

The Journey of Struggle and Education:

The Life of Som Mishra

In the midst of father's absence, with elder siblings engaged in work, Som Mishra's family responsibilities rested solely on the shoulders of his mother. The burden of raising two underage siblings, a little son, and a daughter left behind for four years without any support was overwhelming. Being a widow from a staunch Hindu Brahmin family in the rugged Himalayan district of Taplejung made it unimaginably challenging for Mukta Devi Mishra to estimate the sufferings she had to endure nearly eight years ago.



Struggling with numerous social, religious, and economic issues, sometimes enduring days without food and nights with no end in sight, Mukta Devi Mishra found solace in the company of her youngest son and daughter-in-law. However, the sudden departure of the elder sons and the demise of her husband made life extremely difficult for Mukta Devi Mishra. Her solitary existence with the three remaining children, especially her desire to educate her son, Som Mishra, added to her trials.

Som Mishra's early life was spent assisting his mother, supporting his younger nephew and niece, and even aiding in household chores and meals. With the absence of his father and elder brothers, the concept of a complete family was merely a distant memory. His mother remained tirelessly engrossed in work throughout the day and often into the night. School days were filled with Som Mishra's contemplation, "Even my elder sister wished to attend school. But the financial constraints were evident. Sometimes she begged, and sometimes, with empty hands, she persuaded the villagers to admit me to the local secondary school. Holding onto sticks and braving the dust, I accompanied my sister to school. I learned by writing on slate boards. Returning home often meant enduring hunger. Yet, I continued to consume my mother's milk until recently. Returning from school, if mother wasn't home, I would stand in the courtyard, calling out 'Mother,' until she came to feed me. What she fed me, I can't recall. Did I even eat? Perhaps, my father brought home leftovers, puris, bananas, something to eat. But soon, those brought from neighbor's houses diminished in our home." Following his sister's marriage, Som Mishra was left to attend school alone. However, a year later, in Chaitra 2028 (according to the Nepali calendar), his father passed away. His mother and uncle had to handle his father's responsibilities. There was no order in the family after his father's death. The irregularity in Som Mishra's schooling persisted even after the implementation of a new education plan in Taplejung district. Financial constraints forced Som Mishra to drop out from his study.

Reflecting on those days, Som Mishra recalls, "I was charged three rupees for attending classes. Once the fees became a burden, my mother expressed her desire to educate me, but it seemed impossible without money. Learning became a distant dream. Hearing my mother's woes, my family wrote a letter to my father, urging him to send me to school and asking for any possible assistance. Since then, my education resumed."

After completing studies up to grade seven in a local secondary school, Som Mishra faced difficulty continuing his education to higher grades. The lack of funds prevented his mother from pushing his education further. While some of his friends went to the nearby Bhanyu Secondary School, others went to Khokling's Moti Madhyamik Vidyalaya. Some went to schools he didn't even know. Som Mishra felt lost.

Realizing the impact of education in his life, Som Mishra acknowledges the significant role his mother played and the valuable advice he received from his sister's husband, social worker Laxmi Adhikari. Adhikari promptly wrote a letter to the principal of Khokling Madhyamik Vidyalaya, Khemraj Kharel, requesting assistance. This letter opened the door to Mishra's secondary education. Due to the free student hostel facility provided by Moti Maavi Khokling, Som Mishra could stay there and focus on his studies. This convenience facilitated his progress in secondary education.

Upon completing his School Leaving Certificate (SLC), Som Mishra continued his studies in the higher secondary level at Pipal College, Paknajol, Kathmandu, and later pursued his Bachelor's degree in Political Science and Sociology from Bhaktapur Multiple Campus, Bhaktapur, and Lalitpur Multiple Campus, respectively.

Thus, Som Mishra's journey from struggling childhood to academic accomplishment portrays the transformative power of education in shaping his life.

