

The Quest

Vol 6, Issue 3

for mind, body and spirit

Path to Love

Love can heal. Love can renew. Love can make us safe. Love can inspire us with its power. Love can bring us closer to God.

You know that you have fully experienced love when you turn into love – that is the spiritual goal of life.

These two months

May 25	Dashaharaa Ablution Fair
May 29	Kuldevataa Pujaa
June 2	Ruru Fair, Guru Rinpoche Birthday
June 5	World Environment Day
June 16	Devapattan Trident Festival
June 24	Jugganaath Chariot Festival



'स्वयम्भू' शब्दको चर्चा चल्ने बित्तिकै मानस पटलमा भ्रूयाँस भल्कन्छ- काठमाडौं शहरमा बग्ने, तर आजकाल सुकदै गइरहेको विष्णुमती नदीको केही पश्चिममा एउटा छुट्टै डाँडाको शिखरमा अवस्थित टाढैबाट देखिने दुईवटा ठूलूला चम्किला आँखा र बीचमा एउटा प्रश्न चिन्ह जस्तो चित्र सहितको 'स्वयम्भू महाचैत्य' जसमा पुग्ने लामो भिरालो खुड्किलाको बाटामा भिसमिसे बिहानी उज्यालालाई चिदै उक्लदै- ओर्लदै गरिरहेका भक्तालु जनसाधारणको ताँतीको चित्र । त्यस डाँडाको चुचुरामा केही भक्तजन "स्वयम्भू धर्मधातु वागीश्वर बारम्बार नाम कायगु सार थुलि" भनेर भट्याउँदै स्वयम्भू महाचैत्यका साथै अन्य स-साना चैत्य, मूर्ति, देवस्थलहरु घुमिरहेका, केही प्रत्येक मूर्ति, देवस्थलमा फूल-अक्षता छुदै, केही धुपावती बालिरहेका वा हातले छुँदै ढोगिरहेका, दर्शन-प्रदक्षिणा, पूजा-आजा गरिरहेका, केही खुड्किलाको टुप्पैनिर रहेको पाटीमा बिहानको स्वच्छ, सुरम्य वातावरणमा बुद्धको शान्ति सन्देशले ओतप्रोत ज्ञानमाला भजन-गायन भइरहेको सबै स्वयम्भूकै अङ्ग बन्छन् । फेरि, पर्व-पर्वमा मात्रै भए पनि त्यस डाँडामा रहेका बुद्ध मूर्ति, देव-देवीहरुप्रति पूजा, श्रद्धा भक्ति चढाउन आउने भक्तहरुको सङ्ख्या पनि अगण्य रूपले बढिरहेकै हुन्छ । महायानी सम्प्रदायका पञ्चराँ, सम्यक्-समारोह जस्ता ठूलूला बौद्ध समारोहहरुसित पनि यो स्वयम्भू मूर्ति सम्बद्ध छ । त्यस्ता समारोहहरुमा स्वयम्भू देवताको मूर्तिले आदिबुद्धको हैसियतले अग्रिमता पाएकै छ ।

यस बाहेक अतीतमा काठमाडौं उपत्यकाभित्र महायान
continued on page 5

How to CULTIVATE LOVE ?

The world as a whole has forgotten the real meaning of love. Love has been so abused and crucified by man that very few people know what true love is. Just as oil is present in every part of the olive, so love permeates every part of creation. But to define love is very difficult, for the same reason that words cannot fully describe the flavour of an orange. You have to taste the fruit to know its flavour. So with love. All of you have tasted love in some form in your hearts; therefore you know a little about what it is. But you have not understood how to develop love, how to purify and expand it into divine love. A spark of this divine love exists in most hearts in the beginning of life, but is usually lost, because man does not know how to cultivate it. *continued on page 4*

THIS ISSUE
MAY 2009

THE QUEST MAGAZINE
www.thequest.org.np/magazine

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मृत्यु के हो ?

