

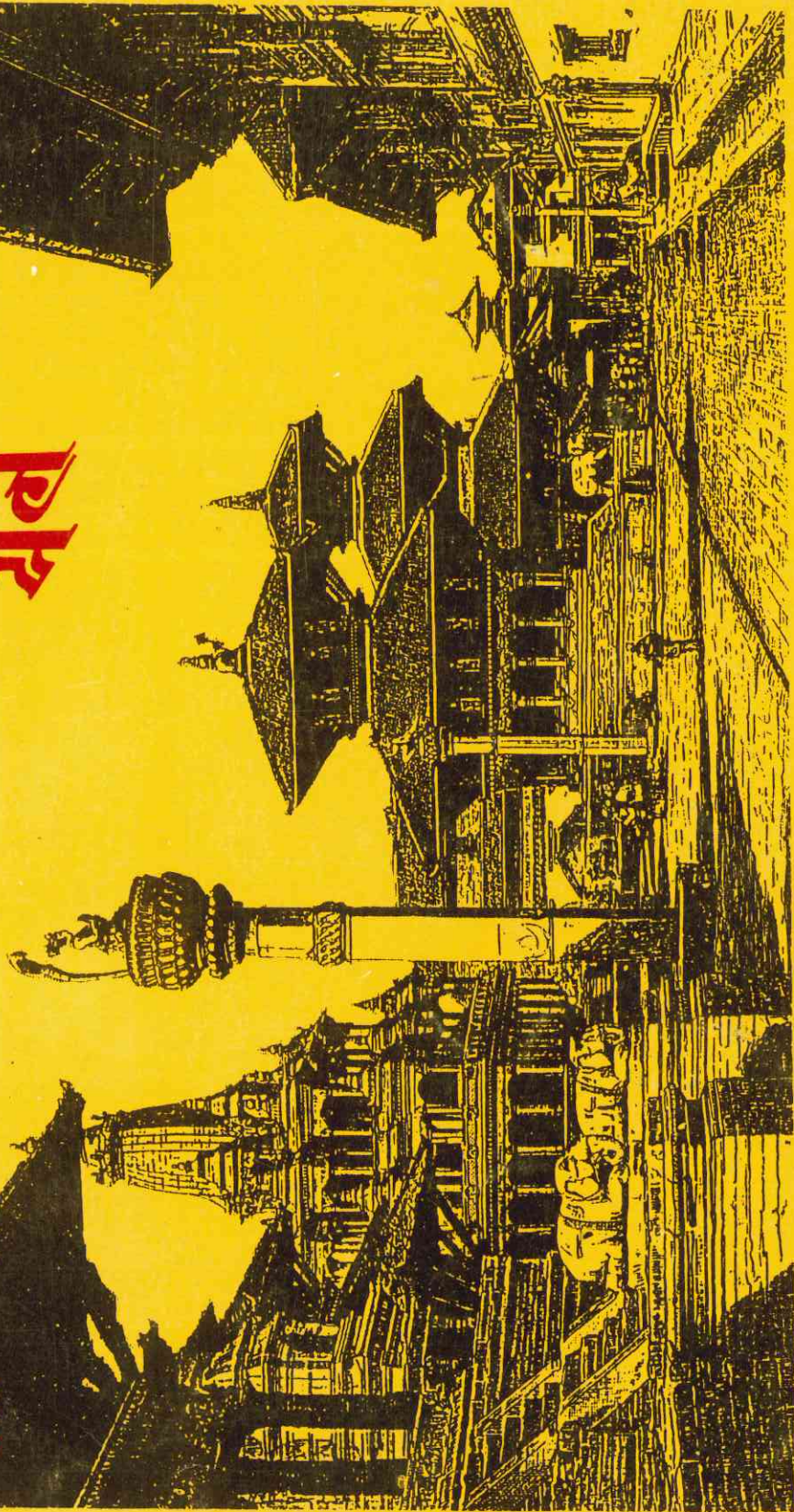
S O U V E N I R



ROTARY CLUB OF YALA - PATAN



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CHARTER PRESENTATION CEREMONY

OCTOBER 5, 1996

ROTARY CLUB OF YALA - PATAN

The Monexpress Daily

Vol XXI No 199

Kathmandu, Friday 9 June, 1995

We have drawn... at a... have a... al business of... 1,000 crore for the... ar ending March... 00 as against the... posed Rs 10,000... ee for March 98... a profit of Rs 720... e (Rs 135 crore)... profit of Rs 300... (Rs 70 crore)... number of br... and specialised... es will be 1000... and 93 (40) re... vely. We are con... of achieving these... vens to emerge as... ing public sector... the country... her added that the... could be tapping... tal market during... end to mop up Rs... However, the... is set to be... The bank has an... er added that the... is the capital is... 80 crore. "We are... ved to mop up Rs... lices the capital... public issue", he... year under review, the bank... at Rs 5,670 crore, marking an

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Here, There and Everywhere

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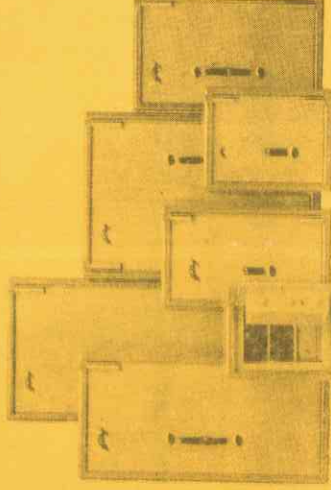
Rotary's Programs for New Generations are for all young people up to the age of 30. It is the responsibility of each Rotarian to prepare the New Generations by improving their life skills to ensure a better future while recognizing the diversity of their needs. Health, human values, education and self-development - these are the fundamental needs of New Generations.

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LUIS VICENTE GIAY

President

ROTARY INTERNATIONAL 1996-97
Arrecifes, Buenos Aires, Argentina



My Friends in Rotary,

Destiny is not a matter of chance, it is a matter of choice. It is not thing to be wasted; it is a thing to be achieved. On this threshold of a new century, we are at a pivotal point in Rotary's rich history. Profound technological and social changes make this an era of great upheaval. Nobel scientist Jonas Salk once said, "Our greatest responsibility is to be good ancestors." We can best pay our own debt to the past by building a better future for new generations on the framework our forebears established.

Rotary has a vital role to play in the times that lie ahead. Our ideals are universal. Our global organizations is effective, and our programs address the basic needs of humankind. As rotarians, we are indeed architects of the future to the extent that we act on our commitment to service.

It we are to achieve our destiny, if we are to participate as architects in the 21st century, it is time now to unfold a new blueprint. We must affix our personal stamp to a design for tomorrow and **BUILD THE FUTURE WITH ACTION AND VISION.**

Our first task as architects is to give our dream for the future a solid underpinning. As a living organization, our pillars are built on action. Every service we undertake is part of our testimony that Rotary's true value lies in the work we do. Our actions have always spoken more forcefully than words.

Though the lifeblood of our service, Rotary represents an enormous force for good in our communities. Without actions, "Service Above Self" is merely an idealistic phrase. That's why full participation of every Rotarian is the only way we can genuinely Build the future with Action.

But we also need vision. Action without vision is often wasted, and vision without action is just a dream. Action with vision is what brings hope to the world. Vision helps us understand that we live in a world that is changing at a faster pace than ever before. Vision allows us to see human need even beyond the horizon. The more clearly we understand the way these changes affect people's lives, the better equipped we will be to build a viable future.

The future is not out there, waiting to be met. The future is here, waiting to be created. It is in our hands. Today, Rotarians can act as good ancestors by linking our ideal of service with the generations to come. Join with me as we work together to **BUILD THE FUTURE WITH ACTION AND VISION!**

Sincerely

Luis Vicente Giay

ROTARY CLUB OF YALA - PATAN



ROTARY INTERNATIONAL

Service Above Self - He Profits Most Who Serves Best



Tehmas R. Manekshaw
District Governor 1996-97
R.I. District 3290

MESSAGE

The Charter President,
Rotary Club of YALA-PATAN,
R.I. District 3290.

I take this opportunity to congratulate the Charter President and all the Charter Members of the Club. Wishing all the best for the future. By having Rtn. Dr. Kedar Lal Shrestha as the Charter President. I am confident that this club will certainly extend sincere efforts for humanitarian services to the community by working together through friendship and Fellowship. Being the Charter President and Charter Members, are indeed a proud privilege. The future of the club will always be remembered while recording the history of the club.

On the occasion of the Charter Presentation of your club. I produce below my thoughts on this important function.

Rotary drives its strength from the personal dedication of each individual member to the ideal of service - helping others.

What is true Rotary is equally true of human society in general, and the key improvement in the quality of our lives lies in the heart and minds of the individuals, only to a limited extent in the structure of our communities.

As you and I believe in Rotary, we find motivation and strength and above all pleasure & opportunity through the fellowship of Rotary and we have the obligation of sharing Rotary with others.

Thank you and hope this club of yours will live up to our motto "SERVICE ABOVE SELF".

I wish you and the members of your club all the best in coming years of SERVICE.

Yours sincerely

TEHMAS R. MANEKSHAW



Message

Dear Fellow Rotarians,

Rotary's ideals of service are universal. Interested in these ideals and in view of the opportunities of services, developing friendship, cooperation, goodwill and international understanding, we, a group of all concerned ones, have come together to join hands in the formation of this Rotary Club of YALA-PATAN. We are indeed happy that our club is now duly registered with the Rotary International.

On the happy occasion of the Charter Presentation Ceremony of our Club, I extend my compliments to all the members of the club. We also share our joy and happiness with you all on this special occasion.

At a time, when the world stands in the threshold of a new century, and profound technological change are making this an era of great upheaval, many are still suffering from hunger, poverty and diseases. Likewise, environmental problems are posing major challenges. Helping the youth and preparing new generation for building the future all call of our commitment for action with vision.

In keeping with our cultural tradition of honoring human values, rendering social services and promoting goodwill and mutual understanding, let us pledge to work in unison with all mitigating human sufferings, helping the ones in need reaching the unreached and for the betterment of all.

On service to Rotary cause,

K. L. Shrestha

Dr. Kedar L. Shrestha
President

Rotary Club of Yala - Patan

Editorial

The ideal - service above self - has drawn a handful of the residents of Patan. Rotary is the organisation that is able to accommodate their zeal to do something towards service to the stricken fellow beings and lifting them to a higher level intellectually physically and spiritually.

Rotary club of Yala -Patan has started functioning with provisional recognition a couple of months ago with these ideals and has started showing its mettle by organising lectures by notable personalities, participating in world-wide campaign of polio elimination, revival of cultural awareness and values.

The club is now chartered and is holding a charter presentation ceremony. This souvenir is the outcome of the best efforts of this club and those well-wishers of this club. It features articles dealing with rotary principles and practices by a well-known senior rotarian, the stories about items of cultural significance by well-known personalities, etc. More such stories could have been presented but for lack of space and time.

The contributors in the form of articles and advertisements deserve our sincere and grateful thanks for without their support this venture would not have taken shape. We hope their generous spirit of cooperation will remain for a long time to follow so that the bubbling enthusiasm of the members of this club will have its right outlet.

Dharma R. Shakya
Souvenir Coordinator

यल मंगलबजारया च्यागू मणि म्हसीके

प. हेमराज शास्त्र्य

ललितपुरया निमित्त सकलया अतिकं योगु मनोरञ्जनगु थाय् आदरणिगु राजप्रासाद माननीय गृह माण्ड्रल मंगलबजार । गन कि न्हियान्हिथं दोलंदो नरनारीजनपिं आवागमन जुया च्वनि । थन हे सरकारया विभिन्न कार्यालय अड्डा अडालत व शिक्षालय इस्कूल, पुस्तकालय लाइब्रेरी तथा औषधालय स्वास्थ केन्द्र स्थापनां याना तैतल । थन हे अनुपम कलाकृति सुसज्जत जुया च्वंगु सजीवतुल्य प्राचीन देवी देवताया मन्दिर स्थापित जुयाच्वगु खुल्ला संग्रहालय समानं कौटुक-मय शान्त वातावरण जुया च्वंगु थुगु थाय् यलया निमित्तं सर्वगुण सम्पन्न हृदयंगम स्थल श्री शोभा वृद्धि जुयाच्वगु यल शहरया प्रमुख केन्द्र स्थलया रुपय् प्रसिद्ध जुया च्वंगु जुल ।

थुजागु प्रसिद्धि प्राप्त स्थान गौरवमय मंगल बजारस सदा सर्वदा स्वस्ति कल्याण मंगल जुया च्वनेमा धकाः थन च्यागू अष्ट मांगलिक स्मृति स्वरुप च्यागू हे प्रकारया मणि शुशोभित पूर्वक स्थापित कला प्रस्थापन याना तैतःगु जुल । उगू च्यागू अद्भूत मणिंया नां थये खः ।

- (१) सम्पूर्ण कार्य सिद्धि जुय्माः धैगु हेतुं देशोन्नतिया लागि मणि गणेश स्थापना याना तैतल ।
- (२) दुष्ट मारगण अराष्ट्रिय तत्व निवारण जुयाः च्वनेमा धकाः मणि भैरव भीमसेन स्थापना यानाः ततःगु जुला
- (३) प्रजागणपिंगु निमित्त सदां न्याय नीति एवं धर्म नं प्रतिपाल जुया च्वनेमा धकाः न्यायशाला मणिमण्डप स्थापना याना तैतःगु जुल ।
- (४) देशोपयोगि आवश्यक बस्तु विभिन्न सामग्रीया अक्षय भण्डार दया च्वनेमा धैगु कारणे मणिकुण्डल स्थापना याना तैतःगु जुल ।
- (५) जनहीत सुख समृद्धया धारा प्रवाह जुया च्वनेमा धैगु उद्देश्यं मणिहिटि हायेका तःगु जुल ।
- (६) यलया प्रजागणपित न्याय नीति व सद्धर्म चेतना जागृत जुया च्वनेमा धैगु इच्छा याना मणि गुफा सदां थिर जुया च्वनेमा धकाः स्थापना याना तःगु जुया च्वन ।
- (७) यलया निति गौरवमय सुकीर्ति सदां अमर जुया च्वनेमा धकाः माण्ड्रल राजप्रासाद मंगः लाय्कू अटल जुया च्वनेमा धैगु मति नं मंगल बजार स्थापना याना तःगु जुयाच्वन ।
- (८) देशय राजा प्रजा सकलया अनुशासित एवं सचरित्र कायम जुयाः यथार्थगु शान्ति व करुणां परस्परे अभिवृद्धि जुया च्वनेमा धकाः मणिचैत्य प्रस्थापित यानाः तःगु जुयाच्वन ।
- ध्वहे अष्ट मणिंया भावना व सद्विच्छा अनुरूप सम्पूर्ण यलया टोल, ग्राम नगरस व्यापक रुपं समृद्ध जुया च्वनेमा धैगु कामना याना तःगु जुया च्वन । अस्तु ।

