

B U D D H A

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April 2022

Yatra

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Mahabir Pun
The **crazy man** dreaming
Nepal's prosperity through
innovation & technology

यसभित्र

-मिथिला परिक्रमा

-साहित्यकारहरूको रोचक उडान

-घाटमा पुन्याइएकाहरूलाई घर
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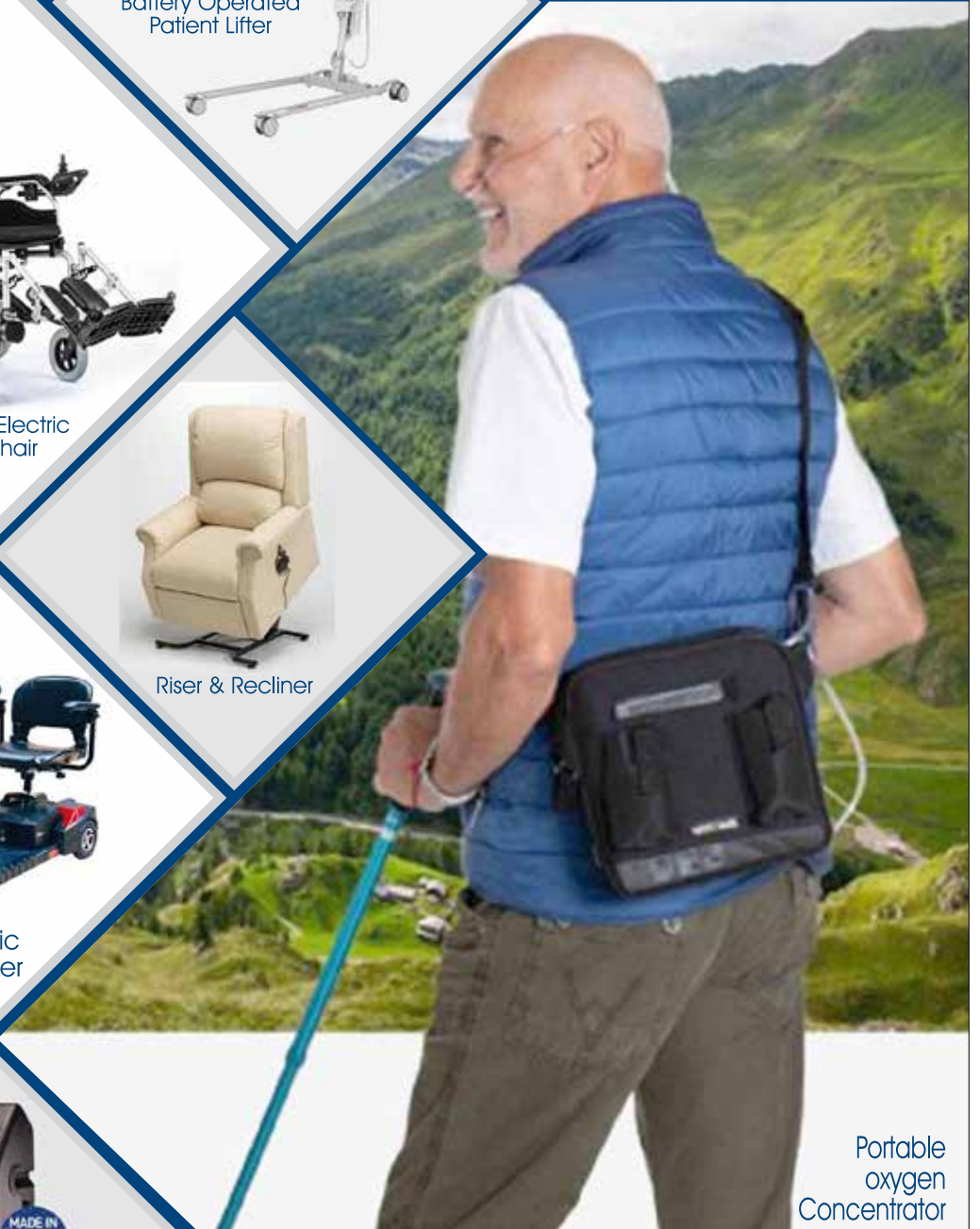
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Namaste and welcome on board Buddha Air!



New Year, New Experiences

As April arrives, we welcome the new Bikram Sambat year of 2079. Us Nepalis are lucky that we get to celebrate two New Years in one year! One for Gregorian calendar and the other for Bikram Sambat calendar. Each year brings us opportunities to work on our resolutions, visit new places, experience new things and meet new people. This means that for us Nepalis, these opportunities are doubled!

As we cautiously get back into our normal routines after two years of the pandemic, *Buddha Air* is still taking measures to make sure that we are maintaining all the safety precautions at an optimal rate. The worst is over, but it never hurts to stay alert and practice the safety precautions. With the decrease in the number of Covid-19 cases, we are seeing a rise in the number of passengers. Tourism in Nepal is slowly getting back its momentum, and we are witnessing a rise in domestic tourism like never before! With the rise in passengers, we have also introduced a new aircraft, ATR 72-500.

One of the many places that you must visit this year is Pokhara. Buddha Air is proud to announce that we are now operating flights from all 7 provinces to Pokhara, including our recent flight additions: Dhangadi-Pokhara and Janakpur-Pokhara. Get inspired by our cover story "Adventurous Pokhara" and visit the popular tourist destinations to see what's new.

From the recently constructed cable car which connects Sedi Village to Sarangkot to the numerous adventure sports that you can do here. Not to mention, the Pokhara International Airport which is in preparations to open for international flights. In this issue, we take a deep dive into all the fun, religious, and daring activities you get to experience in Pokhara.

We also look at the life story of one of the most celebrated people in the country, Mahabir Pun. From walking for hours to



get to school as a boy to establishing Nepal's first Innovation Center, you will definitely get inspired by his moving story.

In this issue, we also celebrate women who are contributing to Nepal economically, environmentally, socially, and culturally. Read the story about the female trekking guides and their challenges in a male-dominated industry, about the creator of the first biodegradable prayer flags in Nepal, the life story of Mohana Ansari, a human rights activist, and the women of the mithila community who are preserving a centuries-old art tradition of *Aripan*.

We at Buddha Air are dedicated to the service of flying. We welcome you onboard and are proud to serve you to reach your destination.

We further welcome any suggestions, feedback, experiences, and testimonials that could be featured on the next edition of *Yatra*.

Thank you for choosing to fly with us and we hope you have a wonderful and pleasant flight.

Birendra B. Basnet
Managing Director, Buddha Air



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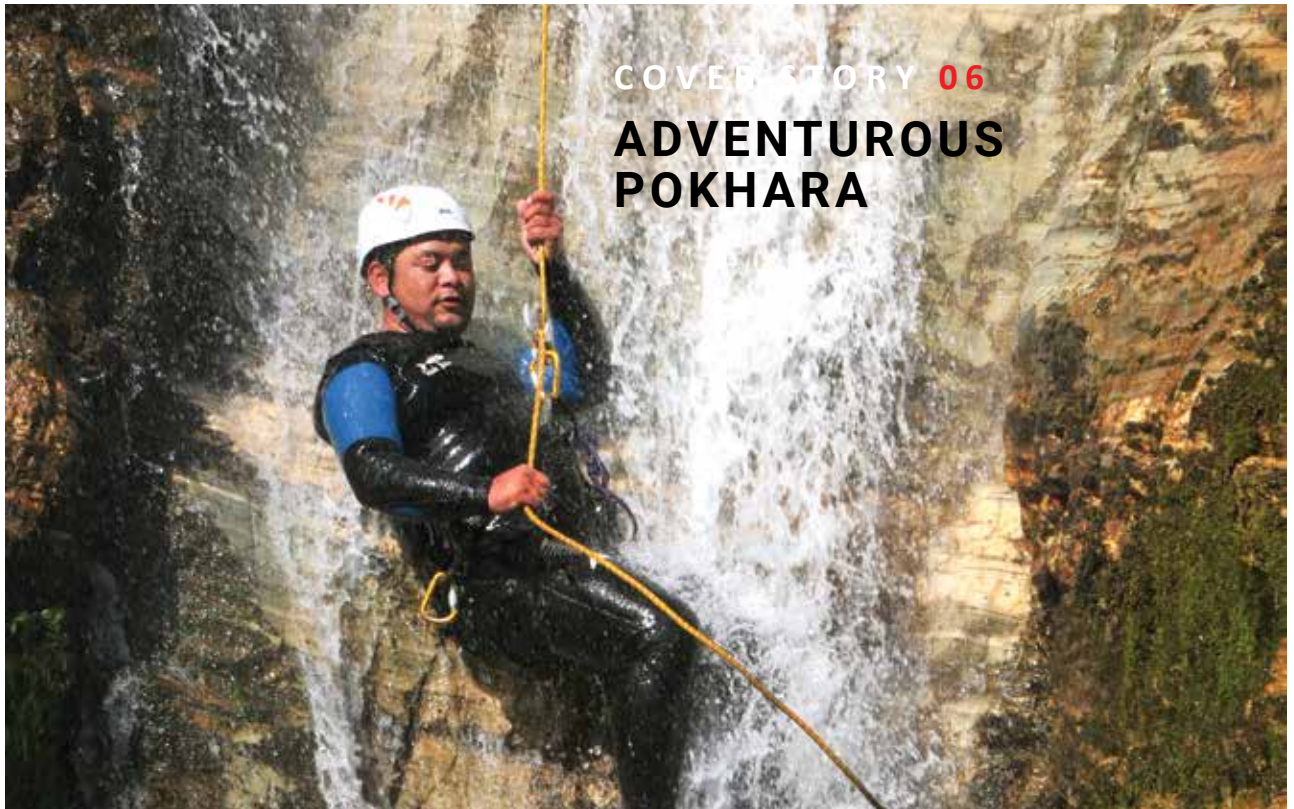
Corporate Office : Narayanchaur, Naxal, Kathmandu, Nepal

Phone (Hunting) : +977 1 4511510 | Fax : +977 1 4511736 | Email : info@iginepal.com



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A girl who guides tourists through the Himalayas with her helpfulness, dedication and sincerity wins everyone's heart. They are the tourist ambassadors promoting Nepal.



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भुइँमान्छेका पक्षमा वकालत गर्दै आएकी यिनको जीवनसङ्घर्ष उधिन्ने हो भने उदाहरणीय पुस्तक बन्नेछ ।





Adventurous **Pokhara**

■ Amrit Bhadgaunle



To the people who are looking for a peace of mind, Pokhara is seen as a heaven on earth. Today, it is gaining more popularity for its adventure sports and this city is viewed as an adventure destination. So, now, the time has come to brand this destination as “Adventurous Pokhara”.

Pokhara is one of the top destinations in terms of tourist attractions, activities and facilities.

There are many sites that tourists can visit within a small valley. This region is truly gifted by nature with its mountains, lakes, hills, caves, rivers and waterfalls. In terms of culture as well, Pokhara is a colorful garden. You can find lots of temples, monasteries, mosques and churches as well.

Pokhara is also the initial point for many trekking routes. Routes such as Annapurna Base Camp, Annapurna Circuit, Panchase, Mardi, and Ghorepani all begin from Pokhara. Pokhara is also the gateway to Dhaulagiri trek, the Guerilla trek, Dhorpatan and Lo-Manthang .

Most trekkers like to relax and rejuvenate after a long trek in one of the many luxurious hotels and resorts situated in Pokhara. Foreigners enjoy themselves in the peaceful surroundings of the lake. To those who enjoy music and crowds, there are live music, discotheque, dohori nights, and gajal restaurants as well.

Pokhara is a resort city. It is not only a destination for European or western countries, but there are many tourists visiting from neighboring India, who wish to escape the summer heat, visit religious sites, or come on their honeymoon. For domestic tourists, it is the top destination for a vacation.

The capital of the Gandaki Province, Pokhara metropolitan city spans across



464.24 sq. km. It falls on the altitude of 827 meters to 1740 meters.

Pokhara can be reached easily by road or by flight. This destination is always in season and all of its destinations can be visited within weeks of staying here. Pokhara has the most tourist related products for sale compared to any other city in Nepal.

Pokhara is also known as a “natural paradise”. Formerly known as a destination that is compared to heaven on earth, its label is slowly changing to that of a destination for adventure sports. There are various activities available such as, paragliding, ultralight, bungee jumping, swinging, boating, cycling, trekking, ziplining, rafting, canyoning and many more activities which can be done.

“There are efforts being made to beautify Pokhara,” says Jhalak Thapa who has been actively working in the tourism industry for the past 50 years. “Thanks to adventure sports, Pokhara is becoming more and more youthful.”

With all the efforts going into creating the perfect tourism destination, now is the perfect time to brand it as “Adventurous Pokhara”.

ACCESS

Kathmandu to Pokhara is a distance of 200 km which can be reached by a 6-hour long bus ride or a 25-minute flight. Buddha Air has initiated flights to Pokhara from all 7 provinces. Similarly, Pokhara to Bharatpur takes 15 minutes, Pokhara-Janakpur is 50 minutes, Pokhara to



Gopi Bahadur Bhattarai
President
Pokhara Tourism Council

“Private institutions in Nepal are quite actively developing the tourism industry, however, the case is not the same for the government. The government must first create tourism-friendly policies and give priority to the tourism industry.”



Renu Thapa Magar
President, Tourism
Entrepreneur Women's
Association Nepal

“We need to be able to send the message that Nepal is a safe destination for tourism. If Non-Residential Nepalese are able to push campaigns which encourage their children to come visit Pokhara, even that would benefit us a lot.”



Sanjayakant Sigdel
President, Nepal Association
of Tour and Travel Agents,
Gandaki Province

“If we are able to better promote the nearby sites, then it would be possible to extend the tourists’ stay as well. For this, integrated tourism development is a must. New products and experiences should also be introduced.”



Dhangadi is 55 minutes, Pokhara to Simra is 35 minutes, Pokhara to Nepalgunj is 40 minutes and Pokhara-Bhairahawa is a 20 minute flight.

SIGHT SEEING

HILL STATION

From Pokhara, you can view dozens of Himalayan peaks such as Kumari Himal Fishtail, Puttha peak, Dhaulagiri, Moditse, Annapurna, Ghandruk, Hiunchuli, Nilgiri, Mardi, Lamjung and Manaslu. You can view the majestic peaks from the windows of houses itself. In order to get the best views of the Himalayas, you can visit Sarangkot, Kahunkot and Pumdikot. These days, roads are also being constructed to reach these destinations.

LAKES

There are a total of 9 lakes situated



Ashok Bhandari
Managing Director
Hotel City Park, Pokhara

“Covid-19 has affected the tourism industry. However, international tourists are slowly returning, so we are hopeful.”

within Pokhara. They are Fewa, Begnas, Kamal, Rupa, Khaste, Dipang, Gunde, Maida and Nurenital. The largest lake is the Fewa lake. It is possible to go fishing and boating on Fewa lake and Begnas lake. Hotels and restaurants are available around both of these lakes.

CAVES

Of the numerous caves found in Pokhara, the well-known caves are Mahendra cave and the Bat cave located in Batulechaur, as well as the Gupteswor cave located in Chhorepatan. A Shiva temple is also situated inside the Gupteswor cave, and you get to see the Davis Fall from within the cave as well.

SETI RIVER

The Seti River, flows underground in most parts of Pokhara, however, parts of the river which lies over the ground can be seen flowing wide from KI Singh bridge to Kalikhola Dobhan, and then from Narayanthan to Tulsighat and from Ramghat to Dhungesanghu.

DAVIS FALLS

Davis Falls is situated in Chhorepatan. The water flowing from the Fewa lake dam flows through here in the form of a waterfall. It was previously known as ‘Pataley Chhango’ but on 15th Shrawan, 2018 B.S., a Swiss citizen named Davis was pulled by a flash flood on the river and drowned. Ever since then, it has been known as the Davis Fall.

MUSEUMS

There are 5 museums in Pokhara. The Gorkha Memorial Museum is located next to the KI Singh bridge. The International Mountain Museum displays artifacts depicting mountain life. ‘Kwoibo’, the Gurung Museum is located at Shaktighat. Within the Prithvi Narayan Campus, there is the Natural History Museum. And finally, the provincial museum of Gandaki reflects the lifestyle and culture of the region.



PILGRIMAGE

Pokhara has temples, monasteries, churches and mosques. Some of the popular temples are Taalbahari, Bindabasini, Bhadrakali, and Kedareshwor. Buddhist Monasteries can be found in Matepani and Hemja. There is an old church at Ramghat while a mosque is situated in Miyapatan. Similarly, a new Shiva temple attraction is being constructed at Pumdikot.

PUMDIKOT

Pumdikot is an ancient Shakti peeth. Recently, a 51 feet tall statue of Lord Shiva has been installed here. The statue has been commissioned by a social service worker, Chandrakant Baral to promote religious tourism in the area. Currently, there are works happening to create replica statues of Sumeru Parbat, Damaru, and also a mono rail. Other construction such as a meditation center, a replica of the Ganga Pond and 108 Shiva Lingas have already been completed. The Pumdikot Development Center has been making efforts in conserving the area. Tourists can enjoy the beautiful scenic mountains and the view of Pokhara Valley, an eye pleaser for everyone, from Pumdikot. Hotels are also available here.

AARTI

Every evening an Aarti, a ritual where light is offered to the gods, is performed at the banks of the Fewa Lake. The ritual is practiced every night in devotion to the Taal Barahi deity located in the middle of the lake. You can witness the serene prayer chants and the aarti free of cost and donations can be done by those who are willing. Listening to the Psalms will bring a peaceful end to your day.

ACTIVITIES

PARAGLIDING

Pokhara lies in the third position among the world's top 5 paragliding



destinations. Paragliding can be done from Toripani and Sarangkot, with the landing base located at Fewataal. Some international paragliders spend months at Pokhara to go paragliding. There are 62 companies that provide paragliding services to tourists in Pokhara. The sessions last from 30 minutes to an hour. According to the Krishna Bhandari, president of Nepal Air Sports Association, there are four hundred paragliding pilots in Pokhara .

ULTRA LIGHT

You can fly Ultralight which flies with the help of an engine. A pilot and a passenger can sit into an ultralight. Ultralight as an activity was introduced in Nepal by the Avia Club which was established by a Russian computer engineer Natasha Shrestha who got married to a Nepali citizen, Dr. Premlal

Shrestha. An ultralight can be flown continuously for 6 hours. Currently there are 3 companies that offer ultralight flights.

BOATING

Boating can be done at the Fewa Lake and Begnas Lake. There are different types of boats including ones that are paddled by hands, legs or one that sails by the wind. Boating can be done from an hour up to the entire day. Boat drivers are also available for those who require them.

CANYONING

Canyoning can be done at Lwang and Ghalel village which lies 19 kilometers away from Pokhara. It is done on the Kudi



Dinesh Maharjan
COO
High Ground Adventures

“We welcome anyone with a brave heart. We see more women than men participating in our adventure sports.”





waterfalls which are situated in Ghale, these waterfalls are 12, 9, 75 and 45 meters tall. Similarly, at Ghattekhola of Lwang village, there are waterfalls that are 39 and 70 meters long . You can also find hotels and homestays at the Lwang and Ghale villages.

RAFTING

Taking Pokhara as the starting point, you can go rafting and kayaking on the upper Seti river. According to your preference, you can experience the activity for an entire day or half a day. Longer rafting routes are available from Kaligandaki, Marsyangdi and Lower Seti.



From Pokhara, rafting tours can also be done on other rivers besides Seti. According to Birendra Lama, President of the Nepal Association Of Rafting Agencies (NARA) Gandaki Province, the rafting guides of Pokhara are renowned worldwide for their skills.

HIKING

There are many hiking destinations around Pokhara. Surrounded by hills, there are also options for hiking such as the World Peace Stupa which starts from Raniban, Sarangkot, Toripani and Naudanda hike, Kalabang-Dandakharka-Pame hike and Bhumdikot-Chapakot View Point-Pame hike.

CYCLING

Another one of Pokhara’s attractions is mountain biking. It is quite easy for those visiting Pokhara with their own bicycles, but to those who don’t have one, rentals are available, especially at the Lakeside.

BIRD WATCHING

There are 886 species of birds found in Nepal. In Pokhara alone, you can find 470 species. Pokhara Bird Society has been promoting bird watching for



Natasha Shrestha

tourists. An experienced guide can help with enthusiastic bird watchers. Bird conservation activities are currently being done by Masanta Ghimire, Hirkumari Malla, Sunita Gurung, Sheshkanta Sharma, Ganga Bahadur Ghale, Hemant Dhakal, and Rambabu Bastakoti.

MEDITATION

Most tourists visit meditation centers in Pokhara to relieve stress and reduce obesity. Yoga centers are mostly situated in an open and peaceful environment. You can join yoga and meditation classes that span from days, weeks to months. According to the Yoga Guru, Amar Puri, the organizer of Sadhana Yoga Retreat, tourists can also go for yoga treks.

CABLECAR

Recently, there has been a new addition to Pokhara’s infrastructure-a cable car. This cable car connects Fewa Lake up to Sarangkot. The cable car is 2.4 kilometers long and takes 8 to 9 minutes to reach Sarangkot. Sarangkot is a popular destination to view sunrise, sunsets and the Himalayas. According to Dinesh Poudel, the General Manager, the cable car will bring new dimensions to Pokhara.

HIGH GROUND ADVENTURES

High Ground Adventures has been providing bungee, ziplining, and swinging activities in Pokhara. Tower bungee jumping and tandem are available at Yamdi river with a height of 72 meters.

High Ground also offers ziplining



International Airport in Pokhara !

The Pokhara International Airport is reaching its final stages of completion. The airport is built on a span of 3899 ropanis of land as per the Civil Aviation Authority of Nepal (CAAN). It has a runway which is 2500 meters long.

Airport Project Head, Binesh Munakarmi says that in order to begin operating, a hillock at Ritthevani is currently being cut down next to the airport. Similarly, the landfill site located at Bachhebaduwa is also being planned to

be shifted elsewhere. This is because, due to the landfill located nearby, there is a high population of birds flying in the sky which can affect the flight routes. If the plans are completed in time, the airport will soon come in operation.

Pokhara International Airport will operate both international and domestic flights. There are hopes that this will develop the economic and social sectors of the Gandaki province.

which is 1850 meters long spanning from Sarangkot till Yamdi. There are two types of ziplining available. One is the normal zipline which takes about 90 seconds to reach the bottom while another one is the “Superman” which only takes 60 seconds. This zipline is considered to be one of the steepest ziplines in the world.

In Yamdi, there is a facility of Swing where three people can swing at a time.

They are also preparing to introduce ATV biking in Pokhara. “We will soon be bringing 8 ATV bikes,” says Dinesh Maharjan, Director of High Ground Adventures. “We are making a track field which is 3 kilometers long. We’ll also operate on longer routes.

Visitors can get a video and photographs for a fee.

SURROUNDINGS

The surrounding villages around Pokhara are creating a fine example of village tourism in Nepal. These villages are connected via a network of roads which are accessible by bus, jeep or motorbikes.

DHAMPUS

If you wish to see the actual dual tails of the Machhapuchre (Fish Tail) peak, you need to get to Dhampus. This village, which is located in Machhapuchre Rural Municipality-7, Kaski is home to the Gurung and Dalit communities. This place is famous for its sunrises and sunsets. Homestays and hotels are available here for accommodation.

Pokhara-Dhampus 25 KM

Contact: **Sam Gurung** 9846017307

SIKLES

Sikles is a village located in the Madi Rural Municipality-1. It has a dense settlement with a majority of Gurung and



Dalit communities. The village is guarded by Mt. Annapurna and Mt. Lamjung to the north. This village is well-known as the route towards Kaphuche glacier lake. You can find hotels and homestays at the village.

Pokhara-Sikles 40 KM

Contact: **Gehendra Gurung**

9846257732

TANGTING



Kalabang Village

Tangting located at Madi Rural Municipality-2 is an enchanting village where you can enjoy Gurung culture and the surrounding nature. You can see the Annapurna and Lamjung peaks from here. It is also possible to begin many trekking routes from here. Homestays and hotels are available in the region.

Pokhara-Tangting 21 KM

Contact: **Prakash Gurung**, 9856028827

KALABANG



Tourism As A Means Of Prosperity

Krishna Chandra Nepali, *Chief Minister, Gandaki Province*

Tourism is the basis of prosperity for the Gandaki province. That is why we prioritize tourism in this region. The international airport at Pokhara is the country's pride. It will not only connect provinces but will connect us with the international regions as well. Our province can benefit a lot from the tourists flying directly to Pokhara.

Once the international airport begins operations, we will support tourism and other related business to help promote local productions. Before the flights can operate, the hillock at the east side of the airport needs to be cut down. This work is going ahead at full speed. Talks are going on with the stakeholders to shift the landfill to another location. Other similar development projects are also going underway.

We are working on a plan to reroute a stream which flows from Kahudanda near the airport that is affecting the infrastructure. So, a project has already begun to reroute the stream's flow into Bijayapur river with the help of retaining walls. A project worth Rs 34 crores is also being planned to prevent floods in the area.

Another project is the fast track which will connect the airport directly to Pokhara's Lakeside. We are partnering with the private sector for this. Similarly, in order to beautify Pokhara, we are installing lights, improving pedestrian paths, and making the city go wireless. Hotels and restaurants also need to be developed accordingly. There are plans to construct an international seminar hall at Siling Danda.

We are drafting a Tourism Act to aid in overall tourism development. We are working by forming a committee under the convenorship of the Ministry of Tourism to solve the problems seen in the construction and operation of the airport.

In collaboration with the CAAN, we will be inviting heads of the various airlines flying to Nepal, to come visit Pokhara and discuss running their flights from the airport.

COVER STORY

Kalabang is home to Amrit Gurung, popular lead singer of the Nepali band, Nepathya. This village lies within Pokhara Metropolitan-22 and is home to Gurung, Dalit and Brahmin communities. From the villages highest point, you can see Pokhara city, Fewa lake and the surrounding mountain peaks. Homestay facilities are available in the village.

Pokhara-Kalabang 15 KM

Contact: **Prakash Gurung** 9846041805

GHALEL

Ghalel village lies on the route to Mardi trek. It lies within the Machapuchhre Rural Municipality-8 at an altitude of (1450 meters) it is home to native Gurung, Dalit and Brahmin communities. From Ghalel, you can see peaks such as Mardi, Machapuchhre and Annapurna. This village is popular for Gurung culture and canyoning. Hotels and homestays are available here.

Pokhara-Ghalel 19 KM

Contact: **Shanti Gurung** 984635547

LWANG

Lwang village is well known for its Gurung culture, canyoning and tea gardens. Falling under Machhapuchhre Rural Municipality-8, Kaski, this village is home to Gurungs and Dalits. You can also experience paragliding from this village. Homestays are available.

Pokhara-Lwang 22 KM

Contact: **Indra Gurung** 9813447892

HYANGJAKOT

Hyangjakot is the perfect place to watch stunning mountain views and to experience Gurung culture. Falling under Machhapuchhre Rural Municipality-6, Kaski, this village lies at an altitude of 1750 meters. This village is home to Gurung, Magar and Brahmin municipalities. This village is also the departure point for the Machhapuchhre Model Trek. Homestays are available.

Pokhara-Hyangjakot 17 kilometers

Contact: **Khadga Bdr**

Gurung, 9846282899

YANGJAKOT

This village lies at an

altitude of 1475 meters and it is a historical place. Located at Madi Rural Municipality-3, Kaski, its region has four villages including Dandagaun, Deurali, Gaurigaun and Chhapa gaun. The main communities that you will find in this place are Gurungs, BK, Pariyars and Chhetris. This region is popular for its organic farming and scenic views. Homestays are available.

Kahunkhola-Yangjakot 17 KM

Contact: **Narayan Gurung**-9816668831

MIRSA

The village got its name from the Gurung word for 'hidden' as it is hidden behind the hills. Lying under Machhapuchhre Rural Municipality-1, Kaski, Mirsa lies at an altitude of 1500 meters and is home to Gurung and Dalit communities. You can see the fourth and second peaks of the Annapurna range

In Service of Travelers

Gautam Baral, Station Manager, Pokhara

Buddha Air began their Kathmandu-Pokhara flights from 11 October, 1997. There used to be more foreigners on those flights. Nowadays, the number of domestic tourists is higher. Nepali travelers are attracted towards convenient travel and affordable prices of the flights.

Inspired by Pokhara's example, we are in preparation to connect flights from and to all provinces. Up till now, we have already connected Pokhara flights to Kathmandu, Janakpur, Bharatpur, Bhairahawa, Nepalgunj, Dhangadi and Simra. We will soon connect flights to Biratnagar and Bhadrapur. We will also be connecting flights to the Karnali region in the near future.

We are committed towards the service of our passengers and it is the demand of current times to connect all 7 provinces. Today, you can reach from Pokhara to Lumbini, the birth place of Lord Buddha to Chitwan national park then to Bardiya National Park and Janaki Temple in Janakpur all through flights.