जे. कृष्णमूर्ति

अब अधिकांश मानिसका लागि विकराल समस्याका रूपमा रहेको मृत्युको प्रश्नलाई लिऊँ । तपाईंलाई थाहै छ, मृत्यु हरेक दिन तपाईंको छेवैवाट हिँडिरहेको हुन्छ । के यसलाई यति समग्रतापूर्वक सामना गर्न सम्भव छ कि तपाईंले यसभित्र कुनै समस्या पटककै भेट्नुहुन्छ ? मृत्युलाई त्यसरी सामना गर्नका लागि सबै विश्वासहरू, सबै आशाहरू, यसका सबै डरहरूको अन्त्य हुनै पर्छ, अन्यथा तपाईं यस असाधारण कुरालाई एउटा निष्कर्ष, एउटा छवि, एउटा पूर्वानुमानित बेचैनीका साथ भेट्नुहुनेछ र त्यसकारण तपाईं यसलाई समयकै घेराभित्र भेट्नुहुन्छ ।

समय द्रष्टा र दृश्यबीचको अन्तराल हो । अर्थात्, द्रष्टा वा तपाईं, यो मृत्यु भनिने कुरालाई भेट्न डराउनुहुन्छ । तपाईंलाई यो के हो भन्ने थाहा छैन । तपाईंसँग यसका बारेमा नाना किसिमका आशा र सिद्धान्तहरू छन् । तपाईं पुनर्जन्म वा पुनर्जीवनमा अथवा ब्रह्म वा आत्मा भनिने एउटा आध्यात्मिक एकाइ जुन समयविहीन छ र जसलाई तपाईं विभिन्न नामले पुकार्नुहुन्छ, त्यसमा विश्वास गर्नुहुन्छ । के तपाईं आफैले आत्मा भन्ने कुरा हुन्छ भनेर पत्ता लगाउनुभएको छ ? अथवा तपाईंलाई हस्तांतरण गरिएको यो एउटा विचार हो ? के स्थायी, निरन्तर कुनै कुरा छ र, जुन शोचभन्दा बाहिर होस् ? यदि शोचले त्यसका बारेमा सोचन सक्छ भने, यो शोचकै क्षेत्रभित्र छ र त्यसकारण यो स्थायी हुन सक्तैन किनभने शोचको क्षेत्रभित्रको कुनै पनि कुरा स्थायी हुदैन । केही कुरा पनि स्थायी छैन भन्ने कुरा पत्ता लगाउनु एकदमै महत्वपूर्ण छ किनभने त्यसपछि मात्र दिमाग स्वतन्त्र हुन्छ अनि तपाईं हेर्न सक्नुहुन्छ र त्यसैमा नै अत्यन्त हर्ष हुन्छ ।

तपाईं अज्ञातसँग डराउनु सक्नुहुन्न किनभने तपाईंलाई त्यो अज्ञात के हो भन्ने थाहा हुँदैन र त्यसकारण त्यहाँ डराउनुपर्ने कुनै कुरै हुँदैन । मृत्यु एउटा शब्द हो र शब्द, छविले नै डर सिर्जना गर्छ । त्यसकारण के तपाईं मृत्युलाई, मृत्युको छविबिना हेर्न सक्नुहुन्छ ? जबसम्म त्यो छवि रहिरहन्छ जसबाट शोच जन्मन्छ, शोचले सदैव डर पैदा गर्छ । त्यसपछि तपाईं मृत्युको आफ्नो डरलाई बौद्धिक व्याख्या गर्नुहुन्छ र त्यस अवश्यम्भावी कुराविरुद्ध एउटा अवरोध खडा गर्नुहुन्छ अथवा मृत्युको डरबाट आफ्नो रक्षा गर्नका लागि असङ्ख्य विश्वासहरू रच्नुहुन्छ । यसरी तपाईं र तपाईं डराउने कुराका बीचमा एउटा दूरी हुन्छ । यो समय-दूरीको अन्तरालमा द्रष्टा हुनै पर्छ, जुन डर, बेचैनी र आत्म-सहानुभूति हो । मृत्युको डरलाई उब्जाउने शोचले भन्छ, 'यसलाई पर सारौं, यसलाई तिरस्कार गरौं, यसलाई सकेसम्म टाढै राखौं, यसका बारेमा नसोचौं'— तर तपाईं यसका बारेमा सोचिरहनुभएकै छ । जब तपाईं, 'म यसका बारेमा सोच्नेछैन', भन्नुहुन्छ, तपाईंले त्यसबाट कसरी पन्छिने भन्ने कुरा पहिल्यै सोचिसक्नुभयो । तपाईं मृत्युसँग डराउनुहुन्छ किनभने तपाईंले त्यसलाई पर सार्नुभएको छ । ☺

बहुप्रतिक्षित एवं सिद्ध-प्रकाशोन्मुख पुस्तक 'ज्ञातदेखि मुक्ति' बाट उद्धृत
आफ्नो प्रति सुरक्षित गर्न कृपया आफ्नो नामसहित
९८४९-८९६-००० मा एसएमएस गर्नुहोला ।