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रोटरीका बारेमा लेख्न वस्ता कै लेख्ने के के लेख्ने र कहावाट शुरू गर्ने भन्ने समस्या पर्छ । ९२ वर्ष भन्नु वा भण्डै समयवर्ष पुगिसकेको संस्था, अमेरिकाको शिकागो शहरमा एउटा सानो कोठावाट शुरू भएको यो गोष्ठीले कति खड्गो टायो, कस्ता कस्ता खुड्किलो पार गायो लेखा-जोखा गर्न लाग्यो भने ठेलीका ठेली कित्ताप बन्छन् । यसको नामको कथा, यसको 'जोगो' (परिचय चिन्ह) को मात्रै इतिहास या यसका उद्देश्यको परिभाषा, यी कुनै पनि विषय लिएर एक एक शोधग्रन्थ तयार हुन सक्छ । यस्तामा यल-पाटनको एउटा रोटरी क्लबको चाँटेर प्रेजेन्टेशन अर्थात् दर्ता-प्रमाण-पत्र हस्तान्तरण समारोहको अवसरमा निकलन लागेको स्मारिकामा के लेख्नु, कति लेख्नु भनेर मलाई समस्या पर्नु अचम्म होइन ।

यम लेख्नुमा पाटन मंगलबजारको महत्व दर्शाए पनि हुन्छ, 'यल' नाम कै महिमा गाए पनि नहुने होइन । अथवा आर.आइ. अन्तर्राष्ट्रिय रोटरीको इतिहासको रूपरेखा कोरिदिए पनि फरक पर्दैन । त्यो तमकै, त्यति ठूलो पदामा वित्र कोनै सकिएन भने नेपालमा रोटरी जन्मेको सैतीस वर्ष पुग्ने लागेको बेलिविस्तार गरिदिए पनि हुन्छ । म त एले त्यो पनि नगरेर अरु सक्नुभन्ने भएर, पाटनसामात्र रोटरीको प्रवेशबारे एक दुई कुरा कोनै तम्सेको छु ।

सन् १०८५ या २०८३ सालमा काठमाण्डू रोटरी क्लबले उपत्यकाभित्र अर्को एउटा रोटरी क्लब खोल्नु आवश्यक देख्यो । त्यसका लागि पाटन उपयुक्त ठहरियो अनि सोको मलाई जी.एस.आर. (गभर्नर्स स्पेशल रिप्रिजेंटेटिभ) बनाइयो । काठमाण्डू रोटरी क्लबकै एक जना साथी रत्नमान शाक्य र म भएर यहाँ हामीले २०/२५ जनालाई समेट्यौ । हामीहरु दुईजना पनि काठमाण्डूवाट पाटनमा सयौ र नारायणी होटलमा पाटनको पहिलो रोटरी क्लब खुल्यो । पाटनमा अर्को पनि रोटरी क्लब खुल्न सक्छ भन्ने कुरा हामीहरुबीच बीचबीचमा भइरहन्थ्यो । त्यसका लागि रो.तुलसी न्यौपाने लागिपर्नु भएको थियो । अनि तुलसी न्यौपान जी.एस.आर. भएर पाटन वेष्ट रोटरी क्लब खुल्यो सन् १९९५ (२०५२ साल) मा ।

पाटन रोटरी क्लबका तत्कालीन अध्यक्ष तीर्थमान शाक्य त्यत्तिले सन्तुष्ट हुनु भएन । अरु पनि दुईटा रोटरी क्लब पाटनमा खुल्न सक्छन् भन्ने उहाँलाई लागिहरुयो र रो. कमल न्याछ्योलाई र रो. पुष्करमान शाक्यलाई उहाँले त्यसतर्फ उक्साउनु भयो । रो. कमल न्याछ्योको प्रयास पहिले सफलीभूत भयो । पाटन मंगलबजार परि यामा, रोटरी क्लब खुल्यो । आज त्यसैको "चाँटेर प्रेजेन्टेशन सेरेमनी" सम्पन्न हुँदैछ । यसका जी. एस. आर., रो. कमल न्याछ्यो, हाम्रा भूपू अध्यक्ष रो. तीर्थमान शाक्य र यल पाटनका अध्यक्ष डा. केदारलाल श्रेष्ठ तीनैजना वधाइका पात्र हुनुहुन्छ । उहाँहरुलाई साधुवाद ।

अब चाडै नै पाटन साउथ या जाउलाखेल क्लब पनि खुल्ने छ, रो.पुष्करको मेहनत यस दिशामा टुंगोमा पुग्ने अवस्थामा छ ।

यी रोटरी क्लबहरु यसरी खुल्नु खोल्नु, कुरा कसैका शोख या लडवाट हुन लागेको होइन भन्ने तपाईं हामीले बुझ्नु पर्दछ । एउटा योजनाबद्ध रूपमा हामी अगाडि बढेका छौ । यो कुरा हामीले विर्सनु छैन । यो हाम्रो राष्ट्रिय अभियान हो । राष्ट्रिय स्वाभिमान हो । रोटरीमा जातीय या राष्ट्रिय किसिमका संकीर्णता आउनु हुँदैन, यो सत्य हो । हामी अन्तर्राष्ट्रियवादमा विश्वास गर्ने वर्ग हौ यो पनि यथार्थ हो । तर नेपालमा रोटरी प्रवेश भएको ३७/३८ वर्ष पुराना पनि २५/३० ओटा क्लब खुल्न नसक्नु र हाम्रो देशमा एउटा छुट्टै रोटरी डिष्ट्रिक्ट बन्न नसक्नुमा हाम्रो निष्क्रियता या पंगुता परिलक्षित हुन्छ, यो पनि उत्तिकै तीतो तथ्य हो । त्यसैको निराकरणका क्रममा रो.योगेन्द्र प्रधानको संयोजकत्वमा नेपालको छुट्टै रोटरी डिष्ट्रिक्ट बनाउने अभियान चलेको छ । त्यसै अभियानका कडीका रूपमा यी विभिन्न क्लबहरु खुल्दै गएका छन् । नेपाली हुँ भन्ने प्रत्येक रोटरोयनले नेपालको आफ्नो छुट्टै डिष्ट्रिक्ट नखुल्नुजेल हात बाँधेर बस्नु हुँदैन । हाम्रो सामूहिक प्रयास यस तर्फ लागिहरुनु पर्दछ । नविसौ ।

नेपालको (एले सम्मको) कान्छो रोटरी क्लब, यल-पाटनको सदस्यहरुलाई रोटरी संसारमा स्वागत गर्दै यो सानो लेख टुड्याउँ ।

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CELEBRATING GHATASTHAPANA

- Dhurba K. Deep

As I am told the newly established Rotary Club of Yala - Patan so to say the city of Lalitpur best known for its rich artistic heritage is going to celebrate its Rotary Charter Presentation ceremony on Saturday 5th Oct. 1996.

In order to mark this great occasion I like to wish the Rotary Club of Yala - Patan the most memorable success and at the same time present a small w iteup on Ghatasthapana, which traditionally heralds the beginning of Dasain the biggest Hindu festival in Nepal. Here goes the story.

GHATASTHAPANA Literally means the ceremonial installation of a holy water jar symbolic of universal mother goddess at a certain place purified for the purpose in the family Aagamd Ghar or worship room. This takes place on the first day of bright forth night of Aswin. Which falls on October 13 this year.

The main feature of this 10 day long festival is the worship of Devi Durga, the Hindu deity supreme creative energy. The ceremonial water jar represents Devi in her most common material form. The Nepalese name for this ceremonial water jar is Kalasha which symbolizes plenty purity and prosperity. Kalasha consecrated with mantras by the family guru is believed to easily evoke Devi and make her reside in it as long as the worshipper wants. this is the reason why Kalasha is so widely used for this occasion in Nepal.

Some of the important puza materials required for the Ghatasthapana rites are barely seeds, holy water and wet sand from the river. The seed rituals and installation ceremony of Kalasha either must be performed by the family priest or the eldest person in the family. First of all the priest spreads out the sand at a place chosen for the purpose and then he proceeds with the ritualistic sprinkling of the barley seeds around the jar with the chanting of mantra to Devi, the universal mother. It is interesting to note that the sand bed fixed for the jar to set on represents barrenness or the earth and sprinkling of seeds over it represents the creative energy in action. The holy water jar set up in the middle of the sand bed symbolizes the supreme Shakti, the original sources of the entire creative energy. After seed rituals is over the performer carefully covers up the sand by a huge clay pot or a basket. Seeds grow in 3/4 days and so. However, the seedlings would be used only on the eighth-day of Bada Dasain for worship of Devi. This is locally known as Maha Astami Day. The main highlight of this day is the sacrifice of animals to Devi Durga. Sacrifice animals include water buffalos, goats, sheep, chicken and ducks. Its must be remembered here that sacrifice animals always have to be male never female. These animals generally symbolize human demerits. For instance, water buffalo, goats and sheep symbolize anger, luster and stupidity respectively whereas chicken and ducks symbolize timidity and apathy accordingly. This is the significance attached to the animal sacrifice rituals.

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The ceremonial water jar is the holy symbol of supreme creative power which changes everything but doesn't change itself. The ceremonial seedlings Jamara seem to add a lot of color to the celebration of Bada Dasain. The celebration of Bada Dasain without these seedlings would be like celebrating Christmas without fresh (green) pine trees. Such an important place these seedlings occupy in the observance of Bada Dasain. Despite such a big value attached to these seedlings the most interesting thing to note here is that after the Vijayadashi Day (the tenth day celebration of Dashain) is over these seedlings make no longer, any appeal to anybody no matter how fresh and fine they may look yet. This explains a lot about the Hindu philosophy which preaches that everything enjoyable on the earth eventually must come to naught.

The Hindu mythology is full of praise to Devi Durga. It is said that several saints and seers including kings like Ramchandra and Suratha and many others had their tremendous tasks done with great success by the grace of Devi. According to an old Hindu text Devi is said to have assumed nine different forms each day a new form (a fresh mood) for all nine days. The holy period of these nine days is known as Nava Ratri meaning nine holy nights sacred to Devi. The Hindu scripture says that those who go and take holy morning bath in nine different rivers of all nine days without any break never suffer from any skin disease. The tradition of this nine day bathing in nine different seems to serve the purpose of putting people into a perfect devotional mood for prayer to Devi with great dedication, and faith. The religious practices is known as Nava Ratri Vrata.

The tenth day following Ghatasthapana which is the last day of Bada Dashain celebration locally known as Vijaya Dashi is considered the most important day. According to our holy Hindu scriptures this is the day Devi destroyed the demon king Mahisasura and rescued her devotees from the demonic domination. This is the reason why tens of thousands of Hindu on this day worship Devi Durga in her Mahisasurmardini form more elaborately than in any other form. Killing of Mahisasura by Devi indeed is symbolical of her victory over vice. The throwing away of all the ceremonial offerings piled up in the family worship rooms the following day however seems to serve the purpose of reminding one and all of the fact that everything in this world is subject to change but Devi, the universal mother. Such a significant occasion is Ghatasthapana.

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HERITAGE PRESERVATION - NEED FOR ROYAL PATRONAGE

- *Badan Lal Nyachhyon*

A country's prosperity and civilization are measured by its richness in culture. It was with spirit of glory and pride that the veteran architect of Nepalese culture, Amiko went to China at the invitation of the Chinese emperor and carried along with him the world renowned multi storeyed- pagoda style architecture of Nepal to the Far East, and the result is that today these multi- storeyed pagoda style artifacts have become the national symbol of art culture in many of the Asian countries, most important are Japan, Korea, China, Indonesia, Thailand and Hong kong. In Nepal, this is regarded as the symbol of national pride.

Among the numerous facets of pride of Nepal, two sectors are more striking which lures world community towards it. They are 1) the majestic, mysterious and heart- breaking national setting including the snow- capped mountains and 2) the vividly colored and rich with traditional craftsmanshship both cultural and architectural heritage.

Nepalese cultural and architectural heritage was not build in a day. The heritage is a product of social, economical and geographical relationships deeply rooted in the mid-vedic ages. Nevertheless, the time and situation does not spare anything including heritage, so immensely valuable to mankind. The famous Krishana Tempale of Patan, Janaki Mandir of Janakpur, Nyatopala and Bhairav Temples of Bhaktpur, only to mention a very few, have their outcry and are only waiting for some body to hear them.

From the time of their creation, it had been an age old cultural tradition to manage, maintain and preserve each and very monument through traditional guthis. This practice continued in most of the cases till 1951. There were both private and government trusts and institutions entrusted with the responsibility of managing and preserving religious performances and preservation and expansion of the property thereof. The required funds in terms of cash and kind were adequately supplied through traditional guthis, the self-sustained financial holdings based on cultivable land attached with each and every monument.

Socio- political Impact

The socio- political reforms introduced in post 1951 period changed the social values in such a way that the traditional ways of operation and preservation of the cultural and architectural heritage could hardly be followed. As a result, the heritage sector could not compete with the other national priorities and slipped out into remote corners to be discovered only during religious ceremonies.

Great Earthquakes

Apart from the vagaries of time and man, the heritage mostly suffered from the great Earthquakes of 1254 (Neapl Era 374), 1260(NE 380), 1408 (N.E 528), 1681 (N.E.801), 1810 (N.E930), 1828,1834,1835 and 1934.

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During the above earthquakes, most of the important monuments, specially the towering temples and shrines, were completely destroyed and many of them never reconstructed or restored. Few of the monuments, namely Pashupatinath, Swoyambhu, Boudha, Krishna Tempale, Nyatopola Tempale were not damaged or suffered very little.

Rules and Regulations

The historical monuments and areas are at present vaguely preserved under the Ancient Monument Preservation Act, 2013 (1957) and by the Declaration of HMG, the Durbar Square area Kathmandu, Lalitpur, Bhaktapur and Changu Narayan are identified as heritage sites.