Taranath Pahari
Village Tourism Expert

“Affordable homestays are available at these villages but what’s more, is that you get to experience the warm hospitality and generosity of the villagers for free.”

from here. Homestays are available.

Pokhara-Mirsa 22 KM

Contact: **Bansubha Gurung,**

9815171475

PANCHASE

You can get a crystal clear view of Annapurna and Machhapuchhre peaks from this hill. A confluence of three districts, Kaski, Parbat and Syangja, Panchase lies at an altitude of 2517 meters. Spreading over 5 hectares, this place is also home to 5 major peaks. Some of its attractions are Siddhabaraha, Panchashil Buddha Kuti, and Panchkoshi lake. Hotels are available at the hill.

Pokhara-Panchase 29 KM

Contact: **Tara Gurung**

9846857983

SOUVENIRS

You can get different types of souvenirs in Pokhara ranging from handicrafts, local wine and products created by Women’s Skills Development Organization productions. Led by entrepreneur Ramkali Khadka starting from 2032 B.S, this place produces bags, dolls, puppets, mats among other things.



ACCOMMODATION

Pokhara has all types of accommodations ranging from homestays, tented camps, and lodges to star-rated hotels. There are also different types of restaurants found here. Pokhara is famous for its “Thakali” branded dishes. This is a Nepali dish which includes dal bhat, vegetables, achar, and dhindo. You can find more than Nepali dishes in Pokhara’s wide range of restaurants such as Indian, Chinese, and continental dishes. For liquor-enthusiasts, there is a wide range of alcohol available from local spirits to chyang, vodka, whisky and wines.



A FINE EXAMPLE OF SUSTAINABLE TOURISM

‘The Pavilions Himalayas’ situated in Chisapani, Pokhara is a fine example of sustainable tourism. You get to experience farm life through this boutique resort. You can also hear birds chirping and enjoy the peaceful surroundings.

There are 14 private villas in this resort. There are also amenities such as a jacuzzi, spa, yoga studio among others. This resort also uses rain water harvesting and solar power for sustainability. Fruits and vegetables are grown according to season in the hotel’s farms and cattle farming is also done here. 70% of the hotel’s profits go towards social works.

Another branch of this resort is situated close to the Fewa Lake where there are 8 tented villas. It can be reached with a 20-minute boat ride.

Contact: The Pavilion Himalayas

Chisapani, Pokhara, www.pavilionshotels.com



These products can be bought at their flagship store at Lakeside, Thamel or their store at the organization. These products are also exported to Italy, Netherland, Germany, Spain, Britain, France, Japan, South Korea and Australia.



Mahabir Pun

The **crazy man** dreaming Nepal's prosperity through innovation & technology

■ Surendra Rana

'A country which does not give high priority to research, development, innovation and invention, its economy will never improve'

~ Mahabir Pun

Mahabir Pun frequently stresses, 'If we had invested in research and innovation, lots of entrepreneurs would be born and many industries would have been established. It would generate employment in the country, as a result, our youngsters would have enough jobs. People would willingly pay taxes to the government. And the country's economy would be stronger too.'

A humble and determined 67-year-old Mahabir Pun is a renowned social engineer of Nepal. Although he spent most of his 22 years as a social worker in the mountain villages, however, these days you will frequently encounter him at the National Innovation Center,

Kirtipur. The center is located at the corner of Tribhuvan University premises, established some 3 years ago in collaboration with Research Center for Applied Science and Technology of the university (RECAST).

He strongly believes that Nepal's prosperity is possible only through the development of research, innovation, and technology.

In a recent afternoon meet-up with Buddha Air, Mr. Pun shared his life



Connecting Remote Villages With Wireless Internet

After his graduation in America, he came back to his home village Nangi in 1992. He started teaching in the village. Once in a month, he travelled to the nearest town of Pokhara to check e-mails with his contacts from abroad. It took him 2 days to reach Pokhara. He received computers as donation from foreign friends, but there was no electricity and internet in the village. In 2001, the BBC published his article "How to connect internet in the remote village ?" It attracted volunteers from Europe and US who stepped forward to help in setting up wireless internet using dish TV antennas mounting them on the trees, connecting internet from Pokhara to Nangi and neighboring villages.

With the little grant assistance from volunteers, relay stations were installed in from one hill to another. An internet link was successfully established in the village of Nangi from Pokhara in 2003.

He then expanded wireless network to nearby 12 villages and distributed used computers in the local schools. The computers were connected with internet which helped local health workers to consult with specialists in Pokhara through video calls. The students learned computer skills by surfing the internet and villagers could sell their local products such as buffalo cheese, honey and teas through the e-market. Similarly, Mahabir runs different projects like using solar power to meet energy needs, library, health clinics etc. He also started yak herding in Khopra ridge.

He explored Annapurna-Dhaulagiri community for eco treks in 2010. Earlier, he has helped in building dozens of community eco-lodges in adjoining villages. The purpose of initiating eco-tourism activities was to financially support schools in those remote areas. Mr. Pun has contributed in different ways to the society by improving lifestyle in rural Nepal.



experiences and the lessons and obstacles he has faced in life.

HIS CHILDHOOD AND SCHOOL DAYS

Mahabir Pun was born in the remote village of Nangi in Myagdi district, the western district of Nepal. Recollecting his childhood days, he says that he was like any ordinary Nepali village kid who went to school barefoot.

After completing the eighth grade in the village school, his father, a former British Gurkha soldier was worried about his further studies. To receive secondary education at that time meant that he would have to travel two and a half days to Pokhara from this village. Having come from an ordinary family, for Pun, living and studying in Pokhara was not financially possible. "During those days, I didn't even have any relatives with whom I could stay at Pokhara to pursue my studies," he said. It was during that time that his father learned that his maternal uncle had bought a piece of land in the southern plains of Chitwan. "Had my uncle not bought land in Chitwan, my studies would have stopped there."

His father packed up beddings, food, and clothes and quickly set off to Chitwan. Pun still remembers walking through the hillside paths following his father carrying a load on his head, walking towards Pokhara which took him two and a half days. Pun says that he still remembers walking through the hillside paths, villages, and mountains then finally crossing the Seti and Narayani river to reach Chitwan.

They reached Chitwan during the month of May. The temperature was too hot for a boy who had just descended from the mountains. But migrating to Chitwan for higher studies was his first turning point in life.

Pun got admitted into one of the government schools which was two hours, walk away from his home. Since it was summer and the days were too hot in terai, the school ran classes in early

mornings. Thus, Mahabir Pun had to wake up at 4 am and walk for two hours to attend school.

Despite being an extraordinary figure today, at school, he had struggled to choose a subject at Grade 9. "When I was asked to choose an elective subject, frankly speaking, I didn't have any idea which to choose," He shared with a smile, "I just took optional Mathematics as suggested by my teacher."

Besides walking for two hours, to and from school, he also used to help his father in the fields.

HIS COLLEGE AND LIFE AS A TEACHER

After passing SLC in 1971, he came to Kathmandu and got admitted to Amrit Science Campus one of the reputed science colleges. He struggled to understand the course books which were in English. "I came from a Nepalese medium school. I couldn't understand



English, so I memorized everything during my colleague years." he says with a simple smile.

During those days, Pun's monthly expenditure would total up to be just NRs 125. It was enough to cover his rent, fooding, and college fees. However, for

a person who came from the remote villages, the amount was huge. Yet, his father supported his finances. Mahabir Pun returned to Chitwan after completing his proficiency level and started teaching classes in the school where he used to study. He worked as

Two Key Persons Who Molded Him As Mahabir Pun

There are two most important persons in his life journey. He recapped his early life over six decades ago. Back then in our society, educating children was uncommon. But his father, Krishna Pun, a former British Gurkha

soldier was keen on his son's education. He says, "My father's role from upbringing to supporting my education from primary to proficiency certificate level is the first changing phase of my life."

The other person who had molded him as Mahabir Pun was Professor Scov who had helped him by providing a scholarship to study in USA. Dr. Leonard Scov, Dean of the University of Nebraska later served as the Vice Chancellor of Nebraska University. Pun considers Dr. Leonard Scov as his second guardian, next to his father. 'He has always been my encouragement and inspiration in my life,' he said emotionally, 'He was both my professor and friend.' He always feels gratitude and pays big respect to Prof Dr. Scov who passed away last year.



PROFILE

a teacher for nearly 13 years. "I had thought of pursuing my Bachelor's degree, but I was short of funds so I couldn't do it." he recalls.

JOURNEY TO USA

At the age of 32, he quit his 13-year long teaching career after a disagreement with the Chief District Officer which had ended with him facing a week-long imprisonment. After that incident, he got furious and left the job in 1987. Then he headed off to Kathmandu with neither money nor any idea about what to do next. He had wandered aimlessly around Kathmandu for several days, he had even considered going to the gulf countries to find work.

One day, his former school student suggested him to go to the United States for further studies. "It was an eye opener for me." He started going to the American Library, which was then located in New Road. "There were no internet facilities or educational consultancies back then. I collected the mail addresses of various universities in the USA from the directory and spent several hours writing countless letters requesting for a scholarship in American universities." He posted hundreds of letters to the USA through the Post office affixed with NRs 7 ticket as postage charge.



He tried endlessly for about 18 months sending letters, but all in vain. None of the universities responded to him. He had lost hope and was heavily disappointed.

Until one day, he finally received a reply. A letter he had sent in 1988 had reached the Dean's office of the University of Nebraska. The Dean, Prof. Leonard Scov, who had only heard of Nepal as a mountainous country was curious and showed his interest. After a meeting and consultation with his colleagues in the University, he had decided to offer Pun a scholarship.

Pun was surprised and overwhelmed to receive a letter after a long wait. The letter stated that he had been offered

a scholarship along with other possible assistance that would be made.

The Dean's curiosity towards Nepal and the offered letter had opened his door to the United States to pursue his higher education. He spent 7 years in the States and completed his Masters degree studies. In between, he came back and forth to Nepal.

"After I arrived in the United States, I could study whatever I wanted without having to worry about my expenses and living as it was arranged by the university. This allowed me to gather much knowledge at the university. I used to spend 18 hours studying everyday." According to him, his journey to the USA was another big turning point in his life.

Photo Courtesy: *Saurav Dhakal*

PUN'S AWARD LISTS

- In 2002, Pun was elected Ashoka Fellow by the Ashoka Foundation.
- Honorary degree as Doctor of Humane Letters (PhD) in In 2007 by The University of Nebraska.
- In 2007, Pun was awarded the Magsaysay Award, considered as Nobel Prize of Asia.
- 'Rastra Deep' Title & Honor by Nepal Government in 2012
- Inducted in Internet Hall of Fame in 2014.
- Awarded with the Jonathan B. Postel Service Award by the Internet Society In 2014.
- Dr. Harka Gurung Mountaineering Award in 2015
- 'Rastra Deep' Title & Honor by Nepal Government
- 2019 ICT Pioneer Award
- 'Rastra Deep' Title & Honor by Nepal Government in 2012
- Inducted in Internet Hall of Fame in 2014.
- Awarded with the Jonathan B. Postel Service Award by the Internet Society In 2014.
- Dr. Harka Gurung Mountaineering Award in 2015
- 'Rastra Deep' Title & Honor by Nepal Government
- 'Gandaki Ratna ' award in by Gandaki Provice in 2022



The Birth Of The National Innovation Center

When asked how the National innovation center was hatched? He replied, "I came back from the US in 1992 to work in a school in my home village of Nangi. It had become customary for local youths to go to Saudi Arabia in search of a job in those days. Apparently, in two decades so many young people had left that the village was almost empty. Only elderly people and children were left behind." It raised a big question for Mahabur Pun, "I wondered why this happened? I observed closely and found that these youngsters were forced to go abroad to work as good paying jobs were unavailable in the country. Had we invested in research and innovation, industries would have been established and employment would be generated in the country itself." "A country that does not give high priority to research and development, innovation and invention, its economy will never improve," he says repeatedly.

He felt that a research center was needed to help create jobs and to develop the nation. Thus, the idea of the National Innovation Center was conceived. "Indeed, I am a crazy man who strongly believes and dreams of Nepal's prosperity can only come through research, innovation, and technology."

He worked for decades endeavoring to disseminate information through wireless technology in the rural areas of the country. Pun opened the National Innovation Center a few years ago and is engaged in research, innovation and invention through it ever since.

Pun has been assisting the nation in manufacturing and distributing free PPE for frontline workers in the Covid-19 pandemic, as well as building and repairing medical equipment used in covid treatment.

Talking about the achievement of the innovation center in its three years, the center has initiated 88 projects out of which 55 have failed. Since the last two years, they were engaged in inventing products and equipments to aid with fighting Covid-19. Currently, there are 24 projects running, and everyday, atleast 10-12 young people approach the center with new ideas. "Anyone can donate knowledge and time, and these are more important than money," he says. He encourages and invites youngsters to be a part of the innovation works.

As of now he is volunteering full-time at the innovation center. He says, "The center is running in full support with donations from the Nepalese people living all over the world. Along with my dream, it is the dream of all Nepalese for Nepal's prosperity. They are the owners of this center." He proudly says, "National Innovation Center is probably the first and only one of its kind, a people-funded research center in the world." The center has not received any government or institutional funding till date. Yet, it has raised over NRs 15 crores which were all donated by low and middle-income people like laborers, teachers, students, private and government employees in all walks of life. "It is truly a people-driven Innovation Center," he says. Mahabir welcomes fresh ideas and is open to work in partnership with any individuals and institutions from around the world. Pun's wife and two daughters live in Pokhara. Living a very simple life, he has untiringly been involved in social development work for over two and half decades and his journey continues. He can be contacted at mahabir@nicnepal.org.



8 **Luxury** Staycations Around Kathmandu

It doesn't hurt anyone to let yourself cool off and relax every now and then. Everyone deserves some time to relax and rejuvenate at a luxurious destination, and what better places to relax than at the most stunning and luxurious places around Kathmandu valley!

1. Chandragiri Hills Resort

Looking over the majestic city of Kathmandu, The Chandragiri Hills Resort is in fact one of the perfect weekend getaway options. Not too far yet not too close, you can pack your bags and start your weekend with a lovely joy-ride on the cable car through the Chandragiri hills. Its services include luxury and deluxe rooms, room service, free Wifi, sufficient parking space, etc. The view of the mountains is a cherry-on-top addition to the place. The resort has its own swimming pool as well. It is also a great option to plan a short trip over the weekend with your family, away from all the city's cacophony. You can take a tour around the holy Chandragiri Temple during the daytime and spend the evening watching the sunset over the valley from the hilltop.



2. Arushi Boutique Hotel

Located at the city's tourist hub, Thamel, Arushi Boutique Hotel is one of the best semi-modern-cultural escapes in the city. Witnessing breathtaking architecture as you enter, this hotel is all about comfy rooms and cozy vibes. It provides accommodation with a bar and also has private parking spaces. It's perfect to plan a short weekend staycation at this luxury space. In the morning, watch the beautiful sunrise over Kathmandu city from the hotel's rooftop. And in the evening, you can stroll through the lively Thamel market. A short drive to this heaven in the middle of the crowded valley can be a treat to your much deserved-self.



3. Pataleban Vineyard Resort

If you're looking for a peaceful getaway, to escape from the stresses of your work but you don't have time to travel too far, this is the place for you! Pataleban Vineyard Resort is yet another heaven-on-earth experience waiting for your check-in. It is situated amidst the hills of Chandragiri. A



serene location surrounded by green hills all around, Pataleban is a perfect place if you are looking for a simple and quiet time with yourself or with your family. As you enter, the beautifully crafted vineyards and orchid groves will welcome you. It has luxurious and deluxe bedrooms, and also offers garden apartments and tented camps.

4. Dhulikhel Mountain Resort



Dhulikhel is popularly recognized as one of the best weekend vacation options for Kathmanduites. We wondered if this place has any more stunning places left to be recognized and

then comes the Dhulikhel Mountain Resort. Located in the lap of the Himalayas, this resort offers an alluring blend of luxury and comfort. Combining luxuriously modern design and a touch of traditional Nepali village architecture this resort situated in the middle of a scenic destination. It is known for its proud history and heartfelt services. On your trip here, there is a detailed captivating garden surrounding the serene building and the boundless view of the Himalayas.

5. Gokarna Forest Resort



Inspired by the architecture of the Malla and Rana royal palaces, the Gokarna Forest Resort is located 10km away from

the valley, in between the green serene forest and wildlife of Gokarna Forest. The natural infliction inside and surrounding the resort makes it a must-visit resort around the Kathmandu Valley. It provides different types of accommodation rooms for different experiences, from Cottage inspired rooms to premier and clubrooms. It also offers activities like golf and forest walk to the guests. To add on, this resort is also known for its out-of-the-world spa experience. There are endless options for your weekend here!

6. Taj Riverside Resort & Adventure

The Taj Riverside Resort is a beacon of experiences and adventure! From rafting, swimming, fishing, hiking, horse



riding, and many more. Located at Sindhuli, it is a bit far from the valley but definitely a worth-the-while weekend experience to take on. It is situated at a peaceful riverside space and allows you to choose from deluxe bedrooms or tented bedrooms. You can come in with your family or friends and spend your day trying out all the activities. As the sun sets, the space turns into a joyful night experience where you can enjoy your dinner with the family under the stars.

7. Baber Mahal Vilas

Placid, tranquil, and heavenly; these are the words that come to mind in your first encounter in the Baber Mahal Vilas. Another hotel located amidst the bustles of the capital, Baber Mahal Vilas gives you an



experience straight out of a fairytale. This architectural haven was inspired by the ancient royal architecture of the Rana period with a modern touch. You can choose between staying in a traditional room or a heritage suite. It offers free private parking, an outdoor swimming pool as well as saunas. The gorgeous lounge garden will guide you to the entrance of the villa, making it feel like you are somewhere far away from the crowded city. It is a wonderful option to spend your weekend at and still be close to home.

8. Maya Manor Boutique Hotel

If you are inclining towards exquisite getaway options inside the city, the Maya Manor Boutique Hotel is another great option. The building elegantly combines Rana-period and Victorian architecture. The space is well-furnished with ancient antiques, artifacts, and artworks. Under a pretty yellow theme, there is no doubt that this space will offer a pleasing and heartwarming experience for you and your family. It is located near the Narayanhiti Palace, at Hattisar. The hotel offers luxury rooms and also has restaurant and bar services.



7 Books That You **Must Read** To Know More About Nepal

■ Anutara Shakya

In today's world of fast internet and development, Nepal is still considered to be a mystical country. From its majestic Himalayas to the narrow streets, this country has a lot of stories to tell. Whether you are planning to explore Nepal or want to learn more about its history and people, here are 7 books about Nepal that you must add to your list.

House of Snow: An Anthology of the Greatest Writing About Nepal

An anthology of stories, poems and writings which revolve around Nepal, House of Snow is an impressive collection that includes works by national and international writers such as Laxmi Prasad Devkota, Manjushree Thapa, Sir Edmund Hillary, Dervla Murphy, among many others. Mixing many genres, this anthology will give you a broad introduction to Nepal.

Little Princes: One Man's Promise To Bring Home The Lost Children Of Nepal

Connor Grennan volunteers at an orphanage for boys only to find out that the children were actually trafficked to Kathmandu. Thus, begins a journey to help the lost children get back to their families living in the remote mountain villages in a midst of a civil war. Filled with humor, wit, and at times suspense, this book dives into the issue of child trafficking, yet fills the reader with joy and wonder at how one man can make a difference.

Adventures of a Nepali Frog

A fun read accompanied by beautiful pencil sketches of Nepal, Adventures Of A Nepali Frog written by Kanak Mani Dixit and illustrated by Subhas Rai is a children's book. However, this charming novel is loved

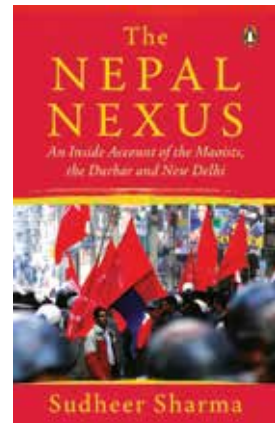
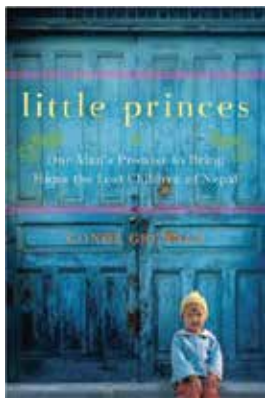
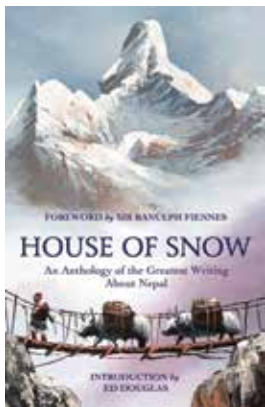
by readers of all ages. It tells the story of Bhaktaprasad Bhyaguto, a young, adventurous frog that goes on an adventure across Nepal discovering everything from the mountains and cities to the jungles and plains. This book gives great insight into all the fun places and people of Nepal.

Nepal Nexus: An Inside Account Of The Maoists, The Durbar And New Delhi

A book by journalist Sudheer Sharma, Nepal Nexus is an account of Nepal's recent political history. Starting from the Maoist insurgency to Monarchy, and Nepal-India relationship, this book gives great insight into the changing scenario of Nepal and how it has shaped the country and its people. A must-read for anyone interested in the socio-political transformation of Nepal.

Karnali Blues

A critically-acclaimed novel by a modern Nepali writer, Buddhisagar; Karnali Blues is a story about a young man and his changing relationship with his father. The story jumps repeatedly from the present-day to the narrator's childhood, a time when he used to worship his father. Not overly dramatic, this book reflects the struggles of a common man and the dynamics of a father-son relationship. Something that many readers will be able to relate to.



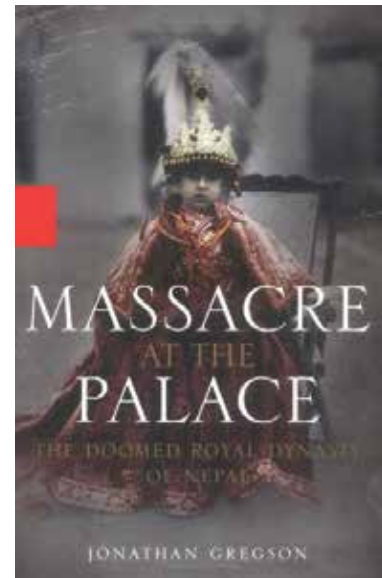


The Snow Leopard

Published in 1978, and written by Peter Matthiessen, *The Snow Leopard* is a book that combines travel literature with natural history. It had won the National Book Award in 1978. The author and his friend, Schaller, a naturalist explore the mountains in search of the Himalayan Blue Sheep, the elusive snow leopard, and spirituality. The story is set in Shey Gumpa in Upper Dolpo and reflects the mystical side of Nepal and its Himalayas.

Massacre At The Palace

The author, Jonathan Gregson dives deep into the detailed accounts of the tragic incident of the Royal Massacre which occurred on 1 June 2001. This book unfolds the events which led to the fateful night when Crown Prince Dipendra opened fire on his family and relatives then ultimately pointed the gun at himself. The book not only looks at the massacre but also gives a detailed description of the origins of the Shah dynasty, their history, and how the incident changed the face of Nepali politics forever.



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Bio-degradable Prayer Flags

A Step Towards Sustainable Religion



■ Anutara Shakya

In December of last year, pilgrims who visited Boudha were met with an unusual sight. Instead of the colourful prayer flags that hung from the stupa, they witnessed white ones in its place. Indeed, everyone was curious and when people asked around, they came to find

out that these prayer flags known as “Lungta” in Tibetan were biodegradable ones made of cotton fabric.

“Although lungtas used to be made from natural fiber in the past, today, you will mostly find the ones that are made from nylon or polyester,” explains Ang Dolma Sherpa, founder of Utpala Crafts. Sherpa produces biodegradable prayer

flags and khadas, both of which are an essential part of Tibetan Buddhism practices.

People are used to seeing the bright, colourful Lungtas. In fact, these colorful flags fluttering in the wind have become one of the iconic symbols of Nepal for tourism. However, originally, Lungtas used to be plain white and often made of

cotton cloth or paper. In a way, Sherpa's sustainable flags made are revisiting the past.

Having been inspired to live sustainably by her mother, Sherpa saw the need to produce items made from natural fiber after a personal incident. "When my father passed away, many people offered nylon khadas to the deceased. In our tradition, we cannot reuse the khada that have been offered to the deceased body. So, they're usually burned, but burning nylon creates harmful fumes and it doesn't decompose easily."

Creating biodegradable prayer flags was initiated in 2016 by Sherpa but back then, it was just a hobby. However, during the covid lockdown of 2020, she finally got the time to focus on researching her product, registering her company, and started producing her products for sale. In the past, she had received praise for her flags and many thought it was a brilliant idea. But she never intended to take it as a business until she joined Idea Studio in 2018, and her concept won the Green Innovation Award and received funding. "At Idea Studio, I met a lot of people and learned about doing business." Currently, she has 8 people on her team to help with operations and production.

Then in late 2021, she proposed that the prayer flags in Boudha stupa be replaced with eco-friendly ones. "I wasn't sure how my idea would be received. But when I shared it with others, I was surprised at all the support I got." Sherpa received donations to support the project from all over the world. People around the stupa also praised her for her initiation. "It's not that people aren't aware, it's that they cannot find the right alternatives."

In order to make her products available to everyone, she has kept her prices at a competitive rate to those found in the market. This is also one of the reasons the flags are plain white, with only the prayers printed in



LUNGTA

Colourful prayer flags that have religious inscriptions (mantras) printed on them. It is believed that the mantras will be spread with the wind to the surrounding areas and bless the living beings around. With this principle, Lungtas are generally hung in high, windy places.

KHADAS

A traditional ceremonial scarf predominantly used by Tibetan Buddhists. It is offered as a symbol of respect at ceremonial occasions, including births, weddings, arrivals, departures, and, funerals. Khadas were known to be made of silk, however, nowadays they are mostly made of nylon or polyester.

Available at:

Koru Store, Boudha

Karma Coffee, Boudha & Pulchowk

Price: Khadas starting from Rs 325/-

Flags starting from Rs 300/-

traditional colors. It saves up on fabric dyeing. While her khadas are made from bamboo fiber with a cotton blend. Her products are currently found at the Koru Store at Boudha and Karma Coffee at Boudha and Pulchowk locations. But it can also be ordered, free of delivery charge through their Instagram page @Utpalacraft.

When asked about how we can practice sustainability in our religious activities, Ang Dolma Sherpa says, "I feel that us Nepalese practice excess. We offer multiple khadas where only one would do. Similarly, we offer other religious items such as rice grains, flowers, etc in excess. If we stick to a limit and use only what's necessary, it will save us a lot of waste."

Utpala Crafts' biodegradable flags have fluttered in the winds across the Himalayas from the Everest Base Camp

to Rolwaling, Annapurna, and Helambu. Sherpa's journey in promoting sustainable religious practices has made her look into herself and believe in the possibility of change. "I used to think that I'm just a person and that there's nothing a single individual can achieve. However, after meeting many people and sharing my ideas, I have come to believe that, truly, even one person can make a difference."





Tshechu Festival in Helambu

A Window Into The *Hyolmo* *Community*

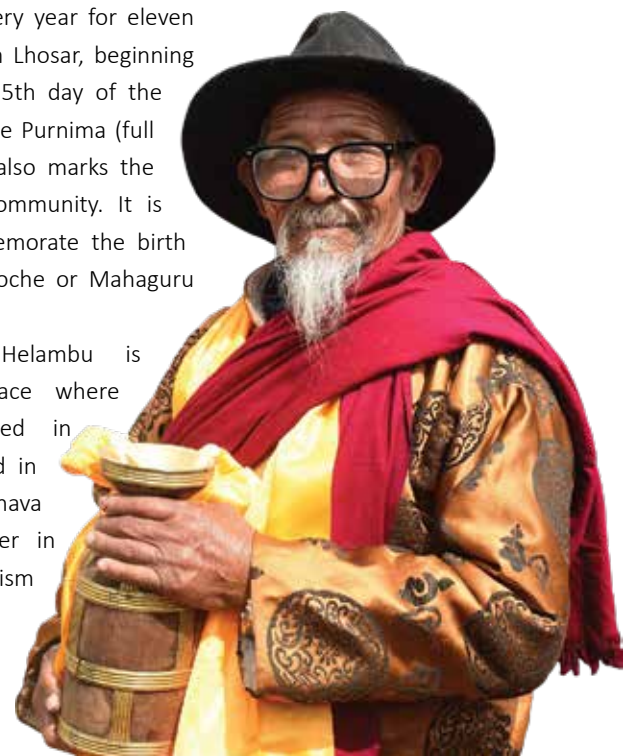
The Himalayan region is home to unique traditions and practices, most of which have been heavily influenced by Himalayan Buddhism. Tsechu festival is one such example with northern buddhists communities practising the tradition in their own unique ways.