USEFUL
INFORMATION

MIND BODY LIBRARY
www.thequest.org.np/mindbody



Revive your body
Expand your mind
Let your Spirit uplift you

New book arrivals

- | | |
|--------------------------------------|---------------------|
| 1 From Death to Birth | P. Rajmani Tigonait |
| 2 Interpreting UG | Mukunda Rao |
| 3 Facing a World in Crisis | J. Krishnamurti |
| 4 Inspiring Stories | Jamuna Rangachari |
| 5 The Voice of the Master | Kahlil Gibran |
| 6 Way of Self-Realization | Paramhans Yogananda |
| 7 Mystical Poems of Kabir | Swami Rama |
| 8 Religions in Nepal | Majpurias |
| 9 Holistic Life | P. Keshava Bhatt |
| 10 Curing Diseases - the Chinese Way | FLP |

Opening Hours

Mon – Wed (2 – 4 pm) Sat – Sun (10 – 12 pm)
Closed Thursday and Friday

for updates check the website.

Library membership fee (annual):

Rs 450 (normal) Rs 350 (student) + deposit

Directions: From Petrol Pump in front of Stadium Gate, walk 3 houses east & get in the right alley.

ZEITGEIST
EVENTS

THE ZEITGEIST MOVEMENT
www.z.thequest.org.np

A global movement to free the human being from the clutches of all forms of power and hence from slavery to religion, money or conflict, and design a new future.

Saturday 6 June

10 am Documentaries *Imagine a new world*

Saturday 13 June

10 am Movie *Into the Wild*

All programs will have tea breaks and interactions. To register, please follow instructions on page 4.

K -VIDEO
DIALOGUE

KRISHNAMURTI WORLD
www.k.thequest.org.np

Sunday 30 May 10 am at Mind Body Library

On Meditation Exploring together with Krishnamurti

Do you love dogs – man's best friends ?

If you want to have a dog at home, please think twice. When you have kept one at home, do not send it away. Most of the stray dogs are those who were once pet dogs and then abandoned outside.

Life, joy and death

The windows were open and the morning breeze brought in the music of the birds. Sunlight entered the room shyly and lingered on the walls. You lay on the bed but didn't want to waste time sleeping. So you tried of a method of relaxation – to feel the rain wash you with its drops, thus creating in you a mixture of freshness and amazement. This practice thrilled the sleepy cells of your body into life. It was the breaking of a new day and you were just a silent observer of this enormous beauty.

As you sat in her arms, you lived the feeling of being carried away. And you saw how natural it was what you felt. You let it flow and when she asked you to let her go, that very leaving contained the same joy and the same fullness. It was a leaving like the flowing of water. To leave so that it is her, the life that flows, and to follow her course. One cannot explain with words, one cannot say and you almost feel sorry to do so, if it were not for the joy that you feel.

The day unfolded into love and action, and gracefully closed into silence. It lived its life joyously and then gradually aged into the slumbers of darkness. All this time, death followed like a mysterious shadow – alert, but like a friend. Death was a certainty while life was just a variable that functioned on this foundation. Yet our greed clings onto the ashes of life and death remains for us just a distant rumble of thunder on a sunny picnic day.

What a delicious fragment of the universe life is! If this universe is an assortment of an infinite diversity,

life is just an arbitrary piece of this hologram. Shall we enjoy each slice of it and savour every bit? Every moment of life is delicious – if one wants to taste them fully. Then why are our lives in utter confusion, never knowing what it means to live? Can't we live with intensity and fullness, rather than in shallowness and misery? Death will then open up as a bright window, from where one can watch all the activities of life with awe and an amazing beauty.

Yet many of us love to claim that life is unfair. We lament that it is a suffering, a curse and a fiasco. But isn't all the injustice that we talk about due to ourselves and no one else? It is we who sow the seeds of this injustice that we so dread. We fight against the stream of life, we suffer and then we despair of things of this life. Why? Just because we are so caught up in this life, we are so entangled that we cannot see. We fail to observe and to understand because we are in it, just as a fish cannot notice the water of the sea. We swim hopelessly in these waters of worldliness: of pain, suffering, dreams, failures and occasional happiness. And the healing light remains up above in the sky - too far from our reach.

Life will take up a different meaning when one can swim out of this sea – into the open space. If one sits and watches from outside all that goes on in this sea, one can only laugh aloud – with love and understanding. This is the real meaning of life, that is, losing the meaning we are so used to. ☯

Kumar R Shrestha *Inspirational Books 2007*

Reader's clipping

Science and Mysticism

In trying to understand the mystery of life, man has followed many different approaches. Among them, there are the ways of the scientist and mystic, but there are many more.

