



On the Occasion of



Anniversary



British Gurkha College



Affiliated to TU and NEB

ESTD. 2000

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Modus Operandi

We all have one fixed mind set of doing things. Perpetual perceptual experience firms our belief system. This system to more extent is a static asset to us. Our mental habit and bodily habit are directly responsive to each other. Reciprocal impacts are rampant in these mutual arenas. The automated behavior puts analyzing and decision making part of our brain in sleep mode. This automation freezes our eternal prospective of exploring conscientious magical tours.

Regular mode of thinking models our thought parameter. Similarly, cognitive modality structures bodily dimension. Our body organs function so as to serve mental appeal. For example, eye sees what our mind wants to see. Feet help us get what our mind seeks about. A dancer's limbic associations are carved as springy as any dancer strives.

If we are right-handed, knowingly or unknowingly, we use only that hand automatically. For instance, we brush our teeth with that hand under regular basis. We do so without having any conscious decision. This automatic upkeep is the way of doing everything in our daily life.

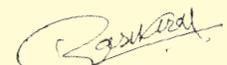
Performativity itself is a beautiful art. One cannot ride a bicycle only through mental preparedness. Mind just prepares our body parts for doing something better. One should rehearse expert physical training for efficiency. Thought and deed in the similar wake are complementary properties to each other.

Only cramming, memorizing and remembering do not spellbound our mental flourishing. Practical backs up unfold mindfulness unimaginably.

De-automatization of mental automation is one of the most effective practical tools to trigger out our abundant mental ability. When we do habitual activities with the opposite hand and foot, our brain registers the immediate contrast to our normal *modus operandi*. Such tasks challenge the opposing brain hemisphere. Positive challenge compels our mind to unfold muted mental precocity. Using our non-dominant hand or foot unlocks the stifled memory and brain's capacity.

Try to incorporate several non-dominant limbic tasks into our daily habits reaching to multiple works. Like any lifestyle change, we may not feel immediate results, but gradually, we accrue it over time recruiting our unbound mental potential.




Editor in Chief
Rasik Kirat

राष्ट्रिय गान

सयौं थुँगा फूलका हामी, युउटै माला नेपाली
सार्वभौम भै पैतृलियुका, मेची-महाकाली । (२)

प्रकृतिका कोटीकोटी सम्पदाको आँचल
वीरहरूका रगतले, स्वतन्त्र र अटल ।

ज्ञानभूमि, शान्तिभूमि तराई, पहाड, हिमाल
अखण्ड यो प्यारो हाम्रो मातृभूमि नेपाल ।

बहुल जाति, भाषा, धर्म, संस्कृति छन् विशाल
अग्रगामी राष्ट्र हाम्रो, जय जय नेपाल ।



Date of Birth
18th Kartik 2056

Date of Demise
15th Mangsir 2074

Sushmita Sunar

Wishing you peace, comfort and

Heartfelt Condolence

to you for your untimely sorrowful departure.

- BGC Family





Best
ॐ
Wishes



नेपाल सरकार
राष्ट्रिय परीक्षा बोर्ड

सानोठिमी, भक्तपुर, नेपाल।



पत्र संख्या :- २०७५/०७६

च.नं. :- २९/२०६९/०७७

मिति :- २०७५/०६/११

शुभकामना



ब्रिटिश गोर्खा एकेडेमी माध्यमिक विद्यालयले आफ्नो वार्षिक मुखपत्र "BGC Voice" को संस्करण प्रकाशन गर्न लागेकोमा हर्ष प्रकट गर्दछु। विद्यालय शिक्षालाई मर्यादित र प्रतिस्पर्धी बनाउनका लागि यस विद्यालयले पुऱ्याउने योगदान प्रशंसनीय बनोस्। देशको आवश्यकता अनुसार विभिन्न क्षेत्रमा कर्मशील भई खट्न सदैव तत्पर हुने योग्य र सक्षम जनशक्ति उत्पादनमा यस विद्यालयले आफ्नो अर्जुनदृष्टि लगाउने अपेक्षा गरेको छु। "BGC Voice" को माध्यमबाट विद्यालयको गतिविधि र यसका भावि योजनाका सम्बन्धमा सरोकारवालामा जानकारी प्राप्त हुने विश्वास लिएको छु। वार्षिक रूपमा "BGC Voice" प्रकाशन गर्नमा सहयोग गर्ने समग्र विद्यालय परिवारलाई हार्दिक बधाई तथा शुभकामना दिन चाहन्छु।

धन्यवाद


(प्रा.डा. चन्द्र मणि पौडेल)

अध्यक्ष



Best
Wishes



त्रिभुवन विश्वविद्यालय

व्यवस्थापन संकाय

डीनको कार्यालय
कीर्तिपुर, काठमाडौं, नेपाल।

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शुभ-कामना

ब्रिटिस गोर्खा कलेज, काठमाडौंले वार्षिक मुख पत्र "BGC Voice" को सातौं अंक प्रकाशन गर्न लागेकोमा मलाई ज्यादै खुशी लागेको छ। यस मुख पत्रले शिक्षाको क्षेत्रमा अझ सकारात्मक पाटो थप गर्ने मैले ठान्नुका साथै यसमा प्रकाशित लेख तथा रचनाले ज्ञानको क्षेत्रलाई अझ विस्तार गर्दै प्रकाशनले परिलक्षित गरेको उद्देश्य प्राप्तीमा सफलता प्राप्त गर्न सक्नेमा म विश्वस्त छु। प्रस्तुत स्मारिकामा शिक्षक एवं विद्यार्थीवर्गको लागि विभिन्न बौद्धिक, ज्ञानवर्द्धक, खोजमूलक र सृजनात्मक रचनाहरूले अध्ययनमा सहयोग पुऱ्याउने सामाग्रीहरू समाविष्ट हुने मैले अपेक्षा गरेको छु।

अतः उक्त स्मारिकामा प्रकाशित लेख तथा रचनाले ज्ञानको क्षेत्रलाई अझ विस्तार गर्दै प्रकाशनले परिलक्षित गरेको उद्देश्य प्राप्तीमा सफलता प्राप्त गर्न सक्नेमा म विश्वस्त छु।

प्रकाशनको निरन्तरता र बौद्धिक खुराक पस्कन सदाभै सफलता मिलोस् भन्ने शुभेच्छा साथै उत्तरोत्तर प्रगतिको मङ्गलमय कामना गर्दछु।

प्रा.डा. डिल्लिराज शर्मा
डीन

Best
ॐ
Wishes



त्रिभुवन विश्वविद्यालय
मानविकी तथा सामाजिक शास्त्र सङ्काय

डीनको कार्यालय



चलानी नं. १८२/०६-०६

मिति : २०७५/०६/१७

शुभकामना

त्रिभुवन विश्वविद्यालय अन्तर्गतका विभिन्न सङ्कायमध्ये मानविकी सङ्कायको स्नातक तहका विषय पठनपाठन हुने ब्रिटिश गोर्खा कलेज (बाँसबारी) ले विगत वर्षहरूमाफै यस वर्ष पनि कलेजको मुखपत्र BGC Voice को सातौँ अङ्क प्रकाशित गर्न लागेको शुभ अवसरमा उच्च शिक्षामा त्यस कलेजबाट भएको प्रशंसनीय कार्यको स्मरण गर्दै प्राज्ञिक गतिविधिका साथै स्मारिका प्रकाशनमा निरन्तरताको शुभकामना व्यक्त गर्दछु।

प्रा. डा. शिवलाल भुसाल

डीन

Message from Former Vice Principal

'How long' makes no difference but 'how good' does count.

With a strong conviction that past fills us with grievances and future fills us with hopes and dreams, I turn aside the past and always look forward to the future as the rising sun in the horizon, which brings miraculous enthusiasm. I find in it the real beauty of life. However, something dragged me to unfold the memories associated with my professional career in BGC when Himal Sher Rai, principal of the college, surprisingly proposed me to write some words for *BGC Voice* made me spell-bound to hear the rebirth of the college magazine.

Past may have few excitement and pain too. Most probably, I never try to dig into it rather I consume time for the construction of upcoming days. Reviewing the past just makes us emotional and sometimes erotic that diminishes one's productivity. Whatever else, something has forced BGC, the palace where I had spent a decade of the fertile age of my life, with beautiful memories and wonderful experiences. The guidance of Prof. Dr. Indrajit Rai, inspiring dedication of BGC chairperson Ramesh Kumar Rai, skillful coordinator of legal advisor B.B. Rai mastery idea of co-coordinator Chiranjivi Baral and the excellent teamwork of teachers/staff were creating a synergy in those days when I was working as a vice-principle in the college. It was one of the first and leading academic institutions, and I used to feel proud to be a part of it.

Life is like water in a river, flowing with high and low tides, sometimes musical and other times monotonous. However, it keeps on flowing. Though the water reaches to the ocean, it shouldn't forget its origin. BGC is my origin, my history with a bundle of both sweet and bitter memories that always inspire me to move ahead. I had joined BGC at the age of 32, and have now crossed the 50th spring of my life. In my view, how long makes no differences, but 'how good' does count. I have learnt from my past that 'continuity' and consistency are the keys to success.

BGC gave me a company of highly experience seniors, cooperative fellows and juniors with wonderful dreams and aspirations. BGC Voice was born together with the onset of my professional career at the college some 18 years ago. It was growing like a toddler from rolling over to crawling to scooting to cruising. It is the world of newness and new taste. The new issue of BGC Voice might have fulfilled the expectation of valued readers.

Finally, it is my immense pleasure to know the re-arrival of BGC Voice as a souvenir with a variety of articles, creations, feelings and many more. I hope, it will succeed to leave a beautiful impression of BGC on its esteem readers. I am thankful to the entire BGC family, particularly Prof. Dr, Indrajit Rai, Principal Himal Ser Rai, and the editorial team for giving me an opportunity to affix my feeling to the concerns as a past patron of BGC Voice.

Wish you all the best !!!



Prem Kumar Rai

Principle of Eden Bridge Academy

Vice-president, PABSON, KATHMANDU

FREELANCE WRITER

Message from the Ex-vice principal

First and foremost, I'd like to owe a debt of gratitude to the BGC family that I've been fortunate to share what I've had so far. And there is no doubt that everyone will appreciate your best endeavor to create such a favorable and stimulating environment for those who show their keen interest to get their promising research articles published in this yearly academic BGC Voice (journal).

It's my great pleasure to date back to 2012 (B.S. 2069) to remind you all of my tenure as the Vice-Principal in BGC, Bansbari, Kathmandu. Despite the fact that I held the responsible position for a short period of time, no expense, as far as I know, was spared for the college's sake. Might be due to that I always feel that the BGC has already been imprinted in my heart and on my mind. Moreover, the opportunity that I've got from the institute has made an indelible impression on me.

It is well known to everyone that the BGC is one of the esteemed colleges in Nepal. It is also supposed to have paved the way for a number of private +2 and colleges in its locality. Above all, the most striking features, viz., scholarship programs for talented students in diverse fields, recommendation letters for abroad study, extra-curricular activities such as sports, swimming, visiting etc. for students, are highly preferred to dig out students' individual talent and creativity and build up their successful career in the near future. It is apparent that those who have already got a chance to be the member of the college have had a lot of experience of the entire environment, particularly formal and informal ones, in the college premises. Being part of the BGC family, they have contributed to various fields in society. That is to say, the acquired knowledge and skill have been applicable to their daily lives along the passage of time.

In fact, the credit goes to the newly formed academic management team and its leadership for the betterment of the institute as a whole. I hope BGC leaves no stone unturned in escorting students to their goal of being successful in different sectors in accordance with their respective interests and passions. I also hope that the college will doubtless meet the present generation's educational needs and dynamism.

As a member of the family, I'd like to urge you, particularly parents or guardians, to involve yourselves completely in the life of the college on a daily basis in such a way that the students will benefit the most. The contribution in whatever form or kind you are able to make will be invaluable for the college, especially for the students in their higher education.

Thanking you!



Bhabindra Kumar Rai

Ex-Vice Principal

Message from the Fusion Academy



Krishna Bhandari

Principal of Fusion Academy
Chairman of
Budhanilkantha Educational Forum
Senior Student of BGC

Greetings and blessing to British Gurkha College (BGC) for publishing 7th issues of *BGC voice 2075* and I am very thankful to the College family for providing me such an opportunity to write something about it. About 18 years ago, it was the time of adolescence of my life, I joined grade XI (Science Stream) in 2000A.D. in BGC. I remembered, it was the golden time and golden first batch of the College. The college had the first hand experience but had very talented, qualified, experienced teaching and non-teaching staffs with good discipline. I would like to take some successful names here from the first batch, Bina Gurung (Medical Doctor, doing MD in Psychology), Kriti Lamsal (Medical Doctor), Krishna Prajapati (Computer Engineering) and myself Krishna Bhandari (Principal of Fusion Academy, Budhanilkantha, Kathmandu, Chairman of Budhanilkantha Educational Forum). We are very grateful to the BGC and it's entire team for proper care and quality education to us.

I feel much proud of being a part of the BGC. It made us successful and good citizens through its moral and practicable education. I salute BGC team for quality education to develop students, our society and nation through education since 18 years back. I salute the families of Ex-British Amy, local people and other people who created such a beautiful creation i.e. British Gurkha College by investing and well managing it. I request to the juniors for doing hard work and achieving excellent academic degrees, scholarships and awards. It will help you to keep the name and fame of BGC to the considerable height. I want to tell all the new comers to join, feel and experience the quality of British Gurkha College to make your life a success.



*From
the Desk of
Chairperson*



Prof. Dr. Indrajit Rai (Chief Security Advisor to Home Minister)

Today's dire need is to produce visionary, dynamic and innovative human resource that could completely change our society. Education should be directed towards this direction. We are developing our British Gurkha College in this scheme rapidly.

Today's world demands such individuals who are not only skilled but are innovatively responsible. We are in the same course of fulfilling human resource. Moreover, we at BGC offer programs for holistic personality development of our students. We make them intellectually proficient, socially and technically sound through brain storming activities, case studies and many other participatory events. These activities would well strengthen overall knowledge and skills of our students and present them with the required organizational insight.

I invite you all to be an important part of our institution and gain invaluable life's virtues through distinct cognitive teaching-learning methods which help to build your sound future career ahead.

I wish you all the best for achieving hope of golden future career.

From the Desk of Principal



 **Himal Ser Rai**

Education is a powerful weapon to fight for changing life. It empowers us to battle with challenges. It prepares us to cope with adversities. Educational institution plays a vital role in delivering education. British Gurkha College is one of the leading educational institutions in Nepal. It has been serving in the education sector since 2000 A.D. to the date today. It has been launched by 50 Ex-British Armies, so, the name belonged to them. They wanted to contribute in the education sector. Therefore, they established this college. It has passed 18 years successful journey and has proved that it is the better place to study. Thousands of our students in various sectors of national life like medical, banking, industry, security, sports and education are the evidences.

At present, British Gurkha college has provided quality education in very nominal fees. It has focused on the practical education. It has given high priority to discipline because life will be powerless and directionless without it. We provide counselling to the students on a regular basis so that the disciplinary problem will be sorted out and they could concentrate on their study properly. We follow their homework regularly and provide feedback. It helps students correct their weakness immediately. Beside study, we have focused on extra-activities which provide them entertainment as well as personality development. Our present TU and NEB result are outstanding.

British Gurkha College is going to hold a master degree program. It commits to provide quality education constantly to its stakeholders. It aims at heading to the university with its own entire infrastructure and contributes for the education sectors of whole human civilization. It will have its nursery to Ph. D level study center in its own building. We always try to provide 100% results. We are trying our best to draw the golden mark in the history of Private schools and colleges. We believe in action not in the words though it has its own value.



From the Desk of Vice Principal

 **Rasik Kirant**

Since few decades back, we have been promisingly offering such an education system that ultimately shifts paradigm of educational world.

We start academic profession through striving our students' inner talents. We evaluate them through scientific evaluation system: project presentations, different contests, observation, examinations based on theoretical as well as practical appliances. Additionally, we apply assessment in interactive sessions, group discussions, skill tests disseminating responsibilities and teamwork etc. Our focus on scholastic, co-scholastic and extra-scholastic activities systematically grades the students' internal passion. We cultivate their orientation with due attention.

We have been introducing several new measures to upkeep the high standard of academic excellence. We bid different external exposures like study trips, travel, hiking, tour etc. We cooperate with our all students as own family members in all goings-on: caring, idea sharing, rearing ingenuity, experience exchange programs and so on.

We provide basically two kinds of counseling to our students: feedback-based counseling and need-based counseling. We deliver feedbacks seen in our observation which help better shaping their future career. Similarly, need-based counseling provides sound bases of managing stress, anger, anxiety prone to depression etc. with rigorous optimism and positive guidance based on proper applies. We scientifically make research, analyze facts and figures, and draw conclusion regarding any problem of the students. We plan as per the conclusion carefully so as to install apparent change in them. We model every individual student into motivating ingenious abundance after all.

Our fun based technically equipped teaching-learning activities lead better cognitive level assuring quality education. We provide the best coverage to our students inculcating hands-on experience according to the current educational situation. We devotionally are transforming our every student into educated, creative, proactive, responsible, virtuous, and value based global leaders on multi-dimensional grounds.

Our committed faculty, student-centric outstandingly comprehensive curricular modality and standard facilities ensure our students' efficiency to the global profession. The profession, in which, they definitely would flourish triumphant trace of brighter success.



From the Desk of Bachelor Co-ordinator

 **Saru Rai**

As being the part of BGC for a long time, I am much honored to express my prospect through this college's annual magazine *BGC VOICE*. It is the matter of great pleasure to publish the year round activities and artful creations of students in this magazine. BGC is probably the best choice to explore the hidden talents of an individual student. Every student can flourish his/her career with quality education by achieving outstanding result as well as building confidence in them.

BGC is moving forward producing thousands of scholars in the course of its eighteen years of journey. Of course, the credit goes to dear students, respected guardians/parents, an honest, dedicated, highly experienced and professional faculty members, and supportive staffs. BGC is creating such environment which ensures the best possible education with high human values and attitude. So, the students can stand at the front line in any competitive global markets. In this context, the publication of *BGC VOICE-2075* is also an outcome of tireless efforts of the students reflecting the rich ocean of their creativity, skills and abilities, which encourage to all BGC families and well wishers.

Finally, I would like to express my sincere gratitude towards the editorial team for their great effort in making the final shape of this annual magazine possible and I wish its continuity for the days to come.



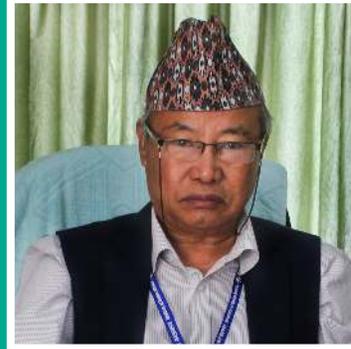
*From
the Desk of
+2 Co-ordinator*

 **Shyam Krishna Bal**

It is my great pleasure to congratulate all my colleagues and the entire BGC family who have taken this initiative to producing the 7th annual BGC Voice. After a long interval of time, we finally succeed in releasing this magazine with extensive efforts. It is great to find a considerable number of articles, poems, essays and many creative works within it. Certainly, we have sound teachers, staffs equipped with the necessary skills. This magazine is one of the platforms to deliver the talents of the students, staffs and teachers as well.

Reading this magazine would definitely be a motivation to all our students. I hope that everyone would preview this magazine as a better opportunity to express and enhance their hidden talents. At last, I congratulate and appreciate an effective contribution to the editorial board for this successful work. Thank you.

Board Members



Prof. Dr. Indrajit Rai
Chairman (BOD)



Yubaraj Rai

Member



Himal Ser Tilung Rai

Member



Niraj Rai

Member



Bikash Gurung

Member



Himal Ser Rai
Principal



Rasik Kirat
V. Principal

Administrative
Staff
Members



Saru Rai
Bachelor Co-ordinator



Shyam Krishna Bal
+2 Co-ordinator



Maya Khadka
PR. Officer



Yashoda Rai
ECA Director



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Accountant



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Kiran Gurung
Librarian



Sharmila Tamang
Receptionist (+2)



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Susan Rai
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Ramesh Bishwokarma
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Hari Prasad Aryal
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Canteen Incharge



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Office Helper

+2 Level Academic Staffs



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HM



Nagendra Pandey
Maths



Rita Thapaliya
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Govinda Gautam
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Chemistry



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Bidhur Khadka
Business Studies



Anup Raj Poudel
Computer Science



Saroj Maharjan
Physics



Nabaraj Dhakal
English



Ashmita Parajuli
English



Kabita Panthi
Nepali



Bimala Gurung
Mass Communication



Biraj Kumar Rai
English



Narendra Rai
English



Yog Maya Ghimire
Nepali



Kosis Rijal
Computer



Sharadha Thapa Magar
Botany



Ram Kumari Gurung
Accountant



Gyanendra Rai
Business Studies



Mahendra Bomjan
English



Bikram Rai
Marketing



Kabita Subedi
English

Bachelor Level Academic Staffs



Madhav Hari Maskey
Business Law



Nagendra Pandey
Maths



Remakanta Pathak
English



Rita Thapaliya
Nepali



Pramila Yonjan
Sociology



Yashoda Rai
Sociology



Ritu Raj Bista
Finance



Prabin Shrestha
Psychology



Devi Gurung
Social Work



Bishnu Subba
HRM



Nabaraj Dhakal
Social Research



Kumar Shrestha
Sociology



Bhim Raj Rai
English



Narendra Rai
English



Kiran Khatri
Social Work



Nikesh Khadka
Audit and Tax



Sija Shrestha
Psychology



Durga Adhikari
Bus. Environment



विजया दशमी, शुभ दिपावली तथा छठ पर्व २०७५

को पावन अवसरमा देशविदेशमा रहनु भएका सम्पूर्ण
विद्यार्थी, अभिभावक, गुरुवर्ग, शुभचिन्तक लगायत समस्त
नेपाली दाजुभाइ तथा दिदीबहिनीहरूमा सु-स्वास्थ्य, दिर्घायु एवम्
उत्तरोत्तर प्रगतिको हार्दिक मंगलमय शुभकामना व्यक्त गर्दछौं ।

ब्रिटिश गोर्खा कलेज परिवार

बाँसबारी, महाराजगञ्ज, काठमाडौं





विजया दशमी, शुभ दिपावली तथा छठ पर्व २०७५

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उद्योग राई
सभापति

एचचियु, हिमाल दर्शन क्याम्पस
नेचा सल्यान गाउँपालिका-३, सोलुखुम्बु

Table of Content

Essay Section

व्यवहारिक शिक्षा: नारा कि अभिभारा	1
HAPPY HUMAN	6
विकृतिका पाइलाहरू	8
सिर्जनात्मक शिक्षा	9
जीवनको अमृत	9
शिक्षामा नैतिक शिक्षा	10
Environmental Problem and its Practical Solution	11
बलात्कार	12
Spectacular Festival (Indra Jatra)	13
Laughter is The Best Medicine	15
Five Years in Experience	16
WOMEN VIOLENCE	17
CHECK IT OUT	18
The Importance of Mother Tongue	20
Positive Emotion	21
Why Friends are Necessary	22
Regret & gratitude	23
Love in 21 st Century Love	24
End of Immorality	25
Trust Yourself	27
मेरो लक्ष्य	28
मानिसको जीवन सधैं कहाँ उस्तै रहँदो रहेछ र?	28
Genghis Khan	29
The Trail	32
Hike to Shivapuri Nagarjun National Park	34
A Letter from Mom & Dad	35
बलात्कार र सरकार	36
Four Letters	36
Humanity Vs God	37

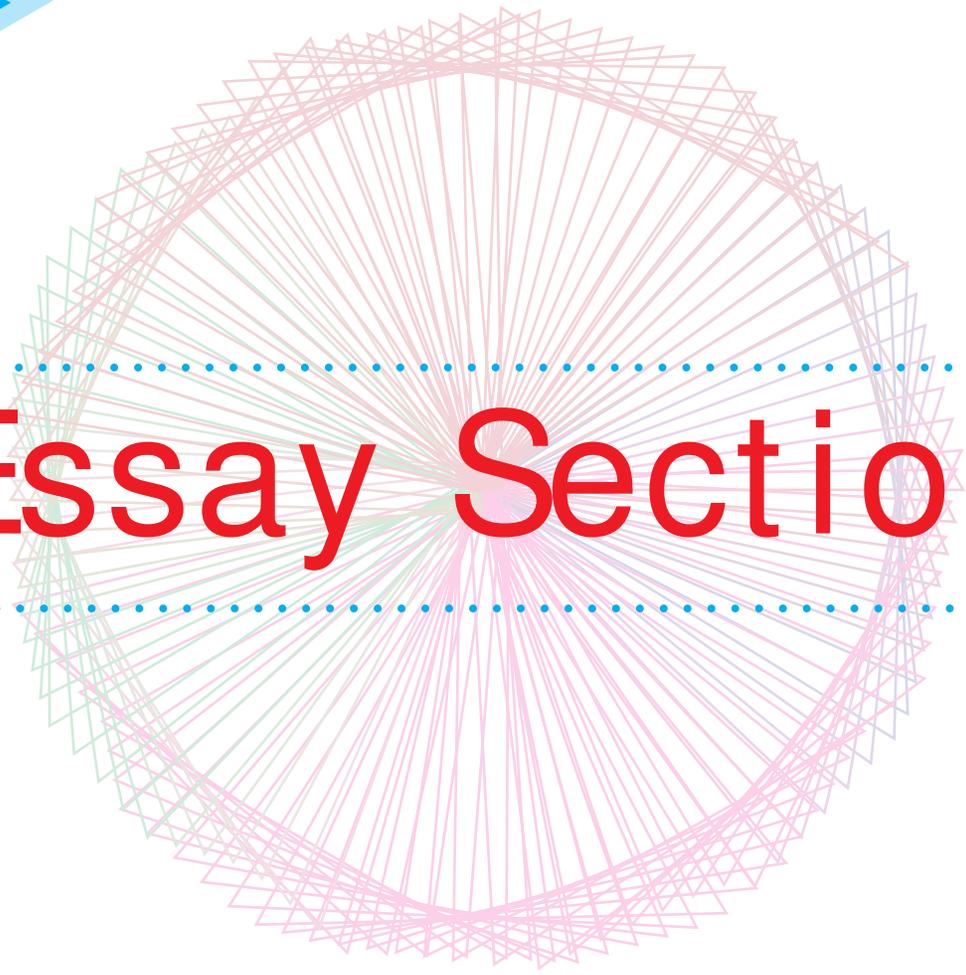
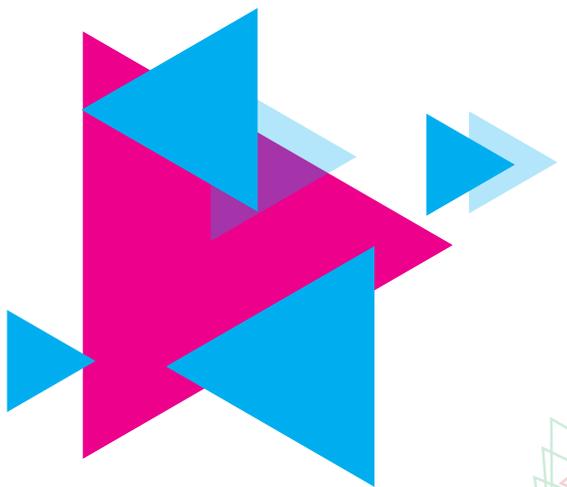
Poetry Section

मान्छे	39
मेरी आमा	39
बाबु कविता लेखेस् तर कवि नबनेस्	40
रहरको सहर	40
कलम	41
कलेज लाइफ	41

नेपालकी छोरी	42
बाल अधिकार	42
विद्यार्थी जीवन	43
Blooming Sun	43
गरिबी	44
मेरी फुपू	44
जिन्दगी	45
त्यो कालो रात	45
आमा ! मलाई माफ गर ल	46
पीडा	46
Milestone	47
देशको लागि	47
A Smile	48
लक्ष्य	48
सपनाको मेरो	49
नयाँ नेपाल	49
Girl of my dream	49
त्यस्तै त्यस्तै हुँदैछु आज म	50
Work and the Words Unsaid	50
Dear Love	51

Guest Section

तिमी नहुदा पनि सबै उस्तै हुन्छ	53
व्यक्तित्व विकासमा बोलीको महत्व (निवन्ध)	54
म विद्रोह बनेर आउनेछु	57
युगका स्वरहरू	58
शोकगीत	59
अनुशासन	60
गजल	60
गजल	61
Banking in Nepal	62
Nepali Press, Challenges and Possibilities	65
Current Trends in Education	67
हृदयचन्द्रसिंह प्रधानका औपन्यासिक यात्रा र प्रवृत्ति	70
A THOUSAND SPLENDID SUNS	73
Book Review	74
When a child falls over	76
Social worker Bucket list	76
BGC Poll	
College Activities	83
Tweet	



Essay Section



✍ रसिक किरात

(साहित्यकार, समालोचक तथा अनुसन्धाता)

व्यवहारिक शिक्षा: नारा कि अभिमारा

*नपढेकाहरु किन पढिएन भनेर चिन्तित छन्
अने पढेकाहरु किन पढियो भनेर । - रसिक किरात*

जीवनमा कहिल्यै कुनै पनि हिसाबले व्यवहारिक पमा अनुभव गर्नु नपर्ने कति जति कुरा दिमागमा खाँदैर पढाइन्छ, अहिलेसम्म त्यसको लेखाजोखा भएकै छैन। यदि हुने हो भने, लाग्छ, गणितले पनि यो काम फत्ते गर्न नसकेर आत्महत्या गर्नेछ।

व्याख्यान र व्यवहार सँगसँगै गएनन् भने के हुन्छ ? खासै व्याख्या गर्नु नपर्ला; जीवन एक उखपात सूचनाको खात बन्छ, जानकारीको भण्डार बन्छ। अभ भनौं, एउटा मोटो इन्साइक्लोपेडिया बन्छ, जुन समयान्तरालमामा विकन्छरसकिन्छ

शिक्षाको नाममा हामीले गरिरहेको प्रगति भनेको सूचनाको आकार बिस्तारमा ज्यादा हो। सूचना पनि कस्तो खाले हो भन्ने कुरा हुन्छ। हामीले पाइरहेको सूचनाले जीवन स्वास्थ्य, सम्पन्न र खुसी हुन सकिरहेको छ कि छैन, सामाजिक सम्बन्धहरू मजबुत भइरहेका छन् कि छैनन्, वातावरणीय उल्फन्हरू सुल्भिरहेका छन् कि छैनन् भन्ने जस्ता कुरा महत्वपूर्ण हुन्छन्। साँच्चैको सही सूचना त जीवन पान्तरण गर्ने ज्ञान बन्दछ। ज्ञान मात्रै भएर हुँदैन फेरि चाहे त्यो जतिसुकै ठूलो किन नहोस्। ज्ञानसँगै ज्ञानलाई सही ढंगले व्यवहारमा ढाल्ने कार्य कुशलताको विज्ञान जरुरी हुन्छ। आजको पीडादायी दुःख यसैमा छ कि, ज्ञान एकातिर फर्केको छ भने विज्ञान अर्कोतिर। ज्ञानलाई विज्ञानमा परिणत गरेपछि मात्र जीवन भौतिक र मानसिक दुबै हिसाबले समृद्ध बन्छ। तर, विज्ञान ज्ञानको हिसाबमा चलनुपर्छ। यो समृद्धि व्यक्ति र वस्तु बिचको घनिष्ठ जगमाथि गतिशील हुनुपर्दछ। व्यक्ति, समाज र पर्यावरण बिचको सचेतन सम्बन्धको सम्यक् प्रज्वलनमा आनन्दमय जीवन पलाउँछ, सृष्टि फल्मलाउँछ।

आत्म केन्द्रित शिक्षा

*बाहिर फर्केको आँखाले
भित्र हेर्न कसरी
स्वार्थमा अड्केको आँखाले
मित्र हेर्न कसरी।
(रसिक किरातका कविताबाट साभार)*

आत्म केन्द्रित शिक्षा आत्म पान्तरणको शिक्षा हो। कुनै कुरा पान्तरण गर्न त्यसको ज्ञान राख्न उत्तिकै जरुरी हुन्छ, त्यसैले यो आत्म ज्ञानको शिक्षा पनि हो। बुद्धको उदाहरण लिऊं। बुद्धलाई आजका कुनै पनि लेभलका विद्यार्थीह सँग परीक्षामा सामेल गराउने हो भने निश्चित हो उनी फेल हुन्छन्, विद्यार्थीह अब्बल। के त्यसो भए बुद्ध अयोग्य हुन्? असक्षम हुन्? कमसेकम शिक्षामा उनी हामीभन्दा असक्षम त हुन् नै तर जुन कुरामा उनी सक्षम छन् त्यो कुराको सक्षमता भने हामीमाभ कहिल्यै आएन।



बुद्धको क्षेत्र हो ज्ञानको, आत्म ज्ञानको। बुद्धजस्ता ज्ञानले भरिएका ज्ञानीहरू मा ज्ञानको प्रभाव मनमा, बचनमा र कर्म सबैतिर उत्तिकै हुन्छ भने शिक्षितहरू मा जानेको कुराको प्रभाव बढी जसो बोलीमा मात्रै सीमित हुने देखिन्छ। आचरण, कर्म र व्यवहारमा खासै देखिँदैन। विद्यालयको ढोकामा विद्यार्थीले चुरोट बोकेको छ कि भनेर भोला छाम्ने हो उतापट्टि कुनामा गएर उही चुरोटको टुटले ओठ ढाम्ने हो। शिक्षितहरू मा हुने यो भन्दा खतरनाक प्रवृत्ति अ के हुन सक्ला ? त्यसैले आज भोलिका विद्यार्थी शिक्षकले भनेको



मरिगए मान्ने वाला छैनन् । शिक्षक विद्यार्थीलाई छक्याएर खान्छन्, विद्यार्थी पनि के कम, शिक्षकलाई छक्याएर खान्छन् । यसरी हेर्दा व्यवहारमा दुईवटा कुरा शिक्षासँग प्रस्ट जोडिएको देखिन्छ: भोग र ढोंग । हामी सिधा उपभोगवादी भयौं, त्यसको के असर छ, हामीलाई मतलब छैन, अनि हामी ढोंगवादी छौं: सिकाउँछौं एउटा र गछौं अर्कोत्र भन्छौं एक थोक, बन्छौं अर्के । पढ्ने, जान्ने र जानेको कुरा क्षणभरमै अमान्य हुने शिक्षा पद्धति अवलम्बन गर्नु हामीले ।

शिक्षाले के खाने के नखाने सिकाउन सकेन, सिकाए पनि व्यवहारमा लागु गराउन सकेन । पढेका पनि चुरोट खान्छन् नपढेका पनि, के फरक भयो? फरक छ भने यतिमा छ; नपढेकाले भन्दा पढेकाले चुरोट खानु ठीक छ भनेर दमदार तर्क पेस गर्न सक्छन् । मानिसका संवेगात्मक पक्षहरू को व्यवस्थापन कसरी गर्ने, सिकाउन सकेन । नपढेका पनि क्रुद्ध छन्, त्यो भन्दा पढेका भन् क्रुद्ध किनभने उनीहरू त भन् पढेलेखेका, के फरक भयो? पढेका पनि अन्धविश्वासमै छन्, नपढेका पनि । चिताएको पुगोस् भन्नको लागि दुबैले हनुमान ढोग्ने हो, कुखुरा वा बोका चढाएर भाकले शुली चढाउने हो देवी देवताकोमा, कर्ममा विश्वास दुबैथरीलाई छैन । दुबै पक्ष बिस गतिमा छन्: नपढेकालाई त दाइजो चाहिन्छ नै अनि पढेकालाई भन् बढी, के फरक भयो? पढेका र नपढेका दुबै सिर्जनशील छैनन् । नपढेकाले पनि कविता लेख्दैनन्, पढेका अभ भनौं कविता मै पी एच डी गरेकाले पनि कविता लेख्दैनन्, अ ले लेखेको चाहिँ खरो आलोचना गर्छन् । आलोचना सुन्दा लाग्छ, सक्षम र इमानदार समालोचक पनि भेट्टाउन मुस्किल छ । पढेका र नपढेका दुबै भ्रममा छन्, किनभने भोलि के हुन्छ, दुबै अनभिज्ञ छन्,

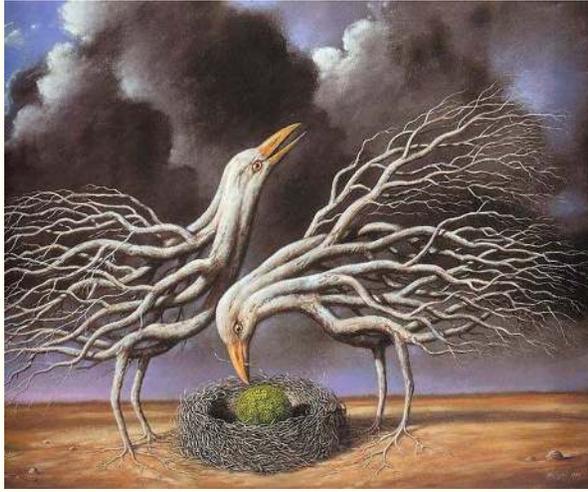
के फरक भयो? अर्को भ्रम भनेको अहंकारले म दूतो हुन्छु भन्ने ठान्छन् दुबै पक्ष, के फरक भयो?

