

कार्तिक २०७७

Issue 13 , October 2020

NAMASTE

magazine



नमस्ते



AN ANNUAL PUBLICATION

OF

NEPAL NEW ZEALAND FRIENDSHIP SOCIETY OF CANTERBURY INC.

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Editors' note

The editorial team expresses its great pleasure for the overwhelming responses from our valued members who made this edition of the Namaste Magazine possible. It is encouraging to see how we Nepalese have valued our culture and tradition no matter where we live. Thank you all for your contribution and we believe that this edition will help better understand Nepalese diaspora in New Zealand.

The publication date of the magazine was pushed back a bit from its schedule due to unwelcome Covid-19 pandemic that has ravaged globally, thanks god we are in New Zealand. However, we have finally managed to bring this edition to your hands and yes through our joint efforts and contributions.

The editorial team likes to thank all our sponsors, Nepal New Zealand Friendship Society (NNZFSC) President Mr. Subodh Dhakal, Sanjay Shanti Subedi (President - NLS NZ), NNZFSC executive members and general members, contributors and all Nepalese living in New Zealand. The team also extends its appreciation to Dr Dipendra Ghimire and Mr. Roshit Bothara for their help.

Let's spread love and care.

The Editorial Team



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Message From The President



SUBODH DHAKAL

President

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

Namaste and Tēnā koutou

On behalf of NNZFSC, I wish you all a very Happy Bijaya Dashami and Dipawali 2020.

It is my great honour and privilege to serve as President of Nepal New Zealand Friendship Society of Canterbury Inc (NNZFSC). Living in Christchurch since 2008, I have been actively involved in the society with various roles in the executive committee and this year with support from my family and

friends have decided to contribute to the organization. At the very outset, I would like to sincerely thank you all the members of NNZFSC for entrusting me this responsibility to lead this organization for the term 2020-22. I, along with my very young and enthusiastic team, are committed to make all the sincere efforts to advance it to the next level ensuring unity, coordination, inclusiveness and togetherness amongst all Nepalese and those who like to link themselves to Nepal residing in the greater Christ-



Image Courtesy: Bipulendra Adhikari

church area.

“Helping each other is embedded in Nepalese culture, this is even more important in this time of global pandemic brought by COVID-19 virus, please be humble and reach out to someone who needs the support.”

I am hoping to continually receive your meaningful support, co-operation and guidance that will be contributive to form a better state of our identity and pride as the members of NNZFSC. Helping each other is embedded in Nepalese culture, this is even more important in this time of global pandemic brought by COVID-19 virus, please be humble and reach out to someone who needs the support. The Society has grown significantly in size over the years, with change in numbers and dynamics of population, the nature of the programs run by NNZFSC might need changes to fulfill their needs. Our team will

continue to run all the main programs that have been running from the establishment time of the Society and we will endeavour to organize programs based on demand and seek general members for suggestions.

Current executive committee members are relatively young and we have shared different roles within the team to distribute the loads to run the regular activities organized by the Society. We are also looking forward to extending our friendship with other Nepali organisations from different regions where we can exchange knowledge, share ideas and also help each other when in need.

Due to unprecedented circumstances caused by COVID-19, our regular programs such as Teej 2020, Winter Sports/potluck were not feasible to conduct and we once again apology for not being able to run as per schedule. Going forward, we hope the COVID case subsides in NZ and we can freely run our regular activities as well as organize exciting new events in coming days for the NNZFSc memberships.

On behalf of NNZFSC members, I would like to acknowledge all our donor

agencies: Christchurch City Council, Ethnic

Communities, Rata Foundations, Mainland foundations and COGS who have been continually supporting our organizations through their funding helping us run different activities throughout the year.

Finally, thank you all for taking time to read this message and I along with my executive team look forward to your constructive feedback, guidance and support in our term. If you would like to know more about and perhaps want to be involved in different activities run by the Society, please get in touch with any of the executive members. I would like to conclude my message with one my favourite quote from Maya Angelou:

“I have great respect for the past. If you don't know where you've come from, you don't know where you're going. I have respect for the past, but I'm a person of the moment. I'm here, and I do my best to be completely centered at the place I'm at, then I go forward to the next place.”

Ngā mihi

Message From The Ex President



DR. BHUBANESWOR DHAKAL

NNZFSC President
2018-2020

“I believe that the activities of the Society has brought the Nepali members a sense of homely feeling in New Zealand and contributed to their smooth assimilation in mainstream NZ society as well as giving the Nepalese cultural exposure to many people of other ethnic backgrounds.”

I am delighted to share with you that tenure of our team for executive committee role has been successfully ended in early July 2020. The credit of our success goes to members, fund providing agencies and other service providers of the society.

In the last year, the society completed many activities. The society regularly supported sport activities (Football, badminton and cricket). The games provided youths opportunities to interact regularly within communities at local and regional levels and between ethnic groups with origin from other countries. They helped the players and supporters to develop social discipline and mutual respect towards each other and facilitated team work capacity building among Nepali migrants. The sport activities also improved physical and mental health and boosted the attitude and self-esteem of the participants. In addition,

the Society continued airing of weekly “Namaste” radio program in FM 96.9 radio. In addition sharing news, views and music in Nepali language it often broadcast emergency information prepared by civil defense Canterbury. The Nepali language and cultural class run by society for children has increased literacy and familiarized own culture for children of Nepali origin. Our Society actively participated in cultural-feast, Santa Parade and Culture Galore showed solidarity of working with local councils (Christchurch City Council and Selwyn Council). The Society also organized events to celebrate major Nepali festivals: Teej, Dashain and Tihar (Deusi-bhalo). We invited two renowned Nepali Artists, Comedian Sandeep Chhetri and Singer Sugam Pokhrel, to promote their creativity in overseas and make Dashain festival celebration special.

The cultural events organized by the Society have been attended by a large number of members and guests (estimated about 450 people). Another remarkable work of the society in the year was ethnic orientation workshop. The members from New Zealand ethnic groups and public organizations participated in the workshop and exchanged information and built confidence to manage life in humanitarian crisis events. I believe that the activities of the Society has brought the Nepali members a sense of homely feeling in New Zealand and contrib-

uted to their smooth assimilation in mainstream NZ society as well as giving the Nepalese cultural exposure to many people of other ethnic backgrounds.

Covid-19 pandemic hampered some activities of our society of the year. Our society required following the lockdown policy of the New Zealand government to control the disease. The disease risk hampered the program of celebrating the Nepali New Year 2077. It also affected annual publication of Namaste newsletter which was a part of the new-year program. However, some students

got some covid-19 relief material supports in our tenure.

On behalf of NNZFSC, I would like to express a gratitude to Christchurch City Council, Office of Ethnic Communities, COGS (Ministry of Internal Affairs) and Rata Foundation for providing generous financial support for doing community activities of the society. I would also like to thank all executive members, active volunteers, general members of the Society and other supporting organizations which made the endeavors of our team a success.



Nepalese girls in a traditional attire. (Image Courtesy: Manesh Malla)

Covid-19 Pandemic And Its Impact On The Nepalese Migrant Community



DAYA GAUTAM

Licensed Immigration Adviser
Himalaya Immigration
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“As of the 23 June 2020, there were 4,148 temporary visa holders of Nepalese origin living in NZ. Out of them, 1,337 were on student visas, 313 on visitor visas, 2,445 on work visas and 89 of them were either holding interim or limited visas.”

Immigration is a dynamic industry. The priorities of the government change regularly, hence the subsequent changes in immigration rules. The frequently of changes is further increased by the covid-19 pandemic. Though the management of Covid-19 by New Zealand is appreciated by the world, the NZ economy has been heavily impacted. NZ is considered as one of the safest places to live, and the kiwi expats have been returning home. With a high number of NZ citizens returning home, closure of businesses and subsequent job losses, the government would obviously give New Zealanders priority, thus increasing the uncertainty of stay for temporary visa holders in NZ.

In New Zealand, as there are many changes and an-

nouncements made by the government every week, individuals are finding it difficult to keep track of them and its subsequent impacts on visa holders and potential visa applicants; both on-shore and off-shore.

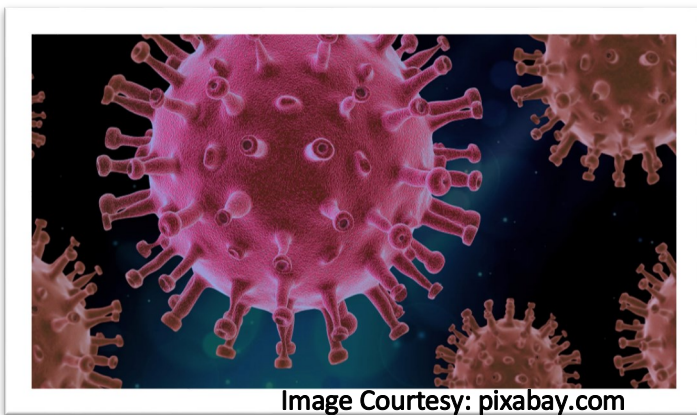
The number of Nepalese coming to NZ has increased in the recent years. As of the 23rd of June 2020, there were 4,148 temporary visa holders of Nepalese origin living in NZ. Out of them, 1,337 were on student visas, 313 on visitor visas, 2,445 on work visas and 89 of them were either holding interim or limited visas.

Who are affected?

Like every other nation, the NZ economy is also severely impacted by the COVID-19 pandemic. One of the major backbones of

the NZ economy; the hospitality & tourism industry, has been severely impacted by the travel restrictions; both between nations and within the country. Many have lost their jobs, and the number is increasing day by day.

Significant portions of the work visa holders of Nepalese origin are relying on the hospitality industry. Many have been made redundant, and some have changed their field of work. The total number of people who lost their jobs is not certain, but we can sense that the number is rising, and its impact will be clearer once the government auto ex-



tended visa period nears its completion, and people need to renew their visas.

The automatic extension of visa duration, for essential skills category work visa holders (initially to Sep 25, which was subsequently extended for an additional six months) has helped a significant number of people to maintain their legal status in NZ. However, the unfortunate are the ones who went overseas for holiday and did not hold employer assisted category work visas (for example: post study work visa holders and people whose work visas are expiring before the end of Dec 2020).

One of the adversely affected categories is partnership-based visas; i.e. partners of students or work visa holders. Some of the applicants had their visas approved but could not travel to NZ due to border restrictions

since March 2020 and were not eligible to get a border exemption. Such visa applications were already taking a long time to decide (about 6 months) and the subsequent border restrictions have resulted in many newly married couples staying apart for a long period of time. This has adversely affected their mental health and put strain on their relationship.

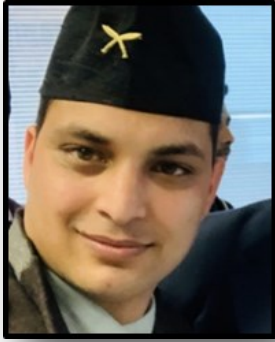
International students are one of the major sources of income for NZ. It is estimated the cost to the education providers would be about \$600 million in lost fees this year. Despite this fact, it is impossible to allow international students to enter NZ for this year. The earliest possible intake for international students would be the Feb-March session (depending on how COVID-19 behaves worldwide), however the number will be limited due to the mandatory quarantine requirements and associated risks.

What can be done?

For people whose visa is nearing expiry and has not been auto extended, it is important to lodge the visa application in time and maintain a legal status in NZ. If the other possibilities (for example, a job offer to lodge a work visa application) are exhausted, one should lodge a visitor visa application. For people who are keen to return home and are waiting for a flight, they can apply for a Covid-19 short term visitor visa and may be granted a 2-month visa.

While the immigration challenges are there, it is important for everyone to look after one's mental health, as we do for our physical health. One should recognise that this virus has affected everyone in one way or other, and you are not the only person affected. Developing resilience is the only way to survive and it's the rule of nature.

Disaster as a new timeline in Nepalese history



APRIL ARYAL

“We know disasters are unwanted. However, we cannot ignore their existence. The timeline of disasters in the history of Nepal suggests that we are acknowledging disasters and their importance in our daily life”

The timeline is an incredible indicator of evolution. A timeline represents the sequence of remarkable events in a chronological sequence. It is a part of life. A general timeline in human life is that a baby is born, grows to an adult, passes through old age, and dies. This sequence of human life is a simple timeline of an individual. However, there are many other people whose timelines are not limited to these usual, normal events. For example, those that have been through an incredible event. Some people encounter a huge accident; others win the lotto. These unusual events are milestones of the timeline. Some scientists' discoveries are also part of their timeline, but they are more than a normal incident. Such timelines are great enough to change human life. The discovery of computers, electricity, the internet, and so on, are a

few of such events that greatly enhanced human life. Meanwhile, few external circumstances change the timeline with a huge impact. For example, regular activities have been interrupted due to massive natural disasters. The 2004 Indian Ocean Tsunami was one of the scariest of its type, causing more than 227,898 deaths across 14 countries. However, the Tsunami also created a milestone event in the timeline. The work of several researchers and many economic activities & problems were identified due to this Tsunami. After such events, people's perspectives and thinking started to deviate from the normal routine. This article is discussing the peculiar perspective of the timeline.

People might not have noticed it at an individual level before the Facebook timeline. Facebook is reflecting the timeline recur-

rently after a certain interval with certain crucial events during that period. Similarly, few historical events like natural disasters create milestones during the human timeline. In the context of Nepal, a famous milestone is “नब्बे सालको भुइँचालो”. After the great earthquake of Nepal in 1934, it became the demarcation of history in Nepal. People from that earthquake era identified themselves as born before and after. If we ask anyone born before then, they would not say when exactly they were born. Instead, they will classify as how old they were when the earthquake happened. If we ask any of the elderly born around that time, they will say “I was born

5 years after नब्बे सालको भुइँचालो. Likewise, others will say “I was 5 years old during नब्बे सालको भुइँचालो”. Likely, we never thought about such milestones due to disastrous events, but such events are vital for the human timeline. My grandmother, now 82 years old, is not very good in memory. However, whenever she heard anyone saying “earthquake”, she will immediately say that “I was born 5 years after 90s earthquake.”

We know disasters are unwanted. However, we cannot ignore their existence. The timeline of disasters in the history of Nepal suggests that we are acknowledging disasters and their importance in our daily life.



Note: All images were provided by Mr. Aryal (Editors)

5 Myths of 5G



SUNIL DHAKAL

PhD in 5G Signal Processing Schemes

“Scientists have confirmed that COVID-19 is transmitted through respiratory droplets, and 5G waves cannot transmit droplets”

Today, cellular communication has become an integral part of life for 5 billion people. Continuous research and development during the last decade have led to a paradigm shift from voice-centric 2nd and 3rd generation cellular communication towards data-centric 4th generation (4G) and 5th generation (5G) cellular communication. Given the explosive growth of mobile phone users over the years, along with the steadily increasing use of video streaming in smartphones and tablets, it has been predicted that the 5G will need to fulfill a 1000 fold increase in capacity demand along with a high data rate, low latency, and increased connectivity.

However, people are not only looking at the pros of 5G but also about the impacts of it on human health. People are concerned about the relation between 5G and COVID-19. Not only that, but people are also burning up cellular base stations for this conspiracy that does not even hold a simple piece of evidence to prove it. 5G related hoaxes are causing more anxiety and stress to people in this unprecedented situation. It is plau-

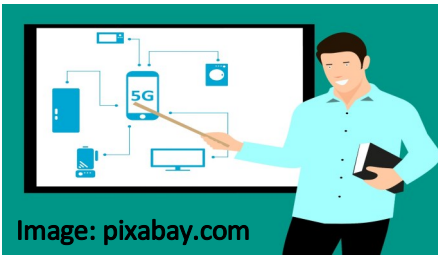
sible to be concerned about the new technology. Being a consumer, we have the right to know the impacts. But accusing and punishing it without knowing the technology behind can also be referred to as a COVID-OT act. This article is just an attempt to fulfill the gap of misunderstanding and misinformation related to 5G.

1. 5G spread; COVID-19

The simple answer is 'NO'. Scientists have confirmed that COVID-19 is transmitted through respiratory droplets, and 5G waves cannot transmit droplets. Moreover, I have never heard a biologist or a medical doctor saying that COVID-19 is due to 5G, so rest assured.

There is only one relation between 5G and COVID-19 and that is 5G is somehow helping to flatten the curve created by COVID-19. If 5G would have been implemented by now, then there would be more efficient contact tracing, and more data would be available there to help the government and scientists in this crisis.

2. 5G radiation has a bad



Impact on our health

NO! To understand this, we need to know about the technology behind 5G or other cellular communication technologies. 5G, or earlier cellular communication technologies, emit radio waves and it is a type of radiation; just as light is a form of radiation. Radiation is nothing but a way that energy travels through space, i.e. energy radiates. There are many natural and artificial radiations, such as radio frequency (RF) in telecommunication and X-ray in hospitals which are artificial, and light or UV light which are natural. Radiation is classified based on their frequency. Ionizing radiation (If the frequency is higher than visible light like UV or X-rays) is harmful and can damage our cells, and non-ionizing radiation (If the frequency is equal to or below that of sunlight) can cause harm through their heating effect at very high intensi-

ties. Let's iterate here that we use the microwave at high intensity or in a closed chamber to heat food but the energy radiated by the 5G towers or other artificial equipment used for communication, like Wi-Fi or Microwave or FM Radios radiate energy that is well below the potential energy that can have negative impact on our health, i.e. 50 times the safety limit.

3. Radiation from 5G or earlier generation cell sites are killing birds and bees

Radio waves used in telecommunication are not known to harm birds or bees and neither 5G, nor earlier generations of radio waves kill birds or bees. The researchers have found that the exposure level under the given guideline by the International Telecommunication Union (ITU) and International Commission on Non-ionizing Radiation Protection (ICNIRP) is unlikely to harm birds or bees.

4. Cell phone towers near to our home are not safe

Again, there is no harm to have cell-phone towers near your home if the radiation exposure is well under the specified range. Mostly cell

towers operate far below the legal limit set by the government and in 5G it will be well under the safety margin which is less than 1%. ITU has given a guideline and every country has its own guidelines, like in NZ, and set a certain limit on exposure to the radio waves it transmits.

5. Why 5G, if we already have 4G

5G gives more than speed if compared with 4G. 5G is looking at three major things speed, connectivity, and latency. Speed is how fast you want to download a movie; whether you want to wait for 10 min to download a movie or 5 sec. Connectivity is to accommodate the increased number of devices that we are expecting, up to 30 billion by 2030. Latency is how much time it takes for a data/message to travel over the network, which is important for critical tasks such as remote surgery. 5G is a part of evolution, a few decades ago no one ever imagined that they will be able to do a voice call without being hooked with a wired telephone set, but now surfing the internet, Facebooking and video calls are just a part of life.

I love Nepal and New-Zealand

I love Nepal because,

I was born there.

I love New-Zealand because,

I'm growing up here.

Nepal has Mt Everest,

New-Zealand has Mt Cook.

I love these two countries,

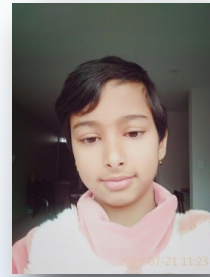
like reading a new book.

New-Zealand is my second home,

Nepal is the first.

I love these two countries,

more than chocolate and oats.



ASHASWI KC

NEPAL NEW ZEALAND FRIENDSHIP SOCIETY CANTERBURY'S RADIO SHOW

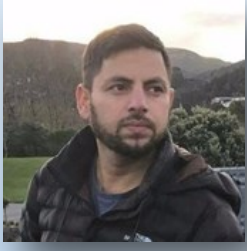
NAMASTE NEPAL

A composite image featuring a vintage-style yellow and orange radio on the left and a man wearing headphones and speaking into a professional microphone on the right. The background shows a radio studio setting with a computer monitor and audio equipment.

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राजेन्द्र पाण्डे

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बिहानिको आस देखाउ
यता उती भौतारिने
बेघर यो मनलाई बास देखाउ

बोल्दै गर भेटे कतै
आफन्तको भान परोस
देखे पनि लजाएर
बाटो काटी पर सरोस

आउ नजिक बसौँ सँगै
दुई दिलबिचको दुरी घटाऊ
फुटे फुटोस मुटु मेरो
सुन्ने गरी धड्कन बढाउ
कहिलेकाँही रिसाएर

आफ्नोपनको आभास देउ
फकाउन आए भने
मुस्कानको स्याबास देउ

कसैसँग बोलें भने
मुटु जलाई डाहा गर
जती वर आउन खोज्छु
उती तिमी पर सर

टाढा कतै गएँ भने
सम्झिएर रुने गर
छिट्टै आओस फर्की भनि
मन्दिरलाई छुने गर !!

गजल

तिम्रो मेरो दिलको दूरी, नाप्न पाए हुन्थ्यो
मन मुटु एकआपसमा, साट्न पाए हुन्थ्यो ।

बसन्तको फूल जस्तै, कलकलाउँदो वैश
झाती भीत्र सजाएर, राख्न पाए हुन्थ्यो ।

बादलको घुम्टो भीत्र, लुकेको त्यो रूप
कल्पनाको सागरमा, साँच्न पाए हुन्थ्यो ।

कहिले घाम कहिले पानी, रित जीवन्तीको
हाँसी खुशी रमाएर, जिउन पाए हुन्थ्यो ।

- दीपक प्रधान
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Cycling down the lane



BIPULENDRA ADHIKARI



I am enjoying my newfound hobby. Sorry, no prize for a blind guess. But a bit of a hint: it comes with some health benefits too. Yes, it's cycling; where many prefer the term biking too. I am fine with either, choose your preference. As I write this, I do not know how long this hobby will last and I fear that my latest hobby too will meet a pre-mature death, much like my earlier ones. I am determined to keep this for some time, at least till this magazine goes to the press.

The zeal all started few days back, after my friend Brendan handed me a 'push-bike' for free. Amulya has been a driving factor in pushing me too, not to forget the Timaru boys (Amit and Akshya). The hobby thus is an amalgamation of a gift, encouragement from friends and obviously my growing body. The first person whom I shared my newfound hobby with, although a bit hesitantly, was my wife, Nisha. She smiled (A special mention to her dimples). The sneer was obvious as she had been bearing the brunt of



Image Courtesy: pixabay.com



Image Courtesy: PhotoforClass.com

my ever-switching hobbies, that seemed to only last a day to a week in total. She did not stretch this discussion any further and soon gave in, seeing me excited and determined, as always.

Cycling has always been a mode of transport if you grew up in Nepal's Terai region. The fond memories of racing with friends to school and back still swell my heart with pride today. Gathering together every morning before departing to school, falling down after failing to balance on the bike, and hiding bruises from parents to avoid verbal lashings are common childhood memories of those born and bred in Terai. The feeling of pride and honour always lasted throughout the day if you managed to slip in to school before your friends, be it by even a few seconds. The childhood memories were fresh again, in bits and pieces, as I started pedalling.

The health benefits of cycling are not hidden secrets too, and contributing to reducing city traffic congestion and pollution emission are bonuses. Put all these aside, the hope of regaining a perfect body after cycling and the psychological satisfaction it offers has no better match. Cycling is an easy form of

“The sneer was obvious as she had been bearing the brunt of my ever-switching hobbies, that seemed to only last a day to a week in total.”

exercise where you do not have to head to gym reluctantly, giving up that early morning sweet dream, or drag your fatigued body after work when you should be enjoying a bottle of chilled beer, or streaming Netflix. And there are those who doubt like Thomas, who I have to face every day with their never-ending spree of comparisons. As they stress, splashing in a pool or pumping some iron in the gym could have given me better results compared to cycling. My

well-prepared and ‘no further discussion’ answer to them is always ‘Yes’, after all they never do know that an apple and mango are not the same.

