

Dedication  
&  
Book Photo

## काबेली किनार



तिमी त जम्मा कुरा गथ्यौ  
हीरा, मोती र असर्फीको !  
म त कुरा गर्दै छु  
ढुङ्गा, माटो र संस्कृतिको !!

मलाई त—  
हीरा, मोती र असर्फीको  
कुनै सुगन्ध नै थाहा छैन !  
ढुङ्गा, माटो र संस्कृतिको  
सुगन्ध नभएको पनि थाहा छैन !!

## Bank of Kabeli River

●  
You used to talk only  
Of diamond, pearl and gold  
I am talking about  
Rock, soil and culture

To me—  
I haven't felt any flavor of  
Diamond, pearl and gold  
Instead, I've perceived the flavor of  
Rock, soil and culture.

युगौंदेखि म—  
हाम्रै आमाहरुको वेदनाको आँसु पखाल्ने  
माटोको सुगन्ध फैलाउँदै बग्ने  
उनै काबेलीको ओल्लो किनारमा  
मलाई बिर्सेर हिँडेकी तिमीलाई नै  
केवल पर्खेर बसेको छु..  
जो माथि कुम्भकर्णले देखेका छन् !  
पाथिभरा देवी पनि साक्षी छन् !!

किन जम्मा कुरा गछ्यौं  
हीरा, मोती र असर्फीको !  
आऊ न अब हामी कुरा गरौं  
ढुङ्गा, माटो र संस्कृतिको !!



Since the ages of time—  
Cleansing of our mother's tears  
cascading, spreading the good smell of soil  
on the bank of *Kabeli River*<sup>1</sup>  
I'm waiting for you  
Who has forsaken me  
Which *Mt. Kumbhakarna*<sup>2</sup> has witnessed  
*Pathivara Goddess*<sup>3</sup> is testifier.

Why do you talk about only  
Of diamond, pearl and gold  
Come, let's talk about  
rock, soil and culture.



1. A Himalayan river flowing in the eastern part of Nepal.
2. A sacred Hindu mountain in the eastern part of Nepal.
3. A Hindu Goddess residing in the eastern part of Nepal.

## कृष्णाको रोदन



छातीमा शालिग्राम बोकेर  
रुँदैरुँदै बगिरहेकी छन् कृष्णागण्डकी... !

कसरी हेरूँ म  
सहस्र पीडाको धारा बगाइरहेकी !  
कसरी सहूँ म  
सधैं रोगले ग्रस्तजस्ती भइरहेकी !  
कसरी सुनिरहूँ म  
आमाको अस्मिता लुटिएर  
मूक दर्शकसामु याचना गरिरहेकी !

## Moan of Krishna Gandaki<sup>1</sup>

●  
Carrying *shaligram*<sup>2</sup> in her chest  
Krishna Gandaki is flowing, weeping...

How can I watch?  
While she is streaming her tears of sorrow  
How can I bear?  
The sight of her sickness, disease stricken  
How can I listen to her?  
Begging in front of mute spectator  
After being robbed of her honour

सन्तान र सभ्यताको नाममा  
सबैको पाप पखाल्दापखाल्दै  
अरूलाई पुण्य प्रदान गर्दागर्दै  
अरूलाई शुद्ध बनाउन खोज्दाखोज्दै  
मैलिएर, रोगिएर, थलिएर  
आफ्नै ज्यान खतरामा परिसक्यो !  
आफ्नै अस्तित्व लोप हुन लागिस्क्यो !!

छातीमा शालिग्राम बोकेर  
रुँदैरुँदै बगिरहेकी छन् कृष्णागण्डकी... !  
कसरी सुनिरहूँ म  
आमाको अस्मिता लुटिएर  
मूक दर्शकसामु याचना गरिरहेकी ।





In the name of offspring and civilization  
While cleansing the sins of all  
While doing good to others  
While purifying others  
Being dusted, disease stricken and bedridden  
Her life at risk  
Her existence at the brink of extinction

While carrying the shaligram in her chest  
Krishna Gandaki is flowing, weeping.  
How can I hear?  
Her wails of begging in front of a mute  
spectator  
After being robbed of her honour



1. A large snowfed river flowing from Mustang region toward south of Nepal.
2. Sacred stone found in the Krishna Gandaki river.

## छातीको पीडा



कुनै यादले चसक्क बिइदा  
छातीभित्र मन दुख्छ या मुटु दुख्छ !  
विगत दुख्छ या वर्तमान दुख्छ !  
अनुत्तरित प्रश्नहरूको भारीले  
मेरी आमा निहुँरिएकी छन्

उकालीमा उही आमाको पसिनाले हो कि  
या ओरालीमा अरूले खेदाउँदा  
सन्तानका नाममा बढेको उही आमाको धड्कनले हो  
या उनै आमाको याद आउँदा  
यो छातीभित्र मन दुख्छ या मुटु दुख्छ !  
वर्तमान दुख्छ या भविष्य दुख्छ !  
अनुत्तरित प्रश्नहरूको भारीले  
म आफैँ निहुँरिएको छु

## Anguish in the Chest



When some sad memory wrenches my heart  
Couldn't tell whether soul hurts or heart  
Couldn't tell whether past hurts or the present  
The load of unanswered questions  
My mother's head is bowed, lowered.

Could it be the sweat of a mother in the uphill,  
or  
Could it be when some foe is chasing downhill  
Heartbeat of mother pulsating for the children  
When I remember my mother  
Couldn't tell whether soul hurts or heart  
Couldn't tell whether past hurts or the present  
The load of unanswered questions  
My head is bowed, lowered.

सन्तानको भगडामा रसाएका आँखाले हो कि  
या सन्तानले नै कुल्यँदा निसारिसिएको निःश्वासले हो  
उनै आमाको यादले छातीमा पीडा हुँदा  
छातीभित्र मन दुख्छ या मुटु दुख्छ !  
विगत, वर्तमान या भविष्य दुख्छ !  
अनुत्तरित प्रश्नहरूको भारीले  
आज हामी सबै निहुरिएका छौं

भन्छन् कोही—

छातीमा त असीम प्यार हुन्छ रे !  
फेरि प्यारभरि छातीमा पनि पीडा हुन्छ किन !  
प्रेमिल यादभरि छातीमा पनि पीडा हुन्छ किन !

कुनै यादले चसक्क बिइदा  
छातीभित्र मन दुख्छ या मुटु दुख्छ !  
विगत दुख्छ या वर्तमान दुख्छ !  
अनुत्तरित प्रश्नहरूको भारीले  
मेरी आमा निहुरिएकी छन् !  
म आफैँ निहुरिएको छु !!  
आज हामी सबै निहुरिएका छौं !!!



Could it be the tears due to the children in  
fight  
Or could it be the hard breathing  
while being trampled by the children  
When my chest pains because of my mother's  
remembrance  
Couldn't tell whether soul hurts or heart  
Couldn't tell whether past hurts or the present  
The load of unanswered questions  
Our head is bowed. Lowered.

Some tell—  
Chest is filled with endless love

Still, why there is pain in the chest  
filled with love  
Why there is pain amidst the memory of love  
Couldn't tell whether soul hurts or heart  
Couldn't tell whether past hurts or the present  
The load of unanswered questions  
My mother's head is bowed. Lowered.  
My own head is bowed, lowered  
Today, our head is lowered.



## वाग्मती सफाइ



हाम्रा आमाहरूको  
वेदना पखाल्ने वाग्मतीहरू  
अँधेरी बनेर रूँदै बगिरहँदा  
कता लुक्छन् धर्मात्माहरू !

मेलबर्नकी यारा धपक्क बलेको देख्ने  
मानवनिर्मित उज्याली याराको मोहनीमा बग्ने  
यी आँखाहरू  
प्रकृतिकै उज्यालोमा धप्प बलेकी वाग्मतीको  
मानवमल मिसिएको दुर्गन्धित विरूप पीडाले  
एकान्तमा रोए पनि  
भोलेनाथका पाउ पखाल्दै  
आँसु त धरतीमै भ्रूयो  
र, गङ्गामिलन कल्पे  
आतुर वाग्मती बग्यो...

## Cleansing Bagmati<sup>1</sup>

●  
Ah, Bagmati!  
That washes off the tears of  
Our mothers  
Where do all the sages go?  
While she is flowing, hurt and weeping

The eyes that see  
Manmade Yara River of Melbourne  
Flowing in spell of beauty  
Those eyes that can't see  
Bagmati River, lighted in nature's light  
Corrupted, ugly with the human filth mixed  
Wailing in isolation  
Washing the feet of Bholenath<sup>2</sup>  
Tears dropped right on the earth  
And, dream of merging with Ganges<sup>3</sup>  
In haste, Bagmati flows

मानवसभ्यताके इतिहास बगिरहेको  
नाइलको सौन्दर्य यी आँखामा बसे पनि  
थेम्स, सिनको सौन्दर्य हृदयमा धड्किए पनि  
ती सबैभन्दा पवित्र हाँसे वाग्मती !  
आज हाम्रा हजारौँ हातहरूका साथले  
चेहरा फेरि पुलकितभैँ  
फेरि धप्प बल्ल खोजेभैँ  
गङ्गामिलन तड्पेर  
आतुर-आतुर बगिरहेकी  
सबैभन्दा पवित्र हाँसे वाग्मती !

प्रिय वाग्मती !  
जय वाग्मती !!





Beauty of Nile River, flowing in their eyes  
Signifying human civilization,  
Flowing Thames, Seine's beauty  
carved in our heart  
our holy Bagmati!  
Today, with our thousand hands  
Radiant with cleaned face  
Again, trying to be lighted  
In hastening to merge with Ganges  
Most holy Bagamit.

Dear Bagmati!  
Hail to Bagmati!!



1. One of Hindu sacred rivers flowing through Kathmandu valley
2. Bholenath, a most significant Hindu God
3. A Hindu holy river flowing in India

## होली



किन खोज्छ्यौ पखाल्न रङ होलीको  
यो त रङ थियो मेरो जिन्दगीको  
रङमा के रङ छ  
रङ त तिम्रा ती मायालु आँखामा छ  
अभ्र गाढा रङ  
भर्नाभैँ सलल बगेको त्यो तिम्रो घना केशराशिमा छ  
रङमा के रङ छ  
रङ त तिमिसँग जिउनुमा छ ।

रङ त तिमिविना एकैछिन पनि  
जिउन नसक्ने मेरो बेरङमा छ ।  
किन खोज्छ्यौ रङ पखाल्न होलीको !  
यसैमा त मेरो जीवन छ... !!



Holi



Please

Do not wash the color of Holi  
It is the color of my life

What color is in a color?  
Color is seen in your loving eyes  
Darker color  
Is seen in your hair lock  
What color is in a color?  
True color is in living with you.

The color is in the colorlessness of  
My inability to live life without you  
Even for a moment

Please

Do not wash the color of Holi  
This is where my life is found.



## स्नानयोग्य पवित्र वाग्मती



आऊ न खाऔँ मिलेर  
कसम हाग्री आमाको  
जीवनदायी हाग्री वाग्मतीको ।

आमा तिमीलाई  
सजाउन, सिँगार्न र  
संसारकी उज्याली बनाउनका लागि  
तिम्रा सपुतका हातहरू  
अगाडि बढिरहेका छन् ।

## Bath in Holy Bagmati

●  
Come, let's vow  
Of our mother,  
Our lifeline, Bagmati!

To you mother  
To decorate you  
To beautify you  
To make you the beauty of the world  
Your sons' hands are  
resolute to do good deeds

तिम्रो परिसरमा  
राम्राराम्रा फूलको सुवास छर्न  
साथै कपुर र चन्दनको  
मगमग बास्ना फैलाउन  
बगैँचाले सुसज्जित बनाउन  
हामी एकजुट भएका छौं  
तिमीलाई सुन्दर बनाउने कार्यमा  
प्रत्येक साताको एक दिन  
सबै भाइ लागिपरेका छौं ।

त्यसैले  
नयाँ वर्षको उपहार  
के दिऊँ तिमीलाई ?  
एक अँजुली पानी  
सफा, स्वच्छ, सुन्दर वाग्मती  
स्नानयोग्य पवित्र वाग्मती ।



In your vicinity  
To aromatize by flowers  
With the scent of camphor and sandalwood  
To surround you with garden  
We are united to better you  
To devote one day in every week  
For your good.

Therefore  
What gift you expect  
For the happy new year?  
One handful of water  
Clean pure and pristine Bagmati  
Good for the holy bath.



