



This is similar to another slide which I've sent you. Note the cloud in the background, the water-carrying jug at the right, and the fence made from bamboo and slate.



This is a picture of all the students at JS Secondary School that were in attendance on the day the picture was taken (some time in the spring of '82). The terraced hillside in the back leads to Devasthan, the mountaintop above Thuli Pokhari.



Another student at his *bratabandha*, or sacred thread ceremony (a coming-of-age ceremony among young Brahmin males similar to a *bar mitzvah* in Judaism). He stands under a makeshift temple erected in the porch of his parent's house.



PCV David Newman, of Athens, Georgia, at a Peace Corps Conference in Pohkara, Nepal. David had made a special study of colloquial Nepali, and was probably the best Nepali speaker in the Peace Corps at that time (1982).

John Miller at the 1982
Peace Corps conference
in Pokhara, Nepal.





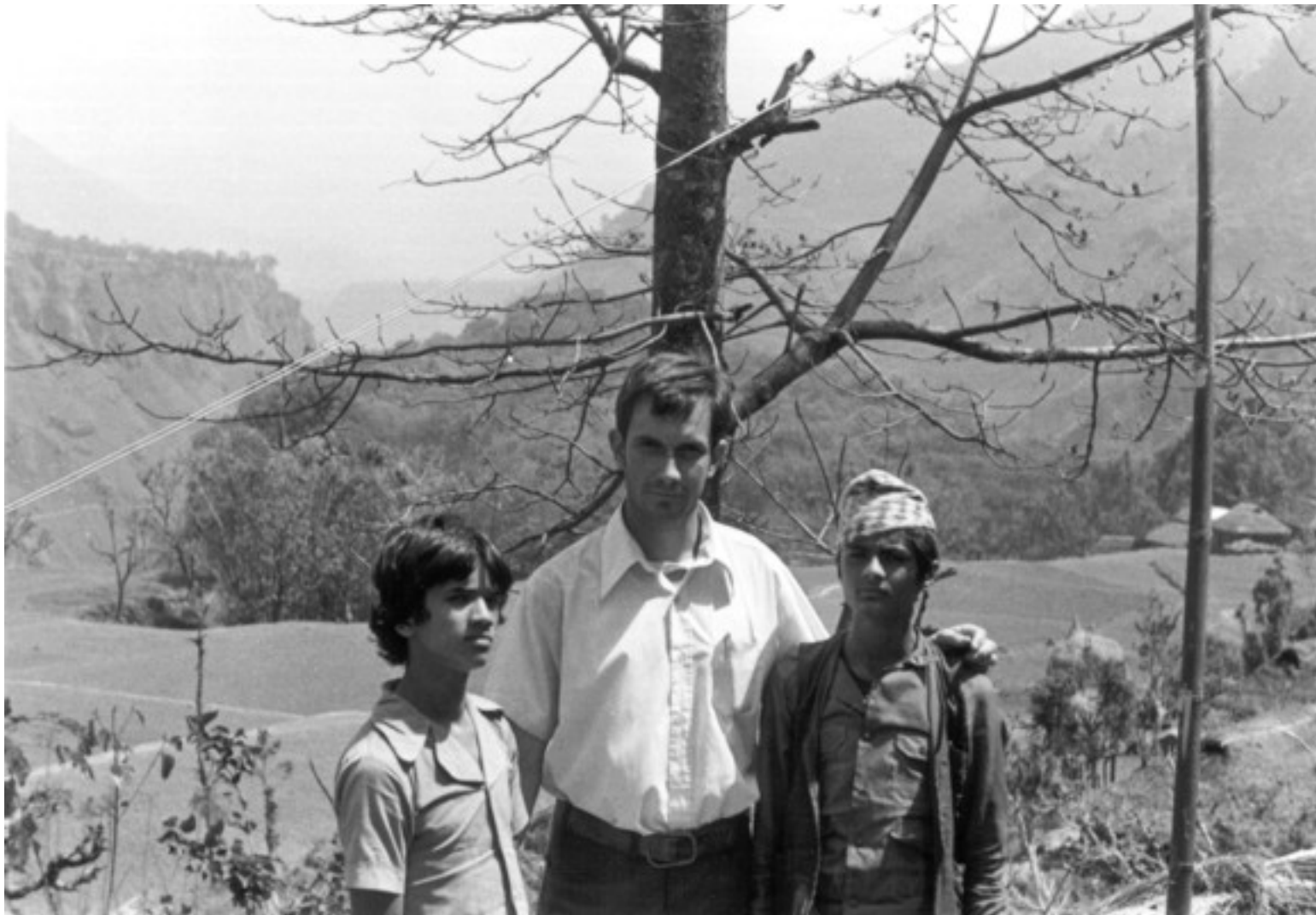
Peace Corps Volunteers leaving the 1982 conference in Pokhara. Mr. Newman is on the left.