The cycling practice can be easily embedded into your daily routine, if you can cope with the feeling of tiredness in your initial days. A bit of hesitation is there when you start to pedal down busy roads, but believe me, there are a lot out people pedalling every day when you may not have even started. Beware, a smile or even a thumbs up will keep you pushing, if those ‘veterans’ saw you struggle to pedal. No pain, no gain as they say. And I add, no loss in trying out what you really want to do in life, after all you live once and only once.

Is It Worth Of Legalizing Cannabis Uses For Public?



BHUBANESWOR DHAKAL, PhD

Former President, NNZFSC

“The development of some norms or rules around safe use of cannabis may also alleviate any immediate harmful effects of its consumption”

Consumption of cannabis (often called “marijuana”) has both harm and benefit. Uses of the cannabis products in scientifically appropriate amount and frequency provide medical, therapeutic and recreational benefits. People tend to use the substance repetitively mainly for euphoria. The cannabis contains cannabinoids including delta-9 tetrahydrocannabinol (THC), a chemical resulting mind-altering effects which results euphoria. The substance stimulates cannabinoid receptors in the brain and central nervous system and modulates the release of the neurotransmitter dopamine in the brain which influences on mental states and behaviour of the consumer. Consumption of high doses of psychoactive substances can overstimulate the brain and result in temporary problems in perception and cognitive functioning.

Consumption of cannabis products have various immediate and long-term negative effects. Immediate effects include disinhibition, spontaneous laughing, disturbances to vision, thought and memory, coordination loss with confusion, dry mouth and sleepiness. People under the influence of cannabis cannot perform some activities well, such as driving and operating machinery due to impaired motor skills (loss of the ability to respond quickly) Therefore, industries do not allow their workers to use cannabis. Initially, Britain banned cannabis consumption in India specially targeting labour in 1840, in the colonial period. Other countries also followed a similar policy from the early 20th century.

Other immediate effects include increasing heart rate and appetite, lowering blood pressure and reddening the sclera (white) of the eye. Some literature suggests that regular users can have impaired concentration, memory and learning ability. There is also some limited

evidence that cannabis use can cause lung damage, hormonal disorder, and contribute to an impaired immune system. Literature has also highlighted increased risk of psychiatric disorder, and in particular psychosis/psychotic symptomatology in younger and heavier users (and among those with a genetic predisposition to psychotic illness)... Overuse of cannabis can lead to an addiction (called cannabis use disorder), which affects a small percentage of users. Heavier users may also suffer from symptoms of withdrawal after stopping use. These symptoms may include anxiety, insomnia depressed mood, and disrupted appetite. The effects of cannabis use vary with frequency of use, as well as the THC content of the cannabis being consumed.

Scientific findings on other outcomes are also debatable. Studies show that cannabis consumption at young age can adversely affect some socially desirable life course outcomes one important area where this has been observed is in educational achievement and employment. Research suggests that individuals who begin using cannabis at an early age (prior to age 18) are less likely to engage in and complete formal education and are more likely to be unemployed. Some people have also argued that cannabis can be

gateway for other addictive drug use. However, one reason why this may be the case is that because cannabis is illegal, people who wish to use it must interact with drug dealers who frequently have other products to sell. Evidence from the Netherlands, where cannabis is decriminalized (but not fully legal) suggests there is no gate-



Image Courtesy: The Daily Blog

way from cannabis to other illicit drugs there. Peers and the social environment in which drugs are used probably plays a more decisive role in increasing the use of other drugs in this case. For instance, when cannabis use was free in Nepal, the cannabis consumers were mostly retired people but now the majority consumers are young people except Hindu Monks. The legal restriction on its uses has increased curiosity or temptation for tasting or experimenting especially to young people.

Modern communication services have increased discussion of the recreational or pleasurable value of its use and increased access to the products especially to urban and peri-urban youth.

Lab studies have reported that cannabis smoking produce four-fold more tar (cancer causing compounding) than that of tobacco smoking. Cannabis smokers also get more exposure to

tar than tobacco users due to tendency to inhale more deeply and holding their breath after inhaling smoke. However, studies have shown little relationship between cannabis smoking and lung cancer, but a strong link between tobacco smoking and lung cancer. Studies also reported that number of deaths related with tobacco use is much higher than with cannabis use. Therefore, some studies argued that it may be possible that some of the chemical compounds in cannabis may have properties that are protective against cancer. The literature has claimed that

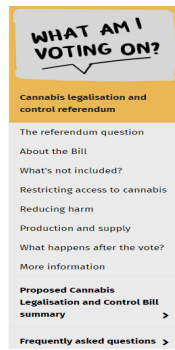


there are many medical benefits of cannabis use. Cannabis products have been promoted as being effective in treating many chronic conditions with fewer side effects than pharmaceutical logical products. It has been argued that cannabinoids alter pain perception pathways in the brain and reduce chronic pain arising from arthritis, migraine, fibromyalgia, multiple sclerosis and endometriosis. Some literature has claimed that cannabis compounds not only reduces stomach pain in people with inflammatory bowel syndrome but also may enhance immune response and play a vital role in the functioning of the gut. Cannabis products may also have an effect on the limbic system and may help to alleviate neurological and mental disorders such as Parkinson's disease, Tourette's syndrome, post-traumatic stress disorder (PTSD), anxiety, epilepsy (only certain treatment-resistant types), multiple sclerosis and sleeping problems. Consumption of cannabis can have a calming effect down and can help to control mood, and may be especially useful to people with autism, seizure disorders and high levels of anxiety. Therefore, some countries have allowed doctors to prescribe some cannabis products to patients with specific mental disorders and pain problems. Some literature has also claimed that the effect of cannabis on mood can also relieve depression it has also been claimed that cannabis compounds effect metabolic activity including regulating insulin, which could mean that cannabis products may be an effective homemade medicine to increase appetite and treat stomach bloating from food poisoning in both human and animals in developing countries.

Some literature has also stated that consuming cannabis products can stabilise blood sugars, lower blood pressure, and improve blood circulation which contributes to diabetes management. However, some of the claimed benefits seemed to be based on the life situations, experiences and perceptions of cannabis users rather than scientific evidence. Scientific studies have provided substantial evidence of only a few benefits, and limited evidence of most other claimed benefits. Interestingly, it should also be noted that most studies on the utility and efficacy of cannabis have been undertaken in the context of developed countries, with little evidence obtained from developing countries.

Legalizing cannabis consumption can also contribute to national economies. It can increase the number of tourists visiting in the country because many other countries have not legally allowed its consumption. In turn, a tourist boom can have multiplier or spell-over effects on many other economic activities. More importantly the production, processing and sale of cannabis products has the potential to increase economic activities which boost income to farmers, profit to businesspeople and tax to government. Some countries such as India has recently made significant profits from exporting cannabis medical products as it has been legalised only a few states. Legalization of cannabis consumption can also reduce the importation and use of certain pharmaceutical products. In this way, the changes in tourism, business and import or export of other products can contribute to an improvement in the national trade balance.

To general public, the fact that cannabis is illegal has created an impression that the consumption of cannabis causes severe harm than is much greater than its reality. Interestingly, alcohol consumption is many folds riskier or harmful than cannabis use, but consumption of alcohol is not illegal and is considered to be "safe" by many people. This is because it has been both a part of daily life for millennia and especially powerful classes of people have enjoyed its use. By the same token, consumption of cannabis at least in festivals (e.g. uses in



Cannabis legalisation and control referendum

Your guide to the 2020 referendum

In this year's General Election, you can also vote in a referendum on whether the recreational use of cannabis should become legal.

Your vote will be based on the proposed Cannabis Legalisation and Control Bill, which has been developed to help give New Zealanders an idea of how the law might work.

The referendum question is:

Do you support the proposed Cannabis Legalisation and Control Bill?

You can choose 1 of these 2 answers.

Yes

I support the proposed Cannabis Legalisation and Control Bill.

No

I do not support the proposed Cannabis Legalisation and Control Bill.

Shivaratri and Fagu Purnima in Nepal) or other celebrations has been a part of the culture of some societies. Making its use illegal could be considered a suppression of culture of societies in which this has been a feature. From an ethical perspective, voting against legalizing cannabis (which is much less harmful than alcohol) is considered to be a moral issue, especially amongst groups of people who regularly drink alcohol.

Cannabis use may have many other unexplored benefits and social significance which are overshadowed by its status as an illegal substance. Literature and electronic media have explained most of benefits of its use based on knowledge obtained in developed countries. The additional benefits, especially in the context of developing countries have thus far been undervalued or unexplored. There are many ways of coping with physical and mental stresses in people's lives. Cannabis use should be considered less harmful than many other methods to cope with many stresses. The fact that cannabis is a prohibited substance has increased cost and reduced availability of cannabis products, which may have led people to practice more maladaptive methods to cope with stress. Moreover, the restriction of cannabis use has affected the development and testing of medicinal uses and has hindered economic development around cannabis in developing societies where people have poor access to both modern medicines and employment opportunity. In Nepal, for example, the main users of the cannabis are Hindu monks who have abandoned their family lives, possibly either due to mental health problems or frustration. These individuals are usually not involved in economic activities. Other people have been unable to contribute to the economy due to their pain or illness that is costly to man-

age. Allowing them to use cannabis products could help to relieve their mental health or general health problems. Cannabis plants have been grown naturally as weeds in public lands in some parts of high-altitude regions in some countries including Nepal. Sale of the weed would generate income to local people to improve their standard of living. The illegal status of cannabis has greatly restricted the beneficial uses of cannabis products and disadvantaged those who may be potential beneficiaries of cannabis use.

The above discussion has indicated the weight of harms and benefits of the substance are contestable. Only regular and excessive use seems to lead to long term harms. The benefits of cannabis production, sale and use, particularly economic benefits can be utilized to help treat those with a cannabis use disorder. The development of some norms or rules around safe use of cannabis may also alleviate any immediate harmful effects of its consumption. As a result, some countries (e.g. Uruguay, Canada and some states in the US) have recently legalised its consumption with some legal conditions. The New Zealand government has also declared a referendum date (19 September 2020*) to get public verdict on legalization of the substance. A deeper understanding of potential harms and benefits of the cannabis related products helps readers to make informed decisions on how to vote. Therefore, the New Zealand government, similar to other countries that have legalised the use of cannabis has proposed some terms and conditions for regulating the sale and use of legal cannabis, provided that residents vote for legalising cannabis.

*Date has been revised to 17 October, 2020. (Editors)

सम्झना भित्रको प्रेम

आज फेरि उनको सम्झनाले पिरोल्लो
खोई किन हो
फेरि मेरो सम्झनामा आईन उनी

धेरै वर्ष बितिसक्यो
केही खबर छैन
थाहा छैन जिउन्दै छिन् या
धेरै प्रयास खेर गए
धेरै खोज बेपरिणाम भए
खोई किन हो
फेरि मेरो सम्झनामा आईन उनी

मेरो प्रेम, मेरो धडकन
अनि मेरो स्पन्दन थिईन
लाग्थ्यो सदैव मसँगै हुने छिन
तर होइन,
अचानक हराईन उनी
खोई किन हो
फेरि मेरो सम्झनामा आईन उनी

लुका-मारी खेले झैं भयो
प्रेम हाम्रो
कहिले म लुक्न खोजे
कहिले म उनीलाई पाउन खोजे
खोई किन हो
फेरि मेरो सम्झनामा आईन उनी
पीडा दायक हुने गर्छ
सम्झना भित्रको प्रेम
केही गुमाउनु त हुँदैन



शैलेश कर्माचार्य

सम्झना भित्रको प्रेम
तर, आफ्नो पनि नहुँदो रहेछ
सम्झना भित्रको प्रेम
खोई किन हो
उनी फेरि मेरो सम्झनामा आईन
खोई किन हो
उनी फेरि मेरो सम्झनामा आईन

Let's Talk About Mental Health



DIKSHYA BHURTEL

“This unfortunate event might not have happened if he had shared this to someone.”

If he had died in a plane crash or he had died of a heart attack or cancer or any other physical health conditions, it could have been much easier to talk about my Baba's death. Unfortunately, he lost his battle against mental health, a battle that he hid from everyone and fought alone. He suffered in silence and did not open up to anyone. He hid this to everyone—wife of almost 25 years, three adult daughters, brothers and close friends.

He knew how it feels to lose a parent to suicide as he was a victim himself some 25 years ago. He decided to fight this battle all alone and eventually lost. This unfortunate event might not have happened if he had shared this to someone. He was a writer and a happy man with a charming smile who always spoke his mind and helped everyone. Alas, he could not come forward seeking help when he needed. Was it because he was always told that strong men do not show their soft side or that they cannot

feel emotions? Or it was because he thought he would be deemed crazy if he admitted that he was struggling with mental health issues? These are questions that have remained unanswered forever after his passing away.



Image Courtesy: Pixabay.com

For last 10 years I have struggled to come into terms with the fact that I lost my Baba to suicide. Every time people ask me the reason behind my father's demise I have to request them to end the conversation on the topic. Some presumed it was an accident while the others believe it could have been a heart attack when I said it was a sudden and untimely death. You may be thinking why I am

sharing this with you now. I am sharing it because I think it is a high time that we talk about mental health issues. I have finally come into terms that mental health is as important as physical health and there is no shame in admitting the fact that my Baba took his own life. The more we talk about it, the more we spread mental health awareness. This is what I am trying to achieve through this article. The stigma around mental illness should come to an end now. We should start to talk to people around us and check if they are doing well. There should not be a prejudice or a judgment when someone shares that he or she is struggling with mental health issues. We can comfort them by listening to them or by any other possible ways.

“She is now being dramatic when she expresses her feeling to you or cries over small issues” or “he is now being weak when he cries or admits that he is struggling mentally”. Well, there are these few things that people talk about when we discuss mental

health. No one should be frowned upon when they say that they need a mental health day because it is a thing. I feel no shame in admitting that with COVID-19 pandemic, I have struggled in my life. I have struggled having to be a full time parent to my two beautiful kids while working on a full time role. I feel no shame in admitting that I have wanted a break from all this and wanted a day to myself which I call my mental health day because I need a day to recover when I am physically exhausted.

I conclude this by requesting to you all to please come forward and seek help if you are struggling with mental health issues. Most work places provide free counselling sessions through agencies like OCP, EAP etc. You are entitled for free sessions via your GP as well. Or if you just want someone to talk to, you could ring 1737 which is a free service. It is also always better idea to talk to a friend or your partner, go for coffee or a walk.

Let us talk and not suffer in silence!

आजको सत्य



विष्णु श्रेष्ठ

सचिव, नेपाली साहित्य समाज,
न्युजिल्याण्ड

थाहा छैन सबै कुरा उनको भए पनि
अन्धकारमा उज्यालो जूनको भए पनि
आजभोली किन्न पाउँछ सबै जसो बजारमा
खुट्टामा नै जुता हुन्छ सुनको भए पनि
आशा अनि भरोसाको पाप संसारमा
विश्वास यहाँ कहाँ छ र खूनको भए पनि
पाइला पाइला धोका हुन्छ यहाँ
मित्रता र ब्यवहार गुणको भए पनि

Why Do Bees Have Sticky Hair?

Because They Use Honeycombs



YASHU DHAKAL
Year 5, Ilam School

“Let’s face it, having long hair doesn’t necessarily make you pretty!”

Having short hair when you are playing sport makes your life easier. Have you ever found it hard to put on a swimming cap over long hair? I know I have, trying to stuff my hair into a sticky, stretchy rubber thing really hurts, and my parents think it’s annoying. Then I realised that I should cut my hair short. Now with short hair I feel like I am free, and it does not hurt at all. Other sports that are harder to play with long hair are basketball and netball. When you are about to score a goal, you might miss because your long hair would cover your face, so you might shoot the ball in the wrong direction.

Having long hair is hard to maintain and makes life harder. A shower would take longer than usual, and you would use more warm water.

Hair Dying. Dying your hair with short hair costs less and it would dry quicker. Now when I take a shower it dries in like 3 minutes. Lice. If you don’t

cut your hair short you have more chance of getting head lice. Lice are an insect in your hair that come in the winter. It is bad for your hair because it makes your skin more itchy than normal. There are also white eggs in your hair if you have lice. I used to have lice and I wasn’t allowed to go to school, so I cut my hair short.

At the age of 3, I hated to cut my hair short. But from the age of 7+, I didn’t cry while cutting my hair short. Instead, I cut my hair with my friend, and got a yummy chocolate ice cream at the end. I like cutting my hair short now. Let’s face it, having long hair doesn’t necessarily make you pretty!

It’s a fact that your hair grows 6 inches a year and if you cut it, it keeps it healthier and promotes more growth. So, come on people, cut your hair short! My dad says that, “you look smart and pretty with short hair.” As you can see, I have short hair too. Now you lot that have long hair, Cut Your Hair Short!!!

हामी सबै बस्ने संसार कोरोनाले डगमगाएको छ

हामी सबै बस्ने संसार नयाँ संघारमा उभिएको छ
हामीहरु सबैको ओठतालु सुकिसकेको छ
हिजोसम्म हिउनदी झैं बग्ने जिन्दगी
आज आएर कोरोनाले ठप्प रोकिदिएको छ।



डा राज कुमार पन्त

खै के नै भनौ र म ?
संसारबाट जिन्दगी बिलिन भईरहेको अवस्था छ
कति खेर आफ्नो पालो आउने हो
डराई डराई मरी बाच्नु पर्ने अवस्था छ।

हिजो झैं लाग्दथ्यो हजारौंको संख्यामा कन्फेरेन्स धाएको
आज मलाई महसुश हुदै छ त्यो दिन एक साल भएको
थाहा छैन अझै कति समय लाग्ने पो हो
घरभित्र अझै कति तड्पिएर बस्नु पर्ने पो हो।

आमाले भन्नुहुन्थ्यो, “यसपाली त जसरी नि दर्शेमा घर फर्की आउनु”
बुबाले भन्नुहुन्थ्यो, “एक थान अंग्रेजी कोट पनि सँगै ल्याउनु”
तर थाहा छैन मलाई कताबाट घर फर्की जानु
यसपालीको दर्शे मुग्लानमा नै मनाउ है सानु।

समय बदलिंदो छ तर बेदना बदलिएन
यो महामारी गए हुन्थ्यो भनेको यसको पनि टुंगो लागि दिएन
आज संसार विछिप्त भएर जिएको छ
हामी सबै बस्ने संसार कोरोनाले डगमगाएको छ।

What's cooking?



NISHA DHUNGEL
Secretary, NNZFSC

“Cooking is not that easy, and it takes an awful lot of work. Standing for hours, juggling between washing to grating, keeping an eye on the oven, and not to mention cleaning afterwards take lots of efforts.”

When my husband posted a photo of home-cooked mutton biryani on his Twitter, one of his friends poked fun at it, saying “It was nothing much more than a combination of rice and a few pieces of meat”. One went a bit further and commented, “A husband’s compulsion to call a plain rice as biryani can only be felt by other husbands like me”. Those were harsh words. However, if those words are from your friends who have been ridiculed in past, then it’s just mere payback—an action to your past reactions. Well, I love cooking, here I admit. My first attempt at a black forest cake was definitely black, but I doubt it could be called a cake. Ever since that disaster, there has been no ending to my attempts. Every now and then, I find solace from my ‘three on and three off’ work rosters to hone my cooking skills. There are people who find relaxation in cooking after a busy day, but I do not belong to that particular category; as working 12-hours shift sucks every bit of energy out of me.

But a three-day off routine is a perk, as you get spare time to indulge in your newly found hobby. The availability of menus from Indian cuisine, Youtube channels like Kabita’s Kitchen, Sanjeev Kapoor, to baking tips from ‘Joy of Baking’ have always been so helpful to explore something new. The easy accessibility of ingredients in nearby super-



Image Courtesy: pixabay.com

markets has been an added cherry on top. A 2013 survey



“Cooking for me is a pleasure that provides tremendous satisfaction, and there is nothing wrong with admitting this.”

A cake prepared by the author.

in the UK (Carried out by KAZ in Essential Modern ‘Life Skills’) among 2000 residents rated cooking as their fifth most important skill to learn. I believe I have inherited these ‘love for cooking’ genes from my mother and grandmothers, who too love cooking at home. The gene was already there, and I needed to wait till I got married to explore it. Cooking is not that easy, and it takes an awful lot of work. Standing for hours, juggling between washing to grating, keeping an eye on the oven, and not to mention cleaning afterwards take lots of efforts. But the aroma of freshly prepared dishes passing through your nostrils is nothing less than satisfying to your heart. Cooking can be like a mind game, where sometimes you engage into it, fearing that it might go wrong at any time; like the

food could be over or under-cooked, you might have added extra spices, or too much salt. Anything can happen to ruin your delicacies, but all you need is determination from the start; that sometimes you might end up tasting a failure. But does that bother me? Absolutely not. There is such a great pleasure in seeing raw ingredients turn into delicious food. I do have a bad habit of elbowing out everyone who offers their hands in the kitchen, as I do not want to risk my ‘joy of cooking’ to someone else’s mistakes. My poor husband ends up as a kitchen hand, doing dishes and chopping onions to size as strictly directed. I have seen a plenty of woman who do not like cooking, and plenty of men who do. There is this thin line drawn by patriarchal minds, where you are ashamed and ridiculed if

you admit your love for cooking. Simply, it is not a matter of pride or shame, it is about the joy you get in return after cooking. Speaking about my kitchen, I am the one in-charge, and my husband is someone who just nods along to my directions. He does also enjoy cooking, but alone and when I’m not home (When the boss isn’t around). I prefer cooking at home rather than try it out at the restaurant. Particularly, not just because eating out is an expensive affair, but the way it has been cooked is something to consider too. Cooking for me is a pleasure that provides tremendous satisfaction, and there is nothing wrong with admitting this. So, please do invite me to try something new, or I may invite you too, if you promise not to interfere in my kitchen the next time I cook.

