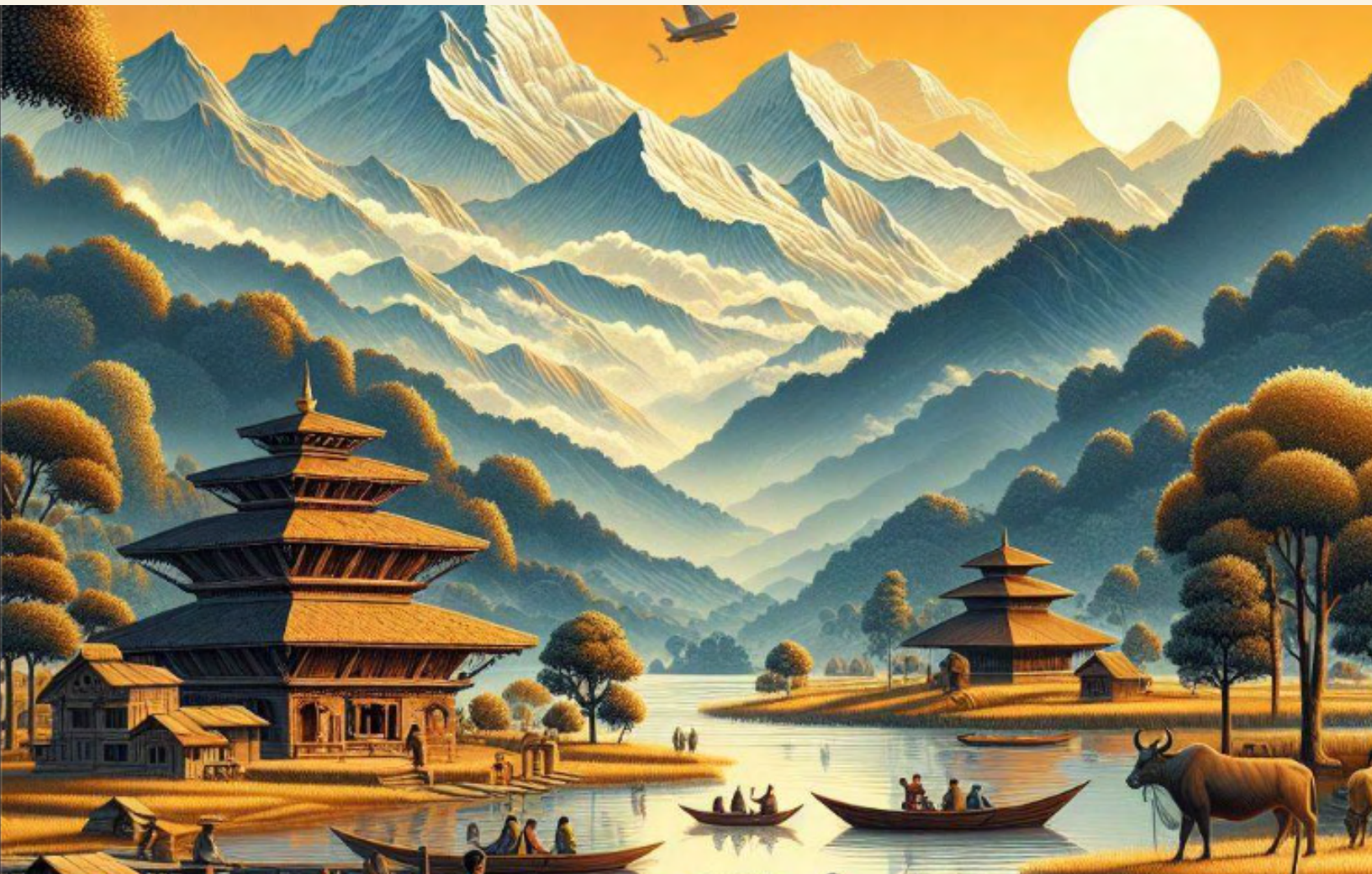


NAMASTE

2081

APRIL 2024 | Issue: 17



**NEPAL NEW ZEALAND FRIENDSHIP
SOCIETY OF CANTERBURY (NNZFSC)**

EDITORIAL TEAM

The Namaste Magazine editorial board is dedicated to presenting the diverse aspects of Nepali culture in New Zealand and globally, working together to build an engaging platform that amplifies Nepalese voices.

Our special thanks to Nepali Sahitya Samaj NZ for their generous contributions of inspiring poems and ghazals, enriching the pages of Namaste Magazine with their artistic excellence.

*****The opinions expressed in this publication belong to the authors; the editorial team neither endorses nor alters them. The images featured are also provided by the respective authors.*



Shailesh Karmacharya
Coordinator/Editor

shailesh.karmacharya@gmail.com



Shanti Paudel
Member

shanti947@gmail.com



Sulav Paudel
Magazine Designer/Editor

sulavpaudel111@gmail.com



Amulya Nepal
Member

148amulya@gmail.com

TABLE OF CONTENTS



Title and Author Name	Page #	Title and Author Name	Page #
NNZFSC Executive Committee Member 2022-2024 List	2	President message	3
Message from Honorary Consulate of Nepal, Tauranga New Zealand. <i>Atma Ram Khanal</i>	7	Message from Honorary Consulate of Nepal, Auckland New Zealand. <i>Dinesh Khadka</i>	8
Highlights from Society activities 2023/24	9	NNZFS: Integrated Activities. <i>Deepak Chouhan</i>	11
From Popcorn to Paperbacks .Dr Bipulendra Adhikari	15	Tips for a Great Presentation. <i>Selina Karmacharya</i>	17
Tenzing Hillary Cup 2024. <i>Dr Sudesh Sharma</i>	18	Insights from Volunteering as a Nepali Language Teacher. <i>Kusum Kafle</i>	20
Embrace the Suck. <i>Bronesh Neupane</i>	21	Are we providing a safe space for our children? <i>Sheetal Sharma</i>	23
Getting Help. <i>Dikshya Bhurtel</i>	26	Empowering Nepalese Societies & Organizations in New Zealand. <i>Dr Sulav Paudel</i>	29
Perception of skill and knowledge. <i>Dr Bhagwan Yadav</i>	30	2023 - My School Holiday Vacation. <i>Sanvee Pokhrel</i>	31
How I understood Climate Science. <i>Dr Mahendra Giri</i>	33	A Story of Sincerity and Dedication. <i>Nripa Chetry</i>	36
Introduction to Anguttara Nikaya (A Part of Tipitaka). <i>Madan Ratna Manandhar</i>	37	Facilitating the Foreign Direct Investment (FDI) in Nepal from the global Nepali diaspora. <i>Raj Maharjar and Dila Kharel</i>	39
Trekking to Everest Base Camp and Exploring Chitwan National Park. <i>Dinesh Khadka</i>	42	Men want to understand menopause too. <i>Shailesh Karmacharya</i>	44
The Multiethnic- Viva Eclectika 2024 Dance fusion challenge. <i>Kamal Shrestha</i>	47	म के लेखुं ...? डा. भोला प्रधान	50

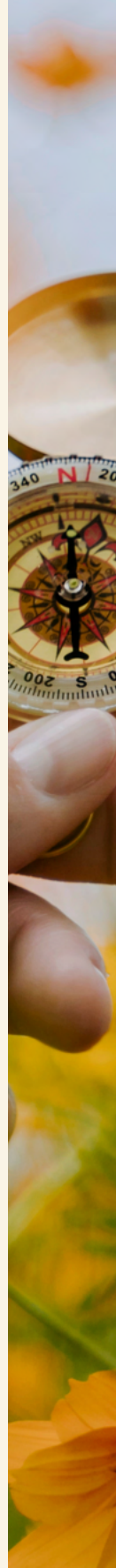




TABLE OF CONTENTS

Title and Author Name	Page #	Title and Author Name	Page #
जुनको रोटी - पुस्तक चर्चा. डा. वीरेन्द्र केसी	52	योगका विविध आयाम .. डा. इन्दुल के.सी	55
यः मरि. बद्रि नाथ कायस्थ	56	चक्षु. चिरंजीव प्रसाद ढकाल	58
नमस्ते - नेपाल को १७ औं वर्ष : यात्रा निरन्तरताको एउटा रेडियो कार्यक्रम. बिनोद पराजुली	59	आयुर्वेदीय स्वस्थ जीवन शैली. डा. शङ्कर प्रसाद पौडेल	61
तामाङ सेलो - एक परिचय. शान्त लामा	63	सामूदायिक साँस्कृतिक साँझ - निरन्तरताको अनुरोध. अशोक कुमार श्रेष्ठ	64
श्री लाखें आजू. रोहित रंजित र रबिना मल्ल	65	तनाव कम गर्ने उपायहरु. यदुनाथ शर्मा	66
सम्मानित गजल. डा. घनश्याम परिश्रमी	67	गजल - म सँग के छ र. प्रदीप रोदन	67
गजल - मैले छोडेको दिन. बिनिता खड्का थापा	67	गजल -घुम्तीहरुमा. वि.वि.याक्खा	67
गजल - मेरो भागमा. सोम 'अनुराग' बस्नेत	68	गजल -"यस्तो एउटा गीत होस्". ध्रुव मधिकर्मी	68
गजल - ठिक गरे कि बेठिक. दिपक लामिछाने	68	कविता- चिनो. शैलेश कर्माचार्य	69
सम्मानित कविता. कलानिधि दाहाल	69	कविता- कठिन उकाली. विनोद भौकाजी	70
कविता-प्रेमारती .. नमिता दवाडी	70	कविता-बाग्मती हुँ .. लिली अधिकारी	70
कविता-मान्छे रुवायो यहाँ .. शोभा दाहाल	71	कविता-मलाई डर लाग्छ .. युवराज भन्डारी	71
कविता - नाँचु नाँचु हामी नाँचु .. ओम प्रकाश बस्न्यात	71	कविता - घातक प्रेम .. दुर्गा भवानी (कन्चन) भट्ट	72
कविता - इच्छा शक्ति .. टिका रेग्मी	72	कविता - पानीको थोपा कर्कलामा .. पशुपति कर्माचार्य	73
कविता - कुरो .. सविना चौलागाईं	73	कविता - गुहार खोलाको गीत .. शरद पोखरेल	74
कविता - फेरि मलाई बालक बनाउ .. अनिल ढकाल	74	कविता - आमा .. शान्त लामा	75
कविता - आकाश विभाजित छ .. रामबाबु नेपाल	75	कविता - सत्य - असत्य .. अशोक कुमार श्रेष्ठ	75
कविता - पिउनुको भ्रम .. श्रीधर बस्न्यात	76	कविता - सब हरेर लयो .. उषा तिवारी (विष्णुदेवी तिवारी)	76
कविता - तिमी र म .. मिलन थापा	76	कविता - देशको माया .. डा. ईश्वरी प्रसाद न्यौपाने	77

NNZFSC EXECUTIVE COMMITTEE 2022-2024



Ashok Kumar Shrestha
President



Mahesh Dhama
Vice President



Deepak Chouhan
Secretary



Amulya Nepal
Treasurer



Rajesh Khatri
Member



Priya Upadhyay Aryal
Member



Shristy Sapkota Bhandari
Member



Parampara Koirala
Member



Suraj Pangeni
Member



Anil Dhakal
Member



Santosh Sapkota
Member

PRESIDENT'S MESSAGE



Ashok Kumar Shrestha

Namaste Kia Ora,

On behalf of myself and the Nepal New Zealand Friendship Society Canterbury, I extend best wishes to all Nepalis for joy, good health, longevity, and prosperity in life in the new year 2081.

Also, I would like to congratulate the newly elected executive team and shower our best wishes for their upcoming tenure. And, we outgoing executive team is really thankful to election committee for successfully concluding the election process.

Our objective to unify all Nepalis at the commencement of our tenure has been accomplished once again. We initiated a cultural event during our tenure and successfully completed it for the second consecutive year as well. The society has effectively conducted routine events such as badminton, Nepali classes, Jumba classes, football, and the second Nepal New Zealand Friendship Society cricket competition. Congratulations to the winners. Our regular radio programs continue to flourish.

When we began our tenure, there was an uncomfortable situation, but today the situation has changed. There is a prevailing sense of peace in society, yet the dire circumstances brought about by yesterday's pandemic have slightly unsettled our economic condition. Moreover, the increase in bank interest rates and peak inflation have caused economic distress to all of us. Additionally, the impact of the recession has led to widespread cuts by our donor agencies, making it increasingly challenging for us to organize programs. Nevertheless, amidst both sorrow and joy, we have been consistently conducting programs.

I would like to express my gratitude to the teachers, trainers of Jumba classes, and badminton coach for playing a significant role in the successful implementation of our regular programs. I would like to extend my thanks to Ribu Dhakal for his invaluable time and efforts in bringing badminton to this level. Hats off to Binod Parajuli for consistently providing us with important information and entertaining us every week for over a decade, never failing to make our time enjoyable.

PRESIDENT'S MESSAGE.....

Especially this year, two programs were successfully completed in a historic manner. The first one was the Dashain event organized jointly with the Canterbury Nepalese Society, where renowned artists like singer Pramod Kharel, singer Melina Rai, and comedian Suman Karki were present. The program turned out to be one of the most successful events held in New Zealand so far with a houseful of people. Even though the mentioned event wasn't 100% successful as we expect, it emotionally brought together various societies, making Nepalis unite under one roof. Amulya Nepal deserves gratitude for being the organizer of such successful events.

Another event was the Tenzing Hillary Cup. The opportunity to organize the 9th Tenzing Hillary Cup, a popular football match among Nepali youth residing in New Zealand, was obtained. Without any hesitation and aiming to uplift the Nepali community in Christchurch, we faced numerous challenges head-on, striving for excellence in every aspect. Despite not being able to secure the cup in our hands with 11 teams throughout New Zealand Nepalese and the attendance of 300/400 people, our team was successful in becoming the runners-up through excellent performances by the players, achieving success in the main game. However, in the friendly match between the North and South Islands, our team successfully won the cup. Congratulations to the winners and runners-up teams. I would like to extend special thanks to the organizers Subash Rai and the entire team for playing a crucial role in the successful completion of this program.

Every program organized by our society relies heavily on financial support. Without funding, it would be challenging to carry out any event. I extend my gratitude to organizations such as Christchurch City Council, Selwyn District Council, Rata Foundation, COOGS, Lions Foundation, Lottery Fund, ECDF and Mainland Foundation for their financial assistance in enabling us to conduct our programs. Additionally, I acknowledge the importance of seeking support from organizations beyond the executive committee. Therefore, I express my thanks to Dr. Bhubaneshwar Dhakal and Prof. Dr. Rajesh Dhakal for their invaluable support and guidance.

Finally, I would like to express my deepest gratitude to Mr. Shailesh Kumar Karmacharya and all editorial members for their relentless efforts in publicising annual Namaste magazine. Also, I would not like to forget to thank all the contributors of Namaste magazine, without their contributions the publication of magazine would not be possible.

Thank you to all.

Ashok Kumar Shrestha

शुभकामना!



अशोक कुमार श्रेष्ठ

नमस्कार, किया ओरा

नयाँ बर्ष बि सँ २०८१ ले हामी सम्पूर्ण नेपालीहरूको जिवनमा खुशी, सू स्वास्थ्य, दिर्घायु र समृद्धिको लागि मेरो ब्यक्तिगत र नेपाल न्यूजिल्याण्ड फ्रेण्डशिप शोसाईटी क्याण्टवरी ईन्कको तर्फबाट हार्दिक मंगलमय शुभ कामना ब्यक्त गर्न चाहन्छु।

आज भन्दा २ बर्ष अगाडी यस शोसाईटीलाई २ बर्षको कार्यकाल लागी अगाडी बडाउनको लागी हाम्रो नेतृत्व लाई बिश्वास गरि ठूलो अभिभारा सम्पनु भएको थियो। आज २ बर्षको कार्यकाल सम्पन्न गरि नयाँ कार्य समिति लाई हस्तान्तर गर्न पाऊदा हामीलाई हर्षित र यस ठूलो अभिभारा पुरा गर्न हाम्रो कार्य समिति लाई बिश्वास गर्नु हुने सम्पूर्ण सदस्यहरू प्रति हामी नमन गर्न चाहन्छौ। निर्वाचन कार्यसमिति लाई धेरै निर्वाचन सफल बनाईदिनु भएकोमा धन्यबाद दिन चाहन्छु र नयाँ कार्यसमिति लाई आगामी कार्यकालको सफलताको लागी शुभकामना दिन चाहन्छु।

हामीले हाम्रो कार्यकाल शुरू गर्दा एक कहाली लाग्दो परिस्थिति थियो तर आज परिस्थिति पनि बदलिएको छ। समाजमामा अमन चयन कायम भएको अवस्था छ र पनि हिजोको कोराना कालले ल्याएको बिषम परिस्थिति ले हाम्रो आर्थिक स्थिति अलि खल्बलिएका छन। बैकको बढ्दो ब्याजदर बृद्धिले गर्दा र चरम महँगिले गर्दा हामी सबैजना लाई आर्थिक रूपमा दुख कष्ट परेका छ। मन्दिको असरले गर्दा हाम्रा द्रातृ निकाय हरूले हामीलाई दिने दातामा ब्यापक रूपमा कटौति गरेका कारण हामीलाई कार्यक्रमहरू गर्न निकै असहजिकरण भै रहेका छन र पनि दुखम सुखम नियमित रूपमा कार्यक्रमहरू गरिरहेका छौ।

हाम्रो कार्यकाल शुरू गर्ने बितवकै शुरू गरिएको सबै नेपालीहरू जोडने उदेश्यले दोश्रो बृहत नेपाली समूदायिक साँस्कृतिक साँझ यस बर्ष पनि सम्पन्न गर्यौ। शोसाईटीले नियमित रूपमा गरिरहेको ब्याटमिण्टन, नेपाली कक्षा, जुम्बा कक्षा, फूटबल, दोश्रो नेपाल न्यूजिल्याण्ड फ्रेण्डशिप शोसाईटी क्रिकेट प्रतियोगिता पनि सम्पन्न गरियो। बिजेता टोलीलाई बधाई दिन चाहन्छु। हाम्रो नियमित रेडियो कार्यक्रम निरन्तर रूपमा अगाडी बडी रहेका छन।

हाम्रा यस नियमित कार्यक्रमहरूलाई सफलता पूर्वक सन्चालन गर्न महत्वपूर्ण भूमिका खेल्नुहुने शिक्षक शिक्षाकाहरू, जुम्बा कक्षाका प्रशिक्षक, ब्याटमिण्टन प्रशिक्षक र आफ्नो अमूल्य समय दिएर ब्याटमिण्टन यहाँ सम्म ल्याउन महत्वपूर्ण भूमिका खेल्नुहुने रिबु ढकाल प्रति पनि आभार ब्यक्त गर्न चाहन्छु। दशकौ देखी निरन्तर रूपमा कहिल्यै गुनाशो नगरिकन आफ्नो अमूल्य समय प्रदान गरि हामीलाई महत्वपूर्ण सूचना सहित हरेक हप्ता हामीलाई मनोरन्जन बनाईदिनु हुने बिनोद पराजुली प्रति नमन।

बिशेष गरि यस बर्ष २ कार्यक्रम हरू ऐतिहासिक रूपमा सम्पन्न गरियो। पहिलो थियो नेपाल न्यूजिल्याण्ड फ्रेण्डशिप शोसाईटीको पहलमा क्याण्टवरी नेपाली शोसाईटी संग सहकार्य गरि दशै धमाका कार्यक्रम गायक प्रमोद खरेल गायिका मेलिना राई र हाँस्य कलाकार सुमन कार्कीको उपस्थिति मा न्यूजिल्याण्डमा अहिले सम्म गरिएको कार्यक्रम हरू मध्यकै सबैभन्दा धेरै मानिस जम्मा गरि हाउसफूल शो गर्न सफल भयौ। उक्त कार्यक्रम भने जस्तो सफल नभए पनि भावनात्मक रूपमा बिभिन्न शोसाईटीहरू आबद्ध रहनु भएको नेपालीहरू एकै थलोमा जोडन सफल भयौ। त्यस सफल कार्यक्रम संयोजक गर्नु हुने अमूल्य नेपाल धन्यबादको पात्र हुनु हन्छ।

अर्को थियो तेन्जिगं हिलारी कप। न्यूजिल्याण्डमा बस्नुहुने नेपाली यूवाहरू बिच हुने लोकप्रिय खेल फूटबल को नवौ श्रृखला तेन्जिगं हिलारी कप आयोजना गर्ने अवसर प्राप्त गरेका थियौ। त्यस अवसर लाई एकछिन पनि नसोची क्राईस्टचर्जमा भएको नेपालीहरूको उचाई बढाउने उदेश्यले बिभिन्न चुनौति लाई पार गरि न्यूजिल्याण्ड भरि आयोजना गरिएको कार्यक्रम मध्येकै सबैभन्दा उत्कृष्ट तरिकाले सम्पन्न गर्न सफल भयौ। ११ टिम सहित ३००/४०० जनाको उपस्थितिमा हाम्रो टिमले कप हातमा पार्न नसकेपनि खेलाडीहरूले उत्कृष्ट प्रदर्शन गरि मूख्य खेलमा उप बिजेता बन्न सफल हुनु भएको थियो।तर मास्टर्स (३५ बर्ष माथी उमेर समूह) को खेलमा उत्तर र दक्षिणी आईल्याण्ड बिच भएको खेलमा हामीलाई हाम्रो टिमले कप जित्न सफल हुनु भएको थियो ।बिजेता र उपबिजेता टोलीहरूलाई बधाई दिन चाहन्छु।यस कार्यक्रम सफलता पूर्वक सम्पन्नता गर्न महत्वपूर्ण भूमिका खेल्नुहुने संयोजक सुवास राई र उहाँको सम्पूर्ण टिमलाई बिशेष धन्यवाद दिन चाहन्छु।

हाम्रो यस शोसाईटीको हरेक कार्यक्रमहरू गर्न आर्थिक अनुदानको सबैभन्दा महत्वपूर्ण भूमिका हुने गर्दछ अनुदान आएन भने त कसरी कार्यक्रम गर्न सकिन्छ होला र? हाम्रा हरेक कार्यक्रम गर्नको लागि आर्थिक सहयोग गर्ने संस्थाहरू क्राईस्टचर्ज सिटी काउन्सिल, सेल्नउन सिटी काउन्सिल, राटा फाउण्डेशन, कगस , लायन्स फाउण्डेशन, लट्टी फण्ड, ईथिनक फण्ड र मेनल्याण्ड फाउण्डेशन लाई धन्यवाद दिन चाहन्छु। अझै कार्यकारी समिति भन्दा बाहिर बसेर पनि यि माथी जानकारी गराईको संस्थाहरूमा आबेदन दिन महत्वपूर्ण सहयोग गर्नु हुने डा. भुवेश्वोर ढकाल र प्रा.डा. राजेश ढकाल प्रति आभार ब्यक्त गर्न चाहन्छु। अन्तमा बार्षिक रूपमा प्रकाशित हुने नमस्ते प्रकाशन लाई यस अवस्था ल्याउन महत्वपूर्ण भूमिका खेल्नु हुने शैलेश कुमार कर्माचार्य सहित नमस्ते प्रकाशनका सम्पाकदिय सदस्यहरू हरू सहित आ आफ्ना कृति हरू हामीलाई उपलब्ध गराईदिनु श्रष्टाहरू प्रति आभार ब्यक्त गर्दै बिदा हुन चाहन्छु

धन्यवाद

अशोक कुमार श्रेष्ठ



Honorary Consulate of Nepal Tauranga New Zealand



शुभकामना सन्देश

नेपाली नयाँ बर्ष २०८१ को उपलव्ध मा नेपाल न्युजिल्याण्ड फ्रेंडशिप सोसाइटीबाट बिगत बर्षहरुमा जस्तै यस बर्ष पनि "नमस्ते" वार्षिक अंक प्रकाशन हुन लगेको जानकारी पाउदा मलाई अत्यन्त खुशी लागेको छ। म यसै पत्रिका मार्फत न्युजिल्याण्ड लगायत विश्वका कुना कुनामा छरिएर रहनुभएका सम्पूर्ण नेपाली बुवा, आमा, दाजु, भाई तथा दिदी बहिनीहरुमा नेपाली नयाँ बर्ष २०८१ को उपलक्ष्यमा सुख, शान्ति, समृद्धि एवं उत्तरोत्तर प्रगतिको लागि हार्दिक मंगलमय शुभकामना व्यक्त गर्दछु ।

मलाई विश्वास छ एस नमस्ते पत्रिकाले हामी सम्पूर्ण न्युजिल्याण्ड निवासी नेपाली जन समुदाय लाई आफ्नो देस र समाज प्रती निरन्तर प्रतिबद्ध भै निरन्तर अगाडि बढ्न प्रेरणा दिने छ भन्ने पूर्ण विश्वास लिएको छु । अन्तमा नेपाली अवैतनिक वाणिज्यदूतावास न्युजिल्याण्ड नेपाल न्युजिल्याण्ड फ्रेंडशिप सोसाइटी को उत्तरोत्तर प्रगतिको कामना गर्दै नेपाली समुदाय को सुख दुःखमा सगै अगाडि बढ्ने प्रतिबद्धता बेक्त गर्द छु।

आत्मा राम खनाल
अवैतनिक वाणिज्यदूत न्युजिल्याण्ड



Honorary Consulate of Nepal

Auckland, New Zealand

Dear friends, families, and members of the Nepali Community,

As we stand on the cusp of the New Year, it is with a heart full of hope and a spirit of renewal that the Consulate of Nepal, on behalf of the Government of Nepal, extends its warmest greetings to you and your loved ones. The arrival of the New Year has a meaning beyond celebration, but moreover, a moment for reflection, appreciation, and forward-thinking. Additionally, we wish to send our appreciation to the Nepal New Zealand Friendship Society of Canterbury for serving as a valuable forum for the exchange of ideas and the promotion of community connection.

This past year has been marked by resilience, cohesion, and collective advancement. We have confronted and surmounted challenges due to the collective fortitude and solidarity of our community. The enduring pride and enduring spirit of the Nepali people, along with our traditions and culture, have transcended national boundaries and captivated international attention.

As we embrace a New Year, may we reaffirm our dedication to one another and to the progress of our cherished Nepal. Wishing everyone prosperity, good health, and joy in the coming year. Let us persist in maintaining our cultural traditions and values, while also cooperating to ensure a more promising and prosperous future for all members of the worldwide Nepali community.

The New Year signifies the potential for fresh starts. We should capitalise on this occasion to promote kindness, share happiness, and make constructive contributions to our communities. Together, we are capable of attaining extraordinary heights.

The Government of Nepal and the Consulate of Nepal wish to express their sincere appreciation for the Nepali communities' commitment and contribution to fostering collective development and advancing our interests in the region.

The Consulate of Nepal and the Government of Nepal are committed to serving and supporting our community and strengthening the bonds that unites us.

Let us look forward to a revitalised sense of determination and optimism as we craft a future that will cultivate pride in future generations.

Happy New Year! Naya Barsha ko Shubhakamana!

Dinesh Khadka JP
Honorary Consul of Nepal to Auckland, New Zealand
5.4.2024



HIGHLIGHTS FROM SOCIETY ACTIVITIES 2023/24

Over the past year, the Society has undertaken a range of impactful activities, some of which are showcased here through photos.

Nepalese New Year – 2080



Winter Potluck and Football: Married vs Unmarried

DASHAIN DHAMAKA



Teej



Tihar Picnic



NNZFSC: INTEGRATED ACTIVITIES

Deepak Chouhan

Our commitment to fostering camaraderie and promoting healthy lifestyles continues to thrive through various initiatives, with Zumba and Badminton and Kids Nepali class taking the centre stage.

Zumba: Our Zumba sessions have been a resounding success, drawing in an ever-increasing number of attendees. Despite a brief lull in participation, we are thrilled to report a significant resurgence, thanks in part to the enthusiastic advocacy of all our active members which has been instrumental in encouraging more women to join. These sessions serve not only as a fun and social activity but also as a means to stay physically fit, garnering excellent feedback from participants. We are proud to announce that Zumba now occurs regularly every Wednesday in Halswell, providing a consistent avenue for our members to stay active and connected.



Badminton: Our Badminton program continues to flourish, with sessions held on both Thursdays and Sundays witnessing a surge in participation. The inclusion of more women and children in these sessions underscores our commitment to inclusivity and community engagement. We are particularly pleased to note the positive feedback received and the notable improvement in the skills of our players, a testament to the dedication of both participants and trainers. Currently, our players are gearing up for the CANBAT, with intensive training sessions underway. Furthermore, we are excited to announce that this year, we will be sending a delegation from Christchurch to Auckland, including a contingent of talented kids and women players. The increasing number of women participants, now totalling nine, reflects the success of our efforts in encouraging greater female involvement in the sport. In conclusion, the Nepal New Zealand Friendship Society of Canterbury remains steadfast in its mission to promote friendship, cultural exchange, and healthy living. The success of our integrated activities serves as a testament to the dedication and enthusiasm of our members. We look forward to another year of growth and camaraderie as we continue to build bridges between our communities.

NEPALI CLASS



TENZING HILLARY CUP: CHRISTCHURCH 2024



1. [Football Club Khukuri](#)
2. [Gurkha FC - NZ](#)
3. [Nepalese Warriors Football Club, Bay Of Plenty](#)
4. [Gorkhali Football Club Hamilton](#)
5. [Ray of Hope Church Team - Palmerston North](#)
6. [Lhotshampa FC](#)
7. [Nepal United FC Christchurch](#)
8. [Nepal Utd Fc Chch Legends](#)
9. [Southland Nepalese Society Team](#)

The Tenzing Hillary Cup 2024 took place in the garden city Aotearoa Christchurch on February 3rd and 4th at Avonhead Park. Nine teams were participated in this national-level competition, which brought together the Nepalese community for a thrilling football tournament in New Zealand.

** Dr. Sudesh Sharma has provided a detailed article about the tournament for further insights.



CANBAT- CHRISTCHURCH 2023

CANBAT is a running competition between the badminton players within Nepali communities in Auckland and Canterbury in an ongoing effort to connect the two biggest regions in terms of Nepali population in NZ to create a fun, inter-regional competition. While the players train yearlong for the tournament to win the tournament, the social segment of CANBAT still remains a key part of this annual event. The players were supported by their families and friends; and the wider Nepali community within Canterbury.

This year, the Canterbury team have retained to keep the running CANBAT trophy. However, the Auckland team did provide a tough competition making the tournament more exciting; there were some 'nail-biting' matches which were enjoyed by everyone.

NEPALESE MULTI-CULTURAL ETHNIC PROGRAMME



NNZFSC CRICKET AND HOLI



FROM POPCORN TO PAPERBACKS



Dr. Bipulendra Adhikari

I have always been an avid movie lover, and I still am. Movies have always been my preferred joyful pastime. And I never thought I would write this, as there was a time, ages ago, when finishing and truly understanding a book entirely was a daunting task. My study table in school and college days overflowed with books that I had borrowed from libraries like the British Council, American Embassy, Indian Embassy, and even the Russian Cultural Centre in Kathmandu. I was consumed by the idea of reading and reading only. As I reflect today, I feel that it was more like being a book collector than actually reading them.

In addition to my love for movies, nothing much changed after I came to New Zealand some eight years ago. The access to high-speed internet with uninterrupted connectivity, availability of movie streaming services (mostly Netflix and Amazon) further gave me reason to hook up with movie and series watching binges. But lately, there has been a shift.

I have immersed myself in a voracious reading spree, which is an entirely different experience filled with unexpected challenges and profound joys. The initial journey was not easy but overcoming those hurdles (which everyone faces) led me to this point, which I wouldn't call easy, but rewarding.

Moreover, the act of reading goes beyond flipping pages and avoiding surrounding distractions; it's simply more than just passive absorption. It demands dedication, routine, and focused concentration. With every page you turn, you flow with the characters, plot, and emotions, demanding an active participation unlike watching movies or playing video games.

What triggered this transformation?

There is not a single answer. It could be a captivating writing style (that I would always like to call creative writing), immersing myself in a situation where a character resonated with me, or simply the genre that I felt close to my emotions. It's like embarking on a journey with an engaging adventure.

I have jotted down a few factors that I believe were reasons behind my book reading motivations that have kept me reading to this day:

Personal choice

In this age of connectivity, it's highly unlikely that you don't hear, overhear, or even read about a particular "good book" that has become the centre of discussion. Humans are curious by nature, and this personal choice of genre should ignite your imagination or resonate with your soul. It's good to go with recommendations from book clubs like library booklovers clubs, websites like fantasticfiction.com, but ultimately the decision falls with you. It's a personal choice, not just a mere recommendation. It sometimes takes real effort to find out what your personal choice is, as your mind drifts around from one genre to another.

Imaginative world

Unlike movies where you go along with the author's imagination and vision, a book provides you with unparalleled liberty of wilderness. You paint a vivid picture of characters and plots, or even sub-plots, imagining them with your own creative spark. Here comes a real challenge when you read fantasy fictions like *Spinning Silver*, *The Poppy War* etc. The characters, plots, and sub-plots are formed within your mind's eye, and you develop a deeper connection with the story, making it a unique personal experience.