## स्नान गर्न आऊ



ए साथी,  
भन्डै पाँच दशकपछि आएर  
हाम्री आमा वाग्मतीको  
वेदना मिश्रित पानीले  
पखाल्दै छु म आज  
मेरो शरीर ।



**Come for Holy Bath!**



Ah, friend!  
Almost after five decades  
Our holy mother, *Bagmati*!  
Today, with water of her throes  
I'm cleansing my body

ए साथी,  
एक अँजुली पानी दिन्छु  
उपहार तिमीलाई वाग्मतीको  
जसमा असीम माया र आमाका कष्ट  
मिसिएका छन् ।  
आमाका जीवनका सबै ऊहापोहहरू  
मिसिएर आएका छन् ।  
जीवनामृत पनि यसैमा छ  
जसले हामीलाई आजसम्म बचायो ।

आऊ न साथी  
वाग्मतीमा नुहाउन  
एक लोहोटा पानी  
शिरबाट खन्याउन  
मन, वचन र कर्मबाट  
कलुषित भावनालाई हटाउन ।



Ah, friend!  
I offer you a handful of water  
As a gift of Bagmati  
Which contains  
Mother's undying love and pain  
All her grief flow with it

It contains the elixir  
Which rejuvenate our lives

Come, friend!  
To take holy bath  
To pour of pitcher of water  
Over our head  
To wash off the  
Impurities of thoughts  
Of heart, word and deed.



1. A river believed to be sacred by Hindus that flows through Kathmandu valley.

## भैरहवा - १

●  
प्रेमका तलाहरू उक्लँदै शान्तिको क्षितिज उघार्न  
लुम्बिनी/भैरहवा तिमीले  
बुद्ध जन्माएकी थियौ !

मलाई के थाहा ?  
पाथिभराको फेदीमा  
काबेलीको किनारमा बस्ने मलाई  
तिनै भैरहवाले  
बुद्ध मात्र नभई  
आखाँभरि हेरिरहूँ लाग्ने  
दिलभरि माया गरिरहूँ लाग्ने  
सृष्टिकर्ताले पनि  
निकै मिहिनेत गरी बनाएभैं लाग्ने  
छोरीको तृष्णा छातीभरि बोकेर हिँड्ने बाबुलाई  
बुहारीका रूपमा छोरी जन्माइदिन्छ्यौ भनेर !

## Bhairwa - 1



Stepping on the stairs of love  
To light up the horizon of peace  
*Bhairawa*<sup>1</sup>, you brought Buddha in

How could I know  
One who lives on the foot of *Pathivara*<sup>2</sup>  
On the bank of *Kabeli*<sup>3</sup>  
You, Bhairawa  
Not only Buddha, but  
So dear to the eye  
So loving with full heart  
Even the creator  
Who made with much patience  
Father who longs for a lovely daughter  
Gives birth to a child to become my beloved

भैरहवा !  
कुन शब्दले तिमिलाई  
आफ्नो कृतज्ञता ज्ञापन गरुं  
जसको प्रशंसा गर्न  
मेरा शब्दकोशका शब्दहरू  
अधुरा छन् यतिखेर... !  
●

Bhariawa !  
The words are not enough  
To express my gratitude to you  
To glorify you  
The words in my dictionary  
are insufficient.



1. A commercial city in the western part of Nepal, which lies near the border of Nepal and India. The poet tries to signify this city where Lord Buddha's birthplace, a sacred land known Lumbini also lies.
2. A famous religiously important hill in the eastern part of Nepal, where divine goddess Pathivara resides in the description of Hindu epic
3. A river flowing in the eastern part of Nepal.

## भैरहवा - २



भैरहवा !

तिमीलाई पीर लागेको होला—

आफ्नै आँखासामु फुलिरहेको फूलको स्थिति  
नयाँ ठाउँमा पुगेपछि के होला भनेर ।

तर

तिमी चिन्ता नगर

तिम्री फूलजस्ती छोरी सजिने छिन्

भानुभक्तको अमरावती कान्तिपुरी नगरीमा

अनि

यिनै तिम्री छोरीका सुन्दर आँखाले देख्ने छन्

स्वयम्भूबाट

यहाँका मानिसको सुन्दरता

आत्मीय प्रेम, सद्भाव र सहिष्णुता

सँगसँगै मौलाइरहेको मायाको संसार !





## Bhairawa - 2



Bhairawa!  
Maybe you are worried, that  
The flower bloomed right in front of your eyes  
What will be her fate in new place

But  
I assure you of  
Your daughter as fine as a flower  
Will be adored and honoured  
In *Bhanubhakata's*<sup>1</sup> *Amarawati Kanitpur*<sup>2</sup>

Then,  
pretty eyes of your daughter will see  
From *swoyambhu*<sup>3</sup>  
The glory of people here  
Intimacy, love, compassion and tolerance  
In the cheerful world of love.



1. Nepal's pioneer poet in Nepali language
2. In one of his poetry, Bhanubhakta describes beauty of Kathmandu, as of Amarawati
3. Centuries old Buddhist stupa, perching on the top of a hill in Kathmandu which significantly contains a pair of Buddha eyes.

## भैरहवा - ३



भैरहवा !

कति सुन्दर उपहार दियो काठमाडौँलाई  
खबर त पुगिसक्यो पाथिभरासम्म... ।

छाते दुङ्गा नजिकै  
नरसिँगा र सहनाईहरू बज्ज थालेछन् ।  
सल्लेरीको शीतल हावाले पनि  
सन्देश फैलाउन थालेछ ।  
धूपीसल्ला पनि स्वागतको अभिलाषाले  
प्रतीक्षामा बसेछन्

### Bhairawa - 3



*Bhariwawa!*

What a beautiful gift to Kathmandu!  
News has already traveled to *Pathivara*

Beside the *chhate*<sup>1</sup> rock  
*Narsingha* and *sahana* will blow  
Cool breeze of *salleri*<sup>2</sup>  
will spread the message  
Fir and pine trees will be waiting  
with wish to greet

पोल्टाभरिभरि पञ्चकन्या देवीको आशीर्वाद  
पाथिभरा देवीको आशीर्वाद  
तिम्रो उपहार देखेर  
भोलेनाथ पनि खुसी भई  
दङ्ग परेको खबर आइरहेको छ ।  
यहाँ मात्र होइन, पितृहरूले पनि  
आफूलाई खुसी लागेको सन्देश पठाइरहेका छन् ।  
आउने पिँडीको  
सुन्दर भविष्यको छनक पनि देखिसकेको छ ।  
मायालु भैरहवा !  
जाँदै छु तिमीलाई हृदयभरि सजाएर ।

सुन्दर नगरी भैरहवा तिमी  
स्वयम्भूका आँखाबाट हेर है !  
छचल्किएर बगेका मायाका नदीहरू  
आत्मीयताका छालहरू !!



Filled with blessing of *Panchakanya* Goddess<sup>3</sup>  
Blessing of *pathivara* Goddess<sup>4</sup>  
Seeing your such great gift  
Even *Bholenath*<sup>5</sup> will be pleased  
News has reached here  
Not only here in this earth  
But up above, the late ancestors  
from heaven sent the message of their joy  
the bright future of new generation is foreseen  
I'm leaving, dear Bhairawa  
Keeping you in my heart

You, dear city, Bhairwa!  
Watch us from *swoyambhu stupa*<sup>6</sup> eyes  
The streams of love is flowing  
warmth is felt.



1. Name of larger rock, the poet mentions in his home village.
2. Name of a hill in the poet's home village
3. One of Hindu Goddess
4. A Hindu Goddess
5. A Hindu God
6. Centuries old Buddhist stupa, perching on the top of a hill in Kathmandu which significantly contains a pair of Buddha eyes.

## तिम्नो पर्खाइ



वर्षोपछिको  
पर्खाइबाट प्राप्त  
आजको यो महत्त्वपूर्ण दिन  
नढलिदिए हुन्थ्यो ।

कहींकतै कसै गरे पनि  
नहराइदिए हुन्थ्यो  
यस्ता मायालु प्रियजनहरुको साथ  
सदासर्वदा नछुटे हुन्थ्यो ।

पर्खे  
पर्खेकै थिएँ बाटाभरि  
बिछ्याएर आँखाहरु  
आस्थाको कुम्लो बोकेर  
मनभरि चाह भरेर  
कमसेकम आज त  
तिमी आइदिए हुन्थ्यो !  
आजको यो महत्त्वपूर्ण दिन  
नढलिदिए हुन्थ्यो !!



## Waiting



Joyous day  
realised after waiting  
For so many years  
I wish it didn't fall out

Anyhow, by any means  
I wish it didn't end  
I wish the company of good friend  
Didn't have to part

I waited  
I kept waiting on the road  
Until my eyes blurred in ache  
In a hope  
With heart full of desire  
At least today  
I wish you were with me  
And this day of union  
Never lasted



## प्यारो जिन्दगी



कोष्ठकबाहिर सारा जीवजीवात्मा रहे नि  
निकै जुनी तपस्याको फलले हात लागेको  
कोष्ठकभिन्नको यो विशिष्ट जिन्दगीलाई  
अवमूल्यन गरेर  
किन खोज्छौ मित्र जिउन  
निरर्थक जिन्दगी सय वर्षको !  
आऊ, छोटो तर अर्थको प्यारो जिन्दगी जिऔं  
मोतीराम अनि देवकोटाको !

आऊ, यो जीवनलाई रेखाङ्कन गरौं  
चिनेर सुगन्ध आफ्नै माटोको !  
कहिल्यै नहराउने अनि कहिल्यै नमर्ने  
तस्बिर आँखामा सारा जनजनको !!





## Dear Life!

●  
Eventhough  
all living beings exist outside *kosthak*<sup>1</sup>  
Supreme life prevails inside the *kosthak*  
received after much hard work  
Devaluing it  
why do you take it for granted, my friend?  
Wasted life of hundred years!  
Come, let's live life of brief but meaningful  
Like of *Motiram*<sup>2</sup> and *Devkota*<sup>3</sup>

Come, let's differentiate our lives  
Recognizing the sweet smell of our soil  
The picture of all people in our eyes  
That never lasts nor die.



1. Bracket, a room or closed space.
2. One of Nepal's early Nepali language poets
3. Nepal's most prolific poet, entitled Great Poet.

## फुल्लुपछ



जीवनको कुनै यादले  
छाती ढक्क फुलाउँछ  
यस्तै कुनै यादले  
छाती चसक्क बिभाउँछ ।

मान्छेको मन नै त हो  
हरेकहरेक खुसीमा  
बहुली अन्माउँदाभैँ  
अन्माइदिन्छ सबै थोक ।

## Need to Bloom



Some distant memory  
My heart swells up  
And some other memory  
Wrenches my heart

after all  
It's the heart of human being  
in each blissful moment  
like a bride for the first time  
walking in groom's home  
much good also walks in with her

हरेक दुःखमा  
पतभङ्गको पात सुकेभैं  
सुकिदिन्छ सबै थोक ।

आखिर जे भए नि मन  
हिलोमा पनि फुल्नैपर्छ  
जति रोए नि मन  
इन्द्रकमल भएर जिउनेपर्छ ।

स्वर्गभैं पृथ्वीमा पनि  
विश्वसुन्दरी लालीगुराँस फुल्नुपर्छ  
सगरमाथा शिरमा  
नेपाली भएर जिउनुपर्छ ।



in every throe  
like a fallen leaf, drying up  
everything die out

after all  
whatever the heart's plight maybe  
it should bloom even in the mud  
no matter how much we have to grieve  
we have to live like Indra *kamal*<sup>1</sup>

Like heaven on earth  
Even the rhododendrons must bloom, and  
On top of Mt. Everest  
We should live as Nepali.



1. A kind of lotus flower found in Nepal and India.

## कन्काई



जबजब पुगँ  
कन्काईको किनारमा  
मैले विवश माई अर्थात् आमा सम्भैँ  
जहाँ जलाइएका थिए  
पुस्तौँपुस्ताका  
मृत शरीरहरू...  
अब जलाइने छन्  
तिनैका सन्ततिहरू

*Kankai River*<sup>1</sup>



When I reached  
to the bank of Kankai River  
I witnessed an obliged *maï*<sup>2</sup>  
Where aged dead bodies were burnt  
Now their children will be cremated

परखेर बसेकी रहिछन् कन्काई  
वाग्मती दिदीको खबर ल्याए कि भनेर !  
सुकदै गएकी/ढल मिसिएकी  
फोहोरको डङ्गुरले पुरिएकी  
वाग्मतीको दुर्दशा थाहा पाएकी रहिछन्...  
के दिनु थियो र नयाँ खबर  
उनै कन्काईलाई छोएर !!  
एउटा खबर त भनिदिउँ—  
अब ऐना लिएर बसे हुन्छ  
वाग्मती अब वाग्मती बन्दै छिन्  
ढलमती बनाइएकी वाग्मती  
आफ्नै स्वरूपमा आउँदै छिन् ।

जब कन्काई माताको जल छोइयो  
र तर्पण गरियो  
त्यसै दिन प्रण पनि गरियो—  
अब यो देशका सबै सङ्गला नदीनालामा  
तिमी आफ्नो अनुहार हेर्ने छ्यौ !...!!





Kankai was waiting  
For the news of Bagmati!  
Drying up, filth mixed  
Buried in the mounds of garbage  
Had heard the plight of Bagmati...  
What could be the news?  
Touching Kankai River herself

I relayed the message-  
Now she should stay, holding up a mirror  
Bagmati is regaining her true self  
She is flowing, clean and pristine

When Kankai's water is touched  
it was offered  
Same day, a vow is also made-  
Now in all the rivers of Nepal  
You will see our image!