But due to the lack of appropriate organizational arrangements, proper instructions and guidance, these rules and regulations have remained confined to their declaration only and none of the institutions has the appropriate manpower, institutional framework and resources to execute them.

Policies and Implementation

The preservation aspect so far has been defined under a clear policy and this sector could not be implemented in an acceptable manner, as a result the cultural and historical heritage is slowly being wiped out. The pats, shattals, temples and shrines instead of being preserved in their original shape, continuously find their existence in concrete, steel and glass. Under the present arrangements at policy level, it can not be warranted that the historical monuments and ensembles will last for long time and Nepal's pride will be preserved.

Unique townscape

The historical and cultural heritage, specially that of Kathmandu, Lalitpur and Bhaktpur, has unique character. No Monument of architectural importance could be understood as individual object, but is a part of medieval townscaps and any undesired change in the monuments has the adverse effect on the historical characteristics of the towns. The frequent violation of building regulation, preservation Acts and Declaraton are the final results evolved from the lack of clear policies and uncoordinated application of authorities.

Town Regulations

The cultural and architectural heritage is an integral part of the metropolitan areas and it can separated from the urban conglomeration by no means. Specially, in Kathmandu valley and Janakpur, the monuments are the principal objects of urbanization. But the present town implementation regulation do not integrate the heritage into its activities and the final outcome is that the cultural and architectural monuments and ensembles gradually loosing their existence.

Organization

Several government and international organizations namely Department of Archeology, Guthi Sansthan, UNESCO, PATA, Nepal Heritage Society, Municipalities, Tourism Ministry and NGO are functioning as organizations undertaking for heritage preservations. But uncoordinated and unsystematic programs launched by different organizations have hardly helped in managing the heritage preservation task as a wholesome national affair except for a few individual cases.

Present trends

During the post- 1951 period, the preservation of cultural and architectural monuments was only the flash events. The temples, public shelters and shrines were restored only during big ceremonies like royal marriages, coronations and international conferenes or with the

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assistance of international donors. The durbar squares and the temples were restored during the coronation of his late King Mahendra and that of King Birendra. Other numerous monuments throughout the kingdom are standing up even today at their own good luck. There are events when large hearted people had played the roles of the savoir restoring few monuments of their interest. Purnachandi and Kumbheswor of Patan were restored with public participation while Pashupati Area Development Committee and Janaki Tempal Restoration Committee are undertaking the preservation task of Pashupati Nath and Janaki Temple, mostly financed through a compulsory revenue. The historical monuments in Bhaktapur are widely restored by Bhaktapur Development project, a project undertaken with the cooperation between the Government of Nepal Germany.

Government Agencies

There are basically two Government Agencies faced with the problem of preserving the national heritage. But it is very difficult to point out which one of them is really responsible for the noble task. While 'Guthi Sansthan' (under the Finance Ministry) claims ownership of most monuments and religious buildings and is the sole authority to collect revenues from such holdings, the Department of Archaeology under the Ministry of Culture is responsible for preserving archeological artifacts and historical sites. The architectural and structural engineering aspects of preservation, the key factors for the survival of the monuments, are almost entirely neglected and nobody seems to be responsible for them.

Overlapping Responsibilities

Owing to the overlapping responsibility of different organizations, the preservation of monuments had been a task of care for nobly. And as a result more and more valuable historical art treasures either have vanished or are finding their ways across the national border and the monuments or their have been a free of cost supply for many people.

Future Needs

The tourism sector has been one of the major source of foreign exchange earnings and every tourist, national and international, has his liking for the Nature of Nepalese landscape and the wonderful cultural heritage. If Nepal has to preserve its pride and prestige, the time has come to take up the Heritage Preservation task in a serious manner through a coordinated and scientific approach embracing the whole country. A strong national level organization which could be charged with responsibility for heritage preservation is highly needed.

The Patronage

This proposal is a concept that such a task of immense value could flourish under a broad umbrella of King Birendra Cultural Heritage Trust, if the establishment of such an organization would prove feasible. The trust could be a wide platform where the professional and the lovers of the World Heritage could significantly contribute for the betterment of the mankind and Nepal through preservation of the cultural heritage.

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रोटरी क्लब म्हसीके

नेपा: देशय खासयाना नेवा:तयलागि सामाजिक संस्था या ज्या खं वारे अनभिज्ञ मखु । छायाघासा नेवा: समाजय थी थी सामाजिक गुठिगाना त यक्व यक्व दु । उकी मध्ये न 'सिड' गुठि अर्थात सना:गुठीया स्थान छगु विसकं महत्व दु । ध्वहे सना गुठिया कारण नेवा:तयत सम्य समाज व एकताया प्रतिक ख: धका विश्वविद्या जनीपिंशा हना: त:गु ल्व:मके फेमखु ल्व: मके न मज्जू । तर भीगु सघ संस्थात विश्वन्यक त:चा: जूड मफुत, थुकी भीपि दु:ख तायमा: । थौ ध्वहे सन्दर्भय छगु अन्तराष्ट्रिय सामाजिक, संगठन 'रोटरी क्लब' या वारे छुं खं न्चबब्बे त्यना ।

रोटरीक्लवया पतिस्था

अन्तराष्ट्रिय ख्यलय रोटरी क्लवया थ:गु हे कथंया छगू मूल्य, मान्यता व मौलिक पह: दुगु मुक्क सामाजिक संस्था ख:।

नेपाल सम्वत १०२५ रिखे अर्थात गूडई न्च्य: अमेरिकाया छगू शहर शिकागोया छम्ह वकील 'पाउल ट्यारि' विचा: यार्तिक - भी मनूतसे भतिचाजक थ:गु स्वार्थ त्याग याये फतघासा आपाल निर्धा असाहय अर्थीपि मनूतयत सेवा विडफू । ध्वहे विचा: खं थ:पामपिं स्वम्हेसित न्यंकदिल । इमिसं भाजू पाउल ट्यारीशया नुग: खं न्यना इमिगु नुग: न भिं ज्या पाखे साल । थननिसे थुपिं प्यम्ह पामापिं कथंहना नापलायेगु यात । अले गनं सुयात छु गुहालि याये माली धैगु थी थी विचा: न्च्यार्केगु यात । थगुकथं रोटरी क्लवया स्थापना जूगु ख: ।

इमिगु वालागु विचा: नाप निस्वार्थी भावं देखना व:गु सेवा भाव 'चिकं बयं वाईबलय त:चा: जूडक ची चाय दना वनी थे ध्व रोटरी क्लवया दुज: खल:त न संसार न्यंक चीचाय् दना: नेपा:देया 'यल-पाटन दरवार स्क्वाएर तक थ्यन । छुं न छुं कथं थ:पिस समाजया लागि फुये छुं विई धैगु मनंतुना च्वपिगु ल्या: चा: नी खुद: रोटरी क्लवया भिं छगू लाखे मल्याक रोटरीयनत दये धुकल । ध्व न छगू लयता खं मखुला ? थये याकनं त:चा: जूडफुगु मू हुणि छु धासा - जतिवाद- धर्मवाद व राजनीतिवाद छुं कथंया पंग: मदुगु लिं ख: धैगु सकसिया छगू हे विचा: दु ।

रोटरी क्लवया आजु (लक्ष्य)

रोटरी क्लवया मू आजू थीगु यात अंग्रेजी भापं 'सर्भिस एवम् सेल्फ' अर्थात 'स्वार्थ सोयौं च्वे सेवा भावना यात हना: त:गु दु । थुकिया धापू छु धासा - थ:गु लागि यायेगु ज्या:खं सोयौं कत:या लागि यायेगु ज्या खं यात च्वछाया त:गु ख: । सेवा भावना अर्थात परोपकारी भावना हे रोटरीयन तयगु मू आजू ख: । रोटरीयनतयसं छुं ज्या खं न्च्यार्के न्च्य: "प्यं:गु कथंया मू खंय विचा यायी । ध्वइत "फोर-वे टेस्ट धका धाई । छगूकथं ध्व फोर-वे टेस्ट धैगु आचार संहिता न मखु । तर छुं ज्या खं याये न्च्य: च्वं, क्वयँ, ज:ख: अर्थात मुनासिव जू मजू विचा: तयीगु पढलियात हे 'फोर-वे-टेस्ट धाइगु ख: ।

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- १) श्व सत्य खं खःला ?
- २) श्व ज्याबें सुयात आयाः जूइला ?
- ३) श्व ज्याबें सहयोग व सदभावना व्वलनीला ?
- ४) श्व ज्याबें सकसित भिं जूइला ?

श्व च्च व्वया तःगु प्यंगू सामाजिक सैद्धान्तिक खें यात
हरेक रोटेरीयनतस्सं क्युच्ययीगु खः ।

शुगुकथं हे छता नित्ता व्यवहारिक सैद्धान्तिक ख्यं रोटेरीयन तयस्सं अज उच्च विचाः तये माःगु न दु ।

क) छूं सेवा यायेगु अवसरया निति 'मनू' म्हसीका स्वाप् तयेगु ।

ख) थःगु लजगाः यात नैतिकथं विवक थन्ट्याकेंगु कुतः यायेगु। नैतिक दृष्टिकोण छूं न किचः मथाइगु लजगाःयात उतिकं च्चवछाया मान्यता विइगु ।

ग) हरेक रोटेरीयनतयेसं थ थःगु लजगाःयात न फक्क सामुदायिक सेवापाखें न्ठ्याकेंगु कुतः याये माः ।

घ) न्ठ्याथिजागु लजगाः याना जीवन हना च्चवँह जूसा थ थःगु समुदाय मार्फत अन्तर्राष्ट्रिय समझदारी, सदासय व शान्ती जूइगु पाखें पलाः न्ठ्याकें माः ।

छम्ह रोटेरीयन मेम्ह रोटेरीयन यात माः कथं गुहालि विइगु न रोटेरीयन कर्तव्य खः धक्का गुहालि यात वः विया तःगु दु ।

रोटेरीया विसक नियम

रोटेरी क्लवया दुजःत खूइगु प्रतिशत हाजिर जूइ हे माः । उकी छगु प्रतिशत जक म्हो जूसा रोटेरी सदस्यदतां वंचीत जूइ । रोटेरी क्लवया थ थःगु लागा दु , लागां पुला मे मेगु लागाय् च्चगु न्ठ्यागु रोटेरी क्लवय् उपस्थित जुया हाजिर दयेकें न ज्यू । अर्थहे रोटेरी क्लव ल्याखें दुने लाःमा थ थःगु लागा क्लवया दुजः जूइ । शुगुकथ ससारभरिया रोटेरी क्लवय् व्वति कया थःत सम्मानित याके ज्यू ।

छूं जुया ज्यां ख्यंया लागि गनं रोटेरी क्लव मदुगु थासय् छूं ई छ्याय् मालधासा थःगु रोटेरीया नायोयात लिखित पौ विइमाः उकी उपस्थित जुगु ल्याखय् तई । रोटेरी क्लवय् हाजिरीयात विशेष च्चवछाया तःगु दु । हरेक क्लवया दुजः तयगु हाजिरी रिकर्ड लय् लय् पतिकं गर्भनर मार्फत रोटेरीया मू ज्यासले छोयेमाः । अथे हे क्लवया वैठक जूइगु तिथि मिति (दि व वार) नापं ई न्हापा गथे क्वः छिना न्ठ्याबले अर्थहे जूइमाः हिले दे मखु ।

मुथयुन्हिनया सनिलय जूइगु वैठक्यात - वेकफास्ट मिटिङ्ग, लञ्चन मिटिङ्ग व टी मिटिङ्ग धाई ।

कथंचित मोहनी, स्वनि नखः थं जागु सार्वजनिक पर्वया दिं चू लात धासा वैठक मज्जुगु मूचं पिब्वे माः । तर सुं पिनया रोटेरीयनत 'एन्टेन्डेन्स - मेकपया लागि वल धासा "एन्टेन्डेन्स क्रेडिट उपस्थित जनय याना विइ माः ।

ई या न छुं पावण्डीकथं रोटेरीया वैठक छ्छौजक जूइ । उकी उप्वः ई काय मफू धौगु छूं वन्देज दु ।

सेवाया प्यंगु लुबा

थःगु ई, श्रम, धयवा, पुला छूं क्लवया सदस्य जुलधासा इमित उगु थासं लाभ जूइमाः । मखुसा छुं धक्का उगु क्लवया सदस्य जूइमाःगु ? उकिं हरेक क्लवया सदस्यतयेत

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वाःपतिकं जूडूगु वैठक्युं व्वति काय् मखन कि थःत धागू भाःपीके फेगू अवस्था श्रजना यायेगु क्लव सर्भिस डाइरेक्टरया जिम्मावारी दुनेलाः । अथेघका मे रोपि पदाधिकारीपिनिगु जिम्मेवारी मडु धैगु मखु । सकले जाना क्लवयात शिक्षात्मक सेवा मूलक उपलब्धी पूर्ण जूडमा धैगु धापू खः ।

ध्वर्यान्त्यु कम्युनिति सर्भिस अर्थात समुदाय सेवा / रोटरी स्वना तःगु जःख ठाय्या वासिन्दातयत छे कथंया सेवा यायेमाः । फःसा जिल्ला स्तरीय, राष्ट्रिय स्तरीय ज्या भवः न्त्थाके न फयके माः । सफा, सुघर, स्वास्थ्य, शिक्षा आदि सुविधाया लागि क्लव फुये तिवः विडमाः ।

रोटरियां छगू मेगु विसकं तातुना छु धासा सेवाय् मू ध्येवा मखुसे शारिरीक श्रम, बौद्धिक श्रम आदियात च्छाया तःगु दु ।

मेगु स्वंगु लुखा खः । भोक्शनल अर्थात पेशामूलक सेवा नैतिकता पिने मलाःगु हरेक लजगाः यात उलिहे मू व मान्यता विडगु बलन दु । छायाधासा सुं न मनूया जीविकाया लागि ज्वनीगु न्त्थाधिजागु चिकिचा धंगु लजगाः उलि हे समान इज्जत याई । दसुया लागि सुर्वांगु ज्यान बचय् यायिगु लजगाः या डाक्टर बैच अथेहे लाकमि अर्थात नाय् ज्या यायिमह न उतिकं सम्मान व इज्जतदार तायकुगु दु । थुजागु रोटरिया तगुःखे (दृष्टिकोण) यात जनताया तुगाल्य् धवा थूडका विडगु भोक्शनल, सर्भिस डाइरेक्टरया ज्या खे खः । भोक्शनल सर्भिसया तातुना तःतजी मध्ये च्चे ज्याखे नापं व्याकमि कर्मचारीत व लजगा चूलाका चर्चाप व्यापारी उद्योगमितय् दथूइ स्वापू बाँलाका बिडगु खः । भेगिगु नेपाः देया खे न्त्थयनेवले - बुँ थुवा तःसि व ज्यापुतय दथूइ जुया च्वंगु गुगु असमान व्यवहार जुया च्वगु दु । उकीया समाधान यायेगु छगू नितुनीगु स्वतु त्वःगु समस्या खः ।

