



Namaste



नमस्ते



Issue 3, April 2010

पाल न्यूजिल्याण्ड मैत्री समाज क्यान्टरवरीको वार्षिक प्रकाशन
Annual Newsletter of Nepal New Zealand Friendship Society of Canterbury Inc.

On the occasion of New Year 2067B.S.,
NNZFS family take this opportunity to wish

A Happy New Year 2067B.S.

To all readers, members and the supporting organisations.

Supporting Organisations:

1. Christchurch City Council
2. Community Organisation Grants Scheme (COGS)
3. Canterbury Community Trust
4. Eureka Trust
5. Lottery Canterbury Community Committee

NNZFS Family and Executive committee 2009/2010



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Date of Publication

2010 April
(2067, Baisakh)



NNZFS

Nepal New Zealand
Friendship Society
INC

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Note from the Editorial Team

Namaste
Kia Ora!

In keeping up with the past tradition, once again we are pleased to bring the third issue of Namaste, an official newsletter of Nepal New Zealand Friendship Society of Canterbury, Inc. (NNZFS) on the auspicious occasion of Nepali New Year 2067 Bikram Samvat (BS). Bikram Samvat is the official calendar of Nepal and it is almost 57 years ahead of English calendar. Like any other New Year celebrations, Nepali New Year is also marked by a public holiday, resolution(s), parties, the exchange of good wishes and participation in rituals to ensure good fortune in the coming year. We, too, would like to extend our best wishes - may 2067 be a very happy, peaceful, prosperous and healthy year for you.

Like in the previous two issues of Namaste, this issue also includes short and long writings both in Nepali and English. We were fortunate to receive so many contributions from our members despite their busy schedule. We would like to thank all of them for their excellent piece of work. We were particularly encouraged by receiving so many contributions from younger members of our society. They are our future and the source of inspiration for us to get involved in the society such as this one. We hope you would enjoy reading their creations as we did - well done (syaabaas). We also hope you would continue encouraging young members of your family in creative writings as we need more contributions from them in future issues of Namaste.

The publication of newsletter is demanding task requiring a high level of team work. We were fortunate to have a pool of talented members to work on the newsletter. Shrawan Bhandari was involved in preparing beautiful layout and cover design. Similarly, Govinda Paudel and Pramod Ghimire were responsible for excellent typesetting. Ishwaree Neupane and Salina Poudyal Dhakal generated much needed financial support through adverts from business houses / restaurants / shops. We enjoyed working with you all - thank you for your time and efforts. Last but not least, while editing materials for this issue, we tried our best to maintain apolitical nature of our society to foster the harmonious and collegial relationships among our members. Therefore, views expressed in this issue represent personal views of the respective author and not necessarily that of the society and the editorial team.

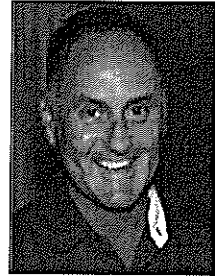
Happy reading!!!

- Editors
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Foreword

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Namaste, Kia Ora,

As I fly home from four weeks in Canada and the USA (working with charities and schools) I feel a intense sense of excitement in 2 ways, firstly to see Anne and my family after such an absence and secondly to know that after a few days at home in Hanmer Springs I will be flying out to see my other family, my friends in Nepal. There is no better feeling than flying into Christchurch Airport after being overseas and that feeling is mirrored when I fly into Kathmandu.

For many of us it has been a challenging year, the crisis in the economy has made making a living more difficult and it has also put demands on charities, both to raise much needed funds but also to ensure that they spend those precious funds wisely. To see many charities squander peoples hard earned and generous donations is particularly painful when you strive to ensure your own charity is transparent and frugal, as Limbs4All is.

I won't be able to join you to celebrate the New Year, I will be in the North Island in my role as an ambassador for Outward Bound encouraging organisations to make the most of the powerful opportunity that Outward Bound offers.

The next four weeks will see me host 17 New Zealander's in Nepal, 21 days trekking in the Khumbu to Gokyo Lakes at the foot of **Sagamartha (The Mt. Everest)**, looking up at the summit where I stood four years ago. But most importantly I hope I am giving them an opportunity to look beyond the just the landscape and see the true Nepal, the people. Limbs4All has again supported the S.I.R.C. in Kathmandu, supplying funds for at least another 10 rough terrain wheelchairs, the thing I do know, is even the most modest help turns disability into opportunity.

Happy New Year. May 2067 BS be even more than you wish and work for.

Cheers!

-Mark and Anne Inglis

President's Message



Namaste and Kio Ora,

I am pleased to report that the Nepal New Zealand Friendship Society of Canterbury Inc. (NNZFS) successfully completed its planned activities for the Nepali Year 2066 BS (2009/10 A.D.). The society has been organising various activities since its inception in the mid 1990s, and more so after registering officially in 2002. I am highlighting the society's major activities and the progress we were able to make during 2066 in this issue of Namaste.

- Continued supporting the Nepali community radio programme which is aired every Monday from 8 to 8.25 pm in FM 96.9
- Continued supporting the Nepali language class which is run on every alternative Friday from 7 to 9 pm
- Upgraded and updated the society's website <www.nepalnzfs.org.nz>
- Organised programmes to celebrate Nepali festivals such as Teej, Dashain and Tihar
- Organised a programme to celebrate Nepali New year 2066 BS with art and craft shows and cultural activities
- Organised welcome and farewell programmes for new arrivals and out-going members of the society, respectively
- Raised substantial fund from different sources (memberships, food stall, cultural programmes, presenting society's success stories, overheads from helping other communities)
- Organised an intra-community soccer competition
- Purchased kitchen utensils and a sound system
- Improved network and social relationship with other regional (e.g. Waimate, Auckland, Tepuke) and international groups (e.g. Non Resident Nepali Association) of Nepali communities
- Published the third issue of annual newsletter "Namaste"
- Provided awards to some active members outside the executive committee for their outstanding contribution to the society
- Organised a spiritual Pravachan (a talk on the Hindu scriptures) by inviting the famous Paramahansa Yogiraj Acharya Swami Balkrishnananda "MuktaBudhha" during his visit in New Zealand.

- Supported the Christchurch City Council to translate a guideline for Nepali speaking immigrants visiting Christchurch, New Zealand. The document was titled "New to Christchurch? Useful Tips for Migrants".
- In addition to funding request application in different community support organisations, the society raised funds from various community activities (personal donation calls, food stalls, sharing invitations, membership levies and programme services).

The society also participated in the following programmes organised by other organisations in the year 2066 BS:

- Participated in the community event 'Cultural Galore 2010' with a cultural show and a food-stall.
- Participated at the programme organised by the Refugee and Migration Services to mark the 'International Refugee Day' with a cultural show and a food stall.
- Participated in the 'Lincoln Multicultural Festival 2009' organised by Lincoln University.
- Participated in the 'Christmas Santa Parade 2009' in Lincoln.
- Participated in a function organised by RSA, Papanui to reunite an ex-Gurkha Nepali soldier Hari Prasad Gurung with his war-time comrade retired Brigadier John Master. A welcome programme was also organised for Hari Prasad Gurung and an ex Gorkha Captain Karna Bahadur Thapa who had accompanied the former during his visit to New Zealand.
- Participated in the global football festival and ethnic cricket competition.
- Participated in a programme of Christchurch City Council to launch ethnic resources and 'Celebration of Language' in Race Relations Day.
- Participated in an environmental workshop titled "Effective Resource Management Participation for Community Groups" organised by Environment Defence Society (EDS).

The completion of activities mentioned above speak for themselves what we were able to achieve this year. The Nepali FM radio programme (Namaste Nepal) has provided entertainment to Nepali and Bhutanese communities both of who share Nepali as a common language. The programme made them feel at home in New Zealand. The Nepali language class has significantly enhanced Nepali children's reading and writing skills in Nepali language. It has also kept them familiar with traditions, values, and history of Nepal. Similarly, the society's website www.nepalnzs.org.nz has been a great source of information for anyone interested to migrate to or have already been migrated in Christchurch. The society has supported and welcomed people who have contacted or found interest in society's activities. Some members have provided valuable information to help settle new arrivals, including helping them to find temporary accommodations and organising programmes to celebrate Nepali festivals such as Dashain, Tihar and Teej. I believe that these have provided a platform for Nepali community to feel at home. Furthermore, the society is actively participating in programmes organised by other ethnic groups and organisations which helped us not only share our cultures but also contribute positively to the ethnic mix of New Zealand. This year our junior soccer

team won a trophy in the Global ethnic football Festival 2010. Similarly, the regional and international networks have enabled us to outreach other Nepali living in the different parts of New Zealand as well as in Nepal and other countries. Overall, the society has left no stone unturned in helping Nepali community and enriching cultural and social capitals in the year 2066 BS (2009/2010 AD). I believe the impacts of our activities are profound and long lasting.

The various activities of society would not have been possible without the sense of unity, unflinching commitment and deep passion from each and every member of our society and continued support we received from our funding organisations. Members have contributed time, ideas, solidarity, money, and other resources to take the society's mission moving forward. Some members made special donations to purchase sport gears and trophies; and inspire young members of the society in creative social activities. Similarly, some donated Nepali books for kids. Female members of the society, in particular, made special contributions for the success of almost every activity organised by the society. Delicious food items prepared in social gatherings were always held as special treats and privileges. Children and youth members have been equally showing their enthusiasm and participating actively in all programmes. The members in the executive committee and programmes sub-committees including the Namaste publication team provided effective leaderships and sincere inputs to accomplish programme of the society. Similarly, members from the preceding executive committees provided full support to plan and manage funding applications and other programmes. We received support from many different people and organisations and all these are not possible to acknowledge in this report. As the president of the society, I would like to express my sincere thanks to all of them for their unconditional commitment to the society. I request all members to keep up with the good work and keep alive Nepali cultural heritage for benefits of all Nepali and New Zealanders.

The activities organised by the society would not have been possible without the generous support from many organisations. The society has received funds from different social and community organisations. These include the Community Organisation Grant Scheme (COGS), the Canterbury Community Trust, the Christchurch City Council, the Eureka Trust and the Community Support Programme of Lottery Commission. Similarly, the Christchurch City Council and the Maori Community Development Trusts (Lincoln University Maori Hall and Wycola Community Hall) helped our society by providing their facilities for organising various events. On behalf of the society, I would like to extend my gratitude to all of them.

Over the years the society has experienced significant growth. We hardly had 30 members in 2002 which now stand nearly 200, including over 120 registered members. With the growth of the society our needs and requirements have also changed. Based on my experience, I would like to share some of my thoughts which I assume the upcoming executive committees may find useful to consider in the future. Firstly, we need to remember that the Nepali culture is made up of many different sub-cultures represented by different regions and ethnic groups. But these sub-cultures are not adequately presented in our society's programme activities. Therefore, efforts should be made to represent and reflect on our diverse cultures. Such efforts not only demonstrate the harmonious relationship we have as people of Nepal, it would also encourage our young members to appreciate Nepali cultural diversity. Secondly, the social requirements of our members are changing and diversifying. While young members are more interested in sports and music, the older members are more attracted to spiritual and social activities (e.g. Bhajan Kirtan). Existing community facilities provided by the local governments or the community organisations are not adequate to meet spiritual interests and social needs, particularly of retiring Nepali immigrants. Finally, with the growth of society the cost for hiring community halls has gone up. Similarly, the society also has accumulated

substantial quantity of assets such as a set of large music system, cooking utensils and so on. These equipments require adequate storage space. To overcome these problems we may need to find a permanent office with some rooms.

Before I conclude my message, may I take this opportunity to extend a very happy New Year 2067 BS to all the members of the Nepal New Zealand Friendship Society of Canterbury Inc. and other New Zealanders. I sincerely wish that this New Year will bring good health, joy, peace and successes for every one of us.

Thank you - Dhanyabaad

- Dr. Bhubaneswor Dhakal
President, NNZFS



Patron - Mark Inglis

**NNZFS Executive
Committee
2009/2010**



President - Dr. Bhubaneswar Dhakal



Vice-president - Govinda
Poudel



Secretary - Naveena Karki



Treasurer - Subodh Dhakal



Member - Shrawan
Bhandari



Member - Indu Dahal



Member - Shalu Dhakal



Member - Bipin Rai



Member - Jagannath Aryal



Member - Binita Bhatta

Nepal New Zealand Friendship Society of Canterbury Inc. (NNZFS)

Introduction

NNZFS was established in 1998 AD with active support from the New Zealanders. Since then, it has been running by Nepalese and New Zealanders living in Canterbury. The society aims to introduce and promote Nepalese cultures and traditions in New Zealand. The society keeps in contact with local government and members of different ethnic communities of Canterbury.

NNZFS was formally registered under the Incorporated Societies Act 1908 on the 19th of December 2002.

Currently, it has about 150 registered members. The society always welcomes new people, who want to be a part of it.

Objectives

- To promote mutual support and cooperation between individuals of Nepalese descendant on matters of common concerns.
- To promote social harmony and understanding among all members.
- To promote educational, sporting, arts and business activities.
- To provide community services to all society members and liaise with governmental and non-governmental organisations.
- To introduce and promote Nepalese social and cultural heritages.
- To promote friendship and contacts with other Nepalese societies within New Zealand.
- To interact with other ethnic bodies.
- To carry out other social activities.
- To keep alive Nepalese cultures by organising various programs.
- To support Nepalese people facing problems from natural calamities.

Membership

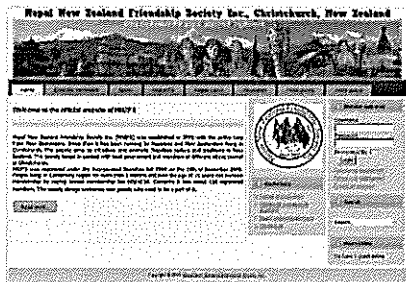
Any person of Nepalese descendant having resided in New Zealand for more than 3 months and over the age of 15 years is eligible for membership.

Any other New Zealander not of Nepalese descendant, who accepts the objectives of the society, may become a member. The application would be accepted in written. This needs to be proposed and recommended by at least two members of the society.

NNZFS Highlights 2009/ 2010

The Society has taken part in different social and cultural activities organised by City Council and successfully organised various functions and get-togethers itself. The major events organised by the Society in the last year (2009/2010) can be recalled as following.

1. Organised social and cultural programmes to celebrate Nepali cultural festivals including Teej, Dashain, and Tihar.
2. Society's online presence was firmly established by a major upgrade of the society's website www.nnzfs.org.nz.



A snapshot of the society's website www.nepalnzfs.org.nz

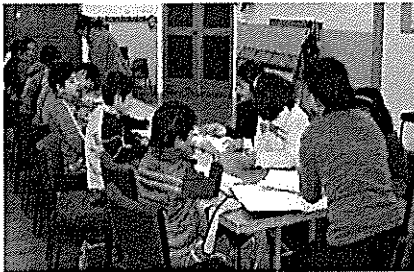
3. The society organised welcome ceremony for new migrants and farewell ceremony for members leaving New

Zealand.



A photo taken during welcome programme organised to welcome new migrants

4. The society continued the support for the fortnightly Nepali language class targeted for kids of Nepali origin.



A photo taken during a fortnightly Nepali language class

5. The Society participated in Christmas Parade, Lincoln.



A photo of children participating in Christmas Parade in Lincoln.