I see science and mysticism as complementary manifestations of the human mind; of its rational and intuitive faculties. The modern physicist experiences the world through an extreme specialization of the rational mind; the mystic through an extreme specialization of the intuitive mind. The approaches are entirely different and involve far more than a certain view of the physical world. However, they are complementary, as we have learned to say in physics. Neither

is comprehended in the other, nor can either of them be reduced to the other, but both of them are necessary, supplementing one another for a fuller understanding of the world. To paraphrase an old Chinese saying, Mystics understand the roots of the Tao but not its *branches*; scientists understand its branches but not its *roots*. Science does not need mysticism and mysticism does not need science; but *man* needs both. Mystical experience is necessary to understand the deepest nature of things, and science is essential for modern life. What we need, therefore, is not a synthesis but a dynamic interplay between mystical *intuition* and scientific *analysis*.

Adapted by Radheshyam Shrestha from Fritjof Capra's *Tao of Physics* available at Mind Body Library

B O D Y

how to cultivate love ...

Many people wouldn't think it even necessary to analyse what love is. They recognize love as the feeling they have for their relatives, friends, and others to whom they are strongly attracted. But there is much more to it than that. The only way I can describe real love to you is to tell you its effect. If you could even feel a particle of divine love, so great would be your joy – so overpowering – you could not contain it.

Think deeply what I am telling you. The satisfaction of love is not in the feeling itself, but in the joy that feeling brings. Love gives joy. We love love because it gives us such intoxicating happiness. so love is not the ultimate, the ultimate is bliss. God is *Sat-Chit-Ananda*, ever existing, ever-conscious, ever-new Bliss. We, as soul, are individualized *Sat-Chit-Ananda*. "From Joy we have come, in Joy we live and have our being, and in the sacred Joy we will one day melt again." [Taittiriya Upanishad] All the divine emotions – love, compassion, courage, self-sacrifice, humility – would be meaningless without joy. Joy means exhilaration, an expression of the ultimate Bliss.

Man's experience of joy originates in the brain, in the subtle Centre of God-consciousness that the yogis call the sahasrara, or thousand-petalled lotus. Yet the actual feeling of joy is experienced Not in the head but in the heart. From the divine seat of God-consciousness in the brain, joy descends into the heart centre, and manifests there. That joy comes from God's bliss – the essential and ultimate attribute of Spirit.

Though joy may be born in conjunction with certain outer conditions, it is not subject to conditions; it often manifests without any material cause. Sometimes you

wake up in the morning 'walking on air' with joy, and you don't know why. And when you sit in the silence of deep meditation, joy bubbles up from within, roused by no outer stimulus. The joy of meditation is overwhelming. Those who have not gone into the silence of true meditation do not know what real joy is.

We feel much happiness in the satisfaction of a desire; but In youth we often feel in the heart a sudden happiness that comes as if from nowhere. Joy expresses itself under certain conditions, but it is not created by those conditions. Thus, when someone receives a thousand dollars and exclaims, 'Oh, how happy I am!' the condition of having received a thousand dollars has merely served as a pickaxe, releasing a fountain of joy from the hidden reservoir of bliss within. So, in human experience, certain events are usually required to bring forth joy, but the joy itself is the perennial native state of the soul. Love also is native to the soul, but love is secondary to joy; there could be no love without joy. Can you think of love without joy? No. Joy attends love. When we speak of the misery of unrequited love, we are talking of an unfulfilled longing. The actual experience of love is always accompanied by joy. ☯

Excerpted from ParamhansaYogananda's *The Divine Romance* available at the Mind Body Library

Art of Loving class

A two-day *Art of Loving* classes are conducted the first weekend of every English month.

To register write an email with full personal details and contact no. to the following address:

register@thequest.org.np

Month of May 2009			PROGRAM SCHEDULE		
Sun	31	3	Lecture 10	17	Movie Int.action 24
Mon		4	11	18	25
Tues		5	12	19	26
Wednes		6	13	20	27
Thurs CLOSED		7	14	21	28
Fri	Video Dialogue 1	8	15	22	Nature Hike 29
Sat	Movie Int.action Book Review 2	9	Foreign Movie 16	23	Video Dialogue 30

All appointments are at The Quest Mind Body Library.
Info & updates ▶ ▶ www.thequest.org.np/news.html

May 2009

1st *A Brand New World*
@10am

2nd *Kundun* @10am
Siddhartha @3pm

10th *Buddhism in Asia*
@5pm

16th *The Road Home* @10am

24th *Pursuit of Happiness* @10am

29th *Nature Hike* @12pm

30th *Meditation* @10am

June 2009

6th *Imagine a New World* @10am

13th *Into the Wild* @10am

To register for any program, contact our office or sms 9841-896-000 or email vajratara@yahoo.com within 2 days before program date indicating your name and program to attend. Confirm your seat otherwise you may join only if seats are remaining on program date.