कुनै जमाना विहारी शिक्षाको कुरा गरेर हामी गलल्ल हाँस्थ्यौं । अहिले हामी त्यो कुराले मरिगए पनि हाँस्दैनौं किनभने केही दशक अघि त्यो कुराले हामीलाई मजा आउँथ्यो, आज बिभाउँछ । परीक्षा आउनु हुँदैन विद्यार्थीलाई चोराउन शिक्षक, अभिभावक, छरछिमेकी, इष्टमित्र, नातागोता भएभरका मानिसहरू को मेला लाग्छ परीक्षा केन्द्र आसपास । वर्षभरि पनि घरको काम छोडेर पढ्न विद्यालय पठाउनुपर्ने अनि जाँचमा पनि घरकै काम छोडेर पास गराउन जानुपर्ने ! कस्तो वदैनियत हो यो !! कस्तो शैक्षिक व्यवस्था स्थापित गर्नु हामीले !!! चोराउनु भन्दा किताब सँगै छोडी दिने नि विद्यार्थीलाई परीक्षामा, त्यो इमान्दारीता हुन्थ्यो बरु । राज्यले यो खालको शैक्षिक परिपाटी बसाल्न जरुरी छ अब । भएको सामग्रीको इमानदार अध्ययन र विश्लेषणबाट नयाँ कुरा निर्माण गर्ने क्षमता त बढ्थ्यो । आखिर आविष्कार पनि त उपलब्ध वस्तुहरू को अवलोकन, चिन्तन, प्रयोगशील र सिर्जनात्मक संयोजन हो नि । हामी चोराइ चोराइ बेइमान विद्यार्थी पैदा गरिदिन्छौं, दोष कसको? ढाँट-छल बुद्धिमानी हो भन्ने कुरा उनीहरू को दिमागमा भरिदिन्छौं, गल्ती कसको? यसले गर्दा हाम्रो समाज र राष्ट्रको जुन दुरावस्था छ, यसमा हामी सबैको उत्तिकै हात छ । यस्तो अवस्थामा एकले अर्कालाई विरोध र भण्डाफोर गर्नुको कुनै तुक छैन ।

मानिस सर्वोच्च प्राणी हो । सर्वोच्च प्राणीले अपनाउनुपर्ने विचार र व्यवहार अबको शिक्षाले घत लाग्दो गरी पेस गर्ने पर्छ । एक जना मात्र विद्यार्थी विशाल सोच र हृदयका साथ अगाडी आयो भने समाज र राष्ट्रको विश्व नै अर्को हुने कुरा

शिक्षाले राम्ररी व्याख्या गर्नुपर्छ । ढुंगा, माटो, किट पतंग, वनस्पति, पशुपंक्षी आदिले त एक इन्च पनि तलमाथि नगरी अनुशासन पालना गरेका छन् भने सर्वश्रेष्ठ प्राणीले त भन् जे मन लाग्यो त्यो गर्न कदापि नपाइने व्यवस्था शिक्षाले अवलम्बन गर्नुपर्छ ।

यसरी हेर्दा, शिक्षाले असल नीति सिकाएन, सम्यक् जीवन वृत्ति सिकाएन । इमान्दारिता महँगो भइदियो । हामी को हौं, के हौं, हामी कसैलाई थाहा पत्तो छैन । हामी के खाँदा बिग्रन्छौं, कसरी सोच्दा सप्रन्छौं, वास्तै छैन । हाम्रो आचरण कस्तो हुनुपर्छ शिक्षाले औँलाएन । हाम्रो स्वभाव कुन खाले हुनुपर्छ कहिल्यै याद दिलाएन, दिलाए पनि उपयोग बिनाको दिलायो र त आज मानव जाति आफैँले आफैँलाई तह लगाउँदैछ, हाम्रो समाज विश्वमै पछाडि छ भने विश्व परिवेशमै पनि अनुशासन कमजोर बनेको स्पष्ट छ, जसले गर्दा हामी सबैको साभ्ना घरको छानो ओजोन जल्दैछ छ । हाम्रै कर्मले विश्वलाई अनिश्चित भविष्य तर्फ द्रुततर गतिमा धकेल्दै छ ।



वस्तु केन्द्रित शिक्षा

आत्म केन्द्रित शिक्षा जीवनको आन्तरिक पाटोबारेको शिक्षा हो भने वस्तु केन्द्रित शिक्षा आफू जन्मे-हुर्केको जुन समाज छ, जुन वातावरण छ, त्यो पाटोको शिक्षा हो, त्यसको पान्तरणको शिक्षा हो। आ” नो बारेमा शिक्षा लिइसकेपछि आफ्नो वरिपरिको बारेमा शिक्षा लिनु जरुरी छ। आफू हुर्केको परिवार, समाज, सामाजिक मुल्य मान्यता, संस्कृति आदिको अध्ययन गर्नुपर्ने हुन्छ। हावा, पानी, माटो, ढुंगा, खोला, खोल्सा, हिमाल, पहाड, तराई, भरना, नदी, खेतबारी, जीवजन्तु, वनस्पति, देश, विश्व परिवेश आदि वस्तु केन्द्रित शिक्षाका विषयवस्तु हुन्।

हाम्रो माटो माटो मात्रै हो कि समृद्धिको भरपर्दो बाटो हो, त्यो कुरा शिक्षामा खुलाउनु पर्छ। यहाँको वन कसरी धन हो भन्ने कुरा शिक्षामा आउनुपर्छ। यहाँ वर्षेनी कति पानी बगेर खेर गइरहेको छ, त्यसको जानकारी शिक्षाले दिनुपर्छ। आउँदो पुस्ताले त पक्कै देश स्वर्ग बनाउनुपर्छ भन्ने आत्म विश्वास

उनीह मा जगाउनु पर्छ। त्यसको लागि कम्तीमा तिनलाई राम्रो शिक्षा चाहिँ अवश्य दिनुपर्छ। विद्यार्थीह लाई ब्रोड माइन्डेड बनाउनुपर्छ, अब्रोड माइन्डेड होइन। देश पनि नबनाउने, देश बनाउने शिक्षा पनि नदिने यो अन्याय भने बारम्बार गरिरहनु हुँदैन।

हामी संसारकै सुन्दर ठाउँमा जन्मेर पनि चेतनाको ढोका नखुल्दा कसरी दुःख पाइरहेका छौं, त्यो कुरा शिक्षामा आउनु पर्छ। चेतनाको ढोका खोल्ने तरिका शिक्षाले बताउनु पर्छ :

संसारकै सुन्दरतम ठाउँ

अहो, कहाँबाट भ्रम यो नि

सौन्दर्य त्यो देख्न भने

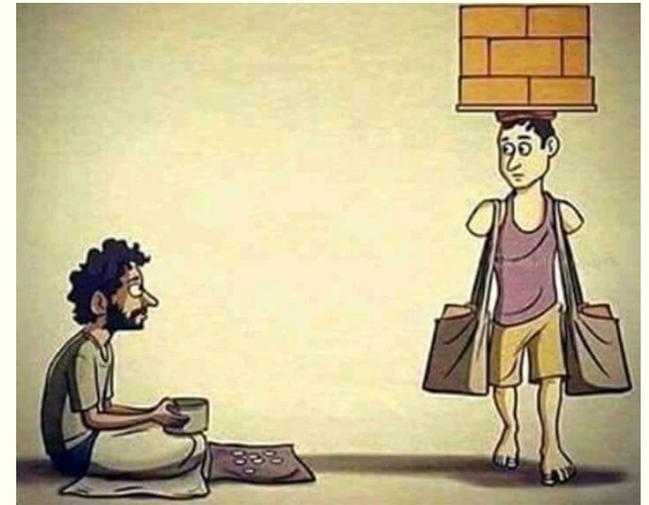
आँखा खोल्नै प यो नि।

(रसिक किरातका कविताबाट साभार)

एक जना गरीब किसान थिए, कथा भारतको हो। ती किसानले कुनै बखत खोला छेउ भएर हिँड्दा अचानक एउटा कालो र रहरलाग्दो चिल्लो ढुंगा भेट्टाय। यति राम्रो ढुंगा घर लगेर राख्नुप यो भनेर उठाएर लगे, राखे। उनको मृत्यु पश्चात त्यो ढुंगाको चर्चा चुलियो। ढुंगा ढुंगा मात्रै हो कि अ केही हो। अध्ययन गर्दा थाहा भयो कि त्यो ढुंगा ढुंगा नभएर विश्वकै सबैभन्दा महँगो हिरा कोहिनूर हिरा थियो। पछि त्यो ब्रिटेनको महारानीको ताजमा पहिराइयो। बाहिरी कालो आवरण भित्रको हिराको अनावरण हुन नसक्दा त्यो किसान करोडौंको सम्पत्ति साथमै भएर पनि गरिबीमै मर्नु परेजस्तै अनन्य सम्भावनाको बिचमा हामी नेपाली अभावमै मरीमरी बाँच्नु परिरहेको यथार्थ हामीले हाम्रा विद्यार्थीह को मन मुटुमा प्रवेश गराउनु पर्छ:

*यहाँका मानिसहरु लक्ष्यको क्षितिजमा
सपनाको ग्रिनकार्ड टाँगरहेका छन्
सुनको पहाडको आडमा बसी
सुनकै थालमा भिक्षा मागिरहेका छन्।
(रसिक किरातका कविताबाट साभार)*

शिक्षा भनेको कामको दीक्षा हो भन्ने कुरा जोडतोडका साथ अब भने सिकाउनै पर्छ। पढ्नेले काम गर्नु हुँदैन भन्ने भ्रामक धारणाले गर्दा नेपालको पुर्वाञ्चलमा धान लगाउने खेत मात्रै अठाइस हजार हेक्टर बाँभो रहेको कुरा पढाउनुपर्छ। अन्य क्षेत्रमा अ खाले बाली लगाउने पाखा, बारीह को हालत कस्तो होला भन्ने बारे चिन्तन गराउनुपर्छ। विदेशमा जे पनि गर्ने स्वदेशमा चाहि केही पनि नगर्ने घातक रुढीको पुर्णतया नि पणको प्रयोगशील पाठ पढाउनै पर्छ।





हाम्रो देशमा धनियाँ समेत विदेशबाट आयात हुन्छ, अरबौंको धान र मकै बाहिर बाट आउँछन्, ती कुरा यहाँको माटोमा फल्छन् कि फल्दैनन्, शिक्षामा आउनुपर्छ। कृषि प्रधान देशमा कृषिको व्यवस्थित अध्ययन, चिन्तन, मनन र अभ्यास अनिवार्य छ। कुन माटोमा के उत्पादन हुन्छ, राम्ररी सिकाउनु पर्छ। सैद्धान्तिक रटानको दायरा बढाउने भन्दा क्रमशः विद्यार्थीको स्तरअनुसार उद्यमशीलताको ज्ञान दिनुपर्छ। उत्पादनमुखी योजना निर्माण र सही कार्यन्वयनको शिक्षा र सफल अभ्यासमा उनीहरूलाई निपूर्ण बनाउनु पर्छ। कृषि लगायत अन्य वस्तुनिष्ठ सम्भावना बारे अध्ययन गराउँदा ठेलीले मात्र विद्यार्थीलाई ठेलेर भित्तामा पु याउने काम बन्द गर्नुपर्छ। उनीहरूलाई किसानको हातको ठेलासँग पनि परिचित गराउनुपर्छ। वन जंगलको स्वच्छता, पानीको कलकल आवाज र माटोको सुगन्धसँग पनि तिनीहरूलाई राम्ररी परिचित गराउनु पर्छ। नेपाल जलश्रोतमा विश्वकै धनी देश भएर पनि करोडौंको पानी र अरबौंको विद्युत छिमेकी देशबाट आयात हुन्छ भन्ने जस्ता कुरा लाज नमानी पढाउनुपर्छ। बालबालिकालाई चामल कहाँ फल्छ? भनेर सोध्दा फेरि पनि बोरामा भन्ने जवाफ आउँछ भने त्यो भन्दा ठूलो दुर्भाग्य हाम्रो शैक्षिक मामलाका लागि अरु के हुन सक्ला!!!

जीवन र वरिपरिको परिवेशको अन्तरक्रियाबाट उत्पादित अनुभवबाट जीवनलाई अगाडी बढाउन शिक्षाले पुरा मद्दत गर्नुपर्छ। समस्या जतिसुकै अथाह भए पनि चेतनाको विकासले तिनलाई सजिलै स्वाहा बनाउन सकिन्छ भनेर सतर्कतापूर्वक पढाउनुपर्छ। समस्या र समाधान अन्योन्याश्रित कुरा हुन भनेर उनीहरूलाई गहिरोसँग बुझाउनु पर्छ। हाम्रा नवीन आशा र भरोसाका आँखामा सुन्दर र

आत्मनिर्भर जीवनको मार्गचित्र भलभली उतार्नु पर्छ अनि त्यो मार्गमा दृढता पूर्वक तिनलाई उभ्याउनुपर्छ:

*सुनको बिहान त उदाउला नउदाउला
घाम जुनको बिहान भने अवश्य उदाउने छ
सत्य युग त आउला नआउला
स्वर्ण युग भने अवश्य आउनेछ।
(रसिक किरातका कविताबाट साभार)*

जे भयो भयो अब भने हामीले सुनौलो भविष्यको उज्यालो पथमा हाम्रा कर्णधारहरूलाई अगाडी बढाउनु पर्छ।



शिक्षाको स्वरूप र त्यवहारिक शिक्षा

शिक्षा जीवनको भित्री र बाहिरी पाटोबिचको सकारात्मक अन्तर्क्रिया बाट अगाडी बढ्ने हुनु पर्दछ। त्यसो भएन भने

शिक्षा अव्यवहारिक हुन्छ। सूचनाको थुप्रोले भविष्यको बिरुवा मुन्टो उठाउन नसक्ने गरी थिचिनु हुँदैन। यसको लागि बालबालिकाको भित्री भौतिक-मानसिक संरचनाहरूको प्रभावकारी अध्ययन र जानकारी गरी त्यस अनुसार शैक्षिक कार्यक्रमको शु वात गर्नुपर्छ।

अध्ययनले देखाएको कुरा के हो भने १५ वर्षसम्म बालबच्चा ज्ञानेन्द्रियद्वारा सिक्छन्। उनीहरूको तार्किक मस्तिष्क पूर्ण पमा विकसित भएको हुँदैन। उनीहरूलाई हेर्न लगाएर, बजाउन लगाएर, छुन लगाएर, नाच्न लगाएर, उफ्रन लगाएर, सक्रिय बनाई सिकाउनु पर्छ। तर हामी के गछौं? ती कलिलाले ज्यानले नधान्ने तर्क र सूचना भरिएको बडेमानको भारीले तिनलाई थिक्छौं। पढाइको नाममा बेसरी घोक्न लगाउँछौं। घोकेनन् भने ती कोमल बालबालिकाका अंग प्रत्यङ्ग माथि निर्मम धावा बोल्छौं र निर्घात लाठी बर्साउँछौं। शिक्षाको नाममा हुने गरेका यस्ता बेतुक ज्यादतीको लेखाजोखा कसले गर्ने? कहिले गर्ने? उनीहरूको



कलिलो मस्तिष्कमा शिक्षाको नाममा जबरजस्ती तार्किक कुराहरूको च्याएर तिनले तिनलाई जीवनभर विकलाङ्ग जस्तो भएर जिन्दगीको खुट्टा खोच्याउन बाध्य पार्छ भने



यो शैक्षिक अन्यायको न्यायिक निपण कसले गर्ने?

शिक्षाको अर्को स्वप भनेको यो भविष्य प्रभावी हुनु पर्दछ न कि भूत प्रभावी । दुर्भाग्यवश, अहिलेसम्मका सारा शिक्षा ज्यादा से ज्यादा भूत प्रभावी भइदियो जुन पनि उत्तिकै अव्यवहारिक छ । अचम्म अचम्मका कुरा भएको थियो भन्यो ट्वाँ पा यो । मानौं विद्यार्थीह टाइम मसिन हुन्, जो उडेर जुरासिक पार्क तिर घुम्न जान्छन् र त्यो बेलाका छक्का पार्ने कुराह ट्वाल्ल परेर हेर्छन्, वर्तमान र भविष्य भुसुकै बिसन्धन् अनि वर्तमानमा फर्कन्छन्, जसको दिमागमा भूत मात्रै हुन्छ, वर्तमान र भविष्य दुबै हटिसकेको हुन्छ । यसरी शिक्षा अप्राकृतिक भइदिन्छ किनभने प्रकृति जहिल्यै भविष्य उन्मुख हुन्छ । हामी साराका सारा विगतको चेत लिएर दग् पछौं । कस्तो असुहाउँदिलो कुरा हो यो! बाल्यकालको कट्टु बुढेसकालमा बलजफती भिराइदिएजस्तो । भूतकालको बारेमा पढाउनु हुँदैन भनेको पनि होइन । यसको अनुभव लिएर भविष्य निर्माण गर्न वर्तमानमा काम गर्ने शिक्षा हुनुपर्छ भनेको मात्र हो ।

भविष्यको बारेमा सोच्ने, अनुमान लगाउने, योजना बनाउने, बाधा व्यावधानहरुको आकलन गर्ने र तिनको बुद्धिमानी तरिकाले रोकथाम गर्ने सक्षमता शिक्षाले प्रदान गर्नु पर्नेमा शिक्षा टाइटानिक जहाजजस्तो हुँदै आयो, जहाँ सवार हजारौं उन्नत बौद्धिकह एकाएक हिउँको ढिस्कोमा ठोकिएर मृत्युवरण गर्न पुग्छन् । आफू चढेको जहाज एकैछिनमा कतै ठोकिँदै छ भनेर थोरै पनि पुर्वानुभूति हुँदैन त्यत्रा विद्वानह लाई । बरु कुकुर बिरालोलाई अब दुर्घटना हुँदैछ भन्ने पुर्वाभास हुन्छ र पहिल्यै हाम फाल्न थाल्छन् । शिक्षाले हामीलाई जनावरले जति पनि भविष्यको अनुमान लगाउन नसक्ने बनाइदियो ।



शिक्षाले बढीमा स्तिफन् हकि जस्तो बनाउने परिकल्पना बोकेको देखिन्छ जसको दिमाग तेज छ तर बाँकी अग प्रत्यग सबै बेकम्मा । जसको मनले ब्रह्माण्डको विचरण गर्छ तर तन भने हिवल चियरको शरणमा छ । आखिर हकि पनि त यही शिक्षाले जन्माएको महान् वैज्ञानिक हुन् जसलाई आत्मज्ञान बिनाको एकोहोरो वस्तु केन्द्रित शिक्षाले अति दयनीय बनाइदियो ।

शिक्षाले अँगाल्ने पर्ने अबको अभिभारा

अबको टट्कारो शैक्षिक आवश्यकता भनेको आत्म केन्द्रित र वस्तु केन्द्रित शिक्षा बिचको अग्रगामी समन्वयात्मकता हो । अहिलेसम्म चाहिँ यसको ट्याक्कै उल्टो भएर आयो: निषेधात्मक र प्रतिगामी । हाम्रो शिक्षा बाहिर बाट भित्र जान्छ । वस्तुगत सूचनामा आधारित ज्ञानले आत्मज्ञान र अभ्यास दुबैलाई निषेध गर्छ । यसले गर्दा हामी संसार जान्ने त भयौं त्यो पनि सूचनाको आधारमा तर आफ्नो बारेमा पूर्णतया अनपढ । संसार बदल्न सिकाइ नामको हुकार छोड्दै जान्छौं तर आफूलाई भने प्रत्येक पल तोड्दै जान्छौं ।

अब भने शिक्षाले हाम्रो जीवनको भित्री पाटोको विज्ञानशील ज्ञान र बाहिरी पाटोको ज्ञानशील विज्ञानमा सुशिक्षित गराउनु पर्दछ । बाहिरी पाटोको ज्ञान दिँदा माटोको बारेमा ज्ञान दिन छुट्याउनु हुँदैन । माटो विभिन्न स्वादको हुँदैन तर यसमा विभिन्न स्वाद फल्छन् भनेर सिकाउनु पर्छ । एउटै र को माटोमा पनि विभिन्न र ह उम्रन्छन् भनेर सिकाउनु पर्छ । माटोको सुगन्ध एउटै छ तर त्यहाँ अनगिन्ती स्वप्नका सुगन्धह मगमगाउँछन् भनेर सिकाउनुपर्छ । माटो, ढुगा, हावा, पानी अदिसँग अर्थपूर्ण संसर्ग गर्न र जीवन थप उच्च बनाउन सिकाउनु पर्छ । शिक्षाले शिक्षार्थीह लाई ढुगा यस्तो हुन्छ, उस्तो हुन्छ भनेर सिकाउने मात्र होइन बरु ढुगाबाट समृद्धिको पर्खाल उठाउने व्यावसायिक सिपमा प्रवीण बनाउनुपर्छ । यस्ता ज्ञानसँगै व्यवहार कुशलताको विज्ञानमा पनि विद्यार्थीह लाई दक्ष बनाउनु पर्छ । जब हामी जीवन उपयोगी शिक्षा लिँदैनौं अनि दिँदैनौं तब जीवनमा असफल हुन्छौं, हाम्रो समाज असफल हुन्छ, हाम्रो राष्ट्र असफल हुन्छ र सिंगो विश्वको भविष्य अनिश्चितताको जालोमा जेलिन्छ ।

शिक्षाले जीवनमा स्वास्थ्य, समृद्धि र खुसी के हो निपुणता सहितको ज्ञान दिनु आवश्यक छ । मानव समाज र यसका प्राकृतिक एवम् सांस्कृतिक आधारह मा उभिएर सन्तुलित तरिकाले अधि बढ्ने कुरामा दीक्षित तुल्याउनुपर्छ । विगत र वर्तमान सहितको भविष्य तर्फ अग्रसर सचेतनताको मार्गमा आजका बालबालिका ह लाई हामीले सकुशल उतार्ने पर्छ । यस्तो शिक्षाले मात्र साँचो अर्थमा हामी सबैको जीवन सार्थक बन्नेछ ।





HAPPY HUMAN

WHAT MAKES HUMAN HAPPY?

"Everything You Need Is Already Within You"

As I know, probably most of us don't believe we need a formal definition of happiness, we know it when we feel it, and we often use the term to describe a range of positive emotions, including **joy, pride, contentment and gratitude**. In fact, someone asked me **when do you feel Happy?** Certainly, I understand and remember myself when I used to be more comfortable to talk with my dear friends and side by side I'm very happy when it rains, when I drink mild and I eat everything I like, when I played guitar and sing a romantic songs with friends, when I dance, when I travelled to beautiful places, when I help someone, when I celebrate my birthday, when I passed the exam, when I got job opportunities with my related field, And finally when I sleep with the lady I love 🤔🤔. Those are the things which make me happy. **Seriously!**

In my opinion, happiness is a mindset. Happiness is something we all can have because real happiness is never found outside of us. It is not found in possessions or wealth. Happiness is always and only found within us. It is a state of mind. I still remember those days when I studied in bachelor level one of mine psychology teachers told us

about happiness in real sense, happiness is a mental or emotional state of well-being which can be defined by positive or pleasant emotion ranging from contentment to intense joy. When I think about that statement, yeah really it's happens on me. Happiness is deep sustained fulfillment from living a good, virtuous and meaningful life.

In my experience, I suppose happiness depends on present moment experience and overall life satisfaction. All about present moment experience, what you're



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experiencing this very moment and how you perceive this moment is entirely up to

you. And about Overall life satisfaction, your satisfaction with relationship accomplishment and life experience. Well, when I think about the Happy Human. Life's happiest moment has one or more of these three ingredients - : **Creating, Connecting & Caring.**

Creating : Creative immersive activities put you in a state of flow that unlocks joy.

Connecting-: Meaningful and nurturing relationships markedly increase happiness. You are 30 times more likely to laugh in good company than alone.

Caring: Happiness lives in a mind that is caring and kind. Life's most rewarding moments are when you selflessly serve and love.

Finally! Let happiness find you while you're busy with **Creating, Connecting & Caring.**

Do you have any difficulty to become happy ?

Then, please stop feeling sorry for yourself. Wake your ass up. Awaken the beast inside. It's game on. It's a go season. It's time for you to take advantage of the access and the resources that you have in your life and your environment. You got a problem with your life? You got a problem with your environment? Do something about it. If you want it enough then go

to get it. The fruit of everything good in life begins with the challenges. Everything that is uphill that's worthwhile. And it's not going to be something that, Oh my god it was just



so simple. It's always going to be difficult. Again if you want it, you got to go and get it. This is your chance. This is your shot. This is your moment. This is your time. This is your place. This is your opportunity. Yeah finally this is my time, this is my moment, **tomorrow, tomorrow, tomorrow** aren't no such thing as tomorrow we only got Today. It's your dream if you're going to have it get your butt up and make it happen if you're going to have it rise and grind.

And one more thing the happiest people don't have the best of everything..... they make the best of **everything!** The happiest people don't always have the greatest financial wealth but they always have the greatest spiritual **wealth!** They always live in the best **states!** As well they say happiness in the highest level of success. That couldn't be anymore true, because everything we do is we want happiness. The chasing of financial wealth is only because we think we would be happier and more people love us if we had the significance of being wealthy. In other side, the chasing relationships, is only because we think we would be happier if we would have the ideal partner.

Sure, there's nothing wrong with these things but nothing can compare to genuine happiness. Nothing can compare to the inner peace you feel when you need nothing. The irony is, when you get to the place where you need nothing externally, you attract these great things into your life. The magic is, when you are happy, you attract more

happy. Everything doesn't fall into place and then you become happy. You find happiness



and peace first, and then everything falls into place. You can never control the events of life, but you can always control your response to them. You can always control your emotions. You can always control the meaning you give to each situation. Be the good you wish to see in your own life. Let it flow out of you first and then let it flow back to you. Never forget: Your greatest measure of success will always be the level of happiness, you feel consistently. Not Money, Not Cars, Not Things

How happy are you on a consistent basis?
Happiness will come, like anything else. It will come if you practice it, preach it.

"One Small Positive Thought in The Morning Can Change Your Whole Day".

Start your day off with **positivity!** Fill your day with positivity. Have more gratitude. Make an effort to lift others up. Be kind for no reason. Nothing makes you happier than lifting others up.

Happiness comes when you have a positive expectation for your future, you have let go of your past and your intention is to live fully in this powerful present moment. To make the most of this **day!** Always remember this: Nothing is worth it, if it does not make you happy.

One day you will be gone. Nothing you're stressing over will matter in the end. Be free from fear, worry and doubt. The only thing that matters in your inner peace, your inner happiness.....

SO SMILE BIG! DREAM BIG!



Be grateful for the magic in your life and not only expect more to come, but when challenges come up. Expect to handle them with courage, strength and a powerful **SMILE!**

Finally! I did my way to be happy & Hope you will do yourself.

The Choice Is Yours!





✍ रामकुमारी गुरुड
अकाउन्टेन्ट, लेक्चरर

विकृतिका पाइलाहरू

आज पाइलैपिच्छे विकृति बढ्दै गएको पाइन्छ । मानिसलाई हरेक कोणबाट आक्रमण भइरहेको छ । हावामा दुर्गन्ध र धुलो-धुवाँ छ । पानीमा कीटाणु मार्ने नाममा घोलिएका रसायन छन् । फलफूलमा छिटो पकाउन प्रयोग गरिएका औषधी छन् । हामीले खाइरहेको खानामा पर्याप्त मात्रामा विषादी छ । यी हमलाहरू बाट हामी बेलैमा सचेत हुन सकिने भन्ने भविष्य कति सम्म कहाली लाग्दो हुनेछ, त्यो कुरा भन्ने हामी कसैलाई पनि थाहा हुने छैन ।

हामी पैसा लगानी गरेर खाद्य वस्तु होइन विष खरिद गरिरहेका छौं । दुःख गरेर पैसा कमाउँछौं अनि शरीरलाई हमला गर्ने कुरा किन्छौं र लिन्छौं । आज तरकारी, अन्न, फलफूल सबै चिज हानिकारक रसायनयुक्त बनेको छ ।

धेरैजसो युवायुवतीहरू नशालु पदार्थमा लट्ठ छन् । सुधारकेन्द्रहरू दुर्व्यसनीहरूलाई धान्ने अवस्थामा पटकै छैन । मासु इन्जेक्सनले फुलाइएको छ । अस्वस्थ रेटिमेड खाद्य पदार्थहरूको खेलोखेलो छ । बिहे, भोजभतेर, तीज, कुनै पनि सामाजिक समारोह लगायत सबै अवसरमा दैनिक जसो जाँड रक्सीको खोलो बग्छ ।



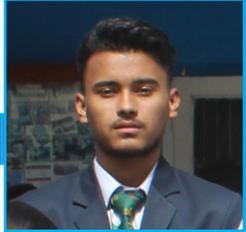
सबैतिर बेथितिको ताँती छ । नियम अनुशासन स्वयम् पालना गराउने बाटै उल्लंघन बढ्दो छ । आफ्नो जीवन, परिवार, समाज र देश प्रति जिम्मेवार मानिसहरू पाउन गाह्रो भएको छ । इमान्दारिता कुन चराको नाम हो, कसैलाई थाहा छैन । दिनहुँ, बलात्कार, हत्या, हिंसा, चोरी डकैती, अन्याय र अत्याचारको शृंखला समाचारले राष्ट्रिय दैनिकहरू भरिभराउ छन् । काले काले मिलेर भाले खानेहरूको लको बढेको छ । फटाइलाई हामी सधैं मान्न बाध्य छौं । आत्मनिर्भरता र सेवाको भावना कहीं भेटिँदैन । एक्काइसौं शताब्दीमा पनि जसको शक्ति उसको भक्ति नै छ । ठूलालाई चैन सानालाई ऐन कै जगजगी छ । सबैतिर साना महाराजहरू कै मनोमानी छ । हरेक कुराको



सीमा भन्ने अवश्य छ, जब उक्त सीमा नाङ्ग त्यसले मै हुँ भन्नेह को चुरीफुरी अवश्य बढाउने लाग्छ ।

उत्पादनको बिचबाट आज हामी हानिकारक चिज उपभोग गर्न बाध्य छौं । सर्वसाधारण जनताको सेवामा बिक्री वितरण हुने हरवस्तुले आज प्रकारान्तरमा अकल्पनीय दुर्घटनालाई टेवा दिइरहेको छ । आजैबाट जो जुन ठाउँमा छौं, त्यही ठाउँबाट सानो भन्दा पनि सानो किन नहोस्, कम्तीमा एउटा असल सोच र कामको थालनी अनिवार्य पले गरौं ता कि हामी क्रमशः विकृतिका बेहिसाब पाइलाहरूलाई कम गर्दै जान सकौं ।





अनिस कार्की

(कक्षा - ११, विज्ञान सङ्काय)

सिर्जनात्मक शिक्षा जीवनको अमृत

शिक्षा मृत जीवनलाई जीवित बनाउने अमृत हो । यसको लागि एउटा सर्त भने पक्कै छ; शिक्षा सिर्जनात्मक हुनु पर्दछ । शिक्षा केही नयाँ काम गर्ने प्यास बाट सुरु हुनुपर्दछ । सूचना जान्नुको जति महत्त्व छ त्यो भन्दा कयौँ गुणा महत्त्व भने सिर्जना गर्नुको छ ।

सिर्जनात्मक शिक्षा जसले हरेक व्यक्तिलाई सफल बनाउन महत्त्वपूर्ण सघाऊ पु याउँछ । आज हरेक सफल व्यक्तिलाई हेरेँ न ती कुनै न कुनै हिसाबले सिर्जनशील अवश्य छन् । सिर्जनात्मक शिक्षा जसले गर्मीमा शीतलता प्रदान गर्छ, अँध्यारोमा उज्यालो छर्छ, मरुभूमिलाई उर्वर बनाउँछ, कट्याँ ग्रने चिसोलाई न्यानोमा परिणत गर्छ, त्यही शिक्षा सही अर्थमा जीवनमूखी शिक्षा हो ।

शिक्षा जसले भूत र वर्तमानको जानकारी गराउँदै भविष्य तर्फ डो याउँछ । सुन्दर भविष्यको परिकल्पना गराउँदै सुनौलो भविष्य तर्फ सिर्जनात्मक शिक्षाले मात्र अग्रसर गराउन सक्दछ । सिर्जना जहिल्यै अमर रहन्छ । अग्रजह का सिर्जनामा हामी सधैं रम्यौँ, चिन्तन मनन गर्छौँ । यसको अर्थ हो सिर्जना अमर छ शिक्षा सिर्जनामा आधारित हुनुपर्दछ ।

बिना सिर्जनशीलता शिक्षा व्यर्थ छ । प्लेन आविष्कार भयो त्यो सिर्जनशीलता थियो । त्यो पनि सामान्य विमानबाट विकास हुँदै सुपरसोनिक विमान सम्म पुग्यो । हामी रामायणको पुष्पक विमानको बारेमा पुस्तौनी रटिरहेर मात्र के काम छ? एउटै काम सजिलो भन्दा सजिलो गरी गर्न सक्नु त्यो परम्परागत तरिका भन्दा नितान्त भिन्न होस्, त्यो



हो सिर्जनशीलता । यही प्रकारको सिर्जनशीलताले जिउने तरिकामा पान्तरण ल्याउँछ । जिउने काइदालाई उच्च ढ गले परिवर्तन गर्नु नै सिर्जनात्मक शिक्षाको पहिलो र अन्तिम उद्देश्य हुनुपर्छ ।