In Nepal too, the Tsechu festival is witnessed in a unique manner. Tshechu

festival, also known as Chhechu is widely celebrated by the Hyolmo community in the Helambu region of Sindhupalchowk district. This festival is celebrated by the neighbouring villages of Sermathang, Tarkeghyang, Melemchighyang, Nakote, Kutumsang, Ghangyul, Tshengyunche, Tapkharka and Kaje.

It is observed every year for eleven days following Sonam Lhosar, beginning from the Panchami (5th day of the Lunar calendar) till the Purnima (full moon). This festival also marks the new year for the community. It is celebrated to commemorate the birth anniversary of Guru Rimpoche or Mahaguru Padmasambhava.

Among Buddhists, Helambu is also known as the place where Padmasambhava meditated in the pristine caves situated in the region. Padmasambhava is revered as the pioneer in spreading tantric Buddhism





in Tibet and across the Himalayas. It is believed that he had hidden his religious scriptures and other valuable ritual objects related to practicing yoga and meditation in these caves for his future followers.

Helambu is also home to ancient monasteries, stupas, and chaityas. The Ama Yangri (3771 m) peak which stands behind the village is worshipped as a sacred deity by local inhabitants.

During the festival, a special Tshechu puja is performed by reciting Hyum scriptures by Lamas, high Buddhist priests for five days. Then the Tsechu festival begins with large social gatherings of the people from the nearby villages.

The locals witness the festival by organizing bonfires and feasts, a good excuse to socialize and enjoy the presence of each other. There is a unique tradition of the festival being organized by one or two households in rotation. While other households contribute food and other resources required during the festival.

According to Buddhist scripture, it is customary to celebrate the victory over demons through tantric dances as performed by Guru Rimpoche and ancient Lama priests. Phurba Lama Hyolmo, president of the Palmo Choling Monastery says the annual Tshechu Puja

is performed hoping for happiness, peace, and prosperity to mankind.

The Tsechu festival is known for its traditional mask dances. In the rhythm of the folklore and musical instruments, the Lamas chant mantras accompanied by traditional music during which the dancers wear elaborate costumes along with wooden masks. The dances are performed to symbolize the demons and deities. The rest of the community also joins in singing and dancing while forming a circle holding each other's arms, a dance known as Syabru. The community rejoices with great enthusiasm and the festival continues from morning until late evening.

According to Purna Lama, a scholar and educator from Shyugenché village, the festival is celebrated to avoid catastrophic floods, diseases, and conflicts through worship as per the Buddhist rituals and tradition. They wish for world peace and human liberation through the elimination of greed, jealousy, and anger; the demons are exorcized according to religious law. 'The festival of Tsechu culminates the following day with 'wong' blessings offered by the Lama priest to all the attendees during Tsechu,' says Lama.

During the festive occasion, even the local natives residing outside the village

return to their homes to meet family and friends while the guests are treated well and are served with locally brewed liquor, butter tea, and local Hyolmo dishes. During this time, the Lama sanctifies all the villagers by distributing and anointing them with nectar.

This year, the Tsechu festival was observed on the second week of February. Tashi D. Hyolmo, General Secretary of Hyolmo Samaj Kendra says, "In Kathmandu, all Hyolmo communities celebrate the festival by gathering at the Hyolmo monastery at Tinchuli, Boudha. It is held on the tenth day of the Lunar calendar after a month of observing it in Helambu.'

How to reach:

If you wish to observe the Tsechu festival, the region is accessible from Kathmandu Jorpati via Sankhu, Jaharsinghpauwa, Melamchi to Sermathang which is about about 62 km. It takes 3.5 hours by car. Similarly, a trekking route follows Sundarimal, Chisapani, Kutumsang, Tharepati, Tarkeghyang, and Sermathang. There are homestay facilities available in Sermathang, Tarke Ghyang, Melemchighyang, Nakote and Kutumsang villages.

The Lady Guide

A girl who guides tourists through the Himalayas with her helpfulness, dedication and sincerity wins everyone's heart. They are the tourist ambassadors promoting Nepal.





An Opportunity to Discover Nepal

Puspa Pun of Myagdi can occasionally be seen traveling with tourists from time to time. She has been guiding tourists since 2008. Currently affiliated with Pokhara's leading trekking company, Three Sisters, she leads tourists through the trails in Annapurna, Mustang, Langtang, Mardi, Chisapani-Nagarkot, and Nagi-Khopra.

She has been involved in the tourism business because it allows her to meet new people, gain good income and visit new places. "I used to have to spend my money to travel my own country," she says, "But now, traveling has become my career." Thanks to her profession as a guide, she has been able to get to know her own country better. "I am yet to visit places like Manaslu, Dolpo, Rara, Kanchenjunga and Pikey Peak." She says, "I plan to visit these places with tourists as well."

The task of guiding tourists is challenging. You not only require a fit body, but also require a sound mind. One needs to be prepared to face anything, from accidents to divine calamities. Puspa Pun didn't think that she would become a tourist guide. But she became one thanks to her desire to travel to new places. She says that she could see the entire Dhaulagiri mountain up close from her village Swant.

"I used to think that any mountain peak we saw was Dhaulagiri," she says humorously. "But we found out that Dhaulagiri has three peaks along with Manapathi, Tukuchey and other peaks. I only came to know about this after I started guiding trekkers."

She began her career as a porter in

Poonhill after training for a month. At that time, she used to earn Rs 400 per day while a meal used to cost Rs. 50. "I got paid 2000 rupees for working 5 days." She recalls. "But I got Rs 3000 extra as tips from the tourists."

After working as an assistant for 3 years, she got her license in 2011. She has been leading treks ever since. Currently she gets paid Rs 2000 per day as salary and plans to open her own trekking company in the future.

Gaining Self-Satisfaction

It has been 20 years since **Mana Kunwar** got into tourism. It is challenging to take tourists through the mountains, but she is used to it. That is why, she finds the task easy. She often leads treks through Everest Base Camp, Annapurna circuit, Langtang

and Khopra. She enjoys herself wherever she goes.

She especially enjoys being surrounded by nature while traveling. She gets to learn a lot as well. "I get an opportunity to exchange Nepali and foreign cultures." she says, "Trekking also helps to build my confidence."

At the beginning, women were discouraged from becoming tourists guides. "At that time, women were not viewed on a good light." she recalls. "To them, someone who had studied a lot should get other jobs instead of wasting their time traveling as a guide."

But no work is big or small. She knows that what matters is working with dedication. Trekking guides must face even more challenges. You never know when an avalanche or a storm can occur. It is not enough for only themselves to be safe, they also need to think about the safety of

others as well. It is their duty.

She is happy with her source of income. But it is difficult right now due to the effect of Covid-19 on tourism. However, Kunwar who had traveled to Pokhara in search of work during her higher studies has not had to look back with regret.

She began her career with Three Sisters, and she is still with them today. Her husband, Nar Bahadur Rai is also a tour guide. It has been easy for her since both are working in the same industry.

During her initial days, she used to carry porter loads to Ghorepani, Annapurna Base Camp, Thorang La among other places. She received her Guide License in 2007. After that, she didn't need to carry heavy loads on her back. Moreover, more responsibility fell on her shoulders. But she enjoys what she does and says, "I will continue working as a guide for as long as I can."



Mana Kunwar

A Challenging Work

It is not enough to only introduce a place's culture, traditions, and natural beauty to a tourist. One also needs to understand how they're feeling and their behavior. That is why, guide **Punam Giri** says, "You also need to know about their habits."

She has been in the tourism industry since 2014 but she received her license in 2018. She has led treks for many groups. She says that she has gotten a chance to improve her English and to understand foreign culture.

It is a guide's responsibility to safely traverse a country. But even if a guide is very careful, sometimes accidents are bound to happen. "I have helped to provide first aid treatment not only to my groups but also to others groups whom I have met on the way." She says, "I was involved in Red Cross which has helped in my profession."

Born and raised in the laps of Mt. Machhapuchhre, Punam was the youth president of Hemja Red Cross. Currently



Punam Giri

she lives in Kathmandu with her spouse. Currently she is making use of the free time due to the slow tourism during the pandemic.

As a female guide, she has faced various challenges while on the road. Sometimes, it is difficult for them to get sanitary pads during menstruation. Even the hotels will not have it, but Giri says supplying such hygiene products will not only be beneficial for the female guides

but also for the tourists.

While sometimes, they will not be able to find good facilities in hotels, even toilets would be unavailable. During the peak seasons, it would be difficult to even get rooms. "There have been situations where we have accommodated the guests in the dining room at Annapurna." She questions, "Why isn't the Annapurna Conservation Area Project turning their attention there?"

Three Sisters

Pokhara's Three Sisters is recognized for their work in training female trekking guides and empowering women from local regions. The "three sisters" who have initiated the company are Lucky, Dikki and Nikki Karki. Back in 1994, the three of them were the ones who had started to guide tourists. Later, they had encouraged other women to follow their path. They established Three Sisters Adventure Trekking Company in 1994 and in 1999, they founded an organization, Women Empowerment Nepal. They provide free guide training to women through this organization. Lucky says, "Up till now, we have provided training to more than 2000 women. 20 of these women are working as guides in our company."



“It would have been convenient if there were small clinics available on the route towards Annapurna and many of the trekking trails have also been destroyed due to the construction of roads.” She says, “it would have been better if the roads had been constructed while preserving the trekking trails.” “The trails and roads, both should have been developed together,” she says, “only this way would our trekking industry flourish.”

A Ray of Hope

Solukhumbu’s **Shantikala Rai** is a leading guide. She completed her SLC in 2002 and then came to Kathmandu to further her studies but she couldn’t afford the college fees. But today, she is successfully leading trekkers through the Himalayas.

She could write a book about her experiences. She has trekked to all major trails in Nepal with her groups. She has

also traveled outside Nepal to receive trainings in countries such as Italy, Poland, Denmark and the USA.

She is an example of a resilient woman. “Before, people use to try to bully me for being a female guide.” She says, “However, no one can try that anymore.”

She has been working with the Three Sisters in Pokhara. But she entered the tourism industry unintentionally. When she was in her village, she had heard about her friends Sita and Nirma Rai going on treks but she didn’t understand what that meant. Shantikala didn’t even have a phone nor Facebook. She met a guide, Narbahadur Rai when she had come to Kathmandu. At the time, he had returned after guiding tourists through Langtang.

“I went to Pokhara with him. There, I met Sita and Nirmala.” She says. “The Three Sisters intrigued me.” When the training classes began, I met Sita and Nirmala again. Along with the training, her fooding and lodging expenses was also

covered for. Right after completing her training, she was able to travel to Jomsom as a porter.

“I used to get Rs 300 per day,” she says, “During my first trip, I had received 40 dollars as a tip.” She worked as a porter up till 2005 when she finally received her guide license. After that, as a guide, she led her groups to Annapurna, Langtang, Sagarmatha, Upper Mustang and Manaslu.

She says that the responsibility of a guide is big. One must take care of the tourists from the moment they wake up until at night when they go to sleep. This profession is both fun and challenging.

She is also experienced in mountain climbing. She is now looking towards completing the Great Himalayan Trail. She was in momentum when the pandemic hit and got no work for two years. But now, tourists have slowly begun to flow again.

“The ray of hope of is slowly lighting up again.” She says hopefully. “The trekking areas have started gaining traction.”





Photo: Dawa Finjo Lama

The captivating land of Junbesi

Junbesi is a magical Sherpa village, nestled in the lower Solukhumbu region at the junction of the Everest trail and Thuptenchholing monastery. It is located at an altitude of 2700 meters above sea level. Junbesi is one of the most significant Buddhist pilgrim sites of the counter.

‘Jun’, meaning the moon, and ‘besi’ referring to a place shadowed under a hill, the name itself beautifully interprets to a place ‘shadowed under the moon’. It is a significant and much-loved stopping destination in the Everest Trail.

In the beginning, the Junbesi Monastery was built amongst the shadows of the tall majestic mountains of the Everest region during the 17th century. A six-meter-tall statue of Lord Buddha was put inside it along with sacred scriptures of the Kyanjur and the Tyangur. It became one of the biggest monasteries of the country and more pilgrims started settling around it, complimenting the monastery with their devotions which has been passed on through generation.

Today, 400 years later, the monastery is surrounded by white-painted colorful roofed houses. It is inhabited by Sherpas with ancestors that passed on the identity of the monastery.

Every year, at the beginning of the spring season, the Dumje festival is celebrated with a great spirit. It is a celebration of Guru Rinpoche who is believed to be born on a lotus flower. The Sherpas devote four days to celebrating Dumje where everyone

in the village gathers together and the masked Lama’s perform rituals and prayers, reciting their devotion towards the Rinpoche. The days are ended with all the villagers having a good time singing, dancing, and feasting with each other.

The village, throughout the year, has become a beacon of the Buddhist religion in the past four centuries. The people do business of their ancient artifacts for the travelers that visit during the trek. The streets light up with the bright colored Thangka paintings hung around the walls of the houses across the village. The summers are filled with warm sun rays reflecting on the bricks that brighten up the city in between the rocky mountains. And in the winter, the snow-covered Junbesi becomes a piece of paradise with golden lights of the lives of the people sneaking out between the snow.

The best time to visit Junbesi is the springtime, in the months of March and April. It is the time when the trail blossoms with the bright crimson Rhododendron flowers all the way there. The Autumn season, around the month of September and October is also a good time to plan your vacation here. Most of the local festivals of the Sherpa people here is celebrated at that time.

There are several resorts and family-run lodges that give out the delightful feeling of home to the travelers coming in. It is about a 4 to 5-hours trek from Salleri, the district headquarters, and about 4.5 hours from Phaplu airport.



CANYONING

An Emerging Adventure Sport of Waterfalls

It is said that adventurous activities like canyoning relieve stress and anxiety. The cold currents of the waterfall refresh the body, that is why in countries such as Europe, Asia, South America and the USA, it is also branded as 'Adventure Healing' sports.

Nepal also has immense opportunities to develop canyoning as a sport. A nation filled with waterfalls, Nepal could easily be identified as the 'Nation of Adventure Canyoning'.

In Nepali, canyoning is known as 'Chhango Barwohan'. Just like mountaineering is the act of climbing from the bottom of the mountain to the top; Canyoning is the act of descending from the top of a waterfall (Chhanga) to the bottom. However, in Nepal, people are more used to the English term, 'canyoning'.

Canyoning takes a lot of courage, patience, and moral conscience. It is definitely not for the faint-hearted. This sport requires abseiling from the top of a waterfall, abseiling, sliding on rocks, and finally jumping into the water below. It is done by an anchor which is placed into a rock at the top of the waterfall where a rope is connected.

A person needs to grab the rope and descend the waterfall under the instructions of the canyoning guide. To go canyoning, one requires a special wet suit which needs to be worn by the adventurer. Along with this, they need to wear a helmet, specially designed Canyoning shoes, bags, rope, canyoning gears, and static or semi-static ropes.

They also need to wear a harness which helps to lock in the rope while in one hand a lock will be placed which the canyoner can use to control the descend's speed. Before setting your foot on the top of the waterfall, the participants are instructed by the

guides and this helps to build confidence as you grab the rope and begin descending. However, once the thrill of the adventure starts, you'll feel as if you've reached the bottom too quickly !

In order to promote canyoning in Nepal, the Nepal Canyoning Association (NCA) has already started exploring the possibility of canyoning in Nepal's four dozen waterfalls. Currently, you can find professional canyoning in different places such as Kathmandu's Sundarrijal, Nuwakot's Kakani and Thanapati- San Chhahare, Kavre's Bandiba Khola and Tangtung Khola- Temal Kallery, Kaski's Lwang and Ghalel,





Sindhupalchok's Bhotekoshi- Jambu, Kavre, Haadi, Galung, Fyangfung, Chitwan- Jalbire and Dhankuta's Namaste Waterfall. Other regions that offer waterfalls include Syangja, Manang, Dhading, Okhaldunga, and Parbat.

Nepal also has other waterfalls that could gain international recognition for canyoning. The world's longest waterfall (2000 meters) is located at Lamjung's Marshyangdi valley whereas the world's highest altitude waterfall (5215 meters) is located in Manag Phu village on the Lungaa River.

According to estimates, roughly 10,000 people went canyoning in Nepal each year before the Covid-19 pandemic. Out of them, only a thousand were international tourists while the rest were domestic.

Nepal Canyoning Association (NCA) was established in 2007, since then, it has



TIPS FOR CANYONING

Rajendra Lama



- Carry necessary apparel and toiletries like towels, sports shoes, comfortable trousers, sandals, caps, and other items as needed.
- Only carry the essentials and if possible, do not carry valuables such as watches and jewelries.
- While canyoning can be done by people aged from 6 to 75, people who have injuries, cardiac patients, and people with back pain should not do canyoning as the fast-flowing water can cause additional health issues.
 - Canyoning should not be done while under the influence of alcohol.
 - It is necessary to strictly follow the guide's instructions
 - Descend from the rope slowly and steadily.
 - Work together as a group. Don't flaunt yourself.



Canyoning Package

In Nepal, more than 20 organizations offer canyoning packages. One-day package for canyoning is rated at NRs 5500 for locals and USD 150 for foreigners, the prices include traveling up to the canyoning location, food, and equipment. In the context of Nepalese, there needs to be a group of 10 people while for overseas nationals, a group of 4 people is required. Further information related to canyoning can be retrieved from the Nepal Canyoning Association.

Rajendra Lama: 9851027397
Nepal Canyoning Association
 President
 Kathmandu

been able to lead by professional canyoning guides. Before that, canyoning was only done by independent individuals but it appears to have taken a commercial form since 2005.

Currently, in Nepal, there are about 45 canyoning guides. Some of the popular guides include Rajesh Lama, Kabindra Lama, Kishor Shahi, Dabindra Tamang, Min Magar, Bhakta Biswokarma, Ratna Tamang, Basu Gautam, Antim Gurung, Babi, Santosh Rana, and Anu Shrestha. These guides have traveled to countries such as Japan and other places to train and practice the art of canyoning and rafting.

Even foreign individuals have teamed up with the Nepali guides to promote canyoning in Nepal such as American Instructor Rich Carlson and French citizen Maurice Duchene.

Although canyoning has the potential to thrive in Nepal's central hilly region, the Nepalese government has not committed to promoting the sport.

Several issues related to the policy, and the registrations have made it an inconvenience. Another issue is that the

government has not been able to recognize the importance of canyoning as a thrilling adventure sport in Nepal.

According to Rajendra B. Lama, the current president of the Nepal Canyoning Association, the government has not yet been able to create tourism-friendly policies and rules. Also if did not allocate the budget to develop and brand the canyoning product and skill development.

Canyoning is a year-round (For All Seasons) activity in Nepal, which if explored could become a lucrative sport. During the rainy season, only expert canyoners are permitted to participate, however, during other seasons, there is no restriction to canyoning!



Aripan

*A Unique Example
of Mithila Art*

Mithila is a unique culture that is spread across Nepal and India. Maithili or the Mithila language is spoken by people who are a part of this ethnicity. They mostly reside in the southern borders of Nepal and the northern borders of India.

The Maithili people are well-known for their art and culture, popularly known as Mithila art or Madhuvani paintings. While there are many forms of Mithila art, one of the special genres has to be 'Aripan'. A form of art created using a paste made from natural ingredients, Aripan is usually created during special occasions like festivals, religious events and ceremonies like weddings, bratabandha and bhaitika. In some places, it is also known as 'Aipan'. Different patterns of Aripan are made during different occasions.

It is not known how the practice of Aripan originated. However, it is believed that this tradition came into practice since the age of Tretayuga. It is said that when Lord Rama washed his feet using pitha and vermilion, the splashes landed on a plant nearby which was then colored in sprinkles of white and red.

In order to create Aripan, one does not require a paintbrush or artificial colors. It is created by hand, using products that are available in the house. In the past, the powders were created with the help of rice flour, vermilion and other colors that were made from plants and herbs.

"In the old times, houses used to be made from mud. The floors used to be smeared with cow dung on top of which mud used to be smeared again and once that dried, the Aripan would be created." says Kiran Chinta from Sarlahi. "Rice grains used to be soaked then ground with a little



bit of water. This is called 'pithar'. Then the pithar is used to create patterns as desired.

The Aripan patterns are then decorated with red vermilion. Vermilion is considered to be a symbol of auspiciousness and purity. According to Maithili historians, this tradition started with the Mithila civilization. It is said that the first Aripan was created during the marriage of Ram and Sita. After that, other women began practicing the art and it was handed down from one generation to another.

Kanta, a Mithila woman says that Aripan is an essential part of Mithila culture. She adds, "But nowadays, there are cement houses and women don't have much time to create such art. Aripans are not as beautiful and elaborate as they used to be." Yet, she says that it is the women who have kept this tradition alive.

In the experience of Rupa Jha from Saptari, now that Mithila art has become more commercial, the purpose and designs of Aripan have also changed. Nowadays, since people have small, cement homes, the Aripan designs are smaller and only made for the sake of it.

"Today, during weddings the patterns are created by the venues themselves, like the hotels and party palaces. But it is not possible to create elaborate ones in such places." She says, "People make do with patterns that are printed on paper for convenience."

But what is the importance of using rice flour to create Aripan? "It is because rice is commonly available in the plain lands and it is considered to be a symbol of prosperity." Kanta explains, "Rice is considered to be pure and clean, unused rice is required. The patterns are drawn by fingers on the ground."

"Uncracked Aripan is considered to be auspicious. Aripan created on the ground which has been smeared with cow dung will look more vibrant and beautiful." Adds Jha.

According to Sunaina Thakur, an artist who has been painting Mithila art for the

past 16 years says that even though the tradition is considered to be a part of the upper caste in the Madhesi community, this art is practiced in some way by all communities that live within the Mithila region. This tradition is an unbreakable part of the ethnic group.

"There is an illusion that only Brahmin-Kayasthas make Aripan or that it is only created during marriages or bratabandhas." She says, "but its history dates back to the Tretayuga. "It was made by women to decorate house yards. Even if it is not possible to create a big Aripan, women will at least place a stamp of their hands in its place."

"Upper class women who can enjoy more free time often create beautifully detailed Aripans while women in the



lower-class families who need to work in the fields will create smaller, less-detailed Aripans." says Thakur. The handprints are made by placing the hands on the pithar then stamping the hand pattern on the ground and decorating it with vermilion. "In the olden days, there wouldn't be enough rice for the village that is why it would be practiced less", says Thakur.

Thakur says that she also creates Aripans and sells them. But these are used as decorations rather than for traditional purposes. Aripan is created using white or red powder but dark colors like black are considered inauspicious. "That is why I too, used only these two colors," she says.

According to her experience, there has been a change in the tools used to create Aripan as well. Since most houses have marbles and tile floorings, white and red

paint is used these days. The patterns of Aripan also vary according to the different occasions and castes.

There are different patterns of Aripans. The Astadal pattern has eight leaves, and it is made during pujas. Besides this, patterns of the sun, moon, nine planets are also created.

Circular Aripan is especially popular in Mithila. No matter what shape the artist starts with, it always ends in a circular shape. That is the characteristic of Aripan.

During worship, it is customary to make a picture of feet, a swastika, or a form of the deity in the center of the Aripan. It is believed that the deity will only descend after creating these symbols.

Similarly, during Bhai tika, a festival during Deepawali, the Aripan is created when performing the ritual. It is decorated by creating the shape of a lotus flower. The siblings sit on top of the Aripan and put on the tika. During marriage ceremonies, a new Aripan needs to be created for each day of the wedding. While during Laxmi Puja, the goddess's feet are drawn one by one, all the way up till the puja room.

Similarly, the biggest designs are created during Deusthan Ekadashi. It is also made in puja rooms and places where tulsi is planted. Saptari's Jha says, "That is perhaps the biggest Aripan. On this day, it is said that the Bratalu woman (a woman who is fasting for religious purposes) needs to witness the Aripan of at least 5 houses." On this day, the Astadal is created along with depictions of daily life and agriculture. Jha says that the activities of daily life are also reflected through Aripan.

Tools and things such as halo, nanglo, banana trees, bags, cooking utensils and others are depicted through Aripan. Similarly, pens, books, sieves, and other things are also drawn.

The Aripan is not just a pattern but it is an essential part of the Mithila culture which has been able to survive till today, thanks to the women who have preserved this culture.

मोहना अन्सारी अन्यायविरुद्ध खबरदारी

जीवनका ४७ औं वसन्तमा आइपुग्दासम्म धेरै उतारचढावहरु बेहोरिसकेकी मानवअधिकारकर्मी मोहना अन्सारीको जीवनकथा प्रेरणादायी छ । भुइँमान्छेका पक्षमा वकालत गर्दै आएको यिनको जीवनसङ्घर्ष उधिन्ने हो भने उदाहरणीय पुस्तक बन्नेछ ।

■ अमृत भादगाउँले

हामी यस्तो समतामूलक समाज चाहन्छौं जहाँ नागरिकले कुनै पनि किसिमका विभेद सहनु नपरोस् । विधिको शासन चलोस् । नियम/कानूनभन्दा माथि कोही नहोस् । राज्यले नागरिक सर्वोच्चताको रक्षा गरोस् । हो, त्यस्तै न्यायपूर्ण समाजको पक्षमा निरन्तर शंखनाद गर्दै आएको योद्धा हुन्-मोहना अन्सारी ।

नेपालगन्जको मुसलमान समुदायबाट उठेर नेपालमा मात्र होइन, विदेशमा समेत ख्याति कमाएकी मानवअधिकारकर्मी । जस्तो नाउँ, त्यस्तै काम । अरबी शब्द 'मोहना'को अर्थ हुन्छ 'आँखाको नानी' ।

जसरी आँखाको नानी सबैलाई प्रिय हुन्छ त्यसैगरी भुइँमान्छेको प्रिय बनेकी छिन् मोहना । विशेषतः महिला र बालबालिकामाथि हुने अन्यायविरुद्ध निरन्तर खबरदारी गर्दै आएको छिन् । लेखेर, बोलेर र मैदानमा उत्रेर उनी नागरिक अधिकारका पक्षमा वकालत गर्छिन् ।

कहिले बृहत् नागरिक आन्दोलनको अगुवा बनेर प्रतिगमनविरुद्ध आँला ठड्याउँछिन् त कहिले न्यायालयमा भएका विकृतिकाविरुद्ध । यतिबेला हिसामा परेका महिला र नागरिकताविहीन युवाका पक्षमा लडिरहेकी छिन् ।

यसरी सङ्घर्ष र विद्रोहको विम्ब बनेकी छिन् मोहना । आखिर सत्कर्म गर्नेहरु कहिल्यै डराउँदैनन् । उनीहरूको आत्मबल दब्रो हुन्छ । मोहना पनि निर्भीक भएर न्यायको बाटोमा हिँडिरहेकी छिन् ।

'जबसम्म समाजमा विभेद कायम रहन्छ, तबसम्म म लडिरहनेछु', उनी भन्छिन्, 'जीवनमा धेरै काम गर्न बाँकी छ ।'

उनी पेसाले वकिल । वकालत गर्छिन् । पैसा हुनेहरुसँग पारिश्रमिक लिन्छिन्, नहुनेहरूका हात निःशुल्कै थामिदिन्छिन् ।

उनी मधेशी समुदायबाट न्यायको पक्षमा उठेकी मुसलमान महिला हुन् । सङ्घर्ष, मेहेनत र अनुभवले

खारिएकी छिन् । विगतमा एक दशक नेपालको संवैधानिक निकायमा काम गर्ने मौका पाइन्, राष्ट्रिय महिला आयोगमा ४ वर्ष र राष्ट्रिय मानवअधिकार आयोगमा ६ वर्ष आयुक्त बनेर ।

जीवनमा कल्पना नगरेको उपलब्धि हासिल गरिन् । भन्छिन्, 'मेरो जीवन सङ्घर्षमय थियो । अलि छिटो नै धेरै कुरा गरे र धेरै उपलब्धि हाँसिल गरे कि जस्तो पनि लाग्छ ।'

फर्केर हेर्दा सुखद अनुभूति हुन्छ । आफूले गरेका कामप्रति सन्तुष्ट छिन् । यद्यपि चिताएका सबै कुरा पुरा भइसकेको छैन । सङ्घर्ष जारी छ । समाजमा विभेद निमित्तान्न भएको छैन । महिलाको अवस्था पुरुष बराबर छैन । पुरुषवादी चिन्तनको अचानोमा अचेटिएका छन् महिला ।

'महिलालाई कोमल उपमा दिइन्छ । यिनले साहसिक काम गर्न सक्दैनन् । घरभित्रै सुकुमारी भएर बस्नुपर्छ भन्ने चिन्तन कायमै छ', उनी भन्छिन्, 'जबकि नेपाली महिलाले पनि हरेक क्षेत्रमा मानसिक र शारीरिक रूपमा आफूलाई सबल प्रमाणित गरिसकेका छन् ।'