Tao - the Way

Strong, rich, spicy are not genuine flavours.

People with wonderous and unique skills are not perfect people. The *most* perfect people are only the common ones.

Exciting and novel things do not last very long. Only plain and common things endure over time.

From *The Roots of Wisdom*

道

सम्प्रदायको प्रवेश पनि स्वयम्भू डाँडासित नै सम्बद्ध छ । उपत्यकाको सबैभन्दा पुरानो महायानी बौद्धस्थल स्वयम्भू डाँडो नै मानिएको छ । प्राचीनकालमा यो स्वयम्भू डाँडा र यसका फेदीका जङ्गल थरीथरीका दुर्लभ रुख, फूल, जडीबुटी, भारपात, बनेया पशुपंक्षी आदि प्राकृतिक सम्पदा र शोभाले भ्रुपककै थियो । त्यसमाथि यस डाँडालाई समय-समयमा मानव निर्मित धार्मिक-सांस्कृतिक कृतिहरूमा लुकेर रहेको उच्च कोटीको शीप-शैलीले पनि फल्मलाउँदो पारिएको थियो । तर यता केही शताब्दी अगाडिदेखि यस थलोप्रति देखाइएको उपेक्षा, स्याहार-सम्भार, संरक्षणको अभाव, मानव अतिक्रमण, लामो समयसम्मको प्राकृतिक क्रिया-प्रतिक्रिया, घामपानीको फलस्वरूप यसको शोभा मात्र विलाएको होइन कृतिहरू पनि विग्रिदै छन् । पुरानो प्रतापपुर त केही वर्ष अगाडि जलेर ध्वस्त पनि भएको थियो जसलाई तत्काल पुरानै शैलीमा पुनर्निर्माण गरियो ।

तर यस सम्बन्धमा दुःखको कुरो के हुन्छ भने महायान, वज्रयान जति जति प्रभावशाली हुँदै आए, उतिउति स्वयम्भू सम्बन्धी वस्तुगत स्थिति छोपिदै आयो, ऐतिहासिकता हराउँदै गयो, नयाँ-नयाँ कल्पनाले ठाउँ पायो । अनेकौं कथा, किंवदन्ती, आख्यान, उपाख्यान रचिए । यसै क्रममा इ. १५०४ सालमा प्रकाशित पशुपति पुराणमा मृग बनेका महादेवको दर्शन गर्न बुद्ध श्लेषान्तक वनमा आएका थिए भनेर लेखियो । त्यस्तै इ. १५५८ सालको स्वयम्भू पुराणमा स्वयम्भू डाँडामा उम्रेको सहस्रदल कमलको हीराजस्तो ज्योतिको दर्शन गर्न बुद्ध स्वयम्भूमा आएको र केही दिन बसेको समेत वर्णन गरिएको छ । यस्तै बौद्ध धर्मका संस्थापक बुद्ध जन्मनु युग(युग अगाडि त्रेता युगमै महाचीनबाट आएका भनिएका मञ्जुश्रीले स्वयम्भू डाँडामा बसेर महायान सम्प्रदायको धर्म प्रचार गरिसकेको, मञ्जुश्रीलाई एकातिर भिक्षु भन्ने अर्को उनका शक्तिरूपी दुई-दुईवटी स्वास्नी भएको, पञ्च बुद्ध, बोधिसत्व आदि त्रियाशील रहेको आख्यान, कथा किंवदन्तीहरूले स्वयम्भू पुराण भरिभराउ छ । यस्तै-यस्तै कुराहरूले भक्तजनहरूको दिमाग भरिएको छ, तिनमा नै उनीहरूको विश्वास दरोसँग स्थापित भएको छ । अधिकांश श्रद्धालु भक्तजनहरूमा स्वयम्भूस्थल र त्यहाँ अवस्थित चैत्य, मूर्ति, मन्दिर, पुर, गुफा आदिबारे जानकारीको कमी मात्र होइन नितान्त अभाव नै छ । उनीहरूमा स्वयम्भूबारे जति जानकारी छ त्यो सबै परम्परागत कथा, पुराण, आख्यान, किंवदन्ती आदिमा आधारित अलौकिक, अन्धविश्वासयुक्त कुरा मात्र हुन्, सत्य-तथ्य इतिहास होइन ।