अथेहे क्लवया थःगु इलाकाय जकमखु देत्यक शान्ति सुव्यवस्था ताःलाय्सा धैगु तातुना खः । रोटरिया मेगु लुखा इन्टरनेशनल सर्भिसया मनतुना अन्तरीष्ट्रिय समझदारी, विश्वशान्ति, विश्वबन्धुत्व आदि थकी दुने लाः । छायाधासा संसारय शान्ति व सुव्यवस्था थातं तयेगुली सरकार याकचां जक सफल मजूइगु आखिर जनता हे विश्व शान्ति माः धागु भावना ब्वलकेगु हे मेगु तातुना खः । थुजागु जिम्मेवारीपूर्ण ज्या खे खने मदयेक न्त्थाका यकेगु थी थी लागया डाइरेक्टरतयगु जिम्मावारी दुनेला ।

स्वायिफिकेशन व सदस्यता

रोटरी ल्कव मे मेगु सेवा ल्कवनाप विसकं जुगु या मू हुनि हे ल्काशिफिकेशन खः । खतु ध्व ल्काशिफिकेशन खे र्वः यात नेपाल भाषां पायछिकथं अर्थ छ्चाय ज्यामर्थे । तर ध्व खेगुःया भावार्थ 'ल्हाः म्हुतु - चूलकेगु लजगाः यात इतिक याः । उकिं रोटरिया ज्यासः छुना तःगु थाय् वाय्या छम्ह नैतिकवान मनूयात दुजः दयेके फु । थुकिया अर्थ खः रोटरी दुने थी थी लजगाःया मनूतयत दुथ्याकेगु खः ।

सदस्यताया खेय् रोटरी क्लवया थःगु हे विसकं पहः दु । व्यक्ति छुं स्थानीय क्लवया सदस्य जूइ वइत रोटरियन धाई- तर स्थानीय क्लव जक रोटरी क्लवया सदस्य जूइ । तर हरेक रोटरियनत एटेन्डन्टस मेकप या लागि विश्वया न्त्थागु देशय् वने फु ।

रोटरी क्लवया सदस्यता बिडगु खेय् 'मानार्थ सदस्यता' धैगु क्लवया लागि, छुं समुदायलागी, वा राष्ट्रया इज्जत समान थकायगुली सुनां वः विड वइत विडगु खः । भिसापिन्त रोटरी क्लवया सदस्यता मब्युगु खेय कया अमेरिकाया सर्वोच्च अदालतं अबैधानिक ठहर यात । सन १९८९ पाखे भिसा न रोटरिया सदस्य दुजः जूइ ज्या धैगु कोजित । तर मयजूपिंगु सहभागिता साप हे म्हेो तिनि ।

प्रत्येक क्लवय् 'मेम्बरशिप डेभलपमेन्ट कमीति' हे । उगु कमीतियात ज्या भवः कथं थुगुदंय ध्वः मह तक न्हेपिं सदस्यत दुकायेगु धैगु छगु लक्ष्य दयकी । अथेघका लाःलाः पित सदस्यता दयेकी मखु । मनूया स्वभाव, व्यक्तिव, लजगाः चरिव, सामाजिक तथा सामुदायिक प्रतिष्ठा आदि दृष्टिकोण रोटरियन जूइ योग्य जू मजू विन्नाः यायी अरु सुयापाखे बिरोधया सः ध्वल धासा उकी वाले ज्या व मालज्या न यायी ।

सिर्फ दौंय लः ल्हाना बिडव वैत रोटरिया सदस्य यायो मखु । सुनां ध्यवां निधि व इज्जत याउंक कायेगु स्वइ उजापिस हे समाज, व राष्ट्रयात भिं तैपि जूइ ।

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सकल सदस्यत मुना च्वनिगु बैठक्यात 'क्लव' अर्थात पूर्ण बैठक धका धाई । 'हाउस' धका न धाः । क्लवया वाः पतिकं ज्याफवः न्त्चाकेत ल्यज्याकथं कार्यकारिणी समिति ल्यई । उकी नायो छम्ह न्वकू न्वकू निम्ह छचाजे, दौभरि सर्जिन्ट-याट- आमस व प्यम्ह डाइरेक्टरत न ल्यई । शुमित हे बोर्ड धायीगु खः ।

क्लवया न्त्चागु ज्या खँ हाउसय यंके न्त्चः बोर्डय न्हापाँ न्त्चल्वे माः । बोर्ड स्वीकृत बिल कि तिति हाउसय उगु प्रस्ताव यंक दै । अन्यथा नायो व सचिवया मनपरि तन्त्र भाःपि ।

बोर्डया अन्तरगत धी धी पुचःत न स्वने फु । शुजागु पुचः पाखें थ थःगु ज्या खँ या प्रतिवेदन छचाजे माफत छोया हये फु । रोटरिया नियमकथं लय् छकः कमसे कम बोर्डया बैठक च्वनेमाः ।

संसारभरया दक्व क्लवतयत् छगुहे पहः व नीति नियम कथं न्त्चाकेत सन १९२२ सालया जून महिना निसे लागू जगु घोषणा यासे क्लवया थःगु हे विधान पिब्वल । उगुहे विधान कथं थ्व रोटरि क्लव न्त्चाना वना च्वंगु दु । नापं प्रत्येक क्लवया लागि विनियम न अन्तरिष्टिय रोटरि दय्का व्यगु दु । उगु नियम अनुसार थःगु परिस्थिती कथं क्लवयात छँ खँय तनेफु, हिलेफु, तर व वुखँ आर. आई. या मू छचाजे माफत सूचं विडमा ।

आर्थिक स्वोत

न्त्चागु न संघ संस्था न्त्चाकेत आर्थिक पक्षया खँ न्त्चने वई । रोटरिया न्त्चने ध्यवा यात उलि च्वछाया तःगु मद्दु, गुलि जन सहभागिताया मू थन्त्चाका तःगु दु । अथे खःसा वाःपति लक्व न्त्चाकेत प्रशासनिक खर्च, च्या खर्च आदि शकतां हलज्वलं ताः लाकेत रोटरियन दुजः तयसं रोटरिया विनियम कथं थःपिसं हे चूलाकि माः । क्लवया परोपकारी ज्या खँय मुठिदानया नामय हापं कायगु चलन दु । थ्वइत 'सन-साइन' धका धाई । अथेहे लक्वया दुजः खलःतय् छँ लयेताः पर्वय फुये हापं देखाया क्लवया धुकू जायेकेगु चलन न दु ।

रोटरिया नियमकथं दयँ छकः स्वीकृतका (३१/-) अमेरिकी डलर अन्तरिष्टिय रोटरियात दुजः ल्हापं छोय् हे माः ।

रोटरि बर्ष, बजेट, डिस्ट्रिक्ट

रोटरि बर्ष अंग्रेजी महिना जुलाई १ तारीख निसे जून तीस तारिख तक ल्याः काई । शुगुकथं रोटरिया थःगु हे कथंया वर्ष न्त्चाई । बजेट अर्थात लक्व न्त्चाकेया लागि छु ज्याय गुलि गनं खर्च यायेगु ल्याः वाः न थकी दुने हे ध्याकी ।

रोटरियनतयसं नैतिकताय किचः मलाई कथं खुला खुलाय सदस्य शुल्क पुलेमाः ल्यंकाः तय् मज्यू । छँ जुया क्लासिफिकेशन बसोजिम लजगाः हिलेमाल, वा छँ अथवा डेरा आदि हिलेमाल धासा लिखित राजिनामा बिया बोर्ड स्वीकृत कायेज्यू ।

रोटरि क्लवया ल्या चाः निहयं अन्तरिष्टिय लागाय तःचाः जु जु वना च्वगु दु । रोटरिया मू ज्यासलं जक मिखा व्वे थाकुया वःगुलि, ई व्यः यात ल्वेक रोटरि डिस्ट्रिक्टकथं व्यवस्था ताःलाकेगु ज्या जुल । पीगु निसे चयगुतक क्लवत मुंका इकाई अथाते छगु ल्या (नम्बर) बिडगु यात । शुजागु डिस्ट्रिक्टया ल्या न्हापा स्वंगः जक अंक व्यूथाय् आः कम्प्यूटर प्रविधिया ल्याखें '0' (सुना) छगः तनां प्यगः अंक ध्यंक्ल ।

संयुक्त राज्य अमेरिकाय ५००० निसे ७९०० तकया अंक कथं २०१ डिस्ट्रिक्ट दु । फ्रिगु जः खः दे भारतय २९८० निसे ३२९० तकया जम्मा ३० गू डिस्ट्रिक्ट दु । छापू इलप थ्व ३२९ स्वंगः ल्याखें न्यागु दे यात कयच्याना तःगुखः पू पाकिस्तान, सिक्किम, भूटान, बर्मा, भारतया पूर्वी भाग व नेपाः तक दुध्याका तेल । आ धौ भिहगः नेपाः व भारतया पश्चिम बंगाल व अण्डमान टापूत न दुध्याका तःगु दु । शुगुकथं छगु हे डिस्ट्रिक्टया अन्दरय १४ गू दे तक दुध्याका तःगु अफ्रिकी

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डिस्ट्रिक्टला व्यवस्था - छुं डिस्ट्रिक्ट 'कन्फरेन्स' य छगु गोप्य मतद्वारा ल्याम्ह मनूयात आर आई या कन्फेसनल गभर्नर यई । थये ल्यःम्ह गभर्नर थःत गुहालिया लागि डिस्ट्रिक्ट कमिती दयकी । उगु कमिती छगु कमिती अनुभवी मनूयया छगु विभाग जिम्मा विड । थुकी डिस्ट्रिक्ट सचिव (छयाजे) या पद महत्वपूर्ण जू । तर ज्या खँ धासा गभर्नरया नाम हे जूइ । माना थव छगु 'मोडेल' सरकार हे धाःसा ज्यू । सरकार राजनीतिक सञ्चालन याइम्ह खःसा रोटरी सामाजिक संगठनयात नैतिक व नीतिगत लपुइ यकीगु विधाः खः ।

डिस्ट्रिक्ट गभर्नरया ज्या खँ छु धासा डिस्ट्रिक्ट कन्फरेन्स व डिस्ट्रिक्ट एसेम्बली पूर्वकैगु जक खः । अथेखःसा मनोनित गभर्नर तयत रोटरीया सन्देश फैलाय यायेत, लोकव्हाकेत शिक्षा दिक्षाया व्यवस्थापन ताःलाकेगु चलन दु ।

विश्व सामुदायिक सेवा (वर्ल्ड कम्युनिटी सर्भिस)

रोटरी सेवा सम्बन्धि खँ ल्हायवले थुगुकथं हे जूइसाः धैगु ठोक्ुवा नियम उपनियम मदु । थाय् वाय् व इ व्यः कथ स्थानीय मनूतय लागि गुजागु सेवा आवश्यकता दु धैगु वाः चाय्का चूलाका विडगु हे वास्तविक सेवा खः ।

उदाहरणया लागि यलया पुलांगु जिल्ला स्तरिय वीर- अस्पताल खारेज याना व्यूगलिं यल जिल्लाया लागि गुलि नोक्सानी जुल । यल जनताया स्वास्थ्यया लागि उखें थुखें ये वीर अस्पताल वा टीचिङ्ग अस्पताल ब्वॉ वनेमाल । थुकीयात कया सु राजनैतिक पाटी वा सामाजिक संगठन पाखें सः म्भवेकुनि । उकिं यलया मिसनरी अस्पताल यात स्तरयुक्त तहःलय तथा भेलाोरया अस्पतालथें सेवायुक्त जूइकेया लागि कुतः यायमाः धैगु विचाः प्वंका ।

यल मिसिनरीतयसं छगुं भव्य भवन दयका साधारण कमितीया अन्तरगतय थव शान्तभवन मिसन हस्पीटलया नाम आउट पेशेन्ट स्वयेगु व छुं साधारण ल्वगि तयत भर्ना कया उपचार यायेगु ज्या जक जुया च्वंगु दु ।

भूसिं थुपिनाप सम्भौता याना-भेलाोर हस्पीटल समानगु जनतायात स्वास्थ्य सेवा चूलाका विडगु खःसा श्री ५ या सरकारपाखें इमित माःगु स्तर सुविधा व इज्जत सःन छाया चूलाका मविडगु ?