परिवर्तन हुँदै नभएको भन्ने होइन, जति हुनुपर्ने हो त्यति नहुँदा मोहनाको मन कटककै खान्छ ।

राज्य आम नागरिकको अभिभावक बन्नुपर्छ । सबैलाई समान व्यवहार गर्नुपर्छ । आफ्नो भाग्यरेखा भने आफैले कोर्ने हो । हिजो दुःखले हुर्कबढेकी मोहनाले पनि आफ्नो भाग्य आफै कोरिन् । अनि नाम कमाइन् ।

सुखी छ उनको परिवार । श्रीमान् मोहम्मद राशिद इराकी संयुक्त राष्ट्रसङ्घमा काम गर्छन् । जेठी छोरी उरुषानाज मेडिकल डाक्टर भइसकिन् । कान्छी छोरी जोयानाज बेलायतमा पढ्दैछिन् ।

उनले जति सङ्घर्ष छोरीहरूले गर्नु परेन । उनी निम्न मध्यम वर्गीय परिवारमा जन्मिइन् । आमा जमुना र बाबु अहमद अलीका पाँच सन्तानमध्ये तेस्री हुन् मोहना । उनका दुई भाइ, एक दिदी र एक बहिनी छन् ।

उनी सानो छँदा नेपालगन्जको ऐलानी जग्गामा घर थियो । उनको परिवारले त्यसको कर तिर्थ्यो । त्यहाँ 'श्री न्यु फर्निचर' उद्योग चलाइएको थियो । पछि जमिन्दारले उनको घरजग्गा आफ्नो नाउँमा दर्ता गरायो ।

त्यतिबेला मोहना १० वर्षकी थिइन् । उनको कलिलो मनमा अन्यायविरुद्ध लड्नुपर्छ भन्ने विद्रोही भावनाले डेरा जमायो । उनका बुबा अहमदले न्यायका लागि सर्वोच्च अदालतको ढोका ढक्ढक्याए । अहँ, न्यायको ढोका खुलेन ।

पछि उनको परिवारले अर्को ठाउँमा 'रिजुवान फर्निचर हाउस' खोल्थ्यो । बिहानदेखि बेलुकीसम्म बुबा त्यहाँ काम गर्थे । साँफपख आमा र उनी मिलेर बुबालाई फर्निचर बनाउन सघाउँथे । त्यो समय आर्थिक अभाव थियो । त्यसैले सिङ्गो परिवारले श्रम गर्नुपर्थ्यो ।

बिस्तारै मान्छेहरूले उनका बुबालाई 'रिजुवान' भनेर चिन्न थाले । वास्तवमा रिजुवान उनका काकाको नाम थियो ।

अर्को कुरा, समाजमा जातीय विभेद चर्को थियो । 'हाम्रो वरपर गरिब बस्ती थियो । त्यहाँ प्रायः भगडा भइरहन्थ्यो', मोहनाले सुनाइन्, 'त्यस्तो दृश्य देखेर हुर्ककाले होला मभित्र विद्रोहको ज्वाला दन्केको थियो ।'

नेपालगन्जमा बेलाबेलामा हिन्दू र मुस्लिम समुदायबीच साम्प्रदायिक दङ्गा भइकिन्थ्यो । वास्तवमा त्यो द्वन्द्वका कारक स्थानीय होइनन्, बाहिरका हुन्थे । विडम्बना ! मारमा स्थानीय पर्थे । त्यसले पनि उनको मनमा विद्रोह हुर्काउँदैथ्यो ।

गाउँघरमा पढ्ने चलन त्यति थिएन । बुबाले उनलाई नेपालगन्जकै बाल मन्दिरमा भर्ना गरिदिएका थिए । उनले विभिन्न विद्यालय फेर्नु पर्‍यो । पछि मङ्गलप्रसाद मा.वि.बाट वि.सं. २०४७ सालमा एस्.एल्.सी. उत्तीर्ण भइन् ।

आखिर इख नभएको मान्छे र बिष नभएको सर्प काम लाग्दैन भन्छन् । जमिन्दारले जग्गा कब्जा



उनका प्रिय

घुमफिर : कोभिड-१९ भन्दा पहिला कामको सिलसिलामा धेरैतिर पुगिन्थ्यो । कामबाहेक एक पटक इण्डिया र अर्को पटक दुबई घुमेकी छु । विगत १५ वर्षमा फुर्सदै पाइनेँ । कामका लागि कतै पुग्दा भने त्यहाँको प्रकृति र संस्कृतिको स्वाद लिन्छु । स्थानीय परिकार पनि चाख्छु । मलाई प्रकृतिको सामीप्यमा पुग्दा आनन्द लाग्छ । अब मलाई आध्यात्मिक एवं प्राकृतिक भूमि खप्तड घुम्ने मन छ ।

खाना : मलाई परम्परागत मौलिक खाना मन पर्छ । बिरयानी खुब रुचाउँछु । घरमा सामान्यतः दालभात, तरकारी र अचार पाक्छ । खाना मिठो बनाउँछु । बिरयानी भन्नु मिठो बनाउँछु । हामी मुसलमान समुदायका परिकारहरू ननभेज कबाब, मासुका परिकार, मिठाइहरूमा भातको मिठा (मिठा जर्दा) र सेवईलगायत हुन्छ । यस्ता परिकारहरू विशेषगरी चाडपर्व, विवाह वा अन्य शुभकार्यमा बनाइन्छ । मलाई यस्ता परिकार मन पर्छ ।

पहिरन : म प्रायः कुर्ता-सुरुवाल लगाउँछु । साडी पनि लगाउँछु तर कहिलेकाहीँ मात्र । देश/विदेशका कार्यक्रममा सर्ट र पाइन्ट पनि लगाउँछु । मेरो विचारमा पहिरन सजिलो हुनु पर्छ । मलाई कुर्ता र सुरुवाल सजिलो लाग्छ । म स्थानीय बजारमा किनमेल गर्छु । कहिलेकाहीँ इन्डियामा गएका बेला पनि किन्छु । अचेल कामका सिलसिलामा अदालत गइरहनु पर्छ त्यसैले प्रायः कोट-पाइन्ट लगाउँछु ।

पुस्तक : समाज बुझ्न पढ्नु पर्छ । मलाई राजनीति र इतिहासका पुस्तक बढी मन पर्छ । फिक्सन र नन फिक्सन दुबै पढ्छु । कहिलेकाहीँ राती र कहिलेकाहीँ बिहान पढ्छु । बालचन्द्र शर्माको 'नेपालको इतिहास' पढ्दै छु । जीवनीहरूमा मलाई विशेष रुचि छ । मिसेल ओबामाको आत्मकथा पढिसकेँ । हाम्रो विविधताबारे पुस्तक लेख्न सकियो भने त्यसले फरक समुदायका नेपालीलाई जोड्न मद्दत गर्छ ।

चलचित्र : सानैदेखि चलचित्रमा मेरो रुचि थियो । त्यसैले नयाँ सिनेमा आउनेबित्तिकै त्यसबारे राम्रोसँग बुझेर हेरिहाल्छु । विशेषतः हलिउड र बलिउडका चलचित्र हेरेकी छु । नेपाली चलचित्र भने थोरै मात्र हेरेकी छु । पछिल्लो पटक हेरेको नेपाली चलचित्रहरूमा 'भोला' र दीपक रौनियारको 'सेतो सूर्य' हुन् । 'कालो पोथी' पनि हेरे, प्रेरणादायी लाग्यो । मलाई समाज र इतिहाससँग जोडिएका सिनेमा मन पर्छ ।

संगीत : म्युजिकले हिलिडको काम गर्छ । यसले मनको उपचार गर्छ । तनाबबाट मुक्त बनाउँछ । पहिलापहिला तनाब हुँदा म पनि सङ्गीत सुन्थेँ । मलाई सङ्गीत एकदमै मन पर्छ । प्रायः हिन्दी र नेपाली गजलहरू सुन्छु । नारायण गोपाल र अरुणा लामाका मर्मस्पर्शी आधुनिक गीतरूले पनि मलाई भावुक बनाउँछन् । पुराना गीतहरू मन पराउँछन् । नयाँ पुस्ताका पनि केही गीत राम्रा लाग्छन् ।

गरेपछि अन्यायमा परेको पीडाले रन्धनिएका उनका बुबा कुनै एउटा सन्तान वकिल बनोस् भन्ने चाहन्थे । बुबाको चाहना पुरा गर्न मोहनाले एस.एल.सी पछि कानुन (आइ.एल.) पढ्न थालिन् ।

विद्यालयमा पढ्दा उनले कुनै ठूलो सपना देखेकी थिइनन् । एस.एल.सी पछि तीन वर्ष पत्रकारिता पनि गरिन् । पत्रकारिताका गुरुहरू थिए पन्नालाल गुप्ता, लियाकत अहमद सिद्धिकी र वासुदेव श्रेष्ठ । उनी काठमाडौँबाट प्रकाशित हुने दृष्टि र प्रकाश साप्ताहिकमा पनि बरोबर लेखिन् ।

पत्रकारिताले उनलाई निर्धक्क बोलन र लेख्न सिकायो । उनी वि.सं. २०५१ सालमा अभिवक्ता बनिन् । लगत्तै वकालती यात्रा सुरु भयो । यसरी उनले मुसलमान समुदायको पहिलो महिला वकिल बनेर इतिहास रचिन् ।

नेपालीमा एउटा उखान प्रचलित छ, 'ढुङ्गाको काप फोरेर पनि उम्रन्छ पिपल ।' दुःख, अभाव र संघर्षसँग जुध्दै उनी वकिल बन्न सफल भइन् । दृढ इच्छाशक्ति, निरन्तरको लगन र परिश्रम भएमा सामान्य सरकारी विद्यालयमा पढेको मान्छेले पनि प्रगति गर्न सक्छ भन्ने उदाहरण बनिन् ।

जीवनको पहिलो मुद्दा निःशुल्क लडेको उनी सुनाउँछिन् । आफ्नै गाउँकी एउटी ५९ वर्षकी महिलालाई अंश दिलाउन सफल भइन् । त्यतिबेलासम्म आफ्नो करिअर वकालती नै हुन्छ भन्नेमा उनी ढुक्क थिइनन् । समयसँगै उनी नीति निर्माण गर्ने तहमै पुगिन् ।

उनलाई वकिल बनेर दह्रोसँग उभिन सिकाउने गुरु डा. शान्ता थपलिया हुन् ।

अधिकारकर्मी थपलिया कानुनी सहायता तथा परामर्श केन्द्र (ल्याक) की प्रमुख थिइन् । त्यतिबेला अविवाहित छोरीले उमेर ३५ वर्ष कटेपछि मात्र अंश पाउने कानुनी व्यवस्था थियो । यसको विरोधमा अभियान चलाउँदै नेपालगन्ज आइपुगेकी थपलियासँग उनको भेट भयो ।

भर्खर आइ.एल. दोस्रो वर्षको परीक्षा दिएर बसेकी मोहनाबाट उनी प्रभावित भइन् । 'यिनलाई म खाँडी वकिल बनाउँछु भनेर उहाँले बुबालाई कम्बिन्स गराउनु भयो', मोहनाले भनिन्, 'त्यसपछि मैले एक वर्ष उहाँसँग काठमाडौँमा बसेर तालिम लिएँ । धेरै कुरा सिकेँ ।'

काठमाडौँबाट फर्केपछि उनले करिब ५ वर्ष वकालती गरिन् । त्यसपछि जागिरे जीवन सुरु भयो ।

उनको वि.सं. २०५२ मा विवाह भयो । विवाह गरेको केही वर्षसम्म उनीहरूले आर्थिक समस्या भोग्नु पर्‍यो । जब दुबै दम्पती अन्तर्राष्ट्रिय संस्थामा काम गर्न थाले, तब कमाइ पनि राम्रो हुँदै गयो ।

त्यसअघि उनले निजी विद्यालयमा पढाउने काम गरिन् । पछि गैरसरकारी संस्थाहरू एक्सन एड,





युएनडिपी, आइडिया इन्टरनेसनललगायतमा पनि आबद्ध भइन् ।

उनको सरल व्यक्तित्व र तार्किक क्षमताबाट सबैजना प्रभावित हुन्छन् ।

उनलाई नेपाल सरकारले वि.सं. २०७१ कात्तिकमा ६ वर्षका लागि राष्ट्रिय मानवअधिकार आयोगको आयुक्तमा नियुक्त गर्‍यो । त्यसभन्दा पहिला उनले ४ वर्ष राष्ट्रिय महिला आयोगमा आयुक्त भएर काम गरेकी थिइन् ।

उनले गाउँगाउँमा पुगेर मानवअधिकार तालिम र संवेतना कक्षा चलाइन् । नेपालको प्रतिनिधित्व गरेर विदेशका मञ्चहरूमा हाम्रो मानवअधिकारको अवस्थाबारे बोलेकी छिन् ।

मानवअधिकार आयोगमा काम गर्दा समेत उनी विद्रोही बनिन् । आयोगमा बसेर जति काम गर्न सकिन्थ्यो, त्यति गर्न नसकिएको पीडा साँचेकी छिन् ।

'आम मानिसको जीवनमा परिवर्तन ल्याउन गठन गरिएको संस्था कागजी टिप्पणी उठाउने आयोगका रूपमा देखियो । टिप्पणी लेख्न त मन्त्रालय छँदै छन् नि', उनले भनिन् 'आयोगमा राजनीतिको छाया परेकाले पनि धेरै काम गर्न सकिएन ।'

जब न्यायका लागि कसैले गुर्हाछ तब उनको निन्द्रा बिथोल्छ । उनीहरूलाई न्याय नदिलाएसम्म मनमा चैन हुँदैन । उनले धेरैलाई न्याय दिलाएकी छिन् । चुरे दोहन रोक्ने अभियानमा पनि सफल भइन् । उनका कारण पीडितले न्याय पाएका दर्जनौं उदाहरण छन् ।

दुःखको कुरा, नेपालमा व्यवस्था फेरियो तर मानसिकता फेरिएन । सरकारका अङ्गहरूले सर्वसाधारणलाई नागरिक सरह व्यवहार गर्ने चाहेनन् । नागरिकको करबाट सरकारका अङ्गहरू चल्छन् । तिने नागरिक सरकारी कार्यालयमा छिर्दा भयभीत हुनुपर्ने अवस्था छ ।

त्यसैले न्याय प्राप्तिको उनको लडाइँ जारी छ । जुन दिन नागरिक चेतनशील बन्छन् त्यो दिन समाज सभ्य बनेछ ।

पहिलो उडान

हवाईजहाजबाट तल हेर्दा घरहरू सस्थाना सलाईका बट्टाजस्तै देखिन्छन् भन्ने सुनेकी थिएँ । जब म पहिलो पटक चढेँ तब मैले पनि त्यस्तै अनुभव गरे । हामीले जमिनबाट देखेको भन्दा नौलो थियो दृश्य । अनौठो लाग्यो । जहाज चढ्दा मनमा कुनै डर थिएन । तर काठमाडौँमा ल्यान्ड हुने बेलामा सायद हावाहुरी चलेर होला जहाज हल्लियो । त्यतिबेला मनमा चिसो पसेको थियो ।

अघेलै झ्यालतिरको सिटमा बस्ने कोसिस गर्छु । बाहिरको दृश्यले लोभ्याउँछ । पहाड, हिमाल, हरियाली र सूर्यास्त हुँदाको लाली मन पर्छ । वि.सं. २०५३ सालमा श्रीमान् र श्रीमती सँगै पहिलो पटक नेकोन एयरमा यात्रा गरेका थियौं । त्यसयता सँगै हवाई यात्रा गर्ने समय मिलेको छैन । चाँडै त्यो अवसर मिल्ने आशामा छु । हवाई कम्पनीहरूसँग मेरो एउटा आग्रह छ-समयमै जहाज उडान नहुने अवस्थामा समयसमयमा यात्रुलाई अपडेट गराउनुस् ।

मानवअधिकार आयोगको कार्यकाल वि.सं. २०७७ कात्तिकमा पुरा भएसँगै उनी १५ वर्ष पछि पुनः वकालती पेसामा फर्किएकी छिन् । यतिबेला उनको मनमा मानवअधिकार सम्बन्धी पुस्तक लेख्ने हुटहुटी चलेको छ । समाज कसरी बदल्न सकिन्छ भन्ने कुरा लेख्ने मुडमा छिन् ।

समाज बदल्न सबैभन्दा पहिला धमिलो राजनीति सङ्गलिनु पर्छ । घुमिफिरी सबै कुरा राजनीतिमा आएर ठोक्किन्छ । शुभेच्छुकहरू बरोबर सोध्छन्, 'मोहनाजी ! राजनीतिमा कहिले आउनुहुन्छ ?'

भ्रष्टाचारले हाम्रो समाज मक्किएको छ । उनलाई राजनीतिले तानेको छैन । वास्तवमा राजनीति पेसा होइन, सेवा बन्नु पर्ने हो । हाम्रोमा त्यस्तो हुन सकेन ।



मोहनाको परिवार ।

'नेपालमा भिजन दिन सक्ने नेता भेटिएन', उनी भन्छिन्, 'राजनीतिमा चोखो भावना भएका मान्छे आउनु पर्‍यो ।'

धनवाद, डनवाद र परिवारवादको माखे-साङ्गेलोमा हाम्रो राजनीति जकडिएको छ । हामीले मौलिक अधिकार उपभोग गर्न समेत धेरै पापड बेलु पर्छ । यस्तो कठिन समयमा नागरिकमा आशा र उत्साह जगाउन केही नागरिक अगुवाहरूले खबरदारी गरिरहेका छन् । आखिर मोहना अन्सारी, डा. महावीर पुन, डा. सन्दुक रूइत, डा. गोविन्द के.सी, कुलमान घिसिङजस्ता राष्ट्रवादीकै कारण त समाजमा आशाको दियो जलिरहेको छ !

समयसँगै मोहना आफ्नो पहिचान बनाउन सफल भइन् । एउटा सन्दर्भ, नेपालका लागि अमेरिकी राजदूत न्यान्डी बेरीसँगको पहिलो भेट उनी कहिल्यै बिर्सन सकिदैनन् । शक्तिशाली राष्ट्रका राजदूतसँग भेट भएकाले अविस्मरणीय बनेको होइन, त्यो क्षण बेरीका कुराले उनलाई भावुक बनाएको थियो ।

'मोहना ! तपाईं चकित पर्नु हुन्छ होला', ती राजदूतले भनेको उनले सम्झिइन्, 'मैले बाँकेका मदरसा घुम्दा बालबालिकाहरूलाई भविष्यमा के बन्ने भनेर सोधेको थिएँ । उनीहरूले हामी त मोहना अन्सारी जस्तो बन्ने पो भने ।'

साँच्चै एउटी आदर्श नारीका रूपमा मोहनाको चर्चा हुन्छ । मुसलमान समुदायको मात्र होइन, आम नेपाली महिलाको आशाको केन्द्र बनेकी छन् । जसले उनको बारेमा थाहा पाएका छन्, तिनले हृदयदेखि नै नमन गर्छन् ।

जीवनका ४७ औं वसन्तमा आइपुग्दासम्म धेरै उतारचढावहरू बेहोरिसकेकी मानवअधिकारकर्मी मोहनाको जीवनकथा प्रेरणादायी छ । भुईँमान्छेका पक्षमा वकालत गर्दै आएका यिनको जीवनसङ्घर्ष उधिन्ने हो भने उदाहरणीय पुस्तक बनेछ ।

अधिकारकर्मी मोहना अन्सारीलाई शुभकामना !

माडी

चितवनको पावन भूमि माडीमा घुम्नलायक
धेरै सम्पदा छन् । यहाँ आध्यात्मिक
पर्यटन फस्टाउन सक्छ । ग्रामीण
जीवनशैली अध्ययन गर्नेहरू मात्र होइन,
वाइल्डलाइफप्रेमी पनि रमाउँछन् ।



चि

तवनको हरित उपत्यका-माडी । करिब २३८ वर्ग किलोमिटरमा फैलिएको उपत्यका । यसको उचाई १४४ मिटर देखि १९४७ मिटरसम्म छ । माडीको पूर्वमा तोरी, पश्चिम र उत्तरमा चितवन राष्ट्रिय निकुञ्ज पर्दछन् भने दक्षिणमा भारतको बिहार ।

साविकका बघौडा, गर्दी, कल्याणपुर र अयोध्यापुरीसहित चार गाविस मिलाएर माडी नगरपालिका बनाइएको थियो । यहाँका आदिवासी थारु हुन् । अहिले विभिन्न जातजातिको सुन्दर फूलबारी बनेको छ ।

धार्मिक, सांस्कृतिक र ऐतिहासिक सम्पदाले भरिपूर्ण माडीको जमिन उर्वर छ । यहाँको धान, तोरी, रेशम र माछा प्रख्यात छ । आँप, कटहर, लिची, नासपाती, केरा, कागती र आरुलगायतका फलफूल राम्रो उत्पादन हुन्छ ।

दुःखको कुरा, कृषिका लागि उर्वर माडीको भूमि प्लटिङ हुनेक्रम तिव्र भैसकेको छ ।

अब लागौं माडी नामाकरणका विषयमा, यसमा विभिन्न मत छन् । पहिलो, माण्डव्य ऋषिले तपस्या गरेको भूमि भएकाले माडी भनियो । दोस्रो, चारैतिर पहाडले घेरिएको समथलीलाई पनि माडी भनिन्छ ।

तेस्रो, थारु भाषामा 'माड' भनेको धापिलो र 'डी'

भनेको घडेरी हो । त्यसैले पहिलापहिला बघौडाको रेवा नदी किनारका केही भागलाई मात्र माडी भनिन्थ्यो । यसरी माड र डी मिलेर 'माडी' बन्यो ।

भरतपुर-माडी-तोरी हुलाकी सडकले उपत्यकालाई छिचोलेको छ । यहाँ पर्यटकीय सुविधाका होटल तथा होमस्टे खुलेका छन् । माडीमा विभिन्न पाँच समुदायका होमस्टेमा न्यानो बास र मिठो खाना पाइन्छ । त्यसैगरी पर्यटकीय सुविधाका होटल पनि छन् ।

विभिन्न ऋषिमुनिले तपस्या गरेको र देवदेवीले

मन पराएको पावन भूमि माडीमा घुम्नलायक धेरै सम्पदा छन् । यहाँ आध्यात्मिक पर्यटक फस्टाउन सक्छ । ग्रामीण जीवनशैली अध्ययन गर्नेहरूलाई मात्र होइन, वाइल्डलाइफमा रमाउने पर्यटकलाई पनि माडीले लोभ्याउँछ ।

माडीको पर्यटन विकासमा सामुदायिक होमस्टेले योगदान पुऱ्याउँदै आएका छन् । मगर, थारु, बाहुनक्षेत्री, दर्राई र बोटे समुदायका बेगलाबेगलै होमस्टे खुलेका छन् । उनीहरूले एकीकृत पर्यटन विकासका लागि तुलबहादुर पुनको संयोजकत्वमा



वैकुण्ठ ताल





बाँदरमुढे स्मारक



थारु होमस्टे

नगरपालिकास्तरीय होमस्टे महासंघ पनि गठन गरिएको छ ।

माडीका होमस्टेमा एकै पटक करिब दुई सय जना बास बस्न सक्छन् । होमस्टेमा डिनर, बेड र ब्रेकफास्टको औसत एक हजार रूपैयाँ तिर्नु पर्छ ।

माडी उपत्यका सबैतिर डुल्ल चार-पाँच दिन लाग्छ । यात्रामा निस्कनु अघि सामुदायिक होमस्टेका अगुवा वा होटल सञ्चालकलाई सम्पर्क गरेमा सजिलो हुन्छ ।

पर्यटनबाट मनग्गे प्रतिफल पाउन माडी नगरपालिकाले पर्यटकीय पूर्वाधार विकासमा जोड दिनुपर्छ । उसले सबैभन्दा पहिला माडीका पर्यटकीय सम्पदाहरूको चिनारी दिने पुस्तक, वेवसाइट र छोटछोटा युट्युव भिडियो बनाइहाल्नु पर्छ है ।

माडीका दर्शनिय स्थलहरू

सोमेश्वरगढी

नेपाल र भारतको सीमा पर्दछ प्राचीन सोमेश्वरगढी । डाँडामा सोमेश्वर कालिकाको मन्दिर छ । प्राचीन सम्पदाका भग्नावशेष पनि छन् । नजिकै सीमा स्तम्भ छ । वसन्तपुर बजारबाट करिब १० किलोमिटर दूरिमा पर्दछ सोमेश्वरगढी । यहाँ चैते दशैँमा मेला लाग्छ ।

पाण्डवनगर

पाँच पाण्डवहरूले एक वर्ष गुप्त बास बसेको ठाउँलाई पाण्डवनगर भनिन्छ । यहाँको पाण्डव मन्दिरमा द्रौपदीसहित पाँच पाण्डवका मूर्ति छन् । पाण्डवनगरको सेरोफेरोमा गोदकनाथ तथा परशुराम कुण्डलगायत सम्पदा छन् । प्राचीन इनार पनि छ । कुण्ड परशुराम ऋषिले निर्माण गरेको मानिन्छ ।

वैकुण्ठताल

वसन्तपुरबजार मास्तिर वैकुण्ठ ताल छ । चुरे पर्वत श्रृङ्खलाबाट आएको



वर्षेभरि घुमफिर

रजपतिया कुमारी चौधरी

अध्यक्ष, बघौडा सामुदायिक होमस्टे

माडी वर्षेभरि घुम्न सकिन्छ । चैत/बैशाखमा मेलापर्व, असार-साउनमा खेतीबाली, असोज-कात्तिक राम्रो मौसम र पुस-माघमा जंगली जनावर अवलोकन गर्न सकिन्छ । जाडोमा होमस्टे नजिकै गैँडा, मृगलगायत जनावर आउँछन् ।



अयोध्यापुरी

मदन भण्डारी र जीवराज आश्रितको अस्तु विसर्जन गरेको ठाउँ लक्ष्मीवासमा स्मृति वाटिका बनाइएको छ । वि.सं. २०५० सालमा निधन भएका नेताद्वयको सम्मानमा बनाइएको वाटिका ।

बाँदरमुढे स्मारक

माओवादीले थापेको बिष्फोटमा सार्वजनिक बस पर्दा वि.सं. २०६२ जेठ २३ गते ३८ जना नागरिकको ज्यान गएको थियो भने ७३ जना घाइते भएका थिए । त्यही ठाउँमा मृत आत्माको शान्तिको कामना गर्दै स्मारक बनाइएको छ ।

वाल्मीकि आश्रम

महर्षी वाल्मीकिले आश्रम बनाएर बसेको ठाउँ । लव र कुशको जन्मथलो । यहाँ वाल्मिकी, लव, कुश, सीता, हरिहरनाथलगायतका मन्दिर छन् । साथै अग्निकुण्ड, सीता वाटिका, लवकुश पाठशाला, यज्ञशाला, गौशाला, धर्मशाला आदिका भग्नावशेष छन् । रामनवमीमा यहाँ मेला लाग्छ ।

त्रिवेणीधाम

चुरे पहाड नजिकै नारायणी, सोना र तमोसा नदीको सङ्गमलाई त्रिवेणीधाम भनिन्छ । यहाँ गजेन्द्रमोक्ष, शिव मन्दिर, लक्ष्मी वैकटेश्वर मन्दिर, कुटी, राधाकृष्ण मन्दिर, यज्ञशाला र संस्कृत विद्यालय छन् । स्नान, पितृतर्पण, श्राद्ध, उपनयन, अन्नप्राशन, चूडाकर्मलगायतका संस्कार पुरा गर्न त्रिवेणीधाम उपयुक्त मानिन्छ । यहाँ माघे औंसी र चैते दशैँमा विशेष मेला लाग्छ ।

अयोध्यापुरी

माडीमा अयोध्यापुरी छ । यहाँ राम, सीता, लक्ष्मण र हनुमानको मूर्ति राखेर राम मन्दिर बनाउने अभियान सुरु भएको छ । तत्कालीन प्रधानमन्त्री के.पी. शर्मा ओलीले माडीमा राम जन्मेको घोषणा गरेका थिए । अयोध्याधामका लागि गुरुयोजना बनाइएको छ ।

कसरी पुग्ने : काठमाडौँ-भरतपुर १४७ किलोमिटर बस यात्रा । अथवा काठमाडौँ-भरतपुर १८ मिनेट हवाई यात्रा । भरतपुर-माडी ३२ किलोमिटर सडक यात्रा । माडी पुग्न चितवन राष्ट्रिय निकुञ्जको चेकपोस्ट पार गर्नु पर्छ ।

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नदीबाट आकर्षक भरना बनेको छ । भरना मुन्तिरको नदीलाई घाँघर खोला भनिन्छ । तालक्षेत्रमा वैकुण्ठेश्वर महादेव र राम मन्दिर पनि छन् । यहाँ वैशाख शुक्ल पूर्णिमा र बालाचतुर्दशीका दिन मेला लाग्छ । बैकुण्ठताल सेरोफेरोमा धनलक्ष्मी भरना र गुफा पनि छन् ।

गोपालनगर

कृषि पर्यटनको नमुना बनेको छ गोपालनगर । वसन्तपुरबाट करिब ७ किलोमिटर दूरको गोपालनगर माछापालनका लागि प्रख्यात छ । त्यसैले यहाँ थरिथरिका माछा पाइन्छन् । गोपालनगर कृषि पर्यटनको नमुना गन्तव्य बन्दै छ ।

स्मृति वाटिका

दासढुङ्गा दुर्घटनामा निधन भएका जननेता





घाटे वैद्य

घाटमा पुन्याइएकाहरूलाई घर फर्काउने वैद्य

जी वनको आशा मारेर आइपुगेकाहरूको उपचार गरि धेरैलाई घाटबाट घर फर्काएका उदाहरण छन् उनीसँग । सुवर्ण वैद्य ७२ वर्षको उमेरमा पनि उपचारमा सक्रिय छन् ।

वागमतीको ब्रह्मनालबाट उकालो चढ्दा पशुपतिनाथ मन्दिर प्रवेशद्वारसँगै भेटिन्छ राणाकालीन भवन । भवन भित्र पुरानो खाट र टेबलमा जडीबुटीका बट्टा । सँगै स्यानो भान्छा पनि । भलक्क हेर्दा अव्यवस्थित देखिने घर पशुपतिको बैद्यशाला अर्थात् विरामीको अन्तिम आशाको केन्द्र हो !