6. The Society actively participated in Cultural Galore 2010 by organising a fund-raising food stall and dance performance.



Photos taken during participation in cultural galore 2010

In Focus

The Internet and Teenagers: Revisited

In the past 20 years, the internet has completely changed the way humans live, work, play, travel, and learn. Internet has its own positive and negative consequences. It's a tool to communicate (even with someone halfway around the world in less than a fraction of a second), sharing information and perspectives, entertaining ourselves and socialising using various sites like MySpace, Facebook and Bebo. These advantages of the internet can also take a negative shape if not used resourcefully. Sadly, the negative consequences of the



internet seem to affect teenagers the most. Recently, I have heard many sad stories not just in the west but in all parts of the world about teenagers like myself, being so deeply shaken by the internet that they took someone else's or their own life. Thus, I wanted to explore the affect of internet on teenagers, its consequences and how the problems can be solved; and find out what I might have got myself into as a regular internet browser.

How do the negative consequences of the internet affect teenagers?

In a survey I conducted among people in my class, aged 14-15, they told me that they mostly used the internet for chatting, commenting, uploading pictures in MSN, Facebook and Bebo, watching videos in you tube, downloading music, playing solitaire and very few said doing some homework. I was shocked to find out that on an average they spent 10.6 hours a week in the internet, 2.6 of which is for schoolwork. My survey also revealed that 2/3rd of my classmates consider themselves 'addicted' to the internet. Many teenagers around the world cannot imagine life without the internet.

Internet is a means to a serious bullying problem, *cyber-bullying*. Cyber bullying occurs when one or more individuals use the internet to inflict psychological harm on another individual using social sites like Facebook and MySpace to spread untrue rumors and creating fake identities to manipulate others or post unwanted picture of an individual. There have been many incidents caused by cyber bullying all around the world, a remarkable one is the case of Megan Meir, aged 13 of America. When she received hurtful messages from someone who she had developed a strong emotion for in the MySpace t in last August, she committed suicide in her own bedroom. After her death, it was found out that 'her stranger MySpace friend' was in fact older boys from her neighbourhood in disguise just

'fooling' around. I don't think they realised the trauma it caused for Megan, her family and the entire community. Like any other bullying, cyber bullying affects teenagers' mental, physical and emotional well being. Schools haven't done enough to encourage students to open up about cyber-bullying; they feel like they are the sole victims of cyber-bullying and bottle up their depression resulting in low self-esteem.

Cyber-bullying is also often encouraged by chick-flick movies and soap operas by portraying the bullies as the 'popular ones'. I think teenagers will have to think sensitively before getting influenced by such popular cultures. In the 21st century, when the world is filled with so much violence and selfishness, I think teenagers should do the best to protect themselves and not be misled as the effect of cyber-bullying can be very profound, as witnessed in Megan Meir's case.

How can this problem be solved?

There are various things that can be done to prevent teenagers from getting bad influence from the internet. Parents can install 'Safe search filtering setting' at home to keep their kids from using the internet to find inappropriate sites with pornography and sexual texts. But some kids can easily change these settings. Thus, recently Google has introduced a more reliable system that makes it harder for the kids to bypass these settings. Once the setting has been changed, the new page will have large balls in the upper right corner so that the parents can see from across the room that their child is in the safe search page. Based on a survey, I conducted with some parents of my classmates, they told me that they are using various methods to keep their children in the right track while using the internet. Some had installed filtering sites; some kept the computer in the family room to make it more accessible for them to monitor their kids' internet behaviour whereas some discussed internet safety

and its consequences with their children. CBS News advises parents to keep their children busy to prevent internet addiction. They say, '*Internet should not be used as a high-tech babysitter.*' Parents can keep their bored teenagers occupied in the holidays by sending them to a summer camp, enrolling them in team sports, encouraging them to get a casual job and so on. Schools can also help solve this problem by employing counsellors to discuss ways to cope with certain situations in Cyberspace with the students. Although teenagers are under a lot of peer pressure to join social sites and give it time, I believe with the right self discipline and guidance, it should not be impossible to balance one's social and principled life. Like the saying, '*small things are mighty*' ,there is no *one* solution to end the downsides of the internet but there are certainly many small things which don't *look* effective (thus people tend to ignore, e.g. keeping the computer in the family room) that have a big contribution in controlling the negative influence of the internet on teenagers.

How might the internet change the future of teenagers?

About.com says, "*No invention in the history of man has had a more dramatic impact on a child's world view, in such a short period of time, as the internet.*" In the past 20 years, the internet has dramatically changed our lives. The internet is advancing every day, and we can only imagine what the future will have in store for us. The future of the internet is filled with opportunities if we use it with the right intention .For example: - we can have a check up from a famous doctor half way around the world from us, using a webcam. Unfortunately, researchers believe that the internet has been misused and is going to be misused in the future. Internet is being more of an unwanted 'distraction' than a privilege for teenagers. They can't imagine life without this. And the saddest thing is, it puts a big question mark on my views stated above- *it should*

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not be impossible to balance your social and principled life? This has been a much debated topic. Researchers believe that keeping occupied is one of the solutions to internet addiction, but some teenagers argue that life without internet is virtually impossible. This teenage attitude towards the internet is not right. Teenagers using more internet have a greater chance of weak spellings and grammar caused by the hideous amount of text languages being used in Cyberspace. For example: - *Wrr u?* (Where are you?). This along with the huge amount of time they spend in the net will affect their studies negatively and harm their future. In the future, teenagers are going to rely more on the internet to communicate and date. More teenagers are likely to use the internet as their social '*outlet*' which will result in a lack of social skills and verbal skills. The main target of this will be teenagers who lack self confidence in talking face to face with other people. The internet also makes our young generations lazy and will increase the rate of obesity and subsequent increase in the cost of health care system. Therefore, tax rate will increase again (HURRAY!). Pornography in the internet also encourages child sex predators; chat rooms are more likely to increase the rate of paedophiles. Personally, I am ashamed that we, being the most intelligent life on the planet, have made our communities unsafe and precarious through something as beneficial as the internet.

I think the saying, '*all that glitters isn't gold*' is perhaps true. My research tells me that people got so blinded by technologies like the internet, that they ignored the negative consequences of them until it became so big it was hard to be overlooked by well-functioning eyes. Now we will have to keep our fingers crossed that we won't have to suffer from the mistakes of the past and look forward to reducing the negative consequences of the internet, whether by keeping ourselves occupied, filtering inappropriate sites or limiting our screen time. I think we can all

contribute towards making our Cyberspace and our communities safer to prevent any further cases like that of Megan Meir and make the impossibilities of life possible like **Vint Cerf** once did, when he invented the fastest network in the world- **the internet**.

-Shikha Thakali

Philosophy

Fundamental rules of life

- Do unto others as you would want them to do unto you (Confucius teaching)
- Be proud¹ of what you do
- Have fun doing it



Fundamental motivational factors to do something interesting in the life are:

1. Survival factor, but question arises:
 - Would you go against the nature to survive yourself?
 - Would you abandon your loved ones for your survival?
 - Would you kill for money?
 - Would you die for money?

The answer is perhaps no, so there must be other factors too:

2. Social relation factors:
 - Attachment with the surrounding
 - Attachment with the family and friends
 - Oneness between husband and wife
 - Love to the parents
 - Love to the children
 - Closeness between relations
 - Closeness between friends
 - Love to the society
 - Love the nature and abide to the

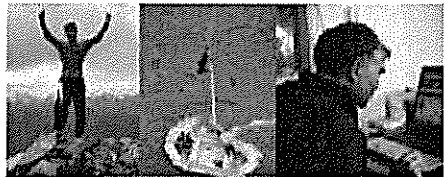
natural law

- Like die for the nation; die for beloved one; die for a cause.

But nobody probably is satisfied only by surviving with their social relation, they also like to be involved in action to do some sort of interesting things and have fun by doing it, which are:

3. Entertainment factors:

- Can be a game: Football, Cricket, Dandi Biyo!
- Can be recreational activities: e.g. Bungy Jumping, trekking at the ridge of the hill.
- Last but not least spending hours for news from Nepal until the shoulders and neck got stiff (for people like myself).



- Can be an intellectual/creative entertainment: trying to figure out how the world and things around us really work
 - Philosophical and scientific thinking by analysing the fact
 - Fun by doing something meaningful; no matter how big or small they are.
- Fun being famous: Trying to be nice and make non famous people feel that famous people are better off.
 - Dream to be a president : Barack Obama
 - Dream to be a scientist : Einstein
 - Dream to be a Doctor : Hippocrates
 - Dream to be a Philosopher : Plato

▪ Dream to be a famous actor/
actress : Shahrukh Khan/Aishwarya
Rai

▪ Dream to be a famous player
: Sachin Tendulkar/ William sisters
in tennis

▪ For which people put
significant effort to achieve it.

- It can also be a spiritual
entertainment: trying to understand
what our life is and what it is for:
 - Understanding the Dharma
 - Where did we come from
 - Is this the only time we know
or is there a future after this life
too
 - How to guide people to follow
Dharma
 - Discovering natural law and
follow it
 - Delight being a Rishi /
Maharshi
 - And find oneself a realised
honest and reasonable person

¹Proud

Think what should be done to be **proud**
throughout life

- Do you become proud by
demolishing your good culture and
Sanatana Dharma?
- Do you become proud of having a
luxurious life after acquiring money by
lying?
- Do you become proud of intoxicating
yourself for enjoyment (smoking and
drinking (too much!))?
- Do you become proud of your
adultery behaviour?
- Do you become proud of hurting your
parents?
- Do you become proud of hurting your
family/children/friends/ and others?
- Do you become proud of going
against natural law?
- **Do you become proud by doing
something you might regret later?**
- *Perhaps, the answer is no: However it is
difficult to discriminate right and wrong
now but might be revealed later.
Therefore, the best criteria of
discriminating right and wrong are to be*

*aimed towards preventing the possible
regrets that would be painful once they
are realised.*

Right karma might lead us to be proud forever !!!

- Dr Dilli Banjade

Everything is in Mind

There are three types of suffering in this world. Firstly, the suffering caused by the concepts of identity or also known as non self. Secondly, suffering caused by dissatisfaction and thirdly, suffering caused by impermanence. These three types of sufferings are caused by ego, conscience and change. Ego also known as self gives emotions which impair our perception which usually makes us to act or speak unskillfully. Ego makes ones view narrow and gives a limited option to perceive, feel, and think openly. Conscience gives us ability to judge, act and speak. It also gives things like expectation and fear. Fear and expectation with each other prevents one to get true perception of the relative reality causing ignorance. Due to the ignorance our view is clouded, so is our perception. Therefore, causing us to feel fears and thoughts of expectation. Change is due to the emptiness of everything. The two major things about emptiness are time and space. It is also known as spontaneous continuum. Time is the factor of truth which gives us the freedom of will. Space is the factor of love which gives the mind the cohesive factor. Joy is the energy that comes from the union of truth and love, which gives rise to all the phenomena including the existence of all the sentient beings. And, also the phenomena of non existence. Here we should understand that everything is in mind whether existing or not. There are two parts to mind, relative and absolute. In relative there are forms which originate from emptiness. These forms and phenomena seem real until enlightenment. After enlightenment

relative world seems like dream.

When we go about living our daily life we are worried about how much do we have in our bank account. When do we have to pay the bills so and so forth. We get preoccupied by what someone said to us or what happened to us. We want to be happy and safe all the time. We put me and mine above everyone and everything. Due to some phenomena or objects we experience pleasant, unpleasant or neutral experiences. These experiences create tendencies or personality of an individual. These tendencies makes one want what is pleasant, discard or get away from what unpleasant and avoid what is neutral. Everything that is perceived by our consciousness gives certain perception, then certain feeling then certain thought. But when one is not liberated or has attended egoless state then he or she would have emotions. These emotions cause a lot of disturbances in mind. Due to these disturbances we do not see the true reality, then we act or speak unskillfully. This will cause yet more disturbances and a cycle of life perpetuates. The suffering continues until we reach liberation.

After we have realized that there is no ego what so ever you become liberated. Then you stop becoming bounding by the situations. Then you taste the freedom, acting and speaking freely. But still we experience suffering. The suffering of dissatisfaction. This suffering starts with conscience which is the ability of morality. It gives fixed ideas and concepts about everything. Due to this fixed ideas and concepts we can't find peace and joy in everything. These tendencies to cling on to the concepts create expectation and fear in our mind. Therefore causing mind not to settle on its essence. Expectation and fear work hand in hand. If there is no expectation there is no fear and vice versa. Without expectation and fear, every moment is a joy, every perception is a clear light and every thought is wisdom. Then you are fully liberated or

enlightened. One becomes fearless, joyful and actively compassionate. One rests completely on the essence.

The third type of suffering we face is impermanence. Everything arising, ceasing and changing all the time. We do not even see this as suffering in the beginning but its the not knowing what is going to happen next. In this stage emptiness of dependent origination seems to be the main factor which causes sufferings. Emptiness of dependent origination is also known as inter- twining of space and time. All the space we find between and behind everything, inside or outside, is due to "love" either it be relative or absolute. And the time either it be relative or absolute is due to "joy". The thing that holds, contains and encompasses everything is "truth" either it be relative or absolute. Once we understand this completely, we become fully enlightenment. We become omniscience.

Therefore sufferings do exist. The main cause of sufferings is mind. The main cause of sufferings to cease is mind and paths that lead to the end of suffering is mind itself. Ego is mind, ignorance is mind and impermanence is mind. Liberation is mind, enlightenment is mind and so is full enlightenment is mind. Therefore we can say that everything is mind. But mind not "a" thing. It is neither existent nor non existent. It dose not have any shape, color, size, weight, voltage or depth. It is empty in essence. Mind acts as container that holds, encompasses and makes anything a possibility. Mind is unborn in its essence, it is beyond the concept of time. All the phenomena that occur in mind are empty in essence. The thing that holds mind together, its essence is truth either it be relative or absolute. There are two types of truth either relative or absolute. There are many different types of relative truth in our daily life in this world. But there are only seven absolute truth in existence. In relative there are five aggregates that compose of

a human being. These five aggregates make up a being's personality. These five aggregates are form, feelings, perception, volition and consciousness. Through this one views his outside, external phenomena and changing forms. Also through his mind consciousness one can view the inside. The inside of the mind is conscience which contains feelings, perceptions and thought processes of an individual. But until enlightenment one is unable to view that all these aggregates are empty in essence. After enlightenment emptiness is experienced from these aggregates.

