



SRAGDHARA



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SRAGDHARA : Epic

(Translator : Sita Ram Adhikari)

My gracious God, I pray to you thousand times to meet
I pray bowing down my head on your lotus-like feet. 1

I know nothing whether you are or not
I can't surely say anything about the lot. 2

If you really exist and the world is of your creation
You are the great maker and almighty on all occasion. 3

I humbly raise this question; excuse me if any mistake
If you can, please make the condition of the world update. 4

Why didn't you do only the creation of happiness?
Say what benefit you have from some gloomy distress. 5

Union is happiness, why then separation from it?
Say why can't union be there without wrong pit? 6

Don't you feel grief for the wailing of your own creation?
Don't you have a mind to live in a smiling situation? 7

Parents give birth to children and leave them grown-up
afterwards
Like the travelers separating from the juncture of two roads. 8

The husband and wife get united promising to live joyously
Yet separation is forced by the hand of destiny ultimately. 9

Why to talk of others'; see even our own children's case
They will not be with us after the new life begins a race. 10

The young birds get grown-up and become able to fly
And leave the parents; enjoy freedom flying up in the sky. 11

In parents' heart there's no greed of service in return
But their minds ever have good wishes to children's fortune
12

Even if the children take the path of fortune and go away
We feel vacant, and the life becomes tasteless and no gay. 13

From the melting of the snow of Himalayas originates the
river
And flows to the plains; birthplace's alike the mind and river. 14

Countless streams and fountains flow to join the main stream
And the river richly flows permeating its beach with beam. 15

Making the plain areas rich they award the flowers and fruits
And providing food grains they save countless lives in truth. 16

The river's moveable and flows but the mountain is fixed
The truth is, both of these have reverse nature and spirits. 17

Yet, the mind of the mountain does not admit this
As it cannot avoid the sweet heart and amicable kiss 18

Raising the head without eye-blink and movement or motion
The Himalaya lives looking at the river-flowing direction. 19

Wandering through the turns of life – right and left, here and
there
The river flows ahead and reaches far away somewhere. 20

One can watch while one can see; but what can one do when
invisible
One can hear attentively, and what can be done when it is
inaudible. 21.

The turn there sighed with the murmuring of the river
It's frightened as if some disaster had taken place near. 22

The Himalaya gets blurred and entered into the mist
Dews turned to tears and fall dripping in the cliff. 23

If the happy murmuring of water is heard elsewhere
The face brightens with the sun rays on the peak- sphere 24

The river flows and joins the distant sea somewhere.
It's impossible to hear and see it; the thought in the mind
mere. 25

Some message will come with some wind and storm
And the desire will grow to hear whether they are fine or not. 26

The same will happen to human beings like us
There is no variation in love, the same is there thus. 27

Why to talk of others; I tell you my own story
How can I tell you since I am at sea and sorry? 28

The pain will get more heated if not exposed out
The suffocation in the heart will cause swoon, no doubt. 29

The pang is not sharable but must be spoken out
Maybe, the pain grows less if I utters out. 30

If the wretched heard the story of this pain
Sympathy will heal the hurt heart, and forget it then. 31

I am not only a weary being in this world
It brings me solace and the pang will be no more 32

Certainly, sorrows are of various natures
But the one in mind is as sharp as a razor. 33.

The whole oriental hemisphere is heated by this sickness
Why and for what reason it has been accursed in this way. 34

The sickness has distinctly attacked South-East Asia
presently
And the whole society's wounded by this sickness gravely 35

It is the land of Aryans' Jambudwipa; full of greenery
With crops and pelf, the earth richly possesses fertile scenery. 36

In the holy land of gods, in the place of ritual sacrifice and
rite
The sages hereof wish the world's eternal welfare and prize 37

Holy are the Sindhu, the Vyasa, the Mahakali, the Karnali and
the Gandaki
The Ganges, the Godawari, the Tishta, Brahmaputra and the
Kausiki 38

Many such rivers run sprinkling this land solely
And cleansing the body they make the soul holy. 39

The ancient civilization (is) among the world's sublime
The Vedic is the path to lead to the world of Brahma's mind 40

The Himalaya is the land of gods, of ascetic practice, and
holiness
There are temples of faith and gods who show mercy and
kindness. 41

This is a place of Yoga where various paths of it shine
Karma yoga, Jyana yoga, and Bhakti yoga are the prime. 42

Greater is to favour others than one's self-seeking
Glory is of the sounds of OMKARA, of teacher, Veda and
cows that ring. 43

What was not there in our beloved country in the past?
Rich was it in wealth, legacy, fortune, and glorious hearts. 44

In knowledge, philosophy, epic, and scientific treatise
Perfect we were in our worldly life and deeds. 45

The aerial vehicle in the sky used to fly in circle as wished
The knowledge of omniscient sages was never stopped and
missed. 46

Here was great knowledge for the entry of foreign body
And to reach a desired place it took an instant only. 47

We had the Ayurveda, the science for the medical treatment
Great was also the knowledge of astrologers to learn all about
the firmament (the sky). 48

We used to say we are the teachers of the people whole
Who is there to equate to our status and role. 49

The temples had the roofs of gold-coated copper
The gods were decked with the crown of gem and ruby proper. 50

Streams of milk and curd used to flow and mounds of board
(food)
The coins of gold and silver used to fill up our store. 51

We used not to beg alms from other worlds
But we used to donate the poor that was in hoard 52

Teachers used to impart knowledge without fees taking
Scholars used to be respected and no quarrel breaking. 53

Idealism was the value or price and loyalty to god profound
Wives were faithful to their husbands and husbands' conduct
sound. 54

The ten virtues of religion were the guiding principles
We were the lover of good deeds without hoping their results. 55

The kings used to offer love to the subjects like their own
children
And in their rules the good were awarded and the bad
chastened (punished) 56

This bygone matter seems now as a fairy tale
There's no hope of return of such glory with bale. 57

Recalling the matter of the past
My pen becomes happy to write fast
Whoever there were in that society
How happy and peaceful they were in reality. 58

Chapter Two

What is the aim of life and why does it get birth
It comes not only to wear, sleep or move for mirth. 1

It is also not to die after giving the birth to children only
Nor is it to be frantic by collecting wealth as well merely. 2

What's the use by erecting big building and owning vehicles?
When there is no end of vanity in one's life. 3

One cannot know the meaning of life and its good and bad
sides,
Even though, one knows art, literature, cultures and science. 4

Without the presence of Supreme Being life is soil-like
But what power enters into the life and how it's decked with. 5

What is its source, and from where does it come
Where does it go when it crumbles or gets numbed? 6

Parents are perfect and a child gets a birth perfect
But there occurs no loss at all from the whole sect. 7

Does the sense element come from elsewhere?
What is the form (shape) of it and why does it come here? 8

Is there any difference between men and other beings?
Or is it only a whole block that is divided into number of
livings? 9

Does the dead person goes back to unite with the same block
again?
Or a piece that separates from the same block gets rebirth
then? 10

Why it is not heard of anyone's return again from the dead?
To come and tell what one has heard and seen after death. 11

What other beings think cannot be understood at all,
But a man does want to know the reality of the fall. 12

Philosophy discussion took place and reached the conclusion
What were found were quite different in shapes and forms? 13

Equations is a logic and the answer may be correct
But the more power and order, the more answers that
disparate. 14

The power of one is easy to get one answer
One is only the truth (Brahma), the rest are to delude. 15

But man is the man having different minds
Since the desires are various, so is the opinions fine 16

Some say that there is no truth (Supreme Being) without
amity = (love)
One man's power can do nothing in nature's scarcity. 17

Some counted the power of nought is in equation
Adding a nought to another nought multiplied by dividing. 18

The conclusion given by all is the same Supreme Being
The great accumulation of Godhead is immortal and true
living. 19

Truth is only one to look at though the viewpoints differ
Truth is seen more different from there than from here. 20

Like a blind's arguments after touching an elephant's various
organs
All the points of view given by all contradict with each other. 21

It became the first root to cause the contention (=quarrel)
And this very conflict dug out the path of degradation. 22

Some became Hindus, some Jains, and some Buddhists
Some became the disciples of Chrvak, and some remained
neutralist. 23

Among the Hindus as well, a quarrel between the Shakta and
Vaishnav,
Sanyasi and household reached the climax unfortunately. 24

The quarrel broke out from religion and its form was forgotten
The intention to knock down others was created at bottom. 25

Does it bring any harm if the goal is same and the paths vary?
But who will listen to such a good lesson without cherry? 26

Both the gods and demons worshipped the same god
By choosing the paths of pity and suppression, they turned to
two poles. 27

Emphasis was on the unity, and emerald and nectar were
gathered
(Now) there is a quarrel for the same nectar among the
brothers. 28

They sowed the seed of quarrel and it grew up densely like
creepers
Running after delusion, man himself became crooked leapers. 29

The war broke out among different groups and continued the ages
The world's treasure and humans were sacrificed in the war-
pages.30

The process of conflict increased and rooted in the society
It caused a fatal disease to the conduct and good opinion of life. 31

Enmity is between science and knowledge and in Purana and
history
Amid religions and in the destruction of creations there's
animosity. 32

Conflict is between violence and non-violence and an
individual and society
The conflict is between women and men and good vision and
bad vision. 33.

The conflict is between the haves and have nots, and teachers
and learners
The conflict occurred between the king and people and the
owner and the workers. 34

The conflict is between the scholar and the fools and friends
and foes,
Wherever we look at we see conflict; conflict between
wisdom and mind. 35

Someone created the conflict to achieve his selfishness
The other fools then began to share him with shamelessness. 36

Discrimination among various castes destroyed peace
And it killed the spirit that creates a good society. 37

All are born the same and have the same blood and flesh
Similar is the same desire to live long and have the same
smile and tears. 38

And how did the caste difference occurred by birth then?
Where is the discretion that man and man are the same? 39

If the caste is determined by the profession one does?
One should be of the same caste till the same he loves. 40

After the completion of one's work and having taken a bath
There is no difference between the Brahmin and non-
Brahmin castes? 41

Be away, fade away you caste, and go away from here
You commenced to discriminate the castes here and there. 42

A man was of a fist, why do you open your fingers?
Why do you untie the strong cord of filaments dear? 43

A man comes by birth and his caste is determined by career,
Is the saying of scripture (Shastra), so why does it disappear? 44

We have been divided into racial factions and pitambar is
shattered
Unity, the pillar of our existence being divided between you
and me is battered. 45

Fist opened and what can pitiless individual fingers do?
The ply of cord also separated, so what could it do even
stretched too? 46

Since such separations came, our brothers are divided
As seeing the disunity the worthless figures came and looted. 47

Sometimes there is a queue of Shaka and sometime of Hoond
Sometimes white army entered the country as the flooding
stream. 48

The wall was cracked and the torrential stream entered it
The tips of the tusks and nails pierced the **house.** 49

The door used to say, 'I am big and no one can enter without me'
The window used to say, 'I am the source of fresh air and the
light. 50

Why to talk about the foundation that used to say, 'I am the base'
The wall used to say, 'I am really big one to support the case' 51

Looking upwards, the roof is itself delighted and stout
He used to say, 'I am great and can keep the rain and the sun out. 52

Such so-called big ones used to play on/strike their passion
But the flood used to wash it breaking into **pieces.** 53

By saying I am big; you are little who can be so
Without the harmony of fire and water how can the world go? 54.

What has the wall to support after the foundation's ruins?
There is no use of foundation if the wall and roof are not
being. 55

Our treasures were looted; where did our strength go?
Our women were kidnapped; what happened to our manhood
row? 56

Our society was strong but the weak defeated it
A little group of horse-riders no better than the toddlers
siezed it. 57

What about our Bramhstra and where did Parjanyastra go?
Where was Agneyastra? Where was Raudra? What happened
to **Tomara**? 58

Only the collection of the weapons, unless used, does no matter
Teachers' guidance is essentially necessary to practise rather 59

Teachers concealed the knowledge of using weapons in the heart
They did not teach the good people thinking the other can
start. 60

Looters looted the gem, gold and silver-purses
They looted all the pots and pans, silken sari, elephants and
horses. 61

They looted the goods in the markets, and looted from the palaces
They looted monasteries, temples and godly places. 62

They not only looted but also smashed gods and goddess, and
the temples
Remaining valuable statues were also carried away to
unknown places. 63

Poor gods are unable to defend for themselves
Only by praying to them how can they defend for **us**? 64

We were looking at the wretched condition helplessly
We were cut into pieces as the radish and bleeding
unceasingly. 65

The tyrants got enraged by seeing **our idleness**
And in them grew more and more pertness. 66

They burnt the granary and burnt the grain fields
They even set fire in the market and **settlement**. 67

They also set fire in the library seeking the books
The treasure of knowledge and science was also **blazed**. 68

The bandit did not recognize the gem but knew only the gold wire
Breaking the jeweler of gem they became happy by pulling
the wire. 69

We have greater loss of gem than that of gold
The household became freebooter and the house owner slave. 70

We live here enduring a blow/shock by saying it is our luck
We were once on the mountain top but fell into the rut / ditch. 71

Where has the previous wealth gone at present?
It came and went away and we have only woe in vain,
To recall it, the pen also began to cry, hence
Where can we get much more water to wash the trouble then? 72

3

It's not the story of the past that happened once only
Such trouble occurred, time and again, in this area mainly. 1

Yet, no such a country exists in the world there
Which lived peacefully without facing warfare ? 2

Germany had been ruined by the enemy in yesteryear
It had been split in two in a way, they cannot come again near. 3

Even in China the enemy had entered many a time
They had looted the goods to blur the civilization fine. 4

The war–fire got burn in France and England
It got burn in Japan, Russ, Egypt and Middle–East then. 5

America was burned in and out in the war
Africa was battered by the imperialist power. 6

But those countries worked for their progress without delay
They neither remained in inaction, nor were they divided in gay 7

Honestly, they managed to discharge their labor efficiently
They still assembled for the progress of their own country
swiftly. 8

As for ours, the story was reverse; opinion went backward
The more reverse the thought, the more trouble forward.. 9

We were divided into factions with separate meals and seats
Hence, the English came here and began to rule (us). 10

The Muslim also came and became powerful rulers
(They) said, they have no race, no caste but the religion great. 11

Those people of lower castes were deprived of life
The big went to the big rulers to be big **ones kike**. 12

The English came to India for their business
Slowly running it, they began to rule there with trickiness. 13

The Christian priests came and preached Christianity
And they tempted the people with the wealth and fidelity. 14

The number of people of our religions, thus, lessened
The crack of the society was intensified and became
fragments. 15

In this way, in the East and South of Asia mainly
It is also coming with the story of trouble eternally. 16

The mind of the rulers never worked for reconstruction
It is a question why they didn't learn it from the past
education. 17

During the English rule the education was also in English
The students streamed for profession and business. 18

Our sacred knowledge and science and education of Veda
was great
All these disappeared as the rule of the English chased. 19

Both the people and scriptures got spoiled like this
And the structure of this area got itself ripped losing bliss. 20

Yet there lies my beautiful country Nepal high
It is as small and appealing as the pupil of the eye. 21

The highest Himalaya of the world has a penance-site
Where was born Buddha Siddhartha kind and might? 22

The knowledge of king Janak was detached for good actions
Yajnyavalkya used to impart the education of Veda and religion. 23

Vishwamitra, the son of Gadhi was great and enlightened
He had the capacity to create another **cosmos so brightened**. 24

The working region of Valmiki was also in this country
And the first and great epic also appeared with dignity. 25

Down in the Tarai are the paddy-fields, and in the middle hill-ranges
The high Himalayas are the steps to lead to the **heaven**. 26

The love of rhododendron and pheasant shines in the snow
The cuckoos sing a song in the midst of mango-boughs 27

Diversifications of the earth are there in this country
The people are all straightforward in modest dress mainly. 28

We wish welfare to all as Buddha has taught us this
And we show the power of Kali taking our khukari if needs . 29

Gorakha was an ideal name for justice throughout the world
And Kathmandu was ahead of its art works. 30

Seeing the tiny kingdoms within Nepal the aliens tried to invade
But Prithvinarayan Shah weaved those tiny kingdoms into a
garland. 31

The foreign enemies came to conquer but ran away after their defeat
The English also got frightened seeing the brave Gorakha
soldiers. 32

We were impendent and never subject to foreign rules
The head of Nepali with their independence is upright till
today. 33

Prithvi was worried about the trouble that may come from India
He gave Divyopadesh to alert us of the seen and unseen
enemies.34

Nepal was spread to Kangada to the West and to the Tista to
the East
The heart-felt wish of Nepali was to spread the kingdom as
far as to the Ganga. 35

After the demise of Prithvi we did not know what happened
herein

One who dutifully served and suffered the wretched life
therein.36

Some were Bahadurs and some were Bhakti Thapa at least
Some were Bhimsens and passed away being dishonest. 37

As the kings were honest and trustworthy in the palace
The courtiers used to sharpen their swords with a plot and
malice. 38

Seizing an opportunity the Ranas took the reign of the kingdom
The sole authority was in their hand, for the king only the
throne and boredom. 39

There in India the English rulers used to exploit Indians all
Likewise, the Ranas also did the exploitation in Nepal. 40

They contributed neither to education, nor to road and health
Fertile land became freehold; they cleared forests and robbed
nation's wealth. 41

Making themselves above law, they took the rule in their hand
But the people became naked and on their head is only the
load-band. 42

The post of prime minister was made of eminent decent
And their relatives were given the premier appointment. 43

If some appeared good in this aristocratic family
They would be carried in palanquin and banished nastily. 44

The people of India revolted against the British rule
And won independence by driving them back home, using no
tool. 45

The same air blew in here as it blew there in India
The tree of the Rana rule felled with its roots allowing
euphoria. 46

Democracy came but it could not bear its fruit
It became just like the ripe golden apple for the crow shrewd. 47

Democracy is good only for the intellectual
But the leaders benefited from it as we **were fools**. 48

Leaders appeared from every house and parties from every
settlement (=communitu)
Whoever we see we see them selfish, greedy and of no
betterment. 49

King Mahendra thought he could do something for the nation
In the absence of party-system it would develop and get
motion. 50

All the leaders were arrested and imprisoned for years
And the parties were banned without testing their qualities
and gears. 51

Is it possible for one who says "I alone can do great for the nation?"
Without good helpers will there be any good actions? 52

Whoever friend was chosen he was rotten and fetid (stinking)
How the prosperity of the country would be elevated. 53

Some progress can be seen in the works of art and literature
And health, road, hydro-power, education, and industry got
the basic structure. 54.