सिर्जनात्मक शिक्षाले हरेक बाधा व्यवधानसँग सजिलै लड्न सघाउँछ । जटिल समस्यासँग जुध्ने सजिलो उपाय सिर्जनात्मक बुद्धिले सजिलै दिन्छ भने सिर्जनात्मक बुद्धिको

स्रोत सिर्जनात्मक शिक्षा नै हो । आज संसारमा ठूला-ठूला समस्याह सिर्जनात्मक सोचले सजिलै हल भएका छन् । गान्धीले विश्वकै ठूलो हतियारधारी ब्रिटेनसँग बिना हतियार शान्तिपूर्ण तरिकाले लड्ने जुन तरिका अपनाएका थिए, त्यो अत्यन्त उच्च प्रकारको सिर्जनशीलता थियो । त्यही कारण उनको भारतलाई स्वतन्त्र बनाउने अभियान सफल भएको थियो ।

सिर्जनशील व्यक्तिको लागि ढु गा पनि महत्त्वको वस्तु हुन्छ भने सिर्जनहीन मानिसलाई मोतीको पनि अर्थ हुँदैन । उखान नै छ, 'बाँदरको हातमा नरिवलु । सिर्जनाले पानी बिजुली बन्छ भने सिर्जनहीनलाई उही पानीले ढुबाउँछ । सिर्जनहीन व्यक्तिलाई उही बाटोले अलमल्याउँछ भने सिर्जनशील व्यक्तिलाई कठिनाइकै बाटो सुनौलो जीवनको पाटो बन्छ । फूलको आँखामा फूलै संसार, काँडाको आँखामा काँडे संसार भनेजस्तै सिर्जनशील मानिसको लागि हरेक कुरा एउटा राम्रो अवसर बन्छ । राम्रो अवस्था त राम्रै भइहाल्यो, समस्याग्रस्त परिस्थिति पनि सुन्दर जीवन निर्माण गर्ने विशेष आधार बनिदिन्छ ।

जीवन एउटा सुन्दर फूलको बिउ हो । यसलाई बिउ भैँ रोपेर, स्याहार सुसार एवम् गोडमेल, मलजल गरेर फूलमा परिणत गर्न सक्नु पर्ने हुन्छ तर त्यसको लागि सिर्जनशील शिक्षा अपरिहार्य छ । शिक्षा जुन सिर्जनशील छ, त्यो नै अनमोल गहना हो साथै सौन्दर्य सजावट पनि । यही बाट मात्र हामी फूलजस्तो जीवन अनि र गीच गी फूलह ले भरिएको सुन्दर बगैँचा जस्तो संसार निर्माण गर्न सक्छौँ ।

(वीजीसी निबन्ध प्रतियोगिता २०७५ मा प्रथम स्थान हासिल गर्न सफल निबन्ध)





समिना कुलुङ राई
(कक्षा ११, विज्ञान सङ्काय)

शिक्षामा नैतिक शिक्षा

मानिस सामाजिक प्राणी हो । समाजलाई शान्त, सभ्य र सु-सम्पन्न बनाउन निश्चित नियमहरूको पालना जरूरी हुन्छ । ती नियमहरूको साँगालो नै नैतिक शिक्षा हो । नैतिक शिक्षा बिनाको शिक्षा एक भयानक अभिशाप बन्न पुग्दछ ।

एउटा भनाइ नै छ, नैतिक शिक्षा नसिकाउनु समाजलाई खतरा तर्फ डोयाउनु हो । नैतिक शिक्षाले अनुशासन सिकाउने गर्दछ । अनुशासन सबैतिर छ । विचारमा, आहारमा, व्यवहारमा आदि । जब हामी उचित अनुशासनको पालना गर्दैनौं तब जताततै समस्या देखिन थाल्दछ ।

प्रकृतिमा अनुशासन छ, हामीले कल्पना गरेको भन्दा अभूतपूर्व अनुशासन । किट-पतंग, पशु पंक्षी सबै आफ्ना नियम पालन गरेर बाँचिरहेका छन् । सबैको जीवन शैलीलाई निश्चित नियमले बाँधिदिएको छ, प्रकृतिले आफ्नो अनुशासनको नियमले । त्योभन्दा एक इन्च पनि ती

दायाँबायाँ गर्दैनन् । प्रकृतिको हर कुरामा पूर्णतया अनुशासन छ । त्यसैले त सारा सृष्टि चलेको छ ।

जीवन, समाज र सिंगो संसार जहाँ नैतिक शिक्षा छैन भने अशान्ति, भ्रम-भ्रम, वैमनस्यता, कुपता, पीडा, छटपटी, अन्याय, अत्याचार आदिले ठाउँ लिन थाल्दछ । हरेक जीव जन्तु प्रकृतिले आफूलाई निर्दिष्ट गरेको नियम अनुशासनमा छन् । उनीहरू नखाने, नगर्ने केही पनि गर्दैनन् । ती पूर्णतया प्राकृतिक अनुशासनको सीमाभित्र दिगो ढंगले सञ्चालित छन् । तर, हामी देख्न सक्छौं सर्वोच्च प्राणी मानव जाति मात्र सोच्ने नसोच्ने, बोल्ने नबोल्ने, गर्न हुने नहुने, खान हुने नहुने केही पनि कुराको ख्याल नगरी अघि बढिरहेको पाउँछौं । त्यसैको परिणाम हो घरघरमा रोग, जनजनमा वैमनस्यता, मनमनमा अशान्ति । हामी देखिरहेका छौं आज सिंगो विश्वको भविष्य खतरा तर्फ उन्मुख हुँदै गइरहेको छ त्यसको कारण कुनै प्राणी या वनस्पति कदापि होइनन्, त्यसको मात्र कारण हो सर्वश्रेष्ठ प्राणी मानव जाति र उसमा दिनानुदिन बढ्दै गइरहेको नैतिकता सम्बन्धि समस्या ।

आज मानिसलाई क्षणिक सफलता चाहिएको छ चाहे त्यो पैसाको होस् या प्रतिष्ठाको । त्यसको लागि जो कोही पनि जुनसुकै नैतिकताका बार र बन्देज भत्काउन पछि नपरेको हामी देख्छौं । यही कारण आज समाज र प्रकृति विघटन तर्फ उन्मुख हुँदै गएका छन् । शिक्षासँगै नैतिक संकट बृद्धि भइरहेको छ ।

आज क्षणिक सफलतामा चर्चित हुनुभन्दा नैतिक मूल्यको उदाहरणीय व्यक्तित्व बन्नु निकै नै कष्टकर बन्दै गएको छ । हामी शानदार जीवनको पछि छौं चाहे त्यसभित्र दुश्चरित्रताको पराकाष्ठा लुकेको किन नहोस् । यसले



समाज त के स्वयम् धर्ती आज धर्मसंस्कृतमा पर्दै गएको छ । कल्पना गरौं त, मानिसको अन्धाधुन्ध प्रतिस्पर्धाले संस्कृतिपन्न पृथ्वी विनासकारी प्रलय लिएर आयो भने हाम्रो अवस्था कस्तो होला ! हो, यो कुरा आज अवश्यभावी बन्दै गइरहेको छ । बिग्रँदै गएको जीवन र जगतका हविगतलाई सुधार गर्ने एउटै मात्र विकल्प भनेको शिक्षामा नैतिक शिक्षाको प्रभावकारी अभ्यास नै हो ।

(वीजीसी निबन्ध प्रतियोगिता २०७५ मा दोस्रो स्थान हासिल गर्न सफल निबन्ध)





Kabita Thapa Magar
Management (XII)

Environmental Problem and its Practical Solution

Inseparably intimate coexistence between flora, fauna, geographic and climatic situation is environment. Any disorder in this coexistence raises the question to the existence of all living beings including human. We are approaching through severe environmental problems and again towards it as well. This is endangering our beautiful future rapidly.

If we carefully look at the cause of today's ecological condition, we see supremely intelligent being human being

at the center. We are going through this as if not knowing it. This artificial ignorance is erasing golden rays from the canvass of our bright future today.

Human foolishness is imposing torture towards all living plants and animals for that they themselves never are responsible even at least. Our greed is grabbing the entire earth into our fist and the earth's face is wrinkling day by day. Air is polluted, water is contaminated, and land is piled up with wastages turning it to infertile. Everywhere thunder of loud sound dictates. Competition of money making race is leaving sound life far behind the human race. Human bravery is about defeating everything today. In this victory, if all things except human beings are extinct, then how would be our living! We should be far sighted today. If money

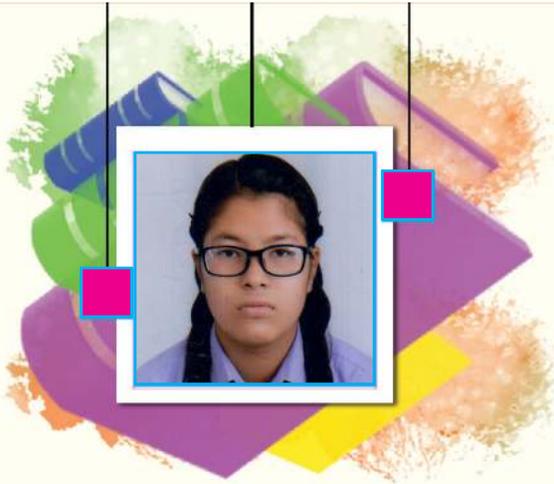


only exists in the cost of all, how would be the condition of the money? We should seriously think of the potential situation. Given that we cannot survive without our mother earth, we should responsibly act on behalf of remedial procedures compulsorily in our daily lives.

For the concrete solution oriented measures of today's environmental fatality, we need to apply Awareness Programs, Education related to environmental conservation and its importance, Sustainable Development, Integrated Development Models, Proper Disposal of Garbage, Checking out Industrial Emission of Chemicals and Smoke, Control of Old Vehicles, Clean City Approaches etc.

(Placed on the third position in 'BGC Essay Competition 2075')





✍ कोपिला श्रेष्ठ

(कक्षा - ११, मानविकी सङ्काय)

बलात्कार

आज हामी यस्तो देशमा बसिरहेका छौं जहाँ नारीह न गर्भमा सुरक्षित छन् न धर्तीमा। एक एक क्षणमा बलात्कारी हिंस्रक गर्जन लिएर भ्रम्टन्छ। एउटा निरीह नारी अस्मिताको चीत्कारजन्य आवाजको आकार क्रमशः सानो हुँदै जान्छ र आकासमा बिलाउँछ।

दुई वर्षको बालक देखि असी वर्षको वृद्धासम्म बलात्कार हुने देशमा हामी छौं। कल्पना गर्दा पनि कहाली लाग्छ, के यस्तो पनि देश हुन्छ र? यस्तो पनि समाज हुन्छ र? यस्ता कुख्यात आचरणमा न्यायको देवतालाई समेत थर्कमान बनाएर कुर्लनेहरु लाई पनि मानव भनिन्छ र? कतिपय त आफ्नै दाइ, बाबु, नातागोताबाटै बलात्कृत भएका छन् महिलाह । के यो संसारमा सत्य भन्ने चिज सकिएकै हो त? विश्वास भन्ने चिज डगमगाएकै हो त? होइन भने किन

सर्वोच्च प्राणी भनिएका ह को समाजमा दिनदहाडै एउटा निर्दोष नारीको जीवनमाथि बलात्कारको बज्र खस्छ ? किन हत्याको अत्याचारी पापले घाँटी कस्छ ?

महिलाह घरमा, धारामा, खेतमा, विद्यालयमा, सडकमा अनि हरेक क्षेत्रमा असुरक्षित छन्। गर्भदेखि नै एक वा अर्को बाहानामा नारीमाथि आक्रमण सुरु हुन्छ। तिनलाई गर्भबाटै पतन गराउन खोजिन्छ। जसो तसो जन्म लिएपछि यौनजन्य दुर्व्यवहार र हिंसाको चपेटामा डराई डराई बाँच्न बाध्य पारिन्छ। अलि ठूलो भएपछि बाल विवाह र दाइजोको नाममा उनी माथि हिंसा जारी रहन्छ। पछि छोरा जन्माएन भनेर अर्को हिंसाको नयाँ संस्करण रचना हुन्छ। बुढी भएपछि पुनः बोक्सीको आरोप लगाइन्छ र ज्युँदै जलाउने सम्मको हर्कत थोपरिन्छ। के नारीको जीवन जीवन होइन ? २०७४ सालमा एस्इइ परीक्षाको लागि डेरा लिएर बसेको किशोरीमाथि दुई जना टर्किफिक प्रहरी नै बलात्कारी भएर जाई लागे। त्यसै गरी यसै साल २०७५ मा पनि कञ्चनपुरमा निर्मला पन्तमाथि बलात्कार र हत्या भएको छ। यसमा पनि स्वयम् प्रहरी मुछिइरहेको छ। प्रहरीले आफ्नो गल्ती ढाकछोप गर्न सबै हर्कत लगाइरहेको कुराको मिडियामा



जत्रतत्र प्रचार भइरहेको छ। के यही हो प्रहरीबाट हुने शान्ति सुरक्षा? जनताको करको असर यस्तै हुनुपर्ने हो? के कथित दूलाबडाले अहिले एक्काइसौं शताब्दीमा आएर पनि जे पनि गर्न मिलीरहने हो? अपराधिक घटना लुकाएर प्रहरी प्रशासन डु डु ्ती गन्हाउँछ कि उसको छवि स्वच्छ बन्छ? के कानुनी राज्य यसैलाई भनिन्छ? विधिको शासन यही हो? अपराधीलाई राज्यले आफैँ दण्डको दायरामा ल्याउनु पर्नेमा यतिका विरोध हुँदा पनि किन ऊ निरीह भइरहेको छ? अति नै चिन्ताको विषय बनेको छ।

राज्यले यी र यस्ता दैनिक जसो हुने गरेका अपराधिक घटना र त्यससम्बन्धी समाचार माथि आँखा जोल्ने मात्र हो कि यस्ता अपराधह को स्थायी समाधान खोज्ने हो? राज्यको दायित्व के हो? न्यायिक र समतामूलक समाज कस्तो हुन्छ ? दण्डहिनताको अन्त्य कहिले हुने हो? यस्ता ज्वलन्त प्रश्नह को जवाफ राज्य र यसका अ गह ले उचित व्यवहारबाट चाँडै दिनुपर्नेछ होइन भने जनताले वर्तमान दण्डहिनताको समयलाई अन्धकार युगको घोषणा गरी सबैतिरबाट अन्यायको विरुद्धमा उठ्ने छन् र न्यायिक संसार निर्माण गरेरै छाड्नेछन्।





Sujan Thapa Magar
Passed Out Student (2015 Batch)

Spectacular Festival (Indra Jatra)

If you are in Kathmandu around the second week of September (**24th September 2018, this year**), you'll be able to participate in a pretty lavish *Nepali festival*, **Indra Jatra**, that goes on and on for eight days. What's more, the setting of the **Indra Jatra festival** is one of Nepal's most famous world heritage monument zones, the Kathmandu Durbar Square, also known as Hanuman Dhoka, that's situated slam bang in the center of the city. Known as **YENYA** in the Newari language, meaning "Kathmandu festival", **Indra Jatra** is a festival of the Newars, the original inhabitants of the Kathmandu valley. It is said to have been established in the 10th century by King Gunkama Dev to commemorate the founding of Kathmandu city. The main highlight of the festival is the procession of chariots of Living

Goddess Kumari, Lord Ganesh, and Lord Bhairava that takes place over a period of three days through the streets of old Kathmandu. Of course, there are also lots of dances and pageantry throughout the eight days of the festival. The dances are mostly performed by masked dancers who enact various mythical tales of gods and demons, and in fact, **Indra Jatra** is one festival during which one can witness most of the famous traditional dances performed by skilled dancers.

The start of **Indra Jatra** begins with the erection of a linga, a tall pole derived from a tree trunk from the forest near Nala, some 29 km from the capital, with the banner of Lord Indra, the God of Rain, fluttering from its top.

One can say here that, this, the erecting of the linga, can be assumed to be a symbolic gesture to inform everybody that the king is in residence and that he rules over the land without question. On the first day, too, people light incense sticks at various temples in remembrance of deceased family members. This is also a regular feature of most festivals in the country, whereby, before beginning festivities, the deceased are remembered. Considering that the two greatest Hindu festivals, Dashain and Tihar, are just around the corner, immediately following **Indra Jatra**, it's a good time to pay one's respects to those no more alive, and to thus partake in the coming celebrations with an easy heart.



The chariot procession begins on the third day of **Indra Jatra** with the main chariot carrying the Living Goddess Kumari, followed by chariots of Lord Ganesh, the elephant-headed son of Lord Shiva and Goddess Parvati, and Lord Bhairava, an incarnation of Shiva. This procession makes its way around the city for three days, and is witnessed by the Head of State long with the council of ministers and other dignitaries, both national and international. Till about a decade ago, before the overthrow of royalty, the King of Nepal would witness the procession and pay his homage to the Kumari. However, now it is the President of Nepal who fulfills this role. Here, one can speculate that this age-old tradition of paying homage to a god essentially of the valley's Newars, that is, the Living Goddess Kumari, could be said to be the kings' way of maintaining good relations with the valley inhabitants. Considering that the valley was conquered by a Gurkha king, Prithvi Narayan Shah, and ruled by his descendants, this was certainly an important occasion to keep the Newars in good spirits and make things easier as far as governance was concerned.

Now, along with everything else, **Indra Jatra** festival is a festival of dances and dramas. Some of the more intriguing dances are the Majipa Lakhey (a dance of the demons), Sawa Bhakku (a dance depicting the blue incarnation of Bhairava holding a sword and with two attendants in red); Devi Pykhan (a masked dance drama depicting various deities); and Mahakali Pykhan, featuring dancers dressed as black furred creatures known as khyaks, and pretty comic in nature with a lot of antics and fooling around. In addition to these, many other dramas are

also held at various street corners around the valley, in the age old tradition known as Dabu Pyākhan, and a tableau known as Dus Avatar is presented at temples portraying the 10 incarnations of Lord Vishnu.

Another highlight of the **Indra Jatra** festival is the ritual display of the giant mask of Sweta Bhairava in Hanuman Dhoka, through the mouth of which flows a steady stream of alcohol and rice beer on different days, and which spectators get to have their fill of. Another equally large mask that of Akash Bhairava, is also displayed during Indra Jatra at Indra Chowk, where every night, groups of musicians gather to sing hymns. All in all, the Indra Jatra festival certainly lives up to its reputation as one of the valley's greatest festivals, and you can be sure of a thrilling time if you are lucky enough to be here during that time. The bringing down of the linga on the eight day signifies the end of this greatest of Newari festivals, and certainly one of the most colorful festivals of Nepal.





Saroj G.C.

Passed Out Student (2015 Batch)

Laughter is The Best Medicine

Many years ago, Norman Cousins was diagnosed as "terminally ill". He was given six months to live. His chance for recovery was 1 in 500. He could see the worry, depression and anger in his life contributed to, and perhaps helped cause, his disease. He wondered, "If illness can be caused by negativity, can wellness be created by positivity?"

He decided to make an experiment to himself. Laughter was one of the most positive activities he knew. He rented all the funny movies he could find – Keaton, Chaplin, Fields, the Marx Brothers. (This was before VCRs, so he had to rent the

actual films.) He read funny stories. He asked his friends to call him whenever they said, heard or did something funny. His pain was so great he could not sleep. Laughing for 10 solid minutes, he found, relieved the pain for several hours so he could sleep.

He fully recovered from his illness and lived another 20 happy, healthy and productive years. (His journey is detailed in his book, Anatomy of an illness.) He



credits visualization, the love of his family and friends, and laughter for his recovery. Some people think laughter is a waste of time. It is a luxury, they say, a frivolity, something to indulge in only every so often.

Nothing could be further from the truth. Laughter is essential to our equilibrium, to our well-being, to our aliveness. If we're not well, laughter helps us get well, if we are well, laughter helps us stay that way. Since Cousins' ground-breaking subjective work, scientific studies have shown that laughter has a curative effect on the body, the mind and the emotions. So, if you like laughter, consider it sound medical advice to indulge in it as often as you can. If you don't like laughter, then take you medicine- laugh anyway.

Use whatever makes you laugh- movies, sitcoms, Monty python, records, books, new Yorker cartoons, jokes, friends. Give yours permission to laugh- long and loud and out loud- whenever anything strikes you as funny. The people around you may think you're strange, but sooner or later they'll join in even if they don't know what you're laughing about.

Some diseases may be contagious, but none is as contagious as the cure..... Laughter.





BGC VOICE



Namrata Rai
BA (2075 Batch)

Five Years in BGC

WELL.... WELL... WELL... are you surprised? Yes.... And incredible journey of five years in BGC... I didn't even realize that I had spent awesome five years of my life in this college. Now let me take you to the roller coaster ride of my thrilling experience in BGC, which is not just a college but my little family- a second home!!

Thinking about submitting assignments, notes, exam, study ... oh... oh... it's just a normal schedule of college life isn't it? Let me not just make you feel bored by talking about all these things

rather I will just begin my story in a shortcut way I still remember the first day entering in college with a scared and doubt filled heart... But do you know the best part of BGC? The answer is get friends just like the way you are...haha... Finding friends with the same perspectives as you...oh... priceless!! And I am so blessed to have known such friends in BGC, be it in +2 or in bachelors level...slowly with time I got attached with everything, friendly environment, supportive teachers and a handful of crazy friends.... I found everything I had asked for...A perfect college.

From canteen memories, to silly jokes and unstoppable laughter in class, making pre-plans for college programs as what to wear and teasing your friends with their crush's name along with taking uncountable number of selfies with your BFF group....honestly, college days are a person's finest days, lived in joy, spent in carefree ways, remembered with a heavy heart. Moreover, the best "oppss" moment of college life when the teacher is looking for someone to answer the question and you accidentally make eye-contact!! (Isn't it?) How many of you can relate to this moment?

Finally this is the end of my story. Thank you for taking your precious time and

listening to my story...I hope your college life in BGC will also be as memorable. One like mine and awesome as you are!!

Five years passed away just like in the blink of an eye....I want to thank everyone connected with me in this journey of my college life.

Thank you for the memories that I will cherish for lifetime my dearest BGC.....!!





Prema Shah Thakuri
BASW (3rd Year)

WOMEN VIOLENCE

Women, the only such personality who can be tumble happiness in one's life either in the form of a mother, a daughter, a caring sister a love and so on, but why in so many corners of the world people mistake her. **Are they just human bodies?** Aren't they human beings? Women abuse or the domestic violence is the old stories that have been practiced for centuries and even today!

Even live in Nepalese people live in male dominating society not even a single day passes out without hearing the news of pathetic women's condition in different places, especially in rural areas of our country. Moreover, uneducated and shine

attitudinal people suppress the women's slights by making difficult cultures and blind fold beliefs.

Why always the women faces all the unusual incidents like rape cases,



prostitution, and property cases etc. which are completely against her will and even against human rights?

Mother is the one who brings a guy into this world showing him with lots of love and care. When he gets matured, he gets married to a girl and treats her as his private property with whom he can do anything like he can beat, pour all his anger upon her and even give her physical and mental torture considering them to be just a poor creature

with no power. Why doesn't he realize that his mother and wife, both are women?

"It's a matter of shame on the mankind to create such variations on the basis of Gender".

Women violence is known to have been serious consequences on health and wellbeing of women. In most of the rural areas, women are compelled to spend their lives with husbands, just because of their innocence, illiteracy and economic needs and supports.

When a woman gets physical terror and torture by her husband in front of her children, her role as a mother itself grows weaker. If it continues, how can a child be expected to obey his/her mother when she isn't respected by her husband? And how can the mother raise them with the sense that the boys and girls are equal? Apparently it is very embarrassing and difficult for mother to harmonize respect in her family.

In many countries today, such idiotic personal partners may not only go to jail but also have to pay compensation to his wife or girl-friend. To stop the violence against women, laws, rules and regulations are to be enacted very seriously.

"First step to revolt against this can be started from our own homes. Respected your women, Stop Women Violence".





Sony Khadka
BASW (3rd Year)

CHECK IT OUT

Well, there are many people who literally cry themselves to sleep every night, people who blame for their circumstances, for what they are, people who blame everything expect themselves for not reaching the goal but trust me, success is not just answering all the true-false statements in your exam; but to laugh often and much; to win the respect of intelligent people; and affection of children; to earn the appreciation of honest critics and endure the betrayal of false friend; to appreciate beauty; to find the best in others; to leave the world a bit better; whether by a healthy child, a garden

patch or a redeemed social condition; to know even one life has breathed easier because you have lived. This is to have succeeded as said by **Ralph Waldo Emerson**.

After all, the most important lesson we are taught in school and college go beyond answering the questions on a test correctly of. In fact, school and college also teaches us something outside the classroom. Where do you think we learned how to meet out best buddy, fight with them and laugh out loud again? Where do you reckon you learned to smile after a big loss and cry out hard after grabbing a trophy? Trust me, life always gives you



an opportunity; opportunities which bring obstacles; and after every obstacle you get in your life, you'll unlock a door to a new opportunity. Life isn't about how many



people call you or who you're dating. Life isn't about what sport you play or which guy like you. It's not about your shoes, your hair, the way you dress up and anything like the color of your skin. In fact it's not about your grades, money or the beauty which you possess. Life isn't about having lots of friends or being alone, just alone.

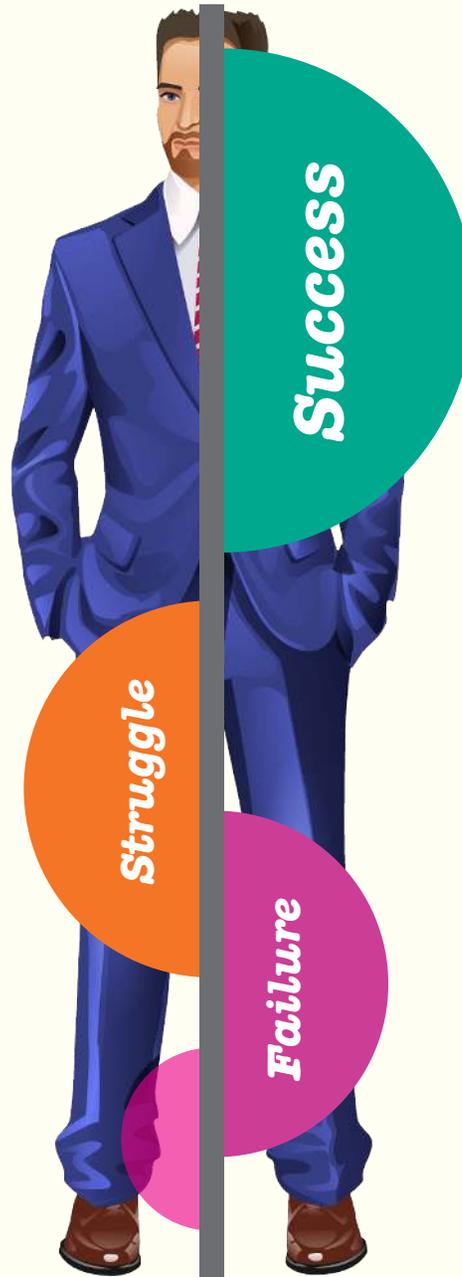
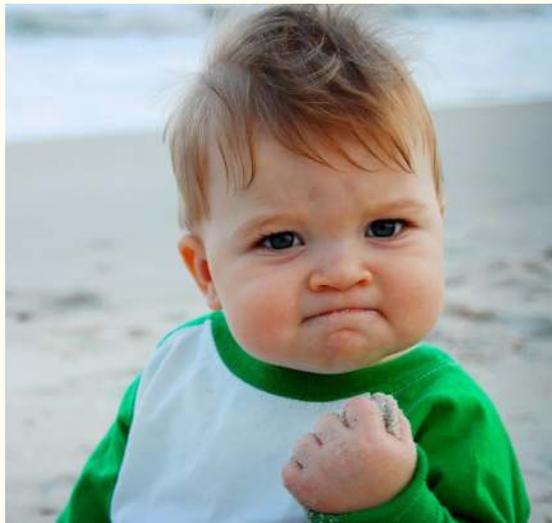
But life is about whom you love and who you hurt; it's about how you feel about yourself. It's about sticking up for your friends and proving the world that you are the stuff of which winners are made. It's about what you say and what you mean, most of all, it is about choosing to use your life, to touch someone else's in a way that could never have been achieved and these choices are what life's really about.



Trust me; it's your choice, which turning points you choose and where you stop because these choices are what everything is about, literally, everything'.

| 7 SECRETS TO SUCCESS |

I Found the answer in my Room
Roof said: Aim High
Fan said: Be Cool
Clock said: Every minute is precious
Mirror said: Reflect before you act
Window said: See the world
Calendar said: Be up-to-date
Door said: Push hard to achieve your goals



| CRAZY THOUGHTS! |

If "Love is blind" how do we believe in "Love at first Sight?"
If come in so many colors, why is the lather in your head always white?
Can the guy's names "Nick" Have nickname?
Why is it called 'lips stick if you can still move your lips?
If super glue is good, why doesn't it stick to the side of the tube?
If practice makes a man perfect and nobody's perfect, then why practice?
Why is it called 'building' when it is already built?
If money doesn't grow in trees then why do banks have branches?
How come stealing from one source is 'copying' but stealing from many sources is 'research'?





Achal Rai
Management (XI)

The Importance of Mother Tongue

Mother tongue is the language which a person grows up speaking from early childhood.

Synonymously it is also called as native language. Children learn this language for the first time in their life. They start recognizing world around them through this language.

Any language plays an essential role in human recognition. It facilitates questioning, arising curiosity, analyzing, synthesizing, making concepts and attaining skills. Mother tongue is our essence, real core feeling and experience.

It is the language of our heart. If we express something through this language, we feel full sense of joy, pleasure and satisfaction in life. It makes our personal, social and cultural identity. We can learn multiple languages later on but sharing in those learned languages would be somewhat like artificial experience. Nelson Mandela once said, "Talk to a person in their language and it goes to their heart". Now, it is clear that how important the mother tongue is in our daily life.

Knowledge of the native language is the basic foundation of approaching real essence of humanity. If we go

through this language, we discover the full scope of human understanding. We communicate with the in depth situation of human world only through this language. We see better, listen better, understand and perform better in native linguistic situation. It shapes the real being in us through seeing, knowing, delivering and performing under the basis of our own original existence. In short, mother tongue is our real being in terms of perspective, procedure and presentation.





Samita Sigdel
BASW (3rd Year)

Positive Emotion

As a human being we can't be without any feelings and emotion. Our life would be joyless, motionless, colorless and dull without emotions. Humans can no longer display anger, fear, joy, sorrow or surprise. Today I'm going to talk about positive emotion in a human's life. How it was important? & how it still important?

At the first we should know the clear information about emotion. The word emotion is derived from the Latin word 'Emovere' which means to move, stir up or excite. Emotion is a stirred up, disturbed state that is experienced throughout the individual's mind. Emotions do not tend to last long. They disturb glandular, muscular,

and behavioral functions. The term emotion has been closely associated with the words affect and mood. And it is the intense feeling that is directed at someone or something.

An individual in an emotional state is in a state of disequilibrium. In this state, people say and do things that they would not normally say and do. People feel unusual energy or rooted to the spot. In the world today most of the people know about the emotional expression and we are generally creating these basic emotional expression such as sadness, happiness, surprise, disgust, anger and fear. Now it's time to talk about positive emotion. One of positive emotions include Happiness. Happiness is the positive state of mindset. I have some question for you!

What is happiness for you? If you ask a small kid he will say it's getting a chocolate for free or roaming different places made for kids. If you ask a teenage they will say having holidays or partying with friends. If you ask an adult they will say its getting paid for your job or getting a weekend to enjoy but at last if you ask elder people what is happiness they will say enjoy every part of life cause nobody knows when you will die. As being a human we go through different stages of life and searching for different happiness every time. Through the time we will crave happiness more and more then search for something bigger but still won't satisfy us. Different philosophers define happiness in a different way but the meaning is all the same. The ancient Greeks had defined "Happiness is the joy that we feel when wire striving after

our potential." Happiness is always there with us. Happiness is what we have inside that we have put so much pressure that it has been deep down. When it's too late, you realize that we had the happy opportunities in every step of our life but we neglected what had been in front of us and crave more.

As a human being we should accept the reality and be happy that we are alive. Everyone has their own problem but we should calmly try to find the solution rather than stressed and always seek happiness. Everyone will die someday so be happy and spread happiness, as much as we can. Live our life to the fullest so that there would be no regrets at last when you forgot what happiness means to us. ❖ ❖ ❖ ❖ ❖





Dawa Sherpa
Management (XII)

Why Friends are Necessary

Friends are necessary to every human being. It is a good attachment two person free from ties and lies. It helps us to express our secrets of our hearts and then share of our feeling of joy and sorrow. In this world it's very difficult to find a good friend. Moreover, a false friend may attract us more easily than a true friend. True friends love is true, who understand our feeling very well. He/she never flatters us. Friend is that person who gives us the right decision and the true information. But a false friend lacks all these manners.

A true friend, who is always thinking about our life. So, we can say a friend is sincere, true guide as well advisor. All people have their own friends but some of them friendless also. People who want to keep a good relation to their friends question how to know a good and true friend? It is very difficult to give answer because of friendless, helpless bad manners and so on. Friends play a vital role in our life. They have different characters. Friend is our parent, sister and so on. When we are in difficult condition, they give us suggestion and solution.

A friendless person is like an unable person. A friend is that person who opens our mind and gives pleasure. Friend will not to make us alone in this world.

And talking about love, it's like to gamble, may come or not and is just bound by words. But thinking about friends they are not just for a time being together but related to feeling, joy and loyalty that may either die or just for friend and friendship.

Our good and bad deeds are following as like a shadow and true enjoyment can't be derived without friends in our life.





Jangbu Sherpa
Management (XII)

Regret & gratitude



She is pregnant, whispered everyone in class. “How could she be, she's just 18 “Whispered one of the back benches. “We should blame her parents. Is this how they raised her?” She heard everything but she pretended not to. The boy she desperately loved had made her see so many dreams and she stupidly believed What he said. She reached home and her dad threw the newspaper down in anger and went inside his room. He used to call her ‘my princess' but after this mistake, even the sight of her face disgusted him.

After the incident, her mom had started criticizing her and telling her now because of her deeds they were not able to face the society. But today, she said something she had never said before-her mom told her to kill herself. She went inside the room and sat on her bed. All the beautiful moments of her life, which she thought she would always cherish, made her cry harder. She wanted to live her life. She wanted to raise that child on her own but the thought of her against the world was too much to handle.

She took a bunch of tablets in her hand and after a few second of hesitation, swallowed it all, she slit her wrist several times, crying all the way. But the tears were not because of the physical pain. Soon, she hanged herself. She didn't want even the slightest chance of survival. The last thing she thought of, before her heart stopped,

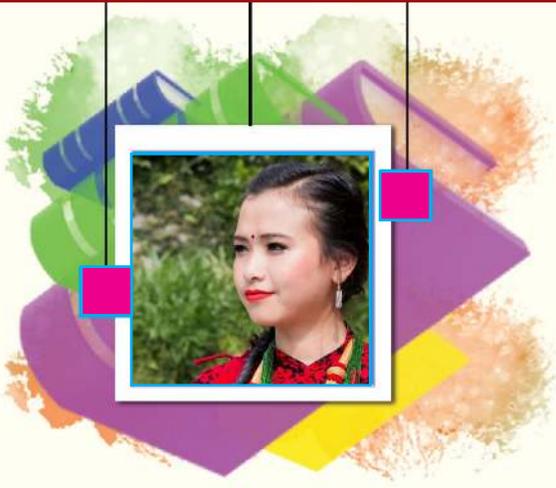
was the fact that she was murdering her child. At her funeral, all her classmates arrived with flowers in their hands and tears in their eyes. Her classmates whispered among themselves on what a great girl she was and how that boy ruined her life. One of the backbenchers agreed that she was a beautiful and a pure soul. Her boyfriend said that he regretted his actions and if she



was still alive, he would have accepted the child and that he just needed time to think. Near the door stood her father, wiping the tears that flowed down from his eyes.