त्यहाँ बसेर ७२ वर्षे सुवर्ण वैद्य कहिले जडीबुटी कुटिरहेका भेटिन्छन् त कहिले बिरामी जाँचिरहेका । बाँच्ने आशा मारेर पशुपति आइपुगेका बिरामीको उनी निःशुल्क उपचार गर्छन् ।

उनले ब्रह्मनालमै पुगेकाहरूलाई निको पारेर घर फर्काएका

थुप्रै उदाहरण छन् । यसरी धेरैको जीवन बचाउन पाउँदा आफ्नो जीवन पूर्ण भएको ठान्छन् ।

उनले जडीबुटीबाट क्यान्सर, मिर्गौला, एचआइभी, लिभर सिरोसिस र गर्भ नरहने समस्याको उपचार गर्दै आएका छन् ।

'सबै औषधी खोज्न जंगल नै जानुपर्छ भन्ने छैन', भान्छाकै मसलाबारे उनी भन्छन्, 'बेसार, जिरा, मेथी, सुकुमेल, जाइफल, अलैंचीलगायत १२ मसलाको माध्यमबाट पनि धेरैथरि रोग निको हुन्छ ।'

अचेल उनकोमा बिरामीको चाप कम छ । कोभिड-१९ को महामारी सुरु भएपश्चात पशुपति क्षेत्र शान्त छ । त्यसैले थोरै मात्र विरामी आउँछन् ।

उनले २८ वर्षअघि पशुपति आर्यघाट सेवा केन्द्रका रूपमा व्यवस्थित उपचार थालेका थिए । विगतमा उनका पिता मिलनले वैद्यखाना चलाउँथे । उनले पनि पितासँगै सानैदेखि

उपचार पद्धती सिके ।

पितालाई जस्तै उनलाई पनि सबैले 'घाटे बैद्य' सम्बोधन गर्छन् ।

उनी उपचारका लागि कुनै उपकरण प्रयोग गर्दैनन् । नाडीको चाल छामेर रोग पत्ता लगाउँछन् । र, जडीबुटी खुवाउँछन् ।

डाँडामाथिको घाम बनिसके सुवर्ण । बिरामीको सेवा गर्नु, पशुपतिनाथको फन्को मार्नु, परेवालाई चारा दिनु, सरसफाईकर्मी र बाबासँग भलाकुसारी गर्दैमा उनको दिन विच्छ ।

उनी आफ्नो स्वास्थ्य प्रति पनि सजग छन् । उनले ५२ वर्ष यता एक छाक मात्र भोजन गर्दै आएको सुनाए । आर्युवेदको सिद्धान्तअनुसार कफ, पित्त र वायुसँग सम्बन्धित स्वास्थ्यमा ध्यान दिए रोग नलाग्ने उनको विश्वास छ ।

'खानपान र जीवनशैलीमा ध्यान नदिनु नै हरेक रोगको मुल कारण हो । खानपान मात्र सही हुन



ब्रह्मनालबाट फर्काउँदा-

वि.सं. २०५९ असोज महिनाको घटना, उनी नित्य पुजापाठ सकेर ब्रह्मनाल माथीको मुक्ति मण्डलबाट घाटतिर हेरिरहेका थिए । उनको नजर ब्रह्मनालमा पर्यो । त्यहाँ अन्तिम संस्कारको तयारी भइरहेको थियो । ब्रह्मनालमा राखिएका व्यक्ति जिउँदै रहेको लाग्यो उनलाई । तुरुन्तै तल ओर्लेर उनले तिनलाई सेवा केन्द्रमा पुऱ्याए ।

भोलीपट्ट तिनले आँखा खोले । केही दिनमै बोल्ल र सामान्य हिँडडुल गर्न सक्ने भए । ति थिए इन्रुवा, सुनसरीका भवनाथ भट्टराई ।

जण्डिसका विरामी ८० वर्ष भवनाथलाई काठमाडौं मेडिकल कलेजमा लगेको रहेछ । २१ दिनसम्म अस्पतालमा राख्दा सुधार नआएपछि अन्तिम अवस्था भन्दै डिस्चार्ज गरिएछ । परिवारले उनको सुखद् मरणका लागि भन्दै ब्रह्मनाल पुऱ्याएका रहेछन् ।

भवनाथले सुर्वणलाई दिएको धन्यवाद पत्रमा लेखिएको छ, 'अन्तिम संस्कारका लागि मलाई ब्रह्मनालबाट फर्काएर १३ नम्बर बेडमा राखेर मेरो उपचार गर्नुभयो । यस क्रममा एक महिना १८ दिन राखी पूर्ण रूपमा निको भएर घर पठाउनुभयो । त्यसयता म हरेक वर्ष उहाँलाई भेट्न आउने गरेको छु ।

आर्यघाटबाट फर्केको १० वर्षपछि उनको निधन भएको खबर आयो । 'उनका छोराछोरी मलाई भेट्न आइरहन्छन्', वैद्य बाले सुनाए, 'उनीहरूले यहाँ चाहिने सामान पनि सहयोग गर्छन् ।

सके आधा भन्दा बढी रोग लाग्नबाट बच्न सकिन्छ', उनले भने, 'खाद्यवस्तु आफैमा खराब हुदैनन्, हामीले प्रयोग गर्ने तरिका गलत छ ।'

त्यसैले उनी बिरामीको स्वास्थ्य अवस्था बुझेर कफ (फोक्सोसँग सम्बन्धित), पित्त तथा मिर्गौलासँग सम्बन्धित र वायु (आहार-विहार र शरीरको अवस्था) का आधारमा उपचार गर्छन् ।

उनी आफ्नो कामप्रति संतुष्ट छन् । तर उपचार पद्धती मात्र नभएर हाम्रो जीवनशैलीसँग जोडिएको आर्युवेदतिर नयाँ पुस्ताले चासो नदिएँदा भने उनको मन कटककै खाएको छ ।

उनले सिंगो जीवन बिरामीको सेवामा समर्पित गरे । सरकारले भने उनको कामको मूल्याङ्कन गरेको देखिँदैन ।

भैले एउटा बेड राखेर सेवा केन्द्र खोलेको थिएँ । अहिले ३६ बेड सञ्चालनमा छन् । यहाँबाट निको भएर गएका बिरामीका आफन्तको सहयोगले मात्र यो सबै संभव भएको हो तर सकारले चासो नदेखाउँदा दुःख लाग्छ ।'

उनको दैनिकी घाटमै विच्छ । घरदेखि ओहोरदोहोर गर्न अप्ठेरो हुन थालेपछि तीन वर्ष यता उनी घाटमै बस्न थालेका छन् ।

उनी सत्कर्मका उदाहरण हुन् । 'समाज सेवाको इच्छा पूर्ण भैसकेको छैन', वैद्य बाले भने, 'जीवनको अन्तिम समय पशुपतिमा विताउन चाहनेहरूका लागि सेल्टर खोल्ने तयारीमा छु ।'





धराने सेकुवा

सेकुवा बनाउने चलन विशेषगरी पूर्वी पहाडी जिल्लाका किराँती बस्तीको परम्परा मानिन्छ । गाउँका मानिस सहर छिर्न थालेपछि परम्परागत परिकारहरू 'सिफ्ट' भएका हुन् ।

शहर बजारमा धराने ब्राण्डको कालो बंगुरको परिकार खुबै लोकप्रिय छ । सेकुवा, भुट्टुवा, डामेको 'पोर्क' आदी । आगोमा पोलेर सेकुवा बनाउने चलन विशेषगरी पूर्वी पहाडी जिल्लाका किराँती बस्तीको परम्परा मानिन्छ । गाउँका मानिस सहर छिर्न थालेपछि परम्परागत परिकारहरू 'सिफ्ट' भए । धराने बंगुरको सेकुवा रेष्टुरेन्टका लागि चल्तीको मेनु बन्यो ।

सेकुवा बनाउँदा सुरुमा नुन, खोर्सानी, अदुवा, लसुन, जिरालगायत मसलसँग बंगुरको मासुलाई मिसाइन्छ । त्यसपछि आगोमा सेकाइन्छ । यसको आकार इच्छानुसार बनाउन सकिन्छ । एक किलो सेकुवा बनाउन १० देखि १५ मिनेट लाग्छ । सेकुवा बनाउन स्थानीय जातको बंगुरको मासु प्रयोग गरिन्छ । जुन बंगुरलाई काठमाडौँमा 'धराने कालो बंगुर' भनिन्छ ।

कालो बंगुरको सहर यात्रा पनि रमाइलो छ । उपत्यकामा विस्तारै पूर्वका राई लिम्बुहरूको बस्ती सुरु भयो । त्यतिबेला पूर्वका धनीहरूमा धरानका ब्रिटिश आर्मीहरू गनिन्थे । उनीहरू अधिकांश राई लिम्बु नै हुन्थे । ललितपुरको तालिखेल, सातदोबाटोलगायत क्षेत्रमा उनीहरूको बसोबास बढ्यो । धरानबाट जिउँदो सुगुर ल्याएर मार्थे । भेजो लगाएर सुँगुर खाने चलन

सुरु भयो ।

'पछिल्लो १५ बर्षमा यति चाँडो फैलियो कि यसले व्यवसायिक रूप नै लिएको छ, जहाँ जादा पनि धराने सेकुवा, धराने बंगुर भन्ने भैसक्यो,' उपन्यासकार राजन मुकारुडको अनुभव छ ।

जब यसको व्यवसायिकरण हुन थाल्यो तब



उत्पादनमुखी बनाउन हाइब्रिड प्रजातिको विकास भयो । यसैलाई बंगुर भनिएको हो । स्थानीय सुँगुरलाई 'पुडि' प्रजातिले चिनिन्छ । यसको अधितम् तौल १५/१६ धानी हुन्छ । मासु अत्यन्तै रसिलो, मिठो र स्वादिलो । हाइब्रिड चाहिँ डेढसय केजीसम्मको हुन्छ । पहिले सांस्कृतिक महत्व बोकेको थियो भने अहिले व्यावसायिक भएको छ । आर्थिक हिसाबले मितव्ययी छ ।

वि.सं. २०५० सालदेखि ललितपुरको तालिखेलमा धराने बंगुरको मासु बिक्री गर्न थालेका भोजपुरको साविक खैराङ गाविसका किरण राई दसैं, तिहारको छेकमा दिनहुँ २ हजार किलो मासु बिक्री गर्छन् । अरु समय दिनहुँ एक हजार किलोभन्दा बढी बिक्री हुन्छ । भन्छन्, 'मैले पूर्वी पहाडबाट बंगुर ल्याउने गरेको छु ।'

ललितपुरको तालिखेल, सातदोबाटो, तिखेदेवल, विशालचोक, अनामनगर, कपन, सुकंधारा, धुम्बाराही, कोटेश्वरलगायत ठाउँ धराने सेकुवाका लागि प्रख्यात छन् । १२ वर्षदेखि सञ्चालनमा रहेको अनामनगरको धराने सेकुवा कर्नर र यसको धोलाहिटी शाखामा दैनिक ६० देखि ७० केजी धराने कालो बंगुरको मासुको सेकुवा बिक्री हुन्छ । सबैखाले समुदायका मानिस ग्राहक आउँछन् ।



घान्द्रुके इवाइँखट्टे

पोखराबाट घान्द्रुकसम्म
सार्वजनिक बस तथा जिप
चल्छन् । गाउँमा होटल, होमस्टे
र रेष्टुराँको दुःख छैन ।

एउटा सुन्दर पहाडी गाउँको नाम हो- घान्द्रुक । पुनहिल र अन्नपूर्ण पदमार्गमा पर्ने कास्की जिल्लाको घान्द्रुक आफैमा पर्यटन गन्तव्यका रूपमा चम्किएको छ । यहाँ पदयात्री त एक रात बस्छन् नै, घान्द्रुक मात्र घुम्नेहरूको संख्या पनि ठूलो छ । गाउँको प्रकृति र गुरुङ संस्कृतिको सुवासले लट्टै बनाउँछ ।

गाउँसम्म सडक जोडिएसँगै घान्द्रुक (२,०५० मिटर)मा विदेशी भन्दा नेपाली पर्यटक बढी पुग्ने गरेका हुन् । हिमाली सौन्दर्य (अन्नपूर्ण साउथ, हिमचुली र माछापुच्छ्रे हिमाल), वनजङ्गल, चराको चिरबिर, पुराना ढुङ्गे घर, गुरुङ संस्कृति, सङ्ग्रहालय र गाउँलेको आत्मीयता घान्द्रुकका आकर्षण ।

गाउँमा ५ दर्जन भन्दा बढी होटल र होमस्टे छन् । यहाँ एकै पटक १२ सय जना पर्यटक बास बस्न सक्छन् । यहाँका रेष्टुराँमा दालभातदेखि पिज्जासम्म पाक्छ । त्यस्तै पिउने कुरामा वाइनदेखि इवाइँखट्टेसम्म पाइन्छ ।

घान्द्रुकको सुकुटी र इवाइँखट्टे प्रख्यात छ । विशेषतः आन्तरिक पर्यटक यि परिकारमा रमाउँछन् । तातो घ्युमा चामल फुराएर खट्टे बनाइन्छ । अनि त्यसमा कोदोको रक्सी खन्याउँदा इवाइँखट्टे आवाज आउँछ । त्यसैले यसलाई इवाइँखट्टे भनिएको ।

पर्यटन व्यवस्थापन समितिका अध्यक्ष किसम गुरुङकाअनुसार इवाइँखट्टेले न्यानो गराउँछ । खट्टेले स्न्याक्सको काम पनि गर्छ । पहिलापहिला गुरुङ गाउँमा पाहुना आउँदा इवाइँखट्टे बनाएर खुवाउने चलन थियो । गाउँमा पर्यटनको घाम लागेसँगै मेनुमा इवाइँखट्टेले प्रवेश पायो ।

घान्द्रुकमा होटलका स्तरअनुसार नेपालीले डिनर, वेड र ब्रेकफास्टको १ हजारदेखि दुई हजार रुपैयाँसम्म तिर्नुपर्छ । इवाइँखट्टेसहितका परिकारको मूल्य भने बेग्लै लाग्छ ।

घान्द्रुक पुग्दा तनावबाट मुक्ति मिल्छ । तन र मनमा ऊर्जा बढ्छ । त्यसैले साथी, परिवार वा

मायालुसँग घान्द्रुक घुम्ने कि !

कसरी पुग्ने : काठमाडौँ-पोखरा २०० किलोमिटर, बसमा ६ घन्टा । अथवा २५ मिनेट हवाई यात्रा । पोखरा-नयाँपुल-घान्द्रुक ६० किलोमिटर । घान्द्रुकका लागि पोखराको बागलुङ बसपार्कबाट बस र हरिचोकबाट जिप छुट्छन् ।

सम्पर्क :

किसम गुरुङ-९८५६०२५२२२

अध्यक्ष, पर्यटन व्यवस्थापन समिति

लक्ष्मण गुरुङ-९८४६३६०९६१

कर्मचारी, जिप काउन्टर, हरिचोक, पोखरा



आनन्दको पहिरन

पर्यटकीय केन्द्र ठमेलमा किसिमकिसिमका कपडा पाइन्छ । यहाँको 'रिजोइस वेयर्स' फङ्की फेशनका लागि प्रख्यात छ । विशेषतः विदेशी सङ्गीतकर्मी र विन्दास युवाहरू यस्तो पहिरन रुचाउँछन् ।



स मयसँगै काठमाडौंको ठमेल सूचना, मनोरञ्जन र आवास केन्द्रका रूपमा स्थापित भैसक्यो । यहाँ पर्यटकलाई चाहिने सबै खालका सेवासुविधा पाइन्छ । कोसेलीका रूपमा धेरै थरिका सामान किन्न सकिन्छ । ती मध्ये एउटा युनिक प्रोडक्ट हो- रिजोइस वेयर्स ।

शरीरमा लगाउँदा आनन्द दिने कपडा । अर्गानिक कटन, अल्लो र सिस्नुबाट बनाइएका । विन्दास डिजाइनका । कपडा, गहना र भोलालगायत सयौं थरिका सामान । कपडामा प्रिन्ट गरिएका मन्त्रले हिन्दू धर्मको भक्तको दिन्छन् । योगको अनुभूति दिलाउँछन् ।

'हाम्रो उत्पादन लगाउनेवित्तिकै शरीरमा ऊर्जा बढ्छ', रिजोइसका प्रवन्ध निर्देशक केदार आचार्य दाबी गर्छन्, 'लामाको बुटी लगाएभै अनुभव हुन्छ ।'

कलाकारले लगाउने कपडाका रूपमा चिनिएका छन् रिजोइसका उत्पादनहरू । विदेशमा विशेषतः संगीतकर्मी, तिनका शुभेच्छुक र विन्दास युवाहरू यस्तो पहिरन रुचाउँछन् । विस्तारै नेपाली युवाहरू पनि यसमा आकर्षित हुँदैछन् ।

आचार्यको ठमेल आउटलेटमा सय रूपैयाँदेखि पचास हजार मूल्यका सामान पाइन्छ ।

रिजोइस ब्राण्डका सामान युरोप, जापान र चीनमा निर्यात गरिन्छ । विदेशमा सांगीतिक महोत्सव हुँदा पनि संगीतकर्मी र दर्शकहरूले यस्तै पहिरन लगाउने गर्छन् ।

आचार्यको कारखाना काठमाडौंको बालाजुमा छ । 'पहिला विदेशीलाई फोकस गरेका थियौं, आचार्यले भने, 'कोरोना महामारीले ठूलो पाठ सिकाएको छ । त्यसैले अब नेपाली बजारलाई पनि टारगेट गर्दैछौं ।'

सम्पर्क

रिजोइस वेयर्स

ठमेल, काठमाडौं

फोन : ९८५१०९६९९५

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■ हेमन्त विवश

सपनाका हुन या विपनाका कुरा, समाजका मूल्यमान्यता र कहावतहरूले डेरा जमाइरहेकै हुन्छ जिन्दगीमा । समाजमा घुमफिर यात्रीका लागि सदियौदेखि तय गरिएका छन् बेग्लै मान्यताहरू । यस्ता कतिपय मान्यताले त्रासको वातावरण सिर्जना गर्छन् ।

जिन्दगी आफैमा एउटा यात्रा हो । जन्मिँदा कुन बार, कुन दिन जन्मिने निश्चित हुँदैन । जन्मेपछि भने तिनै विभिन्न कहावतसँग डराउँछ मान्छे ।

हरेक बस्तीमा यात्रा सम्बन्धी केही न केही बनाइ सुनिन्छ । कुनै सम्राटले निर्घा गरिब माथि राज गरेभैं ती कथनहरूले पनि त्रासको माहोल पैदा गरिरहेकै हुन्छन् । र त बाध्य तुल्याउँछन् पात्रो पल्टाएर साइत हेरिमाग्न ।

ती पुराना कहावतलाई कसैले अन्धविश्वास भनिरहेका छन् भने कसैले पूर्वीय दर्शनसँग जोडिरहेका छन् ।

यसमा मनोविद् सुनिता खड्का सबैभन्दा ठुलो कुरा विश्वास भएको ठान्छिन् ।

'संयोगवश कुनै घटना भएमा मान्छेमा त्यसप्रतिको विश्वासको मात्रा बढ्छ', उनी भन्छिन्, 'केही कुरा मन नपरेपछि मानसिकता ठिक हुँदैन । त्यस्तो बेला केही घटना हुन सक्छ ।'

मनको डर हटाउने उपाय के हो त ?

'जो व्यक्ति जेसँग डराउँछ त्यही नै गराउनु पर्ने हुन्छ डर भगाउन', खड्काले भनिन् ।

यात्राका लागि घरबाट निस्कँदा बाटोमा धामीभाँक्री र कन्याकुमारी देखा परेमा यात्रा शुभ हुने भनिन्छ भने बिधवा देख्दा अशुभ हुन्छ भन्ने मान्यता छ ।

यहाँ गते, बार, महिना कतै धर्मका रूपमा त कतै पुरातन मान्यताका हिसावले परिभाषित छन् । कुनै बार र गतेलाई शुभ मानिन्छ भने कुनैलाई अशुभ ।

जस्तै एउटा बनाइ छ, शनिबार छुट्टिनु हुँदैन र मंगलबार भेट्नु हुँदैन ।

त्यस्तै उन्नाइस गते लामो यात्राका लागि निस्कनु हुँदैन, घर छाडेको उन्नाइसौं दिनमा घरभित्र पर्नु हुँदैन, मसान्त र संक्रान्तिका दिन लामो यात्रा गर्नु हुँदैन भन्ने कतिपयको विश्वास छ ।

यसमा विज्ञहरूका आआफ्नै मत छन् । सांस्कृतिक अध्येता एवम् नेपाल प्रज्ञाप्रतिष्ठानका उपकुलपति डा. जगमान गुरुङ ती अधिकांश कहावतमा विज्ञान

भएको दाबी गर्छन्, नयाँ पुस्ताले सबै कुरामा विज्ञान खोज्छ । पुराना पुस्ताले यसमा यो विज्ञान छ भन्न सक्दैन । विज्ञानको व्याख्या गर्न सक्दैन । मात्र यो गर । फलानो ग्रन्थमा यस्तो छ भन्छ । हाम्रो प्राचीन चरित्रप्रति नयाँ पुस्ताले नयाँ कुरा पाउन सकेको छैन, त्यति मात्र हो ।'

यात्राको कुरा गर्दा नौ, तीन, उन्नाइस जस्ता अंक, शनि र मंगल जस्ता बारलाई राम्रो मानिँदैन, किन त ?

'शनिबार कालोबार हो त्यो बार छुट्टिएर गएपछि केही हानी हुनसक्छ । त्यस्तै मंगलबार खरो बार हो । त्यो बार भेट्दा मिठो मसिनो कुरा नभएर खरो कुरा हुनसक्छ', डा. जगमान तर्क गर्छन् ।

बिरालोले बाटो काट्दा नराम्रो हुने देखि यात्रामा रिता भाँडा र विधवा देख्दा अपसकुन हुन्छ भन्ने भनाइमा भने उनी पनि मनोविज्ञान हावी भएको स्विकार्छन् ।

समाजका कतिपय कहावतले मनमा चिसो पर्न जान्छ । डर पैदा गरिदिन्छ । खिन्नता बढाइदिन्छ । यसै बीचमा संयोगवस केही भइदियो भने मान्छेलाई यसप्रति सदाका लागि विश्वास गर्ने बनाइदिन्छ ।

चर्चित डेउडा गायिका रेखा जोशीलाई पनि सुरुसुरुमा साइतबार गहिरो बार भनेर घरबाट निस्कन दिँदैनथे । त्यस्तै मसान्तका दिन पनि यात्रा गर्नु हुँदैन भनेर मान्यजनले सुनाइरहन्थे । सुरुमा के नै हुँदो रहेछ त भनेर सोही बार सोही दिन यात्रामा निस्किएपछि उनले त्यस्तो केही नभएको महशुस गरिन् ।

पछिल्लो समय मर्यादित महिनावारी सदभावना राजदूत भनेर जिल्लातिर दौडिरहेकी जोशी यी सबै कहावतलाई अन्धविश्वास ठान्छिन् ।

रेखा जस्ता सेलिब्रेटीलाई ठाउँठाउँबाट निम्तो आइरहेको हुन्छ । त्यसैले उनीहरू अन्धविश्वासमा रुमलिँदैनन् ।

चर्चित नृत्य निर्देशक देबु वराले ती कहावतअनुसार लामो यात्रामा ननिस्कनु भनिएका प्रायः सबै बार, दिन र महिनामा यात्रा गरेर परिक्षण गरिसके ।

'म त यस्ता कुरा मान्दिँनँ । यदि त्यस्तो हुन्थ्यो भने त हिँड्नु हुँदैन भनेको दिनमा गाडी, फ्लेन केही नचल्नु पर्ने नि', उनी भन्छन्, 'यस्ता कहावत समाजका अन्धविश्वास मात्र हुन् । हामी यसको पछि लाग्नु हुन्छ ।'

समाजमा प्रचलित यस्ता कहावत अन्धविश्वास मात्र हुन् । एकल आमाले साइतमा टीका लगाइदिँदा

नडराऔं

सुनिता खड्का, मनोविद्

मनको डर हटाउने उपाय छ । जस्तो कि जुन दिन यात्रा नगर्नु भनिएको छ त्यही दिन सुरुमा छोटो यात्रा गर्न लगाउनु पर्छ । पछि बिस्तारबिस्तारै लामो यात्रामा निस्कन लगाउनु पर्छ । अनि मनको डर मेटिँदै जान्छ ।



अन्धविश्वास

रेखा जोशी, डेउडा गायिका

मैले बिरालोले बाटो काट्दा पनि के हुँदो रहेछ त भनेर बाटोमा नरोकिएर यात्रा गरेको छु । बार र गतेलाई पनि पर्वाह नगरेर यात्रा गरिरहेकै छु । खै मलाई त केही पनि भएको छैन । यो सबै अन्धविश्वास मात्र हो ।



सधै शुभ

देबुसिंह वरा, नृत्य निर्देशक

पहिलापहिला त्यस्ता दिनहरूमा आमाले घरबाट निस्कन दिनु हुन्थ्यो । जब निकै व्यस्त हुन थालियो तब यात्रामा ननिस्कन हुने भयो । अघेल त आमा पनि शनिबार पनि जाउ केही हुँदैन भन्नुहुन्छ । त्यसैले सबै बार 'शुभ बार' हुन् ।



विधवा र सधवाको कुनै अर्थ राख्दैन । ती केवल आमाका रूपमा देखिन्छिन् । तिनै आमालाई यात्रा गर्दैगर्दा कसैले बाटोमा देख्यो भने अशुभ भनिदिन्छन् । जुन आफैमा विरोधाभाषपूर्ण छ ।

धार्मिक गुरुहरूले भनेजस्तो शनिबार कालोबार र मंगलबार खरोबार भन्ने पनि कतै प्रमाणित छैन । त्यस्तै तीन जस्ता बिजोडा अंक भएका कारण भनियो भन्नु भने पर्वत कास्कीतिरका केही स्थानमा महिनाको दुई गते हिँड्नु हुँदैन भन्ने मान्यता छ । एकातिर तीन बास गर्नु हुँदैन भनियो । अर्कोतिर नगइनुहुने भएपछि फोला, बटुको वा अन्य कुनै सामान बाहिर राख्दा हुने पनि बताइयो ।

यी सबै कहावत मात्र भ्रम पैदा गर्न र डर देखाउन बनाइएका हुन् । अन्धविश्वासका त्यान्द्राहरू हुन् । बिरालो बाँधेर श्राद्ध गर्ने परम्परा अँगाल्ने हाम्रो समाज तबसम्म यस्ता अन्धविश्वासको पछि लागिरहन्छ जबसम्म व्यस्तताले अँचेट्दैन । जबसम्म आफै परीक्षण गर्दैन ।



साहित्यकारको रोचक उडान

हरेक पटकको हवाई यात्रा रोचक हुन्छ । जीवनको पहिलो उडानमा भने सबैमा कौतूहल जाग्छ । कस्तो होला भन्ने हुन्छ । यहाँ केही साहित्यकारको पहिलो उडान अनुभव पस्किएका छौं ।

पाइलटले नमस्कार गरेनन् !