1. A river flowing in the eastern part of Nepal.
2. Hindu Goddess.

## आमा

●  
असीम माया लुकाउन सक्ने  
लालीगुराँसले सजिएकी  
आफ्नै छातीबाट कर्णालीहरू बगाउन सक्ने  
हिमालको ताज पहिरिएकी  
सबै छोराछोरीलाई  
समान व्यवहार गर्न सक्ने  
विश्वमै सृष्टिको सबैभन्दा सुन्दर  
गर्भभरि जीवनका सारा सम्भावनाहरू राखेर  
लमतन्न सुतेकी नेपाल आमा  
कुम्भकर्णलाई सिरानी बनाएर  
आफू सदा जागा रहेकी मेरी आमा  
कहिले आउला विश्वमै  
अगाडि बढ्ने पालो भन्दै  
सन्तानको सुन्दर भविष्यको  
कामना गर्दै रहेकी मेरी आमा !

●

## Mother

●  
Epitome of bountiful love  
Decked with rhododendrons  
Capable of producing *karanali*<sup>1</sup> from her heart  
Wearing the crown of Himalayas  
Capable of loving all children  
Most beautiful creation in the universe  
Keeping all the possibilities in her womb  
Calmly laying down Nepal mother  
Resting her head on Mt. Kumbhakarna  
Constantly vigil, my mother  
Waiting for her turn to be prosperous  
for the bright future of her children  
I find her wishing all the time.  
●

## विद्यार्थी भाइबहिनीहरू

●  
सुकरात, एरिस्टोटल र प्लेटोको परम्पराजस्तै  
द्रोण, कर्ण र एकलव्यको परम्पराजस्तै  
मेरा प्रेरणाका स्रोत बने  
मेरा साना साथीहरू !  
जति रित्तिएँ भन्छु  
उति म भरिँदै जान्छु  
मेरो कविताको उज्यालोमा  
मानौँ प्रथम भिल्का नै हुन्  
मेरा विद्यार्थी भाइबहिनीहरू !

जसलाई देख्दै खुल्न थाल्छन्  
मेरा हृदयका सबै ढोकाहरू  
गर्बिलो मुस्कानका तरङ्ग छुट्छन्  
देखेर उनका सफलताहरू  
शब्दहरू कवितामा वेग मार्न थाल्छन्  
सम्भेर ती हँसिला अनुहारहरू  
प्रेमनदीमा शुभकामना उर्लिरहन्छन्  
कल्पे र जिज्ञासु जोर आँखाहरू  
मेरा साना साथीहरू !  
प्रिय विद्यार्थी भाइबहिनीहरू !!

## Oh, School Children!

●  
Oh, my little school children!  
Like the tradition  
of Socrates, Aristotle, and plato  
*Drona, Karna and Eklavvay*  
May you be inspired from them  
No matter how much I am emptied  
But I keep being refilled  
In the light of my poetry  
As if, they are the first flame  
You little school children!

When I see your faces  
My heart opens up wide  
Smile radiates out  
Seeing your achievements  
Words rush to form in poetry  
When I see your cheerful face  
I urge to wish you with love  
Imagine your pairs of eyes as stars  
My little children  
Dear school children.

## तर्पण



काबेलीबाट सुरु भयो  
मेरो तर्पणको यात्रा !

त्यसपछि

मानसरोवर, कन्याकुमारी  
नायग्रा फल्स, थेम्स, सिन र नायल रिभर हुँदै  
पुग्यो तर्पण पाँचै वटा महासागरमा  
पितृमुक्तिको कामना गर्दै  
नेपाल राष्ट्रको जय होस् भन्दै  
सम्पूर्ण मानवजातिको जय होस् भन्दै ।

गरियो तर्पण पटकपटक

लोकपरलोकसम्म  
सबैको आत्मशान्तिको कामना गर्दै...

अब काबेलीमै अन्त्य हुने छ  
मेरो तर्पणको यात्रा !

लाग्यो, प्रारम्भसँगै अन्त्य रहेछ

यो जीवनको यात्रा !



## *Tarpana*<sup>1</sup>

●  
From *Kabeli*<sup>2</sup> started  
The journey of my *tarpana*<sup>3</sup>

Then  
Mansarovar, Kanya Kumari  
through  
Niagra Falls, Thames and Seine, Nile River  
My offering reaches to five oceans  
For liberation of my ancestors from sins  
Wishing for the good fo Nepal motherland  
Wishing for the good of all mankind.

Offerings was done many times  
From earth to heaven  
Wishing for the peace of soul.

Journey of my offering  
Will end in Kabeli

I felt  
the beginning is the end  
This life's journey.



1. Offering of holy water to late ancestors by Hindus.
2. A snow fed river flowing in the eastern part of Nepal.
3. Ritualisitc offering by Hindus to Gods and Goddesses.

छ सय एकको जय होस् !



अत्तोपत्तो छैन संविधान  
संविधानका खाली पानाहरूमा  
हाई काढ्दै बस्दा रहेछन्  
हाम्रा छ सय एक ।

छ सय दुई थरीका कुरा गर्दै  
छ वर्ष त बिताए सजिलै  
अरु कति बिताउने छन्  
हाम्रा छ सय एक ।

संविधान त यस्तै हो  
मुलुकको गतिप्रगति पनि त्यस्तै हो  
सरम भन्ने कुरो  
सरमलाई नै थाहा होला !  
यसले छ सय एकलाई छुन त  
सत्ययुग नै पर्खनुपर्ला !



## May God Protect Six Hundred One!

●  
Uncertainty of writing constitution  
Looking at the empty pages of constitution  
The *Six Hundred One*<sup>1</sup> yawn  
The Six Hundred One doze off

The Six Hundred One always at loggershead  
Wasted six years for nothing  
Uncertainty still looms in  
how long will our Six Hundred One still take?

Constitution has become just bogus thing  
Talk of progress of the country a just fantasy  
Maybe the shame knows itself  
What's shame?  
To make Six Hundred One feel the shame  
Golden age will have to repeat

छ सय दुई थरी लुगा लगाएकै छन्  
नाङ्गो भन्नु कसरी !  
ढुकुटी रित्याउन सकेकै छन्  
गरिब भन्नु कसरी !  
रुघाखोकीको उपचार गर्न  
दलबलसहित विदेश पुगेकै छन्  
बुद्धि छैन भन्नु कसरी ?  
पहुँच छैन भन्नु कसरी ?

युगयुगान्तर सधैंसधैं  
छ सय एक पाइयोस्  
टेबल बजारेको दृश्य पनि  
सधैं देख्न पाइयोस्

मुलुक भन्नु यस्तै हो  
संविधान भन्नु त्यस्तै हो  
जनताको स्थिति जेजस्तो भए पनि  
मुलुक जतासुकै गए पनि  
यस्तो नाटक सधैं हेर्न पाइयोस्  
छ सय एक फलून्, फुलून्  
छ सय एकको कल्याण होस् !  
छ सय एकको जय होस् !!



The Six Hundred One are wearing fine clothes  
anyhow  
We couldn't tell they are naked  
They are overspending the state's fund  
Couldn't tell they are poor  
To treat pneumonia  
They travel to foreign countries  
We couldn't tell if they have wisdom  
Couldn't tell we don't have the source

Always age after age  
Let's hope we will have Six Hundred One  
Let's not hope to see the beating of the desk

May the country go to hell  
May the constitution go to hell  
May the people go to hell  
May the country be vanished  
May Six Hundred One prosper!  
May Six Hundred One do better!  
Hail to Six Hundred One!



1. Members of Constituent Assembly (CA).

## नारीरत्न वानीरा



जब मैले वानीरालाई  
रथमा सजिएको देखें  
र हात मिलाएँ  
तब महसुस गरें  
सम्मान, हर्ष अनि मायाको भङ्कार !

## A Gem: Banira<sup>1</sup>



When I saw Banira  
Decked with garlands in a *ratha*<sup>2</sup>  
And shook hand with her  
Then, I realized  
The warmth of honor, glory and love

कुनै बेला नारीशक्ति  
पहाडका अन्तरकुनाबाट  
संगिनीको भाकामा आँसु बनेर बगेको थियो...  
आज उनको व्यक्तित्व स्पर्शले मात्र पनि  
ममा निकै ऊर्जाको सञ्चार भयो  
कहाँकहाँबाट आँट भरिएर आयो  
शब्दको कालिगडी उन्मादले  
मन, काव्यप्रवाहमा छचल्कियो...  
र, किनारमा यो पितृचेत नतमस्तक भइरह्यो !  
नारीशक्तिको पूजा गरिरह्यो... !!

विश्व नारीरत्न, बधाई छ वानीरा !  
र बधाई छ त्रिमूर्ति निकेतन !  
जसले तिमीलाई रत्न भनेर चिनायो... !!



For sometime  
From the crevice of mountain  
Woman's power as a stream  
Flowed in trees of fellow women  
Today, even in her presence  
I felt strengthened  
From nowhere, my heart swelled up  
I felt ecstatic with her words  
My heart flowed in her poetic expression...  
And, my consciousness remain subdued  
Kept honoring woman's power

You are a gem, congratulation to Banira!  
And congratulation to *Trimurti Niketan*<sup>4</sup>  
Who introduced you as a true gem.



1. Nepal's one of the celebrated women's writers in Nepali language
2. A finely built horse drawn cart, used for city tour to honour Nepali citizens who have made an outstanding contribution in various areas of the country.
3. A high school where Banira studied.

## सत्यमोहन

●  
उमेरले पन्चानब्बे टेके पनि  
पच्चीस वर्षको जस्तो !  
दौरासुरुवाल, टोपीमा हेर्दा  
लक्का नौजवानजस्तो !!

मोहनी सत्यकै जस्तो  
नेपाली भाषा र संस्कृतिको  
सधैं देश छातीमा बोकेर हिँडेजस्तो  
सच्चा नेपाली नागरिक चेतको ।

धन्य छ पाटन तिमीलाई !  
दियौ सत्यमोहन नेपाललाई !!  
शताब्दी पुरुष विश्वलाई !!!

सधैं कर्मका बादशाहजस्तो  
शिष्टता, नम्रता र भद्रताको पर्यायजस्तो  
अझै दीर्घायु र सुस्वास्थ्यको कामना गर्छु  
अझै धेरै बाँच है सत्यमोहन !  
म यो देशका सारा देउराली भाक्छु... ।

●



## Satyamohan<sup>1</sup>

●  
It does not matter you are too old  
To be ninety five years old  
You look like of twenty five years old  
When dressed up on *daurasuruwa*<sup>2</sup> and *topi*<sup>3</sup>  
More youthful and younger

Casting spell of truth  
Of Nepali language and culture  
Carrying the country on your shoulder  
A true Nepali citizen of deep consciousness

Thanks to Patan  
Which gave Satyamohan to Nepal  
Millennium man in the world

Like the monarch of good karma  
Like the synonym of civility and gentleness  
I beseech to all *deuralis*<sup>4</sup> of the country  
For your good health and long life !

- 
1. Great explorer, researcher of Nepali culture, language and literature in Nepal.
  2. Nepali formal dress equal to suit coat in Western countries.
  3. Cap.
  4. Highland mountain peaks where Nepali believe Gods and Goddesses reside for the good of people.

के भन्दा हुन् हाम्रा भानुभक्त !



हाँस्नु हुँदैन कदापि नारीहरूले..  
यस्ता शब्दमा कविता लेख्ने भानुभक्तले  
विवाहको प्रमाणका रूपमा नारीले सिन्दूरपोते नलगाएको  
देखे भने के भन्लान् !  
नारी हाँसेको,  
घरको पर्खालबाहिरको काममा स्वतन्त्र हिँडेको  
थाहा पाए भने के भन्लान् !

शिवपुरी डाँडामा बसेर  
अलकापुरी सकियो भन्दा हुन्..  
या कान्तिपुरी नगरी सकियो भन्दा हुन्..  
या भौँतारिएर तिर्खा मेटाउन  
घाँसी कुवातिर लाग्ने हुन् !

What could be our Bhanubhakta<sup>1</sup>  
saying?

●  
The women shouldn't laugh at all—  
Bhanubhakta writing poetry in such words  
If he sees a woman without *sindoor*<sup>2</sup> and *pote*<sup>3</sup>  
What would he say?  
A woman laughing  
Walking freely out of house  
What would he say if he knew?

Sitting atop the *Shivapuri Hill*<sup>4</sup>  
He would say Alkapuri<sup>5</sup> is over...  
Or Kantipuri<sup>6</sup> city is over...  
Or panicked to quench his thirst  
He could leave for his *Ghasikuwa*<sup>6</sup>

नारीले पढेको  
अनि साहित्यको भण्डार भरेको  
चाल पाए भने कसो गर्दा हुन् !  
विश्वभरिका हाम्रा नारी स्रष्टाहरूलाई  
एकै पल्ट देखे भने  
के भन्दा हुन् हाम्रा भानुभक्त !  
संस्कार खस्क्यो भनेर  
दुःखी हुँदा हुन् कि !  
नेपाली साहित्यको श्रीवृद्धि देखेर  
खुसी हुँदा हुन् !