Near her lifeless body was her mother crying out the loudest. She was screaming out loud that they would have supported her and that she has thought of her parents before doing anything. The neighbors' nodded and some consoled her with tears.It took all the universe's powers for the corpse to not laugh out loud.





Sabita Gurung
Pass-out Student

not love us, we need them more and who loves us becomes cheap to us.

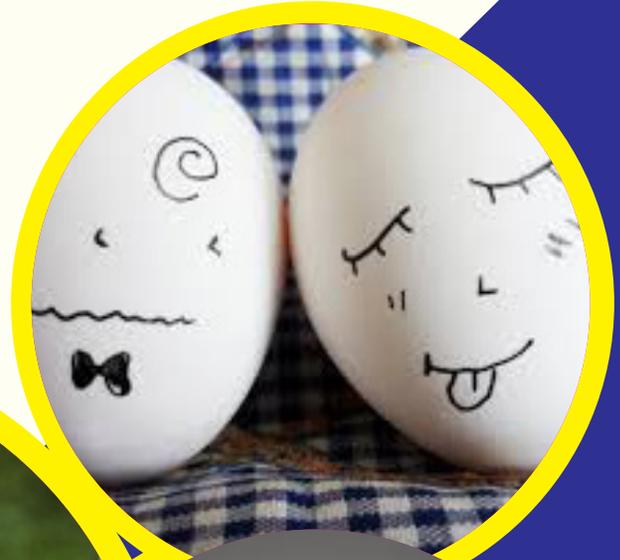
Love is hard to find, hard to keep and hard to forget. If it is lost it leaves a memory that no one can steal. It is like a rainbow sharing of multiple layers of feeling. Being us love to get something is selfish love. That is not a pure form of love at all. Love is one of the most precious things in life if one gets in its genuine virtue.



Love in 21st Century

The Word love is very common nowadays most probably within teenagers and couples. The world is taken as a matter of fun nowadays. People take love in different ways as they will or had no word suffices to describe how beautiful feelings it gives until it is within us.

We never love a person after judging them as Mother Teresa said, "If you judge people, you have no time to love". But today it's a trend of judging a person before falling in love. It is hard to know who is right and wrong in this crowded world. The funny things is that who do





Millenium Tandukar
Humanities (XII)

End of Immorality

“ Rape is the only crime in which the victim becomes the accused. ”

This is Alisa. She is a dreamer. She is 90yrs old now. She is not an ordinary woman but a woman with superpower. Before she was born, she asked God to make her immortal. The God asked her twice that if she said so then okay, but after once she is immortal. She cannot be as ordinary woman; her immortality will only end after 150 years old. However, as she turned out to be 16, she already wanted to die. Because while

she was 16, she was going to school, her school was a bit far so she had to walk for half an hour. This little girl with big dreams was thinking of her future and her family, suddenly, she was interrupted with some kind of annoying noise. She stopped and turned back to see what was happening.

The girl one person was bleeding. She was wise and helping hand as she went towards that poor person. He turned out to be the schemer he showed his real face. He grabbed the girl he took that little girl to the forest then torn her clothes and did something with which she was unknown. Her whole body was in hurt. She was screaming so hard and crying that she was raped. Now, she does not know what to do. She ran towards her home. She



told everything to her momma next day. She was all over the TV, press and police. Everyone was knocking at the door. She was afraid to face world. She did not want to show her face but what even she could have done. She had to face the situation. She did not go to the school for whole one year. She was afraid of the outer world.

The trauma she got was hard to resist. Again, after one year, she went to school forgetting everything again with big dreams but she did not know this word is cruel as hell as she stepped to the class she heard. One word, which made her fall apart the boys of her class, called her call girl and everyone was laughing at her. She was hurted. Then she decided to suicide she went to the top of the building and jumped to the ground, but, her immortality didn't let her do so, she was crying so hard that she could not even die. She has to face the cruelty of the world, which was more painful than the death. Again she told everything to her momma her mother was too worried. Therefore, her mother decided to keep her home and not to send her school. She didn't want to do so but she had to...

Alisa's mother told her to stay at home and never go out without her parents. She said okay so she did as her parents told her to do. Her mother locked the door and



said not to open the door if it's outsider and stay at home unless I come back to home and she went to the market she felt vibrating her pocket. She took out the phone that she got call from her daughter.

Alisa was crying and screaming so hard telling momma I wanna die. as she heard Alisa crying, she ran as hell to the home she saw the door was opened she saw Alisa was trying to die but she was not able to do so. Alisa's mother hugged her and loved her. Both of them were crying so hard.

Alisa's mother knew that she was raped again, so she just asked who did this. Alisa was not even able to speak. Mother asked why did you open the door to outsider she pointed her finger towards family photo. Alisa's mother asked what is wrong with that photo and the answer her mother was struck by heart attack. Alisa was immortal but not her mother. Now that she was alone but one of the wise man adopted her. She was well grown, everything was okay but she was never able to forget what she faced in her past.

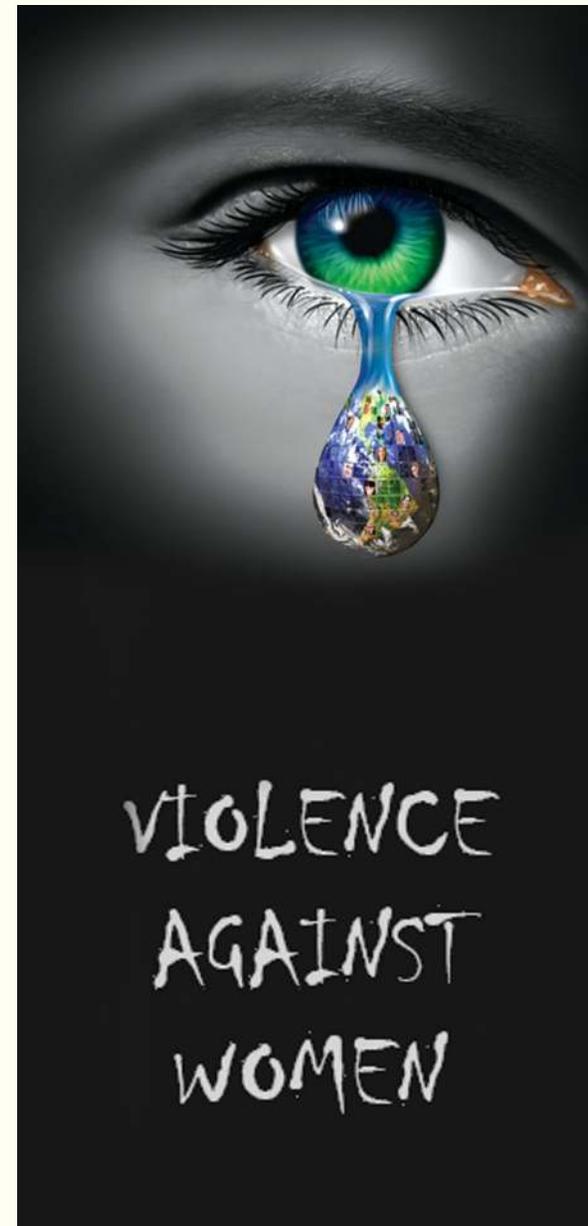
The wise man who adopted her died because he was too old. She was passing her age somehow crying every day. Now she turned to 90 years old but she felt better than before. She was old. She feels free. She feels more free than she was at her younger age. She thought that now



there is nothing to worry about but she was always innocent. She never knew that there are no limits of cruelty in this world. Again, there was no justice. There was no humanity. There was no respect, no pity, no goodness not even a little, she was raped again.

She was just 90 years old but she died though the time of her immortality was not over here is question how....

It is because even her immortality was not able to face the cruelty of this world. It was too hard. but somehow she was free but still she didn't get no justice and she never will cause there is no law at hell and this world is more than hell.





Ushma Bomjan
Passed Out Student (2018 Batch)

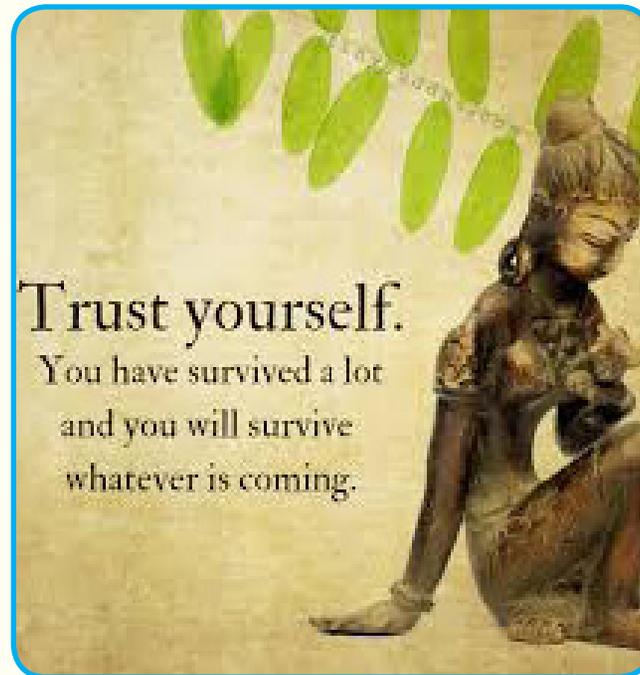
Trust Yourself

I haven't changed the world. I'm just here to tell you my path so, that you hopefully can take something away from it.

People inspired me to be better. In fact, we should inspire each other to be better. I'm surrounded by the people who are supposed to guide me and some of them have and others haven't. They pressurized me, there is so much pressure. You got to be nice, you got to be sexy, you got to be cute all these things and I'm sure you can all relate. You all have pressure that you have to deal with everyday. I'm sure with school, with work, with family, with dear friends. They tell me what to wear, how to

look, what should I say, how I should be. Recently, I experienced that pressure. I lost sight, in which I was? I listen to the people and tried to change who am I? Because I thought others could accept me for it and realized I don't know how to be anything but myself. And all I really want you to know is that you are changing the world. I'm not changing the world just you are changing it and that's amazing.

Please just be kind to each other and love and inspire the people because let's do it! Let's change the game. The



most important thing is that we learn, we continue to learn from each other. I have learned from my mistakes.

Please stay true to yourself and just remain who you are!! Be proud of yourself and trust yourself.

I hope, I can inspire each and every one of you to trust yourself, to love and be loved. Thank you so much for giving me this golden opportunity to express my opinions as a speech. Thank you.





पहल मगर
(कक्षा - १२, मानविकी सङ्काय)

मेरो लक्ष्य

मानिसको जीवन सधैं कहाँ उस्तै रहँदो रहेछ र?

बगिरहेको खोला एकासी पहिरोले रोके भैं हाम्रो यो जीवनमा पनि समय समयमा यस्तै हुँदो रहेछ। यस्तै भयो यो मेरो सुन्दर, शान्त र लयबद्ध जीवनमा पनि। २००४ साल माघ १० गते साँझ पाँच बजेको त्यो घटना मेरो मात्र अप्ठ्यारो समय नभई मेरो परिवारकै निकै कठिन क्षण थियो। म जब आफ्नो फुटबल खेल्ने मैदानमा खेल्नको लागि मेरो साथीहूँ सँग पुगें, केही बेर हामीले खेल खेल्नसकेका थियौं। जब म र मेरो एक जना साथी मेरो विपक्षी टिमको बल खोस्न उसले मलाई धकेलिदियो म भुईँमा लडें। मैले आफ्नो देब्रे हात जब भुक्किएर टेकेँ त्यति बेला केही बजेको आवाज सुनेँ तर मैले त्यस आवाजलाई मतलब गरिन। त्यो आवाज त मेरो हातको हड्डी भाँचिएको आवाज पो रहेछ। एक छिन पछि

मेरो देब्रे हात एकदम सुनिन र दुख्न थाल्यो। त्यसपछि म मेरो साथीसँग मेडिकल गइहालेँ।

मेरो मन एकदम डराइरहेको थियो। अस्पताल पुगेपछि एक जना डाक्टरले मेरो त दुई वटै हड्डी भाँचिएको जस्तो छ भनेर मलाई नदुख्ने इन्जेक्सन लगाइदिनुभयो र एक्स रे गरिदिनु भयो। एक छिन मै दुवै हात भाँचिएको दर्दनाक रिपोर्ट आयो। तत्काल मलाई आफन्तले एम्बुलेन्समा राखी इमर्जेन्सी उपचारको लागि छाउनीको वीरेन्द्र सैनिक अस्पताल हिँडाउनु भयो जहाँ हामी रातको आठ बजे पुग्यौं। त्यहाँको एक जना विशेषज्ञ डाक्टरले भन्नुभयो यो भाइको त अपरेसन नै गर्नुपर्छ। मैले सोचेँ माइजर अपरेसन होला तर होइन रहेछ।

मेजर अपरेसन गरेर मेरो हातमा त स्टिल नै हाल्नु पर्ने भयो। भोलिपल्ट बिहानै मेरो अपरेसन भयो। दुई घण्टाको त्यो अपरेसन मेरो लागि कठिन घडी थियो नै साथै मेरो परिवारको लागि पनि उत्तिकै पीडादायी थियो। चार घण्टाको बेहोशी पछि मेरो होस खुल्यो। होस खुल्ने बित्तिकै हातमा खत देखेर म एकदम डराएँ। हातको एक ठाउँमा सात टाँका स्टिच गरिएको थियो। सानै देखि खेलौनामा पनि बन्दुक र हरियो रंग मन पराउनुले मेरो लक्ष्य स्पष्टै थियो- आर्मी अफिसर बन्ने। दश महिनाको पढ्यार लाग्दो अस्पतालको बसाइपछि म घर फर्किएँ। पाँच महिनासम्म हात प्लास्टरमै राख्नुपयो। त्यसपछि हातको हड्डी त जोडियो तर हात भने केही महिनासम्म अभ्यास गर्दा पनि अनपेक्षित रूपमा केही बाग्गोको बाग्गै रह्यो। यसरी मेरो जीवनमा लक्ष्य प्राप्तिको नभएर दुःखद समाप्तिको कथा सम्पन्न भयो। तर, एउटा ठोका बन्द हुँदा अर्को खुल्न थाल्छ भने भैं मेरो एउटा लक्ष्यको अन्त्यले मेरो आशा र भरोसा भने पटकै



समाप्त हुने छैन बरु नयाँ लक्ष्य प्राप्तिका नयाँ जोस, उम्र र आत्मविश्वासका साथ सफल नभएसम्म निरन्तर लाग्ने छु। मलाई नियतिले थोपरेका कठिन परिस्थितिसँग कसरी जुध्ने, कठिनाइले मलाई त्यो कुराको राम्रो अनुभव दिएको छ। ममा भनै जुनसुकै हालतमा सफल हुने अति बलियो दृढता बढेर गएको छ कि जसरी पनि सफल भएँ छाड्ने छ। मेरो बाग्गएको हातले मेरो परिवारको, मेरो समाज र राष्ट्रकै बाग्गएको भविष्य अनिवार्य रूपले सोभ्याउने नै छ। अस्तु।





Bishnu Ghimire
Passed Out Student (2072 Batch)

Genghis Khan

In 1162, deep in the heart of Asia a woman was giving birth to a child. This child was clutching a blood clot which was a sign from heavens that his child would be a great leader. This child was named Temujin Borjigin but the world knows his as Genghis Khan.

Born to a tribal leader on Khenti Mountains, Khamag Mongol Temujin was just ordinary. In around 1170 AD, his father was supposedly poisoned by another rival tribe. In, the then Mongolia, the tribe often followed a strong leader and left as the leader died. When no strong successor was promised the tribe left temujin and his family despite all their pleads. Now, only with few remaining family members, Temujin faced hardship all his childhood.

For a strong tribe, numbers and allies were absolutely necessary. Thus, Temujin set out to make allies through marriage. He married Borte, daughter of another tribal. This gave him another tribe. But not long after his marriage, he and his tribes were attacked by another tribe, the same one that poisoned his father. During the raid, Temujin Fled and left his newlywed wife. He knew only a fool would fight a battle he couldn't win. His wife was taken by the rival tribe and all his people murdered. Along with his blood brother,



Jamuka, Temujin sought help from another Khan, to rescue his wife. He presented a "sable" fur as a sign of good will. This tribal leader had once been a blood brother to Temujin's father and his decision. Would after the course of entire history. With his faith in Temujin,

Joghurul Khan and his warriors followed him in an epic on slaughter to take back Borte, his beloved wife. After nine months of marriage, borte gave birth to a healthy child. Now, just 20 years old, Temujin wiped one of the most powerful tribes, Merkits, in Mongolia. But things rapidly changed as his sworn blood brother, Jamuka revolted against him because he thought Temujin was giving power to non-aristocratic (tribal leaders) family.

In 1186, Temujin was elected Khan of the Mongols. In 1187, Jamuka with 30,000 troops defeated Temujin Army in the Battle of Dalan Balzhut. However, Jamuka boiled all Temujin's captured generals. Temujin horrified at this sworn that he would never be defeated at not let any of his soldiers be ever disrespected. Temujin then formed a massive army and wiped Jamuka. After jamuka lost he fled to the mountains but he was handed to temujin by his own general. Temujin gave jamuka a nobel death. He broke his back and spilled no blood. With jamuka's death, all the Mongol tribe were united by Temujin. This union became known as the Mongols. At a Khurldai, a council of Mongol chiefs, temujin was acknowledged as khan of the consolidated tribes, universal king and the ruler of all land and was given a new title "Genghis Khan".

After being the sole leader of the Mongols, he then preceded to the well sophisticated empire of china to impose his domain. He took 50,000 soldiers, cross the Gobi Desert, and went around the great wall and invaded



East China. Beijing, the capital of north china was filled with 350,000 people and the most prosperous of cities. Surrounded by high and thick walls, the city seen impregnable to the open land fighting style of the Mongols. None the less, Genghis Khan got hold of the Chinese Engineers who defected china and learned about the Chinese battle tactics. He wrapped his soldiers in silk shirts to prevent maximums wound and let the prisoners on the fore fronts of battle field. His armies breached the wall and defeated the formidable Chinese. For whole three days, they killed, raped and burnt the city. Ambassadors described, the post war Beijing as horrific roads slippery with human fat and mountains of bones.

Genghis khan was the most feared man in the entire world. He was strong as a lion and cunning as a fox. He wanted a lasting legacy hence; he ordered his empirical court to record all his doings and the kingdom's prosperity. He changed the Mongols thinking and the style of living. Despite his nomadic origins, he established a capital in his home of Khamag. He also developed a legal system where death penalty for kidnapping. He also forbids owning any slaves and letting people have their own religion. He wanted to establish trade relation among various powers of the world. He built various trade routes like the

Silk Road. He then sent ambassadors to Persia, Russia, Kieve, and other major empires.

In 1218, a messenger carried a package for Genghis Khan. This package filled khan with rage because it held a head of one of his ambassadors to Persia. The Persians had misjudged khan's intensions and this didn't sit well with him. In rage, he decided to annihilate Persian Empire. He sent 2,00,000 troops to sack Persia. Then the army did so. They killed all who resisted and left who surrendered. After Persia, he wanted to see



how far this army can go. This army went undefeated destroying Kieve, Poland, Russia and all if Europe.

“I am the punishment of God...if you had not committed great sins; God would not have sent a punishment like me upon you.” Said by, Genghis Khan to Persians enemies.

Genghis Khan said that his life was Devine creation and destined to rule the world. But, he never could achieve his destiny. With his dying breathe he said, “I will know death but not my destiny. I leave that to you.” And chooses his eldest son as his successor. His sons doubled his empire but couldn't fulfill his father's destiny. Genghis Khan lived a glorious life. He killed and butchered, he said, “the greatest happiness is to vanquish your enemies, to chase them before you, to rob them off their wealth, to see those dear to them bathed in tears, to clasp

your hand against the bosoms of their wives and daughters.” It is estimated than one in every two hundred people today are descendents of Genghis Khan. The greatest commander in human history

died nameless. No tombs were ever discovered. His last wish was he remained secret and hence had every last people who attended his funeral be killed. He died NAMELESS.





Shriya Rajbhandari
BASW (3rd Year)

"Harry Potter Girl" "HeForShe"

Famous as the "Harry Potter Girl", Emma Watson (15th April 1990) is an English actress, model and activist. She appeared in the eight Harry Potter film series from 2001 to 2011, earning worldwide fame, critical accolades, and around \$60 million.

Watson continued to work outside of the Harry Potter films, appearing in the 2007 television adaptation of the novel *Ballet Shoes* and lending her voice to the *Tale of Despereaux* (2008). Following the last Harry Potter film, she took on starring and supporting roles in *My Week with Marilyn* (2011), *the Perks of Being a Wallflower*

(2012) and *the Bling Ring* (2013), she also made an appearance as an exaggerated version of herself in *This Is The End* (2013), and portrayed the title character's adopted daughter in *Noah* (2014). In 2017, she starred as Belle in a live-action adaptation of the musical romantic fantasy film *"Beauty and the Beast"*. Her other roles include *Regression* (2015), *Colonia* (2015) and *The Circle* (2017).

She being a well-known actress, most of people only see her in the single portrait but very few are aware about the fact that she has been working in the burning issue of gender equality. She was appointed as an UN Women Goodwill Ambassador and helped launch the UN Women campaign HeForShe, which calls for men to advocate gender equality.

HeForShe campaign was held on 20th Sept 2014 at the Headquarters of the United Nations in New York. Watson hosted the campaign that's speech-about her own path to feminism and her call to involve men and boys in promoting Gender Equality was widely circulated via social media. At that event, UN Women made a call to mobilize the first 100,000 men in the campaign, a goal successfully reached in just three days. Former United States President Barack Obama, actor Matt Damon, and former UN secretary-General Ban Ki-moon are among some of the high-profile male champions featured



on the site.

Watson believes that the fact of fighting for women's right often being misunderstood as the synonym as man-hating should stop. In fact she feels men don't have benefits of equality either as young men suffer from mental illness unable to ask for help for fear it would make them look less 'Macho'.

She claims HeForShe is about freedom by stop defining each other by what we are not and start defining ourselves by what we are. We are struggling for a uniting world but the good news is we have uniting movement. It is called HeForShe. I am inviting you to step forward, to be seen to speak up, to be the 'he' for 'she' and to ask yourself if not me, who? If not now, when?





Chadani Ghimire
BASW (3rd Year)

The Trail

I was on my sore knees, questioning nervously at the arbitrary and odd choices, I made, I was paralyzed, and the thought of dreadful uncertainty crept in and my hope dissipated. Let me take you to the journey which was the journey of stupidity and insanity for my friends and family but the journey of rumination of life for me.

Last fall I was heading alone towards ABC with almost 17 kg of rucksack. It was my first trekking experience. On the way I was mesmerized by the beauty of nature, forest was tannin brown, and aroma was fresh, grasses were crisp under my feet. Trees were skyscraper tall. I found myself

surrounded by the serrated mountain loomed. There was magical waterfall which was swishing over the rock joyfully and lots of magnetizing glimpse of the nature

Well trekking is not an easy task. At the end of the day I had to crawl and drag myself to reach the hotel. Next couple of days passes like that, Uphill's used to demotivate me, broken tiny little wooden bridges would to scare me. But I did not give up I kept on walking. Finally, I was heading towards ABC. I planned to have lunch at the foot of Mount Machhapuchre then spend a night in the lap of Mount Annapurna. It was not easy to climb above

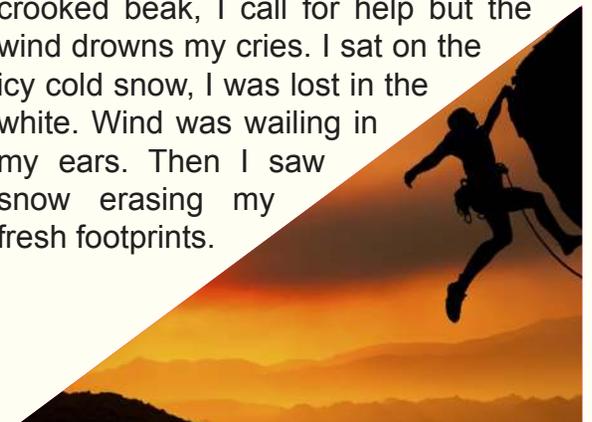


3200m in heavy snowfall. By tussling and brawling I reached MBC. Hotel owners were advising trekkers that it would be very difficult to reach ABC as weather is unfavorable. They were telling the horrific tales of how mountains can be cruel and

heartless it can be. In spite of knowing all those challenges and stories I started to walk through the storm.

After climbing straight uphill like a nose about an hour. I was completely in a new atmosphere Mountains were vampire white. Legs of the mountains were very wide and like harpoon tips. The air was chilling and numbing. The place was as silent as a graveyard. There was no sign of green or any human being. Water I carried had turned in ice. I was struggling to breathe normally, my speed had decreased drastically. I felt like my body was giving up. Then suddenly the bellowing sound rent the air and a Tsunami of snow sliced down the flank of the mountain right in front of me. I had never seen an avalanche before.

I was cold, numb and dead scared. Mountains were staring at me with their crooked beak, I call for help but the wind drowns my cries. I sat on the icy cold snow, I was lost in the white. Wind was wailing in my ears. Then I saw snow erasing my fresh footprints.





I thought I am ghost now. I think of a ghost with no footprints. By struggling a lot I took out my mobile and what I saw in camera was, my blue wrinkled lips, snowy white eyelashes and my cheeks and nose which were as red as ripped tomatoes. Ghost thoughts started to appear in my head. It was horrific than my worst nightmare. I was complaining blaming and cursing myself for the choice I made. I felt helpless.

After going through long battle in my head I thought although I die I won't die like this sitting, complaining and giving up. I got up again and started to walk very cautiously. After walking for more than 90 min. I saw something blue .First I thought I was hallucinating but it was there. I felt someone blew back breathe on my mouth, my tiredness vanished.

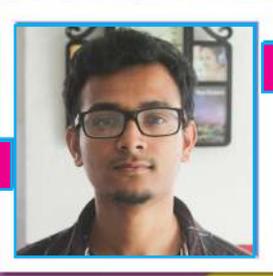
When I reached near to that board .Big letters were engraved there and that letters were Welcome to Amazing ABC.I laughed, it was the moment of my life, I could not believe that I made it out of storm. I saw two people coming towards me they guided me to one of the hotel dining room. There were almost ten people there. They clapped and hugged me, I was overwhelmed by the warmth in that icy cold weather.

Next morning I woke up with the sound of helicopter. They were searching three people who were missing since last night storm. Later on they discover the corpse of one but they were still searching other two. It wrenched my heart to know that but at a sometime I thanked myself for walking and not giving up. While climbing down I climb down with the group of people by

sliding and swishing in the snow. They were strangers but very amicable. On the way we made a snow man, played the snow ball fight. It was one of the happiest moments of my life .On the way back I spent two more nights in the trail. Unfortunately my legs were cramped. I rode a horse, which was borrendous. Last day of trek I was in a horse which was horrific.

When I share these experiences with my friends and family they find it stupid and insane, unlike by them. It was a great lesson which push me beyond my limits. It made me realized that how tiny we are compared to nature. I learned to stand when I was on my knees. I learned to take responsibilities of the choices I made, and more importantly, it taught myself when I'm helpless.





Dipak Jung Singh
BBS (4th Year)

Hike to Shivapuri Nagarjun National Park (Shivapuri Summit)

Shivapuri –Nagarjun National Park is the ninth National park in Nepal which was established in 2058 B.S. It is on the northern edge of the Kathmandu Valley, and important area for many reasons like Bishnudwar which is basically the origin of Bishnumati River and Baghdwar-origin of Bagmati River. Both the Rivers have religious importance as well. It covers an area of 159 km² in the district of Kathmandu, Nuwakot, Sindhupalchok and Dhading.

The hike to Baghdwar starts from Budhanilkantha, Kathmandu. You can take a micro, bus root numbered-(05) to a Budhanilkantha. Budhanilkantha is an interesting place to visit itself. It is a famous for Budhanilkantha Temple of Lord Bishnu. After arrived to a Budhanilkantha micro bus station , you should walk towards Muhanpokhari which normally takes half an hours to reach there on foot and your will see the entrance to Shivapuri-Nagarjun National Park .Entrance to the park is 50 for Nepalese and it is high for foreigners .

Once you enter the park, the first hour of any route is along a dusty road. Then your reach toward Nagi Gumb, a Buddhist temple situated about 5 km above the entrance gate. Nagi Gumba has one of the best views of Kathmandu valley. To get to Baghdwar or the Shivapuri summit, the correct route is to follow the stone

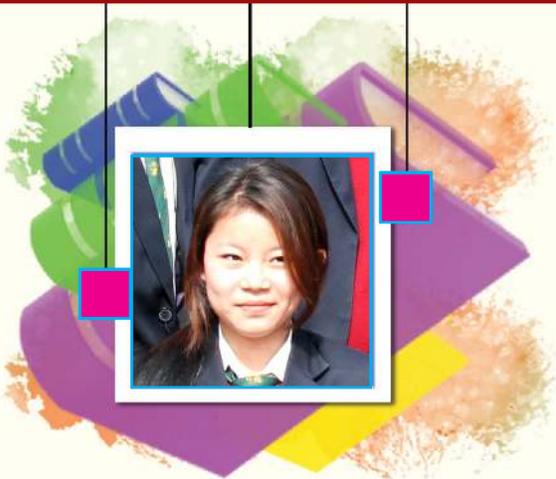


The Entrance to the Park

steps out of the back of monastery and to the left. There are a lot of steps at least two hour's worth. As you get higher you will feel good to get lungful of clean air and to hear nothing but the chirping of birds.

After a long walk, you reach to Baghdwar. There is a small, green pond and statue of Shiva sitting in the middle, as well as few Shiva linga, Buddha statues .The air at Baghdwar is very cold so don't forget to take jacket. In Baghdwar there you will see 4 houses (Baba ko kuti) where they live. So, if your need to live there for a day, they provide shelter for you. Now we need to take short walk to get Shivapuri summit normally 20 minutes from the Baghdwar. Finally we reach to summit.





Prena Phiyak Limbu
Pass-out Student

A Letter from Mom & Dad

My Child, When I get old, I hope you understand and have patience with me. In case I break a plate, or spill soup on the table because I'm losing my eyesight, I hope you don't yell at me. Older people are sensitive always having self-pity when you yell. When my hearing gets worse and I can't hear what you're saying, I hope you don't call me "Deaf! Please repeat what you said or write it down I'm sorry, my child I'm getting older.

When my knees get weaker, I hope you have the patience to help me get up Like how I used to help you while you were little, learning how to walk. Please bear with me.

When I keep repeating myself like a broken record, I hope you just keep listening to me. Please don't make fun of me, or get sick of listening to me. Do you remember when you were little and you wanted a balloon? You repeated yourself over and over until you got what you wanted.



..... Please also pardon my smell. I smell like an old person. Don't force me stop shower. My body is weak. Old people get sick easily when they're cold. I hope you don't gross out. Do you remember when you were little? I used

to chase you around because you didn't want to shower. I hope you can be patient with me when I'm always cranky. It's all part of getting old. You'll understand when you're older.

And if you have spare time, I hope we can talk even for a few minutes..... I'm always all by myself all the time.

And have no one to talk to I know you're busy with work. Even if you're not interested in my stories, please, have time for me Do you remember the time you were little? I used to listen to your stories about your teddy bear.

When the time comes and I get ill and bed ridden, I hope you have the patience to take care of me I'M SORRY if I accidentally wet the bed or make a mess I hope you have the patience to take care of me during the last few moments of my life.... I'm not going to last much longer, anyway.....

When the time of my death comes, I hope you hold my hand and give me the strength to face death..... and don't worry..... when I finally meet our creator... I will whisper in his ear to BLESS you because you loved your Mom and Dad.

Thank you so much for your care
We love You.....

With much love,
Mom and Dad





दिक्षा गरुड
कक्षा ११, व्यवस्थापन

बलात्कार र सरकार

बालिकाको बलात्कार त पशु भनिएका प्राणीले पनि गर्दैनन् । केही अपराधी मानिस जस्तो तिनको बलात्कार गर्छन् नृसंश हत्या गर्छन्, यसलाई सम्बोधन गर्ने शब्द कुन होला । सायद त्यही शब्द नभएर होला सम्बन्धित निकायहरूलाई ती काला कर्तुतहरूको बारेमा सजिलो गरी सम्बोधन गर्न सकिरहेका देखिँदैनन् ।

अप्टेरो होला, समय लाग्ला तर सरकारले आफ्नो उपस्थिति पुष्टि गर्ने पछि । जब उपस्थिति पुष्टि हुँदैन भने नैतिकताको हिसाबले सरकार सत्तामा बसिरहेको कुनै औचित्य रहँदैन । प्राणी जगतमा कहाँ नहुने जो अपराधिक काम सर्वश्रेष्ठ प्राणी भनिएका मानिसको समाजमा हुन्छ तब त्यो समाज मानव समाज भन्न कसरी सुहाउँछ? भन्न त्यति बेला सुहाउँछ जब ती घटेका घटनाहरूमा दोषीलाई कडा भन्दा कडा कार

बाही गरिन्छ र पिडितलाई उचित न्याय दिलाइन्छ । जब त्यस्ता अपराधिक घटनाहरू थप थपमा कहिल्यै नघट्ने वातावरण बन्छ । यो कुराको प्रमुख जिम्मेवारी जनताले जनताकै लागि शान्ति सुरक्षाको लागि जनताले नै चुनेर पठाएका सत्तासिन जन प्रतिनिधिले जिम्मेवारीपर्वक वहन गर्नुपर्छ । यो कुराको लागि जनताले घचघचाइरहेनु पर्ने, नारा जुलुस गरिरहेनुपर्ने, आन्दोलन गरिरहेनुपर्ने कुराले सरकारको नालायकीपन प्रष्ट हुन आउँछ । जनताको करले तलब भत्ता खाने अनि फेरि जनताकै समस्यासँग अनभिज्ञ रहने कुरा कति हृदयसम्म नाजायज होला । अझ जनतालाई उचित चित्तबुझ्दो अवस्था निर्माण नगरी कर



बढाएर थप भ्रष्टहरूलाई मालामाल हुने अवस्था निर्माण गरेको भन्ने कुराको पनि सरकार जनताप्रति जवाफदेही हुनै पर्छ ।

दिनदाहाडै जनताको अस्मिता माथि बलात्कार हुँदा सरकारले बिना कुनै हिचकिचाहट आफूलाई न्याय सम्पादनमा सबल देखाउनै पर्छ । न्यायको अगाडी अन्याय बलिष्ठ भएको टुलुटुलु हेरी बसेर सरकारको जनताप्रतिको अभिभारा पुरा हुँदैन । कुनै पनि मुल्यमा बलात्कार जस्ता अन्याय, अत्याचार र अपराधको अन्त्य गरेर मात्र सरकारको औचित्य सिद्ध हुनेछ । बिना औचित्य सरकार सत्तामा एक सेकेण्ड पनि रहने अधिकार रहँदैन ।



Sumitra Tamang
Management (XI)

Four Letters

LIFE constitutes four letters and so does DEAD

HATE constitutes four letters and so does LOVE

RICH constitutes four letters and so does POOR

PASS constitutes four letters and so does FAIL

RIGHT constitutes four letters and so does WRONG

Provided that the opposing words rely on equality and why humans do vary to each other.