Space is filled by five qualities. Consciousness is filled by patience, form is filled by emptiness or voidness, feeling is filled by equanimity, perceptions are filled by wisdom and volition is filled by compassion. All these aggregates are composed of emptiness. Meaning that there is no real self to be found in these aggregates. In relative world self is seen as our body or our consciousness until liberation. Conscience is made of three parts; feeling, perception and volition. When one realizes that there is no self in conscience he or she becomes fully liberated or enlightened. And lastly when one realizes that ones essence, which essentially "one" for all the sentient being is empty of all the characteristic, one becomes fully enlightened. Therefore subject, object and action become one. Time in relative consists of five facets; tolerance, realistic, unconditional, tenacious and honesty. And a human's body also consists of five chakras; body, speech, mind, qualities and energy. For liberation disturbing emotions arise from these chakras. Anger from mind, jealousy from energy, pride from quality, ignorance from body or brain and attachment from speech. Here after enlightenment one gets tolerance or patience in mind, one gets voidness or emptiness in energy, one gets unconditional or equanimity in quality, one gets tenacious or wisdom in body or brain and one gets honesty or compassion in speech. There are five wisdoms that you acquire after enlightenment. One get

mirror like wisdom in mind, experiencing wisdom in energy, equanimity in quality, intuition in body or brain and discriminating wisdom in speech. Patience, voidness, equanimity, wisdom and compassion are five facet of love but voidness gives fearlessness which transforms into peace giving activity, equanimity transforms into protecting activity, wisdom transforms into fascinating activity and compassion transforms into enriching activity

On other hand absolute truth is one but can be subdivided into seven facets. The first absolute truth which bring together absolute and relative is "form is emptiness, emptiness is form, form and emptiness can not be separated" referring to the voidness of reality. Second absolute truth is "let it be" referring to the tolerance or patience. Thirdly, "there is no such thing as acceptance or non-acceptance" referring to unconditional nature or equanimity of all things. Fourthly, "there is absolute love as well as relative love" which is the foundation of honesty and compassion. Fifthly, "Everything goes out of balance and comes into balance" which means all wisdoms is balancing act. Sixthly, "everything is mind" which combines all the truths. And lastly "fun" which is the reason for existence. There is absolute time, which is two thousand and five hundred relative year is quarter absolute year. There is absolute love, which can be subdivided into; twenty five levels of patience, sixteen levels of emptiness or voidness, thirty two levels of equanimity, thirty two levels of wisdom and fifteen levels of compassion.

Fun actually means the balance of work, rest and play. There are seven levels of fun as there are seven levels of absolute truth. Therefore, there are seven levels of maturity. The first levels of maturity is known as "one pointedness", here mind realizes emptiness in all the worldly phenomena or outside. Second level of maturity is known as "liberation", here

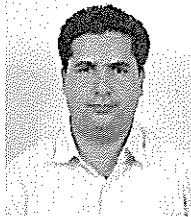
mind recognizes that there is no self in our body or inside, just emptiness. Third level of maturity is known as "one taste", here mind realizes emptiness of conscience in all the phenomena outside. Fourth level of maturity is known as non meditation or enlightenment, here mind realizes emptiness of conscience. Fifth level of maturity is known as non contemplation, here mind realizes emptiness of essence in all the phenomena space or outside. Sixth level of maturity is known as full enlightenment, here mind realizes that essence is empty. Therefore these six levels of maturity would have different understanding different levels of "fun". Therefore the seventh level also known as retirement would have different level of understanding of "fun".

- Anup Malla

A Short Essay.....

Half Cooked Rice with Mild Mushroom Curry

In the early nineties while I was an undergraduate student at Rampur Campus I had to go to Kathmandu for some personal reasons just before the Rakshayabandhan. In Kathmandu, I met one of my friends working in the Agricultural Development Bank of Nuwakot. He asked me if I would like to join his group for a trip to Gosaikunda. Although I was unprepared, I decided to join the group so that I could take a holy dip in Gosaikunda which is in Rasuwa, the neighbouring district of Nuwakot. Gosaikunda is located at an altitude of 4,380 metres. Since this was my first trip to such a high altitude, I had many strange experiences and would like to share one of those with you.



overnight at his office. As I used to work at the same office, I was familiar with the place and the people around. I borrowed some warm clothes from friends and departed for the trip next day.

We were 7 in our group. The place from where we had to catch the bus was 7 km away from Trishuli towards Dhunche. Since buses were full with pilgrims, we could not get seats so we decided to travel on the roof of a bus. This was the first trip for the most of us to Gosaikunda. After crossing Kalikasthan, we found sceneries very beautiful. We were enjoying the greenery of Langtang National Park, waterfalls cascading from steep slopes and the patches of fruit bearing apple trees on the roadside. We reached Dhunche in the evening and stayed overnight at Agricultural Development Bank's guest house.

After climbing the hill for about four hours, we felt very tired and hungry so we stayed at a place near Chandanbari which had several temporary thatch huts catering visitors like ourselves. We selected one of the huts that looked clean and tidy for the lunch. There were some other people waiting for the lunch before us. Apparently the hut owner had only one big pressure cooker and she had to use that to cook rice in turn to feed visitors. We had to wait until the first lots of people were fed. However, she had sufficient curry to serve with the rice. She asked us to wait for our turn. The first round of rice was ready and she started serving it to others but when I saw the curry of red mushroom I was scared to death. I knew the red mushroom was not a cultivated variety. I also knew some wild mushroom varieties but not the red one she cooked. I asked her, where she got the mushroom from?. She replied that she bought from the people who had collected it in the forest. I looked around and found that I was the only person worried about it. Therefore, I decided not to ask more questions. After serving the rice to the previous group there was one plate left

We went to Nuwakot together and stayed
Namaste -- NNZFS Annual Newsletter

and she asked one of us to take it. The members of our group respectfully asked me to eat the rice first. I politely refused several times but none of my group members volunteered to take the rice before me. So I took the plate and waited till the next round of rice was ready for serving. The hut owner wanted me to eat the rice while it was hot. But I was not eating the rice for two reasons; firstly, I was not sure how safe it was to eat the wild mushroom, and secondly, I was not feeling comfortable to eat alone before my friends. The other people who got the rice together with me emptied their plates and went away. I felt slightly relieved to see that nobody was reacting abnormally after taking the meal. By the time, my fellow members got the hot rice, the one on my plate was cold and almost like half cooked. I asked the hut owner for another plate of hot rice but she refused to serve one even when I was happy to pay extra for it. Anyway, I ate the cold rice with the scary mushroom curry and relieved myself from the hunger.

- Mahendra Prasad Khanal

Kids Corner

Stories

Fish Monster

A fish monster falls into Tony's backyard and will not stop yodeling until the main street will turn into melted chocolates so that it can swim. Tony tries to tell the monster that it is impossible to turn the main street into melted chocolates but then the monster just keeps yodeling more and more at a higher pitch. Then when Tony is thinking that things can't get



any worse, three bad things happen. Firstly, Tony's mum comes in the backyard and she can see the fish monster but she thinks that it is a garden gnome. Secondly, the main street turns into melted chocolates, and thirdly, the fish monster says "you have exactly an hour and a half to get me to the NASA space station that will go to the moon or else your world will turn into chocolates". Then all of a sudden everything freezes, including the monster, but not Tony. Tony grabs the monster quickly and runs towards the NASA space station which is 10 kms away. By the time Tony gets to the space station the monster says "ten minutes until lift-off Tony". Tony runs and runs but the monster starts beeping, then Tony stops the monster keeps beeping. Tony moves backwards, the monster beeps more and more. Tony looks at the monster and the compass that would lead the spaceship that would go to the moon, then the monster says one minute until blast -off. Tony looks at the compass which says that he is ten metres in front of the ship that is going to the moon. Tony runs and runs and finds the correct spaceship in 50 seconds, then the monster says 10 seconds until blast-off. Tony rushes into the spaceship, 8, 7, 6... Tony holds the monster (which is now turning into melted chocolates), he opens the door, and throws the monster into the cargo load, 2, 1... Tony runs out of the spaceship and slams the door. Then Tony hears the fish monster saying zero (slowly fading voice). Suddenly Tony wakes up and then he hears his mom saying "Tony you'll be late for school". "Coming mum", Tony answers. Then Tony says to himself 'it must have been a dream. Tony's mum asks "what are you going to do with that ugly garden gnome in the backyard". "What ugly garden gnome?" asks Tony back. "Look for yourself" says Tony's mum. Tony goes out to the backyard. NO!!!!!!!!!!!!!! The FISH MONSTER!!!!!!!!!!!!!!

- Imas Neupane

Global Football Festival

20-21-27 February 2010 - Christchurch - New Zealand





The Wacky Family

Once upon a time there lived a wacky family. The son was called Jamie and he was the only smart one, the rests were dumb. One day the daughter



Janie bought an ice-cream from the dairy. When she got home her mum as well as her dad wanted it. They had a fight for twenty minutes, until Jamie came home and asked them what they were doing. Mum said ``I should deserve the ice-cream since I`m the only one who needs to get fat`. Then Janie said ``but I paid for it so I should get it`. Then dad said ``I should deserve it because I`m the oldest and the fattest.` Jamie said ``why don` t you share it?`. Then Janie said `` why don`t we share everything else?`. So then they cut their beds into three pieces. Then their clothes, bedrooms, animals, and also their hair.

AND THAT IS THE STORY of the wacky family.

-Shistata Dhakal

The Bad Ghost and a Nice Girl

Once upon a time there was a ghost. He was very greedy. A girl was living nearby the village to that ghost. The girl`s name was Sophia and she was very nice. The



ghost pretended to love Sophia and she loved him as well. She did not know that the ghost was bad and he wanted to eat her up. At last, the ghost nearly ate her but a boy saved her. Later, she and the boy who saved her life from that naughty

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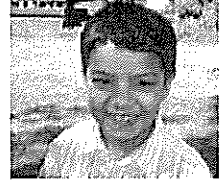
ghost became good friends.

This story gives us a knowledge that we should save other people.

- Sejal Aryal

Jack and the Bean Stock

Once upon a time there was a person called Jack, he lived in a tiny house with his mother. There had a cow named Jess. Jack`s mother said to him to feed



Jess. So he did it till a man came and asked for the cow and he gave beans in return to Jack. Jack`s mother was angry. His mother said to throw them out side. The next morning Jack opened the window and he said ``wow! a bean stock`. He climbed the bean stock there was a giant house. Jack knocked the door. The giant`s mother opened the door and she said ``hide in the oven otherwise my son would eat you`.

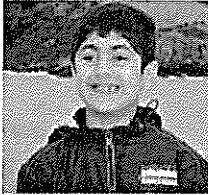
VI vu via I smell bleeding of English man said the giant. ``No dear` said the giant`s mother ``that`s your lunch`. The giant was looking in his wallet but Jack took it and went rushing home. His mother was really pleased. The next day Jack climbed the bean stock and sneaked into the house. VI vu via I smell bleeding of English man said the giant. This time he hid under the table there was a chicken which would lay a golden egg when being asked. So Jack took the chicken home, his mother was really happy and they lived happily ever after.

- Vivek Adhikari

Interesting Facts.....

Our Water

In the world 3.575 million people die each year from water-related disease. 43% of water-related deaths are due to diarrhoea. 84% of water-related deaths are in children ages 0-14. 98% of water-related deaths occur in the developing world. 884 million people lack access to safe water supplies, approximately one in eight people. The water and sanitation crisis claims more lives through disease than any war through guns. At any given time, half of the world's hospital beds are occupied by patients suffering from water-related diseases. Less than 1% of the world's fresh water or about 0.007% of all water on earth is readily accessible for direct human use. An American taking a five minute shower uses more water than a typical person living in the slum of developing countries in a whole day. Water covers nearly three-quarters of the earth's surfaces.



Fun facts about water

1. Approximately 3.7 litres water is used to cook a Hamburger.
2. A person cannot live without water for more than a week.
3. 7.5 litres water is used to brush your teeth.
4. A pineapple is made of 75% water.
5. Our blood contains 60% water.

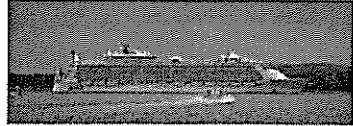
- Iros Neupane

Some Facts About "The Biggest Cruise Ship in The World"

Royal Caribbean's Oasis of the Seas is the biggest cruise ship in the world. Here are some interesting facts:
Weight: 225,282 tons



Passenger capacity: 6,296
Length: 360m (just over 3.5 football pitches)
Height: 72m above the waterline (the same height as a 23-storey building)
Completion date: 28 October 2009



- Aakanchhaya Khanal

Solve this.....

Each row, column and box is missing 3 numbers and each must contain 1 to 9.



	8	6	4	1		2	3	
4		2	6		3	5		8
3	1			2	7		9	4
2	3			8	1	9	6	
5		7	2		4	3		1
	6	1	3	5			7	2
6	4		1	7			5	9
7		9	5		8	1		6
	5	8		4	6	7	2	

Solution

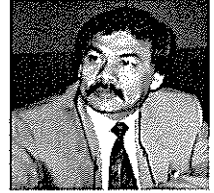
9	8	6	4	1	5	2	3	7
4	7	2	6	9	3	5	1	8
3	1	5	8	2	7	6	9	4
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5	9	7	2	6	4	3	8	1
8	6	1	3	5	9	4	7	2
6	4	3	1	7	2	8	5	9
7	2	9	5	3	8	1	4	6
1	5	8	9	4	6	7	2	3

- Bhojraj Khanal

नेपाली भाषाको लेखहरू (Nepali Language Articles)

गैर-आवासीय नेपालीहरू (NRNA) को चौथो विश्व सम्मेलन, एक संस्मरण

गैर-आवासीय नेपाली संघ, न्युजिल्याण्ड (NRNA New Zealand) को अध्यक्षमा निर्वाचन चयनित हुनु गत अक्टोबर १३ देखि १५, २००९ सम्म काठमाण्डौमा भएको गैर-आवासीय नेपालीहरूको चौथो विश्व सम्मेलनमा भागलिन गएको थियो। त्यस सम्मेलनबाट मैले पाएको जानकारी र अनुभवहरू यहाँहरू संग बाँड्नुको मनसायले यो लेख लेख्दैछु।



विदेशमा बस्ने नेपालीहरूलाई एकजुट गराउने, नेपालभित्र र बाहिर उनीहरूको उद्देश्यलाई प्रवर्द्धन गर्ने र उनीहरूलाई नेपालको हितमा योगदान गर्न परिचालन गर्ने हेतुले गैर-आवासीय नेपाली संघको स्थापना भएको हो। यस संघले विदेशमा बस्ने नेपालीहरूको हितलाई संरक्षण र प्रवर्द्धन गर्ने, विभिन्न मुलुकका नेपालीहरूको संघ संगठनहरूसँग समन्वय कायम गरी सबैको साम्ना संस्थाको रूपमा प्रतिनिधित्व गर्ने, गैर-आवासीय नेपालीको पूँजी र मानव संसाधनलाई नेपालको चौतर्फी विकासमा लगानी गर्न व्यवस्था मिलाउने, विदेशी मुलुकमा नेपाली संस्कृति र पर्यटनको प्रचार प्रसार गर्ने तथा विदेशी लगानीलाई नेपालमा आकर्षण गर्न उत्प्रेरकको रूपमा काम गर्ने आदि जस्ता कामहरू यस संघका कृयाकलाप हुन्।

गैर-आवासीय नेपाली भन्नाले SAARC मुलुक बाहिर बसोबास गरीआएका कुनैपनि मुलुकको नागरीकता लिएका नेपालीमूलका व्यक्तिहरूलाई जनाउँदछ। इसवी सम्वत् २००३ अक्टोबर ११ देखि १५ सम्म काठमाण्डौमा भएको प्रवासी नेपालीहरूको सम्मेलनबाट यस संघको जन्म भएकोले दुई दुई वर्षको मध्य अक्टोबरमा नेपालमा विश्व सम्मेलन गर्ने चलन बसेको छ।