But it cost of four and the development is only lame
The corrupt earned overnight and the system got bad name. 55

Corruption flooded and old invaluable idols were sold
The courtiers and the lords got commission in a great fold 56

Raw materials were imported in the name of industries
But sold on the way and the money slipped in selfish
ministries. 57

Flatterers surrounded the king to fulfill their selfishness,
He looked like a butterfly and could not control their meanness. 58

Ten years passed away in this way in confusion
While thinking for better solution, the death sought his fusion. 59

Virendra, the son got onto the throne after the father's demise
People waited for him for better performance in his rise. 60

The nurtured democratic mind the king had, yet
He could do no better as he was flattered by the corrupt set. 61

Only the yes-selfish became the king's near and dear
They dug a big hole between the people and the ruler. 62

They praised the king to visit all the five zones
They crammed the money into their pocket unknown. 63

The queen is the poetess; so she could see the mother's agony
People brooded so, but it was a futile, fanciful antinomy. 64

The king is thoroughly gentle but the queen is shrewd
She is utterly rapacious; various people saw her different mood. 65

Whether art or literature, or the matter of culture
The wise dispersed and the learned were considered toddlers. 66

The selfish licked the sole and were lifted high up by the
crane (given high position)
They crammed their pockets with wealth; the good were
ousted in vain. 67

Social service was uttered; the rich were ensnared
Called Pashupati area highly sensible, they sent their poppets
there. 68

The tendency of taking Nation's money abroad motioned indeed
The Swiss Banks were enriched and the nation's treasure was
emptied. 69

I had seen the Rana Rule and also the middle one
Never was as such, and I was impelled to write this. 70

Neither the works of art, nor better culture occurred in
Virendra's rule
Nor flourished literature, but mutilations took place as
whirlpool. 71

Those, who raised questions about the system, were called
treacherous They were brutally killed or imprisoned for no
other causes. 72

Where there is a tyrant there can't be heard even a better criticism
How can the absolute ruler hear the core meaning of demo-
socialism? 73

Opposition is soap-like and it can purify the system;
It can teach the workers to live honestly and avoid bedlam. 74

The more oppression there is, the more violence there can be
And it undoes the base of the absolute ruler ultimately.75

The same happened here; so the people revolted against
oppression
Then both the Communist and the Congress united in
opposition. 76

To restore demo-socialism the king was coerced by the
people
And the domiciles of absolute system irreparably crumpled. 77

The old system was only a vexation,
Democracy came with another form and identification

All had a great dream and expectation
But the anticipation turned to a great frustration. 78.

4

As the crow cannot enjoy the ripe golden apple,
Democracy has turned to a tyrannous temple? 1

During people's revolution there was great unity
But now that has been broken down and has disunity 2.

Democratic and communist ideologies are only the two
parties
Who can understand why there emerged more than sixties? 3

Here there is only one principle to earn money
Whether doing good or bad they want to suck power-honey. 4

The poor are becoming poorer; where is the fruit of
democracy
Our leaders became immoral; why to regret for mobocracy? 5

Exploitation had begun from the time of Rana Reign
It has continued unbroken, only the procedure can be
changed. 6

In the past there was no right to freedom of speech,
Now we are free but what fruit did we achieve? 7

Dissenters of the government are being killed and corruption
increased
Commission has flourished where is the lord to hear it? 8

Whoever comes to the front promises to bring change?
He urges to assemble the corrupt in the queue range. 9

Writers may go on writing and speakers crying
And the crow also can go on crowing but the chaos (paddy
spread to dry) is not dying. 10

In people's mind has spread despair and frustration
The violent path was adapted in the name of Maoist actions. 11

But it was named as the people's revolution
And like a fire in all settlements and villages it has extension. 12

The police were ordered to suppress the Maoists;
They ate food (meat and rice) unpaid and started to lure **the girls**. 13

When the eatables were denied they imprisoned the host
calling Maoist;
They set fire in the settlement and killed some with gun-
bayonets. 14

Maoists also came to some families and accused them of
owning police,
Looted the grains and vegetables, tied some and killed with
malice. 15

By force they took with them the adolescents
Ordered them to undertake violence with weapons e. 16

They sexually exploited the girls they had
They are forced to accept their order, else sacked. 17

This is the circumstance of my country and society
It was so someday back, yesterday, and is in today's
community. 18

Such an atmosphere is not only in my country
It is also in Pakistan, in Cyclone, in Burma and in Indian
Territory. 19

In Bhutan, in the country of the black and in Kampuchea,
Bangladesh, all these are destined to suffer from this mania. 20

Illiteracy is deep-rooted and poverty is dreadful
Population has exploded and famine is fearful 21

Only a few became rich; the majority is burnt by poverty
Who took the interest to rescue the poor from paucity? 22

Some say that poverty increases corruption
Others say from the corrupt comes **poverty**. 23

Both the sayings are true; such is a moving cycle
Going down leads to the downfall and goes on falling **down**. 24

The only remedy of it is education but here it is in extinction
Machala has been our teacher in the name of education. 25

The English left but English **lived in India**
In Nepal also this education has **domination**. 26

There in the north stands a high Himalaya
Languages and cultures vary as the rhythm of songs **varies**. 27

Bharat lives in three sides compressing our necks
Whatever happens there the same enters in Nepal also. 28

We try to move forwards but he pulls us backwards
In nation's administration, business and temples are his
orders. 29

We have rivers but he benefits from our water
He also handles our business, we feel harder. 30

World Bank is often said for Asia's sake
But in Nepalese context it is almost dead 31

Without his direction we cannot get even the loan
To produce electricity in our rivers we have no right and zone. 32

Whoever comes to power he goes to India first phase?
Making an offer to him, he comes back bending his head. 33

Leaders think if India supports them
They will hold power for long term. 34

But India thinks Nepal should suffer instability
New leaders should spring so he can collect gratuity. 35

All the three rivers – the Gandaki, the Koshi and the
Mahakali – Nepal has sold them
They have good crops but here only flood or sandy **place**. 36

Leaders start to earn a lot from such instability
And want to be flourished with their kith and kin's prosperity. 37

To reach the power one must win the election
And to win the election one should use money with action. 38

Owning hooligans and threatens the oppositions he captures
the booths
The same will be the leader after election and rule the
country. 39

One who doesn't bribe for election is honest
He loses race and sells land and homestead 40

The state employees are corrupt since the leaders corrupt
The engine goes ahead and the railway compartment moves
abrupt 41

The businessmen are happy to get corrupt leaders
They fulfill their longing and become rich using unlawful
manners. 42

Because of this reason politics is the stem of other policies
But unfortunately, there are dirty showers of our politics 43

Where there are four people there will be a talk of the same
But what can do the talk when it does not score the game. t44

All the genres of literature are full of repressed desires
The hope of the dream of civilize society has been fired 45

Poems have been covered by the leaders' wrongful act and praise
Often there are various colors of satire due to violent haze. 46

Literature has been considered, saying it is unproductive
Here the writers are squeezed on all sides one by one as
defectives. 47

Somewhere here the tip of a pen is purchased by wealth
Least, in other places, he is pressed by respect and force as
well. 48

Why does a writer not know how much is his own gravity?
Alas! Why doesn't he know his own power and ability? 49

Where millions of cannons and guns are useless
Billions of wealth bundles become valueless. 50

Where the protest of million people become unable
There the tip of a pen can win victory without fail. 51

One pen can certainly command the world whole
It can take it to the right path and can also put it into a hole. 52

By writing vulgar songs it provokes sexuality
By showering deception it can spoil the society. 53

Expressing only despair can cause to shed tears
And an optimist can teach to perform good deeds without
fears. 54

Writing on fatalism can make one indolent
Giving a lesson of ethics can make one's conduct benevolent. 55

What caused the tip of the pen to be stagnant?
It could not teach the leaders to give moral lesson. 56

If students fail, it is the teacher's weakness
Teachers should be more genuine than pupils. 57

I can't say whether the pen missed its own target
Or without showing the right track it didn't bring real benefit. 58

Everywhere there is confusion and life is hard
Is there any man alive anywhere honestly fraud card? 59

It's very hard to get a job even if one has studied many
subjects
And it's quite difficult to support by the salary that he gets. 60

There is no land to cultivate; if available it is unfertile and dry
Neither we can buy fertilizer, nor is there water; plants get
torrefied 61

There a scarcity of money to run a business smoothly
The honest cannot do since the Mafioso rules absolutely. 62

No salary of labor is obtained; there is mere exploitation
Half-satisfied belly of the labor is burning with inflammation. 63

I lived alive in such a situation struggling hard forever
I can't say I lived; I don't know whether I lived or died living
mere. 64

I was a jobholder but was dismissed without any ground
Unknowingly, in the swampy land of Panchayat I sank down. 65

Without sycophancy and slandering none work can get succeed
If the truth is told, the wicked would immediately deceive. 66

I started to drive a truck after resigning from official duty
I hit the pieces of iron to support the family activity. 67

Together with coolies I loaded up the pebbles and stones
Becoming a mechanic now I have experienced tone. 68

But wherever and whichever a job I did
Dear pen always remained with me indeed;
Having the tastes of poems I remained infatuating
And in the flood of this I lost myself flowing. 69

5

Work is my life and I consider work my god
Love of work is my friend; close friends my father. 1

I am not the person working as the Geeta said
I cannot do the work without hoping its effect 2

If I can do good deeds, I'll be satisfied indeed
I ever have the feeling that I should not do misdeeds.3

If I get good fruit I happily accept it
If the work becomes fruitless I think it my guilt. 4

I went on performing my own work with such feeling
I reached a settlement, a village, a market, a cottage and a
building.5

Faces of people appeared; feelings were heard,
Also wailing and imaginations of roofs, clothes and food.6

I met many basket carriers and also being carried
I met many greeting and being greeted on feet. 7

I met several men being restless due to hunger
I also met people using digestive medicine for dyspepsia stronger. 8

There were as many hospitals as five-star hotels
Also there were many patients without serving medicine well.
(FATEHALA) 9

The sons of the rich were given a scholarship;
The unlucky sons of the illiterate were also met without tip. 10

In some places, the lines of houses of some people were
seen there
In other places, the penniless were sleeping on the footpath
bare. 11

The sinners with a triple sectarian mark on their heads were
also seen
To seek the purity of heart were found atheists unclean. 12

Leaders who promised to change the face of the country also
came
Cadres running after a rumor were also found seeking name 13

The women sold by their fathers and husbands were detected
Those breaking stones into pebbles to support children were
also met. 14

Many foreigners pouring into the country were seen
Those Nepali who have gone abroad were also **met.15.**

The faces that are satisfied with the little were smiling
The wretched despite the riches were on crying. 16

The pheasants dancing in the silver snow were also seen
The sweet songs of cuckoos were heard in the buds inns. 17

The pen went on taking all scenes within it
In the pastime, it was written in the meter **to read**.18

Somewhere I got namaskar (greeting) and somewhere insult
received
Somewhere awards and in other places reproach deceived. 19

I received the bless from God while doing such act
The birth of two children is similar to two eyes.in fact 20

In reality, children are the eyes and while smiling they shine
They cry in trouble, and tears flood down springing from mind.21

There will be thick clouds in every part of the sky
And the lightening can be seen occasionally thereby. 22

Likewise, in this mountain of agony and affliction
There is, rarely, a singing fountain in the canyon 23

For that little pleasure we carry the mountain of suffering
If there is no longing for pleasure who will go on trouble
offering? 24

A guffaw of children will dismiss the trouble and tribulation
A drop of tear makes the weep of unlimited tear vexation. 25

All desire only to smile but none likes to bemoan
No one knows whether they will cause us to moan. 26

Whether they make us cry or smile tomorrow or do what they like
We ever think for the betterment and happiness of children's
life. 27

Children are our flowers and life is a tree
The desire to see the blooming flower is unbeatable **hunger**. 28

We, both the husband and wife, were wedded for these children
I was outside and she was inside, we both worked hard for
them. 29

We have collected the things as per our strength and
knowledge helped
We sought more pleasure for the son and daughter than
ourselves. 30

If the sweet things were seen somewhere, saying they would
eat tastily
Carefully we brought them home, though they cost highly.31

Beautiful clothes and playthings were collected as far as we
could
The hope for inabilities was also equally caused **to arise**. 32

The eldest daughter was born but had no any comparison of her
And she was given the same name Upama with superb virtues
later. 33

I would see my own reflection on the youngest son who takes
after me
Just reversing my name I used to call him **Samir** 34

Oh, why the unseen streaming of time could not wait
Why the world could not remain in the same state? 35

We gave the children sweet things keeping them in our laps
We were very happy and joyful to take them **on our laps**. 36

After crawling they started to toddle gradually
And our hearts used to throb thinking they would fall down
suddenly.37

In course of time (while watching), they ran giving up the
catch of the fingers
The days passed away without any knowledge as a dream
disappears. 38

The whole of our possession was sought to educate and them
better
There was haphazardness of education and only confusion
was seen greater 39

There are Vedas and meditative verses but there is illusion in
explanation
There are policies and customs but the followers are a few.in
observation. 40

The knowledge of science is somewhere and the key to
practice is nowhere
All have confusion and who will put it into practice there? 41

The English won the world and both knowledge and science
are there
History, geography, and economics are all available in their
hemisphere. 42

Our sons and daughters got education there and grew up better
We used to think now onwards; our troubles and hardship
were over. 43

We were foolish to think as it is not like that
It's a question whether their brought up can lessen trouble-cat? 44

The grownup children needs some sort of work matter
Prestigiously good earning is also essential for their bread
and butter. 45

What can be done with their education if there is no work place?
Who can understand its utility, and to whom they can tell this
case? 46

One who has good approach can serve easier
Even the unqualified will get employment better. 47
If the job is available to ordinary people
They don't know when there can be their dismissal.48

Both of them were annoyed seeing such confusion.
They had planned secretly to run away outside fusion. 49

We used to say they have to live with us
They should be content though their earning is little plus.50

Although who would like to leave the country easily
Who will not love for one's motherland and mother heartily? 51

But what can that love do as it defeats before belly
The same criminal belly can build up and destroy daily.52

He sends them to live far away from the country they were
born in;
He separates them from their parents, brothers and relatives
herein. 53

Some of our forefathers had also left their birthplace
There is an unending movement of the same with **the hope**. 54

Our forefathers belonged to the Middle East of Asia
They came to the Karnali area and moved towards the east. 55

They entered the valley of Kantipur with Prithvinarayana Shah
And started living here getting the stately honour rather. 56

Such is our life where we get respect,

And food and lodge, and there is a settlement best. 57

Birds live in the forests until there is greenery
How can they live if there is great fire but no scenery? 58

Today our country looks like the forest ablaze
It lacks good management, law and order in all parts of it. 59
The scripture says never live in the country any longer
Which lacks creditors, Ayurvedic doctors and literati, and
good rivers? 60

Here we need a clue/source from the upper level to get the loan
Least, one has to pay bribe to get a lump of money on bond. 61

For the sick Doctors have been very costly;
To buy medicine is dearer than that and the poor died untimely. 62

Here literati are the one who can seize the opportunity;
He takes an advantage of the helpless shooting at inward
agony.63.