Megha Raj Ghale
Humanities

Humanity Vs God

Once father and Son went to a temple suddenly son shouted after seeing the pillars of Lions at the Entrance of the temple "Run Dad or those Lions will eat us".

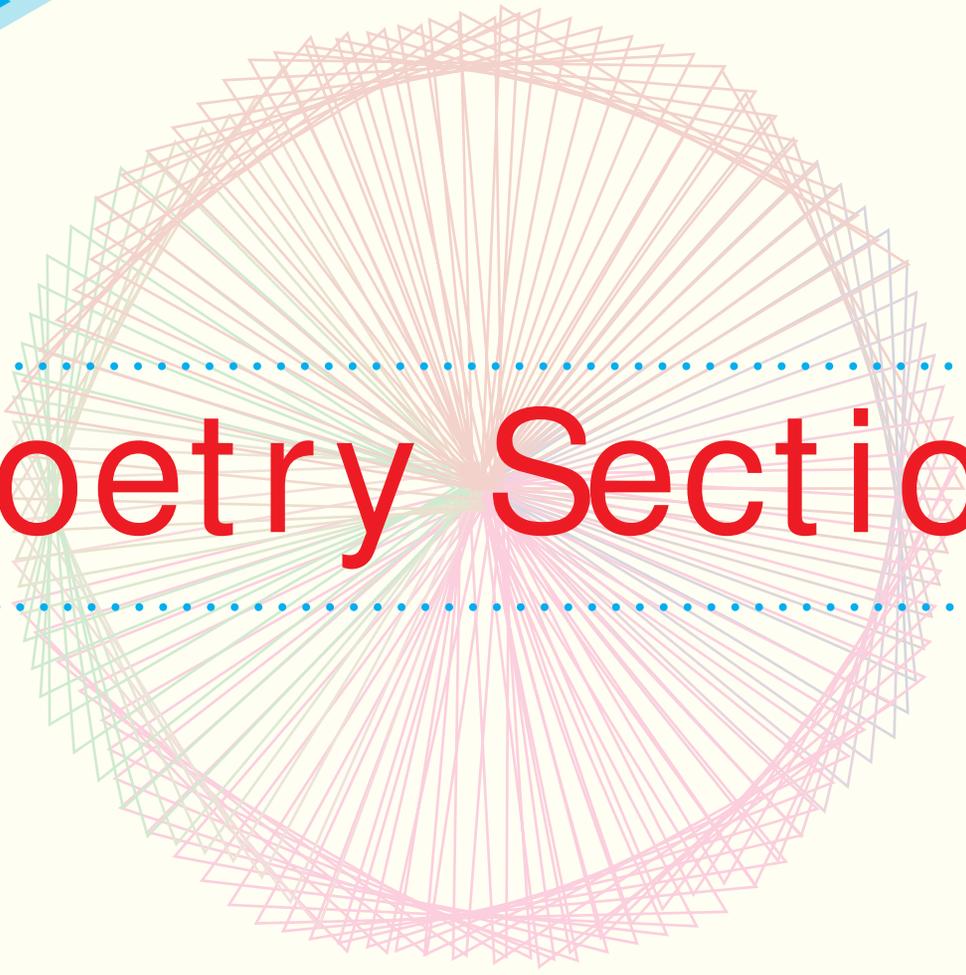
Dad consoled him saying "they are just statues and won't harm us".

The son replied "if those lion statues won't harm us then how could statues of God give us blessings?"

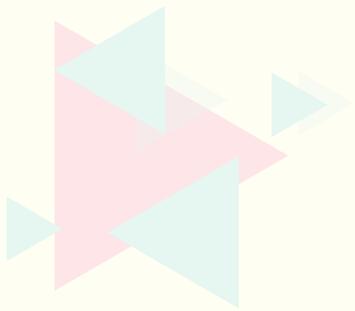
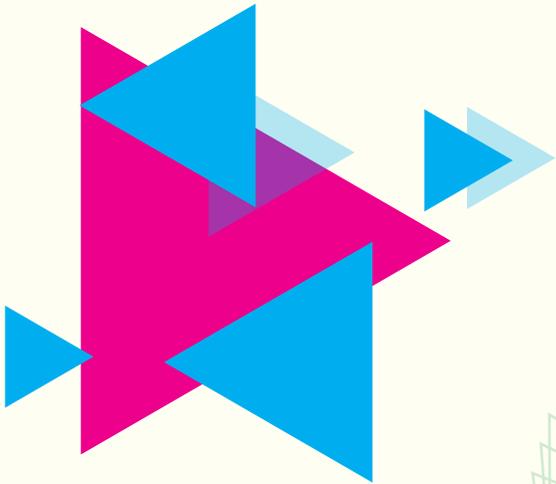
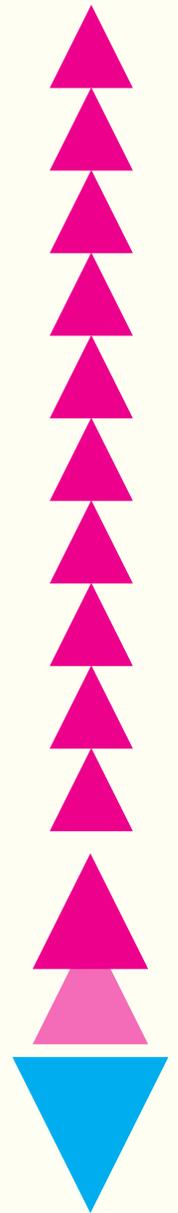
The father wrote in his diary....

"I am still speechless about My Childs answer and I have started searching for God in Humans instead of statues.





Poetry Section



मान्छे

रिता थपलिया
लेक्चरर



सुनिदैन हिजो आज चराहरूको चिरविर
निर्जीव बनेका छन् मान्छेहरू
अशान्त छन् शान्त मनहरू

पुरिदैंछन् जीवनका स्वप्निल सहरहरू
बाँकी छन् केवल भग्न आशा मात्र
तर पनि कुन स्वप्न सहरको पर्खाइमा
भुटो मुस्कान छरिरहेछ मान्छे
फुल्दैनन् हिजो आज वसन्तमा फूलहरू
मरुभूमि बनेका छन् उद्यानहरू
निभेका छन् आस्थाका दियोहरू
निमोठिन्छन् सृष्टिका निर्दोष कोपिलाहरू



फुल्नु त केवल सपना मात्र
तर पनि कुन विजयको शंखघोष गर्न
हारेर पनि जितिरहेछ मान्छे
गुञ्जिदैनन् हिजो आज ओठमा विश्वासका गीतहरू
चिसिएका छन् सम्बन्धहरू
अग्लिएका छन् अविश्वासका पर्खालहरू
बदलिदैंछन् मानवताका अलिखित परिभाषा
बाँकी छन् त केवल शब्दातीत कुरूपता
तर पनि कुन इतिहास रचन
जीन्दगीको म्याराथोन दौडिरहेछ मान्छे ॥साउनको
भरीमा पनि प्यास भएँ ॥



मेरी आमा

यशोदा राई
फाउन्डर लेक्चरर

देखिएन कहिल्यै
निराशा र थकानको रेखा
मेरी आमाको नयनमा
उक्लिरहिनू उनी निरन्तर
जीवनका उचाइह
बाधाका बादल
किनारा लगाउँदै ।



आफ्ना सन्तानलाई
तिनी हिँड्न सिकाउँथिन्
पीडालाई सधैं पोल्छ भरी
पटुकीले बाँधेर
मभेरीमा सुस्ताउँदै
हृदयभरिको आशिष्

खन्याउने गर्थिन् -
गल्नुहुन्न नानी हो कहिल्यै
जीवनका साँधुरा गल्लीह मा
थाक्नु हुन्न जिन्दगीका
अनन्त राजमार्गह मा
हिँडिरहनु पर्छ सदा
सुकिला याम अनि
सजिला अप्तयारा
खुडिकलाका आयामह मा ।

हिँडिरहेछु निरन्तर
यो आँखाभरि उनकै
आशिरबचनको चित्र बोकेर
जुन बचन यस्तो हुन्थ्यो-
हिँडिरहनुछ तिमीह
जिन्दगीको शिखर यात्रामा
लक्ष्यको नक्षत्र टिपेको दिन
टाँगिने छ आकाशमा
खुसीको सप्तर गी इन्द्रेणी ।

(२०७४ सालको मातातिर्थ अँसीको
दिन सम्पूर्ण आमाहरूलाई समर्पण
गरी लेखिएको कविता)



बाबु कविता लेखेस् तर कवि नबनेस्

श्याम कृष्ण बल
(प्लस टु प्रोग्राम कोअर्डिनेटर)

हातमा सधैं कापी र कलम च्यापी
जबरजस्ती बन्न खोज्थेँ म कवि
सिर्जनाका दुई चार हरफह कोर्दै
पलभरमै बनाउन खोज्थेँ आफूलाई आशुकवि
तर म त अकाउन्टको विद्यार्थी
चाट्टर अकाउन्टेन्ट बनाउने बाबुको सपना
भन्नु हुन्थ्यो सधैं,
“बाबु कविता लेखेस् तर कवि नबनेस् ।



खोइ कहाँबाट आउने गथ्यो मलाई कवि बन्ने रहर
अनि दुई चार वटा त लुकी चोरी कोरी हाल्थेँ
देवकोटा र भानुभक्त बन्ने चाहानामा
दुई चार वटा पदक पोल्यामा पारिहाल्थेँ
अनि फेरि अडिकन्थे बाबाको सपनामा
भन्नु हुन्थ्यो सधैं,
“बाबु कविता लेखेस् तर कवि नबनेस् ।



रोकिएन मेरो कवि बन्ने रहर, उही रहरले
पत्रपत्रिका र टेलीह पनि भरिन थाले
पहिलोबाट क्रमशः दोस्रो, तेस्रोमा फर्न थालेपछि
कक्षामा गुरुह को गाली वर्षिन थाले
टुटाउने भइस् तैले बाबाको सपना
राख्ने भइनस् तैले बाबाको इज्जत
फेरि मन उही कुरामा अल्भिन्थ्यो
जुन कुरा बाबाले सधैं भन्नु हुन्थ्यो,
“बाबु कविता लेखेस् तर कवि नबनेस् ।



रहरको सहर

चाहाना जोशी

खोला उँधो बग्दैछ
साँचो के हो उगदैछ
चोखो सम्बन्धलाई
नियतिले ठग्दैछ ।

पैसे सम्बन्ध जोडिँदै छ
सुन्दर बस्ती तोडिँदै छ
बिग्रेको घरको भत्केको चाला भनेभैँ
विकृतितर्फ संसार मोडिँदै छ ।

रहरको सहर बन्दैछ
सपनाले खोइ बिपना भन्दैछ
जुनले काँचुली फेरे जस्तै
जीवनले भाग्य निफन्दैछ ।





कलम

बुद्धि नारायण जोशी
खेलकुद प्रशिक्षक

कलम छ मसँग एउटा मोटो
गाढा र को ठिक्कको छोटो
रातो र विजयको चिन्ह
दिन्छ यसले ज्ञान विभिन्न ।

उर्लिएका यो मनका कुरा
लेख्दछ यसले क्यानभासमा पुरा
पिल्सिएका दिलका व्यथा
लेख्दछ बनाई मीठो कथा ।

कलम मेरो जीवनको साथी
पु याउँछ जाने निकै माथि
पहिल्याउँछ यसले ज्ञानको खानी
बनाउँछ सबलाई सदैव ज्ञानी ।

कलम छ धेरै म भन्दा माथि
मल्हम लगाई कति हो कति
लगाउँछ गुन बनाउँछ जाति
दुखेको यो जीवनलाई अति ।



कलम नै मेरो जीवनको साथी
कलम नै मेरो मनको साथी
जति दुखोस् यो मेरो छाती
सजाउँछ जित गाउँछ गीत
बनाउँछ जीवन सहर्ष जाती ।



कलेज लाइफ

शर्मिला तामाङ

श्वास फेर्दा पनि भस्किन्थेँ म
घडी हेर्दा पनि मस्किन्थेँ म
रमाइला थिए ती दिन
रहेनन् अब एकै छिन् ।

साथी स गीको माभ्रमा
बसेर फर्कन्थेँ साँभमा
सुनौला थिए ती दिन
रहेनन् अब एकै छिन् ।

हरपल मिलेर घुम्ने गथ्यौं
मीठा बातमा भुम्ने गथ्यौं
रमाइला थिए ती दिन
रहेनन् अब एकै छिन् ।

समय बित्यो थाहै नपाई
लाग्यौं आ-आफ्नो बाटो समाई
अहिले यादमा भेट्ने गछौं
हिजोका पल समेट्ने गछौं ।



नेपालकी छोरी

समिना कुलुड राई
(कक्षा ११, विज्ञान संकाय)



नेपालकी छोरीलाई फरिया चोली सुहाउँछ
वेदनाले चौबन्दीको नेपाललाई रुवाउँछ
प्राणभन्दा प्यारो छ मेरो घाम जुन
सार गी, मुर्चु गा र मादलुको धुन।

जानेकै छु लाखे, सेलो, सेबु साकेला
साथ अनि सद्भावबिच हुन्न है म अकेला
म आफ्नै भाकामा कम्मर मर्काइ रमाउँछु
आफ्नो पनमा बाँच्छु म आफ्नै पनलाई समाउँछु।

दसैं, तिहार, छठ अनि देउडा मन पराउँछु
प्रकृतिको काखमा त म त्यसै हराउँछु
हेर तराई हरियाली र ल्ले नुहाएको
सेतो हिउँले मेरो हिमाल कति सुहाएको।

बाल अधिकार

सन्तोष जोशी
(विज्ञान संकाय, कक्षा १२)

बगैँचा पी यो विश्वमाभ कोपिला बालक
अँधेरोभिन्न उज्यालो छर्ने भोलिका चालक।

कसले पो देख्छ बालकका पीडा आँखामा जलेका
ओठमा मात्र संविधान र कानूनका धारा चलेका।



नदेऊ मलाई बन्दुक देऊ बरु कलम
शिक्षाको ज्योति मानव मनमा लगाउने मल्हम।

शोषण भेदभाव नगरौं अब अबोध बालकलाई
सामन्ती संस्कार विरुद्ध लड्ने भोलिका चालकलाई।

बालकका हकलाई कार्यन्वयन गरी बाटो त खोली देऊ
सुन्दर नेपाल बनाउने पालो बालकलाई छोडिदेऊ।

बालक नै हुन वैज्ञानिक शिक्षक देशको अर्ग
सभ्य समाज बनाउने उनै हटाइ कलंक।

विकृतिको जर्गलबिच अब आगो बल्नेछ
कर्णधारका सामु सब बिसर्गति ढल्नेछ।



विद्यार्थी जीवन

प्रकृति भुजेल
(होटल मेनेजमेन्ट, कक्षा ११)



जीवन, जहाँ बादलहरू सँगसँगै
लुकामारी खेलै अग्लिरहन्छ
हावाको भौँककामा क्षतविक्षत हुँदै
कहिलेकाहीं तुषारोहरुमा पग्लिरहन्छ ।

जीवन कहिले सिरसिरे बतासमा
पान्तरण हुँदै संसार घुम्न
कल्पनाको घोडामाथि जागिरहन्छ
कहिले भने जीवन
वरफको ढिक्काभै आफ्नो अस्तित्व
हिमनदीमा पगालेर गन्तव्यतिर लागिरहन्छ ।

यही जीवनको गतिमा
अहिले आकाशको पटाङ्गनीमा म
अनेकन् आकर्षक बुट्टाहरू भर्दै हिँडिरहेकी छु
म उही सपनाका बुट्टाहरू समाएर
जीवन खोजको कर्ममा भिडिरहेकी छु ।

यतिखेर म एक अँगालोभरि सपना बोकेर
त्यो सपना बिसाउने भरपर्दो साङ्ग्रीला खोजिरहेकी छु
जहाँ मेरो सपना संसार मगमगाउने
सुन्दर फूल बनेर टुसाओस्
हो त्यही सा ग्रीला भनेर म
त्रिटिस गोर्खा कलेजलाई रोजिरहेकी छु
त्रिटिस गोर्खा कलेजलाई रोजिरहेकी छु ।



बीजीसी कविता प्रतियोगिता-२०७३ मा तेस्रो हासिल गर्ने सफल कविता

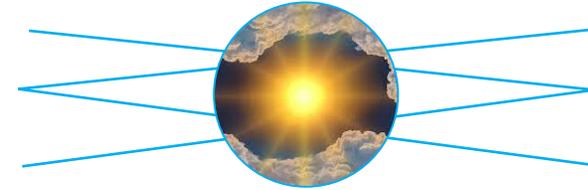


Blooming Sun

Supriya Rai
(Humanities, Grade 12)

One thing that brightens is hidden under me
One thing that enlightens is hidden under me

One thing that smiles is hidden under me
The novelty of piles is hidden under me
With good guidelines, it is getting life
With good, caring minds, it is setting life



The clouds are hanging over in the dark color
Making my own presence shadowed and blur
One thing, ringing inside, is hidden under me
I am bringing outside is hidden under me

For the rise of my own inner brightly sun
For the demise of my own black and darkly born
Every time my parents are supporting me
Every time my teachers are motivating me

Along with my own blooming sunlight
Rainbow will be flowering which is ever right
Along with my eternal joy of color
It will be showering that is ever bright

My heart will be singing now with the sweet melody
And it will be springing blissfulness and glory

One thing that brightens is hidden under me
One thing that enlightens is hidden under me.

गरिबी

नम्रता गुरुड
कक्षा १२, व्यवस्थापन



हाँसो अनि खुसी भन्ने कुरा छैन गरिबकोमा
आँसुले साथ छेड्ने भन्ने कुरा छैन गरिबकोमा

चुनाव आउँदा हाम्रा नेता धाउँछन् हामी गरिबकोमा
जिती वरी गएपछि फर्कँदैनन् गरिबकोमा

चुनाव अघि मीठो आशा बाँड्छन् नेता गरिबलाई
थाहा हुन्छ भोलिपल्ट ढाँड्छन् नेता गरिबलाई

दसैं तिहारमा नि चुल्हो बल्दैन गरिबकोमा
उम गको दियो अहँ जल्दैन गरिबकोमा

मिष्टान्न भोजन भन्नु मात्र खोले सिस्नु रैछ
गरिबले सुस्केराको मानो सधैं पिस्नु रैछ

वर्षभरि कुटो अनि कोदालोको बिँडसँग
खेल्दा पनि मुक्ति छैन चुलिँदो यो ऋणसँग

धनसँग मन छैन मनसँग धन छैन
मनले खोजी ल्याउँछु अब धन अनि सुख चैन ।



मेरी फुपू

बनिता तामाङ
कक्षा - १२
मानविकी सङ्काय

जन्म दिने मेरी आमा
कर्म दिने मेरी फुपू
दुःखी मेरो जिन्दगीलाई
माया अनि ममताको
धर्म दिने मेरी फुपू ।

पसिनाको बाढी तर्दै
घरी बाँच्दै घरी मर्दै
प्यार दिने मेरी फुपू
स्याहार दिने मेरी फुपू ।

आगोमा पौडेर
हत्केलामा प्राण राखी
सकी नसकी दौडेर
माया दिने मेरी फुपू
चौतारीको वरले जस्तै

छायौं दिने मेरी फुपू ।

मेरो सगरमाथा तिमी
मेरो जिन्दगीको लागि
अमर वीरगाथा तिमी
राम्रो एउटा चौबन्दी नि
अहँ कहिल्यै लाएनौ तिमीले
मेरो लागि भोकै बसी
कयौं छाक खाएनौ तिमीले ।

जन्म दिने मेरी आमा
कर्म दिने मेरी फुपू ।
दुःखी मेरो जिन्दगीलाई
माया अनि ममताको
धर्म दिने मेरी फुपू ।



जिन्दगी

शुसन राई

फूल भैँ फुलेर
बाँच्च सिक्नुछ
मयुर भैँ खुलेर
नाच्च सिक्नु छ ।

यात्रा हो जिन्दगी
शिखर चढ्नु छ
उज्यालो क्षितिजतर्फ
अघि बढ्नु छ ।

खुसी हो जिन्दगी
मस्तिले रम्नु छ
फुटेको सिसा नि
जोडिनु जम्नु छ ।

वृक्ष हो जिन्दगी
फल बनी फल्नु छ
छहारी हो जिन्दगी
पोल्ने घाम छल्नु छ

नक्षत्र हो जिन्दगी
उज्यालो छर्न' छ
प्रेम हो जिन्दगी
मायाले भर्नु छ ।

फूल जस्तै फुलेर
बाँच्च सिक्नुछ
मयुरजस्तै खुलेर
नाच्च सिक्नु छ ।



त्यो कालो रात

रिता लावती

बीएसडब्ल्यू पास आउट विद्यार्थी

मेरा कोमल आँखाह मा हजारौँ सपना थिए
आफ्नो आमा बुबा भाइ बहिनीलाई
सुख दुःखमा साथ दिने
यो देशको लागि सक्षम नारी भएर
केही कार्य गर्ने
तर ती दानवह ले मेरा सपना लाई
सपनामै सीमित पारि दिए ।

म सम्भन चाहन्न त्यो कालो रात
जुन बेला मेरा शरीरबाट
एकाएक कपडाह च्यातिँदै थिए
जुनबेला मेरो अस्मिता लुटिँदै थियो
तर ती अँधेरो रातमा
पाइन मैले कसैको साथ ।

जब म होसमा आएकी थिएँ
ती निर्दयी दानवह ले
मेरा इज्जत लुटिसकेको थिए
त्यो बेला मेरो सारा संसार
मरुभ मि सरी उजाडिएको थियो
मसँगै मेरा हरेक सपनाह
सिसा सरी टुक्रिसकेका थिए ।



मलाई मेरो शरीर पहिलो चोटि
अफैँलाई घृणा लागेको थियो
सोचैँ मृत्यु नै मेरो एउटा विकल्प थियो
तर मेरा निर्दोष आमा बाबुको मुहार
मेरा यी नयनह मा भक्तिक नै रहेको थियो
सधैँ मेरा ती अधुरा सपनाह
अभैँ पुरा गर्नु बाँकी नै थियो ।

त्यसैले त म आजसम्म
न्यायको लागि लडिरहेकी छु
आफ्नो लागि मात्र नभएर
म जस्ता हजारौँ छोरी चेली ह को लागि
म पुनः उठ्न खोजी रहेकी छु
र देखि रहेकी छु हजारौँ हातह
अनि त्यही हातको साथ लिई
अँध्यारोमा एउटा उज्यालोको
बिम्ब खोज्न निस्किसकेकी छु ।



आमा! मलाई माफ गर ल

श्रुति कार्की

कक्षा - ११, विज्ञान सङ्काय

तिम्रो निश्चल नयनह मा
म मेरा उज्वल भविष्यको सपना देख्छु
पारिवारिक माधुर्यको कामना लेख्छु
अन्धकारलाई च्याप्न समाइ हुत्याएर
क्षितिजबाट ल्याएको एक मुठी उज्यालो
मलाई राम्ररी थाहा छ
तिम्रो मुहारमा छर्न पर्याप्त हुने छैन
त्यस बेला आमा, मलाई माफ गर ल।

काँडाको संसार छिमाल्दै गएर
ल्याएको एक थुंगा फूलले
मलाई राम्ररी थाहा छ
तिम्रो अधरमा खुसीको
पर्याप्त रग भर्न पर्याप्त हुने छैन
त्यस बेला आमा, मलाई माफ गर ल।

विना स्वार्थको तिम्रो स्नेहशील स्पन्दन अनि
विना भ्रन्भटको तिम्रो स्पर्शले
कालो बादलका बाधाह फाट्नेछन्
चाँदीको घेरा बनेर म जगमगाइ रहने छु
कविताको सुगन्ध बनेर म भगमगाइ रहने छु।

तर तिम्रो लागि भने
विज्ञानको वेजोड आविष्कार
सुपरसोनिक विमान चढेर
सुर्यबाट ल्याएको एक लप्का न्यानोले
मलाई राम्ररी थाहा छ
तिम्रो सुकसुकाउँदो आँसुको सागर
सुकाउन म पूर्णतया असमर्थ हुनेछ
त्यस बेला पनि आमा, मलाई माफ गर ल।



पीडा

मनीषा बाँस्तोला

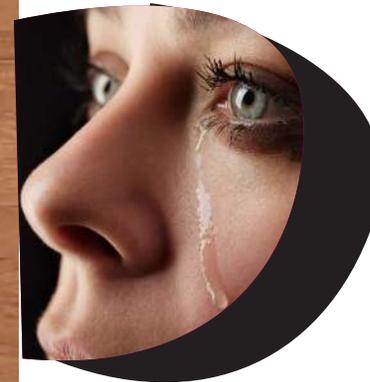
कक्षा १२, व्यवस्थापन सङ्काय

दुःख पर्दा थाहा हुन्छ पीडा कस्तो हुन्छ
आँसु भर्दा थाहा हुन्छ पीडा कस्तो हुन्छ।

चुँडिएको तार भयो सारगीको धुन
हाँस्र मात्रै बोल्दै न लौ पूर्णिमाको जुन
चोट लाउनेलाई थाहा हुन्न चहराउँछ कति
खोटमा दर्द माथि दर्द लहराउँछ कति।

पोखिन्छ साउन बनी याद कहिलेकाहीं
देखिन्छ सपनामा साथ कहिलेकाहीं
पोखेलाई थाहा हुन्छ पीडा कस्तो हुन्छ
भोग्नेलाई थाहा हुन्छ दुःख कस्तो हुन्छ।

बग्नेलाई थाहा हुन्छ खोला कस्तो हुन्छ
खप्नेलाई थाहा हुन्छ सोला कस्तो हुन्छ
हाँसी खुसी बोल मरी लानु के नै छ र !
धर्तीको चिज पोका पारी लानु कहाँ नै छ र !



Milestone

✍️ Dilip Garbuja (BASW III)

As I take off the glass
With the clouds I got embrace.

It reminded me of
Way back to the feelings swirled
Drifted me to the wind whirled
Clouds were moving at sky's bay
How the same rain can sweep away

Other is transitory
Like the cloud
Hung over the sky
Time is the same again
Like the fog
Sometime it darkens
And lets sunshine.

Unfortunately,
I was lost in
The wonder of:
Seeking love
Seeking perfection

Seeking happiness
Like of sunshine
But in the hand of
Changing clouds.

Now is the time that
I'm not the same
I swear to start chasing
Myself in me:
I am discovering joy
Of being myself
Loving myself.



देशको लागि

✍️ छिरिङ फुटी शेर्पा
कक्षा ११, मानविकी

मर्नु त आखिर सबले छ नै
तर मर्न जान्नु पर्छ
अधुरो सपना छाडी मर्दा
त्यो पुरा कसले गर्छ।

देखें नेता देखें नेत्री
देखें अनेक राजनीतिज्ञ
होलान् को यो देश बनाउने
खोइ विज्ञ खोइ नीतिज्ञ।

केही गरौं माटोलाई
युवा जति सबै जागी
पुरा गरौं सारा अठोट
देश र जनताका लागि।

चाहान्छु आफैं अघि सरी
एउटा असल समाज बनाऊं
मन, बचन र कर्म लगाई
यसलाई सुन्दर बनाई सजाऊं।



A Smile

Finzo Dorjee Lama
Class - 11, Science

A smile is cheer to you and me
The cost is nothing-it is given free
It comforts the weary and sad
Consoles good or bad
To gentleman and thief
It is open to any belief
A natural gesture of young and old
Charges from feeble to bold
The greatest blessing for which we pray
Just keep it up and that pushes vices away
And that pushes vices away.



लक्ष्य

कर्सार्ड डोमा शेर्पा
कक्षा ११ (व्यवस्थापन)

कर्सार्ड डोमा शेर्पा ??
लक्ष्य मेरो सपनामा छ
पाइला मेरो बिपनामा छ
पाइलाले लक्ष्य टेकेको दिन
पुरा हुनेछ लक्ष्य मेरो
सपनाले बिपना भेटेको दिन ।

अँध्यारोमा पनि चाँद चम्कन्छ
रातमा पनि तारा टल्कन्छ
रोक्ने छैन केहीले मलाई
छेक्ने छैन केहीले मलाई ।

छोड्ने छैन मैले तारा नियाल्न
छोड्ने छैन मैले लक्ष्य सम्हाल्न
चाहे बादल आई छेकोस्
चाहे काँडा आई घोचोस् ।



प्राप्त गरेको लक्ष्यले
भर्ने नै छु जीवन हाँसो खुसीको
अति सुन्दर उपलक्ष्यले
भविष्य बनाउने लक्ष्य मेरो
संसार सजाउने लक्ष्य मेरो ।



सपनाको मेरो नयाँ नेपाल

प्रमिला श्रेष्ठ

कक्षा - ११, व्यवस्थापन सङ्काय

सपनामा नयाँ नेपाल देखिरहेछु
यसको सुन्दर चित्र लेखिरहेछु।

सपनाको मेरो नयाँ नेपालमा
सयौं थुं गा फूलबारीको
म एक कुशल माली हुनेछु
सबै फूलहरूलाई उत्तिकै
न्यानो स्पर्शले छुनेछु।

सपनाको मेरो नयाँ नेपालमा
मेरो कोसीले देश उज्यालो बनाउनेछ
संसारभरका पर्यटकीय पाहुनाहरू
ले मेरो देश रमाउनेछ।



सपनाको मेरो नयाँ नेपालमा
अरब गएर खरब कमाउने सपनालाई
सरफले धुनेछ
बरु प्रत्येक थोपा मोतीको
पसिना पी बिउले
यहीको माटो छुनेछ।

सपनाको मेरो नयाँ नेपालमा
कला र त्रिफलाले अब
विश्व बजार पाउनेछन्
यहाँको चमत्कारिक सौन्दर्यको
अध्ययन अनुसन्धान गर्न
विश्वभरका मानिस धाउनेछन्।

सपनाको मेरो नयाँ नेपालमा
शहीदहरूको बिचमा पनि
आशाको कुरा हुनेछ
तिनले देखेको सपना
अब अवश्य पुरा हुनेछ।



Girl of my dream

Pasang Lama
Pass-out Student

See the black dots 6252
At the side of cheek and lips
Beware of that dangerous smile
In which we can easily slip
Those teeth of pearls and diamond
Always shines like a bright star

I am still afraid, my dear friends.

Losing her and to get apart.
Outstanding that hair style
Very attractive and light dark
Eyes are so sharp like arrow

You will be her cross mark
Overall you are perfect I guess
United girls will be just jealous and bark.

त्यस्तै त्यस्तै हुँदैछु आज म

✍ सलिन सुनार

कक्षा-११, व्यवस्थापन

पल्टनबाट युद्ध हारी
फर्किएको सिपाही जस्तै
महिनाको तिर्खाले
छटपटाएको प्यासी जस्तै
हो, त्यस्तै त्यस्तै हुँदैछु म आज ।
बिना पानी तडिपएको
त्यो पीडित माछाजस्तै
आमाको काख रित्तिएको
टीठ लाग्दो बच्चा जस्तै
हो, त्यस्तै त्यस्तै हुँदैछु म आज ।
वेदव्यास बिनाको अपूर्ण
कालीदास जस्तै
बु बिनाको घाइते
त्यो हाँसजस्तै
हो, त्यस्तै त्यस्तै हुँदैछु म आज ।
प्रसववेदनामा परेकी
सिकिस्त नारी जस्तै
पदच्युत भएको एक
अधिकारी जस्तै
हो, त्यस्तै त्यस्तै हुँदैछु म आज ।



किलामा बाँधिएका
बिचरा ब्रुनोजस्तै
ऋसमा टाँगिएका
परमेश्वर पुत्र यशु जस्तै
हो, त्यस्तै त्यस्तै हुँदैछु म आज ।

राम स्नेहबाट त्यागिएकी
अबला सिताजस्तै



अहिंसाको वेदीमा
बली चढाइएका गान्धीजस्तै
हो, त्यस्तै त्यस्तै हुँदैछु म आज ।



Work and the Words Unsaid

✍ Kshitiz Khadka, BSW III Year

I would like to leave this city
May be influenced by this world I see
Go to unknown lands, or sail at distant seas
To be honest, in search of better opportunities.

Corruption, Inequality, Disparity
So I just let it be
Knowing someone in the workplace
Instantly hired, gives you authority.
So I question myself
Is there something lacking?
No, nothing seems to be of help
Anxiety, self-doubt, welcome to living hell.



Well, thank you, my country and its people
Turning a normal man into a crippled
Greed you love it that way
I hope your children, may not face this day.

Witnessing these, I just feel like I hit the rock bottom
Not just me everybody on my blocks got them
What a perfect system this is!
Reassures your personal benefits and discriminates with ease.

To the depth of segregation, further pushed
A wise man's effort easily accused
To be employed people would die for more than just their use
Oh please, try looking around at this human abuse.

Well, whatever it is, leave it that way
For all of you happy people, I have got nothing to say
Walk in my shoes and make it a pleasant day.
Despite, the circumstances, along this path along this way.



Sunjan Khadka
Passed Out Student (2015 Batch)

2nd Verse

Every single word that you used to tell
Were like fantasy
Make me sure my lady, you won't deny
And make them sure, those word were not.
Perfect lie Ohh Yeah....
Fake ashes pointing us from Behind
But it's okay My Love.
As you said we'll be fine
So, I need to know. What's going through
your beautiful mind.



3rd Verse.....

Look, they are hiding the truth
All they wanted to trade
Showing fake mercy, and wondering us to fade
If they are willing to hunt you down
Just make a sound then look around
I'm sure you'll see the destroyed Hell Bound.....Ohh Yeah.....
Now, it seems alright My Love
As you said, we'll be Fine
And tell me the facts, what's on your
Beautiful Mind.....