"नेपालीको लागि नेपाली" NRNA को नारा रहेको छ।

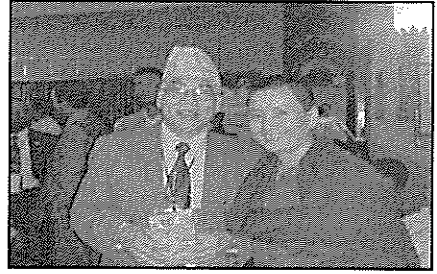
नेपालबाट बर्षेनी विदेशीने नेपालीहरूको एकिन तथ्यांक छैन। तर दैनिक ६०० जना बाहिर जान्छन् भन्ने आँकडा छ भने हाल संसारका ५५ बटा देशमा २५ लाख नेपालीहरू छरिएर रहेको अडकल गरिएको छ भने वैदेशिक रोजगार बाट आर्थिक वर्ष २०६५/६६ मा औपचारिक बैङ्क प्रणालीबाट मात्रै देशमा रु २ खर्च ९ अर्ब रेभिट्यान्स भित्रिएको छ। यसरी विदेशमा बस्ने

नेपालीहरूले नेपालको आर्थिक प्रगतिमा गरेको योगदान प्रष्ट हुन्छ ।

यस चौथो विश्व सम्मेलनमा ५५ मुलुकबाट ६०० जना प्रतिनिधीहरू सहभागी हुन आएका थिए । सम्मेलनको मूल नारा “शान्त र समृद्ध नेपाल हाम्रो साझा सपना” रहेको थियो । सम्मेलनको उद्घाटन गर्दै नेपालका महामहिम राष्ट्रपति डा. रामवरण यादवले गैर-आवासीय नेपालीहरूको श्रम र ज्ञान मुलुकको विकासमा लगाउन तथा नेपालका राजनेताहरूलाई वैज्ञानिक तथरले मुलुकको योजना अगाडि बढाउने खालका सुभाष दिन अनुरोध गर्नु भएको थियो । सम्मेलन हुने हप्ताभरी मुलुकका प्रायः जसो सवै पत्र-पत्रिकाहरू तथा रेडियो टेलिभिजनहरूमा NRNA सम्वन्धि समाचार थरपुर थियो । केही पत्रपत्रिकामा प्रकाशित नभूना यहाँ म प्रस्तुत गर्दछु ।

यसरी संचार माध्यमहरूबाट मात्र नभइ व्यवहारमा पनि सार्वजनिक सवारी चलाउने व्यक्तिहरू देखि पसलेहरू तथा कर्मचारीहरू सवैले “एनआरएनए कन्फरेन्स -NRNA Conference-” मा भागगिन आएको भनेर अलि सम्मानजनक दृष्टिकोणले हेरेको महशुस गरे मैले । नेपाल त धेरै पटक गएको छु , तर यस पटकको जस्तो मीठो र न्यानो यस अधि अनुभव गरेको थिइन । पढाइ गर्न नजान्ने कुनै वृद्ध महिलाए एनआरएनए (NRNA) भन्ना नजानेर “नारान” बाट आएको हो भन्ने पनि सुनियो । यसरी जनसाधारण देखि संचार माध्यम तथा सवै दलका नेताहरूमा एनआरएनए (NRNA) प्रति चाहना र सद्भाव देखिनु गैर-आवासीय श्रोतयाट मुलुकमा भैरहेका जलविद्युत, आमसञ्चार, शिक्षा, स्वास्थ्य, पर्यटन, टेलिकम्युनिकेसन आदि क्षेत्रमा लगानी, साधारण शिक्षण संस्थान देखि लिएर मन्चिर, घाट, बाटो आदिमा भएको सहयोगले गर्दा नै हो जस्तो लाग्दछ । सहयोगबाट सफल भइसकेका योजनाहरूमा देवघाट बूढाश्रम, नेपाल पब्लिक लाइब्रेरी, इलम प्रशिक्षण केन्द्रहरू, एक गाउँ एक उत्पादन तथा एयरपोर्ट टुलि उल्लेख गर्न सकिन्छ भने १० करोड अमेरिकी डलरको नेपाल इम्पेष्टमेण्ट फण्ड खडा गर्ने, २०.४ मेघावाटको माई हाइड्रो प्रोजेक्ट संचालन गर्ने तथा केटीहरूको लागि दाइजोको रुपमा शिक्षा दिने जस्ता योजनाहरू तर्जुमा भएका छन् ।

सम्मेलनमा नेपालको सामाजिक तथा आर्थिक विकासमा योगदान गर्ने केही व्यक्तिहरूको चिनारी पनि गराइएको थियो जसमध्ये आनि चोयाइ, उत्तम तथा पुष्पाको उल्लेख यहाँ गर्न मन लाग्यो



आनि चोयाइ नेपाली सांगीतिक क्षेत्रमा एक सुपरिचित नाम हो । तर यहाँ उनको प्रस्तुती एक समाजसेवीको रूपमा गराइएको थियो । आनिले निकालेको “आमा” भन्ने सीडीको विमोचन गर्दा सहभागी सवैको अनुरोधमा उनले गाएको “आमा” गीतले सवैको मन छोएको थियो । आनिले सीडी बेचेर उठेको रकम सहारापिहिन आमाहरूको आश्रम निर्माणमा लगाउने रहेछन् ।



उत्तम सन्जेल भन्ने एक जना युवक भारतको मुम्बई सहरमा सिनेमाको निर्देशक हुन पुगेका रहेछन् । उनी मुम्बईको फिल्मो दुनियाँमा त सफल हुन सकेनन् तर फिल्म सुटिङको लागि आवश्यक अर्थात् भौतिक सुविधाको लागि बाँसको प्रयोगबाट पाठ सिक्ने नेपाल आई बाँसे बाँस प्रयोग गरेर स्कूल खोलेर काठमाण्डौका सडकमा मार्गै हिड्ने बच्चाबच्चीलाई पढाउन शुरु गरेछन् । यस शुरुको प्रयासमा निकै बालबालिकाहरूले चाख लिएर पढ्न थालेकोले सन २००१ मा काठमाण्डौको जोरपाटीमा “समानता शिक्षासदन” भन्ने स्कूल खोलेछन् । सो स्कूलमा पैसा हुने नहुने जसको पनि बच्चाबच्चीलाई मात्र १०० रुपियाँ प्रति महिना लिएर पढाइने र शिक्षाको स्तर निकै राम्रो भएकोले हाल १० वटा जिल्लामा गरी १८,००० विद्यार्थी पुगेका छन् र उत्तमजीले ५५ वटै जिल्लामा एक एक वटा शाखा स्कूल खोल्ने योजना गरेका छन् । तराइका ८ जिल्लामा स्कूल खोल्न एनआरएनए (NRNA) का भूतपूर्व अध्यक्ष, डा. उपेन्द्र महता, ले करिब २ करोड ४० लाख

सहायता गरेका छन् ।

चिनारी गरीएका व्यक्तिहरूमध्ये अति साधारण देखिने पुष्पा वस्नेत नामले चिनिने केटी अमेरिका गई समाज शास्त्र पढ्ने



आकांक्षा लिएर हुर्केकी रहिछिन् । कलेजमा समाज शास्त्र पढ्दा एक दिन उनी एउटी महिला प्रहरीलाई भेट्न जेलमा गइन् । त्यहाँ एउटी जेलमा परेकी आइमाइको आठ महिनाको छोरी देखेर उनको मन पागल्यो र उनले केही साथीहरूको सहयोगले जेलमा परेका आइमाइहरूको बच्चाबच्चीहरूको लागि एउटा Early Childhood Development Centre खोल्न र हरेक दिन यिहान जेलमाट बच्चाबच्ची लिएर आउने र साँठ जेलमा पुऱ्याइ दिने गर्न थालिन् । उनले जेलमा आमासँग परेका बच्चाबच्चीहरूलाई दिएको मायाले सबै बच्चाहरू यिनलाई पुष्पा ममी भनेर बोलाउँछन् र उनी यसमा मख्छ छिन् । जेलमा परेका आइमाइका छोराछोरीहरूले पढ्न पाएको देखेर जेलमा परेका आमाहरूको मुखमा हाँसो र सन्तोष देखेर उनी भाव विभोर हुन्छिन् र अहिले अमेरिका जाने सपना त्यागेर त्यस्तै बाल बालिकाहरूलाई शिक्षा दिने र जेलमा शिपमुलक काम सिकाउन थालेकी छिन् । तिनी भन्छिन् "I am entrepreneur because I wanted to make a difference in the lives of children who unfortunately had to live lives of prisoners because they were dependent on their parents who have been convicted." तिनी पनि एनआरएनए (NRNA) जस्ता दाजुभाइ दिदीबहिनीबाट सहयोगको अपेक्षा राख्छिन् ।

सम्मेलनमा धेरै हस्तीहरूसँग भेटघाट गर्ने मौका पाएँ, प्रधानमन्त्रीदेखि कतिपय क्रम्पनीहरूबाट भोज-भतेर भए, तर सामाजिक कार्यमा निस्वार्थ भावले संलग्न व्यक्तिहरूको संघर्ष र सफलताको गाथाले सबैलाई भावविभोर बनाएको देखियो । विभिन्न मुलुकमा भएका गैर-आवासीय नेपाली संघबाट मुलुकको विभिन्न ठाउँमा भए गरेका सहयोगका कामहरू सुन्दा हामीले न्यूजिल्याण्डमा बसेर केहि विशेष गर्न नसकेकोमा मन खिन्न भएर आउँछ । एनआरएनए (NRNA) न्यूजिल्याण्डबाट आफैले सोफै या बसका सदस्यहरूबाट गरिएका सहयोगहरूमा धृढ सेवा

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केन्द्र, दमौलिलाई आर्थिक सहयोग, चाँडी पिडीतलाई सहयोग, न्यूजिल्याण्ड आउने पहिलो नेपालीबाट सो सम्बन्धी संस्मरण किताब छापन सहयोग, एनआरएनए (NRNA) अन्तर्राष्ट्रिय समन्वय परिपदमा न्यूजिल्याण्डका तर्फबाट सदस्य श्री चक्र थापा मार्फत म्याग्दी जिल्लाको धरमपानीमा विद्यालय स्थापना गर्न तथा सोही जिल्लाको बेनीमा कलेज स्थापना गर्न आर्थिक सहयोग, सदस्य श्री लाल बहादुर केसीबाट सो जिल्लाकै बेनीमा एकेडेमी तथा स्कूलको लागि जग्गा खरिदमा सहयोग तथा सदस्य श्री ध्रुव थापाबाट म्याग्दी जिल्लाको धरमपानीमा स्कूलको जग्गा खरिद गर्न आर्थिक सहयोग गर्नु भएको छ । यस हिसाबले यता बसेर आफ्नो मुलुकमा धेरै सिमित मात्रामा मात्र सहयोग पुग्न सकेको छ जवकि न्यूजिल्याण्डवासीहरू चन्दा दिनमा संसार प्रसिद्ध कहलिएका छन् ।

सम्मेलनको समापन कार्यक्रममा सम्माननीय प्रधानमन्त्री माधव कुमार नेपालले छोटो समयमा नै गैर-आवासीय नेपालीले मुलुकको आर्थिक विकासमा महत्त्वपूर्ण भूमिका खेलेको र धेरै गर्न सक्ने कुरो बताउनु हुँदै दोहोरो नागरिकताको मागलाई सामूहिक छलफलबाट टुङ्गो लगाउने आग्रहसहित दिनुभएको थियो । सोही अवसरमा माननीय उप-प्रधानमन्त्री तथा परराष्ट्रमन्त्री श्रीमती सुजाता कोइरालाले तीन महिना भित्र नै गैरआवासीय नेपाली परिचयपत्र वितरण, आर्थिक कुटनीतिका लागि संघको परिचालन गरिने कुरा बताउनु भयो ।

यस चौथो सम्मेलनमा श्री देवमान हिरोचन सभापतिमा र श्री रतन भा सचिव पदमा निर्बिरोध चुनिएका थिए भने श्री गोवा कटुवाल ओसेनिया क्षेत्रको लागि संयोजक र श्री त्रिभुवन श्रेष्ठ सह-संयोजकमा निर्बिरोध चुनिएका थिए । काठमाण्डौमा भएको यस चौथो सम्मेलनले पारित गरेका १० बुँदे घोषणापत्रमा १० करोड अमेरिकी डलरको नेपाल फण्ड खडा गर्ने, काठमाण्डौ-द्विरगञ्ज फाष्ट ट्रैकमा लगाउने गर्ने तथा जलविद्युत तथा भौतिक सुविधाहरूमा समेत लगानी गर्ने लक्ष्य राखेको छ ।

यस सम्मेलनमा भागलिंदा म आफुलाई गौरवान्वित भएको महसुस गरें । अघ कूने नेपालीले नेपालको विकासमा सघाउँन देश भित्रै बस्नुपर्दछ भन्ने तर्क गरेर विभिन्न परिस्थितीवशा विदेशीयका नेपालीलाई होच्याउन सक्दैन । गैरआवासीय २५ लाख नेपालीले एक जुट भएर नेपालको विकासको लागि थोरै मात्र पनि चिन्तन गरेर लाग्यौं भने नेपालको विकासमा ठूलो टेवा पुग्न जाने निर्विवाद छ । विदेशमा विदेशी भएर होस् वा त्यही देशको नागरीक भएर बसेको नेपाली होस्, सबैलाई आफ्नो मातृभूमि, पुर्खाभूमिको माया र चासो लाग्नु मानव स्वभाव हो । नेपाली र नेपाललाई सम्बन्ध बनाइराख्न तथा विभिन्न मुलुकमा छरिएर रहेका नेपालीहरू बीच आपसी समन्वय र सहयोगको भावना जगेर्ना गर्ने एक कडीको रूपमा गैर-आवासीय नेपाली संघले ठूलो भूमिका खेल्दै आएको र सेलिरहन

सक्ने हुँदा आफू वसेको मुलुकको एनआरएनएलाई संगठित र बलियो पार्न सबैले यसको सदस्यता लिन आवश्यक हुन्छ। जति धेरै सदस्यता संख्या भयो त्यो संस्थाको आवाज त्यति नै बलियो हुन्छ। संस्था बलियो भो भने सारा नेपालीहरूको भलो हुने कुरो गर्न सजिलो हुन्छ, गाह्रो साँगुरो फुकाउन एकजुट भइ लाग्न सकिन्छ।



हाल भएको घटनाक्रममा फेब्रुवरी १५, २०१० मा नेपाल सरकारले गैर-आवासीय नेपालीलाई परिचयपत्र दिने कामको यालनी गरिसकेको छ र इच्छुक व्यक्तिहरूले सम्बन्धित राजदुतावासबाट यस्तो परिचयपत्र लिन निवेदन दिनसक्नेछन्। परिचयपत्र लिइसकेका गैर-आवासीय नेपालीहरूले नेपालमा सम्पत्ती राख्न र लगानी गर्न सक्नेछन्।