दुःखया खँ छु धासा भूगु देशय दुःखि जनताया लागि "थःपिसं न याये मफु कतःन याना विड धाःसा याके मविडगु - संकुचित विचाः यात म्हुना व्हेनु ।" यदि भूसिं थुकी स्थलाकं पलाः छिइ फत धासा, यल जिल्लाय् छगु स्थलागु थी थी ल्वेया उपचारया व्यवस्थापन ताःलाका विडिफत धासा थव भूगु न्हापागु मकाः पलाः जूइ सकसिया लागि भि जूइ ।

उत्तरमध्यकालीन वास्तु विधिमा प्रयोग हुने सामग्रीका तर्क एक विवेचना

- ईश्वरमान सित्त्या

काठमाडौं उपत्यका भित्र नेपाली समाजको विकासमा संगसंगै मानवले बसोबासका लागि आवास निर्माण क्रम शुरु गरे जसमा मौलिक वास्तु निर्माण सामग्री प्रयोग गरेको बोध हुन्छ ।

आदिवासीहरूले समाज विकासका साथ साथै आफै जङ्गलका काठ, खर, काचा, ईटा र ढुंगा प्रयोग गरि स्वास्थ्यबर्द्धक वासको छाँचो टारो । यसमा चिटिकक परेका भुइतल्ला कटेरा, छाप्रा र मफोला आवासमा ढ्यालि, पराल वा खर द्वारा छाना छाउने काम गरेका हुनु पर्दछ । यसरी भइतल्ला नेपाली पनमा सरसामान सदुपयोग गरि परिवार संख्या अनुसार साना ठुला तथा मफोला घरहरू निर्माण गरी सादा जीवन यापन शताब्दीयौं पहिले र पछि सम्म पनि परम्पराका आधारमा हुतगतीले निरन्तरता पाए ।

पछि समाजमा सुसंगठित बसोवासको मेलो मेसोभइ आएका फलस्वरूप पाका ईटा र पाको भिंंगटी प्रयोग गरि आवास निर्माण सामग्रीहरूमा नौलो सामग्रीहरू प्रयोग गरे । एक से एक राम्रा पक्क ईटा राम्रा काठे भ्याल पनि प्रयोग गर्दै ल्याएर साना ठूला घर निर्माण गरी सादा जीवन यापन शताब्दीयौं पहिले र पछि सम्म पनि हुतगतीले निरन्तरता पाए । यहाँनेर १७ औं शताब्दीको अन्त तिर यस उपत्यका भित्र धार्मिक समन्वयात्मक विधि विधानले गृह निर्माण गर्दा नयाँ आवास स्थिर रहोस भनी एक रोचक श्लोक रचिएको यहाँ प्रस्तुत गर्नु उपयुक्त हुने देखिन्छ । तल उद्धृत चार पंक्तिको रचनाकार नेवार जनजातिका लोक कवि हुन सक्ने अनुमान गरिन्छ ।

ये ते यं प्रतिमातिष्ठ कल्प कल्प शतात्परं

रक्षन्तु देवता सर्वैः क्षत्याग्नि जल वायाः ॥

यावत्मेरु स्थिता देवी तावदंग इमहितले,

चन्द्रकं गगने वापि तावद भवति निश्चितम् ॥

(स्रोत स्थिरोभव वाक्य)

उपरोक्त श्लोकका सक्षिप्त तथ्य यहाँ प्रस्तुत गरेको छु । जसले यो प्रतिमा (घर) स्थापना गर्छ, उनलाई सय भन्दा वढी कल्प कल्प सम्म सबै सूर्य अग्नि जल वायु र देवताहरू द्वारा रक्षा गरुन । जहाँ सम्म पर्वतमा विराजित देव देवताहरू पृथ्वी मुनि सम्म अवस्थित भइरहन्छ आकाशमा चन्द्रमा र सूर्य, जङ्गल, नदी बहुन्जेल उदय भइरहुँजेल समस्त देवताहरूले रक्षा गर्नु पर्‍यो ।

तिन शहर भित्र र बाहिर गाउँ गाउँका मानवहरूले स्ववास गृह जस्तै पाटी, सतल, गृह, इष्ट देव गृह छत्रशैली, शिखर, मण्डप, गन्धकुट र गम्बज शैलीमा शुरे मथ, मन्दिर, विहार, गुम्बा र चपाट निर्माण गराएर पिता पुर्खाहरूले मौलिक वास्तुकलामा असंख्य राम्रो योगदान गरि गएका छन् । प्राचीनकालमा धर्म चित उत्पत्ति हुना साथ सदभावले सज्जनबुन्द समूह द्वारा भावि सन्तति लाई सुम्पेर जानु भएर यस लोकमा शान्ति परलोकमा सुखावती भूमिमा पुग्न पाउन भनि निर्मल भएले किर्ति स्मारक मन्दिर स्थापना गरी जानु भएका पुरुषार्थीमा हामी चीर ऋणि छौ ।

मध्यको काल सम्म शासक र जनता जनार्दनका परिवारले कुनै पनि स्मारक निर्माण गराउने वित्तिकै जग्गा जमीनको आयस्ता राखी मर्मत सम्हार बर्ष बन्धनक्रिया चलाउन शिलालेख पनि स्थापना गर्ने चलन व्यापक थियो । आवास निर्माण गराउदा बली पूजा गराउने जस्तै कुनै पनि मन्दिर स्मारकहरू निर्माणपछि छाना छाप्रा ध्वजा कलशारोहण गरि अर्को साल देखि स्मारकको नाम मा विधिवत पूजा गरी तामाको भाडामा भूजो पकाई बली पूजा सक्ना साथ २ जनले भूजा बोकाइ काहाबाजा बजाई स्थानीय

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नगरका प्रत्येक चार दुवातामा भूत, प्रेत र पिशाचलाई भूजा हेरेर तिप्र गराइँदा रोग व्याधि नफैलियोस र मानवलाई शान्ति प्राप्त होउन भनि नियम वाधि राखेका बोध हुन्छ ।

मध्यकालीन युगमा मानव आवास निर्माण गराइँदा घरमा जग देखि माथि थां कत्रल जहाँ रहन्छ इहि लोह व्याल खोपेका दुङ्गाको प्रमाण मढि, यस माथि रहने काठका महादेव, यसका पनि माथि मेध चाहि पार्वती, नीदालहर अष्ट भैरव स्वरुप, दलिनहरु अष्ट मातृका स्वभावो ढोका मुनि सघार बेतालको प्रमाण ढोका का दायावाहा सिहिनी वायावाहा व्याघ्रिनी, ढोका माथिका संधारका अर्थ चण्ड सहारोपण खापा जोडाको प्रमाण शिव शक्ति ढोका खोलने क्योयै गणेश खदल कर्मलेखा, चूकूलको भाव कामेश्वर, खापाका सिक्किा भाव विद्याता दभूनि धर्म लक्ष्मी, तालास्थार लक्ष्मी, साँचो मोह लक्ष्मी भन्याइ सत्त ऋषिभ्वर घोप्ते जया, विजया, तिनमुखे भयाल बट्टमा, विष्णु र महेश्वरका स्वरुप हो ।

घरमा जडान हुने पञ्च मुष्ठी भयालहरु पञ्च तथागत (अक्षोभ्य, अमिताभ, रत्नसम्भव, अमोघ सिद्धि र वैरोचन) स्वरुप । आँखी भयाल विधि हरिहर थैमाको प्रमाण बज्र सत्त्वका स्वरुप, थैमा दाया वाया रहने वैरोचन, मुसी लामा दलिनहरु चौसठी योगिनीका स्वरुप, तुनाल-गरुड, म्हँदोल नाम राजका स्वरुप चलु (काठ) नागिनी बुडगलका दलिन अष्ठ विशति नखत्र निगालाका दलिन चिपत द्वादश राशि गणहरु चि सि (त्रियदत काठ)वादलका स्वरुप माटो भए स्वर्गका स्वरुप, फिंगटी अर्थ नत्र लक्षण तारागणहरुका भाव, दाया जव लका सिं काठ (जुता आकृति) चन्द्रमा वाया काठ लकासिं (जुता आकृति) सूर्य (जसलाई दायां लकां सिं र बायां लकां सिं) नेवारी भाषामा प्रचलित छ । घरका छांना छत्रको प्रमाण । सूरु प्यालको अर्थ आस्तानिक जोगका चिन्ह छेडिका प्रमाण पाताल, मातन, मर्त्य मण्डल, चोताका भाव स्वर्ग इष्ट देवगृहका कोठा धर्म साधन गर्ने मोक्षपुर भनि मनमा राखे ।

सत्रौ शताब्दी पछि अर्थात अन्तिम मल्ल काल सम्म पनि उपत्यका भित्र भारदार भद्र महाजन देखि सर्व साधारण परिवार जसले नयाँ आवास निर्माण गर्छ त्यस घरका मालिकले माथी उल्लेखित श्लोक र तर्क स्थरो भव वाक्य सुनाउने प्रचलित परम्परा रहेको दर्शाउछ ।

ललितपुर प्राचीन नगर स्थित चक्रवही ने.सं. ५४५ तिर एक प्रतिस्थित दाता द्वारा निर्माण गराउने गरेका लगत्तै उही दाताका भाइले इवहा बही निर्माण ५४७ मा गराउनु मध्यकालिन वास्तुकला हाभा सामु जीवितै छन् । हेर्नुहोस मध्यकालीन नेपाल ३७ भाग ।

चक्रवही करिव एक रोपनि चौकोण मिलेका जग्गामा निर्माण गराइ चोक प्रांगणमा चैत्य धर्म धातु पनि अवस्थित छ । मूल बही उत्तरा भिमुखकोठा भित्र वही मूल प्रवेशद्वारका सामने क्वापा चो बुढको मूर्ति रहेको छ ।

ललितपुर प्राचीन नगरका नेकू जात्रा मतया: व्यवस्था समितिको १० स्थानीय क्षेत्रहरु मध्ये क्षेत्र नं ३ चक्रवही वाट यो वर्ष मतया: जात्रा सम्पन्न भएको छ । मतया: पालो परेकै टालबाट स्थानीय जात्रा परिक्रमा हुने सम्पूर्ण ललितपुरका विहारहरु र वहीहरुमा मूल यात्रा शुरु हुन अगाडि बुढगीत गाई धा:वाजा वाद्यवादन गरी पाँचदिन भित्र सबै स्थान गणेश लगायत स्मारकहरु भक्तजनहरुले मघ रात भित्र यात्रा पुरा गरिन्छ । यस अवसरमा पाटनका पूर्व, पश्चिम, दक्षिण, र उत्तरका ठूला चार स्तूपहरु पनि परिक्रमा गर्ने चलन छन् ।

चैत्य बन्दना

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यस महान मतयाः पर्वका दिन पाँच छ हजार भक्तजनहरु एकत्रित भइ विहान सवेरै देखि साँझ सम्म निर्धारित शहरी क्षेत्रमा अवस्थित बौद्ध स्तूपहरु विहारहरु चैत्य र धर्म धातुहरु एवं देव देवीहरुका मठ, मन्दिर, तथा पीठहरु प्रदक्षिणा संगसंगै पूजा आरती चढाई आ-आपना दिवगत आत्मजहरुको मोक्ष र शान्ति कामनाले अभिप्रेरित भएर धूप, दीप, अक्षता, फल, रोटी, चढाई दक्षिणा गरि पूजा गक्ष अनुसार गर्ने चलन निरन्तर चल्दै आएको छ ।

मतयाः जात्राकै पुनीत पर्वका दिन ज्यावहा चक्रबही जहाँ ललितपुर नगरका सुविख्यात दश महा विद्या मध्ये एक उग्र त्रिपुरा सुन्दरी बालकूमारी र लिच्छवीकालीन प्रस्तर चैत्य संगै स्मारक छन । यही टोल ज्यावहा चक्रबही कै सामन्य एक कलात्मक प्रस्तर चतुर ब्यूड चैत्य र स्थानीय भारो रक्लक द्वारा स्थापित धार्मिक स्मारकको स्मरण बडो सान्दर्भिक कृतिको दाताको स्मरण गर्नु उचित देखिन्छ ।

भाद्रकृष्ण द्वितीयाकै दिन जात्रा आयोजक टोल बाटै प्राचीन सांस्कृतिक नौवाजा वाघ वादन हर्षोल्लास पूर्वक इह लोक र परलोक संग सम्वादको माध्यमका रूपमा सांस्कृति गीत गुञ्जन गर्दै प्रदर्शन गरि नगर परिक्रमण गर्ने कार्य पनि प्रमुख विरोधता मध्ये एक रहेको छ । उक्त दिन नौ बाजाक सम्पूर्ण परिकारका बाजा गाजाहरु दसौंखि तिनमा श्री महालक्ष्मी, काली र भैरवका मुखण्डो ले श्रृंगार गरी ल्याइ मंगलबजार सून ढोका सामू झण्डै देह घण्टा सम्म प्रफुल्ल-वातावरणमा वाघ वादन गरिन्छ । प्राचीन परम्परानुसार उपत्यका तथा अधिराज्य भर नौवाजा र श्रृंग भेरी वादन जात्रा लिच्छवीकाल देखि अद्यापि ललितपुर सांस्कृतिक नगरमा जीवन्त भइरहेको सराहनीय मान्नु पर्दछ ।

विगत २०५२ साल मार्ग २३ गते शनिवारका दिन न्यूकू जात्रा मतयाः व्यवस्था समितिको संस्थागत रुप लिएकै वर्ष श्री ५ महाराजाधिराज वीरेन्द्र वीर विक्रम शाहदेव सरकारको स्वर्ण शुभ जन्मोत्सवको सुखद उपलक्ष्यमा सम्माननीय प्रधानमन्त्री श्री शेर बहादुर देउवा ज्यू प्रमुख अतिथ्यमा सम्पन्न ललितपुर नगरका १० दश क्षेत्रका श्रद्धेय वाघ गुरुहरुको सम्मानमा दोसला ओढाई प्रमाण पत्र प्रदान गरि बडो राम्रो काम भएको थियो । यस महान कार्यका निमित्त न्यूकू जात्रा मतयाः स्थायी व्यवस्था समितिका कार्यकारिणी सदस्यहरु उक्त समितिका सल्लाहकारहरु तथा स्वयंसेवक र सम्पूर्ण वाघ वादकहरु धन्यवादका पात्र हुनु हुन्छ ।

यस प्राचीन नगरका सांस्कृतिक श्रृंग भेरी जात्रा स्थायी समितिका तर्फ बाट यूवा पिढिलाई मौलिक वाघ वादन प्रशिक्षण कै सिल सिलामा स्थानीय जात्रामा हुने वाघ वादन संगीत गुञ्जने गतिविधिका प्रमुख अंशहरु श्रव्य दृश्यका क्यासेट भर्ने र छायांकन गरी अनुसन्धान सामग्री संग्रह गर्दै लाने रोचक कार्यक्रम सफलताको कामना गर्दछु । मानवका अनेक शिक्षा दीक्षा मध्ये नौवाजा वाघ वादन परम्परा देखि सुख दुःखमा समेत प्रमुख भूमिका प्रदर्शन गरी आएका तथ्य हामी सबैमा अवगतै छन् । साथै यो प्राचीन नगरका न्यूकू जात्रा मतयाःका खोजपूर्ण सामग्री जन मानसमा प्रस्तुत गर्दै लैजानु हामी सबैका साझा कर्तव्य ठान्दछौ ।

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at a glance

- * Host club : Rotary club of Patan.
- * Provisional club declared on May 1, 1996.
- * Chartered on June 28, 1996.
- * Charter presented on: October 5, 1996.
- * No. of Charter Members : 37
- * Venue: Taleju Restaurant, Mangal Bazar.
- * Meeting time: Friday 5:30 P.M.