Life's Political Path



Until the completion of the middle age of the Panchayat system, various leftist and democratic ideas and activities had started to spread extensively in the country in both complete and partial forms in an underground style. People from various professions and classes were organized against the Panchayat regime in various ways. Students were agitated. The impact of the 2035/36 student movement had become nationwide. Student movement activities were being conducted extensively in cities like Kathmandu, Biratnagar, Pokhara, Dharan, etc. Students who had returned home during Dashain and other festivals from the areas influenced by these activities spread awareness and the impact of this movement in various styles from village to village.

During Dashain 2036, students who had returned home to Kathmandu, Dharan, and Biratnagar to celebrate the festival sang progressive, democratic songs. After listening to songs expressing love for the people who were oppressed and abused, Som Mishra was inspired by Janvadi consciousness. As a result, the leftist movement became attractive. Due to the influence of progressive democratic songs and the student movement, Mishra was attracted to leftist ideology. He had not thought about the existence of grassroots political parties in the country. But once he organized himself and started working, he believed that he could succeed.

In this context, he says, "The idea that I had been influenced by is extremely beneficial to the people, but how to spread that idea in society and achieve success involved various challenges and arguments within myself."

The student movement alone cannot spread awareness among the people. Now, organizations need to reach the people. Therefore, he started an organization called "Akhil Nepal Kisan Sangh" (All Nepal Peasants' Union) in his own village under his own leadership. Radha Karki, Sanat Baral, and other friends joined him. They aimed to establish nationwide organizations from villages to districts to conduct a nationwide movement.

When he organized a meeting in his village, Soma Mishra was unaware, but representatives of the Nepali Congress Party had reached his village. When they learned that Mishra had opened a peasant organization associated with the party, they advised him not to engage in the activities of that organization. They informed him that if the Panchayat got wind of it, it could lead to police action and suppression. Following their advice, Mishra made the newly formed All Nepal Peasants' Union inactive.

Although Mishra felt disappointed by those who tried to prevent him from organizing, he knew that the work was still going on, even if it was in an unauthorized manner. Therefore, he only sought clarification on issues such as training, party methods, and lack of information about party procedures, and did not question the activities at that time.

After understanding the party's organization method and style of work, Mishra gained maturity in party activities. A few months later, he was appointed as the secretary of the Village Active Group. After that, he became a member of the District Committee of the Cultural Art Association, a progressive writer and artist group in the area, further expanding his political activities.

Along with political awareness, Mishra's active involvement in campaigns like organizing cultural programs through songs and music, using various cultural events, singing consciousness-raising Janvadi songs in events like Deusi and Bhailo, played a significant role. His continuous activity in these campaigns quickly caught the attention of local Panchayats and administrations.

False accusations and jail life

The administration and the local authorities in a plan to take action by trapping someone on some pretext, set fire to the village municipality office on the night of Magh 2, 2039. The fire spread, and some companions, including Mishra, were arrested. From the morning of the 3rd, the administration began extensive searches. After learning about the extensive search being conducted by the police administration, on the same day, suggestions were exchanged among the party members on what to do next. Some suggested leaving the district and working underground for a while, while others advised staying nearby but operating in an underground manner. Everyone agreed on the same point.

Understanding this situation, Mishra says, "On the morning of Magh 4, I fled to Suketar as advised by my companions, with the intention of living underground. Thoughts about living an underground life were playing in my mind. How to expand public relations? How to develop relationships with other party members? How to keep myself safe? While pondering over these thoughts, I thought the police would apprehend me. I was caught. Initially, they interrogated me harshly. They beat me with bamboo sticks, lathis, whatever was available. They subjected me to torture, claiming to be against the establishment. Sometimes they would hit, sometimes they would understand. When I asked for water, they would use abusive language. Some police officers were willing to give me some respite, but others were adamant and would not even offer water. In the course of torture, they would strip me naked and use a solid wooden stick to hit my genitals. They subjected me to severe torture, and I spent 28 days in jail. My niece Umake carried food from home. I ate two bowls of food per day. After being detained under harsh conditions, I was produced in a government office on charges of arson. The district court ordered the release of Mishra after finding the allegations against him baseless.