Taking risks with unexpected detours

You may have been a good follower of a particular genre, but it's worth taking a risk to explore an unexpected detour from your regular choices. I have always been a lover of thriller and crime genre so was reluctant to detour from Shapri Lapena's books like *The Couple Next Door*, *Someone We Know*, some others like *Last Call* or *The Wife Upstairs*. But I reached a point where I thought I needed to try something different. The books like *Shuggie Bain*, *Beach Read*, *Klara and The Sun* came to my rescue. This tested my imaginative power, just like in a mystery movie, a minor character you may not have noticed throughout could be a central character in the end. This is applicable to reading books as well, as it leaves no room to drive you to the wonder-world of surprises that the author has to offer you.

Long-lasting impact

Movie scenes may fade away when the final credits roll (you may have skipped that end part anyway, just like me), but a book leaves lasting memories. Powerful quotes from the books resonate in your thoughts long after you complete the book, and you may take the liberty of using them somewhere in your email or report for your project, which has happened many times for me. For example, 'Forgiveness condones nothing, but it does cast off the chains of anger...' from *The Beauty in Breaking* hit me hard for a very long time. The impact transcends your experience, shaping your thoughts and perspectives in subtle yet profound ways.

Booklovers community

I never knew there could be a community for booklovers, both online and offline, who share your reading journey, and you might even find someone who shares your favorite genre. The connection that is developed through these communities reduces your hours of research for a good book. However, discussing plot, characters, and recommending books creates a sense of belongingness that has been declining lately, as Putnam aptly states in his book "*Bowling Alone*."

If you've made it to this the point of this article, it's clear that you share my passion for exploring the wonders of literature. Remember, the journey has initial challenges but is a rewarding adventure. Explore the genres, don't feel disheartened to abandon a book midway through or even after flipping through the first few pages if it doesn't spark your interest. There are thousands, if not millions, of books, ebooks, or even audiobooks out there that closely match your interests, as the world of literature is vast and diverse. After all, reading is about a journey, an experience of unexpected turns, moments of joy and connection, not just a destination. Therefore, sit back, relax, and delve into the magic of words.

Happy reading!!!



TIPS FOR A GREAT PRESENTATION: BOOTING CONFIDENCE & IMPROVING PUBLIC SPEAKING

SELINA KARMACHARYA

The past year has been the toughest but most fulfilling and rewarding time of my life thus far. I had the opportunity to complete a research project in an area that I am very passionate about and with this, had the chance to also present my work at different conferences and symposiums. These have been big learning experiences for me especially in terms of improving my confidence both in myself and in public speaking. Therefore, I wanted to share some tips and tricks I have learnt to advance my public speaking skills and presentations.

Creating an Engaging Presentation:

One of the main things that helps my confidence is spending time creating a well put together set of slides for an engaging presentation. An important point that I have picked up early on in my science career is that a topic that I find very interesting and cool can be the most boring thing ever for someone else! Therefore, when putting together my presentation, I think it is crucial to get the point across with the fewest number of words on the slides, which brings me to a pretty well-known quote: “A picture is worth a thousand words”. Making a nice diagram or image has the power to convey very complex information in a simple and easy way, therefore I turn to making a diagram wherever possible. Another advantage of the use of diagrams: pretty images are fun for the audience, and it is an effective way to keep people engaged!

Improving Public Speaking:

If you measured my heart rate before every presentation, you would probably assume I had just finished running a marathon!

The key to improving my public speaking and presentation skills was to practice, practice, and practice again. You can never have enough practice and there will always be room for improvement. A couple of strategies to practice that helped me was firstly to write all the points I wanted to cover for each slide on a separate document to practice from. These points can then be summarised in a few bullet points or images on the slide. This ensured that the slides only contained essential information to trigger my memory while also keeping the presentation interesting. Secondly, it is very helpful to practice in front of an audience; for me, this typically consisted of gathering my friends in a room and making them listen to my presentation multiple times. I found this as a great opportunity to get valuable feedback on the content as well as my speaking skills such as volume, clarity, and pace, from a more general audience. All of these strategies helped increase my confidence and made me feel more comfortable in front of an audience.

Another confidence booster for me is dressing well on presentation day. I think a presentation is obviously a great chance for me to present my work however when on stage, I think you are also presenting yourself to the audience. Therefore, dressing up always gives me that extra boost of confidence.

Each presentation is a new learning experience to gain skills that can be very valuable in the future. Don't be afraid to go for it!

Tenzing Hillary Cup 2024: A Triumph of Unity and Leadership

The Tenzing Hillary Cup (THC) 2024 in the garden city of Christchurch during the Waitangi Weekend was more than just a football tournament; it was a celebration of unity, leadership, and the beautiful game. The event, organized by the Nepal New Zealand Friendship Society (NNZFSC), Nepal United Football Club, and the Tenzing Hillary Cup Committee under the steadfast leadership of Subhash Rai and his dedicated team, left an indelible mark on the Nepali community in New Zealand.



Dr Sudesh Sharma

A Vision Realized in Challenging Times

The journey of THC 2024 began with a vision – a vision to create an exceptional experience that would unite communities, celebrate diversity, and elevate the spirit of football. However, in the face of economic challenges, finding someone willing to take the helm in Christchurch proved to be a daunting task for the THC Committee. It was Subhash Rai's unwavering commitment that propelled the tournament forward, showcasing true leadership. The NNZFSC team, including myself, Amulya, Deepak, Santosh, Prakash dai, Ashok dai, members of THC Committee (Ramesh dai, Nitesh, Saurabh), and others, played a pivotal role in navigating the complexities of coordination, funding, and approaching sponsors. The collaboration with sponsors like Home NZ, One Foundation, and Christchurch City Council was instrumental. Their commitment reflected a shared vision for community sports and cultural celebration, elevating THC to new heights. Special thanks to Bhuwaneshor dai, Bhawana Silwal from Home NZ, Suman Giri dai, Past Presidents of NNZFSC, Nawam (designer), Khem from Curry Junction, Twenty FC, Mainland Football, NZ Football, Ethnic Societies of the South Island, Media Partners, Volunteers, Ball boys (Ananya, Sammy, Manish), Medics, and all our supporters based throughout the South Island. Their contributions, both financial and non-financial, added crucial elements to the success of THC, proving the strength of unity in overcoming organizational challenges.



The Organising Team of THC 2024



Nepal United Legends after scoring goal against Gorkhali FC

A Tapestry of Culture, Connection, and Sportsmanship

Both days of THC 2024 were a celebration of cultural exchange, with Nepalese food and Nepali-class children in traditional attire singing National Anthems, creating an atmosphere of shared experiences and setting the tone for networking and brotherhood. An exciting addition to THC 2024 was the inaugural Meet and Greet Dinner, providing a platform for participating teams to foster camaraderie. This gathering allowed teams to get to know each other, interact, and share the anticipation of the upcoming matches on the field.

The tournament unfolded with gripping matches, showcasing the competitive spirit that defines THC. The final was a spectacle, with Lhotshampa FC emerging as the champions, securing the coveted title. Nepal United demonstrated their prowess as runners-up, while Gurkha FC claimed the third spot. Each match was a testament to the passion and dedication of the participating teams.



Meet and Greet Dinner with Participating Teams

Lessons Learned, Bonds Forged

Beyond the competition, THC 2024 has become a platform for learning, forging bonds, and realising a collective vision. The lessons learned in organising such a complex event will undoubtedly contribute to the growth of future tournaments and Nepal United Football Club. The bonds forged during THC will serve as a foundation for future collaborations, uniting communities and fostering cultural diversity.

As THC 2024 concluded, we would like to extend our heartfelt gratitude to all participants, sponsors, supporters, and the leadership team for making this journey a resounding success. The Tenzing Hillary Cup remains a powerful testament to the ability of sports to bring communities together, foster camaraderie, and celebrate the richness of cultural diversity. The legacy of THC will continue to inspire future generations, leaving an enduring mark on the Nepali diaspora in Canterbury and beyond.



Children in Nepali national attire for National Anthems



Kusum Kafle

Nurturing Nepali Roots: Insights from Volunteering as a Nepali Language Teacher

Teaching Nepali culture and language to the Canterbury Nepalese kids has been a rewarding journey for me, as a volunteer with the Nepal New Zealand Friendship Society of Canterbury (NNZFSC). Over the last year, I've observed what works well, what needs improvement, and suggestions for enhancing our efforts in the future.

One of the highlights has been witnessing the enthusiasm among the children attending our weekly Nepali classes. It's heartening to see them eagerly participating and forming a sense of community both amongst themselves and with their parents. The introduction of a structured curriculum, including storytelling with videos and dedicated months for celebrating Nepali festivals, has added depth and engagement to our sessions. Additionally, dividing the group based on age and having two teachers has streamlined the learning process.



Kids singing Nepalese national anthem



Kids watching a story about 'Krishna'

However, there are areas where we can improve. Encouraging students to continue practicing Nepali outside of the classroom remains a challenge. Despite our efforts, some children struggle to maintain their language skills at home. It's essential for parents to take an active role in reinforcing learning outside of class hours.

Moreover, incorporating more outdoor activities related to Nepali culture could further enrich the learning experience. For example, organizing cultural outings, traditional games, or cooking sessions could deepen the students' connection to Nepali traditions.

One interesting idea would be something like Nepali Language Challenges to introduce friendly language challenges or competitions to motivate students to practice Nepali outside of class. This could involve weekly or monthly challenges such as vocabulary quizzes, pronunciation contests, or storytelling competitions. Prizes or incentives can be offered to encourage participation and recognize achievements. For example, awarding certificates, small prizes, or even a "Nepali Language Learner of the Month" title to students who demonstrate exceptional progress or dedication.

In summary, teaching Nepali culture and language in New Zealand has been a gratifying experience. Our focus on creating an engaging learning environment, celebrating festivals, and fostering a sense of pride in our heritage has yielded positive results. Moving forward, we aim to address challenges such as encouraging continued learning outside the classroom and expanding our cultural activities to provide a more comprehensive educational experience. Through these efforts, we continue to inspire young minds to embrace cultural diversity and appreciate the rich tapestry of Nepali heritage.



Kids learning how to sow seeds for 'Jamara'

EMBRACE THE SUCK

Bronesh Neupane, Logistics Specialist
New Zealand Army



“You’re up for sentry.”, whispered one of my brothers in arms which felt more like a lucid dream but was a dreaded reality. I, reluctantly, opened my eyes and encountered a familiar frigid condition that I was working hard to deal with just before I had fallen asleep a couple of hours ago. We were briefed about accurately using sleeping bags at the beginning of the course so I followed that procedure. The procedure involved sleeping naked or at least in an undergarment in my case. Sleeping naked allowed your body to regulate its temperature more effectively and the design of the sleeping bag meant that the body heat remained within the confinement of the sleeping bag, providing enough warmth to sleep through the freezing conditions of the Central Plateau of New Zealand. It was also because our uniforms were mostly wet during field exercises for various reasons, weather being one.

I frantically looked for my uniform which I had put between the thermal mat I slept on and the sleeping bag, to dry out earlier that night. We weren’t allowed to use lights (for tactical reasons) so finding my clothes was a challenge but the most depressing moment was when I realized my socks had crept out of the thermal mat, probably while I was in the sleeping bag adjusting to find a decent posture to sleep. My socks were not only wet but had started to harden up because of the freezing conditions after the snowfall. It was snowing when we decided to find a position under a thick canopy of native trees earlier that night. The convention in the military is that you do everything with a sense of urgency so I had no time to go through my pack and find a spare pair of socks so I just wore those damp, semi-frozen, reeked socks. I put on my shoes, grabbed my rifle, and hurriedly got out of my “Hootchie”; a type of shelter with only a roof and no walls. I told the guy who woke me up to go back to sleep, I lit a cigarette and started my sentry, pacing around the perimeter of our positions that were filled with other several “hootchies” where my platoon members were trying hard to catch some sleep through the elements. A sentry is a form of vigilance assigned to each individual of the platoon in rotation to serve as a protector, embodying discipline, attentiveness, and readiness to act in defense of their post or the people they are tasked to protect during times of conflict or as a simulation in a training environment. This was a training environment and I fully knew I would not be hurt by any adversaries and yet I was scared. I was scared of being hypothermic, I was scared of turning out weak and not being resilient enough to deal with this grueling field exercise that had just begun. We had another seven days in the field where we were to learn about platoon and section tactical movements, deliberate attacks, crossing obstacles, navigating by day and night, quick attacks, and all other tactical scenarios developed for the recruits to get a foundation of military field craft.

With every stealthily taken step on a sloshy snowfield, being vigilant about the potential simulation of adversaries by the Army trainers, and trying to combat any curveballs, I was focused but on the verge of losing the battle in my head because I was cold, wet, and miserable. This was the most challenging thing I had ever done in my life. I realized I had never experienced such adversity and excruciating discomfort, ever. It seemed intolerable at that point and the only thing that stopped me from pulling a pin and giving up was my pride. Being an optimist and

generally having a positive outlook in life helped me get through that night as I took a drag from my most prized possession in the field, a cigarette, and thought about some warm pies and a coffee in seven days. I imagined my warm, cozy, and nearly perfectly made bed that I had left back in camp to go to and carried on looking at the darkness and circling the perimeter. I did not give up and I suppose that is what resilience is. In the face of adversity, being adaptable and withstanding challenges, setbacks, and hardships while still maintaining a sense of purpose. Our time in the field is “Type-2” kind of fun. It is never fun while doing it but the satisfaction and enjoyment that comes when you look back at it is addictive. I yearn for field times. Not only do I learn techniques and tactics but also an invaluable lesson about myself. It enhances my self-belief and gives me enormous confidence in dealing with any challenging circumstances that life has planned for me while I remain on this earth. I love the field craft and what I get out of it.

I joined the New Zealand Army in 2019 because I always knew I wanted to do something intrepid with my life. Whether it’s self-realization or just mere youthful nonchalance of not taking life too seriously, I am convinced that I get bored too easily. I am fearful of monotonousness. Army was my way of tackling that fear. It’s been just over four years and I love everything about the Army. I write this article not to glorify the military and talk about myself like a narcissist but to share my experience and have it recorded in the Nepali community magazine for young leaders and anyone who may be looking for an alternative lifestyle that is fulfilling, adventurous, and profoundly satisfying. This is for anyone who is looking to find a deeper sense of purpose and wants to engage in a noble and meaningful pursuit that is bigger than themselves. Having served in Ngāti Tumatauenga, the Maori name for the New Zealand Army, which translates to “Tribe of the God of War” for over four years, I can certainly posit there is no other career like it. By that, I don’t mean to reduce another amazing field of work our Nepali diaspora in New Zealand has been serving. In the military, we call ourselves semi-professional athletes. We get paid to be fit. We get paid to play sports, sometimes mandatorily to develop esprit de corps. The high morale of their soldiers is a necessity of any leader within the army and they do everything to ensure that is maintained.

The bonding between our peer groups because of the shared hardship throughout various courses, training, and skill development is special because, at the end of the day, we have to trust each other with our lives during conflict. The personal development and leadership training in the army is the best in the world and the New Zealand Army is not different. The expenditure and curriculum developed for training for any rank of leader within our New Zealand Army is highly coveted. Most courses and pieces of training that we need to complete throughout our career for trade advancement and career development get accredited through NZQA giving each soldier a degree of some sort. Of course, I am biased and will only talk highly of the New Zealand Army but these are all facts and I don’t need to embellish them. **So, for anyone who has come this far in the article, give it a thought. Challenge yourselves to something unusual. Come and “Embrace the Suck” because your life will never be the same.**



ARE WE PROVIDING A SAFE SPACE FOR OUR CHILDREN?



Sheetal Sharma

There was an incident that occurred at a private school in Christchurch, where we also hold our Nepali classes for children. A teacher was expelled after being reported for engaging in a relationship with a teenage student. Despite the consensual nature of the relationship, with the student being in her late teens, the news spread rapidly across press and social media. Although the student's identity was protected, she chose to disclose it herself, being self-assured that she wasn't the one to blame. Notably, I observed no comments assigning blame to her. Shortly after, I came across another article on "The Spinoff" where a girl shared similar experiences anonymously, expressing gratitude towards authority figures who did not reciprocate her feelings and criticizing those who did. Remarkably, neither girl faced derogatory comments or slurs on social media; instead, they were met with support and reassurance that their experiences were normal adolescent behavior, with the expectation that authorities should have known better.

Around the same time, two celebrity scandals dominated Nepali media. For the first time, the public response to these incidents prompted me to question my beliefs, parenting approach, and faith in providing a safe and nurturing environment for my children. For context, the first incident involving a 32-year-old man and a girl of 15 years and 8 months at the time of incident, had no shortage of comments calling the grown man "bicharo keto" and the child "aaimai". Whenever such incidents arise, the focus often centers on whether the individuals involved had just reached the legal age of consent, overlooking the predatory nature of such behavior. These incidents led to conflicts with my family members and hosts at social gatherings, prompting me to withdraw from social media and limit my interactions to avoid encountering victim-blaming comments.

Let's pause here, as these stories evoke strong emotions, and my intention is not to rant but to explore why our community, both in Nepal and abroad, is reacting in a manner that is both concerning and unjust. Why are we unified in victim-blaming and celebrating literal criminals, solely because of their celebrity status in sports or entertainment? While everyone is entitled to their opinions, we must recognize that our words carry weight and influence those around us, including impressionable adolescents and potential predators. Whose side are we really on?

One possible explanation lies in the fact that our parents and grandparents often married at a young age, which may lead to a lack of understanding regarding the unacceptability of relationships with teenagers today. However, laws and societal norms have evolved for valid reasons. By raising the minimum legal age for marriage, we have seen significant reductions in maternal and infant mortality rates, directly linked to physical and brain development in individuals until their early twenties. It's not about our past generations or us; it's about our children and our collective responsibility as parents and society to protect them. I fear not only for our daughters but also for our sons, as they absorb messages about consent, power dynamics, and manipulation from the world around them.

The expectations placed on adolescents are staggering, while grown men often face minimal scrutiny for their actions. We ask why young individuals did not exercise caution or seek help when faced with dangerous situations, yet fail to provide adequate education on situational awareness and bodily autonomy. We must reassure our children that we are a safe space for them, where they will not be blamed if something goes wrong. Unfortunately, the prevailing message they receive is one of blame and shame, discouraging them from seeking support when needed.

As parents, we may believe that our children are safe, but the reality is that predators lurk not only in person but also online, where children can receive private messages on gaming platforms and social media. A show called "Undercover Underage" demonstrated this danger, where individuals posing as minors received numerous inappropriate responses within hours, leading to the apprehension of many predators. A recent survey in Australia revealed that 1 in 5 men admitted to engaging in predatory behavior (screenshots below).

In fact, over 90% of offenders are someone the child knows and trusts.

RAACE
<https://www.raace.org> › get-educated › statistics-informat... ›
[Statistics & Information - RAACE](#)

ased today by UNSW Sydney and Jesuit Social Services, the study als that, of the community sample surveyed, one in five Australian reported sexual feelings towards children and/or have sexually nded against children, with one-third of those who have thoughts ards children motivated to access help. 20 Nov 2023

UNSW Sydney
<https://www.unsw.edu.au> › newsroom › news › 2023/11 ›
[ost 1 in 10 Australian men have committed a sexual ...](#)

Perpetrators of Child Sexual Abuse Are Often Related to the Victim

Relationship	Percentage
Known to the victim	93%
Strangers	7%
Acquaintances	59%
Family members	34%

RAINN
National Sexual Assault Hotline (800.656.HOPE) online.rainn.org
Please visit rainn.org/natsat/cvchildrenandteens for full citation.*

You can lower the legal age all you want, but predators will still target younger individuals because it's about power and the thrill of engaging in unethical behavior intentionally. Laws should be a last resort; we must recognize that preying on the vulnerable is inherently unethical. These realities are appalling, and I'm hesitant to even articulate them, as they disturb me deeply. However, I believe it's necessary to confront these truths to jolt some of us into awareness. It's a stark reminder that while Western society often rallies in support of survivors, it's also rife with offenders. These criminals don't always fit the stereotypical image of villains; many are adept at grooming children to gain their trust.

So, what can we do? We can start by educating ourselves, so that we can in turn educate our children. It feels like as a community, there's a significant vocabulary gap that needs to be addressed. Once we become aware, we can be more mindful in our responses to these issues. Personally, I refuse to provide any platform to offenders within my sphere of influence and will actively avoid anything that promotes them. Sharing information about offenders can be triggering for silent victims of similar incidents, whose experiences we may be unaware of.

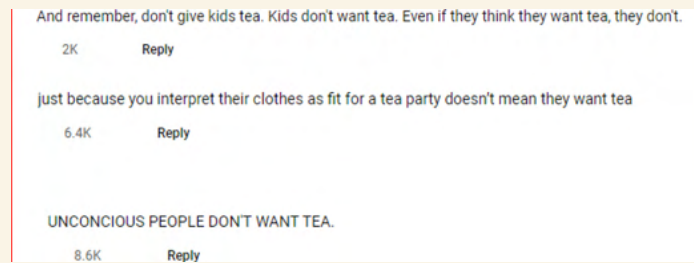
These are the words and concepts I've chosen to educate myself and my children on:

Grooming: This is how predators slowly build trust with children, and sometimes even with caregivers, much like feeding a goat before it's sacrificed. If an adult is involved in a relationship with a minor, it's grooming. While all children and teens are susceptible, those who don't feel loved at home are at a higher risk, as they may perceive the attention from the predator as genuine affection.

Consent: It's a simple concept, yet often portrayed as complicated. If someone is an adult, they should understand what consent means. They know that forcing, tricking, bribing, or manipulating someone is not consent, nor is acceptance from someone who is underage, intoxicated, or asleep. I recommend watching

"The Tea Analogy on Consent" on YouTube, available in many languages including Nepali. The comments on the video are particularly enlightening and restore my faith in humanity.

"Tea" is used as an analogy here (screenshot below). The majority of people seem to understand this simple concept. I also recommend watching the movie "Pink"; it closely mirrors what's happening in Nepal. If you don't want to watch the whole movie, search for Amitabh's speech. Most of you may already know this, but it will serve as a good reminder.



Benefit of Doubt: Why am I siding with the victims, you may ask? Because, again, if you do a search, you'll find that 90% of assaults don't even get reported and are usually from someone kids know and trust (screenshot above). That's a worldwide statistic. In a country like Nepal, I cannot imagine the bravery it takes to report an incident like this. Almost all the women you know in your life will have experienced some form of catcalling, leering, or inappropriate touching, and the aftermath is a feeling of disgust that consumes you. I remember when I was about 10, I was on a public bus and someone tapped on my shoulder. I looked up, and the man had that sleazy expression on his face. It filled me with so much shame and disgust that I couldn't even talk about it to anyone. Even now, as I'm writing about this experience and this article, I am feeling the sense of assumptions people have about me. I refuse to believe that in a society like this, someone can wrongly report a case like these, being fully aware of how they will be treated by society. If a touch feels so disturbing, I cannot imagine how it must feel to be violated by someone you don't want to be touched by. There is also a real threat of violence during resistance, one of the reasons why many are killed after such an incident. "Why wait to report?" is a question I hear a lot. Well, it's not a trophy they won that they were expecting and waiting to announce. It is probably more like a grief they need to come to terms with, then share with someone they trust, then unfortunately get shamed and guilted for it, and then finally report it, which has a process of its own. So that's my answer. Based on statistics and the common experiences of most women, I choose to give my benefit of doubt to the survivors. What about you?

Power Imbalance: Based on various factors such as age, wealth, resources, power, and status in society, there can be an imbalance of power that someone may take advantage of. This is why we should never put anyone on a pedestal and remind those with power and fame that no one is above the law. I will teach my children to be aware of power imbalances before they get into any relationship.

Autonomy: Their body, their choice. They have the right to say no to hugs or affection. They can be vocal about whatever they are feeling, and I will validate their feelings. They can question authority figures, and they are not obligated to obey anyone, including me, without reason.

I also try to be more mindful of the content my kids are watching on TV and the internet, the kind of people they are following, and their thought processes. My goal is not to limit their freedom, but to create a safe environment where they can freely experience their childhood and adolescence, where adults know their responsibilities and are held accountable for their actions. This can only be achieved as a community because none of us live in a vacuum. I want to be able to trust the adults and peers around them. If I don't, I'll never put mine or anyone's reputation above the children's security. I'd love to hear the thoughts of someone who was raised here. I wanted to talk to them and include their thoughts here, but I ran out of time. Do reach out to me if you are a parent, teen, or just someone observing these conversations and feel strongly about creating a safe environment for the kids. I know there are many of you silently observing, like I was, but as Martin Luther King said, "The silence of the good people is more dangerous than the brutality of the bad people." Let's know better and do better.

GETTING HELP

“Mental health illness like any physical illness, can be treated if diagnosed and treated on time. ”



Dikshya Bhurtel

Growing up in Nepal, we were always surrounded by extended families and close nit community. I used to get to witness this well while visiting my birthplace Jhapa where everyone knew everyone else. If there was any major event like birth, marriage, death, festival and more, everyone would come together, help and look after each other. If anyone got sick, the extended family and community would bring food, spend time with the sick person, taking care of them, giving immediate family some relief. It was a beautiful thing to see that the person or family would not have to go through anything on their own as long as it was not anything to do with their mental health.

I started seeing this gap between getting help for physical and mental health from a very young age. Though I was too young to understand it then, I remember seeing a very close friend of one of my uncles roaming around the town scavenging for food and clothes, no family or friends around to look after him or offer any help due to his psychosis. I remember us as kids would run away chanting “paagal aayo, paagal aayo (पागल आयो, पागल आयो)” scared that he would hurt us though he had never shown any aggression towards anyone. Once a person got the label of “paagal (पागल)” there was no coming back as it was thought that there was no cure to the condition. People would either have to spend the rest of their life institutionalized or live in the community but disowned by everyone. It was though that once you go through psychosis, you can never live a normal life again. But how do people get to a point of psychosis? The answer is simple and very complicated at the same time.

Mental health illness like any physical illness, can be treated if diagnosed and treated on time. I currently work in a mental health trust which helps people who are going through different stages of mental health struggles. I work with people who have been through psychosis, spent time in Hillmorton hospital and then transitioned back into the community where they are leading a normal life, hold a stable job and have family that they look after. I work with several staff members who have lived experience with mental illness and now are helping other people get through their struggles. I feel really privileged to be part of this trust where I can work with people who have lived experience, and I don't have to hesitate to share my struggles with depression.

Talking about your struggles is frowned upon in a lot of Asian community and if you even think of going to a Psychiatrist/ Psychologist for help with your struggles, you might as well distant yourself from the society. I have spoken to a lot of people who are hesitant to get any help with their struggles fearing how their family and friends would react to them admitting that they are unwell and need help. I have witnessed a lot of dismissal and denial from family when their loved one is trying to get help due to the stigma around mental health struggles. The first step to getting any help or treatment is to be able to talk to your family and friends about it just like we do with our physical health. Like we usually see, we openly talk about a broken bone, but it can be extremely difficult to talk about chemical imbalance in our brain that is affecting our mental health. In both scenarios, a person is unwell and trying to get help, but these two conditions are perceived very differently. A person who has broken a bone, cancer or any other physical illness can get back to work force pretty quick compared to a person who has a history of psychosis or addiction, and people will usually try to hide it from everyone around them.

So, how can people be helped before it gets to a state of complete breakdown, mania/ psychosis or even worse, suicide? Getting proper help right from the start. Listen to people when they talk to you about their struggle. Something that may seem very small to you can be massive for that person, same event can have different effect on people. One simple example can be two people who have been through same event as a house fire. One person may take it as the worse thing that happened to them where they lost all their belonging and get very traumatized by that event whereas another person may take it as an event where they lost all their belongings but were still grateful that they were unhurt. Both the people in this scenario need help, for the second person, they may need help with replacing their things and rebuilding their house whereas the first person will need therapy to help with their trauma along with help to replace their belongings and rebuilding their house. For the second person, if they don't help with their mental trauma, they may end up isolating themselves, getting depressed, PTSD which may even lead to them getting very unwell.

So how can we help someone who is going through these struggles? The first step is to provide them with a non-judgmental environment to be able to talk and express themselves. But sometimes it's not about the fear of not being supported but the lack of knowledge about where to start when you want to get the help you need. I have tried to compile here few of the services that are available. Please share this information if you or anyone you know is needing any help. I will highlight some of the services that people may find helpful and provide websites where further information can be obtained.

1) **Need to talk:** you can either call or text the number 1737 if you are feeling lost and need to talk to someone. You have a choice to talk to a professional or someone who has been through mental health struggle who is willing to lend you a listening ear and provide you with help. More information can be found on <https://1737.org.nz/>

2) **GP practice:** you can get referral from your GP to see counsellors for 5 free sessions. You can also see Health Improvement Practitioner for free in most GP practices.

3) **OCP/ EAP through work:** most workplaces provide thee free counselling sessions per year for all employee and your counsellor can request more sessions if required which has to be approved by your manager. This is confidential service where the employer does not get information about which employee is utilizing the service.

4) **ACC:** provides mental health support to people who have suffered from mental health trauma like PTSD resulting from sexual violence. There are various options like counselling, traditional healing, support for partner and family, all funded by ACC. This service can be utilized at any point in your life, has no time limit of when the assault happened or weather or not you have reported the assault. Offered to anyone living in New Zealand who have suffered the assault while living here. <https://www.acc.co.nz/for-providers/provide-services/sensitive-claims/>

5) **Skylight trust** (<https://www.skylight.org.nz/>) provides free service where you can self-refer. Some of the services they provide are:

a) Programs at schools, support for children and family.

b) Waves program that is designed to help with grievance from suicide- helped me a lot to get through my grief from my dad's loss to suicide.

c) Parenting through separation to help parents and children go through the process.

6) **Stepping Stone** Trust (<https://stepstone.org.nz/all-services/>) provide various types of support ranging from peer support, education, planned and crisis respite and many more. The services are free and you may be able to self-refer, need GP referral or Specialist Mental Health team referral depending on which service you want to access. The services start from 7 years old to adults.

a) Planned respite is a service that your GP can refer you to, you can spend 3 days at a time in the respite house and up to 28 days a year if you are struggling with your mental health and needing a break from your family.

b) Crisis respite is a service that you GP or Special Mental health team can refer you to if you are having a mental health crisis and needing to spend sometime away from home and under professional care.

c) There are various other services which I can't highlight all in here.

7) **Step Ahead** (<https://stepahead.org.nz/>) is a free service which helps by providing various group activities.

8) **NZ Council of Christian Social Services** (nzccss.org.nz) provides free counselling sessions where you can self-refer.

There may be various other services available out there that I am not aware of but hope this will help someone make a start to getting help towards a better mental health. If you have a current struggle and wanting to talk to someone, please don't hesitate to contact me on b.dksha@gmail.com. I will do my best to guide you towards the direction to get further help. I am not a professional mental health practitioner but can lend you a listening ear.

EMPOWERING NEPALESE SOCIETIES & ORGANIZATIONS IN NEW ZEALAND



Dr Sulav Paudel

Over the past decade, Nepalese immigrants have contributed immensely to the social, cultural, and economic fabric of New Zealand. However, amidst the commendable efforts towards community assistance, cultural promotion, and language preservation, there lies a vast potential for greater political involvement. It's time for the Nepalese societies and organizations in New Zealand to step into the realm of political engagement, leveraging its collective voice for broader societal impact.

Unleashing Collective Influence: Advocacy and Collaboration

One pivotal avenue for increased political participation is through proactive engagement with governmental bodies. By advocating for policies that support development initiatives in Nepal, the Nepalese community can foster meaningful change both locally and internationally. Collaboration with New Zealand's Ministry of Foreign Affairs presents a strategic opportunity to channel resources towards bolstering Nepal's agricultural sector. Given Nepal's status as an agrarian society, advancements in agriculture hold the key to economic prosperity and sustainable livelihoods. Drawing upon New Zealand's expertise in agricultural innovation/practices, collaborative efforts can facilitate knowledge transfer, skill enhancement, and technology adoption, revitalizing Nepal's agriculture.

Furthermore, the tourism sector stands as another promising arena for collaboration and mutual benefit. With its breathtaking landscapes, including the majestic peaks of the Himalayas, Nepal possesses immense potential for tourism development. Leveraging New Zealand's experience in tourism management and promotion can catalyze growth in Nepal's tourism industry, opening avenues for employment, infrastructure development, and economic diversification. Moreover, the historical connection between Nepal and New Zealand, epitomized by Sir Edmund Hillary and Tenzing Norgay's historic ascent of Mount Everest, provides a compelling narrative for bilateral cooperation in tourism.

Diving Deeper into Political Action

Beyond the initial steps towards political engagement, there exists a wealth of opportunities to drive impactful advocacy and involvement within the Nepalese community in New Zealand. This includes championing for improved access to healthcare and education, addressing cultural integration barriers, and advocating for equitable immigration policies that promote family unity and societal cohesion. Moreover, stepping off the sidelines demands proactive measures such as galvanizing voter registration efforts, fostering direct dialogues with local representatives to amplify community concerns, and establishing community-driven political groups to consolidate our collective voice. It's imperative to delve deeper into community needs through comprehensive surveys or focus groups, forging alliances with fellow migrant communities to magnify our influence, and harnessing the power of media and communication channels to educate and mobilize our community on pressing political issues.

The Nepalese community in New Zealand has the potential to be a powerful force for good. By stepping into the political arena, harnessing their strengths, and advocating strategically, they can not only shape their own future in New Zealand but also make a positive impact on their ancestral homeland. Remember, political engagement is a marathon, not a sprint. By taking these initial steps and building momentum, the Nepalese community can ensure their voices are heard and their aspirations are achieved.