नेपाल सरकारको संस्कृति, पर्यटन तथा नागरिक उड्डयन र पर्यटन बोर्डले गैर-आवासीय संघको संलग्नतामा “एकजना साथीलाई घर पठाऊ” (Send Home a Friend) भन्ने कार्यक्रम संचालन गरेको छ। विषयबन्ध छरिएर रहेका नेपालीहरूले आफ्नो आफ्नो ठाउँबाट एक एक जना साथीलाई नेपाल पठाएर नेपालको पर्यटनमा ठूलो वृद्धि हुने आशा लिएको छ।

यसबारे वढी जानकारी www.sendhomeafriend.com बाट उपलब्ध गर्न सकिन्छ।

— डा. शोला प्रधान

“सात समुद्र” पारीको स्वागत समारोह

न्यूजिल्याण्ड साँच्चै नै नेपालबाट “सात समुद्र” पारीको देश हो। यति टाढा नेपालीहरू कसरी बसेका होलान ? यो विरानो देशमा पनि नेपालीलाई चिने वा आफ्नो ठाने कोही होलान् र ? यी प्रश्नहरूको जवाफ मैले २० फेब्रुवरी २०१० का दिन क्राइस्टचर्चमा आयोजना गरिएको कार्यक्रममा भाग लिए पछि याहा पाएँ। त्यसैमा आधारित मेरा अनुभूतिहरू यो लेखमा प्रस्तुत गरेकी छु।



नेपाल न्यूजिल्याण्ड मैत्री समाजले ब्रिटिस गोर्खा सेनिकका श्री हरिप्रसाद गुरुङको सम्मानमा एउटा कार्यक्रम आयोजना गरेको थियो। त्यस समारोहमा हाल क्राइस्टचर्चमा आएका हामी सबै नयाँ नेपालीहरूलगा पनि चिनारी गर्न सबैलाई आमन्त्रण गरिएको थियो। समालाई सम्बोधन गर्दै श्री हरिप्रसाद गुरुङले आफ्नो सानो परिचय दिनुभयो। श्री कर्ण बहादुर थापा पनि गुरुङजीसंगै नेपालदेखि आउनु भएको थियो। उंहाले बताउनु भएपछि पो याहा पाइयो कि हरिप्रसाद गुरुङको साहस र अटको गाथा के हो भनेर ! स्वार्थिमाणी व्यक्तिलाई आफ्नो साहसको कुरा आफैले भनुपर्दा पर्ने गाह्रो हामी सबैले पछि बुझिहाल्यौं।

हरिप्रसाद गुरुङ, जोन मास्टर्सको “जीवन इच्छा” पूरा गर्न RSA Papanui को निमन्त्रणामा नेपालदेखि आउनुभएको रहेछ। उहाँ दुई वीचको रणभूमिदेखि शुरू भएको परिचय र सम्बन्ध बारे क्राइस्टचर्चका पत्रपत्रिका साथै किताबमा पनि बर्णन गरिएको छ।

कुरा सन् १९६५ को रहेछ। बोरनियो द्विपमा इन्डोनेसियाको विरुद्ध ब्रिटिस गोर्खाबाट हरिप्रसाद गुरुङ लड्दै रहेछन्। शत्रु कै इलाकामा भिडन्त भएकाले गोली हानाहान एकदमै नजिकैबाट भइरहेको रहेछ। एकफासी सन्नाटा छापछ। अनि पो थाहा पाएछन् कि उनको खुट्टाबाट अघिल रगतको धारा बगिरहेछ। तर हरिप्रसाद गुरुङ भने अझै भविष्यको उज्यालो पक्षलाई लक्षित गर्दै हिलोमा कठिनका साथ अघि बढ्दैरहेछन्।

केहि बेर पछि उनलाई कसैले सहयोग गरेको थाहा भयो। ती सहयोगी अझै फौजका क्राइस्टचर्चका जोन मास्टर्स रहेछन्। विस्तारै हेर्दै जाँदा थाहा भएछ कि हरिप्रसादको खुट्टामा त पाँच वटा गोली लागेको छ। एउटा गोली कुरकुच्चा माथिको भागमा अडकिराखेको। चार वटा गोली भने कम्मर मुनि विभिन्न ठाउँमा गोडालाई छिर्पाछिया पारेर छिचलेर निस्केंका। हरिप्रसाद अझै घिसेको देखेर जोन मास्टर्स मनमनै अचम्म परिरहेका रहेछन्। विस्तारै सामान्य रगत रोक्ने प्रयास भएछ। त्यसपछि फेरि दुई जना केही समय मिटर यताउता गर्न सकेछन्। तर, आफ्नो पक्षका कोही नभेटे पछि त्यहाँ ज्यानको खतरा बाहेक अगाडि केही देखेनछन्।

अब जोन मास्टर्सलाई माझे ठूलो धर्मसंकट परेछ। हरिप्रसादलाई एक्ले छोड्नु, यो जङ्गलमा पछि कसरी पाउने। साथै शत्रुको

नजिकैको एरिया भएकोले एकैछिनमा कोही पनि शत्रु आउन सक्ने । रगत थाम्न पनि अर्कै बढी केही गर्न नसकिएकाले ज्यान जान सक्ने संभावना छुट्टैथियो । तर अब सँगै घिसार्ने पनि नसकिने भईसक्यो । हरिप्रसादको शरिर फलामै जस्तो गाह्रौं रहेछ । यद्यपि यो अवस्थायामै पार लाउन कसैले सक्छ भने त्यो जोन मास्टर्स मात्र एक व्यक्तित्व थिए । 'जीवनमा निर्णय त लिने पर्ने रहेछ - हुनसक्छ त्यो पछि गलत नै किन साधित नहोस' । यो हृदयदेशिको तर्क गर्दै, स्नेह र आत्मविश्वासका साथ जोन मास्टर्स हरिप्रसादलाई जङ्गलको हिलोमा एकैले छाडी सहयोगको लागि अगाडि लागेछन् ।

हरिप्रसाद ५० घण्टा एकै जङ्गलमा निस्लोट, चेत-अचेत अवस्थामा भएछन् । यस्तो घायल अवस्थामा शत्रुले देखेमा गोली हानी बढी पीडा खप्न नपरोस भनी प्राण लिने प्रथा पनि रणभूमीमा रहेछ । अब कल्पना गर्दौं, अवस्था कतिको कहिली लाग्दोरहेछ । त, वांचे कसरी हरिप्रसाद गुरुङ ? यो त साच्चै जहालाई नै भेटर सुनुपर्ने कुरा हो । तर, फूलिलो शरिर, शाहस, र जीवन्तमा मैले अर्कै केही गर्न सक्छु भन्ने आत्मविश्वास वाहेक अरु कुन हिम्मतले नै बचाउन सक्ला र यस्तो अवस्थामा ? सभापछि हरिप्रसाद गुरुङसँग परिचय र थप कुरा सुन्ने मौका मिल्यो । उहाँले आफ्नो सैनिक पेशामा भेदभावको बातावरण भएको कुरा सुनाउनु भयो । उहाँ आफ्नो इमान्दारी, मेहनत, बुद्धि, र जोशले ती असमानताका पखाललाई नाच्दै धेरै अधि जाने दृढ संकल्प लिएर अगाडि बढी रहनु भएको रहेछ । तर वोरिनियोको युद्धमा अकस्मात आफू घाइते भए पछि भने आफ्ना मनमा भएका एक सैनिकको आर्कशाहरुमा पूरै ठप्प आएछ । यो कुराले उहाँलाई अति नै खिन्न पारेको रहेछ । उहाँसँग कुरा गर्दै जाँदा उहाँले आफ्नै खुट्टामा लागेको गोलीको घाउ पनि देखाउनु भयो । ती घाउका दाग देखा मन नै जिर्जि हुने रहेछ । तर, उहाँको अनुहारमा भने गोलीका घाउभन्दा भेदभावको घाउले छोडेको दाग बढी टड्कारोसँग रहेको कुरा प्रष्ट हुन्थ्यो ।

स्वागत समारोहमा फरुडै ०८/१० जनाको जमघट थियो । नयाँ पढ्न आएका नेपालीहरुमा मास्टर्स र पिपेचडी गर्ने धेरै रहेछन् । उहाँहरुका परिवार र हामी जस्ता युवा आमा जोड्दा २०/२२ जना पुगिहाल्यौं । परिचयको दौरानमा सबैको मुखाबाट एउटा संकल्प निस्कन्थ्यो भविष्यमा नेपाल र नेपालीकालागि केही गर्ने । नयाँ सन्ततीको यो उत्साह देखेर मन नछुट्ने को नै होला र ! यस्तो समारोहमा Potluck गरेर खाना ल्याउने चलन साह्रै राम्रो लाग्यो । हरेक परिवारले ६/८ जनालाई पुरै खाना ल्याउने व्यवस्था रहेछ । एकातिर परिकार पनि थैरैहेको, अर्कोतिर सबैले पकाएको अलि अलि चाख्दा चाख्दै पेट पनि टन्न भैहाल्ने । कस्तो राम्रो तरिका ! खाना खाएपछि पूनः परिचय कार्यक्रम भएकोमा सबैले आमा, दिदी, बहिनीहरुले माया गरेर बनाएको खानाको प्रशंसा गरेको र सबैले खुबै मीठो मानेर खाना खाएको सुनाउँदा विशेषतः महिलाले हर्षले गर्दागर्दा भएको देखिन्थ्यो । "सात समुद्र" पारी यस्तो ठूलो नेपाली जमघट र स्वागत पाइएला भनेर को नेपालीले सोचेको हुन्छ र ?

म फेरि न्यूजिल्याण्ड "सात समुद्र" टाढा भए पनि नेपालीहरुलाई कसरी मोहित गरेर तान्न सफल भएको होला भन्ने कुरामा घोसिले दिइँ । एउटा कुरा पहिल्याएको जस्तो लाग्यो । हाम्रो लामो दूरी त दुवै देशका समुदाहको संयुक्त हिम्मत र साहसले

पो छोड्दाएको रहेछ । तेजिङ्ग शेर्पा र हिलारिको सबैच शिखर सहरमाथामा पुग्ने अठोटको वखान त पुरानै भएपनि हामी सबैलाई ताजे छ । तर जोन मास्टर्स र हरिप्रसादको वोरिनियोको जडाई नैदानमा कसरी मानवताको कहिल्यै नटुट्ने गाँठो कस्तिन गएको रहेछ भन्ने वीरताको सत्य कथा चाही आज मात्रै थाहा भयो ।

अन्त्यमा, स्वागत समारोह आयोजना गर्ने नेपाल न्यूजिल्याण्ड मैथी समाजलाई धेरै धेरै धन्यवाद दिन चाहन्छु । साथै सो समाजको उत्तरोत्तर प्रगतिको कामना पनि गर्दछु ।

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– श्रीमती जन पाण्डे

हाम्रो पहिलो क्याम्पिङ

गत जनवरी महिनामा हाम्रो लामो समयको पर्खाई र योजना पछि प्रथम पटक एक रातको लागि घर बाहिर क्याम्पिङ गर्ने निर्णय गरिएको थियो । क्याम्पिङ सम्बन्धि हामीलाई खासै कुनै जानकारी थाहा थिएन तर पनि एक रात जस्तो दुख सहेर पनि घर बाहिरको अनुभव लिने जमर्को गरेका थियौं । हुन त मेरो बाल्यकालमा धेरै अगाडि अन्नपूर्ण पर्यटनमा जाने वटुवाहरुले भारीका भारी चोकरेर लगेको कपडाको पोको अनि धेरै छेउको चउरमा पाल टाँगेर सुतेको देखेको थिएँ । अचम्म लाग्दथ्यो त्यति बेला, किन यसरी सुतेको होला भनेर ? हामी पनि यसरी सुत्न पाए कस्तो हुन्थ्यो भन्ने कल्पना गर्थे म त्यस बेला । अनि कुनै बेला हामी पनि यसै गरी सुतेर अनि राती गीत गाएर रमाइलो गर्नुपर्छ है भनेर साधीभाइहरूसँग कुरा पनि गर्थे म । त्यो बाल्यकालको कल्पना थति धेरै बर्ष पछि पूरा हुँदै थियो । यसको लागि अर्धे प्रतिक्षामा हामी सधै जना थियौं ।



क्याम्पिङ गर्ने निधो त गरियो तर हामीलाई के के कुराको आवश्यकता पर्दछ भन्ने जानकारी थिएन । टेन्ट कसो हुनुपर्छ, कसरी त्यसलाई ठड्याउनु पर्छ भन्ने कुराको सम्म पनि ज्ञान थिएन, खानी वाटोमा हिँड्दा तापको छेउमा मानिसहरु लहरे टेन्ट टाँगेर बसेको देख्दा क्याम्पिङ चाहिँ कतै गर्नुपर्दछ भन्ने योजना सम्म गरेका थियौं । अब हाम्रो योजना अनुसार पहिला टेन्ट, बेड र लाईट किन्ने काम राजेशजीले गर्नुभयो र ठाउँको व्यवस्था मिलाउने जिम्मा चाहिँ मेरो भयो । बस्ने ठाउँको लागि Waimate District Council मा परामर्श गरेँ । प्रत्येक परिवारको लागि १५ डलर एक रातको लाने जानकारी पाइयो । अब हामी त नेपाली नै परियो, होलिडेको समय पनि परेकोले फेरि बस्ने ठाउँ पाइन्न की भनेर २-३ हप्ता अगाडि नै थुरु गरी राखी भनेर गएको त जवाफमा तिमी जहाँ बस्दछौ त्यहि ठाउँमा इमान्दारी बक्सा राखिएको हुन्छ त्यहीँ पैसा राखिदिनु पो भन्दछ ।

अनि त्यति बेला पो यहाँको मानिसहरुको इमान्दारी प्रति ईर्ष्या जागेर आयो । हाम्रो देशको पनि याद आयो कति इमान्दारीता थियो हाम्रो देशका मानिसहरुमा पनि, कहाँ गए होलान् ती दिनहरु, जस्तै गर्दा यो अविश्रवास र वासको यस वर्तमान परिस्थितिमा हामी आइपुग्यौं ।