अन्त्यमा 'स्वयम्भू' शब्दकैबारे केही लेख्नु । यस शब्दको अर्थ सामान्यतः 'आफै जन्मने' हुन्छ । यसरी बौद्धदर्शन अनुसार विश्व ब्रह्माण्ड लगायत यसमा रहेका पृथ्वी सूर्य, चन्द्र, ग्रह, नक्षत्र, आकाश सबथोक कुनै चेतनायुक्त प्राणी, ईश्वरबाट सिर्जित भएको नभई ब्रह्माण्डमै विद्यमान कुनै जड ऊर्जा पुञ्जबाट नै विकसित भएका हुन् । सर्वप्रथम ब्रह्माण्डमा पहिचान गर्न नसकिने अस्फुट ऊर्जा-पुञ्ज निहारिका हुन्छन् । यी जड तर शक्तिपुञ्ज वा ऊर्जा नै बौद्ध धर्ममा 'अविद्या' भनिएको देखिन्छ । त्यस अवस्थामा यो अज्ञेय, अस्फुट, निराकार जड शक्ति (वा ऊर्जा) पुञ्ज नै रहे पनि परिवर्तनशील र गतिशील हुन्छ । यही परिवर्तनशीलताको क्रिया-प्रतिक्रियाद्वारा यसले केही उत्पादनशीलता पनि स्वतः प्राप्त गर्दछ । त्यसरी विकास हुँदाहुँदै जड निहारिका पुञ्ज केही संयोजनशील पनि बन्दछ । त्यस अवस्थामा त्यो 'संस्कार' को रूपमा

Who are you?



"Or are you the faithful one who finds in the goodness of people a groundwork for the betterment of the whole nation; and in whose soul is the ladder of perfection leading to the Holy Spirit? If so, you

are like a lily in the garden of Truth; and it matters not if your fragrance is lost upon men, or dispersed into the air, where it will be eternally preserved.

"Or are you a journalist who sells his principles in the markets of slaves and who fattens on gossip and misfortune and crime? If so, you are like a ravenous vulture preying upon rotting carrion.

"Or are you a teacher standing upon the raised stage of history, who, inspired by the glories of the past, preaches to mankind and acts as he preaches? If so, you are a restorative to ailing humanity and a balm for the wounded heart.

"Are you a governor looking down on those you govern, never stirring abroad except to rifle their pockets or to exploit them for your own profit? If so, you are like tares upon the threshing floor of the nation.

"Are you a devoted servant who loves the people and is ever watchful over their welfare, and zealous for their success? If so, you are a blessing in the granaries of the land.

"Or are you a husband who regards the wrongs he has committed as lawful, but those of his wife as unlawful? If so, you are like those extinct savages who lived in the caves and covered their nakedness with hides.

"Or are you a faithful companion, whose wife is ever at his side, sharing his every thought, rapture, and victory? If so, you are as one who at dawn walks at the head of a nation towards the high noon of justice, reason and wisdom.

—Adapted from Khalil Gibran's *The Voice of the Master*

रहन्छ । त्यस पुञ्जको उत्पादनशीलता र संयोजनशीलताद्वारा विकसित हुँदै 'विज्ञान' (चेतनाको अर्थमा, साइन्सको अर्थमा होइन) मा बदलिन्छ । त्यस अवस्थामा त्यो अस्फुट र निराकार नै रहन्छ र 'प्राण' (वा जीव) को प्रारम्भिक तत्व विकास भइसकेको हुन्छ । अनि त्यसैबाट यथासमयमा देखिने 'नाम-रूप' विकसित हुन्छ— रूप र चेतनायुक्त प्राणी (जीव) ।

त्यसै प्राण वा प्राणीबाट करौडौं वर्षभित्र भएको क्रमिक विकास हो— आधुनिक मानिस, प्राण, चेतना, बुद्धि आदिले युक्त मानिस जसको सुबुद्धि र कुबुद्धि, सुमति र कुमति उग्ररूपले भन्नुभन्नु तीव्र हुँदैछन् । त्यसैले बुद्धले उसको (आधुनिक मानिसको) कुबुद्धिलाई पन्छाउँदै सुबुद्धिलाई सत्मार्गमा लगाउँदै यस पृथ्वीमा प्राणीहरूको लागि 'बहुजन हिताय बहुजन सुखाय' काममा प्रयोग गर्न उपदेश दिएका छन्— बौद्धधर्मको, बौद्ध दर्शनको सार यही हो ।