व्यक्तित्वको विकास

दीपक प्रधान

(भरतपुर महानगरपालिका-१ नारायणगढ, चितवन)

मानव सभ्यताको चरम विकाससंगै मानिसले विनाशका पनि थुप्रै कार्यहरू गरेका छन् । यथार्थ यो हो कि मानिस आफूलाई पुर्ने आफैँ खाल्डो खन्दैछन् । तर पनि मानिस बाँच्ने र बचाउने खेलमा सक्रिय नभएका भने होईनन् । मानिसमा निहित गुणले मानिसमा एक किसिमको व्यक्तित्वको प्रादुर्भाव भएको हामी अनुभव गर्न सक्दछौं । वास्तवमा **व्यक्तित्व** केलाई भनिन्छ त ? व्यक्तित्वको विकास कसरी सम्भव छ त ? भन्ने विषयमा हामी अनभिज्ञ नै छौं । हामीलाई यो थाहा छैन कि व्यक्तित्वको विकासको सम्बन्ध हाम्रो मूल चेतना अथवा हाम्रो **बुद्धि** संग जोडिएको छ । अतः हामी के देख्न सक्छौं भने मानिस व्यक्तित्वको विकासको नाउँमा केवल बाहिरी र देखावटी कुराहरूमा मात्र अलिभरहेका छन् । कैम्ब्रिज अन्तर्राष्ट्रिय शब्दकोषका अनुसार 'तपाईं जस्तो प्रकारको व्यक्ति हुनुहुन्छ त्यही तपाईंको व्यक्तित्व हो र त्यो तपाईंको आचरण, संवेदनशीलता तथा विचारबाट व्यक्त हुन्छ ।' त्यस्तै लंगम्यान शब्दकोषका अनुसार 'कुनै व्यक्तिको पूरा स्वभाव तथा चरित्र नै उसको व्यक्तित्व हो ।'

मानिसले आफ्नो प्रत्येक क्रियाकलाप तथा विचारको मद्दतले अरु माथि एउटा छाप छोडीरहेको हुन्छ । कुनै विशेष क्षण वा परिस्थितिमा कस्तो आचरण देखाउने हो त्यसलाई उसको संस्कारले निर्देशित गरिरहेको हुन्छ । तिनै सम्पूर्ण संस्कारको योगले नै हामीलाई चरित्र निर्माण तथा व्यक्तित्वको विकास गर्न सघाईरहेको हुन्छ । जसरी भूतकालले वर्तमानलाई निर्धारण गरिरहेको हुन्छ त्यसरी नै वर्तमानको विचार र क्रियाले भविष्य निर्धारण भईरहेको हुन्छ । अतः व्यक्तित्व विकाससंग जोडिएको एउटा महत्वपूर्ण क्रिया हो भावना । भावना जति संयमित हुन्छ, मानिसको व्यक्तित्व त्यति स्वस्थ हुन्छ । यिनै भावना र मनोवेगलाई दुई भागमा बाँड्न सकिन्छ-राग र द्वेष । प्रेम, प्रशंसा, महत्वाकांक्षा, सहानुभूति, सुख, सम्मान र गर्व जस्ता भावहरूलाई राग भनिन्छ भने घृणा, क्रोध, भय, खेद, ईर्ष्या, लज्जा जस्ता भावहरूलाई द्वेष अन्तर्गत राखिन्छ । जबसम्म मानिस असंयमित मन संग जोडिएको हुन्छ तबसम्म उसको व्यक्तित्वको विकास असम्भव छ । तर मनोवेगलाई नियन्त्रित गर्न सक्ने मानिसको व्यक्तित्वको विकास भने सम्भव छ । अर्थात् व्यक्तित्वको विकास भनेको ईच्छाशक्तिलाई सबल बनाउनु हो भन्न सकिन्छ ।

कसैको नक्कल गर्नु मानव सभ्यता होईन र अनुकरणले कहिल्यै उन्नतीको बाटो पहिल्याउन सकिदैन । यो मानवजातिको पतनको मार्ग हो । तर अरुको राम्रो कुरालाई आफ्नै ढाँचामा ढालेर ग्रहण गर्नु मानवीय सिद्धान्त पनि हो । कुलत र गलत प्रवृत्तिहरू तथा आवेग र कुसंस्कारहरूबाट व्यक्त हुने भावनाहरूलाई मन भीत्रैदेखि संघर्ष गर्न सकेमा र उच्च मनोबलका साथ बुद्धिको भरपुर प्रयोग गर्दै अप्ठेराहरूको सामना गर्न सकेमा मात्र व्यक्तित्वको विकास सम्भव छ । आफ्नो मनको पुरानो पतित बानीलाई नयाँ तथा हितकर बनाउनको लागि गरिने संघर्षले हामीमा अन्तर्निहित पूर्णतालाई अभिव्यक्त गरिरहेको हुन्छ सही अर्थमा भन्नुपर्दा हामीलाई सभ्य बनाईरहेको हुन्छ । त्यसैले, स्वामी विवेकानन्द भन्नुहुन्छ व्यक्तित्वको विकास हामीमा निहित आत्मविश्वास, सकारात्मक सौँच, असफलता प्रतिको दृष्टिकोण, आत्मनिर्भरता र त्याग तथा सेवा जस्ता गुणहरूले मात्र सम्भव छ ।

Who Am I?



ARYAA SUBEDI
Wellington Girls College

“One thing that I am convinced about though, is that the idea of who we are or what we want to be keeps on changing over time.”

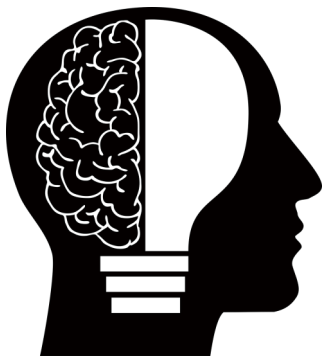


Image Courtesy: pixabay.com

Early last year, our English teacher asked my class to create a write-up that described who we are. Our job was to think of who we are and what we want our teachers and classmates to know about us individually.

I found the question interesting, and baffling too. I asked myself “Who am I really?” I kept on thinking....but was not able to get an answer. One of my passions is dance. I want people to know that I like to dance, but I also want people to know that I like to play the piano in my spare time. I want people to know about what kind of music I listen to, but I also want people to know about my family. Because I like to dance, does that mean that I’m a dancer? Is that who I am? What if one day I broke my foot and I couldn't keep dancing? Does that mean that, since I’m not a dancer anymore, I’m nobody? Does taking away my ability to dance take away who I thought I was?

When I was a little girl I was nearly absolutely certain that I was destined to be a fairy. But obviously, I don’t want that identity now. At times in the past, I wanted to be a vet, a makeup artist, a singer, an actor, the list goes on forever. My goals seem to change over time and age. Does that

mean who I am changes over time? Are “what I am now” and “what I want to be” destined to change in the future too? Are my identities always temporary? I wanted to clarify my mixed feelings about this project, so I asked my Dad. I asked “who am I?” to which he replied, “you’re Aryaa obviously”, “a student at Wellington Girls College”, “a Nepali”, “a New Zealander” etc. This definitely didn't clear up my feelings. If I change my name, will my identity change completely? If my identity was “a student”, then what about the people who have never gone to school? We can't give their identity as “ignorant”. There are stateless people in the world, do they not have identity?

I still keep thinking of who I am. One thing that I am convinced about though, is that the idea of who we are or what we want to be keeps on changing over time. The change occurs because of internal and external factors like age and family, and social and technological influences. I think that often, we get so caught up in this imaginary world of who we are or what we want people to perceive us as, that when that expectation of who we are has been twisted slightly, we feel disappointed and at loss of our identity.

फिक्सनल दर्श



अमूल्य नेपाल

कोषाध्यक्ष,
नेपाल न्युजिलेण्ड
फ्रेन्डसिप सोसाईटी
अफ क्यान्टिवरी



@proudasnepali

“हुन त त्यो
बेला दर्शमा
आम्दानीको
स्रोत भनेकै
कि
हजुरआमाको
माइती कि बा
को ससुराली
हुन्थ्यो”

टिरिङ्ग...टिरिङ्ग...टिरिङ्ग..... घरको ल्याण्ड
लाईनमा ३ वटा मिस कल आउँछ । आधा
उधी सपनालाई छोडेर झल्यास्स आँखा
खुल्छ । कता कता खस्रयाक खुसुक
आवाज आए जस्तो नि सुनिन्छ । आँखाको
किचारा र र्याल स्वाट्टै पुछेर बाहिर यसो हेर्यो,
अध्याँ छ । छेऊमा माइला बाको घुराई,
कागतीको बोटमा चराहरुको चिरविर र
आँगनमा बा ले पहाड बाट ल्याएको कुकुर
भुकाई बाहेक अरु केहि सुनिएन । एकैछिन
उठेर पर्दा खोलेर यता उता हेरें पनि । केहि
देखिएन । पछि झल्याँस्स सम्झें, ए संगमले
गरेको मिस कल होला । विहानै ५ बजे उठेर
वाक् मा जानुपर्छ है साथी भन्दै मध्यरातमा
विदावारी भएका थियोँ । भुसुकै विर्सछु ।
त्योबेला मर्निङ्ग वाक् को पनि बेग्लै मजा
थियो । एकाविहानै घरबाट निस्कने राम्रो
वहाना हुन्थ्यो । चट्ट चिटिक्क परेर विहानै
घरबाट निस्कियो, ज्यादा से ज्यादा चोकको
सयर गरेर घर्लप्यै एक पिलेट जेरी पुरी
बजायो । जाँदिन भन्न नि नपाउने । न त
अल्लि लाग्यो भनेर सुख पाउने । घरमै
आएर साथीहरुले कर्पाप्प कुर्लुप्यै पारेर
बोकेर लान्थे । उनीहरुसँग एकछिन
कचकच नगरी वाक् को सुरुवात नै हुदैंन
थियो । मर्निङ्ग वाक् नि के भन्नु वास्तवमा
गफ वाक् थियो । फेरी गफ पनि त्यहि हो
माया-प्रेम, मिलन-विछोड, बेलुका को
पियाई अनि पियाई संगै को खवाई । तेती मा
जिन्दगी रंगिन झैं लाग्थ्यो । आफुलाई संसार
कै सुखी मान्छे ठानिन्थ्यो । ती गफहरु आज
सम्झिदाँ अनुहारमा त्यसै रौनक आउँछ ।
एक लट मर्निङ्ग वाक् गरेर विदावारी भई
नसकदै साथीहरुसँग फेरी दिउँसो खाजा
खाने वाचा गरेर आफ्नो घरतिर बाटो

सोझिन्थ्यो । काठमाडौँ बाट निकै थोरै दिन
लाई बिदा मा गाऊँ आइन्थ्यो र आउदा
सकदो समय साथि भाइ संग बिताउन मन
लाग्थ्यो । अनि घर नगएर पनि त भएन, यता
उती घरमा काम गरेर सघाएझैं पनि गर्ने पर्यो
। नत्र साइनोमा आवारा , गाऊँ डुलुवा ,
निक्कम्मा नाम जस्ता नाम जोडिन्थे । हुन त
घरको कान्छो भएको नाताले तरकारी
किन्नेदेखि धान कुटाउने जिम्मा मेरै भागमा
पर्थ्यो । सवारी साधनको नाममा एउटा
चुईक ...चुईक.. कराउने चाईनिज साईकल
थियो । त्यहि पनि किटकिटे ताल्वा मारेर
साँचो लुकाउथें बा ले ।

घरपुगेपछि पनि ध्यान भने भान्सामा नै
हुन्थ्यो । कतिबेला दुई गाँस टिपौ अनि
फुत्कौ भनेर । साथी भाईले पहिल्यै उर्दि
जारी गरेका हुन्थे, "हेर् है, तँ जहिल्यै ढिला
गर्छस् । १ घण्टामा साईकल लिएर आइज् ।
आज त बब्बाल दर्श मनाउन पर्छ । अनि
अलिकति दाम लिएर आउन नबिर्सि,
सितनमा अण्डा-भाजा खानु पर्छ ।" हामी
चटपटेलाई भाजा र मुरीलाई भुजा भन्थ्यौँ ।
वोलीको लवज फरक थियो सायद मेरो ।
तराईमा हुर्किएकोले होला । तर त्यहि
लवजमा बोल्नुको मजा नै बेग्लै थियो ।
जसो तसो टापटिप गरेर काम सक्कायो ।
आधा उधी भोली गर्छु भनेर टार्यो । आँगनमा
बसेर आमाले कुन बेला खाना खान आईज
भन्ने टेन्सन । त्यसमाथी पनि साथीभाईको
कचकच त छदैं छ । मोवाइल नि नहुने त्यो
बेला । प्रायः कुरा-कानी लुकी छिपी कि त
ल्याण्ड लाईन न भए भेटेरै हुन्थ्यो । फेरी घर
बस्दा नि सुख थिएन । घरकै ल्याण्ड लाईन
मा फोन गरेर निकै अप्त्यारो स्थिति
बनाईदिन्थे मित्रहरुले । खान खान डाक्ने

कुर्दें कुर्दें अचानक घर को ल्याण्ड लाईनमा फोन आउछ । 'बेलुकी वियर कि भोङ्का खाने?' छेऊछाऊमा पहिले पल्याक पुलुक हेर्यो । घरका मान्छे छन् भने त उत्तर दिन कम्ता गाह्रो हुदैन थियो । अनि हल्का मिलाएर 'पहिलो वाला गरौंला, म आईहालें' भनेर फोन राखिसक्दा घरको गेटैमा लिन आईपुगिसक्थे केटाहरु । 'तिमीहरु सबै आवारा जस्तो गाँऊ डुलेर के पाउछौं? खुरुक्क घरे बसेर टिभी हेर' भनेर बेस्सरी आमाको गाली खाएपछि बल्ल टोलको एउटा कुनामा बसेर हाम्रो दशैंको सुरुवात हुन्थ्यो । ५०-१०० गरेर जसो तसो जम्मा भाको त्यो १००० मा दिन विताउनु पर्ने अनि जसो तसो २-४ हात म्यारिज पनि हात्र पर्ने छुट्टै तनाव त छदैथ्यो । महिनौंको काठमान्डौंको बसाई पछि केहि दिनको छुट्टिमा गाँऊमा त्यति नगरी यो आत्मा के शान्त हुन्थ्यो र ! २-४ बोतल वियर भुँडी भित्र नबगे, र त्यसमा ३-४ चोक्टा सेकुवा ले पौडी न खेले दशैं खल्लो लाग्थ्यो । त्यो बेलामा हातमा वियरको गिलास लिएर बस्नु भनेकै जिवनको सबैभन्दा ठुलो उपलब्धि थियो । अन्तर आत्मादेखि मन प्रफुलित हुन्थ्यो । युवा उमेरको आर्थिक मन्दीमा प्रायः सितनमा भुजिया र केराउ-बोडी नत्र बढि से बढि १ प्लेट मासु हुन्थ्यो । हुन त त्यो बेला दशैंमा आमदानीको स्रोत भनेकै कि हजुरआमाको माइती कि बा को ससुराली हुन्थ्यो ।

त्यो बेलाको दशैं पो दशैं त ! छुट्टै उत्साह हुन्थ्यो । एक त स्कुल विदा अनि त्यसमा गाउँको बसाई । साँझ विहानको हल्का चिसो मौसम अनि घरमा मासुका परिकार । जता हेर्यो त्यता मान्छेहरुको भागदौड । कोइ दर्जीकोमा सर्ट पाइन्ट सिलाउन व्यस्त छन् भने कोहि बोर्डर पारी गएर जिन्स पाइन्ट किन्न होडबाजि । घर बस्ने कपडा र बाहिर जाने कपडा छुट्टै हुन्थ्यो । प्रायः दशैंको लुगा चाहिँ त्यो वर्षभरि बाहिर जाने कपडा हुन्थ्यो भने घर बस्ने चाँहि पोहोर सालको । न केहिको प्रवाह, न केहिको चिन्ता । साँझ परेपछि घर अघि बालेको धुनि र आगो-धुवाँको बासना, पर शिव मन्दिरमा बजेको आरति, चोकको कृष्ण मन्दिरमा बजेको मिठो भजन र घरि घरि अल्लाहलाई पुकार्दै बस्ने मोल्वी साहब । सायद यी सबै माहोल एक अर्कामा पूर्ण थियो, मेरो पर्फेक्ट दशैं बनाउन । विहानको मासु भात पचाएर चोकमा दुर्गाको मुर्ती हेर्ने र गफ गर्नेको कमी हुन्थेन

। गज्जब के लाग्थ्यो भने, बुढा खालाका टोली र एक अर्कालाई गिज्याउदै बसेको हामी तन्नेरीको अर्को टोली । एक साथ सबै अटाएका थियौं ।

चिया गफमा रमाएका एक हुल र त्यो गफको आनन्द लिन अर्को हुल पनि त्यहि अटाएका थिए । कोहि कोहि भर्खर किलिङ किलिङ रिक्सा बजाउँदै शहरबाट स-परिवार दशैं मनाउन गाउँ छिर्दै थिए भने कोहि आउन न पाउदै झोला घरको आँगनमा फ्याँकेर चोकमा साथीभाई भेट्न हतार हतार लम्किदै थिए । हामी साथीभाईको दाऊ भने भरे कता भेट्ने, के खाने, कसले खुवाउने जस्ता मुद्दाहरु केलौदै बिथ्यो । । सके पानीकोट लाइन्थ्यो नसके त्यहि पोहोर दशैंको इस्टकोट त छदै थियो, झ्याप्यै लाएर गाउँ को मेला डुलिन्थ्यो ।

चोकमा भेला भएर जिस्किदै गफ गथ्र्यौं अनि माथिल्लो चोकका साथि भाई लाइ भेट्न लाग्यौं । उनीहरु पनि प्रायः दशैं को छुट्टि मनाउन गाउँ आको हुन्थे । येसो बजार तिर लम्क्यो, भाजा खायो, कलमा पानि पियो अनि एक एक वोट मिठो पान च्यापेर पिच्च पिच्च पादै फेरी घर तिर लाग्यो । साधारण थियो तर विशेष थियो । हा हा हुँ हुँ... गर्यो, मेसो मिल्यो भने सेकुवासँगै २-४ बोतल दियो । हैन भने भोली बस्नु पर्छ है , मर्निङ्ग वाक गएर चिया पिउनु पर्छ है भनेर बिदा लिईन्थ्यो । प्राय अर्धरो पर्नु भन्दा पहिले घर छिरी सक्नु पर्थ्यो । नत्र उपहार मा घर छिर्न न पाउदै आमा को गाली अझै मेसो मिले बा को चुटाइ कुनै नौलो हुन्थेन ।

घरमा पाहुनाको लर्को, छिमेक आँगन मा काट्दै गरेको खसी, भान्सा बाट आउने मिठो मासु को बास्ना, चोकमा दुर्गा भवानीको मूर्ती, किलिङ किलिङ रिक्सा बजाउदै गाउँ छिर्दै गरेका गाँऊले , त्यहिसँगै बन्ने पिपिपि बाजा, हटियातिर हुलमुलको किनमेल, गाउँको दशैं मेला को पिङ्ग र साथीसँगका गफमा बगेको दशैं ।

आज त सिर्फ सम्झना मात्रै रह्यो । अहिले फर्किएर हेर्दा फिक्सनल दशैं झैं लाग्छ । कुनै कथा वा चलचित्र को कहानी जस्तो । सम्झिदै दिमाग फ्रेश र मनमा रिफ्रेश गराउँछ ती दिनहरुले । अब त बस लाग्छ कि क्यालेन्डर मात्रै फेरिँदै छ र क्यालेन्डर सँगै मान्छेहरु पनि !

संकटकालिन अवस्थामा जान्नु पर्ने कुराहरु

(प्रस्तुत सामाग्रीहरु क्राइस्टचर्च सिटी काउन्सिलबाट जनहितका लागि तयार पारिएका हुन)

सामाग्री संकलक: शैलेश कर्माचार्य

संकटकालीन अवस्थाहरुका लागि तयारी गर्नु किन आवश्यक पर्दछ?

- न्युजिल्याण्डमा पूर्व सुचना बिना नै संकटकालीन अवस्थाहरु कुनै पनि बेलामा आउन सक्छन।
- आफु र आफ्नो परिवारलाई सुरक्षित राख्न के गर्नु पर्छ भने बारे थाहा पाउनुस र सोको अभ्यास आफ्नो परिवारसँग गर्नुस।
- आफुलाई असर पार्ने खतरनाक अवस्थाहरुका बारे जानकारी पाउन getready.govt.nz वेबसाइटमा हेर्नुहोला।

भूकम्पको बेला के गर्नु पर्दछ?

- भूकम्पको बेला drop, cover र hold-on गर्नुस अर्थात् घोप्टो परेर आफुलाई आफैले छोपेर राख्नुस ताकी आफु लड्न वा घाइते हुनबाट बच्न सकियोस।
- हल्केलाले आफ्नो टाउको तथा गर्दन छोप्नुस।
- आफ्नो परिवारका सदस्यहरूसँग drop, cover र hold-on को अभ्यास गर्नुस।
- भूकम्पले हल्लाउन छोडना साथ घाउँ चोटपटकहरु परेका छन् वा केही हानि नोक्सानी पुगेको छ कि भनेर हेर्नुहोला, आफुले तयार पारेको आकस्मिक योजनाको पालना गर्नुहोला र जानकारीका लागि रेडियो सुन्नु होला।
- भूकम्पको बेला के गर्नु पर्दछ भन्ने बारे थप जानकारी पाउन getready.govt.nz वेबसाइट हेर्नुहोला।

पूर्व योजना - घरबाट हट्ने वा घर छोड्ने ?