The rivers are turned to drainage and flow like sediment
Clean water should be bought and the cost is higher than milk.64

Seeing this situation their mind became sick and dried
Our imagination for children's happiness also died. 65

The daughter applied to America to go there
If she gets a green-card she will depart from the country in
near. 66

Whether it was her good luck or ill-luck her request was admitted
But it caused us very unbearable pain and pang being
repeated. 67

We saw her off as cutting a piece of liver being sent away
Outwardly, we have a smile but inwardly we were sad in a
way.68

Daughters are recognized as the ones to go to their husbands'
house
Who can bear the pain caused by her going to overseas
house? 69

Seeking a bridegroom there in America, she wedded
And earning money together a residence was constructed 70

They came here and we handed the groom our daughter's hand;
Both departed from us for America and we felt we're in
dreamland,.71

Our minds became sour and one star was obstructed
At that time of farewell the poetic wave flooded
Now onwards we have to depend only on the son
O God! Don't make us separate from him; please listen. 72

6

New age has come and the world has changed its tincture
There are new wonders, new inventions and disclosure. 1

Today, many of yesterday's dreams have been realized
We still confuse but the foreigners have thrived. 2

Today machines do the work that demand labour
Doing the impossible, they help to sort out all matter. 3

Vehicles came and the speed of man accelerated
Wheels appeared in industries and the economy escalated. 4

Man flew in the sky by plane with great speed
He launched rockets to reach beyond this sky indeed. 5

Man did wonders by creating computer
How his brain could build a brain much better! 6

It resembles a box but what is not found inside?
It's a home to art, culture, literature, science and knowledge
worldwide. 7

The whole mathematical numbers have informative values
We cannot understand its scope that has unknown extension.8

Mails, business, money acceptance and donation
Have been made easier to handle in transaction.9

Whatever we enquire is immediately answered
From the home a man can see the **world. 10**

In the long past the unlettered were considered fool
Today those without computer knowledge are illiterate tomfool 11

Though I knew not, the son should learn it with quest
Learning the new technology he should serve the nation best. 12

Thinking like this we sent him to India to study
Being an engineer he came back with efficiency. 13

He got the job as much as he wanted
He was exploited and the employer benefitted. 14

Daughter-in-law of the same qualification also entered the
home, thus
Sudhi could lessen our agony of daughter's separation from
us. 15

Little granddaughter was born and the house shone brightly
Likes the rivers three generations moved ahead smoothly. 16

I cannot say exactly what other beings do
But I cannot live without telling my own feelings too. 17

When our son and daughter were born I was full of mirth
I didn't know why it doubled itself after the grandchildren's
birth 18

We have neither responsibility, nor the hope of time to come
What on earth we have lavish love for their daughter and son.19

I planted a seedling and a flower bloomed in it
For that reason this flower may be lovelier than **the plant**. 20

Hands were like the young delicate leaves and the eyes shining
The mind becomes enthusiastic and wants to look at without
winking. 21

Just above the wide forehead was the curly and lustrous hair
She has lovely hands, legs, a nose, eyes and mouth frank and fair 22

The motion of her lips looks like to kiss the lips of mine
Thanks God, this award you gave us is invaluable fine. 23

Her first cry in the silent night resembled the sonorous song
As if someone played it somewhere and it echoed long. 24

At times, in her half-awakening, a smile plays on her lips
I assume that nature speaks to me with all her bliss. 25

She is neither black, nor white but what to say right now
She is Nepal's light brownish daughter and the glory, no
doubt. 26

A discourse took place while choosing a suitable name to her
We often used to consult and had a great discussion further.27

Our daughter should have a famous in the world
She is to be given a unique name with better words. 28

In her name a poem be spontaneous and art in it
The poet for the first time should write such name to fit. 29

It took weeks to choose a name and a superb one was selected
She was named a powerful metrical verse Sragdhara that
fitted .30

There were many people who said it a difficult name
Some said it was a sweet name that they had never heard
same. 31

We were delighted in it, ad the family was happy
Our mind was unhappy only to see the adversity of the
country. 32

Both the son and daughter-in-law got the same office
They were happy to go to and come back together form the
service.33

We both over-enjoyed to keep the granddaughter on our
knees then
Flying in imagination we used to think this may be the
heaven. 34

The waves of song used to surge up, and dear pen moved fast
In rhythm, words used to jump and metrical poems appeared
at last. 35

The son played a guitar giving a new music
He began to sing my songs that are rhythmic. 36

One day the son returned home being cheerful
To hear his promotion the day was gleeful.37

But it was no more other than a deception of liars
It was only a tactful speech in front of the outsiders.38

The post promoted should remain despite the same salary,
The prayer was fruitless; who will understand the misery. 39

On one side it was exploitation and on the other exhaustion
Wherever we looked at we saw young minds in depression. 40

The son became ready to leave for America at last
We old couple had the feeling of choke in the heart. 41

The five month's granddaughter was first fed on rice
The visa had come and the son flew to America. Hoping nice 42

Thanks America, you are very rich in this planet
You send for all the talented for your own benefit. 43

Ask all the topmost players of the world to come there
Give jobs to the experts, scholars and the intellect fair.44

Whatever priceless objects you go on collecting
Get them all either by buying or stealing. 45

You didn't have a glorious history of the bygone day
Make your future noble, paying money for all today. 46

What is the use of gem and ruby for the feeble countries?
Take all you have leftover; who can disregard **you?** 47

What sort of home ruling does one administer?
Who can get the right to life and who should expire 48

Who has to say what in the United Nations?
All these depend on your one indication. 49

The power of wealth is great as it could buy this planet
He who knew the value of wealth is admired 50

Only the power or wisdom can do nothing
Neither the people nor arms and weapons do anything. 51

The Union of Russia was broken down; so was the Chinese
boasting
The English power was also beaten; so is Hindu's torch of
learning. 52

You are the center for business, and the trader of high class
Others' sells at hundred but yours sells at ten millions. 53

The others become weavers and weave you cloth regularly
They become the tailors and sew the clothes incessantly. 54

You take the skin by flaying from all other continents
You make cobblers and you sew the shoes for betterments.55

Only you know the excellent things among these
You become liberal and buy all selecting being please. 56

When you buy millions of tons of such commodities
You settle the price giving one arm with oddities. 57

You are the greater diplomat and you cause to fight
Patting on our back you deceive us with your height. 58

Such you are, but it's not only your fault
Our acts are also not without default.59

The duty of fire is to burn but why moths go there?
Why we go to you when you tempt us being unfair.60

Whatever happened is acceptable; the son of ours left us
The pain of separation compelled us to tolerate thus. 61

Both the daughter-in-law and granddaughter are here; he
wouldn't live longer there
He will see, earn and travel and then will return here. 62

The youths used to go to the war, and for money sell their
labor
They toiled hard in other countries in their favor. 63

After earning they used come back home, so he'll also be back
Bringing foreign currency he will lead his country to the
track. 64

He will live there for some years, and days will pass soon
I'll see the son return home as the light comes with boon. 65

He is the son of mother Nepal and how will he forget her
He will ignore corrupted leaders but remember his mother. 66

Today there is a bad condition but tomorrow will be better
People will be conscious and they will elect good leader. 67

Sometimes I fell into the ocean of separation
Other times I lived hoping for good for the future operation. 68

Only the hope is a friend to one's mind
Man looks up with the same (hope) being kind
Whether it accomplishes or not, but today
This hope becomes very calm in the **heart** 69

7

No matter how much happy one is in the future fantasy
Life is bitter and pungent and this is today's bare verity. 1

I move around the world of fantasy and see beautiful scenes
I write the sentiments of mine using meters.in these. 2

With beautiful colour the pipit seeks a piece of cloth for painting
Tune is a friend to rhyme and rhythm, and they also seek
friend suiting. 3

Whatever effort is made, one hand cannot make the clapping
You cannot try as it can never give applauding 4

In the presence of full moon the sky becomes bright with
gleam
The night will get dark and lightless in the absence of moon
beam. 5

The whole life looks like a broken right hand
Our pleasure disappeared, and smiling and fun ran to further
land. 6

There was one who used to sing my songs with sweet voice
But today he is not here; he went far away; how can I rejoice. 7

The daughter-in-law comes back home laboring after,
With tearful eyes, on her lap, she takes her daughter. 8

She is a little granddaughter, with innocence
But she seems as if she is looking for an object in the distance. 9

Both the parents used to come back together; today where is
the father?
We distinctly noticed the pursuit of father in the eyes of
daughter. 10

Words are uttered by goddess, so whatever is spoken is distinct
But the words spoken all the time can be indistinct. 11

The speakers can speak hiding the feeling of the mind
Uttering deceptive words he can open his mouth seemingly
kind 12

The ear can hear the words (uttered) entirely different
When the mind thinks of them the meaning can be
unintelligent 13

But the eyes are the eyes, they speak the truth
Without hiding it they reveal out in smooth. 14

The eyes can see the sentiment of the eyes hundred per cent
We do not need the word-bridge, the mind pick up exact
sense. 15

Man is not only man but he is a supreme creature
Who is the eye and mirror of other beings and the visible
picture? 16

Very often they (eyes) try hard to hide the sentiment of the mind
And they bow down with the drooping head being unkind. 17

Today such a game is going on in the midst of us
Without looking at each other, the eyes are falling down thus. 18

Father's hand was broken, mother's eyes were covered
On the other hand, poor daughter-in-law's heart was cut. 19

The husband went abroad, faithful daughter-in-law was left apart
She's passing the days as ages, counting hours and minutes
with broken heart. 20

Hiding the inner agony she gives only artificial smile
She uttered a choking voice as if it happened nothing awhile. 21

The beam of her face is hidden as the clouded moon
Sometimes it becomes dark and sometimes gets clear bloom. 22

Being busy in works she hides the pain of separation within
She does not weep but without crying she makes us moaning. 23

Looking at a distance she gives a long sigh
If someone comes in front she gives only artificial smile. 24

Her mind, eyes and body are present separately somewhere
As if she's the memory and, reflection of her husband
everywhere. 25

The curry may be either saltless or even very trenchant
The tongue has no taste but she eats as a detached person. 26

She often forgets to comb her hair and has no desire for clothing
She has no ecstasy to travel, no interest in dance and singing. 27

She watches the TV serial as a dumb audience
She forgets the scenes and says I don't know the sequence. 28

We understand her but what should we say to console her
Poor she is! How does she alone take console any longer? 29

She goes to the office; sees the piles of assignments
She always has the fear of making mistakes in achievement. 30

There is no limit of time but the work should be completed in
a way
Sometimes she's to return, submitting the assignment the
same day.31

Sometimes she comes back at seven or at eight eve time
Sometimes she returns even in the late evening, at half past
nine. 32

There is neither special allowance, nor any overtime
Nor are there words of praise, thanks boss for the fine. 33

There comes abundant project-works on lease from overseas
They are completed only on certain amount of money indeed. 34

Oh, the limit of exploitation, if to think, penetrates/ burns the
universe
But what can we do by thinking? We should live, tolerating
the adverse. 35

The fee of the laborers is exploited and the lease-holder can
be richer
The workers work very hard but the leader becomes minister. 36

Farmers till the land and grow food but shopkeepers fix the price
The latter buy quite cheap but sell at higher price with vice. 37

Whether you own poultry-farms or cows, the fodder-seller
will be well-off
The producers will be bare but the crooked will be on the top. 38

The law of the country inclined to the side of power-holder
The salt once tasted they get interested to have more fodder.39

Both the lawyers and the police belong to lease-holders
The whole country is heading towards the hand of renters. 40

If the duty what one has to do is lawfully determined
Surely one can be opulent and who will who'll suffer therein? 41

People say that Pashupatinath is the Lord to be worshipped
The poor is untouchable and is prohibited to enter it. 42

All other doors of the temple have been obstructed by hedge
And the open door of the west is also blocked by the bull
image. 33

We should come back looking at the back of the bull
The prayer goes in vain and the poor die woeful. 34

Bholebaba (Shiva) is crazy and senseless by the intoxication
of hemp
If the monkeys seize a chance, they'll make nuisance as
they're kemps. 35

It was the only one place to go and weep for grace
Today he has also forgotten what is his duty race? 46

Or he may also have obligation inside there
If not, why doesn't he listen to his devotees in prayer? 47

The life went on losing oneself in such imagination
The daughter-in-law goes to her own office for obligation. 48

Man is man. Can he be a machine?
He cannot move round and round like the hand of time
engine. 49

If she is late some day because of a special case
She is asked even for the cause of five minute's late. 50

When she switches on the computer she sees the words of the
boss:
Why are you late? It is not good but a great loss. 51

Working late hours in the office is never **counted**
But today why should she get abuse for a minute's **lateness**. 52

The mind was agitated, when this storm was added
It turned to sever revolution as if in the huge ocean. 53

Her husband writes letters asking her to go him and live together
Jobt is available in here; leave the country and come here. 54

Man does not seek work but the job itself seeks man there;
Such is there, so why do the skilled and the talented live
here? 55

Man needs skill in his hand and he can live wherever he is,
Tusks and claws are needed for the lion and can live
wherever it is. 56

There and then, she submitted a letter of resignation
The daughter-in-law returned home leaving office without
hesitation.57

She decided to go to her husband, so she left her profession
Her mind diverted to the USA, leaving this country and
occupation. 58

We had also anxiety in our mind about our son there
We used to think about what he eats and who would take his
care.59

Taking food in the hotel he will damage his constitution,
Leaving with the bad people he may spoil his situation. 60

If the daughter-in-law lives with him he will have convenience
If they work hand in hand, their income will be better thence. 61

In a sense, man is an animal, so he needs a nose-ring
Men can be corrupted if they become absolute thing. 62

The parents take care of him in his early days
The bright may take a good path; the nasty may take bad
ways 63

After grownup, he is handed to the wall-cultured bride
They give responsibility to him without anxiety in the mind. 64

If the wife is gentle the life itself becomes heaven
If a man takes a righteous path he can be god then. 65

Women are the source of inspiration for our good and bad deeds
Leaders are the foundations of trouble, both of shame and
creeds. 66

If women are greedy and wicked, they will make their
husband's fall
By directing them to the evil path, they will welcome their
downfall. 67

Women can also drive the whole society with intentions
Objecting to the bad work they can guide it to the path of
good actions. 68

Thinking deeply we decided to send Shama from here
But our heart again began to wail as her departure was
drawing near. 69

We could not send the granddaughter sragdhara from here
We thought there is no one to look after her there. 70

Both the parents have the obligation to go for duty fair
We considered that Sragdhara will be helpless and suffer
there. 71

In reality, there was a different matter in our mind But the
essence is the affection that binds our hearts being kind. 72

Shama's face is bright to have reunion with her husband there
Tears welled up in the eyes of daughter due to separation
here. 73

Sometimes the clouds cover the sun; sometimes it gleams
Our eyes become as sad as the setting sun that it dims. 74

With great difficulties she parted from her child
Ultimately, she left us and went abroad being mild. 75

Any living being which gets born here has death inevitable
After the meeting with someone the separation is infallible.
76

Though having the knowledge of this, the mind cannot admit
it easily;
What is the real cause; we can't learn truth of it, even
thinking deeply? 67

8

Loitering here and there, they anyway passed the **daylight**
The motionless night came with inky **black sight**. 1

The darkness that was as thick as a blanket spread throughout
The rays of light completely came to an end, no doubt. 2

We were five in here; two of us went abroad leaving us
We used to say they'd live here; now we've shadow in our
eyes, thus. 3

We old couple live silently in the pensive mood
And every hour became as slowly as aeon moved.4

The granddaughter Sragdhara has been sitting with the absent
mind
She ended her playful activities and understood the situation
as colic sign. 5

Furtively, she goes to her mother's bed and look **around**
But she instantly comes back and looks at our **faces** 6

She is one and a half years old innocent baby
How can she understand the lump of anguish and agony? 7

She can only utter baba, mamu pupu, and mumu
Chari, buboo mama, pani, besides these, she knows smilins
and weeping. 8

We used to think this but it was our illusion
Though she doesn't speak, she knows all happenings delusion. 9

Seeing this, it compels me to say words that are sound
Words aren't the thought which makes the mind move around 10

It conveys us to the unseen and unknown place and spot
And it gives the meaning that was never heard and thought. 11

In the meaning there are feelings though words lack to
express
We can understand but cannot explain them to others with
success. 1

Cows' milk is sweet and sweet is the music **sound**,
Pungent pickle is tasty but what definition can be given **then**? 13

The throat chokes and the mind tingles and aches
The body feels extreme heat and becomes dispirited quake. 14

It begins to sweat as in extreme heat and trembling as in the cold
The throat gets parched due to thirst and feels shame and not
bold. 15

We cannot say that the dictionary is the useless art
Looking at each other's silence we exchange the agony of our
hearts. 16

The wife has no eagerness to cook food at all
But what to do without eating; we may pall. 17

Our traditions say we must not live without eating
We must eat for the good luck to those overseas living. 18

Anyhow we cooked our food being impatient
We just tasted it only to say we have eaten. 19.

We put the granddaughter on our lap and comfort her
A choking voice comes out while making her slumber. 20

At such moment how to lullaby and say imaginary tales
The pain pricks in the chest and comes out of the words as
nails. 21

It was not only our pain but of the country's as well
The whole Asia seems as if crying for the pain of farewell 22

From the choking throat words seem in favor of halting
The words appear in tune and hearing them the mind feels
boring. 23

Sragdhara, you look like a butterfly and a fairy of the heaven
You came to our lap due to our certain righteous achievement. 24

We are the old couple, grandparents you are our only a friend
Although you are one but for us you are more than one
various 25

Sometimes we call her granddaughter; sometimes Sragdhara
we say
Sometimes we call her Aduli and you smiles whatever we say.

A peaceful appearance can be seen in your mouth while sleeping
The same face can look like awful Goddess Kali when anger
rising. 27

When you play with your playthings god seems smiling
When we catch your hand we feel as the delicate lump of
butter. 28

Sometimes you snatch my pen like a terrorist
Sometimes you grab my specs and puncture my nose as an
anarchist. 29

The baby talk looks like the excellent world **music**
When you cry we feel our heart is torn **down**. 30

Your parents went to a foreign country America
Tomorrow you may also go to either Europe or America. 31

The talent demanded the price but the country could not
know it
Or the country could not support them with money even a bit. 32

The honest are running away and the technicians also left
How does this country will get progress in the absence of
intellect? 33

There're corrupted leaders, ministers and the venal
administrators
They are looting together excessively without any fear. 34

You must be either like them in order to get rich and **happy**
Or you will have to suffer without food and **clothes**. 35

How do we say you should not go out of this country, dear?
What pleasure and happiness will you only get living here? 36

Getting your company now we're content with your presence
We always wish you good luck wherever you go for
furtherance. 37

What did she understand out of this state of our mind?
But she closed her eyes and got a sound sleep being kind. 38

But in our eyes the sleep could not enjoy at all
Turning left and right in bed the whole night with thoughts
crawl 39

Have we done well by sending our son and daughter-in-law
overseas?
What sort of state of ours will occur in the days of our dotage 40

The strength of life is decreasing day by day by an hour and a
minute
It's declining as the moon wanes in the new-moon night
indeed. 41

We ask ourselves whether they come back to the native home
Or they'll settle down abroad by making a house of their
own. 42

My wife has high blood pressure and I am suffering from
diabetes
Our old bodies have penetrated by the disease and we have
frailties. 43

It seems whether we have been invited beyond this universe
But why have we so much love for the life of this world? 44

What are we born to do and what should we do to go back?
We don't understand the essence of it, we neither here nor
know in fact. 45

Now we remember all that happened in our childhood
There are piles of memories as fresh as the spring mountains
look. 46

The mother used to make us sleep by saying sleep-songs
She used to rouse hope by saying you'll be great lifelong. 47

I used to bow my head onto the father's feet
And I used to receive a blessing of a great officer's post
indeed. 48

I had ever learned from several teachers;
They all used to bless me with a learned man's future. 49

I don't know how many people uttered such and such things
This mind likes to follow what other people's good sayings. 50

The desire remain mere desire and without being fulfilled
The whole life is going to finish while earning our meal. 51

I had the wish to do welfare for the country and people
I will clear away from the country all the evils and troubles. 52

Today my eyes well up with tears when I remember those
things
In the timidity of my own I now laugh at myself as a bell
rings. 53

Only one destiny's there and that is to wait for the new birth
And I should recall my sweet and bitter experiences of the
past earth. 54

Thoughts after thoughts the eyes doze gradually;
Whether it was only drowsiness or sleeps some scenes slip
slowly. 55

Someone comes and asks me a question
That is tough and compels me to think it over for digestion. 56

Are you not happy in it; what other things do you need?
Or your mind wants to change your past life indeed. 57