Perception of skill and knowledge and an experience of visiting a plantation site



Bhagwan Dutta Yadav, PhD

Perceptions based on skill and knowledge

After completing my Bachelor of Science in Forest Management in 1987, I was posted to the Mustang District Forest Office. As the newly recruited staff member, one of my friends dropped me off at the airport in Pokhara after an early breakfast for a 30-minute flight to Jomsom. The flight afforded me views of the Kaligandki, the deepest gorge in the world, as well as the peaks of Dhaulagiri at 8167 m and Annapurna at 8091 m. Upon arrival in Jomsom, I immediately noticed the cooler and drier air before heading to the District Forest Office.

My boss recognized my current knowledge and promptly involved me in testing soil horizons (ABCD) in the Jharkot and Muktinath Village Development Committee areas. These regions, being in a rain shadow area, presented challenges with small thorny bushes in sandy terrain. The design principles of Kagbeni village, with its flat roofs and underground drainage system, were notable adaptations to the harsh winters.

Jhong (Muktinath) held significance as a pilgrimage site for both Buddhists and Hindus, marked by the presence of the red Gompa (monastery) of the Shakya sect of Buddhism. Despite the religious significance, my focus remained on soil testing, digging pits and collecting samples amid snowfall and intense sunlight.

After experiencing swelling and pain in my eyes, I sought medical attention in Kathmandu. Dr. T.N. Bhattarai, the royal eye, nose, and throat specialist, diagnosed my condition as eye burns likely caused by prolonged exposure to reflected sunlight in the desert region between Kagbeni and Muktinath. He, too, had visited Muktinath but didn't perceive the desertification due to his medical focus. Reflecting on this, I realized that while medical professionals like Dr. Bhattarai focus on health-issues, as a forester, I observed environmental concerns such as desertification and lack of greenery in the region. Our differing backgrounds and perspectives shape our observations of the same area, highlighting the importance of interdisciplinary collaboration in addressing complex issues.

An experience of visiting a plantation site

I was employed at the Mustang District Subdivision Forest Office in Nepal as a Forester. It's situated in Gandaki Province, one of Nepal's 11 districts, and part of the country's 77 districts. Mustang boasts relative wealth, with a GDP per capita of US\$2,466. My responsibilities encompassed the protection, management, and establishment of forest resources. Under the supervision of one of my superiors from the Forest Divisional Forest Office in Beni, Myagdi, various forest development activities were overseen, including nursery management, plantation efforts, forest demarcation, and other tasks handled by the sub-divisional Forest Office in Mustang. We operated across four plantation sites: Marpha, Kobang, Jhong, and an unnamed location in the upper part of Jomsom, which required a 10-hour round trip from our headquarters in Jomsom. Guided by my supervisor, Mr. Manohar Shrestha, our journey began with a light breakfast and two boiled eggs per person. Setting out from Jomsom at 8:00 am, we carried these provisions for lunch and breakfast. After a challenging 4-hour trek through undulating terrain, we paused halfway in the jungle at a Chautra (stone structure) to rest and eat our scanty rations of biscuits and eggs.

Resuming our trek after a brief respite, we navigated steeper slopes for another 2 hours until we reached our plantation site. Upon arrival, Mr. Shrestha inquired about our hunger levels, to which we unanimously affirmed our hunger and fatigue. Scouring a nearby thatch shed (Goth) intended for shepherds and goatherds, we found approximately 200 grams of boiled rice and some leafy garlic in the garden adjacent to the shed. With limited provisions, we dispatched one team member to another shed, where he acquired additional rice, salt, and a small cooking pot. Mr. Shrestha suggested cooking the rice and garlic leaves as a pulse curry. Using the single plate available, we enjoyed a meal of garlic pulse curry and boiled rice, despite the unappetizing odor. Hunger likely enhanced our enjoyment of the food.

Departing around 4:00 pm, we returned to Jomsom headquarters by 9:00 pm, aided by two sturdy torches illuminating our path. This trip left an indelible mark on us, serving as a poignant reminder of the importance of meticulous planning, especially when journeying to remote locales, ensuring provisions, shelter, and appropriate walking gear are adequately managed.

2023 - MY SCHOOL HOLIDAY VACATION

In March and April 2023, during the school holidays, we visited my Thulo-mamu, Thulo-baba, and Sano-mamu's places. From the airport, my family and I went through security. We flew from Christchurch to Auckland. We were having a fun time on the plane and were excited, but then we were late to board the plane which flew us from Auckland to California. Luckily, we successfully made it onto the plane. After about 12 hours, we arrived in California. We had eight hours of transit in California. We had a short visit to the airport in California. After flying for 10 hours, we reached Heathrow Airport in London. My Thulo-mamu and Thulo-baba came to the airport to pick us up. During our stay in London, I visited the following places: Tower Bridge, Natural History Museum, Science Museum, Greenwich, Oxford, Kensington Palace, Windsor Castle, London Eye, Big Ben, Buckingham Palace, Hyde Park, Trafalgar Square, and Westminster Abbey, etc.



Sanvee Pokhrel





I also visited other places in the UK such as Manchester and Liverpool. In the Liverpool Museum, I got a chance to see all the details of the Titanic. In Manchester, I saw Manchester United's big soccer stadium. By visiting those places in the UK, I got lots of information about people, culture, places, history, and man-made structures (buildings, bridges, and parks). Apart from the UK, I visited Spain (Madrid and Barcelona), France (Paris), and Finland (Helsinki and Rovaniemi). We flew from London Gatwick airport to Madrid Adolfo Suárez Madrid-Barajas Airport. Madrid is the capital of Spain. We stayed two days in Madrid. I visited Museo Nacional del Prado, El Retiro Park, Plaza Mayor, and Royal Palace of Madrid. The language people speak in Madrid is Spanish. It is hard for me to pronounce the names of places. From Madrid to Barcelona, we rode a fast train. My Dad said that Barcelona is known for its art and architecture. I visited La Sagrada Familia, the Cathedral of Barcelona, La Pedrera-Casa Mila, the Olympic Stadium, and many more places. It's very hard for me to remember those Spanish-written places' names. I felt cold in London but when I reached Spain the weather in Madrid and Barcelona was very pleasant. What I realized at the same time the weather in different places is different some places are cold, and some places have hot weather. We returned to London by flying from Barcelona to Heathrow London. We stayed one week in London and again flew to Helsinki, Finland. My Sano-mamu lived in Finland. I am so excited to see her. Helsinki is the capital of Finland. I visited different places in Helsinki such as Helsinki Cathedral, Helsinki Railway Station, Senate Square, Old Market Hall, Linnanmaki Amusement Park, and Helsinki Library. My dad said that Helsinki is well-known for its innovative art, culture, and architecture. We also went to Rovaniemi, which is the capital of Lapland.

We rode an overnight train from Helsinki to Rovaniemi. The train has all the facilities such as beds, showers, dining, restaurants, etc. The Rovaniemi city is known for being the "official" hometown of Santa Claus, and for viewing the Northern Lights. I visited Santa Claus village. I also visited Arktikum, a museum and science center exploring the Arctic region and the history of Finnish Lapland. We flew back to London. After spending one week in London, we rode a train which went under the sea and reached Paris. Paris is the capital of France. My dad said that Paris is a major European city and a global center for art, fashion, gastronomy, and culture. I visited these places in Paris: Eiffel Tower, Arc de Triomphe, Cour Napoleon, Carrousel Garden, Opera House, Versailles, and Sacre Coeur Basilica. I celebrated my Sano-mamu's birthday in Paris. We again rode the train to come back to London. We stayed one more week in London and all the family returned home (Christchurch, New Zealand) after five weeks of overseas holidays. From my vacation, I learned the process of going through security, what needs to be done (such as unpacking electronic devices, emptying pockets, and whether shoes need to be removed), and also know the interior of planes either the small one or the giant big one. I learn how to use different functional things in the plane. I have time to connect with my family which helps me to develop emotional connections, I have joyful times and happy memories with them. I got opportunity to know so many different places, the weather of different places, different landmarks, and different histories of counties.

How I understood Climate Science



Dr Mahendra Giri

Introduction:

Many nations of the world are talking about Climate Change (CC) and Global Warming (GW). Is our climate changing? If it is, is it occurring naturally or is it an anthropogenic process?

In January 2024, New Zealand experienced some unexpected weather events, as reported in the news. Christchurch recorded 297 hours of sunshine, making it the city's sunniest January since records began in 1930.

Australia started the year 2024 with record temperatures and heat waves in different parts of the country threatening with drought, and wildfires costing wildlife and causing staggering economic impacts. Cyclone Kirrily in Jan 2024 inundated a vast area in Queensland. A satellite image has captured a huge swirling cloud off Australia's east coast as remnants from an ex-cyclone moving away (Figure 1).

On 27 January 2024, New Zealand remembered the devastation due to the massive rainfall on the same date last year and the enormous floods it created in Auckland, the eastern region and the South Westland. Immediately after that, cyclone Gabriel added to the devastation (ref: [New Year Online Edition 2023 - new year final.pdf \(nznfsc.co.nz\)](#)). The estimated cost of cleaning and rebuilding was \$3,631,643,495 (NIWA, NZ).

Nepal is no exception: due to less snowfall in some peaks, some people were concerned that the tourist numbers may decline (News February 2024).

Why are these events happening now:

Fossil fuels (e.g. oil, gas and coal) when burnt produces CO₂, one of the greenhouse gases (GHG). As GHG emissions blanket the Earth, they trap the sun's heat. This leads to GW and CC. The world is now warming faster than at any other point in recorded history. Warmer temperatures over time are changing weather patterns and disrupting the usual balance of nature. This poses many risks to human beings and their man-made environment.

Carbon dioxide and greenhouse gas emission:

Carbon is an essential element for all life forms. A carbon cycle maintains the stability and balance of carbon on earth (Figure 2). Carbon dioxide (CO₂) as a GHG traps the sun's heat through the greenhouse effect (i.e. the sun's heat comes in but cannot go out), and becomes responsible for GW and CC. Since the use of FF increased, air temperature has been rising (Keeling's graph: Figure 3).

Oil and gas are by far the largest contributors to GW, accounting for over 75% of global GHG emissions and nearly 90 % of all CO₂ emissions.

Historical development and greenhouse gas accumulation record:

It began in 1654 when Medici started recording air temperatures for 16 years. In 1824, it was known that the atmosphere traps heat. Then, in 1860, it was found that CO₂ traps heat in the atmosphere. In 1958, Keeling published a graph showing CO₂ accumulation in the atmosphere (Figure 3). In 1998, climatologists published their "Hockey stick" graph which clearly showed that the use of FF increased air temperature exponentially (Figure 4).



Figure 1. Cyclone remnants form a 5,500 km long cloud off Australia. (Online news)



Figure 2. Carbon cycle illustration (The Carbon Cycle (nasa.gov)).

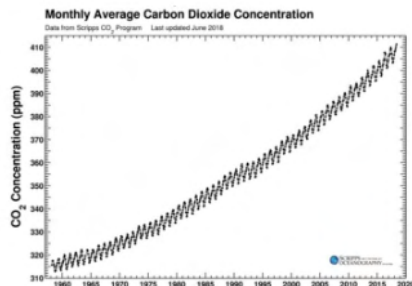


Figure 3. Scripps-keeling-curve National Geographic Society (online source). [The Keeling Curve \(nationalgeographic.org\)](https://www.nationalgeographic.org)

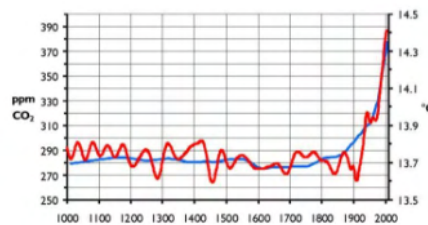


Figure 4. "Hockey Stick" graph depicting the rise in CO₂ (blue) in parts per million (ppm) and temperature (red) in the atmosphere (online source). <https://www.pinterest.co.uk/pin/193654852699465027/>

Table 1. Top 7 CO₂ emitting countries world-wide (total CO₂ in Mt) - EU JRC 2022. Per capita emission gives a different perspective.

Country	Total CO ₂ emission 2022	Per capita emission position
China	12667.43	28 th
USA	4853.78	13 th
India	2693.03	110 th
Russia	1909.04	20 th
Japan	1082.65	26 th

Phenomena such as rising sea levels, increased GHG levels in the atmosphere, glacial retreat, acid rain, ocean acidification, melting sea ice, unexpected heatwaves, droughts and record rainfall indicate GW and CC. Data from several years are available to substantiate this.

Carbon footprint (CFP) is the amount of CO₂ emissions associated with all the activities of a person or an entity. The CFP in all cases (individual, company or a nation) is measurable and quantifiable using a calculator (Ref: Table 1). Emission of CO₂ per capita is the rational way to compare emissions rather than the total of a nation. In this way the USA becomes the 13th at 13.68 tons, Russia 20th (11.64 tons), Japan 26th (8.39 tons), China 28th (8.20 tons), and India 110th (1.74 tons). A number of developing nations (e.g. Palau, Qatar, Kuwait, UAE, Bahrain, Trinidad, Brunei) occupy the top positions in the per capita CFP because of their less-regulated energy production, industry and transportation.

Carbon offsets: any activity that compensates for the emission of carbon dioxide (CO₂) or other GHG (measured in carbon dioxide equivalents - CO₂e) by providing for an emission reduction elsewhere.

Carbon credits: there are three types of carbon credits:

- reduced emission, removed emission and avoided emission.

Carbon neutral: this means matching the amount of CO₂ emissions with a carbon offset like planting trees, installing solar power etc.

Carbon markets: carbon markets are trading systems in which carbon credits are bought and sold.

Can GW and CC be mitigated or reversed?

There is much we can do to mitigate, protect or even theoretically reverse (in some cases) GW and CC effects. Now we know much about Climate Science and how and why certain events happen.

However, the massive disinformation campaign run by big fossil fuel companies, who have the larger CFP, stop and discourage governments' good efforts. Globally, about 90 companies generate 2/3 of Global CO₂ emissions. They even play a role to slow down the transition from FF to renewable energy for our essential energy requirements. Were it not for them, GW and CC would have had a lesser effect than what we are witnessing now.

New Zealand is committed to net zero emission of greenhouse gases, other than biogenic methane, by 2050.

Nepal could have a very good position in this situation; and become carbon neutral or, even better, gain substantial carbon credits if the government could efficiently generate hydroelectricity and export it.

Other side of the story:

The oil producing companies, coal industries, and GHG producing industries make up the other side of the story. They pretend to be sceptical about the scientific basis of GW and CC. They present a strong lobby and jeopardise any government plan to manage CC. Such force exists in all industrial nations. For example, Wilkinson, M. (2020 "The Carbon Club", pp438 Allen & Unwin) discusses such CC sceptics and their influence on the Australian government. They have a history of deploying millions of dollars on PR and lobbying to prevent governments from regulating in the public interest.

Great Initiative:

It started with the Montreal Protocol (1987) which addressed the deterioration of the ozone layer by about 100 ozone-depleting chemicals. It continued to the Earth Summit (1992) in Rio de Janeiro, Brazil where The UN Framework Convention on Climate Change (UNFCCC) was proposed. By the end of the year, 158 nations ratified the UNFCCC, paving the way for the annual Conference of the Parties (COP).

In 1995 the first COP meeting was held in Berlin, Germany and led the foundation for further meetings. It set forth a process for fighting the climate crisis in the new millennium. The COP3 (1997) produced the first international treaty, the Kyoto Protocol, requiring reduction of GW pollution with all agreeing to cut GHG, which 192 nations adopted but the USA. COP meetings continued holding conferences every year with steady progress.

Paris Agreement 2015, COP21 was the most ambitious climate agreement to keep "the increase in the global average temperature to well below 2°C - 1.5°C, above pre-industrial levels".

COP28 in 2023 took place in Dubai. The major breakthrough was the creation of a fund to pay for "loss and damage" from climate change impacts, addressing vulnerable countries.

As the world gears up for future COP meetings, it is clear that much work has to be done. The priority is to encourage nations to set more specific and achievable targets that will keep GW well below 1.50 C.

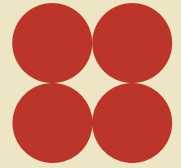
AI in managing CC:

Artificial intelligence (AI) can help mitigate the effects of CC as in other areas. The UN has an AI advisory body to see where AI can help in CC management and reducing the GHG emissions, with the use of renewable energy.

Conclusion:

The UNFCCC has been successful in getting nations of the world to come together in one forum to deliberate and find means to safeguard human lives, nature and human civilizations that people worked so hard for centuries to build. The progress is slow but steady towards better understanding among nations, and overcoming the difficulties.

A STORY OF SINCERITY AND DEDICATION



There was a young boy who was born on 4th oct 1948 in the small Town of Tura part of West Garo Hills Districts of Meghalaya. Meghalaya is one of the most beautiful states with many hill stations like Shillong and Cherapunji, situated in the north eastern part of India. He did his primary schooling at Bengali School of Tura and completed his high school at Gorkha Higher Secondary School in 1962.

Later he graduated from Tura Government College and took admission to Law. But due to a financial crisis he could not complete his Law degree, rather joined a clerical post in the District Commissioner office of his Town. There he served diligently and provided public service to larger communities across Garo Hills District of Meghalaya. He continued in the same office till 1995. Later he was promoted to LDA and transferred to Commissioner Divisional Office and retired as Superintendent in 2006.

During his career, for his outstanding contribution he was recognized and rewarded twice as the best employee by the Meghalaya Government, and he was rewarded by his excellency the Governor of Meghalaya. He retired in 2006 but because of his skills and expertise in public administration and sincerity in duties, he was again offered the Post of Head Accountant in District Rural Development Agency (DRDA) office of Meghalaya in contractual Mode which he continued till his last days. Nevertheless, life is never a bed of roses.

From 2017 onwards he became ill frequently and since he was still on job, he took 15 days leave and came to his elder daughter's house, Bengaluru for treatment. There he was diagnosed with cancer in Manipal Hospital of Bengaluru. The painful treatment of cancer was started. Despite all effort of the family and doctors, his health was deteriorating. During this treatment, there was not a single day where he didn't mention his job and the commitment that he had in DRDA office. He kept on expressing his deep desire to make a proper knowledge transfer to his subordinates and groom them so that he can comfortably get a release from his current job. But due to his ongoing treatment, he could not be taken to his hometown in between. He was always restless because of his pending responsibilities. Later after two months he was taken to his house and then from there the next day immediately was taken to the office by his son. In spite of being unwell, he remained in the office for a couple of hours and sincerely provided the required knowledge transfer to his junior colleagues.

Then, despite his poor health, he further walked to his desk, wrote his resignation letter with his shaky hands, and personally handed over all confidential files to the respective authority. Post this, he peacefully came back to the hospital again, and exactly after a month, he passed away. His demise is not only a great loss for his family but also for the state of Meghalaya which lost a great public servant who served relentlessly for the entire communities of West Garo Hills through implementing government services for the upliftment of the common masses.



Nripa Chetry

He was none other than my Father-in-Law, late Tan Bahadur Chetry. Today after 4 years of his death, I still remember his dedication and sincerity and his worship towards his work. He is an epitome of sincerity and dedication for me. He always inspires and motivates me, and I believe many others like me got influenced by him. This beautiful society that we live in is made of such great souls and many of them passed away without being recognized for their contribution. Hence let us all whole-heartedly and sincerely served our responsibilities and make our society a better place to live in.

INTRODUCTION TO ANGUTTARA NIKAYA (A PART OF TIPITAKA)



Madan Ratna Manandhar, Associate Professor (Rtd), TU Faculty, Theravada Buddhist Academy

Introduction

Prince Siddhartha of Kapilvastu, born on 623 BC, in Lumbini, now in the vicinity of Nepal, attained Buddhahood at the age of 35 and became Gautam the Buddha. He preached his Bodhijnan (the knowledge he attained) for 45 years and passed away (Mahaparinirvana) at the age of 80. A wise monk named Mahakashyapa Bhikkhu realized about the collection of all the discourses made by the Buddha. Then the collection work (Sangayana) took place at Rajgriha under the patron ship of King Ajatashatru, after three months of demise of the Buddha. Five hundred great and learned scholar monks were gathered there and started to collect all the Buddha's discourses, in very systematic order, gave a name as Tipitaka (Tripitaka in Sanskrit).

Tipitaka has three great sections like Sutta Pitaka, Vinaya Pitaka and Abhidhamma Pitaka. Sutta Pitaka consists of five sections like Digha Nikaya, Majjhima Nikaya, Samyukta Nikaya, Anguttara Nikaya and Khuddaka Nikaya. Digha Nikaya possess the long discourses, Majjhima Nikaya have middle length discourses, Samyukta Nikaya consists of both the middle as well as short discourses, Anguttara Nikaya is named for the discourses with the increasing numbers of discourses and Khuddaka Nikaya holds fifteen small volumes of the discourses.

Anguttara Nikaya is translated as 'Numerical Sayings' or 'Gradual Sayings', which consists of eleven nipata (section, part) with the increasing numbers of Dhamma (discourse) from one to eleven. Let us have a bird's eye view of this Nikaya. It is said that, at the initial time this Nikaya holds 9,557 suttas (discourses), but now a days there are available of only 7,231 suttas. The differences have to be searched by the authentic authorities.

All the discourses of Anguttara Nikaya is collected in five volumes.

Discussion

Among three nipatas of volume one, ekaka nipata consists of 611 suttas which are grouped into 20 vagga (group). Here is an example that this ekaka nipata comprises the possibility of only one Buddha in the universe at a time. The Gautama Buddha had given a title of 'Etadagga', i.e. the topmost person, in various field of the Dhamma, for 41 bhikkhus (monks), 13 bhikkhunis (nuns), 11 lay persons and 10 lay women, like, the wisest person (full of Pragya) as Sariputra Mahathera, the foremost pupil of the Buddha.

Similarly, duka nipata comprises 246 suttas, grouped into 17 vaggas. In this nipata, there are collections of two types of happiness, two types of generosity (daana), two types of fools etc.

In tika nipata, there are 184 suttas that are grouped into 18 vaggas. The three types of actions i.e. by the body,

<u>S. No.</u>	<u>Volume</u>	<u>Nipata</u>	<u>Number of discourses</u>
1.	One	Ekaka (collections of one), Duka (two) and Tika (three)	1,041
2.	Two	Catukka (four) and Pancaka (five)	1,934
3.	Three	Cakka (six) and Sattaka (seven)	1,781
4.	Four	Atthaka (eight) and Navaka (nine)	1,058
5.	Five	Dasaka (ten) and Ekadasaka (eleven)	<u>1,417</u>
Total:			7,231



The navaka nipata consists of 432 suttas with two pannasakas, one peyyala and 9 vaggas. The nine deeds that an Arahata (the fully enlightened person) abandoned, nine places not to be visited etc. are found in this nipata.

Fifth and the last volume is the collections of dasaka (ten) and ekadasaka (eleven) dhammas which consists of 1417 suttas in total. Dasaka nipata alone consists of 746 suttas with five pannasakas, one peyyala and 22 vaggas. In this nipata, one can found the ten natures of own mind, ten expectations and ten ways to be apart from the sins etc.

Last but not least the ekadasaka nipata comprises 671 suttas with three vaggas and one peyyala. Eleven fruitions of morality, eleven things to be developed, eleven faiths that are found in an ordained person etc. can be studied in this nipata.

In this way, one can understand the teachings that are taught by the Buddha, some 2500 years ago, for the welfare of all the sentient beings. All these teachings are very much useful for the day-to-day life of all human beings, regardless the sex, skin, language, geography, race, status and so on. Following these teachings lead ultimately to the fully emancipation called NIBBANA, the state freed from birth, death and rebirth.

May all human beings of the world be happy, calm and peaceful.

speech and mind, are collected in this nipata. Similarly, the sila (morality), Samadhi (concentration) and pragya (wisdom) are also found in this nipata. The second volume is a collection of catukka (four) and pancaka (five) dhammas. In the catukka nipata, there are 783 suttas in number that are grouped into five pannasaka (the fifties), one peyyala (the repeated one) and 27 vaggas. There are description four types of human beings, four types of answers, four types of bodily postures etc. are found in this nipata. The pacaka nipata comprises of 1151 suttas that are grouped into five pannasaka, three peyyala and 26 vaggas. Five types of hindrances, five types of ill-persons, five advantages of walking meditations and so on are explained in this nipata. The third volume is the cakka (six) nipata and sattaka (seven) nipata. The cakka nipata consists of 649 suttas, which are grouped under two pannasakas, one peyyala and 12 vaggas. Six causes for respect a monk, six things to be abandoned etc. are described in this nipata. Similarly, the sattaka nipata comprises 1132 suttas with two pannasakas, one peyyala and 10 vaggas. Seven qualities of a venerated person, seven causes for a loving monk etc. are mentioned in this nipata. Atthaka (eight) and navaka (nine) nipata is the fourth volume which consists altogether 1058 suttas. Among them 626 suttas are found in atthaka nipata with two pannasakas, one peyyala and 10 vaggas. The eight fruitions of metta, the loving kindness; eight natures of the Loka, the world; eight types of verbal speeches etc. are described in this nipata.



FACILITATING THE FOREIGN DIRECT INVESTMENT (FDI) IN NEPAL FROM THE GLOBAL NEPALI DIASPORA



Raj Maharjan



Dila Kharel

Background

Have you ever wondered what the money you have sent to Nepal is used for? Is it making things worse by increasing inflation or is it helping to grow the economy? How would you feel if part of the money you sent were an investment that gave you financial return? What about if your remittance would be contributing positively to the economy of Nepal?

We explore foreign direct investment (FDI) is an investment model that enables a resident of one country to invest in another country. In this article, we focus on investment in Nepal from its global diaspora, and seek to answer questions like the above.

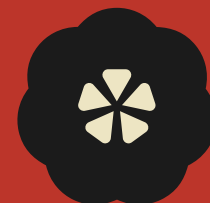
The Potential

According to the 2021 Census, 2.2 million Nepalis reside overseas. Rs 1220.56 billion was sent to Nepal as remittance in the fiscal year 2022/2023. The ongoing trend indicates that both the overseas population and remittance amount will continue to rise in the future.

In most cases, the remittance received from overseas is primarily used to pay off personal debt in Nepal. One of the unintended consequences of the massive amount of cash flow into the market from remittance is that money is spent on unproductive consumer goods, further exacerbating the already skyrocketing inflation.

What would the economy look like if part of the remittance were capital investment instead of being simply a passive and unproductive money transfer? An investment framework will have a positive contribution to the economy more positively than that from an economically passive remittance model. The post COVID-19 global economic climate is already in a state of recession. Those of us in New Zealand can relate to this if we take note of the decline in the hospitality sector and the rising interest rates. Indicators are painting a potentially dire scenario for Nepal's economic future. In such a volatile economic outlook, FDI has potential to not only make a positive contribution but also to be a game changer. FDI has the potential to shift Nepal's economy significantly towards a more capital and investment ecosystem.

What would the economy look like if part of the remittance were capital investment instead of being simply a passive and unproductive money transfer?



In the past, there have been instances of FDI in Nepal from the Nepali diaspora community, albeit few and far between. What we are proposing here is a mass-scale FDI as a norm instead of a handful of exceptional cases.

Existing Barriers and Solutions

A member of the Nepali diaspora community has been trying to invest through their sister company in Nepal. They have been going around in circles without making any progress. ‘For years, we have bounced around from here and there, from this office to that desk. There are unnecessary and unreasonable barriers for consulting and engineering sectors to invest in the country. Out of sheer frustration, we have diverted our capital somewhere else’, the owner said.

Similar to the above briefly described real-life case studies, acknowledging that there is a long list of such barriers, a few selected key issues and solutions are outlined below.

Policy issues

1. The existing minimum investment threshold of two crore rupees
2. Restrictions in certain sectors for investment
3. Lack of clarity about FDI in the Nepal Citizenship (First Amendment) Bill , 2079

Process issues

1. Multiple layers of bureaucratic hurdles
2. Cumbersome process to repatriate earnings
3. Complicated tax issues

Options to address the key issues above are outlined below.

Policy solutions

1. Revise the minimum amount threshold of FDI investment to one crore rupees or lower
2. Open up wider sectors for investment. Encourage talent and technology transfer through the FDI
3. Clarify the FDI mechanism and options in the context of the new Citizenship Bill

Process solutions

1. Streamline and accelerate official processes
2. Remove the existing barriers to repatriate earnings
3. Initiate negotiations for dual taxation avoidance agreement and bilateral investment agreements with countries such as New Zealand.

Conclusion and Way Forward

In the budget of 2022/23, it was revealed that there was a budget deficit of Rs. 400 billion in the previous fiscal year. Facilitating investments through FDI from the global Nepali diaspora could be a means to help to increase revenue, hence to narrow the budget deficit.

For their connections and roots back to their home country, the diaspora community is willing to help their country of origin. In the long run, a sustained investment ecosystem would have potential to open up possibilities of reverse-migration of the expatriate community, thereby assisting to address the serious problem of brain-drain.

To facilitate and advance the ideas discussed above, we think that a high-level committee of relevant stakeholders involving the government institutions, the Nepal-based business community and the diaspora business communities is the first essential step. This committee will conduct a due diligence and make recommendations for a road map to improve the FDI ecosystem. Suggested members of this committee are representatives from all directly relevant ministries, line agencies, departments, Investment Board, Nepal Rastra Bank and representatives of the global diaspora investor community. The authors are willing to contribute and share ideas to such a committee.

Provided an enabling framework, capital flow in Nepal from its global diaspora is possible. The diaspora community is willing to collaborate with the Nepal government and other stakeholders. To attract investment from its diaspora community in Nepal, cutting the existing red tape, streamlining the investment process, simplifying taxation, and ensuring a seamless repatriation of return on investment are good places to start.

Authors' details:

Raj Maharjan is the President of the New Zealand Nepal Chamber of Commerce. He is the owner and Director of iSolutions Consultants, an urban planning consulting firm based in Auckland, New Zealand. He can be reached at rajm@isolutionsnz.com

Dila Kharel is the Secretary of the Australia Nepal Business Council. He is the owner and Principal of Innovative Associates, a finance and business consulting firm based in Central Business District, Sydney, Australia. He can be reached at info@innovativeassociates.com.au

Beyond Boundaries: Trekking to Everest Base Camp and Exploring Chitwan National Park — A Journey of Courage, Culture, and Nature

Dinesh Khadka
Honorary Consul Office, Auckland, New Zealand



With an unforgettable experience that combined the magnificence of Nepal’s natural landscapes with the unwavering determination for exploration, I, the Honorary Consul of Nepal to New Zealand, had the privilege of leading ten courageous New Zealanders on a trek to the Everest Base Camp (EBC) and a subsequent visit to the vibrant Chitwan National Park. This expedition not only put our physical capabilities to the test, but also deepened our appreciation for the abundant cultural legacy and breathtaking scenery of Nepal.

Prior to commencing this remarkable expedition, we were honoured with the presence of Mr. Simeon Brown, a distinguished member of parliament, who extended his best wishes for our endeavour. Our mission began with a scenic flight from Kathmandu to Lukla, marking the beginning of our trek through the heart of the Himalayas. Each stride towards the EBC served as a collective aspiration to ascend the base of the world’s tallest peak and the tenacity of human resilience. The climb to EBC is widely recognised for its challenging paths, high altitudes, and the extraordinary beauty it unveils.