- संकटकालीन अवस्था आई पर्नु भन्दा पहिले नै सो अवस्थाका लागि आवश्यक पर्ने घरायसी संकटकालीन योजनाको तयारी गर्ने किनकी तपाईले हतार हतारमा घर छोड्नु पर्ने अवस्था पर्न सक्दछ।
- आफू बस्ने गरेको ठाउँमा के के खतराहरु आईपर्न सक्छ सोको जानकारी थाहापाई राख्नु होस् र आवश्यक पर्दा घर छोड्न के के गर्नु पर्ला सोको पनि जानकारी राख्नुहोस्।
- कुन ठाउँमा जानु पर्ने हुन सक्छ सोको जानकारी राख्नुहोस् र आफ्नो परिवार तथा साथीहरूसँग कसरी सम्पर्कमा बस्न सकिन्छ सोको जानकारी पनि राख्नुहोस्।
- आफू, आफ्नो परिवार र पाल्नु जनावरहरुका लागि आवश्यक घरायसी सामाग्रीहरु सहितको ब्याग तयार पारी राख्नुस।
- अत्यावश्यक कागजपत्रहरु, औषधीहरु र केही नगद राख्न नबिसिनु होला।

पूर्व योजना – विद्यालय (स्कूल)

- संकटकालीन अवस्था कुनै पनि बेला पर्न सक्छ - तपाईका बच्चाहरु स्कूलमा हुँदा पनि।
- स्कूलमा कुरा गर्नुहोस र आफ्नो बच्चाहरूसँग बसी योजना बनाउनुहोस।
- संकटकालीन अवस्थामा तपाईको स्कूलले तपाईका बच्चाहरुलाई सुरक्षित राख्ने छ, तर तपाईले नसकेको बेला तिनीहरुलाई कसले स्कूलबाट ल्याउने हो?
- संकटकालीन योजनामा त्यस्तो अवस्था पश्चात: घरमा कसरी सुरक्षित पुग्ने सोको योजना सबैलाई थाहा होस्।
- कसरी संकटकालीन घरायसी सामाग्रीहरुको तयारी गर्ने सोका लागि उपयोगी सुझावहरु पाउन getready.govt.nz वेबसाइटमा हेर्नु होला।

पूर्व योजना – पानी / प्राथमिक उपचार सामाग्री

- संकटकालीन अवस्था आईपनि भन्दा पहिले नै तीन दिन सम्मका लागि पानी वा बिजुली उपलब्ध नहुँदा पनि खासै फरक नपर्ने गरी तयारी गर्नुहोस्।
- तपाईंले घर परिवार तथा घर पालुवा जन्तुलाई पुग्ने गरी पानीको बन्दोवस्त गर्न आवश्यक छ।
- प्रति व्यक्ति प्रति दिन तीन लिटरका हिसाबले पानीको तयारी गर्नुहोस्।
- खाना पकाउन र सर-सफाई गर्न बढी पानीको आवश्यक पर्दछ।
- संकटकालीन सामाग्री पनि तयार पारी राख्नुस।सकिन्छ।

सम्पर्क - छिमेकी

- संकटकालीन अवस्थामा तपाईं एकलै हुनुहुन्न - तपाईंसँग तपाईंका छिमेकीहरू तथा सामुदायिक समूहहरू पनि छन्।
- छिमेकीहरू मद्दतका लागि राम्रो स्रोत हुन् - तसर्थ उनीहरूलाई चिनिराख्नुस र सो अनुरूप योजना बनाउनुस।
- एक अर्कोलाई कसरी मद्दत गर्न सकिन्छ होला भनेर छिमेकीहरूसँग सर-सल्लाह गर्नुस।
- तपाईंले अरु समूहहरूसँग, जस्तै धार्मिक साथिभाइहरू, कामका साथिहरू, खेलकुद क्लबका साथिहरूसँग, पनि कसरी एकलै अर्कोलाई मद्दत गर्न सकिन्छ भनेर सल्लाह गर्नुहोला।

जान्नु होस् – सुनामी - लामो र ठुलो

यदि भूकम्प एक मिनेट भन्दा लामो समय सम्म गैरहो वा उभिन नै गाह्रो हुने गरी हल्लिएको छ भने त्यस्तो भूकम्पको बेला drop, cover and hold-on गरी रहनु पर्दछ।

सबै सुनामी प्रभावित क्षेत्रबाट हट्नु पर्ने निर्देशन

भूकम्पन रोकिसके पछि यदि तपाईं समुन्द्रीतट नजिकै हुनुहुन्छ भने चाँडो भन्दा चाँडो नजिकैको अग्लो स्थानमा वा सम्म ठाउँमा हुनुहुन्छ भने प्रभावित क्षेत्र भन्दा जति सक्यो त्यति पर जानुस।

सुनामी प्रभावित क्षेत्रबाट हट्नु पर्ने अत्यावश्यक (जरुरी) निर्देशन

- भूकम्पन रोकिसके पछि यदि तपाईं समुन्द्रीतट नजिकै हुनुहुन्छ भने चाँडो भन्दा चाँडो नजिकैको अग्लो स्थानमा वा सम्म ठाउँमा हुनुहुन्छ भने प्रभावित क्षेत्र भन्दा जति सक्यो त्यति पर जानुस।
- आधिकारिक चेतावनी वा साइरनको आवाज कुरेर नबस्नुस।
- आफु बस्नु भएको स्थान वरपर सुनामी प्रभावित क्षेत्रको बारे जानकारी हासिल गर्न आफ्नो नगरपालिकाको (काउन्सिलको) वा नागरिक सुरक्षाको (सिभिल डिफेन्सको) वेबसाइटमा हेर्नुहोला।
- सुनामी - योजना तथा तयारी
- न्युजिल्याण्डका सबै समुन्द्री तटहरू सुनामी जोखिम भित्र पर्दछन। हामीलाई थाहा छ कि सुनामी खतरा डरलाग्दो हुन्छ, तर त्यसका लागि पुर्व तयारी गर्ने उपायहरू पनि छन्।
- आफु बस्नु भएको स्थान वरपर सुनामी प्रभावित क्षेत्रको बारे जानकारी हासिल गर्न तथा सो प्रकोप हुँदा कता जान सुरक्षित हुनेछ भन्ने बारे थाहा पाउन आफ्नो नगरपालिकाको (काउन्सिलको) वा नागरिक सुरक्षाको (सिभिल डिफेन्सको) वेबसाइटमा हेर्नुहोला।
- यसले तपाईंलाई घरायसी संकटकालीन योजना बनाउन मद्दत पुर्याउने छ ताकि सबैलाई थाहा होस् कि के गर्नु पर्दछ भनेर।

घुमन्तेका कुराहरु



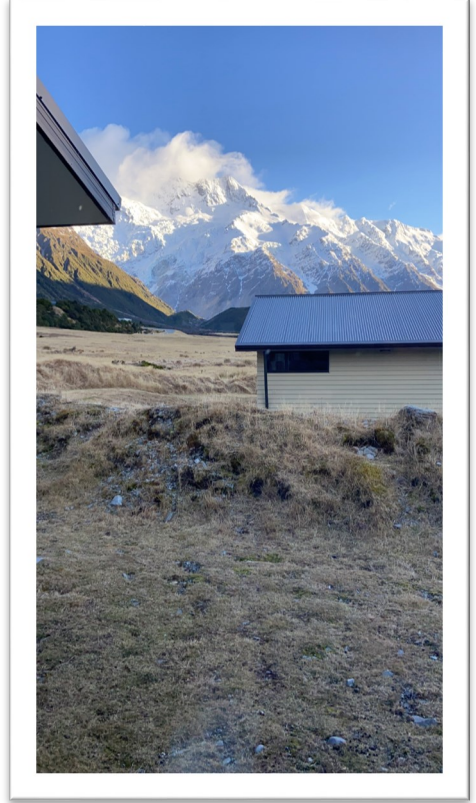
टोपलाल ज्वाली

“सर एडमण्ड हिलारीले सर्वोच्च शिखरको आरोहण गरेर नेपाललाई विश्वसामु परिचित गराईदिनु भएको गुण हामी नेपालीले कदापि विर्सने छैनौं ।”

२४४८ किलो मिटर हवाई यात्रा सम्पन्न गरि अस्ट्रेलियाबाट न्युजिल्याण्ड फर्केदेखि नै लकडाउन सुरु भएकाले लामो समयसम्म घरमै बस्नु पर्ने वाध्यताको कारण बुबा ममीले अफठ्यारो महसुस गर्नुभएको होला, कतै घुम्न जान नि अनुकुल मिलिराखेको छैन भन्दै छोरी निसाले गुगलमा सर्च गर्दै हामी जान खोजीरहेको क्षेत्र 'माउन्ट कुक लेक पुकाकि' तर्फको मौसमी अवस्था कस्तो रहेछ भनि जानकारी लिने प्रयास गरिन् । यतातिर पानी परे पनि मौसम हाम्रो लागी प्रतिकुल थियो । शनिवार र आइतवार 'हुकर भ्याली' तर्फ टन्टलापुर घाम लाग्ने र सोमवार ठुलो हिमपात हुने मौसमी खबरले जानकारी दिए पश्चात हाम्रो यात्रा साउन तीन गते विहान न्युजिल्याण्डको क्राइसचर्चको वाइमारीस्थित निवासबाट श्रीमती टिकादेवी, छोरी निसा, ज्वॉई पारस आचार्य र नातिनीहरु सारा र नोभा गरि ६ सदस्यिय टोली त्यस तर्फ प्रस्थान गर्यौं ।

क्राइसचर्चदेखि एसवर्टन, फेर्लि, लेक टेकापु र लेक पुकाकि हुँदै माउन्ट कुक पुगेका थियौं । ३२५ किलो मिटर यात्रा सुखद र आनन्ददायी बन्न गयो । सिमसिमै पानी परेकोले दिउँसै बत्ति बालेर हिड्नु परेपनि यात्राको क्रममा राजमार्गका दाँया वाँया पट्टि हरियालीमा मृग, हरिण, भेडा र गाईहरुका वथानहरुले हामीलाई आकर्षित गरिराखेका थिए । यी प्राकृतिक भूवनोट यहाँको कृषि सिँचाईको नौलो प्रयोग हाम्रा लागी अनौठो लाग्ने विषय वस्तु बनेका थिए । यहाँको भूवनोट कृषि प्रणाली, सिँचाईको नौलो प्रयोग हाम्रा लागी अनौठो लाग्ने विषयवस्तु बनेका थिए । भूवनोट अनुसारका राजमार्ग चिल्ला बाटाहरुले हामीलाई लोभ्याई राखेका थिए । राजमार्गको

किनारमा पर्ने हाम्रो इन्द्र सरोवर जस्तै ७ किलो मिटर लामो ताल र वाईटाकि जलविद्धुत



आयोजनालाई नजिकबाट नियाल्दै हाम्रो टोली वेलुका ६ बजे हिमालको फेदमुनि पुगेको थियो ।

हामीलाई आश्चर्य लाग्छ, त्यो हिमालको फेदमा स्तरिय वातानुकूलित होटलहरु मध्ये हाम्रो लागी इन्टरनेटबाट बुक गरिएका आरोकि माउन्ट कुक अल्पाइन लज अगाडी हाम्रो गाडी टक्क रोकिन्छ । हामी हाम्रो वेडरुमदेखि किचनसम्म निरिक्षण गर्छौं र सन्तुष्ट हुन्छौं । कफि र खाजा खाएर त्यसै होटलका वरिपरी अन्य होटलहरु हेर्छौं । हाम्रो माथी देखिने हिउँ नै हिउँले सेताम्मे भएको पहाड देख्दा त कतै नेपाल नै पो हो कि भन्ने भान हामीलाई पर्छ । फेरि हिमालको फेदीमा चिल्लै चिल्ला सडक र



झिलिमिली चिटिकै परेका भवन र सुविधा सम्पन्न तारे होटल देख्दा ए यो त न्युजिल्याण्ड पो हो त भन्ने अवस्थामा पुग्छौं । वेलुकी खाना खाएपछि हामी आ-आफ्नो सयनकक्षमा जान्छौं । राती २ बजे व्युँझिदा पसिनाले लुथुक्क भइएछ । जुरुक्क उठेर किचनमा जान्छु र मन तातो पानी पिउँछु । कोठामा लम्पसार पर्छु अनि सोच्छु 'यति विघ्न चिसोमा पनि खलखलि पसिना आउने वातानुकुलका होटलहरु कहिले आफ्नो देशको हिमालको फेदीमा पुगेर यस्तै सुविधा सम्पन्न होटलमा बस्न पाईएला' । यस्तो कल्पना गर्दा गर्दै भुसुकै निदाएको मलाई त पत्तै भएन ।

न्युजिल्याण्डकै सर एडमण्ड हिलारीले सर्वोच्च शिखरको आरोहण गरेर नेपाललाई विश्वसामु परिचित गराईदिनु भएको गुण हामी नेपालीले कदापि विर्सने छैनौं । वहाँको भूमिको हिमालको आधा शिविर भनेपनि फेदीसम्म पुगेर भएपनि गुनको वदला गुन लगाउन त चुक्नु भएन भनि भोलीपल्ट साउन ४ गते विहानको खाजा खाएर हामी गन्तव्यतिर लाग्छौं । पिच रोडको अन्तिम गाडी पार्किंग गर्ने स्थान रहेछ । सबै यात्रीहरुले त्यहि पार्किंग गरेर अगाडी 'हुकर भ्यालि ट्रयाक' मा हिड्न थालियो । तीनचारवटा ठुला ठुला हिमनदीमा बनाइएका झोलुङ्गे पुलहरु तर्दै अगाडी बढ्यौं । उपत्यकामा ठाँऊ ठाँऊमा काठहरु विछ्याएर निर्माण गरि दिएको बाटो देखेर हामी छक्कै पर्यौं ।

विकट ठाँऊमा पनि 'हुकर भ्यालि ट्रयाक' निर्माण गरिदिएकाले पर्यटकहरुलाई बाटो हिडेको पत्तै हुदैन थियो । हामी सजिलैसँग गन्तव्यमा पुग्न सफल भयौं । वरिपरि चट्टानै चट्टान हिउँ जमेकोले टलक्क टल्केको फेदीमा हिमताल जो टम्म जमेर सेतो मैदान बनेको थियो त्यसमाथि पर्यटकहरु रमाइदै गरेको दृश्य देखेर मलाई नि रहर लागेर आयो । सयकडौ मानिसहरु त केही डर नमानि हिमताल माथी गएर रमाईरहेकाछन् भने म किन कातर बन्ने, डुबे सबै डुब्रे हो क्यार म मात्र डुबेने हैन भन्दै हिमताल माथी सुतेर, उठेर, दौडेर, उफ्रेर तहल्का मच्चाउने काम गरियो ।

नेपालमा अनगिन्ती हिमालहरु छन् । ती आरोहण गर्ने र नगिचबाट नियाल्न विश्वबाट पर्यटकहरु आउने हुँदा हामीहरुलाई पनि जहाँ जहाँ सम्म सम्भव हुन्छ त्यहाँसम्म कालो पत्रे र सो सम्भव नभए यहाँ जस्तै ट्रयाक निर्माण गरिदिन सकियो भने वासस्थानको लागी स्तरिय लजको व्यवस्था गर्न सकियो भने पनि पर्यटकको क्षेत्रमा ठुलो प्रगती गर्न सकिने थियो । यस्तै आजको नितान्त नौलो अनुभुति बटुल्दै हामी साविककै बाटो बाट फर्केर साउन ४ गते राती क्राइसचर्च शहरमा आइपुग्यौं । छोरा रोशन ज्वालीको साथी सार्जन र तनु गौतमले रात्रि भोज गर्नुभएकोले वहाँहरुको नयाँ निवासमा सरिक भई राती अवेर आफ्नो घर फर्कियो ।

निःसहाय सेवा-सदन र म



कमल प्रसाद श्रेष्ठ

“अर्थतन्त्र राम्रो नभए पनि नेपालमा मैले गरेको सानो कार्यले अहिले सम्मको प्रगति हेर्दा मलाई गर्व लाग्छ ।”

न्युजिल्याण्ड आएको दुई दशक भन्दा वढि भईसक्यो । सानै देश भए पनि यहाँको सुव्यवस्था देख्दा हामीले प्रशंसा गर्ने पछि । यहाँ आई सके पछि पनि मैले नेपालमा गरेको सामाजिक कार्यहरुको सम्झना ताजै भएको महसुस भइरहेको छ । अर्थतन्त्र राम्रो नभए पनि नेपालमा मैले गरेको सानो कार्यले अहिले सम्मको प्रगति हेर्दा मलाई गर्व लाग्छ । वृद्धहरुले भोगी राखेको समस्याहरुलाई दृष्टिगत गरी काठमाण्डौ स्थित नयाँ वानेश्वरमा साथीहरुसँग मिली एक वृद्धाश्रम बनाउने योजनाको तर्जुमा गर्यौं । योजना अनुसार सवै कार्यहरु अगाडी वढ्यो र समयमा नै भवनको कार्य सम्पन्न भयो। एक दिनको कुरा हो । साथी प्रयाग कायस्थ मलाई भेट्न आउनु भयो । प्रयागजीले श्रीमती शगुन शाहज्युले निःसहाय सेवा सदनको स्थापना वारे छलफल गर्न शान्तीनगरमा आउनुको लागी अनुरोध गर्नु भएको रहेछ । केही वर्ष देखिन आमा वावु विहिन् अनाथको लागी एक सानो घरमा अनाथालय चलाउँदै आउनु भएको रहेछ । सोही घरमा केही घण्टाको छलफलवाट निःसहाय सेवाको गठन् १७ जना संस्थापक सदस्यहरुको सहभागितामा भयो । श्रीमती शगुन शाहज्युको अध्यक्षतामा गठित कार्यकारिणी समितिमा मैले सचिवको कार्यभार सम्हाल्ने मौका पाएँ ।

प्रा. शिव गोपाल रिसालज्यू एक दिन एक प्रस्ताव लिएर आउनु भयो - यदि जग्गा मिलाउन सक्यो भने उदय लाल श्रेष्ठज्यू वाट भवन निर्माण गर्न रु. विस लाख चन्दा स्वरुप प्राप्त गर्न सकिने । नापीमा कार्य गर्ने

अधिकृत भएको कारण सोको जिम्मा मलाई दिइयो । भोलीपल्ट कार्यालयमा गई एकजना अमिनलाई पर्ती जग्गा कहाँ कहाँ पाइन्छ, सो को लागत ल्याउन भने । केही दिन भित्रै लागत तयार भयो । माइतीघर देखि तिनकुत्रे सडकमा पर्ने वाग्मती नदीमा पुल बनाउने सिलसिलामा अधिकरण गरि प्रयोगमा नआएको जग्गावाट २ रोपनी १ आना १ पैसाको कित्ता काट्न गर्न लगाई, सोको नक्सा बनाउन लगाए । केही कागजातको लागि सडक विभागमा पनि धाउनु पर्यो । सवै विवरण संकलन गरी, टिप्पणी उठाउन लगाएँ । सो टिप्पणी लिई अध्यक्ष र केही साथीहरुसँग सिधा प्रधानमन्त्री, सम्माननिय कृष्ण प्रसाद भट्टराईज्यूको कार्यालयमा पुग्यौं । वहाँलाई हाम्रो त्यहाँ आउनुको कारण वारे अवगत गरायौं । वहाँलाई हाम्रो कार्य-योजना वारे विश्वास दिलाउन सक्यौं र वहाँले टिप्पणी छोद्रको लागी भन्नुभयो । केही महिना भित्रै मालपोत र नापीवाट आवश्यक कार्य गरी लालपूर्जा हात पारियो ।

जग्गाको लालपुर्जा हातमा पर्ने वित्तिकै प्रा. शिव गोपाल रिसालज्यूको सहयोगमा उदयलाल श्रेष्ठज्यू सँग कुराकानी अगाडी बढायौं । ९ कोठे भएको भवनको डिजाइन कार्य मैले गरेँ । पैसा हामीले नछुने सर्तमा भवन निर्माण कार्य अगाडी वढाएँ । भवन निर्माण कार्यको अवधि भित्र साना तिना समस्याहरु आउनु स्वाभाविक नै हो । कहिले ईटा उपलब्ध नहुनु, कहिले सिमेन्त नहुनु त कहिले कामगर्ने उपलब्ध नहुनु । त्यसैले गर्दा भवन निर्माण कार्यमा केही ढिला हुन गयो । तर पनि दाताको उदार

एवं जागरुक स्वभावलाई प्रसंसा गर्ने पछि । उहाँ केही दिन विराएर कामगर्नेलाई ज्याला दिन आउन हुन्थ्यो । विशेष कारणले सहयोग रकम विस लाख वाट दस लाखमा झरे पनि एक तल्लाको भवन निर्माण कार्यको लागि जम्मा आठ लाख सत्तरी हजार खर्च भयो भने, बाकी एक लाख तिस हजार स्वयं दाताले बैंकको अक्षय कोषमा जम्मा गरी दिनु भएको थियो । उक्त भवन निर्माण गर्दा मैले विशेष किसिमको अनुभव गर्न मौका मिल्यो । उक्त ९ कोठे भुईतल्लाको घर निर्माण गर्दा प्रेम प्रसाद उप्रेतीको निक्कै ठुलो सहयोग पायौ । परेको वेलामा हामी दुई जनाले सिमेन्ट वोक्ने देखि लिएर सबै कार्य गर्थे । अहिले पनि सो कुरा सम्झदा मनमा आनन्दको अनुभव हुन्छ । शिलान्यास २०४८ साल चैत्र १ गते वहाँकै हातबाट गरायौ । विचमा दाता डा. विजयलक्ष्मि श्रेष्ठको सहयोगमा सत्संग गृहको (क्रिया पुत्री घर) को निर्माण कार्यमा समेत सहभागी हुन पायौ ।

भवन निर्माण कार्य सुरु भएको केही समय पछि पत्ता लाग्यो कि अमिनले कित्ता काट् गर्दा अर्कै जग्गामा पारेको रहेछ । तर जनसेवा प्रयोगको लागि नै हुने भएकोले यस्को लागि आवश्यक कागजात तयार गरी फेरि लालपुर्जा प्राप्त गर्न सम्बन्धित निकायमा कारवाहीको लागि अनुरोध गर्यौ । तर सडक विभागबाट आवश्यक स्विकृत पाउन नसकेको कारण मैले सो कार्य तमाम गर्न नभ्याउदैमा म न्युजिल्याण्डको लागि प्रस्थान गर्नु पर्यो । पछि थाहा पाए कि, सरकारको नितिमा परिवर्तन भएको कारण, सो कार्य हाल सम्म पनि सम्पन्न हुन सकेको रहेनछ ।

वास्तवमा न्युजिल्याण्डमा जाने इच्छा थिएन । यस्लाई

वाध्यता नै भन्नु पर्छ । जनतालाई नापीमा सुलभ सेवा दिने अनुरूप चक्लावन्दी प्रणालीको व्यवस्था गर्नेको लागि स्विडेनमा अध्ययनको लागि गएको थिएँ । स्विडेनबाट फर्केको केही वर्ष भित्रै मन्त्रीज्युको नेतृत्वमा तीन जनाको दल यसै विषयमा कुरा गर्न फेरि स्विडेनको भ्रमणमा गएको थिएँ । भ्रमणबाट फर्के पछि मन्त्रीज्युले सो विषय कामकाज गर्न मलाई जिम्मा लगाउनु भएको थियो । तर करिव तीन वर्ष पछि, स्विडेनबाट टोली आउने भए पछि मेरो नाम हटाई अर्को अधिकृतको नाम राखियो । यस अवस्थामा मैले बुझे कि हाम्रो देशमा म जस्तो व्यक्तिको आवश्यक रहेनछ । एक जना साथीको सहयोगबाट न्युजिल्याण्डमा जान वाटो खुल्यो । सबै कागजात मिले पछि न्युजिल्याण्ड तिर लागि हाले । यस्को लागि सरकारबाट हाल सम्म पनि खास केही कदम चालेको देखिदैन ।

निः सहाय सेवासदन एउटा सामाजिक संस्था यसरी निरन्तर लागी रहेर समाजमा यसरी अग्रणी भुमिका निर्वाह गरी यो अवस्था सम्म पुर्‍याउन भएका सबै कार्यकारिणी समितिका सबै सदस्यहरु धन्यवादका पात्रहरु हुनहुन्छ । यस सदनलाई अझ वढी सुविधा सम्पन्न गर्न पाए हुन्थ्यो जस्तो लाग्छ । भविष्यमा यसको लागि सबैको माया सहयोग निरन्तर पाईनै रहनेछ । अहिले सम्मको उपलब्ध हेर्दा मन हर्षले विभोर हुन्छ र यस्को लागि निरन्तर लागी राख्नु भएका सबैलाई हृदय देखी वधाई दिन चाहन्छु । सुरुमा ८-९ वृद्धहरुबाट सुरु भएको वृद्धाश्रममा अहिले ४६ जना वृद्धहरु छन् । वृद्धाश्रमहरु नेपालको ठाँउ ठाँउमा खोल्न सकेमा वृद्धहरुले भोगी राखेको समस्याको धेरै हदसम्म समाधान हुन्थ्यो ।



Overview of Drinking Water Supply System in Christchurch City



DEEPAK CHOUHAN, PhD

Engineering Officer, Water Supply
Christchurch City Council

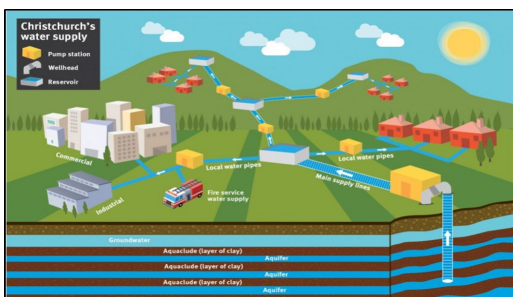


Figure 1: Water supply network diagram
(Source: ccc.govt.nz)

In Christchurch, drinking water is sourced from groundwater through underground wells. These wells are located in 50 water supply pumping stations where water is extracted from five different aquifers. Aquifers 1 & 2 are also known as shallow aquifers, while aquifers 3, 4 & 5 are deep aquifers (up to 220 meters). After the water is pumped through the wells, it is delivered into the water supply lines (called water mains), or water distribution network by electrically driven pumps. The water distribution network always maintains a constant pressure, which forces the water to travel from distribution network to the consumer's tap. Also, there are a number of Reservoirs located on the hills to provide night-day peak flow balancing, by returning stored water at high elevations back into the water

network via gravity. Figure 1 shows the different layers of aquifers inside the ground and how water networks function within Christchurch.