Do you still have a desire to be a child again in your mind?
The life is a new style, a new night and a new day of
sunshine. 58

There should not be any mistakes of the past repeated again;
There's a desire for new love, new color and youthful
sweetness to gain . 59

The desire of life is to know more, to learn more and to earn
more;
And the parental love is to be gained and there is happiness to
adore. 60

Dizziness attacks and the legs begin to tremble while hearing it
The flood of sweat flows down from the forehead like streams
indeed. 61

The same is the life no matter how many times one gets born
The death is only one no matter how many times one takes
poison 32

Only after grubbing, there will bloom a flower
But more than the flowers there will be more thorn hours. 63

In our conspiratorial and leg-pulling society I want no birth
again
Why to pray for another birth and live for what hope to
attain? 64

No, I have been satisfied with life; I please, I need not it again
Please help me so that I can make remaining life amicable
then.. 65

I cannot distinguish between the good and the bad And I
cannot understand in my life whether I am content or sad. 66

Life is like an ear listening to the sound in large earthenware
Even unspeaking I feel that life is sounding in the silent
sphere. 67

Suddenly, I startle and awaken; I see just one o' clock
No sleep loves the eyes, in mind only the thoughts block. 68

The granddaughter is asleep with a gentle smile
Whether she has met her parents in a dream awhile? 69

My wife's eyes are closed but I do not see her sleeping
Neither there is nose-sound nor is she snoring. 60

I consider that she is in the pretention of her sleep
I know I've concern that my sleep will get worse and steep.. 71

As she was there I am also the same here; we both are silent
Without uttering a word, we pass the whole night being
impatient. 22

In this way, the night comes here with the inky darkness
And mixing the agony there, it gives more pain and unhappiness
When the sleep did not sit in my eyes I had more anguish
Oh, how can I tell you the night could pass with trouble and
languish? 33

9

The night was to pass and it did; the light appeared in the east
The rule of the night over the world also was an finished 1

None could have the same state of life forever
The fleeting of time cannot be stopped anywhere. 2

Neither Rama's Rule did sustain nor that of Ravenna's
Whether good or bad, they were overcome by time **vanas**. 3

Even though Markandeya, Chiranjeevee seven Kalpa (eras)
survived,
Life must be abandoned before the beginning of the eighth
Kalpa's time 4

Ours is also the same, this pain will not continue any longer
Someday the state of mind will surely get better and better. 5

Those days did not survive the time, nor does survive these
Through the cycle of time, good day will return and the evil
day will cease. 6

The old used to say keep this matter in your mind
You can eat all things but don't dishearten yourself at any
time. 7

All know that the sun had set down yesterday
It came back with the new smartness and courage today. 8

Being heated, the dew drop of yesterday disappeared
But today another shining drop of dew has been again
appeared. 9

The air that was tired of the burden of dust particles and fumes
Now spread all round ardently with freshness and perfumes. 10

Birds chirp in tune in a particular morning rhythm
And the conk-shells and bells open the doors of religious
bosoms. 11

Newly sprouted leaf is added to the plant of orange jasmine
All the animals and birds, whether wild or domestic, woke up
clean. 12

A creeping plant of hope has been planted in the heart
And an imaginary bird chirps on inside it fast 13

Indeed, hope is great and life depends upon it
There could be no more life here without seed.

Collecting the same hope I welcome a new day
And from the memory of mine I discard yesterday. 15

Though I try hard, I cannot forget it easily
Today's house's been built upon yesterday's base safely. 16

We're not in a hurry for a meal as we've to go nowhere
When one soup curry is enough, it's no need to take any
other. 17

While taking tea another chair became empty
We sit silent bowing down our head as there's no subject to
talk. 18

Newspaper is only the means to make our mind entangle
You can fancy deeply about things that haven't yet come and
draggle. 19

As the tiny ray of light in the inky dark sphere
My mind will have bit patience in looking at the
granddaughter. 20

Flower is dynamic but the moon is on the lap
The plaything is lively but poetry is in the art. 21

What a mysterious and amazing but pleasant residence
Innocent little girl is also a friend of grownups. 22

I make a swing of a rope on the corner of a roof
Swinging her I myself begin to swing and move. 23

Sometimes I become an elephant and sometimes a horse
And putting her on my back I move round and round of
course. 24

Sometimes I carry her on my shoulders to take round in the
market
But we come back home in a hurry seeing the dust and dirt. 25

This is a piece of our heart and we consider it our own
We think we have complete right to say she is of our own. 26

The liver trembles very fast when sneezing she has,
The heart-beat grows faster even she falls on to her bed, alas.. 27

On such a moment we think it's only others' trust in our
responsibility
We think we have to hand over the trust to the right authority. 28

All her anxieties and fever come to us
And we pray to God for her sound health, thus. 29

Our prayer to God and attention is only to her
The remaining aim also seems only to serve for 30

We close the doors fearing that she can fall down from the
ladder
We catch her hand thinking that she can stumble while
walking hardfer. 31

We look at the rod-fence made on the gallery
We wrap big space with tape to reduce the insecurity 32

The walls on the roof are fairly high but our mind's worrying
They are still shorter to secure her is our thinking. 33

If the buckets and bowels contain much water
We throw it away, frightening that she can sink there. 34

We oft think she can thrust her little finger into the electricity
potholes

While holding up something she may drop it on her feet and
get holes. 35

We keep the medicine on a fairly high place fearing of it
We put the knife and **chulesi** also on the shelf to save the kid. 36

We keep the gas-stove switching off of both sides
We throw away the dust and dirt of the house sweeping twice. 37

Forks were hidden inside as they could prick the **eyes**
Pots and glasses were also removed, viewing if broken, they
could pierce 38

Wherever we look at we see only danger there
We try to keep her safe as far as we dare. 39

Thinking if we touch any part of her body it will get stained
We never get tired washing our hands over and over again. 40

When she goes to bed in the evening and sleeps well
I'm afraid of her awaking when I blow the conk and ring the
bell. 14

She's a fairy who came into this world from fairy-land
She looks at the birds in the sky feeling very pleasant. 42

She goes to the flock of pigeons and takes interest to give forage
She takes her own lunch and feeds the crow with courage. 43

Sparrows come nearby her without fear
They take pieces of bread from her hand being dear. 44 ere

A robin comes to balcony in the morn and sings a beautiful song
She awakes her from her sleep with a melodious morning
song. 45

Common mynah with the combing-like hair on her glossy head
Walks with steps as if she is teaching her to walk safe. 46

The crow does avoid its cacophonous voice in front of her
And it begins to sing another song in a beautiful tune to
please her. 47

The crow caws as if it is an uncle and she is its niece
Making relationship with her, it caws time and again to please 48.

There is no other uncle except the one which comes there daily
Sragdhara also first utters the same sound Caw, Caw gaily. 49

We are the audience before the birds and the fairy
We enjoy the pleasure of elegant dance and music daily. 50

Our friends enjoy her move that looks like the dance of
colorful flowers
And that seems the reflection of various organs on her face all
hours. 51

Asarfi blooms in the winter and orange jasmine in the hot season
Mari gold blooms in autumn and all like their attraction 52

The mind does not get satisfaction watching only
We take various pictures with various scenes wholly. 53

We imprison the moments of the past and live this life
And there are piles of memories of the past and life is alive. 54

There were the moments of pleasure or bitter agony of bye-
gone days
But when they come in our memory they become really
pleasant plays. 65

There are stories imprisoned in the camera of the mind
They're concerned with the faith, joy, and pains of anxiety
that's unkind. 56

The pages turn abruptly in my mind in a way
That a lover suddenly appears on the doorway.57

The eye sparkling that resembles the lamp-glow shines and
welcomes
As we recall the event of the past that was experienced
jointly. 58

The memories are entirely of one's only
And they're attached to the heart and move towards infinity
solely. 59

If I share the memories with others the words will be incomplete
Sometimes memories hide somewhere in the heart and fleet. 60

The camera is lifeless, but it takes lively pictures
And they distinctly speak past stories of actions and actors. 61

The fingers of hands roam over the faces in the picture
And we seem to get back to the same moment for sure 62

This might be why we take these pictures
We send back some and frame some others. 63

Man is born as a child but in youth loses that stage
And he again becomes a child in his old age 64

Children are very good friends to the aged
This is a friendship so pure and sacred. 65

Minute by minute life is slipping
As the murmuring stream-water is running
It does not wait even if we request it more and more
And the moment of bygone days will never return as before. 66

10

The rainy season went and Dasain came and Jamara (barley shoots¹) was grown
In the festival all relatives came to accept tika² and Jamara with a blessing tone. 1

Putting the curd-mixed sacred red grains of rice on their forehead
We offer juicy fruit on their hands with the blessing words that's sacred. 2

We hear the noise here and there but incomplete somewhere
And the house is just like a pickle that is unsalted and tastier. 3

There are all: younger sister, brother, nephew and niece
But we have the recollection of all of them; we never miss. 4

We offered tika and jamara to their photos remembering them
We offered flower-garlands as well with the blessing hymn 5

We have plenty of food items offered to the goddess Durga before
But there are no others to eat them and the mind is disappointed more. 6

To maintain Dasain traditions we must offer a goat and **jamara**
The meat will be more than enough and lasts till tomorrow or on the **morrow**. 7

My health does not welcome sweets and the wife avoids **salt**
So the life became as dull as the unsalted tasteless **pickle** 8

We've been deprived of feeding our own children
We've great agony as we couldn't give what we have for them. 9

The son and daughter call us up and we should console with it
We don't know what they think, we really don't know a bit. 10

We send jamara in an envelope and akshata with other items
By doing so, we think we've preserved our cultures and
traditions. 11

Dasain goes like this and Tihar festivals comes then
But wheher it may be Dasain ot Tihar it makes us cry again. 12

Rows of bright lamps glow in and out of the house
But the mind is empty dreaming of the demon or Kali proud. 13

We have no young hands now to light lamps here
There is none to insist us on buying **jhurjhure** near

I feel shyness and hesitate to go out and buy it **myself**
I also fear that it can burn the granddaughter's **hands**. 15

We kindle the lamps hardly with trembling hands
Perhaps this causes to flicker the flaming lamps. 16

Why should we bake sel¹ (fry ring-breads) when there're
none to hurry to taste it
Also there are none here to help us to thread flower coronet 17

We have offered Goddess Durga flowers, sweets and fruits
We cannot see the proper use of them; who will eat them
savoring full? 18

There are jardinière and jhurjhure burning in others' houses
The more we look at them the more agony we have; so the
unseen is rather good. 19

We pray to goddess for money, food and many sons
Like the poor, we beg from Laxmi benisons. 20

Instantly ratiocination comes in the mind that our only son is
abroad

We have great anguish but what will happen when many sons
go abroad. 21

We weep so much as our son and daughter have gone overseas
How much the mother country might weep when her children
go beyond the seas. 22

Foreigners come here, and collecting wealth they return with it
Saying two for one, they easily deceive us indeed. 23

Here there is no shortage of material resources
It is not that without the love of gods and goddesses. 24

There are areas from extreme hot to high snowy mountains
The suitable climate and fertile land also avails and sustains. 25

The underground oil will be used up one day;
But our countless rivers will flow till doomsday. 26

The Himalayas protect the rain and monsoon dear
The industrious, righteous and loyal people are also here. 27

Working hard there abroad, they earn more and become
well-to-do;
If they get the same chance in their own country, what won't
they do? 28

We have been backward due to the lack of technical knowledge
We will be more backward if the skilled manpower goes
overseas. 29

The hardship of the country resulted from the rule of the
incompetent
But if the country gets good and sincere leaders, how will it
be then? 30

Let Goddess laxmi, have mercy, give sense and awareness to
the leaders

Let there be joys and prosperity in the houses of all native
dwellers. 31

What can we do, except praying to our gods and goddesses?
Besides this, we can rub our pens to sow the seed of
awareness. 32

How can our sincere prayers be unheard and wasteful?
One day they will be listened if there is god graceful. 33

Tihar festival also came to an end with the piles of desires
The night became longer and the sun lost its fires. 34

The leaves began to fall off the trees one by one
As the sweet desires of Nepalese people have abortion. 35

The little plants and the trees seem bare and denuded
Like the women of new fashion look bankrupt and naked. 36

The cold wind of the west blows as though it has to pierce
our soul
It blows as strongly as the English civilization ruled the
whole world 37

The snow of high mountains came down covering densely
And those areas appear as white as the man grown grey fully. 38

The trees became ready to warm the cold mother once again
And the fallen leaves also covered the whole earth then. 39

All the common cranes flew to Madhes to avoid icy sphere
Like the fleeing sages to foreign country when anarchy
bullies here 40

The small rivers, streams and monsoon rivulets got dry
And they hid inside as if they were afraid of frosty wry. 41

In winter, the sands also become severe cold and icy seem,
And the slave to a vicious rich man can be worse than him 42

Vapors comes out of water when cold is unbearable
Like the frustrated laughs of a man when hardship is
intolerable 43

All the living beings will be numbed due to severe cold
People question why is happening, what it can hold. 44

The fog appeared and spread densely on all sides
The earth has also put her head in a thick quilt to hide. 45

Things can't be seen anywhere as the sight is covered clean
There is daylight but darkness is there up to the earth's
margin.. 46

Eyes are the way to knowledge but the severe cold makes
them bitter
The fog is the enemy to the eyes but today it has been a
leader 47

Early in the morning, Caw, Caw comes from the balcony,
The crow in the fog utters its own bitter agony. 48

This evil day has covered the whole country absoluelly
Why does it avoid then only the poor crow living singly? 49

It has wings to fly but the sky is **overcast**
The eye sight works no more; so it's in a **loss** 50

Crying impatiently, sometimes it flies up and sometimes down
Why does this bird today make a noise like this alone? 51

We ask him to say good things but he doesn't listen to us
Today what does it say in its harsh and indistinct fuss? 52

Perhaps he was not affected only by fog; something happened
It is a friendly bird of all times but why has it a harsh voice
then? 53

In some way, the mind at once moves towards the children fast
The doubt if anything happened to them can pierce my heart. 54

The bell rings on the phone in such a disorder
Quickly, I go to the phone and a word comes to the ear. 55

It was the son's utterance and the other things were better,
There was comfort and peace for both the son and daughter. 56

A great misfortune took place and I heard a thing at last
Hearing it then seemed as if a dagger's piercing my heart. 57

He asked me to move to America with Sragdhara then
He wanted to snatch a stick of the old man at the end. 58

All the organs became exhausted and perspire began
The heart beat speeded as if there has something happened. 59

I did not believe in hearing; so repeatedly he was asked
The answer was the same to the recurrent questions that
passed. 60

I prick myself assuming it could be an illusion
I try to wake up from sleep to avoid the bad delusion. 61

Though it is considered a dream by mind
That is the truth that results in the same kind
I cannot alter it
The evil day is accursed by the mist. 62

11

The cold had to go, so went, and the fog slowly abated
What to do, though cold went? Sweat poured into as the
season heated. 1

Such is the life then: both are too much towards their end
Nothing remains steady in the mid-point in the end. 2

Hither is the number of zero; thither is the infinity
Where's the end? What's imaginableness; how can we
discern eternity? 3

Why doesn't only spring live throughout life **here**?
Likewise, autumn also returns living only for two **days**. 4

Though we need not the sun in the hot season the days
become longer
When we need the sun in the cold season the days become
shorter. 5

Since early morning in the hot season the sun begins to shine
A question arises whether man has been cooked by the
summer time 6

The newly sprouted leaves become rather pale and
downhearted,
The leaves move like the fans to give air to all the
disappointed. 7

The sky also feels hot and reacts by shedding the sweat drops
It sometimes scatters slant drops of water as if tumbling
slops. 8

Or when the fire in the forest burns exceedingly,
The sky sheds down tears for the love of friends kindly. 9

The sky becomes sad and painful when the fire sets in the woods
The same fire if burns in the mind there is none to have
gloomy moods. 10

Wherever we look at we see only sadness and **sorrow**
The pen also wants to write only melancholy **songs** 11

We've granddaughter to look at as a tree shed to cool down
our mind
But snatching her too from our laps he wants separate us
being unkind. 12

He is frequently phoning here from there
And it's the same matter concerned with granddaughter. 13

He said, come to America with the daughter and see it
Among the countries of the world, America is worthy to visit. 14

This is the month of hot season and it is the time to travel
It looks always celebration-like and the days are enjoyable 15

Only with this pretext we'll have chance to put our heads on
your **feet**
Who'll know about the future and our coming back home
can't be fixed? 16

Why should we force the burden of the daughter upon you?
It is also our own duty to nurture and bring up her, in lieu. 17

He says it's their duty and what he says is right
But I consider that it informs his sole right. 18

Buffaloes will never feel burden of their own horns
Who will think that the granddaughter is a burden for them? 19

All my relatives and kinsmen who herd this
Did say to me with one voice you were foolish.20

Why do you ruin her future entangling by a love-string?
Saying tomorrow or on the morrow, why to postpone her
going. 21

She will receive good education, and culture and civilization
Her English will be commanding and will have
accommodation. 22

What is here in Nepal, and what else the language will also do?
Here's neither science, nor knowledge, nor bright future too. 23

English is compulsory in the school she has to attend,
It's tough to get admission there even for the talent. 24

School fee is high but the quality of education is lower
Even after education, one doesn't know one's own kin or a
foreigner?. 25

Sometimes there is threat of **banda (close)** sometimes of
politicization,
There is neither security, nor peace, nor the respect of
education. 26

Day by day your strength of manhood is slowly lessening
How long will you maintain when there is such confusion
coming. 27

Send her soon; you shouldn't have any anxiety about her
Such opportunity won't come again; you'll have trouble later. 28

We heard so much of them and finally we agree what they say
We will go there with our granddaughter without delay. 29

We received the passport and got the visa
We gave the charge of our house to our brother30

We three started our journey to a long destination
We flew in the Thai air via the eastern way with a lesion. 31

First night we stopped at Bangkok and the next day **Japan**
From Japan we flew and soon landed on Los **Angeles**. 32

From the height we saw only the clouds everywhere
While landing only we could see Los Angeles from near. 33