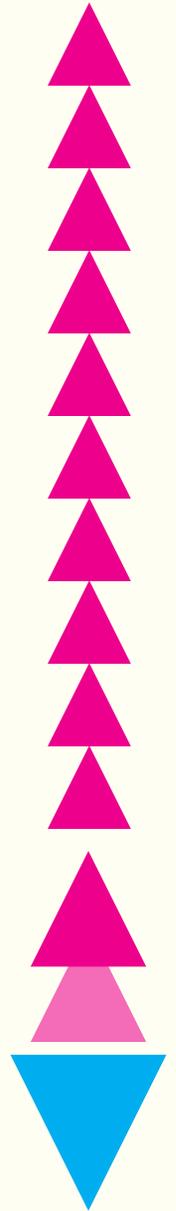
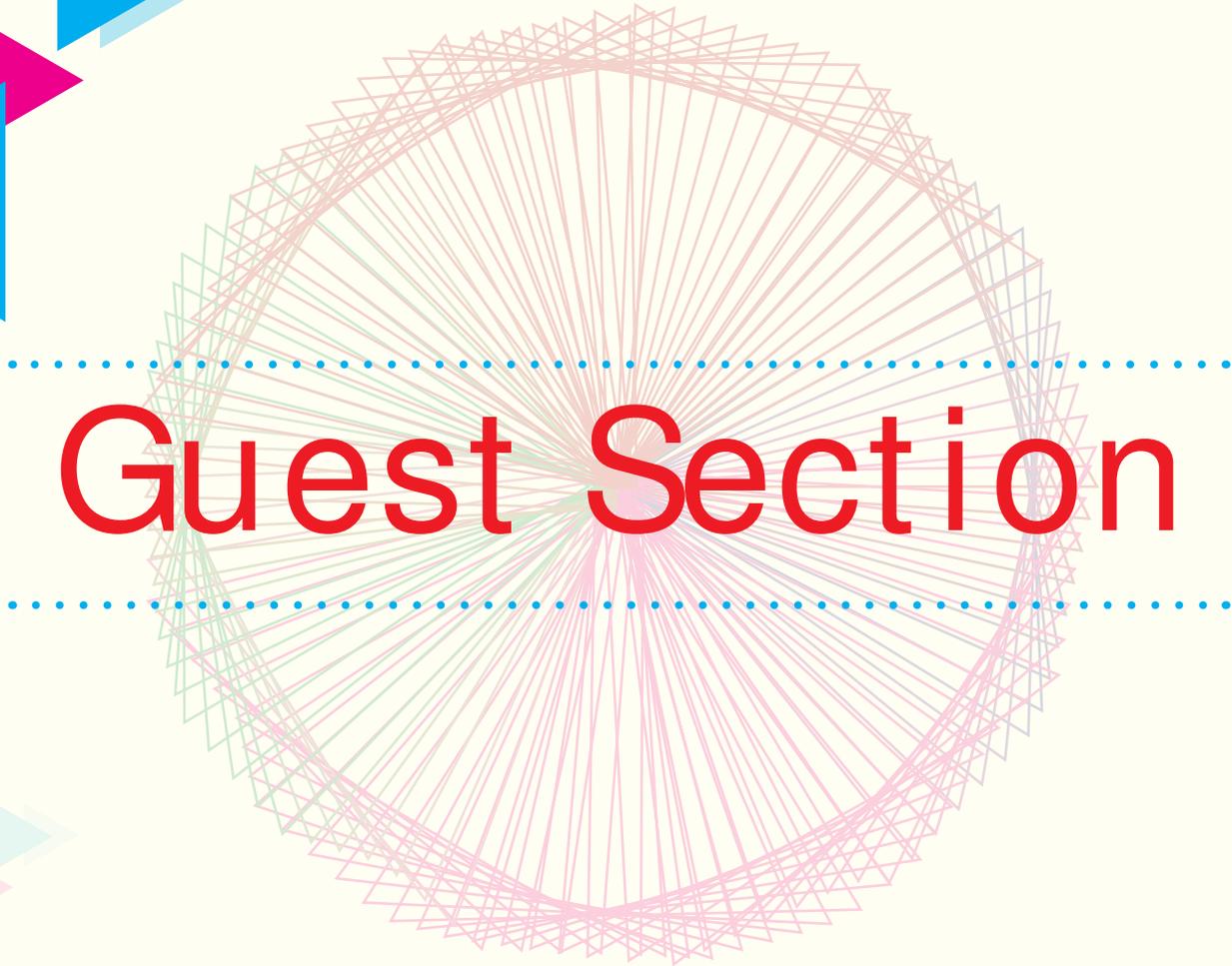
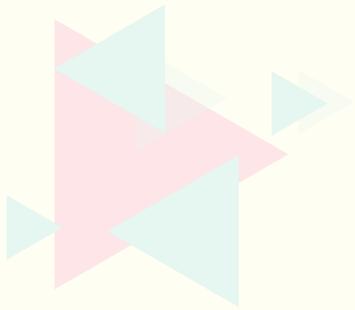
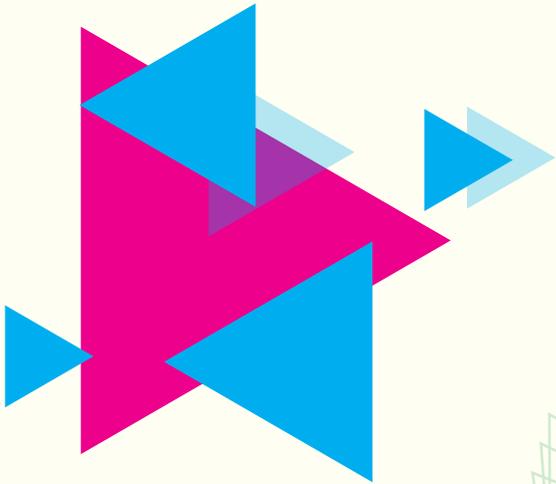
Dear Love

1st Verse

Were you there for trade?
Selling hopes and dreams
For free or may be cast of extreme
In search of Divine
You left me behind
But it's okay my Love
I will be fine
Just tell me what's on your
Wonderful Mind Ohh Yeah....



Guest Section





प्रा. डा. गोविन्द राज भट्टराई
वरिष्ठ साहित्यकार तथा समालोचक

तिमी नहुँदा पनि सबै उस्तै हुन्छ

तिमी नहुँदा पनि आकाशमा
उनै जून र तारा देख्छु
तिमी नहुँदा पनि धर्तीमा
फूलह उसैगरी
बतासमा नाचेको देख्छु
हुरी चलेको देख्छु
अथवा सधै
उही घाम लागेको देख्छु

उनीह आउछन बोल्छन
फेरि भेटौला भन्दै जान्छन
रात्रि बिहानी र संध्याह



तिमी नहुँदा पनि उस्तै हुन्छन
माथि पाखामा भेडा उफ्रेको अथवा
तल चहुरमा गाइबस्तु निहुरेको
तलको खोल्सीमा
गोटालाले घाँस काटेको
सधैं उस्तै हुन्छ
बजार जानेह को हुल देख्ता त्यहाँ
तिमी पो छौ कि जस्तो पनि हुन्छ
अरु ता तिमी नहुदा पनि सबै उस्तै हुन्छ

कलिला घाममा
बतास चलन थालेको बेला
इस्कूले नानीह रमाउदै तल भर्दा
कलेज जानेह
मुस्कुराउदै मेरो छेवैबाट उता लाग्दा
गोधुली याममा चराह ले गाइरहेको बेला
रात्रिको आकाश
चमचम ताराह ले छाएको बेला
तिमी हुँदाको बेला जस्तै हुन्छ

तर त्यो बेला यो मन
किन कुनै संगीत् बेगरको
भयाबह र सुनसान हुन्छ
तिमी नहुँदा पनि अरु ता
सबै उस्तै हुन्छ

...



सगोत्री आचार्य

साहित्यका समालोचक तथा बाङ्गमय अनुसन्धता

व्यक्तित्व विकासमा बोलीको महत्व (निवन्ध)

मिठो बोले मिठै हुन्छ नाता सधैं अरुसित आफ्ना पनि टाढा हुन्छन् रूखो बोल्नेहरूसित

बोल्नु भनेको मनको कुरा खोल्नु हो । मनको कुरा खोल्न विचारको पोको फुकाउनु पर्ने हुन्छ । मान्छेको भित्री हृदयमा अवस्थित विचारको पोको आत्माको डोरीले टनक्कै कसिएको हुन्छ । आत्मा भावनात्मक हुन्छ र भावना तरल हुन्छ । तरल भएपछि त्यो जता पनि बग्छ र अलिकति गहिरो ठाउँ पाउने वित्तिकै जम्छ । जब मान्छेको आँखामा आँखा जुध्छ । नजरको ठक्करबाट विचारमा आगो सल्किन्छ । विचारको आगो सल्केपछि हृदयमा तैरिएको भावना तात्छ र विस्तारै उम्लिन थाल्छ । उम्लिएको भावना बाफ बनेर

मुखबाट निस्कन्छ । त्यसलाई हामी बोली भन्छौं । बोली विचारको परिचायक हो । मान्छेको विचार कतिको गहकिलो या गुह्य छ भन्ने कुरा उसको बोलीले बताउँछ । विचारमा विवेक हुनेह को बोली अमृतमय हुन्छ । अमृतमय बोली हुने जो कोही मान्छेसँगको सम्बन्ध कहिल्यै मृत हुँदैन । किनकी अमृतले कसैलाई मारिँदैन । बरु त्यसले मर्नबाट जोगाउँछ ।

मान्छेह प्रायः आफ्नो बोलीको स्वाद कस्तो छ भन्नेबारे हेक्का राख्दैनन् । बोल्न पाउने बित्तिकै प्याच्च बोलीदिन्छन् । प्याच्च बोल्नु भनेको अपाच्य कुरालाई प्रश्रय दिनु हो । बोल्ने भनेको पवित्र आत्माको सन्देश अ को हृदयमा पठाउने कुरा हो । बोलीको मुहान मन हो । त्यसकारण स लो मन भएको मान्छेको बोली कहिल्यै फोहोरी हुँदैन । जसरी अ को तुच्छ वचनले आफ्नो आत्मा भतभती पोल्छ त्यसैगरि आफ्नो कटु वचनले पनि अ को आत्मा पोलिरहेको हुन्छ । बोल्न पाएँ भन्दैमा लापरवाही तरिकाले बोलेर भाषिक मजाक गर्ने मजाकेह ले यस कुरामा सजग हुनु नितान्त आवश्यक छ । दुम्सीका काँडाभैँ शब्दका तिखा काँडाले अ को कान बारम्बार घोचेर श्रवण कुण्डबाट रगतको सेतो पीप बगाउँदैमा वाक स्वतन्त्रता कदापी श्वेत बन्न सक्दैन । किनकी वचनको पानी बगेर गएपछि जीवनको नदीबाट उकालो फर्केर आएको हाम्रो भाषिक इतिहास आजसम्म कतै लेखिएको छैन र लेखिने पनि छैन । यतिसम्म कि मान्छेको जिन्दगी नामको एउटा अस्तित्व आज यही बोलीको डोलीमा चढेर सारा संसार विचरण गरिरहेछ ।

हुनत मान्छेले सोच्दा आफ्नो मनलाई चोट पर्नेगरी कहिल्यै सोच्दैन । ऊ चाहनाको प्यास लाग्दा कल्पनाको सागरमा डुबुल्किन्छ र स्वप्नको अमृत पिएर तृप्त हुन्छ । लक्ष्यको



उडान भर्दा मनको फाँटभरी उसले काइदा काइदाका उपायह सोचेर मनोलोकमा फाइदै फाइदाका विमानह उडाउँछ र निधारको मभ्रधारमा गएर सहज अवतरण गर्छ । किनकी चेतनामा होसको हवास यस्तो हुन्छ कि मान्छेको मन प्रसूनको पिपिरोभैँ अत्यन्त कोमल हुन्छ र कोमल मनलाई कहिल्यै दुखाउनु हुँदैन तर त्यही कोमल मनको मान्छे जब अ सँग बोल्न थाल्छ उसले यी सारा कोकिल सम्वेदनशीलताह चटक्कै विसिदिन्छ र एकाएक कठोर भैदिन्छ । यो एक प्रकारको मनोरोग हो जुन विस्फारित वचनमा विस्तारै विस्तारै फैलिँदै गएको छ । यसरी चराचर जगतको यो सारा सृष्टि सदिसिँदैखि तुमुल वचनको कोक्याइमा हरदम विक्षिप्त छ र यसको व्यवस्थापनका लागि वाणीका बुज्जुगह ले जवाफ दिनैपर्ने शाश्वत जिज्ञासा यस आत्मानुभूतिले विमर्शको प्रस्थान विन्दुका पमा उठाएको



छ । पढेर भन्दा बढी परेर जान्नेह ले मान्छेको बोलीको महत्तालाई व्यक्तित्व विकासको माध्यमका पमा तात्विक आत्माबोध गर्नेछन् भन्ने कुरामा यो लेखनी पूर्ण निश्चिन्त छ ।

फरक फरक मान्छेह को पनि प्राकृतिक बनावटका हिसावले मुखको खाप्चो उस्तै हुन्छ । दुई लुम्टा पोटिला ओठ । एक चोक्टा जिब्रो । रसिलो थुक । कसिला दाँत । गठिला गिजा । सजिवताको सुगन्ध लगायत मानव मुखाङ्कको बहुलतामा अधिक समरूपता पाइन्छ तर यही मुखले कसैले बोल्दा, वाह ! क्या वात ! बोली कति मिठो ! भन्ने प्रेमिल र रसपूर्ण प्रतिक्रिया मिल्छ भने कसैले बोल्दा सकसपूर्ण दिक्दारबोध मनमा चह याउन थाल्छ । कर्कस बोली सुन्ने वित्तिकै सुन्ने मान्छेको कान पाक्न थाल्छ । उत्साह मरेर हृदयमा खात लाग्न थाल्छन् र अन्तत त्यो मान्छेसँग भेट्ने इच्छा नै मृत बनेर आउँछ । यद्यपि एउटा मान्छेले अर्को, त्यो मान्छेलाई भेट्न चाहन्छ

जसले पारस्परिक भेटको सम्मान गरोस् । उसलाई भेट्न आउँदा खर्चिएको सापोनापो समयको म ल्यबोध गरोस् र आफ्नो मात्रै आत्मारतिको राष्ट्रिय गान गाउने भन्दा पनि भेट्न आउने मान्छेको हृदयको भाका सुनोस् । चिमोटेको नानी रोएभै आफ्नो रुचे बानीको नयाँ संस्करण प्रकाशित गरेर हृदयको पानामा फेरि अर्को शोकको विज्ञप्ति ननिकालोस् । निधारबाट भाग्य भिकेर तय गरिएको हजार

सिर्जनाको लाखौं पाइलाको यात्रामा एक पाइला ठेस देखाएर बरु नहिँड्नु नै जाति ठह याउँदै निष्कर्मको आह्वान नगरोस् र गरिबीलाई दोष देखाएर पुगिसरीको रोष प्रकट नगरोस् । यसो हुन सके मात्र भेटघाटको सम्मिलनले प्रेमको नयाँ घोषणा पत्र जारी गर्न सक्छ नत्र भने व्यक्तित्व विकासका लागि रोपिएको बोलीको बिउमा सधैं बाँको मात्र उम्रिनेछ ।



बोलीको नकारात्मक उपयोग गर्ने मान्छेमा गुनासो र छेडको मात्रा अधिक हुन्छ। हमेशा गुनासो गरेर भिभ्याहटको भकारी भर्नु उनीह को आत्मिक चरित्र हुन्छ । गुनासोलाई पनि ठाउँ न कुटाउँ जथाभावी राखेर अ को माथा हमेशा खराब गर्नु, छिनमै प्रेमिल बनेर छिनमै टिस हुनु उनीह को बौद्धिकताको मिमांसा हो । उनीह मा छेड हानेर हरेक मान्छेलाई होच्याउने प्रवृत्ति हुन्छ । प्रत्येक भेटमा एक दुई

भटारो छेड नहानी उनीह को आत्मारति शान्त हुँदैन । पतित शब्दको अतित पुनरावृत्ति गर्नु उनीह को अभिष्ट हुन्छ । छेड हानेर अ लाई जति धेरै कालो-निलो बनाउन सकिन्छ त्यति नै उनीह सन्तोषको सास फेर्छन् तर यसले उनीह लाई भित्रभित्रै बर्बादीको दिशातिर कुदाइरहेको हुन्छ । छेड खप्न बाध्य मान्छेले उसलाई चुत्थाजनको उपमा दिएर भित्रभित्रै गम खाइरहेको हुन्छ । साला जिन्दगीले यस्तो चुत्थालाई कहिल्यै भेट्न नपरे पनि हुन्थ्यो भनेर मनमनै कशम खाइरहेको हुन्छ । घोचपेचको ज्वारले भकभकी उम्लेको छातिभित्र पैदा भएको घृणाले आक्रोशको दाहा किटिरहेको हुन्छ । लासको गन्धजस्तै हवास्सै गन्हाइरहेको उसको बोलीले श्रवण कुण्डमा सकस पैदा गरिरहेको हुन्छ । सुन्नेले जेसुकै सुनेपनि र बुझ्नेले जेसुकै बुझेपनि यस प्रकारका गुनासागोथे र छेडपतिह आफ्नो हर्कतलाई बारम्बार दोहो याएर बोकाले भित्तो हानेभै निरुद्देश्य छेड हानिरहेका हुन्छन् ।

उनीह ले प्रश्नलाई आफ्नो बोलीको मुख्य हतियार बनाउँछन् । आफूसँग कोही बोलेन भने उसलाई सम्झाउँदा तपाईं मसँग बोल्नु भएन भन्दैनन् बरु तपाईं किन मसँग नबोल्नु भएको भनेर निहुँ खोज्ने खालको प्रश्न तेर्स्याउँछन् । यो प्रश्न वास्तविक पमा प्रश्न नभएर केवल गुनासोको तिकडम मात्रै हो । सरल प्रश्न भए सरस जवाफ मिल्ने थियो र त्यसले समाधान दिन्थ्यो तर यो केवल गुनासोको



पोको मात्र भएको हुनाले यसले कुनै तात्त्विक जवाफ प्राप्त गर्दैन र कुनै समाधान पनि दिँदैन। गु-ना-सो भनेको गुह्य कुराको नासो मात्रै हो अथवा गुह्य कुराको नग्न सोच मात्रै हो। गुनासो गर्ने मान्छेले कहिल्यै समाधान दिँदैन। उसको उद्देश्य नै बारम्बार अ को कमजोरी देखाएर आत्मारतिमा रमाउनु हुन्छ। उसले जान-अन्जान अ कमजोर भएपछि आफू स्वतः महान् बनिन्छ भन्ने आत्मिक भ्रमको पिरामिड मनमा ठड्याएको हुन्छ जुन कुरा मनको लड्डु घिउसँग खाएर टन्न अघाएजस्तो, एउटा स्वेर काल्पनिकको पतित भ्रम मात्र हो। समस्याको खातमाथि उपहासको लात हान्दैमा मान्छेले आफूले चाहेको कुरा प्राप्त गर्न सक्दैन। प्रायजसो व्यक्तित्व नभएका मान्छेहरू हमेशा गुनासो गर्छन् र आफू कमजोर हुनुको कारण अ को टाउकोमा थुपारेर बस्छन्। शब्दको धराप थापेर हरदम सरापेर समय व्यतित गर्छन्। यो विवेकको ह्याउ नभएकाहरू को वास्तविकी वा नाकनिके दैनिकी हो जसले आजीवन अद्योगतीको बिउ रोपेर व्यक्तित्व पतनको आँधी उठाइरहेको हुन्छ र व्यक्तिलाई समाजबाट अलग्याउने विभाजनको बिउ पनि यही वास्तविकताभित्र नै छिपेको हुन्छ।

व्यक्तित्वको विकासमा बोलीको अहम् भूमिका हुन्छ। व्यक्तिगत चरित्रबाट माथि उठेर सामाजिक चरित्र ग्रहण गर्न मान्छेको बोलीले सेतुको काम गरेको हुन्छ। प्रायः उच्च ओहदाका मानिसहरू मिठो बोल्छन्। कोही कोही भने त्यसका अलावा अपवाद पनि हुन्छन्। तिनीहरू ग्रेड गरेको चामलमा विरलै भेटिने दुग्गाजस्तै हुन् जसको अकेला अस्तित्वलाई मान्छेको भित्रित्वले सधैं तिरस्कार गरिरहेको हुन्छ। मौनता बोलीको जरो हो। जसमाथि आवाज उभिन्छ। थोरै बोल्ने र धेरै सुन्ने बानी मान्छेको सर्वोत्तम मौलिक गुण हो

। यो पनि परिस्थितिजन्य आवश्यकताले निर्धारण गर्छ। बोली भएर पनि आवश्यकतामा नबोल्ने मान्छे बौद्धिक लाटो हो यसलाई अर्को शब्दमा कोक्लियाँटो पनि भनिन्छ। यस्तो व्यक्तिको बाहिरी स्वरूप मान्छेको भएपनि भित्र पशुवत जीवन बाँचिरहेको हुन्छ। अह बिचको भगडामा भित्रभित्रै थर्थराइरहेको हुन्छ। आफू संलग्नै नभएको घटनामा पनि कसैले केही भन्छन् कि भनेर भित्रभित्रै त्रासको पिसाब फेरिरहेको हुन्छ। यसैगरि मौन बस्नु पर्ने ठाउँमा अनावश्यक बोल्नु पनि व्यक्तित्वलाई व्यवस्थापन गर्न नसक्नु हो। अनावश्यक बोल्नु भनेको अ को खुसी बिथोल्नु हो। अ को बोल्न पाउने स्वतन्त्रतालाई हनन हुनेगरि पुग न पुच्छर बोल्नु पुमा चरित्रको पक्षपोषण गर्नु हो। पुमा प्रवृत्तिले गालिशास्त्रको विजारोपण गर्छ। त्यसैले मौन र मुखरित बोलीका बिचमा सन्तुलन कायम राख्नु मानवीय मौलिक र बौद्धिक परम्पराको समादर गर्नु हो अथवा अर्को शब्दमा व्यक्तित्व विकासमा बोलीको महत्तालाई आत्मसाथ गर्नु हो।



निष्कर्षमा, व्यक्तित्वको रक्षा, प्रयोग र विकासमा बोलीको मौलिक भूमिका अतुलनीय छ र यसको समुचित उपयोग पाइलैपिच्छे अपरिहार्य छ। सामाजिकरणको प्रकृत्यामा मान्छेलाई सबल र अब्बल बनाउन बोलीमा सलिल शैलीको उपयोग गर्नु अति आवश्यक छ। बोलीको जननी मान्छे स्वयम् हो भने शैलीको जननी संस्कृति हो। संस्कृतिको गर्भबाट भाषिक शिल्पको विजारोपण हुन्छ। सकारात्मक पक्षलाई जोड दिँदै सन्तुलित भाषाको उपयोगमा ध्यान दिन सके मान्छेको बोलीले सायदै अपमानको गोली खाएर मर्नु पर्दैन। हेक्का रहोस् मान्छेको जिब्रोमा अटाउन सक्ने लाखौं शब्द उच्चारणको क्षमताभै बोलीले विकास गर्न सकिने व्यक्तित्वका अनेकौं आयामहरू छन्। तिनलाई पर्गेलेर अघि बढौं। अस्तु।





वसन्त वराकोटी
कवि

म विद्रोह बनेर आउनेछु

कुनै दिन म
तिम्रो सत्ताले दिएको उपहार
खाली पेट र नागो आमुसादैं
तिम्रा सामु आएर एक टुक्रा जमिनमा
अधिकारको प्रस्ताव राखैं
तर अपमान र घृणाको सौगात पाएँ
म फेरि कुनै अर्को दिन
गाँस, बास र कपासका निम्ति
अधिकारको खोजी गर्दै
आन्दोलन बनेर तिम्रो सामु आएँ
तर बुट लाठी र गोली पाएँ।

यो निरन्तर प्रक्रियामा मैले
पाइँदैन अधिकार मागेर भन्ने
यथार्थलाई आत्मसात गर्ने

त्यसैले तिम्रो अत्याचारी संसारलाई ध्वंस गर्दै
नयाँ र सुन्दर संसार निर्माण गर्न
प्रतिशोधको मशाल बोकेर
क्रान्तिकारी परिवर्तनको गर्जन गर्दै
म फेरि अर्को दिन
भीषण युद्ध बनेर तिम्रो सामु आएँ
र युद्धको जयघोष गरें।

सायद तिमिले पत्याएनौ क्यार
त्यसैले प्रतिगर्जन गर्दै मेरो आयु
तोक्न थाल्यौ, हप्ता, महिना र वर्षमा
तर ती निरर्थक सावित भए
यसरी युद्ध लड्दै जाँदा
एक दर्जन वर्ष बिते
यी वर्षहरू बित्दै जाँदा
तिमी बुट, लाठी र गोली बनेर आयौ
म शक्तिशाली स्यात बनेर आएँ
तिमी जार बनेर आयौ
म लेनिन बनेर आएँ
तिमी हिटलर बनेर आयौ
म स्टालिन बनेर आएँ
तिमी अमेरिका बनेर आयौ
म भिमतनाम बनेर आएँ
र अन्त्यमा तिम्रो समस्या बनेर आयौ
म समाधान बनेर आएँ।



यो एक दर्जन वर्ष पछि
म फेरि अहिले
युद्ध, आन्दोलन र शान्तिको "यूजन गर्दै
एक्काइसौ शताब्दिको बुद्ध बनेर
तिम्रो अगाडि उभिएको छु
तिमी टाउको विनाको महाजन बनेर
मेरो अगाडि उभिएका छौ
र तथानाम गाली गर्दै
मेरो बुद्धत्वलाई अपमान गरेका छौ।

मलाई थाहा छ तिम्रो शक्तिशाली
टाउकाको खोजीमा
आ"नो मुर्क । शरीरको
विज्ञापन गर्दै हिँडेका छौ
मलाई यो पनि थाहा छ कि
टाउको नभएको मुर्काले
दूलो चुनौती खडा गर्छ सकेसम्म दुःख दिन्छ
र परिवर्तन चाहनेहरूको गतिलाई
क्षणिक पमै भएपनि अवरुद्ध पार्न सक्छ
म देखिरहेको छु शान्ति प्रक्रियाका
वर्षौसम्म यस्तै भएको छ
होशियार फेरि पनि जालभेल र षड्यन्त्रको
महाजाल फिँजाएर
फोहरी इतिहासलाई निरन्तरता दिँदै
मेरो बुद्धत्वको अपमान गरेर
मेरो गतिलाई यसरी नै अवरुद्ध पा यौ भने
म फेरि बाध्य भएर अन्तिम पटक
कुनै दिन एक्काइसौ शताब्दीको
शक्तिशाली विद्रोह बनेर
तिम्रो अगाडि आउने छु
र यो धर्तीबाट तिम्रो अस्तित्व
समाप्त भएको घोषणा गर्नेछु।





उत्तम लिम्बू

कवि, वाचन शिरोमणी

युगका स्वरहरू

चुल्ठोमा सिउरेर चमेली
गुराँस आ" नै मात्र नभन्नु
छातीमा राखेर पहाड
हिमाल आ" नै मात्र नभन्नु
हत्केलामा बोकेर माटो
देश आ" नै मात्र नभन्नु ।

देश नभएर पनि
खुसी छन् बादलका लस्करहरू
देश नभएर पनि स्वतन्त्र छन् चराका हुलहरू
देश नभएर पनि हाँसेका छन् फुल नभनिएका फुलहरू ।

एउटै रुखले सत्य थाम्ने भए
किन उम्रनु हजार वृक्षहरू ?
एउटै साँझले जुनी बिल्ने भए
किन उदाउनु लाख दिनहरू ?

साथी !
सुकेको हाँगा टेकेर
कसरी माथि चढ्नु ?
जमिनमा टाउको जोतेर कसरी आकाश हेर्नु ?

सम्भन्नुहोस् !
अन्त्य हुँदैछ छेपाराको शताब्दी
जो अँध्यारोमा
घर बनाउने सपना देख्छ
र उज्यालोमा बिरसन्छ ।

रात ओभाएपछि
तारा थन्काइराख्नु पर्दैन
जस्तै कि,
भरिरेहेछ हाँगाबाट
डेटएक्स्पायर पतिंगर
रुखलाई यो थाहा छ
शीतल बाँड्न
नयाँ पातहरू चाहिन्छ ।



मनमा घाम राख्नुपर्छ
संसार उज्यालो देखिन्छ
जब भुँइको धुलो माटो हुनेछ
जब पुतली फूल हुनेछ
सायद साबित हुनेछ
तु । सिर्फ तु । मात्र होइन
ईश्वर पनि हो ।

चाल्नुहोस् केही कदमहरू
सिक्नुहोस् केही आयामहरू
जस्तै कि हेर्नुहोस्
कमिलाको एकता
कसरी उचाल्दै छ भुसिल्लिकरा ?
हेर्नुहोस् गाँथलीको मेहनत
कसरी बनाउँदैछ घर ?
हेर्नुहोस् चराको निरन्तरता
कसरी सिन्का सिन्का जोडेर
मजबुत पाउँछ गुँड ?

साथी !
आ" नै न ग्रा जोतेर
आ" नै घरबारीको बाँभो फोर्नु
फुटाएर आ" नै पसिनाले
अहमका डल्लाहरू
अलिकति उमार्नु
आ" नै करेसामा रायोको साग
बश! देश बनाउनु पर्दैन
देश आफैँ बन्नेछ ।





असीम सागर
कवि

शोकगीत

एक्कासी

सगरमाथा हुँदै आएको तुफानले
मेरो घरको छानो उडायो
मलाई कुनै दुःख लागेन

एउटै हाँगामा सँगै थियोँ काँडा र फूल
त्यो फूल कहाँ पुरायो
मलाई कुनै दुःख लागेन

आफू भोक भोकै बसेर
जोगाएको थिएँ अनिकालमा बिऊ
बाली सखाप बनायो
मलाई कुनै दुःख लागेन



भुमरी बनेर उड्दै गयो सडकमा धुलो
च १भैँ माथि माथि उड्दै गए
भरेका फूलपात र कसि रहरु
त्यही कसि रमा थियो
स्कुलेनानीको च्यात्तिको कापीको एउटा पाना

तुफानको कुनै सिमाना हुन्न भन्छन्
कहाँ पुरायो होला त्यो कापीको पाना
मलाई दुःख लाग्यो
म बेस्सरी रोएँ
किनभने त्यसमा
मेरो देशको नक्शा थियो ।





उद्योग राई
कवि तथा स्वविव्यू सभापति

अनुशासन

समय बुझ्न पनि अनुशासन लिई बाँच्नै प यो
समय बुझाउन पनि अनुशासनलाई साँच्चै प यो ।

मौसम अनुकूलको अनन्त अनुशासनलाई पछ्याउनै प यो
बेमौसमी अनेक गल्तीलाई अनुशासित भई सच्याउनै प यो ।

भौतिक बिगबिगीमा नैतिक अनुशासन रोप्नै प यो
त्यसैले, अनैतिक चरित्रलाई अनुशासनले छोप्नै प यो ।

अनुशासनको भवसागरमा डुबुल्की मान्ने प यो
अपवादको अनुशासनमा सडक सेखी भान्ने प यो ।

अनुशासन सच्चरित्र हो, उन्नत मित्र हो
अनुशासनहीन दु ह हो, अवनत पात्र हो ।
त्यसैले, अनुशासितह सित प्रेरणा लिनै प यो ॥



जोरमान राई
गजलकार

गजल

मुग्लानबासी साथिभाइ दसैं आएन
यो दुखिया निधारलाई दसैं आएन

भल्को आउँछ गाउँ घर छरछिमेकी
अरबमा त ठूला दाइ दसैं आएन

बारीछेउ फुलेहोलान सयपत्री, थु
सुकिभर्लान लाउनै नपाइ दसैं आएन

बज्दैन नि मादलु, मुर्चु । र भ्याली
परदेशीको गीत गाइ दसैं आएन

के लेख्यो र बिधाताले दुःखी कर्ममा?
काम गर्नुछ भ्याइ नभ्याइ दसैं आएन ।



दिलासा

साहित्यकार तथा सञ्चारकर्मी

गजल

अचम्म भयो ! आगो स्वयम् खरानी भयो
घिउ निस्किएन दही नै जब मदानी भयो

'सत्यको विजय हुन्छ' यो एक मजाक हो
जब हत्यारा चुनावमा आँखाको-नानी भयो

आफ्नो बाहेक आइन्दा कसैको भर नगर्नु
इतिहास साक्षी छ कति रगत चौलानी भयो

छि ! लाछि युवाहरूले के गर्नु राजनीति
चौरासी वर्षको मनुवा पनि जवानी भयो

न्याय पाउँछु भनेर कतै मुस्कान नचिताउनु
नत्र अदालतमा त्यो आँसु कसरी पानी भयो



भाग्यमा पनि भर लाग्न छोड्यो आजकाल
निधार स्वयम् यहाँ भ्रष्टाचारको खानी भयो

जब कानलेजस्तै विश्वास सुन्न थाले आँखाले
बोल्नुपर्ने ठाउँमा इसारा बताउने बानी भयो

वसन्तमा वसन्त नै चितामा जलेको देखेपछि
कठोर हृदय नै पल्लवी प्रेमको निशानी भयो ।



Ritu Raj Bista
Lecturer (Finance)

Banking in Nepal

In simple words, Banking can be defined as the business activity of accepting and safeguarding money owned by other individuals and entities, and then lending out this money in order to earn a profit. However, with the passage of time, the activities covered by banking business have widened and now various other services are also offered by banks. The banking services these days include issuance of debit and credit cards, providing safe custody of valuable items, lockers, ATM services and online transfer of funds across the country / world. A **bank** is a financial institution that accepts deposits from the public and creates credit. Lending activities can be performed either directly or indirectly through capital markets. Due to their importance in the financial system and influence on national economies, banks

are highly regulated in most countries. Most nations have institutionalized a system known as fractional reserve banking under which banks hold liquid assets equal to only a portion of their current liabilities. In addition to other regulations intended to ensure liquidity, banks are generally subject to minimum capital requirements based on an international set of capital standards, known as the Basel Accords.

Banking in its modern sense evolved in the 14th century in the rich cities of Renaissance Italy but in many ways was a continuation of ideas and concepts of credit and lending that had their roots in the ancient world. In the history of banking, a number of banking dynasties — notably, the Medicis, the Fuggers, the Welsers, the Berenbergs and the Rothschilds — have played a central role over many centuries. The oldest existing retail bank is Banca Monte dei Paschi di Siena, while the oldest existing merchant bank is Bahrenberg Bank.

Central Bank: Central bank is the monetary authority or nation. It is the controller, regulator, monitor and supervisor of all kinds of financial institutions. CB issues notes. It is the bank of the bank, bank of the government, adviser of the government agent of the government.

Commercial Bank: Commercial bank is established to provide short term loan to traders so it is called commercial bank. But at present commercial bank has been providing loan to several sectors like agriculture, industry, trade, tourism, etc. It has been providing not only short term loan rather providing medium and long term loan.



Agricultural Bank: Agricultural bank is established for the development and modernization of agriculture sectors. It provides short term loan to farmers to purchase fertilizers, seeds as well as to pay wages. It also provides long term loan to farmers to purchase land and heavy agricultural equipment.

Industrial Bank: Industrial bank provides industrial consultancy and loan for the establishment of industries. It also purchases, sales and underwrites the share and debenture of industries. Not only this as per the requirement it also invests in industries.

Exchange Bank: Exchange bank deals with foreign currency and its objective is to help in international trade. It provides loan for foreign trade and helps in the settlement of debt between two countries. It provides loan to the importers by discounting their bills and remit the money of the importers to their parties.



Saving Bank: Saving bank is established to collect the scattered saving of low income people and to mobilize their small savings. In this bank people open their account and there is issue of postal cash certifications. On the basis of postal cash certifications depositors can withdraw a definite amount of money once a week.

Cooperative Bank: The bank which is organized by the people for their own collective benefit is called cooperative bank. Basically, such banks are established in rural area for promotion of agriculture sectors. But now days there are such banks in every sector.

HISTORY OF BANKING

The history of the banking is strictly related to the history of money. As a society became more civilized, the needs for more efficient methods for barter were developed organically. Most origins of the money can be traced back to the building of large structures such as temples or large undertakings by leaders such as wars. The concept of an "I owe you" (IOU) preceded the idea of paper cheque by several thousand years. The term 'bank' is derived from the Latin word 'bancus', Italian word 'banca', French word 'banque', which means 'a bench' and German word 'bank' which means Joint stock company. The early bankers, the Jews in Lombardy, transacted their business at benches in the market place. When they were unable to meet their liabilities, the depositors used to break their benches and the term bankrupt was derived.