सकेसम्म यी सबै कुराहरुको तयारी पनि भयो । हामी वसेको ठाउँबाट लगभग ८०-८५ किलोमिटर को दूरीमा पर्ने Otemata भन्ने ठाउँको पारी पछि Benmore Dam को तल बस्ने निधो भयो । घरबाट चाडै खाना खाएर मध्याह्न तिर क्याम्पिङ स्थानको लागि राजेशजीको परिवार र हामी २ वटा गाडीमा पछडी टनाउत सामान राखेर निस्कियो । जतिसुकै पूर्व तयारी गरे पनि हाम्रो केहि कुरा फिसिँ बानी छ नै । भण्डै १ किलो मिटर के हिँडिएको थियो "ल ! नून त ल्याउन नै विधिन्छ" भन्न थालिन श्रीमती, अब के गर्ने ? घर छाडिसकेकोले फर्कन पनि मन लागेन, धन्न बाटोमा करिब ३ किलो मिटर पर पदमजीको घर थियो र त्यहाँबाट नून लिएर काम चलाइयो । करिब ४५ मिनेटको यात्रा पछि हाम्रो गन्तव्य स्थान पुगियो । गेटमा नै सूचनापाटी अनि हामीले भन्नुपर्ने कागजहरु राखेको रहेछ, हामीले सबै जानकारीहरु भनेर २ परिवारको ३० डलर राखी भित्र गयौं र वस्ने ठाउँ खोज्न थाल्यौं । त्यहाँ धेरै मानिसहरु क्याम्प गरेर बसेका रहेछन्, हामी त कहाँ बस्ने भन्ने अन्यासमा पत्थो, हेर्दै जाँदा हरियो प्लास्टिकले घेरेर राखेको २-३ परिवार मज्जाले अट्टो कम्पाउण्ड भेटियो । ली यहाँ बस्नुपर्छ भनी विचार गरियो तैपनि एक पटक सोधि हालौं न फेरि अरु कसैको पो हो की यधे लागेर छेउको टेण्टमा बसेका मान्छेलाई सोधेको त नभन्दै अरु कसैले वर्षभरीलाई ओगटेर राखेको ठाउँ पो रहेछ । धन्न सोधिएछ, साँभ धुन्न जाँदा त एउटा ठूलो गूप टेण्टहरु मिलाउदै थिए त्यहाँ । उसैबाट क्याम्प सुपरभाइजर हुन्छ त्यहिँ गएर सोझपछि भन्ने कुराको जानकारी पाइयो । सोधेर बस्ने ठाउँ मिलाइयो ।

अब टेन्ट कसरी बनाउने भन्ने कुरा भयो, अनि बनाउन थुरु गरेको त फलामको किल्ला गाड्नु पर्ने रहेछ, अब फसादमा परियो, घन नै ल्याउन भुलिएछ टोन्नको लागि । फेरि क्याम्प सुपरभाइजरसंग नै गएर घन सापटी लिएर वल्लवल्ल राजेशजी, शालु भाउजु, रिबु, मुञ्जु, सिर्जना, अनमोल, अलिशा र न सबै जना भएर करिब ३०-३५ मिनेट लगाएर पहिलो टेन्ट तयार पारियो तर दोस्रो भने १० मिनेटमा नै तयार भयो पहिलाको अनुभवले । यी सबै तयार गर्दा नै सबै जनालाई भोक लागिसकेको थियो अनि सिर्जना र शालु भाउजुले खाजा तयार पार्नु भयो, हामीले राती सुत्नको लागि बेडहरु तयार पार्नु । सबै कामहरु सकेर पेट भरे पछि माछा मानं भनेर गयौं । सबै वेला माछा मानुपछि भनी र हप्ता अगाडि नै एक जना साथीसंग बल्छी सापटी ल्याएको थिएँ । माछा मानं पाउने अनुभवतिपत्र बनाएको थिएँ । जब हामी बल्छी बोकेर जाँदै थियौं, सबै जना हामीलाई हेरेर हाँस खाने, अनि म जान्ने भएर पानीमा बल्छी फाँट्नु त टाढा नै जाँदै, मैले जानेको जति सबै प्रयास गर्दै किनकी अरु भन्दा बढी मैले नै अरुले बल्छी खेलेको देखेको थिएँ । होइन अब सोझु पछि किन भएन भनी सोधेको त त्यो त समुन्द्रमा खेल्ने बल्छी पो रहेछ अनि त्यसलाई एउटा गद्दी फलाम चाहिँने रहेछ, अनि वल्ल हामीलाई थाहा भो मानिसहरु किन हाँसेका रहेछन भनेर । हामीसँग त थिएन गद्दी फलाम,

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त्यही मान्छेले नै दियो एउटा र कसरी हामुपछि भनेर देखाई पनि दियो । त्यसपछि उसैसंग फिसोन्न गर्न राम्रो र सजिलो ठाउँ सोधेर त्यतातिर लाग्यौं । त्यहाँ पुगेपछि पहिलो पटक बल्छी हाव मलाई गिन्ना दिइयो । बल्छी पनि हानेँ । एकछिनपछि तान्दा त धागो टाउट भए जस्तो लाग्यो । ली माछा परेछ भन्दै दङ्ग परेर धागो तान्छु त आउने मान्दैन । "ठूलै माछा पत्थो की क्या हो ?" भनेर शालु भाउजु र सिर्जना मिलेर जिस्काउन लागे । एकछिनमा थाहा भयो की बल्छी त हुंगाको कापमा गएर अड्कीएको रहेछ । धेरै बेर लगाएर त्यो धागोलाई चूट्याएर अर्को बल्छी बनाइयो र अझै आधा घण्टा सवेजनाले कोशिस गरियो । केही लागेन, त्यहाँको माछाले हामीलाई टेरपुच्छर लाएनन् ।

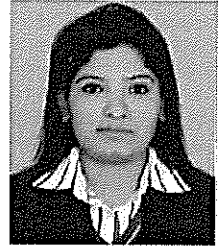
यी सबै कामहरु सकिए पछि टेन्ट भएको ठाउँमा फर्कियो, वेसुकाको खाना खाएर ११ बजेसम्म रमाइलो कुराकानी गरेर त्यसदिन टेन्टमा हामीले पहिलो रात बितायौं । भोलिपल्ट ७ बजे तिर उठियो, विहानको खाजा खाएर एक छिन क्रिकेट, ब्याडमिन्टन खेलियो र एकछिन यताउता घुमियो । त्यसपछि टेन्ट फुकाएर घर फर्कियो । यो हाम्रो पहिलो भ्याम्पिङ जीवनभरी नै अविष्मरणीय रहिरहने छ । समष्टीगत रुपमा भन्नुपर्दा, त्यो एक दिन साँढै नै रमाइलो भयो, मीसमले पनि गजबसंग साथ दियो ।

– अशोक कुमार श्रेष्ठ
बाइमाते

संस्मरण – त्यो क्षण

"जीवन वसन्त मात्र होइन, तृपारे शिथिर पनि हो, फूलकालिन होइन संघर्ष पनि हो", भन्ने कुरा विद्यालय पढ्दा नेपाली

महेन्द्रमालामा पढेको थिएँ तर कुन कक्षामा पढेको हो एकिनका साथ भनें भन्न सकिदैन । यस्तै संघर्ष र चुनौतीको सामना गर्दै मनमा देशको लागि मात्र नभई विश्वको लागि पनि केही गर्नुपर्छ भन्ने सोच राख्ने न्युजिल्याण्ड आएको पनि आज दुई वर्ष भन्दा बढी भयो । विगतका दुई वर्षमा एक पछि



अर्को छात्रवृत्ति पाउने क्रममा एक चुनौतीपूर्ण तथा साहसिक कोर्षको अवसर आयो सन २००९ को फेब्रुवरी महिनामा । यो कोर्ष २१ दिने Outward Bound School को Classic Course थियो । विश्वमा यो स्कूल अमेरिका, क्यानाडा लगायत अन्य ३४ वटा राष्ट्रमा रहेछ । समय बिट्ने गयो तर पनि त्यसवेला पढाईको व्यस्तताले वा भनी मैले यो कोर्ष गर्न सक्छु भन्ने आत्मविश्वास मनमा नभएर हो, ८ महिना सम्म पनि मैले आउँछु भनेर जानकारी दिन सकिन । विस्तारै पढाईको चाप पनि कम हुँदै गयो अनि मेरो श्रीमान सुबोधले पनि ज्यादै कर गरेकोले मैले सो स्कूलको निर्देशकलाई ईमेल पठाएँ डिसेम्बर महिनामा भर्ना हुनको लागि । मेरो स्थान पक्का भयो सो

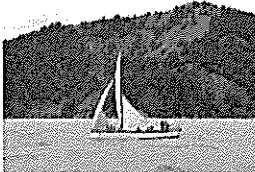
महिनाको कोषका लागि । अनि आवश्यक सरसामग्रीहरू किन्नथाले । व्यवस्थितरूपले प्याकिङ्ग पनि गर्दै गए । मनमा खुशी भन्ने पक्कै थिएन । ठाउँ कस्तो होला, साथीहरू कस्ता होलान्, त्यहाँ पुगेर के के गर्नुपर्ने हो आदि इत्यादि कुराहरू मनमा खेल्दा डिसेम्बर महिनाको २ तारिख २००९ को राति ५ वजे काइकुरा (Kaikoura) हुँदै ब्लेनहम (Blenheim) पुगियो ।

त्यस दिनको छोटो ब्लेनहम (Blenheim) घुमाई पछि होटेलमा आइयो । भोलिपल्ट १२ वजे पिक्टन (Picton) को Ferry Terminal मा जम्मा हुनुपर्ने थियो । टाउको दुखिरहेको थियो, राती धेरै बेर सम्म निद्रा लागेन, आजनु अघि आफूले के के गर्नुपर्छ भन्ने कुराको पूर्ण जानकारी त थिएन तर You Tube मा हेरेर आंशिक जानकारी भने संकलन गरेको थिएँ तसर्थ हल्काफुल्का अन्दाज भने थियो । सुबोधको पनि आँखा रातो रातो भएको थियो, पछि थाहा भयो कि उसलाई पनि मेरो चिन्ता लागिरहेको रहेछ । वृद्धीलाई पानीदिन्छ डर लाग्छ, फेरि पौडी पनि खेल्न राम्रो आउँदैन भनेर उसलाई चिन्ता लागेको कुरा म घर फर्के पछि मात्र थाहा भयो । यो कोषमा आधा भन्दा पढी क्रियाकलापहरू पानीसंग सम्बन्धित हुन्थ्यो ।

विहिवार डिसेम्बर ३, दिनको १२ वजे मेरो सुबोधले मलाई पिक्टन (Picton) मा छोडेर धरतिर फर्के पछि म पनि बिस्तारै ४० मिनेट जति Ferry चढेर आनाकिया (Anakiwa) भन्ने ठाउँमा पुगेँ जहाँ Outward Bound New Zealand रहेको छ । यो ठाउँ साह्रै एकान्त र शान्त रहेछ - फाइटफुट्ट मान्छे, हरियो डाँडाकाँडा अनि शान्त सलबलाएको समुद्र । साह्रै मनमोहक ठाउँ रहेछ ।

पहिलो दिन स्कूल पुगेपछि Maori को हाकाबाट हाम्रो स्वागत गरियो, त्यसपछि परिचयको कार्यक्रम शुरु भयो । हाम्रो समूहलाई Rutherford Watch नाम दिइयो । हाम्रो समूहमा म लगायत अन्य १२ जना साथीहरू थिए र दुई जना प्रशिक्षकहरू । सम्पूर्ण सहभागीहरू जम्मा गर्दा १४० जना थिए । सबैसंग परिचयको कार्यक्रम भयो र यहि क्रममा व्यक्तिगत विचारहरू आदान प्रदान पनि भयो ।

भोलिपल्ट बिहान २० मिनेट व्यायाम अनि साँढे तीन किलो मिटर दौड र सो पछि समुद्रमा डुबुल्की मारे परचातः बल्ल विहानको नास्ता दिने रहेछ । २१ दिन सम्म यहि दैनिकी रहेछ । पहिलो दिन Rock Climbing गर्न गईयो । साँढे डेर लाग्दा थियो त्यो दिन, अहिले सम्झदा रमाइलो लाग्छ अनि गौरव महशुस हुन्छ, ओहो मैले यस्तो पनि गरेँ है भनेर । त्यस्तै गरी दिनहरू बिन्दै गए, ३ दिन Sailing, ३ दिन Kayaking, High rope, Solo गर्दै हप्ता बिन्दै गयो । एकतर्फ म दिन गर्दै थिएँ घर आउने, घर गएर आफूलाई मनपर्ने



नेपाली खाना बनाएर खानेकुरा सम्झिँदै थिएँ भने अर्कोतर्फ परिवार पनि साँढे याद आइरहेको थियो । यति साँढे परिवारको

याद कहिले पनि आएको थिएन पहिला । शायद स्कूलको वसाई मेरो लागि साँढे चुनौतीपूर्ण भएर पनि होला । प्रत्येक दिन नयाँ चुनौती, नयाँ ठाउँ, नयाँ लक्ष्य, मेरा लागि ति दिनहरू सजिलो भने पक्कै थिएनन्, न त ति क्रियाकलापहरू । यस्तै असम्भव कामलाई सम्भव गर्ने शाहस र जुम्लि २१ दिने स्कूलको वसाईले सिकायो ।

सबै भन्दा गौरवको कुरा, सबै विद्यार्थीहरू मध्ये म मात्र एक जना एशियन थिएँ । मेरो उपस्थितिलाई सम्मान गर्दै म स्कूलमा बसुन्जेल मेरो देशको फ्रण्डा राखिएको थियो, न्यूजिल्याण्डको फ्रण्डा संगै २१ दिन सम्म नै । यसले गर्दा सबैलाई थाहाभयो कि म नेपालबाट आएको भनेर । मलाई Outward Bound School मा जानु आँध लागेको थिएन, भिन्दै भापा, संस्कृति र पहिचान भएका संग म त्यसरी मिल्न सक्छु भनेर । मेरा सबै साथीहरूले मलाई साँढे नै होसला दिन्थे, आँट र विषवास दिलाउँथे, प्रत्येक चुनौतीलाई सफलतापूर्वक सुल्काउनको लागि । जब जब म यो गर्न सकिदैन, म त्यो गर्न सकिदैन भन्थे, उनीहरूले मलाई सम्हाउन थाल्थे, तिमी नेपालबाटमा आएको पहिलो नेपाली, पहिलो केटी मान्छे, सोच त यो तिम्रो देशको लागि कबो गौरवको कुरा हो भने पछि हो है जस्तो लाग्थ्यो, फेरि पछि उही त्राश र डर मान्छे । मेरो सबै साथीहरू र प्रशिक्षकहरू छक्क थिए । एउटा मान्छेमा यति धेरै परिवर्तन हामीले कहिल्यै देखेको छैन भन्थे । न्यूजिल्याण्ड आएर पहिलो पल्ट समुद्र देखेको मान्छे, २ वर्ष पछि त्यही समुद्रमा ३ दिन सम्म Kayaking र ३ दिन सम्म Rowing गर्न सक्छु भन्ने त मलाई पनि लागेको थिएन ।

जे होस यो कोषले मलाई धेरै कुरा सिकाएको छ । मान्छेले आफ्नो क्षमतालाई चिनेर, चुफेर अगाडि बढ्न सके जे पनि सम्भव रहेछ । काठमाण्डौँमा १ घण्टा पनि डाँडाकाँडा नचढेको मान्छे म, ५ दिन सम्म लगातार १२/१२ घण्टाको दरले हिंडेको अहिले पनि फलफली आखाँमा आउँछ, त्यो पनि १२-१५ किलो ग्रामको भोला पछाडि कंधामा बोकेर । मान्छेले गर्न नसक्ने केही पनि रहेनछ, मात्र केवल आत्मविश्वासी तन र शाहसी मन चाहिदो रहेछ । जिन्दगीका गोरेटाहरू साना, अध्यारा र अप्ठ्यारा हुन सक्छन्, संयम राखेर अगाडि बढ्नु पर्ने रहेछ । यसै क्रममा मलाई एउटा अंग्रेजी भनाई याद आयो,

“At almost every point there are choices. Life is about laying yourself open to the choices and being prepared to take risks.”