It's really vast city having neither beginning nor limitation,
Kavita chakrabandha is like the poet's imagination.34

The roads are clean, wide with good networks and the houses
in line
The greenery on all sides is marvelous and people are frank
and kind. 35

We again flew from there to Washington D. C.
Then we carefully started watching the underworld ABC.. 36

It's a tremendous country with the measure of three thousand
miles' lea,
It lies on the bank of Pacific Ocean and extends to
Mediterranean sea 37

From the plane we saw down there diversity
The city adorned by the Maker is enough in its entity. 38

It extends from the snow-peak to the level of the sea
There is only the plain area that one can see. 39

In some areas there is grandeur of greenery and harvest
And in other parts there are desert, rocks and plots that are
uninhabited. 40

There're the networks of roads and rivers, and electricity and
telephone
They all work unstopped; it's undisturbed and unload-shedding
zone. 41

Many cities and settlements are there in several places
Besides this, vehicles run slipping along the clean pitched
courses 42

There are high buildings towering towards the **sky**
There're also gardens, playgrounds, waterfalls and **springs** 43

We walked at least seven hours looking at such beautiful sites
Only in the evening we landed on Washington D. C. down-
right 44

The son and the daughter-in-law were waiting for in the gate
They were very delighted to have welcomed us in haste 45

Tears of happiness rolled down from our cheeks
They flowed as the flooded rivers after the broke dam skis. 46

They washed up all the agony of the family separation
Happy we were to meet our children after a long
trepidation. 47

I don't know what the tear means, and what is its kind?
I am not able to stop it although I try hard to hide, I mind. 48

During the separation, showers of tears used to flow
Why do they fall in the family reunion that gives glow 49

Seeing our eyes Samir and Sama also appeared impatient
Their eyes also welled up with tears in an instant. 50

Two years' time is short; it's not long a **long**
But a change has come in the life of the **son** . 51

The pile of curly hair looks like the thick cloud-bed
But the sweeping up the time separated it from his head. 52

He was adolescent when he left the country
But now his seriousness has seen off his puberty 53

His belly has grown a little and the cheeks got **plump**
His chest seems swelling as if he built up **aplomb** 54

His colour has been rather white due to climatic dominance
And the little gray hairs have given him dignity and
prominance. 55

He has the same sincere smile on his lips of former hours,
We were delighted to see him as the bees to see flower. 56

The aerodrome has its beauty and wealth
And there are the lines of aeroplanes orderly set. 57

Every plane lands in every two minutes
And every plane takes off within two minutes. 58

The aerodrome seems to cover the whole city
No mismanagement disturbs the tidy activity. 59

There are countless cars parking outside it
There're cars and cars up to the distance one's eyes reach. 60

If not conscious one can't identify his car
All of them are A1 and shining as bright star. 61

Among the cars being parked our son's jeep could also be seen
My mind was delighted that moment which raised feeling in
me clean. 62

In Nepal, only ministers and MP'S can have special cars
But here even the ordinary people have A1 cars. 63

In Nepal one should work hard to earn money throughout life
Even then it's hard to own a car; so the desire seems like a
barren wife. 64

Here no others but the cars are common even to the simple
consumer
The difference is the affordable capacity to own cheap or
dear. 65

The cars running along the road looks like the clean mirror.
Without ditches, the road is even and constant without error. 66

In the cars Babies are behaved specially in a careful manner
Safe seats are given; least it is considered a criminal
demeanor. 67

The driver must fasten his safety belt while **driving**
The front-seat passenger can't sit with a baby on the **lap**. 68

The road has five or six lanes and there's a one-way driving
There's no police to be involved in the transaction of earning. 69

All take their own track following the traffic law and sight,
They stopped in the red and drive on in the green light. 70

Even on the lightless cross-road they are very careful
They watch and drive, allowing others to go being lawful. 71

If anyone commits wrong, cameras on the spot take his picture
A bill is delivered to his home then and there for forfeiture. 72

Every turning of the road has a special name to read
And on the sides road there's clean greenery indeed. 73

Market areas are separate from the settlement places
Every house has a -number written on its door cases. 74

The houses with uneven numbers are on left-hand side
One must always drive there along the right-hand side 75

On the highway there are no footpaths anywhere
Footpaths exist only in the settlement and city areas there. 76

We reached a particular settlement at last
Just before our stop stood the son's a lovely house fast. 77

There is a footpath on the road-side and in the garden
A one-storied house with large area behind it welcomed us
then. 78

There are other houses on its right and left and between them
The space measured twenty-hands and trees stand amid
them .79

All of the houses have only two patterns there
They've only two colors and the same height they bear. 80

The grass of the meadows has been trimmed there
Splendid flowers are also blooming in the garden sphere. 81

Small pieces of wood were put on the bottom of every tree
They have covered the mud, so no dust to float being free. 82

In front of all houses are the letter-boxes of the same design
One can see no dust and strand of grass, but clear and fine. 83

I'm confused whether I'm roaming in imagination or it is just
a dream
Till the day before yesterday it was amazing; today where is
that scene? 84

Brooding over such matter I entered the house in a mood
The mild temperature refreshed the body and felt cool. 85

The outside temperature was hot and passive indeed
But the coolness inside instantly made a fun of heat.86

I felt as if I reached Kakane in the midst of Baishakha
Or it resembled the air of the spring season of high
Himalaya. 87

The cool air inside the house refreshed tiredness
And after taking **dal-bhat** we had sound sleep's kiss . 88

There in Nepal may be sunshine with warm temperature
During the night, the sky is beaming with the moon here
The earth is the same but the differences are so many
It is the desire of the Maker which we cannot discern any 89

12

The night passed away knowing nothing else
The sun rose and the rays of light fell in bless. 1

Here the sky is the same and the same sun appears with new
name,
As both the day and the night are the same, all are seen same. 2

But there seems a little difference somewhere in the
environment
Comparing the things here memory thereof comes all of a
sudden. 3

Here neither conch-shell sounds, nor does the pious bell tinkle
Here even the morning hour is silent and still without words'
jingle. 4

No pilgrims come reciting the hymns to worship the Lord Shiva
No birds are there outside the windows to sing a song of
prayer. 5

There's neither recitation of hymns, nor Mantras of Rudri and Veda

Nor is there TT, PP sounds of any vehicles coming there. 6

Nor is there cold wind blowing outside the house

Nor does anyone awaken others save special ground. 7

Birds go on singing but the window-glass blocks their song

No sound can be heard though vehicles are running along . 8

We all woke and all the morning acts were **finished**

The son and daughter-in-law were ready to go to **office**. 9

They had bread with fruit-jam in a hasty manner

They each drove their car and went to office like foreigner. 10

All the neighboring houses had almost the same situation

All of them had haste to do their own work without hesitation. 11

The children went to their schools and the guardians to their duty

The whole settlement became silent and there is absorbed devotee. 12

The houses were beautiful as the adorned plaything

The roads, trees, and the meadows were artistic planning. 13

There was neither human face seen outside **there**

Nor was any vehicle on the road, nor any **animal**. 14

I can't say whether it is the place of the story of

Kumardikpal

It looks like so and I feel loneliness and have fear

somewhere. 15

Putting the granddaughter on the push-cart we went out for walking,
While moving, we were alert not to forget the house we live in. 16

Outside the house it is as hot as in the Terai of **Nepal**
We returned from our walk and entered the same house **after**. 17

There is neither holy place nor temples, we stayed at home idle
We watched only TV broadcasts of English songs and cartoons' bundle. 18

The English was learnt but its pronunciation is missing
In different situation the context also varies and is lacking. 19

We cannot understand what the songs mean and the tune sounds harsh
Nor do we have any sentiment while watching humorous programs. 20

The newspaper comes mostly with advertisement
What's the news and where is it? It's not easy for discernment. 21

The newspapers in Nepal mostly contains the prime minister's speech
But reading the paper here we are not getting such news at all indeed. 22

Here there is no any newspaper in Nepali, or a book in Nepali
There are books concerned with the computer science only. 23

Blessing is the computer silent in the corner of a room, yet
We switched the Nepali programs only in internet. 24

I watched the news and literary magazines as in play
Also I read the movie newspapers so far I got of today. 25

I felt as if I were in Nepal while watching these broadcasts
Yet the reality is that I'm here and attached to overseas
landmarks. 26

The granddaughter has playthings and I played with her mostly
Often, sleeping and waking up we passed the day impatiently.
27

The watch struck just six and the sun is still over there
At nine the evening comes back; it's not like in
native-sphere. 28

The son and his wife entered the house at half past six.
We hardly had pleasant time at home after this. 29

At last we went to the market that is nearby
We brought the things that were necessary for practical life. 30

There are neither shops nor hotels in the settlement areas
Nor do we see any office, nor inns and cinema halls as we
have. 31

The bazzars are so big that our eyes cannot see the whole of it
The house-roofs are also alike where there are necessary
objects 32

The parking places are outside the bazzars and they are vast
Hundreds of luxurious cars are halted there in ha park. 33

Taking the push-carts in from the outside **of it**
One is unknown to time; one doesn't know what time **it is**. 34

Things are tidily and clearly arranged in every shelf
Goods available there are of various products to sell 35

The prizes attached to the cost of the goods various
The food items and sort of drinks are also miscellaneous. 36

There are hot things even in the chill snow's sphere
Also fish are alive in some water and fresh vegetable
somewhere. 37

As various kinds of meat so are the products of milk
As the varieties of curd so are the varieties of cheese, 38

There are various things for those who suffer from diabetes
Likewise, varieties of salty items are there for those of high
BPs. 39

Goods produced in all parts of the world are also available
The same species of various company names are readable. 40

But none of them are tainted, nor are they simulated
Their quality and the weight are as original as wanted. 41

Goods once taken home can be returned unused
If the consumer does not like it, it can be changed. 42

When we bring the things on the push-cart to the outlet
We pay for them and they instantly deliver the bill. 44

We can pay the cash but if we don't have it we show the
credit card
It's okay to sign the paper after showing the credit-card. 45

You can pay only once in a month
If it takes time to pay, you pay the interest of the amount. 46

If anyone once discovered dishonest there
He is considered guilty forever. 47

This is the progress of here with the quick flow of
information

When one looks for whatever one needs it's easy to know all circulation. 48

Whoever will be stupid to spoil his life forever?
Being dishonest who wants to suffer tomorrow and ever? 49

Wherever we go we read about the wanted of manpower
A qualified person easily gets a job there within an hour. 50

Even a minor job can offer a sound salary
It will be enough to afford for dress and food calorie. 51

There is neither an insult nor any comment, all are carefree
No one has spare time but very busy in their own
business-tree. 52

All used to say America is a country of dreamland
But today when I came here I found it heaven like land. 53

Lights burn brightly illuminating the whole sphere
As it is the land of bright light there's no darkness
anywhere. 54

The number of vehicles is greater than the number of **foot-
soldiers**
It can't be learnt where one goes, whether the right path or
wrong **one**. 55

Whether acquainted or not, people say hallo while meeting
somebody
They smile at those whom they meet, and consider good
everybody. 56

There are neither beggars nor ragged ones, nor the jobless,
Nor do we see leisurely fellows to talk about unwanted piece 57

Electricity knows nothing about load-shedding concern
There is plenteous flow of water in the taps in all season. 58

There are neither Maoists nor criminal police to loot and raid
Whether the rich or poo I see all secure by the state. 59

There is a united block of white, black and red people
The name the United State of America is significant from this
angle. 60

Wherever we go there is plenty of greenery
Smooth and wide are the roads with no dust possibility. 61

There are no bulls on the roads; no street-dogs there
There's no waste pile, nor street-children; the road is fair. 62

Ah! If such a miracle our Nepal possesses
More would be there if our mind were pure and of
cleanness. 63

Lord Pashupati, be a little gracious upon us
Help us to keep our country yard and temples fresh thus. 64

Looking around, the evening passed like this,
At half past nine the night falls with bliss;
The more the night grew, the more the crowds increased
The more money the more pleasure achieved. 65

13

Regularly come the nights and regularly pass the days
Life also goes on ending with a minute and moment's plays. 1

The daily routine is the same; life passes brooding
Sleeping and getting up, and climbing up and down life's
passing.2

The evening is delightful but it passes as a **moment**
The day is fairly long: it looks like **ages**. 3

Two favorable days are Saturday and Sunday
For a walk they are considered lucky.in a way. 4

One can get surprised to see the **museum**
The live glory of their brave ancestors **wakes up**. 5

We cannot think how rich their library is!
They've collected varieties of books and are safe indeed. 6

In some places there are monuments of their leaders of the past
Resigning them, they had dedicated themselves to the nation
heart. 7

Why aren't such leaders born in our country?
Whoever reaches the power starts to seek treasury.8

The starting of this nation was only two hundred years back
In course of time it has taken a new tune and right track. 9

It always guarantees and preserves human rights
And also guarantees of castes religion and gender alike. 10

Man is man and including the rights of animals and birds
The nation must preserve their rights not thinking absurd. 11

One cannot kill even a goat and a chicken
They must be taken to a slaughter-house to kill and checkup
then. 12

Every chicken egg gets a stamp after testing it
Checking the water of the tap daily it always keeps hygienic. 13

All beautiful things in nature are as they are before
They don't make any idol of gods to offer vermilion to
adore. 14

Alert are the police all the time; there is security
No need is to lock the door; even the open can have safety. 15

If there is a stealing, or a disaster or conflagration,
The insurance company in no time comes to make
compensation. 16

Looking at and comprehending such things one week passed
The granddaughter is taken to a child-care center for nursing
class. 17

She will find it easier to learn if she builds the habit of going
there
She'll learn the language, make friends and enjoy games
making share. 18

Though it is good to send her to a child-care center it hurts
our heart
She is a friend of the day but again will be snatched away at
last. 19

But what can we do with love, when the duty is worthy of
respect?
Considering this we admitted her there and we returned home
upset. 20

Lonely and silently, we the old couple live inside the house
all day long
Only our body is here but the mind flies to Nepal for national
song, 21

We pass some time watching internet
But while reading Nepali newspapers I feel I was in Nepal
yet. 22

Only **he said** comes in the middle of the news
But there's no news of **what he did**; only despair rules to
abuse. 23

The facts that is done relates to the Maoists mostly
They looted, murdered and took revenge in many places only. 24

The ordinary people will be the target of them
The big corrupted moves around taking delight without
shame. 25

In some place the whole village is burnt by police action
In many other places the Maoists blasted bombs as a reaction. 26

In some areas the innocent students were given guerrilla
training
In other areas the corrupt were saved by them from donating
taking 27

The Maoists warned the teachers not to sing the national anthem
In many places they threatened the rich to give money to
them. 28

There is no security; there is only helter-skelter in many
villages
Their fields weren't tilled; they went to district headquarters
as refuges. 29

Some people's legs were broken and several others' hands cut
cruelly
Some people's harvest was looted; some women were raped
brutally. 30

What a dreadful state it is to see throughout the country
Is it the education that Mao has taught his comrades and
posterity? 31

Rarely, leaders' articles can be published in the papers
Only abusing can be read in them but no creative ideas. 32

The language they use is destructive, there's no voice of
construction
Since they have no houses, why should they need others'
destruction? 33

Man has a society; he is not an animal
To rule the country a royal pole can't be liberal. 34

A society has three classes of people: rich, middle-class and
poor
Among the three, the middle-class has a larger number. 35

The backbone of the society is the middle-class
The other classes are the dependent on large class. 36

Education is in this group, and awareness is also their symphony
This class can think of the future and understand the others'
agony.37

In the election they defeat one to give victory to the other
Or they vote in a balanced way to create opposition better. 38

Some are the friends to the poor; some are the friends to the rich
But the self-respect of that group remains aloof from the
ditch. 39

This class has neither great ambition nor intense lust
As it has peaceable mind, it neither exploits nor wants crush. 40

It takes interest in literature, and is loyal to religion
Avoiding the evil ones, it involves in righteous action. 41

One who is capable to convinces this class
Wins the victory; he neither dies nor alas. 42

This group did not get anything from Maoist class,
The Maoists have no future hope, nor religious path. 43

Maoists broke the idols and felled down the temples apart,
And also broke of scriptural study; hence pains in the heart. 44

They opposed the funeral rites of fathers and urinated
upon Shivalinga
They looted wealth and awfully beat those who opposed their
dogma 45

They have only the manner of destruction, but no plan for
creation
Nor do they have economic plan and policy for tomorrow's
action. 46

Distributing only empty desires among proletariat class
They will run together today but won't always share in the
march-past 47

Workers are being killed but the leaders enjoy luxury
Their sons and daughters are abroad for better education and
curry. 48

The larger part of the looted money goes abroad
The leader's account is rich; here and there he gets award. 49

The workers' voice will surely rise tomorrow then
Seeing the tyranny of the leaders their faith with hem will
end. 50

They destroyed the telephone and spoilt the plans and
projects
Also burnt donated vehicles killed Pandits and the gentle in
pretext. 51

Why didn't they understand their own misdoing?
Why don't they kill the sinners and wrongdoers choosing? 52

Since they get a large amount of money from them
They kill the democrats and celebrate without shame. 53

From the foreign donation projects in many places were running,
But they are being closed; then who'll sacrifice for ritual
offering? 54

The flow of tourists is decreasing day by day due to security
problem
Some hotels and lodges closed; workers dipped from war
drum. 55

Decreased the income of the immigration and taxi-riders
Since the tourists lessened, the disheartened are the rickshaw-
drivers. 56

The redundant of curd and milk and its selling is also
decreased,
The production of chickens is plenteous but the buyers
diminished. 57

Wild coriander and the greens are highly polluted
Even the native people do not buy and their income
contracted. 58

Security cost was increased by cutting down the developing
expense
Night and morning travel is also checked and made strict in a
sense. 59

The sufferers of Maoists pour into the district headquarter
They have no work at the time of working season there. 60

How long do they sustain their life living like this? Alas!
God! When will they get the torch of light in their hearts? 61

While meeting the Nepalese such discussions will take place
My mind wants to know if their mind has anything else. 62

We left the country and we are abroad,
But the mind is moving around my own country,
In the dream I often reach there for reward,
After waking up I have strong memory. 63