A year after jail life, Mishra was acquitted by the district court. When he arrived at the village municipality office, he found his relative Kaili Fupu's tea shop and Upendra Mama's clothing shop also burnt down. During a meeting at the police office, pressure was put on Mishra, Kaili Fupu's tea shop, and the clothing shop to issue a written statement, and they were threatened with lawsuits. But in court statements, all of them, along with other witnesses present in other ministries, stated that although Mishra and his associates were affiliated with the Nepali Congress (Male), they could not have set fire to the village municipality office. The statement that could not be supported by evidence in court and other evidence presented by the police were proven false, and Mishra was released from jail.

With two sons abroad, one son imprisoned, and the other son's marriage, along with the days of Mukta Devi Mishra, the mother, turning into a crisis, life became challenging for them. A nephew and a niece served as support. The innocent mother and relatives were repeatedly mentally tortured by the police and administration in various ways.

The day of departure from the birthplace

Brothers Tank Prasad and Kamal Nayan Mishra returned from their travels to Kailali district to settle down. As the brother was imprisoned, only the mother and two young sons

remained at home. After hearing the news that his mother and two young sons were at home, they decided to settle in Kailali district. Tank Prasad had been released from jail sometime before Kamal Mishra came back.

Seeing the eldest brother after a long time brought back memories of their father's death, Mishra recalls. When the elder brother met the brother born abroad after many years, he was amazed. Meeting for the first time with the sister-in-law who had become a widow at a young age was a deeply emotional experience for him. Family discussions were held: should they stay here or go to Kailali? Everyone in the family agreed that this place was now hostile, and they should not stay here, but go to Kailali instead. Mishra was not ready to leave his ancestral home easily. He was torn apart by inner turmoil. Despite occasional quarrels, love for friends, brothers, and party organizations sometimes surged like a mountain. But the decision to leave this place was taken with the unanimous consent of the mother and brothers. Even though he did not want to leave his roots, Mishra could not muster the courage to resist the family's decision. In the end, he decided to keep his past and the entire Sara alive, and to strive for his brothers.

The day of leaving the house weighed heavily on Mishra's mind. The goats in the shed were sold, and the shed turned red. He sold two goats, and the remaining goats were placed in the stable. The environment was made dynamic by the presence of visitors, sometimes playing in the courtyard, sometimes playing outside. Some relatives sometimes rubbed their hands back and forth along the fence, making the environment lively. The sound of rubbing the wall and knocking the goats could be heard intermittently, and Mishra watched the shed and goats, and then returned home. Upon entering the house, everything seemed deserted—broken pots, grains scattered everywhere, and the mother muttering incomprehensible words. Perhaps she was asking for alms. She came out into the courtyard, bowed to the sun, and returned home. The mother picked up the basket and left, leaving Mishra, his son Umakant, and daughter Gita behind. He carried his basket and left the house, turning back to look at his home.

From Far East to Far West

All the property, land, and assets that Mishra had sold in Chaitra 2040 BS, he settled in Ghodaghodi Municipality-10 of Kailali district. In the initial year in Kailali, Mishra had been instructed by the then ruling party, CPN (UML), represented by Comrade Jeevan Magar, to establish contact with the party. Mishra was also assigned responsibilities within the party. However, Mishra's educational pursuits were obstructed due to various reasons after completing his SLC exams. He was eager to enhance his education through any means possible, as he had a strong desire to progress academically. At times, he was filled with joy, envisioning advancements in his studies, while at other times, he was overwhelmed with sorrow, contemplating the difficulties ahead, leaving behind his elderly mother and pondering how to proceed.