Another photo from the 1982 conference in Pokhara. The Director of the Peace Corps in Nepal at the time, Mr. Hank Lacy, is shown on the right.



PCV David Newman with two students from JS Secondary School: Bal Chandra Subedi on the left, and Purna Chandra Subedi on the right. David taught at Rakhu, about a day's walk north of this location. Rakhu was the ancestral home of many of the Brahmin families of Thuli Pokhari.



PCV J. Miller with the same students. This photo was taken in Baglung, about 5 to 6 hours' walk westward from Thuli Pokhari.



Peace Corps Volunteer Peter Schultz visiting Thuli Pokari in the spring of 1982. The little girl in front of him is Tara Kumari, who was shown previously holding the lamb. On the left is Bal Chandra Subedi, and to the right is Purna Chandra Subedi. A nearby farmer is partially obscured to the left.



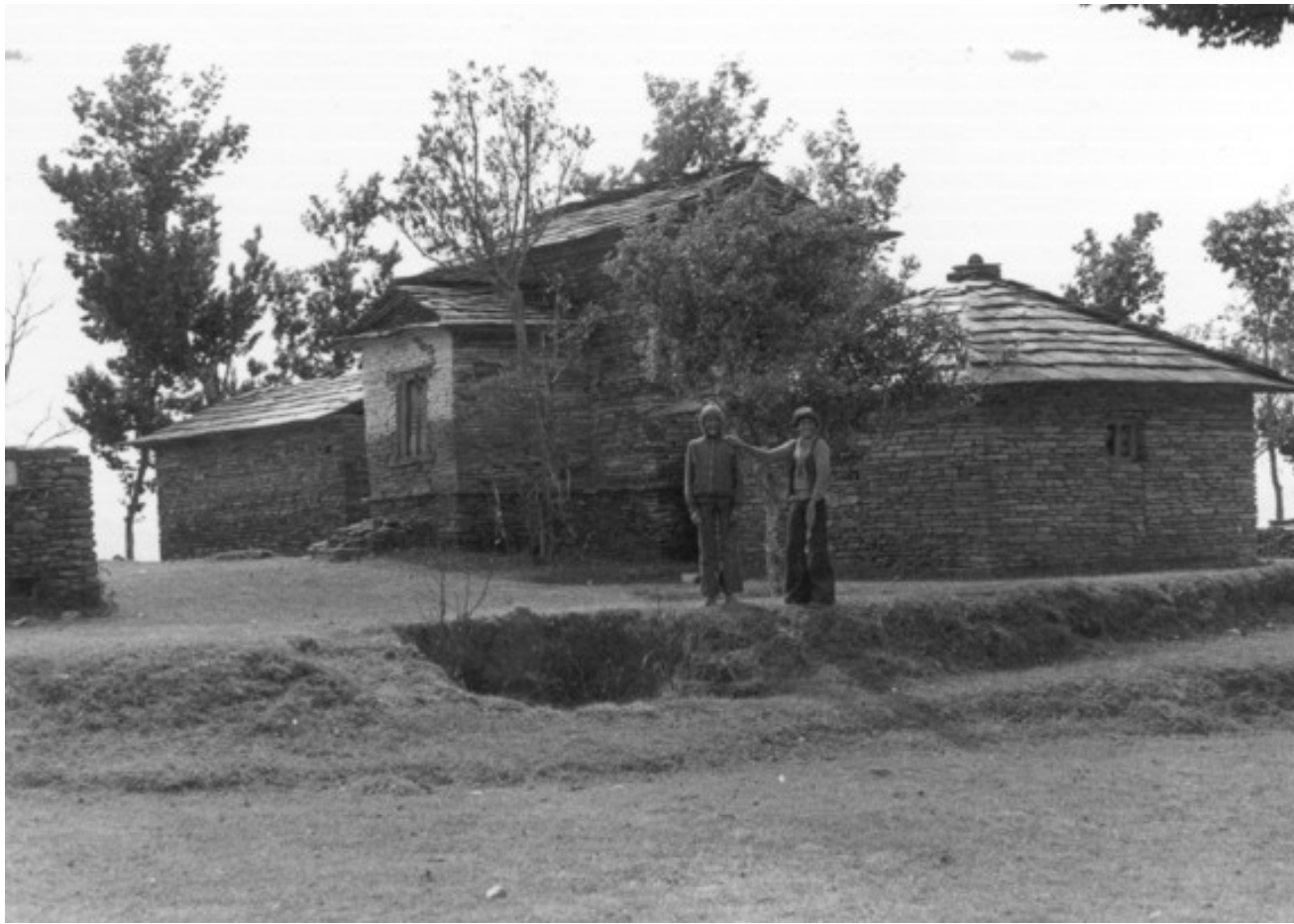
The same group is shown with the farmer appearing this time, and Peter's friend, Greg Goustin, to Peter's right.