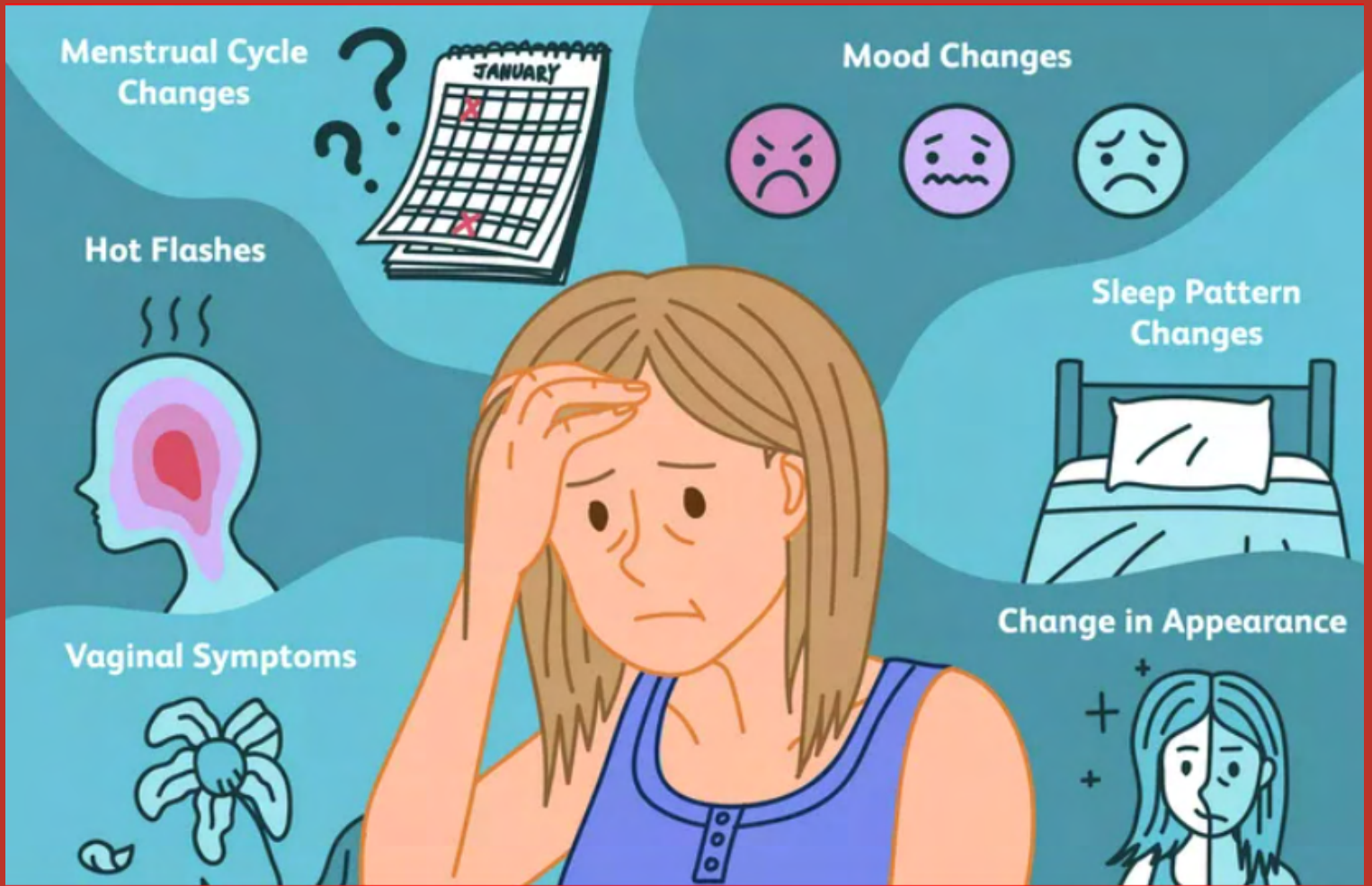
As the trip progressed from the lively market town of Namche Bazaar to the tranquil Tengboche Monastery, it acquainted us with multiple facets of the dynamic Sherpa culture, including their steadfast devotion to the mountains, their distinctive customs and traditions, and much more.

The route we followed was embellished with lively Sherpa settlements, ancient monasteries, and panoramic views that encompassed several of the most towering peaks on the planet. Ultimately, we arrived at the EBC, an unforgettable experience. Our collective experience of us standing at the foot of the tallest peak in the world, surrounded by majestic glaciers and towering summits, was one of the profound accomplishments and introspections.

The transition from the icy expanse of the Himalayas to the lush wilderness of Chitwan National Park highlighted the multifaceted splendour of beauty in Nepal. We were able to closely observe the nation’s rich biodiversity, which was underscored by our encounters with the enigmatic Royal Bengal tiger and the one-horned rhinoceros, among other vivacious wildlife.

This expedition transcended its adventurous nature, appealing to individuals who were eager to discover unknown territories and confront the immense complexities of culture and the natural world. Nepal exemplifies the spirit of exploration and adventure through its splendid scenery and gracious hospitality. Our journey was significantly elevated by the companionship of my Kiwi friends and the exceptional guidance provided by Adventure Club, whose proficiency not only enabled but also rendered this experience memorable. This trip has further solidified my belief in the profound impact that travelling can bring and the boundless marvels that Nepal holds in store for those who are willing to venture its paths and uncover the essence of exploration.





MEN WANT TO UNDERSTAND MENOPAUSE TOO

संकलक: शैलेश कर्माचार्य

केही दिन अधिको कुरा हो, म अफिसमा एक जना प्रमुख (टीम लीडर) सँग गफ गर्दै थिएँ। कुराको सिलसिलामा हालचाल सोध्नु अनि आफ्नो समस्याहरु चर्चा गर्नु सामान्य कुरा हो। कुराको सिलसिलामा उक्त प्रमुखले आफु अहिले घरायसी समस्यामा परेको भने। मैले घरायसी कुरामा चासो दिनु उपयुक्त मानिन तर उनले आफ्नो समस्या मलाई भने। उनको समस्या थियो श्रीमतीको मानसिक पीडा जसले गर्दा उ अफिसमा पनि साह्रै तनावमा रहने गरेको कुरा थाहा भयो। श्रीमती ४५ वर्ष वरपर पुगेकी र मासिक रजस्वाला हुने क्रम घट्दै गएको र सोको शारिरीक र मानसिक तनाव उनीमा देखिएको रहेछ। श्रीमतीको सो तनावले गर्दा उ आफु पनि तनावग्रस्त रहने गरेको उनले बताए।

माथि उल्लेखित कुरा मेरो कफी ब्रेकमा भएको कुरा मात्रै हो। हामीहरु यो बारे कतिको खुलेर कुरा गर्ने गर्दछौं त्यो त मलाई थाहा भएन तर यो बारे कुरा भने गर्नु पर्ने रहेछ जस्तो लाग्यो। केही दिन अघि मात्रै अन्तर्राष्ट्रिय महिला दिवसको समय पारी यहाँको राष्ट्रिय पत्रिकामा महिलाहरुमा रजस्वला रोकिने क्रम शुरु हुँदा देखिने तनाव र सो अवस्थामा जीवनसाथीले कसरी मद्दत गर्न सकिन्छ भन्ने बारे राम्रो लेख पढ्ने मौका पाएँ। सोही लेखलाई मैले यहाँ तपाईंहरु माझ जस्ताको त्यस्तै रुपमा पेश गरेको छु। आशा छ धेरैले यो लेखलाई रुचाउने हुनेछ।

Men want to understand menopause too, and not only on International Women's Day

Every year around International Women's Day (IWD) more than one person proposes that every day should be IWD. Someone else suggests IWD is sexist, until someone else points out there is an awareness day for men too. Someone else reckons women should

take the day off to make up for everything they do for free on the other 364 days of the year. In some circles, International Women's Day is a case of Us vs Them.

With several waves of feminism behind us and an increasingly divisive world ahead, can't we focus on what's possible together instead of what's impossible apart? No movement for change can gain the momentum it needs if it's only embraced by those it set out to support. Real change happens when people speak up, step up, and act. Together.

In 2019, I landed in perimenopause without knowing what that meant. Every aspect of my health was impacted in a significant way for too many months. I've since become an advocate for the cause and started a campaign for change.

International Women's Day's theme for 2024 is "inspire inclusion". Inclusion of women, of course. And I'd say inclusion of men too, when it comes to having conversations and taking action to achieve equal pay for women, equal opportunities, respectful and safe relationships, and equal investment into research and support for women's health and wellbeing through every stage of life. Men need to be included in conversations about menopause too.

The patriarchy has a lot to answer for, but not all men are subscribers. Many men are already allies for women – they can see that equality and equity benefits everyone.

In my mahi raising awareness of menopause/ruahinetanga in workplaces and communities across Aotearoa, I see the need for inclusion every day. I've talked to men from all walks of life. Farmers, quiz masters, chief executives, furniture makers, colonels, counsellors, creatives, bus drivers, builders, pilots, people working in government agencies, businesses, not-for-profits. They've all wanted to learn about menopause, and say and do the right thing by the women in their lives, even if they haven't always known how.

I remember the man, 50+, who said he had separated from his partner some years ago. As he listened to me talk at a "lunch and learn" session in his workplace, he wondered if they might still be together if he'd been more informed and understanding of his ex-partner through menopause. I remember the senior leader in a global company who told me and a roomful of his colleagues, "We (men) didn't know about menopause until today. But we do now. Can you give us a chance?"

And I remember another man, who said, after I was hosted by Nelson City Council: "As a guy, we don't often get exposed to information related specifically to women's health. If we are to effectively support our partner, workmates, family or friends going through menopause, we first need to understand it."

Yes, there are too many wāhine who don't have the information or support they need through perimenopause/menopause, and that needs to change. But how can we expect men to understand if they haven't been given a chance to learn?

Menopause is a normal and inevitable stage of life that every woman, some non-binary people and trans men will go through. Perimenopause is the 2-10 years leading up to menopause when hormonal changes can cause 30 to 40+ symptoms and impact a woman's physical and mental health.

At menopause the ovaries stop releasing eggs and menstrual periods stop. The average age of menopause in Aotearoa is 52 years. Everyone understanding these basic facts would be a great start. Everyone having access to the right support – at home, work and from health professionals – should be a human right.

There are some simple ways that any ally (regardless of age or gender) can support someone impacted by perimenopause/menopause:

1. **Talk about it to normalise it.** Get comfortable saying (and hearing) the word menopause out loud. It should be as easy as saying the words puberty, pregnancy or prostate.
2. **Learn about menopause** and how it can impact people in different ways. It's no harder than learning about the life cycle of a monarch butterfly.
3. **Ask if/how you can help.** Don't assume what someone needs. Everyone's experience is different and what a workmate, partner, friend needs in one moment might be different in another.
4. **Listen** without judgment and hold off giving any advice unless you're asked for it specifically.
5. **Be reassuring and positive.** Let your workmate, partner, friend know that you're on their team and if they need support, you'll do whatever you can to help.

When everyone let go of the fear, embarrassment and shame around menopause, when everyone steps up with curiosity and care instead of derogatory comments, bad jokes and eye rolls, everyone will understand and respect menopause as the normal and powerful stage of life it is. Together, as allies. And not only on International Women's Day.

(Sarah Connor: Sarah Connor is a writer, guest speaker and advocate raising awareness of menopause in workplaces and communities across Aotearoa.)



Curry Junction
FINE CUISINE OF INDIA

TASTE THE DIFFERENCE
Authentic Spices, Delicious Flavour
TAKE AWAY AND CATERING SERVICES

Contact:
Khem Rawat
03 337 3060 / 0212050687
C/3 Milton Street, Spreydon, Christchurch
www.curryjunction.co.nz

The Multiethnic– Viva Eclectika 2024 Dance fusion challenge



Kamal P Shrestha
President, Nepalese Cultural Centre New Zealand Inc
Ex-President, New Zealand Nepal Society Inc.(2000-2006)

The Multiethnic-Viva Eclectika (MEVE) Dance Fusion Challenge 2024 is a joint initiative of The Nepalese Culture Centre New Zealand Inc.(NCCNZI) and the New Zealand Asia Association Inc. (NZAA Inc.). The Nepalese Culture Centre Inc. (NCCNZI) was established in April 2008 under the Patronage of Lady June Mulgrew Hillary with the objectives to

- Spread Nepalese culture in New Zealand
- Establish strong links with all ethnic communities in New Zealand for peace and harmony in the country.

To fulfill the objectives, the Centre is organizing Introductory/Orientation Program about Nepal and Nepalese Culture since its establishment to date. Multiethnic Dance Festivals held almost annually. The 1st Multiethnic Dance Festival was held in 2016 and the 7th Multiethnic Dance Festival was held in 2023.

The NCCNZI is the NZ platform to provide and disseminate information about Nepal and the Nepalese culture.

The New Zealand-Asia Association (NZAA) Inc with its Patron: Jessica Phuang QSM and Past Patron: the late Rt. Rev Sir Paul Reeves was established in November 1993. Its mission statement is to promote unity, goodwill and understanding between the peoples of Asia and New Zealand. The highlight events are Viva Eclectika, Aotearoa's Intercultural Dance and Music Biennial Challenge held almost every two years since 1999.

It was an integral part of the New Zealand Diversity Program of the Race Relations Office which involves community projects to enhance harmonious race relations and intercultural understanding.

2014: NZAA Inc. was honored with the prestigious NZ Diversity Action Award by the Human Rights Commission and presented by the then Governor -General, Lt Gen Rt. Hon Sir Jerry Mataparae. This was in recognition of NZAA's outstanding contribution to cultural diversity and positive race relations.

The Joint Initiative – MEVE 2024

Rationale:

Both NCCNZI and NZAA Inc. have over a number of years demonstrated the integrity of their commitment to achieve positive cultural outcomes for the community.

NCCNZI's Multi-ethnic dance festivals have provided a platform for diverse ethnic dancers to showcase their respective cultural dances. So, understandably, the Nepalese dancers for example, will present their heritage dances as will the dancers from the other various cultures. This is the traditional approach.

NZAA Inc. through Viva Eclectika takes on an intercultural approach. This means that dancers from at least two different cultures need to go beyond their comfort zone to reach out and choreograph a dance to incorporate both cultures. It is the process of encouraging communities to dialogue, learn from each other, integrate their ideas and dance together in a creative fusion. This process aligns with the priority of the ECDF as the project specifically brings diverse communities together with the ethos of Inclusive New Zealand. Coopetition refers to the spirit of friendship and cooperation to compete with the best choreography to appeal to an Inclusive New Zealand. Simply, if people can dance with each other, they must like each other – this breaks down barriers and builds bridges between communities.

The ethos of the joint initiative is to capture the synergy of both organizations to support and expand the potential horizons of positive race relations.

The Aims of the Multiethnic - Viva Eclectika Dance Fusion Challenge 2024 are:

§ To promote unity, goodwill and understanding, and to nurture positive race relations in the general community of New Zealand through intercultural dance and music.

§ To enrich the New Zealand-Asian cultural experience through a fusion of Asian dance and music with New Zealand's diverse cultures.

In doing this, the event not only bridges understanding between ethnic communities and the mainstream, but also between individual communities.

The expected community benefits/outcomes

For the general diverse ethnic communities

1. To be inspired to be accepting and embracing people from different communities This nurtures a spirit of unity in diversity which leads to the community outcome of being inclusive, understanding and to shine in differences.

2. As a new initiative, an outcome is to inspire other community organizations to collaborate, communicate, cooperate and capture the synergy between organizations for positivities in the community.

The community participation/collaboration.

Promotion and marketing will be through the various community portals, social media, ethnic networks, ethnic dance groups, schools and the general community. All are welcome to participate regardless of age.

All participants will perform dances wearing their Costumes. Also, Food stalls will be installed. Interested communities and sponsors will be requested to include their Information Centre.

Conclusion:

The ultimate goal of the event is to establish strong relations with all ethnic communities and promote cultures of all ethnic communities in New Zealand. This will help not only to establish unity in diversity but also contribute genuinely for establish peace and harmony in the country. We are proud to be citizens of multi-cultural country. By engaging in this type of activities we can establish understanding among each other to overcome several issues.

We are pride that we already successfully organized seven festivals in different locations in Auckland. Similarly, NZAA Inc. hosted more than dozen events since 1999.

We feel that the role of the Ministry of Ethnic Communities is of utmost importance to tie all ethnic communities together to achieve the goal of the project.





NABIN ACHARYA

Nabin's journey has taken him from Nepal to Dubai, Australia, and ultimately to New Zealand, where he has pursued a career in real estate. Nabin's voyage commenced as a Sales Associate in Dubai's luxury retail scene, and this early experience laid the foundation for his evolution into a real estate expert in the scenic landscapes of New Zealand.

His rich tapestry of experiences culminated in his return to New Zealand in 2022, where he enthusiastically embraced a career in real estate, obtaining his real estate license. Nabin's background as a sales associate and counsellor

demonstrates strong interpersonal and communication skills, enabling him to understand and meet his clients' needs effectively.

Nabin's dedication to providing kind-hearted and friendly service underscores his commitment to offering a positive and supportive experience for those involved in real estate transactions in New Zealand. With his diverse background and passion, he is well-prepared to excel as a real estate consultant and positively impact the lives of his clients.

TESTIMONIALS

"It was a pleasure working with you Nabin. He was knowledgeable, responsive, and truly went above and beyond to help us find our dream home. He had a good understanding of us and our circumstances. He was always available to answer our questions, provide guidance, and support us throughout the process. We highly recommend him to anyone needing a reliable and trustworthy real estate agent."

"Nabin helped us tremendously on finding our first home. He's relentless pursuit to show us different houses & attention to detail really impressed us. We looked at about 10+homes together and never once was he restless. He maintained a very high level of enthusiasm throughout the process and was always making sure we felt comfortable."

"It was absolutely a beautiful journey together with Nabin in buying my first home in New Zealand. Before the dream came true, we viewed 10+ Homes and finally, I purchased a stunning newly constructed property. Through the entire journey, his responsiveness was incredible. The delivery of the information, pros and cons, strategy for moving forward was pretty straightforward. His cool, calm mindset, kind nature always kept my anxiety low and gave me the confidence in finding my dream home. I've already recommended him to two of my good friends. When I am looking to buy again I will not hesitate to contact him. And I wish him all the best for enormous success in his real state career."

LET'S HAVE A CHAT

022 560 3752 | NABIN.ACHARYA@HARCOURTS.CO.NZ

Harcourts | **GRENADIER**

Grenadier Real Estate Ltd MREINZ. Licensed Agent REAA 2008

म के लेखुं ...?



डा. भोला प्रधान

हरेक बर्ष झैं यो बर्ष पनि नमस्ते पत्रिकाको लागि श्री शैलेश कर्माचार्यबाट डिसेम्बर २१ का दिन लेख लेखि पठाउन अनुरोध गर्नु भएको छ । वहाँ धेरै बर्ष देखि नमस्ते पत्रिकाको सम्पादकिय टोलिको प्रमुख सम्पादकको रुपमा स्वयम् सेवकको काम गर्दै आउनु भएको छ । अतः सम्बन्धित सबैले वहाँको अनुरोध विभिन्न इलेक्ट्रोनिक माध्यमबाट पाउनु एक नियति जस्तै भएको छ ।

नेपाली नयाँ वर्ष एप्रिल महिनाको मध्य तिर पर्न जान्छ र नेपाल न्युजिल्याण्ड फ्रेण्डशिप सोसाइटीले नयाँ वर्ष मनाउन टोकेको दिनमा बितरण गर्ने गरि “नमस्ते” पत्रिकाको प्रकाशन गर्ने काम हुँदै आएको छ ।

शैलेशजीबाट उपरोक्त सम्झाउ पत्र पाउनासाथ म केलेखुं त...? भनेर गम्न थालें - कथा, कविता वा संस्करण ? बाल्यकालको घटनाचक्रहरु, रातो माटोले लिपेको भुईँमा ओछ्याइएको गुन्द्री मान्द्रो माथि बसेर कखरा पढेका दिनहरु । यस्तै धेरै कुराहरु दिमागले खोतल्दै निकाल्न थाल्यो । तर ती सम्झनाका दृश्यहरुलाई मेरो हातले कागजमा कोर्न सकेन ।

दिन बित्दै गए, मेरा बिगतका पानाहरु पनि अदृश्य रुपमा मन मष्तिकमा नै सिमित रह्यो । बेला बखत रातमा अचानक बिउँझने मेरो पुरानो समस्या हो । यस्तो अवस्थामा दिमागले अनेक अनेक कुराहरु खेलाउन थाल्ने गर्छ । धेरै कुराहरु मनमा खेल्न थाले पछि टाउको दुखेर आउँछ । पुराना दिनहरुमा यस्तो अवस्थामा उपन्यासका किताबहरु निकै पढिन्थ्यो । नेपाली, हिन्दी तथा अंग्रेजी सबै खाले किताब पढ्थे । बेला बखत लेख, कविताहरु पनि कोर्ने गर्थे । हुन पनि हाइस्कूल पढदा भानु हाइस्कूलको साहित्य समाज पनि चलाएको थिएँ । समय र परिस्थितिवस पढाई लेखाईमा मन रमाएर बस्न सकेको छैन । कहिले काहीं यसो लेखी पनि हाल्छु । शैलेशजीको आह्वानले फेरि सौँच थालेको थिएँ, केही निक्कौँल गर्न सकेको थिएन कि जनवरी ४ मा फेरि त्यस्तै आह्वान पत्र वाइडर क्यान्टवरी ब्याडमिण्टन ग्रुपका सदस्यहरुलाई पठाउनु भएको रहेछ जुन मैले पनि पाएँ । अब त कुनै निक्कौँल गर्नु पर्यो भनेर गमेर बसेको, कुनै प्रष्ट बिचार फुर्न सकेको छैन । मेरो ७७ बर्षको उमेर सम्म आउँदा धेरै विषम परिस्थितीहरु पार गरेर आएको छु । स्कूले दिनहरुमा पारीवारिक खेतबारिमा आलुखेति गर्दै पढाइ गर्नु परेको र ६ कक्षा पढ्दा २ धार्नि (५ किलो) आलु बेचेर नांगो खुट्टामा हवाइ चप्पल लगाएको कुरा अझ याद आउँछ । स्कूले शुरुका दिनहरुमा म त्यति चलाक बिध्यार्थी थिइन । घरको काममा आमालाई सघाउने तथा खेतबारीमा बुवालाई सघाउने काममा भने खुब जांगर चल्थ्यो । यसैले होला चौथो कक्षामा उतिर्नहुन नसकि दोहोर्याएर पढ्नु परेको थियो । त्यो बर्ष खुब मिहेनत गरि पढे पछि दबल प्रमोशन पायर चार कक्षा बाट ६ कक्षामा जान सकेको थिएँ । ६ कक्षा पछि हरेक बर्ष राम्रो विद्यार्थीमा गनिन थाले पनि म्याथम्याटिक्स बिषय मन नपर्ने बिषय थियो । कक्षा ८ मा पुगेसि साइन्स बिषय नलिइ सामाजिक शिक्षा पढ्ने निधो गरेको थिएँ । तर विद्यार्थीको अभावमा सामाजिक शिक्षा नै नपढाउने भनी स्कूल ले निधो गरेकाले बलजफति अरु विद्यार्थीहरु सरह नै विज्ञान बिषय लियर पढ्नु परेको थियो । एक मिहेनति कृषक, एक आज्ञाकारि घर गृहस्थि सहायक भैकन पनि कक्षा नौ र दस मा म आफुलाई एक जेहेन्दार विद्यार्थीको रुपमा प्रस्तुत गर्न सकेको थिएँ । त्यस ताका कक्षा दश पढे पछि शिक्षा मन्त्रालय अन्तर्गत परीक्षा नियन्त्रण कार्यालयबाट लिइने “स्कूल लिभिड सर्टिफिकेट” (एस एल सि) को परीक्षा दिन फाराम भर्दा चाहिने फोटो खिचाउन पोखरा वा नारायणगढ जानु पर्ने हुन्थ्यो । बन्दिपुरबाट नारायणगढ पुग्न एक दिन भन्दा बढि र फर्कदा दुई दिन हिंडनु पर्ने हुन्थ्यो । एस एल सि को जाँच दिन पोखरा वा काठमाण्डौ सेण्टर मा जानु पर्ने हुन्थ्यो । पुस माघको थरथराउने जाडोमा एउटा पायण्ट र कमिज लगाएर दरबार हाइ स्कूलमा साँझ साँझ हुने कोचिड क्लासमा पढ्न जाने आउने काम अति गाह्रो भए पनि सहेर पढाइ गर्दै गर्दा एक जना आफन्तले आफ्नु पुरानो कोट लगाउन दिएर मलाई लगाएको गुण अझ सम्म बिर्सको छैन । एस एल सि परीक्षा दिएर बन्दिपुर फर्के पछि कन्या मन्दिर स्कूलमा महिनाको ८० रुपिया तलब पाउने गरि पढाउन थालेको केही महिनामा एक जना छिमेकी दाजुको साथ लागेर काठमाण्डौ जानु परेको थियो ।



पहिलो पटक डिसि ३ प्लेनमा पालुडतारबाट काठमाण्डौ उडेर जान पाउँदा खुब आनन्द लागेको थियो । काठमाण्डौको केही दिनको बसाई पछि केही साथीहरुले बि एस सि एगृकल्चर छात्रवृतिमा पढन जान शिक्षामन्त्रालयबाट सुचना प्रकासित गरेकोले यसमा निवेदन दिन सल्लाह पाए अनुसार यसमा एप्लाड गरेको थिएँ । यसमा मनोनित भएकोले बन्दीपुर फर्कनुको सट्टा भारतको पन्जाब कृषि विश्वविध्यालयमा पढन उडेको थिएँ। अमेरिकी सहयोग निगमबाट प्राप्त सहयोग अन्तर्गत यस कार्यक्रममा पढन जान हामी २२ जना विद्यार्थी १९६५ जुलाई महिनामा नयाँ दिल्ली उडेका थियौं जसमध्ये म अन्य १० जना साथीहरूसँग पञ्जाब विश्वविध्यालय अन्तर्गत हिसार क्याम्पसमा पठाइएको थियो ।

१९७० सालमा “बि एस सि एगृ एण्ड ए एच” मा स्नातक गरि स्वदेश फर्केको थिएँ । त्यसै बर्ष देखि १९७५ साल श्रावण सम्म मत्स्य केन्द्र (तत्कालिन ट्राउट ह्याचरी) मा काम गरेर स्नातोकोत्तर अध्ययनार्थ अमेरिकाको अलाबामा राज्य स्थित अवर्न युनिभर्सिटीमा एफ ए ओ को फेलोशिप अन्तर्गत गएको थिएँ । लौ बिगतका के के कुराहरु सम्झेर आएछ, लेख्दा लेख्दै सुतन अवेर भै सकेछ ।

आज जनवरी २२ भैसकेछ, फेरि शैलेशजीबाट अर्को मेसेज आएछ । झसङ्ग भएर आफुले लेख्न शुरु गरेको गन्थन खोलेर हेरेको त लय-सुर के के जस्तो लाग्यो । अब जे होस् शैलेशजीबाट फोन गरेर ताकेता आउन अघि जे गन्थन भएनि सक्नु पर्यो भनेर बसेको छु । सोँच्दै छु म के लेख्छु ? कसरी यो गन्थन टुङ्ग्याउं ?

माथिका गन्थनहरु कोरेर छाडेको पनि आज ८ हप्ता भन्दा बढी बितेछ । म के लेख्छु भन्ने निधो अझ गर्न सकेको छैन । छ्या कत्ति निधो गर्न नसकेको !

८ फेब्रुअरी मा सम्पादक मण्डलको नाममा फेरि अर्को रिमाइण्डर लेखहरु पठाउन अनुरोध गरि इमेल आएको छ। म भने माथि जे जति गनठन लेखें त्यत्तिकैमा रोकियर बसेको रहेछु । आज फेब्रुअरि १९ पनि भैसक्यो, ७ दिनको म्याद बाँकि छ, खै के लेखेर टुंग्याउँ भनेर फेरि पनि गम्न थालें । केही दिन अगाडि पनि यस्तै सोँच्दा सोँच्दै केही निक्क्यौल निकाल्न नसकि कलम फोन भित्र घुसायर फोन नै बन्द गर्याथें ।

न्युजिल्याण्ड आएको २७ बर्ष भो र सारा समय यस्तै अनिश्चित मनले साथ छोडेको छैन मलाई । नत्र सन् १९८८ देखि १९९३ सम्म क्यानाडा पिपेचडी गर्न बस्दा वा त्यस अघि नेपालमा कुनै कुरा र अवस्थामा छिट्टै निक्क्यौल गर्न सक्थें जस्तो लाग्छ । त्यस माथि उमेरले पनि निक्क्यौल गर्ने क्षमतामा असर गरेको जस्तो लाग्छ । अब ७६ बर्ष पुरा गरेर ७७ बर्षमा प्रवेश गरिरहेको अवस्था छ । शारीरिक अवस्था र मानसिक अवस्थाको तारताम्य नमिल्दा एक दुई पटक अप्ठेरो अवस्थामा पुगेको पनि छु। आफ्नो समाजमा साथीभाइहरूसँग बेला बखत बसेर रमाइलो गर्नु पर्ने बानिमा पनि धेरै कमि भएको छ ।

बिषय र शिर्षकको खोजिको अन्योलमा हप्तौं बितेर गएछ। फेब्रुवरीमा आफ्नो सतहत्तरौं जन्म दिन र विवाहको पचासौं वर्षगाँठ मनाउने तयारीमा लागेर ब्यस्त भइयो । धेरै नेपालीहरु परीवार सहित हाम्रो पचासौं विवाह वर्षगाँठ मनाउने सु-अवसर प्राप्त हुनु मेरी श्रीमती र मेरो अहोभाग्य हो । यसरी मनाउने सेलिब्रेसनमा साथीभाइ परीवारजनहरुले कुनै किसिमको उपहार नल्याउन भन्ने भित्रि इच्छा हुंदाहुंदा पनि धेरै किसिमका चाखलाग्दा उपहारहरु पाइयो । सधैं हृदयमा समाइराख्ने उपहार भनेको साथीभाइहरुको सहयोग र सदृच्छा हो । एउटा मन छुने उपहार यहाँ प्रस्तुत गरेको छु र यसका लेखक (डा. ईश्वरी न्यौपानेजी) लाई आभार प्रकट गर्दछु ।

“पहाडले आकाश चुम्बन गरेको देशमा ।

स्वर्गको टुक्रा जस्तै बन्दिपुर नगरी ॥

सपनाहरुको माझमा बस्यो एक जोडि ।

एक प्रेम निर्विवाद हुर्कियो कसैगरी ॥

जस वीचको नाता थियो

सगरमाथा जस्तै उच्च, सुन्दर र अटल ।

पचास बर्ष अघि नेपालको आकाश मुनि

दुई मुटु जोडिंदा भाग्यको शिरोधरी ।

अविभाज्य साझेदारहरु,

उनीहरुको जहाजको सुन्दर नगरी ॥

हर्षका उपत्यकाहरु र आकाशका चुचुराहरुबाट ओर्लिएर ॥

अन्धकारको प्रकाश बनी परीवार र नेपाली समुदायलाई गरिरहे माया अजम्बरी ॥

जीवनको चपेटीमा हरेक धागो बन्यो एक स्मृति ।

हरेक पल, प्रार्थना र आनन्दको धन जीवनको बन्यो तृप्ती ॥

उनीहरु विचको स्नेह र न्यानोपन वनिरहोस सधैं प्रियसी ।

अहो दाइ भोला र भाउजू धर्मा

तपाईंहरुको प्रेम विरासत शुध्द र सत्यको चाहना ॥

सुनौलो पचासौं बार्षिकोत्सवमा

तपाईंहरु विचको मायाको धेरै सम्झना ।

लाखौं-लाख तरेलीहरुमा यात्रा वनिरहोस अद्भूत चाहना ॥



जुनको रोटी – पुस्तक चर्चा

डा. वीरेन्द्र केसी

अध्यक्ष नेपाली साहित्य समाज

परिचय

“जुनको रोटी” काब्य सङ्ग्रह बुधबार, २२ नोभेम्बर २०२३ का दिन काठमाडौं मा आयोजित एक कार्यक्रममा लेखकका माता-पिता, बरिष्ठ साहित्यकार कलानिधि दहाल, साहित्य पोस्टका प्रधान सम्पादक अश्विनी कोइराला, साहित्यकारद्वय डा रेणुका सोलु र डा जानुका पौडेल नेपाल र लेखकले संयुक्त रुपमा विमोचन गर्नुभएको थियो ।

कार्यक्रममा प्रमुख अतिथि बरिष्ठ साहित्यकार कलानिधि दाहालले विमोचित कृति र लेखको बारेमा आफ्ना धारणा राख्नु भएको थियो । लेखकका अघिल्ला दुई कृतिको परिचर्चा पनि गरिएको थियो । जस अन्तर्गत इन्जिनियरिङ अध्ययन संस्थान पुल्चोकका प्रशासन प्रमुख साहित्यकार डा रेणुका सोलुले आमाको काखमा दुखेको देश कविता संग्रहको र त्रिभुवन विश्व बिद्यालयका प्रोफेसर डा गंगा केसीले किवीको देशमा डाँफेको गुन्जल गजल संग्रहको परिचर्चा गर्नु भएको थियो । चार जना कवि राधिका कल्पित, संजु अधिकारी, बिन्दा पराजुली र गंगा देवी भट्टले लेखकका केहि रचना वाचन गर्नु भएको थियो

साहित्यपोष्टका प्रमुख अश्विनी कोइरालाको सभापतित्व, बरिष्ठ साहित्यकार कला निधि दहालको प्रमुख आतिथ्य, डा सरिता केसीको सञ्चालनमा सम्पन्न उक्त कार्यक्रममा दुई नारी स्रष्टा, डा. रेणुका सोलु र डा. जानुका पौडेल नेपाल लाई नेपाली साहित्य समाज न्युजिल्यान्डका अध्यक्ष समेत रहनु भएका लेखकले सम्मान गर्नु भएको थियो । त्यस्तै नेपाली साहित्य समाज न्युजिल्यान्डका आजीवन सदस्य श्री ओम प्रकाश मान सिंह बस्न्यातज्यू लाई अध्यक्ष डा केसी, प्रमुख अतिथि र नेपाली साहित्य समाज न्युजिल्यान्डका कोषध्यक्ष डा शिव प्रसाद पोखरेलले आजीवन सदस्यता प्रदान सहित सम्मान प्रदान गर्नु भएको थियो । कार्यक्रममा झण्डै तिस जना जति साहित्य प्रेमिहरुको उपस्थिति थियो ।

विमोचन

“जुनको रोटी” काब्य सङ्ग्रह बुधबार, २२ नोभेम्बर २०२३ का दिन काठमाडौं मा आयोजित एक कार्यक्रममा लेखकका माता-पिता, बरिष्ठ साहित्यकार कलानिधि दहाल, साहित्य पोस्टका प्रधान सम्पादक अश्विनी कोइराला, साहित्यकारद्वय डा रेणुका सोलु र डा जानुका पौडेल नेपाल र लेखकले संयुक्त रुपमा विमोचन गर्नुभएको थियो । र्कक्रममा प्रमुख अतिथि बरिष्ठ साहित्यकार कलानिधि दाहालले



