

Submissions (articles, abstracts of recently completed dissertations and reviews of any work on Newars, translations of Newar literary works, notes on any work, project on Newars) are invited in English, Khas-Nepali and Nepal Bhasa. A hard copy and a Microsoft Word file (two-column format), preferably DOC file extension, on disk or electronic transfer to editors are required. If your work includes pictures, please attach them as a separate individual files, preferably high-resolution, along with your work. The editors reserve the right not to process submissions that do not serve the goals of the journal.

Chief Editor:

Mr. Daya R. Shakya

1739 NE 47th Ave • Portland, OR 97213, USA

Phone: 1-503-282-0447 • Fax: 1-503-774-7554 • E-mail: drasha@aol.com

Guest Editor for Eighth Issue

Mr. Shashi Mahaju

Matina Publication

80 Sandy Hill Road

SE 18 7 AZ, UK

info.matina@yahoo.co.uk

Guest Editor for Ninth Issue

Ms. Neelam Pradhananga

Guthi Australia

3/27 Place Street

AUSTRALIA

neelam@guthiaustralia.com

From South Asian Countries

Mr. Subin R. Shakya

P.O. Box 571 • Kathmandu, Nepal

Ph: 977-1-4812102