14

Different Nepali were met in this foreign country'
They are in foreign dress in the foreign vicinity 1

Some are the sons of secretaries and some are of ministers'
Some are the sons of landlord and some are of manufacturers. 2

Some are the sons of businessmen and some are jobholders
Some are homeless, some are students and are professors. 3

Some of them came to study and some for teaching
Some came to travel and some for healing. 4

Some have received green cards some became citizens,
The date of the visa' of some people has expired at present. 5

The ambition of many people is to earn more money
They like to live here forever as far as possible for better
destiny. 6

I met the sons and daughters of the officers and the rich
They have no talent and are empty of knowledge each.7

They are sent hoping for the quality education and tone
Their parents have spent for them all their money or a loan. 8

They spoil themselves living luxurious type
Some of them work as hard as the bull's life. 9

But they go to disco and the bar and finish their earning,
They say life is to enjoy and what's to be done with saving. 10

Their names were cancelled from the colleges and expired the
visa
They live like a thief working even for little money for drink
and pizza. 11

A few of them wooed and married the white women
After getting green-cards they divorced from them sudden 12

Some think that only earning is the matter of glory
Daily, they eat bread and drink coffee twice only. 13

They work for fourteen hours and save as far as they can,
By a draft they send some money to their homes with a span. 14

Some wise students are very attentive to learn.
They work hard for their college fee and food concern. 15

Several Nepali of this sort appeared here
Many of them have their aim to live all life here 16

Some went there and took their family to dwell
And in course of time children are born as well. 17

Children grew up and learnt their civilization and **system**,
Now they don't want to return; what can their parents do
then? 18

While talking to all people about such matter,
They give bitter answers and I feel disgust after. 19

Some never read what is happening in the country
Some say whatever happens there does not matter for
futuraity. 20

Whether Nepal sink or live worthily there are not there,
They've already got off the boat and are in the forest's
atmosphere. 21

Why do they feel anxious about the country they have left?
They are in agony because of the concern they have yet. 22

Wherever we go we see the pain of installment to pay
There are none without loan; everyone has to pay they say. 23

Their earning is good in a sense but they have to pay high tax
They have to pay the insurance and interest of the loan in
fact. 24

They have to pay for their houses and cars in installments
Also pay for sofa, freeze and kitchen range by installments. 25

The washing machine and the dishwashers have also the same
Wherever we look at we see the same trend entertained. 26

Children under five years are to be looked after with care
The guardians pay the fees to the child-care centers there. 27

To keep the child at home the mother mustn't leave him lonely
When they're tempted to earn, they should run for work
punctually. 28

At seven in the morning they should be ready for their duty
It will be evening when they return to take home liability. 29

They go out and return for bed at midnight **daily**
At the weekend they have to labor harder **truly**. 30

They have to wash, and the grass of meadows mowing
And they have to seep the house and go on shopping. 31

One has to run with the watch and to get up with it
One has to eat with the speed of watch and sleep with it. 32

Men have been machine; so how can they have leisure?
Nepal has been a bad dream; none will listen to this news
ever. 33

Apart from this social class there is another division
That has the power in wealth, strength and education. 34

There are some professors and engineers
Some are rich businessmen and some administrators. 35

All of them always listen to our news lending their ears
They read the papers and take part in the discussions being
eager. 36

In the evening they take a glass of wine or bear
And if they became more sentimental, they shed tear. 37

They abuse and criticize Maoists for their wickedness and
killing

They pour out their anger upon the leaders by bitter
criticizing. 38

The question is how to bring the wealth from there
All the relatives and friends are to be called back here. 39

Talking and discussing they express their patriotic **feeling**
They take the breath of peace saying their duty is
completed. 40

They don't want to come back to save the country from
sinking down
They give neither wealth, nor wisdom, nor do education, nor
any **attempt** 41

They never consider about it but see their welfare to run away
They know that the history has been blackened in a way. 42

In their houses the little children can easily speak English
They speak fluently with their parents as native speakers of
English. 43

They can understand Nepali but can't speak it at all
Though they can't read and write Nepali, the parents think
them tall. 44

When they are asked why don't you learn this?
No time is to learn, the children easily say it. 45

Besides English, they learn Hebrew, French and Spanish
What are the causes that they don't know Nepali a bit? 46

They cut the birthday cake and blow out the lamp by mouth
They celebrate the Valentine day and Halloween as favorite
scout 47

They don't know Nepali days and date and have forgotten the months
They don't celebrate the first days of Shrawana and Magha as custom 48

They utter the proverb "When you are in Rome do as the Romans do"
Living in America what is the use of recalling Nepal too? 49

The Nepalese living there meet only on some occasion
When they gather they show closeness but show wealth profusion. 50

During this time a huge gathering took place in Atlanta city
There flowed a channel of Nepalese people with keen curiosity. 51

I got the invitation as a poet; I ran thinking I'm lucky
I swam with the flood of happiness, after meeting countless Nepali. 52

I read many of my poems and received great reverer,
I got a chance to know what problems and happiness they share. 53

The meeting is of Nepali but the speech is in English
Both the seminar-papers and the writing favored English. 54

People from different countries have come there
They have followed their own cultures and language as ever. 55

There are Chinese, Indians, Koreans, Germans and Japanese
All of them maintain their own cultures and formalities. 56

Only the Nepalese seek to forget their own identity
If cows sleep in the mud can they become buffalo in reality? 57

On one hand the white say you are not the white
On the other hand the black say you aren't the black quite. 58

The red also do not like at all to mix up red with them
A Nepali is left aloof; why he wants to mix up with others in
vain? 59

Because of the strength, energy, knowledge, labor and honesty
All Nepalese are making progress by selling these in reality.60

If the white see the progress made by a Nepali
They will be jealous and their eyes become adversary. 61

If they see our wretched condition they will overjoy
They buy our labor cheaply behaving us like their slave boy. 62

The Nepalese have still understood all the realities.
So they should go ahead united maintaining own entities. 63

There are some who like our own religion and cultures
They do welfare to society and bring harmony among
others. 64

Some have opened a society of their own, some busy in
writing
Some are working in television, and some are journal
publishing. 65

We had to go to worship with the Indian
Either we should go to the temple or stay at home then. 66

Some of the sons and daughters of the Nepalese saw this
situation
They have built the temples of Nepali styles following
religious canon. 67

The shrines are of Shiva and Buddha; there are Nepali priests;
They practise Nepali rituals and religious methods in deeds. 68

This should be considered greater than to have nothing
The mind became rapturous to see it as the light lit in
adoring. 69

Rhododendrons also bloom among the nettle colony,
The rose gives fragrance though the plant is thorny. 70

But while doing such work there will be a few friends only
We never get the rich hands, and the generous is hapless and
lowly. 71

Meetings can be called to discuss language, literature, and
religion
But they say they've no leisure to attend the meeting on any
occasion. 72

Having been roaming and looking at here we were slightly
disappointed
But a little hop came and we were really thrilled and also
astounded.
The motion of life in this earth is just like the motion of a
river,
Happiness and sorrow go hand in hand as the two shores
being dear. 73

15

In this way we passed three months living with the son
I looked around the New York City and saw the Twin Tower's
up run. 1

We are lucky enough to see the idol of the goddess of
democracy
I was lost for some time in the great crowds of people with
diplomacy. 2

We went to Baltimore and looked at the sea-creatures
Beautiful is the Ocean City; we swam into the salty waters. 3

In some places I recited my poems when I met new friends
When went to Atlanta we met a host of Nepali ladies and
gents. 4

We went to new Vrindavan and saw the temple of Krishna
My eyes closed for some time enchanting Hare Krishna Hare
Krishna. 5

I don't know what the truth of spiritually is really
There they're getting Christians and here I see Shree Krishna
only. 6

A question often arises whether there was Shree Krishna or not
Or it might be the meditation of Vedavyasa's mind and
thought. 7

The large Mabharata was written for the Gita's creation
Or Krishna was seen only by the poet's imagination. 8

One should have talent to think of something deeply
One can otherwise say I am the Maker, God I'm only. 9

It's I, it's the mind, without I what exists there?
Or else, why does one say I'm He, I'm He ever and ever? 10

Life is a song; only the singer of the Gita knows it
Whoever listens to the song can be delighted in it. 11

Towards the cowshed, sacrificial hall and the schools
I felt I am somewhere in the historical story of divine pools. 12

There in Virginia a cave of **Lure** was seen
It's a miraculous work done on stone by the Maker unseen.13

It shines as the gem in the extension of inside-land
There were various forms of shining creations by unseen
hand.14

In some places they were hanging like the Chandelier
And in other places gods, likely as carved, are sitting near. 15

Somewhere down there is clean water like the peaceful
still mirror,
When reflection falls on it, it looks like the canopy, the best
reflector 16

As the newly sprung gems decorated the garden
The scene spelled the mind and the eyes can't be detached
then. 17

It has preserved the beauty of nature eternally
The great effort has always maintained it beautifully. 18

If such types of natural creations were discovered by men
People used to call gods and give offerings worshipping
them. 19

Though all the images on the rocks are divinity
We should have such feeling and beautiful eyes to see deity. 20

God never demand the flowers, vermilion and holy akshata
Man can become god by doing holy actions tbeing sincere . 21

Having such ideas we have been back home
While in bed the mind ran towards the Om.22

We have several such places in our native land
It is very rich in cliffs, caves, rivers and falls that are grand.23

But there is no one to recognize their worth
None publicize to make them known to the world. 24

Such treasures would be important to attract the visitors
They have been neglected as they don't signify as worthy
matters 25

If they were developed there would be plenty of **earnings**
Throughout the world Nepal's name would also be
recognized 26

The days passed away while travelling and sight-seeing there
Also the day of departure from the son's house drew near. 27

The son and daughter are the two eyes; towards both goes
affection
But the eye-bridge blocks both of the eyes to see each other's
action. 28

If I look one only side the other side is unseen
To live with them both my destiny hasn't allowed me clean 29

The son wished to prolong our stay more with them there
And our mind wants to keep granddaughter with our care. 30

There won't be as much motion of man's work as said
He is molded in the situation where he has been placed. 31

The granddaughter insists us not to return to our country
She pulled both of our hands towards her strongly. 32

The heart moved with the sentiment and the throat got
blocked
Tears rolled down the cheeks in torrent and the voice
locked. 33

Whatsoever, we went to the bus station and took our seats
there
The heart cracked into fissures as the crevices of the
cucumber. 34

On one hand the granddaughter is weeping bitterly
On the other hand, we the old couple wail inside silently. 35

We wished this bus could stop for some seconds
And we will be able to see her face for some moments. 36

Or we wish the bus had to move already
Or let the heavy moment of this departure end instantly 37

Sooner or later, it has to leave; so let it move now
We are helpless, and obliged to leave them anyhow. 38

The eyes roamed around and then I felt illusion
This is a grand vehicle as the van of imagination. 39

The seats in the bus are clean, cool lovely and cozier
Touching them recalls me the sitting on the lap of my mother. 40

There is neither cold nor hot; it is always in air-condition
The perfume is coming as the fragrance from the blossom. 41

The curtains are clean and so are the mirrors, floor, wall; all clear
The behavior of the humble driver is clearer than all other matter. 42

All the co-passengers resembled the heavenly **beings**
And the women as beautiful as the nymph smile with **well-being** 43

There's neither a noise made by passengers nor of a video cassette
The pin-drop silence has completely ruled inside in every respect. 44

It is hard to know whether the bus is running or **not**
The road is neat and clean and the bus seems a **noiseless pot**. 45

Only looking outside we see that the bus has a rapid motion
It runs fast enough of sixty miles per hour in locomotion. 46

As the mother rocks her baby on her laps to make him repose,
It sometimes hangs down slowly only in the turning of the road. 47

The night unknowingly passed away sleeping peacefully
We were in Cincinnati when we woke up in the dawn freshly 48

The area is as green as the forest of Nandan
The eyes were spell-bound and the mind is content. 49

High and low, plane and high and low again the land is,
It was created by nature and endowed it with beauties. 50

It looks like the dominion of peace, there's no clamoring
The city on the bank of Ohio is splendidly glimmering. 51

It's the middle of the South and North, and the people gentle
and affable
They belong to German forefathers and are open and
intelligible. 52

This State takes pride in the farming of pigs they tell
The pigs are everywhere and reflected in the pictures as
well. 53

Whether it may be a main square, or a park or the sea-shore
There are various forms of idols of the pigs displayed many
more. 54

In some place a kings and queens, in another women singers
and dancers
There are springs of waterfalls and somewhere also the
containers.55

One can get pleasure to see the displays of all diversity
In reality, the city of the pigs is regarded as Cincinnati. 56

Suprabhata and the son-in-law were at the bus-park to
welcome us
We then reached their abode looking at the beauty of the city
thus. 57

Upama's house was in the peaceful location of the city
It looked like a plaything that has marvelous beauty. 58

The granddaughter Sahaja is little and sportive with
smiling face
Our love surged up when we saw in our children
happiness. 59

She has curly black hair and circular grave face
She has large black shining eyes of the Nepalese race. 60

Both her cheeks are plumpish and the body light brownish
and clean,
She's neither tall nor short; she's pretty to keep in arms as a
cute wean 61

She is very happy to have our presence indeed
We are also happier to hold her in our arms like bead. 62

Suprabhata is unique in the environmental expertise
She's the knowledge of many things; her nature is also
eccentric 63

Whether it's music, or literature or politics or economics or
culture
She is exceptional and has a talent and marvelous blooming
features. 64

There is a kitchen garden in the rear of the house
There are various vegetables and the chirpings of birds
sound. 65

They saw beautiful management at the house of their
daughter
The mind delighted when they held in their arms
granddaughter. 66

There are only a few Nepali in this place
And they love Nepal more than anything else. 67

We met the daughter and son-in-law's American friends
Different sides and aspects of their life were also seen in the
end. 68

We also went to the church with them
And we participated in the prayer with the group then. 69

The essence of all religion is to do welfare to all
The core part of it is the meditation towards god. 70

But I don't know why people quarrel everywhere
Why should be many branches of one religion there? 71

Many differences were there even in Christianity
Even they were extremely unfriendly to each other in polity. 72

They try to lower others in many ways shamelessly
They spend a lot of money and also kill brutally. 73

Only to beg excuse before God is enough to atone for sin
And also meet the priest secretly with money to be clean. 74

A little study has been made about their family there
And also their food, drink, relation, behavior and thoughts
with care. 75

The women have several rights and the husband is a
miserable geezer,
They are not considered as the husband's private property as
in there. 76

After the marriage and even after giving birth to a child
Women are empowered and she can be quelled by none being
wild. 77

The husband earns and enjoys it with other,
If any controversy takes place the law there is with her. 78

If they divorce, the husband is one step below her,
Every month the husband has to pay more expenditure. 79

He has to pay continuously until they are wedded
The women make no comment, no matter how he is
wicked.80

After marriage he should pay the installment of the house and
the car
The wife and dear friend uses the things there overly as an
in-charge.

Most of them are divorcees and a few continue the conjugal
life,
By bringing up children they fulfill their duty being faithful
and kind. 82

The children under twelve must not be left lonely
They shouldn't be left alone; the guardians must look after
carefully. 83

No children can be beaten by their parent,
They shouldn't even be scolded; if so there's punishment. 84

Cats and dogs are also treated as the family member,
The owner should own them as their own children with care.
85

School education for children is compulsory there,
The parents will be punished if they don't educate being fair. 86

Education is completed when one is of eighteen years,
He or she goes out saying "I've been adult." and have no
cares. 87

The children cannot claim for the property of their parents to
receive
The will is made between the owner and the person they
desires to give. 88

You should save earning for your old age carefully
If you have wealth you can live grandly if not die poorly. 89

Somewhere there's good, and bad somewhere
We could see the people's thoughts there
Parents, relatives, and friends are distant
The relation of wealth is deep and important. 90

16

The days passed away happily with the son-in-law and
daughter
Both of them used to try to give us more comfort and
pleasure. 1

Sahaja, the granddaughter who goes to the child-care centre
Now is on a leave and is with her grandparents' look-after. 2

In the morning, both the father and mother used to go for duty
We were very happy at home with the friendship of Sshaja
cutie. 3

She speaks English with Nepali in a mixing manner,
The little child speaks and we burst into laughter. 4

She has English books of short stories, cartoons and **songs**
Though she does not know the letters she understands all
stories. 5

She sings more English songs than Nepali
If Nepali songs are sung she listens curiously. 6

I remember Sragdhara when Sahaja is on my **lap**
Eyes well up with tears when I hear her voice on the **phone.** 7

Here is the daughter; here is the son; the two eyes on two sides
Between them there is a bridge that blocks both eyes. 8

Sometimes we used to go to the park and also enjoy boating
Feeding the swans pieces of bread we used to be enjoying. 9

We went to the King Island and took many a vehicle
We became very romantic and we have still a reall.10

We went to Indianapolis and to some other fanes,
We went to a friendly banquet given to us by American
friends. 11

One month passed like this during our stay here,
There had been more travelling and enjoyment there. 12

An invitation came to me from the friends of **Canada**
I had to recite my poems there like the unstopped **fountains**.13

I had a wish to recite the poems and was also blessed by deity
After then, we ran back to Canada thanking divinity. 14

Suprabhata drove us in her car conveniently,
We went looking at the various scenes pleasantly.15

The forest has its own beauty and the city shines with light
The paddy fields are real paddy field and the poet got
surprised. 16

There was only maize in the field that stretches hundreds of
miles
In other places there are only soybean and beautiful
greeneries. 17

The granary buildings are as high as the building of four
storeys,
The power of electricity is used to activate the granaries. 18

The cows graze freely in the wide area of grassland
They take shelter whenever there is rain or hot sun. 19

We worship our cows calling them mothers
But the cows there are wrinkled due to lack of fodders. 20

We own them for milk but when they ablactate we drive them
away

We become miserly while giving them medicine and
fodder. 21

We go on building houses in the grazing **field**
Saying we are loyal to cows we over **enjoy. 22**

There comes a cow-worshipping day once only in Tihar
The rest of other days the cows are uncared and they suffer. 23

How do the cows give milk when they do not get fodders?
We are gratified getting milk only one and a half liters. 24