Upon hearing the news of Mishra obtaining his SLC certificates from Parshuram Karki in Taplejung, Mishra decided to move to Dharan. After discussing with his comrades in Dharan, including Parshuram Karki, Mishra decided to go to Kathmandu with their assistance. Mishra's family from Chimki, Taplejung, relocated to Arjundhara. As the time had come for Lehkanath's family to return to Kathmandu, Mishra decided to accompany them. However, Mishra faced challenges in Kathmandu, as he and his mother and two nephews living in Kailali were not well-settled. With the suggestion to marry his sister-in-law for the sake of his mother's companionship, after the wedding, Mishra's family members cooperated in finding a suitable bride and getting married. In just two days, Mishra's marriage was completed. Mrs. Mandira Guragain was taken to Kailali, and it was decided that everyone would be surprised. When they found out, they were overjoyed. At that time, Mishra's family expressed immense happiness and gratitude for the fulfilling conjugal life.

With the thought of continuing his studies and with the encouragement of the party, Mishra decided to advance further in his studies. In Mangsir 2043 BS, Mishra came to Kathmandu. He lived in Dharan with Comrade Lekhnath Guragain for a few months and then moved to Paunna with Paras Rijal. After that, he lived with Paras Rijal in the same manner. At that time, Comrade Surendra Pandey probably had to come to Kathmandu to see the party's work in the sub-metropolitan city. One evening, along with his comrades, he came to Dharan. From Bhotepatan to Jaljala, they discussed the work done in places like Shishu Sadan and Nardevi. That evening was very important for Mishra's early days in Kathmandu.

In Kathmandu, Mishra took on the responsibility of student activism, especially regarding student protests and party work related to autonomous elections. In this process, he became a candidate from the Anirastriya (Pancha) side and won in Mangsir 2043 BS, filling the campus in Peknjol. Within two months, he became the secretary of the People's Campus in Peknjol. After completing the two-year term of office, his work nature and party responsibilities changed.

Reaching the feet of Bhaktapur

In the course of study and political work, Bhaktapur Tahtali, who became close friends with Arjun Thapa and Nakul Thapa (elder brothers), brought Som Mishra to Bhaktapur. In consultation and agreement with leaders, including Comrade Surendra Pandey, Thapa decided to open a private school in Kabhre and set up camp in their house in Tahtali. Mishra faced a challenge in running the school. The decisions were made to further advance the party's work in Bhaktapur. Accordingly, from Magh 2045 BS, Mishra's residence and party work began in Bhaktapur, and employment began in Kabhre.

After settling in Bhaktapur, there are many thoughts in Mishra's mind about the days ahead. The Nepali Laborer Peasant Party and the Panchas were powerful in Bhaktapur district. Other parties were relatively weaker. While the NCP (Maoist) was strengthening its

organization internally, it was actively engaged in making itself strong to strengthen itself. Mishra received full protection politically from Thapa's family in Bhaktapur. It was necessary to behave like a son in front of the father. They had three brothers before, now they became four brothers, so Mishra also had to behave like a son. Sisters were supportive. To further increase party work, two new teachers were brought to the house of sisters, Ganesh Mawim from Sunsari and Nandu Upreti from Ilam. Sisters also told Nandu Upreti about the Nepali Congress and about the student activism. They were more influenced by Nandu Upreti's straightforwardness than by the Anirastriya. They also told Nandu about Som Mishra. At that time, Mishra would say, "If sisters say that Som Mishra will stay in our house, then Nandu Sir will say, 'I will remember Som Mishra, but I don't remember him. But if I remember, I will call him to stay here next Friday. After the school was closed on Friday, Nandu Sir came with sisters to my house. When we met, we were both strangers! What a mess! It was easy to make the environment comfortable. My father, sisters, all were in front of me. Sarla also understood things. It was easy and the meeting was surprisingly memorable after many years. It spread happiness like adding a member to the family. In the course of the evening, both of us shared information about each other's past and present. In fact, Som Mishra, originally from Jhapa Surung, had been living in the house of Ilam's Kamdar Ganesh Mawim for two years while studying in Ilam campus. Nandu Sir has decided to remain active as a party worker in Ganesh Mawim in Bhaktapur. We worked for the party in the same committee. He became active in the party's work in Bhaktapur and contributed to the construction and development of our party in Bhaktapur. Later, those five leaders also came to the NCP and Nandu Sir became a member of the party committee and became a candidate in the parliamentary constituency."