Another photo of Peter with his friend, Greg Goustin. Note orange tree on the right and banana tree on the left. This photo (like the 3 previous) was taken on the property of the village mayor.



Brothers Bal Chandra Subedi on the right and Harish Chandra Subedi on the left, at their father's house. Their father was *Pradhan Pancha* (mayor) of Thuli Pokhari at the time. At this time, Bal Chandra was still attending JS Secondary School, while Harish Chandra had graduated from it several years previously and was attending college in Pokhara.



The temple at Devisthan, just above Thuli Pokhari. This photo was taken on the same day as the other photos from Devisthan, which I showed during my presentation in Reno. Purna Chandra and Bal Chandra are shown on the left and right, respectively. These two students were immensely helpful to me as I prepared lesson plans and visual aids in Nepali for teaching the other students; in return, I helped them with their studies.



Bal Chandra took this photo of Purna and me in front of the temple at Devasthan.

The Buddhist *stupa* of Bodhanath in the center of the Kathmandu Valley. A *stupa* is a shrine which encompasses the ashes or relics of a Buddhist saint. The architecture, of course, is highly symbolic of the Buddhist world-view. The cube on the top with eyes pointing in the 4 cardinal directions represents the all-seeing *adhi-buddha*, or buddha nature, which is at the center of all things. The solid dome-like structure on which it sits, therefore, is simultaneously representative of the macrocosm and the microcosm. The layers of the crown represent the sequential steps to Nirvana, or Enlightenment.





A Tibetan masque being conducted in front of Bodhanath. Since 1950, tens to hundred of thousands of Tibetans have fled from the discriminatory Marxist rule that China set up in Tibet. Many of the refugees who come to Nepal have taken up residence near the many Buddhist shrines in Nepal, like Bodhanath.



A Tibetan refugee hawking wares in the street just outside Bodhanath.

This immense image (I would estimate it to be about 12 to 18 feet tall) is just outside the main police station in Kathmandu, and was apparently erected there to put “the fear of God,” as it were, into criminal suspects. As I understand, suspects in pre-modern times were brought before this image and made to swear that they did not commit an alleged crime (similar to swearing on the Bible in western countries). The image is open to the atmosphere. Hindus refer to this image as Kal Bhairab, a terrifying form of Shiva. However, Buddhists refer to it as Mahakala, “the wrathful aspect of the Buddha’s compassion.” This latter concept is self-consciously paradoxical. Mahakala destroys falsehoods, so that truth can at last emerge. Principal among the falsehoods he destroys is the illusion of egotism, i.e. of having a separate self.





This particularly beautiful image is known as the “golden gate,” and adorns the entrance to a temple yard in the town of Bhaktapur, in the Kathmandu Valley. The central image is of the mother-goddess, Devi, on guard against the forces of evil, and battling them wherever they may appear. The image is in gold leaf, yet is open to the atmosphere.

Another image of Bhairab
in the Kathmandu Valley.