Board of Directors

- * President: *Rtn. Dr. Kedar L. Shrestha*
- * Vice President: *Rtn. Jagadishwor M. Pradhan*
- * Secretary: *Rtn. Dilendra R. Shrestha*
- * Treasurer : *Rtn. Ramesh B. Chipalu*
- * Director, Club Service: *Rtn. Dharma R. Shakya*
- * Director, Community Service: *Rtn. Chandra Maharjan*
- * Director, Vocational Service: *Rtn. Ishwor P. Shrestha*
- * Director, International Service: *Rtn. Binod K. Shrestha*
- * Sgt.-At-Arms: *Rtn. Dhruba M. Pradhan*

Service Committees / Members

Club Service

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- Rtn. Keshav R. Joshi*
- Rtn. Padam K. Shrestha*
- Rtn. Kiran Shrestha*
- Rtn. Jagadish R. Joshi*
- Rtn. Krishna R. Joshi*
- Rtn. Thakur M. Sakya*
- Rtn. Amar M. Joshi*

Vocational Service

- Rtn. Thakur M. Sakya*
- Rtn. Amrit R. Shakya*
- Rtn. Subash G. Baidya*
- Rtn. Surendra G. Joshi*
- Rtn. Urmila Amatya*
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- Rtn. Badri P. Joshi*
- Rtn. Kiran M. Pradhan*
- Rtn. Iswor M. Sinya*

International Service

- Rtn. Dr. Jeevan L. Amatya*
- Rtn. Purna M. Shakya*
- Rtn. Megha R. Shakya*
- Rtn. Surendra G. Joshi*
- Rtn. Devendra B. Pradhan*

Polio Plus Committee

- Rtn. Chandra Maharjan*
- Rtn. Prafulla M.S. Pradhan*
- Rtn. Krishna D. Tamrakar*
- Rtn. Iswor M. Sinya*
- Rtn. Surendra G. Joshi*
- Rtn. Subash G. Baidya*

Rotary Year 1996/97 - Programmes

Club Service

- Monthly Bulletin Publication.
- Monthly Talk Programme by National Scholars.
- Monthly Talk Programme by International Personalities
- Classification Talks
- Sponsor a new Rotary Club
- Sponsor a new Rotaract Club
- Sponsor a new RVC

Community Service

- Rotary Conference for New Generation.
- Seminar on Conflict Resolution.
- Free Dental Camps (twice).
- Environment Protection Programme.
- Community based Youth Leadership Seminar
- Polio plus Programme
- Bagamati Project

Vocational Service

- Jungle Guide Training.
- Food and Beverage Preparation Training.
- Thanka Painting Training.
- Wood Carving & Stone Carving Training.
- Rotary Recreational Programmes.
- Vocational Awards.
- Career Development Project Proposal Preparation.

International Service.

- Project Identification for a Dental Hospital.
- Proposal preparation for trekking invitation to Rotary Clubs.
- Celebration of 50th Death Anniversary of Rt. Paul Harris.
- Celebration of 80th Anniversary of Rotary Foundation.

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बुढा जंकु (बुढो पास्नी)

• - हरिराम जोशी

हिन्दु संस्कारहरूमा मध्यतया सोढ (१६) संस्कारहरू प्रसिद्ध छन् । हिन्दुहरू द्वारा तिनीहरू सबैजसो मान्य रहेका छन् । तर, ती संस्कारहरूको अतिरिक्त नेपालका नेवार समाजमा थप केही संस्कारहरू पनि प्रचलित छन्, जुन अन्य समुदायमा सर्वथा अभाव छ । ती संस्कारहरू हुन्, बुढेसकालमा गरिने संस्कार जसलाई नेपाल भाषामा बुढा जंकुको संज्ञा दिइएको छ । बुढा जंकुलाई नेपाली भाषामा बुढो पास्नी भन्ने गरेको पाइन्छ ।

नेवार जनजातिमा प्रचलित बुढा जंकुको परम्परामा हिन्दु धर्म एवं दर्शनको खुलस्त संग चित्रित भएको पाइन्छ । बुढा जंकु नेवार समाजमा जम्मा पाँच पटकसम्म गरिन्छ । पहिलो बुढा जंकु भीमरथारोहण नामले ख्यात छ, जुन मानिसको ७७ वर्ष ७ महिना ७ दिनको दिन गरिन्छ । दोश्रो सहस्र चन्द्र रथारोहण नामको छ जुन ८३ वर्ष ४ महिना ४ दिनको पर्दछ । तेस्रो महारथारोहण नामले पुकारिन्छ, जुन ८८ वर्ष ८ दिनमा पर्दछ । त्यस्तै चौथो र पाँचौ बुढा जंकुहरू क्रमशः ९० वर्ष ९ महिना ९ दिनमा र १०० वर्ष १० महिना १० दिनका दिन पर्दछन् । ती दुई अन्तिम जंकुहरूका नामहरू क्रमिकरूपले निम्नलिखितानुसार छन् - देवरथारोहण र महादेवरथारोहण । नेपाल उपत्यकाका तीन प्रमुख राज्यहरूमध्ये ललितपुरका राजा (कर्णदेवशी) श्री योगनेन्द्र मल्लको राजत्वकाल भनौ नेपाल संवत् ८२४ मा लेखेको 'भीमरथारोहण यज्ञविधि' नामक हस्तलिखित ग्रन्थ यस कुराको प्रमाणीकरणको साक्षी रहेको छ । "तर शुभाशुभ स्वयम्" उपर्युक्त पाँचओटा बुढा जंकुहरूको अध्ययनबाट ती जंकुहरूले दोश्रो वैदिक मान्यता माथि राश्री प्रकाश पारेको कुराको स्पष्ट अवलोकन हुन्छ । जीवैम शारद शतम - वेदको महावाणी थियो । यसले तत्समय मानिसहरूको शय शारद भनौ शय वर्ष समान बौद्धे धोको रहेको कुराको पत्तो हुन्छ । मनुष्यको शयौ वर्ष नै तिनको जीवनको अन्तिम समय थियो, त्यसपछि तिनले मोक्ष प्राप्त गरेको मानिन्थ्यो । यसै तथ्यको परिप्रेक्षमा प्रस्तु बुढा जंकुहरूलाई लिन सकिन्छ । उपर्युक्त पाँच बुढा जंकुहरूमध्ये पहिलो भीमरथारोहण रहेको छ । मानिसको आयुको ७७ वर्ष ७ महिना ७ दिनको शतलाई भीमरथीको संज्ञा दिइएको छ । यो रातलाई 'पञ्चदण्डच्छत्र प्रबन्ध नामक ग्रन्थले मनुष्यको मृत्युको रात भनौ कालरात्रीको रूपमा लिएको छ । प्रस्तुत रातलाई अत्यन्तै दुस्तर रात भनी निम्नलिखित श्लोकमा वर्णन गरिएको छ - 'सप्तसप्ततिसं वर्षे सप्तमे मासि सप्तमी । रात्रिभीमरथी नाम नराणामतिदुसारा'॥ यस रातलाई पनि जसै मानिसले जिउँदै उचिच्छन्छ त्यस घटनालाई भीमरथारोहणको संज्ञा प्रदान गरिएको छ । यसैलाई नेपालका नेवार हरूले मनुष्यका विभिन्न संस्कारहरू मध्ये एक संस्कारको रूपमा लिएर पहिलो बुढा जंकु भन्ने गरेका छन् । यो जंकुले अनन्तर सो व्यक्ति सांसारिक दैनन्दिन धार्मिक कर्तव्यहरूबाट मुक्त भएको मानिन्छ । सांसारिक बोझबाट मुक्त भएपछि तिनको दिमाग गरम नभई शीतल हुने हुन्छ । त्यसबेला तिनले ठण्डा दिमागले विश्व कल्याण भनौ प्राणीमात्रको लागि चिन्तन एवं मार्ग निर्देशन गर्ने हुन्छ । यसै कारण ८३ वर्ष ४ महिना ४ दिन तिनको सहस्र चन्द्र रथारोहण नामक दोश्रो बुढा जंकु गरिन्छ । यो जंकुको समारोह पूर्णचन्द्रको रातमा हुने हुन्छ । प्रस्तुत जंकु त्यस व्यक्तिले एक हजार चन्द्रमा भनौ सहस्र रश्मिको दर्शन गरेको अवसरमा सम्पन्न गरिने हुँदा यस संस्कारको उपर्युक्त नाम रहन गएको हो ।

उपर्युक्त दोश्रो बुढा जंकु संस्कारको अनन्तर उनी अभिवृद्धि मानव कल्याण कार्यमा शान्तिका एक योद्धाको रूपमा अगाडि वढ्दै जाने हुन्छ । यसरी शान्ति पथमा एक योद्धाको रूपमा अगाडि वढ्दै गएर अन्तमा तिनको ८८ वर्ष ८ महिना महारथारोहण संस्कार गरिने हुन्छ । यो संस्कार पछि ९० वर्ष ९ महिना ९ दिनका दिन देवरथारोहण संस्कार सम्पन्न गरिने हुन्छ । यस संस्कार पछि तिनले देवलोक प्राप्त गरेको मानिन्छ । तिनले देवलोक प्राप्त गर्दछ । अन्तमा १०० वर्ष १० महिना, १० दिनका दिन महादेवरथानरोहण संस्कारसाथ बुढा जंकुको अन्तिम संस्कार पनि समाप्त हुन्छ । यस संस्कार पनि तिनले महादेवको वासस्थल रहेको पद प्राप्त गरी मोक्ष भएको मानिन्छ ।

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CLUB

- Provide a subscription of your region's official Rotary magazine to local school, university or library.
- Write a history of your club and its role in the community which can be given to your local libraries, newspapers and/or historical society.
- Have a net membership gain of at least 10% in the first six months of the Rotary Year (figures must be based on the 1 July to 1 January semiannual report).
- Sponsor a new Rotary club or agree to share or release territory for the formation of a new Rotary club.
- Conduct at least two Rotary information programs for all club members (e.g. club forum, roundtable discussion, club assembly, etc)
- Have 10% of the club members attend, or register to attend the District Conference.
- Have at least one member of the club register to attend the Rotary International Convention.
- Have the incoming President, Secretary and Treasurer attend, or register to attend, the District Assembly.
- Improve your club's attendance percentage by 5% in the first six months of the Rotary year
- Increase the number of classifications represented within your club by three over the previous year.
- Host the District Conference, PETS, District Assembly or a district program of function
- Have incoming club officers attend a Rotary Foundation district seminar

COMMUNITY

- Sponsor or participate in a functional literacy project in your community (other than a literacy project for those in the workplace, which is an option under the Vocational Avenue of Service)
- Sponsor or participate in a project which addresses the needs of the aging or disabled in the community
- Organize an Interact/Rotaract club or Rotary Volunteer Corps (RVC) or participate in a joint cooperation project with the Interact/Rotaract club or RVC that your club already sponsored
- Sponsor or participate in a project that addresses a major health concern within your community.
- Sponsor or participate in a drug abuse prevention project in your community.
- Sponsor or participate in a local program of the immunization or disease prevention for children in your community.
- Sponsor or participate in project that addresses the needs of the hungry within your community.
- Sponsor or participate in a project to counsel and assist homeless youth
- Establish a registry of the club volunteers who can be called upon to serve in community service projects.
- Involve the local media to help promote one of the club's international or local community service projects

*We wish
all the best*

**ROTARY CLUB OF YALA
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VOCATIONAL

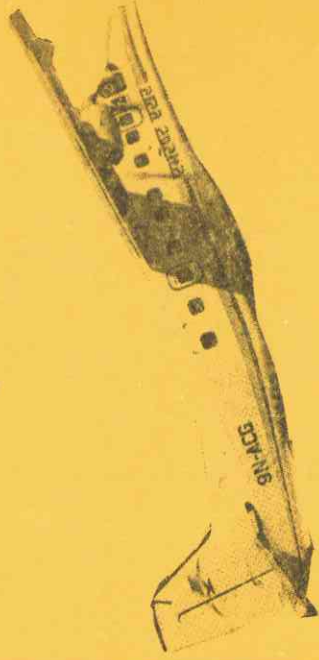
- Sponsor or participate in career development project for youth in your community or an innovative project dealing with youth unemployment
- Conduct a Project in local schools to encourage young people in your community to complete high school
- Sponsor or participate in a career development project for the disabled in the community
- Sponsor or participate in a project to counsel persons in the over 40 age group and assist them in finding new employment.
- Sponsor or participate in a skills retraining project for those in the community who are returning to the work force
- Distribute the Four Way Test to local school or place a Four Way Test billboard in the community
- Sponsor or participate in a local literacy project for those in the work place
- Recognize one or more community members for his/her achievements within his/her vocation (e.g., Policeman of the year)
- Distribute the "Declaration of Rotarians in Business and Professions" certificate to all club members
- Provide district Vocational Service Chairman with a registry of club members vocations for placing volunteers

INTERNATIONAL

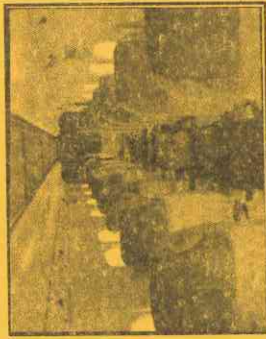
- Hold a community fund-raising event to benefit the Rotary Foundation
- Have at least one club member become a Foundation benefactor
- Support a project registered with the World Community Service Projects Exchange
- Serve as a volunteer on a world Service Community Project
- Host or have a club member serve as a counselor for a Youth Exchange student
- Sponsor or host a Group Study Exchange team member or a Rotary Friendships Exchange member
- Register one of your club's project on the Rotary Volunteers International Site/ Volunteer List (only if it needs volunteer assistance from abroad)
- Participate in an international donated goods project or request goods or services through the Donations-in-kind Information Network
- Sponsor a Rotary Recreational and Vocational Fellowship (formally called world Fellowship Activities) event in your community in conjunction with a Fellowship
- Have one of your club members serve as a counsellor for a Rotary Ambassadorial Scholar Studying in your community
- Invite the Community to learn more about Rotary's international involvement by hosting an international fair featuring the international projects with which your club has been involved
- Attain 100% Paul Harris Sustaining Members in your club.