● सीमा आभास

म वि.सं.२०५६ भदौमा पहिलो पटक नेपाल वायुसेवाको विमान चढेर रुम्जाटारबाट विराटनगर आएकी थिएँ । त्यतिवेला एकतर्फि भाडा पाँच सय रूपैयाँ थियो । विद्यार्थीलाई २५ प्रतिशत छुट दिइन्थ्यो । त्यसैले छुटमा चढेँ ।



जहाजमा के गर्ने, के नगर्ने भन्ने बारेमा पिताजीले सिकाउनु भएको थियो । तर विमान परिचारिकाले नमस्कार गर्छन भन्ने चाहिँ जहाज चढे पछि मात्र थाहा पाएँ ।

किन नमस्कार गरेकी होलिन् भन्ने मनमा लागिरेको थियो । तिनले नमस्कार गरेपछि अब पाइलटले पनि नमस्कार गर्छन् कि भन्ने लागेको थियो, गरेनन् ।

एक छिन पछि पाइलटले जहाज चलाउन थाले । अहिलेको जस्तो ढोका लगाएको हुँदैनथ्यो । जहाज चलाएको देखिन्थ्यो । जहाज रोकिएपछि पाइलटले हामीलाई नमस्कार गर्लान् कि भन्ने कौतूहलता बाँकी थियो । अहँ गरेनन् ।

परिवार वा साथी कोही थिएनन् । जहाजमा चढेपछि चिनेका एक जनालाई भेटेकी चाहिँ थिएँ ।

मैले नजिकबाट देखेको यातायातको साधन पहिलो हेलिकप्टर र दोस्रो जहाज हो । चढेको पहिलो यातायातको साधन नै हवाईजहाज हो । रिक्सा, साइकल र मोटर केही नदेखि जहाज चढेकी हुँ । जहाजबाट भरेपछि रिक्सा, साइकल, मोटरसाइकल र मोटर देखेँ । मेरा लागि यो विशेष अनुभूति हो ।

हवाईजहाजमा बसेपछि बेल्ट बाँध्नुपर्छ भन्ने जानकारी त पाएकी थिएँ । तर परिचारिकाले नै बाँधिदिनु भयो । उहाँले कानमा लगाउन रुवा दिनु भएको थियो भने खानका लागि चकलेट ।

गजब लागेको कुरा, त्यसबेला प्लेन चढेर आउनेहरूले गाउँभरिकालाई जहाजका चकलेट बाँड्थे । त्यसले दुइटा काम गर्थ्यो, पहिलो कोसेलीको काम गर्थ्यो भने दोस्रो, जहाज चढेको सबैले थाहा पाउँथे र शान बढ्थ्यो । पिताजीले धेरै चकलेट टिप्नु असम्भव हो भन्नु भएको थियो । त्यसैले पाँचओटा मात्र टिपेँ । अरूले कति चकलेट तान्छन् भनेर एकएक गरेर हेरेकी थिएँ । छेउका दाइले एक अन्जुली तान्नु भयो ।

जहाज चढ्दा कस्तो होला भन्ने लागेको थियो । डर त मलाई हतपत केहिसँग लाग्दैनथ्यो । जहाज चढ्दा मजा लाग्यो । चढ्नुअघिको कल्पनासँग चाहिँ मेल खाएन ।

मैले झ्याल बाहिरबाट हेरेँ । मेरे गाउँ देखेँ । गाउँ देखेपछि छोडेर हिँडे भन्ने लागेर भित्रभित्रै रोएँ । फेरि कोशी, जङ्गल, गाउँ देख्दै तराइका फाँटमा देखिने बाटो धानखेत अनि विराटनगर एयरपोर्ट वरिपरि सेतै काँश देखेर भित्रभित्रै रमाएँ । गज्जब थिए ती दृश्य !

अचेल पनि हवाईयात्रा गर्दा बादल, हिमाल, गाउँवस्ती, डाँडापाखा देख्दा मन फुरुङ्ग हुन्छ ।

नदीले कटान गरेका जमिन र पहिरो गएका डाँडा देख्दा चाहिँ कसरी व्यवस्थित गर्न सकिएला भन्ने लाग्छ । काठमाडौँ उड्दै गर्दा यति राम्रो स्थानलाई किन विना योजना शहरीकरण गरियो होला भनेर चुकचुक लाग्छ ।

हवाई यात्राकै सन्दर्भमा, एकपटक काठमाडौँबाट विराटनगर आउनु थियो । बच्चा, श्रीमान र म थियौँ । प्लेन आकाशमा आधा घण्टा भन्दा बढी होल्छ गन्यो । पछि त हावा लागेर हो कि किन हो, खुब हल्लियो । सबै डराए । म छोरो च्यापेर बसेँ । श्रीमानले 'आखिर गइयो भने पनि सबै यहाँ भयौँ भन्दै राम ! राम ! राम ! भनेको कहिल्यै बिर्सन्न ।

मलाई लाग्छ, वर्षमा एक दुईपटक भारी छुटमा सरकारी स्कुल र कलेजका बिद्यार्थीलाई विशेष ठाउँमा जाने व्यवस्था होस् । जस्तै काठमाडौँ, विराटनगर भैरहवा, पोखरा जस्ता ठाउँमा न्युनतम भाडा लिएर आउनेजाने व्यवस्था मिलाउन सके उनीहरूले जहाजको अनुभव लिनुका साथै ती ठाउँका बारेमा बुझ्न पाउँथे । र, घुम्नेडुल्ने संस्कृतिको विकासमा टेवा पुग्थ्यो ।

अनुशासित यात्रा

● सागर उदास

धेरै पहिलेदेखि हवाईयात्रा गर्ने रहर थियो तर, मौका मिलेको थिएन । वि.सं २०५१ भदौमा पहिलो पटक पोखराबाट काठमाडौँका लागि उडेँ । कस्तो होला हवाईयात्रा भन्ने कौतूहलता थियो । त्यसैले पोखरा विमानस्थल प्रवेश गरेपछि थोरै असहज अनुभव भयो ।

धावनमार्गमा लाइन लागेर जहाज चढ्दा अनुशासित वातावरण थियो । विमानभित्र आफ्नो सिटमा बसेँ । वरपरका यात्रुले बेल्ट बाँधेको देखेर

आफूले पनि बाँधे । सबै यात्रु शिष्ट र अनुशासित देखिन्थे । कुनै हल्लाखल्ला थिएन । विमान परिचारिकाको व्यवहार पनि आत्मीय पाएँ ।

जब विमान परिचारिकाले उडानका विषयमा जानकारी गराइन तब भने मनमा चिसो पस्यो । उनले इमरजेन्सी बाहिर निस्कने ढोकाहरूबारे बताउँदा लाग्यो कतै हवाईयात्रा असुरक्षित पो छ कि !

‘२५ मिनेटको यात्रामा त्यस्तो गडबडी त के होला र’ भनेर आफ्नै मनलाई सम्झाएँ ।

विमानले जमिन छाड्दा शरीर जिरिग भयो ।



गाउँमा पिड खेलेको सम्झिएँ । काठमाडौंमा ल्याण्ड हुने बेलामा पनि हल्का डर लाग्यो ।

जहाजभित्र चकलेट र कोक पाइयो । खाएँ । झ्यालपट्टिको सिटमा बसेको थिएँ । मौसम खुला थियो । त्यसैले कहिले बादलमाथि त कहिले बादलभित्र घुम्दाघुम्दै मिलिक्कै काठमाडौंमा पुगियो ।

हवाईउडान भरिसकेकाहरूबाट हामीले विमान परिचारिकाको वर्णन सुन्दै आएका थियौं । ‘एयर होस्टेजहरू धेरै राम्रा हुन्छन्’ भन्थे उनीहरू । साँच्चै उनीहरूको मुस्कान आकर्षक थियो । उनीहरूको बोलिचाली तथा व्यवहार सभ्य र शिष्ट पाएँ ।

मलाई हवाईयात्रा सुरक्षित लाग्छ । म बेलाबेलामा हवाईयात्रा गर्छु । विदेशका केही देश पनि घुमिसकेँ ।

विदेश जाँदाको एउटा घटना अविस्मरणीय छ । एक पटक नेपाल वायुसेवाबाट थाइल्याण्ड जाँदै थियौं । त्यहाँ ल्याण्ड गर्न उचाई कम गर्ने बेलामा जहाज बेस्करी हल्लियो । हाम्रो मनमा डर पस्यो । जहाजभित्र हल्लाखल्ला मच्चियो । मान्छेहरू चिच्याउन थाले । त्यहाँ हामी सकुशल उत्रियौं ।

मनकी पनि सुन्दरी

● मनिषा गौचन

मैले पहिलो पटक जहाज चढेको २०६० सालतिर हो । एउटा बहुमूल्य सामान बोकेकी थिएँ । बसमा यात्रा गर्दा चोरी हुनसक्ला भनेर जहाजमा चढेकी । नत्र प्रायः हिँडेर बेनीसम्म आउने अनि बस चढेर सहर परने गरिन्थ्यो । मुस्ताङ जिल्लाको पुछारतिर घर भएकाले हामीलाई हिँडेर जोमसोम पुग्नु अनि महँगो टिकट काटेर जहाज चढनुभन्दा बेनीकै बाटो भएर पोखरा वा काठमाडौं आउनु धेरै सस्तो र सुलभ हुने गर्छ ।

साँच्चै, सधैं आफूले जमिनबाट आकासमा हेरेको जहाज अब त आफैँ त्यसभित्र बसेर उड्दै थिएँ । उड्नु त मलाई असाध्यै मन पर्छ । उडेको सपना देखिरहँदा कुनै कारण बिउँफिहालेमा फेरि निदाउन खोजेर उडेको कल्पना गर्ने मान्छे म । जहाजमै भए पनि उड्ने कुराले रोमाञ्चक थिएँ ।

साथमा नौ महिनाकी छोरी थिएँ । कस्तो संयोग ! नौ महिना मेरो गर्भमा बसेर आएका छोरी नौ महिना पुग्दै गर्दा मेरो पहिलो हवाईयात्राको साथी थिएँ ।

जहाजमा बस्दा रमाइलो अनुभूति भयो । सानी छोरीसँग अन्तरिक्ष यात्रामा निस्कने कल्पना गर्दै म जहाजको सिटमा बसेकी थिएँ । सिटमा लत्रिएको बेल्ट थियो, अरु यात्रीले बाँधेको हेरेँ र आफूले पनि त्यसै गर्दै ।



विमान परिचारिकाले ट्रेमा चकलेट र कपास लिएर आइन् । चकलेट त खानलाई हो कपास के का लागि हो भनेर एकछिन सोचमग्न बनेँ । उनले कपास कानमा लगाउन सुझाव दिइन् ।

अँ साँच्चै एयरहोस्टेज राम्री हुनुपर्छ भन्ने थाहा थियो । म ती एयर होस्टेजको अनुहार र हाउभाउ पनि नियाल्दै थिएँ । सोच्दै थिएँ जीउडाल मात्र राम्रो भएर के गर्नु मन नै नराप्ने भएपछि । तर ती

एयर होस्टेज मनले पनि राम्री थिइन् जुन कुरा उनको मुस्कानमा प्रस्ट देखिन्थ्यो ।

पहिलो उडान भए पनि मलाई डर लागेन । जहाजको सिटमा बस्ने बित्तिकै झ्यालबाट बाहिर नियालें । जहाज माथिमाथि उड्दै थियो । मैले झ्यालबाट माथि पनि नियालें र तल पनि । म तल आफू जन्मेको गाउँ खोज्दै थिएँ र माथिमाथि आकासमा मेरी आमाको अनुहार ।

जम्मा पच्चीस मिनेट जतिको यात्रा थियो । शौचालय प्रयोग गर्नु परेन । गर्ने पर्ने भएकै भए पनि जान सकिदैन थिएँ होला किनकी छोरी काखमा थिएँ ।

अचेल प्रायः हिमाल हेर्न मन पराउँछु । हिमालसँग मेरी अमेरिकी दिदी डिनीस मारिकाको प्रेम थियो । उनी नेपाल आउने समय जहिले मनसुनको समय पर्थ्यो । बादलले उनको प्रेममा बाधा सिर्जना गरिदिन्थ्यो । एकपटक मुक्तिनाथ जाने क्रममा खिङ्गा नजिकै एउटा रेष्टुरेन्टमा बसेर चिया पिउँदै थियौं । बिस्तारै बादलहरू हिमाल छोडेर पाखा लागे । उनका आँखाबाट आँसु बरर खसे । उनी हिमाल देखेर खुसीले रोएकी थिइन् । अहिले त उनी आकाशबाट हिमाल हेर्छिन् होली । म धर्तीबाट हेर्छु । जुनदिन हामी मिल्नेछौं फेरि सँगै नियाल्ने छौं यदि मृत्यूपछि आत्मा मिल्छन् भने ...।

साँच्चै भन्दा मेरो पहिलो यात्रा नै अविस्मरणीय छ । एयर होस्टेजको ट्रेबाट लिएको कपास सानोसानो पारेर छोरी युथी र आफ्नो कानमा लगाएको थिएँ । छोरीले एउटा कानबाट कुन बेला कपास निकाली थाहा भएन । जहाज उडेको केही बेरमै युथी रुन थाली । रूवाई यति चर्कियो कि कसरी सम्हाले आफैँ आत्तिँ । उनी जहाजको आवाजको कारण कान दुखेर रोएकी थिइन् । कपास राखेको मेरो आफ्नै कान त दुखेको थियो भने उनको खाली कान कति दुखेको होला । अहिले सम्झँदा पनि नमिठो लागेर आउँछ ।

अर्को अविष्मरणीय क्षण भनेको हेलिकप्टर यात्रा हो । उत्तरी गोरखाका एक समाजसेवीको जीवनी (छापिन बाँकी) लेख्ने क्रममा म चुम भ्याली पुगेकी थिएँ । संयोगवश फर्कनेक्रममा हरि पुडासैनी दाइले हेलिकप्टर मार्फत फर्कने अवसर दिनु भयो । रातो रंगको चिटिक्क परेको हेलिकप्टरमा म एकलो यात्री जो प्रकृतिको अनुपम स्वादमा रमाइ रहेको थियो ।

बिरामी भएर जहाज चढ्दा...

● भूपिन

मैले पहिलो पटक अठचालिस सालमा हवाईयात्रा गरेको हुँ । आफ्नै गाउँ बागलुङ बलेवादेखि पोखरासम्म । कति सत्य हो, थाहा छैन- तर यो हवाई उडानलाई मानिसहरूले संसारकै सबैभन्दा छोटो दूरिको उडान भनेको सुन्थे ।



मुखमा चकलेट नसकिँदै पोखरामा जहाज ल्याण्ड गरिसक्थ्यो ।

गाउँमै हवाईजहाज ओर्लिनु तर उडेको अनुभव गर्न नपाउनु नमीठो कुरा हो, तर तत्कालै उड्न नपाउनुको गहिरो दुःख भएको कुनै सम्झनामा छैन । ठूलो आश थिएन । 'जहाज धनीहरू मात्र चढ्ने साधन हो', मोटामोटी धारणा त्यही थियो ।

जहाजको विषयमा कौतुहलता त जब्बर थियो । स्कूल जाँदा सधैं ल्याण्ड गर्ने जहाज, पाइलटको चुरीफुरी, यात्रीहरूको मखलेल अनुहार हेर्दा उडानको तिर्र रहर हुन्थ्यो ।

टाइफाइडले सिकिस्त भएपछि मात्र उपचारका लागि पोखरा आउनुपर्ने बाध्यताका कारण मैले उडान गर्ने अवसर पाएको थिएँ । साथमा नेत्र भिनाजु हुनुहुन्थ्यो ।

घरबाट निस्कने बेला र जहाज चढ्नुअघि एयरपोर्टमै दुईपटक बेहोस भएका कारण स्वस्थ अवस्थामा हुने उडानका साह्रै प्रिय सम्झनाहरू त छैनन् । तर म सकेसम्म पहिलोपटक जहाज चढेर जमिन छोड्नुको आनन्द महशुस गर्न लालायित थिएँ । फेरी अचेत भैहाल्छु कि भन्ने डर भन्ने थियो । अहिले सोच्दा लाग्छ, सायद उडानको अनुभव लिने उक्त उत्साहले नै म जहाजमा अचेत भइँँ । उड्ने उत्साहले आत्मबल बढायो कि त्यो बेला ?

बेल्ट मैले बाँध्न जानिन, सकिँन पनि । नेत्र भनाले नै मेरो बेल्ट बाँधिदिनु भएको थियो ।

त्यतिबेला एयर होस्टेजले चकलेट अफर गरेको धुमिल सम्झना छ । तर म झ्यालबाट बाहिरको दृश्य हेर्न निमग्न थिएँ । त्यो उडानमा मैले चकलेट खाएको याद छैन ।

घाँसे मैदानमा उडानका लागि जहाज तिर्र गतिमा गुड्दा जति डर लागेको थियो, त्यति डर उड्दा भन्ने लागेन । म त झ्यालबाट दृश्य हेर्नमा व्यस्त थिएँ । पहिलो उडान कल्पना जतिको आनन्ददायक किन पनि थिएन भन्ने त्यो निकै छोटो थियो । त्यसमाथि म बिरामी ।

पोखरा विमानस्थलमा ओर्लिनु अघिसम्म मैले

बाहिरको दृश्यबाहेक जहाजभित्र केही कसैलाई गहिरो अवलोकन गरेको सम्झना छैन । जहाजभित्र शौचालय हुन्छ भन्ने त कल्पना समेत भएन ।

अचेल हवाईयात्रा गर्दा छोटो यात्रामा जे जति देखिन्छ, सबै हेर्छ । सबै दृश्यका आ-आफ्नै सौन्दर्य हुन्छन् । उत्साहपूर्वक विविधताको आनन्द लिन्छु । साह्रै लामो यात्रा र विशेषतः रातको यात्रामा बसयात्रामा भँ मस्त सुतेको पनि छु ।

हवाईयात्राका केही अविस्मरणिय सम्झना छन् । पोखराबाट भरतपुरको यात्रामा देखेको हिमालय शृंखलाको सौन्दर्य, छोरा अस्तित्वसँग चितवनबाट काठमाडौँ उड्दाको आनन्द, जोन अफ् केनेडी अन्तराष्ट्रिय विमानस्थलबाट डालस एयरपोर्टको उडानमा देखेको मेपल जङ्गलको सुन्दरता, वर्षातको समयमा लण्डनको हिश्रो विमानस्थलमा उत्रिँदा अनि बहराइत विमानस्थलमा आठ घण्टा बिताउँदा भेटिएका नेपाली कामदार (बाहुन केटा र राईकेटी) को रोचक प्रेमप्रसँग अविस्मरणीय छन् ।

मसँग उडानका धेरै अनुभव छैनन् । जति छन्, ती अविस्मरणीय छन् ।

त्यो रमाइलो यात्रा

● कल्पना चिलुवाल

मैले पहिलो पटक २०७७ सालमा हवाईजहाज चढेको हुँ । पोखरादेखि काठमाडौँसम्मको रमाइलो यात्रा थियो त्यो ।

धर्ती छाडेर केही समय आकाशमा उड्नु पक्कै आनन्ददायी होला भन्ने मिठो अनुमान थियो । मसँग भएकी साथी धेरै पटक हवाईजहाजमा यात्रा गरिसकेकी भए पनि फ्लेन फोबियाले डराउन थालेपछि उनलाई देखेर अग्लो पिङ खेल्न डराउने बच्चाको याद आइरहेको थियो ।

परिपक्व उमेर भएर होला हवाईजहाज चढेपछि सामान्य नै अनुभव भयो । एकछिन अलमलिए पनि



बेल्ट बाँध्न कुनै समस्या भएन ।

कोरोना प्रभावित समय भएकाले हवाईजहाजमा चकलेट वा अन्य खानेकुरा बाँडिएन ।

हवाई उडान एउटा रोमाञ्चक यात्रा हो । अहँ मलाई डर कति लागेन । उडान सोचेजस्तै सहज र रमाइलो थियो ।

खासमा पोखराबाट काठमाडौँ जाँदा देब्रे झ्यालतिर र फर्कँदा दाहिने झ्यालतिर सिट पाए निकै गजब हुन्छ । मौसम खुलेको छ भने उत्तरतिरका हिमशृंखला आँखाभरि हेर्न पाइन्छ । यस्तो सुन्दर दृश्य किन नहेर्ने ?

हवाईयात्रा गर्दा होचिँदै गइरहेका घरहरू, त्यसपछि देखिने डाँडाहरू, पहाडी पातला बस्तीहरू, नागबेली परेका बाटाहरू, जमिनमा गरिएका खेतीका आकृतिहरू, बादलको समुद्र आदि दृश्यहरू देखिएका थिए । यी दृश्यहरूमा मलाई हिमशृत्ला निकै सुन्दर लाग्यो ।

एउटा सन्दर्भ, हवाईजहाजको सबैभन्दा अगाडि दाहिनेतिरको सिटमा बसेका एकजना भाइले एयरहोस्टेज बहिनीको नामदेखि घर, काम गरेको वर्ष, कति औँ फ्लाइट आदि झ्याउलागदा प्रश्नहरू सोधेर दिक्क बनाइरहेको थियो । अलि सानै उमेरकी देखिने उनले सरासर उत्तर दिइरहिन । यदि उनी अझै परिपक्व उमेरकी भएकी भए सायद यस्ता अनावश्यक प्रश्नका उत्तर दिने थिइनन् कि !

जहाजको चकलेट दिदीलाई

● भोजराज न्यौपाने

मेरो जीवनको पहिलो उडान २०५५ दशैँको हो । म भरखरै व्यवसायको सिलसिलामा दोलखाबाट पोखरा पुगेको थिएँ । कामको व्यस्तता



वीच दशैँको महानवमीको विहान पोखराबाट काठमाडौँ उडँ ।

म एकलै थिएँ । पोखरादेखि काठमाडौँको छोटो उडान भए पनि मलाई जहाजमा चढ्दा कस्तो होला

भन्ने खुल्लुली थियो । सवै कुरा नयाँ, कसरी उड्ला भन्ने लाग्थ्यो ।

हवाईजहाजको सिटमा बस्दा बेग्लै आनन्द लाग्यो । काठमाडौंदेखि हाम्रो चरिकोट चल्ने बसहरू तिनताका निकै फोहोर हुन्थे । सिटमा हात लाग्दा सिकसिक लाग्ने भएरै म धेरैजसो पञ्जा लगाएर यात्रा गर्थे । त्यसको ठिक विपरित जहाजका सिट सफा थिए । म खुसीले गदगद थिएँ । बसेपछि आफैले बेल्ट लगाएँ ।

त्यतिबेला एयर होस्टेजले चकलेट, कोक र पिनट्स दिएकी थिइन् । उनको ट्रेबाट दुइओटा चकलेट फिकें । र, धन्यवाद दिएँ । लगत्तै अर्की एयर होस्टेजले पिनट्स र कोक ल्याइदिइन् । कोक चाहिँ त्यही पिएँ । पिनट्स र चकलेट मैले चरिकोट घरसम्म लगेँ । घरमा लगेर कान्छी दिदीलाई दिएँ ।

जहाजमा मलाई कुनै डर लागेन । बस चढ्दा 'ट्रामल सिक' हुने भएकाले मलाई जहाजमा एकदमै आनन्द लाग्यो । मैले कल्पना गरेको भन्दा वेग्लै आकाशबाट हेर्दा फन मज्जा लाग्यो । अफ, दशैका बेला खुल्ला आकाशमा पोखरादेखि काठमाडौं आइपुग्दा हिमाल र पहाडका दृश्यले लट्ट परेको थिएँ ।

उडानको सवै अवधि झ्याल बाहिरको दृश्य हेरेरै वित्यो त्यो बेला । खुलेको मौसममा हिमाल नजिकै पुगेजस्तो भयो । अमेजिङ ! म चराजस्तै उड्दाको त्यो समय भरपूर उपयोग गर्न चाहान्थे ।

अहिले पनि मलाई जहाजमा यात्रा गर्दा झ्यालको सिट परे हुन्थ्यो जस्तो लाग्छ । बाहिरको दृश्यले मलाई मज्जाले खिचिदिन्छ । नजिकै हिमाल मुस्कुराएको देख्दा आफ्नै मन मुस्कुराई दिन्छ । पहाड, बस्ती र गाउँका बाटोघाटो एकदमै मन पर्छ । नेपालको जुनसुकै क्षेत्रमा हवाई यात्रा गर्दा पनि बेग्लै आनन्द लाग्छ ।

एकैछिन हिमाल, एकैछिन पहाड, एकैछिनमा तराई । छोटो यात्रामै सवै दृश्यको प्याकेज छ्न हामीकहाँ । नेपालको भूभागको सिंगो तस्विर देख्न पाइन्छ जहाजबाट । अन्यत्र यस्तो यात्रा विरलै हुन्छन् ।

देश बाहिरको यात्रा गर्दा सवैभन्दा निराश लागेको युएईको आकाशमाथिबाट हेर्दा हो । धर्ती यति धेरै उराठ लाग्दो होला भन्ने कहिल्यै कल्पना पनि गरेको थिइँनँ । त्यसपछिको निराश लाग्दो यात्रा समुन्द्रमाथिको हुने रहेछ । सुरुमा त विशाल समुन्द्र देख्दा एकदमै खुसी लागेको थियो । तर घण्टौंसम्म समुन्द्रमाथि नै उडिरहँदा दिक्क लाग्दोरहेछ ।

त्यसैगरी एकदमै आनन्द लाग्दो दृश्य मैले जापान माथिको आकाशबाट देखेँ । अत्यन्तै व्यवस्थित कृषिफर्म र बाटोको दृश्यले मन हराभरा भयो ।

संसारका धेरै ठाउँमा पुग्दा पनि नेपालको जस्तो सुन्दर दृश्य कतै देख्न सकिन्न । हामीले पर्यटकलाई सितैमा दिनसक्ने यि सुन्दर दृश्यसँग जहाजको यात्रा सुरक्षित र व्यवसायिक बनाउन जरुरी छ ।

बादल र हिमालसँग लोभिन्छु

● अस्मिता बादी

सानै हुँदा आकाशमा हवाईजहाज उडेको देख्दा 'हेर ! हेर ! चिल गाडि आयो' भन्दै साथीहरू भेला गरि आँखाबाट ओभेल नपरून्जेल आँगनको डिलबाट हेर्ने गर्थे । हवाईजहाज आँखाबाट ओभेल परे पछि मनभरि अनेकन प्रश्न आउँथे ।

यति सानो चिल गाडिमा बस्ने मान्छे कत्रा हुन्छन् होला ? उनीहरू उडेर कहाँ जाने होलान ? आकाशमा बाटो कस्तो हुन्छ होला ? आदि प्रश्नहरू समयसँगै केही प्रश्नको उत्तर किताब कागजतिर भेटिए पनि अनुभव गर्ने मौका भने २०७२ साल पछि मात्र जुन्यो । काठमाडौंदेखि नेपालगन्जसम्मको हवाईयात्रा मेरो जीवनको पहिलो हवाईयात्रा थियो ।

अहिले मनमनै सम्भे पनि ओठभरि हाँसो छाउँछ । देशभरि भुकम्पको भयावह अबस्था थियो । बाटोबाट आउन डर लागेर जसोतसो उडान गर्ने निर्णय गरे । हवाई टिकट लिएको रात कोल्टे फेर्दै बित्यो । एकरति पनि निदाउन सकिँन, केही डरले या केही उत्सुकता र कौतुहलताले । मलाई अचम्म लाग्छ मान्छेका मनमा यति धेरै डर, कौतुहलता आदि मिश्रित भावनाहरू एकैपटक पैदा हुन सक्छन भनि पहिलोपटक थाहा पाएँ ।

कसरी जाने ? केके गर्नुपर्छ होला ? उड्दा कस्तो महशुस हुन्छ होला ? आदि प्रश्नहरूको एक



लहर डुबन र अर्को लहर तैरिन थाले । एकथरि मनमा सँगै जाने साथी भए पनि हुने भनि सोचेँ । यो भन्दा अघि जहाँ हिँडे पनि कहिल्यै एकलो महशुस नगर्ने म त्यो दिन मनमनै कोही साथी चाहान्थेँ । मनभरिका यि लहरले उड्ने समय कुर्न एक जुनि नै कुरे जस्तो लाग्यो । मनभरि डर अनि उत्सुकता बोकेर यात्रा तय गरे ।

अरुलाई पछ्याउँदै प्रतिक्षा गर्ने स्थानसम्म पुगेँ । केही समयको पर्खाइ पछि जहाज आइपुग्यो अब भने मेरो धड्कन डर र उत्सुकताले उच्चतम विन्दुमा धड्कन थालेको थियो । जहाजको ढोकाबाट भित्र छिर्ने बितिकै एयर होस्टेजबाट पाएको मिठो आत्मियता निकै प्रिय लाग्यो ।