Some zones of Christchurch operate at a very high pressure over 70 meters i.e., 700 kPa, while in other zones the optimal water pressure ranges between 30-40 meters i.e., 300 – 400 kPa. The water supply network pressure is remotely monitored (using SCADA system) and controlled by the experienced Network Controller from the Control Room at Christchurch Wastewater Treatment Plant, Bromley.

Multiple regional and local government bodies are involved with the protecting of our water. Such as:

- Environment Canterbury Regional Council (ECan) looks after the source of the water (aquifer, rivers and

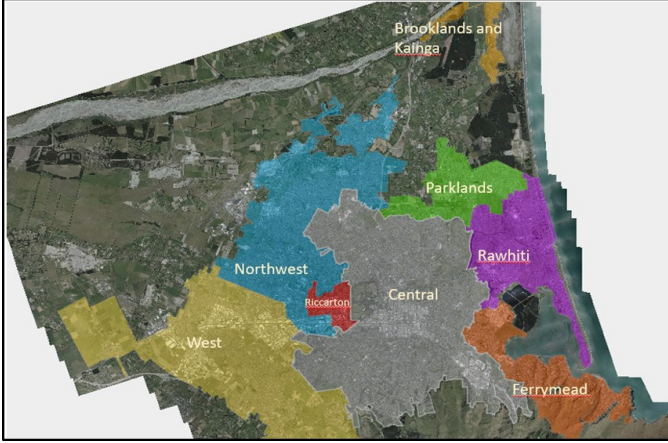


Figure 2: Water supply zones within CCC (Photo is tentative - for educational purpose only). Source: ccc.govt.nz

lakes)

- Christchurch City Council (CCC) is responsible for the treatment, distribution & safe supply of drinking water (the infrastructure)
- Ministry of Health (MOH) through the Canterbury District Health Board monitors the impact of water quality on health. (www.ecan.co.nz).

For water quality monitoring, the council's drinking water compliance monitoring programme is set in accordance with the requirement of Drinking Water Standard New Zealand. Routine microbiological sampling and testing is performed by the Council lab, which is IANZ (International Accreditation New Zealand) accredited.

विरानो देख्छ

गरीवी देख्छ, चुहिएको छानो देख्छ
पानी चल्दैन, मन भने ओभानो देख्छ ।

आफु खुकुरी बनेको देख्दैन समाज
गलती चाँही चोइटिएको अचानो देख्छ ।

जवानी रङ्गीन देख्छ, योवन आकर्षक देख्छ
इज्जत लुटिन्छ अनि जात सानो देख्छ ।

वर्गीय क्रान्तिका बन्दुक बोकाउनेहारु नै
बालुवाटारमा घर देख्छ, रोल्या रुकुम विरानो देख्छ ।



मोहन आचार्य

मलाई मतलब छैन कसैको
मलाई आश पनि छैन कसैको
म हिड्छु आफ्नै हिसावले
म जिउञ्छु आफ्नै हिसावले

धेरै चाहे सबैलाई तर
मेरो भन्ने कोही भएन
धेरै सोचेँ सबैको तर
मलाई खोज्ने कोही भएन
म कसको लागि मरिमेट्ट

किन सबको लागि घाँटी रेट्ट
म हिड्छु आफ्नै हिसावले
म जिउञ्छु आफ्नै हिसावले
मेरो पनि त ईच्छा नै हो
सबैसँग हाँसे बोलने
मेरो पनि त दुःख नै हो
सबैसँग बाड्न मिल्ने
म हिड्छु आफ्नै हिसावले
म जिउञ्छु आफ्नै हिसावले

मलाई मतलब छैन

दीपक प्रधान

“विदेशमा बस्ने प्रत्येक नेपालीले आफ्नो छातिभित्र एउटा सिङ्गो देश बोकेर बस्नु भएको छ”



प्रसिद्ध कवि तथा गीतकार आदरणीय दिनेश अधिकारी, अग्रज देखि अनुज स्रष्टाहरू तथा पाठकहरूले रुचाइएको व्यक्तित्व हुनुहुन्छ । नेपाली संगित र साहित्यको भण्डारमा असंख्य कालजयी गीत र कविताहरू दिन सफल लोकप्रिय कवि तथा गीतकार अधिकारी मदन पुरस्कार, रत्नश्री स्वर्ण पदक, छिन्नलता गीत पुरस्कार, सुप्रवल गोरखादक्षिणबाहु लगायत इत्यादि सम्मानबाट सम्मानित हुनुहुन्छ भने केही समय अगाडि नेपाली साहित्य समाज न्युजिल्याण्डले अक्ल्याण्डमा एक कार्यक्रम आयोजना गरी “न्युजिल्याण्ड नेपाली वाङ्मय सम्मान २०२०”ले सम्मान पनि गरेको थियो । उक्त कार्यक्रम, नेपाली साहित्य तथा न्युजिल्याण्ड भ्रमणका सेरोफेरोमा “नमस्ते” का लागि सञ्जय शान्ति सुवेदी ले लिनुभएको अन्तर्वार्ता:

प्रश्न: नेपाली साहित्यको विशेषतः कविता र गीतका क्षेत्रमा कसरी लगाव बढ्यो र यसै क्षेत्रमा समर्पित भएर लाग्ने निर्णयमा तपाईं कहिले पुग्नुभयो?

उत्तर: मेरो घरमा पठन-पाठनको वातावरण थियो । मेरा पिताजी नन्दनहरि र दाजुहरू पनि साहित्य लेखन र पठनमा रुचि राख्नु हुन्थ्यो । घरमा, त्यसैले साहित्यिक पुस्तक र पत्रपत्रिकाहरू हुन्थे । मैले पनि पढ्न थाले र यतातिर रुचि बढ्दै गयो । २०३२ सालदेखि नै मेरा कविता - गीतहरू छापिन थालेका हुन् । तथापि, म त्यही क्षेत्रमा अघि बढ्छु भन्ने अठोट लिइसकेको अवस्था थिएन । म, समेत अभियन्ता रहेको वाक स्वतन्त्रताको पक्षमा उर्लिसकेको “२०३६ सालको सडक कविता क्रान्ति” र त्यस लगत्तै साथीहरूले मिलेर २०३७ सालमा मेरो कविता सङ्ग्रह “अन्तरका छिटाहरू” छापिदिनु भनेपछि भने कविताको बाटोलाई मैले आफ्ना बाटो ठान्न थालेको हुँ ।

प्रश्न: नेपाली बहुसंख्यक अग्रज तथा अनुज सङ्गीतकर्मी एवं स्रष्टाहरूसँग काम गरिसक्नुभएको छ । तपाईंका के कस्ता विशेषता वा प्रतिभाले यो सम्भव भएको ठान्नुहुन्छ ?

उत्तर: म आफ्ना अग्रजहरूलाई अत्यन्तै श्रद्धा र अनुजहरूलाई माया गर्छु । यो मेरो स्वभाव हो । हामी अहिले हिँडिरहेको

बाटो अग्रजले बनाइ दिनु भएको हो । हामीले त्यसलाई अलिकति बढायौँ, अलिकति चौडा बनायौँ । अनुज पुस्ताले यसलाई राजमार्ग बनाउनु छ । म उहाँहरूमा यो क्षेत्रको भविष्य देख्छु । यो एउटा पाटो भयो । अर्का पाटो भनेको मेरो लेखन हो । लेखनमा मैले कहिल्यै सम्झौता गरिँन । ईमान्दार भएर जीवन र जगतलाई उधनी रहँ । सकेसम्म आफ्नो लेखनबाट “संवाद” मा नयाँपन दिने कोसिस गरिरहँ । अग्रज वा अनुज पुस्ताले यसै कारण पनि मलाई माया गर्नु भएको हो कि भन्ठान्छु ।

प्रश्न: शैली, विशेषता र कालखण्डका आधारमा नेपाली गीति लेखन क्षेत्रलाई विभाजित गरिँदा आफूलाई कहाँ पाउनुहुन्छ?

उत्तर: तीसको सुरुवातबाट छापिन थालेका मेरा गीतहरू त्यही दशकको अन्त्यतिरबाट रेकर्ड भई आउन थालेका हुन् र अहिले पनि लेखन र रेकर्डिङमा निरन्तरता छ । स्वतन्त्र रूपमा लेख्दा गीत लेखन मेरा लागि साहित्य हो । त्यसैले मलाई लाग्छ, मेरा गीतहरू गाईए गीत हुन्, नगाईए कविताका रूपमा पूर्ण छन् । सिर्जनाको क्षेत्र नै यस्तो हो अरुभन्दा पृथक हुन सकिएन भने परिचय नै बन्दैन । त्यसैले मेरो प्रयास पनि त्यसै तर्फ केन्द्रित रह्यो । तपाईंले जिज्ञासा राख्नु भए जस्तो मेरो स्थान छ भन्ने कुरा चाहिँ आम श्रोता, पाठक, समालोचकहरूले मूल्यांकन गर्ने विषय हो । मैले भन्ने कुरा केही छैन ।

प्रश्न: नेपाली भाषा-साहित्यको भण्डारलाई गुणात्मक र परिणामक रूपमा समृद्ध बनाउन नयाँ सर्जकहरूको भूमिकालाई तपाईं कसरी हेर्नु हुन्छ ?

उत्तर: सबै स्रष्टा साहित्यकार एवम् कलाकारहरूले आफ्नो समयमा आफूले सकेको योगदान गर्दै आएका छन् । आजको “नयाँ” भोलि पुरानो हुन्छ । म अनुभव गरिरहेको छु वर्तमानमा क्रियाशील धेरै स्रष्टाहरू समर्पणको भावले भाषा-साहित्यको सेवा गरिरहनु भएको छ । “भाषा मर्या भने हामी बाँचेका हुँदैनौँ” भन्ने

सत्यलाई हामी सबैले आत्मसात गर्नुपर्छ । वर्तमानमा क्रियाशील सर्जकहरुको भूमिका आफ्नो भाषा-साहित्यको संरक्षण, सम्बर्धन र विकासको सन्दर्भमा अत्यन्तै महत्वपूर्ण छ । हो यो क्षेत्र अर्थापार्जनको भन्दा पनि सेवाको क्षेत्र हो भन्ने सत्यलाई स्वीकार गर्नु अत्यन्तै आवश्यक छ ।

प्रश्न: नेपाली भाषालाई शैक्षिक क्षेत्रमा पनि कम महत्व दिन थालिएको छ । पत्र-पत्रिका र सरकारी कार्यालयबाट प्रकाशित सामग्रीहरुमा नेपाली भाषाको व्याकरण, वर्णविन्यास र सामान्य भाषिक मान्यतालाई व्यापक उपेक्षा गरी नेपाली भाषालाई नै कमजोर बनाउने अवस्था सृजना भएको छ । यस विषयमा तपाईंको राय के छ ?

उत्तर: तपाईंले ठीक भन्नु भयो । यता केही समयदेखि सुधारको नाममा नेपाली भाषालाई अपाङ्ग बनाउने चलखेल सुरु भएको महसुस भएको छ । आफ्नो भाषा भएन भने संस्कृति आफ्नो हुँदैन र संस्कृति नभएको देश "देश"को रूपमा पूर्ण हुँदैन । त्यसैले केही कुत्सित तत्वहरु भाषा बिगार्न उद्यत नभएका होईनन् । तर, बौद्धिक समूह त्यत्तिकै जागरुक पनि छ । फलस्वरूप केही दुस्प्रयासहरु बिफल पनि भए, हुँदैछन् । परिवर्तनका नाममा भाषा-संस्कृति परिवर्तन गर्न खोज्नु आफ्नो पहिचान मेटिने गरी आफैँले आफ्नो अनुहारमा कालो दल्नु हो । देश, संक्रमणको अवस्था पार गर्ने लागेको परिस्थितिमा छ । संक्रमणको अवस्थामा सबैले मौका खोज्छन् । अब हामी त्यस अवस्थामा छैनौं । विद्यालय, सरकारी कार्यालय मात्र होईन "नेपाली" पहिचान बोकेका संसारभरिका हामी सबै यस दिशातर्फ सक्रिय हुनुपर्दछ र

यसरी बेला-बेलामा देखा पर्ने कुत्सित तत्वका बिरूद्ध खबरदारी पनि गरिरहनु पर्छ ।

परिवर्तनका नाममा भाषा-संस्कृति परिवर्तन गर्न खोज्नु आफ्नो पहिचान मेटिने गरी आफैँले आफ्नो अनुहारमा कालो दल्नु हो ।

प्रश्न: नेपालीहरुको ठूलो हिस्सा, विशेषतः युवा विद्यार्थीहरु प्रवासमा सङ्गर्षरत हुनुहुन्छ । केही देशहरुमा नेपालीहरुको तेस्रो पुस्ता हुर्किरहेको छ । विदेशमा रहेर पनि नेपाली भाषा-साहित्यलाई पोषित गर्न र भावी सन्ततिलाई यसतर्फ आकर्षित गराईराख्न के गर्नु पर्ला ?

उत्तर: सबैभन्दा पहिले त आफैँले आफ्नो पहिचान जोगाउँदै यसको उपादेयता र महत्वका बारेमा पछिल्लो पुस्तालाई यसतर्फ आकर्षित गर्न आवश्यक छ । भाषा विद्यालयहरुको सञ्चालन, साहित्यिक र सांगीतिक एवं सांस्कृतिक कार्यक्रमहरुको सञ्चालन यसका थप उपायहरु हुन सक्छन् । नेपाल सरकारको भूमिका पनि यस सन्दर्भमा अपरिहार्य छ । मलाई लाग्छ, विदेशमा बस्ने प्रत्येक नेपालीले आफ्नो छातिभिन्न एउटा सिङ्गो देश बोकेर बस्नु भएको छ । आफ्नो भाषा, भेषभूषा, चाडपर्व मान्दै गर्दा संस्कृतिको आवरणमा देश बिस्तार गरिरहनु भएको छ । पहिलो पुस्तामा त भावनाले पनि काम गर्छ । तर दोस्रो, तेस्रो हुँदै जाने पुस्ताका लागि भने अभिभावक, विदेशमा रहेका नेपाली समाज र मातृदेशले पनि अहिल्यैदेखि सजगता

अपनाउँदै काम गर्न र परिणाममुखी कामका लागि कार्यक्रम तर्जुमा गर्दै जान जरुरी भैसकेको छ । नेपाली साहित्य समाज, अन्तर्राष्ट्रिय नेपाली साहित्य समाज, नेपाली कला, साहित्य तथा संस्कृति प्रतिष्ठान, कलाकार संघ जस्ता केही संस्थाहरु भाषा साहित्यको सेवामा क्रियाशील छन् । यी संस्थाहरुलाई १-२ वटा कार्यक्रम गर्न नै हम्मे हम्मे पर्छ । समय व्यवस्थापन र कमजोर आर्थिक हैसियत यसका मुख्य समस्याहरु हुन् । फेरि पनि यो सक्रियता र यो प्रयासको प्रशंसा गर्ने पर्छ । विदेशमा हामी "विचार" भन्दा पनि "नेपाली" हुनुको एकतामा गोलबद्ध हुने हो भने अहिले भइरहेको प्रयाशले थप गति लिन सक्छ जस्तो पनि मलाई लागेको छ । आशा गरौं, समयले हामीलाई समस्यासँग जुध्न सक्षम बनाउने छ ।

प्रश्न: अस्ट्रेलिया तथा अमेरिका, युरोपका, लगायतका देशहरु घुमिसक्नु भएको छ । भर्खरै न्युजिल्याण्ड भ्रमणको क्रममा तपाईंको प्रमुख आथित्यतामा साहित्यिक एवं सम्मान कार्यक्रम सम्पन्न भयो । न्युजिल्याण्डमा नेपाली साहित्यको अवस्थाको विषयमा कस्तो अनुभूति रह्यो ?

उत्तर: सबैभन्दा पहिले त मलाई निम्त्याएर साहित्यिक कार्यक्रम आयोजना गर्नु भई मप्रति देखाउनु भएको स्नेह र सद्भावका लागि नेपाली साहित्य समाज, न्युजिल्याण्डका अध्यक्षका हैसियतमा तपाईं, नेपाली साहित्य समाज, न्युजिल्याण्ड परिवार, र अक्ल्याण्डबासी नेपाली समुदायप्रति हार्दिक आभार प्रकट गर्दछु ।

न्युजिल्याण्डको कूल जनसंख्या नै कम रहेको, त्यसमाथि पनि छरिएर रहेको



कारण नेपाली समुदाय पनि छरिएको अवस्थामा हुँदाहुँदै पनि बिगत केही वर्ष अगाडिदेखि नै साहित्यिक पत्रिका प्रकाशन हुँदै आएको, बीचमा केही समय शिथिल जस्तो अनुभव गरिएको, नेपाली साहित्य समाजको सक्रियता बढेको, न्युजिल्याण्डका साहित्यकारहरुसँगको सम्बन्ध बिस्तार हुँदै गएको, साहित्यिक मात्र नभएर सांगीतिक प्रतिभाहरु पनि त्यहाँ रहनु-बस्नु भएको कारण केही गरौं भन्ने हुटहुटी भएको कारण न्युजिल्याण्ड र खासगरी अक्ल्याण्डमा साहित्यिक वातावरण रहेको अनुभव गरौं । तुलानात्मक रुपमा नेपाली साहित्य समाज न्युजिल्याण्ड भन्दा आर्थिक हैशियत बलियो भएको गैह्र आवासीय नेपाली संघ र अन्य नेपाली समाजहरुले आफ्नै ठानेर आर्थिक भरथेग गर्ने हो भने भविष्य अझै सुन्दर देख्छु । यस बाहेक भूटानी नेपाली समुदायले पनि नेपाली साहित्य-संस्कृति क्षेत्रमा काम गरिरहेकै छ । नेपाली साहित्य समाज अक्ल्याण्डबाट बिस्तारित हुँदै न्युजिल्याण्डभरि फैलियोस् ।

यही सन्दर्भमा क्राइसचर्चबाट पनि निकट भविष्यमै "नमस्ते" नामको पत्रिका वार्षिक रुपमा सदाझैँ प्रकाशनमा आउन लागेको जानकारी पाएको छु । यो ज्यादै खुसीको कुरा हो । समयभावका कारणले यसपटक क्राइसचर्च जान सकिन । यो कुरा मनमा खड्केको छ । मेरो न्युजिल्याण्ड आगमन र सम्पर्क स्थापित गराइदिनु हुने प्रिय भाइ बुद्धि सागर घिमिरले पनि क्राइसचर्च आउनका लागि धेरै पटक भन्नु भएको थियो । तर, समयले साथ दिएन । आगामी दिनमा क्राइसचर्च जाने मन छ । प्राकृतिक सौन्दर्यपानका लागि पनि त्यहाँ पुग्नैपर्छ । अक्ल्याण्ड, क्राइसचर्च हुँदै नेपाली साहित्य र साँस्कृतिक गतिविधिले न्युजिल्याण्ड ढाकोस् । यो हामी सबैका लागि खुसीको विषय हुनेछ । तपाईंहरुको अहिलेको सक्रियता हेर्दा त्यो दिन धेरै

टाढा छैन जस्तो लागेको छ ।

प्रश्न: नेपाली गीतकार वा सङ्गीतकारहरु सधैं छायाँमा नै परेका छन् । नीतिगत रुपमा औपचारिकता पूरा गरे जस्तो देखिए पनि लेखकप्रति सम्मानको संस्कृति विकसित हुन सकेको देखिँदैन । यो समस्याको हल पत्ता लगाउन हामीले सकेनौँ कि जानेनौँ ?

उत्तर: अन्तराष्ट्रिय रुपमा गरेको संज्ञौताको आधारमा नेपालमा प्रतिलिपि अधिकार ऐन छ र यसले सर्जकलाई "नाम" र "दाम" पाउने अधिकारको प्रत्याभूति दिएको छ । फेरि पनि अवस्था तपाईंले भन्नु भएजस्तो दिक्क लाग्दो नै छ । गीत अनि संगीतको सन्दर्भमा गीतकार र संगीतकार सर्जक हुन् र आफ्नो सिर्जनामाथि आफ्नो जीवनभर र मरेपछि ५० वर्षसम्म पनि उनीहरुको अधिकार रहन्छ । तर "परफर्मिङ आर्टिष्ट" को रुपमा रहेका गायक-गायिका नै सबैतिर हाबी भएको अवस्था छ । यसका लागि ऐन कार्यन्वयनका सन्दर्भमा सरकार वा राज्यको उदासिनता एकातिर खड्कन्छ भने अर्का तिर "मिडियाले" यो मर्मलाई आत्मसात नगरेको कारण पनि परिस्थिति सुधिन नसकेको हो । रोयल्टी संकलन समाज त छ तर त्यसको क्रियाकलाप सन्तोषजनक छैन । फेरि पनि आशा राखौँ, भएको कानूनको कार्यान्वयन सँगसँगै यस्तो गुनासो गर्ने अवस्थाको अन्त्य हुनेछ । स्रोताहरुले गीतकार र संगीतकारको खोजी गर्न थाल्नु भयो भने पनि यो विकृति फाटेर जानेछ । पर्दा अगाडि आउनेले पर्दा पछाडि बसेका गीतकार अनि संगीतकारको योगदानको सम्मान गर्न सिक्नु पर्नेछ ।

प्रश्न: तपाईंका सयौँ गीतहरु चर्चित छन् । ती मध्ये स्वर सम्राट नारायण गोपालले पनि मन पराउनु भएको "यो सङ्घिने मन छु म बिर्सूँ कसरी ?" पनि एक हो र यो गीत नसुन्ने नेपाली बिरलै होलान् । यसको सिर्जना पछाडिको सम्झना वा सन्दर्भ बारे केही भनि दिनुहुन्छ कि ?

उत्तर: यो गीत मैले २०४० सालमा लेखेको हुँ । कलेजमा प्रणयमा परेका साथीहरु बीच यदाकदा त्यो सम्बन्ध खल्बलिए पछि "मलाई बिर्सि देउ" भनेको कुरा सुनिन्थ्यो । त्यस कुरा सुन्दा कसरी बिर्सन सकिएला भन्ने मलाई लाग्थ्यो । त्यही पृष्ठभूमिमा मैले यो गीत लेखेको हुँ । २०४१ सालमा म जागिरको सिलसिलामा बैतडी खटिँँ । बैतडी जानु अघि नारायणगोपाल दाइलाई भेट्दा "राम्रो गीत लेखेपछि

पठाइदेउ है” भन्नुभएको थियो । त्यसैले यो गीत मैले हुलाकबाट २०४१ सालमा नारायण दाइलाई पठाएँ । पछि २०४३ सालतिर दाइले गीत चाहियो भन्नु भयो । मैले हुलाकबाट एउटा गीत पठाएको सम्झाएँ । दाइले, “ए ! त्यसो भए मसगँ हुनुपर्छ” भन्नुभयो । बीचमा सम्पर्क भएन । पछि थाहा पाएँ- यो गीत रेकर्ड भएछ । २०४४ सालमा प्रकाशनमा आएको नारायणगोपालको “गीति यात्रा” (भाग एक) मा यो गीत पहिलो पटक संग्रहित भएको हो ।

प्रश्न: “निधारमा लर्काएर सप्तरङ्गी टीका” बोलको गीत नबजिकन कुनै नेपालीको घरआगनमा तिहार नै आउँदैन । यस्तो कालजयी गीत सृजना गर्दाका क्षणको सम्झना बताइदिनुस् न !