विमोचित कृति र लेखको बारेमा आफ्ना धारणा राख्नु भएको थियो । लेखकका अधिल्ला दुई कृतिको परिचर्चा पनि गरिएको थियो । जस अन्तर्गत इन्जिनियरिङ अध्ययन संस्थान पुल्चोकका प्रशासन प्रमुख साहित्यकार डा रेणुका सोलुले आमाको काखमा दुखेको देश कविता संग्रहको र त्रिभुवन विश्व बिद्यालयका प्रोफेसर डा गंगा केसीले किवीको देशमा डाँफेको गुन्जल गजल संग्रहको परिचर्चा गर्नु भएको थियो । चार जना कवि राधिका कल्पित, संजु अधिकारी, बिन्दा पराजुली र गंगा देवी भट्टले लेखकका केहि रचना वाचन गर्नु भएको थियो साहित्यपोष्टका प्रमुख अश्विनी कोइरालाको सभापतित्व, बरिष्ठ साहित्यकार कला निधि दहालको प्रमुख आतिथ्य, डा सरिता केसीको सञ्चालनमा सम्पन्न उक्त कार्यक्रममा दुई नारी स्रष्टा, डा. रेणुका सोलु र डा. जानुका पौडेल नेपाल लाई नेपाली साहित्य समाज न्युजिल्यान्डका अध्यक्ष समेत रहनु भएका लेखकले सम्मान गर्नु भएको थियो । त्यस्तै नेपाली साहित्य समाज न्युजिल्यान्डका आजीवन सदस्य श्री ओम प्रकाश मान सिंह बस्न्यातज्यू लाई अध्यक्ष डा केसी, प्रमुख अतिथि र नेपाली साहित्य समाज न्युजिल्यान्डका कोषध्यक्ष डा शिव प्रसाद पोखरेलले आजीवन सदस्यता प्रदान सहित सम्मान प्रदान गर्नु भएको थियो । कार्यक्रममा झण्डै तिस जना जति साहित्य प्रेमिहरुको उपस्थिति थियो ।

भूमिका

कृतिको लागि “मुक्तक र हाइकुहरुमा एकछिन” भन्ने शिर्षकमा बरिष्ठ साहित्यकार कलानिधि दाहालले लेख्नु भएको भूमिका यहाँ समाबेस गरिएको छ । मुक्तक नेपाली परम्पराबाट नै हुर्कदै आएको पुरानो कविताको लघुतम उपविधा हो । केही समय अधिसम्म मुक्तक मात्र कविताको लघुतम उपविधामा पर्दथ्यो तर अहिले असंख्य उपविधाहरु जन्मिसकेका छन् । बाछिटा, कोपिला, सुसेली, झर, पञ्चाङ्ग, उदक आदि । नेपाली कवितासाहित्यका परम्परामा लामो समयसम्म मुक्तकीय आयाम अनियन्त्रित ढङ्गमा अगाडि बढ्यो । दुई पंक्तिदेखि नौ-एघार पङ्क्तिसम्मकालाई मुक्तक नै भनियो । यस अस्थिरतालाई चिर्दै प्रज्ञाको संयोजकत्वमा यसको स्वरूप निर्धारण गरियो र अहिले मुक्तकीय लेखन आयाम निर्विवाद बनेको छ । चार पंक्तिमा समग्र विश्व अटाउने तीक्ष्ण भावावेग भएको आयाम नै मुक्तक हो । पहिलो पंक्ति विषय उठान, दोस्रोले त्यसको मजबुत विकासको संकेत, तेस्रोले स्वतन्त्र रूपमा सम्बन्धित विषयको विराट् विश्व संकेत, चौथोमा चारै पंक्तिको निचोडसहित इवाम्म पाठकभित्र कम्पन भर्ने क्षमता नै मुक्तकीय स्वरूप हो । पहिलो, दोस्रो र चौथो पङ्क्ति अनुप्रासयुक्त र तुकबन्ध हुनुपर्ने भन्ने तेस्रो पंक्तिबिना तुकानुप्रास मुक्त रहन्छ ।

पछिल्लो निर्धारित आयाममा आधारित भएर नै चतुस्पदीय ढाँचामा कवि डा. वीरेन्द्र केसीका मुक्तकहरु आएका छन् । समाज, प्रकृति, मनोजगत्, राजनीति, अध्यात्म क्षेत्रसम्मका बिम्बसंकेतमा मुक्तकीय भाव अभिव्यञ्जित गरेका छन् मुक्तककार डा. वीरेन्द्रले । कतै कतै प्रणयात्मक स्वरूप संकेतक मुक्तक पनि यसमा रहेका छन् । अधिकांश मुक्तकहरु सामाजिक विसङ्गति विकृतिप्रतिका कटाक्षमा रहेका छन् । हाइकु नेपाली कविताका लघुतम लेखनमध्येको एक उपविधा हो । यसको बाहिरी संरचना पाँच, सात, पाँच गरी जम्मा सत्र अक्षरको हुन्छ । सिद्धान्ततः यसमा एक न एक प्राकृतिक बिम्ब समायोजित भएर समाजका सङ्गति वा विसङ्गतिका रन्का उत्रिन सक्नुलाई सार्थक मानिन्छ ।

यसको लेखनसुरु जापानबाट भएको हो । नागशाकी र हिरोसिमामा अचानक भएको बिस्फोटबाट आहत जापानी जीवनशैली कर्मशीलताको एकोहोरो गतिमा उन्मुख भएपछि प्राप्त सानो समयावकाशमा लामा सिर्जना अध्ययनको अभावभित्र छोटो समयमा नै पढिसकिने र जीवनजगत् पनि झल्कने रूपमा यसको सुरु, विकास र विस्तार पनि भयो । नेपाली साहित्यमा खासै चासो नदिइएको तर लेखनचाहिँ निरन्तर भइरहेको उपविधा हो, हाइकु । यसमै अटुट रूपमा लागिपर्ने नेपाली हाइकुका अझ शृङ्गारिक पक्षमै समर्पित हुने स्रष्टा हुन्, पुष्कर लोहनी ।

यसै सिलसिलामा विदेशमा रहेर अनेकौं भौतिक सङ्घर्षका बाबजुद पनि यस उपविधालाई माया गर्ने स्रष्टा व्यक्तित्वका रूपमा यसै संग्रहमार्फत उदाएका छन्, डा. वीरेन्द्र केसी । यस संग्रहमा उनले पचास वटा हाइकु र पचास वटा सेन्यु पस्केका छन् । कुनै न कुनै प्रकृतिका बिम्बभित्र समाजका विविध पक्षको अर्थ संकेत गर्न सिपालु केसीको यो तेस्रो सिर्जनात्मक कृति हो । कविता र गजललेखनका सन्दर्भबाट खारिएर हाइकु, सेन्युमा देखापरेको उनको कलम यसै पनि माझिएको, परिरिक्त भएको र सिर्जना क्षेत्रको उपविधागत लेखन मान्यतामा निकै सचेत भएको पनि पाइन्छ । संकेत गरिएका बिम्ब व्याख्याबाट समग्र प्राप्तिको अपेक्षा हाइकु, सेन्युको मुटु हो भने यसको मर्मसम्म छाम्न सफल भएको पाउँछु म, स्रष्टाको यस सानो गोजीग्रन्थमा ।

कुनै पनि विधा, उपविधाको उचाइ चुम्न एक त्यसमा पनि सानो कृतिबाट मात्र सम्भव छैन । निरन्तरको समर्पित साधना नै साधकको साध्य बन्दछ । यस यात्रामा वीरेन्द्रका कलमको मसी सुक्नुको सट्टा अझ सशक्त झर्ना बनेर निरन्तर कृतिका रूपमा आइरहून् ।

बिल्कुल प्राविधिक क्षेत्रबाट साहित्यिक फाँटको उन्नयनमा आउँदै गरेका डा. वीरेन्द्र केसीको यात्रा अझ झाङ्गिदै, फैलिँदै कवितालेखनको फराक फाँटमा उभिने अन्तरप्रेरणा यस कृतिले प्रदान गर्दै आगामी समयमा कविताकृतिसमेतका उज्ज्वल अनुहार देख्न पाइयोस् । यही अपेक्षा र कामनाका साथ उनलाई साधुवाद दिदै कलमबाट विश्राम लिऊँ है त ।

जुनको रोटीमा समावेश गरिएका केहि रचनाहरु

मुक्तक

१.
सधैं संगीतमय सरगम धुनका छोरीहरु
प्रेमका पर्याय प्रेमिल मेरी उनका छोरीहरु
लाग्छ शितलता र सुन्दरताका शिखर उनी
मलाई मिलेका भाग्यले मेरा जूनका छोरीहरु

२.
नेपाली भाषा र साहित्य बचाउन
आफ्नो संस्कृति मुटुमा सजाउन
छोड्दैनौं हामी संसारमा जहाँ जाउँ
झ्याउरेमा गाउँदै नाच्न र नचाउन

हाइकु

१.
जुनको रोटी
घाममा सेकाउँदै
खुर्सानी खाँदै

२.
काठमाडौंमा
ऐजेरु पनि बिक्ने
वाह राजधानी

३.
नयाँ पोखरी
चराले नुहाउँदा
भक्तियो बाँध

४.
गिठ्ठाको खेती
आँपको व्यवसाय
धनको लोभ

५.
चिताको लाम
बगरको झुपडी
सधैं उज्यालो



योगका विविध आयाम

डा. इन्दुल के.सी



योग तथा प्राकृतिक उपचार सम्पूर्ण मानव जातिहरूलाई स्वास्थ्य एवं सुखी जीवनयापन गराउने एउटा महत्वपूर्ण माध्यम हो । योग शास्त्रको ग्रन्थ शिवसंहितामा सम्पूर्ण प्राणी मात्रको हितको लागि भगवान शिवजीले माता पार्वतीको जिज्ञासालाई मेटाउन ब्रम्हज्ञान र हठयोग साथै राजयोगका त्रिप्याहरूको चर्चा गर्नुभयो । यस संहिताको अध्ययन तथा मनन गरी संसार सागरको दुःखबाट छुटकारा पाउने रहस्य यसमा पाईन्छ । यसै संहितामा योग साधना एवं अभ्यासगर्दा आईपर्ने अनेक विघ्नबाधाहरूलाई कसरी हटाउने र मोक्ष प्राप्त गर्न भोग नै एउटा प्रमुख बन्धन हो भन्ने कुराको सन्देश यस संहिताले दिएको पाइन्छ । उचित आसनमा बसेर अन्तरशुद्धिको लागि धौली त्रिप्या गर्नु, नाडी सञ्चालनको ज्ञान प्राप्त गर्नु, वायु प्रत्याहारको निरोध गर्नु, कुण्डलिनी जागरण गर्ने ज्ञान प्राप्त गर्नु, आहारको आचार, बिचारका नियम पालन गर्नुपर्ने कुराको मार्गनिर्देशन समेत यसै संहितामा पाइन्छ । मन्त्रयोग, हठयोग, लययोग र राजयोगहरू एउटा योग्य गुरुद्वारा यसको सैद्धान्तिक र व्यवहारिक ज्ञान हासिल गर्नु योगाभ्यासीहरूका लागि अति आवश्यक मानिन्छ ।

योगको सन्दर्भमा स्वामी विशुद्धदेवज्यूले रच्यु भएको चरित्र विज्ञान ग्रन्थमा योगको शास्त्रीय दर्शन र आधुनिक विज्ञानलाई समन्वय गरी 'मष्टिस्कमा समझदारी, काँधमा जिम्मेवारी, हृदयमा इमान्दारी' भन्ने मूल नाराका साथ सम्पूर्ण मानवलाई चरित्रवान बनाउन चरित्र निर्माण संघ नै स्थापना गरी नेपालमा आज भन्दा भफण्डै ३७ वर्ष अगाडीदेखि योगाभ्यासको प्रचारप्रसार गर्नुभएको कुरा यहाँ उल्लेख गर्नु सान्दर्भिक देखिन्छ ।

अष्टाङ्ग योग

तत्त्वज्ञान प्राप्त नभएसम्म मानिसहरूमा रहेको चित्तको विकारहरू समाप्त हुँदैन। यसैले योग दर्शनमा चित्तलाई स्थिर राख्न जोड दिएको पाईन्छ । 'योगस्थित चित्तवृत्ति निरोध' को व्याख्या महर्षि पतंजलिज्यूले गर्नुभएको छ । वास्तवमा चित्तवृत्ति निरोध भनेकै योग हो । योग मार्गका ८ वटा खुड्किलाहरू एउटा श्रुतबद्ध रूपमा निम्न अनुसार प्रस्तुत गरेको पाइन्छ ।

यम, नियम, आशन, प्राणायाम, प्रत्याहार, धारणा, ध्यान, समाधि यिनै आठवटा योगका अंगहरूलाई अष्टाङ्ग योग भनिन्छ । योग दर्शनलाई विभिन्न नामहरूले विषद रूपमा चर्चा गरेको कुरा हाम्रा संस्कृत वाङ्मय वेद, उपवेद, उपनिषद्हरू पुराणहरू, गीता आदिमा योगकै बारेमा चर्चा गरिएको पाईन्छ । यसै क्रममा खप्तड स्वामीले धर्म विज्ञान नामक पुस्तकमा, ओशो रजनीशका अनेकौं प्रवचनहरूमा, बुद्धले दिनुभएको उपदेश ग्रन्थ त्रिपिटकमा इसामसिहले दिनुभएको शिक्षा, इसाई धर्मग्रन्थ बाईबलमा, प्रजापिता ब्रम्हाकुमारी ईश्वरीय विद्यालयबाट प्रकाशित विभिन्न पुस्तकहरूमा, स्वामी रामदेवले योग बारेमा लेखेका अनेकौं पुस्तकहरूमा प्रत्यक्ष वा परोक्ष रूपमा योग विज्ञानको प्रकाश भएको पाईन्छ ।

जुलिय प्रेफिड बर्गरले आफ्नो पुस्तक अपिप्स योगमा लेख्नुहुन्छ- "तनावलाई नियन्त्रण गर्ने एउटा सामान्य तरिका - तपाई आफ्नो अफिस मै गर्नसक्नु हुन्छ" । अर्थात अति व्यस्त जीवनयापन गरिहेका व्यक्तिहरू आफ्नो कार्यालयको कुर्सीमा बसी केही छिन आफ्नो शरीरका अंगहरूलाई तन्काएर पनि शारिरीक तनाव कम गर्न सकिन्छ ।

वैज्ञानिक योग

जीवनलाई सकारात्मक पक्षमा बदलन चाहनेहरूका लागि वैज्ञानिक योग नामक पुस्तकका लेखक डा. चेतनाथ अधिकारीले भोजन, सूक्ष्म व्यायाम, सूर्य नमस्कार, विभिन्न आसनहरू, षत्कर्म प्राणायामबारे चर्चा गरी वैज्ञानिक योगको नाम दिनुभएको छ ।

योग गीता

श्रीकृष्ण र अर्जुनको बीच कुरूक्षेत्रको रणभूमिमा भएको सम्वादमा ७०० वटा श्लोकहरू छन् । यी श्लोकहरूलाई १८ अध्यायहरूमा विभिन्न नामले विभक्त गरिएका छन् । जस्तै विषादयोग, साङ्ख्य योग, कर्मयोग, ज्ञानयोग, कर्मसन्यास, योग, आत्मसंयम योग, ज्ञान-विज्ञान योग, अक्षर ब्रम्हयोग, राजविद्या राजयोग, गुह्य योग, विभूति योग, विश्व योग, गुणतन्त्र विभाग योग, पुरूषोत्तम योग, दैवासुर सम्पत विभाग योग, श्रद्धात्रय विभाग योग र मोक्ष सन्यास योगबारे चर्चा भएको पाइन्छ । यसरी गीतामा विभिन्न नाम दिएर चर्चा गरिएका १८ वटै अध्यायहरूको महत्व वर्णित छन् । विशेषगरी कर्म योग, ज्ञानयोग, भक्तियोग, मोक्ष, सन्यास योग, योगाभ्यासीहरू सबैले अध्ययन गर्नु उपयुक्त देखिन्छ ।

कुचो योग

माथि उल्लेखित विभिन्न नामका योगहरूको साथै दैनिक जीवनमा हामी सबैले नगरी नहुने योगको नाम हो कुचोयोग । कुचो योग भन्नु यहाँ कुचो प्रतिकात्मक रूपमा प्रयोग मैले सर्वप्रथम प्रस्तुत गरेको छु । हाल कुचो योग नाम व्यापक हुँदै गएको छ । कुचो एउटा साधन हो जसले धुलो कसिङ्गर बढारिन्छ । नेपालीहरूको घरघरमा संस्कारगत गर्नुपर्ने दैनिक कार्य भनेको बढारकुँढार गर्नु हो । आफ्नो घर, चोक, आँगन सफा गर्नु हाम्रो परम्परागत प्रचलन हो । यसले घरमा वरिपरि रहेको धुलोमूलो फोहोर बढारिन्छ । फालिन्छ । सन्दर्भ योगको हो । हात र कुचोको जोड हो । यो मिलनले यसको प्रयोगले सर-सफाई निरोगको लागि गर्नेपर्ने प्रथम कार्य हो । के महिला के पुरूष सबैले सर-सफाईमा जुट्नु पर्छ । चाहे दाँत माइन प्रयोग गर्ने टुथब्रस होस् वा जुत्ता टल्काउने ब्रस होस्, कुचो अथवा आधुनिक भ्याकुम क्लिनर नै किन नहोस्, यी वस्तुहरूको समूचित प्रयोग गरौं र निरोगको मार्गमा अगाडी बढौं । यही नै कुचो योगको मर्म हो ।



यः मरि

नेवारी समाजमा यः मरि को ठूलो महत्व छ। जस्तै:

- कुनैपनि राम्रो काममा यः मरि चढाएर स्वागत सत्कार गर्नु नेवारी मौलिक परम्परा नै हो ।
- महिलाहरु गर्भवती भए लगायत नै यस्को महत्व देखिन्छ ।
- बच्चाहरु जन्मेपछि दुई बर्षको जन्मदिन मनाउँदा यः मरिको माला पहिर्याउने चलन छ ।
- यस्को उद्देश्य जीवन भर धनसम्पत्तिले सम्पन्न होस्, घर धानले सधै पूर्ण होस, अन्नपूर्ण माताको कृपा रहोस्, आदि आशिर्वाद दिन हो ।
- बुढेशकालमा जंकू गर्दा पनि आशिर्वाद स्वरुप यः मरि कै प्रयोग गर्ने प्रचलन छ ।
- बिबाहदेखि अन्य मेला महोत्सवमा पनि यः मरिको प्रयोग भएको पाईन्छ । यसबाट हर्सोउल्लास थपिएको पाईन्छ ।
- नयाँ घर बनाएर छाना छापछि घर प्रवेश गर्नु भन्दा अगाडि यः मरिको प्रयोग भएको हुन्छ ।
- शक्ति पीठहरुको शक्ति पूजाहरुमा र कुलदेवताको पूजामा यः मरिको प्रयोग भएको हुन्छ ।
- त्यस्तै म्हःपूजा र किजा पूजाहरुमा पनि यः मरिको प्रयोग भएको पाईन्छ ।

त्यस्मा पनि यो यः मरि रोटि सबैलाई मनपर्ने भएकोले नै यः मरि नाम राखिएको हुनु पर्दछ । आज म यही यः मरिको बारेमा केही चर्चा गर्न गइरहेको छु ।

नेपाल मण्डलमा मनाई आएका चाडपर्वहरुलाई नियालेर हेर्दा यः मरि पुन्डि मनाउनु पर्ने निम्न कारणहरु भएको पाईन्छ ।

- नेपाल मण्डलमा किसानहरुले मनाईआएको कृषिमा आधारित त्यस्मा पनि धानबालीमा आधारित पाँच मुख्य चाडपर्वहरु मध्येको यो यः मरि पुन्डि, धान्य पूर्णिमा महत्वपूर्ण छ ।
- नेपाल मण्डलमा बसोबास गरेका स्थानीय वासीहरुले र बाहिर बसेकाहरुले केही मात्रामा यो पर्व बर्षको एक पल्ट मार्ग शुक्ल पूर्णिमाको दिन यः मरि पुन्डि पर्व मनाईआएको पाईन्छ ।
- यो यः मरि पुन्डि पर्व भन्नाले चामलको पीठो मुछेर यः मरि बनाएर यस भित्र चाकू तिल खुवा मासु आदि राखेर यः मरि पकाएर भगवानलाई चढाएर खाने ख्वाउने पर्व हो ।
- यो पर्व साधारण त प्रत्येक घर घरमा यः मरि बनाएर पकाएर धान भकारीमा पूजा गर्ने र खाने ख्वाउने प्रचलन भएको भए तापनि आजकाल घर परिवारहरु मिलेर सामुहिक रुपमा मनाउन खोजिएको पनि पाईन्छ ।
- यः मरि पुन्डि पर्व मनाउँदा घर घरमा यः मरि मागेर खाने परम्परा पनि कम भएको पाईन्छ । यो यः मरि पुन्डि पर्व मनाउँदा सम्पन्नताबाट प्रेमभाव, दयामाया , र करुणाको आदान-प्रदान गर्ने पर्वको रुपमा झल्कन्थ्यो त्यो आजकाल हराए जस्तो भएको छ, खोज्नु पर्ने भएको छ ।
- साधारणतयाः जनमानसमा यः मरि खानाले जाडो सहन सक्ने क्षमता बढ्ने र बुढाबुढीहरुको कफ नष्टगर्ने शक्तिको बिकाश हुन्छ भन्ने कुराहरु पनि आजकाल सुन्नमा आउँदैन ।
- यः मरि पर्व किसानहरुको लागि धान रोपाईदेखि धान काट्ने , चुट्ने , सुकाउने , सफागरेर भित्र्याउने मेहनतको फलको रुपमा धान भकारी भरिएको देखेर खुशियाली मनाउने पर्व हो ।



बद्रि नाथ कायस्थ



यः मरि पुन्हे पर्वको पूजा धान भकारी वा धानको थुप्रोमा चामलको पीठोको गणेश, कुमार कुवेर, अन्नपूर्णा, लक्ष्मी, आदिको आकृति बनाई बिधि पूर्वक पूजा गर्दछन् । पूजाको लागि बनाएको आकृति र देवताहरुको लागि चढाएको यः मरि चौथो दिन पछि मात्र झिकेर प्रसादको रुपमा खाने चलन छ । यो संचयको लागि गर्नुपर्छ भनेर सिकाएको हो । यस बाहेक किसानहरु परम्परा अनुसार धनेश्वर शिवलिंग, जुन चौसठ्ठी शिवलिंग मध्येको एक हो, त्यहाँ गएर नयाँ चामल शिरमा चढाउँछन् । किसानहरु धनेश्वर शिवलिंगको पूजा अर्चना गरी नयाँ अन्नहरुबाट बनेका परिकारहरु धनेश्वर शिवलिंगको प्रसादको रुपमा बसेर खाने परम्परा छ ।

यः मरि बनाउने तरिका

- नयाँ ताईचिन चामलको पीठोलाई मनतातो पानीले मुछने । यसरी मुछदा पीठो धेरै गिलो वा साह्रो हुनु हुँदैन ।
- यः मरि बनाउँदा फुट्ला भनेर चामलको पीठो मुछेर बाक्लो र बलियो कपडामा बाँढेर पोको पारेर राख्दछन् र बिस्तार बिस्तार एक एक मुठी डल्लो हातमा राखी यः मरि को आकार निकाल्छन् ।
- सो पीठोको डल्लो भित्र हातको बूढी औलोले बिचमा खाली पेट बनाईन्छ । अनि त्यसभित्र चाकू, तिल आदि राख्दछन् ।
- चामलको पीठो मुछेर तातै रह्यो भने लस्सा आउँछ भन्ने चलन छ । त्यस कारण आफुलाई चाहिने जति मात्र निकालेर अरु कपडामा पोको पारेर राख्दछन् ।
- अझै कसैकसैले तातो पानीमा तेल राखेर चिल्लो पारेर राख्दछन् । त्यस तेल राखेको तातो पानीमा औला दुवाएर पीठोको डल्लोलाई लिएर दुवाएको औलाहरु भित्र पसालेर चुचो पारेर यः मरि बनाउँछ ।
- यसरी बनाएको प्वालमा चाकू तिल राख्दछन् अनि बिस्तार बिस्तार बन्द गरेर बाहिर बाँकि रहेको पीठोले आकार दिन्छन् । यसरी चामलको पीठो मुछेर डल्लो पारेर भित्र चाकू राखेर बन्द गरेर पकाएको यः मरि को आकारमा बनेको रोटिको नाउं “ यः मरि “ हो भनेर परिभाषित गर्न सकिन्छ ।

अहिले आएर कसैले यः मरि रोटि बनाउन सीप बिकाश गरेर ब्यापार गरेर फाईदा उठाउन चाहन्छ वा सक्तछ भने मौका पाउनु पर्दछ । यस्ताई हाम्रो आफ्नै मौलिक रोटिको रुपमा अगाडि ल्याउन जरुरी छ । यस्मा यः मरि को आकारमा बदलाव ल्याउन हुँदैन । कारण यस्मा हाम्रो मौलिकता रहनु पर्दछ । तर यः मरि भित्र राखिने चाकू र तिलमा ग्राहक लाई मनपर्ने बिभिन्न कुराहरु राखेर बनाउन सक्दछ । यस्ले यः मरि को स्वादमा फरक ल्याउन सक्दछ । अझ यस्मा ग्राहकको चाहना अनुसार स्वास्थ्य लाभदायक नेपालमा पाइने जडिबुटी लाई समेत समेतन सकिन्छ । यः मरि लाई बढी आकर्षित गर्न अन्य उपायहरु पनि अपनाउन सकिन्छ ।

यः मरि को ईतिहास

किराँत कालको एउटा महत्वपूर्ण किम्बदन्ति अनुसार बलबल नाम गरेको एकजना ब्यक्तिले खेत खनेर धान रोपाई गरेर धेरै धान फलाउन सफल भयो । नेपाल मण्डलमा खनजोत गरेर धान रोपाई गर्ने चलन पनि थिएन कसै सँग किराँत ज्ञान पनि थिएन । अझ त्यसबेलामा खनजोत गरे भूमिदेवता रिसाएर खनजोत गर्नेलाइ मार्छन् भन्ने बिश्वाश लिएर बसेका थिए । यस्तो बिश्वाश भएको परिस्थितिमा पनि एकजना मानिस खेत खनेर धान रोपेर उब्जाउ बढाउन तम्सिए । उसले जे पर्छ मलाई पर्छ भनेर हिम्मत गरेर खेत खनेर धान रोपाई गर्यो । यसरी खेत खनेर धान रोपाई गर्दा उब्जनी राम्रो भयो । खेत खनेर धान रोपाई गर्दा उस्ताइ केही भएन ।

पछि उसको सम्झनामा मूर्ति बनाईयो । त्यस शिला मूर्तिमा पूजा गरेर यः मरि चढाउन थालियो । त्यस मूर्तिको नाम “बलबल” डबल बल भनेर राखियो । किराँत कालिन नाम भएको हुनाले नाम यकिन भएन । बल भएकोले बलकै आधार मा खेत खनेर रोपेको हुनाले बलबल कै काम हो भनेर सो नाम राखेको भान हुन्छ ।

पछि लिच्छवि कालमा बलबलको ठाउँमा बलभद्र नाम राखेको भनिन्छ । हाल बलभद्रको मूर्ति पाटन शहरको मच्छिन्द्र बहाल बाहिर काली शक्ति पीठ सामुन्ने को गणेशको मूर्ति भएकै मन्दिरमा छ ।

यः मरि को ईतिहास खोज्ने क्रममा अर्को लिच्छवि कालको किम्बदन्ति यस्तो पाईन्छ । पाँचाल देश पनौतीमा एक जना सुचन्द्र नाम गरेको धनाढ्य साहु बस्दथ्यो । उसको परिवारले गरीब माथि दया माया गरेर ब्यबहार गर्दछन भन्ने प्रचार प्रसार भयो । सो कुरा बुझ्न कुवेर आफै उनको घरमा एक दरिद्र ब्यक्ति को भेष धारण गरी आए । त्यसबेलामा घरमा साहूकी पत्नीले सो दरिद्र कुबेरलाई देखेर उसको दुःख कष्ट देखि दया माया गरेर राम्रा राम्रा लुगाफाटा दान गरिन् । सो दिनमा घरमा यः मरि लगायत अन्य मिष्ठान परिकारहरु खान दिईन् । यसरी सो साहूको परिवारको दया मायाको भाबना र स्वभाव देखेर कुबेर ज्यादै प्रसन्न भए । कुबेरले सो साहू परिवारलाई यः मरि को महिमा बताउँदै धानको भकारीमा यः मरि राखेर पूजा गरेमा गणेश, कुमार, कुबेर, लक्ष्मी, आदि सबै देवताहरु खुशि भएर घरमा धनधान्य बढ्छ भन्ने अर्ति दिएर गए । कुबेरले आफ्नु हातमा भएको एउटा बिमिरो पनि दिएर गए । परिवार ले सो कुरा सुचन्द्र साहू लाई सुनाएर त्यसै घटनाको आधारमा त्यही बेला देखि नै यो परम्परा बस्यो भनिन्छ ।

यो परम्परा को थालनी लिच्छवि राजा अंशुबर्माको पालादेखि भएको हो भन्ने भनाई छ । यो लिच्छवि कालको किम्बदन्ति हो । यसरी हेर्दै जाँदा यः मरि को ईतिहासले किराँत काल छोएको पाईन्छ ।

चक्षु

चिरंजीव प्रसाद ढकाल



राजा जनकले आफु भिखारी भएको, भोकले आत्तिएको, अनि कसैले केही दाल-चामल दिएर, चौरको छेउमा खिचडी पकाउन थालेको, त्यैबेला दुईवटा साँढे लड्दै आएर सबै खिचडी पोखिदिएको " सपनामा देखे। अनि सपनाबाट राजा बिउँझिए। सपनाको भिखारी र अहिलेको राजा म एउटै हुँ कि फरक फरक हुन भन्ने दुविधाको चिन्तनले राजा जनकलाई आत्मज्ञान भएको थियो। यसको अर्थ हो सपना सामान्य कुरा नभै परिवर्तनको कारक पनि हुन्छ। साधारणतया सपना कुनै उल्लेख्य वस्तु पनि होईन।

वैज्ञानिक भाषामा सपनालाई जसरी ब्याख्या गरे पनि निद्रामा सबैकुरा स्पष्ट देखिनु पनि सामान्य कुरा होईन। मानिस चार प्रकारका चक्षुले (आँखाले) देख्छ, ती हुन् चर्मचक्षु, मनोचक्षु, ज्ञानचक्षु, र दिव्यचक्षु। सूर्यको प्रकाश र विद्युत प्रकाशमा वा अन्य कुनै भौतिक प्रकाशमा चर्मचक्षुले देख्न सक्दछ। चर्मचक्षुको प्रकाशमा वा यसको अनुभवमा मनोचक्षुले देख्छ, मनोचक्षुको प्रकाशमा ज्ञानचक्षुले देख्छ। चर्मचक्षु, मनोचक्षु र ज्ञानचक्षुको संयुक्त प्रकाशमा दिव्यचक्षुले देख्छ। सपना मनोचक्षुको कारक हो। दृष्टिविहीनको सपना फरकहुन्छ। सपनामा कित देखे ब्यहोरेको कुरा देखिन्छ कि सोचेविचारेको। कहिले काहीं सोचेका, विचारेका वा घटेका धेरै घटनाको मिश्रणका रूपमा सपना देखिएको हुन्छ। कसैकसैको सपनामा भविष्यमा घट्ने घटना समेत देखिन्छ भन्दछन्, प्रमाण दिन निकै गाह्रो छ। वास्तवमा सपना विचार हो, सोचहो, केही हदसम्म शारिरीक अवस्था पनि हुन सक्दछ। निद्रामा परेको बेला कहिले काहीं छातीमा हात परेछ भने पनि डराउने खालका सपना देखिन्छ, त्यस्ता सपना चर्मचक्षु र मनोचक्षुले देखेको होइन, ज्ञानचक्षुले अनुभव भएको कुरा देख्नु पर्नेहो त्यो पनि यहाँ सम्भव छैन, यो आत्माको निर्देशनमा दिव्यचक्षु सकृय भएको देखिन्छ। सामान्यतया: दिव्यचक्षु सकृय हुँदैन। शरीरको असामान्य स्थितिमा मात्र मनलाई डराउने खालका सपना देखिन्छन्। अर्को तर्फ आनन्दित बेलामा समेत दिव्यचक्षुले सपना देख्न सक्दछ। दिव्यचक्षुका बारेमा सिद्ध ब्यक्तिले मात्र ब्याख्या गर्न सक्दछन् तर मनोचक्षुले विपनामा पनि सपना देख्छ। मनोचक्षु कल्पना सागर पनि हो। यसले कल्पित वस्तुलाई ज्ञानचक्षुको सहयोगमा साकार रूप दिन्छ। उदाहरणका लागि एउटा ईन्जिनियरले नक्सा कोर्छ त्यो कल्पना हो, त्यही सपना हो उसलाई मनोचक्षुले देख्छ, अनि त्यसको आधारमा विशाल पुलको निर्माण गर्छ। त्यसैले ब्यक्तिले आफ्नो मनोचक्षु स्थिर गर्नु पर्छ, एकलब्यको चक्षु सरह एकाग्र भए मात्र मानिसका सपना सफल हुन्छन्। सपनाको सफलता नै ब्यक्तिको सफलता हुन्छ।