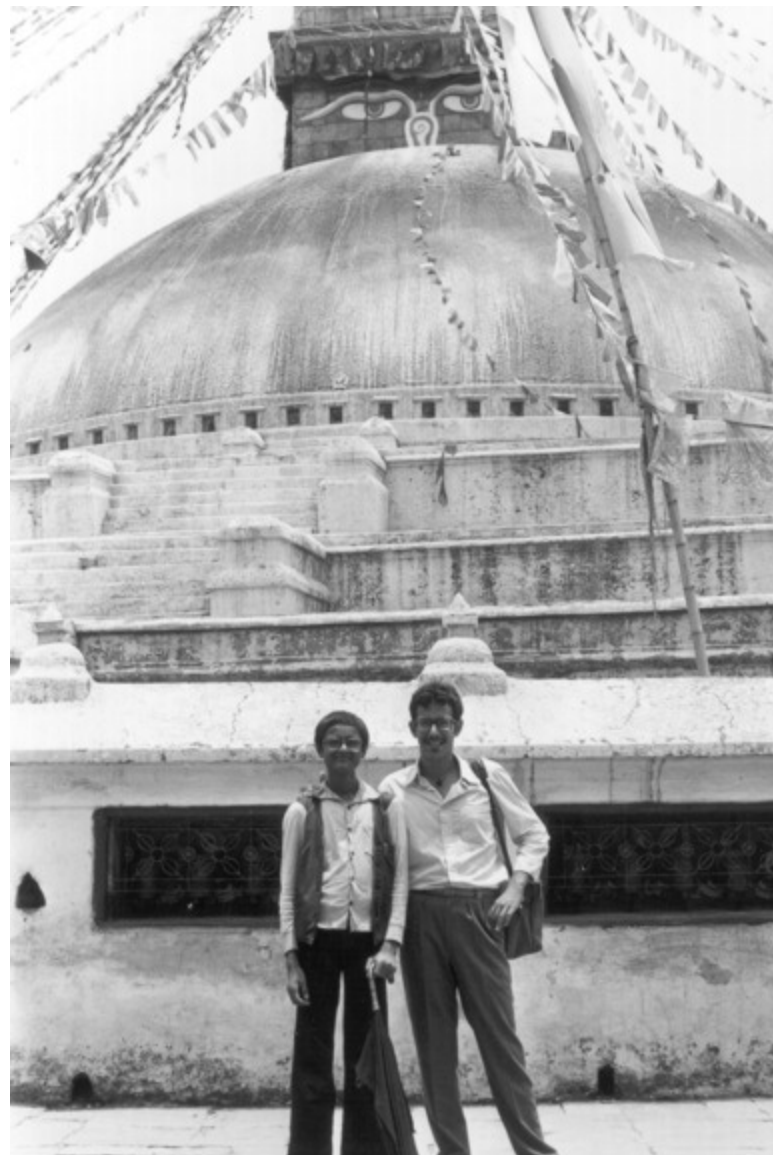
Another image of the mother-goddess, Durga, also known as Devi, in the Kathmandu Valley. As in another image I have sent you before, her right foot is on her *bahan*, or vehicle (the lion), and her left foot is on the water-buffalo demon, Mahishasura. Her victory over this demon is commemorated in Nepal's most popular festival, *Vijaya Dashami*, which occurs in the fall every year. The festival of *dashain*, which lasts for 10 days, culminates in *Vijaya Dashami*.





Wooden icons of Shiva (on the left) and his wife Parvati (often identified as Devi) gaze from a window at the top of a temple in Basantapur, in the town of Kathmandu. This area of Kathmandu is often called Durbar [Palace] Square.

PCV David Newman with
Purna Chandra in Bodhanath.





From left to right, PCV David Newman, Purna Chandra Subedi, and Harkajit Lama, in Kathmandu, summer of 1982. Harkajit was a pupil of former PCV Mark Dorfman of New York City. Mark taught in central Nepal, less than a day's bus ride from Kathmandu.



The same two students with John Miller, on the left.

An image of Nrisimha, or Narsingh, the half-man, half-lion avatar (or incarnation) of Vishnu. The demon on his lap had won the right not to be killed by man, woman, nor beast, and neither during day nor night. The myths relate that he became terribly oppressive, since no one could harm him. Finally, Vishnu came to the world's rescue by assuming a form that was neither man, woman nor beast, and slew the demon during twilight, when it was neither day nor night.