उत्तर: यो गीत २०४६ सालमा निर्मित ठूलो पर्दाको नेपाली कथानक चलचित्र “विजय-पराजय”का लागि मैले लेखेको हुँ । ठूलो पर्दाको चलचित्रका लागि लेखेको यो नै मेरो पहिलो गीत हो । शम्भुजित बाँस्कोटाको संगीतमा हेमलताले यो गीत गाउनु भएको हो । चलचित्रमा “सिच्युएसन” विचारेर यो गीत लेखेको भए पनि तिहारको सांस्कृतिक पक्षलाई उजागर गर्नुपर्छ भन्ने गीत लेखे अवस्थामा यो गीतको सृजना भएको हो । संगीत गर्दा पनि म साथमै थिएँ । छलफल गरेरै संगीत सृजना गर्नुभएको हो शम्भुजित बाँस्कोटाले । राजेन्द्र सलभ चलचित्र निर्देशक हुनुहुन्थ्यो । खुसी लाग्छ, यसैपाली पनि मलाई विभिन्न देशहरूबाट ५ र ७ वटा भिडियो प्राप्त भएथ्यो र ती भिडियाहरूमा के देखिन्थ्यो वा सुनिन्थ्यो भने, पृष्ठभूमिमा यो गीत “प्ले” गरेर दिदी-बहिनीहरूले दाजु-भाइलाई तिहारको टीको लगाइरहनुभएको थियो । श्रोता वा दर्शकले दिनुभएको यो मायाका लागि आभारी छु ।

प्रश्न: सेवा निवृत्त जीवन बिताई रहनु भएको छ, भविष्यका लागि सृजनाका कस्ता योजनाहरू बुन्नु भएको छ ?

उत्तर: पढ्ने, लेख्ने, साहित्यक एवं सांगीतिक कार्यक्रममा सहभागी हुने र पारिवारिक जीवन बिताउने सोच छ । अरु त खासै केही छैन । कविता र गीत लेखिरहेकै छु । बस् ।

प्रश्न: नयाँ वर्ष २०७७ तपाईंका लागि अझै सक्रिय सिर्जनाको वर्ष बनोस् । हामी न्युजिल्याण्डवासी नेपालीहरूकोतर्फबाट तपाईंलाई हार्दिक शुभकामना । सुस्वास्थ्य तथा सुखद पारिवारिक, सामाजिक एवं साहित्यिक जीवनका लागि शुभकामना व्यक्त गर्दै अन्त्यमा सोध्न छुटेका वा तपाईंको मनमा लागेका केही कुराहरू बताईदिनुहुन्छ कि ?

उत्तर: न्युजिल्याण्ड पुग्दा न्युजिल्याण्डबासी नेपाली दाजुभाइ तथा दिदीबहिनीहरूबाट पाएको स्नेह सदैव सम्झिरहनेछु । सञ्जय भाइप्रति त आभारी छँदैछु । तपाईंमार्फत सबैमा धन्यवाद



ज्ञापन गर्दछु । साहित्य-संगीतको क्षेत्रमा तपाईंहरूले गरिरहनुभएको प्रयास प्रशंसनीय छ । मबाट हुन सक्ने सहयोगका लागि प्रतिवद्धता पनि व्यक्त गर्दछु ।

तपाईं र “नमस्ते” पत्रिका परिवार सहित न्युजिल्याण्डमा रहनु-बस्नु भएका सबै नेपालीहरूमा हार्दिक शुभकामना व्यक्त गर्दछु । भौतिक उन्नतिका सन्दर्भलाई पन्छाएर भन्ने हो भने संसारभरि नै प्रकृति र संस्कृति माथि गौरव गर्ने चलन देखिन्छ । नेपाल र न्युजिल्याण्ड दुवै देश प्राकृतिक सौन्दर्यका पर्यावाची छन् । न्युजिल्याण्डको आफ्नो संस्कृति र त्यसको प्रवर्द्धनमा सबै सक्रिय छन् । हामी नेपाली त झनै धनी छौँ चाडपर्व र सांस्कृतिक रूपमा । साहित्य, संगीत त्यसै भित्रको एउटा पाटो हो । यो पाटो विकसित गर्न सकिन्छ । त्यसैले नेपाली संस्कृतिको विकास र प्रवर्द्धनमा न्युजिल्याण्डवासी सबै नेपालीहरूको सक्रियता बढोस् । व्यक्तिगत जीवन सुखद होस् । साँस्कृतिक रूपमा देश बिस्तार गर्ने अभियानमा अझै धेरै ऊर्जा थपियोस् । नयाँ वर्ष २०७७ को अवसरमा यही कामना गर्दछु । नयाँ वर्ष शुभ र सुखद होस् ।

अझ के भनूँ ? फेरि पनि धन्यवाद नै भन्छु । धन्यवाद ।

अन्तर्वाता मिति (११ मार्च, २०२०)

पहिलो नजरमा न्युजिल्याण्ड

प्रा.डा. खगेन्द्र आचार्य



२०७५ साल फाल्गुन देखि ६ महिनाका लागि सुदुर दक्षिण देश “न्युजिल्याण्ड” घुम्ने हेर्ने र अनुभव गर्ने मौका पाइयो । भिन्न भाषा, संस्कृति हावा, पानी र वातावरण भएको यो देश हामी जस्ता कम-विकसित मुलुकका बासीलाई निकै फरक पर्ने रहेछ । नेपाल भन्दा पूर्व परेको कारणले दुई देशको समय नै ६ घण्टा भन्दा बढीको फरक पर्ने देखियो । लगातार १२ घण्टा र पहिलो ४ घण्टाको उडान पछि पुगिने यो देशको क्राइसचर्च हवाईअड्डामा कारेन्टाइन चेक निकै कडा हुँदो रहेछ । कुनै किसिमका विउ -विजन खाद्यपदार्थ एवं विरूवापात तथा जोखिम पदार्थ कुनै हालतमा प्रवेश निषेध गरिएको पाइयो । विमानस्थलबाट वासस्थानतर्फ प्रस्थान गर्ने क्रममा त्यहाँका चौडा सडक, पातलो मानव बसोबास तथा संरक्षित वोट-विरूवा, घाँसे मैदान निकै मनमोहक एवं स्वास्थ्यवर्दक समेत लाग्यो । छोरा पारस र बुहारी निशाको वसोवास रहेको मोनाभेल गार्डेन क्षेत्र झनै आकर्षक रहेको पाइयो । पहिको दिन पहिलो नजरमा दक्षिणी ध्रुवको नजिक रहेको पृथ्वीको यो भू-भाग अनौठो तर एकदमै आकर्षक लागेको हो ।

कुल क्षेत्रफल २६८००० को किलोमिटर रहेको र दुइटा टापु (उत्तरी टापु र दक्षिणी टापू) मा विभाजित न्युजिल्याण्डको जनसंख्या भने जम्मा ५० लाखको छेउछाउ मात्र रहेको पाइयो । नेपालको तुलनामा झण्डै दुई गुना वढी भू-भाग रहेको यस देशको जनसंख्या भने नेपालको तुलनामा ६:१ (छ भागको एक भाग मात्र रहेको पाइयो । अधिकाँश भू-भाग जनसंख्या विहिन रहँदा यहाँको भू-भागको पूर्ण उपयोग समेत नभएको देखिन्छ । टापुकै रूपमा रहेको यस देशको भू-वनोट साना- साना पर्वत श्रृंखला र फाँटहरूमा फैलिएको पाइयो । आर्थिक

गतिविधीको हिसावले हेर्दा पर्यटन व्यवसाय गाई पालन एवं दुग्ध वेवसाय, भेडा पालन एवं उन उत्पादन व्यवसाय मुख्य रहेको पाइयो । अन्य आर्थिक गतिविधीमा वृक्षारोपण एवं काठ व्यवसाय, तरकारी एवं फलफूल उत्पादन तथा व्यापार व्यवसायमा अगाडी बसेको पाइयो । जनसंख्या थोरै भएको र व्यवसायिक गतिविधीमा प्रशस्त संभावना रहेको कारणले प्रवासीहरूको आकर्षक गन्तव्यको रूपमा समेत रहेको पाइयो । नेपालीहरूको संख्या समेत उल्लेख्य रहेको यस देशमा नेपालीहरू भने छरिएर रहेको पाइयो । न्युजिल्याण्डको समाजमा रहेका धेरै सकारात्मक सजकहरू मध्ये केही उल्लेख गर्नु सान्दर्भिक हुने देखिन्छ ।

(क) यहाँको फोहोर व्यवस्थापनमा अपनाइएको विधिमा निम्न उल्लेखनिय रहेका छन् :-

- फोहोर घटाउ (Reduce)
- पून प्रयोग गर (Reuse)
- पून प्रक्रियामा लैजाउ (Recycle)
- स्वरूप बदल (conversion)

प्रत्येक घरबाट उत्पादित फोहोरमा सड्ने मात्रको लागि छुट्टै डालो। दोश्रो डालोमा फोहोर मैला मात्र र तेश्रो डालोमा पुन प्रयोग गरिने फोहोर मात्र राख्ने परिपाटि अपनाएको पाईयो ।

(ख) वसोवास गर्ने समुदाय फोहोर मैला व्यवस्थापन प्रति अत्यन्त सजग र नियम कानून पालना प्रति सरकारी निकायहरू ज्यादै दृढ रहेको पाइयो । नियम उलंघन गर्ने संभावना छैन ।

(ग) बसोवास क्षेत्रमा पशुपालन गर्ने गरेको

पाइएन । व्यवस्थित पशुपालन गरिएको तर वसोवास क्षेत्र भन्दा टाढा । पान, खैनी, गुडकाको विक्री र प्रयोग पाइएन । धुम्रपान गर्नेले तोकिएको स्थानमा मात्र सीमित भएर गर्नु पर्ने रहेछ ।

(घ) आवश्यक चिज बस्तु खरीद गर्न विभागीय स्टोरमा मात्र हुने हुंदा फोहोर व्यवस्थापन व्यवस्थित रहेको पाइयो ।

(ङ) शौचालयको व्यवस्था उपयुक्त र पर्याप्त रहेको पाइयो । अत्यन्त चुस्ता सफाइ र व्यवस्थापन गरिएको पाइयो ।

(च) मानिसहरू सवै आफ्नो स्वास्थ्य प्रति सजग वोट विरूदा प्रति अत्यन्त ठूलो मोह भएको पाइयो । सडक, पूल, सार्वजनिक भवन इत्यादीमा चुस्त मर्मत संभार व्यवस्था हुने हुंदा त्यस्ता सार्वजनिक संरचना बिग्रन भक्तिन अगावै मर्मत संभार गर्ने गरेको पाइयो ।

(छ) प्रकृतिको देन- यहाँ किरा फट्याङ्ग्रा, मुसा, साँड्ला, मच्छड, झिंगाको उपस्थिति शुन्य वरावर पाइयो । साथै जंगलमा हिंस्रक पशुपंक्षीको उपस्थिति नभएको पाइयो ।

उपरोक्त उल्लेख गरिएका अवस्थाले यहाँको वातावरण स्वच्छ र सफा राख्न धेरै सहयोग गरेको पाइयो ।

माथि उल्लेख गरिए वाहेक हाम्रो सामाजिक मूल्य मान्यता भन्दा फरक रहेका केही अवस्थाहरूको उल्लेख समेत यहाँ गर्नु उपयुक्त हुन सक्दछ ।

(क) यहाँका जेष्ठ नागरिकहरू प्रायः सवै सरकारी वा सार्वजनिक आश्रम (वा अस्पताल) मा आफ्नो बाँकी जिवन विताउन विवश हुँदा रहेछन् । आफ्ना सन्तानसंग जिवन जिवन यापन हुने संभावना छैन । सन्तानले मायाँ मोह तथा आवश्यक खर्चको व्यवस्था गर्दा गर्दै पनि संगै बसोबास गर्ने र हेरचाह गर्ने चलन यहाँ पाइएन ।

(ख) यहाँको चलन अनुसार शौचालय भित्र पानीको व्यवस्था नभएको हुँदा ट्वाइलेट पेपर मात्र प्रयोग गरेर शौच सफा गर्ने गरेको पाइयो । हामी जस्ता शौचकर्ताले छुट्टै भाँडोमा पानीको व्यवस्था गर्नु पर्ने अबस्था पाइयो ।

(ग) यस ठाउँको सामाजिक जिवन हाम्रो भन्दा अलि भिन्न र एकाकीपूर्ण रहेको पाइयो । मानिसहरू आबश्यकता भन्दा वढी सम्वाद नगर्ने, परिवार भन्दा अलग्गै वस्न मन पराउने र अत्याधिक व्यक्तीवादी भएका हुन की? जस्तो देखिन्छ ।

अन्त्यमा, भौतिकताले भरिपूर्ण यस समाजमा आध्यात्मिक सोच चिन्तन तर्फ भने निकै कमजोर र उदासिन रहेको पाइयो । यहाँका मानिसहरू उपलब्ध भासम्म सवै सुख सयलको उपयोग गरी रहेका भए तापनि यो जिवन र जगन तर्फ हाम्रो सोच-दर्शनले देखाएको दृष्टीकोण यहाँका मानिसहरूले देखाउन सकेको पाइदैन तर पनि त्यस समाजबाट हामीले लिनु पर्ने र सिक्नु पर्ने कुराहरू धेरै भएको कुरा स्वीकार गर्नु बुद्धीमानी हुनेछ । उपलब्ध साधन श्रोतको सदुपयोगदेखि अत्याधुनिक प्रविधिको उपयोग सम्ममा हामी त्यस समाजको अनुशरण गर्न सक्नेछौ ।



आमा

आमा तिम्ले दिएको घर धानेर नै बसेको छु
प्रदेश आछु कम्मर कसि काम पनि गरेको छु
यो वर्ष छोरी आइन भनि पिर नमान है
तिमीले दिएको घर धान्नलाई प्रदेशमा पसेकि छु

म आउन नराएनि खुसी भई रमाकि छु
मनको पिर वेथालाई नि आफ्नै मनमा तालेकि छु
कसैले जम्मागरिदिएको हैन आमा
आँफै दुःख गरि घर-परिवार पालेकि छु
तिमीले दिएको घर धान्न प्रदेशमा पसेकि छु ।

साना तिना पिर वेथा हल्का रुपमै लिएकि छु
बलियो भई काम गरि घरमा काम गरि घरमा खुशी दिएको छु
तिमीले मलाई दिएको संस्कारले आमा
दुःखी होइन खुशी भइ हॉस्र सिकेकि छु
तिमीले दिएको घर धान्न प्रदेशमा पसेकि छु ।

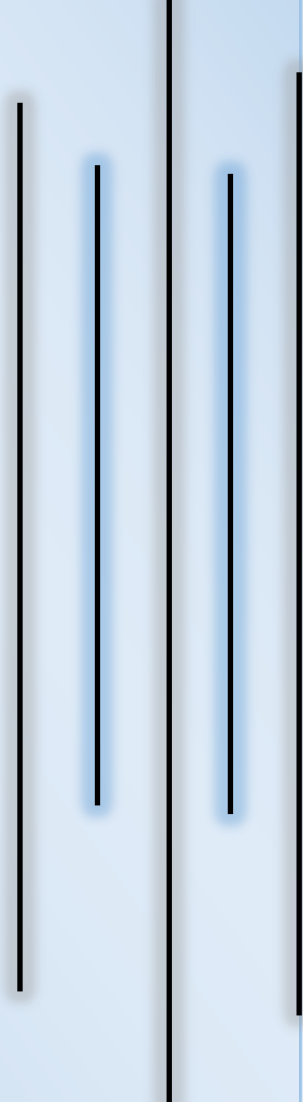
खान दिःख काट्या छैन मिठो पनि खाएकि छु
कहिले काँहि फाट्टफुट्ट राम्रो पनि लाएकि छु
खान दुःख नकाटनु है भन्थ्यौ आमा तिमी पनि
लाइ, खाइ रहेको धन बचाउने सोचेको छु
तिमीले दिएको घर धान्न प्रदेशमा पसेकि छु ।

वुढा भाका ससुराको खुशी हेर्न खोजेकि छु
२/४ वर्ष भाग आमा प्रदेश बस्ने सोचेकि छु
तिम्रो इज्जत र संस्कारको पालना गरी
तिम्रो मनको दुःखलाई मैले बुझेकि छु
तिमीले दिएको घर धान्नलाई प्रदेशमा पसेकि छु ।



सत्यदेवि शर्मा

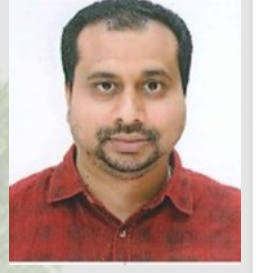
(अक्ल्याण्ड)



करेसाबारी

प्रेम भूषण खनाल

(हाल: वेलिंटन, न्यूजिल्याण्ड)



बा आमाको पसीनाले सिंचेको त्यो करेसाबारी
घर छेउको सुन्दर हरियाली त्यो करेसाबारी ।
कहीले करेला त कहीले मेवा फल्ने त्यो
करेसाबारी
मगमगाउँदो फूल फूलने त्यो करेसाबारी ॥

चोट लाग्दा माटो तै मलम बन्यो
भोक लाग्दा आँटो तै भोजन बन्यो ।
कहीले मेरो हाम्रो भन्दै बार बार्ने त्यो
करेसाबारी
कहीले दौंतरी गाँसे थलो बन्यो त्यो
करेसाबारी ॥

निदाउन नसक्दा सुसेल्यो धुन लोरी को
एक्लो हुँदा सँगै खेल्यो खेल डोरी को ।
टन्टलापुर घाममा छहारी बनी दिने त्यो
करेसाबारी
मेरो बाल चटकमा मदारी बनी दिने त्यो
करेसाबारी ॥

कहिले गरीबीमा धितो बनी दियो त्यो
करेसाबारी
कहिले बालकलाई खुवाउने लिटो बनी दियो
त्यो करेसाबारी ।
आमाको भरपर्दो सहारा त्यो करेसाबारी

बाबाको मुस्किलको गुजारा त्यो करेसाबारी
॥
दशैमा खसी ढाल्ने साथी त्यो करेसाबारी
तिहारमा कौडा फाल्ने साथी त्यो करेसाबारी
।
दुःखमा हाँस्र सिकाउने त्यो करेसाबारी
सुखमा बाँच्न सिकाउने त्यो करेसाबारी ॥

प्रिये तिमीलाई मेरो झल्को दिन्छ होला त्यो
करेसाबारी
डिलमा बस्दा सहानुभूति मिल्छ होला त्यो
करेसाबारी (को) ।
तिमी जस्तै मलाई सम्झी रुन्छ होला त्यो
करेसाबारी
तर पनि मिलनको आश जगाउँछ होला त्यो
करेसाबारी ॥

झुठो मेरो स्वप्न बगैंचा, साँचो मेरो करेसाबारी
तीतो मेरो स्वप्न बगैंचा, मीठो मेरो करेसाबारी
।

कृतिम मेरो स्वप्न बगैंचा, प्राकृतिक त्यो
करेसाबारी
मृगतृष्णा यो स्वप्न बगैंचा, सच्चा साथी
करेसाबारी

Some facts about Nepal



BISHAL SUBEDI
Wellington

- ◆ Nepal has an exceptionally diverse range of flora and fauna, geography, culture and language. The country represents only 0.09 percent of the world's land area, but the world's 9.3 percent of birds, 4.5 percent of mammals, 2.7 percent of flowering plants, 1.6 percent of reptiles and 1 percent of freshwater and amphibian species are found in Nepal.
- ◆ Within the relatively small width of 150km to 250km, the country's elevation varies from as low as 59m

(Jhapa) to the highest point in the world (8,848m, Sagarmatha or Mt. Everest). Due to this sharp variation, the weather also varies from tropical hot to polar cold.

- ◆ Among the population of about 29 million, 123 languages are spoken in Nepal. At least five languages are mother tongues for more than one million people, and 19 languages are mother tongues for more than 100 thousand people. Nepali and Maithili are the two most widely spoken languages.
- ◆ Nepal is ranked as the 93rd biggest country in the world with the area of 147,181 square kilometres, however the actual surface area is likely to be five to ten times more. The area for a country is calculated assuming the land completely flat, but about 86 percent of Nepal is hills and high mountains (No official study has been undertaken to date to calculate the actual surface area).
- ◆ Nepal has a history that is at least 2,600 years-old. It was never colonised, and hence does not have an independence day. Numerous sources confirm Nepal's long existence and sovereignty, the most common evidence includes:
 - ⇒ 2,600 to 2,800 years old - Atharva Ved Parishishta: Nepal's existence is discussed in this ancient Vedic text along with the other countries of that era, such as Kamarup, Ujjain, Kaikeya and Awantee.
 - ⇒ 2,400 years old - Chanakya Niti: This document has a description about Nepal as a country that exports woollen blankets.

“Among the population of about 29 million, 123 languages are spoken in Nepal. At least five languages are mother tongues for more than one million people, and 19 languages are mother tongues for more than 100 thousand people”

- ⇒ 2,300 years old - Allahabad Inscription by the Indian emperor Samundra Gupta: Nepal is referred in the inscription as a frontier kingdom of Samundragupta's empire.
- ◆ The Kathmandu valley was once a huge lake. The lake was formed a million years ago and was drained around 30,000 years ago due to geological and tectonic activities.
- ◆ Nepal is the only country in the world with a non-quadrilateral flag. Nepal's flag comprises of two triangular shapes. The first official designer of the flag was Shankar Nath Rimal, an architect. The overall height to base ratio of the flag is 4 to 3, signifying the existence of the country to an infinite period.
- ◆ Ramayan, one of the oldest and largest epics in the world, is believed to be written in Tribenighat, Chitwan District of Nepal by a sage called Balmiki.
- ◆ In addition to Buddhism, Nepal has also offered other important philosophies to the world such as Samkhya philosophy, Vedas and Upanishads. Kapil, who wrote Samkhya Sutra, lived in

Kapilvastu District about 2700 years ago. Gautam Buddha was influenced by the Samkhya philosophy in his early days. Similarly, a significant portion of Vedas and Upanishads were written in the Janakpur (Mithila) area of Nepal. There are references stating that at least half the world is influenced in some ways by the Upanishads. An interesting point to note here is that Samkhya philosophy considers the universe comprising of two realities - matter and consciousness (duality), whereas the Upanishads ideas are non-dualistic.

- ◆ Nepal's plane area (Terai) is home to exotic animals such as one-horned rhinoceroses, Royal Bengal tigers, Asiatic elephants, wild buffaloes and Gharial crocodiles.
- ◆ Nepal has eight of the world's fourteen mountains that are higher than 8000m. The country is also called the "Water tower of South Asia". More than 6000 rivers flow through the country with most of them originating from the Himalayas. About 70% of the water in the river Ganges is contributed from Nepali rivers.