×

सायद कवि भानुभक्त  
समयको भन्डा बोकेर  
हामीसामु उभिने छन्... ।

●

Women studying  
And expanding the literature's horizon  
If he knew, what would he do?  
To all women writers of the world  
If he saw all at once,  
what would he say, our Bhanubhakta?  
Could he be saddened, thinking  
The culture and tradition have faded away  
Or, could he be happy, seeing  
The flourishing of Nepali literature.

×

Perhaps, poet Bhanubhakta  
Holding up the time's flag  
Would stand still beside us...

●

1. First Nepali poet of Nepal.
2. Crimson powder put on the head by Hindu married women.
3. Necklace of glass beads worn by Hindu married women.
4. A mountain in the northern part of Kathmandu valley.
5. Name of Kathmandu in Bhanubhakta's poetry on Kathmandu.
6. Another name of Kathmandu in Bhanubhakta's poetry on Kathmandu.

## सम्भावनाको ढोका उघार्दा



सम्भावनाको ढोका उघार्दा  
खानीको पहाड भेटिएछ...  
सेतो सुनको सगरमाथा भेटिएछ...  
उज्यालोको नदी भेटिएछ...  
प्रेमको हरियो सागर भेटिएछ...  
जहाँ करोडौँ पर्यटकको  
नागबेली लहर भेटिएछ... !

## Opening the Door of Possibilities

●  
Opening the door of possibilities  
Mountain of treasure was found  
Everest of white gold was found  
River of light was found  
Ocean of love was found  
Where millions of travelers  
Were seen in the queue

सम्भावनाको ढोकामा  
पर्दा माथि सिउरिँदा  
भिलमिल ताराहरू आकाशमा  
मुस्कुराउँदै कलकल नदी  
नीलो विश्वास जीवनमा  
स्वर्गका परीहरू ओर्लिँरहेका  
भलमलभलमल धरतीमा...  
कोइलीको धुन वनपाखामा  
मयूरको नृत्य आँखा-आँखामा  
हिमाल, पहाड, तराईको सौन्दर्य  
इन्द्रेनीको भाकामा  
प्रकृतिकै अद्वितीय सङ्ग्रहालय  
हिमालको काखमा... !

सम्भावनाको ढोका उघार्दा  
यात्राको शुभ साइत  
काबेली किनारमा... !... !!





While drawing the curtain up  
From the door of possibilities  
Shinning stars in the sky  
Gurgling and agil rivers  
Blue faith in life  
The fairies descending  
To the pristine earth  
Voice of nightingale over the hills and dales  
Dance of peacock in the eye  
Beauty of Himalayas, mountains and Terai  
In the form of rainbow  
Museum of nature  
On the lap of Himalayas

Opening the door of possibilities  
*shubha saait*<sup>1</sup> of Journey  
On the bank of Kabeli...



1. Hindu way of finding the right day and time for undertaking a journey.

## नेताज्यू



नेताज्यू नमस्ते !  
सुन्नुभएन कि क्या हो ?  
चुनाव त गइसक्यो...  
मूल्यहीन वस्तुलाई के हेर्नु भनेर  
किन नमस्ते फर्काउनु भनेर  
देख्नुभएन कि नेताज्यू !  
कानमा ठेडी लगाएको जस्तो त लाग्दैन  
किन सुन्नुहुन्न नेताज्यू ?

त्यो पेटले कति सताउँदो हो  
जति पनि अट्ने  
जे पनि अट्ने  
कसरी त्यस्तो बनाउनुभो नेताज्यू  
कतै सृष्टि पो त्यतैबाट गर्नुहुन्छ कि !

## Netaajyu!



*Netaajyu*,<sup>1</sup> *Namaste*<sup>2</sup>!  
Perhaps you didn't hear  
The election is already over  
Perhaps you think we are useless  
So why should you care to speak?  
Why do you have to return namaste?  
Or perhaps you didn't see us, *netaajyu*!  
I'm sure a *thedi*<sup>3</sup> is not inserted in your ears  
Why don't you hear, *netaajyu*?

I wonder  
How much your belly must be troubling you  
Your belly that never fills up  
Your belly that accepts everything  
How did you make it possible, *Netaajyu*?  
Perhaps you do creation from it

जे होस्  
जनताको गाउँ फर्कने विश्वास डस्टबिनमा फालेर  
सहरतिरै बस्दै गर्नुहोला है नेताज्यू !  
विदेशको सयर पनि गर्दै गर्नुहोला !  
लोकल ठराले घाँटी बिभाउँछ होला  
त्यसैले  
ब्लू लेबल घुट्क्याउँदै गर्नुहोला है नेताज्यू !

नमस्ते नेताज्यू !  
सुन्नुभएन कि क्या हो ?  
चुनाव त गइसक्यो...  
●

Anyway,  
Dumping your manifesto into dustbin  
Keep staying in the city, *netaajyu!*  
Keep travelling in the foreign countries  
Local *tharra*<sup>4</sup> may burn your throat  
Instead, keep sipping Black Label, *netaajyu!*

Namaste netaa jyuu!  
Didn't you hear?  
The election is already over.



1. A political leader
2. Greeting word in Nepali
3. A wooden cork
4. Cheaply untasteful homebrewed spirit

शङ्कराचार्य



कुन जुनीको पुण्यले  
बन्थौ तिमी शङ्कराचार्य !

तिमीले त नेपालभरि नै  
जताततै शिवशक्ति देख्यौ...  
र चार धाम स्थापना गर्न सक्यौ...

७८ काबेली किनार

Shankaracharya<sup>1</sup>

●  
If you could tell your secret  
By which good karma  
You became Shankaracharya?

All over Nepal  
You discovered *Shiva*<sup>2</sup> power...  
And founded *chaar dham*<sup>3</sup>...

जब हृदयबाटे श्रद्धासुमन अर्पण गर्दै  
सुन्छु तिम्रा भजनहरु  
भज्छु तिम्रा महिमाहरु  
सधैंसधैं तिम्रो आदर्शलाई लिएर  
जिन्दगी जिउँ भैं लाग्छ !

तिमीलाई देख्दा हिजोआज  
लाग्छ,  
जिन्दगी जिउनु मात्र जिन्दगी होइन रहेछ  
जिन्दगी त कर्ममा पो फुल्दो रहेछ !

कुन जुनीको पुण्यले  
बन्यौ तिम्री शङ्कराचार्य !





When I hear the hymns on you  
Offering the gifts of honour from heart  
I also sing your great deeds  
I feel like living my life  
With your ideals and teachings

Nowadays, I feel urged  
To believe that  
Life is not meant to live without purpose  
But its true essence lies in good karma

If you could tell your secret  
By which good karma  
You became Shankaracharya?



1. A great Hindu scholar and thinktank who played a key role in propagating Hinduism in wider circle with his insight, intellect and vision.
2. One of major Hindu Gods.
3. Major pilgrimage heritage sites founded by Shankaracharya.

## तीज



वारि किनार म  
पारि किनार तिमी  
व्रत बस्छौ तीजको  
मेरो दीर्घायु होस् भनी ।

जब तीजैको अवसरमा  
रातो सारीचोली र पोतेमा  
उन्मुक्त देख्छु हाम्रा चेलीहरू  
लाग्छ, सधैं आइरहून्  
यस्तै मात्र दिनहरू ।

तर,  
पारि किनार म  
वारि किनार तिमी  
मैले व्रत बस्ने कहिले होला  
तिम्रो दीर्घायु होस् भनी ।



## Teej<sup>1</sup>

●  
You are on the other side of a river  
Across is me  
You fast on Teej  
Wishing for my long life

Now, in the occasion of Teej  
Dressed on red saari,<sup>2</sup> blouse and *pote*<sup>3</sup>  
I see women in mirth  
I feel may such days  
Keep coming

But  
You are on the other side of a river  
Across is me  
When will time come for me to fast?  
To wish for your long life.

- 
1. A significant Hindu women's festival, marked once a year in August in which Hindu God Shiva is revered with aim to please husbands; fasting for hours are involved.
  2. A longer and widened silky sheet of cloth colourful that's draped around their body from shoulder to feet?
  3. A colourful glass tiny beads threaded frequently in combination of gold as jewellery.

## प्यारी निद्रा

●  
निद्रा, तिमी कस्ती !  
रूप तिम्रो कस्तो होला !  
रङ्ग भन् कस्तो होला !  
प्राणीमात्रलाई जीवित राख्ने  
सञ्जीवनी कस्तो होला !

न बोलाउँदा आउने  
न पठाउँदा जाने  
नभई पनि नहुने  
खोजेर पनि नभेटिने  
थाहै नदिई सुटुक्क आउने  
आइसकेपछि थाहै नहुने  
कहिले कता, कहिले कता पुऱ्याउने  
कहिले ऐठनसम्म गराउने  
कहिले मृतात्मासम्म देखाउने  
नभेटेको कुरालाई पनि  
अगाडि ल्याइदिने  
असम्भवलाई पनि  
सम्भव गराउने  
निद्रा, तिमी कस्ती !

## Dear Sleep

●  
Sleep,  
what could be you like?  
Who could be you like?  
What could be your image like?  
What could be your colour like?  
To make the living beings alive  
What could be the lifeline like?

You neither come when called for  
You neither go when sent to  
You are most needed  
Neither you are found when searched  
You just come quietly

Sometime you take somewhere else  
Sometime you take other place  
Sometime you cause nightmare  
Sometime you reveal the dead souls  
To bring forth the unseen things  
To make possible of what's impossible  
Sleep, what could be you?

रूप तिम्रो कस्तो होला !  
रङ्ग भन् कस्तो होला !  
प्राणीमात्रलाई जीवित राख्ने  
सञ्जीवनी कस्तो होला !

प्रार्थना गर्छु— सधैं तिम्री आऊ !  
बालकको निद्राजस्तै  
आनन्दमा हराउन पाऊँ !

तर, जीवन बढेसँगै  
किन तिम्री टाढा भएकी  
किन सहूलियतको प्रेम गरेकी !

निद्रा, तिम्री कस्ती !  
रूप तिम्रो कस्तो होला !  
रङ्ग भन् कस्तो होला !  
प्राणीमात्रलाई जीवित राख्ने  
सञ्जीवनी कस्तो होला !

प्यारी !  
कतै आनन्दको बाटो देखाएर सबैलाई  
परमानन्दको अभ्यास त गराइरहेकी छैनौं !



What could be your image like?  
What could be your colour like?  
To make the living beings alive  
What could be the lifeline like?

I pray-you always come!  
Like a child's sleep  
I wish to find bliss in you!

But, as life gets old  
Why do you keep distance?  
Why are you loved cheap?

What could be your image like?  
What could be your colour like?  
To make the living beings alive  
What could be the lifeline like?

Dear sleep!  
Showing the blissful path to all  
Could you be exercising the absolute  
happiness?



## जीवनयात्रा



जीवनयात्रा भर्नाँ कि  
दैनिक यात्रा भर्नाँ  
गन्तव्यमा पुग्न लागेजस्तो  
फेरि बीचैमा हराइएलाजस्तो  
केको यात्रा ! कस्तो यात्रा !!  
यो त जीवनयात्रा... !!!

यो यात्रा हो जिन्दगीको  
जति हल्का उति सहज हुने  
पाइलैपिच्छे उतारचढाव भइरहने  
सजिलो-अपठ्यारो हिँडिरहनुपर्ने  
रोक्न खोज्दा रोक्नै नसकिने  
केको यात्रा ! कस्तो यात्रा !!  
यो त जीवनयात्रा... !!!



## Journey of Life ●

Whether it's journey of life  
Or everyday journey  
Feels like we are almost there, or  
Feels like we will get lost in the middle  
couldn't tell what journey we are taking on  
or, how we are continuing our journey  
This is no other than life journey

This is the journey of life  
It becomes easier as much as it's lighter  
Ups and downs on every steps we take  
Obliged to walk on hard or easy trail  
Can't stop even we try to  
couldn't tell what journey we are taking on  
or, how we are continuing our journey  
This is no other than life journey

अन्तिम विश्राम लिएपछि मात्र  
यात्रा पूरा हुने  
नहिँडी धरै नपाइने  
सबैले आफ्नो कोर्स पूरा गर्नेपर्ने  
शुभ रहोस् !  
सबैको अनिवार्य यात्रा  
यो त जीवनयात्रा... !... !!... !!!



Only after we breathe last  
Then, the journey will be complete  
We have got no choice of not walking the  
journey  
Everyone has to complete his journey  
Have a nice journey!  
Everyone's obliged journey  
This is no other than life journey.