चक्षु विहिन ब्यक्ति कुरूप देखिन्छन् त्यसमा उनको दोष हुँदैन, उसको मनो चक्षु शुद्ध र सभ्य भए उ सुन्दर देखिन्छ, तर सुन्दर चक्षुयुक्त

ब्यक्तिले मनो चक्षु विकृत बनायो भने उ अरुको नजरमा झन कुरूप हुन्छ। मनोचक्षु विचार पनि हो, यसले मानिसलाई परिष्कृत बनाउँछ। मनो चक्षु मानिसको मुख्य आँखा हो। यो आँखाले राम्रो काम गर्न नसके सबै चक्षु (आँखा) ले काम गर्दैनन्।

अध्ययन गर्न विद्यार्थीलाई मन एकाग्र र शुद्ध चाहिन्छ तब मात्र उसले उचित ज्ञान प्राप्त गर्न सक्दछ। अन्यथा उसका पुस्तकका पाना फर्कि सक्छन् ज्ञान चक्षुमा पर्दा लाग्छ उसलाई केही प्राप्त हुँदैन। लोकसेवाको तयारी गरिरहेका ब्यक्ति, कुनै कारिगर, आर्टिष्ट सबैलाई मनो चक्षु अथवा मन शुद्ध राखेर एकाग्र भएर काम गरे सबै आ-आफ्नो क्षेत्रमा निश्चित सफल हुन्छन्। अतः शुद्ध मनोचक्षु नै सफलताको कुँजी हो। मनोचक्षुले चर्मचक्षु, ज्ञान चक्षु, र दिव्यचक्षु सबैलाई प्रभाव पार्छ। यहाँ सम्मकि आध्यात्मवादीका पुनर्जन्मको सिद्धान्तले मनको वर्तमान चाहना अनुसार मानिसको अर्को जन्म हुन्छ।

मन, बुद्धि र संस्कार आत्माका सूक्ष्म शक्ति केन्द्र हुन्। शक्तिकेन्द्र सदैव बलिया हुनुपर्छ, मन बाहेक अर्को केन्द्र बुद्धि अथवा ज्ञान नै हो, संस्कार पनि ज्ञान हो।

दिव्य चक्षु भनेको सम्बन्धित विषयमा विशेष ज्ञान हो, अर्थात पूर्ण ज्ञान हो। श्रीमद्भगवद् गीतामा संजयले हस्तिनापुरबाट कुरुक्षेत्रको लडाईं हेर्न व्यासजीले दिव्य चक्षु दिनुभएको थियो अर्को त्यही लडाईंको मैदानमा अर्जुनलाई श्रीकृष्णले नै दिव्यचक्षु दिनुभएको थियो। दिव्य चक्षु आत्मामा उत्पन्न हुने सर्वोच्च ज्ञान हो। यसको अर्थ असल गुरुबाट असल शिक्षा प्राप्त हुन्छ। अतः आफ्ना सपना साकार गर्न मनलाई एकाग्र र शुद्ध बनाएर योग्य गुरुको सहयोग लिन आवश्यक हुन्छ।

आजको जमानामा ज्ञान आर्जन गर्ने साधनको कमी छैन। टिभि, यूट्यूब, गुगल र अन्य धेरै साधन सहयोगि हुन सक्दछन्। समाचारपत्र मात्र उपलब्ध हुने बेलामा समाचार पत्रलाई ज्ञान आर्जनको साधन भनिन्थ्यो, अहिले पनि त्यसको महत्व कम छैन तापनि हाल अन्य साधन बढी सुलभ छन्। अतः बुद्धि, चक्षु (आँखा), ज्ञान र वातावरण सबै पर्यायवाची जस्तो देखिन्छन्। जेहोस आफ्नो जीवनको सफलताका लागि उचित मार्ग खोजेर संघर्षमा लाग्ने भने सपना साकार बनाउन सकिन्छ।

माथि उल्लेख गरिए भन्दा फरक चक्षु अर्थात तेश्रो नेत्र प्रायः अध्यात्मको भाषामा प्रयोग गरिन्छ, जो हाम्रो आँखिभौंको बिच नासिकाको फेदमा भएको कल्पनातित आँखा हो, यो परब्रह्मको संकेत हो। परब्रह्म भनेको सम्पूर्ण ब्रह्माण्ड हो, संसार हो हामी हो, सम्पूर्ण चराचर हो, ॐ पनि यही हो। यो चक्षु हाम्रो कल्पनामा भएको प्रमाण स्वरूप शिवजीको मूर्ति वा फोटोमा तेश्रो नेत्र ठाडो देखाईन्छ। हामीले देवताको पूजा गर्नु अगाडि परब्रह्मको सम्झना स्वरूप टिका तेश्रो नेत्रको प्रतिक स्वरूप लगाउँछौं। हामीले पूजागर्ने शिवलिङ्ग पनि परब्रह्मको प्रतिक हो, लिङ्ग शब्दको अर्थ पनि प्रतिक नै हो। वास्तवमा यसलाई लिङ्ग मात्र नभनेर ज्योतिर्लिङ्ग भन्नु उचित हुन्छ। पूजा गर्नु भन्दा अगाडि बालिने बत्ति परब्रह्मको प्रतिक हो, बत्तिको ज्वालामा परब्रह्मको आभाष हुन्छ। यसैले दिनमा गर्ने पूजामा पनि बत्ति परब्रह्मको प्रतिक स्वरूप बालिन्छ। अर्को कुरा आफ्नो शुद्ध बुद्धि प्रकाशित होस् भन्ने अर्थमा पनि दीपक (बत्ति) बाल्नुपर्छ, अर्थात सबै शुभ कर्मको शुरु बत्ति बालेर गरिन्छ। अर्थात, चक्षु प्रकाशको स्वरूप हो, प्रकाश ज्ञान हो।

नमस्ते - नेपाल को १७ औं बर्ष : यात्रा निरन्तरताको एउटा रेडियो कार्यक्रम



बिनोद पराजुली

“नेपाल न्युजिल्याण्ड फ्रेन्डसिप सोसाइटी” द्वारा क्यान्टवरी क्षेत्रको सामुदायिक रेडियो; प्लेन्स एफ.एम. को फ्रिक्वेन्सी मोड्युलेसनको रेडियो तरंग मार्फत नेपाली भाषाको रेडियो कार्यक्रम नमस्ते -ने पाल को विधिवत प्रसारण सुरु गरिएको थियो । यो क्षेत्रमा पहिलो पटक नेपाली भाषामा रेडियो गुन्जेको त्यो दिन थियो-सन् २००७ अप्रिल ९ तारिख । यसरी नेपाली आवाज र नेपाली भाका रेडियोमा गुन्जिन-घन्किन सुरु भएको त्यो दिनको निरन्तरता आज पर्यन्त जारी छ ।

हरेक यात्राको निरन्तरता एउटा गन्तब्यका लागि हुन्छ भनिन्छ तर नमस्ते - नेपाल, यात्रा निरन्तरताको एउटा रेडियो कार्यक्रम मात्र हो । क्राइसचर्च शहरको आस-पास क्षेत्रमा एफ.एम. ९६.९ मेगाहर्जमा सोमबार बेलुका ८ बजेको समय; त्यहि एउटा यात्रा निरन्तरताको माध्यम बन्दै आएको छ ।

नेपाली समुदायको बसोबास रहेका न्युजिल्याण्डका विभिन्न शहरमा नेपाली भाषाका रेडियो कार्यक्रम हरु प्रसारणमा हुँदै आएका छन् । हामीले नेपाली नयाँ वर्ष बि.स. २०८१ मनाउँदै गर्दा क्राइसचर्च शहरको नमस्ते - नेपाल को रेडियो यात्राले १७ वर्ष पार गरेको छ। यो अवधिमा यहाँहरुबाट प्राप्त माया, सदभाव र स्नेहका लागि हृदय देखि नै कृतज्ञता व्यक्त गर्न चाहन्छु ।

बिषय र प्रसंगहरु दोहोरिएको जस्तो पनि लाग्न सक्छ तर यथार्थमा पहिलो पुस्ताको विदेश बसाई; क्रमसः लम्बिँदै स्थायी बसोबासका रूपमा परिणत भएको छ । यसै क्रममा नेपाल र नेपालीपन सँग प्रत्यक्ष र परोक्ष रूपमा जोडिन सामुदायिक रूपमा विभिन्न खाले प्रयासहरु हुँदै आएका छन् । हाम्रो समुदाय भित्र नेपाली भाषा-कक्षा, साहित्य, खेलकूद, कला-मनोरंजन, सांस्कृतिक लगायतका कार्यक्रमहरु नियमित र उत्साहजनक सहभागिताका साथ संचालनमा रहेका छन् ।

नेपाली भाषाको प्रयोग र त्यसको लगाव प्रति विदेशमा भएपनि पहिलो पुस्तामा खासै अन्तर र द्विविधा पाइदैन। यही बढ्दै-हुर्केका दोस्रो पुस्ताका भाइ-बहिनी, छोरा - छोरीहरुमा भने नेपाली भाषाको प्रयोग व्यवहारिकता भित्र नपर्ने भए पछि औपचारिक

- अनौपचारिक रूपमा यसको प्रयोग घट्दै - पातलिँदै गएको महशुस गर्न सकिन्छ । अव, झन् यही जन्मी हुर्कदै गएका तेस्रो पुस्ताको जनसंख्या पनि उल्लेख्य भए पछि नेपालसँगको भावनात्मक सम्बन्ध तथा मातृभाषासँगको लगाव र झुकाव नचाहेर पनि पर - पर धकलिन्दै जाने डर देखिन्छ । यसबीचमा केहि प्रयासहरु पनि नहुने हो भने त पुस्तान्तरण सँगै बचे - कुचेका नेपालीपन पनि हराएर जाने हो की भन्ने चिन्ता थपिँदै गएको छ ।

बिदेशमा हुने नेपाली भाषामा आधारित हरेक क्रियाकलाप बिशेषतः दोस्रो र तेस्रो पुस्ताको क्रियाशीलतालाई उर्वर बनाई राख्न मद्दत पुर्याउने गर्दछ। बिशेष गरी न्युजिल्याण्डमा पनि नेपाली भाषा-साहित्य, कला-संस्कृति झल्कने प्रदर्शनी र नेपाली रेडियो कार्यक्रम लगायतका गतिशील प्रयासहरु हुँदै आएका छन् ।

“नेपाली पृष्ठभूमिसँग जोडिएर आउने भाषा, कला र संस्कृति तथा रहन - सहन लगायतका बिषयहरु; नेपाली समुदायले जहाँ रहेपनि त्यसलाई उत्तिकै रूपमा अंगाल्दै आएको छ । नेपालबाट अस्थायी र स्थायी रूपमा बाहिर रहेका नेपालीहरुले बिदेशी भूमिमा जातीय, क्षेत्रीय, र राष्ट्रिय महत्व राख्ने पर्वहरु मनाउने जोश - जाँगर त्यसैका उदाहरणहरु हुन्, अनि त्यसै अनुसारको पहिरन र सजावट पनि । अंग्रेजी, ब्यबहारिक भाषा भए तापनि नेपाली भाषा हाम्रो समुदायको पहिचान हो भने नमस्ते - नेपाल, रेडियो कार्यक्रम त्यसको पहिचान गर्ने सजिलो र प्रतिनिधि मूलक माध्यम बनेको बिश्वास गर्न सकिन्छ। यद्पी, यसबीचमा सामान्य गुजारा गर्ने देखि लिएर हरेक पेशागत क्षेत्रहरुमा पनि नेपालीहरुको आबद्धता बढ्दै गएको छ । क्राइसचर्च शहर लगायत न्युजिल्याण्डका अन्य स्थान हरुका नीजि तथा सरकारी निकाय, तथा विभिन्न पेशागत क्षेत्र-संकायमा नेपाली हरुको विशिष्टता तथा गर्विलो उपस्थिति देखिएको छ । ती मध्ये कति क्षेत्रमा नेपाली समुदायका व्यक्तित्वहरु उदाहरणिय नेतृत्व भूमिकामा समेत रहनु भएको छ । यी सबैले समग्र नेपाली समुदायको क्रियाशीलतालाई प्रस्तुत गर्न सजिलो बनाएको छ ।

आवश्यकता पनि होला, रहर पनि; तर जे होस् हामीलाई हाम्रो आफ्नै त केही न केही कुरा चाहिन्छ, चाहिन्छ । सायद यस्तै कुराबाट नै क्राइसचर्चमा रेडियो प्रसारणको बाटो खुलेको पो थियो की ! नेपाल मै हेरौं न, रेडियो प्रसारणको क्षेत्र र अवस्था । अहिले देशका ७४ वटा जिल्लामा एफएम रेडियो स्थापना भइसकेका छन्। झन्डै ६ सय १६ वटा रेडियो इजाजतपत्र जारी गरिएका छन् भने ४ सयभन्दा बढी एफएम रेडियोले नियमित प्रसारण गरिरहेका छन्। त्यसमा २ सय ८५ वटा सामुदायिक एफएम छन्। सन् १९२२ देखि रेडियो प्रसारण सुरु भए यता न्युजिल्याण्डमा लगभग तीस रेडियो नेटवर्क र स्टेशन समूहहरु

द्वारा प्रसारणको प्रभुत्वमा रहेको देखिन्छ। ती मध्ये सामुदायको प्रतिनिधित्व गर्ने खालका माओरी जनजाति, प्यासिफिका समुदाय, जातीय अल्पसंख्यक, क्रिश्चियन धर्म तथा विशेष रुचिहरूको सेवा गर्ने धेरै रेडियो स्टेशनहरू पनि छन्।

जहाँसम्म नमस्ते - नेपाल कार्यक्रमले रेडियोको आवाज मार्फत उही भाषा बोल्ने - बुझ्ने व्यक्ति र समुदायलाई क्राइसचर्च आसपास मात्र होइन, हामीसँग अन्तरसम्बन्ध भएका न्युजिल्याण्डका अन्य शहरमा रहेका नेपालीहरूसँग यहाँका हामी र हाम्रा गतिबिधिका बारेमा जानकारी लिन - दिन सजिलो बनाउने प्रयास गर्दै आएको छ । रेडियोले गर्दा एक - अर्कोमा जान - पहिचान नै नभएका, अन्य देशका भिन्न भिन्न शहर क्षेत्रमा रहेका नेपालीहरूसँग पनि हामी नजानिँदो तरिकाले जोडिएका छौं ।

यो १७ वर्षे यात्राका क्रममा रेडियो कार्यक्रमले नेपाली समुदायको समग्रता, कृयाशीलतालाई प्रतिनिधित्व समेत गरेको छ । यसक्रमका केही उल्लेखनीय प्रसंगहरू पनि जोडिन आएका छन् । यहाँहरू मध्ये धेरैलाई जानकारी भई सकेको हुनु पर्छ । प्लेन्स एफ.एम मा अहिले २० भाषाका ९० भन्दा बढी रेडियो कार्यक्रमहरू संचालनमा छन् भने ती मध्ये सबैभन्दा सुनिने कार्यक्रमको सूचीमा नमस्ते - नेपाल लामो समय देखि दोस्रो स्थानमा रहँदै आएको छ । त्यस्तै अर्कोतर्फ न्युजिल्याण्डको १२ सामुदायिक रेडियोहरूको नेटवर्क मार्फत प्रसारण हुने करिब एक हजार भन्दा बढी कार्यक्रमहरू मध्ये नमस्ते - नेपाल धेरै सुनिने कार्यक्रमको छैटौं स्थानमा परेको थियो । त्यस्तै, क्राइस्टचर्च सिटी काउन्सिलले सम्भावित भौगोलिक आपद - बिपदको तयारी तथा व्यवस्थापनका लागि पूर्व - सूचना एवम् जानकारी गराउने अभियानका लागि समेत चुनिएका आठ मध्ये नेपाली भाषा पनि एक थियो ।

अझ महत्वपूर्ण कुरा, एउटा समग्र रेडियो कार्यक्रम उत्पादन सँग जोडिएका कार्यक्रमको बिषय - सामाग्री, प्रस्तुतीको शैली, कार्यक्रम उत्पादनको प्राविधिक लगायतका हरेक पक्षमा उत्कृष्ट भएर छानिने “न्युजिल्याण्ड रेडियो अवार्ड” को सन् २०२१ संस्करणमा सामुदायिक रेडियो कार्यक्रम विधामा नमस्ते - नेपाल फाइनालिस्ट (उपविजेता) बनेको थियो ।

यसबाट क्राइसचर्चबाट प्रसारण हुने भए पनि नमस्ते - नेपाल ले न्युजिल्याण्डका सम्बन्धित निकायहरूमा सम्पूर्ण नेपाली समुदायहरूको उपस्थिति र क्रियाशीलतालाई प्रतिनिधित्व गर्ने माध्यमहरूमा एक बनेको छ । रेडियो एक महत्वपूर्ण साधना हो जसले समाचार, सूचना, मनोरञ्जन, शिक्षा, र सामाजिक संवादका लागि माध्यम प्रदान गर्दछ। नमस्ते - नेपाल क्राइसचर्चबासी नेपालीहरूको स्थानीय चासो र गतिबिधिहरू समेट्ने एउटा गहकिलो माध्यम हो । ती मात्र हैन, नेपाली चाड - पर्व तथा प्रमुख दिवस सम्बन्धि प्रसंगहरू, नेपालीको चासो भित्र पर्ने प्रतिनिधि खबर, जानकारी र नेपाली गीत - संगीत यसको प्रमुख प्रसारण सामग्री हुन् ।

यो बाहेक, नमस्ते - नेपाल को माइक्रोफोन पछाडी बसेर आफ्ना अनुभव - अनुभूति सुनाउन इक्छुक हुनुहुन्छ भने यहाँहरूलाई सधैं नै स्वागत छ । रेडियोको आवाज मार्फत क्राइसचर्चबासी नेपाली समुदायको सेवा गर्ने अवसर, साथ, यहाँहरूले हौसला प्रदान गर्दै आउनु भएको छ । त्यस्तै, विभिन्न समयमा सोसाइटीको नेतृत्व गर्नु हुने कार्यसमितिको सहयोग प्रति पनि उत्तिकै ऋणी रहेको छु ।

नेपाली भाषा, सांस्कृतिक गीत, संगीत, कथा, कविता, र अन्य पारम्परिक विरासतका कार्यक्रमहरूले विदेश बसाई क्रममा नेपालीहरूलाई आफ्नो संस्कृति र भाषा प्रतिको लगाव, मोह, प्रभाव र आकर्षण बढाउन सहयोगी बन्दै जान सक्छ । रेडियोको माध्यमबाट नेपाली भाषा, शब्दकोश, व्याकरण, अर्थ, उच्चारण, र विशेषताको प्रयुक्त प्रयोगबाट भाषाको संरक्षण र सम्बर्धनमा एउटा इट्टा थपिएको विश्वास लिएको छु ।

स्रोताहरूका लागि धेरै रमाईला कार्यक्रमहरू उत्पादन गर्न सकिने सम्भावनाको खोजी निरन्तर नै छ । तर, केही प्राविधिक कठिनाई र चुनौतीहरू हुँदा यसलाई हामीले गम्भीर र प्रभावकारी रूपबाट उपयोग गर्न नसकिरहेका अवस्था हुँदा हुँदै पनि रेडियो यात्रा निरन्तरताले १७ औं वर्ष नाघेको छ । यहाँहरू सबैमा नयाँ वर्ष बि.सं. २०८१ को धेरै शुभ-कामना अनि साधुवाद पनि ।

इमेल: namastenepalchristchurch@gamil.com
फेसबुक पेज: Namaste Nepal Christchurch New Zealand



आयुर्वेदीय स्वस्थ जीवन शैली

जीवनलाई सफल पार्न र सुखमय बनाउने प्रमुख साधन भनेको स्वास्थ्य नै हो भन्ने बुझेका हाम्रा महर्षिहरूको दीर्घकालिन प्रयासबाट आयुर्वेद विज्ञान विकसित भएको थियो । “ स्वस्थ व्यक्तिको स्वास्थ्य रक्षा र रोगीको रोगको प्रशमनको बहुआयामिक सिद्धान्तको उदघोष गर्दै, पूर्विय सभ्यताको प्रादुर्भाव सँगै बिकसित भएको आयुर्वेद चिकित्सा पद्धतिको रूपमा स्थापित भएको छ।”

आयुर्वेद जीवनको संरक्षण र सम्बर्धन ज्ञान गराउने एक चिकित्सा पद्धति हो । आयुर्वेद जीवन सम्बन्धी सम्पूर्ण ज्ञान गराउने विज्ञान हो । जसबाट आयुको ज्ञान हुन्छ र जाँहाआयुको बिचार गरीन्छ भने त्यो शास्त्र नै आयुर्वेद हो । आयुर्वेद भनेको चिकित्सा पद्धति मात्र नभएर सम्पूर्ण जीवन पद्धति हो । यसले जिवन जिउने पद्धतिको साथ साथै मानवको शारीरिक, मानसिक, सामाजिक र नैतिक शिक्षाको जानकारी गराउँदछ । हरेक मानिस जीवनमा सफलता चाहन्छ । सुखी हुन चाहन्छ । सुखमय अनि आनन्दमय होस् भन्ने चाहन्छ । तर मानव सुख र सफलता खोज गर्दा गर्दै दुःखमा पुग्दछ । यसको मूल कारण जीवनको मर्मलाई पूर्ण रूपमा जान्न नसक्नु र अनुशासित नहुनु नै हो ।

अनुशासन भनेको आफ्नो जीवनलाई सहि र सार्थक ढङ्गले अगाडी बढाउने मार्ग चित्र हो । यसैको परिधि र सिमाहरूमा रहेर हामी आफुलाई राम्रो वाटोमा हिंडाउन प्रयत्न गर्दछौ । अनुशासन भन्दा पनि आत्म अनुशासन महत्वपूर्ण छ । आत्म अनुशासन भनेको आफुले आफैलाई निश्चित सर्त र सिमा भित्र बाध्नु हो । अनर्थ र अनैतिक कामहरूबाट आफुलाई रोक्नु हो । मानसिक सत्कार्यको सदैव पालना गर्नु नै आचार रसायन हो । जसबाट मानसिक बृद्धि र आरोग्यता प्राप्त हुनुको साथै शरीर स्वस्थ र फुर्तिलो रहन्छ ।

सुखमय, संतोषी एवं समाजमा प्रतिष्ठित जीवनयापन गर्नको लागि गरीने असल आचरणहरू (काविक, वाचिक र मानसिक प्रवृत्तिहरू) लाई सद्दृत्त भनिन्छ । सद्दृत्तको पालनाबाट मानिसमा सदबुद्धिको विकास, मनमा एकाग्रता, जीवनीय शक्तिको विकास, नैतिक एवं स्वआध्यात्मिक विकास हुन्छ । साथै सद्दृत्तको पालना गर्नाले मानसिक प्रदुषण पनि कम हुन जान्छ । सद्दृत्त अर्न्तगत मानसिक सद्दृत्त, चरित्र सम्बन्धी सद्दृत्त, सामाजिक सद्दृत्त, धार्मिक सद्दृत्त, वैयक्तिक सद्दृत्त (स्वच्छता आहार, ब्यायाम, अध्ययन, मैथुन) आदि पर्दछन् । स्वास्थ्य र प्रवृत्ति –जन्म जातै सकारात्मक प्रवृत्ति भएका मानिसहरूलाई दुर्व्यसनी भएतापनि तुलनात्मक रूपमा स्वस्थ रहेको पाइयो भने नकारात्मक प्रवृत्ति भएकाहरू स्वस्थ नभएको र छिट्टै मर्ने गरेको पाइएको छ ।

सकारात्मक हुने तरिका –प्रकृतिसँग जोडिएर नियमित हास्नु, नाच्नु, गाउनु, खेल्नु, रुनु, मनको बह पोख्नु, गल्ति स्वीकार गर्नु र सब भन्दा ठुलो कुरा हरेक नकारात्मक कुराको सकारात्मक पक्ष खोज्ने बानी बसाल्नु हो ।



डा. शङ्कर प्रसाद पौडेल
वरिष्ठ आयुर्वेद चिकित्सक

स्वस्थ जीवन शैली एक राम्रो सँग जीवन जिउने कला हो, स्वस्थ रहनका लागि विभिन्न नियमहरूको पालना गर्नु पर्ने हुन्छ । जुन हाम्रो जीवन पद्धति सँग सम्बन्धित रहने गर्छ । जस्तै दिनचर्या, रात्रीचर्या, ऋतुचर्या, योग, प्राणायाम, पच्यकर्म विधि, आहार-विहार, अधारणीय वेग तथा धारणिय वेग आदि क्रियाकलाप स्वस्थ जीवनका अमुल्य र अपरिहार्य क्रिया हुने गर्छन ।

शरीर र मन (दिमाग) बलियो भए सम्म जीन्दगी गाह्रो लाग्दैन । आफ्नो दिमागले साथ दिएन भने स-साना समस्या पनि ठुला देखिन थाल्दछन । त्यसका लागि हरेक दिन कम्तिमा आधा घण्टा फटाफट हिंडनाले दिमाग तरुण रहन्छ । मौका मिल्नासाथ हाँसी हाल्नु पर्दछ यसले स्मरणशक्तिलाई वनाई रहन मद्दत गर्दछ । मन र तनलाई स्वस्थ पार्ने विधिमा योग र ध्यान मुख्य हुन ।

शरीर र मनको संतुलन नै योग हो । अलभ्यको लाभ वा अप्राप्तीको प्राप्ती नै योग हो । योगले भन्छ शरीर र मनलाई दमन नगर बरु यसलाई रुपान्तर गर । रुपान्तरले नै जीवनमा वदलाव आउछ । योग शरीर, मन र भावनाहरूलाई सन्तुलित राख्न तालमेल मिलाउने एक साधन पनि हो । योग जीवन पनि हो । योग तथा ध्यान विधि दुखाइमा मात्र फाईदाजनक छैनन् बरु रिस तथा डिप्रेसन जस्ता समस्यामा पनि यिनीहरूले उपचारको भुमिका खेलेका हुन्छन ।

सफलताको लागि निद्रा पनि अति आवश्यक छ । एक रात सुत्न पाइएन भने अर्को दिन लखतरान परेको अनुभव हुन्छ । निद्रा नपुगेमा दिनभर नै दिक्क लाग्ने, झिँजो लाग्ने, जटिल कामहरू गर्न मन नलाग्ने आदि हुन सक्दछन । एकरात राम्रो सँग सुत्न पाइएन भने रोगसँग लड्ने कोषहरू घट्न थाल्दछन तसर्थ पनि स्वस्थ भएर वाचनको लागि जसरी खाना र पानीको आवश्यकता हुन्छ निद्राको पनि त्यतिकै महत्व हुन्छ ।

खानपिनमा हामी धेरै लापरवाही गर्दछौ । नखानु पर्ने खान्छौ, नखानु पर्ने समयमा खान्छौ यही कारण हामी रोगी हुन्छौ । चिप्लो-चाप्लो, मसलेदार, जंकफूड वा फास्टफूडमा रमाउछौं, मैदाजन्य वा पाकेटवन्द खानेकुरामा लोभिन्छौं । मिठो मसिनो खाने बहाना खोजी रहन्छौ । यस्तो अस्तब्यस्त खानपिन शैलिले शरीरलाई रोगी बनाउँछ । यसर्थ खानपिनमा पनि हामी अनुशासित बन्नु पर्दछ ।

खानपिनको निश्चित तालिका निर्धारण गर्नु पर्दछ । दिनमा कति पटक, के-के, कस्ता कस्ता खाने भन्ने निर्धारण गर्नुपर्दछ । स्वास्थ्य मैत्री, सुपाच्य, स्वास्थ्यवर्धक खानेकुरा खानुपर्दछ । मिठो पाउँदा पेट चर्किने गरी खाने, नमिठो भए खाँदै नखाने प्रवृत्तिले पनि हामीलाई रोगी बनाउँछ । भनिन्छ की “संसारमा जति मानिस खान नपाएर मर्छन् त्यो भन्दा बढी खान नजानेर” ।

स्वस्थ खाना खाने-एक स्वस्थ जीवनशैलीको दिसामा संतुलित (हितकर) आहार लिनु पहिलो र महत्वपूर्ण कदम हो । जुन आहारको सेवनले शरीरगत तन्तुहरूको बृद्धि हुन्छ, स्वास्थ्य एंव आरोग्यको बृद्धि हुन्छ, बलवर्ण इन्द्रियहरू प्रशन्न हुन्छन यस्तो आहारलाई हितकर आहार भनिन्छ । आहारको बिषमताले रोग उत्पन्न गर्दछ । रोग उत्पन्न गर्ने आहार अहितकर आहार हो । संतुलित आहारमा निश्चित मात्रा र अनुपातमा विभिन्न प्रकारका प्रोटीन, कार्बोहाइड्रेट, वसा, खनिज, भिटामिन र बैकल्पीक पोषकतत्व पर्याप्त मात्रामा फाइबर, एन्टीअक्सीडेण्ट, न्यूट्रास्यूटिकल हुनुपर्दछ । जसवाट सकारात्मक स्वास्थ्य लाभ हुन सकोस् । संतुलित आहारले उर्जा बढाउँछ, प्रतिरक्षा प्रणाली मजबुत बनाई अनावश्यक तौल बढाउनलाई रोक्छ र शरीरलाई आवश्यकतानुरूप पोषण गर्दछ । खाना खाँदा भोजनलाई नमस्कार गरेर, पवित्र भएर, प्रशन्न रहेर अग्निमा हवन गरेर एकान्तमा स्वच्छ र स्वस्थ स्थानमा चपाई चपाई पोषणयुक्त पोषिलो खाना खानुपर्दछ ।

भोजन समयमा (पेट) आमाशयको एक भाग ठोस द्रब्यले, एक भाग पेय पदार्थले भर्नु पर्दछ । बाँकी भाग वातादि दोष संचारको लागि खाली राख्नु पर्दछ वा दुई भाग अन्नले र एक भाग जलले भर्नु पर्दछ । मात्रावत आहार सेवनिय हुन्छ । मात्रावत आहारको सेवनले प्रकृतिवल (स्वास्थ्यमा बाधा नहुनु) वल, वर्ण र सुखायु प्राप्ति हुन्छ । उचित समयमा खाना पाचन हुनु समयमा भोक लाग्नु, मलमूत्रको यथोचित त्याग हुनु, शरीरमा उत्साहका साथ हलुका महसुस हुनुलाई सामान्यतया स्वस्थ अवस्था मान्न सकिन्छ । स्वस्थ जीवनका लागि हाम्रो दैनिक खानपानले अर्को महत्वपूर्ण भुमिका खेल्दछ जस्तै बिहान प्रात समयमा उठ्ने वित्तिकै चिसोपानी भन्दा मनतातो पानी पीउनु हितकर हुन्छ । त्यस्तै खानामा प्राकृतिक वीज अंकुरीत, दहि, फलफुल, सागको संतुलित आहार हुनुपर्दछ । पहिला खाएको खाना पाचन भएपछि मात्र दोश्रो खाना खाने बानी बसाल्नु पर्दछ । जसको मापन मलमूत्रको यथोचित त्याग शारीरिक उत्साह, हल्कापन, भोक तिर्खाको इच्छा हुनुले गर्न सकिन्छ ।

विहानको खाना गरिष्ठ र बेलुकाको खाना हल्का खालको हुनुपर्दछ । हाम्रो खाना षडरस युक्त हुन आवश्यक छ । खाना खाँदा पहिले हल्का चिल्लो (जस्तै गो घृत) त्यसपछि क्रमश गूलियो, अमिलो, नुनिलो, पिरो, तितो, टर्रो खाना लिदै जानुपर्छ । विहान खाली पेटमा दुध मोही, काक्रो बदाम आदि बेलुकाको समयमा दहि, माछा, मासु गुन्द्रुक, करेला, लौका र चिसो पेय पदार्थ खान उचित हुदैन । तर सुत्ने बेलामा भैसीको शुद्ध दुध लाभदायक एंव निन्द्राजन्य मानिन्छ । यसको अलावा विरुद्ध भोजन जस्तै साग-वेसार, आँप-दहि र महि, माछा मासु, र दुध आदि जस्ताको एकै साथ सेवन गर्नु हुदैन । हामीले खानेकुरा ऋतु अनुकूलको पनि हुनु उत्तिकै जरुरी छ ।