हिलारीको सगरमाथा र नेपालीसँगको साइनो



बिनोद पराजुली

“नेपालको हिम-
चुचुरोसँग
गाँसिएको
हिलारीको सम्बन्ध
बिस्तारै नेपाल र
नेपाली सँग पनि
आत्मीय र प्रगाढ
बन्दै गयो; जुन
उनको निधन
पछिका दिन अनि
बर्षहरुमा पनि
महशुश गर्न
सकिन्छ।”



सन् १९५३ मा यसअघि मानव पुरुषार्थले नचुमेको सगरमाथाको शिर र न-नापेको यसको उचाई दुवै मुकाममा (तेन्जिगसँगै) सफल भएको ६७ औँ बर्ष पुरा भएको छ । अंग्रेजी मे महिनाको २९ तारिखको त्यो ऐतिहासिक दिन पनि थियो जसले न्युजिल्याण्ड र नेपाललाई ईतिहासदेखि वर्तमान र भविष्यसम्म पनि जोडि रहने छ । यो सम्बन्ध द्विपक्षीय राज्य, सरकार स्तरका सामान्य सहकार्य तथा आपसी सद्भाव औपचारिक ठाउँमा छन् तर दुवै देशमा जाने बस्ने दुवै देशका सर्वसाधारणको भावनात्मक तहसम्म बसेको छ । त्यसैले त हिलारीको जन्मभूमीमा बस्ने नेपालीहरुले न्युजिल्याण्डलाई निर्धक्क नेपाल पछिको दोस्रो घर भन्न मन पराउँदछन् । यद्दपी, हरेक वर्षको मे २९ तारिखले झन्डै सत्तरी बर्ष पुरानो यो सम्बन्धलाई अधिल्लो पुस्ताहरु बीच पुनर्परिभाषित र नयाँ पुस्ताबीच नवीकरण गर्ने अवसर मिल्दै आएको छ । सगरमाथाले जोडेको न्युजिल्याण्डका सर एडमण्ड हिलारीको नेपालीसँगको साइनो पनि झन्डै यस्तै छ । सगरमाथा आरोहणको सफल भए पछि हिलारीले प्राप्त अनगिन्ति प्रसिद्धि र बाबजुत आफ्नो सफलतामा प्रत्यक्ष र परोक्ष रूपमा नेपाल र शेर्पाहरुले लगाएको गुण बिर्सेर नूनको सोझो गरेनन् । बरु फर्की-फर्की नेपाल आई रहें। हरेक सम्बन्धको

सुरुवात कुनै न कुनै कारण र घटनाक्रमबाट हुन्छ । समय बित्दै जाँदा कति आवेग प्रबेगसँगै धेरै सम्बन्धको अवसान हुन्छ भने कति परिमार्जन हुँदै अघि बढेका हुन्छन । तर ती मध्ये धेरै थोरै उस्तै आत्मीय र घनिष्टका उदाहरण बनिरहन्छन्, र ती खास र बिशेष हुन्छन् । सगरमाथाले जोडेको न्युजिल्याण्डका सर एडमण्ड हिलारीको नेपालीसँगको साइनो पनि झन्डै यस्तै छ । सधैं चुनौतीपूर्ण र रहस्यमय रूपमा रहिरहेको सगरमाथाको चुचुरो छुनुको आनन्द निश्चय नै अलौकिक भएको हुनु पर्दछ । हुन पनि यो आफैँमा मृत्युसंग पौँठेजोरी खेल्दै ईतिहास बनाएको अवसर थियो । खराव मौसम र अधिल्लो दुई जनाको टाकुरोमा पुग्न नसकेपछि किवी र नेपालीको जोडीलाई निर्धारित समय भन्दा दुई दिन अगावै चुचुरो तर्फ पठाइएको थियो । त्यो दिन शिखरमा बिहान साढे ११ बजे पुगेका हिलारी र तेन्जिग एक अर्कातिर फर्किएर हात मिलाए अनि अंगालो हाल्दै सफलताको खुशी साटासाट गरेका थिए ।

यो अविश्वसनीय उपलब्धिको एक मात्र प्रमाणको रूपमा लिइन्छ - हिम-बन्चरो लिएर चुचुरोमा उभिएका तेन्जिगको तस्वीर जुन हिलारीले खिची दिएका थिए । अझ रोचक प्रसंग त त्यति बेलाको छ जति बेला तेन्जिगले तस्वीर लिने प्रस्ताव

गरेपनि खोइ किन हो उनले
अस्वीकार गरेका थिए रे ।
उनीहरूले संसारको टाकुरोमा
लगभग १५ मिनेट बिताएर ओर्लिए
पछी त्यहि पदचाप पछ्याउंदै
अहिले सम्म ६ हजार एक सय ६३
जना शिखरको टाकुरोमा
पुगिसकेका छन् भने यस क्रममा
सर्वोच्च शिखर आरोहरणका
विभिन्न ३६ वटा बिश्व कीर्तिमानहरू
राखिएका छन् । नेपाल कै आप्पा
शेर्पाको नाउँमा सबैभन्दा बढि २३
औँ पटक चुचुरोमा पुगेको
किर्तिमान छ ।

अर्को तर्फ हिलारी मात्र होइन,
उनका छोरा पिटर पनि सगरमाथा
आरोहरण निस्किए । आफ्ना
बाबुले खुलाएको बाटो पछ्याउंदै
उनी पनि दुई-दुई पटक
सगरमाथाको टाकुरोमा पुगी
सकेका छन् । अहिले फेरि
हिलारी परिवारको तेश्रो पुस्ताका
जोर्ज र एलेक्स पनि हजुरबुवा सर
हिलारी र बुवा पिटर जस्तै नै
विश्वको सबैभन्दा अग्लो
हिमशिखरको आरोहरणका लागि
तयारीमा जुटिरहेका छन् ।
हजुरबुवाले सुरु गरेको र बुवाले
निरन्तरता दिंदै आएको शिक्षा र
स्वास्थ्य क्षेत्रका योजनाहरूका
लागि आर्थिक सहयोग जुटाउनका
लागि धेरै भन्दा धेरै किविहरूलाई
सगरमाथा क्षेत्रमा, पदयात्रा,
साईकल यात्रा र शिखर



आरोहरणमा सामेल गराउने
उनको अभियान छ ।

सगरमाथाका हरेक गाथाहरू विश्व
सामु सुनाउंदै हिलारीले बुद्धको
देश नेपाललाई विभिन्न प्रकारका
हिमाल पर्यटन गतिविधिका लागि
आकर्षक पर्वतीय गन्तव्यको
रूपमा संसारभर प्रस्तुत गरे ।
अहिले हिमालय क्षेत्रमा गरिने
पर्वतारोहणका अलावा साइकल
यात्रा, पदयात्रा, प्याराग्लाइडिंग,
माउन्टेन फ्लाइट, रक क्लाइम्बिंग,
बन्जी जम्पिंग, जलक्रिडा
(राफ्टिंग), प्राकृतिक दृश्य तथा
चरा अवलोकन लगायतका विभिन्न
रोमान्चक गतिविधिका लागि
बर्षेनी ७ लाख भन्दा बढी
पर्यटकहरू नेपालका पर्वतीय क्षेत्र
जाने गरेका छन् ।

नेपालको हिम-चुचुरोसँग
गाँसिएको हिलारीको सम्बन्ध
बिस्तारै नेपाल र नेपाली सँग पनि
आत्मीय र प्रगाढ बन्दै गयो; जुन
उनको निधन पछिका दिन अनि
बर्षहरूमा पनि महशुश गर्न
सकिन्छ। प्राकृतिक

हिलारी अंकित न्युजिल्याण्डको पाँच
डलरको नोट

सुन्दरताका बावजुत पनि सर्वोच्च
शिखरको फेदी मै रहेको नेपाली
शेर्पा समुदायको कष्टकर जीवन
शैली, रहन-सहनसँग हिलारी
भावनात्मक रूपले गाँसिन पुगे ।
त्यसैले उनी आफ्नै ऐतिहासिक
सगरमाथाको आरोहरण अभियान
सम्भव बनाउन शेर्पाहरूले गरेका
सहयोगलाई ऋणको रूपमा लिएर
समाज सेवाको माध्यमबाट
उनीहरूलाई नै फिर्ता गर्ने
अभियानमा मृत्युपर्यन्त खटि रहें ।
स्थानीय व्यक्तिहरूको सहयोग र
उनीहरूको अनुरोधमा एडमंड
हिलारीले सगरमाथा क्षेत्रका
नेपालीहरूको शैक्षिक, स्वास्थ्य,
आर्थिक र सांस्कृतिक
आवश्यकता पूरा गर्न विभिन्न
सहयोग का कार्यक्रम सुरु गराए ।
सोही कार्यक्रम अन्तर्गत खुम्बु क्षेत्र
आसपासमा ३० विद्यालय, २
अस्पताल, १२ स्वास्थ्य चौकी तथा
३ हवाईपट्टि निर्माण-सन्चालन
गरेर स्थानीय गाउँघरमा न्युनतम



“सगरमाथाका हरेक
गाथाहरु विश्व सामु सुनाउँदै
हिलारीले बुद्धको देश
नेपाललाई विभिन्न प्रकारका
हिमाल पर्यटन गतिविधिका
लागि आकर्षक पर्वतीय
गन्तव्यको रूपमा संसारभर

सर हिलारीको परिवारीक तस्बिर (स्रोत: पिटर हिलारी)

सुबिधा भित्र्याउन ठुलो भूमिका निर्वाह गरे । त्यति मात्र हैन उनैले सुरु गरेको शैक्षिक छात्रवृत्ति कार्यक्रम मार्फत स्थानीय स्थानीय समुदायका हजारौँ देश-बिदेशमा अध्ययनका लागि लाभान्वित भइसकेका छन् । हिलारीले सुरु गरेका समाज सेवाका कार्यहरु हिमालयन ट्रष्ट नाउँको सस्थाले सन् १९६० देखि अझै पनि हेर-विचार र निरन्तर आर्थिक सहयोग उपलब्ध गराउँदै आएको छ । ट्रष्टको रेखदेख हिलारी कै छोरा पिटर र छोरी साराले गर्दै आएका छन् । आधारभूत शिक्षा, स्वास्थ्य सेवा र सिप मूलक कार्यक्रमबाट लाभान्वित हुनेहरुले सामाजिक सेवाभाव भएको एउटा पर्वतारोहीबाट जीवनमा ठुलै परिवर्तन अनुभव गर्न पाएका छन् ।

हिलारीको जीवनका पक्षहरु केलाउँदा उनका सबैभन्दा खुशीको क्षण र उनका अत्यन्तै दुःखद घटनाहरू सबै नेपालमा भएका छन् । यसैक्रममा मार्च १ सन् १९७५मा उनको जीवनमा बज्रपात नै पर्यो हिलारीद्वारा फाप्लुमा निर्माणधीन अस्पतालको कार्यप्रगति हेर्न काठमाडौँबाट जाँदै गर्दा उनको श्रीमती लुइसा र छोरी बेलिंडा, १८ बर्ष को हेलिकप्टर दुर्घटनामा परि मृत्यु भएको थियो ।

मानव इतिहास मै उनले प्राप्त गरेको सबैभन्दा ठुलो उपलब्धि हासिल गरको यतिका बर्ष बितिसक्दा पनि

उनको ख्यातिमा भने कुनै हास आएको छैन । हिलारी र तेजिङले संयुक्त रुपमा देखेको त्यो पराक्रम लाई नेपालीहरुले सधै मुक्तकण्ठले स्मरण गरि रहने छन् । हिलारीको प्रयास र सहयोगमा बिकट नेपाली गाउँ-बस्तीले पाएको सुगमतामा पनि सधै उनकै गुण-गान रहेन्छ । त्यो बाहेक राज्यस्तर मै पनि हिलारीको योगदानको कदर स्वरूप गोरखा दक्षिणबाहु दिनुका साथै आरोहणको स्वर्णजयन्तीका अवसरमा भएको बिशेष समारोहबीच उनलाई नेपालको ‘मानार्थ-नागरिकता’ प्रदान गरिएको थियो । मानार्थ-नागरिकता पाउने उनी पहिलो बिदेशी व्यक्ति हुन् । त्यस्तै सोलुखुम्बुको जिल्लाको लुक्ला विमानस्थललाई तेन्जिङ हिलारी विमानस्थल नामकरण गरिएको छ । त्यस्तै, सगरमाथा र र चोयु हिमालको बीचको रहेका दुई हिमाल मध्ये एकलाई तेन्जिङ र अर्कोलाई हिलारी राखिएको छ । न्युजिल्याण्ड मै पनि उनीलाई बिशेष व्यक्तित्व रुपमा आदर गरिन्छ । त्यसैले पनि सन् १९९२ देखि उनको तस्बिर न्युजिल्याण्डको पाँच डलरको नोटमा प्रकाशित गर्न थालिएको छ । राजनीतिक उच्च ओहदामा नरहेका तथा जीवित अवस्था मै डलरको नोटमा तस्बिर अंकित भएका न्युजिल्याण्डका उनी एक मात्र जीवित व्यक्ति हुन् । गत जुलाई २० तारिख १०१ बर्ष पुगेका सर एडमण्ड हिलारीलाई जन्मदिनको शुभकामना ।

उ देश फर्कदै छ

देश देशान्तरका सिमा रेखाहरु चिर्दै
सँगै धड्कने मुटुहरुलाई बिदाई गर्दै
बचपनदेखि कलिला पैतालामा टाँसिएका माटोहरु छोड्दै
उ धेरै टाढा पुगेछ कर्मयोगि हातहरु र सामर्थ्य बोकेर ।

बिदेशको सहरमा उस्को बेस्तता
जहाँ हरेक दिनहरु बिल्छन् घण्टा घण्टाको हिसाबमा
साताहरु बिल्छन्, अनि बिल्छन् महिना र वर्षहरु
मानि लिउ एकै ठाउँ एकनास गुडिरहने मेसिनको नाम हो
जिन्दगी ।

वर्षौं पछि अनाएस आजभोलि
थकित थकित छ उस्को तन
त्रसित त्रसित छ उस्को मन
लाग्छ कोरोनाको थप कहरले होला
हजारौं माइल पार गर्दै मातृभूमिको काख खोज्नेहरुको
पिडाले होला
न खानु न सुत्नुको ठेगान
न मर्नु न बाच्नुको दोसाँध
नदीको बेगमा हुमिंदै
असुरक्षित र अव्यवस्थित कारिन्टिन भोग्दै
उ आज देश फर्कदै छ ।
एकतिर कोरोनाको पीडा
अर्कोतिर लुटिदै गरेको नेपालको अस्मिता अनि
कालापानी, लिपुलेक र लिम्पियाधुरा सुसाइरहेको बेला,
उ जस्तै देशबासिका ताँती घर फर्कदै छन्
"जननी जन्मभूमिश्च स्वर्गादपि गरीयसी"
को अनुभूति बोकेर
नेपाल आमालाई पनि आसा पलाएको छ
अब आफ्नो अस्मिताको रक्षा हुन्छ भनेर ।



नारद कुँवर

See the world as it is



ROSHIT K. BOTHARA

“All the way home I thought about how I had two such contrasting experiences with the same man”

The sky was dark with only the streetlights glowing. I crossed the street towards Tutto Bene excited to meet my friends over dinner. A man crossed from the other side. His clothes were old and worn, his beard ruffled and unkempt, and he gazed at me trying to make eye contact. Fear overtook me as we crossed paths. Who was this man? What did he want from me? I avoided his gaze and walked straight to Tutto Bene.

I entered the restaurant and instantly felt relieved by the warmth, the laughs, and the aroma of the food. I forgot very quickly the vulnerability and fear I felt outside and was instead overcome with joy at seeing my friends again. Good food and good conversation nourished our souls. The pizza I had ordered was far too big for me and I had it packed. What a wonderful lunch it would make tomorrow, I thought.

I crossed the street again and saw the same man on the other side. Instead of feeling fear, I waved and yelled “Hello”. I met him at the other side and

asked whether he had had dinner. He replied and said he was so hungry he could eat anything. I offered my vegetarian pizza and asked if that would be enough. He happily obliged and put his hands on my head and said, “Bless you”.

All the way home I thought about how I had two such contrasting experiences with the same man. I wondered what made these experiences so different. In our first crossing, I perceived fear and insecurity, and I avoided saying a simple hello despite the man making eye contact with me. He may have felt disrespected by my ignorance. There was no fulfilling or meaningful interaction here.

In our second crossing, I let go of my fear and insecurity, and made conversation. Most importantly, I showed respect and dignity to the man, and helped how I could. This was a fulfilling interaction. I walked away feeling like I had learned an important lesson.

The man was the same. The street was the same. All that



Image Courtesy: Photosforclass.com

needed to change was my perception. How many times do we make judgements of friends, family, colleagues, and strangers? How many times are we wrong about our judgements? We probably do not find out if we are wrong. But, on this occasion a change in my perception showed me how completely wrong I was. This was a very important lesson for me. All humans deserve respect and dignity. My own fears and insecurities should not overshadow being respectful.

In medicine, we judge our patients based on their demeanor, history, and examination findings to diagnose and treat. I wondered how many times my judgements have been wrong due to my pre-conceived ideas and beliefs. I have come across many

such judgements and there is ample evidence in the literature that shows health professionals' judgements can sometimes be wrong. For example, I have seen a patient with many tattoos and needle stick marks denied morphine because we perceived them to be drug seeking and feared addiction. Sometimes we do have patients who are genuinely drug seeking. Maybe it was my inexperience and lack of knowledge, but I was convinced the man was in pain. It made me realise how difficult it is to perceive and judge rightly. I believe a starting point is to become aware of our preconceived ideas and beliefs, and continually question if our judgements are accurate. This will help us see the world as it is and hopefully lead to more fulfilling and wholesome experiences.

2020 NNZFSC Badminton Tournament



RIBU DHAKAL

Since the summer of 2016/17, in combination with Nepali class and women's dance class, weekly Sunday badminton sessions were integrated into the society to encourage greater focus on the overall health and well-being of its members. Since then, the interest and keenness for badminton has only grown. Many of the enthusiastic players soon started to organise their own mid-week sessions, and by the start of 2018, NNZFSC successfully facilitated an extra weekly session on Wednesday. This sparked healthy competition among our players, and so in 2019, NNZFSC held their very first badminton tournament. Since the 2019 tournament was so well-received and successful, it was decided from 2020 onwards that the NNZFSC badminton tournament would now be an annual occurrence. While there was a delay in the tourna-



ment due to the unprecedented restrictions placed by COVID-19, the 2020 tournament was eventually organised for the weekend of July 4-5.

With 22 players registered, the organising team decided to divide the competition into two divisions. The divisions were aptly named Sagarmatha and Aoraki to represent the connection of our Nepalese culture & traditions with the lifestyle of New Zealand. The teams within each division (provided below) were split into competitive doubles pairing such that all teams

faced a reasonable chance to win their division. The society also purchased a perpetual trophy for each division, which will have an engraving of the winners of the tournament for every year, starting with 2020.

Day 1 of the tournament consisted mainly of 1-set round robin matches. Sagarmatha Group A had a dominant performance by Sunil+Rajesh, winning all their matches. The remaining two teams in Group A were neck-and-neck for second place, and only one of them would qualify for the semi-



Sunil Dhakal & Rajesh Dhakal

The CHAMPS



Jitendra Bothara & Rajesh Khatri

finals. Both teams defeated each other once and ended with the same points, with Ribu+Bishal scraping through by the score-difference! In Sagarmatha Group B, Bipul+Subodh only dropped one match and comfortably won their division. However, the last semi-final spot was decided by a final match, where Ram+Ashok managed to beat Ish+Iros to reserve their spot. Meanwhile, in the Aoraki division, Manju+Saurav only lost one match to Rajesh+Jitendra, who won all their games and looked to be the team to beat. While both teams comfortably qualified in the top two spots for the semi-finals, the remaining three teams were all closely matched. The remaining two semi-final spots were decided by the final matches of the round robin and came down to the score-difference! In the end, Aakrista+Indu and Deepak+Sirjana qualified in third and fourth place, respectively.

After an overnight rest, the semi-finalists for both divisions returned on day 2 for their knockout matches. In the first Aoraki semi-finals, Manju+Saurav continued their dominant performance by beating Aakrista+Indu. The second semi-final between Deepak+Sirjana and Rajesh+Jitendra was the closest, and perhaps the most exciting, match of the tournament. After several 'match

points' for both teams, Rajesh+Jitendra managed to edge their way on top and earn a spot in the final. In the Sagarmatha division, Sunil+Rajesh continued their undefeated streak in the first semi-final to reserve a spot in the finals. In the other Sagarmatha semi-final, Ribu+Bishal made a comeback during their match against Bipul+Subodh to also qualify for the finals.

Unlike the rest of the tournament, the finals were a best-of-3-set match. In the Aoraki di-



vision, Rajesh+Jitendra showed a dominant performance to earn a straight-set victory to win the title. In the Sagarmatha final, while Sunil+Rajesh continued their form by winning the first set, Ribu+Bishal managed to claw back in the match and take the second set. However, as was the theme this tournament, Sunil+Rajesh continued to play consistently well, taking the win in the final set. In the



end, the winners of both divisions remained undefeated in the tournament. The day ended with an award ceremony as a part of the NNZFS 2020 AGM.

Overall, the tournament this year was suc-



cessful and very enjoyable for all the players and supporters. Fortunately, there were no serious injuries, and we had a great time together and learnt a lot during our campaign. The match of the tournament was



the Aoraki second semi-final, with the most memorable moment being when we had to use an action replay from a video recording to decide if the shuttle was in or out! We would like to acknowledge our volunteers who, thanks to their tireless effort, made this

tournament a success. In particular, special thanks are given to those who helped provide food to fuel our players. The organisers also wish to thank all participants for their effort and sportsmanship, and also to the supporters who provided great energy throughout the weekend. We are confident that this annual event will continue to grow into a festive occasion that everyone marks



in their calendars as a highlight of their year.

The organisers would like to encourage as many of our members to join for regular weekly practice, which is held from 4pm to



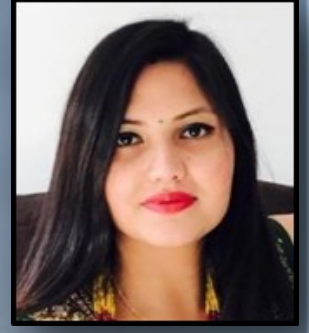
7pm on Sundays at Fendalton Community Centre. There are many great ideas in the making for the near future, such as friendly games with our Nepalese friends from other regions such as Auckland, Wellington, and we would like all of you to get involved. See you all on the court!

*(On behalf of the organising committee:
Subodh Dhakal, Sunil Dhakal, Ish Neupane,
and Roshit Bothara)*

[Images: Shailesh Karmacharya]

दशैं

सबिना चौलागाई



दशैं आयो रे आमा !