## जीवन

●  
अघि पनि, पछि पनि  
माथि पनि, तल पनि  
दायाँ पनि, बायाँ पनि  
जाडोमा पनि, गर्मीमा पनि  
धनी अनि गरिबमा पनि  
बाठा अनि लाटाहरूमा पनि  
साङ्गमा अनि अपाङ्गमा पनि  
कसैलाई पनि नछोड्ने  
एउटै चिज हुँदो रहेछ  
मुख बाएर कालले घेरिरहेको  
सिर्फ एउटा जीवन  
प्राणीहरूको जीवन ।

●

## Life

●  
From front to back  
And vice versa  
From up to down  
And vice versa  
From right to left  
And vice versa  
From winter too summer  
And vice versa  
From smart to dumb  
From abled too disabled  
There is only one thing  
That doesn't spare anyone:  
The death  
following everyone  
Our lives only  
Lives of all living beings.

●

## तीर्थ



पञ्चकन्या देवीको दर्शन  
बाल्यकालमा थाहै नपाई गरेछु ।  
पछि सुरु भएको थियो तीर्थाटन  
आठराई पोखरीको किनारमा  
दोस्रो पटक पुगियो  
पाथिभरा देवीको दर्शन गर्न  
जम्मा चार वर्षको उमेरमा  
त्यसपछि  
कैलाश मानसरोबर, कन्याकुमारी हुँदै  
विभिन्न तीर्थस्थलमा  
पुगियो तीर्थाटन  
आशीर्वादको खोजीमा ।

बल्ल पो थाहा भो  
महत्त्व तीर्थको  
बोल्दा रहेछन् ढुङ्गामा देवीदेवताहरू पनि  
कुरा रहेछ मात्र बुझ्नुपर्ने  
ध्वनिका रूपमा नआएको भाषाको  
इसारा आँखाको ।

## Tirthartan<sup>1</sup>

●  
Sight of *Panchakanya Goddess*<sup>2</sup>

I happened to do in my childhood

Later, the *tirthartan* had begun

On the shore of *Aathrai Pokhari*<sup>3</sup>

Second time, we got to

Sight *Pathivara Goddess*<sup>4</sup>

When four years old

After that

Through *Mansarovar*<sup>5</sup> and *Kanyakumari*

To different pilgrimage sites

Reached to many holy lands

In search of blessing.

I happened to know

The importance of pilgrimage

Even the gods in the stones spoke of

It was the matter of only understanding

It didn't come in sound form

Only with the signal of the eye blink.

धन्न गरियो तीर्थाटन  
थाहा भो—  
बस्दा रहेछन् ईश्वर  
आफ्नै मनको अन्तरकुनामा  
अध्यात्मविनाको जीवन  
निरर्थक हुँदो रहेछ जीवनमा ।  
हे ईश्वर !  
धन्न दियौ ज्ञान  
तिम्रो अस्तित्वको  
तिम्रो उपस्थितिको  
सारा सृष्टिको रहस्यमा  
●



Thanks God!  
we did the pilgramge  
We knew—  
God resides just in our heart  
Without the spirituality  
Life becomes an abyss  
Oh, God!  
Thanks God!  
you gave us some solace  
of your omnipresence  
of your existence  
in the presence of yours  
I, the mystery of all creations.

●

1. Pilgrimage to multiple holy temples and places.
2. One of Hindu Goddesses.
3. One of holy places in the east.
4. One of Hindu Goddesses in the eastern part of Nepal.
5. One of the most popular and sacred Hindu pilgrimage sites in Tibet where the Hindu God, Shiva and his wife Parvati are believed to be sighted.

## साथ

●  
तिम्रो न्यानो स्पर्श नपाउँदैमा  
म आफूलाई  
कट्याङ्ग्रएको ठान्दिँ  
तिम्रो एक वचन सुन्न नपाउँदा  
म आफूलाई  
बहिरो पनि ठान्दिँ  
तिमीले नहेर्दैमा  
म आफूलाई  
म छैन कि भन्ने पनि ठान्दिँ

तर किन हो किन मेरी प्रेयसी !  
मेरी मायालु !  
तिम्रो साथविना म आफूलाई  
जिउँदो लास नभने पनि  
साँचो अर्थमा  
बाँचेको मानिस पनि ठान्दिँ !

●

## In Your Company

●  
Just because  
I don't get your pleasant touch  
I myself  
Don't think I'm cold bitten  
Just because  
I can't hear your sweet word  
I myself  
Don't think I'm deaf  
Just because  
you don't glance at me  
I don't think I'm not alive.

But my dear! I couldn't tell why  
My beloved!  
Without your company, I myself  
Despite I don't say living like corpse  
In truth  
I can't tell I'm living either.

## काख



आफू सधैं रहने  
लाग्छ, काख कहिल्यै नछुटोस् !  
जन्म दिने आमाको  
या आमाहरूलाई पनि जन्माउने मातृभूमिको  
जहाँ बस्दा  
जहाँ खेल पाउँदा  
सारा दुःखकष्ट हरण हुन्छन् !

आहा ! आमाको प्यारो काख !  
दैनिक स्पर्श मातृत्वको  
ममत्व र प्यारको  
कसरी तिर्ने होला  
त्यो अमूल्य भारा काखको !  
कसरी मूल्य चुकाउने होला  
त्यो अमूल्य भारा आनन्दको !!

## The Lap



The lap I perch on  
Wish I never have to leave it  
The mother who give birth, or  
The mother earth who give birth to mothers  
Where it's fortunate to live  
Where it's fortunate to play  
Pain and agonies are vanished

Aha! Mother's warm lap  
Everyday closeness of motherhood  
Her compassion and love  
How would I repay  
The debt of priceless lap  
The debt of priceless bliss

फेरि पनि लाग्छ—  
आफू सधैं रहने  
काख कहिल्यै नछुटोस् !  
जन्म दिने आमाको  
या आमाहरूलाई पनि जन्माउने मातृभूमिको  
जहाँ बस्दा  
जहाँ खेल पाउँदा  
सारा दुःखकष्ट हरण हुन्छन् !  
●

Still, I feel-  
The lap I keep perching on  
Wish I never have to leave it  
The mother who gives birth, or  
The mother earth who gives birth to mothers  
Where it's fortunate to live  
Where it's fortunate to play  
pain and agonies are vanished.



## काशी



हरहर गङ्गे, हरहर काशी भन्दै  
जीवनको पहिलो स्नान  
आमाले गराउनुभएको थियो रे !

आज

उनै आमाको आशीर्वाद अनि विश्वनाथ बाबाको कृपाले  
काशीको दर्शन पाइरहेछु  
गङ्गा मातालाई स्पर्श गरिरहेछु  
र यतिखेर अजिब प्रेरणाले  
अन्तरबाटै प्रवाहमा प्रस्फुटित भएर म  
शीतलता बोकेर लहरहरूमा बगिरहेछु... !

शिक्षाको थलो

राजनीतिको थलो

आस्थाको थलो

सभ्यताको थलो

हरहर गङ्गे ! हरहर काशी !!

जयजय काशी ! जय काशी !!





## Kashi<sup>1</sup>



Chanting  
Harahara Gange! Harahara Kashi!!  
First holy bath of my life was done  
By mother

Today  
By the blessing of my mother. and  
*Bishwonath Baba's*<sup>2</sup> grace  
I'm receiving the blessing of Kashi  
I'm feeling *Ganga mata*<sup>3</sup>  
And this time strange inspiration  
Is bursting out from the recess  
I'm flowing in the stream of Gange

Land of good learning  
Land of good politics  
Land of faith  
Land of civilization  
Harahara Gange ! Harahara Kashi!!  
Hail to Kashi! Hail to Kashi!!



1. A city in India predominantly popular for Hindus Pilgrimage.
2. One of the popular sages characterized in the Hindu epic.
3. A holy Ganga river commonly referred mother or mata as the river shares the motherly qualities.

## आत्मा



भन्छन्—

आत्मा अमर, अजर, अविनाशी छ

भन्छन्—

आत्मा शक्तिशाली छ !

आत्मा अति सूक्ष्म छ !!

त्यही आत्मा छ र त

परमात्मा छन्

परमात्मा छन् र पो

संसार चलिरहेछ...

भन्छन्—

सबैभित्र उही आत्मा छ

उही आत्मा भएर पनि

एक आत्माले अर्को आत्मालाई

किन अन्याय गर्छ !

त्यो बुझिनसक्नु छ !

## Soul



It's said that  
Soul is immortal, indestructible  
It's said that  
Soul is omnipotent!  
Soul is invisible!!

There is God  
Because there is soul  
Because there is God  
The world exists

It's said that—  
Everyone possess one soul  
Despite having one soul  
Why people do injustice  
One soul to another  
It's hard to conceive

आत्माको ज्ञान फैलाउन  
कहिले कृष्ण जन्मे  
कहिले राम जन्मे  
तर, देवता बन्न नसके नि  
आत्माको कुरा सुन्न सक्ने  
आत्मालाई पहिल्याउन सक्ने  
आत्मालाई बुझ्न सक्ने  
अर्जुनजस्तै एकाग्र चित्तले  
आत्माको सौन्दर्य म कहिले महसुस गर्न सक्नुला !  
र मान्छेमान्छेमा आत्माको सौन्दर्य दान गर्न सक्नुला !!



To spread the light of soul  
Sometimes Krishna was born  
Sometimes Ram was born  
But I can't become a divine  
To be able to listen the voice of soul  
To recognize the soul like Arjun  
Who outdid all in focusing his mind  
I wonder  
Will I be able to realize the beauty of soul?  
And, when would I be able to share the  
Beauty of soul with my fellow human beings?

●

## धर्म



कुन रङको हुन्छ धर्म ?  
कुन जातको हुन्छ ?  
कुन वर्णको हुन्छ धर्म ?  
कुन लिङ्गको हुन्छ ?  
यो भन्न गाह्रो हुन्छ, तर  
यो सधैं नियमबद्ध हुन्छ !

बोल्दैन आफै जे गरे पनि  
देखिँदैन आफै जसरी हेरे पनि  
व्याख्या-अपव्याख्या भइरहे पनि  
परमचेतले मात्र देखिने  
परमतत्त्व हो सायद धर्म !

## *Dharma*<sup>1</sup>



What's the color of dharma?  
What's the caste of dharma?  
What's race of the dharma?  
What's the gender of dharma?  
It's hard to say, but  
It's always law bound

It doesn't speak, whatever done  
It's not sighted, no matter how it's seen  
despite there is endless argument on it  
It's perceived only be absolute consciousness  
perhaps the dharma is absolute truth

मानौं  
आ-आफ्नो धर्म आ-आफूले जसरी माने पनि  
जसले जुन बाटो जसरी हिँडे पनि  
जुन गारेटो जसरी पहिल्याए पनि  
पुग्नुपर्ने गन्तव्यमा सबै मिल्दो रहेछ !  
एउटै मात्र साथी, नाम धर्म रहेछ !!  
एउटै हो उद्देश्य, काम धर्म रहेछ !!  
जय कर्म ! जय धर्म !! जय शान्ति !!!

●



Let's think  
No matter how we follow our dharma  
No matter what path we take on  
No matter how we find our path  
The destination and journey of life is one  
Only one name, my friend, is the name of earth  
Only one destination, is the karma  
Hail to Karma! Hail to Dharma! Hail to Peace!



1. Religion meant to follow good karma and truth.





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by Ram Prasad Upreti

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Inner Page

## प्रकाशन-सन्दर्भ

शब्दको माध्यमले प्रकृतिको परिष्कृत पुनःसृजन साहित्य शब्दब्रह्मको आराधना हो, मानवसभ्यताको विशिष्ट पहिचान हो। त्यही साहित्यको सबैभन्दा चुट्किलो निक्खर विधा हो कविता। यतिखेर यहाँहरूसामु सरलताको निक्खरपनसहित प्रस्तुत छ— **काबेली किनार** कवितासङ्ग्रह।

**काबेली किनार** कवि रामप्रसाद उप्रेतीको कविताप्रस्थानको प्रथम कृति हो, यद्यपि कवि रामप्रसाद उप्रेतीले जिन्दगीको निकै लामो यात्रा पार गरेपछि मात्र **काबेली किनार**मै जिन्दगी भेट्छन्, जिन्दगीको किनारा भेट्छन् र त्यहीँबाट समाजबोध र राष्ट्रबोधको छलाङ मार्दै प्रेम र शान्तिको अध्यात्ममार्ग भएर मानवताले सिञ्चित युगबोधको फराकिलो सभ्य संसारमा प्रवेश गर्छन्। उनले सोचेको काव्यिक गन्तव्य पनि त्यही संसार हो; जहाँ सूर्यले नेपाली उज्यालो गर्ने छन्, चन्द्रमाले काबेली शीतलता दिने छन् र ताराहरूले नेपाली धरतीको सुगन्ध फिँजाउने छन्। मुक्त छन्दमा लेखिएका यी कविताहरूले चराको बोलीमा, भर्नाको सङ्गीतमा नेपाली प्रकृतिको गीत गाएको प्रतीत हुन्छ। यस अर्थमा नेपाली कविताभूमिमा **काबेली किनार**ले आफ्नो मौलिक छाप छाड्ने नै छ।

नेपाली कलासाहित्य एवम् संस्कृतिको उत्थानमा समर्पित संस्था **नेपाली कलासाहित्य डट कम प्रतिष्ठान** कवि रामप्रसाद उप्रेतीको **काबेली किनार** कवितासङ्ग्रह पाठकसमक्ष प्रस्तुत गर्ने अवसर पाएकोमा कविप्रति र प्रकाशनसौजन्यका लागि समाजसेवी शान्तबहादुर राई (एस. बी. राई)-प्रति अनुगृहीत छ।

**नेपाली कलासाहित्य डट कम प्रतिष्ठान**  
ललितपुर, नेपाल

## Publisher's Note

Literature is an adoration and sublime identity of human civilization. It is the process of recreating nature with the help of words. Among the various genres of the literature, poetry is the most refined and crystallized genre. At this time, we have come up with the collection of poetry, **Kabeli Kinar** (Bank of the Kabeli) with its frankness and simplicity.