कसरी सिट खोज्ने होला ? भन्ने मनभित्रको प्रश्नको मिठो मुस्कानसहितको उत्तरले म सन्तुष्ट थिएँ । डर एकैछिनमा गायब भयो । सिकाए जसरी बेल्ट लगाई जीवनको पहिलो हवाईयात्रा सुरु गरेँ ।

जहाज नउड्दै मन कता हो कता उडि सकेको थियो । त्यो समय, त्यो पल, त्यो यात्रा अनि सँगै रहेका यात्री सबै सवै नयाँ थिए मेरा लागि । तर जात व्यवस्थामा आधारित समाजको पिँधमा पिल्सिएको मेरो मस्तिष्क भने पुरानै थियो । त्यसैले होला जीवनमा पहिलोपटक आफूलाई बादल भन्दा माथि पाएर खुसी भनौं या घमण्डले मन फूलेको थियो । अफ भनौं कपासको भुवा भन्दा हलुडो भएको थियो । यदि म अछुत हुँ भने अब यो बादल पनि छुत रहेन । हावा, पानी, माटो सबैसबै अछुत थिए तर बादल मात्रै छुन सकेको थिइँनँ । मैले छुन नसकेका बादलहरूको माथि म आफैँ थिएँ । बादललाई पनि छुत रहन नदिएको म आफैँ खुसी बनेँ । त्यो दिन मेरो खुसीको सिमाना रहेन ।

भनिन्छ मान्छेको वास्तविक जीवन भन्दा कल्पनाको संसार निकै सुन्दर हुन्छ । तर त्यो दिनको करिब पैतालिसदेखि पचास मिनेट मेरो जीवनको कुनै कोरा कल्पना भन्दा मिठो र वास्तविक थियो ।

जहाजको स्यानो झ्यालबाट देखिएको तुलो संसार, उनिएका माला जस्ता देखिने ससाना घर, हरियो जंगल, नागबेली नदिनाला, पहाड अनि आफ्नो इच्छाको आयतनमा तन्किएका सेताम्मे बादलका टिक्काहरू मानौं कुनै पोख्त चित्रकारले क्यानभासमा कैद गरेको जीवनभरिका मेहेनत भन्दा सुन्दर थिए । लहरै मिलेर बसेका हिमालका ताँतिहरू यी सबै सुन्दरताका केन्द्रबिन्दु थिए । पृथ्वीको सुँगार नै हिमाल हुन् भन्दा फरक नपर्ला । मेरो मनले चाहेको आकृतिमा परिणत भैदिने बादल अनि हिमालसँग मन लोभिन्छ । यात्राको बेला नयाँ अनुभव बढुल्न र यस्ता सुन्दर दृश्यचित्र आँखामा कैद गर्न भए पनि अहिले पनि झ्यालकै सिट खोज्न मन लाग्छ ।



अमृत मादगाउँले

नाम्जे

धनकुटाको नाम्जे घुम्नलायक गन्तव्य हो । यसको सेरोफेरोमा भेडेटार, नमस्ते भरना, पाथीभरा, साँगुरीगढी, राजारानी, ओख्रेको भ्यूटावर, जनजाति पार्कलगायत सम्पदा छन् ।

पूर्वको नाम्जे 'अन्तर्राष्ट्रिय गाउँ' बनिसक्यो । यहाँ पर्यटक रमाउँछन् । ग्रामीण जीवनशैली, शान्त वातावरण र मिठो आतिथ्यता नाम्जेका विशेषता । अमेरिकी समाचार संस्था सिएनएनले वि.सं. २०६८ मा विश्वका घुम्नेपर्ने १२ ओटा गाउँको सूचीमा राखेपछि नाम्जे (१,५८५ मिटर) देश/विदेशमा चर्चित बनेको हो ।

मगर बाहुल्य नाम्जे गाउँ साँगुरीगढी गाउँपालिका-६, धनकुटामा पर्दछ । अर्गानिक खाना, मगर संस्कृति र आत्मा बस्ने घर गाउँका प्रमुख आकर्षण हुन् ।

गाउँको सिरानमा 'आत्मा बस्ने घर' बनाइएको छ । मगरका पुर्खाको लास गाडिएका २१३ चिहानमा भएका ढुंगा बटुलेर अमेरिकी आर्किटेक्टले बनाएको सामूहिक चिहानलाई 'आत्मा बस्ने घर' भनिन्छ ।

नाम्जे आफैमा घुम्नलायक गन्तव्य हो । यसको सेरोफेरोमा भेडेटार, पाथीभरा मन्दिर, नमस्ते भरना, ओख्रेको भ्यूटावर, राजारानी ताल, बुद्ध विहार र जनजाती पार्कलगायत आकर्षक सम्पदा छन् । यि ठाउँ घुमेर नाम्जेका होमस्टेमा बास बस्न सकिन्छ ।

नाम्जेका २२ घरमा पाहुना राखिन्छ । यहाँ वि.सं. २०७० सालदेखि सामुदायिक होमस्टे शुभारम्भ गरियो । सुरुमा १० घरमा पाहुना राखिन्थ्यो ।

बिस्तारै घरहरू थपिँदै गए । अघेल एकै पटक सय जना बास बस्न सक्छन् ।

होमस्टेमा स्थानीय परिकार पाक्छ । दालभात, तरकारी, चटनी, ढिँडो, लोकल रक्सी, तोडबा र सुकुटी यो गाउँका आकर्षण । पाहुनाले आफैँ बँगुर र कुखुराको मासु किनेर ल्याउँछन् । होमस्टेमा कोइला स्ट्याण्ड व्यवस्था गरिएको छ । केही शुल्क तिरेर त्यसमा मासु पोल्न पाइन्छ ।

'सेकुवा बनाउने मासु बाहेक अन्य कुरा बाहिरबाट ल्याउन पाइँदैन', नाम्जे थुम्की सामुदायिक होमस्टेका अध्यक्ष अनिलकुमार रानाले भने, 'मदिरा पनि होमस्टेमै पाइन्छ ।'

मगर संस्कृतिले भरिपूर्ण गाउँमा पाहुनाको मागअनुसार साँफपख हुर्रा नाच नाचिन्छ । पाहुनालाई पनि नचाइन्छ । एउटा समूहले सांस्कृतिक कार्यक्रम अवलोकन गरेको दुई हजार रूपैयाँ तिर्नुपर्छ ।

विशेषतः शुक्रबार, शनिबार र विदाका दिनमा पाहुनाको भिड लाग्छ । दुई रात बस्ने गरि यात्रा योजना बनाउनु बेस हुन्छ ।

अब कुरा गरौं, 'नाम्जे' नाउँको बारेमा । मगर भाषाको 'नामेज्या' शब्द अपभ्रंस भएर 'नाम्जे' बनेको । तरुल र आलुलाई मगर भाषामा 'नामे' भनिन्छ । त्यस्तै 'ज्या' भनेको खायो हो । पहिलापहिला नाम्जेमा आलु धेरै फल्थ्यो ! वनतरुल





स्कुस, फर्सि, काँक्रा, धिरौलालगायत फलाइन्छ ।
गाउँको आरु, नासपाती, आल्वा, किवी आदि फल
पनि मिठो हुन्छ ।

पशुपालनमा गाई, बाख्रा, सुँगुर पालिन्छ ।

त्यस्तै लोकल कुखुरा पनि ।

घुमन्तेहरू सिजनअनुसारका

तरकारी, फलफुल र लोकल
रक्सी कोसेली लिएर
फर्कन्छन् । बारीको तरकारी
आफै टिपेर ल्याउन पाइन्छ ।

नाम्जेथुम्की नमुना
गन्तव्यका रूपमा स्थापित
भैसक्यो । मुलुकका विभिन्न
भूभागबाट घुमन्तेहरू त आउँछन्
नै, विराटनगर, इटहरी र
धरानका बासिन्दा पनि गर्मी
छल्न, आनन्दित हुन र हयाङ्
आउट हुन नाम्जे घुमफिर
गर्छन् ।

कसरी पुग्ने ?

बस यात्राबाट
काठमाडौँ-धरान ५५०
कि.मि. । काठमाडौँबाट
डिलक्स गाडी छुट्छन्,
बसमा १३ घण्टा । अथवा
काठमाडौँ-विराटनगर ३५
मिनेट हवाई यात्रा ।
विराटनगर-धरान ४०
कि.मि. । धरान-भेडेटार १७

कि.मि. । भेडेटार-नाम्जे ४ कि.मि. । धरानबाट नाम्जे
जान राजारानी वा राँके जाने बस चढनुपर्छ ।
गाउँमा जीप सुविधा छ, रिजर्भ गर्न पाइन्छ ।

सम्पर्क :

नाम्जे थुम्की सामुदायिक होमस्टे

नाम्जे, धनकुटा

अनिलकुमार राना-९८४२५६३९९९

कर्णबहादुर थापा मगर- ९८९९३५४०२९

होमस्टे मेनु

क्र.सं.	विवरण	परिमाण	रूपैयाँ
१.	वेड	१	२००
२.	ननभेज खाना	पेटभरि	२५०
३.	भेज खाना	पेटभरि	१५०
४.	खाजा	सेट	१००
५.	तोड्बा	जग	१५०



त अचेल पनि उत्तिकै पाइन्छ ।

‘आलु खायो वा तरुल खायो भन्दा ‘नामेज्या’
भनिन्थ्यो’, राना भन्छन्, ‘नामेज्या भन्दाभन्दै अपभ्रंस
भएर नाम्जे भन्न थालिएको हो ।’

झ्याउरे पाखामा वनतरुल पाइन्छ । जलवायु
परिवर्तनको असरले गर्दा गाउँमा पहिले जतिको
आलु फल्दैन । थोरै मात्र फल्छ । यहाँ मकै, कोदो
र भट्मास उत्पादन गरिन्छ ।

तरकारीमा रायो, मुला, काउली, बन्दा, बोडी,

**पहिल्यै खबर गरेर होमस्टेमा
आउँदा हामीलाई तयारी गर्न
सजिलो हुन्छ । सांस्कृतिक
कार्यक्रम पनि अवलोकन
गर्ने हो भने एक दिन अगाडि
नै फोन गर्नुस् है !**

अनिलकुमार राना

अध्यक्ष, नाम्जे थुम्की सामुदायिक होमस्टे

मिथिला परिक्रमा

भगवानका साथ वसन्त-भ्रमण



तस्वीर: सुमीत मिश्र, जनकपुरधाम

यस परिक्रमाको पुण्यले जान-अन्जानमा भएका जन्म-जन्मान्तरको पापबाट मुक्त भइने विश्वास छ । भगवान् श्रीराम र श्रीकिशोरीजीका साथ यस्तो यात्रा गर्न पाउँदा गौरवबोध हुन्छ ।

■ धीरेन्द्र प्रेमर्षि

ऋ तुराज वसन्तको बेलामा श्रद्धालुहरूद्वारा गरिने महायात्रा मिथिलाको परिक्रमाले नेपालको मिथिला क्षेत्रमा बहुआयामिक महत्त्व राख्छ । जनककालीन मिथिला राजधानी जनकपुरधाम वरपरका तीर्थस्थलहरूको पन्ध्र दिने परिक्रमालाई मिथिला परिक्रमा भनिन्छ । परिक्रमा-मार्गमा नेपालका साथै केही भारतीय तीर्थस्थल पनि पर्छन् । जानकी र श्रीरामको विवाहपछिको पहिलो वसन्त-भ्रमणको रूपमा त्रेतायुगदेखि नै थालिएको मानिने यस परिक्रमामा मानिसहरू उल्लासपूर्वक सहभागी हुन्छन् ।

के हो मिथिला ?

आज मिथिला भन्ने शब्दको कुनै राजनीतिक वा प्रशासनिक अस्तित्व छैन । तर जनभावना र लोकसंस्कारमा मिथिला अहिले पनि जीवन्त छ । वृहद विष्णुपुराणमा वर्णित मिथिलाको सिमाना सम्बन्धी प्रसङ्गलाई मैथिली रामायणका रचयिता कवीश्वर चन्दा भाले यस प्रकार स्मान्तरण गरेका छन् :

गङ्गा बहथि जनिक दक्षिण दिश पूर्व कौशिकी धारा पश्चिम बहथि गण्डकी उत्तर हिमवत वन विस्तारा कमला, त्रियुगा, अमृता, धेपुरा, बागमती कृत सारा मध्य बहथि लक्ष्मणा प्रभृति से मिथिला विद्यागारा यस प्रकार कवीश्वरले मिथिलाको सीमा मात्र नभई प्राकृतिक एवं बौद्धिक सम्पदाबारे पनि चर्चा गरेका छन् । कोशी र गण्डक तथा गङ्गा

र हिमालयको मध्य भूभागमा बग्ने कमला, त्रियुगा, बागमती जस्ता नदीहरू यसका प्राकृतिक स्रोत हुन् भने यो ठाउँ स्वयंमा विद्यागारा अर्थात् विद्याको प्राचुर्य भएको ठाउँ हो ।

पुराणवर्णित मिथिला क्षेत्रमित्रका सांस्कृतिक क्रियाकलाप, मनोविज्ञान र मानसिकता समान प्रकृतिका छन् भने यहाँ जनस्तरमा प्रयोग हुने भाषा पनि मैथिली र यसका सम तथा उपभाषा छन् । यही मिथिलापनको भावले मिथिला परिक्रमा जस्तो द्विदेशीय महायात्राले निरन्तरता पाउँदै आएको छ ।

परिक्रमाका स्वस्व

मिथिला परिक्रमाको मुख्य तीन थरि स्वस्व रहेको पाइन्छ- वृहद, मध्य र अन्तरगृही परिक्रमा । वृहद मिथिला परिक्रमा तत्कालीन मिथिला राज्यको परिक्रमा हो । साहित्यकार तथा संस्कृतिविद् डा. राजेन्द्र विमलकाअनुसार ईसापूर्व ६०० तिर शुरु भएको यो परिक्रमा तीन महिना अवधिको हुन्छ । पछिल्लो

समयमा मानिसमा समयाभाव हुँदै गए पछि सीमित संख्यामा साधु-सन्तहरूले मात्र यो परिक्रमा गर्ने गरेका छन् । आम जनमानसमा वृहद मिथिला परिक्रमा अपरिचित भै हुन थालेको छ ।

हाल निरन्तर चल्ने परिक्रमा भनेको मध्य मिथिला परिक्रमा हो । मध्य परिक्रमाको उल्लेख अठारौँ शताब्दीमा लेखिएको मिथिला महात्म्यमा भएकाले त्यसभन्दा अघि नै यसको शुरुआत भएको मानिन्छ । जनकपुरधामलाई पुनर्प्रकाशित गराउने महात्मा सुरकिशोर दासले मिथिलाको राजधानी वरपरका परिक्रमा मार्ग पहिल्याएपछि सीताप्रसाद र सुरदास नामक दुई साधुको पहलमा मध्य परिक्रमा थालिएको हो । विगतमा पाँच दिनमा सीमित परिक्रमालाई बीसौँ शताब्दीको शुरुआततिर रामानन्दी वैष्णव साधुहरूले पन्ध्र दिने बनाए । अयोध्यामा दीक्षित साधु प्रेमलता, सीतामढीका साधु सिद्धबाबा र जनकपुरका सन्त वेदेहीशरणको भूमिका यसमा उल्लेख्य मानिन्छ । आरम्भिक चरणमा साधुसन्तहरूको मात्र सहभागिता रहने गरेको मध्यमा माध्यमिकी परिक्रमामा बिस्तारै आम जनसमुदाय पनि जोडिँदै गयो र क्रमिक रूपमा गृहस्थहरूसमेत सामेल हुँदै गए । हाल हजारौँको संख्यामा नागरिकहरू परिक्रमा गर्छन् । यसमा तराई-मधेशको भापा-मोरङदेखि बारा-पर्सासम्मका तथा भारतीय भूभागका मानिस सहभागी हुने गर्दछन् ।

मिथिला महायात्रा फागुन प्रतिपदाका दिन शुरु भई पूर्णिमासम्म चल्यो । पहिलो दिन मिथिलाविहारी स्वस्वका भगवान् श्रीरामको डोला धनुषाको कचुरी मठबाट निकालिन्छ । यो डोला जनकपुरधाम रत्नसागर हुँदै जानकी मन्दिर पुऱ्याइन्छ । त्यहाँबाट जानकीको डोला, अग्निकुण्डबाट आउने किशोरी

डोला र अन्य मन्दिरका डोलाहरूसमेत समावेश गरेर परिक्रमा यात्रा प्रारम्भ हुन्छ । डोलाको पछि-पछि ढोल-पिपही, रसनचौकी जस्ता मिथिलाका परम्परागत बाजा बजाउँदै 'बजनियाँ'हरू हिँड्ने गर्छन् । यसका पछाडि परिक्रमाका सहभागीहरू हिँडिरहेका हुन्छन् । यसरी परिक्रमामा हिँड्नेहरूलाई परिक्रमा-वासी भनिन्छ । मनोरम भाँकीका साथ परिक्रमा-वासी श्रद्धालु/तीर्थालुहरूको विशाल समूहले मिथिलाको तत्कालीन राजधानी-क्षेत्रको चारैतिर रहेका धार्मिकस्थलहरूको १४ दिनसम्म परिक्रमा गर्दछ । यसमा राजा जनकबाट राजधानीको चार दिशामा स्थापित गरिएको मानिने शिवालयहरू- कल्याणेश्वर (बिहार, भारत), जलेश्वरनाथ (जलेश्वर, महोत्तरी), क्षीरेश्वरनाथ (महेन्द्रनगर, धनुषा) र सप्तेश्वरनाथ (सतोखर, धनुषा) पर्दछन् ।

पन्ध्रौँ दिन परिक्रमावासीहरू फेरि जनकपुरधाम

आइपुग्छन् र जानकी मन्दिरको वरिपरी पाँच कोसको यात्रा पुरा गरेर महायात्राको बिट मार्दछन् । जनकपुरधाममा गरिने परिक्रमालाई पञ्चकोसी वा अन्तर्गृही परिक्रमा भनिन्छ । यस अन्तिम दिनको परिक्रमामा लाखौँ श्रद्धालुहरू सहभागी हुन्छन् ।

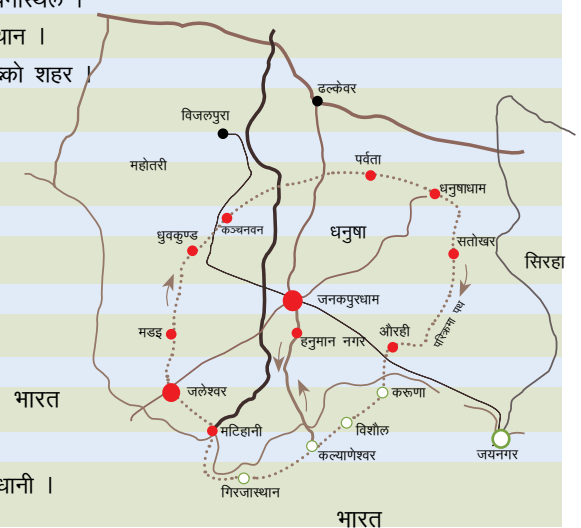
परिक्रमा-पथ

माध्यमिकी परिक्रमाको इतिहास आधुनिक जनकपुर स्थापनासँगै अगाडि बढेको पाइन्छ । परिक्रमाको बाटो घनघोर जङ्गलका बीचबाट अगाडि बढ्थ्यो । परिक्रमावासीलाई हिंस्रक जनावरहरूको भय हुन्थ्यो । बरने-खाने बन्दोबस्त परिक्रमावासीले स्वयं गर्नुपर्दथ्यो । बेलाबेला चोर-डाँका र उपद्रवीहरूबाट पनि परिक्रमा आतंकीत रहने गर्थ्यो । त्यस समयमा साधुसन्तहरू सुरक्षाको उपाय पनि अपनाएर हिँड्ने गर्थे । जस्तोसुकै प्रतिकूलतामा पनि अविच्छिन्न रूपले



परिक्रमा-पडाव

पडाव दिन	स्थान	विशेषता
पहिलो	हनुमाननगर, धनुषा	जनकपुरको रक्षक मानिने १८० वर्ष पुरानो हनुमान मन्दिर
दोस्रो	कल्याणेश्वर, भारत	भव्य पोखरी र शिवालय । भविष्यवेत्ता कलना बाबाको साधनास्थल ।
तेस्रो	गिरिजास्थान, भारत	सीताजीद्वारा फूल टिपेर गिरिजा भगवतीको पूजा गरिने स्थान ।
चौथो	मटिहानी, महोत्तरी	जानकी विवाहको मटकोर भएको अनेकौँ मन्दिर, पोखरीहरूको शहर ।
पाँचौँ	जलेश्वर, महोत्तरी	पानीभिन्न रहेका महादेव जलेश्वरनाथको मन्दिर ।
छैठौँ	मडङ्, महोत्तरी	माण्डव्य ऋषिको आश्रम ।
सातौँ	ध्रुवकुण्ड, महोत्तरी	बालक ध्रुवद्वारा कठोर तपस्या गरिएको स्थान ।
आठौँ	कञ्चनवन, महोत्तरी	राम र सीताद्वारा होली खेलिएको स्थान ।
नवौँ	पर्वता, धनुषा	पाँच पर्वतको सङ्गमस्थल ।
दशौँ	धनुषाधाम, धनुषा	शिवधनुको टुक्रा खसेको स्थान ।
एघारौँ	सतोखर, धनुषा	सप्तेश्वर शिवालयका साथै राममन्दिर र रमणीय पोखरी ।
बाह्रौँ	औरही, धनुषा	विमला नदीको किनारमा अवस्थित रामजानकी मन्दिर ।
तेह्रौँ	करुणा, भारत	रामजानकी मन्दिर तथा करुणा नामक भव्य पोखरी ।
चौधौँ	विशाल, भारत	ऋषि विश्वामित्रको तपस्थल तथा मन्दिर ।
पन्ध्रौँ	जनकपुरधाम, धनुषा	बाजन् कुटीर बहत्तर कुण्ड रहेको प्राचीन मिथिलाको राजधानी ।



डोला निकालिरहने हुनाले कचुरी मठको मिथिलाविहारी डोलाले यस परिक्रमाको नेतृत्व गर्दछ । मिथिला विहारी डोलाका साथै जानकी डोला, सबरी डोला र अग्निकुण्डबाट निकालिने श्रीकिशोरी डोला विशेष महत्वपूर्ण मानिन्छन् ।

मानिसको आध्यात्मिक आस्थाले शितल पाउने अन्यान्य साधनहरूको सहज उपलब्धताका साथै शनैःशनैः मिथिलाका जनसामान्यहरू कृषि पेशामा निर्भर रहने अवस्था कम हुँदै गएपछि यसमा मानिसको संलग्नता घट्दै गयो । भारतको अन्यान्य प्रान्तका साथै नेपालकै सुदूर क्षेत्रहरूबाट आउने श्रद्धालुमा पनि समय-क्रममा कमी आउँदै गयो । माओवादी द्वन्द्वको समयमा यो यात्रा भन्ने प्रभावित भयो । पछिल्ला दुई वर्ष कोरोनाले गर्दा पनि परिक्रमावासीहरूको संख्या पातलो देखियो । तर यसपटक फेरि पुरानै उत्साहका साथ भक्तजनहरू परिक्रमामा सामेल भए ।

पन्ध्र दिने परिक्रमाको पडाव अर्थात् विश्रामस्थल पनि १५ वटै छन् । यीमध्ये ११ वटा नेपालमा पर्दछन् भने परिक्रमावासीहरूको ४ दिनको विश्राम भारतीय भूभागमा हुने गर्दछ । परिक्रमापथको दूरि १३३ किलोमीटर छ, जसमध्ये १०७ कि.मी. नेपालमा छ भने २६ कि.मी. भारतमा । यस यात्रामा अधिकांश श्रद्धालुहरू खाली खुट्टा हिँड्ने गर्दछन् । परिक्रमा मार्ग अहिलेसम्म पनि पूर्ण व्यवस्थित भइसकेको छैन ।

कतिपय ठाउँमा परिक्रमा-वासीका लागि स्थानीय जनसमुदाय तथा गैरसरकारी सङ्घ-संस्थाहरूले खानपिनको व्यवस्था गरेका हुन्छन् । परिक्रमा-पथमा श्रद्धालुहरूका लागि पानी, सर्बत जस्ता पेयको व्यवस्था गरिएका हुन्छन् । तर यी सबै कुराको कुनै भर नहुने हुँदा प्रायजसो श्रद्धालुले आफ्नो संसाधनको जोहो आफैँ गरेका हुन्छन् । कतिसम्म भने रातका लागि ओढ्ने-ओछ्याउने आफैँले बोकेका हुन्छन् । अधिकांश गरिब किसानहरू यसमा सहभागी हुने हुँदा परिक्रमावासीहरूको टाउकोमा दाउरा भाँडाकुडा र परालको बोभा देख्न सकिन्छ । पराल, जसलाई अधिकांशले ओछ्यानका रूपमा प्रयोग गर्दछन् । परिक्रमावासीहरूको विश्रामस्थल प्रायः मन्दिर छेउछाउका बगैँचा तथा विद्यालय प्राङ्गणहरू हुने गर्दछन् । पडावस्थलहरूमा भजन-कीर्तन, नाचगान, रामलीला आदिको आयोजनले वातावरणलाई मनोरञ्जक एवं भक्तिमय बनाएको हुन्छ ।

परिक्रमासँग जोडिएको विश्वास

मिथिलाविहारी मठका महन्थ नवलकिशोर शरणको परिक्रमा घुम्नेहरूमाथि पृथ्वी प्रसन्न हुने विश्वास छ । यो वस्तुतः माटोप्रतिको कृतज्ञता हो । जगज्जननी जानकी पृथ्वीबाट उत्पन्न पृथ्वीस्वरूमा भएकी उनाले उनीमाथि सबै जातजातिको हक लाग्ने धारणा विश्लेषक सीके लालको छ । सीतालाई जगज्जननी भनिए पनि मिथिलामा भने किशोरीजी



भनेर सम्बोधन गरिन्छ । यसो भन्नु भनेको उनलाई चेलीको रूपमा लिइनु हो । किशोरीजी जनकपुरमा छिन् भन्नेमा आम मिथिलावासी गौरवान्वित मात्र नभई निश्चिन्तता पनि व्यक्त गर्दछन् । लोकगीतमा गुञ्जिने गर्दछ-

हमरा ककरोपर ने आस
जखन मिथिला हमर बास

हमर बहिन अपन खास
जनकपुरमे

अर्थात्

मैले अरुको किन गर्छु आस

जब मिथिलामा छ बास

मेरी साक्खे दिदी छिन्

जनकपुरमा

मंसिरमा विवाह सम्पन्न भएपछि भक्तहरूलाई दर्शन दिन भनी वा माटोका सेवक आफ्ना अभिभावकसँग विदा लिन मिथिलाका जन-जनकी छोरी/चेली जानकी पति श्रीरामका साथ सबैको घरघर पुगेको इतिहासको पुनरावृत्ति नै मिथिला परिक्रमा हुन सक्ने धारणा सीके लालको छ ।

परिक्रमावासीहरू मिथिला परिक्रमामा विभिन्न श्लोक स्मरण गर्छन् । यस परिक्रमाको पून्यले जान-अन्जानमा भएका जन्म-जन्मान्तरको पापबाट मुक्त भइने विश्वास अग्निकुण्डका महन्थ सियाराघव शरणको रहेको पाइन्छ । शास्त्र र श्लोकले जे भने पनि आम यात्रीहरूमा भगवान् श्रीराम र श्रीकिशोरीजीका साथ यस्तो यात्रा गर्न पाउनुको गौरवबोध सबैभन्दा बढी मुखर भएको पाइन्छ ।

परिक्रमा र मिथिलाको समृद्धि

मिथिला परिक्रमाको धार्मिक महत्व त छँदैछ, यसका सामाजिक, सांस्कृतिक, आर्थिक र राजनीतिक आयाम पनि विस्तृत एवं महत्वपूर्ण छन् । परिक्रमा मार्गलाई व्यवस्थित र साधनसम्पन्न बनाइएमा यो धार्मिक पर्यटनको एउटा प्रमुख माध्यम बन्न