A cow gives sixty to hundred liters of milk there
There is no lack of fodders, water and other necessary care.25

A species of cows is for milk and another species for **meat**
There are different breed of cows for different **purposes. 26**

Here they slaughter and eat the cows; we call them cow
murderers
We express our anger to them in vain by saying sinful
creatures. 27

They slaughter the cows in a slaughter house without any
torture
They cannot be killed at home, nor can they be given pain
any longer. 28

It is better to do than giving them pain and trouble throughout
life
They're happily while alive; when they go they are **finished. 29**

They cultivate in the thousands of hectares and own countless animals
Both the husband and wife do all the works concerned without others. 30

To plough, sow and weed out machines are employed
For harvesting the crops and storing them in, the same are used. 31

Only two per cent of people are dependent on agriculture
More opulent people than in any other countries live there. 32

Eighty per cent of us are agriculturists we easily claim,
To claim this we feel shame and what progress can we make then? 33

What can be produced only by dividing the land into small plots?
There is no strong policy, and will there be good products? 34

Looking at such and such scenes and moving the mind,
We reached Detroit through Columbus city that's fine. 35

We went across the border after getting the permission from there
There was an underground wide clean road, and over it a river. 36

The river of one kilometer width flows over it
A smooth, dry, shining road runs underneath. 37

In Canada there are several agricultural fields everywhere
There's an empire of greenery and fertility with water here and there. 38

There is a slight meeting of downward and upward slopes
**It looks like the curved stick of a beautiful woman moving
around. 39**

In some places there are lakes of clean water like the blue sky
They are like the meeting halls of the geese and storks in our
eye. 40

There are maple trees and creeping plants of pointed leaves
It looks like the police carrying national flags in their hands
indeed.41

Though it was the month of Bhadra, there is the touch of
cool air
It seems a part of heaven in the human world here. 42

There is no crowd on the way nor is the dust floating in the air
No noise in the market place, only the lengthening of life
here. 43

We reached Toronto running throughout the day
We received hearty hospitality and enjoyed in some Nepali
way. 44

The host was Kiran Dhungdana, a jolly and happy man
He was helpful, frank, literati, amicable and courteous man. 45

The ambassadors are only formal **ones**,
Though formal, a practical and action oriented **man**. 47

He is the main figure among the Nepalese in Canada
He is really virtuous and seems a guardian of Nepali here. 48

In the discussion of poems half of the night was spent
We were not satiated but sleep captivated us at the end. 48

The next day there was a get-together in the beautiful park
nearby
All Nepalese there poured into the gathering with welcoming
eyes. 49

The Nepalese living in foreign countries love Nepali culture
And we saw in them great love for language and literature. 50

Some eyes were tearful hearing the recital of poems
There were some who requested me to live with them. 51

In the evening also they gathered again in Dhungana's
dwelling
Among them, were the audiences willing to listen to poetry
reciting. 52

This event is unforgettable throughout my life
In the morning we separated, and the mind silently cried. 53

In the evening we reached Ottawa and received a hearty
welcome
All Nepalese friends behaved towards me like their Krishna
bosom. 54

All are anxious to know what is happening in the native
country
They said what to do? We came abroad for our livelihood
only. 55

A few Nepali are here but they are virtuous,
They feel anxiety for the country; they say what can be done
by us. 56

Radha Basnet is the leader whose mind is pure and **great**
She has the tireless practical life in religion and other **fields**. 57

A poetic seminar took place and the audience listened with attention,
None of them got tired; rather they requested for more recitation. 58

What can be there more than this pleasure for the poets?
What can be there better than the reward of happiness of the audience? 59

Radha gave us hospitality banquet and shelter
The next day we got luck to travel and look at around there. 60

From there we returned with the good wishes we **received**
Our gratitude to them could not be expressed in **words**. 61

After that our next aim was to go to Niagara Fall,
That is a world famous wonderful waterfall. 62

We were moving along the Southern boundary of **Canada**
We were going ahead towards the West **directly** 63

Sometimes a mistake can also be a fun in travel
We found right here now its example. 64

We mistook the main road and took the side one
We got a golden opportunity to watch the scenes of countless islands. 65

There are lakes lining between the boundaries of these **countries**
Though they are called lakes they are big for our **eyes**. 66

They have deep blue water as far as our eyes to go
America is beyond that and Canada beyond so. 67

Thousands of islands are there in the midst of water
They look as if they are the twinkling stars in the blue sky
over. 68

Some are little some are big and some high precipices
Some are very lovely covered by greeneries. 69

In some islands there are small buildings with lovely coracle
They are the places of pleasure of rich and luxurious people.

70

We went to immigration office looking at such **scenes**
Then we went to Niagara situated inside **America.** 71

A lot was heard about the world's famous Niagara Fall
Today we have the same and have no limit of joy in us all. 72

The two large lakes between the two large states
Have the beauty as their water goes to one another without
rest. 73

The water of Lake Ire falls on the Superior **Lake**
And it has become a waterfall that has 120 feet **height.** 74

The waterfall gives the white and clean drops of gem and pearl
Whoever looks at the falling scene of it is clean enthralled. 75

On one hand, the fall is like the curved hoof of a **horse**
On the other, it looks like the **white veil over a bride.** 76

Half of it falls on Canada; half of it on the USA
When one looks at it from any side it seems splendid in any
way. 77

On both sides there are motor-boats for passengers
They drive round as if reaching near the fall with pleasures'. 78

The little water-shower makes a rainbow in the sunshine
The scene in the night is different as colorful lights
combine. 79

The sprinklings of water that look like the mist has covered it
Assume that the fall is sitting, covering itself with a quilt. 80

Like the up-surgng waves of sentiment the fall seems poetic
Or God Himself has become a poem or absorbed in it. 81

We had been lucky to see the scene; blessing on Niagara
Suprabhata, you are thankful as you showed us Niagara. 82

We are unable to say as many as lines we have written
The mind is willing to hear more and more without return
The life is passing like the flow of the waterfalls in race
The picture drawn in the mind is still lively and fresh. 83

71

When we returned to Cincinnati Bhadra concluded being
special,
It was the time to worship the late fathers' according to Hindu
ritual. 1

Here is no priest to undertake the worshipping of the later
father,
Here there are no Nepali temples; there is Indian rather. 2

We went even there to worship our late father
We were surprised to see the manner of there. 3

There's splendid radiance of the temple covered with marbles,
When one enters it to see one begins to doubt about faith in
rituals. 4

Different gods are arranged in the same line there,
The arrangement looks beautiful but it's attention to ritual's
unfair 5

The posture of Shivalinga has turned to the South indeed
The priests also don't know what must the position of it? 6

There are South Indians of big belly in **dhoti for priest service**
If they get a big amount, they'll undertake **the ritual justice.** 7

They do not like to undertake the annual rituals of father
They think that they'll be impure and lose their income there. 8

I heard a child died in this city all of a sudden
He didn't get a funeral pyre due to the lack of a priest then. 9

The guardian was obliged to call the church minister alas!
After prayer he was buried like a Christian in the grave at
last. 10

Like this the fortnight of worshipping the father's days
passed as earlier
I myself read the holy verses and sowed the seed of barley for
Jamara. 11

Only a little tinkling bell we shook here
We were afraid of what the neighbors will say to hear. 12

The law has forbidden sacrificing here
The mind is in confusion about what to do and how to
revere. 13

Cutting a pumpkin and offering it to goddess Durga we
prayed **to her** on the day of Tika came Samira, Sragdhara,
and Sama **here**. 14

First I received Tika from the son-in-law's hand,
And then I offered it to all of them with right hand. 15

Like the oasis that has extended in a great **desert**
There were two family friends in this distant place **to see**
first. 16

Janardan Subedi and Prahaddhoj Panta were there
They used to make me forget all the agony later. 17

We used to go to their houses and they also used to come to
mine,
We used to meet in the festivals like Dasain, Tihar to play and
dine. 18

After Dasain, the son, daughter-in-law and granddaughter
went abroad
We used to look at the beauty of the autumn as a splendid
award. 1

The green trees grew yellow while we were watching them,
The light was scattered over the city that looks like golden.
20

The same heavens again became like the red **vermilion**
The color was smeared with miraculous natural **brush**. 21

Here we have still green but there already **yellow**
Somewhere it's like the holy red powder and somewhere
dark-red.22

In course of time the leaves begin to fall off the trees
Scattering over the path, lane, leas and parks they collect in
heaps 23

During the day it's very hot, at night strangely very cold then,
No consistency of the season; there's storm followed by
rain. 24

In some area the storm will ruin the city badly
In some mornings, the white frost rules the earth amazingly. 25

As the young leaves of pumpkins' burnt overnight
They wrinkle turning to black as if fallen on fire-sight. 26

Inside the house there is neither constant heat, nor cold
There is always the same weather; no difference I'm told. 27

The swans in the park disappeared; they flew to the South
As if in the bad rule the intellects left the country for out. 28

This time we have Deepawali here only for the Hindu
On the other hand, they had a Halloween celebration to do. 29

Before the house they keep a pumpkin carving human face
on **it**
Making like a ghost they put it in front of **all**. 30

It looks like a horrible human skeleton
That ugly looking face is hung before the entrance. 31

Whether it's a net or spider's thread-**web**
They make it dreadful to see as far as they **can**2

While watching TV, the plot relates to the ghost
Children also wear their clothes before the ghost. 33

All the neighboring doors are completely dark
When the mind has fear how to celebrate Tihar. 34

We secretly celebrated Deepawali inside the **house**,
There are no chrysanthemums; they all **withered**. 35

Like our Bhaleri, they also celebrate Halloween
Groups of children come like the ghost in the evening. 36

They ask for chocolate or money and all get surprised
The guardians take them from house to house and guide. 37

To celebrate Bhaitika the son came with his family,
We celebrated Tihar festival ceremoniously. 38

My forehead is empty; the Tika of my house I remember,
It is the Bhaitika that I receive from my sisters there. 39

The next day of Tihar is our departure day
Like a dream that often we have ur days passed away. 40

Sahaja sweepingly requests saying Baba live here with us,
Upama also utters the same request with her gloomy face 41

Baba, If you live here I'll be a citizen of here,
By making a green-card I can help you here 42

There's no lack of work; if you like, you can get it easily,
If you are not interested, I myself can support you willingly. 43

I thanked my daughter and said if necessary I'll think it over
Now I'll be going back; if necessary I'll be back again here. 44

Sahaja has been taken away at the time of our leaving,
They deceived and took her away to avoid her crying.45

We went with the son in a state of agony of separation
In about midnight, we reached the house of our son. 46

Sagdhara is happy here but Sahaja may be crying there,
My mind is also moving here and there with love and care. 47

There's only one week left to go back to Nepal
There's always a situation of discussions with all. 48

Both the son and daughter-in-law insist us on living here
My wife also seems to listen to their requests in favour. 49

Whoever I meet says what will you do returning to your
country?
It's likely to be a beggar in the house of another beggar
only. **50**

Wherever you look at you see the domain of corruption
There is famine dancing, there is no chance for occupation. 51

Whom do you see the honest, leaders or employees?
Teachers, or students or businessmen or soldiers; none are
trustees. 52

There are neither vehicles nor roads nor industries
Where can you sell your labor to earn needful properties? 53

If you get it anyhow, you are sixty years old today
Who will give you the work paying prestigious pay? 54

I'll eat whatever is remained without hesitation
To serve the society I'll dedicate with concentration. 55

But what shall I do entering into the service there?
There will be many leg-pulling people, all unfair. 56

A sincere social worker cannot get help from anywhere,
Only the fraudulent will get opportunity everywhere. 57

You will get a job that is fit for you **here**
No one can suffer while working **whatever**. 58

Leaders have punctured the fathom of the boat for water,
Nepal is just like a boat sinking into the sea without rescuer. 59

There is a line of passengers leaning on only one side,
Nepal is just like a boat sinking into the sea-tide.60

The reverse piercing bayonet is with the stupid soldier,
Nepal is just like a boat sinking into the sea deeper and
deeper.61

One is with the child who breaks the boat due to rat's anger
Nepal is just like a boat sinking into the sea that's danger.62

A large fish called shark is already opening its mouth,
It's ready to swallow the beautiful country Nepal if allowed. 63

Look at the map of Nepal that looks like the neck caught by a
palm,
Who's compressing the neck of the country to do great
harm ? 64

What does the Himalaya do when it never gets hot?
It's covered by the dense mist and life's passing with slot. 65

What prestige does poor Nepali language has today?
There's neither science, nor knowledge nor dignity to say. 66

You go on writing but what can your writings give to you?
Who'll buy your poems and how can it be sustained and
new? 67

Whatever weighty books you may write
The world can't grasp it as Nepali language is far behind. 68

You go on writing many books working harder,
But what can you do when you don't get a publisher. 69

We know you write and you yourself get them published
The rich do not buy; the poor can't afford for them as
wished. 70

Who have read the books that you have gifted?
They took them home; threw into the corner and fungus
ingested. 71

If you write only descriptive poems or books, what's its
utility?
Can they be good guidebooks to lead the society? 72

There's a storm of corruption on one hand, and violence
on the other Where the two storms clash, there is fear of
lightning with thunder. 73

You cannot sit without writing, say where you go
If you are conscious you can't be in a dilemma as you
know. 74

If you take this side you may be killed by the scripture of
there
If you take that side, you are killed by the scripture of here. 75

Life cannot be found again; so do not go back to your country
Earn a lot, live happily, dance and laugh in the foreign
country. 76

All used to talk about such and such,
The son and daughter used to add much
By hearing this I am bored in utterly
The mind is ready to go back merely. 77

18

Two days before of returning to Nepal from here,
The son invited the friends of there for get-together. 1

There was good food and drinks, talks, songs and **dance**
The same thing was repeated again and again in **conference** 2

All say you live here; do not go back to your country again
They say leaving this heavenly pleasure, why to return in
vain. 3

I always avoid this but today this mind didn't agree
Today the feeling overflowed all of a sudden to a great
degree. 4

Whether a volcano erupted or a lightning in the sky
Or the river water overflowed by breaking the dam that's
high. 5

I was utterly unknown where it was in me
The utterance like that of the Ganges came suddenly. 6

The listeners were spellbound, and I was guided by a spirit
It's not necessary, but I don't know why I was ready to say it. 7

I was very conscious not to hurt anybody's mind
I went on telling my own matter counting their clapping. 8

Dear friends, I greet you many a time
The affection that you showed me is **divinely rhyme**. 9

I am a writer and teller of poems written in metres
But you are rich and called great intellectuals. 10

By chance I came here and had introduction to each other
Through this short meeting friendly relation improved better. 11

You heard my poems and took a great interest in them
I know not whether you really liked or showed courtesy
plain. 12

Or you have been living far away from your mother-country
You like Nepali poems very sweet hearing them in melody. 13

You showed me your own home and home yard openly
You told me your joys and sorrows and feelings utterly 14

What can I pay in return and how to address?
This obligation will ever remain in my mind fresh. 15

As much as you kindly told me here now
Is really a display of your deep love towards me? 16

It is said one who does not listen to his friend will suffer
I don't know whether it's me to suffer more than other. 17

But what can I do friends; I am such a dull character
I consider I must be a very conscious writer. 18

Yes, my country is sinking down like a boat into the sea
I myself should take the boat to the shore safely. 19

Being a sailor I can sail the boat safely
I'll take the passengers across the sea successfully. 20

If we live all of us in such a timid course of action
Who will save from the coming devastation? 21

Let you not think that I am only of five feet tall
Let you not think of my pen just as a blunt stick. 22

Where countless guns and cannons are unsuccessful?
There the words of my pen are clean successful. 23

Where hardness fails and become inactive
There tenderness will smoothly operate being active. 24

If the drops of water go on dripping unstopped
They can ultimately pierce even the hard rock. 25

I can defeat the war of the weapons with my pen's career
If the bad administration floods, I will stop it with words-
barrier. 26

I live as the Himalaya between the two great storms
Changing their mad hearts into graceful forms. 27

I'll be a guide to those who lose the right path
I'll sow the seed of kindness in the love-losing heart. 28

The bad rule is the root cause of the trouble of us all
I hit at the target and rule peacefully with the words' call. 29

The society is my pupil; I can't live without action
It's my examination, I'm sure I won't see the abortion. 30

I'll tell you the path of love but not the path of kindness
I will pacify the fire of hatred by sprinkling the water of
love. 31

I'll reach the place where one brother killed another brother
I can stop that murder showing the wrong cause of killing
other. 32

Even if there is the murder of mine in this process
I consider that **my endeavor will not go abortive.** 33

Death is inevitable, who can escape from it?
It may come today or tomorrow, that's the difference indeed.34

Many a man who spoke the truth had been killed in the past
The truth never dies with the death; he does not have any
loss. 35

Socrates was killed and Jesus Christ was also crucified
Mira had drunk poison; even Mahatma Gandhi was
murdered.36

Though they were murdered, they were of immortal kind
The mind of those who had holy soul became a holy shrine. 37

If am sacrificed for the sake of my own nation
I should feel glory on the ground of noble action. 38

Today if my worth is of one quarter
If I'm killed, then the glory will weigh heavy and better.39

Where all my relatives and kinsmen have died fair
I like to die in the same place, and win the glory there. 40

I do not want to die here in this concretized grave;
Where there's an erected huge pole of stones in my bed's
head. 41

I cannot sleep there waiting for forever
I cannot expect and say what will be the result after? 42

Even the black sediment flows as in the Vagmati
My feet will plunge there when my life ends ultimately. 43

The lifeless head will lie on the Brahmanala of there
Let my mind will reach the place of Shiva when life's over. 44

Let the five elements mix up with the same elements of native
land
If I am to be born again, let me get born in Nepal to make
grand, 45

Nepali language is not poor but rich enough in the world affairs
The language cannot be inferior despite the less number the
speakers. 46

Several books have been written in most of the languages of
the world
But comparatively the number of books written in Nepali is
greater. 47

I serve the language and write literary books eternally
I'll add the essence of the science and knowledge in Nepali. 48

The people of Japan, China and Russia have studied own
language
So they know science and knowledge and have advantage. 49

For the study of English why is such obligation?
Adorning our own language lets raise our own civilization. 50