Kabeli Kinar is the debut poetic collection by poet Ram Prasad Upreti. After a long journey of life, the poet discovers his real life with **Kabeli Kinar**, on the bank of his life. From here, he takes a leap of social and nationalistic consciousness. He sheds light on the spiritual aspects of love, motherhood and peace. Thus, he revisits the civilized world with humanity. The poet has envisioned the world of poetic landmarks where the sun will shed Nepali light, the moon will provide cool breeze and the stars will spread the sweet smell in the earth. Written in free verse, the poetry sings the songs of nature in the songs of birds, music of the waterfalls. Thus, **Kabeli Kinar** will leave footprints in the realm of Nepali poetry.

**Nepali Kalasahitya Dot Com Pratishthan** (Nepali Art & Literature Dot Com Foundation), dedicated to the promotion and extension of Nepalese art, literature and culture, expresses its gratitude to the poet Ram Prasad Upreti for the privilege of publishing his **Kabeli Kinar**. We are also thankful to social worker Shanta Bahadur Rai for his courtesy of this publication.

**Nepali Kalasahitya Dot com Pratisthan**  
Lalitpur, Nepal.

## सघन अनुभूतिको सरल र सूक्तिमय अभिव्यक्ति : 'काबेली किनार'

कवि रामप्रसाद उप्रेती पेसाले चिकित्साकर्मी हुनुहुन्छ। ग्रन्थसम्पादन र नियात्रालेखन गरिसक्नुभएका अत्यन्त व्यस्त उप्रेतीज्यू यस **काबेली किनार** कवितासङ्ग्रहका माध्यमबाट पनि नेपाली साहित्यमा योगदान पुऱ्याउँदै हुनुहुन्छ। कविताका क्षेत्रमा यो उहाँको पहिलो कृति हो जसमा ३४ ओटा कविता सङ्कलित छन्। यिनमा एउटा प्रौढ व्यक्तिले गरेका अनुभूतिहरू बाल्यमुस्कानका साथ प्रस्तुत गरिएको जस्तो देखिन्छ। अनुभूतिहरूको गाम्भीर्य र प्रस्तुतिको शैशव कोमलताले उहाँका कविताहरूमा नयाँ बान्की थपिएको मान्न सकिन्छ। वस्तुतः सुललित पदपदावलीयुक्त उहाँका प्रत्येक सघन भावपूर्ण कविताहरू सङ्क्षिप्त एवम् सूक्तिमय रहेका छन्। यसरी उप्रेतीज्यूका कविताहरूमा भावगाम्भीर्यभित्रको सरलता र सम्प्रेषणशीलता देख्दा कताकता भूपि शेरचन र हरिभक्त कटुवालको स्मरण हुन पुग्दछ।

कवि उप्रेतीज्यूको यस कवितासङ्ग्रहले मूलतः मातृत्वप्रतिको अनुराग र जीवनदर्शनलाई आत्मसात् गरेको छ। त्यसै क्रममा यहाँ आमा, धरती माता र नदीहरूलाई मातृत्वको प्रतिमूर्तिका रूपमा हेरिएको छ। नदी र मानवजीवनको सम्बन्धसँगै नेपाली धरती माता वा हरेक ममतामयी माताका मातृत्वपूर्ण अनुरागहरू निकै भावविह्वल बनेर पोखिएका छन्। कतैकतै धरती माता, आमा र नदीका बीचको अन्तःसम्बन्ध



## Bank of Kabeli: Simplicity and Moralistic Expression of Emotional Depth

By profession poet Ramprasad Upreti is a medical doctor. He is a published writer of travelogues and editor of anthology of poetry. Now he is present with his new collection of poetry, *Kabeli Kinar (Bank of Kabeli)*. It's his debut collection of poetry where thirty four poems are included. The poet expresses his adult poetic feelings in nostalgic childhood manner. The maturity of experience, childhood tenderness and innocence have added new dimension in his poetry. Substantially, his poetry are short and moralistic with simplified word formation and emotional strength. Discovering the simplicity and expressiveness of senses and sensibilities in Upreti's poetry, we are reminded of Bhupi Sherchan and Haribhakta Katuwal.

Upreti's poetry fundamentally have embraced the life's philosophy and yearning toward motherhood. Thus, he has signified country, earth and river as the symbols of motherhood. With the relationship of river and human lives, passion for his sovereign country and loving mother have been expressed in very emotional and heart melting form. In some poetry, relationship between earth, mother and river have

फूल, बास्ना र परागजस्तै अन्योन्याश्रित रूपमा प्रस्तुत गरिएको छ। कविलाई आमाको संस्मरण, वात्सल्यपूर्ण अनुराग र दुरवस्थाले साँच्चिकै भावुक तुल्याएको पाइन्छ। आमाकै यादका कारण उहाँको छाती जति दुखेको छ त्यति नै आमामा विद्यमान स्नेहभित्र पनि पीडाको अनुभूति देख्दा द्रवीभूत भएको कुरा बताइएको छ। नेपाल आमाको काखमा अनुपमेय प्राकृतिक सम्पदा भए पनि अझै नेपालले विश्वमा आफ्नो नामको प्रतीक्षा गरिरहनुपरेको देख्दा उहाँमा नमीठो अनुभूतिसमेत भएको पाइन्छ। आफ्नी आमा र नेपाल आमाको काखबाट कहिल्यै अलग हुनु नपरोस् भन्ने उहाँको राष्ट्रवादी चिन्तन वास्तवमै अनुरागपूर्ण देखिन्छ—

फेरि पनि लाग्छ—

आफू सधैं रहने

काख कहिल्यै नछुटोस् ! (काख)

कविको दृष्टिमा नदीहरू जीवनका स्रोत हुन्। नदीप्रवाहजस्तै जीवनभोगाइको अनुभूति हुन्छ। मानवसभ्यताको विकासमा नदीको योगदान अविस्मरणीय रहन्छ। कविलाई काबेली, कृष्णा गण्डकी, कन्काई र वाग्मतीका प्रवाहहरूले जीवन बोध गराएका छन्। कुनै नदीका किनारले उहाँलाई जीवनसभ्यता वा मानवसंस्कृतिको भ्रमको दिएका छन् भने कुनैले जीवनका सुखदुःख वा आशानिराशालाई प्रतिबिम्बित गराएका छन्। त्यसैले यहाँ नदीबाट प्रभावित हुँदै तिनको गौरवशाली इतिहास र वर्तमान दयनीय अवस्थाका बीच जीवनसापेक्ष सम्बन्धको खोजी गरिएको छ। काबेलीको किनारबाट हीरा, मोती र असर्फीभन्दा ढुङ्गा, माटो र सांस्कृतिक सुगन्ध पाएको अनुभूति गरिएको छ। युगौंदेखि मातृत्वका पीडाहरूलाई शमन गर्दै आएको तथा कुम्भकर्ण र पाथिभराको हेराइबाट प्रभावित काबेलीलाई स्वयम्मा एउटा संस्कृति वा सभ्यताका

been presented in inseparable form as the relation among the flowers, scent and their pollens. The poet has been grieved and nostalgic by mother's love, compassion and distance. Reminiscence of mother is the reason of pain in his chest. He expresses the sorrow and grief of loving mothers in plain and direct way in his poetry. Despite witnessing many natural heritages in his country, she has to wait for her name and fame yet to come. Thus his poetry expresses bitterness. His poetry is filled with his love and longing that he never have to part from the closeness of his mother and patriotic ideology:

*Again I deeply long  
The lap I perch on  
Would never have to part. (The Lap)*

In poet's view, rivers are the inspiration of human lives. They resemble the human lives. In the human civilization process, rivers have become integral parts. The poet has perceived of human existence by the incessant flows of Kabela, Krishnagandaki, Kankai and Bagmati rivers. So his poetry vividly portrays the liveliness, human culture and civilization in one side and ups and downs of life, hope against hope on the other side. Therefore, being grateful to the rivers, his poetry explores the relation between the life's existence and sad present state and glorious history of the rivers. From *Kabela Kinar*, his poetry advocates flavor of rock, soil and culture to be better than the diamond, gold and pearl. From the ages, pacifying motherhood pain, and influenced from the view of Kumbhakarna, Pathivara and Kabela, the poet has accepted the Kabela as a significant part of

रूपमा हेरिएको छ। कन्काईको अवस्था देखेर विवशतापूर्ण जीवन बाँचिरहेकी ममतामयी आमाको स्मरण पनि गरिएको छ जसले पुस्तौँपुस्ताका मृत शरीरलाई जलाउँदै र फोहोर मिसाउँदै बाँचिरहेकी मानौँ वाग्मती दिदीको खबर बुझ्ने एकमात्र अपेक्षा राखेकी छन्। त्यस्तै छातीमा शालिग्राम बोकेर अरुको जीवनलाई हराभरा बनाउँदाबनाउँदै आफै रोगिएकी, थला परेकी अथवा अस्मिता लुटिएकी आमाको पीडाजस्तै गण्डकीको पीडाले कविलाई भनै मर्माहत तुल्याएको देखिन्छ—

छातीमा शालिग्राम बोकेर  
रुँदैरुँदै बगिरहेकी छन् कृष्णा गण्डकी... !  
कसरी सुनिरहूँ म  
आमाको अस्मिता लुटिएर  
मूक दर्शकसामु याचना गरिहेकी। (कृष्णाको रोदन)

वर्तमानमा कविको जीवनभोगाइ वाग्मतीको सेरोफेरोभिन्न रहेको बुझिन्छ। उहाँलाई वाग्मती सफा नभएसम्म आफ्नो जीवन सुखमय, निर्मल वा पवित्र बन्न सक्दैन भन्ने विश्वास जागेको छ। वेदनाहरू पखाल्ने वाग्मतीजस्ता नदीहरू रुँदै बगिरहँदा पनि सबै चुपचाप रहेकोप्रति दुःखी बन्दै जीवनमा जसरी भए पनि वाग्मतीलाई स्नानयोग्य पवित्र बनाउने प्रण गरिएको छ। वाग्मती सफा हुनु भनेको जीवन सफा हुनु हो र आफ्नी आमाको जीवन उज्ज्वल हुनु हो भन्ने विश्वास छ। त्यसैले वरिपरि फूल, चन्दन र हरियाली वातावरण सिर्जना गर्दै कम्तीमा साताको एक दिन भए पनि जुटेर स्नानयोग्य वाग्मती बनाउनुपर्छ भन्ने उहाँको आह्वान छ। वास्तवमा कविको दृष्टिजस्तै वाग्मतीको पवित्र जलप्रवाह जीवनसभ्यताको प्रतीकका रूपमा रहेको स्वीकार गर्नुपर्छ। यद्यपि पाँच दशकपछि वाग्मतीमा स्नान गर्दा उहाँमा जीवनामृतको भावना यसरी जागृत भएको छ—

culture and civilization. The plight of Kankai river makes the poet perceive the mother living a sorrowful life. The Kankai is expected to understand the grief of Bagmati river which has become ugly and filled with city garbage and cremation of human dead bodies. Likewise, the poet is hurt while seeing the Kaligandaki sick and bedridden state. The poet is deeply disturbed by the mother who has lost her honor while supporting lives of others, carrying *shaligram* in her chest:

*Carrying the shaligram in her chest  
The Kaligandaki is flowing, sobbing..  
How can I tolerate her wails  
begging in front of a muted spectator  
After being looted of her honour*

(Cry of Krishna)

In the present, poet's life seems to be too involved in the fate of Bagmati river. He believes that unless Bagmati is clean, holy and pristine, he can't experience happy and joyous life. Saddened by the stinky and ugly sight of Bagmati river, weeping in grief quietly which serves people by flooding all the human pain and agonies, he vows to make it holier and cleaner for holy bath. In his poetry, he expresses his view that to make Bagmati clean and holy is to make mother's face bright and happy. So he calls for once a week contribution united to make surrounding full of flowers, sandalwood and green plants so that we are attracted to make good for holy bath. In truth, as the poet's vision, we should accept that clean Bagmati is the evidence of life civilization the cool and clean flow of the Bagmati. Taking bath after five decades,