In Bhaktapur, an unexpected permanent settlement

Arjun, Nakul, and Mishra were discussing how to extend the stay and make it permanent in Bhaktapur. They were keen on settling here. They believed that with the work at the school and party activities progressing simultaneously, they were advancing. I had no basis for such claims they made to stay like this. Mishra suggests efforts made to settle in Bhaktapur, 'Arjun and Nakul once said, 'Let's build a house here in Somasar.' I had no means to build a house. Even having two to three rupees in my pocket was rare. How to build a house without land or money? I used to wonder. They assured me, 'You just stay here, we'll manage the arrangements.' True to their words, after a few days, they arranged for a plot of land to build a house as a gift from their families. They even discussed with my parents. Once the family agreed, they handed me a watch as a token of appreciation. I never expected such a gift. Accepting it was emotionally overwhelming for me. The special gesture from the Thapa family, especially Arjun and Nakul, changed the course of my life.

After receiving the watch, Mishra couldn't come up with any plans on how to build a house. Neither the fertile lands nor the familial support were available. At such uncertain times, Arjun and Nakul's families found ways to build a house from their own resources. Mishra

explains, 'They used fine clay to build the house. Bamboo sticks were used to support the roof. They used clay and straw for plastering. This was the advice given by my father. But isn't the manpower also required? I had doubts in my mind.' Arjun and Nakul's confidence, along with their families and the villagers' support, boosted my morale. Without delay, they all pitched in to help, and my house was built.

Villagers, leaving their work and regular visits to Kathmandu, stayed back to support me in building my house. They even contributed by molding the clay for the bricks. Mishra himself was involved in all aspects, from collecting stones to plastering the walls. He still remembers the blood that oozed from his hands while working with hammers and chisels, which serves as a reminder even now. The coordination of land acquisition and house construction, with the support of the Thapa family, sympathetic villagers, and other friends, left me short of words of gratitude, perhaps never enough in my life.

After the house was built, Mishra brought his mother, Shrimati, and younger daughter from Kailali to Bhaktapur. Mishra recalls the difficult journey he made from Kailali to Bhaktapur on a truck and the subsequent hardships on the way. While working for the party in Bhaktapur, Mishra faced a special assignment, which led him back to Kailali in 2048. His work was extended, and he was given the same responsibility by the party. He served as a full-time member of the Kailali district committee for about two and a half years.

Reflecting on an incident during his active involvement in Kailali, Mishra shares, 'It's about the year 2049. I was involved in party work in Kailali. I was working as an in-charge of 17 villages in the second number constituency of Kailali. During the months of Saun and Bhadra, I was in Thapapur village of the eastern southern part of the district for the village committee meeting and the inauguration of the village municipality. At that time, I had gone to Thapapur on my cycle. There was a big 'holi' cloth covering the road. A wooden pole was placed to turn it. It was tied with bamboo at intervals along the road. As per the situation, I started pedaling my cycle to cross the hilly road. When I was turning the wooden pole and pushing against the bamboo, my cycle pedal got stuck in the bamboo. While trying to push and move forward with the cycle on the wooden and bamboo setup, I felt like I was hunting with the water buffaloes in the fields. Feeling the hunt was successful, I managed to move forward. It was a tough journey, but eventually, I made it out. The papers were dry in the sun, but I managed to moisten them by rubbing them with my hands. I collected all the papers, and with the help of villagers, I tied them up. It took more than an hour for my feet to move ahead of my cycle. The papers were dry, and my feet were slippery. At that time, I remembered Comrade Netra Lal Abhagi. When he was actively involved in party work, in the year 2041, during the Holi festival, he had to cross the river alone. Many such examples came to mind. Despite being discouraged, I felt overwhelmed after overcoming the obstacles. Memories of many comrades and family members flooded my mind. After being overwhelmed, I regained my confidence and headed towards the program site.'