भोजनको तुरुन्त फ्रिजको ठण्डापानी या शितलपेय को प्रयोगले शरीरस्थ अग्नि कम हुन गई आहारको पाक ठिक सँग हुदैन रोग लाग्न सक्ने हुन्छ । त्यस्तै धुम्रपान गर्नाले १ चुरोटको असर १० गुणा बढ्न गई ५०% अर्बुद रोग (क्यान्सर) हुने सम्भावना हुन्छ । खाना खाना साथ नुहाउन पनि हुदैन, चिया, कफी पनि पिउनु राम्रो मानिदैन । तुरुन्त सुत्न पनि हुँदैन । तैलिय वा चिल्लो मख्खन, मेवा, मिठाई, खरबुजा, तरबुजा, मुला काक्रो मकै खाना साथ पानी पिउनु स्वस्थकर मानिदैन । दिउँसोको खाना पछि १/२ घण्टा पछि मात्र सुत्नु उपयुक्त हुन्छ भने राती खाना खाएको २ घण्टा पछि मात्र सुत्नु राम्रो मानिन्छ । रातीको खाना पछि १५/२० मिनेट वा ५०० भन्दा बढी पाइला घर भित्र वा बाहीर हिड्नु स्वस्थकर मानिन्छ । स्वस्थ जीवन शैली कुनै एक दिनको मात्र काम होइन यसमा स-साना प्रयासको श्रृंखला सामिल हुन्छ जसले आफ्नो जीवनको खुसी, स्वस्थ र योग्य बनाउन को लागि प्रेरित गर्दछ ।

दिन चर्या भनेको प्रतिदिन उठने बेलादेखि सुत्ने बेलासम्म गरीने योग्य चर्या हो र दैनिकी जीवनमा गरीने कुरा पनि हो । जस्तो समयमा सुत्ने र समयमा उठ्ने (बेलुका १० बजे देखि विहान ४ बजे सम्म) यो समयलाई ब्रम्ह मुहूर्त पनि भनिन्छ, हितकर मानिन्छ) तालिका बनाउनु, दिनभरी काम गर्दा काम प्रति लगाव राख्ने, मेहनत गर्ने, सकारात्मक तथा रचनात्मक ढंगले गर्ने प्रयास गर्ने, कुन काम गर्दा उपयुक्त हुन्छ, बढी फलदायी हुन्छ त्यस अनुरूपको काम गर्ने, जोसिला, उर्जावान, सकारात्मक, कर्मठ, मेहनति, सिर्जनशिल साथीहरूको सर्कल बनाउने र त्यही सर्कलमा आफुलाई घुलमिल बनाउने । दैनिक कार्य-तालिका अनुशासीत भएमा हाम्रो लय विग्रीदैन । जीवनमा जव लय हुन्छ त्यसले एउटा धुन पैदा गर्दछ । जीवन मधुर हुन्छ । तनाव मुक्त हुन्छ ।

शरीर स्वस्थ रहन व्यायामको पनि त्यतिकै आवश्यकता छ । शरीरको चेष्टा जसवाट स्थिरता आउँछ र बल बढ्छ । ब्यायाम गर्दा ऋतु अनुसार शरीरको अवस्था र शक्ति अनुसार मात्र गर्नु पर्दछ । धेरै ब्यायाम गर्नाले पनि शरिरमा हानी पुग्दछ । संक्षेपमा उठेदेखि सुत्ने बेलासम्म आफ्नो दिनलाई ब्यवस्थित बनाउन निम्न कार्यहरु गरेमा शरीरलाई स्वस्थ राख्न मद्दत मिल्दछ । ब्रम्ह मुहूर्तमा उठनु मलोत्सर्ग एंव गुदा प्रक्षालन, आचमन, दन्त धावन, शिरमा तेलको मालिस शरीरको अग्यङ्गण, तर्पण, शरीर परिमार्जन, स्नान, निर्मलारभ्वरधारण (स्वच्छ लुगा लगाउनु) गन्धमाल निशेषण (चन्दन माला लगाउनु) रत्नाभर धारण (रत्न तथा गहनाहरु लगाउनु) केश श्मश्रु (दारी, जुङ्गा नड केश आदि समयमानै काट्नु) प्रदत्र धारण (जुत्ता लगाउनु), छत्र धारण र दण्ड धारण (समय अनुसार उपयुक्त भएमा गर्ने बृत्ति उपाय निवेषण (धर्म हुने काम गर्ने) शान्त हुने अध्ययन गर्ने । स्नान गर्दा उष्ण जलले आधा शरीरको परिषेक तथा शितल जलले सबै शरीरको परिषेक गर्नुपर्दछ । स्नान गर्नु भन्दा पहिले सस्यौंको तेलले मालीस गर्ने (कमसेकम १०-१५ मिनेट) मालीस र स्नानको फरक १० मिनेटको हुनुपर्दछ । तेल मालीस पछि केही समय योगासनका लागि निकाल्नु पर्दछ करिव ३० मिनेट, त्यस पछि १५/२० मिनेट पश्चात मात्र स्नान गर्ने । यदि समय नपुग भए मालीसको १० मिनेट पछि मात्र स्नान गर्नु उपयुक्त हुन्छ ।

शरीर स्वस्थ रहनका लागि धारणीय वेगहरुको धारण गर्नुपर्दछ ।

अधारणीय वेगहरुको वेग रोक्नाले शरीरमा विभिन्न किसिमका रोगहरु लाग्न सक्दछन । अधारणीय वेगहरुमा मल, मुत्र, शुद्र, अपान वायू, छर्दि (वमन) बुद्धार (डकार), भोक, तिर्खा, पसिना, निन्द्रा, श्वास, अश्रु आदी पर्दछन् । यी वेगहरु रोक्न हुँदैन, उचित र ठिक समयमा त्याग गर्नु पर्दछ । अन्यथा, विभिन्न शारीरिक रोगहरुको सिकार बन्नुपर्ने अवस्था आउन सक्दछ । रात्री चर्यामा – सौर्यकालमा लघु एवं हितकारी भोजन गरेर, पवित्र भएर ईस्वरको स्मरण गर्दै आरामसँग आरामदायी बिछ्यौनामा सुत्नु पर्दछ । ऋतु चर्यामा ऋतुअनुसारको आहार विहार गर्नुपर्दछ ।

आजको भाग दौड भरी समाजमा स्वस्थ जीवनशैलीलाई अपनाउनु प्रगतिका समकक्ष मानिन्छ । नियमित शारीरिक ब्यायामको साथ संतुलित आहार लिएर जीवन शैलीलाई संतुलित र सुनिश्चित गर्न सक्दछ । अन्तमा शरीर सारै अस्वस्थ रहयो भने कुनै पनि लक्ष्य हासिल गर्न सकिन्न किनभने यो शरीर अन्य सबै शरीरका अंगहरुको वाहन हो । वाहन विना छोटो समयमा लामो यात्रा वा गन्तब्यमा पुग्न सकिँदैन । नगद र जिन्सी भन्दा ठुलो सम्पत्ति हो स्वास्थ्य (ज्भबतिज प्क धभबतिज), नगद र जिन्सी दुवैको निर्माण गर्ने शक्ति पनि स्वास्थ्य नै हो । अतः पहिलो सम्पत्ती हो स्वस्थ शरीर, स्वस्थ रहयो भने घर परिवार समाज र राष्ट्रलाई पनि केही योगदान गर्न सकिन्छ ।

तामाङ सेलो – एक परिचय

तामाङ सेलोले तामाङ जातिको कला, संस्कृति सम्बन्धी महत्वपूर्ण पहिचान बोकेको हुन्छ। तामाङ जातिमा परापूर्व कालदेखि चल्दै आएको सेलोहरू डम्फु सेलो, म्हेन्दोमाया सेलो, र फापारे सेलो धेरै प्रचलित सेलोहरू हुन्।

तामाङ जातिको विशेष गरेर बिहे, छेवार, पास्नीमा मावाली र बुढा मावाली लाई डम्फु बजाएर डम्फु सेलोमै स्वागत, सम्मान, सत्कार गरिन्छ भने मावालीको तर्फबाट पनि छेवार वा पास्नी गर्ने भान्जा भान्जीलाई सेलो गायकहरूले सेलोमै आशिष दिन्छन्। डम्फु सेलो गाउनेलाई 'तम्बा' भनिन्छ । बिहेबारी र चारधाम बुझाउँदा माइतीपक्ष र घरपक्ष दुबै तिरका तम्बाहरू बीचमा ठूलो दोहोरी चल्ने गर्दछ।

त्यस्तै विशेष गरेर रसुवा, नुवाकोट र धादिङ जिल्लाका तामाङहरूमा प्रख्यात 'म्हेन्दोमाया' सेलो बुद्ध जयन्ती, सोनाम ल्होछार साथै तामाङ जातिको अरू विभिन्न चाडहरूमा यो सेलोमा उमेर पुगेको केटाकेटीहरू देखि बुढाबुढीहरू सम्म सबै घेरा हालेर गोलो भएर केटा पक्ष र केटी पक्षले पालै पालो



शान्त लामा

म्हेन्दोमाया सेलोमा जुहारी खेल्दै सबै घुमेर नाच्ने गर्दछ। यस्तै काभ्रेपलान्चोक, सिन्धुपाल्चोक, दोलखा, रामेछाप र सिन्धुली जिल्लाका तामाङहरूले बौद्ध र स्वयम्भुको (तेमाल) जात्रा, गोकर्ण जात्रा, र अरू मेला जात्राहरूमा केटा पक्ष र केटी पक्ष हुल हुल ठूलो संख्यामा बसेर तामाङ फापारे सेलो जुहारी गाउँदा दिन रात बितेको पत्तो पाउँदैनन्। धेरै पहिले पहिले त हार जीत हुँदा तानेर भगाई बिहे गर्ने सम्मको चलन थियो। खासगरि यिनै डम्फु सेलो, म्हेन्दोमाया सेलो, र तामाङ फापारे जुहारी सेलोलाई आधुनिक परिवर्तित समय अनुसार तीनै वटा सेलोको भाकाको सेरोफेरोमा रहेर गीत बनाउने र गाउने तामाङ गीतलाई 'तामाङ सेलो' भनिन्छ जुन अहिले बजारमा प्रशस्त पाइन्छन्।

सामूदायिक साँस्कृतिक साँझ – निरन्तरताको अनुरोध

अशोक कुमार श्रेष्ठ

नेपाली बिबिध सामूदायिक साँस्कृतिक साँझ किन आवश्यक छ त ? यस्ता कार्यक्रमहरू गरी राख्दा के र किन फाईदा छन् र किन यसको शुरूवात गर्यो भन्ने उदेश्यले थोरै भएपनि कलम चलाई रहेको छु।

धेरै पहिले देखि नै मेरो मनमा हामीले दशैं, तिहार, तिज, नयाँ वर्ष सोसाईटीले नियमित रूपमा मनाई रहेको पर्वहरू हुन्। तर ती कार्यक्रमहरू गरिराख्दा ती भन्दा भिन्न कार्यक्रमहरू गरी अन्य चाडपर्वहरू मनाउनेहरूलाई पनि जोडन पाए उहाँहरूलाई भावनात्मक रूपमा जोड्न सकिन्छ होला भन्ने लागि रहन्थ्यो ।

आज भन्दा करिब दुई वर्ष अगाडी जब नेपाल न्युजिल्याण्ड फ्रेण्डशिप सोसाईटीको नेतृत्व गर्ने अवसर प्राप्त गरें यो कुरा हाम्रो कार्य समितिमा राखें । सबैजनाले यसरी साथ दिनु भयो कि म नै अचम्ममा परें । हामीले बृहत रूपमा छलफल गरी सकेपछी सबै जात जातिको पर्वहरूलाई मनाईरहन त सम्भव हुँदैन तर वर्षमा एक दिन भए पनि नेपाली बिबिध सामूदायिक साँस्कृतिक साँझ गरेर सबैलाई भावनात्मक रूपमा जोडौं र हाम्रा साँस्कृति जोगाऔं भन्ने उदेश्यले यस कार्यक्रम गरिएको थियो ।

तपाईंहरू मध्ये धेरैलाई थाहा छ, नेपाल भगवान बुद्ध र सगरमाथाको देश हो। तर तपाईंहरू सबैलाई थाहा नहुन सक्छ कि नेपाल पनि १२५ भन्दा बढी भाषा बोल्ने देश हो। नेपालका विभिन्न भागमा बसोबास गर्ने विभिन्न जातजाति, फरक - फरक धर्म मान्ने, फरक - फरक भाषा बोल्ने र फरक - फरक संस्कृति र परम्परा भएका मानिसहरू छन्। तैपनि हामी सबै नेपाली एकअर्काको विशिष्टतालाई सम्मान गर्छौं र सद्भावका साथ बस्छौं। न्युजिल्याण्डमा बसोबास गर्ने नेपालीहरू (विभिन्न स्थान, जाति, संस्कृति, परम्परा, धर्मका) बीचको समान भाइचाराको सम्बन्धलाई मजबुत बनाउन धेरै मद्दत पुग्दछ भन्ने हामीलाई लाग्दछ।

एक र अर्काको सम्मान गर्नु भनेको आफ्नो पनि सम्मान पाउनु हो । जब हामीले एक आपसमा अरू जातजातिहरूको धर्म साँस्कृतिलाई सम्मान गर्ने गर्दछौ तब न सबैलाई लाग्ने गर्दछ ओ हो सोसाईटीले हामीलाई यसरी सम्मान गरिरहेछ भने हामीले पनि सोसाईटीलाई सम्मान गर्नु पर्दछ । हामीले यस्ता किसिमका कार्यक्रमहरू गरी रह्यौ भने हामीले सबै समूदायहरूलाई समेट्न सक्छौ भन्ने बिश्वास लिएका छौं ।

बिगत दुई वर्षबाट भै रहेको यस कार्यक्रमलाई जिवन्त रहिरहनु पर्दछ र हाम्रो यस कार्यकाल पछि पनि आउने लिडरहरूले निरन्तरता दिनु हुनेछ भन्ने पूर्ण बिश्वास लिएको छु। महाकवि लक्ष्मी प्रसाद देवकोटाले मर्नु भन्दा अगाडी अरू सबै कृतिहरू जलाए पनि मूना - मदनलाई नजलाई दिनु भने जस्तै यस कार्यक्रमलाई नमारी दिनु हुन आग्रह गर्दछु।



श्री लाखे आजू

रोहित रंजित र रबिना मल्ल



किम्बदन्त अनुसार भनाई छ कि जब कान्तिपुर नगरीमा (अहिले काठमाडौं भनिन्छ) किसानहरूको बाली उब्जनीहरू बिग्रिन थाल्यो, अकालको अवस्था सृजना हुन थाल्यो तब कान्तिपुर नगरीको कृषक, बासिन्दा र तांत्रिकहरूले श्री तलेजु भवानी माँलाई सहयोग को लागि गुहार्ने निर्णय गरे। सबै जना श्री तलेजु भवानी माँलाई बिन्ती चढाउन श्री तलेजु भवानी माँको दरबारमा गए। बीच बाटोमा एउटा जंगल पथ्यो जहाँ भूत पिशाचले दुःख दिन्थ्यो।



बिन्ती चढाउन सँगै गएका तांत्रिकहरूले आफ्नो तन्त्रको शक्तिले सो भूत पिशाचलाई छल गरी जंगलको बाटो पार गरी श्री तलेजु भवानी माँको दरबारमा पुगे। सो दरबारको मुख्य द्वारमा बिभिन्न रूप र कदका राक्षसहरूलाई एक आपसमा लडाईं गरिरहेको देखे। तांत्रिकहरूले फेरि आफ्नो तन्त्रले सो राक्षसहरूलाई आफ्नो बाटोबाट पार लगाए । तर ती राक्षसहरू मध्ये एउटा ठूलो अनि भयंकर शक्तिशाली राक्षसलाई भने नियन्त्रण गर्न असक्षम भए। उल्टै त्यो राक्षसले कान्तिपुर नगरीबाट श्री तलेजु भवानी माँलाई बिन्ती चढाउन गएका कृषक, बासिन्दा र तांत्रिकहरूलाई खान खोजे। आफूहरूको ज्यान खतरामा भएको महसुस भएपछि उनीहरूले श्री तलेजु भवानी माँलाई ज्यान बचाई दिन गुहारे। उनीहरूको गुहार सुनेर श्री तलेजु भवानी माँले त्यो ठूलो राक्षसलाई उनीहरूलाई हानि नोक्सानी नगर्न आदेश दिए। श्री तलेजु भवानी माँसँग सबै समस्या राखिसके पछि, समस्या समाधान गरी जगतको रक्षा गरिदनु हुन् बिन्ती चढाउन गएका कान्तिपुर नगरीका कृषक, बासिन्दा र तांत्रिकहरूले श्री तलेजु भवानी माँलाई उनीहरू सँगै कान्तिपुर नगरी प्रस्थान गर्न बिन्ती गरे। तर श्री तलेजु भवानी माँले सो दरबार छोडे त्यहाँ भएका सबै राक्षसहरूले बिध्वंस मचाउन सक्ने भनेर आफ्नो खड्ग लगेर कान्तिपुर नगरीमा स्थापना गर्नु अनि सबै समस्या हल भएर जाने बिस्वास को साथ बिदाई गरिन्। सो खड्ग र सर्वसाधारणको सुरक्षा निम्ति त्यो ठूलो भयंकर शक्तिशाली राक्षसलाई समेत कान्तिपुर नगरी जान आदेश दिइन । बिन्ती चढाउन गएका कान्तिपुर नगरीका कृषक, बासिन्दा र तांत्रिकहरूले श्री तलेजु भवानी माँले दिनुभएको खड्गलाई मात्र कान्तिपुर नगरी मा प्रवेश गराइयो तर सुरक्षाको लागि गएका राक्षसलाई भने कान्तिपुर नगरीमा प्रवेश गर्न दिइएन। दिन बिट्दै गयो तर त्यो राक्षसले भने कान्तिपुर नगरी प्रवेश गर्ने अनुमति पाएन । आफूलाई दिईएको जिम्मेवारी पूरा गर्न नपाउँदा राक्षस एकदम दुःखी भयो र रून थाल्यो। ऊ रोएको देखेर कान्तिपुर नगरीको जनतालाई

माया जाग्यो र राजा समक्ष गएर सबै कुरा जानकारी गराई सो राक्षसलाई भेट गरि समाधान निकाल्न बिनम्र अनुरोध गरे। सो अनुरोधलाई स्वीकार्दै राजाले राक्षसलाई बोलायो अनि जनताको हितको लागि उसलाई नगरीमा प्रवेश नदिएको कुरा जानकारी गराए । तर राक्षसले ऊ श्री तलेजु भवानी माँको खड्ग र सम्पूर्ण नगरी बासिन्दाको सुरक्षाको लागि आएको बिश्वास दिलाए। राजाले ऊ राक्षस भएको र के खाएर जीवित रहने हो भनेर प्रश्न गर्दा, राक्षसले म जनताले दिएको मासु र हाँसको अंडा खाएर जीवित रहन्छु भनि बिश्वास दिलाए पछि सो राक्षसलाई कान्तिपुर नगरीमा प्रवेश गराइयो र राजाले उसलाई सो समयबाट लाखे नाम राखिदिए ।

नेवारी भाषामा लाः भनेको मासु र खेँ भनेको अंडा, मासु र अंडा खाएर जीवित रहन्छु भनेको भएर यसरी सो राक्षसको नाम लाखे रह्यो। सो समय पछि हरेक यँयाः पुन्हे (इन्द्र जात्रा) को दिन श्री लाखे आजूको नित्य पूजा गरि काठमाडौं दरबार छेत्र र नजिकको पुरानो कान्तिपुर नगरी छेत्रमा दर्शन गराउने चलन चली आएको छ। श्री लाखे आजूलाई शान्ता भैरवको रुपमा पनि पुजिने गरिएको छ।



तनाव कम गर्ने उपायहरू



यदुनाथ शर्मा

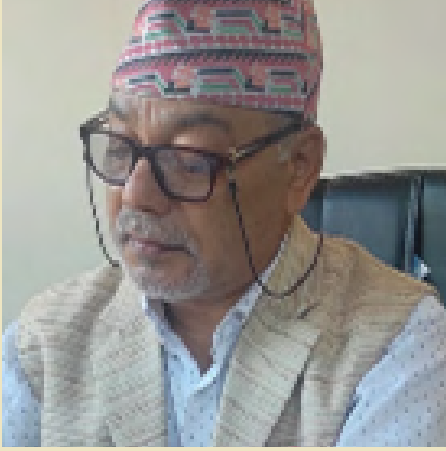
नाव (Tension/Stress) शब्द दैनिक थैगोको रूपमा सुनिने, देखिने र भोगिने गरेको छ, तर तनाव के हो ? के होइन? केही लाभदायक पो छ कि? आफैले विचार गर्ने कुरा हो। (stress is an early information to be alert from difficulties)
Cortisol रसायनले तनाव उत्पादन गर्दछ तर यसले बिहान ब्युँझाउने, उठाउने र आपत - बिपत पर्दा अभौतिक शक्ति जगाउँछ पनि। आराम निद्रा गराउने रसायन (melatonin) पनि बेला न कुबेला बढी भयो भने उल्टो काम हुन्छ। अन्य खुसी रसायनहरू (happy hermons) - dopamine, oxytocin, serotonin and endorphin - लाई ठीक सन्तुलन राख्न सके तनावको प्रभाव कम गर्न सकिन्छ। अव कसरी तनाव कम गर्ने केही “पहरेदार” सूचक चिन्तौं, बुझ्यौं र चर्चा गरौं। आफुलाई उपयुक्त लाग्ने विधी, प्रयोग र अभ्यास गरौं।

- १) सकारात्मक जीवनशैली अपनाउने (विचार विज्ञान) As you think so shall you become.
- २) आत्म अनुशासन: आफ्नो नियम मर्यादा आफैले बनाउने, रोज्ने र पालना गर्ने। ब्यक्तिगत नियम, परिवारको नियम, समाजको/संस्कृतिको नियम, सरकारी नियम, प्रकृति र ईश्वरको नियम (ईश्वर प्राणीधान)।
- ३) रचनाहरू प्रति कल्याणकारी/ परोपकारी भावना (अष्टादश पुराणेषु व्यासस्य वचन द्वयम : परोपकार पुण्याय पापाय पर पीडनम)
- ४) विश्व मैत्री भावना सरह अस्तित्व स्वीकार गर्ने र ५ जना सम्म अति मिल्ने मित्रहरू बनाउने। ति हुन् - ईश्वर, आमा/बाबा, शिक्षक/दिक्षा गुरु, पति/पत्नी, कर्मयोगी पेशागत साथी।
- ५) नशामुक्त /बन्धनमुक्त जीवन आधार: अनुकरण - अनुशरण मिलाउने।
- ६) कर्मयोगी: सिकेको ज्ञान सीप प्रयोग गरिरहने र सिकाउने अनि हस्तान्तरण गर्ने। आफ्नो डायरी लेख्ने, सुधार्ने र कार्यतालिका बनाउने।
 - a. रातो: अति जरुरी आज अहिले शुरु गर्ने।
 - b. पहेलो: जरुरी यो धमाधम पुरा गर्ने।
 - c. हरियो: यो महिना शुरु गरे हुने।
- ७) भावस्वतन्त्रता (Emotional freedom): ब्यक्तिगत ईच्छा, फुर्सदमा मनोरंजन, संगीत, खेलकुद आदि गर्ने र सो क्रियाकलापका लागि अवसर बनाउने र प्रदान गर्ने।
- ८) धन्यवादी (Affirmation to all – body, health, mind, intellect, skill, family, friends, property, mindfulness)

माथि उल्लेखित उपायहरू मध्ये समय परिस्थिती अनुसार प्रयोग अभ्यास गरेमा तनाव रोकथाम हुने मेरो अनुभव रहेको छ।

गजल

सम्मानित गजल



डा. घनश्याम परिश्रमी, वरिष्ठ गजलकार

देखियो केही छ कालो दालमा
लाग्छ शङ्का आज तिम्रो चालमा

बग्छ खोलामा, नदीमा छालमा
जम्नुपर्ने हुन्छ पानी तालमा

छन् कुनै ऐश्वर्यका भोगी यहाँ
छन् कतै मान्छे निकै बेहालमा

गर्दथेँ विश्वास मैले हरघडी
आज उसले तर फसायो जालमा

शिल्प, कौशल, जोस टाढा गइसके
के हुने हो भोली खै, नेपालमा

गजल - घुम्तीहरुमा



वि.वि.याक्खा, मलेसिया

हरेक घुम्तीहरुमा दुखसँग साईनो गाँसेको छु ।
काँडामा टेक्दै अपट्यारो छिचोल्न नाँचेको छु ।

भन्नेहरुले जे भनुन ठान्नेहरुले जेसुकै ठान्नुन,
पीडाहरु बिर्सेर आँखामा सपना साँचेको छु ।

कसलाई बताउँ नुन , चुक दल्ने भिडमा कथा,
आखिर मनमा जे होला बाहिर भने हाँसेको छु ।

कायर होईन र त कतै मैदान छाडेर भागेको छैन,
साँच्चै जिन्दगीसँग लडने सूचना नै टाँसेको छु ।

भुल्यौ होला भुल्नेहरुले यो स्वार्थी दुनियाँमा,
छैन कम्जोर म आफ्नै अस्तित्वमा बाँचेको छु ।

गजल - म सँग के छ र



प्रदीप रोदन, चर्चित गजलकार

म सँग के छ र बढीमा मेरो झोली जान्छ।
तिम्रो नजाओस् गए सुन्दर भोली जान्छ।

यस्तै हो घरको छानो उडाउन लेखेको दिन,
ढोका लाउनेले बिर्सेर झ्याल खोली जान्छ।

कसैको खुशी कसैको सहारा जान्छ यता,
हजुरको के जान्छ त्यही एक गोली जान्छ।

ती जलाउन जानेहरु हुन् हल्ला गर्दै जाने,
ऊ जल्न गएको हो कसैसँग नबोली जान्छ।

गजल - मैले छोडेको दिन



बिनिता खड्का थापा, मेथभन

मैले छोडेको दिन उसले संसार छोड्ला कि नछोड्ला
मैले जोडेको जति धन उसले जोड्ला कि नजोड्ला

जिन्दगीको भाग दौडमा प्रतिस्पर्धा त अति नै छ
मैले फोडेको हत्केलाको घाउ झै उसले फोड्ला कि
नफोड्ला

मेहनत चाहिन्छ जिन्दगी सपार्न प्रतिस्पर्धा होइन हेर
बाझै छ उसको वारि खेती लगाई गोड्ला कि
नगोड्ला

देखासिकी पनि कति गर्ने भन्ने कुरा नजानेर हुन
सक्छ

अझ पनि पछि लाग्दैछ बिचरा! बाटो उसले मोड्ला
कि नमोड्ला

म त यात्री हो जिन्दगीमा निरन्तर अघि बढ्नु छ
आखिर

हेर्नु छ बिच बाटोमै उसले यात्रा तोड्ला कि नतोड्ला

आफ्नो लागि होइन उ अरुको लागि यात्रामा छ
सकिन मैले भन्दै मुर्तिको सामु हात जोड्ला कि
नजोड्ला

गजल

गजल - मेरो भागमा



सोम 'अनुराग' बस्नेत, पोर्चुगल

थाहा छैन इश्वरले के ठानी मेरो भागमा ।
लगातार हाल्दि रहन्छ ग्लानी मेरो भागमा ।

डढेको पलाउँछ भनेर घर डढाई दिएँ,
खै के पलाउँछ अब छ खरानी मेरो भागमा ।

आउन त आयो कोही मन अन्तै छोडेर
आयो,
आँखा परेर पनि, परेन नानी मेरो भागमा ।

हाँस्टै पसेथेँ कसैका आँखामा रूँदै निस्किएँ।
छैन रहेछ संयोगान्त कहानी मेरो भागमा ।

बानी परेको छ हर रात त्यसैमा निदाउने,
राखी दिनु भिजेको सिरानी मेरो भागमा ।

गजल - "यस्तो एउटा गीत होस्"



ध्रुव मधिकर्मी

यस्तो एउटा गीत होस्
हार्नेको पनि जीत होस्

निमेषभरकै लागि सही
फूलमाथिको शीत होस्

यात्रामा कोही नभेटिए
स्वयम् आफै मीत होस्

घाउ तिम्रो दे:खाइ मेरो
जीवनको यही रीत होस्
(साभार: पीडाको जङ्गल)

गजल - ठिक गरे कि बेठिक



दिपक लामिछाने, नेपियर

घर छ झ्याल छैन हावा छिर्छ उदांगो देखिन्छ ।
देश छ आफ्नो मन छ र आफै सामु नाङ्गो देखिन्छ ।

नाडलोको चामल र उसको दिल एउटै लाग्छ,
निहालेर हेर्यो कन्कड फोहोर र ढुङ्गा देखिन्छ ।

यी नेताहरू दाउरे हुन बच्चरो बोकेका,
जंगल छिरेपछि सोझो पनि बाङ्गो देखिन्छ ।

थाहा छैन उसको बारेमा कुरा ठिक गरे कि बेठिक,
आफ्नाले लगाएको झिल्की पनि आगो देखिन्छ ।

हो मायाको सुरुवात मैले नै गरेको हुँ उनी प्रति,
उनको तर्फबाट त न टुप्पो देखिन्छ न टुङ्गो देखिन्छ ।



BIG DAYS

Special moments to long lasting memories

EVENTS | WEDDINGS | CORPORATE



AARATI NEUPANE

Owner/Designer

☎ 02041793241

✉ neupaneaarati41@gmail.com

📘 facebook.com/bigdaysbyaarati

📷 instagram.com/big_days_by_aarati

कविता

चिनो



शैलेश कर्मचार्य

धेरै अर्थ लाग्छ यहाँ
मौन म बस्दा

धेरै घात लाग्छ यहाँ
रोकी म बस्दा

धेरै चोट लाग्छ यहाँ
हेरी तिमीलाई बस्दा

त्यसैले,

लेख्छु म केही यहाँ
हृदय यो थामी बस्दा

लिई जानु चिनो यहाँ
लास मेरो उठ्दै गर्दा

सम्मानित कविता



कलानिधि दाहाल, वरिष्ठ साहित्यकार

प्रगाढ गहिराइ
अगाध आस्था
निरन्तर गति
अन्तर सङ्कल्प
मन्द पवन
प्रशान्त पोखरी
तरल तरङ्ग ताल
-पौडे पनि आनन्द
-बौडे पनि आनन्द
-किनारा उभिए पनि आनन्द
-बसे पनि आनन्द
विनाकपट
विनाछल
निश्छल
निस्कपट यात्राको
कहिल्यै विश्राम नहुने
कतै पूर्णविराम नलाग्ने
उच्चतर सम्भावनाको
अगम्य सागर हो
साहित्य!
विनायाचना
निर्जन टापुको अग्लो उभ्याइ
माथि आकाश
तल घनाच्छादित
गाउँबस्तीहरू
सहर बेथितिहरू
आँसु टप्किँदै
कलमको टुप्पोमा
आकाश उघ्रिँदै
दिलमा अँध्यारा रातहरू

संवेदना सजाऊँ
उन्माद बजाऊँ
लखतरान बाँचन विवश
मान्छेका चेहरा
सुत्केरी नारीका
करुण क्रन्दन
उत्तेजित बाबुको
भट्टी महफिल
मानव तस्करको बिबिगी
करुण आर्तनादको
धमिलो पोखरी
सत्तासाँढ मनोपोली
मत्त मर्चा मातेका
राँगाहरूका सिँगौरी
भयग्रस्त जीवन
भाग्दै गरेका
मृगशावकको
एक बोरा थकान
उचालेर थपक्क
सर्वमिश्रण
चम्चाघुलनपछिको
उखर्माउलो गर्मी ओठ
सुरुप्य सर्वतको
सर्वस्वाद मिल्
शिल्पसौन्दर्य सज्जित
एक अनौठो गिलास हो
साहित्य!
मातेर लेखिन्न
छटपटाएर भेटिन्न

खोजेर पाइन्न
पाएर चिनिन्न
संयम
धैर्यशील
नवको चाहना
विगतको परित्याग
जीवनजगत्को
उच्च ललाट
कल्पनाको सगरमाथा
भावसरोवरको वेगनास
स्वार्थपरित्यागको शिविसमाधि
चेतनाको संयमित
तर उग्र उन्माद
अन्यायी बाबु जिउसविरुध्द
एक्लो विजयको
पताका प्रमिथस
घामपानी
स्टोभसङ्गीत
उग्ररूपा प्रकृति
हुरी असैह्य झञ्झा
मन्दपवन
दाँयाबाँया कोख बनेर
धर्तीबाट आकाश
आकाशबाट धर्ती
शिर आकाश
पाउ धर्ती
पाउ धर्ती
शिर आकाश
के होइन ?
अध्यात्मविज्ञान
विज्ञानअध्यात्म
कसैले
कुनै बेला
कहिल्यै छुट्याउन नसक्ने
सप्तसुर
सप्तराग
सप्तरङ्ग समाविष्ट
सौन्दर्यको इन्द्रधनुष हो
सर्वोच्चतर साहित्य!!