ROTARY CLUB OF YALA - PATAN

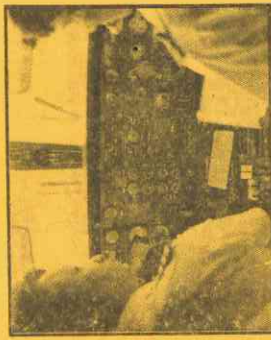
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मानव इतिहास संगसंगै मानिसले आफ्नो जीवनमा आएका समस्याहरूलाई पन्छाई मानव कल्याण गर्न, मानिसहरूमा एकता ल्याई अध्यात्मिक, आर्थिक, सामाजिक, सांस्कृतिक, विकास गर्न मानिसहरूले विभिन्न माध्यमद्वारा यी आवश्यकता पूरा गर्ने प्रयास गरे ।

मानिसले सुटिको शुरु देखि नै सामाजिक दायित्व बोकेर आएका छन् । ती दायित्व निर्वाह गर्न कोही सबैको सुख र शान्तिको निम्ती आफु दत्तचित भई समर्पित भएर अघि बढेको हुन्छ भने कोहि आफ्नै स्वार्थले बाढि प्रेरित भएका हुन्छन् । तर समाजमा भएका यी विविध मानिसहरूमा समुदाय, समाज र सबैको लागि हित गर्ने र पवित्र आँसुको मूल्य बुझ्ने त्यो व्यक्ति जो अरुको दुःखमा सहभागी हुन्छ र अरुको खुसीमा रमाउछ, त्यसको अति नै गहन महत्व रहेको हुन्छ ।

हाथो देशको भूमिमा त्यस्ता मानिसको कमि छैन जो सबैको सुख दुःखमा मानविय नाता जोडी सरिक हुने गर्दछ । आफ्ना संपूर्ण स्वार्थ त्यागी अरुको भलो र हित गर्ने यस्तै आदर्शलाई मानेर मानिस समाजसेवी हुन्छन । पहिले समाजसेवीको नाम ज्यादै गरिमामय र मर्यादित हुने गर्थ्यो तर अहिले यसको गरिमामा तपाई हामीले नै केही शंका गर्नु पर्ने अवस्था आएको छ । समाज सेवाको नाउमा निहित स्वार्थ सिद्धि गर्ने प्रवृत्ति यसका कारण हुन् । समाजसेवी नाम मात्रले होइदैन, समाज सेवीको मूल्य र मान्यता समाजसेवी आफैले पनि उच्च बनाउनु पर्दछ ।

जसरी एउटा रूखले घामको राप आफुले सहेर वटुवालाई छहारी दिन्छ, ओत दिन्छ, मिठो फलले अरुको भोक मेटाउंदछ यसरी नै फूलले आफ्नो सुगन्ध बांडेर अरुलाई प्रफुल्ल पार्दछ त्यसरी नै समाजसेवी, त्यो जुनसुकै संघ संस्थामा रहेर हास् समाजसेवा गर्न तमिसएको हुन्छ ।

मानिसको यहि उच्च आदर्श भावना महान सेवाको भावनाबाट प्रेरित भएर चौतारी धारा पाटी पौवा बनाउने आदि काम गरी आएका छन् । पाटनकै विभिन्न सतल, कोट, पाटी, चपाट आदि सामाजिक सेवाका प्रतिक हुन् । तर यस प्रकारको सत्य वास्तविक र पवित्र सामाजिक सेवाका भावनाको कार्य कृति समृद्धिशाली व्यक्तिहरूले मात्र गर्छ भन्न सकिन्दैन । यो उच्च भावना, सत्य मन र अरुको कल्याण र हित गर्ने स्वच्छ प्रवृत्तिले सिर्जना गर्ने हुन । यसैलाई उदाहरणको रूपमा लिने हो भने पाटनका त्यस्ता व्यक्तिहरूलाई पनि लिन सकिन्छ जसले समाज सेवाका भावनालाई मूर्त रूप दिन र तपाई हामी जस्ता अहिलेका र पछि आउने पिढिलाई समेत यस भावनाले प्रेरित गरेको छ । जस अनुसार पाटनमा समृद्ध व्यक्तिले मात्र हाइन पाटन तःबहालमा भिख मार्ने कुनै परिवार नभएकी आइमाई जसलाई याकःमि भन्थे उनले भीख मागेर पाएको गर्हुँ मखिन्द्रनाथलाई चढाई खाँदा वर स्वरूप पाएको सम्पतिले बनाएको पाटिले पनि हामीलाई केहि पाठ सिकाउंदछ ।

तर अहिले समाज व्यापक भईसकेको छ समाजका मानवहरूको कार्य र समस्या व्यापक भई सकेको छ । मानिसहरूको आवश्यकता पनि व्यापक भईसकेको छ । यस अर्थमा समाज सेवाका कार्य पनि व्यापक गहन र जटिल हुँदै गएको छ ।

यसरी मानवको कल्याण गर्न स्वच्छ पवित्र र सत्य समाजको सृजना गर्न सामूहिक हित र कल्याण गर्ने जस्ता कार्य अब केवल एकलो दुक्तो र सरकारले मात्र संभव हुँदैन । मानव कल्याण गर्ने जस्ता उच्च पवित्र कार्य ऐतिहासिक काल देखि विभिन्न नामले सामाजिक उत्थान गर्ने संघ संस्थाहरूको स्थापना भएको छ । समाज सेवाका कार्यहरू विभिन्न क्षेत्रका व्यक्तिहरूबाट, संघ संस्थाको स्थापना गर्न समाजका विभिन्न क्षेत्रमा समाजको लागि उपयोगी सेवा उपलब्ध गराएको पाइन्छ । यहि क्रम अनुसार यस परिवर्तनशिल समाजमा नेपालको सामाजिक संघ संस्थाको इतिहासमा पनि परिवर्तन हुँदै गए । वि.सं. १९०४ देखि २००७ साल सम्म सामाजिक

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विकास गर्ने स्वच्छ पवित्र हृदय भएका मानिसले पनि स्वतन्त्र रूपले सामाजिक संस्था स्थापना गर्न हिचकिचाउने गर्थे । भए अन्धकार छाउन थाले ।

२००४ सालमा समाज र मानव हित कल्याण र उपकार गर्ने परीपकार नामक संस्थाको स्थापना गरी समाजमा व्यापक रूपमा सामाजिक कार्य गर्न लागे । तर २००७ साल पछि सामाजिक संघ संस्थामा पनि अन्धकार हटेर नयाँ आयाम देखिन थाले । जसको कारणले विभिन्न पेशामा लागेकाहरूबाट पनि पेशागत विकासको लागि २००७ साल फाल्गुणमा व्याङ्ग बन्धु संघ, नेपाली डाक्टरी संघ चैत्रमा अखिल नेपाल जनहित संघको स्थापना भयो । त्यसरी सामाजिक संघ संस्थाको रूपमा २००८ सालमा नेपाल नेपाल आयुर्वेदिक र अखिल नेपाल होमियोप्याथिक संघ, २०१० सालमा नेपाल क्षयरोग निवारण संस्था, २०१६ सालमा नेपाल परिवार नियोजन संघ, २०२० सालमा नेपाल रेडक्रस सोसाइटी, २०३० नेपाल नेत्रव्यति संघ, २०४० सालमा नेपाल अर्बुद रोग निवारण संस्था अन्ध अपाङ्ग संघ, सुस्त मनस्थिती, त्यसरी नै अन्तरराष्ट्रिय रोटरी क्लब, लायन्स क्लब, जेसिज आदि संस्था स्थापना भयो ।

यी संघ संस्थाले आफ्नै रूपले कार्य गरिरहेता पनि यी संस्थाले गर्ने कार्यहरू विच आपसी समन्वय स्थापना गर्न २०३४ सालमा सामाजिक सेवा राष्ट्रिय समन्वय परिषद को गठन भयो । त्यहि परिषदको नाम अहिले समाज कल्याण परिषद हुन आएको छ ।

तर अहिले संघ संस्थाको नाममा व्यापक रूपमा संघ संस्था खोली जन सेवा, समाज कल्याण नागरिक सेवाको शंख फुकिरहेका छन् । मानव कल्याणको वास्तविकतालाई टाढा राखेर व्यक्तिको अनुहार र संघ संस्थाको नाम अगाडी राखेर व्यक्तिगत स्वार्थ र लाभमा लागेका छन् । जसले गर्दा वास्तविक समाज सेवा गर्ने संघ संस्था र समाजसेवीलाई पनि अप्ठ्यारो स्थिती सिर्जना भएको छ । अहिले विविध संस्थाहरूले सामाजिक सेवा, वातावरण संरक्षण, स्वास्थ्य सुधार, महिला विकास कार्यक्रम, जनसंख्या नियन्त्रण जस्ता अति जल्दा बल्दा समस्याहरू समाधानमाजुन रूपमा लाग्नुपर्ने हो, जसरी गर्नुपर्ने हो गरिएको छैन । केवल प्रचार प्रसार गरी पत्रपत्रिका, रेडियो र टि.भी. मा कार्य संचालनको महत्वभन्दा व्यक्ति र वतव्य लाई स्थान दिएको पाइन्छ ।

यसैले नयाँ च्याउ उम्रै उम्रेका, दाताको नामको भरमा दाताको अनुदान र रकम मात्र हत्याउने तिर लागेका सामाजिक संस्थाबाट आफ्नो संस्थालाई जोगाई वास्तविक सामाजिक सेवा गर्ने र संस्थाको उद्देश्य र संस्थालाई आर्थिक अनियमितता र पदलोपलुताबाट टाढा राख्ने प्रयास गरी सबैको सहभागिता लिई सबै सगसगै काम गर्ने भाइचाराको सहयोग दायित्वको आत्मवाोध गर्ने भावना समाजसेवीले लिनु गर्दछ । चाहे त्यो रोटरियन होस् लायन्स होस् वा अन्य ।

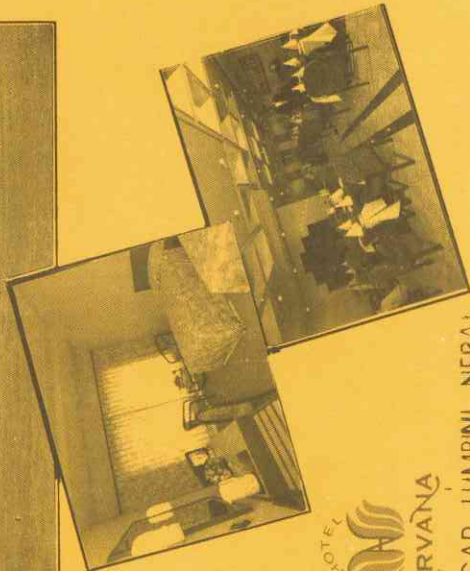
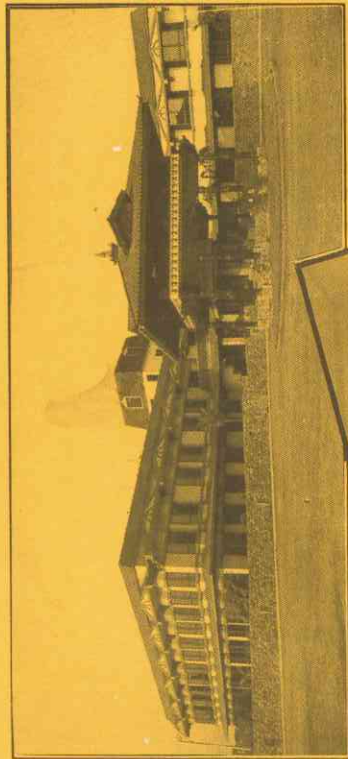
विश्व समाज सेवाको क्षेत्रमा रोटरी क्लब पनि एक महत्वपूर्ण कहलिएको अन्तरराष्ट्रिय संस्था हो ।

आफ्नो स्वार्थ त्याग गरेर आफ्नो मात्र होइन अरुको पनि हित र कल्याणको विचार गर्ने हो भने एकजो परेको चिसो मुटु, न्यानो स्नेह र मायाले भरिन सक्छ र उसले साथि बनाउन सक्छ भन्ने धारणा वोकेका वक्ल पाउल ह्यारिसले रोटरीको को स्थापना गरेको हो ।

स्वार्थ त्यागको धेरै अंश ओगटेको रोटरीको मूलभूत सिद्धान्त " Service above self" अर्थात स्वार्थभन्दा सेवालाई साथि मानेको छ । यहि उद्देश्यले प्रेरित भएर नेपालमा पनि रोटरी क्लबको उदय भएको आज भण्डै ३८ वर्ष भएको छ । २०१५ मार्ग ५ गते तत्कालीन राजा स्व. श्री ५ महेंद्रबाट रोटरी क्लबको उद्घाटन गरिबक्सी मौसुफवाट हाश्रो मुलुकमा उच्च नैतिक सिद्धान्तमा आधारित सामाजिक संस्थाहरूको अभाव छैन भन्ने उदगार व्यक्त गरिबक्सी । रोटरीले कुनैपनि किसिमको पेशालाई तुच्छ मान्दैन आफ्नै जीविकाका लागि गर्ने जतिसुकै सानो पेशा वा व्यापारलाई समानरूपले हेरेको हुन्छ ।

संसारमा शान्ति र सुखवस्था सरकारले मात्र ल्याउन सक्ैन जनताले नै त्यो चाहनु पर्छ अनि मात्र शान्ति हुन्छ भन्ने धारणा राखि साधारणतः स्वास्थ्य, शिक्षा, शहरी सुविधा जस्ता क्षेत्रमा सेवा पुऱ्याउने उद्देश्य लिएर काठमाडौँ रोटरी क्लब, मिडटाउन रोटरी क्लब, पाटन रोटरी क्लब, विराटनगर रोटरी, क्लब को साथै आफ्ना विशुद्ध मानविय सेवाको साथै पाटनको कलापूर्ण, इज्जतमूलक सांस्कृतिक सम्पदाको संरक्षण र विकास र प्रचार गर्ने उद्देश्यले पाटनको मुटुमा केहि व्यक्तिहरूको सक्रियतामा संगसगै काम गर्ने उद्देश्यले रोटरी क्लब यल पनि स्थापना भएको छ ।

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आज रोटररीको वास्तविक पहिचान र रोटररी क्लबको महत्व र गरिमालाई अझ माथि उठाउन रोटररी सेवामा पैसाको महत्व कम, सदस्यहरूको संलग्नताको महत्व वढी दिई सक्रिय सहभागिता वढाउन आवश्यक छ ।