आऊ न साथी  
वाग्मतीमा नुहाउन  
एक लोहोटा पानी  
शिरबाट खन्याउन  
मन, वचन र कर्मबाट  
कलुषित भावनालाई हटाउन। (स्नान गर्न आऊ)

अध्यात्मदर्शनको मूल मर्मलाई आत्मसात् गर्ने कविले कर्मप्रतिको विश्वासलाई जीवनको सही मार्ग ठानेको पाइन्छ। ईश्वर, आत्मा र धर्मप्रतिको आस्था र जिज्ञासाकै कारण पनि आफूलाई सुखी ठान्नु कविको विशेषता देखिन्छ। धर्मको व्याख्या गर्ने सामर्थ्यकै कारण निष्कर्षमा परमचेतले देखिने परमतत्त्व धर्मबारे जजसले जुन रूपमा हेरे पनि अन्ततः पुग्नुपर्ने गन्तव्य एउटै हो भन्ने उहाँको यस्तो निष्कर्ष छ—

मानौं  
आआफ्नो धर्म आआफूले जसरी माने पनि  
जसले जुन बाटो जसरी हिँडे पनि  
जुन गोरेटो जसरी पहिल्याए पनि  
पुग्नुपर्ने गन्तव्यमा सबै मिल्दो रहेछ ! (धर्म)

शङ्कराचार्यको जीवनदर्शनले पनि कविलाई त्यत्तिकै प्रभाव पारेको देखिन्छ। नेपालमा चार धाम देख्ने शङ्कराचार्यको आदर्श जीवनबाट प्रभावित हुँदै जिन्दगी जिउनु मात्र नभई कर्ममा लाग्नु पनि हो भन्ने ज्ञान पाएकोप्रति कृतज्ञता प्रकट गरिएको छ। त्यस्तै आत्माको अमरताप्रति पनि उहाँको विश्वास छ। आत्माको अमरतासम्बन्धी ज्ञान गराउनैका लागि अनेक अवतारहरू हुने गरेको ठहर छ। तीर्थाटनका क्रममा बल्ल ईश्वरीय आँखाको इसारा र मनको अन्तरकुनामा बस्ने ईश्वरको ज्ञानबारे चञ्चु प्रवेश भएको बताइएको छ। उहाँको दृष्टिमा

he experienced it to be the emotional and life's elixir thus:

*Come, friends!  
To take holy bath in the Bagmati  
To pour one jug of water from the head  
To cleanse the evil thoughts  
From heart, word and karma.  
(Come for Holy Bath!)*

Adopting the core elements of Spirituality and God , the poet believes in the right action or good karma as the basic guideposts of human life. It seems the ability of the poet to find happiness in having faith and curiosity toward god, soul and dharma. Due to the capacity to explain the dharma in one conclusion to see the absolute truth with absolute consciousness in different sects and religions practices, it's the poet's conclusion that the goal is one:

*Let's suppose  
No matter what dharma  
we follow in different way  
No matter we take different paths  
No matter we find different path  
The destination we strive to reach is one.  
(Dharma)*

The poet seems to be influenced by the philosophy of *Shankaracharya*. He is grateful to him for the lesson he learned that life is not just to live but to do good karma. The poet is impressed by his will power to establish *chaardham* in Nepal. The poet also believes in the immortality of soul. He concludes that the avatars are born to remind the mankind that they are born to tell that the soul is immortal. The

अध्यात्मबिनाको ज्ञान अपूर्ण छ र पावन भूमि काशीमा गङ्गास्नान गर्दाको सुखद अनुभूतिलाई आमाको कृपाका रूपमा लिन सकिन्छ।

अस्तित्वबोधबाट व्यक्तिमा सक्रियता बढनुका साथै आत्मसन्तुष्टि पनि हुन्छ। जब जीवनलाई नजिकबाट नियालिन्छ तब बाँकी कुनै कुराको चिन्ता हुँदैन। कविले यहाँ जीवनलाई आफ्नै किसिमले नजिकैबाट नियालेको पाइन्छ। अनुपलब्धिमूलक जीवनभन्दा मोतीराम, देवकोटा आदिजस्तै कोष्ठकभित्रको आफ्नै माटोअनुकूल सगरमाथाको शिरमा नेपाली भएर बाँच्नुपर्छ भन्ने उहाँको धारणा छ। कालहरूले घेरिएको सबैको आफ्नै जीवन हुन्छ तथा जीवन र रङको अभिन्नताका कारण होलीजस्तै जीवनमा रङलाई अलग्याउन सकिँदैन भन्ने जीवनदृष्टि भन्ने व्याख्येय बनेर आएको छ। सुखदुःखमा मानिसले फुल्न सक्नुपर्छ, हिलोमा कमल फुलेभैं रोएर पनि बाँच्न सक्नुपर्छ भन्ने उहाँको अत्यन्त मीठो र गम्भीर भनाइ रहेको छ—

आखिर जे भए नि मन

हिलोमा पनि फुल्नैपर्छ

जति रोए नि मन

इन्द्रकमल भएर जिउनेपर्छ। (फुल्नुपर्छ)

ऐतिहासिक महत्त्व बोकेको स्थानमा पक्कै पनि महानताका गुणहरू अवेशष रहन्छन् नै। कविलाई भैरहवा अर्थात् बुद्धक्षेत्रले घरपरिवारमा शान्ति प्रदान गरेको छ। बुद्धको जन्मभूमि भैरहवाले काबेलीको किनार र पाथिभराको फेदीमा मात्र होइन, भानुभक्तको अमरावती कान्तिपुरीमा बस्नेलाई बुहारीका रूपमा छोरी जन्माएर पठाएकोप्रति कृतज्ञता प्रकट गरिएको छ।

त्यस्तै सचेत नागरिकलाई देशको राजनीतिले पनि कतै न कतै प्रभाव पारेकै हुन्छ। कविमा नेताहरूले गाउँमा नगई विदेशतिर जाने,



poet expresses his realization that after he did travel in many pilgrimage places, he discovers God residing in the recess of minds and hearts. He opines that the common knowledge without spiritual knowledge is incomplete. He accepts the bliss of taking holy bath in Ganges of *Kashi* as the blessing of mothers.

The poet shares his view that self satisfaction also increases with the realization of truth of life. When you find locus of truth to sight lives from close, worries vanish. The poet seems to view life from close angle in his own terms. He views that lives of Motiram and Devkota is better than unproductive life who lived being Nepali on top of Mt. Everest. Everyone lives his life closely followed by the death. But we can't separate colours of life like in Holy festival. His view has become more vocal. He opines that like flowers we must bloom both in good and bad times like lotus blooms in the mud. We must be able to laugh even in dire situations:

*No matter what , the heart  
Must bloom even in the mud  
No matter how hard one is crying  
the heart must live like lotus.*

(Need to Bloom)

The greatness prevails in the places of historical importances. The poet experiences peace in his home and family due to the existence of Lumbini (birthplace of Lord Buddha) in Bhairahawa. The poet expresses his gratitude to Bhairahawa for giving birth to good daughters to become ideal daughter-in-laws on the banks of Kabeli river and Pathivara including Kantipur of Bhanubhakta's Amarawati.

Similarly, the political stability of a country affects the thoughtful citizens. The poet is enraged

सबै कुरा आफ्नै पेटमा हाल्ने, ब्लू लेबल खाने र नमस्ते पनि नफर्काउने प्रवृत्ति बढाएकोप्रतिको आक्रोश छ। उहाँलाई ६०९ सभासदहरूको क्रियाकलापले भन्ने चिन्तित तुल्याएको छ। त्यसैले उहाँमा संविधानसभाभित्र हाई काढ्दै र टेबल बजार्दै गरेको अवस्थाले संविधानप्रति उदासीन भएकोमा व्यङ्ग्य गर्ने क्षमता समेत जागेको पाइन्छ—

युगयुगान्तर सधैंसधैं

छ सय एक पाइयोस्

टेबल बजारेको दृश्य

सधैं देख्न पाइयोस्। (छ सय एकको जय होस्)

त्यसै गरी यस कृतिमा कविभित्रको भावसघनता अझै अनेक पक्षहरूमा फैलिएको पाइन्छ। उहाँमा महान् आदर्श व्यक्तिको जीवनप्रति श्रद्धा छ। बानीराको रथारोहणबाट प्रभावित हुँदै पितृचेत नतमस्तक भएको र नारीशक्तिको पूजा गरिएकोमा उहाँ हर्षित देखिनुहुन्छ। त्यस्तै शताब्दीपुरुष सत्यमोहन ९५ वर्षमा पनि २५ वर्षको जस्तो देखिएकोप्रति खुसी प्रकट गर्दै दीर्घायुको कामनासहित पाटनलाई पनि धन्यवाद दिनुहुन्छ। आफ्ना कविताका प्रेरणास्रोतहरू विद्यार्थी नै हुन् भन्दै उहाँले विद्यार्थीको सुकोमल एवम् मुस्कानपूर्ण अनुहारबाट सधैं आफू लाभान्वित बनेकोमा गर्व गर्नुभएको छ। त्यस्तै उहाँले प्रेयसीको स्पर्श, बोली वा हेराइ नभए पनि उनको साथ नपाउँदा साँचो अर्थमा आफूलाई मानिस नै नभएको जस्तो अनुभूति भएको बताउनुभएको छ। त्यस्तै महत्त्वपूर्ण उत्सवका दिन प्रियजनको भेटका क्रममा समय रहिरहे हुन्थ्यो भन्ने उहाँको अपेक्षा पनि रहेको छ। काबेलीबाट सुरु भएको तर्पणयात्रा मानसरोवर, कन्याकुमारी, नायग्रा फल्स, थेम्स, सिन, नायल रिभर हुँदै पुनः काबेलीमै अन्त्य हुने अर्थात् जीवनको यात्रा प्रारम्भसँगै अन्त्य हुने उहाँमा विश्वास पनि छ। उहाँले निद्राको आवश्यकता र अनिवार्यताप्रतिको

by the dark nature of leaders who rather visits foreign countries than villages. They are infested with corruption, and engrossed in materialistic comforts. He is worried by the good-for-nothing sort of behaviour of Six Hundred One Constituent Assembly members. They just waste their time beating the desks and yawning of the members and disinterested in writing the constitution. He poignantly writes:

*From age to age,  
May we always have six hundred one  
may we could see  
the nasty sight of beating desks.*

(Hail to Six Hundred One!)

Similarly, the poet's emotional depth seems to be prevalent in various aspects in this poetic collection. He feels deep respect for great people's ideal lives. He is pleased to see Banira who is honoured by giving city tour on the horse drawn cart. He is also delighted to see the patriarchal subduedness, and honouring the women's power. Likewise, he also thanks the city where Satyamohan was born in. He expresses his joy when he is seen too young like twenty five years old though he is ninety five years old and wishes him for his long life. He shares his feelings that the school children have become an inspiration for his poetic writing and admits that he has drawn so much energy from the innocent and smiling faces of the children. He also tells us that without the touch, voice and look of darling and her absence make his life void and feels he has lost the manhood. In the festive times, while in the company of relatives and family, he wishes the time never passed. He believes that his pilgrimage started from his Kabeli river via

चासो पनि दिनुभएको छ। त्यस्तै तिजमा नारीहरूले व्रत बसे पनि पुरुषहरूले त्यस्तो व्रत बस्ने दिन कहिले आउला भन्ने प्रतीक्षा गर्नुभएको छ। वर्तमान अवस्थामा नारीले प्रगति गरेकाले अहिले भानुभक्त भए पक्कै समयको भन्डा बोक्ने थिए होला भन्ने उहाँको तर्क छ। अझै पनि सम्भावनाको ढोका उघार्ने हो भने प्रकृतिको अनुपम सङ्ग्रहालयका रूपमा रहेको यस देशका सगरमाथा, खानीहरू र नदीहरूले पर्यटकलाई तान्ने छन् र नेपालको सुन्दर भविष्य हुने छ भन्ने कुरामा उहाँको विश्वास छ।

यसरी प्रस्तुत कृतिमा आमा, नेपाली धरती र नदीसँग अनुरक्त भई अध्यात्ममार्गबाट जीवनलाई सुखी तुल्याउन सकिन्छ र त्यसका लागि सुखदुःखमा समान रहँदै कर्ममा विश्वास गर्नुपर्छ भन्ने किसिमका गहन भावहरू समेटिएका गद्य कविताहरू सङ्कलित छन्। यिनमा प्रकृतिचित्रण, राष्ट्रवादी चिन्तन र अस्तित्वबोधी चेतका साथै आदर्श विचारहरू पनि त्यत्तिकै प्रभावकारी रूपमा रहेका छन्। केही अपवादबाहेक अत्यन्त छोटो शीर्षक र छोटै संरचनामा आबद्ध सरल भाषाका कविताहरूलाई स्थान दिइएकाले यिनीहरू सूक्तिमय बनेका छन्। यहाँ कतिपय कविताहरू गद्य शैलीका मुक्तकजस्तै पाइन्छन् भने कतिपय कुनै स्वादिलो चटनीजस्तै च्वास्स स्पर्शस्वाद गराएर बिलाउने प्रकृतिका रहेका छन्। कतैकतै व्यञ्जनार्थभन्दा अभिधा र लक्षणाको मात्रा अलि बढी भएको तथा आन्तरिक लययोजना र भावसघनताका बीच कतिपय शब्दले परिवर्तनको अपेक्षा गरेको भए पनि सुललित बान्कीका साथ भावसम्प्रेषणका दृष्टिले कविताहरू प्रभावकारी र संवेद्य बनेर देखा परेका छन्। हो, भावसघनता र काव्यशिल्पको कसीका दृष्टिले अझै केही कसरहरू बाँकी छन् तापनि कताकता आर्षसभ्यताप्रति उन्मुखभैँ देखिने र माधव घिमिरेको प्रवृत्तिभैँ एउटै सानो रचनाखण्डभित्र पूर्ण

Mansarovar, Kanyakumari, Niagrafalls, Thames river, Seine river, Nile river and ends in Kabeli. He meant to say life ends in childhood from where it begins.