Responsibility of Party Committee in Bhaktapur

After becoming a permanent resident of Bhaktapur, Som Mishra was appointed as a member of the Bhaktapur District Committee in 2047, a member of the Kailali District Committee in 2048 and 2049, a member of the Bhaktapur District Committee again from 2051, Secretary of the Election Area Committee and member of the District Committee Office from 2054, Deputy Secretary of the Bhaktapur District Committee in 2059, Secretary of the District Committee in 2064, and after the party's eighth convention, he was appointed as the Chairman of the District Committee. Under the organization of the party, he was entrusted with the responsibility to lead. While actively involved in party work in Bhaktapur, Mishra and his associates had a strong presence of the Nepal Mazdoor Kisan Party and the Rastriya Prajatantra Party. They aimed to establish their political dominance by even prohibiting other political parties. However, Mishra, along with other determined and dedicated leaders and activists, not only made the Nepal Communist Party (UML) stronger in Bhaktapur but also emerged as the largest political force in the district through local elections in 2054.

Recalling an incident from 2052, Mishra remembers, 'There was a particularly active engagement between the Nepali Congress and the Rastriya Prajatantra Party in Bhaktapur in terms of organizational activities. Both parties had almost similar characteristics. If one party expanded, the other retaliated, and physical assaults like these were common.' I was returning from a meeting of Bhaktapur Municipality one day. Along with me were my brothers Sahadev Thapa and Gokarna Thapa. They were organized workers of our party. When we reached Tathali Pul, we were stopped by a group of people who accused us of being affiliated with the Rastriya Prajatantra Party and physically assaulted us, forcing us out of the vehicle. They were about to physically harm me with punches and sticks, but my brothers intervened to save me. They did not let anyone hit me. Among those who were attacking me during the incident, one eventually joined the CPN (UML). From the Maoist side, they made him a candidate for the position of Deputy Chairperson in Village Development Committee.'

I had made that decision myself. Among those who were physically assaulting me, one of them became my brother-in-law, saving me by facing the punches and sticks. Such situations continue to arise. These incidents confirm what the grassroots leader Madan Bhandari once said, 'There are no permanent enemies or friends in politics.'

Som Mishra, who has become an honest soldier of the Nepal Communist Party (UML), will now be responsible for the Central Federal Affairs Department since 2067. In 2068, he was elected as a member of the National Assembly from Bhaktapur Constituency Number 1. Mishra will serve as an alternative member of the Central Committee of the Nepal Communist Party (UML) and the Party's Coordinator for Bhaktapur District starting from Shrawan 2070. From Jestha 2075, Mishra has been appointed as a Central Member of the party, and he will be actively engaged in the party as a Central Member again after the completion of the party's 11th convention in Mangsir 2078."

Integration and Activeness in the Parliamentary Area

As Som Mishra continued his constant work as a partial and full-time worker and leader of the party, he also had the responsibility to lead in the parliamentary area. He was elected as a member of the District Development Committee from Ward Number 5 of Bhaktapur area for the first time in the parliamentary area in 2054 BS. He received 27 votes in favor and 72 votes against from the local municipality and village elections respectively. Even in this situation where there was a clear result with one vote, Mishra's victory in the Bhaktapur constituency created a stir in the district. His election in Bhaktapur is also an important event in his political career. From 2066 to 2068, he served as the coordinator of the Local Peace Committee, involving all parties in the district during the conflict period. The Carter Center, an American organization, which had come to observe and study the situation during the conflict, mentioned Mishra's role in the peace committee as remarkable or exemplary in 75 districts of Nepal in its report submitted to the Nepali government and Carter Center in America in his report. In the local elections held in 2074, Som Mishra was elected as the mayor of Changunarayan Municipality in Bhaktapur from the Nepali Communist Party.