ठूलो मानिस हुने कि असल मानिस ? - २

चारवाकपन्थीको संसार त्यस्तो घोर भोगवादी छ, जुन एकवारको जुनीमा सगरमाथा नै चढ्नुपर्छ, अरू वामन टाकुरा चढेर हुँदैन भन्दै हिमालको विशुद्ध अग्लाइमा पनि आफ्नै महत्त्वाकाङ्क्षा चुल्याउन खोज्छ। तर अरू होचा टाकुराहरू नै नभएका भए सगरमाथाको कुन मूल्य हुन्थ्यो ? ऊ कहिल्यै सोध्न जान्दैन। यस्तै महत्त्वाकाङ्क्षाको जालोमा सारा समाज जर्कडिएको छ।

अरूले आफूसामू भुकेर दुई हात जोडेको र आफ्नो जयगान गरेको हेर्ने हामीलाई कत्रो सोख ! अरूभन्दा ठूलो बन्ने, अरूको हार र आफ्नो जित देख्ने आकाङ्क्षाले मानिसभित्रको असल तत्त्व र अरूप्रतिको सद्भाव बिस्तारै हराउँदै जान्छ, किनभने हाम्रो जस्तो सामाजिक संरचनामा प्रत्येक व्यक्ति कुनै न कुनै रूपमा अर्को व्यक्तिको प्रतिस्पर्धी नै हो। व्यक्तिको सम्पूर्णतालाई जाँच्ने नसक्ने सीमित तथा अधुरा प्रतिस्पर्धा र प्रतियोगिता नै आज उमेदवार वा प्रतिनिधि छान्ने हाम्रा सबैभन्दा विश्वासिला छनोटमाध्यम भएका छन्। त्यसैले हरेक मानिस कुनै पनि हालतमा अरूभन्दा धनी, ठूलो र अब्बल बन्न चाहन्छ।

यसबाट समाजको प्राकृतिक सन्तुलन खलवलिएको छ। प्रतिस्पर्धा गर्न नसक्नेहरू पिछडिएको पिछडियै छन्। सीमित वर्ग आफूअनुकूलको प्रतिस्पर्धामा सधैं विजित भएर संसारभरिको सुखभोगमा मस्त छ भने प्रतिस्पर्धामा उत्रिन नसक्ने वर्ग भोकभोकै मरिरहेको छ। अचम्म लाग्छ, अघाएकाहरूको भोक कहिल्यै अघाउँदैन तर भोकाहरू भोकभोकै अघाउँछन्। संसारले एक्काइसौं शताब्दीको जतिसुकै राग अलापे पनि हामी सबै आज पनि कुनै न कुनै किसिमको लिगलिगकोट दौड नै दौडिरहेका छौं। सामन्ती व्यवस्थाहरू गर्त्यामगुर्लुम ढले भन्छौं तर जसले जित्यो, त्यही सिकन्दर बन्ने प्रथा चलेकै छ। पद, प्रतिष्ठा, वैभव, रूप, शक्ति, प्रशस्ति बढीभन्दा बढी आर्जन गरेर मानिस अबै पनि आफूलाई अरूभन्दा ठूलो देखाउने धन्दामा लागिपरेको छ। घोडादौडजस्ता सबैभन्दा अगाडि हुने होडवाजीहरू सञ्चालन गर्नु नै हाम्रा सम्पूर्ण शिक्षापद्धति, सामाजिक व्यवस्था र सांसारिक संरचनाको

एक मात्र काम भएको छ।

नैतिक दृष्टान्तहरू पनि यस्तै भन्छन्— “बडाले जो गन्यो काम हुन्छ त्यो सर्वसम्मत छैन, शङ्करको नङ्गा मगन्ते भेष निन्दित”। ‘सानालाई ऐन, ठूलालाई चैन’ त हाम्रो समाजको मूलमन्त्र नै बनेको छ। अब यस्तो सांसारिक चक्रव्यूहमा फसेको मानिसले “म ठूलो होइन, बरु एउटा सामान्य तर असल मानिस बन्न चाहन्छु” भनेर अन्तर्हृदयदेखि नै भन्छ भने ऊ नै वास्तवमा ठूलो वा महान् मानिस हो। साँच्चै, सरल र असल भईकन पनि ठूलो मानिस बन्न कति गाह्रो छ !