कविता

कठिन उकाली



विनोद भौकाजी, अकल्यान्ड

काँधमा बोकिन चाहेको हैन मैले
स्वाभिमान मेरो पनि छ
थोरै टेकुवा मात्रै खोजेको हुँ।
अगाडि बढ्न हल्का सहारा त चाहिने रहेछ
सक्षम भए पछि के ठेगान
अरु पनि मेरो बुई चढ्लान्।

आकारमा सानो छु,
आवाज बुलन्द छैन।
कमजोर वैभव छ भनेरै
तारे भिरमा पु~याईएको म
अवरुध्द छ मेरो
अगाडि बढ्ने चाहना।

सुनिने रहेछ क्रन्दन त्यसैको
जसको आवरण बेरिएको छ आडम्बरमा
बोलीले जसको, चिप्प्याउँछ जो कसैलाई
पुजिएको छ उही जो दम्भले उन्मादिएको छ।
होचो ठानिन्छ व्यक्तित्व त्यो यहाँ
जसको आदर्श एवम् गुण उच्च छ।

बसुधैव कुटुम्बकम् खोपामा थन्काएर
मुकुण्डो लगाई सार्वजनिक हुनेलाई चिन्न
दैनन्दिन कठिन हुँदैछ।
ईमानदारको पहिचान नहुनु बिडम्बना हो
एक कदम अगाडि बढ्नु उच्च लेकको यात्रा सरी
छ
कसैले पछाडि ताचुले यात्रा झन् कठिन भएको छ।

न कवित्वमा समेट्न सक्छु
तिम्रो सामिप्यमा साटिएका मेरा अनुभूतिहरु
न हुर्काउने हिम्मत राख्छु मेरो अक्षरको खेतीमा
नै
खाली देख्न सक्छु जाली झ्यालका
प्वालहरुबाट
निराकार तिम्री सिङ्गो अस्तित्व झैँ
अनि, म! कता हो कता,
छु जस्तो पनि,
छैन जस्तो पनि।

फूल, वास्ना, यौबन, शराबका नशा त हा हा के
नशा
जब तिम्रो नशा मेरो नसा नसामा बग्न थाल्छ
खोप्र थाल्छन धमनी र शिराहरु मुटुकै भित्तामा
तिम्रो दिव्य आकृती
हाय! शम्भो!
कतै भुल्ने त होइनन् यिनले जीवन धर्म
खैर केही छैन!!

सुस्त पवनको झोक्कासँगै सुस्तरी स्पर्शित हुन्छ
मन
खिल्खिलाउँछ कलिलो घाम हृदयमा
र मुस्कुराउँछ एउटा अपुर्व दिव्यता
त्यो सुन्दर स्वेताकृतिमा प्रतीत हुन्छ

बागमती हुँ



लिली अधिकारी

प्रेमारती



नमिता दवाडी

पुर्ण हिम शृङ्खला वशीभुत छ
शुन्यतामा अटल तिम्रा ठुला गहिरा
नयनमै भेटिन्छ
सन्सारका सारा समुद्र।

म तिम्रो प्रेम आरती गरिरहन्छु
दौडिउन्जेल रगत धमनी र शिराहरुमा
प्रिय आराध्य!!
तिमी खाली सान्निध्यको पहरुो दिनु
मेरो खुसीको राजमार्ग म आफै
खनुँला।

जन्मिएकी त हुँ म
बागद्वारको पवित्र धामबाट
हुर्किएकी हुँ म
यही माटोकी अभिशप्त छोरी भएर
चिन्छौ नि रुप फेरिए पनि म त्यही
बागमती हुँ
तर किन बोकाइरहेछौ मलाई
फोहोरको यो भीषण गर्भ
सोंच, अझै धेरै सोंच
एक दिन
तिम्रै वीर्यबाट जन्मेको गन्धले
तिमीलाई मेरै बाटो
“म” भएर हिँड्न नपरोस् ।

मान्छे रुवायो यहाँ



शोभा दाहाल

घन्क्यो संकट धून त्यो सहरमा सन्त्रासको वेगले बढ्दै गो दिनरातको समयमा मान्छे बिचल्ली परे बाँझो भो जब उर्वरा जमीन यो तीरको रूपमा बुझ्दैन करुणा र भाव यसले मान्छे रुवायो तहाँ ।

भत्वयो आश्रम छैन आज घर यो के मा भरोसा गरुँ बाँच्ने आँट कसो गरी अवनिमा रिता भकारी भरुँ छोप्यो है अब वासमा क्षण भरै मान्छे गर्यौँ आत्तिन सम्झाईकन प्यारपूर्वक दिने कस्ले नयाँ जीवन

बोटै वृक्ष रहेन लौ किन सबै अन्तै बगाई लग्यौँ दाता आज रहेन यो समयमा हामी मगन्ते भयौँ कस्तो खेल रच्यो नि आज यसले उर्लेर इन्द्रावती खाने चामल दाल छैन बगर भो बस्ती भयो दुर्गति

रुद्धै थे दिन रात यो मधुरिमा लाखौँ करोडौँ जना बुन्दै थे परिकल्पना सहितको साना ठुला योजना यस्तो उन्नति आज देख्न नसकी उर्लेर आइस् किन कायाकल्पक्रिया ढले सरी लगिस् मेलम्चीको जीवन

उर्जाशील थिए अबै मनहरू थाकेर थाकिन्छ कि मायाँ आँट भने बनी उपज यो पासा खेलाउँछ कि रित्यायो अब केहि छैन सबको मिथ्या नभै सत्य छन् के भन्ने समाचार यो मुलुकको बेरीत बेहाल छन्।

मलाई डर लाग्छ



युवराज भन्डारी, तौरंगा

आमा
हामी फूलहरूको
आफ्नो जिवन आफ्नो हुन्न र
ईच्छा, आकांक्षा, भावना
आफ्ना हुन्न र?
घामले पोलोस या
चिसो हावाले थिचोस
मुसलधारे पानीले कुटेर
लुछरुप्प परियोस
या दिनभरको कामले थाकेर
लथरक्क परियोस
तर पनि किन ?
पिँडा लुकाएर हाँस्नु पर्छ
किन?
आफ्नो ईच्छाहोस नहोस
अरुको ईच्छा स्विकार्नु पर्छ
अर्काको लागि
हर पल, घडी, दिन, महिना, साल
सप्तरंगीमा सिंगारिनु पर्छ?
चरा, भौरा, मौरी र पुतलीहरूले
सहिनसक्नु
पिँडा दिन्छन दिन्छन
याँहा आफ्नै सुरक्षामा
खटिएका काँडाहरूले पनि
नदेखिने गरि भित्रैदेखि

घाँचिरहन्छन
बोलिवचन र ब्यवाहारबाट
दुख्छ तर बोल्न सकिँदैन
किन? आमा!
नजाने नबुझेझै गरि
चुपचाप सहनु पर्छ?
किन? आमा!
कुनै मान्छे नजिक आउँदा डर लाग्छ
सुघेर जान्छ की
कलिलो उमेरमै चुँडेर लान्छ की
यो हाँस्ने खेल्ने उमेरमा
चटक्क चुँडेर लग्यो भने
जिवन सकिन्छ
डर लाग्छ
लिएर काँहा जान्छ
मन्दिर लान्छ की
माला भिर्छ
या
टिपेर सुँच्छ र निमोठेर भाल्छ
मन्दिर लग्यो भने त अहोभाग्यहुन्थ्यो
भगवानको चरण चुम्थुँ
सज्जनले माला भिर्यो भने पनि ठिकै होला
तर
दुर्जनको गलामा परियो भने के होला आमा
मलाई डर लाग्छ
आमा !
मलाई डर लाग्छ
मलाई डर लाग्छ।

नाँचु नाँचु हामी नाँचु

ओम प्रकाश बस्न्यात

नाँचु नाँचु हामी नाँचु

तिमी नाँचे म नाँचने, नाँचने बेला ननाँचे कसरी बाचने?

तिमी हेर म हेर्छु, तिमी नहाँसे म कसरि हाँसने?

तिम्रो मन मतिर, मेरो मन तिमी तिर

मन मिलाउने भए, आखैले ईशारा गर

मेरो लागि तिमी योग्य, तिम्रो लागि मलाई छान

खुलेरै भन्न नसके नजिक आई कानमै भन

कुराहरू लुकाएर राखे, होस गर मायाँ सपनीले रुवाउँला
बिहान उठी कतै हिँडदा, प्रायश्चितको झरीले रुझाउँला
मुनाहरु पलाको हेर, चन्द्रमा उदाको हेर
आउ हामी नाँचन थालौँ, अबेला नगर

सबै हामी वर वर, कसैको नमानौँ डर
बितिरहेछ पल पल, जिन्दगी के नै छ र?

चिनारी भई हाल्यो, भोली पनि बोल्दै गर
छुटिनु त छदैछ, फेरि भेट्ने आजै कबुल गर

धन्यवाद तिमीलाई धेरै धेरै, यो साँझको संझना गर

म पनि बाचा गर्छु, तिमीलाई मायाँ गर्छु, मायाँ नमार, माँया नमार ।

कविता

घातक प्रेम



दुर्गा भवानी (कन्चन)भट्ट

कस्तो खाले प्रेम गड्यो ?
मुटुभित्र छाप बस्यो
अमूल्य यो जीवन पनि
पात सरि भूईंमा खस्यो
कहिले आमाको स्नेह बनेर खस्यो
कहिले अन्जान व्यक्तिमा फस्यो
जीवन नै चुँडी फाल्नु पर्ने
कस्तो घातक प्रेम बस्यो?
मुनामदन कृति रचियो
प्रेम पोखिनलाई
आविष्कार भए सामाजिक संजाल
प्रेम मेटिनलाई
हिँजो मात्रै जुनकीरीले जीवन सिध्याइन
आज अर्को कलाकारले मृत्यू निम्त्याइन
हैन कस्तो प्रेम बस्यो जीवन सिध्याउने
के अमूल्य जीवन लुट्नेलाई कानुन नलाग्ने?
जीवन ढल्यो धर्तिमा फिर्ता कसले दिने ?
कस्तो घातक प्रेम बस्यो हेर्दा नदेखिने
डगमगाइ धर्तिले पनि बिनास नै रोजेको छ
प्रकृतिले रूँदै हेर प्रेम खोजेको छ
निस्पृष्ट र निसार्सिँदो हुँदै गयो प्रेमको शब्द
अब हेर जीवन चुट्ने खेलको गर अन्त
घात र प्रतिघातमा प्रेम कतै भेटिँदैन
छल गरेर जे जे पायो त्यसमा तृप्ती भेटिँदैन ।

इच्छा शक्ति



टिका रेग्मी, पालमर्सटन नर्थ

पहाड चड्नु त खुट्टा भएर भन्दा पनी
इच्छा शक्ती भएर पो रहेछ
पत्याउन गार्हो होला यहाँलाई
नपत्याए सोध्ने हो की ! मार्क इंगलिसलाई ?
आफ्नो बाटो अफठ्यारो अरुको सजिलो भनी
फगत अरुलाई दोष लाउने काम रहेछ
यदी हिडेको बाटोमा बाधा आएन भने !
त्यो बाटो हिडेको अनुभूति के हुन्छ ?
खेलाडिले संघर्ष गरेर गोल गर्छ
प्रतिद्वन्दी नभएको खालि पोस्टमा
गोल गरेर कस्ले तक्मा र कप चुन्छ ?
मित्र हुनु र सँग-सँगै शत्रु हुनु स्वाभाविक हो
मित्र नहुनु दुखद कुरा हो भने
शत्रु नहुनु झन् दुखद कुरा हो जाने ।
मान्छेको शत्रु मान्छे नै हुन्छ
जनवारको शत्रु जनवार नै
बनस्पतिको शत्रु बनस्पती नै
नत्र रुख कसरी ढल्छ ।
बन्चराको बिँड नहुनु भने ?

जीवन जिउने ता कला रहेछ
जिउन जान्नेले रंग भर्छ
जिउन नजान्नेले
कि दङ्ग पर्छ कि जलेर मर्छ ।

यताबाट डिप्रेसनको मुक्का
आउँछ
उताबाट एज्जाइटीको फोहोरा
माथीबाट तनावको बाण आउँछ
तलबाट दुःख दिने नैरस्यता ।

जेजे आवास मलाई छु मतलव !
उत्प्रेरणा र इच्छा शक्तिको
पञ्जाले
म आफैं डिप्रेसन, एज्जाइटि र
तनाव
सँग लड्न र जित्न हुन्छ सम्भव ।

हार र जितको हेराफेरीमा
क्षणिक जितको के अर्थ
तिमी जितको खुशियाली नमनाऊ
बरु हारेर पनि उठ्नुको खुशियाली
मनाऊ ।

एकपल्ट लड्दैमा सकिँदैन जीवन
लडेर उठ्नु पनि त सार्थक हो
जीवन
मुस्कुराउने या रुने त्यो आफ्नो
रोजाई
कस्ले टिपेर दिन्छ जुन तारा
अरुलाई !

(1 मार्क इंगलिस न्यू जिल्यान्डका
पर्वतारोही हुन् ।)

कविता

पानीको थोपा कर्कलामा



पशुपति कर्माचार्य

कर्कलाको पातमा
अलिकती पानी
एक ढिक्का भएर
हिरा झै टल्किन्छ
टल्किरहेको त्यो पानीलाई
यसो छुनासाथ
हिस्सिपरेकी बालिका जस्तै छ-छल्कि रहन्छ
मलाई उनको त्यो चुलबुलेपन हेरिरहन मन लाग्छ

पानी सभ्यताको सुचक हो
त्यो भित्रको दिव्य चमक
बास्तबमा शक्ति हो
कहिले त्यो अलिकति पानी धर्तीको माटोसँग मिल्छ
त कहिले बाफ बनि बादलसँग मिल्न पुग्छ
सबैसँग मिल्ने उसको गुण मान्छेले कहाँ सिक्यो र ?

पानीले भिजेको माटोमा अन्न छर त
केही दिन पछि नै त्यो अन्न मुना भएर हाँसेर
आइपुग्छ
पछि त्यो मुना तिम्रो खजाना बन्छ

हिमाल पनि सबै पानी मिलेर बनेको हिँउ त हो नि
हिमालको हिँउबाट उत्पन्न पानी
नदी-नाला भै समुद्रमा मिल्न जान्छ

र,
त्यो समुद्रको पानी बाफ बनि बादलसँग मिले पछि
पानी भै बर्षन्छ
र समस्त प्राणीको प्राण संचार गर्छ ।

कुरो



सविना चौलागाईं

बैमानी हुँदै नहुने जातै रहेछ तिम्रो त ए कुरो
तिम्रै त जप गरेर बस्छन् यहाँ बुढोदेखि भुरो
फतौरीहरु यताको उता, उताको यता खेल्छन्
तिम्रो दोहोरी
हैट संसार नै सकाउने समाज नै भत्काउने
तिमी त साह्रै फोहोरी

हुन त तिल जत्रो भई निस्केनी अर्काको
कानसम्म पुग्दा पहाड हुन्छौ
कानलाई के दोष दिनु? दोषी त तिमी र जिब्रो,
खाली नचाहिँदो बहार बुन्छौ
कहिले तारिफले उचाल्छौ त कहिले अरुको
नजरमा नराम्ररी खसाउँछौ
कहिले भद्रभलादमी जस्तो असल देखाउँछौ त
कहिले नमज्जाले फसाउँछौ
तिम्रै कारणले कतिपयलाई त खाँदै नखाएको
विष पनि लाग्छ
खाली नअघाउँजेल अरुले कुरा काट्या देख्दा
बेसरी रिस पनि जाग्छ
स्यामे, रामेको नै कुरो काटेर कति न
कुरौटेहरूको समाजमा वीर भाछ
आज वीर भएर केही हुँदैन, भोलि यसैले नै
जिन्दगीमा पार्नुसम्म पिर पाछै।

कविता

गुहार खोलाको गीत



शरद पोखरेल, जापान

कुनै समय थियो-
गुहार खोलामा हरियो जिन्दगी बग्थ्यो

ऊ बेला गुहार खोला मुस्कुराउँदै झर्थ्यो
महाभारतका हाँगा हाँगाबाट

आइपुग्थ्यो चुरेको आँगनमा
र पस्थ्यो 'झ्याउरे' र 'सखिए हो'को लयमा
साना साना बाटा पछ्याउँदै भित्र भित्रका
गाउँसम्म
र भन्थ्यो 'पहिले तिमी अनि बबई हुँदै सागर।'

आउँदा आफूमात्र के आउँथ्यो गुहार खोला
पोका पुन्तुरामा ल्याउँथ्यो
पहाडको चीसो हावा
ल्याउँथ्यो खेतका गह्रा र बारीका पाटालाई
कोसेली
गम्लङ्ग अँगाल्थ्यो पटपटी फुटेको बिजौरीको
छातीलाई
मीठो चुम्बन दिन्थ्यो कलेटी परेको मानपुरको
आँठलाई।

ऊ बेला त पानी बनेर
बाह्रमास बगिरहन्थ्यो गुहारखोला।

तर
अचेल गुहार खोलामा पानी बग्दैन

पखेटा उम्रिनै लागेका कमिलाहरूले।
कहिलेकसो तातिएको आकाशको पसिना
बग्छ
कहिले पिल्सिएको धरतीको आँशु बग्छ
कहिले बगरको घाउबाट पिप बग्छ
कहिले आक्रोश बग्छ तातो हावा बनेर
कहिले ब्यथा बग्छ शीत लहर बनेर
अचेल गुहार खोलामा खासै पानी बग्दैन

गुहार खोलाको कोखिलामा लपककै उम्रिएका
ऐँजेरूले
गाँजेपछि आफ्नो छाती
पहिले जसरी रसाउन छोडिन् महाभारत
बरू आफ्नै गर्भ गृहभित्र लुकाइरहिन्
आफ्नो प्रिय सन्तती स्रोतलाई।

अचेल हरेक बर्खामासमा जब आकाश रून्छ
मधेसका कंक्रीट फाँटहरूलाई हेरेर।
तब सम्हालिन सक्दैन गुहार खोलाको आँखा
केही पीडा, केही बेदना
केही आक्रोशको गीत सुसेल्दै आउँछ
र त्यही गीतमा सम्मोहित बनाएर
नचाउँदै लैजान्छ केही धर्सा ऐँजेरूहरूलाई।

तर बुझ्नै सकिरहेका छैनन् गुहार खोलाको
गीत-

फेरि मलाई बालक बनाउ



अनिल ढकाल

हे प्रभु! फेरि बालक बनाउ
सुनौलो बिहानी सधै जगाउ
मलाई फेरि आँगनिमा नचाउ
हे प्रभु! फेरि मलाई बालक बनाउ !

मेरी आमाको काखमा फेरि बसाउ
बाबा सँग बागेनिङ्ग गराउ
हे प्रभु! फेरि मलाई बालक बनाउ !

त्यो अबोध मलाई विश्वास दिलाउ
मलाई फेरि बालापनका साथी
मिलाउ
हे प्रभु! फेरि मलाई बालक बनाउ

त्यो बालापनको खुसी दिलाउ
अनि मलाई कल्पनामा डुवाउ
हे प्रभु! फेरि मलाई बालक बनाउ

ब्यस्त जीवनवाट टाढा बनाउ
मलाई तिमी आफैमा भुलाउ
हे प्रभु! फेरि मलाई बालक बनाउ

मलाई फेरि गन्तब्यमा बढाउ
नयाँ नयाँ वाटो हिँडाउ
हे प्रभु! फेरि मलाई बालक बनाउ

फेरि मलाई बालक बनाउ



मलाई फेरि स्वर्णिम युगमा पठाउ
नयाँ जोस र जाँगर दिलाउ
हे प्रभु! मलाई फेरि बालक बनाउ
हे प्रभु! मलाई फेरि बालक बनाउ

कविता

आकाश विभाजित छ

आमा



शान्त लामा

आमा
तपाईंले जन्म दिएका छौ र पो,
आज यो संसार देख्न पाएका छौ
नौ नौ महिना
कोखमा राखेर जन्म दिनु भयो,
मेरो सानो मुस्कान देखेर पिडाको आँसु,
हाँसोमा बदल्नु भयो ।
आमा
तपाईं संसारकै शक्तिशाली हुनुहुन्छ
मलाई मेरो पहिलो पाईला सार्न सिकायौ
मलाई हाँस सिकायौ, संसार देखायौ,
तपाईं मेरो जिन्दगीको, पहिलो गुरु हौ आमा
म रुँदा, आँसु पुछी दिनु हुन्थ्यो
म हाँस्दा, खुशीले आँसु खसाल्नु हुन्थ्यो
मेरो खुशीको लागि, दुःखको आँसु लुकाएर
झुठो हाँसो देखाएर बाँच्नु हुन्थ्यो
आमा
तपाईं कति महान हुनुहुन्छ
म विरामी हुँदा गाहो मलाई हुन्थ्यो,
तर
निन्द्रा तपाईंलाई लाग्दैनथ्यो आमा
चोटपटक, घाउँ मलाई हुन्थ्यो
तर
पल पलमा तपाईं रुनु हुन्थ्यो
तपाईं यो संसारको भगवान हौ आमा ।
त्यो सानो बालकालदेखि आजसम्म
कति दुःख पिडा दिए होला आमा
तर बदलामा
त्यो न्यानो काख, माया र ममता दिइरहनु
भयोआज सम्म
त्यसैले त तपाईं महान हुनुहुन्छ आमा
महान हुनुहुन्छ आमा



रामबाबु नेपाल

आकाश तिम्रो छ, मेरो छ
तिम्रो आकाश म मेरो भन्दिन
धर्ति तिम्रो छ, मेरो छ
मेरो धर्तिलाई तिमी मेरो नभन
इच्छा तिम्रो छ, मेरो छ
तर तिम्रो इच्छा मेरो होइन
अनि मेरो इच्छा तिम्रो होइन
म भन्छु दुनिया मेरो हो, यो देश, यो संसार मेरो हो
तिमी पनि सबै कुरा आफ्नो मात्र भन्छौ
मलाई दुःख लाग्छ किन हामी हाम्रो
हामी सबैको भन्न जान्दैनौ
जहाँ जहाँ म हिड्छु, त्यो धर्ति मेरो
त्यहाँ माथिको आकाश मेरो
म तिमी उभिएको धर्ति मेरो भन्दिन
अनि तिमी उभिए माथिको आकाश मेरो भन्दिन
थाहा छैन मलाई यो आकाश कत्रो, यो धर्ति कत्रो छ ।
मलाई पानीको आवश्यकता पर्दा
म माथिको निलो आकाश तिम्रो भन्छु
अनि तिमी माथिको बादल लागेको मेरो
तर पनि म आफूलाई स्वार्थी भन्दिन
तिमी पनि उस्तै म पनि उस्तै
तिम्रो हृदय म बुझ्दिन तिम्रो बाटो पूर्व
अनि मेरो हृदय तिमी बुझ्दैनौ, म हिड्छु पश्चिम
विभाजित आकाश, बाटो पनि विभाजित
तिम्रो मेरो, मेरो तिम्रो
सुन्दर तारा आ-आफ्ना छन् दुवैका सुन्दर
तर जुन म भन्छु मात्र मेरो, तिमी भन्छौ आफ्नै
हामी मानिस छुट्टाछुट्टै, दिल छुट्टाछुट्टै
तिम्रो आफ्नै आँगन, सिमाना छुट्टिएको छ
धर्ति पनि तिम्रो मेरो
अनि विभाजित मनहरुका नजर छुट्टाछुट्टै
ति विभाजित नजरहरुले देख्ने आकाश छुट्टाछुट्टै
त्यसकारण आकाश पनि विभाजित छ
त्यो तिम्रो, अनि मेरो यो ।

सत्य - असत्य



अशोक कुमार श्रेष्ठ

खै के लेखूँ
सत्य कुरा आजकाल
यो समाजलाई पाच्य लाग्दै
लाग्दैन
असत्य कुरा गरौ भने
यो मनले बोल्न मान्दै मान्दैन

अहिलेको संसार यस्तो भई दियो
नकारात्मक कुराहरु भाइरल भई
दिने
सकारात्मक कुराहरु सबैले
उडाई दिने

हाम्रा परापूर्वजहरुले
सत्यको सधै बिजय हुन्छ भन्थे
तर आजकाल झूठाकुराहरुले
बिजय प्राप्ति भए झै लाग्न
थालेको छ

त्यसैले त
सत्य कुरा आजकाल
यो समाजलाई पाच्य लाग्दै
लाग्दैन
असत्य कुरा गरौ भने
यो मनले बोल्न मान्दै मान्दैन

कविता

पिउनुको भ्रम



श्रीधर बस्यार

जिउनुको लागि पिउनु मन लाग्ने
पिउँदै जाँदा रहर जति जगाई दिने
के छ येस्मा यति रमाईलो गराई दिने ?

एकलै पियो हाँस मन लाग्ने
सबैसँग पियो नाच मन लाग्ने
के छ येस्मा यति रमाईलो गराई दिने ?

कहिले स्वाट्टै कहिले घटघटी
रमाईलो थप्र भन्दै पियो भुमरी भित्र घुमाई दिने
के छ येस्मा यति रमाईलो गराई दिने ?

कहिले हाई स्पीडमा अन्तरिक्ष पुर्याई दिने
कहिले आफ्नै खुट्टामा अल्झाई लडाई दिने
के छ येस्मा यति रमाईलो गराई दिने ?

चोट पीडामा हुँदा खिखिती हँसाई दिने
सुख र खुसी बोकी हिड्दा घ्वांघ्वां रुवाई दिने
के छ येस्मा यति रमाईलो गराई दिने ?

मरिसकेका सँग भेटाई दिने
जिउँदा सँग लडाई दिने
के छ येस्मा यति रमाईलो गराई दिने ?

नहिडे पनि चिताएको ठाँउमा पुर्याई दिने
नजानेको भाषामा फरर वाक्य फुटाई दिने
के छ येस्मा यति रमाईलो गराई दिने ?

यी सबै भ्रम हुन् थाहा पाउँदा पनि
बाध्य गराई छोड्न नसक्ने बनाई दिने
के छ येस्मा यति रमाईलो गराई दिने ?

सब हरेर लयो



उषा तिवारी (विष्णुदेवी तिवारी)

तर्दा तर्दै खोलीसँगै मन बहेर गयो
दिनको भोक रातको निन्द्रा सब हरेर लयो ।

कलकल बगिदिन्छ मनको कुनाकानी
लाग्न थाल्छ बसोँदैखिको हो चिनाजानी
स्मृतिलाई ताजा राख्ने मेसिनजस्तै छ यो
नमेटिने याद बनी मनमा बस्दछ यो ।

नीलम जस्तै नीलगगन घुम्दै फनफनी
बादलको घुम्टो ओढी जिस्काउँछ चाँदनी
लतिकाले चचहुई गर्दै खुब झुलायो
फर्की आएँ साँझ पख मन चाहिँ उतै रह्यो ।

कुहुकुहु कोइली र जुरेलीको कला
डाँफे मुनाल मयूर नाच्ने कस्तो ठाउँ होला
उफ्री उफ्री मृगसावक मैतिर पो सन्यो
अलौकिक आनन्द यो मेरै भागमा पन्यो ।

प्रकृतिको अनुपम कला यही हो कि
भुलाइदिन्छ दुःख सबको सौन्दर्यले छोपी
निराशाको बादल यो फाटी जाने भयो
पानी जस्तै यो मन पनि सङ्ग्लिएर बह्यो ।

तिमी र म



मिलन थापा

तिमी खोला जस्तै बगि रह्यौं, म तिम्रै
छेउमा किनारा भै बसिरहँ
तिमी बग्दै गयौ, अघि बढ्दै गयौ, मैले
तिम्रो स्पर्शलाई महसुस गरिरहँ

रहर त थियो तिमी सँगै बगौं, अघि
बढौं भन्ने
तर सम्झे तिमी परैबाट सुसेल्दै आउँदा
छुट्टै मजा छ नि
आड सिरिङ्ग पादै खुसीले तिम्रो
स्पर्शलाई चुमिरहँ
टाढाबाट बरालिदै तिमी आउँछौ देख्छु
मैले
खै कस्तो पर्खाइ थियो, ममा तिमीलाई
नै भेटिरहँ

समुद्र मै मिसिए नि गुमाउन नचाहेको
तिमी
तिमीलाई यादको पात्र बनाइ जीवन
कथा लेखिरहँ

खै कस्तो पर्खाइ थियो, यादमा
तिमिलाइ नै भेटिरहँ
खुसी हुँदै तिम्रो स्पर्शलाई मैले चुमिरहँ



डा. ईश्वरी प्रसाद न्यौपाने

हिमालको मुटुमा उभिएको नेपाल भन्ने देश ।
आकाश छुने चुचुराहरुले भरिएको छुट्टै परिवेश ॥

सूर्योदयको आकाशलाई दिव्य रङ्गले रङ्ग्याउने देश ।
पहाड, हरियो फाँट र घाँसे मैदान आफ्नै स्वदेश ॥

गहिरो उपत्यका भई अनेकौ नदी बग्छन् ।
लाग्छ पानीका भेल भित्रभित्रै कानेखुसी गर्छन् ॥

चितवनको सालघारी, सुसाउँछ राप्तीको भेल ।
सतहत्तरै जिल्लाको संस्कृतिले खान्छ यही मेल ॥

पोखराको फेवाताल ऐना जस्तै शुद्ध ।
बिश्वकै मान लुम्बिनिमा जन्मे गौतम बुद्ध ॥

पशुपतिका चारै ढोकामा भक्तजनले रमछन् ।
बौद्धनाथको अँगालोमा शान्ति गाथा गाउँछन् ॥

श्रद्धा भक्तिमा हराई बस्ने तिर्थयात्रीको देश ।
अनगिन्ती मन्दिर र सभ्यताको बिशिष्ट अभिलेख ॥

पहाडले रहस्य बोक्छ उपत्यकाले हरियाली ।
यै भूमिमा साहसिक योद्धाले गरे खुसीयाली ॥

श्री अन्तुको सूर्योदय पूर्वि नेपालकै शान ।
उज्याला पहाडहरुमा प्रभातको छुट्टै भान् ॥

जनकपुरको पवित्र मन्दिर सिताको माइती ।
जहाँ सधै भक्ति र गाथा अझै रमछ धरती ॥

प्रकृतिको सौन्दर्य जहाँ, त्यही हुन्छ यत्न ।
सुदुर पश्चिमको रारा ताल नेपालकै रत्न ॥

देशको माया

दार्चुलाको आँगनीमा नयाँ क्षितिज आँउछ ।
शाही शुक्ला फाँट भरी कस्तुरी नि रमछ ॥

यिनै महिमा गाउँदै एउटा युवा उपत्यका झर्छ ।
असहजताको बिचमा पनि जीवन रङ्ग भर्छ ॥

सिमित अवसर संभावना अझै क्षणिक बन्छन् ।
बेतिथीको सामना गर्दै पाँच - सात वर्ष टर्छन् ॥

देख्छ उसले कुशासन र आर्थिक कमजोरी ।
भन्छ उ नेपालको माया सधै मुटु भरी ॥

मामा घरका दाजु बैनी अष्ट्रेलिया गए रे ।
साइला बाका छोरा छोरी पि आर नै भए रे ॥

देख्छ उसले देश छोड्नेको लर्को सरावरी ।
छ - सात लाख नेपाली त जान्छन सालैभरी ॥

हृदय टुक्रा पारी बोझ लिई काठमाण्डौवाट उड्छ ।
केही कमाएर फर्किन्छु भन्ने युवा विदेशमानै रमछ ॥

बाबु नानीको खुसीसँग आफ्नो खुसी साट्छ ।
२०-३० वर्ष लगाएर नि मोगेज तिर्न बस्छ ॥

भन्छ उ नेपालको माया अझै मुटुभरी ।
बुढेसकालमा सम्झिन्छ जन्मेको उपल्लो वारी ॥

भनिरहन्छ म त देशमै फर्कि केही गर्छु आमा ।
चाजो पाजो मिलाउँदैमा ५० को सेरोफेरोमा ॥

हेर्दा हेर्दै २०-३० वर्ष विदेशमै गयो ।
म विनाको मेरो देश रिक्तिने नै पो भयो ॥

अनागरिक भनु भने जन्मभूमी नै स्वदेश ।
नागरिक भए पनि भिसा लिनुपर्ने छुट्टै परिवेश ॥
छुट्टै परिवेश !!

LOOKING TO START YOUR IMMIGRATION JOURNEY?

CONTACT AARATI(RT) GIRI AT WHITE CLOUD
IMMIGRATION AND EDUCATION SERVICES LTD!



For Migrants:

- Accredited Employer work visa
- Family visas: work/visitor/ residence, etc
- Visitor visa
- Skilled Migrant residence visa
- Student visa
- Specific purpose work visa
- Section 6I request
- Character/Medical waiver
- Complex immigration matters including ministerial appeal, IPT appeal, section 6I request, etc

For Employers:

- Company accreditation
- Job check service

With 7 years of experience in the industry, Aarati and her team bring a wealth of knowledge and expertise to every case. You can trust us to provide accurate and reliable advice tailored to your unique situation.

We understand that every immigration journey is different. That's why we take the time to understand your goals and tailor our services to meet your specific needs. From visa consultations to application assistance, documentation guidance, and support for both employers and migrants, we are dedicated to making your journey smoother and successful.

Contact us today to schedule a consultation related to your immigration matters. We are here to provide the support you need!

Contact details:

Mobile: +642108431819 and
+64226364572

Email: aarati.girinzadviser@gmail.com



TAX TIME? FRUSTRATED?

Don't Stress Over Taxes. Let Us Help!



Unit 8, 33 Mandeville street, Riccarton
Christchurch 8011
022 373 5814
ajay@aceaccounting.co.nz



Get a Free Consult Today! **0800 ACE TAX**



KATHMANDU MO:MO HOUSE

— AUTHENTIC NEPALESE DUMPLINGS —

Authentic Nepalese Cuisine

Phone: 021 199 6312



422B Colombo St, Sydenham



96 Oxford Terrace, Riverside Market



/kathmandumomonz



@ktmmomonz