Regarding the context of the first local level elections held in 2074 BS after the restructuring of the state, I had a desire to elevate Comrade Harisharan Lamichhane, the secretary of the party district committee, to the position of mayor in Changunarayan Municipality. It was my wish that the party comrades would raise me. In the last days before the decision, during a meeting of the district team in the capacity of a Beluka in-charge, discussions were held on the technical and political aspects of the candidates and candidacy nomination process from all the municipalities and wards. In this sequence, I suggested to Comrade Harisharan, 'You should come forward as the mayoral candidate for Changunarayan, prepare accordingly, bring necessary documents like citizenship, and come with your supporters with a strong presence in the ward.' Then, I went to sleep that night.

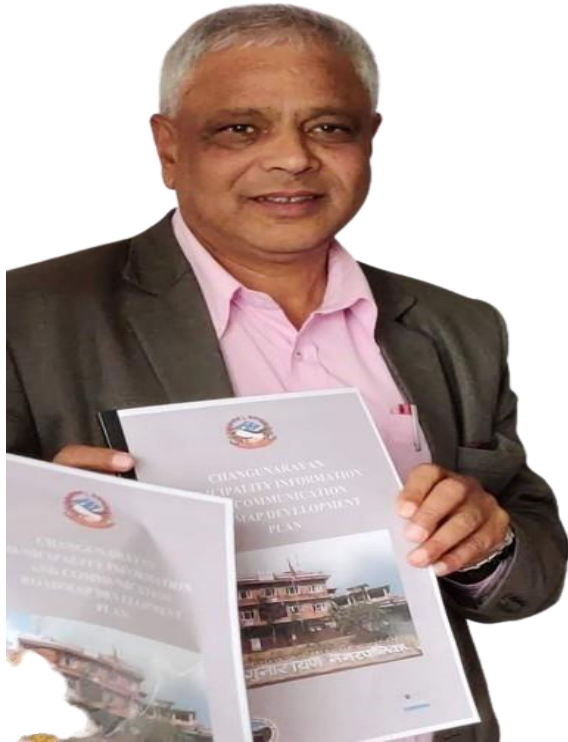
I received numerous phone calls from party comrades. The phone calls were filled with requests, persuasions, and even threats. It was emphasized that now you have to contest for



the position of mayor, and everyone was involved in persuading me. Around 2 a.m., a female comrade called me and said, 'From now on, you have to join the Nepali Congress in our village. If you plan to form an alliance with the Nepali Congress, we will ruin your reputation. Because you won't succeed in the mayor's position without Nepali Congress. We understand the plan to win over other parties.' Her honesty, anger, and allegations were very intense. I felt compelled to change my decision. In the morning, with the advice of comrades including Harisharan Lamichhane, I decided to run for the mayor of the municipality. The enthusiasm and goodwill of the comrades and the people led me to be elected as the mayor.

After being elected as the mayor of Changunarayan Municipality in 2074, many incidents and contexts have left a lasting impression on me, as Mishra states, 'There had been no local elections in the country for 20 years, and there had been no representatives of the people for 15 years. In such a situation, there were many problems, aspirations, and needs of the people accumulating over time. In 2074, after 20 years, there was an election, and perhaps in the election campaign, we, the candidates and political parties, were able to fulfill the aspirations of the people, maybe to some extent. People's expectations, needs, and aspirations were met simultaneously, but there were also challenges due to the establishment of new municipalities and the geographic

distribution. There were many shortcomings in terms of physical infrastructure, technology, and manpower in each municipality. For more than five years, we were elected, and even half a year had passed. This made it difficult to know how much work had been done, how