हुनत, ठूलो मानिस हुने कि असल मानिस हुने भन्ने बहस समाजमा उहिलेदेखि नै चलिआएको छ। हिन्दूगन्थका त्रिदेववीच को ठूलो भन्ने होडवाजीमा ज्योतिर्लिङ्ग उत्पत्ति भएका कथा हुन् अथवा कुमार र गणेशवीचका कथा हुन्, ठूलठूलो काम गर्ने अथवा विनयशील र असलमध्ये कुनचाहिँ मानिस ठूलो हो भन्ने होडवाजी आदिकालदेखि चलिआएको छ। पश्चिमी दार्शनिक सुकरातले भनेका छन्— “जब म केही पनि जान्दिनथेँ आफू खूब ठूलो मानिस हुँ जस्तो लाग्थ्यो तर जहिलेदेखि अलिअलि जान्थालेँ, मजस्तो तुच्छ मान्छे कोही छैनजस्तो लाग्छ।” समाजले र आममानिसले ठूलठूला महाराजा, औतारी, शक्ति, मृत्यु र धनका देवीदेवताहरूलाई ठूला मानेर पुज्दै आएका छन्। असल र कमजोर मानिसलाई कसैले गन्दैन, कसैले मान्दैन। तर साँच्चिकै ठूलो मान्छे को हो ? असल तर साधारण मानिस नै वास्तविक ठूलो मानिस हो ? अथवा धाकधक्कु, रवाफ आदिले समाजमा आफ्नो अधिपत्य जमाएको मानिस ठूलो हो ? गुरुत्वाकर्षणको नियम पत्ता लगाउने र गतिसम्बन्धी महत्त्वपूर्ण सिद्धान्त प्रतिपादन गर्ने महान् वैज्ञानिक आइज्याक न्युटनले भनेका छन्— “संसारले मलाई कसरी चिन्छ, थाहा छैन तर आफ्नै लागि भने म समुद्री किनारमा खेल्नरहेको मात्र एउटा केटो हुँ जो सामान्यभन्दा फरक खालका चिल्ला हुङ्गा खोजिरहेको छ, जब कि सत्यको विशाल महासागर भने मेरै सामुन्ने पूर्ण रहस्य बनेर रहेको छ।” असल मानिस ठूलो भईकन पनि अत्यन्त विनयशील हुन्छ भन्ने कुराको यति राम्रो प्रमाण अरू के होला ?

- विश्वप्रकाश पौडेल

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The Master's Voice

The newly elected minister visited the ashram to pay his respects to the Master. He asked, “What do you do here?”

“I do not raise the dead, but make men dead to the world of ignorance and live in wisdom. I do not give light to the blind eyes, but blind men to the world of ephemeral objects and beings.”

यसरी बौद्ध विचारअनुसार ब्रह्माण्ड र यसमा भएभरका वस्तुको उत्पादन कुनै प्राणयुक्त, चेतनायुक्त ईश्वर, देवताबाट भएको नभई जड, अचेतन ऊर्जाबाट स्वतः विकसित भएको हो। यस वैज्ञानिक ‘स्वयम्भू’ तथ्यलाई महायान दर्शनले बड्याएर स्वयम्भू भनेको ‘आदि बुद्ध, धर्मधातु, वागीश्वर, ज्योतिरूप, बज्रधर, बज्रसत्व, नामसङ्गीति, महामञ्जुश्री’ बनाएको मात्र हो।

तर उपरोक्त जड ऊर्जापुञ्जबाट भएको क्रमिक विकासवारे जुन ज्ञान सिद्धार्थले प्राप्त गरे त्यसवारे विचारणीय कुरो एउटा यहाँ के छ भने पच्चीस सय वर्ष भन्दा अगाडिको जमानामै उनले अघिल्लो साँभमा सुजाताले अपर्ण गरेको एक पिण्डपात्रभरिको खीर भोजन गरेर, घाँसी एकजनाले दिएको घाँसका मुठा पीपलको रुख मुनि ओछ्याएर, पन्नासन कसेर— बिना प्रयोगशाला, बिना यन्त्र, बिना ज्याभल र साधन जुन ज्ञान एकै रातमा प्राप्त गरे त्यही ज्ञान अर्थात् ‘ऊर्जा’ (एनर्जि) र ‘पदार्थ’ (मायटर) अन्तिम विश्लेषणमा छुट्टाउने नसक्ने चरणमा पुग्छन् भनेर भेट्टाउन वैज्ञानिकहरु वीसौं शताब्दीमा मात्र सफल भएका छन्।

— भुवनलाल प्रधानको हालै प्रकाशित पुस्तक ‘स्वयम्भू’ को भूमिकाबाट साभार

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His followers answered that the cow was tied to the man.

Fareed continued, "Who is whose master?"

Everybody laughed at this absurd question and replied that the man is undoubtedly the master of the cow.

"What will happen if we break the rope?" was Fareed's next question.

"In that case, the cow will run away," answered the followers.

"And the man?"

"He will run behind the cow," they replied.

Fareed smiled sagely.

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