The very first banks were probably the religious temples of the ancient world where gold was stored. Their owners justly felt that

temples were the safest places to store their gold as they were constantly attended, well built and were sacred, thus deterring would-be thieves. There are extant records of loans from the 18th century BC in Babylon that were made by temple priests to merchants. Ancient Greece holds further evidence of banking. Greek temples as well as private and civic entities conducted financial transactions such as loans, deposits, currency exchange and validation of coinage. Interestingly, there is evidence of credit,



whereby in return for a payment from a client, a money lender in one Greek port would write a credit note from the client who could "cash" the note in another city, saving the client the danger of carrying coinage with him on his journey.

Ancient Rome perfected the administrative aspect of banking and saw greater regulation of financial institutions and financial practices. Charging interest on loans and paying interest on deposits began in 1157, the first commercial bank in the world. Originally, it was not a bank in the real sense, being simply an office for the transfer of the public debt. Subsequently, the Bank of Barcelona (1401) and the Bank of Geneva (1407) were established. The 'Bank of England' first English Bank was established in 1694 A.D.

Crowther observed that the modern banking has three ancestors who are the merchant, the goldsmith and the moneylender. The merchant banker forms the earliest stage in the evolution of modern banking. Merchants in those days required remittances of money from one place to another while trading, which is an important function of a bank. This gave rise to the institution of 'Hundi' or the letter of transfer, which these days are done through drafts, cheques, travelers cheques, etc. to remit money to different places. The goldsmith ancestry of the modern banks is purely an English affair. In England, the goldsmiths were the original representatives of private banks. They were charged for safekeeping the money consisting of gold and silver. Thus, the goldsmith became a banker. Napoleon founded the 'Bank of France' in 1800 A.D.

The 19th century came with the vast scope of development of commercial banking. It witnessed not only the phenomenal development of modern banking but also the development of various banking institutions highly specialized and sophisticated, particularly in advanced countries like U.S.A., U.K. and others. Today various international organizations like I.M.F., A.D.B. etc. have been developed, which are influencing the whole business of the modern world.

Commercial banking in India began in 1770 A.D. with the establishment of the joint stock bank, named the 'Bank of Hindustan' by an English Agency in Calcutta. Lots of development in the banking sector has occurred after the independence.

Development of Bank in Nepal

The history of banking in Nepal many is described as a component of gradual and ordinary evolution in the financial and economic sphere in the Nepalese life. Even now the financial system is still in the evolutionary phase. The establishment of "Kausi Toshi Khana" as a banking agency during the time of King Prithve Narayan Shah and "Tejarath Adda" can be regarded as the initial steps in the direction of start of banking development in Nepal. In the context of Nepal, the development of banks can be summarized in three phases:

i) Phase I: The establishment of 'Tejarath Adda' during the Tenure of prime minister Ranoddip Singh in 1933 B.S. (1876 A.D.) was the first step towards the institutional development of banking in Nepal. It was fully subscribed by the government in Kathmandu. Tejarath provided credit loans to the general public at 5 percent interest rate on securities i.e. gold, silver and other ornaments. Its objective was to provide credit or loans to the general public but it failed to accept deposits from them.

ii) Phase II: During the time of Chandra Shamsher (1901-1929), credit facilities of 'Tejarath' were extended by opening its branches. Later, 'Tejarath' was replaced by the first commercial bank, Nepal Bank Limited established on 90th Kartik, 1994 B.S. is the first commercial bank in Nepal with authorized capital of 10 million rupees. Then Nepal Rastra Bank was established on B.S. 2013.01.14 as the central bank under the Nepal Rastra Bank Act 2012 B.S. Its functions were to supervise commercial banks and to guide the

basic monetary policy of the nation. In 2013 B.S., Industrial Development center was established and later it was converted into Nepal Industrial Development Corporation (NIDC) in 2016 B.S. As the monetary transaction got more and more complicated on 2022.10.10, Rastriya Banijiya Bank was established as a fully government owned commercial bank. Agricultural development bank was then established on 2024.10.07 to help the agricultural side of the country.

The list of banks established in Phase II is as follows:

1.	Nepal Bank Ltd.	1994 B.S.
2.	Nepal Rastra Bank	2013 B.S.
3.	NIDC	2016 B.S.
4.	Rastriya Banijiya Bank	2022 B.S.
5.	Agricultural Development Bank	2024 B.S.

iii) Phase III: To operate all commercial banks uniformly under single act, " Commercial Bank Act 2031" was enacted. According to the Nepal Commercial Bank Act of 2031 B.S. (1974A.D.). Commercial banks are banks that deal with money exchange adapting deposits, advancing loans and other commercial transactions except some special functions done by specified cooperative, agriculture and industrial bank". In 2041 B.S., Nepal Government established five rural development banks under the control and supervision of Nepal Rastra Bank. The establishment of these banks helped in spreading the banking services to both urban and rural areas but banking services to the customer satisfaction was still far.

After the reestablishment of democracy, the government has taken Liberal policy in banking sector so different private banks are getting permission to establish with the joint venture of other countries. Nabil is the first Joint venture banks as Nepal Arab Bank. Similarly, two foreign commercial banks Nepal Indosuez Bank Ltd and Nepal Grind lays Bank Ltd. Entered in Nepal in the form of joint venture and the trend is continuing till today as many Nepalese owned banks are running. Today, there are altogether 28 commercial banks in Nepal.



Current situation: By the end of April 2018, there are 28 commercial Bank, 33 Development Bank, 25 Finance company, 65 Micro credit Development Bank. Number of Bank and financial institution has been decreased in recent year due to suspension of license issuance to establish BFIs and increase in merge and equation among BFIs. NRB has provided several benefits to the merging institutions. Responding to the benefits presented by NRB, the BFIs of the country are the opting the process of merger. Liquidity Crunch, Capital requirement and open financial market are the reason behind BFIs goes to merger.





the significant milestone in the history of Nepali journalism. However, press during this period was under the grip of Ranas and their family. Even the three decades long Panchayat period remained the hardest and darkest time for press freedom merely advocates for Pro-Panchayat mission journalism. In addition, Nepali Press was made paralyzed by king Gyanendra and king's men not hearing their concerns. Royal coup did everything possible to muzzle the independent press. Hundreds of journalists were interrogated by police and army. They were forced to quit their profession and displaced by their working places. With the Royal proclamation on February 1, 2005 by king Gyanendra, Nepali press faced a worse situation than ever facing many attacks on independent media rights. In general, though the sphere of Nepali journalism was expanded, journalists are low paid, less professional and poorly facilitated. No appointment letters are provided to ensure their jobs. Journalism profession still depends on

the favor of media investors and their vested political interest. Due to the lack of professionalism and media tradition and culture, parachute journalism was practiced particularly during the Royal Palace Massacre. Still, Nepali media today have been facing many problems comprising extreme politicking, economic crisis, city-centrism, inadequate infrastructure, lack of skilled human resource and the most obviously lack of the rule of law etc.

In spite of these problems and challenges, Nepali press played a significant role in order to strengthen and promote democracy especially during the referendum of June 2, 1980 through which many people understood the value of democracy with the help of media. With this, the constitutional provision safeguards press freedom and created a feeling of security not only to journalism practitioners but also to media investors. Ending fifteen years long virtual monopoly of state run media, privately owned media in various forms appeared one after another. Media plays a crucial role with the prime aim to inform, educate, entertain and persuade the general public in the most colloquial way.

Nepali press succeeded to pursue historical people's movement on April 24, 2006 wrecking the Royal coup and ending the 19 days prolonged general

strike led by the Seven Party Alliance. The historical people's movement pressurized the king to restore the parliament and paved the way to construct a solid foundation of complete democracy. The Interim Constitution of Nepal 2007 was another important achievement from the perspective of media rights. The promulgation of Right to Information Act on 18 July 2007 was the other laudable achievement. The Working Journalist Act was passed by the Legislative Parliament on 8 August 2007 has provided better protection to media employees. After the promulgation of the Constitution of Nepal 2015, the political transition from conflict to peace has ended and a new chapter of media history has begun. Meanwhile, journalist's code of conduct 2016 has been framed and enforced, pursuant to section 7(b) of the Press Council Act to make journalists more responsible to journalism profession.

As a whole, press as the fourth estate of government has to play crucial role of public watchdog being the 'voice of voiceless' following the cardinal principles of journalism. Press must be free of political biasness and truly serves for wide public interest, rather than to fulfill one's motive. Further, it must provide a platform to discuss and resolve public issues rendering greater possible corrective measures.





Bhabindra Kumar Rai
Executive Director of CIN

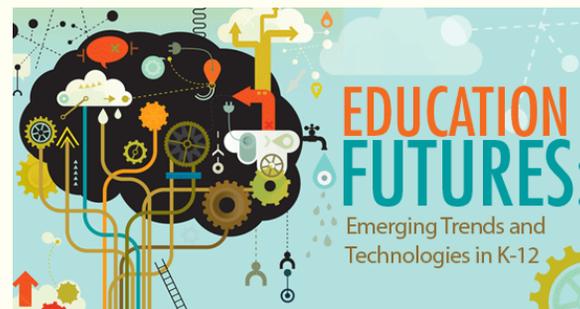
Current Trends in Education

Although the educational system in Nepal has covered all sectors so far, the present situation, on account of access to the advanced technology and globalization, calls for the priority on technical and practical education to make students able to sell their talents and brains to the highest bidder. That is to say, the acquired education, on the ground of the global concept, should act up to their expectation in everyday activities. Otherwise, the educational qualification will be not only a nominal acquisition but also a cause of long-term problem in

society. For this, we are required to bring about effective changes in teaching and learning functions considering the current trends in education.

At present, it is essential that the students should have practical skills that depend on technical education like engineering, nursing, carpentry, tailoring, knitting, plumbing, painting, manufacturing, farming etc. That's why the system needs to be designed to meet the present generation's educational needs and they should be guided as per their own talent. Thus, their mind should be trained to think positively, honestly, practically, wisely, and skillfully for the fulfillment of the human resource development in a country.

As far as the current trends are concerned, the following factors, as they are considered to be crucial, are to be applied to teaching and learning activities very effectively in the state.



1. Four skills

The application of the four skills in a balanced way will be an effective method to prepare the students practically, smartly and skillfully for a better career in the future.

- Listening (1st)
- Speaking (2nd)
- Reading (3rd)
- Writing (4th)

Of the four skills, listening is the primary one on which the rest are dependent. Therefore, it is to be prioritized to better speaking, reading and writing skills on the whole. In fact, both the listening and the speaking skills should go side by side. Accordingly, it is obvious that the listening skill is a complete base for the reading and the writing skills respectively. Let us consider the following apparently.

- Listening and speaking
- Listening and reading
- Listening and writing

First and foremost, the students should be able to perceive and recognize the spoken form of the structure; consequently, they can comprehend what the spoken structure means in context. All this depends on the art of a stimulating or inspiring teacher.

First, after listening to the spoken form, the students should be asked to practice

speaking the same thing either in a creative or imitative way at their disposal. They will have sufficient amount of time for the presentation. Second, the students should be encouraged to make an instant attempt at giving their better presentation on the same subject. Later on, they will have a good preparation for an effective presentation. Thus, there should be a full motivation for the production of cultured language and well-formed examples in their practice. However, the structures of the required standard should be applied to convey meaning in their expression. At the same time, there will be an evaluation of the action.

Likewise, the students should be able to perceive and recognize the written form for the comprehension of what the written structure means in context. Therefore, after listening to the reading of the text (written form), they should be asked to practice reading the same text again in the way how often they did the speaking skill before.

As for their excellence in writing, the students should formally take notice of the usage of refined language and apt examples in classes or lectures and practice writing instantly, that is, they must be smart to do both the actions simultaneously.

Each of the skills requires having the same length of time. The regular practice on the four skills will enable them to identify their abilities (creativity and imitation) and enhance them successfully. Thus, all the skills should equally be practiced as they are related to each other.



2. LIP idea

The term LIP stands for Language, Ideas and Presentation. In effect, this idea is applicable to all the subjects, viz. English, Math, Science, Nepali, etc. Here, language includes the grammatical units such as pronunciation, vocabulary, syntax, semantics, pragmatics, discourse etc., ideas mean content (subject matter) and presentation refers to the arrangement and expression of words, phrases and sentences in a coherent manner. However, the random order, as it is easy to have the free flow of thought and information, can be opened up and developed into coherence later on.

3. Competence and performance

Competence, the ability to do anything well, and performance, the act or process of performing a task, an action etc. are complementary to each other. The former is connected with a theory of which knowledge is the result whereas the latter is concerned with the practice that produces skill. In the absence of one the other is incomplete, so they both, like listening and speaking, should be practiced together to maintain proficiency in them.

Both of these need to develop through regular practice in the classroom activities. The ability of the students' needs to be tested on the ground of finding a proper solution to the problem they come across at any time. Only then they are found to be practical owing to application of mind in everyday need-based teaching and learning activities. For this, the designed courses of study must be based on the ability (competence) and the action (performance).

4. Creativity and Imitation

Everything, like pros and cons, day and night, goodness and badness, man and woman, birth and death, sky and earth, etc. has two parts for wholeness. Likewise, students are also supposed to have both kinds of ability, i.e. creative



and imitative, for perfection. For learning, they are free to make their own choices between the two depending on their interest. If not, their enthusiasm and will power will be intervened for creativity and imitation. Either of the two wills would doubtless help to inculcate an interest in students for study activities under good and sound environment.

5. Psychology

Psychology, the scientific study of mind and how it influences behavior, is highly considered to influence the current trends in education. So, it is necessary to study child psychology and social psychology at first. Then, educational psychology is to be applied to teaching and learning on the basis of the ordered social structure and its values and norms. Students should be inspired to study psychology in general as it is the foundation for the ordered society. They should be familiar with the idea of changing society, to wit they are agents of developing a civilized society. Teachers should also be motivated to grasp the importance of the interrelationship between sociology and psychology.

6. Attitude and Discipline

Attitude, the way of thinking, feeling and behaving towards somebody or something, is the base for discipline, the practice of training people to obey the

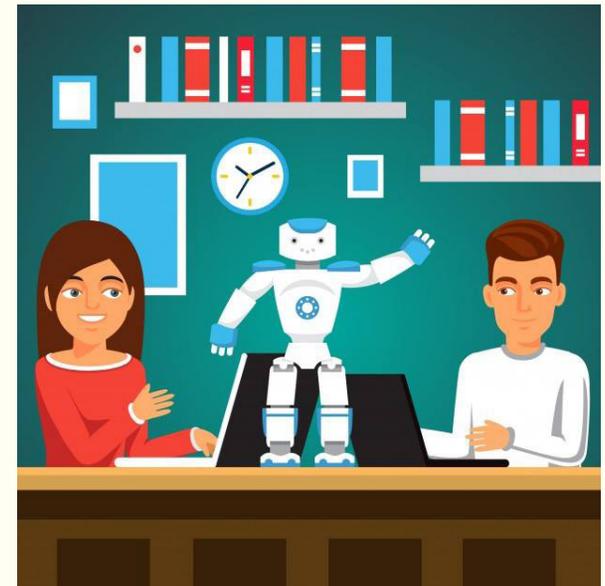


rules and orders and punishing them if they do not. Students should cultivate the habit of making good attitude because all the activities are the result of the process of thinking and feeling. However, they should have the idea of the impact of both the positive and negative thoughts. It will help them to distinguish between good and bad results and to have positive attitudes towards others.

Discipline means self-control and obedience. Showing due respects to elders and senior officers and love and affection to juniors is also discipline. A person can be good and successful as a result of the maintenance of good discipline in life. Therefore, both the students the teachers must have a vigorous practice of conscious mind to control themselves.

7. Civilization and Politeness

Both civilization and politeness are the virtues of society. These virtues play a vital role to mold one's whole life. "A person is known by the clothes s/he wears", as the saying goes. To wit: however, students and teachers (as well as others) are judged by their civilization and politeness which are directly or indirectly associated with high intelligence, enlightenment and humanity. Nelson Mandela also maintained humility in his lifetime to be a real human being and lead the world eventually.





कविता पन्थी
लेखक

हृदयचन्द्रसिंह प्रधानका औपन्यासिक यात्रा र प्रवृत्ति

१ परिचय:

उपन्यासकार हृदयचन्द्रसिंह प्रधान (वि. सं. १९७२ – २०१६) नेपाली साहित्यका बहुमुखी प्रतिभा हुन्। नेपाली स्नेहा परीक्षा उत्तीर्ण प्रधान विभिन्न अड्डामा कार्यरत हुनुका साथै पत्रपत्रिका सञ्चालक र सम्पादक पनि थिए। वि. सं. १९९२ सालमा मातृस्नेह लेख प्रकाशित गरी नेपाली साहित्यमा प्रवेश गरेका प्रधानले निबन्ध, उपन्यास, कथा, एकांकी, समालोना, व्याकरण आदिमा कलम चलाएको पाइन्छ। उनको केही नेपाली नाटक (२००२), साहित्य एक दृष्टि (२००४) भानुभक्त एक समीक्षा (२०१३), नेपाली काव्य र उसका प्रतिनिधि कवि (२०२१), समालोचना संग्रह,

भूस्वर्ग (२००३), तीस रुपियाँको नोट (२००४), जुँगा (२००९) यो कुरा साँचो हो (२०११), र अफसोस (२०२७) निबन्ध संग्रह – छेउ लागेर (२००६), गंगलालको चित्ता (२०११), उनी देवता हुन (२०१६), कीर्तिपुरको यु मा (२०१६), एकांकी संग्रह – उसको आँसु (२०१२), हृदयचन्द्रका केही कथाहरू (२०२७), कथासंग्रह र स्वास्नीमान्छे (२०११), एक चिहान (२०१७) उपन्यास प्रकाशित छन्। त्यसै गरी उनले केही कविता र भाषा व्याकरणमा पनि कलम चलाएको पाइन्छ।

२ औपन्यासिक प्रवृत्तिहरू

हृदयचन्द्रसिंह प्रधानको साहित्यिक व्यक्तिको पमा महत्त्वपूर्ण पाठो भनेको उनको उपन्यासकारिता हो। यिनका २०११ सालमा स्वास्नीमान्छे र २०१७ सालमा एक चिहान उपन्यास प्रकाशित भएको पाइन्छ। यिनै दुई उपन्यासका आधारमा उनका औपन्यासिक प्रवृत्तिहरूलाई निम्नानुसार कलाउने प्रयास गरिएको छ।

२.१ आलोचनात्मक यथार्थवाद

हृदयचन्द्रसिंह प्रधानको प्रमुख प्रवृत्ति आलोचनात्मक यथार्थवाद हो। यिनका उपन्यासमा नेपाली समाजमा देखिएका कतिपय पारम्परिक असंगति, अव्यवस्था र गलत मूल्य मान्यताको प्रशस्त आलोचना गरिएको पाइन्छ। प्रधानका उपन्यासले समकालीन नेपाली समाजमा देखिएको नारी र विपन्न वर्गको शोषणलाई प्रस्तुत गर्दै समाजका कतिपय शोषक सामन्तहरूको दुश्चरित्रतालाई नग्याएका छन्। समाजका यथास्थितिप्रति तीव्र असन्तोष व्यक्त गर्दै गतिशील समाजको आकांक्षा पनि व्यक्त गरेका छन् (पौडेल, २०६८:१४६)। यिनको स्वास्नीमान्छे उपन्यासमा

नारीलाई वेश्या बन्न बाध्य पार्ने प्रमोद, कल्पना, मोहनप्रसाद, सुरप्रसाद, अञ्जना कुमारी जस्ता नारी पिडकको हत्या गरेका छन्। त्यस्ता नारी (मैयानानी) लाई अदालतमा न्यायाधीशले जन्मकैदको फैसला सुनाउनु, पुरुषको स्वार्थको निमित्त बनेको कानूनका आधारमा आफूले यस्तो फैसला गर्नु परेको भनी न्यायाधीश नै स्थापित न्यायको आलोचक बनेको देखिन्छ (पौडेल २०६८:१४७)। ??

त्यसै गरी एक चिहानमा विपन्न वर्गका अष्टनारान र उसका सन्ततिहरूले पारम्परिक खर्चिलो धार्मिक मूल्य



मान्यताप्रति विरोध गरेका छन्। त्यस्ता विसंगति, विकृति, अन्धविश्वास, शोषण, दमनका विप्रशस्त आलोचना गर्नु र आवेगमा आई उनीहरू प्रति जाई लाग्नु जस्ता कुराले आलोचनात्मक यथार्थवादी प्रवृत्तिलाई पुष्टि गरेको पाइन्छ।

२.२ नारी शोषणको आलोचना

हृदयचन्द्रसिंह प्रधानको अर्को विशेषता नारी शोषणको आलोचना रहेको छ। पुरुष प्रधान नेपाली समाजमा देखिने नारीप्रतिको अन्याय, अत्याचार, शोषण, दमनको प्रखर



आलोचनाका पमा यिनी देखिन्छन् । यस दृष्टिले यिनको स्वास्नीमान्छे उपन्यास नेपाली उपन्यास परम्पराकै पहिलो सशक्त उपन्यास हो (पौडेल, २०६८:१४६) । यसमा मुख्यतः पुरुषको नारीप्रतिको मांशल आकर्षण वा नारीलाई पुरुषको वासना पूर्ति गर्ने एउटा सामन्ती मनोवृत्तिलाई देखाइएको छ । स्वास्नीमान्छेमा प्रमोदले पत्नी मोतिमायालाई छोराकी आमा भएपछि छोडिदिएको छ । त्यसपछि कमलातिर लहसिएको प्रमोदल सन्तान नहुने दवाई कमलालाई खुवाउँछ । कमलाबाट मन भरिएपछि फेरि चाकनी चम्पातिर आकर्षित भएको छ ।

यसै गरी मोहनले पनि पाँच वटी स्वास्नी फेरि सकेको छ । मैयानानी र मोतिमायालाई लोग्नेले घर निकाला गरेका छन् । विभिन्न कारणले वेश्या बन्न पुगेको नारीह ले अ नारीलाई बचाउने उद्देश्यले संस्था खोलेका छन् भने नारी शोषकह को हत्या पनि गरेका छन् ।

नारी शोषणको यस्तो स्थिति एक चिहानः मा पनि पाउन सकिन्छ । सुब्बा र डाक्टरको नानीथँकु प्रतिको व्यवहारबाट नारी शोषणको स्थिति देखा परेको छ । नानीथँकुका दाजु नारी स्वतन्त्रता र समानताका पक्षपाती भएकाले नानीथँकु डा. र सुब्बाको च गुलबाट निस्कन सफल भएकी छ । नारी शोषणको चर्को विरोध शिवनारन र रम्जनादेवी जस्ता पात्रह का माध्यमबाट प्रकट भएको छ (पौडेल, २०६८:१४९) । नारी स्वतन्त्रता र समानताका पक्षमा वकालत गर्दै नारी शोषणको चर्को आलोचना वा विरोध गर्नु प्रधानका उपन्यासका महत्त्वपूर्ण प्रवृत्ति रहेको छ ।

२.३ नारी जीवनको कारुणिक पक्षको चित्रण

प्रधानका उपन्यासमा नारीका विविध समस्याह को नि पण गरिएको पाइन्छ । यिनका उपन्यासका नारी पात्र



पुरुषवासनाको सिकार बन्न पुगेका छन् । उपन्यासमा बहुविवाह अनमेल विवाह, वेश्यावृत्ति, मातृत्वबाट विमुख, नारीप्रतिको सामाजिक स्कीर्ण, नारी समानताप्रति राजनीतिक प्रतिब ताको अभाव जस्ता थप अनेकन् समस्याह यिनका उपन्यासमा आएका छन् (पौडेल, २०६८: १४९) । प्रधानले आफ्ना उपन्यासमा नारी समस्याका विविध प प्रस्तुत गरेर समस्याग्रस्त नारीप्रति पाठकको सहानुभूति सिर्जना गर्ने वा नारी मुक्तिको प्रयत्न गर्ने काम गरेको पाइन्छ ।

२.४ शोषित श्रमिक वर्गप्रति सहानुभूति

प्रधानको अर्को महत्त्वपूर्ण प्रवृत्ति शोषित श्रमिक वर्गप्रति सहानुभूति रहेको छ । यस प्रवृत्तिको अभिव्यक्ति एक चिहानः उपन्यासमा धेरै पाउन सकिन्छ । यो मूलतः किसान समस्यामा केन्द्रित उपन्यास हो । यसमा देखिने अष्टनारनको परिवार काठमाडौँ उपत्यकाको ज्यापू समुदायको श्रमिक वर्ग हो । यस परिवारका हरेक सदस्य कुनै न कुनै कार्यमा संलग्न छन् । घरका सबै परिवार काममा लागे पनि आर्थिक प्रगति गर्न सकेका छैनन् । शोषणमूलक सामाजिक व्यवस्था भएकाले उनीह समाजमा पढेलेखेका धनीमानी (डाक्टर

र सुब्बा) व्यक्तिह बाटै शोषित भएका छन् भने अर्को तर्फ विपन्नताकै कारण उनीह को जीवन निकै जटिल बनेको छ (पौडेल, २०६८: ४९) । विपन्नताकै कारण स्वास्नीमान्छे मा नारीप्राणले मातृत्वबाट वञ्चित भएर वेश्या बन्नु परेको छ । यसरी उपन्यासमा शोषित शोषक वर्गप्रति तीव्र घृणा र आक्रोश व्यक्त भएको छ ।

२.५ सुधारवादी स्वर

सुधारवादी स्वर प्रधानको अर्को महत्त्वपूर्ण प्रवृत्ति हो । स्वास्नीमान्छे मा भन्दा एक चिहानः मा यो प्रवृत्ति बढी देख्न सकिन्छ । यसमा पारम्परिक मान्यतालाई युग सापेक्ष सुधार गर्नुपर्ने दृष्टिकोण व्यक्त गरिएको छ । अष्टनारन र उनको परिवारको जीवन शैलीले त्यसलाई प्रस्तुत गरेको छ । दान दक्षिण, धर्मकर्म, दाइजो प्रथा, पुरुष समाज, नारी शोषण, ठूलाले सानालाई हेप्ने प्रवृत्ति, छोरी बुहारीप्रति गरिने भेदभाव जस्ता गलत संस्कारह को विरोध यस परिवारले गरेको छ । प्रेम विवाह, अन्तर्जातीय विवाहको स्वीकृति, सबै सदस्यमा कामको बाँडफाँड, जातीय एकीकरण, साम्प्रदायिक सद्भावको कामना, सुदृढ राष्ट्रको कामना,



श्रमप्रति सम्मान, भुल बाध्यतावश दुष्कर्म गरेकालाई सुधिन सहयोग पु याउने जस्ता युगीन आवश्यकता अनुसार उदार समतावादी समाजको परिकल्पना गरिएको छ (पौडेल, २०६८: १४९)। त्यसै गरी स्वास्नीमान्छे मा पनि सुधिन नचाहने, दुष्कर्मी भएर पनि त्यसलाई निरन्तरता दिनेलाई हत्या वा ध्वंस नै गरिएको छ। यसबाट यथास्थितिमा सुधार वा पुनर्निर्माणलाई जोड दिइएको पाइन्छ।

२.६ विचार प्रधान उपन्यासकार

प्रधानका उपन्यासमा समाजमा देखिएका विविध समस्यालाई विचार परक ढ गबाट प्रस्तुत गरिएको पाइन्छ। यिनका उपन्यासमा कलात्मक परितृप्तिका लागि भन्दा पनि वैचारिक परिपोषणका लागि निर्माण गरिएका छन् (पौडेल, २६८:१५०)। समाजको परिवर्तन र गति शीतलताको अपेक्षा उनका उपन्यासले गरेको पाइन्छ। मार्क्सवादी चिन्तनको नजिक रहेका उनका उपन्यासमा विचार पक्ष सशक्त भएर प्रकट भएको पाइन्छ। यिनका औपन्यासिक शिल्प परम्परित ढाँचा र ढरामै प्रकट भएका पाइन्छ। त्यसलाई नवीन र आकर्षक तुल्याउने चेष्टा नरहेको हुँदा उपन्यासमा वैचारिकताको प्रक्षेपण पनि त्यति सशक्त बन्न सकेको छैन (पौडेल, २०६८:१५०)। प्रधानका उपन्यासमा कलात्मक पक्षभन्दा वैचारिकता प्रबल देखिन्छ।

२.७ दुःखान्तमा टुङ्ग्याउने उपन्यासकार

दुःखान्तमा टुङ्गनु प्रधानका उपन्यासको अर्को प्रवृत्ति हो। यिनका दुवै उपन्यासको अन्त्य दुःखान्त पमा भएको छ। स्वास्नीमान्छेमा हत्या गरेपछि कैद पारिन्छ। मैयाँनानी जानीजानी जन्मकैद परेकी छ। एक चिहानमा निर्दोष तर जुभारु श्रमजीवी(ह प्रकृतिक प्रकोपमा परी एकै चिहानमा परिणत भएको देखाइएको छ। स्वास्नीमान्छेमा भन्दा एक

चिहान उपन्यासमा दुःखका प्रस गलाई बढी व्यापक र मार्मिक ढ गले प्रस्तुत गरिएको छ (पौडेल, २०६८:१५०)। एक चिहानमा अन्त्यमा प्राकृतिक प्रकोपले सबैको मृत्यु भएको छ भने स्वास्नीमान्छेमा आफ्नै कारणले दुःखद परिस्थितिको सिर्जना भएको छ।

२.८ प्रगतिवादी उपन्यासकार

प्रगतिवाद उपन्यासकार प्रधानको अर्को विशेषता हो। उनले मार्क्सवादी द्वन्द्वात्मक भौतिकवादलाई उपन्यासका माध्यमबाट व्यक्त गरेका छन्। सहरभित्रको ग्रामीण समाजका पीडा दुःख र अभावलाई मुख्य विषय बनाई शोषण र शोषित बिचको द्वन्द्वलाई उपन्यासमा देखाइएको छ। सामाजिक सघर्षका क्षणह लाई वर्ग द्वन्द्वको माध्यमबाट प्रस्तुत गर्न र दमनप र्ण एवम् भेदभावले ग्रस्त दुःखी जीवनको कारुणिक व्यथा स्पष्ट गर्नु यिनको मूल विशेषता हो (न्यौपाने, २०६८:९०)। २००७ सालपछिको राजनैतिक परिवर्तनले गर्दा सामाजिक अस गतिप्रति तीव्र विरोध देखिएको छ। यस्तो आलोचना गर्न उनलाई उनीभित्रको मार्क्सवादी वा प्रगतिवादी चेतनाले अभिप्रेरित गरेको पाइन्छ। कतिपय समीक्षकले प्रधानलाई नेपाली प्रगतिवादी उपन्यासका संस्थापकका पमा चर्चा गरेको पाइन्छ (बराल, २०४८:३५३)। प्रधानका उपन्यासमा शोषण, अन्याय, अत्याचार र असमानताको अन्त्यका लागि वर्गद्वन्द्व नै आवश्यक भएको देखिन्छ। यसले गर्दा पनि प्रधान प्रगतिवादी उपन्यासकार हुन् भन्न सकिन्छ।

३) निष्कर्ष

उपन्यासकार हृदयचन्द्रसिंह प्रधानका स्वास्नीमान्छे र एक चिहान दुई उपन्यास रहेका छन्। उनका उपन्यासबाटै नेपाली उपन्यास परम्परामा आलोचनात्मक यथार्थवादी

धाराको सुरुवात भएको पाइन्छ। यी दुई उपन्यासका आधारमा उनका औपन्यासिक विशेषताह आलोचनात्मक यथार्थवादी, नारी शोषणको आलोचना, नारी जीवनको कारुणिक पक्षको चित्रण, शोषित श्रमिक वर्गप्रति सहानुभूति, सुधारवादी स्वर, विचार प्रधान उपन्यासकार, दुःखान्तमा अन्त्य गर्ने उपन्यासकार प्रगतिवादी आदि रहेका छन्।

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- ... (२०४०) *प्रगतिवादी नेपाली उपन्यास*, विराटनगर, प्रभाव जन साहित्य परिवार।

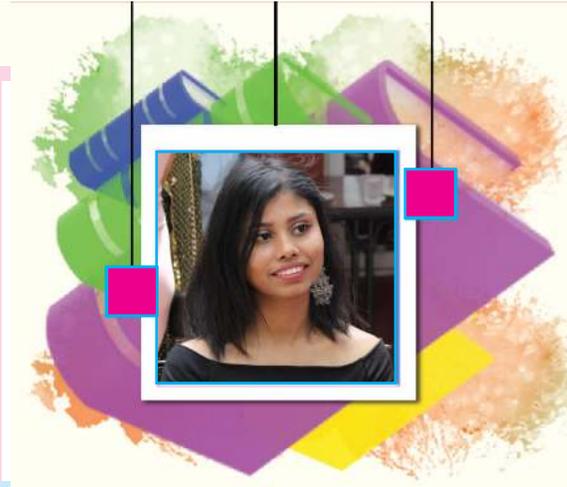




A THOUSAND SPLENDID SUNS

A Thousand Splendid Suns is a heartwarming novel written by the famous Afghan born American novelist Khaled Hosseni. Khaled Hosseni beautifully portrays the life of the women and children in Afghanistan and also relates to the friendship among women. The story picks up rapid momentum from the very beginning and shows little signs of slowing down all the way till the end. In a way, the storyline hooks the reader from the very beginning and keeps it constant as it doesn't let the reader let go of it. Hosseni develops the few main characters in the story and constantly moves back and forth between them, so as to keep the reader focused and not to lose track of the plot. Although the book is fictional, it is interrelated with the historical events in Afghanistan, during the wars.

The story opens with a young girl named Mariam, who lives in a small shack with her mother, on the outskirts of the city of Herat in Afghanistan. Jalil, Mariam's father has multiple legitimate wives and children, but Mariam is an illegitimate one. Jalil visits Mariam once a week, telling her stories and bringing her gifts and for that she adores her father. Mariam usually spends her day with her friend, who teaches her the Koran. Eventually, Mariam ventures into Herat herself. Jalil's



Nissi Budhathoki Chhetri
BASW 3rd Year

legitimate wives persuade Mariam to marry a shoemaker, Rasheed who is 45 years old, while Mariam is just 11. With utter frustration and guilt of losing her mother, Mariam agrees to marry and moves off to Kabul. Rasheed is sweet to her in the beginning. Over time, Rasheed becomes verbally and physically abusive with Mariam, because she couldn't bear Rasheed a child.

Laila, the other character, since her youth has a close male friend named Tariq. As Tariq and Laila grow up, she falls in love with him so does he, but they never confess. As conflict turns to war in Kabul, living conditions become difficult for everyone. Laila's father insists on leaving Afghanistan, but her mother doesn't want to leave the land for which her sons have been martyred. Tariq's family, however, moves to Pakistan, and Laila feels devastated. A few weeks after Tariq leaves, Laila is almost hit

by a bullet. This event awakens her mother to the ongoing risks of living in Kabul, so she agrees to move. While they pack, a bomb hits Laila's home, and she is the sole survivor of the blast, knocked unconscious.