much the expectations of the people had been fulfilled, and how successful Changunarayan had become. I had serious doubts and was anxious. One day, during a meeting of experts on the development of physical infrastructure in the municipality, perhaps my presentation felt a bit unnatural, forced, or depressed. Perhaps people felt like I was going through depression, and perhaps that's why they, three wise men, the director of the Urban Development Department, Maniram Gelal, the head of the Road Division Office, Guruprasad Adhikari, and the District Officer of the Urban Development Authority, Navaraj Pyakurel, all unanimously provided me reassurance, encouragement, and motivation. Perhaps they realized the importance of giving me some relief. Perhaps they decided to save me from depression. I

remember some dedicated social workers and true elected coworkers who are now regular consumers of depression medication. Similarly, an excellent social worker who was once the mayor and a ward chairman committed suicide. As the mayor, to promote entrepreneurship in the municipality, programs like the Mayor's Entrepreneurship Development Program (through banks), community forest plantation, valuable plant and fruit tree planting programs, daughter's savings account, lifelong security program, programs to educate girls, programs to ensure all girls pass Grade 12, child marriage eradication programs, and various other popular social transformation-oriented programs were implemented. By carrying out such popular social transformation programs, Mishra established himself as a genuine, skilled, active, honest, and development-loving mayor. Before the recent election, I declared that I would not be a candidate myself. I had made this decision myself, which led to Som Mishra becoming the full-time leader of the party outside the parliamentary area."

Days Spent in Education Sector

After coming to Kathmandu, life revolved around studying, working at parties, and engaging in various activities. It was relatively easy to find work in private schools. With the support of the party, in 2043, the Jaljala Children's House was established in Nardevi, marking the beginning of Som Mishra's career in education. In 2044, he got the opportunity to take on the responsibility of founding principal at Triveni English School in Jhor, Tokha Municipality-1. After moving from Kathmandu to Bhaktapur, in 2045 Magh, he became the founding principal at Spring Hill English School in Nala, Kavre. In 2051, after serving as the principal at Unity English School in Mulpani, Kamal Vinayak, Bhaktapur, Som Mishra concluded his

tenure in private education. From 2060, he joined the government as a permanent teacher, serving in various schools including Adarsha Ma.Vi., Thimi, Mahendragram Ma.Vi., Chagunarayan 8, Sudal, and Saraswati Ma.Vi., Dolpa, for a total of 11 years before fully transitioning into politics.



Frequent Questioning

According to Mishra, returning to full-time party work from the parliamentary sector has been a source of discomfort due to constant questioning. However, Mishra indicates that although such inquiries initially felt unsettling, they gradually became amusing. He says, 'These days, people keep asking, 'Where does Som Mishra reside?' He amassed a significant sum during his five-year term. He has built houses in Baneshwor/Koteshwor. Since his assets have grown, he hasn't pursued another term.' Such baseless accusations have been made by cunning and self-centered individuals. People like me, who have built houses by giving away land as gifts, no longer think about earning money from politics and social service. The earthquake of 2072 displaced not only the Thapa family but also others. While some donated land to build homes for Thapa family members, the value was not recognized. They were told to give as much as they could within a certain period, which was challenging. They had to consider how much to give and how much to retain. Although they advocate for love, harmony, and generosity, they must also give something tangible. However, they are still unaware of the value they have given to others. Nevertheless, this question has made me ponder: Is politics pursued to earn money? Is accumulating wealth a necessity after achieving a position? Such beliefs have been ingrained in society. Those who have achieved such positions through their efforts have contributed to the development of such attitudes. Once they reach such positions, they continue to foster such beliefs in society. Initially, it felt like I was being vilified, but nowadays, society seems to understand the situation better."

Writing and Publication

Mishra's book "Major Political Parties of the Nation (Including the Country's Constitution and Political Development Program)" was published in 2059 BS. It contains articles on contemporary issues related to politics, history, education, and various other subjects."