केवल आफ्नो व्यापार वढाउन साथी पाउने आशा, व्यक्तिगत स्वार्थ, रोटररीमा ठूला वडा र आफ्नो कामको मानिस पाउन सक्छ र उनीहरू संग जमघट र माइलो दिनर लन्च कक्टेल् गर्ने आशाले मात्र रोटररीयन बनिन्छ र रोटररी क्लब खोलिन्छ भने त्यो सबैको लागि कलंक हुन्छ ।

यसैले वास्तविक मानव हितका कार्यक्रमहरू संचालन गरी सबै समुदायसंग साथ साथ वस्ने छलफल गर्ने, संगसंगै काम गर्ने बानी बसाली पैसाकै भरमा मात्र सबै काम गरंला भन्ने धारणालाई त्याग्न सकेमात्र सच्चा समाजसेवी रोटररीयन बन्न सकिंला ।

यसैले नेपालमा भएका सबै रोटररी समुदाय निश्चित लक्ष र उद्देश्य प्राप्तीकोलागि हरेक प्रक्रियामा एकसाथ लाग्नु जरुरी छ । आज रोटररी क्लबले समस्या पहिचान, क्षमताको जांच, कार्यान्वयन जस्ता क्षेत्रहरूमा आफु र समुदायलाई प्रत्यक्ष रूपमा संलग्न गरी क्षमता, ज्ञान र सीप विकास गर्न वास्तविक कार्यक्रमलाई निरन्तरता दिन सक्ने ज्यौदै उत्तम हुन सक्थ्यो ।

आज विभिन्न रोटररी क्लबले विविध मानव हितका कार्यहरू गर्न मद्दत पुर्‍याएर संलग्न भएको क्षेत्र जन शिक्षाको विकास, खानेपानी, कुष्ठरोग नियन्त्रण, क्षयरोग नियन्त्रण, आदि हुन् । यीनका अलावा अहिले नेपालका रोटररी क्लबहरूको काधमा एउटा ठूलो चुनौती आईपरेको छ । पोलियो उन्मुलन अभियान, जसमा आज केवल, प्रचार प्रसार, रेडियो, वक्तव्यले मात्र नभई विभिन्न क्षेत्रमा रोटररीयनले जिम्मा लिई नेपालका शहर, जिल्ला गाउँ आदि ठाउँमा भएका स्थायी प्रभावकारी निकाय भएका, स्वास्थ्य चौकी, जुनियर रेडक्रस, शिक्षक विद्यार्थी, समूहलाई संगठित गरी प्रत्यक्ष हातेमालो गरेर लक्षित संख्या किटान गरी जिम्मा दिने सामाजिक अभिभारा बोकेर मसिर २१ गते र माघ ४ गतेका दिन ५वर्ष मुनिका सम्पूर्ण बालबच्चालाई पोलियो खुवाऔं र रोटररीयनहरूले समाजका हाम्रा दाज्यु भाई दिदी बहिनीहरूको मन जितौं, साथ पाऔं ।

नेपालको प्राचिन शहर पाटन पनि खास गरेर मध्यकाल देखि पवित्र स्वच्छ सेवावाट प्रेरित भएर बनेका अनेकौं उदाहरण भएका प्रमुख नगर हुन । यसको आफ्नै इज्जत मान मर्यादा रहेको छ । यस शहरमा समाज सेवाको भावना प्रेरित भएर बनेका सतल, पाटी, पौवा,ढुंगेधारा ऐतिहासिक सांस्कृतिक सम्पदा मन्दिर आदि भत्किदै, विग्रदै लोप हुदै गएको छ । यहाँको सांस्कृतिक सम्पदाको महत्व, देन यसको गरिमा वारे नबुझेका व्यक्तिहरूलाई यस वारे ज्ञान, शिक्षाको ज्योति दिई माथि उठाउन पाटनका सामाजिक संघ संस्था, गुठी, समाजसेवी आदि सक्रिय हुनु आवश्यक छ ।

अहिले ललितपुरमा नेपाल क्षयरोग निवारण संस्था, नेपाल अबुद रोग निवारण संस्था, रेडक्रस सोसाइटी, हृदय रोग नियन्त्रण संस्था, नेपाल जेसिस, लायन्स क्लब, तीन वटा रोटररी क्लबहरू आदि संस्थाहरू विद्यमान छन् । आज ती संस्थाहरू बिच आपसी समन्वय कायम गरी ललितपुर का विविध क्षेत्रका विकास गर्नु अहिलेको माग हो । यसैले ललितपुरको यी संस्थाहरू बिच आपसी हातेमालो गरी सक्दो क्षेत्रमा हातेमालो गरी सक्दो क्षेत्रमा समन्वय गरी अझ सम्भव भए संयुक्त रूपमा अगाडी वढाउने प्रयत्न र प्रयास सामाजिक संस्था र समाजसेवीले पहल गर्न सके सुनमा सुगन्ध हुन सक्छ ।

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Interpretation of Cultural Symbol

Rhishi Tarpani, Rakshya Bandhan and the Kwati

- Tejeswor Babu Gongah

Rhishi Tarpani is observed on the full moon day something between August and September. Rhishi Tarpani is itself is connotative of paying homage to the Rhishis. The ethnological meaning of Rhishi is attached to the SAGE. The sages are the holy persons as regarded by the society. The holiness of the Sages lie in their creative thinking, doing and making them perpetual in society through action orientation.

Creative thinking, doing and making them perpetual in the society for days to come itself becomes the building blocks of a given culture. Because of the reason, the ancestors are regarded as the sages in themselves. Had there been no ancestors there would have been no incoming generation. Ancestors are the creators of the new generation. They all had done for the preservation of the creation they had made. They had also created some cultural symbols for their perpetuality. Therefore, the perpetuation of a given cultural practice dies away in absence of meaningful interpretation of the symbols adopted by the given culture.

Rhishi Tarpani is highly regarded as the day of paying homage to the ancestors by all Nepalese including Newars. The Brahmins, by and large, undertakes the practice of paying homage to the ancestors. It is so, partly because of the fact that the Brahmins did occupy the intellectual heritage in Nepalese society from time immemorial. They shave their heads almost bald leaving a small tuft of the crest. They take holy bath, weaves dhoti like a ritual costume, undergoes different cultural practices and perform Puja - a sincere tribute and homage to the ancestors inclusive of mostly demised parent, grand parents and great grand parents.

Paying homage and tribute to the parents has always been a gloriing epitome of the Nepalese culture in general and more specifically of the Newars. Paying homage to the ancestors is an embodiment of Nepalese - Newar culture at best. They would follow the cultural practice in perpetuating the universal human trend. The word Tarpani means tribute to the ancestors. While considering tribute to ancestors one would find people in different parts of the world undertaking the same practice in many ways. The westerners would pay homage to the ancestors with a bougue in the grave yard while Newars would do it by the river bank and letting them flow in the running water.

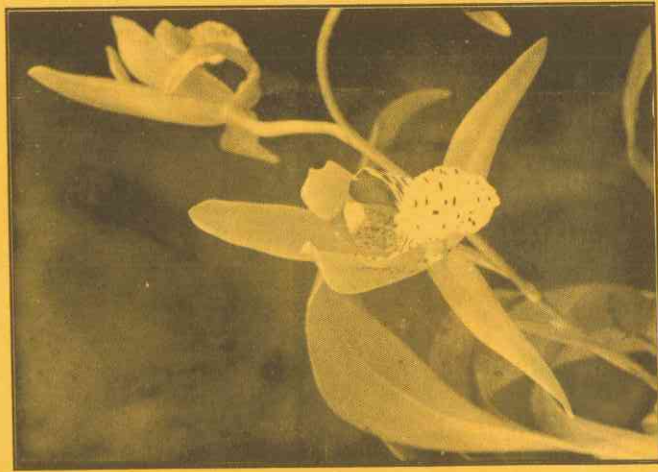
The Newars would go to the river bank to pay tribute to the ancestors while others who imbibe with the burial goes to the tombs and the grave yards. But the ancestral worship is prevalent all over human society. The Newars of Nepal do go to the river bank, not because of others, but because of the reason that they do not bury the corpus into the grave, on the one hand, and on the other, they tend to

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regard rivers as the holy water as they keep on flowing without any pause. The Newars regard rivers as the symbol of perpetuity and continuity of life. They have thus, made symbols and culture intertwined between life and societal value.

One of the reasons as to why they did so is because they cremate the corpus. The crematorium is not an individual location. As it is a common societal spot to use when one needs to, so is the river bank. A communality and a group behavior custom is deeply rooted in the Newar symbols of culture. A common group symbol can, thus, be distinctly observed by anyone interested to become a keen observer participant of the Newar culture. The throat to the group of community value of Newar culture is obvious in individual interest and orientation. It must be taken as a challenge to accept human worth to preserve one's own cultural symbolism both in meaning and actual interpretation of the term.

Preceded by Rhishi Tarpani the Rakshya Bandhan is awarded to all members of a family by the respective priests, is tied up to the right wrist of the males and vice-versa. Males and females are respectively two positive and negative forces of life and creation on earth. Universal though, the salient feature is predominantly a societal characteristic. It has been observed by different societies in different manner. It gives a glimpse of how Newar society had taken into consideration to the preservation of pulse. The Pulse is the rhythm of the heart which transcends one from safety to self-guard.

The Rakshya Bandhan is thus the symbol of self-protection, self-guard, self-preservation ultimately heading to the self-realization. Of course, it is obvious that no one can lead her/himself to self-realization without undergoing required processes of it. Only actions and inter-actions leading to the ultimate goal can guide a person or a society to self-realization in the long run. The practice and process leads to the realization of selfless-self. Therefore, a cultural process can neither be possessed by ardent desire nor purchased with a large pay bill. the desirous persons with a big purchasing bill are sophocated to mobile death beds penetrated with unexpressible inner-torture.

The pulse beat in the output of the heart beat. It must keep on throbbing through every moment of survival leading to existential moment. A survival moment is a duration of hedonistic life. And an existential moment is the one which makes being beyond life. Survival needs are these which help lead people to happy go lucky find. But an existential needs are something beyond consumers consumption attitude. It is an attitude which helps lead people to becoming from within. The Rakshya Bandhan, thus, is a symbolic tool to preserve-self, to guard self resulting in self-emergence from within, cultural symbolism and interpretation is but an humble more toward dissemination of self - understanding innovated long long before, perhaps, history may not have transcribed the date yet.

Having has Rakshya Bandhan tied up in the right or left wrist respecting to men and women Rhishi Tarpani, finally is observed by the Newars with the consumption of Kwati (Beans-soup) a seasonal diet. Kwati, a typical Newari culinary is served on this particular day. Mixed up with nine different variety of beans and lentils like soya, peas, beans, etc are the composite combination of the soup. The word Ti in Newari stand for soup while "Kwa" for warm and thus warm soup made of beans, Kwati, thus, is an indigenous preparation

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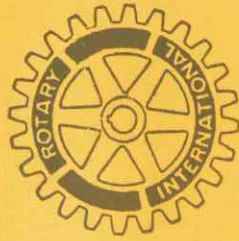
of Newar food culture, It is indigenous, in the sense, that all basic materials required for Kwati, are their own product except salt. All kinds of beans and lentils that are mixed in it are the agricultural product of the soil on Nepal. A sort of spicy seed Known as Imu in Newari and Jwancee in Nepali is fried either in oil or in butter is lastly put forth in the Kwati.

Kwati is not served during other seasons rather than the aftermath of rice transplantation. The rice transplantation is known as sinahija in Newari meaning by an action to be undertaken with full vigor, enthusiasm and dedication. Etymologically speaking, Sina means at the cost of life, The farmers and peasants foil hard at the cost of life during the season. They care a big to the drenching shower, scorching seen, blasting wind, and empty stomach while transplantation. It is , therefore, the SINAHJYA as they labor hard during the season. The beans soup prepared of multiple leguminous seeds have long since been considered as the revitalizing mixture liquid by the Newars who were once the outstanding farmers and peasants of Nepal and Kathmandu Valley in particular.

Nevertheless, Kwati could not remain confined within the Newar food culture alone. It is getting expanded toward other communities of Nepal . Because of its expansion to almost all over the country it has become incredibly popular. The more it has become popular the more it has started to become a part of Nepalese national food culture. Adaptation of a particular food culture by various communities and nations a culture would converge into a common culture and from common to a human culture at the global level. But for sure, it requires interpretation and interpretation of a cultural of a cultural meaning symbolically attached to it .

Cultural symbolism plays a vital role in a culture. A culture can not be understood well without correct interpretation of the symbols used in culture. A cultural understanding comes through objective interpretation of the symbols. For better understanding, it demands interpretation. And interpretation needs through understanding . Whenever, an understanding of a cultural symbol and symbolic interpretation goes hand the relationship of culture with life becomes meaningful.

Therefore, a culture bears reflection of life of given society. Through the prism of symbol the reflection of life on it can easily be had. This exercise is simply an endeavor to explore on how Nepalese and Newar cultural symbolism has meaningfully been able to reflect relationship between life and culture. Such an exercise will help people explore underlying symbolic meaning through few concrete examples of the Newar culture imbedded in Rhishi Tarpani, Rakshya Bandhan and the Kwati. The actual life and existence of a culture, thus, remains hidden to the bottom and not in the surface. There remaining always a danger attached to the surface meaning to a culture and its practice, which needs to be meticulously taken into consideration and analyzed.



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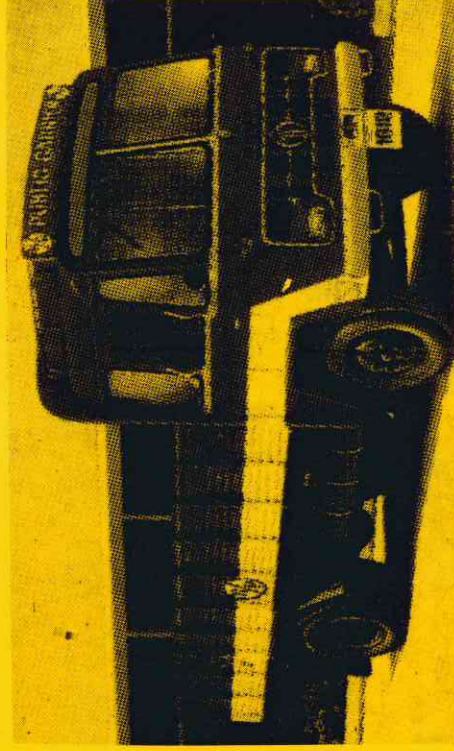
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