Laila awakens in Rasheed's house. Eventually, Rasheed marries Laila. Rasheed's behavioral changes Laila. Soon, Laila gives birth to a girl, Aziza, which makes Rasheed live in disgust, and he often tries to neglect her. However, Rasheed had his rough behavior continued with Mariam. In the midst of everything, Mariam and Laila become good friends. With the arising difficulties in Kabul, Laila and Mariam plan to run away, but they get caught. Soon, Laila gives birth to a boy, Zalmai which delights Rasheed. He sends Aziza to an orphanage due to financial issues at home. One day, Laila sees Tariq on the streets of Kabul and meets him eventually. Rasheed figures it out and threatens Laila and Mariam one day. Both of them in lieu of saving themselves kill Rasheed. Mariam insists Laila to go away with Tariq and gets herself caught and accused for killing their husband.

By the end, you are not only left with tears, but with a fire lit within. It is above all a story of hope and of life, the heroism that comes with love and the inevitable strife that comes with a living. This book leaves a strong impact on the readers about the lives of women and children who have lived years ago in Afghanistan, during wars.





Book Review

Title: I was here
ISBN: 978-147112-439-6
Author: Gayle Forman
Publisher: Simon and Schuster
Publish year: 2015 First Edition
Language: English
Pages: 270
Price: \$8



Khuva Raj Khatri
BASW 3rd Year

ABOUT AUTHOR- Gayle Forman is an American young adult fiction author, best known for her novel IF I STAY which topped the New York Times best sellers list of Young Adult Fiction and was made into a film of the same name.

Cody and Meg have been best friends forever; they grew up together, laughed together and dreamed together. But then Meg went off to college, leaving Cody behind in their small hometown. The separation was hard on Cody she missed her best friend, but she also hated Meg little bit, too. For daring to make good on the dreams that Cody did not.

Everything changed when Meg commits suicide, leaving her family, Cody and her friends to pick up the pieces. No one understands how Meg could have taken her own life, least of all Cody. But when Meg's parents ask Cody to get Meg's college to sort through and pack up the things their daughter left behind, she

begins to try.

While I Was Here trackless a heavy topic, i wouldn't categorize it as issue book. Instead, it's a story of friendship, loss, guilt and learning to move on. Though she didn't have many close friends, Meg was the one with the larger than life personality, the one everyone admired and wanted to be, the one who somehow always made things work. Cody pretty much lived in her shadow, although she never resented it. Not until Meg left for college, and that's when the fissures in their relationship start to show.

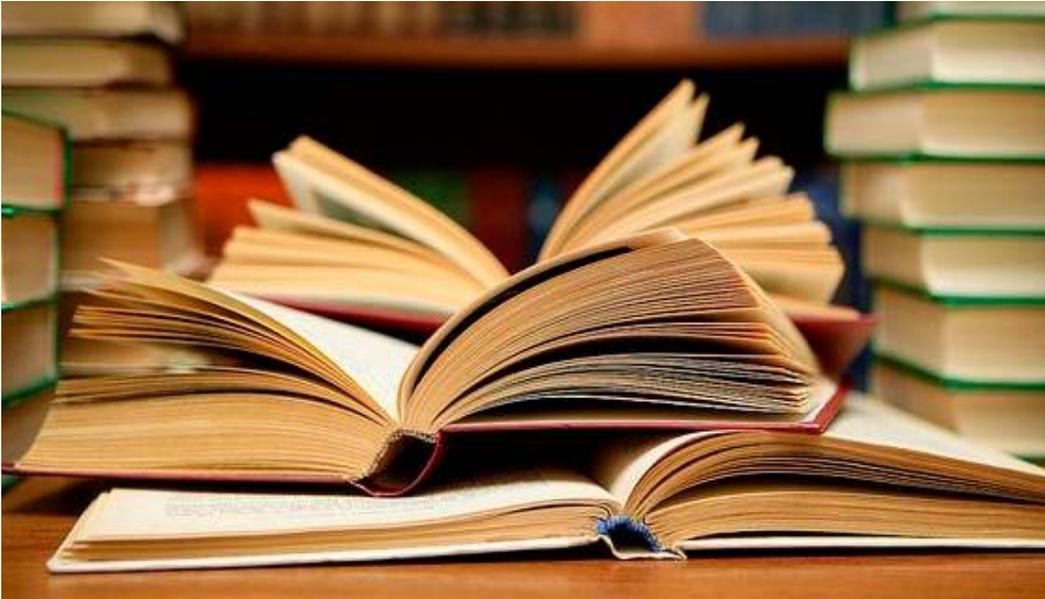
Cody's the type of character i wish we'd see more often in new adult books. She doesn't go to college due to financial reasons. She comes from a lower class background also she's stuck in a town

where so few people actually leave which is why Meg's leaving for college was so momentous. She cleans houses to earn money, which is certainly not a glamorous job. Cody just feels very real to me.

I also found ben to be a very real character not a perfect guy by any stretch of the imagination. A member of rock band, Meg befriended him because she loved music and like many girls before her, Ben eventually slept with her. And like the other girls, he left her because he doesn't know how to be friends with a girl. In another book Ben, could have been the bad guy, the one responsible for breaking Meg's heart and driving her over the edge, but that's not at all. Instead, he's just a guy who caught the tailed of Meg's life and feels helpless guilt over it.

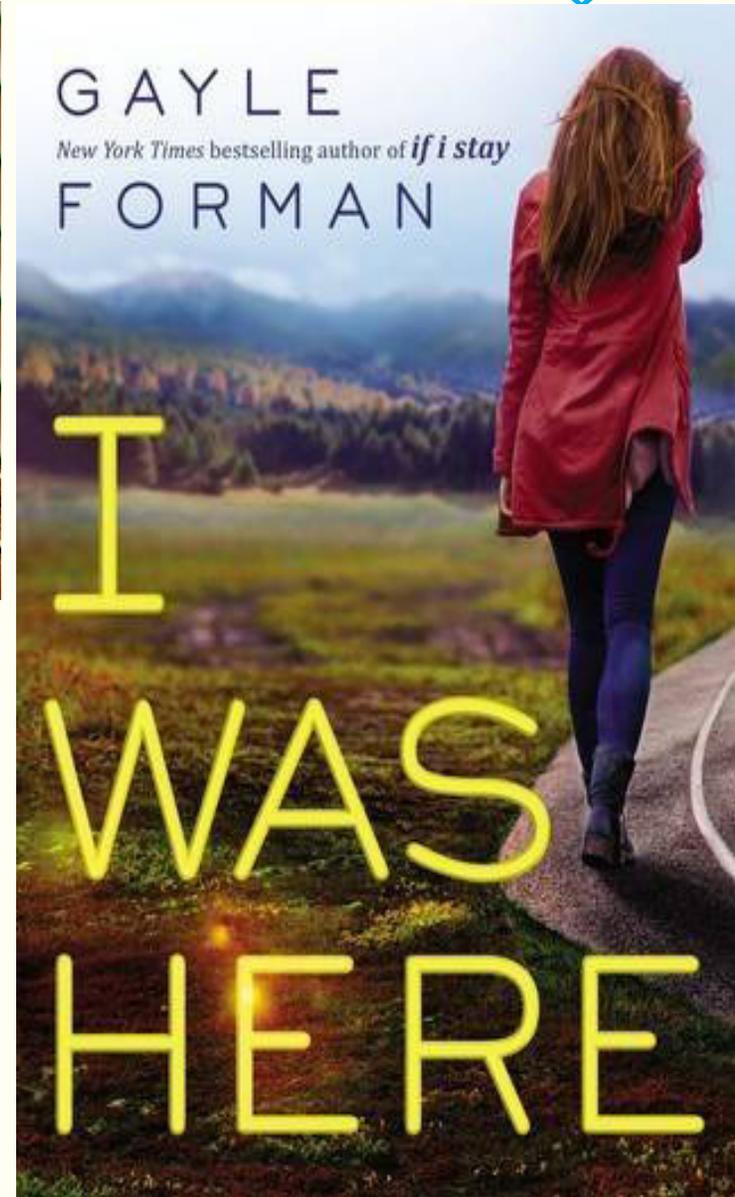
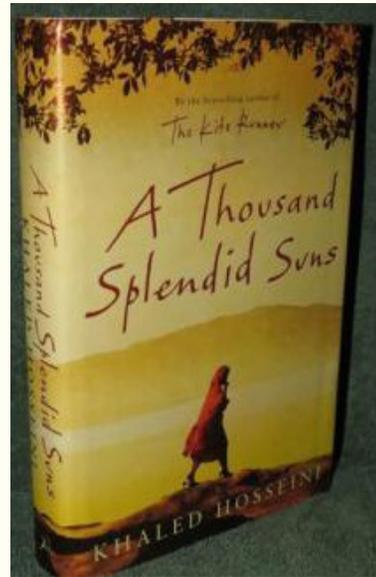
While i found Cody's search to figure out what could have driven Meg to kill herself to be a reflection of her internal grieving process, i actually found the unfolding relationship between her and Ben fascinating. It was like looking at the cliché romance trope of jerk rocker and small-town girl through a funhouse mirror. Ben's a jerk at the beginning. One of those stereotypical rock guys who leaves a string of one- night stands behind him. But Meg's suicide touched him and meeting her angry, unforgiving BFF who saw right through him changed

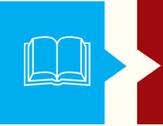




him again. Although the book is told solely through Cody's POV, you still catch glimpse of him changing from the douchebag we meet in the beginning to someone who drops everything for Cody because she calls him. Despite the screwed up circumstances under which they met, i found myself hoping they'd find a way to make things work.

I'm really glad i picked up this book. I found it's a powerful story about loss and forgiveness all about. How small misunderstanding can lead to a lot of things as well as everything keeps on moving with the time the pain and feelings.







Bachelor Level

BGC



Drama Queen
Samita Sigdel/Prema Shah Thakuri



Dancer
Samdin Moktan/Samita Sigdel



Dreamer
Dilip Magar/Teresa Limbu



Musician
Samdin Moktan/Roman Joshi



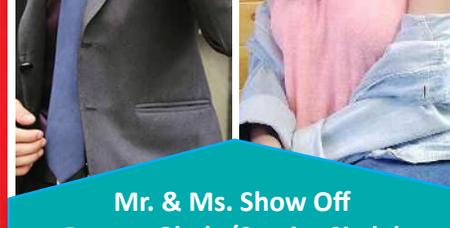
Mr. & Ms. Show Off
Prawat Ghale/Samita Sigdel



Tall Tower
Shuva Raj Khatri/Nirmala Gurung



Happident Smile
Shuva Raj Khatri/Anuska Gurung



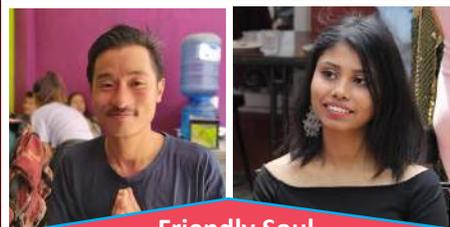
Mr. & Ms. Show Off
Prawat Ghale/Samita Sigdel



Style Check
Roman Joshi/Chadani Ghimire



BGC Idol
Mr. Roman Joshi



Friendly Soul
Dilip Magar/Nissi Chhetri



Workaholics
Chadani/Sony Khadka



Bunker
Samita/Shriya

20



Bachelor Level

BGC VOICE

POII



BGC Idol
Ms. Sony Khadka

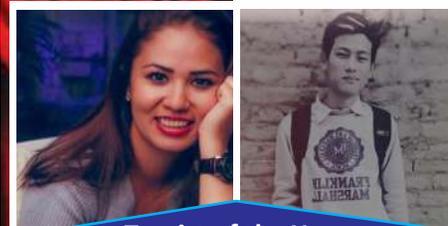
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Athletics
Kabin Limbu/Dilip Magar



Chatter Box
Roman Joshi/Nissi Chhetri



Tourist of the Year
Chadani/Bikash



The Mute Guy
Sherap/Nisha



Muscle Hunk
Parwat Ghale/Dilip Garbuja



The Chef
Sabitri/Sony



Funny Guy
Roman and Samdin



Fair and Lovely
Kabin/Shriya



Book Worms
Nissi/Kshitiz



Source of Distraction
Kabin/Dilip



Lazy Bones
Teresa/Roman



+2 Level

BGC



**Drama Queen
Salina/Smita**



**Dancer
Ishana/Suraj**



**Dreamer
Amit/Millennium**



**Musician
Salwon/Sampada**



**Mr./Ms. BGC
Pradip Anju**



**Tall Tower
Abhisek/Uvaraj**



**Happident Smile
Dawa/Lisa**



**Style Check
Aman/Khusma**



**BGC Idol
Ms. Soniya**



**Friendly Soul
Amit/Dawa**



**Workaholics
Jangbu/Monsoon**



**Bunker
Ganesh/Pemba**

20



+2 level

BGC VOICE

POII



BGC Idol
Ms. Supriya

18



Athletics
Amit/Raj



Political Guru
Rajiv/Sunny



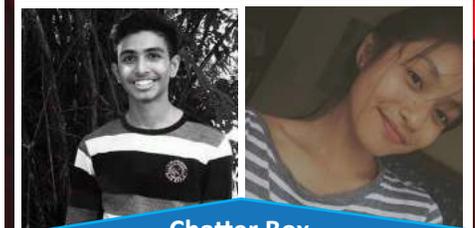
Tourist of the Year
Kamala/Pemba



The Mute Guy
Isham/Mukesh



Muscle Hunk
Abhisek/Anup



Chatter Box
Yuvaraj/Salina



Funny Guy
Bardan/Santosh



Fair and Lovely
Jenisha/Kumar



Book Worms
Kabita/Supriya



Source of Distraction
Abhisek/Bardan



Lazy Bones
Isham/Lisa



Bihar school teacher's killer English:

1. Pick up the paper and fall in the dust-bin!
2. Both of you three stand together separately!
3. Will you hang that calendar or I'll HANG MYSELF!
4. Tomorrow call your parents especially mother and father !
5. Why are you looking at the monkey outside when I am in the class...?
6. I have 2 daughters, both are girls.
7. Stand in the middle of the corner!

Made Of Money

A boy went to his mom to ask for money:

SON: Mom, I need some money to buy a bicycle

MOM: What do you think I am made of money?

SON: Isn't that what MOM stands for?

A Girl's Argument

What's the difference between a knife and a girl's argument?

A knife has a point.



Zawaf Thapa

Humanities pass out student

Perfect Son

A: I have the perfect son.

B: Does he smoke?

A: No, he doesn't.

B: Does he drink whiskey?

A: No, he doesn't.

B: Does he ever come home late?

A: No, he doesn't.

B: I guess you really do have the perfect son. How old is he?

A: He will be six months old next Wednesday.

Ant Question

Exam Question

Q: How to kill an Ant (15 marks)

A Student's Answer: Mix Chili Powder with Sugar and keep it outside the Ants Hole. After eating, Ant will search for some water near a water tank. Push ant in to it. Now Ant will go to dry itself near fire. When it reaches fire, put a bomb into the fire. Then admit wounded Ant in the hospital. Remove oxygen mask from its mouth and kill the ant.

MORAL: Don't play with students that can do anything for 15 marks!

RIDDLE QUESTIONS (Can You Solve it?)

1. Four children and their pet dog were walking under a small umbrella. But none of them became wet. How?.
2. There is a kind of fish that can never swim. What is that?.
3. Is an old 50 rupee note worth more than a new one?.
4. How many apples grow on a tree?.
5. Which animals jumps higher than a building?.
6. Can you solve this Riddle?
If 5 peacocks lay 10 eggs in 2 days, then how many peacocks will lay 100 eggs in 24 days?
- 7 In Canada you cannot take a photograph of a man with a plastic leg. Why?.
8. Think of four days of the week that begin with the letter "t"?

9. I have all the knowledge you have. But I am small as your fist that your hands can hold me. Who am I?.
10. What is the word that is spelled incorrectly in all dictionaries?.
11. I is the most slippery country in the world. Tell what am I?
12. You can break me easily without even touching me or seeing me. What am I?.
13. I was born big, but as the day passes, as I get older, I become small. What am I?
14. I will always come, never arrive today. What am I?
15. If you give me water, I will die. What am I?

ANSWERS: (1) It was not raining. (2) Dead fish (3) Yes of course! 50rs is More valuable than 1rs. (4) All apples (5) All animals jump higher than building cause buildings do not jump (6) No peacock lay eggs, only peahens lay (7) It is impossible to take pictures with plastic leg you either need camera or a mobile phone with camera. (8) Today, tomorrow, Tuesday, Thursday (9) I'm your brain. (10) Incorrectly (11) Greece (12) A promise/silence (13) A candle (14) tomorrow (15) fire



College Activities





College Activities





Tweets from Class XII

BGC VOICE



BGC aspire to inspire students to have fruitfull life in the future.

- Tina Gurung (Computer Science)



BGC is the best place to learn new things and improve yourself.

- Ganesh K. Gwawali (Science)

The world of mine doesn't turn if BGC didn't have exaggerate what the education is and the expectancy of life.

- Susmita Rai (Humanities)



Platform for better future. Quality for good education for good learship. Discipline for quality education.

- Siddhartha Adhikari (Science)



The moment is spent at BGC is unforgatable where is set every sources of knowledge is set and never find fault with teacher. When I am complete my 2 years It make me perfect and discipline students in my life. Thank you BGC.

- Sushmita Tamang (Hu-)



The best part of BGC is that all teachers of BGC recapualate the lesson and mores the students more talented and creative. This helps the students and make the college proud.

- Soniya Garbuja (Science)

Yes, BGC provided me platform to grow up myu car-
rer. Hope this college bring me outstanding around
the mass of people.

- Pramod Dhakal (Science)



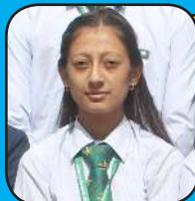
A friendly environment with supportive teachers
surrounding us is all we need to inspire ourselves to
be our better selves. Bigicians be ready to explore
something new.

- Sampada Rai (Science)



I found sound education in our college.

- Bhim Kumari Khatri (Business Studies)



BGC has blossomed my life with colourfull paths and
hopefully to all the future students too....

- Rabina Khadka (Computer Science)

Being the part of BGC I found discipline is the most
essential part of our life which lead us towards the
bright future.

- Monsoon Lama (Business Studies)



In BGC with friendly teachers I have learned a lot.

- Salina Limbu (Business Studies)





Tweets from Class XII



BGC is the best place I have ever been stepping to future.
- Nabina Ale Magar (Business Studies)



In BGC I found happiness, Knowledge, good teachers and friends who gives to guide as well as advisor to me.
- Dawa Sherpa (Business Studies)

BGC is the perfect destination for education along with friendship.
- Anisha Rai (Business Studies)



After joining BGC myself confidence has increase alot. I found BGC as a good educational institution.
- Roshani Tamang (Business Studies)



I think BGC is good platform to us. To increase our academy qualification and to helps to build our confident.
- Sunny Bhusan (Business Studies)



I feel so glad to become a part of BGC. BGC has motivated me to build my self confidence and my study has been improved day by day.
- Monika Gurung (Business Studies)



I think BGC is a good promotor to provide studies and help us to improve our academic status. I feel so proud that I am the part of BGC.
- Anish Pokhrel (Business Studies)



With quality education, BGC proves a pathway to bright future for teenagers.
- Kabita Thapa Magar (Business Studies)



I feel BGC to be a good platform to success our dream towards our destination and it helps to make student self motivated and build their own leadership character.
- Pranita Gurung (Business Studies)



I feel proud to be a student of BGC. It has good facilities of different sector like education, programming, transportation etc. which helps to make our future bright.
- Anju Tamang (Business Studies)



BGC where I live
Is full of knowledge and hope
Making me climb with best platform rope.
Motivating me in every steps BGC is smiling.
Still something is missing
Still something is lacking
But
It makes me jumb higher than I thought
It makes me sound better than I thought.
- Supriya Rai (Humanities)





Tweets from Bachelor's Students



I believe BGC with its proficient teachers, friendly environment and with many years of experience will shape you into the strong and sharp student in this cutting edge competitive world. BGC has given me the best guidance, personal care and provided me quality service during my whole academic period. My experience with BGC was really nice, I got to meet very kind, helpful and informative teachers. It was truly an honor to be a part of BGC.

- Sony Khadka (BASW 3rd YEAR)



My experience in BGC was an unexpected thing, where I came alone at the beginning and left with teachers and friends like family. To be a part of BGC was one of the decisions that I will never regret in my life.

- Shriya Rajbhandari (BASW 3rd YEAR)



I would like to express my deepest thanks to everyone in BGC, to be studying in the guidance of such proficient teachers, along with inspiring and friendly classmates, Indeed making a joyful experience, All these moments in BGC productive as well.

- Kshitiz Khadka (BASW 3rd YEAR)



My experience in BGC was greater than school and +2 levels because I got everything in BGC it's like my second home. In my experience I had helpful friends and guiding teachers which might be the best part in BGC.

- Sherap Ghising (BASW 3rd year)



Condensing my three years of experience at BGC in a single line would be quite unfair. To the best of my ability, my experience could be compared to the four seasons, at a point, just as spring, I gained many new things, experiences, responsibilities, lovely friends. I had to shed everything even went to the lowest phase of my life, like the autumn. It was as sunny and bright as summer whereas on the other it was as gloomy and cold as winter. To sum up, I would like to thank BGC for containing my soul and bringing the best out of me.

- Nissi Budhathoki Chhetri





First of all I want to thank you for giving me an opportunity to pen my thoughts for 'Parents Speak' column of your BGC Voice magazine. My teenage son Saroj G.C. was a student of Bachelor of Arts in Social Work of your reputed College. I consider myself immensely privileged and proud that he is a part of British Gurkha College (BGC). There is no matter where I was from but truly my son was from Pokhara to Kathmandu to complete his Bachelor Level. So, my son got the opportunity to join in BGC, I was highly pleased to learn that Saroj made it to BGC. I am a NA product myself and always a desire in my heart that my son also be the part of NA. Besides setting exemplary academic standards, your College has been working tirelessly to ensure all round development of its students. Instilling discipline and building self confidence, good manner and other extra-curricular activities, you have them all..!! I am confident that BGC will continue to be an institute of excellence that others always dream of following. And finally he completes his Bachelor level. All in all, I owe this college for making my son more capable, better humans and responsible citizens of the country. Thank you British Gurkha College! With this, I wish the College faculty all the luck for its future endeavors.

Nur Bahadur G.C



I feel very glad as I write this feedback; I thank the college for giving me a precious opportunity for expressing my views. British Gurkha College has a very special place in my heart and it always will have, as I have been associated with this college as a parent. We are the proud parents of our son Pemba Tamang studying in Class XI in British Gurkha College because my son's teacher said that BGC is good enough for him. BGC has qualified teachers for science; BGC has good quality of education. And I am sure that he will able to do something in his field properly and I wish BGC will continue to be an institute of outstanding that others always dream of following. Thank you British Gurkha College!

Lal Maya Tamang

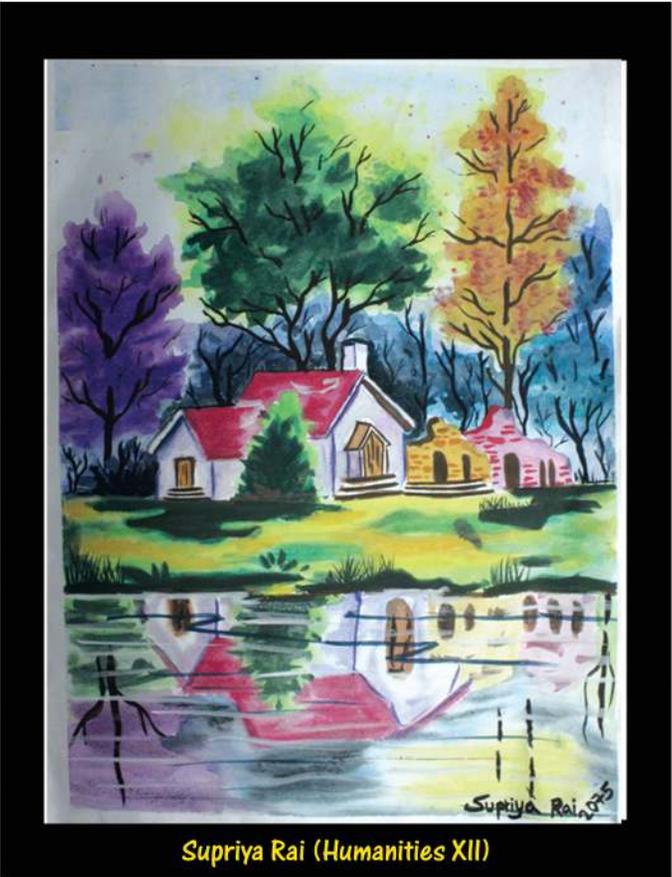
PARENTS SPEAK

I am highly impressed with British Gurkha College. Because of, I send my sister Asmita Rai at BGC due to quality of Education, facilities and its providing opportunities to participants in Extra-curricular activities. Despite having different subjects, we choose science because in future she wants to become a medical student and we believe that BGC and her efforts makes her capable to do something in future. And finally I want to thank BGC for giving me an opportunity to pen my feelings for this BGC Voice, thank you BGC.

Deepa Rai (Sister)

Reason behind choosing BGC for my daughter is that she can be able to learning different important things which she can be able to use in her future. As BGC is not only institute it's like home where my daughter can feel she is in her own home learning new things from the members. BGC is a perfect place where my daughter can learn leadership, discipline and mostly to be independent. I feel in this age she should know How to maintain her personality and discipline according to the place. My daughter will be able to be a sincere student. So, I choose BGC for my daughter. And thank you for providing me this opportunity to pen my perspectives for BGC Voice. Thank you BGC.

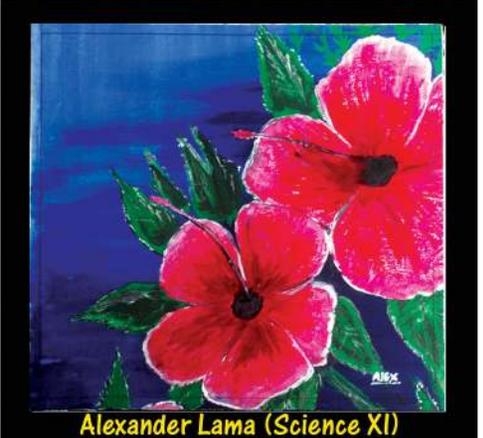
Shyam Bahadur Gharti Magar



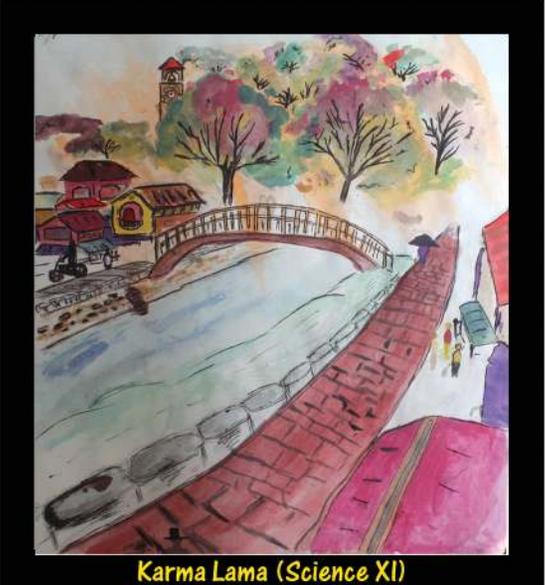
Supriya Rai (Humanities XII)



Sunita Tamang (Humanities XI)

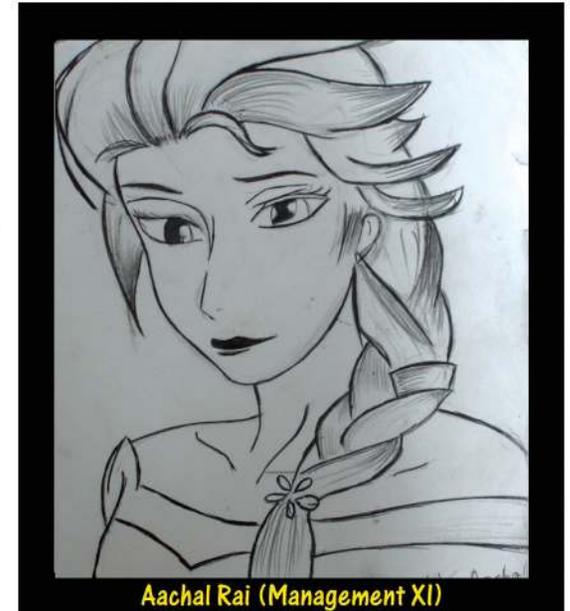
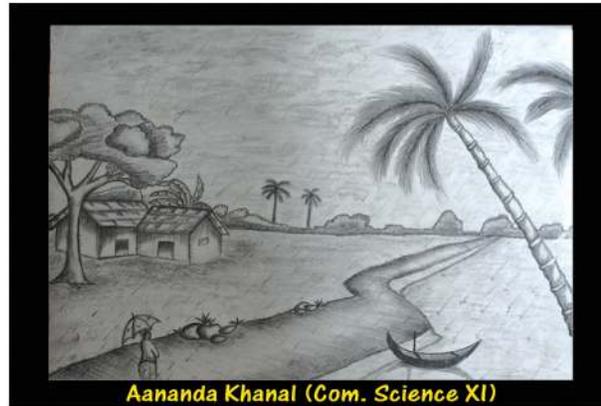


Alexander Lama (Science XI)



Karma Lama (Science XI)

Art Gallery



Art Gallery



BBS 3rd Year



BASW 3rd Year



BASW 2nd Year



BA 3rd Year



Science XII



Humanities XII



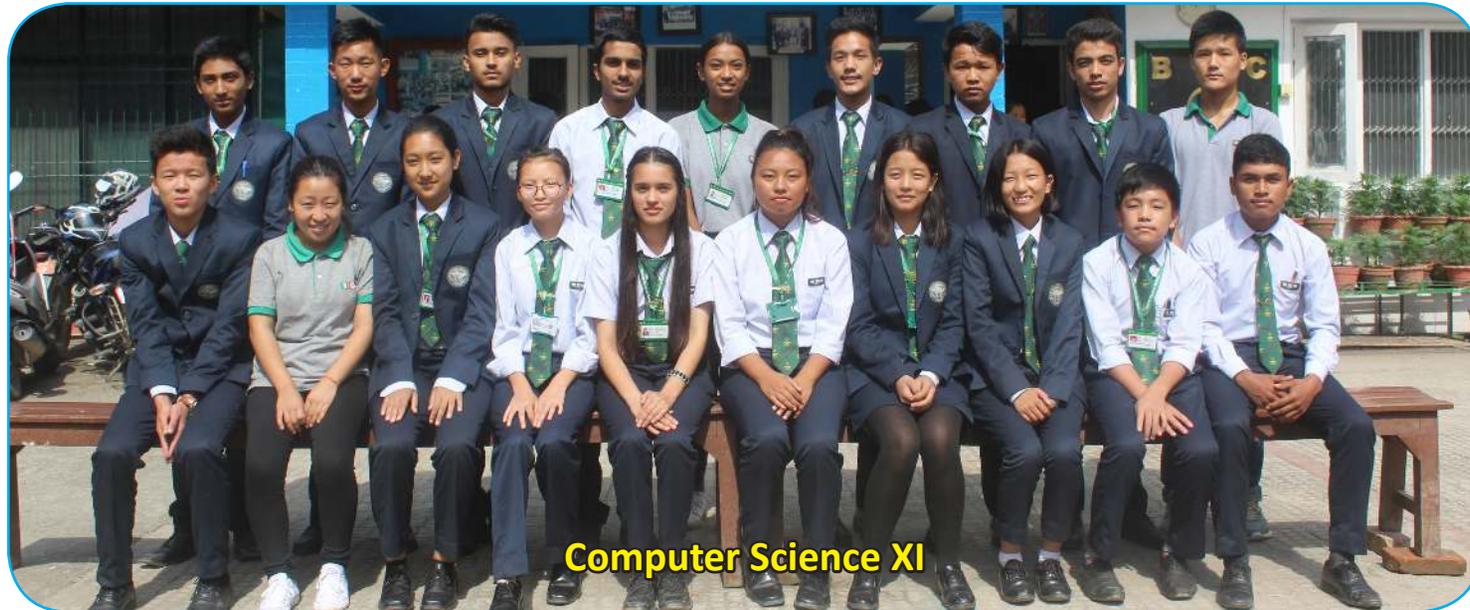
Computer Science XII



Hotel Management XII



Business Studies XII



Computer Science XI



Business Studies XI



Hotel Management XI





Science XI



BASW Pass Out Students



Important Quotes

- ❖ *Develop broad minded youths instead of abroad minded ones. - Rasik Kirat*
- ❖ *Do not follow opportunities, instead, make opportunities follow you. - Kiran Khatri*
- ❖ *Every hurdle in life is a bundle of opportunites. - Shyam Krishna Bal*
- ❖ *Be well-educated, not just literate - Nissi Budhathoki Chhetri*
- ❖ *You do not adapt technology means you are far left behind human race. - Meelan Bishwokarma*
- ❖ *There is no matter only motion - Einstein*
- ❖ *"A nation of sheep will beget a government of wolves." - Edward R. Murrow*
- ❖ *Real gold does not fear the test of fire. - Chinese Proverb*
- ❖ *We were born an original. Don't die a copy. - John Mason*
- ❖ **हाम्रो बाटो आकाशतर्फ होइन, आफ्नै हृदयतर्फ हुनुपर्दछ । - बुद्ध**
- ❖ **मुखं मित्रभन्दा विद्वान शत्रु नै वेश - कालाङ्गल**
- ❖ **म एउटा यस्तो बच्चा हुँ, जो कहिल्यै बुढो हुन सकेन । म अभै पनि किन, कसरी, भन्ने प्रश्न गरिरहन्छु । - स्टीफन् हकिङ्**



चुट्किला

एक जना मास्टर साप क्याफे बाहिर चुरोट डु ुडु ुति उडाइ रहेका थिए ।
 शोरे: मास्टर साप अनि अ चाहिँ भित्र लुकेर खान्छन्, तपाईं चाहिँ बाहिर किन नि??
 मास्टर: भित्र त बसिसक्नु पनि त हुनु प यो [
 शोरे: के छ र भित्र त्यस्तो बसि नसक्नु ?
 मस्टर: धुवैधुवाँ
 शोरे: के को धुवाँ नि?
 मस्टर: के को हुनु नि, त्यही चुरोटकको त हो नि । हाहाहा एक जना मास्टर साप क्याफे बाहिर चुरोट डु ुडु ुति उडाइ रहेका थिए ।
 शोरे: मास्टर साप अनि अ चाहिँ भित्र लुकेर खान्छन्, तपाईं चाहिँ बाहिर किन नि??
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 शोरे: के छ र भित्र त्यस्तो बसि नसक्नु ?
 मस्टर: धुवैधुवाँ
 शोरे: के को धुवाँ नि?
 मस्टर: के को हुनु नि, त्यही चुरोटकको त हो नि । हाहाहा

चुट्किला

क्यान्सरले ग्रस्त रोगीलाई आफन्तले सोधे-
 आफन्त: चुरोटले यतिसम्म ग यो, चुरोट प्रति घृणा लाग्दैन?
 रोगी: अहँ ।
 आफन्त: किन नि?
 रोगी: किनकि म हरेक कुरालाई सकारात्मक रूपले हेर्छु क्या । हाहाहा