He also expresses his poetic perspective about the inevitability, importance and need of sleep. He expects that the husbands also need to do fast like wives do during Teej. Thus, the poet advocates the gender equality. He expresses his view that Bhanubhakta would have raised the flag of time if he had been alive to see the progress women have made in Nepalese societies in the modern times. He thinks if we open the doors of possibilities as a unique museum of nature with Himalayas, mines and rivers in Nepal, tourists will be attracted and prosperity of country could be bright and optimistic.

Thus in the collection, to make life happier and glorious by the spirituality by being grateful to mother, country and rivers' interdependency and accept ups and downs in equal terms such emotions and thoughts are prevailed in the poetry. In the collection, praise for the nature characterization, patriotic thought and existential realization, and idealistic views are very influential. Except some numbers, most of the poetry are structured in short form with short titles in simple language have been given importance and they are moralistic. Some of them are written as verselets in prose forms. And some of them are like culinary delicacy that give pleasant flavor of poetry. Some poetry are more nontraditional and allegoric than consolantal writing. Some words expect for change between rhythm and emotional depth despite having expressiveness of emotions and views. Poems have become very influential and cohesive. In the light

आकार दिनेतर्फ उन्मुख यी कविताहरूको बान्की देख्दा कविको काव्यचेत आगामी दिनमा निकै आसलाग्दो मान्न सकिन्छ।

अन्त्यमा यति सुबोध प्रकृतिको लघु कवितासङ्ग्रहका माध्यमबाट भावसघनता प्रदान गर्न उद्यत **काबेली किनार**का स्रष्टालाई हृदयतः बधाई दिन चाहन्छु।

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of test of poetic art and emotional maturity, some flaws are still there, although the poet seems to be inclined toward Aryan civilization like of Madhav Ghimire's poetic technique who write in a single compact form to encompass wider subjectivity and theme of poetry with style. His poetic instinct looks very optimistic in the future.

In the last, through this collection of poetry of innocence and emotional strength, I congratulate the poet of *Kabeli Kinar* from my heart.

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## लेखन-सन्दर्भ

कहिलेदेखि कविताले मोहनी लगायो, थाहा भएन । हाइस्कूलमा नेपाली साहित्यमा पद्यसङ्ग्रह र गद्यसङ्ग्रहका पुस्तक पढिन्थ्यो । पद्यसङ्ग्रहमा विभिन्न कवि तथा कविताका परिचय तथा कविता सङ्गृहीत थिए । कवितामा केही रुचि भएकाले यी परिचय तथा कविता कण्ठ पार्न थालें र यसमा सफल पनि भएँ । यिनै कविताले मलाई पनि कविता लेख्न उत्साह दिए र मैले कविता लेख्ने जमर्को गरें । विद्यालयमा हुने कविगोष्ठीमा म पनि सहभागी हुन थालें र यस्ता प्रतियोगितामा पुरस्कृत पनि हुन्थेँ । यो क्रम क्याम्पस स्तरको पढाइमा पनि जारी रह्यो । महाराजगन्ज मेडिकल कलेजमा पनि कवितालगायतका साहित्यिक कार्यक्रममा पुरस्कृत भएको छु ।

कविता लेख्नु भनेर लेखिने कुरा रहेनछ । यसलाई भित्री मनले माग्नुपर्ने रहेछ । २०४५ सालमा **केही प्रगतिशील प्रतिभाहरू** सम्पादन गर्ने अवसर मिलेको थियो । यसपछि २०५५ सालमा **थोत्रा कलमहरू** प्रकाशित भयो । २०७० सालमा विभिन्न देशमा घुमेको संस्मरणलाई समेटेर **अन्तिम आकाश** नामक नियन्त्रासङ्ग्रह प्रकाशित भयो । गद्यसङ्ग्रह अर्थात् संस्मरण लेख्न निकै सहज लागेको थियो, तर कविता लेखेर पुस्तक प्रकाशन गर्ने जोस आइरहेको थिएन । यसै मौकामा केही साथीले मलाई कविता लेखेर प्रकाशित गर्न उक्साउनुभयो, सुभाब दिनुभयो । कविता त हृदय बगेर कलम र मसीमा पोखिएको हुन्छ, आफूले कसरी कविता लेख्न सकिन्छ भनेर आफ्नो मनसाय व्यक्त गर्दा सहृदयीहरूबाट



## Preface

I couldn't tell exactly the time when I fell in love with poetry. I used to read collections of both prose and poetry when I was in high school. In the collection of poetry, poets and their poetic writings were introduced. Because I preferred poetry, I began memorizing some of my favorite poems and succeeded too. They in fact inspired me to write poetry and I attempted to write. I didn't miss the opportunity to participate in any poetry contests and won some coveted prizes too. It continued through my college years as well. Even in the contests and workshop of poetry in Maharajgunj Medical college, I have recited my poetry and won the prizes.

I think poetry can't be written by force. We have to be inspired. In 2045 B.S., I got opportunity to edit the poetry of some progressive poets. In 2055 B.S., *Old Pens* was published. In 2070 B.S., I published a collection of travelogues when I travelled in different countries named *Ultimate Sky*. I had found writing the travelogues easier, but hadn't dared to publish poetic collection yet. Right at this time, some of my friends encouraged me to write poetry too. I had told them poetry is something that naturally flows out of heart into paper through pen. They advised me, saying

‘तपाईंले बोलेकै कविता हुन्छ’ भन्ने सुभावा पाएकाले मेरो कविताको जमर्को अगाडि बढ्यो र आज यो अवस्थामा आइपुग्यो । साहित्य लेख्ने मानिसहरू सधैं अजर-अमर भएर रहेकाले पनि साहित्यलेखनमा मेरो मन अगाडि बढेको हो ।

पहाडका दुर्गम जिल्लाका आमाहरू निकै दुःख गर्थे र दुःख बिसाउन काबेलीको किनारमा आइपुग्थे र त्यहीं हरिकीर्तन गरेर बस्थे । त्यही नदीले ती दुःखी आमाहरूको आँसु पखात्थ्यो र केही मात्रामा भए पनि दुःख बिर्सेर मनलाई शान्त पार्थे । आमाहरूको वेदनालाई काबेलीले यसरी पखालेको देखेकाले सोही विषयलाई लिएर कविता लेख्न मन लाग्यो । यस सङ्ग्रहका कविताहरू अधिकांशतः आमालाई नै सम्भेर रचिएका छन् । यिनै कारणले ममा यसको शीर्षक नै **काबेली किनार** राख्ने विचार आयो । चार वर्षको उमेरदेखि पाथिभरा देवीको दर्शन गरेको तथा कुम्भकर्ण पुगेको मलाई यिनै प्राकृतिक धार्मिक कुराले साहित्यमा सधैं प्रेरणा प्रदान गरिरहेका छन् ।

नरेन्द्रराज प्रसाई, इन्दिरा प्रसाई, व्याकुल पाठक, मोमिला, कृष्ण प्रसाई, मेरा विद्यार्थीहरू मेरो कवितालेखनका प्रेरणास्रोत हुन् । विभिन्न कक्षामा जाँदा मैले कविताका टुक्राहरू भन्ने गर्थे । सायद यी कविताहरू मन पराएर नै होला, ती विद्यार्थीहरू मलाई कविताको किताब निकाल्न बारम्बार फकभकाइरहन्थे । मलाई कवितामा प्रभाव पार्ने केदार न्यौपाने सरलाई पनि म यस अवसरमा सम्भन चाहन्छु । उहाँले मलाई प्रमाणपत्र तहमा पढाउनुभएको थियो । भूपि शेरचन, मोहन कोइराला, लक्ष्मीप्रसाद देवकोटा, माधव घिमिरे, लेखनाथ पौड्याल आदि अग्रज कविहरू मेरा प्रेरणास्रोत हुन् । यस्तै वर्ड्सवर्थ, सेली, सेक्सपियर, रवीन्द्रनाथ आदिका कविताले मलाई कविता लेख्नका लागि सधैं बल प्रदान गरिरहे ।

that “You can find poetry in everyday language.” This is what made me to begin my poetic writing.

In the remote villages, old women had to do a lot of hard work. They climbed down to the bank of Kabeli River to find the rest where they sang hymns and danced. The river seemed to wash off their sorrow and pain to some extent and they found peace here. Thus, the Kabeli River inspired me which comforted the old women of villages. So I decided to write poetry about the Kabeli river and its peripheries. In this collection of poetry, most of the poems are written about those old women who were like my own mothers. And gave the title, *In the Bank of Kabeli River*. Since I was four years old, when I made pilgrimage to Pathivara Goddess and Kumbhakara. The religious and natural wonders became themes of my poetry.

I am indebted with Narendraraj Prasai, Indira Prasai, Byakul Pathak, Momila, Krishna Prassai and my students for their encouragement. Perhaps they liked my poetry when I recited them in the classes. So they kept advising me to publish them. I am thankful to my teacher, Kedar Neupane who taught me in my college years. Bhupi Sherchan, Mohan Koirala, Laxmi Prasad Devkota, Madhav Ghimire, Lekhnath Paudyal etc are my poetic guideposts. Likewise, Wordsworth, Shelly, Shakespeare, Rabinranath Tagor are also my ideals for poetic writing.

I would like to thank poet and essayist Momila, who supported me to strengthen this collection’s significance despite her lack of time and did editing

कवितासङ्ग्रहको गरिमा बढाउनका लागि आफ्नो व्यस्त समयका बाबजुद मिहिन सम्पादन गरिदिनुहुने कवि एवम् निबन्धकार मोमिला तथा भूमिका लेखिदिनुहुने डा. लेखप्रसाद निरौलाप्रति हार्दिक धन्यवाद व्यक्त गर्दछु । यस्तै कवितासङ्ग्रह तयारीका क्रममा विभिन्न पक्षबाट सहयोग गर्नुहुने उपेन्द्र, आवरणसज्जाका लागि सुन्दर बस्नेत, भित्री साजसज्जाका लागि जीवन नेपाल र गर्बिलो अनुवादका लागि निरुकोवा सबै धन्यवादका पात्र हुनुहुन्छ । प्रकाशनको जिम्मा बोक्ने नेपाली कलासाहित्य डट कम प्रतिष्ठानप्रति कृतज्ञता ज्ञापन गर्न चाहन्छु । जीवनभर हरपल सहयोग गर्ने जीवनसंगिनी लक्ष्मी, छोरा राहुल तथा बुहारी अनुष्कालाई पनि म यस समयमा सम्झन चाहन्छु ।

**रामप्रसाद उप्रेती**

हात्तीगौँडा, काठमाडौँ

part. I also thank Upendra, cover designer Sundar Basnet, Jeevan Nepal for interior design, and Nirukowa for his skillful translation. I am grateful to Nepali Kala Sahitya Dot Com Pratisthan for publishing my poetry collection. I also can't miss the opportunity to thank for my wife Laxmi, son Rahul and daughter-in-law Anuska for their constant love and care in both good and bad times.

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## Translator's Note

The questions about infinite vastness of universe, nature and world are still unanswered. The science and technology are doing their best but they still fall short in the mission. In my understanding and view, literature is a potential medium to decipher those mysteries. The political leaders are privileged to express their emotions, pains and grief outright. They enviously possess their ability to speak out and take stand for their rights. However, the writers have to depend on the writings which is mostly alienated and solitary work. One of the inherent human needs is to talk and express their feelings and thoughts. Writing is one of these expressive outlets. Why do people do the things they do? It's still unanswered question for me.

Indeed, I will remain grateful to talented, prolific and beautiful poet and essayist Momila and poet Ram Prasad Upreti for the wonderful opportunity to translate this collection of poetry, ***Kabeli Kinar*** (Bank of Kabeli).

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| १४ | वाग्मती सफाइ           |
| १८ | होली                   |
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