चित्त नदुखाए बाबा तिम्री यी छोरी यसपालि घर आइन भनी
पोहोर कै जामामा दशैं मनाउनु बहिनी दिदीले नयाँ लुगा ल्याइन भनी
दशैं आयो रे भनेर साथीभाइ नेपाल तिर हातभरी कोशेली बोकी फर्कदै छन्
मेरो भने यहाँ घण्टाको गिन्तिसँगै समरको किवि फ्रूट लरक्क लर्कदै छन् ।

नकुरे है आमा, गहभरी आँसु बोकी तिम्रा ती फुटेका हातमा ठुठे औँला भाँची
सघा जसो यसपाली नी यहीं दशैं मनाउँला विदेशीको भाँडा माझीं
टाढैबाट भएनी ह्यापि दशैं मेरी प्यारी धपक्क रजनीको पूनम झैं चम्केकी आमालाई
पहिले स्टकोटबाट पाँच रुपिया चोरे झैं आजकाल अञ्जुली भरका सम्झना चोर्न थालेछु रे
भन्दिनु है बाबालाई ।

यसपाली वेशीको पिपलबोटमा लिङगे पिङ्ग हालीसकेको छैनन् आमा
पोहोर झैं हाम्रो घरमा अष्टमी टाका घोरले खसी ढाली सकेको छैनन बाबा
टपरीमा उमारेको जमरानी पहिलैपुर भई हलक्के उम्रीसक्यो होला है आमा
म नआउने खबर सुनेर तिम्रो त्यो थोते मुस्कान नि चुमुक्क चुम्री सक्यो होला है आमा ।

गाउँका केटाकेटी नी चङगा उडाउन लट्टाईमा धागो बेदै होलान
ठिटाठिटी नी के कम ? वरको छाहारीमा बसी लङ्गुरबुर्जा खेल्दै होलान
दुःख नमान्नु आमा म नी हातभरीको ठेला र दिनभरीको थकान लुकाई फेसबुकमा लाईभ
जाउँला

अनि स्काईपको भिडियो च्याटमै भए पनि टिका र आर्शिवाद थापेर यो पालीको दशैं
मनाउँला

मोतीका दाना झैं आँसु खसाली ती प्याला टिलीपिली गरी नभर आमा अर्को दशैंमा घर
आउनेछु

तिमीलाई नयाँ साडी, बाबालाई घडी र भाइबहिनीलाई खेलौनाको गाडी आउँदा साथ
ल्याउनेछु

रहरले होईन कहरले छोरी आउन पाइन भनी मन बुझाएर गर्नु है यथार्थको सामना
तिमीलाई फेरि पनि मनको अन्तरकुन्तरदेखि बडा दशैंको हार्दिक शुभकामना ।

Being an International Student in a New Zealand

Tertiary Education Environment

DR CHANDRA SHARMA POUDYAL

(NRNANZ Executive Member)



“Entering the workplace during student life is necessary to know about the working environment in New Zealand, and build a network”

Being a student is challenging for different reasons and at the top of this, being an international student in a distance land, far away from home and family members is an added challenge. When we left our country to pursue further education, we started our journey with an aim to achieve. We come to New Zealand to earn a certain degree/diploma. So, struggles and challenges need to be accepted as a normal part of our academic journey. The fruits of our hard work and effort will be better if we start our journey with a specific goal in mind. It is said that ‘a person without aim is like a ship without a rudder’. If a ship is without a rudder, it will go nowhere. Similarly, a person without aim will reach nowhere. As an international student studying in New Zealand, I don’t think anyone of us want to be a person without aim. So, keeping this in mind, we need to clearly understand that as a student, our primary goal is to study and earn our degree or diploma for which we are here.

Primary and Secondary Goals

We need to work for the allowable time to survive here and work-

ing while studying is a good idea to start establishing a network in New Zealand workplaces, and learn from experience. Networking is very important in New Zealand as it acts as a reference for a future job. However, as a student, we should never think that we are here to earn money via working full time (our secondary goal), but always think that we are here to complete our studies (primary goal). Once we complete our studies, work is sure to come in one way or the other. While as a student, everyone needs to consider working as a secondary objective and studying as the primary goal. Every student, especially international students, needs to work to survive. Moreover, entering the workplace during student life is necessary to know about the working environment in New Zealand, and build a network. Depending on the type of tertiary institution we enrolled in as a student, there are different opportunities available to international students like us. The opportunities available, and what we do after our study, depends on the type of tertiary institution we are enrolled in and the place from where we

pursue our higher education.

Choice of Tertiary Institutions in New Zealand

In New Zealand, there are mainly four types of tertiary institutions including universities, institutes of technology and polytechnics, private tertiary establishments (PTEs), wananga and government training establishments. International students are mostly confined to universities, polytechnics and PTEs. The types of institutions most international students choose depends on their goals after study. Most students pursue their further study from universities for their good academic and research environment, while PTEs and polytechnics are mostly chosen for workplace-based/skill-based education. While universities provide more knowledge-based education, PTEs and polytechnics are working towards providing skill-based education necessary for the modern workplace. Once we as a student make our decision on an institution to pursue further education, we just need to stick to it and complete our study. Before we choose to pursue further education, it is a good idea to do some personal research on the institution we are



Image Courtesy: Photoforclass.com

planning to pursue, instead of just relying on other people such as educational consultancies and marketing agents.

Mostly, universities are academic, and research based, and they are ranked accordingly. So, it would be a good idea to know the world ranking of the university where we plan to pursue our further education. In the same way, PTEs and polytechnics are given a category by the monitoring body, New Zealand Qualification Authority (NZQA), from category 1 to category 4. The less the category the better the institution according to NZQA.

When I first came to New Zealand as a PhD student at the University of Waikato in Hamilton, I had no clue what work I will be doing after I completed my study.

One day a Nepali student pursuing a diploma in a polytechnic asked me, “Brother (*Dai*), what job are you planning to do after you complete your PhD from the university?” to which I said, “I have no idea”. I was a lecturer for about 8

years at Tribhuvan University, and then a visiting faculty at Kathmandu University, both in Nepal. But, I never thought that I will have the same opportunities in New Zealand. When I was about to complete my PhD, I started applying for jobs in different sectors and the academic sector was the only sector where I was frequently called back for interviews. This might be because of my working experience back in my home country, and my further education in one of New Zealand’s well-known universities. So, my experi-

ence suggests that we can use our knowledge and the educational qualifications we achieved in our homeland; once we complete a degree/diploma from here, and this is one of the most important reasons for us to consider study as our primary goal.

Challenges of being an International Student in New Zealand

The challenge starts from day one of being an international student. As soon as we land in New Zealand with many dreams of a brighter future, several challenges and obstacles will come our way. This is a normal part of student lives and we should deal with such challenges calmly. As we Nepali people have a strong social network, one of the ways to tackle such challenges is to gradually form networks of friends and family here. The challenges we face here will multiply when we come here with information from the marketing agents and educational consultancies who mostly use a selling approach

for marketing, instead of a societal or actual marketing approach. Therefore, we need to do some personal research and explore further before landing here as an international student. From finding a suitable accommodation, to completing assignments/tasks on time and as required, there will be a list of challenges facing us in our everyday lives. But I feel these challenges will gradually disappear and they will teach us a lot on how to deal with challenges in our day to day lives. This will make us a bold and mature person in the days to come. So, there is a competitive future in New Zealand as an international student and we all need to prepare ourselves for it. I would like to end my write up with this short piece.

*Our lives are full of many ups and downs,
We should struggle and fight,
To make our future bright.
If we just sit idle and do nothing
And wait for our dream to come
Our dream will never be a reality.*

पर्ख

पर्ख
सन्ताप लिएर के हुन्छ र ?
तिमी काँहा म काँहा
हजारौं कोस टाढा
तर
मन भित्र हमेसा संगै छौं
रहने छौं, रहिरहने छौं
बर्ष भेल उलिदै बाढी जस्तो
अहंकार कोरोनाको
दारा किचदै हिडेको रोकन
ठक्क उभिएको ठुलो छेकबार
रोकदै छ हाम्रो मिलन
तर, पर्ख
हावा चलदै जाँदा
ताण्डव देखाउने कालो बादल
फाटेर उडने छ
बिलाउने छ, हराउने छ
जून लाग्ने छ
तीरा चम्किने छन
समय घुम्दै जाँदा
अहंकार फुटने छ

हराउने छ बिलाउने छ
बबंदर मच्चाउने हुरी
पहाडमा ठोकिएर
चुर चुर हुनेछ
घमण्ड पोखिने छ
त्रास मेटिने छ ।

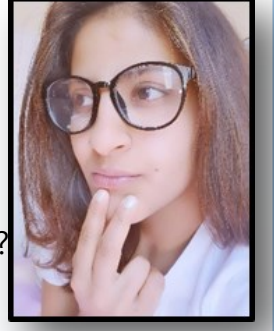
विदेशको एकान्त बास
रोजगारी गुमाए पनि
हट्टुयमा माया
आखामा तस्बिर
मस्तिकमा तिमी
भेटने आशा गुमेको छैन
हिम्मत हारेको छैन
पर्ख
बिस्वास छ
पर्खाल हटने छ
अहंकार घटने छ
हराउने छ, बिलाउने छ
मिलनको दिन आउनेछ ।



युवराज भण्डारी

आज पछिको भोलि

गंगा पौडेल



आज पछिको भोलि यहाँ कसले देख्या छ र ?
तिमी उस्तै म पनि उस्तै यहाँ
तिमी जान्छु भन्यौ बाटो कसले छेक्या छ र ?
बरु जाँदा जाँदै बाटो बिराई हाल्यौ भने
सम्झनु कहीं कतै आज पछिको भोलि यहाँ
कसले देख्या छ र ?
चन्द्रमाको शितलताले यहाँ नचिसिएको
म यहाँ
सूर्यको रापले नपोलिएको म यहाँ
लाग्छ तिमिले दिएको जलनले पोल्या छ र ?
कहिले काँहि शितलता पनि छर्नु आज पछिको
भोलि यहाँ कसले देख्या छ र ?
पिडा त तिमिलाई नि होला मलाई पनि
यति हो की कहानी फरक हुन्छ यहाँ
मैले जति पिडा तिमिसँग अझ कसैले सात्या छ
र
केहि पिडा त तिमि पनि साट्न सकछौ मसँग
आज पछिको भोलि यहाँ कसले देख्या छ र ?

आज पछिको भोलि यहाँ कसले देख्या छ र ?
तिमी उस्तै म पनि उस्तै यहाँ
तिमी जान्छु भन्यौ बाटो कसले छेक्या छ र ?
बरु जाँदा जाँदै बाटो बिराई हाल्यौ भने
सम्झनु कहीं कतै आज पछिको भोलि यहाँ कसले देख्या छ र ?
चन्द्रमाको शितलताले यहाँ नचिसिएको म यहाँ
सूर्यको रापले नपोलिएको म यहाँ
लाग्छ तिमिले दिएको जलनले पोल्या छ र ?
कहिले काँहि शितलता पनि छर्नु आज पछिको भोलि यहाँ कसले
देख्या छ र ?
पिडा त तिमिलाई नि होला मलाई पनि
यति हो की कहानी फरक हुन्छ यहाँ
मैले जति पिडा तिमिसँग अझ कसैले सात्या छ र
केहि पिडा त तिमि पनि साट्न सकछौ मसँग आज पछिको भोलि
यहाँ कसले देख्या छ र ?

मलाई संकोच लाग्छ

मेरो कथा बारे नसोध मलाई
मेरो व्यथा बारे नकोट्याउ आज
मेरो कथा र व्यथा कहन
अतित र वर्तमान
अनि तिता मिठा सत्यहरु केलाउन
मलाई संकोच लाग्छ।

मेरो कथाहरु बारे नसोध मलाई
मेरो गिदीहरुमा मरुभुमीको खडेरी छ
मेरो आत्मकथा एक एक गरेर केलाउन खोज्दा
म ती मरुभुमीको खडेरीमा उद्वन सकछु
त्यसैले

मेरो कथा व्यथा बारे
मेरो जिन्दगीका अतित र वर्तमान बारे
मलाई भन्न अनि केलाउन
मलाई संकोच लाग्छ।



डा भोला प्रधान

Nepal United Football Team

GYANENDRA PRADHAN



In the beginning of 2020, we travelled to Tauranga to participate in the Tenzing Hillary Cup (THC). We were in the final and lost on a penalty shoot-out with Team Lhotsampa. Even though we did not win, it was our first time in the final after 4 years and we were so proud being a runner up! We then played in the Global (Ethnic) Football Festival 2020 in March. We have been participating in this event since early 2004. It was a great social weekend and nice to meet old friends and obviously make new ones. Then COVID-19 pandemic hit New Zealand in late March and the government decided to lockdown the country for 6 weeks which obviously halted all football and social

activities. However, we maintained our communication with all our players and supporters via Facebook and our Viber group during lockdown alert level 3 and 4. We resumed our regular activities after the government eased the lockdown to alert level 2 in May. The journey that began with 8 to 10 players is now a team of strong 20-25 players today. Our team was expected to participate in the Everest Cup in Wellington on the 6th and 7th of September this year but due to Covid-19 alert level 2 which also includes some travel restrictions, the tournament was postponed to October end. Our team captain Subhash Rai thus proposed to our management team that we organise a 7-side tournament in Christchurch (as it would be within our bubble). He began his communication with players and other interested teams. Around 6 teams including

Ashburton-based 'The Danfe team' extended their interests to participate in the tournament. Prakash & Anita Gautam agreed to sponsor our tournament trophy and medals (we all are thankful for this



generosity). To our utmost surprise, many teams expressed their intentions to participate in the tournament. A large gathering would have been inappropriate in that situation so we proposed to postpone the

event till pandemic scenario settles to somewhat normal. However, captain Subhash Rai and Bipin Rai stood by their decision and wanted to go ahead as per the schedule. They argued that it would be inappropriate to postpone the tournament in the last minute when many players had already approved their time off from their work for the Wellington event. This led to the birth of a new event: The Gurkha Cup 2020. The event was held in September 6th & 7th (in lieu of the Everest Cup). It was a huge success despite the fact that we were playing the tournament under alert level 2 with 100 people restriction limit, thanks to Prakash who kept the details of all attendees (players and supporters) of the event for possible contact tracing purpose in the future. The event was successful in every possible way, not to forget delicious food. The big chunk of thanks goes to Subash Rai, Bipin Rai, Prakash Gautam, management team and tireless efforts of all players who made this event a grand success. It was great to see many talented, young and energetic players descend to ground after a long period of lockdown. All they had was a big smile and satisfied heart which was reflected on their face when they get to mingle



with new and old friends. On behalf of the Nepal United Football team, we would like to thank the vauju group and daju group, the volunteers and Nepal New Zealand Friendship Society Christchurch (NNFSC).

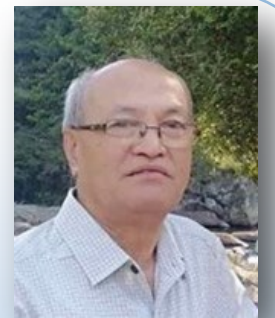
In the future, we hope the Gurkha Cup will be an annual event and it will be bigger and better than ever!

Jay Mahakali Aayo United Nepali!!!

मेरो वर्तमान

निल्ल र ओकल्ल
नसकेको मेरो वर्तमान
बिहानै प्रकाशसित
ठक्कर खाँदै मेरो कोठाभिन्न
हत्तार - हत्तार पसी
मलाई ब्यूँझाउन पुग्छ।
म झल्याँस ब्यूँझन्छु
र सोच्छु

मेरो पीडा सुरु भैसकेको हुन्छ
दिनभरि म अभावहरुसित लड्छु
राती पीडाहरु अँगाली पल्टिन्छु
पीडा अभाव हो
अभाव गरीवी
गरीवी हार
पीडा, अभाव र गरीवीको एउटा
तमसुक वर्तमान
जो, ऋणी भैजाँछ सधैं।



पशुपति कर्माचार्य
ओकल्याण्ड

हो म तीजको व्रत बस्छु

मिरा त्रिपाठी



थाहा छैन म उनलाई माया गर्छु वा गर्दिन
तर पक्का हो म आफुलाई असाध्यै माया गर्छु
जे गर्छु म मात्र आफ्नो खुशीको लागी गर्छु ।

थाहा छ मृत्यु शाश्वत सत्य हो
न म भोकै बसिदिएर उनको आयु बढ्छ
न मैले खाइदिएर कसैको बाँचे दिन घट्छ ।
तर पत्ते नपाई आदत बनेछ सँगै हिडने
उनी 'नहुनु' होइन उनी विनाको 'हुनु' सँग
डराउँछु म ।
त्यसैले त जे गर्छु आफ्नै आत्मसन्तुष्टिको लागी
गर्छु
अन्धविश्वास नै सहि पक्का हो म तीजको व्रत
बस्छु ।

समाजलाई उहिल्यै आँखा तरिसकेको मान्छे म
नउक्साउनु मलाई विद्रोह कहाँ कसरी गर्नु पर्छ
नसिकाउनु मलाई परिवर्तन कसरी स्विकार्नु
पर्छ ।

म मान्दिन खुट्टाको पानी 'गंगाजल' हुन्छ
न मेरो शिरले विनासितै कसैको पाउ छुन्छ ।
म त्यहाँ हिड्छु जहाँ यात्रा हाराहारी हुन्छ
म त्यहाँ झुक्छु जहाँ माया बराबरी हुन्छ ।

अहिलेको तीज, नो व्रत प्लीजु ' भन्नेहरु
कुरो यहाँ मायाको छ न दारो न वारोको छ
जब कुरो मायाको हुन्छ, न कसैले तिमी न मेरो
सुन्छ ।
छाडीदेउ जे हुन्छ ।

नमाणेलाई वर्ष दिनमा एउटा प्रमाण दिन्छु
त्यो 'पागलपन' उस्तै छ नभनेर नै देखाइदिन्छु
।
जे गर्छु मनमर्जीले आफ्नै खुशीको लागी गर्छु
अन्धविश्वास नै सहि पक्का हो म तीजको व्रत
बस्छु ।

चालक दाई

बिष्णु कुमार बस्नेत



एउटा स्तप आयो गाडी घ्याच्च
रोकिन्छ,
यात्रुहरु झर्छन चढ्छन् र हिड्छ गाडी आफ्नो
बाटो
चालक फेरि दुरी नाप्छ फेरि कतै रोकिन्छ गाडी
अनि
उही प्रकृया दोहोरिन्छ ।
यही प्रकृया निरन्तर चलिरहन्छ,
चलिरहन्छ रात नपरुन्जेल

हरेक यात्रा को यात्री हुन्छ चालक र उसका सह-
यात्री ।
चढने कती आए कती झरे
कती मिठा कुरा गर्दै आउथ्ये
कती झगडीदै आऊथ्ये-जान्थ्ये ।

तैपनी यात्रा कैले रोकिएको हैन चालक दाईको
जिन्दगीका कती बसन्त आए-गए
कती कती शिशिर
कती बर्षा कती हिउँद
बितेर गए,
तर
उनको जीवन जिन्दगीका मोड अनि
यात्राका मोडहरु
उही गाडीका स्टेअरिङ् घुमाउदै बिते ।
कैले माया प्रितीका गीत गाउदै हिँडे,
कैले बिरहका भाका सुनाउदै ।

एउटा अपसोच
ती चल्ता पुर्जा
मानबिय पुललाई
कमैले सोध्न भ्याए
दाइ तिमीलाई कस्तो छ भनी
कमैले आजसम्म कती यात्रीहरुलाई
आफ्नो गन्तब्यमा छाड्नु भयो भनी सोधेहोलान् ।
जिन्दगीका यात्रामा कथमकदाचित
भएका भूलहरुमा भने सम्पूर्ण भार बोकेर
हिँडन बाध्य हुने गरेकाछन् ।
र पनि,
हिडिरहन्छन् ।
घाम जून जस्तै अटल भै
यात्रा गरिरहन्छन्,
गराइरहन्छन्, आसारी रहन्छन्
अनेकन यात्रुहरु ।
घडीको सुइ जस्तै घुमिरहन्छन्
यहाँ उहाँ गरिरहन्छन्,
चालक दाइ ।।।

बाबा

डा. वीरेन्द्र के सी



झाले माले गोरु नारी, ज्वाली र हलामा

पसिनाले भिजायर, बिऊ रोपी गहामा
नथाकेर गोडमेल, गर्दै बाली सपादैँ
परिवारको सुखका गीत, गाउँछन् बाबा गलामा

रिणको बोझ भए पनि, दुःख लुकाई हाँसेर
सन्ततिको लागि आफू, मरेसरी बाँचेर
मर्म दिन्नन् बाबा कहिल्यै, सन्ततिका सपना
परिवारको खुशी किन्छन, थोपा थोपा साँचेर

हाम्रा लागि अभावको, आधीबीच लड्दछन
गन्तव्यमा पुर्याउन, निरन्तर भिड्दछन
बाबा यदि साथै भए दुनियामा कसैका
दुश्मन पनि हार मानि सारथी भै हिड्दछन

दुष्टबाट देश बचाउन, खुकुरीको धारमा
सन्ततिको भोक मेटाउन, माहुरीको घरमा
हरपल संघर्षमै, लडाईं उनको अर्को नाम
बाबा जस्तो हुन्न कोही, सिपाही संसारमा

अनुशासन, स्वास्थ्य, शिक्षा, परिवारका गौरव
घरका ईट्टा खेतका आली, वावाकै हुन् पौरख
हाम्रो मान अभिमान, मर्यादा र पहिचान
बाबा नै हुन् सिप दीप, घरको सान र सौरभ

पैले र ऐले

श्रीधर बस्न्यात



दिगो थियो सबै थोक, काल बेला राम्रो थियो
पैले
खस्कियो जमाना प्रेम, इमान, धर्म बिक्रि
हुन्छ ऐले
कुरा के गर्नु भन्न के सक्छु र मैले।

फूलको मूल्य उच्च थियो, सबैको माला
उनिन्थ्यो पैले
नक्कली फुलको ब्यापारले बगैँचा उजाड
भो ऐले
कुरा के गर्नु भन्न के सक्छु र मैले।

बिना स्वार्थको सेवा गरिन्थ्यो मोलमोलाई
हुँदैनथ्यो पैले
लौनदेनमा चलन थाल्यो दुनिया, उपहार र
भेटि खोजिन्छ ऐले
कुरा के गर्नु भन्न के सक्छु र मैले।

दुःखीको व्यथा र गरीबको कथा सुन्ने
गरिन्थ्यो पैले
महलमा रम्ने बानिले झुपडीको आवाज
सुनिन छोड्यो ऐले
कुरा के गर्नु भन्न के सक्छु र मैले।

आधा आधा पेट भए पनि बाँडेर खाने
गरिन्थ्यो पैले
अरु मरे मरुन सबै 'मलाई' नै चाहिने भो
ऐले
कुरा के गर्नु भन्न के सक्छु र मैले।

सम्झंदा पनि खुसि हुन्छु कस्तो दुनिया थ्यो
पैले
सबै बदलियो मैले बाँचेको संसार फरक भो
ऐले
कुरा के गर्नु भन्न के सक्छु र मैले।

Nepali Musical And Stand-up Comedy Night With Sugam Pokharel and Sandip Chhetri

Images Courtesy: Manesh Malla



Cultural Galore 2020



Dashain Celebrations 2019



Ethnic Community Cultural Orientation Workshop



Santa Parade 2019



Images Courtesy: Amulya Nepal

Teej 2019



Nepali New Year 2076 Celebrations



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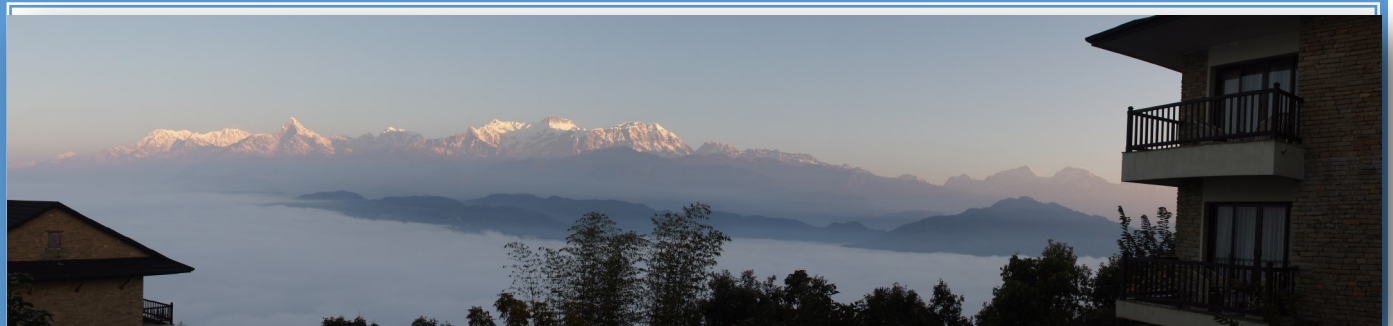


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