त्यो २१ दिने कोष मेरो लागि साँढे नै महत्त्वपूर्ण रह्यो, अनि Anakiwa पनि । जिन्दगीमा साँढे सम्झरहने, एउटा साहशिक र चुनौतीपूर्ण समय बन्यो । अन्तमा, Outward Bound School लगायत छात्रवृत्ति दिन सबैलाई र यस्तो साहशिक कोषमा भाग लिन होसला विनुहुने क्राईष्टचर्चमा रहनु भएको नेपाली समाजलाई पनि यसै “नमस्ते” मार्फत धन्यवाद दिन चाहन्छु ।

सलिना पौड्याल ढकाल

नेपाली जनता र अंग्रेजी भाषा: आबश्यकता कि बाध्यता ?

भाषा एक माध्यम हो, जुन अहिले सुन चाँदी भन्दा महँगो भएको छ । भाषा महत्त्वपूर्ण छ भन्ने तर्क प्रस्तुत गरियो भने सायद साधारण मानिसहरूले पत्थाउदैनन पनि । तर वास्तविकता यहि हो की भाषा धन सम्पत्तिभन्दा धेरै महत्त्वपूर्ण छ । कुनैपनि देशको राष्ट्र भाषाले उक्त देशको अस्तित्व र पहिचान स्थापित गरेको हुन्छ । कुनै पनि मुलुक भित्र रहेका थुप्रै राष्ट्रिय भाषाहरूले विभिन्न जाति र समुदायको पहिचानलाई उजागर गरिरहेका हुनसक्छन् , तर विभिन्न समुदायहरूको बीचमा सम्पर्क भाषा र सरकारी कामकाजको लागि एक राष्ट्र भाषा कायम गरिएको हुन्छ । हाम्रो देश नेपालमा नेपाली भाषालाई राष्ट्र भाषाको रूपमा बोल्ने र लेख्ने गरिएको छ भने विभिन्न जातजातिका मानिसहरूले राष्ट्रिय भाषाहरू बोल्नसक्छन् । राष्ट्र भाषा र राष्ट्रिय भाषाहरूले देशको राष्ट्रियता संरक्षण गर्न काम समेत गरेको हुन्छ । त्यसैले यसको संरक्षण गर्न कार्यमा कुनैपनि देशका जनता मरिभेदेर लागेका हुन्छन् । यो एउटा स्वाभिमान नागरिकको कर्तव्य र देश प्रतिको जिम्मेवारी पनि हो । त्यसै गरि विभिन्न राष्ट्रिय भाषाहरू समेत लोपोन्मुख अवस्थामा पुगेका छन् । वर्तमान भ्रमण्डलीकरणको कारण अंग्रेजी भाषाको अन्तरराष्ट्रियकरणले यो भाषा ज्ञाने पनि बाध्यतात्मक परिस्थितिको सिर्जना भएको छ, तर यसो भनेर आफ्नो भाषा संस्कृतिलाई भुल्नु कदापि तर्कसंगत हुनसक्दैन ।



नेपाल आफैमा परनिर्भर मुलुक हो । वस्तुहरूको आयात निर्यातको लागि मात्रै नभएर अंतरदेशीय सन्धी सन्धौता तथा कूटनैतिक आदान प्रदानको लागिपनि अंग्रेजी ज्ञानुपन बाध्यता रहिआएको छ । त्यति मात्र नभएर अहिले सुचना प्रविधिको प्रगतिले विश्व साधुरिदै गएको अवस्थामा अंग्रेजी भाषाको महत्त्व आफ्नो ठाउँमा छ । यसो भन्दैमा मुलुक भित्रै अंग्रेजीलाई चाहिने भन्दा बढि प्राथमिकता दिनुपर्ने तर्क कदापि मान्य हुन सक्दैन । तर यसको श्रेष्ठता वर्तमान परिवेशको नेपालमा जता सुके स्वीकार गरिएको पाईन्छ । अंग्रेजी ज्ञानको अगाडि नजान्नेहरू निरिह हुनुपर्ने बाध्यता छ । नजान्नेहरू साना होइनन् , आफ्नो राष्ट्र भाषा बोल्दा कसैले हेपन पाईदैन । सामाजिक, आर्थिक तथा राजनैतिक परिवर्तनकोलागि अंग्रेजी बाध्यता पनि हैन । जापान, चीन, जर्मनी जस्ता देशहरूले अंग्रेजीलाई माध्यम नवनाएपनि समग्र प्रगति गरेके छन् । हाम्रो देश नेपालको अबस्था हेच्यो भने यो धेरै नै फरक छ । नेपालमा अंग्रेजी भाषाको अपरिहार्यतालाई स्वीकार गरेर हो कि किन हो कुम्ती यसलाई धेरै नै महत्त्व दिइएको देखिन्छ । यहि कम रहि राख्ने हो भने नेपाल राष्ट्र रहेपनि नेपाली भाषा भने लोप हुने हो कि भन्ने डर छ । यो अवस्थामा नेपाली संस्कृतिको हालत के होला अनुमान गर्न सकिन्छ । भनिन्छ, भाषाले संस्कृति भित्राउछ । त्यसैले अंग्रेजी भाषासंगै पश्चिमा संस्कृतिको प्रभाव बढ्नु स्वभाविकनै हो । त्यसैले अंग्रेजीको प्रभावले कालान्तरमा नेपालको राष्ट्रियतामै आंच आउने अवस्था सृजना नहोला भन्न सकिदैन ।

अंग्रेजी सिक्नो, यसको सकारात्मक पक्षहरू ग्रहण गरौ र नेपाली भाषाको मुल्य स्वीकार गरौ ।

– सुनिल सापकोटा

२३० डलरको चिया

न्यूजिल्याण्ड फर्कने पनि एक हप्तामात्रै बाँकी रहेकोले वेइजिङ्गको एक महिनाको वसाईमा Tian-anmen Square त एक चोटी जानै पन्थो भनी शनिवार निस्किए । १२ बरपंछि धेरै नै फेरिएको वेइजिङ्गको मुटुमा रहेको संसारकै ठूलो र अविस्मरणीय घटनाले चिनिएको पर्यटक स्थलमा पुग्न म रोमान्चीत थिएँ । People's Hall सभासदहरूले भरिएकोले होला, सय सय मिटरमा रहेका पुलिस बटालियन र Tian-anmen Square hfgj Under pass मा द्रै चैक रहेछ । बल्ल बल्ल एक घण्टा लाईनमा बसेर Tian-anmen Square पुगेँ । फटाफट फोटो खिच्दै थिएँ, अंग्रेजी बोल्ने एक जोडी चाईनिज जोडीपनि सँगै छिरे । न्यूजिल्याण्ड बाट आएको खिचाएँ । केहीवेर पछि सोधेँ, यहाँ नजिकै घुम्ने रमणीय र ऐतिहासिक स्थल छ की भनेर । उनीहरूले ५०० मिटर परको मिलेज देखाए र सँगै जाने ईच्छा पोषे ।



करिव ४०० वर्ष पुरानो वस्ती साह्रै कलात्मक र राम्रो रहेछ । क्यामारामा दनादन फोटोहरू कैद गर्दै गर्दै । दिउँसो को १२ बजे अलि अलि भोक पनि लागेकोले छेब्रेको मिठाई पसलमा छिरेँ । ती दुई चाईनिज जोडीपनि सँगै छिरे । चाईनिज पण्ड बाट आएको भन्डाने होला, राम्रै आतिथ्य दिईरहेका थिए । तिनीहरूलाई पनि भोक लागेको होला भनी तीन बटा केक र तिनै बटा Rice cracker किनेँ । खानेकुरा सस्ते रहेछ, जम्मा १५ युआन तिरैर ती दुई चाईनिजलाई १-१ बटा केक दिएँ । पसलको अलि कुनातिर के वढेको थिएँ, १८-२० वर्षकी एक युवतीले टेमा केही कलात्मक विस्कट फर्माईन । No thanks भनी अधि बढे पनि please please भन्दै आईन, त्यसैले एक पिस टिपेँ । अर्की युवती मसकक पर्दै Please try Chinese tea भन्दै आईपुगीन, मलाई पसलको यो कुना Tea section हो कि भन्ने भान भयो । त्यहाँ केही सय वर्ष पुरानो गोलो आकारको टेबल, tea pots र ४-५ बटा काठका बस्ने चिल्ला मुडाहरू थिए ।

लाग्यो ती युवतीको काम पसलमा विस्कट किन आउने ग्राहकहरूलाई टिक्को बट्टामा सजाएर राखेको चिया बेच्नु थियो । एउटा सानो चियाको बट्टा किन्नु पर्ला भनी उनको चियाको अफर स्वीकारेँ । भनाई पनि छ नि, खाना अधि चिया खाँदैनौ भने तिमी चाईनिज नै होईदौ । कोकीराखेको फोला राख्न २-३ पटक अनुरोध गरेकोले आफू बसेको मुडा नजिकै राखेँ । ती युवतीले चिप्टीय किल्ली मा फटाफट पानी उमाविल, एउटा भाँडो याट ठुलो चम्चाले Green Tea निकालेर Porcelain को भाँडोमा खच्च्यार्न र तातो पानी राखिन् । एकै छिटमा एक पछि अर्को मसिनो जाली प्रयोग गरी त्यस्तै ३०-४० मिनि जति

चिया दिइन् । औलाले पञ्चाभूत जसरी छर्न लगाएपछि चिया पिउन भनिन् । चिया फ्रेस र मीठो छ, भनी उठ्न लागे, तर होइन होइन म तपाईंलाई अफ मीठो र नम्बरको चिया खुवाउछु भन्न लागिन् । चिया बनाउने शैली हेर्दा लाग्यो, यिनका बा र बाजेहरुपनि चियाने बेच्ने गर्थे । त्यो पनि चटक्क सजिएर ।

सुनेको थिएँ, चाईनिज चिया Premier, second, third / fourth grade गरी चार प्रकारका हुन्छन् ।

यो वर्गीकरण Tang Dynasty (६१८ -९०७ ई.सं.) तिरको रहेछ । ती युवतीले २ नम्बरको चिया खुवाउने कुरा गर्दा उनी संग ९ नम्बर सम्मको चिया भएको थाहा भयो । २ नम्बरमा रहेछ Oolong tea, त्यस पछि Pu-rech, fruit tea, jasmine#1, jasmine#2, medicinal (herbal) tea, jasmine#3, scented tea, jasmine#4, jasmine#5, china white, dragon well र अरु पनि रहेछन् । Pu-rech चाँहि माटोको भाँडोमा राखेर fermented गरिएको हुँदो रहेछ । विशेषगरी Jasmine#5 नम्बरको चिया Fujian province तिर बाट ल्याएको Oolong tea मा रातमा फुले jasmine को फुल मिसाएर बनाईएको हुँदोरहेछ । यस्तो सोचेँ, चियाको नम्बर अनुसार मूल्य पनि बढ्दै जान्छ होला ।

यहाँ मलाई एउटा चाईनिज र अमेरिकन बीचको संवाद याद आयो । एक पटक चाईनिज र अमेरिकन प्रोफेसर क्यानडाको भेन्कोभरको एउटा रेस्टुरामा गएछन् । चाईनिजले बेयरालाई सोधेछ, तिमी कुन कुन चिया बेच्छौ ? बेयराले एक थरीको मात्र चिया बेच्ने गरेको भने पछि चाईनिजले दम पर्दै भनेछ, हाथो बेजिङ्गमा त तीन थरी चिया पाईन्छ । Jasmine चियामा ९० प्रतिशत aroma र १० प्रतिशत substance हुन्छ । Oolong चिया जस्मा १० प्रतिशत aroma र ९० प्रतिशत substance हुन्छ । यसैगरि L Dragon well चिया पनि छ, जुन धेरैले मन पराउँछन् । भनिन्छ, माओत्सेतुङ्गले अमेरिकी राष्ट्रपति रिचाड निक्सनलाई Dragon well चियाले सत्कार गरेका थिए र ।

अमेरिकन पनि के कम, उसले पनि इस्टन, टेक्सासमा तीन थरीको चिया पाईन्छ भनेछ । F-A-R चिया जस्मा ९९ प्रतिशत aroma र १ प्रतिशत substance हुन्छ । S-H-I चिया जस्मा १ प्रतिशत aroma र ९९ प्रतिशत substance हुन्छ । तर हामीसंग C-U-N चिया पनि छ, जुन धेरैले मन पराउँछन् । C-U-N चियालाई चाईनिजमा Fing Cun भन्दा रहेछन्, जसको अर्थ अत्तरिलो गाउँ -Fragrance village हुँदोरहेछ । सोचेँ, एउटै किसिमको अंगुरबाट दश थरीको वाईन बनाए जस्तै एक दुई किसिमका पात र फुल मिलाएर बीस थरीका चियाहरु बनाईदोरहेछ ।

३ नम्बरको चिया खान थालेपछि नै मलाई चिया खाने रहर घट्टैगयो । उनी भन्दै थिईन्, ४ नम्बरको चिया त साँझै मीठो हुन्छ । स त भनी २०-२५ मिलि चाँहिहालें । यो सिच्चीको स्वाद भएको चिया रहेछ, जुन अलि मीठै थियो । No No / OK OK मै ८ नम्बरसम्मको चिया खाईयो । ९नम्बरको चियालाई Namaste - NNZFS Annual Newsletter

पानी उमाल्दै गर्दा ती युवती उठिन् र १५-२० सेकेन्डमै फर्किन् । बोलाबखत अधिका चाईनिज जोडी चियाको तारिफ गर्दै सोध्थे, न्यूजिल्याण्डमा कतिको चिया पिउँछन् ?