सक्छ । यस यात्राबाट आर्थिक लाभसमेत लिन सक्नेगरी पडावहरूमा श्रद्धालुहरूका लागि धर्मशाला तथा परिक्रमा-मार्ग तथा पडावमा सुविधासम्पन्न होटेल निर्माण भएमा परिक्रमामा सहभागी हुनेको संख्या बढ्नुका साथै त्यसले परिक्रमा सांस्कृतिक छटाको रसास्वादन गर्नेतर्फ पनि जिज्ञासुहरू आकर्षित हुन्थे । परिक्रमा-पडावका सबै स्थानहरू धार्मिक तथा पौराणिक महत्वका भएका हुँदा मानिसमा परिक्रमाको समयमा मात्र नभई अन्य समयमा पनि ती ठाउँहरूको भ्रमण गर्ने चाहना जागृत हुन सक्छ । बाटोघाटोको राम्रो व्यवस्था भए मानिसहरू सवारीसाधनबाट पनि सम्पूर्ण परिक्रमा यात्रा पूरा गर्न उद्यत होला ।

विभिन्न जात-जाति, वर्ग, लिङ्ग र समुदायका मानिस पन्ध्र दिनसम्म सँगै हिँड्ने खाने-प्युने, बस्ने, सुत्ने, राम-रमाइलो गर्ने तथा भक्तिभावमा निमग्न हुने गरेबाट यो परिक्रमा सामाजिक सद्भावका दृष्टिले पनि उल्लेख्य छ । यसमा प्रस्तुत हुने भजन-कीर्तन, कथा-प्रवचन, नाचगान, रामलीला प्रदर्शन, वाद्यवादनका साथै विविध भाँकी, परिक्रमावासीहरूको खाने-बस्ने शैलीलागायतका विषयले सांस्कृतिक दिग्दर्शन पनि राम्रैसँग गराउने हुन्छ । र सबैभन्दा उल्लेख्य पाटो हो द्विदेशीय मित्रता । दुई देश भएर चल्ने महायात्रा भएकाले यसले नेपाल-भारत मैत्रीमा एउटा गतिलो आधारको काम त गरेकै छ, भविष्यमा कदाचित कहिल्यै कुनै असहज परिस्थिति आइपरेमा पनि यस परिक्रमाले सम्बन्ध सहजीकरणमा उल्लेख्य भूमिका निर्वाह गर्न सक्दछ ।

हाल प्रदेशको राजधानी जनकपुर भनेर धनुषा र महोत्तरीको परिक्रमा मार्गभित्रका सम्पूर्ण क्षेत्रलाई समेटिएबाट निकट भविष्यमा यस मार्गले प्राथमिकता पाउने विश्वास गर्न सकिन्छ । माथि उल्लेख गरिएका उपलब्धिहरू हासिल गर्ने सन्दर्भमा प्रदेशका साथै सङ्घीय सरकार र स्थानीय पालिकाहरूले पनि आ-आफ्नो क्षेत्रमा यसको विकास र व्यवस्थापनको कार्य गर्ने हो भने समग्र मिथिलाकै बहुपक्षीय समृद्धिको प्रमुख आधार बन्न सक्दछ यो परिक्रमा ।

पुन सामुदायिक सङ्ग्रहालय

गण्डकी प्रदेशकै गहना

करबाकेली क्षेत्रमा पुन समुदायको बाक्लो बसोबास छ । करबाकेली बाबा उनीहरूका कुलदेवता । म्याग्दी जिल्लाको अन्नपूर्ण गाउँपालिका-८, काफलडाँडामा तिनै बाबाको थान (मन्दिर) छ । सँगै 'पुन सामुदायिक सङ्ग्रहालय' पनि ।

आफ्नै श्रम र सीपमा विश्वास गर्छन् पुनहरू । करबाकेली बाबा संरक्षण समितिले निर्माण गरेको सङ्ग्रहालयमा पुन समुदायको इतिहास, कला, संस्कृति र जीवनशैली भल्काइएको छ ।

ढुङ्गा, सिमेन्ट र काठबाट परम्परागत शैलीमा बनाइएको दुई तले भवन । छानो पनि ढुङ्गाकै । यहाँ पुन समुदायको जन्मदेखि मृत्यु संस्कार भल्को पाइन्छ । गाउँघरमा संकलन गरिएका, किनिएका र नव निर्मित सामान प्रदर्शन गरिएको हो ।

सङ्ग्रहालयको भुइँतलामा ढिकी, जाँतो, कोल, भान्छा कोठा, चर्खा, राडीपाखी बुन्ने सामान र चोयाका सामग्री सजाइएको छ । त्यसैगरी एक छेउको पुस्तकालयमा पुन समुदायको मात्र होइन, नेपाली संस्कृतिको जानकारी दिलाउने पुस्तक छन् ।

माथिल्लो तलामा चाहिँ माटो, काठ, काँस र धातुका परम्परागत भाँडावर्तन, गहना, हतियार, पुनको भेषभुषा आदि पस्किएको छ । फोटो ग्यालरी पनि छ । विभिन्न क्षेत्रमा योगदान पुऱ्याएका पुनहरूको सम्मानमा उनीहरूका बारेमा जानकारीसहित तस्बिर राखिएको ग्यालरी ।

हालसम्म बेलायती सेनाका भिसी तुलबहादुर पुन, समाजसेवी हर्कजित



पुन, भारोतोलन खेलाडी तारा पुन, ओलम्पिक खेलाडी ओमप्रसाद पुन, भलिबल खेलाडी युगमाया पुन र पर्वतारोही निर्मल पुर्जाका तस्बिर राखिएको छ । क्रमशः तस्बिरहरू थप्दै जाने योजना छ ।

माथिल्लो तलामै पुर्ख्यौली नाचका चित्र र तस्बिर सजाइएको छ ।

करबाकेली थानमा विशेषतः हरेक बर्ष जेष्ठ उजेली पहिलो मंगलबार वा जेष्ठ पूर्णिमा र मंसिर उजेली पहिलो मंगलबार पूजा गरिन्छ । दर्शन भने वर्षभरि गर्न सकिन्छ ।

करबाकेली थान र सङ्ग्रहालय पर्यटकीय प्रोडक्टका रूपमा चम्किँदै छन् । पुनहिलबाट फूलबारी हुँदै करबाकेली थान भएर बेनीबजार जोड्ने 'करबाकेली ईको ट्रेक'मा पर्ने भएकाले सङ्ग्रहालयले संस्कृति संरक्षणसँगै पर्यटकीय महत्त्व बोकेको छ ।

'यसबाट आफ्नो संस्कार र संस्कृति जोगाउन प्रेरणा मिल्छ', सङ्ग्रहालय निर्माण समितिका संयोजक चामबहादुर पुन भन्छन्, 'करबाकेलीको दर्शन गर्न

आउने तिर्थालु र पदयात्रीका लागि करबाकेली थान र सङ्ग्रहालय आकर्षक पर्यटन प्रोडक्ट बन्नेमा विश्वस्त छौं ।

धार्मिक मात्र होइन, प्राकृतिक, सांस्कृतिक र ऐतिहासिक हिसाबले समेत करबाकेली क्षेत्र आकर्षक छ । यहाँबाट धौलागिरि, अन्नपूर्ण

र माछापुच्छ्रे हिमालको सौन्दर्य देखिन्छ । साथमा ग्रामीण जीवनशैलीको सुगन्ध छँदैछ । सङ्ग्रहालय हातामा सामुदायिक पाहुनाघर पनि सञ्चालित छ ।

समाजसेवी चामबहादुर पुनको अगुवाईमा बनाइएको सङ्ग्रहालयमा करिब ७५ लाख रूपैयाँ खर्च भैसकेको छ । स्वदेश तथा विदेशमा रहेका पुन समुदायको सहयोगमा बनाइएको । यसमा स्थानीय अन्नपूर्ण गाउँपालिका र गण्डकी प्रदेश सरकारको १० लाख रूपैयाँ मात्र सहयोग परेको छ ।

सर्बसाधारणका लागि सङ्ग्रहालय खुला भैसक्यो । प्रवेशका लागि स्थानीयले ५० रूपैयाँ तिरे पुग्छ भने काफलडाँडा बाहिरकाले १५० रूपैयाँ तिर्नुपर्छ । त्यसमा पनि १६ वर्ष मुनिका र ७० वर्ष उमेर नाघेकाले निःशुल्क अवलोकन गर्न पाउँछन् । कलेजको निवेदन लिएर आउने विद्यार्थीलाई पनि शुल्क लाग्दैन ।

सम्पर्क : पुन सामुदायिक सङ्ग्रहालय

अन्नपूर्ण गाउँपालिका-८, म्याग्दी

चामबहादुर पुन-९८४९६२६१२९

रवि गर्बुजा पुन-९८४६८२७४९३

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चामबहादुर पुन



डा. जगमान गुरुङका प्रिय ५ पुस्तक

'समय कम हुँदा होस् वा यात्रा गर्दा नै किन नहोस्, मुनामदन, बसाइँ, सबै जातको फूलवारी, मैले देखेको नेपाल, कौतुकमय डोल्पोजस्ता पुस्तकहरू अध्ययन गर्न सबैलाई सल्लाह दिन्छु ।'

■ हेमन्त विवश

धर्म, संस्कृति, दर्शन र इतिहासका ज्ञाता हुन् डा. जगमान गुरुङ । उनले जिन्दगीको लामो समय अध्ययन तथा अनुसन्धानमा विताए । चारो खोज निस्किएकी चरीलेभै ज्ञानको चारो खोज कयौं पुस्तकालय धाए । कयौं गुरुसँग परामर्श लिए । अनि पढ्न थाले समाज । अनुसन्धानको लत नै लागिसकेका उनले ६० वर्षको उमेरमा पश्चिम नेपालका गुरुङ समुदायमा प्रचलित चिनियाँ तिब्बती ज्योतिषशास्त्र विषयमा विद्यावारिधी गरे ।

पोखरामा त्रिभुवन विश्वविद्यालयको जागिरे जिन्दगी बिताइरहेका उनलाई सकरानन्द वैद्यले काठमाडौं जान सल्लाह दिएपछि वि.सं. २०३५ सालमा काठमाडौं आए । एशियाली अनुसन्धान केन्द्रमा डोरबहादुर बिष्टको सामिप्यमा रहे । बिष्टले एमए पढ्न प्रेरणा मात्र दिएनन्, अफिसमा हाजिर गरेर कीर्तिपुरमा पढ्न जाने सुविधासमेत दिलाए ।

जीवनमा प्रभाव पार्ने थुप्रै पुस्तक छन् । उनी भन्छन्, 'समय कम हुँदा होस् वा यात्रा गर्दा नै किन नहोस् मुनामदन, बसाइँ, सबै जातको

फूलवारी, मैले देखेको नेपाल, कौतुकमय डोल्पो जस्ता पुस्तकहरू अध्ययन गर्न सबैलाई सल्लाह दिन्छु ।

बुवाले उनलाई घरमै कखरा सिकाए । अनि गाउँकै बाहुन गुरुसँग तमसुक लेख्न र दुर्गाकवच पढ्न सिके । जीवनमा पहिलोपल्ट पढेको किताव नै दुर्गाकवच थियो ।

सानैदेखि लेखपढमा रुचि राख्ने गुरुङ सेवानिवृत्त सहप्राध्यापक हुन् । अनुसन्धानका साथै अध्यापनको पनि लामो अनुभव छ । अचेल शिक्षक विद्यार्थीमा पठन संस्कृतिमा निकै कम छ ।

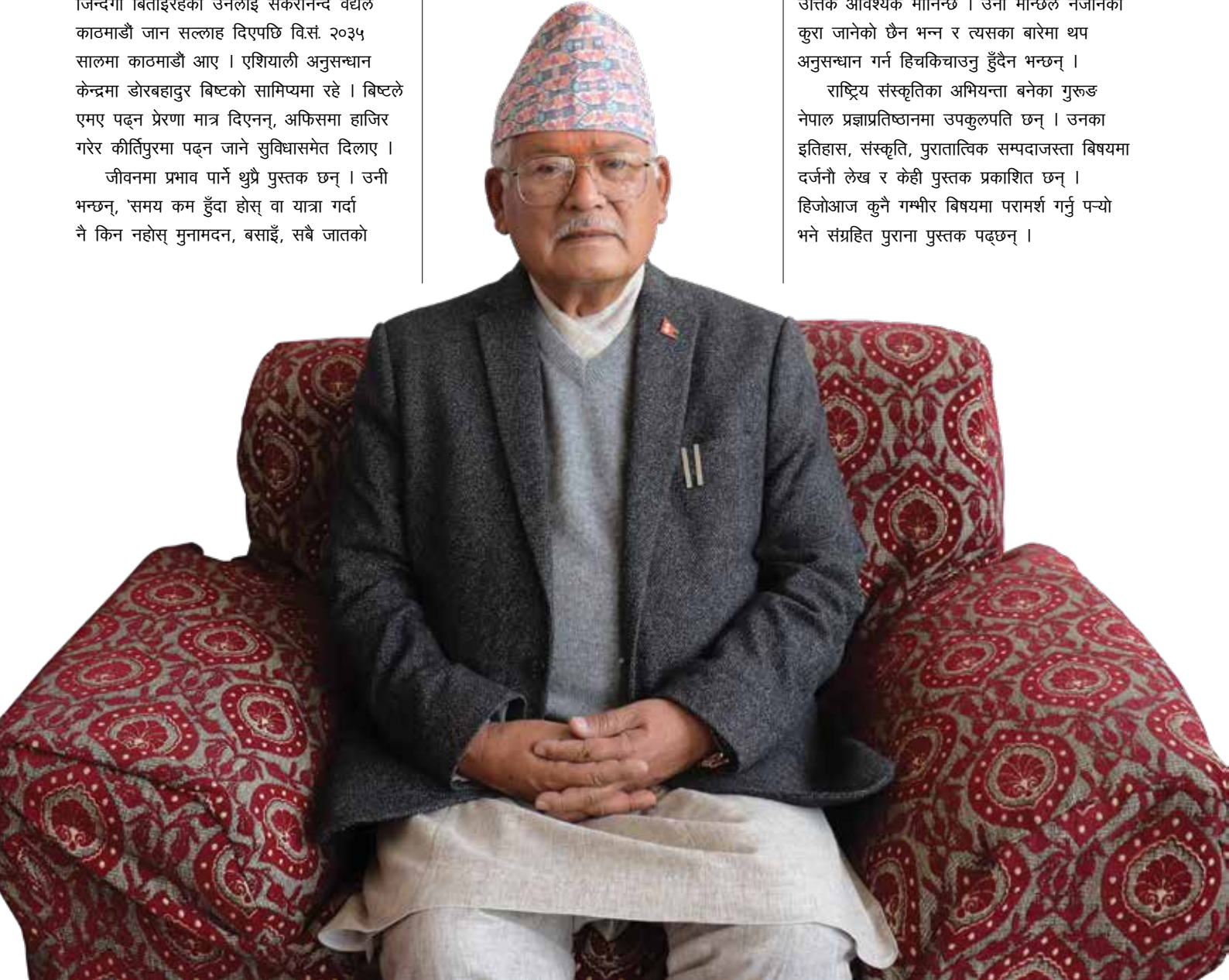
'अहिलेका विद्यार्थी पढ्दै पढ्दै नै शिक्षकले

पनि केही जानेकै छैनन्', उनी भन्छन्, 'सतही ज्ञानका भरमा फाईफुट्टि लगाइरहेका हुन्छन् ।

गहिराइमै गएर देशका विभिन्न धार्मिक तथा पर्यटकीयस्थलहरूको महत्व बुझ्न स्कन्द पुराण, हिमवत पुराण, निगमागम बैज्ञानिक सार, कामकला रहस्यजस्ता ग्रन्थहरूको अध्ययन गर्नु आवश्यक ठान्छन् उनी । धर्म, संस्कृति र परम्पराका हिसाबले नेपाल समृद्ध मुलुक हो । यहाँ भूगोलको मात्र कुरा गर्दा रूखो हुन्छ । त्यसैले हामीले भूगोलभित्रका सांस्कृतिक मूल्यमान्यतालाई समेत उजागर गर्न सक्नुपर्छ ।

इमानदारिता सबैभन्दा ठुलो कुरा हो । मान्छेमा इमानदारिता हुनु पर्छ । जुन कुरालाई हरेक क्षेत्रमा उत्तिकै आवश्यक मानिन्छ । उनी मान्छेले नजानेका कुरा जानेको छैन भन्न र त्यसका बारेमा थप अनुसन्धान गर्न हिचकिचाउनु हुँदैन भन्छन् ।

राष्ट्रिय संस्कृतिका अभियन्ता बनेका गुरुङ नेपाल प्रज्ञाप्रतिष्ठानमा उपकुलपति छन् । उनका इतिहास, संस्कृति, पुरातात्विक सम्पदाजस्ता बिषयमा दर्जनौं लेख र केही पुस्तक प्रकाशित छन् । हिजोआज कुनै गम्भीर बिषयमा परामर्श गर्नु पर्‍यो भने संग्रहित पुराना पुस्तक पढ्छन् ।



उनी रुचिकर नयाँ किताब भेट्टाउँदा मात्र पाना पल्टाउँछन् ।

कुनै समय यात्रा गर्न तन्तयार हुने गुरुङ पछिल्लो समय स्वास्थ्यले त्यति साथ नदिँदा उकाली ओराली गर्न असजिलो ठान्छन् । तथापि यातायात सुविधा भएका ठाउँतिर पुगिरहेकै हुन्छन् ।

उनलाई लाग्छ, हामीले पर्यटन भनेर हिमाल मात्र हेर्नु हुँदैन । नेपालमा प्रख्यात तीर्थस्थल पनि छन् । पुरातात्विक सम्पदा छन् । ऐतिहासिक स्थल छन् । नेपालमा अहिले १३२ ओटा समुदाय छन् । तिनको थातथलो अतोपत्तो छैन । भारत चीनसँग युद्ध भएका, युद्ध जितेका स्वाभिमानका थातथला छन् । ती कोट गढीहरू उजागर हुनुपर्छ ।

संस्कृति र पर्यटन क्षेत्रका अगुवाले यस्ता कुराको अध्ययन गर्न सके योजना तर्जुमा गर्न सजिलो हुन्छ । डा. हर्क गुरुङको मैले देखेको नेपाल पुस्तक मात्र पढिदिए पनि धेरै हुन्थ्यो । पढ्दैनन् । अध्ययन अनुसन्धान नगरी कसरी थाहा हुन्छ ?, उनी प्रश्न गर्छन् ।

उनीसँग बजारमा नपाइने पुराना दुर्लभ पुस्तकहरूको संग्रह छ । राम्रा लेखकका साथै अब्बल अनुसन्धाता समेत रहेका गुरुङले जीवनमा सयौं पुस्तक पढे । तीमध्ये उनले गुरु नै मानेका र जीवनमा प्रभाव पारेका प्रिय ५ पुस्तक उनकै शब्दमा :

धर्मशास्त्रका इतिहास

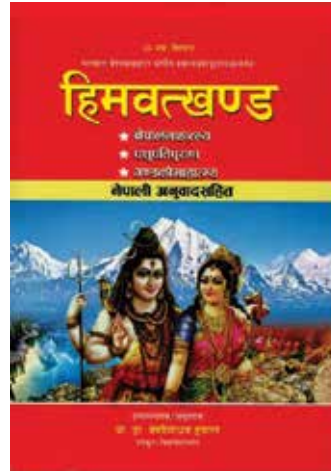
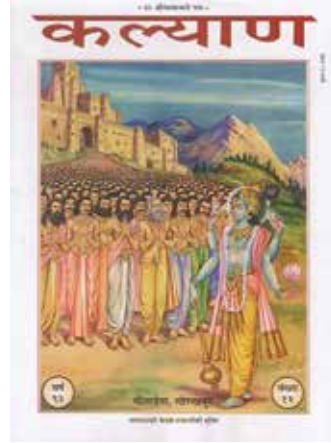
महामहोपाध्याय डा. पाण्डुरंग वामण काणेले लेखेको धर्मशास्त्रका इतिहास पाँच भागमा प्रकाशित

छ । लेखक काणेलाई भारत सरकारले भारतरत्न उपाधि पनि दियो । उत्तर प्रदेश हिन्दी संस्थानले यसलाई हिन्दी भाषामा अनुवाद गरी प्रकाशनमा ल्याएको छ । काणेको उक्त पुस्तक नपढीकन कुनै व्यक्तिले वैदिक धर्मदर्शन, संस्कृति र बौद्ध धर्मदर्शन, संस्कृतिको भेउ पाउन सक्दैन । मैले असाध्यै मन पराएको, मेरो प्रेरणाको श्रोत अफ भनी मेरो गुरु त्यही धर्मशास्त्रको इतिहास हो । म त प्राचीन धर्मदर्शन, संस्कृतिको अध्ययन अनुसन्धान गर्ने व्यक्ति । त्यसमा हिन्दू राज्यव्यवस्थाका बारेमा विस्तृत उल्लेख गरिएको छ । हिन्दू शब्दको अर्थ र धर्म शब्दको अर्थ पनि छ । ज्योतिष (खगोल भूगोल संवत) को कुरा पनि छ । तन्त्रमन्त्रको कुरा पनि छ ।

हिन्दूको मात्र हैन, त्यसमा बौद्ध धर्मको कुरा पनि छ । त्यसमा नभएको कुरा केही पनि छैन । त्यो पुस्तक पढेको त उहिल्यै ४० वर्षको उमेरतिर हो । बेलाबेलामा रिफ्रिन्सका रूपमा पाना पल्टाउँछु ।

कल्याण पत्रिका

भारतको गोरखपुर गीता प्रेसबाट प्रकाशित कल्याण पत्रिकाका विभिन्न अङ्क पनि मेरा गुरु



हुन् । उक्त पत्रिकाका मेरा लागि महत्वपूर्ण खुराक बने । जसमा श्रीगणेश विशेषाङ्क, शिव उपासना अङ्क, शिव अङ्क, शक्ति अङ्क, शक्ति उपासना अङ्क, हिन्दू संस्कृति अङ्क, उपनिषद अङ्क जस्ता विशेषाङ्कहरू पनि छन् । यस्ता विशेषाङ्क कहरू पाएसम्म पढ्छु र सङ्ग्रहमा राख्छु । त्यहाँबाट पनि धेरै कुरा सिक्न सिकन्छ । यी विशेषाङ्कहरू पनि पैतीस वर्ष अघिदेखि पढ्दै आइरहेको छु ।

प्रबुद्ध सनातन रहस्यम्

नेपालका वरिष्ठ तन्त्रविद रथि धनशमशेर जवराद्वारा लिखित 'प्रबुद्ध सनातन रहस्यम्' नामक पुस्तक तन्त्रशास्त्र विषयको पुस्तक हो । जुन

पुस्तक २०२०/०२१ सालतिर लेखिएको थियो । हाल तन्त्रविद्याका बारेमा जान्ने मान्छे रहेनन् । पुराना दिनमा तन्त्रविद्याको छुट्टै महत्व थियो । लोप हुँदै गएको उक्त विद्याको अध्ययन अनुसन्धान जरूरी छ । त्यस्तै धनशमशेरकै निगमागम बैज्ञानिक सार र काम कला रहस्य पनि मेरा गुरु बने । यहाँ निगम भनेको वेद हो भने आगम अन्तर्गत तन्त्रशास्त्रका सम्पूर्ण कुराहरू पर्दछन् । कामकला

रहस्यमा टुँडालमा देखिने विभिन्न रथासनका बारेमा लेखिएको पुस्तक हो । उहाँले नक्साल भगवती मन्दिर र भक्तपुरको न्यातपोल देवलका टुँडालका रथासनहरूको व्याख्या गर्नु भएको छ । अहिले ती रथासनको अर्थ भन्न सक्ने कोही छैनन् । यी पुस्तक २०३५ सालमा एम.ए. पढ्नेताका नै पढेको हुँ ।

बौद्ध धर्मके विकासके इतिहास

डा. गोविन्द चन्द्र पाण्डेद्वारा लिखित पुस्तक 'बौद्ध धर्मके विकासके इतिहास' पनि निकै महत्वपूर्ण छ । त्यो किताव नपढीकन कुनैले पनि बुद्धिज्मका बारेमा छिचोल्न सक्दैन । उक्त पुस्तक पढेपछि थाहा हुन्छ बौद्धधर्म र थेरवादको विकास कसरी भयो भन्ने कुरा । जहाँ भारत वर्षबाट बुद्धधर्म विलुप्त कसरी भयो भन्ने उल्लेख छ । त्यस्तै यसको पतनका कारण के हुन् भन्ने पनि लेखिएको छ । यो पुस्तक पनि तीस पैतिस वर्ष पहिले पढेको हुँ ।

हिमवत खण्ड

यसमा नेपालका विभिन्न

तीर्थस्थलहरूका बारेमा व्याख्या गरिएको छ । जसमा धार्मिक, सांस्कृतिक, पर्यटकीय सबै पक्षको व्याख्या गरिएको छ । अहिले नयाँनयाँ संस्करण आएको छ । त्यसबाट छान्नु पर्ने धार्मिक पर्यटकीय गन्तव्यहरू । जहाँ कुशेश्वर महादेवलागायत थुप्रै कुरा उल्लेख गरिएको छ । उक्त पुस्तक पैतिस साल अघि पोखरामा १५ रूपैयाँमा किनेको थिएँ । वि.सं. २०३५ सालमा म काठमाडौँ आएँ । काठमाडौँमा पशुपति पुराण, नेपाल महात्म्य, गण्डकी पुराण जस्ता पुस्तक किने । ती पुस्तक जतन साथ राखेको छु । अहिले पनि कहिलेकाहीँ पढ्छु । त्यहीबाट केही कुरा सिक्छु । दर्शनका क्षेत्रमा साङ्ख्य, योग, वेदान्त आदिको अध्ययन गरँ । त्यसकै आधारमा अहिले केही कुरा राख्न सक्ने भएको छु ।



सुनिता दुलाल

गायिका

पुस्तक

म फुर्सदको समयमा पुस्तक पढ्छु । जीवन र जगतका विषयमा लेखिएका पुस्तक पढ्न मन पराउँछु । विदेश टुरमा जाँदा फ्लेनमा पढ्छु भने घरमा हुँदा चाहिँ राती सुत्नुअघि पढ्छु । मलाई जीवनमा राम्रो प्रभाव पारेको पुस्तक कर्ण शाक्यको सोच, हरिबंश आचार्यको चिना हराएको मान्छे, मदनकृष्ण श्रेष्ठको महको म, स्वस्थानी र गीतालगायत धेरै छन् ।

घुमफिर

धेरै ज्ञान पाइने भएकाले घुमफिरमा मलाई असाध्यै रुचि छ । नेपाल भित्र प्रायः सबै ठाउँ घुम्न मनपर्छ । नेपालको हिमाल, पहाड, तराई जुन ठाउँमा जाँदा पनि स्वर्गीय आनन्द आउँछ र नेपाल मलाई स्वर्गको टुक्राजस्तो लाग्छ । नेपाल भित्र सांगीतिक कार्यक्रमका दौरानमा धेरै जिल्ला घुमिसकेको छु । अब घुम्न मन लागेका ठाउँहरूमा रारा, डोल्पा, जुम्ला, मुगु, हुम्ला र मनाङ हुन् ।

खाना

मलाई प्रायः सबै प्रकारका खानेकुरा मनपर्छ । नेपाली तथा बिदेशी सबै फुडमा रमाउन सक्छु । म मांशाहारी हुँ । खाना बनाउन एकदम जाँगर चल्छ । म होमसाइन्सको विद्यार्थी पनि हुँ । नेपाली खाना प्रायः सबै पकाउन आउँछ । मिठो पकाउँछु । पकाएर आफन्त र इष्टमित्रलाई खुवाउन खुब आनन्द लाग्छ । मेरो ड्याडीले सबैभन्दा मन पराउनुहुन्छ मैले पकाएका परिकारहरू ।

पहिरन

म सबै खालका पहिरन समय र परिवेशअनुसार लगाउँछु । कुनै कार्यक्रममा जानु छ भने नर्मल्ली साडी र कुर्थामा सहज महशुस गर्छु । अन्य बेलामा आफूलाई सुहाउने क्याजुअल वेयर लगाउँछु । म साडीहरू 'एम के एम फेसन हाउस' डिल्लीबजारको दिलमाया मगर बहिनीको डिजाइन लगाउँछु । ब्राण्ड पनि लगाउछु र नन ब्राण्ड पनि, मन पर्न चाहिँ पन्थो । सपिंग म एकलै गर्छु ।

चलचित्र

म नेपाली मात्र होइन विदेशी चलचित्र पनि हेर्छु । नेपाली चलचित्र चाहिँ हलमै गएर हेर्छु । मलाई मनपर्ने कलाकारहरूमा गौरी मल्ल, करिश्मा मानन्धर, राजेश हमाल र पल शाह हुन् । हाम्रो गुणस्तर उकास्न विदेशी चलचित्रको सिको गर्नुभन्दा हाम्रो आफ्नो नेपालीपन भल्कने वास्तविक जीवनमा आधारित कथाबस्तुलाई समेट्न सक्थो भने निकै राम्रो हुनेछ । जस्तो कि आजभोलि चलचित्रमा लोक तथा दोहोरी गीतलाई पनि स्थान दिन थालिएको छ ।



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