I we will be ideal for our poets and writers
I'll fill up the minds of them with creative powers. 51

There are many excellent books written in Nepali
They have been stored as they lack publishers and money. 52

I'll work to publish those books and release after
Without cost, I'll hand over them to the writers.53

Of course, there are many profiteering publishers
They themselves become rich by exploiting the writers. 54

There are many donators who have managed for rewards
They want to make the writers their own admirer afterwards. 55

I'll take a different way from the one people use traditionally
I'll write fairly and help others to write and publish eagerly. 56

I'll add a new system to the traditional writing
I'll also tell my friends taking a new turn from the prevailing. 57

We sing the songs of ancestors, pheasant and rhododendron
It's not enough today as the age has entirely taken a new turn. 58

Literature is neither only devotion to something, nor war-cry
only
Neither is it a book of a description of the beauty merely. 59

Let the roses be beautiful with their ottos
Let the fragrance be the rays of light for the whole cosmos. 60

Even such Literature should be useful to all in future
Let the world find the way reading our literature. 61

I'll make a group of poets and writers
And all classes who'll direct the country in the future. 62

Our pens will be powerful utterances and piercing cartridges
As the lightning, they will attack all the absurdities.63

We are the capable descendants of the dutiful selfless workers
We must cease the loss that can occur in the country affairs. 64

The sailor must not leave the boat when it is sinking down,
We should not lose our hope eve if the country is going to
drown. 65

Many such storms and floods came and disappeared in the past
We must challenge them even though the circumstances are
aghast. 66

There are descriptions of such happenings in the history and
mythology

Always the ultimate reality is victory after fighting in the
exigency. 67

None of the incarnations of gods will come to this earth
One who gives a shelter to the needy isn't that god of worth. 68

Never grow the horns and tail in the incarnation of deities
It's my explanation of the scripture and essence of the ethics.69

Yes, here you have tasty food and drinks, shelter and vehicle
I cannot live a life alone only myself here as I'm
sentimental.70

I am not able to put small pincers of salt into nettle curry
Many relatives and kinsmen are there in suffering and
worry..71

Is there any meaning if I take a cake here singly?
Does the mind of mine give excuse to myself easily? 72

If I live here forever, I will be a registered foreigner
I'll be insulted and humiliated by the white and the black
dear. 73

I cannot ever say this is my own native country
They can drive me out of here any time if they feel anti 74

I'll go to my own country and be pleased with what's there
Facing towards the Himalayas I'll sing Nepali songs without
care. 75

Green mustard, black gram, gundruk and chatney are there
They'll be enough to take with rice to satisfy my hunger.76

Whether it may be maze, black wheat or porridge with
leaf curry,

I'll enjoy the taste and be satisfied in my on native country.77

Whether it may be the feast of the ball of pulse pellet or
ground-pulse
How can I forget the pickle of fermented radishes and hog
plum. 78

The songs of women's festival Tija, and adoring deities at
Dasain gala
How can I forget these rituals including the festival
Bhaitika. 79.

I can't forget the tuneful beating of Nepali tomtom and
women's dance
And the sweet tune of Maruni and Sorathi that's A1
performance. 80

I can't forget the clean and holy courtyard with raised shrine
of basil,
And the sweet fresh water of fountains as well. 81

I can't forget the sweet bell-sound of early morn and eve
And the holy reading and worship to gods and goddesses. 82

I can't forget the smearing of the dawn that first glides in
Himalayas,
And the special beauty of hills and mountains we have. 83

I can't forget the green forests full of ripe aiselu and kafal
And the shade of banyan tree of the stone- platform. 84

How can I forget my sisters, brothers, and kinsmen and
friends?
Nor can I forget the virtuous listeners of my poems. 85

My friends are waiting for me there in my place

Friends urge me here to keep them in mind, writing poems in
the net. 86

I've no greed for collecting more and more wealth;
I have enough means to support us all in fact. 87

Greed has no boundary, there's no limitation of it
It's never enough, despite the great treasury one does keep. 88

The more money one collects the more burdens it becomes
It deserves security concern and the same becomes qualms. 89

One should pass away naked, not taking anything,
And this anxiety blocks breaths making throat-trembling. 90

Certainly, wealth is needed to make us alive
I am satisfied with its limit and live a simple life. 81

While speaking I remembered my country and felt suffocation
And it stupefied all as if some magic has spell-bound all of a
sudden. 92

Some said it's true but some were silent and calm
But all were moved by the feeling of their native farm. 93

None could utter a word after this eventuality
You'll have trouble there, but here you'll be happy. 94

A few days easily passed away here quickly
Farewell's time came as we're returning to our native
country. 98

I felt as if I have left a piece of heart there
I don't know why I do think my children so dear. 99

We are returning to our own native place;

We are leaving all the children here including Sragdhara in haste. 100

Keep us in your mind, and love your motherland
Be cheerful and blooming as you're living abroad.101

You are capable children of glorious land
Sorry to say you came here to work as servant. 102

The situation of the country isn't in favor of you proficiency
How great would it be if the absurdities disappeared promptly.102

Write letters and call us up; don't forget us
If anything is to be forgotten, forget it but not parents. 104

Sragdhara, my granddaughter is far away from us
When can we meet again? We'll have her only in mind,
thus. 105

You may forget us but we can't forget you
In your undeceiving laugh there's a tune sweet and new. 106

You do not give trouble to pupool and mumu2 unnecessarily
Be good and listen much; don't tell things needlessly. 107

This much luck was for us to live with you here
Certainly, this may be a memory in your sincere heart, deer!
108

May your coming days be gleeful and well-off?
Learn reading and writing that brings your bright lot. 109

Now we can keep only your portrait there
Wherever we look we see empty; we feel empty for-ever. 110

The caw of crow on the roof reminds us you're moving
The pigeon will come looking for you with its cooing. 111

Sometimes come slowly in the dream to see us
Catch my arm with your very tender hand I pray thus. 112

Your clothes and playthings are in dolls' sea
Memory will come by day and night in glee. 113

If I see little girls like you I may feel I see you
Mistakenly, I may rich there thinking it is you. 114

Exploring such feelings we departed from there
We were obliged to revert with empty mind here 115

Pain or desertion poured out of empty wandering mind
The anxiety flowed in tune though I didn't like to unfold quite;
My dear pen also moved ahead as if weeping,
It brought the inner cry outward like a fountain falling. 116

Conclusion

It's not only my story; I see the same in many others
When can this situation of the country be better? 1

Why the children of prosperous forefathers
Are compelled to go abroad for treasure? 2

Many educated, rich or prosperous fly abroad
Why they do leave the country in squad 3

All the aged parents like us living here
Remember of their children day and night mere. 4

Many of my kinsmen and friends also suffer this
They're passing old life like me in the same grief. 5

Is it not a duty to guard our national glory?
Isn't there a better way to make the country wealthy? 6

There's no shortage of production, or of vigor
There's deficiency in the distributing procedure. 7

Poverty is the cause of violence, and the root of trouble
The administration has been corrupt; it's the seed of all evil. 8

Escapism can never be a way of problem solution
The remedy can come only by fighting against evil action. 9

A good ruler is needed to rule a country in smart
He should be a thunderbolt with a flowerlike kind heart. 10

He is either a brother-in-law or nephew or son or son-in-law
But before justice he should be strict and the same in law. 11

This should be looked at by the ruler; if not, he commits wrong
The history and ethics categorically say so since long. 12

Leaders may come and go but who will be responsible
Didn't we see it during fifty year's history? 13

There are two classes of people to make history
But the king is the one who goes on writing it. 14

The ordinary men get born and pass away after mission
But monarchy is a traditional institution and has permanent
position. 15

History never excuses anyone in the world
Whether it is good or bad, history speaks itself. 16

If the monarch is as good as Rama, he is honored for ages
If he is as bad as Ben, he will receive bad name in pages.

The monarch should not be overlord but a servant
If he possesses this feeling, he'll be dear to the nation. 17

Whether the case of Kulekhani or Namita and Sunita
He should give justice being active and fair. 18

The sycophant should be identified, and dismissed away
Advice should be begged from the educated and qualified
people. 19

The capable won't come to flatter for self-interest
The king himself should go before them to request for
nation's sake. 20

Mere ritual performance of a deity may not make one holy
Honesty in the duty can make anyone sacred only. 21

One hand should hold a prize and the other hand a bar to
punish
Without discrimination, he should rule fairly to give justice 23

Problems will be solved by themselves in a good rule
The flame of violence and high anger will easily soothe. 24

We cannot attain prosperity by begging alms from other
countries,
The resources and places for progress are ample in our own
territories. 25

It's not necessary to go to Japan, Germany, America, and
to others
We'll have several alternatives here to give opportunities to
jobseekers. 26

The main root of pain and poverty is the greed/desire to
earn more
This cause should first be uprooted or eliminated before. 27

The important granaries of the Himalayas are full
The current and forces of the rivers are powerful. 28

Millions of youths are in search of better employment
The fertile land of Nepal demands good seeds workmen 29

The right place should get the right seed and fertility
And the powerful arms should be given proper opportunity. 30

The country is looking for those who can sow the right seed
If it can be done today, tomorrow it'll enjoy it. 31

Today I am drooping and contemplating such and such
Pouring out my anxiety I write poems in verse. 32

Someone will be ready to hear my inner cry
He will support me for the building of this nation. 33

No matter if it's not heard, my pain is verbalized
The illusion may seem right as is given some light. 34

There are many to suffer here me like,
They should learn many of us are agonized. 35

Let us share our pains and think how to relieve from it
I'm greeting all joining palms again and again to get soothing
indeed. 36

What occurred in my mind were the sentiments that I've
written,
And the flood of feeling of pain took the shape of metrical
poem;
Whether it could be an epic or merely an autobiographical
gab,
Ana whatever it may be excused me wise friends, if any
mistake it has. 37

Khakurel and his "Sragdhara"

Ramesh Khakurel is a recognized name in Nepali literature. He writes metrical verse. He is particularly recognized as an improvisator. He has written a large number of short poems and songs. He has also written several long poems and epics. His publications are as follows:

Angalo (Collection of poems); Gardava (Collection of poems); Sangkshipta Bhautiki (Chhandama vijna); Gharbhadama Khali chha (Collection of poems); Bahinilai Sandesh (long poem); Savdhan Jahaj Dubdai Chha (Long poem); Bidai (Long poem, and the collection of the short ones); Saritanani (Epic); Sragdhara(Epic); Adgada Yatra (Epic);Khasa Lhasa (Yatra kavya); Ananda Prajnaa Geetamala (Transalation).

Today Nepali literature is pacing ahead with the fertile production of almost all genres: poetry, novel, essay, drama, short story. Khakurel especially belongs to poetic field. In reality, there are several poets writing free verse today, but Ramesh Khakurel is a poet who writes poems in classical meters, and also inspires others to write metrical poems. A man of Sanskrit knowledge, Khakurel plays with his pen and creates marvelous poems in meters. The first poet Bhanubhakta emerged with the epic The Ramayana and other poems on meters. Then in course of time, Motiram Bhatta and after him Lekanath, Sama, Devakota and Madhava Ghimire continued the journey started by the previous poets. Devkota and Sama have given Nepali literature some remarkable epics such as Shakuntal and Chisochulo respectively. The trend of writing metrical poems after these great poets has declined and free verse has taken the motion. Different poetic names emerged with remarkable outcomes of free verse. Of them, Bhupi Serchan and Mohan Koirala are the outstanding free verse writers. Khakurel, on the other hand, followed the road to metrical verse and became a renowned improvisatory poet of present period. His experiences in life and journey became

the background of his poems. The Adgadyatra is an example of his pilgrimage to different sacred places. Sragdhara, on the other hand, deals with the experience he received after the departure of his son and daughter-in-law with their daughter Sragdhara for America.

Sragdhara has been categorically recognized as a new epic. The title Sragdhara has been given after the name of his grand-daughter, Sragdhara who was taken by her parents to America. Sragdhara also means a particular sort of classical poem that employs 21 letters (10 and half feet) in a line, and has four lines in a stanza. But unfortunately, the epic has only two Sragdhara stanzas, and the following is one that is rather philosophical.

Any living being which gets born here has death inevitable
After meeting with someone, separation is also infallible.
Though having the knowledge of this, the mind cannot admit
it easily;
What is the truth that we can't learn of it, even thinking deeply? 67

Chapter seven

The epic mostly deals with the pathetic feelings that the poet has due to their separation from his grand-daughter and her parents. He feels lonely and painful even though he is with his sweetheart. He said he has started writing it in America while living with Sragdhara and her parents. After returning to Nepal leaving the grand-daughter in America, he feels unbearable pain of separation and pours out it in this epic. It suggests the heart-rending emotion that one can have when he or she is compelled to be separated from a family member such as son or daughter or grand-daughter. He expresses his sorrow:

We bade her adieu as a separated piece of liver being sent
away mournful
Outwardly, we have a smile but inwardly wailing in a way.68

Chapter Five

On the other hand, the epic depicts the deteriorating situation, and corruption prevailed in every government office.

Khakurel has been successful to express what he has seen and experienced in his own country. People in power fail to work in the public spirit; as a result, the country is facing several uninvited problems and chaos. Nation's money has gone and is going to the mouth of cobra and no creative works are being done. All the youth, whether qualified or not, are flying abroad for employment. If this situation continues Nepal will suffer from brain-drain says Khakurel.

Poverty is the cause of violence, and the root of troubles
The administration has been corrupt; it's the seed of all evils. 8

Escapism can never be a way of problem solution

The remedy can come only by fighting against evil action. 9

Conclusion

Mr. Khakurel has repeatedly expressed his inner cry in the epic. Many a time, he has uttered a sorrow of the bad situation that his motherland has. He says Nepal is a glorious land built by brave and saint forefathers, but today the sons and daughters of glorious forefathers are compelled to go abroad for better means. He said it is shameful matter.

You are capable children of glorious land

Sorry to say you came here to work as servant. 102

Chapter Eighteen

Sragdhara is undoubtedly a remarkable epic that moves the heart of a real poetry reader. It also touches the minds of those who have gone away leaving their parents alone.

Mr Khakurel is the leader of the poets who write poems in meters. He is a crucial person to lead KOK Gosthi. He is

inspiring those poets to write poems in various meters with rhythmic patterns and rhymes. Finally, I wish him to write other greater epics and sublime poems.

Sita Ram Adhikari

A Few Words of Expression of Feeling

Whenever the poet came with his wife to bid adieu the young granddaughter

His heart, perplexed due to love, started beating, and shed much tears;

When groups of youths went to the far-off land, emptying the native country

The poetic heart broke at once and burnt down and Sragdhara flamed out consequently

Fortunately, I had an opportunity to hear most parts of the candid epic Sagsrdhara written by the poet Rameh Khakurel two years back in America. I had been emotionally moved by the poet's heart-felt rhythmical expression. Today, after thirty or thirty-one months, I have been again beyond emotion when I got an opportunity to see it with my eyes in my own country. I believe this epic written in metrical verse has been successful to carry today's condition and pain of middle-class literate Nepali of urban areas.

The popularity of metrical form has never declined, and this epic has challenged all those confounded critics and the readers who think that metrical verse has lost its charm. The credit of this challenge undoubtedly goes to the talented and devoted creator of this great epic. This epic has a symmetrical harmony between rhythm, meter and language and is a real outcome of the present situation of Nepal.

This is a place of cultural wealth, the unique land of intellectual loftiness, and the country where humanity and universal brotherhood has showed greatness. On one hand,

it has been rich in the knowledge of Veda and Upanishad and has been sprinkled by the fountains of sublime poetic creations, but on the other hand, it has been lagging behind in the technological competition and there is a huge mountain of pain and pangs in the country that can be compared with that of the mountain heaved up by the Hanuman when he appeared ultimately in Shreelanka before Rama. Ramesh Khakurel, the improvisatory poet has been present with appealing sentiment and poetic meter before his kind readers through Sragdhara epic.

The epic has 19 chapters including the conclusion. All the chapters are written in Anushtoop meter except the last stanzas of them. There are only two Sragdhara stanzas: one at the end of section seven and the other the concluding stanza of the epic. Though the title Sragdhara cannot be justified by its metrical stanzas, the poet has aptly expressed his poetic sentiment that learned readers will get poetic delight in it.

Eulogium is the tradition of ancient epics and Khaurel has commenced Sragdhara with it. On one hand, the poet has mentioned the glory of the ancient cultures and their decline which distresses the poetic heart of Khakurel and then that of the readers; on the other hand, the appropriate depiction of the system, discipline, and material abundance available there in America moves the readers' mind as well. The poet has impersonalized his feelings, and his skillful approach has been highly effective. On one hand, the wave of deep feeling caused by the separation of his children flooded out uncontrolled, and on the other hand the praiseworthy depiction of material and moral achievement of America has flawlessly moved in the epic. There is no display of philosophy, nor any catch-words of the country; nor is there any room for harsh and repeated utterances in the epic. No epic can accept despotism and dictatorial direction and walls but it enjoys free, fresh rays of poetic light of the unlimited sky. Sragdhara is an appealing to

the mind and it resounds and resonates in the brain of good readers; thus it is a waterfall of nature; polite and civilized Sragdhara.

Both the son and daughter with their sweet-hearts left Nepal for America; the daughter Upama and son-in-law in the city of Cincinnati, and the son Samir and daughter-in-law in Fairfax of Virginia. They migrated there. After his staying with them for sometime, the poet returned to his native land leaving the two cute granddaughters with their parents and this has caused in him a fall of separation that boiled painfully; as a result, he became restless. In reality, this restlessness, pain and sad separation expressed in the epic is not only of the poet but of many Nepali parents and grandparents; and the poet has impersonalized it in a poetic way, expressing great affection and love through his granddaughter Sragdhara.

Today, there is an unprecedented development of communication and locomotion and the world has been smaller. All the walls of races, cultures, languages and religions are going to crumble down. As the sons and daughters have gone abroad, the soft heart of their guardians here in Nepal has been terrifyingly burning due to separation. The epic Sragdhara is the poetic generalization of the truth that present Nepal and many of the Nepalese are experiencing.

2059 Marga 26

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