९ नम्बरको चिया दिन नपाउदै उनले कापी कलम निकालिन् । अब चाँहि मलाई यहाँ क्यातमा प्याक गरिसको चियामात्र हैन, पकाएको चियापनि बेच्ने ठाउँ रहेछ भनी मनमा चिसो पर्यो । एक बट्टा चिया किन्नुपन्यो भनी मूल्य सोधे । १०० ग्रामको ४५० युआन रहेछ । मनमनै हिसाब गरे, १३० NZ\$ पर्ने भयो । ५० ग्रामको जस्तो बट्टाको मूल्य सोधे २७५ युआन (८० NZ\$) रहेछ । अब कसरी नाई भन्ने । न्यूजिल्याण्डमा क्वारेन्टाईनको कारणले चिया लान पाईदैन भनी कि जस्तो लागेपनि भनिन । म चिया किनी कि नकिनी जस्तो गर्दै थिएँ, उनी फटाफट हिसाब गर्न थालिन् । ९×३० =२७०, २७०×३=८१० युआनको बिल थमाईन् । थाहै नपाई २३५ NZ\$ को चियापो पिइएछ त । अधि म संगै आएका चाईनिज जोडीले ४-५ किसिमका चिया मात्रै लिएका थिए, तर बिल भने ९नम्बर सम्मकै आयो । संगै आएको चाईनिज देखि रिस् पनि उठ्यो, “तँ चाईनिज बोल्ने मान्छे, भन्नु पर्दैन यो महाठगीको चिया बेच्ने ठाउँ हो भनेर” । १ देखि ५ युआनमा खान पाईने चिया ३०-३० युआनको दरमा, त्यसमाथि तिनै जनाको बिल मलाई नै । हैन यो त अति नै भयो भने ।

तर के गर्न, कता पुलिसपो बोलाउने हो कि भनी आफ्नो भागमा पर्ने २७० मा ९ नम्बरको चिया नखाएको भनी फटाफट २५० युआन निकालेर दिए र बाँकी यी दुई चाईनिजबाट लेउ भनी जुरक्क उठे । तिमीहरु कुरा मिलाउ, म चाँहि बाहिर कर्छु भनी निस्किएँ । २-४ मिनेट कुरे, तर तिमीहरुले कुरा मिलाएको जस्तो देखिएन । सायद ती युवतीले सबै पैसा त्यो पर्यटकलाई किन नतिराएको पो भनिन कि । फटाफट पछाडि नहेरीकन ५०० मिटर हिंडे र मात्र पछि फर्के । सबै जस्तै देखिने चाईनिजको हुलमा कतै चिया पसलकी युवती मलाई थप ५६० युआन तिर्नु भन्दै आईरहेकी त छैन जस्तो लाग्यो । खास त Tian-anmen Square बाट Beijing Duck नामको रेस्टुरामा हाँसको मासु खाने सोच बनाएर शहर गएको तर McDonald मा गएर १८ युआनको चिकन बर्गर र चिसो पेय खाएर फर्किनु पर्थ्यो । हेर आपत ! लाग्यो १०-१२ प्रतिशतले वार्षिक आर्थिक वृद्धि दरले अगाडि बढिरहेको चिनको निकै आधुनिक देखिने वेइजिङ्गमा नाफा कमाउने पेशापनि निकै उच्च स्तरको भईसकेको रहेछ ।

- ईश्वरी न्यौपाने

म एक मानव - गजल

कहिले चन्द्र, कहिले "मानव"
केही प्रश्न, केही आशङ्गा
त्यसैले त, ए "मानव", भनिने
आज कसरी तं मानव !

कहिले विपना, कहिले सपना
केही कल्पना, केही तिसर्ना
त्यसैले त, धन्य यो जूनी छान्ने म
मानव !

कहिले घाम, कहिले जून
केही सुख, केही दुख
त्यसैले त, जूनी एक सगम मान्ने म मानव !

कहिले देश, कहिले विदेश
केही रमभ्रम, केही आफ्नै परिवेश
त्यसैले त, सञ्चो विसञ्चो दुवै लाग्ने म मानव !

कहिले तिमीमा म, कहिले ममा तिमी
केही समानता, केही भिन्नता
त्यसैले त, सधैमा एउटै रूप देख्ने म मानव !

कहिले चन्द्र, कहिले "मानव"
केही प्रश्न, केही आशङ्गा
त्यसैले त, लौ भनि दिए आज कसरी म मानव !!!



- चन्द्र राई "मानव"

ढलेको बुद्धको मूर्तिमाथि घाइते परेवा

आज विहानै
ढलेको बुद्धको मूर्ति माथि घाइते परेवा
फेला पारे
होइन, होइन
यो अफगानको कथा होइन
तालेबानले बुद्धको मूर्ति फाँडेको कुरा
होइन
यो त हाभ्रै गामको कुरा हो, आफ्नै
ठामको कुरा हो ।

भगनावस्थ मूर्तिको काखमा रातो परेवा
देखा अचम्म लाग्यो नयाँ जातको परेवा
सोचें मैले, १२ वर्ष युद्धको तस्बिर हेरेको परेवा
जन्ममा आफ्नो रक्षा थन लाली गुरास संग रङ्ग साटेको पनि
हुनसक्छ

फेरि सोचें, तिखाले व्याकुल सेतो परेवा, राप्ती नदी भनी
भ्रममा परी रक्तकण्डले आफ्नो प्यास बुकाउँदा रातो भएको

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पनि त हुन सक्छ
नजिक गएर हेर्दा, बाज र चीलको भ्रम्टाईले
रक्ताम्य भएको पो रहेछ परेवा ।

शान्ति र विकासको प्रतिक मानी
संसदालयबाट उडाइएका एक जोडी सेतो परेवा
विकासलाई त संसदालयको चौकोसबाट अपहरण गरिएछ
अनि पुन्याइएछ यूरोप, अमेरिका र जापान तिर ।
आफ्नो सहयात्रीबाट बञ्चित शान्ति चरो
सिंहदरवारको परिधि के काट्न पाएको थियो
विभिन्न असह्य क्रियाकलापको कारण विक्षिप्त भई
पात्रहरूका हिले जात्रा हेर्न नसकि,
सम्फदे आफ्नो सरक्षक
आई ढलेछ बुद्धको मूर्तिमाथि ।

आई देखेछ विचरा बुद्ध
सरक्षण र संबर्द्धनको अभावमा पहिले नै ढलिसकेका ।
सम्फदे अतित,
सफा चम्किलो बुद्धको काँधमा आफ्नो बास
आँसु खसाउँदै,
शान्ति चरो बल्ल बुभ्दै छ, सतीको मर्म ।
धियकार गर्दै छ आफूलाई
जन्मकोमा यो ठाममा,
जहाँ मान्छेले बुद्धको मन्त्रलाई संगीत त बनाए
मर्म बुभ्ने फुसद पाएनन् ।
यसरी,
रुदै छ घाइते परेवा
ढलेको बुद्धको मूर्ति माथि ।

- अभित भन्डारी 'सरस'

टेबिनकल प्रेम-पत्र

हिजो एक फिमेललाई ईमेलबाट पत्र
लेखें
मनको भिन्टारमा केवल उनकै
बालपेपर देखें
लाग्छ मेरो हार्डडिस्कमा प्रेमको
भाईरस पसिसक्यो
अज्ञानमै उनीसित मायाप्रिति
वासिसक्यो



आँखाको यो फलपी भित्र उनलाई कपी गरिसकें
जीवनको यो ड्राइभभित्र उनकै डाटा भरिसकें
विनिता प्रिय मेरो फाइललाई डिलिट कहिल्यै नगर्नु है
रिस्क लिई तिम्रो डिस्कमा अर्को फाइल नगर्नु है

गूगल, याहू, हटमेल जस्तै सधैं छाडेरहनु
हाम्रो प्रेमको एम पी थ्री सधैं गाइरहनु
मायाको यो पेजबाट साइन आउट गर्नु भन्ने
भदरबोर्ड नै उडाइदिउंला पर पर सच्यो भने

हाथो सेक्युर्ड कनेक्सनलाई अनसेक्युर्ड गर्न भनी भाइरसहरु डुल्न सक्छन् एन्टि-भाइरस किन्छु भनी मायाको यो डेस्कटपलाई सधैं रिफ्रेश गर्नेछु म धड्कनको यो पासवर्डमा तिमी नाम भर्नेछु म

सधै मेरो इनवक्समा तिमी मेल हेर्न पाउँ पेट्ट वक्समा तिमी पिचर हरेक क्षण कोर्न पाऊँ दिलको कम्प्युटरलाई तिमी सटडाउन हुन नदेऊ माउस, कियोई, स्पीकरलाई चिन्ती कहिल्यै रुन नदेऊ ।

— अपाक काफरे

चुटुकिला

शिक्षक : राम्रो काम गर्‍यो भने तिमी नाम अमर हुन्छ, मुम्यो ?
विद्यार्थी : (जिजासा राख्दै) त्यस्तो भए मेरो पुरानो नाम चाहिँ के गर्ने नि, सर ?



शिक्षकले हरिलाई सोध्नु भएछ, "तिमीले अंकहरु राम्ररी चिनेका छौ ?"

हरि : अ सर, मेरो बुवाले मलाई सिक्काउनु भएको थियो ।

शिक्षक : भन त, ४ पछि के आउँछ ?

हरि : पाँच सर ।

शिक्षक : राम्रो, अनि सात पछि के आउँछ ?

हरि : आठ सर ।

शिक्षक : अति राम्रो । अनि दश पछि नि ?

हरि : गुलाम सर ।

दुई जना आइमाइ साबिहरु खासखुस गर्दै थिए ।

पहिलो आइमाई : हेर, मेरो बुढालाई लक्षपति बनाउने मै हुँ ।

दोस्रो आइमाई : ए हो ? अनि उनी पहिला के थियो त ?

पहिलो आइमाई : त्यो भन्दा पहिला उनी करोडपति थिए ।

केटा : तिमी मेरो मुटुमा आएर बसन ल ?

केटी : (रिसिएको भूडमा) चप्पल फुकाउ ?

केटा : मेरो मन मन्दिर होइन, चप्पल नफुकाली आउंदा हुन्छ ।

एक साथि भर्खरै विवाह गरेको साथीलाई सोध्छ, "तिमीले अग्लो केटीसंग किन विवाह गरेको ?"

अर्को साथि, "ताकि म श्रीमतिसंग शिर उठाएर कुरा गर्ने सक्छु ।"

प्रवेशिका परीक्षाको तयारी गर्न गाउँबाट दुईजना साथीहरु शहरमा आएर बसेछन् । चैत्र वैशाखको समय अलि गर्मी नै थियो । लोड सेडिङ्ग, येलुकीपख लाईन जान्छ । दुवै मैनवती

Namaste – NNZFS Annual Newsletter

वालेर पढ्न थाल्छन् ।

एक साथी : (केही समय पछि) साह्रै गर्मी भयो यार, पंखा चलाउँछु ल ?

अर्को साथी : होइन होइन, नचला यार, मैनवती निम्छ ।

सरदार : साहुजी, उ त्यो टल्किने स्टिलको भाँडा के हो ?

साहु : थर्मस फ्लास्क हो, किन र ?

सरदार : यसले के काम गर्छ ?

साहु : यसले तातो चीज तातो र चिसो चीज चिसो राख्छ ।

सरदारजीले २०० रुपियाँ तिरेर सो थर्मस किन्छ र भोलिपल्ट

दिउँसो खाजाखाने बेला क्यान्टिनमा लिएर जान्छ ।

हाकिम : ओ हो, आज के लिएर आउनु भयो सरदारजी त्यो ?

सरदार : यो थर्मस हो र ।

हाकिम : यसले के काम गर्छ त ?

सरदार : तातो चिज तातो र चिसो चिज चिसो राख्छ रे

हाकिम : कस्तो राम्रो चिज रे छ त । अनि त्यसमा के ल्याउनु

भयो त ?

सरदार : दुई कप चिया र एउटा आइसक्रिम राखेको छु ।

— मञ्जु न्यौपाने

चुटुकिला

एउटा विद्यालयमा शिक्षकले आफ्ना विद्यार्थीहरुलाई कक्षामा भन्नुभयो, भोलि तिमीहरु सबैले आफ्नो कपालको रङ्ग अनुसारको लुगा लगाएर आउनु है । विद्यार्थीहरु सबैले हुन्छ भने ।



भोलिपल्ट कालो कपाल भएका विद्यार्थीहरुले कालो रङ्गको लुगा लगाएर आए, अनि निलो कपाल पारेकाहरुले निलो रङ्ग कै लुगा लगाएर आए भने पहेँलो रङ्ग पारेकाहरुले पहेँलो नै लगाएर आए । तर, एक जना विद्यार्थीको त कपाल नै थिएन, त्यसैले ऊ त नाउँ पो विद्यालयमा आएछ ।

सेलिना कर्माचार्य

Namaste Nepal!

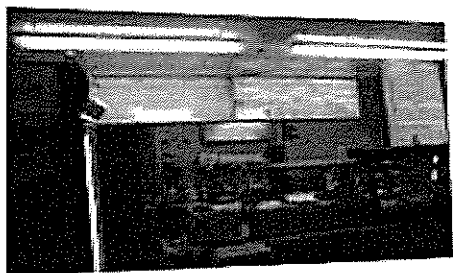
PLAINS
FM96.9

Every Monday

Leave your feedback at
namasteneपालfm@gmail.com

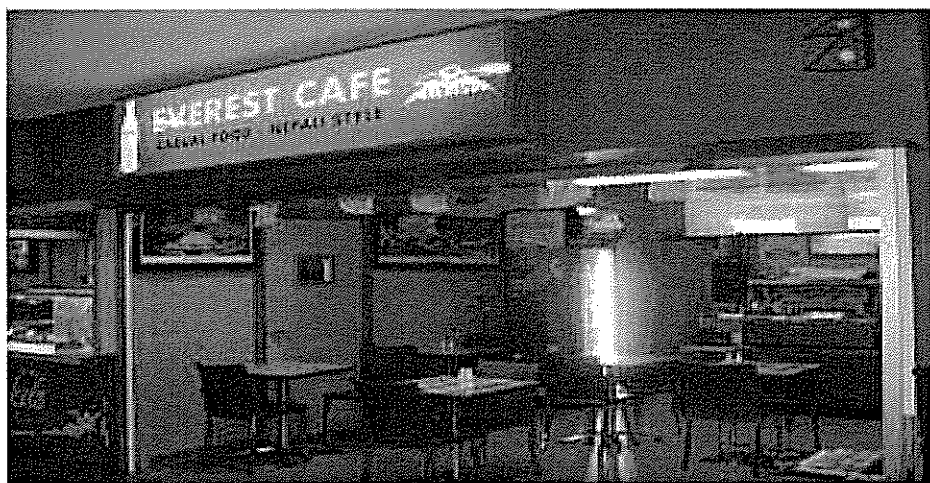
8:00PM
Do not forget to tune in.

Sanggam Indian Cuisine



O'connells Pavilion, Cnr Camp and Beech street
Queenstown

Everest Cafe Casual Food- Nepali Style



www.everestcafe.co.nz

Contact persons: Chakra Thapa and Lalita Thapa

Phone: (03) 4427026; Mobile: 0211548107

Queenstown



Tandoori Palace Ilam

Address 71 Ilam Road
Upper Riccarton
Christchurch

REGION: Canterbury

PHONE: 03 343 4405

LICENCE: Licenced+BYO

CUISINE: Indian

Yogiji's Food Mart, Christchurch

Specialty: Wide range of Asian including Nepalese Groceries, Holy books and (puja samagri), wedding accessories and many more.

Address:

Yogiji's Christchurch Ltd, 569 B Colombo Street, South City Mall Car Park, Christchurch

Phone: (03) 3723434; (03) 3723536 Mobile: 021-2352086



HORNBY FRUIT & VEGE IMPORTED GROCERIES

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Wide range of imported goods and produce all under one roof.

Open 8am - 6:30pm

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Opposite: The Hub Hornby Mall

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Great specials! from 5th April - 12th April

Mother's Recipe Frozen Veggies Normally \$ 2.99 \$1.99	Spices on Sale Fenugreek, Seeds, Mustard Seeds Normally \$ 8.99 kg \$4.99
Chana Dal Chana Flour Fine Normally \$ 4.99 Kg \$2.99 kg	5kg Tara Basmati Rice Normally \$ 19.99 kg \$14.99
Fresh Okra Fresh Eggplant Normally \$ 6.99 Kg \$4.99 kg	Vadial Keshar Mango Pulp Normally \$ 4.99 Kg \$2.99 Limit 10

Great Specials At Your Great Indian SuperMarket
180 Durham St, Near South City, Open 9am - 6:30 pm Daily